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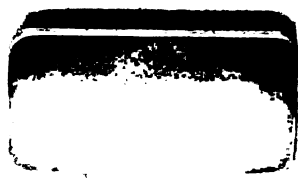
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THE BAPTIST HOME MISSION MONTHLY

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

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR JANUARY, 1907

	PAGE		PAGE
EDITORIAL:		THE FAR WEST:	
Converting the Jews.....	3	Oklahoma Baptist General Convention	
A Most Interesting Experiment.....	3	—E. E. Chivers, D.D.....	23
Note and Comment.....	4	A Notable Service—H. Wyse Jones..	25
		Dakota Development.....	25
HYMN:		CITY MISSION WORK:	
I Hear Ten Thousand Voices Singing	6	Symposium on Foreign Work.....	27
GENERAL:		THE COLORED PEOPLE:	
Is America Making Criminals?—Min-		Tribute to a Leader.....	28
nie J. Reynolds.....	7	BOOKS AND AUTHORS.....	29
What the Jew Thinks of America....	26	DONATIONS	29
CORRESPONDING SECRETARY'S		APPOINTMENTS	30
NOTES.....	14	FINANCIAL STATEMENT.....	31
CHINESE BENEVOLENCE.....	15	CONTRIBUTIONS AND LEGACIES... 31	
A HOME MISSION DIALOGUE:		ILLUSTRATIONS:	
The Society's Diversified Work—		Cover: Coming Americans	
Lemuel Call Barnes, D.D.....	18	Frontispiece: To Teach Industry Is to	
		Save from Crime	
POEM:		Each Boy Is a Home Mission Field..	7
The Coming Year—Margaret E.		Temptations to Theft.....	8
Sangster	20	Truant Officer.....	9
THE YOUNG PEOPLE:		DeWitt Clinton Park—Boys' and	
A Leaf from Experience—Howard		Girls' Farm in New York.....	10
B. Grose.....	21	Children's Aid Society.....	12
A New Endeavor Secretary.....	22	Girls Who Are to Be American	
What Our Christian Young People		Women	18
Must Help Do.....	22	Children and Grandchildren of Hunt-	
		ing Horse, Kiowa.....	16
		A Home Mission School in Cuba....	19
		William Shaw.....	22
		Sewing Class at Spelman.....	28

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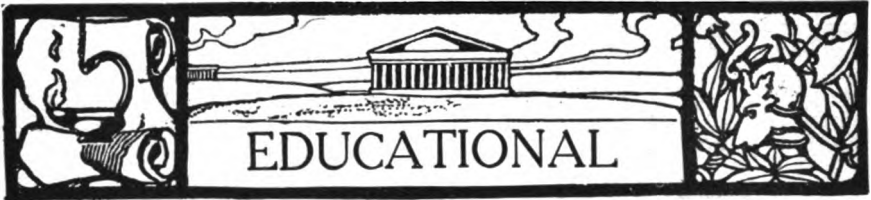
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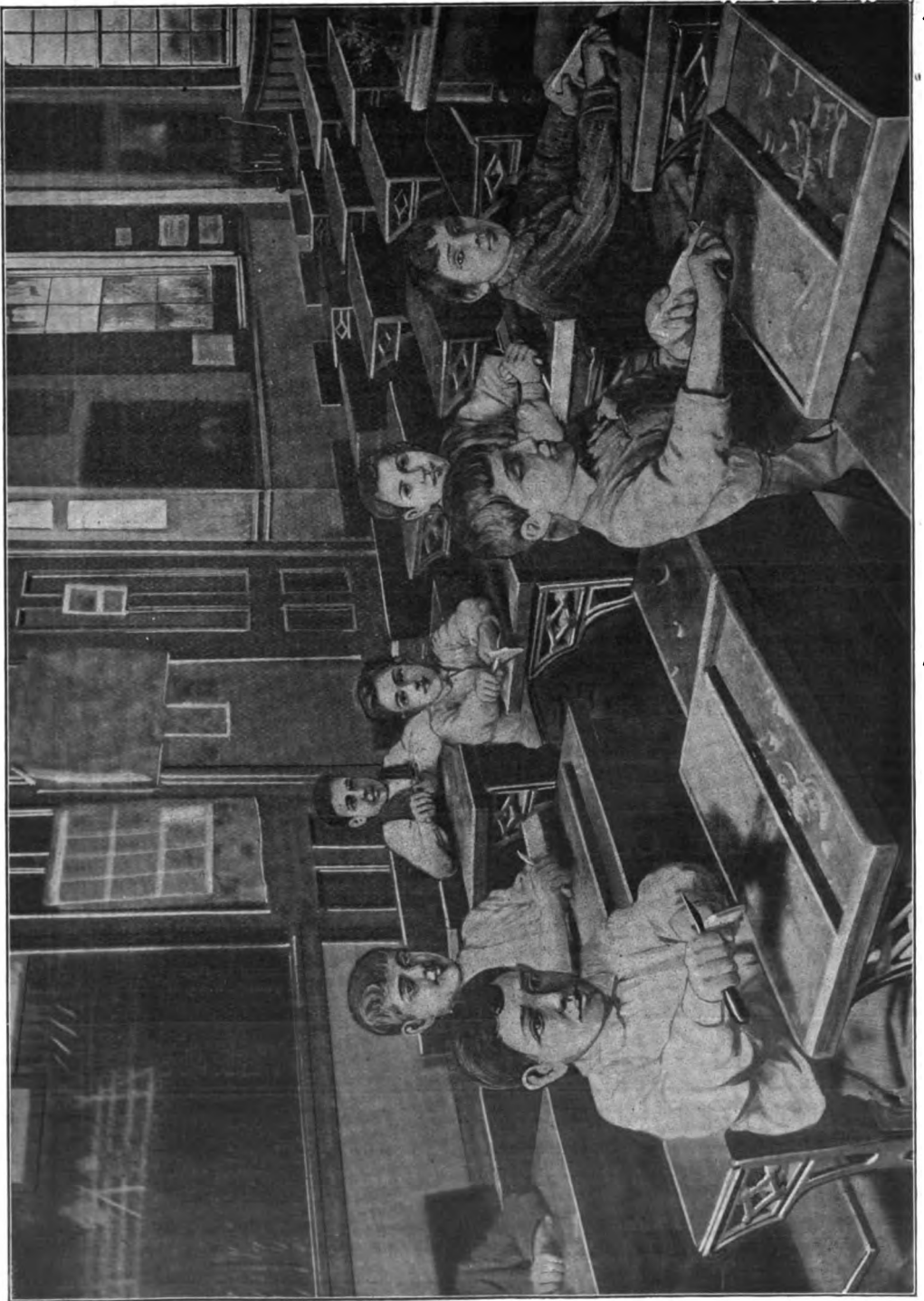
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXIX

JANUARY, 1907

No. 1



THE year which came to us twelve months ago, all fresh and young, is old and weary and dying. A new year is at hand to crowd him from his place. On the last day it is not mere habit, it is a natural and healthy instinct, which bids us stand between the new year and the old, between the living and the dead, and listen to them as they speak to one another. The Old Year says to the New Year, "Take this man and show him greater things than I have been able to show him. You must be for him a fuller, richer day of the Lord than I could be." The New Year says to the Old, "I will take him and do for him the best that I can do. But all that I can do for him will be possible only in virtue of the preparation which you have made, only because of what you have done for him already."—*Phillips Brooks.*



Converting the Jews

AT a recent meeting of the Diocesan Episcopal Convention of New York a resolution was presented providing for a mission to the Jews of the East Side. It was pointed out that there are more Jews in New York than there are members of the Protestant Episcopal Church in the United States, and that while successful work has been done among the Jews in England, the church has done nothing for them here. Objection was made to aiming specifically at one race, and the resolution, as finally passed, appointed a committee of seven to engage in specific missionary work among the foreign peoples of the East Side. Many favored the original resolution, on the ground taken by Dr. Huntington, that "it is not a question of converting the Jews, but the large number of them who have gone into agnosticism. Religion is in great part lost among the Jews. Every Christian denomination has a duty, and there is a distinct call for us to go into the work."

The truth is that the younger element among the Jews in the overcrowded East Side ghetto has practically abandoned the synagogue and the religion of the fathers, and parental obedience, the strongest bond with the Jew, is all that holds the children even to the observance of the passover. Jewish rabbis admit sorrowfully that they cannot retain their people in this American atmosphere. Protestantism has not gained them, but philosophy and infidelity are their creed, and the conditions are in every way undesirable, morally and religiously. In spite of the natural antipathy of the Jews to be regarded as mission opportunities, it is the fact that all of our Protestant churches ought to take part in this work

of evangelization. There is plenty to do before proselyting begins.

In response to this action of the Diocese, Rabbi Mendes reminds the Episcopalians that so far as charges of crime laid against the Jewish population are concerned, Christianity has not purged the professors of that religion of evil doing, and has proved inadequate to secure the moral improvement desired. This is true, and all admit that there is much to be set right in our churches and communities. But the Christian motive for seeking the conversion of the Jews goes below the question of moral standard and the preservation of American ideals, important as these are. The gospel seeks to save men for their own sake, and when this is done in reality all the desired ends are gained. Meanwhile the rabbi suggests that if the Protestants desire to improve conditions in congested quarters, "let them contribute toward the establishment of Jewish places of worship, modernized to suit the cravings of the younger generation of Jews; let them subsidize generously Jewish religious schools and suitable entertainment centers, and contribute with heart and hand and purse toward the alleviation of the congestion and the bitter poverty there obtaining." To the latter part we agree heartily. Until the conditions are improved there will be little hope of decent and wholesome life among the people who are in large measure the victims of human greed. One of the first missions which American Protestantism owes to the immigrants, Jews or other peoples, is to abolish the slum and the sweatshop and stop the child labor. Christian philanthropy and civic righteousness must pave the way for the evangelist and missionary.

A Most Interesting Experiment

ONE of the most interesting attempts yet made to solve the race problem in the South is the concerted movement in Georgia on the part of the Atlanta Business Men's Gospel Union and the ministers of that city. The result is a Christian League, which is described as not an organization but "a sort of Southern Legion of Honor" whose members shall "consist of those who will agree to hold themselves subject to the call of the Business Men's Gospel Union and who will agree to co-operate with it in its work as outlined in its constitution." The significant point is that the members are to be both white and colored, without distinction, and its hope is to be more powerful in preserving patriotism and high morality than all laws or law officers elected to enforce them. The movement is essentially religious. This statement is found in the document published by the executive committee of the Gospel Union:

Believing that the readjustment we are seeking is to be found in the principles and the preaching of the Gospel, prayer services will be held each Tuesday evening at 8 o'clock in the hall of the colored Y. M. C. A., No. 132 Auburn Avenue, to which the Christian people of both races are invited.

It has been further arranged that every minister in the city, both white and colored, shall preach a sermon the second Sunday in December on obedience to law, upholding, in the presence of their respective congregations, the majesty of the law and pleading that criminals shall be punished to the extent of the law, and at the same time insisting that all punishment shall be administered under due process and by the authority of the law.

The Gospel Union have decided that fidelity to the Christian religion is the only aid to the solution of the problem before them, and in their appeal to the public they have quoted the following words of an Atlanta minister as their working basis:

The Christian religion is a working force, the function of which is to fashion men after

the likeness of the loving God in whose image they were created. If in this or that section of human population it fails to perform its God-ordained function, then the only legitimate inference is, its power is arrested or perverted by the hate of those who refuse to be dominated by its energy. While the Christian religion is a universal working power, its sphere is among persons who can reject or pervert or misdirect its provisions, or come into complete harmony with them. What is on trial at this time in Georgia and at the South is not the Christian religion, but those of us who profess it. We are on trial before the onlooking world. We have been trying to solve the negro problem without calling to our aid the power of the Christian religion.

In commenting on this movement the Atlanta *Georgian* says:

"This step is the most important ever made toward the solution of our problem of problems. Although the movement is as yet amorphous, and merely a beginning, it is born of a prayerful determination, and it is bound to accomplish good. The conditions are delicate, but the plan as reached will commend itself to the thinking people of the community and of the South. As Governor Northen says: 'We cannot afford to continue the conditions under which we now live, and we have not been able to find any better remedy than Christian sympathy and Christian coöperation on the part of good white people and good negroes for the adjustment of the relations of the races.' *The Georgian* urges the extension of the Christian League to every city and community in Georgia and in the South."

This is a very remarkable step, and we believe it is in the right direction. If the white people of the South will undertake in earnest this solution of the race problem the future is bright for all concerned. Christianity settles the race problem and all other problems speedily enough for those who really live it and practise its principles of brotherhood.

In what striking contrast is this Christian effort to the lynch-breeding and savage utterances of such fomentors of race bitterness as Senator Tillman and Governor Vardaman.

NOTE AND COMMENT

Keypnote. Love of God and Love of country are the two noblest passions in a human heart. And these two unite in home missions.—*Henry van Dyke.*

THERE is a new form of crime that is certainly due to the Italian immigrants and peculiarly abhorrent to our people. That is the crime of kidnapping. These cases are becoming alarmingly frequent, and the police seem singularly inefficient in dealing with the matter. Along with this crime goes that of blackmail, the "black hand" threats, and not infrequent assassinations. There is a class of criminal Italians that manages to get into the country, and that is playing fast and loose with our laws. This is a condition that ought not to be tolerated. As a whole we believe the Italian immigrants are law abiding and peaceable. But there is altogether too large a number of the vicious and criminal, and they bring the good with them into disfavor and disrepute. The good Italians owe it to themselves to aid in every way in bringing the vendetta and "black hand" and criminal Italians to justice.

Take the most recent case in New York of the little boy, George Brucato. An Italian detective believes that this boy, son of a poor workingman, was taken and his life threatened in order to terrify some rich man who would presently receive threats that his child would be kidnapped and murdered unless he paid the sum of money demanded to secure immunity. Whether this kind of conspiracy be the fact, the luring away of the boy by two men and their demand for a thousand dollars as the price of sparing his life, is bad enough. If the men can be caught, the severest penalties should be inflicted upon them. If such abductors cannot be caught, citizens will have to form protective leagues, as they are now doing in various places. In country as well as city it is becoming dangerous for women and children, sometimes even for men, to be out after dark. Crime is on the increase, and in addition to crime the

danger of insult. All these conditions emphasize the supreme importance of evangelization. No matter whether the criminal be an alien or a naturalized American, unless the gospel can reach him it is plain that the law cannot control him. A strong corrective is greatly needed.

Leading Jews are planning the organization of an association which will undertake to send Jewish immigrants to the South and the extreme western part of the country. This does not mean stimulation of Jewish immigration, but the distribution of a good portion of those already here, who are now in the congested districts of the large cities. The movement is in the right direction.

In a speech at a Kentucky dinner given in New York recently, Henry Waterson, the brilliant Kentucky editor, brought us close to some sources which we are apt to overlook when he said: "Don't forget the old folks at home. Don't forget the homely, the homespun sources from which we draw our inspiration and our life. Don't forget Aunt Betsy's Christian peachments, nor Cousin Polly's complacent and wise rusticity; for the buttress and the bell tower of Kentucky's fame, the verdure and the bloom of Kentucky's manhood and womanhood were, and are, and will ever remain, the holy Bible, the Old Field school, the patriot's call to battle, and the Song of the Greenwood Tree." In place of Kentucky put your own State and the words will be true. The homely virtues are the nation's strength.

The missionary hymn which we publish in this issue is one of the best and most inspiring of which we have knowledge. The words and the music are both of high order, and the hymn is one that can be sung readily. The more it is sung the better it will be liked. It is our purpose by and by to make a collection of home mission hymns that can be sold for a small sum, and that will enable the pastors and leaders of missionary meetings to enrich missionary meetings by suitable hymns. Meanwhile, be learning those which appear in **THE MONTHLY**. We should gratefully

receive lists of missionary hymns, home or foreign, which have been found effective.

¶ Field Secretary Chivers has gone to the Pacific Coast, where he will render further efficient service to the young people by conducting home mission study classes in connection with the conferences of the Missionary Movement. Dr. Chivers is a born teacher, he is profoundly interested in the subject with which our text-book, "Aliens or Americans?" deals, and those who come under his illuminating exposition receive not only instruction but inspiration. We wish the Society had a dozen such men to put into this field.

¶ Child labor is one of the subjects that ought to receive the widespread attention of Christian people. We must create a public sentiment that will compel the enactment and enforcement of laws for the protection of the helpless children. The figures and facts are appalling. A national child labor law has been introduced into Congress, and should meet with a public approval that will leave no doubt as to its passage. Human greed will oppose it, and this greed, as represented by capital invested in factories and other fields of child labor, is mighty. But it is not so mighty as Christian sentiment, when this is awakened and massed. Two millions of children between ten and sixteen years of age engaged in gainful occupations, most of them harmful, is a record that should be erased. Study the subject and you will need no further incitement to come to the rescue of the children, both native and foreign.

¶ While we are sending missionaries to the Mormons in Utah, the Mormons are sending missionaries to all parts of the world, and do not neglect the great cities. Recently the Mormons in New York held their semi-annual conference, at which Elder Brigham H. Roberts, who was excluded from Congress, was present as the special expounder of the Mormon doctrines. There are about a hundred Mormons in the city, it is reported, and they maintain an organization. Their growth is slender, but their presence at all is the wonder. The one thing in which we ought to imitate the Mormons is in their missionary zeal.

¶ Simplified spelling will not find place in the Government documents, and it is doubtful whether President Roosevelt will hold to it in his private documents. Congress sat down hard on his mandate in the matter, the House by a vote of 142 to 25 adopting a provision which virtually makes it impossible for the public printer to follow any but the accepted dictionary spelling, unless he cares to forfeit his salary. Spelling reforms are not matters of legislation or presidential dictation, but must grow. Those who wish to adopt some of the new methods will do so, and gradually we shall get rid of some useless letters, like the "me" at the end of "program," by common consent and usage, without spoiling the language.

¶ Mr. Charles M. Roe, for nearly ten years manager of the Chicago Branch House, has been appointed general business manager of the American Baptist Publication Society, in place of Mr. M. Strien, resigned, and will enter upon his duties Jan. 1, 1907, with headquarters at 1630 Chestnut street, Philadelphia. Mr. Roe is the son of Rev. Charles T. Roe, and the grandson of Rev. Charles Hill Roe, D.D., both Baptist ministers. He is the nephew of Dr. H. C. Mabie, of the Missionary Union. He was born in Rockton, Ill., in 1869; was educated in the public schools and at Shurtleff College. He entered the service of the Publication Society when seventeen, occupied various positions until 1897, when he was appointed manager to succeed Rev. F. G. Thearle, deceased. He is a member of the Centennial Baptist Church, Chicago; a director of the Chicago Baptist Hospital; a member of the Board of the Chicago Baptist City Mission Society, and vice-president of the Chicago Baptist Social Union. The Society congratulates itself on securing for its general business manager a man so well fitted for the position. Mr. Charles L. Major, chief assistant at the Chicago house, has been appointed manager of that house.

A Good Question to ask Oneself Every Morning of the Year 1907

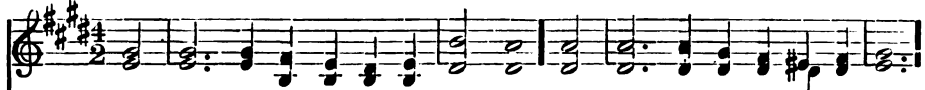
"What kind of a church would my church be, If every member were just like me?"

I Hear Ten Thousand Voices Singing


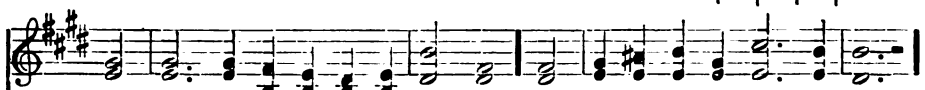
H. W. Fox, 1848

(Maunder)

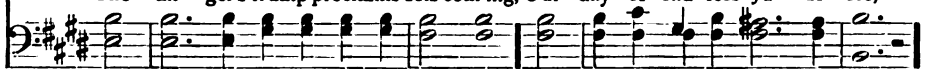
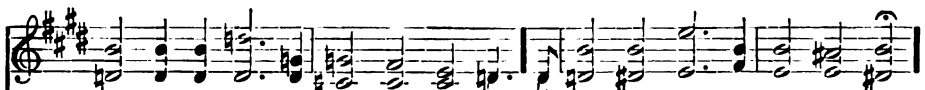
J. H. Maunder, 1894




1. I hear ten thousand voices sing - ing Their prais - es to the Lord on high,
 2. On Chi - na's shores I hear His prais - es From lips that once kissed idol stones,
 3. The song has sound-ed o'er the wa - ters, And In - dia's plains re-ech - o joy;
 4. On Af - ric's sun - ny shore glad voi - ces Wake up the morn of Ju - bi - lee;
 5. O'er prai - ries wild the song is spread - ing, Where once the war - cry sounded loud,
 6. Hark! hark! a loud - er sound is boom - ing O'er heav'n and earth, o'er land and sea,

Far dis - tant shores and hills are ring - ing With an - thems of their na - tions' joy,—
 Soon as His ban - ner He up - rais - es, The Spir - it moves the breathless bones,—
 Be - neath the moon sit In - dia's daughters, Soft sing - ing, as the wheel they ply—
 The Ne - gro, once a slave, re - joi - ces, Who's freed by Christ is doub - ly free,—
 But now the eve - ning sun is shed - ding His rays up - on a pray - ing crowd,—
 The an - gel's trump proclaims His com - ing, Our day of end - less Ju - bi - lee,—

"Praise ye the Lord! for He has giv - en To lands in dark - ness hid His light;
 "Speed, speed Thy work o'er land and o - cean; The Lord in tri - umph has gone forth;
 "Thanks to Thee, Lord! for hopes of glo - ry, For peace on earth to us re - vealed;
 "Sing, broth - ers, sing! yet many a na - tion Shall hear the voice of God and live:
 "Lord of all worlds, E - ter - nal Spir - it! Thy light up - on our dark - ness shed!
 "Hail to Thee, Lord! Thy peo - ple praise Thee, In ev - 'ry land Thy Name we sing,




As morn - ing rays light up the heav - en, . His word has chased a - way our night."
 The na - tions hear with strange e - mo - tion, From east to west, from south to north."
 Our cher - ished i - dols fell be - fore Thee, Thy Spir - it has our par - don sealed."
 E'en we are her - alds of sal - va - tion; The word He gave, we'll free - ly give."
 For Thy dear love, for Je - sus' mer - it, . From joy - ful hearts be wor - ship paid."
 On heav'n's e - ter - nal throne up - raise Thee: Take Thou Thy power, Thou glorious King!"



From *The Praise Book*, by courtesy of the United Society of Christian Endeavor, publishers.

IS AMERICA MAKING CRIMINALS?

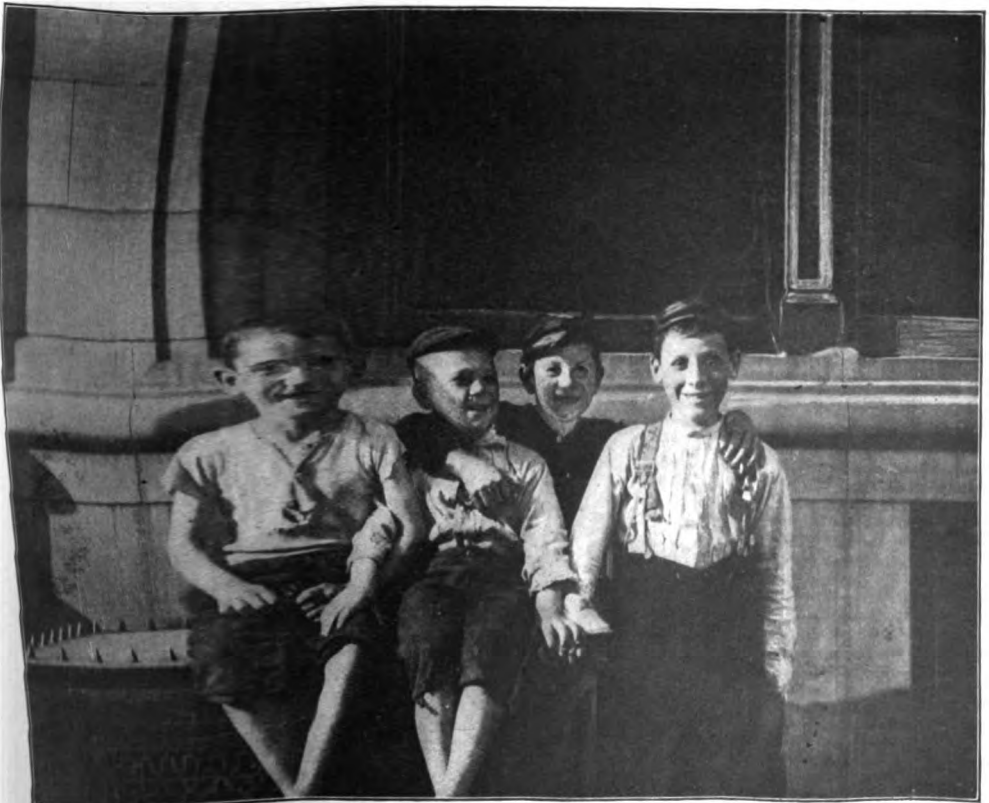
By Minnie J. Reynolds

AT the meeting of the American Social Science Association held in New York last spring, Mr. Prescott F. Hall, of Boston, a well-known student of the immigration question, gave the following statistics, carefully gathered and not disputed:

Comparing the number of adult male prisoners in the country with the whole number of males of voting age, it is found that foreign born whites are one and a half times more criminal than the native whites of native parentage. But the native white of foreign parentage, the son of the immigrant, is three times as criminal as the native element and twice as criminal as the foreign born.

Among male juvenile offenders compared with the male population of school age in the North Atlantic States, where the bulk of the immigration settles, the foreign born white boys furnish nearly three times as many criminals as the native boys of native parentage, but the American born sons of immigrant parents furnish three and a half times as many criminals as the native element, even more than the foreign born. The excess of criminality is greater among boys of the immigrant class than among adults.

Figures like these cannot be ignored or covered up. They must be faced and explained. Analysis reveals that while



EACH OF THESE BOYS NEEDS THE CHURCH. EACH IS A HOME MISSION FIELD ALL IN HIMSELF

the immigrant furnishes an undue proportion of criminality he is not so apt to be criminal as his own native born son; and that the boy born in Europe is not so apt to become a criminal as his own brother born in America. This brings us squarely to the title of this paper: *Is America in the criminal making business?* If so, it is a poor business for America to be in.

We have always claimed that no matter how poor or degraded the immigrant may be, so great is the assimilative power of American life that his children will be speedily absorbed and become indistinguishable from the rest of the American masses. That this has been the case with a vast number we know. But at the present moment inexorable statistics show that the first generation on these shores tends to degenerate; that the American born sons give us more criminals than the peasant born fathers who came here to escape crushing Old World conditions.

This is a puzzling problem and not a pleasant one for Americans to face. To soothe our racial pride the proportion should be the other way about, but it is

not. Of the same blood and ancestry, why should the American born sons of immigrants show more criminal instincts than their own fathers? There can be but one deduction. Something in their environment impels them. Individuals cannot always be accounted for. But facts true of a class can always be assigned a reason. When we see a large group of people in which the sons are more criminal than the fathers, we can only conclude that some cause in their environment is producing this result.

A ray of light is thrown upon this apparently incomprehensible condition by a little story from a foreign quarter in New York. A boy was found crying bitterly after a whipping from his father. "I wouldn't mind the lickin'," he sobbed resentfully, "but I hate to be licked by one of these blamed immigrants."

The story is quaintly humorous, but it is tragic as well. The American born son of foreign parents actually despises his own father as an immigrant. We, as a people, despise immigrants—some of the best of us and all of the worst of us. It is useless to say we do not, for we do. The native born son of the immi-



TEMPTATIONS TO THEFT

grant catches and reflects the general feeling. The very cult of the schools, the flag salute, the exaltation and glorification of everything American helps it along.

Now what does this mean? It means the loss of parental control. The personal liberty of young America, his off-hand attitude toward parental authority, is often noted. He argues and disputes with his parents and pays them no exaggerated or enforced respect. But nevertheless he feels that his parents know more than he does; that it is well for him to accept their advice and, generally

speaking, to stand on friendly and respectful terms with them. His common sense tells him that they are older, wiser and more experienced than he.

That is the precise difference between him and the son of the immigrant. The latter thinks he knows more than his own parents, and very often he is right. Very likely he has a better education than they. Perhaps he can read and write and they cannot. With the greater adaptability of youth, his quick catching on to the life of the street, he may actually understand and comprehend American life better than they. In the incalculable matter of



TRUANT OFFICER—OFTEN STREET BOY'S BEST FRIEND



DE WITT CLINTON PARK—BOYS' AND GIRLS' FARM IN THE HEART OF NEW YORK CITY

the language there is a great gulf between them. I have heard an Italian mother angrily order her children to speak Italian in the house. Raised in the schools, they speak English as a native language. She speaks not a word of it. Such a condition would prove humiliating to most American mothers. I know of an educated young Jew in New York who is actually debarred from conversing on a vast range of subjects with his parents. They speak only Yiddish, a dialect which lacks the words to express thousands of ideas which he would like to communicate to them. Russian parents on the lower East Side have been known to oppose their children learning English because of the loss of parental authority entailed.

This English-speaking boy finds his parents more ignorant of the laws, customs, history and traditions of the country than they are of the language. They cannot adequately advise, guide or instruct him. All their ideas are different

from those he encounters in school. He goes his own way, and in 250 per cent. more cases than the son of native parents and 50 per cent. more cases than the foreign born boy, that way lands him in jail. The slightly smaller proportion of prisoners among the foreign born boys shows the proportionately greater hold which his parents retain over him. He, too, is under the ban. He himself is an "immigrant."

The economic independence of the immigrant's son widens the breach. Immigrants are very poor. Ignorant of the language and methods of the country, their wages are the lowest paid. "Race suicide" is unknown among them. It is natural that the children should be put to work at the earliest possible moment. And the minute the children begin to contribute to the family expenses they consider themselves entitled to throw off the last vestige of parental control. What is to be done under these circumstances? Patriotic teachings cannot be eliminated

from the schools. The child of the immigrant must learn the language, must be Americanized. A gulf must necessarily grow between him and his parents. It cannot be helped. But into this breach must step a friend.

If any boy on earth ever needed a friend it is the son of the immigrant. I say boy because the boy is a more obstreperous and dangerous animal than the girl and repays his neglect by society more strenuously. But the girl needs the friend as much as he. They need some one to step into the breach and explain America to them, bring them in touch with better phases of American life than they find in the street.

The public schools are doing a colossal work. But statistics show they cannot do it all; that this breach between the parent and the child is still unfilled and dangerous. Settlements are doing something. Churches are doing something. But all together are not doing enough. There must be greater efforts if degeneration is to be prevented in the first generation of native born. America is to-day in the position of breeding criminals to prey on herself. There will necessarily be an undue proportion of criminals among adults reaching these shores. Criminals will flee hither as inevitably as absconding American bank cashiers flee to Canada. But we top even that abnormal criminal percentage with the native born sons of immigrants that we are sending to jail. We are neglecting the children, and we are getting our pay.

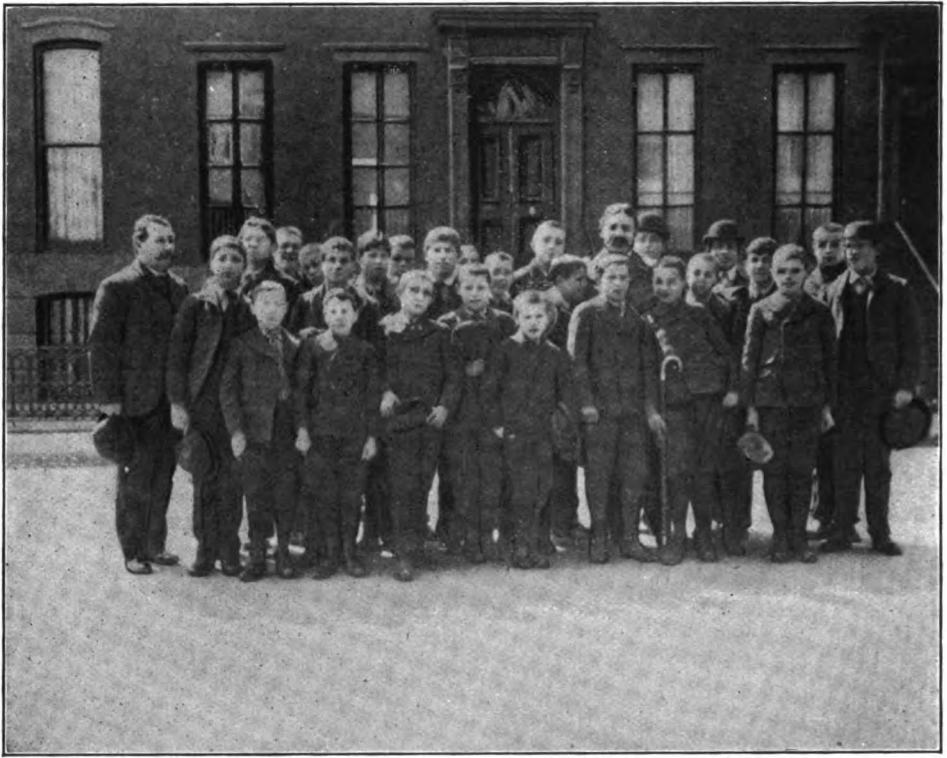
These boy offenders are frequently not really criminals. Often their first acquaintance with the jail comes from that universal instinct of all young creatures—play. It is as natural for a boy to play as for a kitten or a puppy. But the boy has no place to play in the crowded foreign quarters where he lives. He breaks a window or scares a horse or hits someone with a ball, and then he runs up against the government of America in the shape of a policeman. And the first imprisonment is apt to be the starting point in crime for the shamed and hardened boy. The American college boy can steal signs and barber poles and we laugh at

the college boy lark. But there is no such amused complacency for the boy offender of the foreign quarter. Yet children playing in the streets of the large cities are an undeniable nuisance. Play should be recognized as a natural, permanent need of the child's life as much as education and equally provided for by the state. The young cities of the West should take warning by the enormous prices New York has paid and provide ample play places while land is still cheap. Statistics of every neighborhood where a children's playground has been opened show a decrease in juvenile misdemeanors.

Work has its dangers as well as play for this child of the immigrant. Statistics recently published as to the working children of Chicago show 30,643 "working papers" given to children of fourteen in the last two and a half years. Of these children three and a fraction per cent. were born of native parents; nine and a fraction per cent. were foreign born, and nearly *eighty-seven* per cent. were native born of foreign parents. This shows well enough who is doing the child labor of the North. It is precisely the class furnishing the abnormal proportion of criminals.

I happen to know the story of one such child. Susie was twelve years old, too young to get her "working papers" for regular employment. But the Christmas season was on, and the "Christmas spirit" was sending thousands of extra shoppers to buy things to carry messages of love and good will to friends. A kind law permitted Susie and others like her to work till ten or eleven o'clock at night for two weeks before Christmas that the Christmas spirit might be satisfied.

Susie was a very little, ignorant girl. The tenement house life she had lived was very poor and meager. In the department store she was surrounded by millions of glittering things. She took a trinket worth fifteen cents. A child is seldom arrested for a thing like that. Instead she was discharged, loudly, publicly, angrily, as a thief. The story went all over the quarter where she lived: "Susie got fired from Blank's for stealing." Susie is a thief." In her own world



CHILDREN'S AID SOCIETY—BOYS BOUND FOR WESTERN HOMES

she was branded as a thief. She dropped out of school because of it. Her parents made her life miserable over it at home, and in every childish quarrel the word was flung at her. It followed her every time she tried to get work. Two or three years after—horribly, hideously young—Susie disappeared from home. She has not been heard of since, and that is the way we assimilated Susie. Do we remember the petition, "Lead us not into temptation," when we permit the little children of the poor to be plunged into the glittering temptations of the Christmas stores?

Ernest Poole, of the University Settlement, spent some months, by night and by day, in studying the assimilation of boys in the street occupations of New York. He found near Newspaper Row more than one hundred boys sleeping in the street. Other hundreds he found sleeping in stables, condemned buildings, halls of tenements and back rooms of low

saloons. In Chinatown alone he found twenty young boys whose business it was to run messages for the denizens of opium dives, and every one of them had the opium habit. He found messenger boys cooking opium pills in Chinese dives. Of the messenger boys he found a large number doing all-night work between all-night houses and all-night people. That is the way we are "assimilating" these boys. He traced a number of heartrending life histories of boys plunged into the life of the street at tender years.

"Corruption of morals," said he, "spreads among the street boys like a new slang phrase. Minds already old are 'put wise' by minds still older."

Out of about one hundred newsboys talked with, sixty-six were twelve years old or under, thirty-seven ten years old and eight from six to eight years old. They sell as late as two A. M. An express company was found employing boys of eleven. The began work at seven

A. M. and made their last trip at nine or ten at night. On Friday and Saturday they worked till midnight, and sometimes returned Sunday morning to finish up. Do we "remember the Sabbath day to keep it holy" when we let children be worked like this? America has got to have more applied Christianity in its government. All these things can be regulated by law. Why should the advertising circular which we toss in the waste basket be brought by a grown man who has had to pass a civil service examination, while the telegram, which perhaps means life and death, is brought by a little irresponsible boy? Merely a difference in law. If there is any public affair into which Christians need to put a little more Christianity it is the laws which safeguard and protect the child workers of the country. We can let the matter alone, of course, and go on making the sons of honest men into jail-birds, as we are doing now; but we shall pay in the end. The earnings for which all this sacrifice of child health, education and morals is going on are absurdly small. Twenty-eight newsboys confessed to Mr. Poole that they earned less than \$1.00 a week. It would be cheaper for society to pay their wages and compel their attendance at school than to pro-

vide increased jail accommodations later.

The child of the immigrant, thrust at the earliest possible moment into the wage-earning world, performing to-day the child labor of the North, deprived, in the crowded foreign quarters, of the child's birthright of play, clean air and country life, with parents too ignorant and bewildered in the new life to give him the guidance and training he needs, sending three and a half times as many of his number to jail as the son of the native born—*this child needs the church. He is a home mission field all in himself.* He needs mission schools and mission workers and mission visitors. He needs consecrated, devoted friends, who will know his circumstances and his needs. He is legally as much an American as any of us. No foreign language is needed to reach him. I would not say one word against foreign missions, for I believe in them and would not see their income curtailed. But is it reasonable, is it logical, is it good sense to carry a fine type of Americanism to distant lands and leave this native born child to end in jail? Is it the old, traditional, glorious mission of America, founded for faith and freedom of conscience, to take the sons of honest men and transform them into criminals?



GIRLS WHO ARE TO BE AMERICAN WOMEN



CORRESPONDING SECRETARY'S NOTES



THE NOTES MOST NEEDED NOW BY THE SOCIETY ARE BANK NOTES OF LARGE DENOMINATIONS. The treasurer's statement for December 1st showed the unusual indebtedness of \$215,000. Between January 1st and March 31st, 1907, according to the most careful estimates, \$410,000 will be required to meet all obligations. THE SEVENTY-FIFTH YEAR OF THE SOCIETY'S HISTORY SHOULD CLOSE WITHOUT DEBT. A large increase in contributions will be required to effect this.

* * *

The Executive Board of the Home Mission Society on December 10th, and the Executive Committee of the Missionary Union on December 13th voted to unite in the appointment of Rev. J. N. Moore, of Chicago, as Educational and Missionary Secretary for work among our young people in the interests of both Societies. This new and fraternal arrangement we are sure will be most heartily approved by the denomination. The mere announcement of the fact can now be made; particulars will be given hereafter.

* * *

Committees from the three general Societies concerning the anniversaries, at a meeting in New York, December 12th, decided to leave Thursday forenoon and afternoon of Anniversary Week in May, 1907, free for a general meeting, as desired by many, for the consideration of other matters than those which properly relate to the work of these organizations. There is much to be said in favor of such a meeting. The denomination, in its various activities as related the one to

the other, is yet in the making. Constructive genius and wisdom from above will be needed to do the right things.

* * *

It has been decided that the anniversaries will be held in Washington, instead of New York City. The tide of travel will set in that direction this year, with special rates to the Jamestown Exposition, which will open April 26th. The General Convention of the Baptists of North America will hold its sessions in the large exposition hall May 15th and 16th, directly after the meeting of the Southern Baptist Convention at Richmond and before the anniversaries at Washington.

* * *

The Executive Board, at its December meeting, decided to cooperate with the colored Baptists of Tennessee in the re-establishment of Roger Williams University at Nashville, making an appropriation of \$15,000 and a grant of a site for this purpose, provided the Tennessee Baptists raise \$10,000 additional, which they are confident they can do.

* * *

At the same meeting it was voted to engage in a new form of mission work in the older or downtown part of Brooklyn, with a population of about 212,000, of whom nearly or quite two-thirds are of foreign birth and parentage. The method is to relate this work closely to three churches therein, aiding them in putting several special workers in the field under the direction of the churches and their pastors. Money for this purpose has been placed at the disposal of the Society; the churches to supplement the amount necessary. More about this new idea in city mission work hereafter.

Dr. E. E. Chivers is to be on the Pacific Coast during January taking a prominent part in missionary conferences under the auspices of the Young People's Missionary Movement. It is expected that while in San Francisco he will meet Dr. Woody, and that they will confer carefully with the Baptists of that city and vicinity in regard both to the rebuilding of houses of worship and advance missionary work.

* * *

The gift of \$25,000 by a Baptist of Pennsylvania for missionary work, especially among foreigners within fifty miles of Pittsburg, is a noteworthy event. This gift is to the representatives of the Pittsburg and Allegheny Baptists, \$10,000 being available as soon as \$10,000 more shall be secured, and \$15,000 more on similar terms. For its efficient prosecution the Home Mission Society has entered into coöperation with the Pittsburg Association and the Pittsburg and Allegheny Union in the appointment of Rev. H. C. Gleiss of Pittsburg as superintendent of the work. Look out for good news from that field.

* * *

From the foregoing items it will appear that "there's something doing" in home missions, and that those charged with the duties of administration are not likely to rust out. Other important matters relating to advance work are under consideration. Where is a better field for investment?

Chinese Benevolence

If any one doubts the influence of the home mission work upon the foreign, and the way in which the Home Mission Society helps spread the gospel in foreign lands, such illustrations as this which come from Seattle, and which is typical, ought to settle the doubt. Our Chinese missionary in Seattle, Washington, Rev. James Fung, is an earnest and accomplished worker, who labored for some years in Philadelphia. In his last report to the Society he makes these statements, which we commend to the special attention of our readers. As you read ask this question, "How many American Baptist

churches raised anything like the amount for foreign missions in proportion to their membership which this Chinese mission gave?"

"Seattle, Dec. 10th, 1906.

"Rev. H. L. Morehouse, D.D.,

"*My dear brother* :—

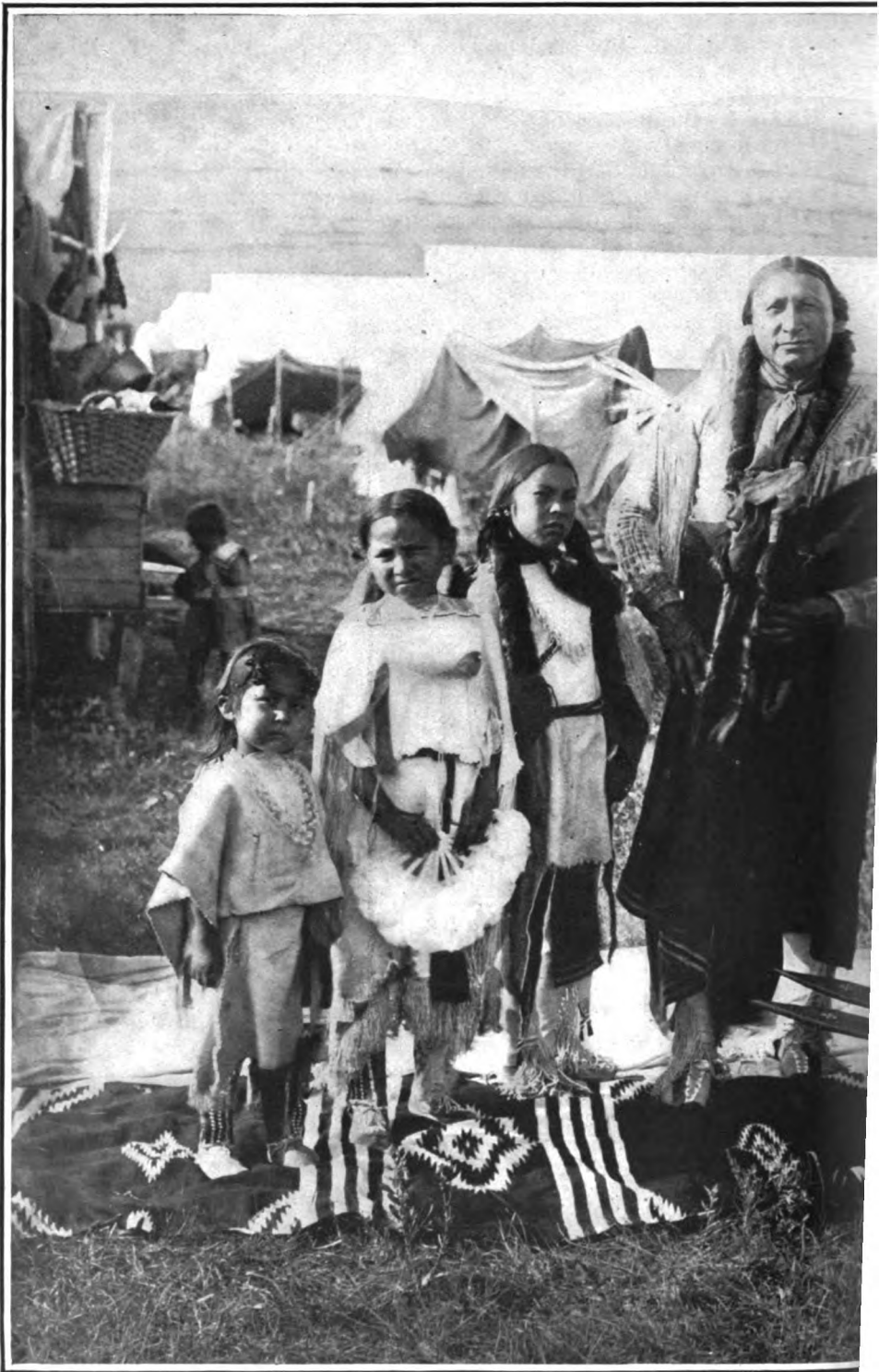
"I beg to acknowledge the receipt of your kind letter which came to hand about a month ago. The delay in answering has been on account of my being so very busy, but I now desire to thank you for your letter.

"I had a very hard time in October because some of our mission school teachers could not come and help us any more. You know if the teacher does not come the scholars do not want to come. I have been asking the large membership of—Baptist Church to send some teachers, but they did not send any one and I cannot tell you how sorry I am.

"We will start the special prayer meeting on Saturday night in about two weeks. We will pray and sing. First, we will pray that the Lord send workers to help us; second, that the gospel work in China may prosper; third, that God will send His Holy Spirit to teach us how to do His will.

"We have four faithful teachers come to help us, now we have many new scholars and enough teachers. None of our scholars have left us to go to any other Chinese school. Our Chinese Baptist Church work is improving year by year. Last week WE RAISED ABOUT \$400 FOR CANTON, CHINA, TO BUILD A BAPTIST COLLEGE, and in the last few months we bought the Bible Commentary and some other new books from that Bible Society at Shanghai, China, the president of which is the Rev. Timothy Richards, D.D., LL.D. He has a wide knowledge of the Chinese. All the books cost us about \$140.

"Last year our church had only two young men in the high school, but this year we have one in the Whitworth College and three in the Seattle Seminary School. IN 1906 OUR CHURCH RAISED NEARLY \$1,000 TO HELP THE GOSPEL WORK IN CHINA. We thank the American Baptist Home Mission Society for helping our Chinese Baptist Church."



CHILDREN AND GRANDCHILDREN OF HUNTING HORSE, KIOWA.



MEMBER OF OUR CHURCH AT SADDLE MOUNTAIN, OKLAHOMA



A HOME MISSION DIALOGUE FOR USE IN MISSIONARY MEETINGS

Prepared by Lemuel Call Barnes, D.D.

1. How many people are in the service of the American Baptist Home Mission Society?

1,552 persons were in the service of the Society last year.

2. Are these workers concentrated in one section or widely distributed?

They labored in 48 States and Territories, in Alaska, in three provinces of Canada, in México, Cuba and Porto Rico.

3. For what particular race of people are they working?

Our missionaries wrought among twenty-one nationalities and peoples in this world-wide assemblage in America.

4. Do we get results to amount to anything from our work among the foreigners in America?

We have a harvest of more than 60,000 members of Baptist churches among our foreign populations.

5. Has this Home Society anything to do with building up the new parts of our country?

The Society is our great pioneer evangelistic and constructive force in the West.

6. Does it really bring much to pass in the way of establishing churches and Sunday schools?

Last year its missionaries reported 95 churches organized, 8,432 persons bap-

tized and 93,775 in Sunday schools under their care.

7. Does it do anything toward building houses for these new church families?

Last year it aided 114 churches from its Church Edifice Funds in erecting houses of worship, and altogether has aided over 2,500.

8. Is a meeting house very important in the life of a church?

Since our great and wise Home Mission Society helps to build another new meeting house every 3 days it must regard it as absolutely essential in church life. Ask yourself this question, How would our church get on if we had no meeting house? That will answer the question for you.

9. After helping to build 2,500 meeting houses, are there any of our churches yet without a home?

Thousands of them. There are 400 homeless churches needing help to build in the new and rapidly settling section, including Oklahoma alone, to say nothing of the Far West.

10. With all this evangelistic and church building-work on hand, can our home society also do anything towards advancing the cause of education?

It aids in maintaining 44 schools for the negroes and the Indians, in which are more than 8,000 pupils, including nearly 550 students for the ministry.

11. Are not the Indians, especially the wild Indians—blanket Indians, as they are called—a hopeless lot?

We have had recently 220 converts from one blanket Indian tribe.

12. How about the West Indians, our island neighbors steeped in Romanism, among whom we have just begun to work?

There is a wonderful work of God through the missionaries of our Society in Cuba and Porto Rico, where already we have 51 Baptist churches, 3,734 members, 26 Sunday schools, with 1,900 pupils, and 22 houses of worship valued at \$200,000.

13. Is the Home Mission work by or for any one age or sex or set of people?

Its work is for men, women, young people and all people, and has strong claims upon *all* in our churches.

14. How much money is needed to carry on this vast work?

For its threefold work—Missionary, Church Edifice and Educational—the Society should have at least \$750,000 annually.

15. With fifteen hundred workers in the field now have we not an ample force?

No, there is pressing need for more laborers in the rapidly expanding West, among the incoming millions from other lands, and for the open fields in Porto Rico, Cuba and Mexico.

16. How can I keep posted about this magnificent and stirring work of our great Home Mission Society?

Through THE BAPTIST HOME MISSION MONTHLY, 50 cents per year, as low as 30 cents to clubs; 25 cents to pastors. This is fully illustrated, up to date, filled with interesting matter. Ask your pastor for a sample copy and learn how readable a twentieth-century missionary magazine is.



A HOME MISSION SCHOOL IN CUBA

THE COMING YEAR



HE clock struck twelve in the tall church tower,
 And the old year slipped away,
 To be lost in the crowd of phantom years
 In the House of Dreams that stay
 All wrapped in their cloak of gray.

Then swift and sweet o'er the door's worn sill
 Came the youngest child of Time,
 With a gay little bow and a merry laugh,
 And a voice like bells a-chime,
 Challenging frost and rime.

He found there was plenty for him to do,
 The strong and the weak were here,
 And both held out their hands to him,
 And gave him greetings dear—
 The beautiful young New Year.

"I bring you the best a year can bring,"
 The newcomer stoutly spake;
 "The chance of work, the gift of trust,
 And the bread of love to break,
 If but my gifts you'll take."

The noblest thing a year can lay
 In the lap of you or me,
 The brave New Year has brought this day—
 It is Opportunity,
 Which the wise are quick to see.

—Margaret E. Sangster.



A LEAF FROM EXPERIENCE

By Howard B. Grose

THE result of my study, observation and experience is the settled conviction that the Americanization and evangelization of the alien population must be effected largely through personal effort. Laws can do something, immigration societies can aid in protecting and distributing the newcomers, home mission societies can provide missionaries and places of worship, local churches can make of themselves centers of evangelism and helpfulness, but there will remain the larger part of the work of assimilation still undone. Only when the individual men and women in the Christian churches recognize their responsibility and become willing to do some personal work will the task be undertaken with hope of success.

The alien is approachable, accessible, appreciative. He responds to kindness as the flower opens to the sun. A little thing goes a long way. I know by varied experience how easy it is to win the confidence of the foreigners. In order to test personally what it was my purpose to recommend, I have sought every occasion to talk with persons of every race within range. They have invariably met courtesy with courtesy, and spoken frankly, when their knowledge of English, or mine of their tongue, permitted. Here is a sample instance:

On a trolley in New York I sat next to a handsome young Italian, with a face that resembled strongly that of the Neapolitan boy in the famous painting. The complexion was the rich olive, the eye clear and frank. "How long have you been in this country?" "Nearly four years." "You speak English very well," for the accent was unusually good. "Pretty well," with an appreciative smile;

"I have been in night school every year. I want to learn many things." "Why did you come to America?" "Make more here. In Naples I get only twenty cents a day; now I get one dollar twenty-five." "What are you doing?" "I drive a team. At first I was put on the railroad, but I got a better job where I could learn something. I shall get a dollar and a half a day pretty soon." "But Italy is such a beautiful country, don't you miss your home?" "No work there—this beautiful country, too." "Is your family here?" "One brother; the others are in Naples. We send them money to live; they live cheap there." "Are you going back when you have saved money enough?" "To see them, yes; to stay, no; I like it better here."

I found that he was thoroughly American in his ideas; he had better advantages here and was bound to study and get ahead. He did not go to church; did not care about the priests over here, and felt free now to do as he pleased. He was of the best type of the Italians, healthy, honest, ambitious. He had received no schooling in Italy, but was educating himself as rapidly as possible, and using the night schools as his opportunity. The few moments of conversation had given me his point of view, had afforded a chance to give him a few words of kindly suggestion about his studies and work, and I felt sure that the contact had quickened his progress in assimilation. We were both the better for it. It may be added here, that in every case where the question was put, "Why did you come to America?" the reason given first was work or higher wages. We must see to it that those who come for money find manhood as well.

A New Endeavor Secretary

The young people of the Christian Endeavor Societies the world around will be glad to learn that an old friend is to occupy a new place in the Endeavor service. Next to Dr. Clark himself it is doubtful if there is any Endeavorer more widely known or more popular



WILLIAM SHAW

than William Shaw, who came into the movement when the United Society was organized at Old Orchard, Me., and has been its treasurer, without salary, for twenty years and more. He has traveled the country over, and many foreign lands as well, in the interests of the young people's work, and has been the wheel-horse at the office in Boston, often doing much of the secretary's work. When the Presbyterian Home Mission Board laid hands upon John Willis Baer there were many who thought Mr. Shaw was the one man to succeed him as General Secretary, but it was not possible then for Mr. Shaw to accept the office. Now that the same Board has come again for a young people's secretary to the United Society and taken Mr. Von Odgen Vogt, evidently appreciating the training Christian Endeavor gives and the kind of material it

develops, the Board of Trustees turned again to Mr. Shaw, this time finding circumstances such that he could accept, without prejudice to other Endeavor interests. The election was unanimous and most hearty, and will be approved everywhere. Many new plans of work are proposed, which will tend to develop the church efficiency of the young people. Dr. Clark will go to South America in January to stimulate Christian work in countries that have been largely neglected. The International Convention of 1907 is to be held in Seattle, Washington, next July, and will be the second time the Endeavorers have gone to the Pacific Coast.

What Our Christian Young People Must Help Do

How the other half lives is not the only mystery. How little the so-called upper-tens know how the lower-ninety live. And how little you and I, who are fortunate to count ourselves in the next upper-twenty, perhaps, know how the under-seventy exist and think and do. If only the more fortunate thirty per cent. knew of the exact conditions under which a large proportion of men, women, and children carry on the pitiful struggle for mere existence, there would be an irresistible demand for betterment. Every Christian ought to know the wrongs of our civilization, in order that he may help to right them. Knowledge of the real conditions of life in our large cities should stir us out of comfortable complacency and give birth in us to the impulse that leads to settlement, and city mission work, and to civic reform movements. The young men and women of America must create a public sentiment that will demolish the slums, and erect in their places model tenements; that will tear down the rookeries, root out the saloons and dens of vice, and provide the children with playgrounds and breathing space. And this work will be directly in the line of Americanizing and evangelizing the immigrants, for the immigrants are the occupants and victims, in greatest degree, of the tenements and the slums. —From *Aliens or Americans*.



Oklahoma Baptist General Convention: Consummation of an Admirable Plan

By E. E. Chivers, D.D.



THAT was a memorable day—Nov. 9, 1906—when the Baptists of Oklahoma and Indian Territory, assembled in convention in Shawnee, Okla., united in forming the Oklahoma Baptist General Convention—a new convention for the new State. No other event in the history of the Baptists of these two Territories compares in importance and far-reaching influence with this, except the adoption of the plan of unification and of co-operative work in missions, in the year 1900.

Prior to that date there had been in each Territory two Conventions occupying the same work field. This dual arrangement was by no means conducive to harmony or to effective development of Baptist interests. In March 7, 1900, a Conference was held in South McAlester, I. T., at which a plan of unification was adopted, and it was agreed that the two Conventions should be merged into one, to be known as the Baptist General Convention of the Indian Territory.

At the same time a plan of missionary operations was agreed upon by which the way was opened for coöperation with the American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention. This

plan was ratified at a meeting of the two conventions held in Durant, I. T., in September, 1906.

A similar conference was held in Oklahoma City, O. T., March 9, 1900, at which it was agreed to recommend a similar plan for Oklahoma Territory. This in turn was ratified at a meeting of both conventions in Blackwell, Okla., October 11-13, 1900.

This plan of coöperation, which has proved so conducive to harmony and so fruitful in results, has been adopted as the basis of work in the organization of the Baptist General Convention of Oklahoma, effected in Shawnee, Nov. 9, 1906. The new convention starts out with a membership of about 50,000 to win the new State for Christ and the Baptist faith.

In this happy consummation and this bright prospect the American Baptist Home Mission Society rejoices. It has abundant reason to rejoice. It has been an influential factor in the development already attained and has constantly sought the unification of all our Baptist forces in the two Territories.

Since the year 1865, when it assumed the work among the Cherokees and other Indian tribes, which had been carried on from 1845 by the American Baptist Mis-

sionary Union, its work has steadily grown in proportions and in scope. The following is a summary of expenditures by the American Baptist Home Mission Society in Indian and Oklahoma Territories prior to the date of coöperation in 1900:

For Missionary purposes.....	\$208,207.76
For Church Edifice work.....	28,493.36
For Educational purposes.....	193,525.33

Making Grand Total for both Territories \$430,525.33

Since that date there has been expended for educational purposes which are not included in the new coöperative work the sum of \$87,882.02, making a grand total of \$518,407.35.

Under the plan of coöperation adopted in 1900, the American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention have contributed equal amounts for missionary purposes and for church edifice work, and it has been recommended by vote of the convention that offerings for home missions be equally divided between the two boards. The above statement of expenditures made by the American Baptist Home Mission Society and a perusal of the following tables will show that the Home Mission Society is surely entitled to such division as is now proposed.

OKLAHOMA TERRITORY	1	Vernon	1
Work of the American Baptist Home Mission Society prior to co-operation in 1900.	1 2	Watonga	1
1 Alva	1 2	Watonga (Indian)	1
1 2 Anadarko (Kiowa and Comanche Reservation)	1	Woodward	1
2 Arapahoe Mission (Indian)	1	Yukon	1 2
1 Blackwell	1	INDIAN TERRITORY	1
1 Chandler	2	Ada	1 2
1 Cheyenne	2	Alluwe	1
1 2 Choctaw	2	Annette	1 2
1 Columbia	2	Antioch	1 2
2 Comanche Mission (Indian)	1 2	Antlers	1 2
1 Douglas	1 2	Ardmore	1
1 Dover	1	Atoka	1 2
1 Eagle Chief	1	Bacone	1 2
1 Edmond	1	Baptist Mission	1 2
2 Elk Creek	1	Baron Forks	1
1 2 El Reno	1	Bartlesville	1 2
1 Enid	1 2	Bengal	1
1 Fort Sill	1	Berwyn	1
1 2 Fort Sill (Comanche Mission, Indian)	1	Blaine	1 2
1 Freedom	1	Blue	1
2 Geary	1	Boggy River	1
1 2 Guthrie	1	Brazil	1
2 Guthrie (colored)	1	Broken Arrow	1 2
1 2 Hennessey	2	Cache	1
1 Jones City	1	Caddo	1 2
1 2 Kingfisher	1	Cameron	1
1 2 Kingfisher (Indian)	1	Caton	1
1 Kingfisher (colored)	1 2	Catoosa	1 2
2 Langston	1	Center	1
1 Lincoln	1	Chelsca	1
1 Lexington	1 2	Chickasha (colored)	1
1 Longwood	1 2	Chickasha	1 2
1 Luther	1	Choska	1
1 Mangum	1	Claremore	1 2
1 2 Marshall	1	Clarksville	1
1 Medford	1 2	Coalgate	1 2
1 Mustang	1	Cody's Bluff	1
1 Newkirk	1	Cowlington	1 2
1 2 Norman	1	Davis	1
1 Noble	1	Doaksville	1
1 2 Okarche	1 2	Duncan	1
1 2 Oklahoma City	1	Eagle	1
1 Oklahoma (colored)	1	Emahaka	1
1 Omega	1 2	Eugala	1 2
1 Onyx	1 2	Fairland	1 2
1 2 Perry	1	Female Seminary	1
1 Pleasant Hill	1 2	Flint	1
1 Ponca	2	Ft. Gibson	1 2
1 Pond Creek	1	Ft. Gibson (colored)	1
1 Renny Mountain	1	Fox	1
1 Reno	1	Goodland	1
2 Seay (German)	1	Goodwater	1
1 2 Shawnee	1	Guertie	1 2
1 Sheridan	1	Harris	2
1 South End	1 2	Hartshone	1 2
1 Stillwater	1	Hoyt	1
2 Sugar Creek River (Indian)	1	Heliswa	1
1 Tecumseh	1	Ironbridge	1
		Jones' Farm	1 2
		Krebs	1 2
		Kulli-Inla	1 2
		Lake View (Welch)	1 2

Lake West	1
Le Flore	1
Lehigh	1
Lightning Creek	1
Long Prairie	1
Marble	1
Marlow	1 2
Mays	1 2
Maxey	1
McAlester	1 2
Mekuskey	1 2
Miami	1 2
Minco	1
Muldrow	1 2
Muscogee	1 2
Muscogee (colored)	1 2
New Boggy Depot	1
Ninnekah	1 2
Nowata	1 2
Oak Grove	2
Oaks	1
Old Baptist Mission	1 2
Paul's Valley	1
Peoria	1
Pea Vine	2
Poteau	1 2
Prvor Creek	1
Pilgrims' Rest	2
Purcell	1
Redoak	1
Refuge	1
Roff	1
Rose	1
Round Spring	2
Rush Springs	1
Ryan	1 2
Sallisaw	1 2
Sasakawa	1 2
Shawneetown	1
So. McAlester	2
Spavinaw	1
Standley	1
Star	1
Stilwell	1
Summit	1
Tahlequah	1 2
Tahlequah (colored)	1 2
Talihina	1
Tallahosse Mission	1
Tamaha	2
Terral	1
Thackerville	1
Tulsa	1
Vian	1
Vinita	1 2
Vinita (colored)	2
Wagoner	1 2
Wagoner (colored)	1
Walls	1
Wapanucka	1
Webber's Falls	1 2
Wister	1 2
Wynnewood	1 2

KEY 1, Missionary aid given; 2, Church Edifice gifts made.

A Notable Service

By Evangelist H. Wyse Jones

I HAVE closed my second year as State Evangelist of Oregon. These have been years of the right hand of our God. "There hath not failed one word of all His good promise." The privileges have been as high as heaven. My health and strength have been marvelously preserved amidst labors incessant. Only one day during the two years have I had to yield to sickness that prevented me from preaching. He has ever given me the ears and hearts of the people. Churches have been gloriously revived. Pastors' hearts have been encouraged. The lost have been found. Many whose feet have well-nigh slipped have been helped to stand firmly on the Rock of Ages again. Many have started in to 'study for the ministry, missionary work, or teaching. Hundreds have been conversed with privately about education, salvation, vocation, doctrine, marriage, Bible study, church membership—indeed, every phase of human life almost.

His grace has been sufficient to enable me to "warn men night and day with tears." The remarkable conversions, the special answers to prayers, the happy reconciliations of grieved saints, the striking providence of God in removing hindrances, would fill a volume. The personal experiences with sinners struggling to confess guilt, the awful crimes laid bare before the evangelist and God, the sad tales of broken hearts and ruined lives, have intensified the conceptions of sin's fearful wreckage. They have at the same time enlarged the vision of the soul's only security in Jesus Christ.

With something of this twofold vision before me, God has enabled me to serve these past two years. For all that I have been privileged to undertake in His good grace, I most joyfully ascribe to Him all the glory. If the following statistics shall stimulate any one else to say, "Here am I, send me," I shall have accomplished my aim in giving them. During the two years the approximate results have been realized as follows: Meetings held, 33; number publicly asking prayer, 1,487; number publicly confessing Christ, 1,055; number uniting with Baptist churches, 637; number baptized, 507; number uniting with other churches, 170; number restored to faith, 150; number of miles traveled, 8,610; number of sermons, addresses, talks, 700; traveling expenses, \$135.11; printing expenses, \$84.07; money raised from churches served, \$1,576; "Tent Evangel" paid for and dedicated to evangelistic work in the State, \$150.

The value of these precious meetings will be better appreciated if it is remembered that not a single union meeting was held. The meetings were largely among missionary churches, and some of them without even a pastor. It is evident that these tabulated results can never express the spiritual verities that have been experienced in human lives.

Dakota Development

Our District Secretaries occasionally have a strenuous time in their pioneering tours. Dr. O. A. Williams, Minnesota veteran, has been out in the Dakota region, discovering two things—crowds of settlers and little or no religious provision for them. From his letter we take the following account, with its moral:

"I am back from an extended trip in South Dakota. While I was in that State, Rev. W. C. King, our General Missionary, received word from E. A. Howard, of Arkansas City, who had been elected State Evangelist in South Dakota, that he could not accept on account of the protest of his people to his leaving the church. I am very sorry, for we are in great need of a worker.

"Brother King and I made a trip to the end of the Milwaukee railroad, eighty miles west of the Missouri River. I was very much surprised at the appearance and the size of the towns along these new extensions. The trains were literally packed with land-seekers on their way to their claims. When I reached Chamberlain on Tuesday evening the hotels were crowded, and I could not get a room. I had noticed that for miles before we reached the station the people crowded to the ends of the car, ready to jump off the moment they stopped; and when I landed on the platform, I found that the busses were so crowded that there was no room to get inside, and I had to wait until the bus returned for the second load. When I reached the hotel there was no vacant room. I had arrived in a very severe storm of snow and wind, almost a blizzard. I knew of one Baptist in the town, with whom I had corresponded in sending out literature and appeals for Home Missions—Mr. Scott Hayes. I found him at home at 8:30 P. M., and he went out with me in search of shelter for that night. We found a little room in a private boarding house, on the northwest corner, without heat within or under it. But I was grateful for shelter, and took no harm from the cold. The next evening I preached at a union meeting of Congregationalists and Methodists in the Methodist church, and Bro. Hayes made provision for me in his own home for Wednesday night, and on Thursday Bro. King and I made the trip to the end of the railroad. I realized, as I made inquiries of conditions in these towns, that we have not been as wide-awake as we should have been in getting a foothold in these new towns, and I suggested to Bro. King that when Bro. Wold, who has been chosen as pastor-at-large, enters into the State from Nebraska, he spend most of his time for several months in these new towns, and see what we can do to find out the Baptists that have moved into this new section of the country, and the prospects there may be for new work. I suppose that if I should take a trip west of the Missouri from Pierre on the Northwestern road, I would find similar conditions."

WHAT THE JEW THINKS OF AMERICA

David Blaustein, who knows his own race, furnishes this illuminating picture of them:

"The Jews from Galicia have enjoyed equal rights with the gentiles, yet have been at a disadvantage by reason of prejudice and poverty, and are inferior in intellect and ambition to the others. Factories, in our sense of the word, do not exist in the towns and villages where the Jews lived in the Old World. Trade and commerce are carried on there in the medieval fashion. The smallness of earnings and profits has kept the standard of living low and their requirements few. In Roumania, during the summer months when vegetables are abundant one may exist on five cents a day, and the annual rental for a family of five or six is only \$10, in Russia, \$12.50. While massed together in small houses and often without sufficient and proper food, yet there they are not deprived, as are the inhabitants of our tenement houses, of light and air. Living under a paternal form of government they have never been called upon to exercise duties as citizens, and for this reason civic problems dealing with improved sanitary conditions, clean streets, ashes and garbage, etc., do not concern the people. Thus much for their conditions prior to emigration.

"One may now easily understand why the influx of Jewish immigration from eastern Europe has of late been so large. It is not so much the wish to improve their economic conditions that induces emigration, as the desire to be free and to enjoy equal rights. When they come to America, however, and by the law of natural attraction settle in the congested districts of large cities, their struggle for existence for the first few years at least becomes to them more severe than it was in their native lands. There they were oppressed collectively; here the economic pressure weighs heavily upon the individual. As the conditions they find here are diametrically opposed to those under which they formerly lived, the effect is a very trying one. Wherever the Jew turns he meets with disappointment. He has difficulty in finding employment, and if he gets it, it is not as a rule to his liking. He is not accustomed to our industrial system; cannot understand our division of labor, and finds that between himself and his employer there is a wide gap. If he works in a factory he feels that he ceases to be an individual and becomes a hand, and that muscle rather than intellect will insure the permanency of his employment.

"In order to be his own master he prefers becoming a peddler, and in New York City a push cart peddler, despite the long hours, hardship, and uncertainty of the earnings. He is not willing to leave the large city and settle in a smaller place in "the country," as he calls it, for there he fears for his religious beliefs and

practices. He fears that if he settles in a small town or village where there are not a sufficient number of Jews to form a Jewish community, he will be deprived of religious service, obliged to break his Sabbath, violate the dietary laws, and above all, his child will grow up without a religious and Hebrew education. Being obliged to reside in what is called the "slums," he is not in a position to familiarize himself with the American way of living and thinking.

"Whatever of American life he does see is rather disappointing to him. He is therefore led to believe there is nothing good in America, and as a result he becomes disheartened and gives up hope. He says that all is humbug in America, and consequently trusts nobody. When he is told of American free institutions he says they do not exist here. He argues that in America there is no liberty but only license. Partisan politics and bossism make him believe there is despotism and gag-law in America. Yellow journalism makes him look upon the free press as a menace to the morals of society. Our industrial system, he maintains, which allows the woman to compete with the man, undermines the home, which is the foundation of society. He also argues that the school system which makes the child apparently more progressive than the immigrant parent, widens the gap between child and parent, inasmuch as the child considers himself superior to his parent. He says that industrial conditions in America that make it possible for even a child to earn money undermines the authority of the parent over the child and loosens the family ties. The child becomes independent, since he pays his own board and is thus a boarder and not a dependent on the family. These are a few of the impressions that the immigrant gets of America."

It will do us all good to have the immigrant's idea of us impress itself upon our minds. We must remember that we are not dealing with things, but with living beings who think and see and love and fear, and are human like ourselves.

A Book to Read

(From the Watchman, Boston)

"The Incoming Millions." The author has the gift of making facts interesting. He also has the power to impress his readers with the seriousness of the facts presented in this book and in "Aliens or Americans?" This volume, like the other, is a valuable contribution not only to the informing literature of mission study courses, but to the general discussion of the problem presented by the immigration of foreigners to our shores at the rate of a million a year.

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

A QUESTION RELATING TO WORK AMONG FOREIGNERS

1. Is it wise to encourage a small congregation of foreigners to organize a church, or is it better to keep such a congregation as a branch of an English-speaking church?

2. How is a trained ministry for the foreign-speaking peoples to be secured?

Dr. E. P. Farnham of the Brooklyn Church Extension Society, writes:

1. It is doubtless wiser to keep a small company of foreigners (possibly Swedes and Germans excepted) as a branch or mission of an English-speaking church or missionary society.

It is not easy to tell when such a mission can be safely organized into an independent church. Everything will be governed by local conditions. Much will depend upon the preacher or missionary in charge. Dr. Turnbull, of Connecticut, used to say, "Never organize a church until you find a substantial 'Stackpole'—at least one person of character and sanity and good judgment, around whom you can build your organization."

2. Training schools for this purpose must be provided.

The plan now under way to provide such a training school in connection with Colgate University needs to be pushed with consummate wisdom and zeal. We are suffering in our French and Italian missions seriously because of the lack of such schools.

So long as we maintain distinct denominational churches we must have denominational schools.

Rev. C. H. Sears, Superintendent of the New York City Mission Society, says concerning Question 1:

1. In the Second Avenue Church it has been the policy to conduct the foreign work as a mission or department of the English-speaking church, the membership of which embraces sixteen nationalities, including representatives of the Italian Mission, the Chinese School, the Greek, Slovak, Magyar and Polish Missions. This plan makes possible a larger degree of supervision than can be had if separate churches are organized. It gives interest to the down-town mission churches where any considerable development of the American

church seems to be impossible. There is not, however, the *esprit de corps* in these departments or missions that is desirable. If this plan is followed would it not be well to organize each of these groups, calling them, namely, the Italian congregation, the Greek congregation, etc., with the foreign pastor or missionary as moderator, and with other officers regularly elected. This might do something to develop enthusiasm and a sense of unity.

It seems to the writer that the plan followed at the Mariners' Temple is to be preferred. Four distinct churches, English-speaking, Norwegian, Italian, Lettish and a Russian Mission, soon to be organized as a church, meet regularly under the same roof. These churches were conducted at first, one of them for several years, as missions. The constituent membership of the Norwegian Church was 28, of the Lettish Church 37.

It is evident that enthusiasm, a sense of unity and a feeling of responsibility have developed as a result of the organization. It is possible without doing violence to the dignity of pastor or people for a City Mission Superintendent or a Field Secretary to work in very close relation with such a young church.

2. The organization of theological or training schools in our great cities is of vital importance. Twelve foreign pastors or male missionaries—three of them volunteers—Italians, Norwegians, Swedish, Lettish, Russians, Slovak, Polish, Magyar, Chinese, Greek and Finnish have oversight of missions or churches connected with this Society. Only one of the number has been carefully trained, though others have received some training and some are attempting to better equip themselves by study in schools in the city.

Seminaries should train American young men for work among the different foreign peoples—men who would be willing to specialize as foreign missionaries do and devote themselves to one or more nationalities. Let men by means of study in foreign lands learn the language, be able to appreciate another point of view, and thus be prepared to lead their adopted peoples, counsel the untrained ministers, and on the other hand mediate between the foreigners to our American churches. A few such men would be invaluable in the evangelization of the foreign population of our large cities.

The Rev. Robert G. Boville has urged that seminaries establish fellowships for the training for such men. It should be done at once.

TRIBUTE TO A LEADER

A memorial service of unusual interest was held in the First Baptist Church, Winston-Salem, N. C., on Sunday, December 2d, to commemorate the life and work of the late Rev. G. W. Holland, for many years the pastor of this church, and a recognized leader among the colored people. Mr. Holland, soon after the war closed, began to labor among his people and established more than thirty churches, beside Sunday-schools and associations. He did not have many advantages, but acquired a liberal education through his library. He had one of the largest libraries of any colored minister in North Carolina and made good use of it. On the occasion of his funeral the Mayor and other officials of the city were present and spoke in warm terms of him. Rev. H. A. Brown, D.D., for so many years the beloved pastor of the First Baptist Church, white, was present and paid a warm tribute. The following, written by Dr. Brown, appeared recently in the *Biblical Recorder*, the white Baptist paper of North Carolina:

"He was generally loved not only by his own race, but by the white race as well. He had

served his denomination here about twenty-nine years. He succeeded in organizing six or seven Baptist churches in this vicinity. The church of which he was pastor was organized through his instrumentality. It has grown to be a strong church numerically and has a splendid house of worship—a fitting memorial to his self-sacrificing labor for Christ and his people. His character was stainless as drifted snow. He stood for peace, industry, honesty, purity and obedience to the powers that be. He preached the gospel and avoided all political agitations. He had a good library and kept himself abreast of the times. He has been an untold blessing to his race in this city. His funeral was the most largely attended ever held in this part of the country. It is estimated that five thousand persons were in attendance, and many of them among our most prominent white people. By request of Bro. Holland, the writer made the opening address at his funeral, which was followed by addresses from other pastors and distinguished citizens."

This proves that it is character that wins place and esteem and overrides prejudice against color. Such negroes are the lifting factors of their race.



SEWING CLASS AT SPELMAN



The Negro and the Nation. A History of American Slavery and Emancipation. By George S. Merriam. 8 vo, pp. 436. Henry Hall & Co., New York, 1906.

This is the most comprehensive and candid treatment of the subject of which we have knowledge. The style is singularly lucid and flowing, with many graphic features. Facts and philosophy are happily interwoven and the reader closes the volume in wonder at the way the destinies of the nation have revolved about the negro in America, and wondering also what is to be the outcome of it all. Chapters of exceptional interest are: "How Slavery Grew in America;" "The Widening Rift;" "The Underlying Forces;" "Slavery As It Was;" "Face to Face;" "How They Differed and Why They Fought;" "Reconstruction Experiments and Ideals;" "Ebb and Flow;" "Looking Forward." There are forty chapters, with a good index. It is well worth perusal by all who would acquaint themselves with the factors that have entered and still enter into this American problem.

The author, while praising Woodrow Wilson's *History of the American People*, says: "But upon the main theme of the crowning century, he misses some of the vital elements. Of the wrong and mischief of slavery he has hardly a word, waving the subject aside as if beyond his province. He gives with admirable sympathy and intelligence the atti-

tude of the well-meaning Southerner before and after the war; and this feature has special value for those familiar only with the Northern standpoint. But he has not the least appreciation of the anti-slavery spirit in its heroic phase. On the wrongs of the slave he is silent, while upon the sins of the carpet-bagger he is eloquent. This one-sidedness robs of its significance what should be the American epic of the nineteenth century." Whosoever wants to know the whole truth about the Reconstruction period, should read the chapter on "Congress and the 'Black Codes,'" showing how necessary it was for Congress to intervene in several states whose legislation against negroes was framed with malignant ingenuity to make it easy to keep them in servitude under pretence of penalty.—M.

The History of the Swedish Baptists, by Capt. G. W. Schroeder, abounds in interesting incidents concerning the beginnings and progress of our work among the Swedes in Europe and in the United States. Many study classes in Home Missions will find a fund of valuable information by this veteran, who was so strikingly connected with the beginnings of our work here and in Sweden. A new edition is just from the press, and can be had in paper covers for 35 cents per copy, postpaid. Address Captain G. W. Schroeder, 2532 Seventh ave., New York City.

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	\$2,167 26

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Needham, Mass., Ladies of Baptist Ch., 1 pkg.	
Chester, Vt., Ladies of Baptist Ch., box.	
Pittston, Pa., Luzerne Ave. Ch., pkg.	
Bath, N. Y., Miss. Circle of First Ch., pkg.	
Yonkers, N. Y., Near & Farther Lights Soc., pkg.	

HOME MISSION APPOINTMENTS, DECEMBER, 1906

ARIZONA.

J. B. Woolam, Buckeye & Poloverda.

CALIFORNIA.

Ko Chow, Chinese Evangelist.
 Peter Peterson, District Missionary, Danes and Norwegians.
 W. H. Harris, San Joaquin Valley Association.
 J. L. Allen, District Missionary, Colored.
 H. P. Anderson, Danes, Selma.
 A. W. Backlund, Swedes, Kingsburg.
 G. N. Ballentine, Modesto.
 G. W. Black, Fallon, Nevada.
 C. W. Brinstad, General Missionary.
 W. A. Chapman, Westport
 J. M. Collins, Shiloh Ch., Colored, Sacramento.
 W. C. Cook, Clovis.
 C. O. Dalhed, Swedes, San Jose.
 J. W. Davis, Lakeport,
 R. E. Day, Sunnyvale.
 G. W. Disher, St. Helena.
 C. R. Eastman, Oak Park.
 A. Houston, Tulare.
 F. C. R. Jackson, Point Richmond.
 S. C. Keetch, Exeter.
 C. C. X. Laws, Colored, North Oakland.
 W. M. McCart, District Missionary.
 John Morgan, Second Ch., Colored, Fresno.
 Madison Slaughter, Porterville and vicinity.
 F. C. Stannard, Melrose.
 J. B. Travis, Supt. City Missions, San Francisco.
 J. B. Weber, Susanville.
 F. H. Webster, Emmanuel Ch., Sparks, Neb.
 G. P. Williams, Sanger.

COLORADO.

Emma L. Leland, Mission School, Ortiz.
 C. A. Blom, Holly.
 G. W. F. Dixon, Wellington.
 A. E. Reynolds, Second Ch., Colored, Canon City.
 W. E. Sawyer, Bethel Ch., Denver.

CONNECTICUT.

Angelo di Domenica, Italians, New Haven.

H. W. Ferguson, Blackfoot.

ILLINOIS.

C. S. Thomas, Ogden Park Ch., Chicago.
 E. A. Anplund, Swedes, Monmouth.
 J. T. Otosen, Norwegians, Center Ave. Mission, Chicago.
 P. E. Sorborn, Swedes, Galesburg.
 C. W. Finwall, Norwegians, Logan Sq. Ch., Chicago.

IOWA.

G. D. Forsell, Swedes, Council Bluffs.

KANSAS.

J. R. Rairden, District Missionary.
 W. K. Estill, Fredonia.
 J. T. Crawford, General Missionary.
 O. S. Mosher, Abbyville.

MASSACHUSETTS.

David Abdullah, Syrians, Boston.
 Joseph Antozzewski, Poles, Chicopee.
 N. N. Aubin, French, Manchaug.
 Alfred Barone, Italians, Monson.
 John Bjork, Swedes, Quincy.
 Oliva Brouillette, French, Salem and vicinity.
 G. I. Cardellicchio, Italians, Boston and vicinity.
 S. C. Delagneau, French, Worcester.
 Matts Esselstrom, Finns, Worcester.
 J. S. Grundmann, Lettish, Boston.
 C. E. Johnson, Swedes, Cambridge.
 J. E. Koskinen, Finns, General Missionary.
 Isaac La Fleur, French, Lowell and vicinity.
 E. A. Lagerstrom, Swedes, Springfield.
 A. J. Linde, Swedes, Norwood.
 G. W. Lindstrom, Swedes, Brockton.
 N. E. Nelson, Elim Swede Ch., New Bedford.
 F. A. Perron, French, Gardner, Fitchburg and Leominster.
 A. E. Ribourg, French, General Missionary.
 Daniel Rivoire, Italians, Haverhill and Lawrence.
 Arthur St. James, French, Marlboro and vicinity.
 Francesco Sannella, Italians, Springfield.
 F. C. B. Silva, Portuguese, New Bedford.
 J. P. Ockerstrom, Swedes, Gardner.

MICHIGAN.

F. L. Currey, South St. Chapel, Lansing.
 Alex. Laurikainen, Finns, Hancock.
 Matts Mattson, Finns, Negaunee.
 Ludwig Djupstrom, Swedes, Iron River.
 C. H. Ekblad, Swedes, Escanaba.
 John Lindgren, Finns, in America.
 H. A. Newman, Swedes, Ishpeming.
 C. J. Worgren, Swedes, Marquette.

MINNESOTA.

Gustav Melby, Granite Falls.
 T. M. Gilpin, Mizpah.
 Oalves Nesterud, Danes and Norwegians, Lakefield.
 M. M. Nicholson, Hubbard.

MONTANA.

J. A. Hughes, Stevensville and vicinity.
 W. A. Petzoldt, Crow Indians, Lodge Grass.

NEBRASKA.

C. F. Ducholm, Wilsonville.
 George Mac Dougall, Olivet Ch., Omaha.
 T. L. Smith, Bridgeport, Gering and Scottsbluff.
 C. L. A. Christensen, Danes, Lime Grove.
 W. H. Davis, Belmont.
 E. E. Duley, Edgar.
 G. F. Jewel, Arnold and Merna.
 David Eller, Pleasant Prairie.

NEW HAMPSHIRE.

J. C. Smith, French, Manchester, Nashua.
 J. D. Nylin, Swedes, Concord.

NEW JERSEY.

Giovanni Allegri, Italians, Trenton.
 J. V. Vidberg, Swedes, Arlington.
 Edouard Revel, French, Paterson and New York.
 G. A. Schugren, Finns, Jersey City.

NEW MEXICO.

B. C. Miller, Carlsbad.
 G. R. Varney, General Missionary, Ariz. and N. Mex.
 S. B. Calloway, Clayton.
 S. S. Arrieta, District Missionary, Mexicans.
 J. D. Ballard, Texico.
 Blas Chavez, Mexicans, Las Vegas.
 H. A. Covington, Elida.
 V. D. Dodgen, Mountain Park and Mayhill.
 W. C. Grant, Portales Association.
 R. T. Harris, Logan and vicinity.
 W. A. Nicholas, Silver City.
 R. P. Pope, Lincoln Association.
 J. G. Sanchez, Mexicans, Velarde.
 R. B. Wright, Navajoe Indians, Two Gray Hills.

NEW YORK.

A. P. Hanson, Swedes, Jamestown.
 Wilhelm Kohler, New York Swedish Conference.
 Angelo Peruzzi, Italians, Albany and Schenectady.
 Francesco Di Tomasso, Italians, Troy and vicinity.

OKLAHOMA.

H. H. Clouse, Rainy Mountain.
 Philip Cook, Cheyennes, Calumet.
 E. C. Deyo, Comanches.
 Robert Hamilton, Cheyennes.
 G. W. Hicks, Kiowas and Apaches.
 F. L. King, Arapahoes.
 J. B. Rounds, Cheyennes and Arapahoes.
 W. A. Wilkin, Wichitas and Caddos.

OREGON.

C. H. McKee, Hood River.
 A. B. Waltz, City Missionary, Portland.
 F. W. Carstens, Corvallis.
 A. B. Minaker, Burns.
 J. F. Ray, Weston.
 H. Wyse Jones, Evangelist.

PENNSYLVANIA.

H. C. Gleiss, Supt. of Missions, Foreign Work, Pittsburgh Ass'n and vicinity.

RHODE ISLAND.

J. N. Williams, General Missionary, French, New England States.

SOUTH DAKOTA.

H. S. Wold, Pastor-at-large.
 Crawford Pearce, Corsica and Armour.

WASHINGTON EAST.

A. M. Allyn, General Missionary, E. Wash. & No. Idaho.
 M. M. Bledsoe, Tekoa.
 John Chandler, Pomeroy.
 T. J. Collins, Ritzville.
 R. C. Cook, Cle Elum.
 W. W. Davis, Coeur d' Alene, Idaho.
 Z. J. Edge, Prosser & Kennewick.
 T. J. Giblett, Pullman.
 L. E. Henderson, Cottonwood & Stock Creek, Idaho.
 J. C. Havnaer, Wallace, Idaho.
 J. M. Hupp, Palouse, Mt. Pleasant & Camas Prairie Associations.
 D. W. Myers, Wilbur.
 A. E. Patch, Lewiston, Idaho.
 W. E. Pettibone, Central Church, Spokane.

R. A. Thomson, Ellensburg.
 C. S. Treadwell, Colville.
 Nicls Strogaard, Carley.
 E. H. Wiman, Asotin.

WISCONSIN.

John Johnson, Ingram & Ladysmith.

WASHINGTON WEST.

James Fung, Chinese.
 L. L. Simmons, Winlock & Kelso.
 W. A. McCall, South Tacoma.
 George Campbell, Dryad & Pe Ell.
 M. L. Goff, Anacortes.
 Fukumatsu Okasaki, Japanese, Seattle.

GERMANS.

Gustav Peitsch, San Francisco, Cal.
 M. A. Reinhardt, Beaver, Mich.

FINANCIAL STATEMENT FOR NOVEMBER, 1906

RECEIPTS.

Contributions for General Purposes.....	\$20,852 44
Legacies.....	1,706 95
Contributions Specifically Designated.....	4,547 75
" for Church Edifice Gift Fund.....	7,935 12
	\$35,042 26
Income Accounts for General Fund.....	3,908 13
" " " Church Edifice Gift Fund.....	914 73
" " " " " Loan Fund.....	4,420 75
Miscellaneous.....	8,266 26

\$52,552 13

DISBURSEMENTS.

For General Purposes.....	42,568 19
" Special " as designated.....	3,875 13
From Church Edifice Gift Fund.....	11,413 14
" " " " " Loan Fund.....	1,079 35
Miscellaneous.....	977 05

\$60,512 85

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, \$31.39		Braintree Ch.....	3 25	RHODE ISLAND, \$60.05	
Jay Ch.....	\$5 00	Northampton Ch.....	34 03	Providence, Calvary Ch....	35 80
Kennebunk Village Ch.....	5 43	North Bellingham Y. P. S.	6 12	East Greenwich, First Ch..	4 15
Bath, First Ch.....	4 64	Grafton, First B. Y. P. U..	1 00	Newport, First Ch.....	20 10
Showegan, Bethany Ch....	9 70	Southbridge, Central Ch..	10 00	CONNECTICUT, \$134.66	
Ellsworth Ch.....	1 00	Florida Ch.....	2 50	Hartford, A Friend.....	1 00
Oakland, First Ch.....	5 62	Dorchester, Stoughton St., Y. P. S.....	14 00	Wallingford Ch.....	103 66
NEW HAMPSHIRE, \$36.42		Fairmount Ch.....	10 62	Torrington, Calvary Ch....	25 00
Fitzwilliam Ch.....	13 50	Grafton Ch.....	8 00	New Britain, E. M. Wooster	5 00
Somersworth Ch.....	16 17	Northview Ch.....	13 77	NEW YORK, \$5,286.56	
Peterboro Y. P. S.....	1 00	Morgantown Ch.....	8 98	Syracuse, Central Ch.....	99 67
Sutton Ch.....	4 40	Boston, Edw. H. Haskell...	750 03	Delaware St. Ch.....	9 00
Laconia, First Ch.....	1 35	Clarendon St. Ch.....	1 00	Brooklyn, Sixth Ave. Ch..	30 78
VERMONT, \$26.82		Ruggles St. Ch.....	61 71	Collect'd per Wm. Jones	1 06
Springfield Ch.....	13 00	*Edw. H. Haskell.....	250 00	Captain Fox.....	1 00
North Troy Ch.....	2 00	Wheeling Ch.....	10 00	*Collect'd per Wm. Jones	104 85
Jay Ch.....	3 00	Melrose, First Ch.....	57 67	Hartford Ch.....	1 00
*Cavendish Ch.....	8 82	Fitchburg, First Ch.....	70 00	Buffalo, Delaware Ave. Ch.	47 49
MASSACHUSETTS, \$2,276.36		North Marshfield Ch.....	9 50	Stephentown, C. E. S.....	2 90
Cambridge, First Swedish	15 00	Wenham.....	15 09	Bethel Ch.....	33 15
North Ave. Ch.....	79 90	Reading, First Ch.....	11 44	Worcester, First Ch.....	4 00
North Scituate, First Ch..	24 12	First Ch. S. S.....	5 37	Fabius Ch.....	7 00
Mattapan Ch.....	5 00	Roxbury, Dudley St. Ch..	91 45	Camillus Ch.....	66 10
Arlington, Trinity Ch.....	30 00	Dighton, First Ch.....	3 00	South Hamilton Ch.....	2 00
Lawrence, First Ch.....	18 80	First Ch. S. S.....	1 60	Indian Lake Ch.....	1 00
New Bedford Ch.....	60 00	LEGACIES.		Schroon Ch.....	1 50
Malden Y. P. S.....	10 00	Danvers, Estate of Maria		West Danbury Ch.....	5 00
Whitman, First Ch.....	11 00	Goodhue.....	162 65	Geneva, First Ch.....	63 90
Ayer Ch.....	10 00	Agawam, Estate of Mary		West Plattsburgh Ch.....	6 45
Fall River Ch.....	20 00	Ann Smith.....	259 79	Eden, John F. Horton.....	25 00
		Fall River, Estate of J. M.		Palmyra, First Ch.....	24 00
		Leonard.....	120 00	Rochester, Miss Frances J.	1,000 00
				Huntley.....	

New York, Rev. F. T. Gates
in memory of his father 500 00
Mt. Morris Ch. 20 00
Morning Star Mission
Ch. 9 25
Mt. Morris C. E. S. 35 00
*New York, John D. Rocke-
feller 3,000 00
Lancaster, First Ch. 14 00
First S. S. 5 89
Clarence Ch. 13 51
Middletown, First Ch. 13 40
Marathon Ch. 4 00
Alabama, First Ch. 44 50
Utica, Tabernacle Ch. 42 00
Kingston, First Ch. 7 00
Albany, First S. S. 10 16
Cazenovia Ch. 28 00
Manorkill, R. I., Kingsley 3 00

NEW JERSEY, \$422.75

Jersey City, Summit Ave.
Ch. 40 00
Farmly Menil Ch. 39 55
Arlington, Swedish Ch. 6 00
Moorestown Ch. 72 50
Montclair S. S. 27 94
Elizabeth, East Ch. 18 30
West Hoboken, First S. S. 7 17
Ridgewood, Emmanuel Ch. 22 04
Harrison, First C. E. S. 5 00
Pemberton Ch. 10 00
New Brunswick, Livingston
Ave. Ch. 31 50
Merchantsville Ch. 38 90
Bridgeton, Estate of Nar-
cissus B. Sleeper 10 35
Ocean Grove, Estate of
Sarah E. Sampson 87 50

PENNSYLVANIA, \$3,474.55

Pittsburgh, Fourth Ave.
S. S. 22 55
Fourth Ave. Ch., Spe-
cial 2,000 00
Fourth Ave. Ch. 420 46
Fourth Ave. S. S. 3 60
Shady Ave. Ch. 112 50
Philadelphia, Mantua Ch. 34 26
Mantua S. S. 20 80
Germantown, Third S.
S. 6 02
Gethsemane Ch. 27 79
Belmont Ave. Ch. 30 51
Belmont Ave. S. S. 15 32
Tioga, Temple Ch. 51 75
Third Ch. 12 00
New Tabernacle Ch. 18 58
Wayland Mem'l Ch. 7 89
Germantown, First Ch. 10 00
*Mrs. Sarah A. Trevor,
in memory of Dr. M.
R. Trevor 100 00
Wilksburg Ch. 42 78
Newberry Memorial Ch. 5 47
Norristown, First C. E. S. 3 00
North Moreland Ch. 5 51
Harrisburg Tabernacle Ch. 13 88
Lansdowne Ch. 9 30
Huntington Ch. 2 53
Lansdale Ch. 8 13
Minersville, First Ch. 12 00
New Britain Ch. 23 89
Pottsville, First Ch. 25 18
Halsted Ch. 10 40
California Ch. 21 26
Bradford Ch. 27 87
S. S. 7 09
Belleville Ch. 8 68
Unland Ch. 63 56
Phoenixville Ch. 29 60
White Deer Ch. 4 45
West Newton Ch. 38 60
Lewisburg Ch. 100 67
South Ten Mile Ch. 12 00
For C. E. F., Pittsburgh,
Fourth Ave. Ch. 105 11

DISTRICT OF COLUMBIA, \$126.94

Washington, Metropolitan
Ch. 8 44
Second Ch. 25 00
First Ch. 6 80

Temple Ch. 25 00
Immanuel Ch. 20 00
Grace Ch. 20 00
Bethany Ch. 13 20
Rockland Ch. 8 50

NORTH CAROLINA, \$410.50

*Collected per J. A. Whitted 410 50

MISSISSIPPI, \$16.50

Collected per W. H. Palmer 16 50

TEXAS, \$700.00

Dallas, Estate of Eliza Me-
Coy 700 00

OHIO, \$618.94

Toledo, C. A. Gardner 5 00
Kingsville, A Friend 20 00
Gordon Ch. 3 85
Cincinnati, Norwood Ch. 14 15
Amanda Ch. 2 15
Mercer Ch. 1 00
Spencerville Ch. 3 00
Pleasant Grove Ch. 1 37
Neptune Ch. 7 75
Pleasant Valley Ch. 3 25
Wooster, Bethany Ch. 16 00
St. Mary's Mission Ch. 2 60
McDonald Ch. 2 50
Hubbard Ch. 16 41
Cleveland, Wilton Ave. Ch. 32 50
Immanuel Ch. 4 35
Elyria Ch. 115 65
Bidwell Ch. 3 00
Middletown Ch. 5 00
Postonia Ch. 5 15
Jonah's Run Ch. 35 97
Litchfield S. S. 1 00
Avon Ch. 8 40
Wellington Ch. 13 75
Youngstown, Himrod Ave.
Ch. 7 45
Himrod Ave. S. S. 11 00
Camden, Upton Ch. 15 00
West Cleveland Ch. 3 00
St. Paris, Women's Circle 2 25
Wooster, H. B. Swartz and
wife 5 00
Youngstown, Hazletown Ch. 13 00
Dayton, Memorial Ch. 7 00
Lorian Ch. 7 80
Little, Maskingum Ch. 5 00
Newman Ch. 4 25
New London Ch. 5 00
La Grange Ch. 9 60
*Springfield, First Women's
Society 11 79

Apple Creek, Estate of Hat-
tie Emerson 200 00

MICHIGAN, \$166.53

Petoskey, Parr Mem. Ch. 40 39
Jackson, First Ch. 7 63
Mt. Pleasant, First Ch. 2 50
Breckenridge Ch. 5 56
Montrose Ch. 1 00
Birch Run Ch. 1 00
Saginaw, First Ch. 25 63
Grand Rapids, Second Ch. 17 50
Ithaca Ch. 24 00
Fowlerville Ch. 12 52
S. S. 3 48
Deckerville Ch. 1 45
Newaygo Ch. 9 00
*Grand Rapids Ch. 14 87

INDIANA, \$160.21

Freedom, Sarah A. Light 1 00
Montpelier Ch. 20 00
Garrett Ch. 14 60
Crooked Creek Ch. 2 00
New Maysville Ch. 1 00
Cswego Ch. 2 75
Columbus Ch. 51 41
Center Square Ch. 2 50
Warren Ch. 23 51
Center Ch. 2 00
Lewis Creek Ch. 14 19
Hebron Ch. 18 00

Clayton Ch. 2 25
Vernon Ch. 10 00

ILLINOIS, \$122.54

Kewanee Ch. 3 25
Olney Ch. 8 50
Dundas Ch. 1 50
Hoosier Prairie Ch. 50
New Burnside, Mrs. J. C.
B. Heaton 5 00
Steelville Ch. 9 25
Harmony Ch. 2 00
Vandalia Ch. 8 44
Assumption, James Ridge 5 00
Union Ch. 9 00
Centralia Ch. 32 30
Fairview Ch. 1 00
Oak Park Ch. 5 00
Ottawa, B. Y. P. U. 8 61
Morgan Park Ch. 1 25
Chicago, Covenant S. S. 1 54
H. J. Kellar 25 00
Third Swedish Ch. 4 50
Hyde Park Ch. 5 00

WISCONSIN, \$1,539.80

Pound, Polish Ch. 17 18
Merrimac, M. T. Martin 2 00
Camp Douglas Ch. 8 15
Wenash Ch. 14 25
Green Bay Ch. 5 00
Sparta Ch. 35 00
Peruwa Ch. 10 00
Hudson Ch. 18 85
Oconomowoc Ch. 5 00
Clinton, Mrs. C. J. Manning 5 00

FOR STATE CONVENTION.

Wisconsin State Convent'n. 1,431 97

MINNESOTA, \$795.24

St. Paul, Nathan Harlow 25 00
Mrs. Nathan Harlow 25 00
First Ch. 9 83
*Woodland Park Ch. 5 00
*Minneapolis, Bethel Ch. 2 71
*St. Anthony Park Ch. 5 00
*Fish Lake Ch. 4 64
Stillwater, First Ch. 7 00
Minneapolis, Calvary Ch. 6 59

LEGACIES.

Minneapolis, Estate of Mrs.
S. P. Butler 166 66
FOR STATE CONVENTION.
Minnesota State Convention 537 79

IOWA, \$131.04

Spirit Lake, Ladies' Soc. 5 00
New Haven Ch. 5 00
Ottumwa, First Ch. 20 83
Leon Ch. 2 00
Unionville Ch. 5 15
Hunneston Ch. 3 00
Ayrshire Ch. 7 00
Seymour Ch. 10 75
Eldon Ch. 12 35
Ashland Ch. 4 10
Eagle Grove Ch. 5 00
Hiteman S. S. 1 00
Seymour Ch. 10 50
Swca, Swedish Ch. 9 75
Centerville B. Y. P. U. 1 16
Athelston S. S. 1 95
Cambria Ch. 6 00
Council Bluffs, Delta Alpha
S. S. 25 00

MISSOURI, \$614.48

Board of Gen'l Home and
Foreign Missions 614 48

INDIAN TERRITORY, \$20.75

Bigham Ch. 1 00
Sapuela Ch. 18 75
Durant Ch. 1 00

OKLAHOMA, \$29.14

Blue Mound Ch. 2 00
Oklahoma City, Washington
Ave. Ch. 15 00
Blackwell Ch. 5 00
Kremlin Ch. 6 84
Clarion, Gloss Mtn. Ass'n. 80

KANSAS, \$110.68

Belvedere Ch.....	50
Topeka, First Ch.....	38 28
Cawker City Ch.....	5 00
Anthony Ch.....	20 00
Redfield Ch.....	4 60
Manhattan Ch.....	42 30

NEBRASKA, \$362.76

Grand Island Ch.....	75 00
Omaha, Calvary Ch.....	24 75
Ord Ch.....	23 25
Sumner Ch.....	10 00
Elyria Ch.....	7 12
Kearney Ch.....	23 15
S. S.....	4 58
B. Y. P. U.....	7 05
David City Ch.....	4 00
Kearney Juniors.....	1 75
Palmira Ch.....	22 00
S. S.....	3 00
Gibbon Ch.....	11 50
Beatrice Ch.....	19 60
Fre蒙特 Ch.....	24 95
Stark, C. A. Anderson.....	5 00
Nebraska City S. S.....	2 50
Meade, Emmanuel S. S.....	5 80
South Omaha Ch.....	5 00
McCoal Junct., West Blue Ch.....	6 25
S. S.....	7 01
Octavia Ch.....	7 40
Union Ch.....	7 00
Stella, Prairie Union Ch.....	4 00
Friend Ch.....	4 30
Gary, Swede Ch.....	2 00
Holdredge Ch.....	2 00
Exeter Ch.....	17 80
Alma Ch.....	5 00

SOUTH DAKOTA, \$83.50

FOR STATE CONVENTION.
Collected per A. Fanquet.. 83 50

MONTANA, \$35.65

Butte, Bethel Ch.....	3 00
East Idaho Ass'n.....	80 15
Great Falls Ch.....	2 50

WYOMING, \$99.85

Evanston Ch.....	21 85
Women's Society.....	8 65

FOR STATE CONVENTION.
Collected per Bruce Kinney. 69 85

COLORADO, \$775.80

Lamar Ch.....	10 00
Rocky Ford S. S.....	4 30
Denver, Judson Memorial Ch.....	61 50

FOR STATE CONVENTION.
Colorado State Convention.. 700 00

NEW MEXICO, \$700.80

Tucumcari Ch.....	6 45
Weed Ch.....	3 40
Crosier, R. B. Wright.....	5 00
Mrs. Edith R. Wright.....	5 00

FOR STATE CONVENTION.
New Mexico State Convent'n 376 85
Collected per G. H. Brewer. 304 10

NEVADA, \$175.67

*Reno Ch.....	175 67
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UTAH, \$235.92

Eureka Ch.....	12 50
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FOR STATE CONVENTION.
Collected per Bruce Kinney 223 42

IDAHO, \$8.00

Wallace Ch.....	8 00
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CALIFORNIA, \$2,635.17

Sanger Ch.....	5 00
Del Rey Ch.....	24 00
St. Helena Ch.....	4 00
Oakland, 23d Ave. Ch.....	8 35
Napa Ch.....	10 92
*Los Angeles S. S.....	6 40
*Los Angeles—Collected per E. H. Emmett.....	38 25

FOR STATE CONVENTION.
Northern State Convention, 1,500 00
Southern Convention per E. H. Emmett..... 38 25
Southern Convention..... 1,000 00

OREGON, \$52.35

Baker City, Second Ch.....	25 80
Montavilla, Grace Ch.....	7 50
Oregon City Ch.....	5 00
Astoria Ch.....	11 45
S. S.....	2 60

WASHINGTON, \$789.91

Tacoma, Sixth Ave. Ch.....	17 06
*Collected per A. D. Carpenter.....	28 04
Pomeroy Ch.....	18 00

FOR STATE CONVENTION.
Northwest State Convention 501 81
per L. W. Terry..... 125 00
East Wash. & So. Idaho State Convention per C. S. Treadwell..... 75 00

GENERAL MISS'Y SOC. OF GERMAN BAP. CH. . . 2,000 00

WOMEN'S BAP. HOME MISSION SOCIETY. . . 855 00

WOMEN'S AM. BAP. HOME MISSION SOCIETY. . . 625 36

PORTO RICO, \$137.71

*Collected per L. E. Troyer 137 71

POR CALIFORNIA CHURCH BUILDING FUND. . . 7,641 48

MAINE, \$2.50

Morrill Ch.....	2 00
Kennebunk Village Ch.....	50

NEW HAMPSHIRE, \$10.00

Woodville, A. B. Du Bois.....	10 00
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VERMONT, \$10.00

Manchester Center Ch.....	5 00
Poultney S. S.....	5 00

MASSACHUSETTS, \$180.17

Boston, Bethany Ch.....	5 00
North Hanson Ch.....	10 00
Southbridge Central Ch.....	50 00
Salem, A. Friend.....	1 00
Lowell, First Ch.....	64 17
Roxbury, Mrs. S. W. Hune-mann.....	5 00
Amesbury, Annie E. Web-ster.....	5 00
Andover, Mrs. G. L. Will-iams.....	1 00
Cheshire, Rev. Dwight Spencer.....	25 00
Boston, A. Friend.....	13 00
North Scituate, Sarah T. Bailey.....	1 00

CONNECTICUT, \$87.22

New Britain, Mrs. J. H. Andrews.....	1 00
New Haven, Calvary Ch.....	14 03
Waterbury, First Ch.....	37 19
New Britain, T. A. Wooster.....	5 00

NEW YORK, \$6,290.57

Brooklyn, Sixth Ave. Ch.....	2 40
Sumner Ave. Ch.....	260 17
New York City, John D. Rockefeller.....	6,000 00
Fifth Ave. Ch.....	3 00
Hornell, J. R. Sheldon.....	10 00
Warrensburg Ch.....	15 00

NEW JERSEY, \$7.85

Merchantville S. S.....	7 85
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PENNSYLVANIA, \$32.99

Philadelphia, Roxborough Ch.....	16 99
North Moreland Ch.....	10 00
Brandywine Ch.....	6 00

DISTRICT OF COLUMBIA, \$5.00

Brookland Ch.....	5 00
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OHIO, \$238.45

Gallopolis, Mission Circle.....	1 00
Cleveland, First Ch.....	15 00
Massillon Ch.....	8 80
Cincinnati, Norwood Ch.....	29 10
Euclid Ch.....	20 78

Harmony Ch.....	3 30
Mt. Zion Ch.....	2 50
Mt. Moriah Ch.....	24 25
Dayton Memorial Ch.....	16 53
Vermillion Ch.....	2 52
Licking Ch.....	4 17
Pleasant Valley S. S.....	4 00
Wellington, Mrs. C. C. Nichols.....	100 00
Cleveland, East End Ch.....	2 00
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THE BAPTIST HOME MISSION MONTHLY

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

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR FEBRUARY, 1907

	PAGE		PAGE
EDITORIAL:		HOME MISSION STUDY CLASS:	
Not an Ordinary Appeal.....	86	The incoming Millions—H. B. Grose.....	63
A Layman's Movement.....	87	THE YOUNG PEOPLE:	
Note and Comment.....	88	Greetings from the New Secretary....	64
MISSIONARY HYMN:		The Young People's Opportunity—	
Publish Glad Tidings.....	40	Rev. J. M. Moore.....	65
CORRESPONDING SECRETARY'S NOTES:		THE MONTHLY and Your Society....	65
Financial Outlook—Negro Baptists—		Report from a Mission Study Class	
Fostered Churches—Right of Way.....	41	in Philadelphia.....	66
POEM:		One Way of Doing It.....	66
A Little Talk with Jesus.....	42	CITY MISSION WORK:	
GENERAL:		A Question Relating to Work Among	
How the Home Mission Work Spreads	43	Foreigners—Rev. Arthur Howard.....	68
The Great Cities—Rev. C. D. Case,		OBITUARY:	
Ph.D.....	47	A Pioneer Worker—Rev. G. A.	
The Missionary Test—Edward Jud-		Schulte.....	69
son, D.D.....	52	FROM THE BROAD FIELD:	
Educational Conference—Pres. George		First on a New Mexico Field—Rev.	
Rice Hovey.....	61	J. W. Campbell.....	70
"No One Ever Told Me Before"—		A Noble Example—From Elder Ty-	
Rev. Bruce Kinney.....	61	son's Successor.....	70
THE AMERICAN INDIAN:		The Woman's Baptist Home Mission	
The Crow Indian Mission—Rev. W.		Society of Michigan.....	71
A. Petzoldt.....	44	ILLUSTRATIONS:	
EDUCATIONAL SUPERINTENDENT'S		Cover:	
NOTES:		Frontispiece: Mission Church in Italy	
Races in Louisville—Arkansas Baptist		Rev. A. Roca.....	43
College—Coleman Academy.....	55	Midday Meal, Crow Indians.....	44
THE EXECUTIVE BOARD:		Dr. Chivers and His Typewriter	
Special Appeal to Negro Baptists—A		among the Crows.....	45
Joint Secretary for the Young		Mission School at Lodge Grass.....	46
People.....	56	Winter Scene in Montana, near Crow	
OUR SPANISH-SPEAKING PEOPLES:		Mission.....	46
A Novelty to Porto Ricans—Rev. L.		Negro Farmer in Cotton Field.....	58
E. Troyer.....	58	Students at Coleman Academy.....	54
Our Porto Rican School—Rev. Edgar		New Building of Coleman Academy..	54
L. Humphrey.....	58	Negro Students Making Church Pews	55
BY THE WAY:		Home of Negro Farmer in Louisiana	55
Two Short Prayers—A Suggestion to		Rev. John M. Moore, Young People's	
Pastors—Pass It On.....	60	Secretary.....	57
		Our School Material in Cuba and	
		Porto Rico.....	59
		Rev. C. Schoemaker.....	69

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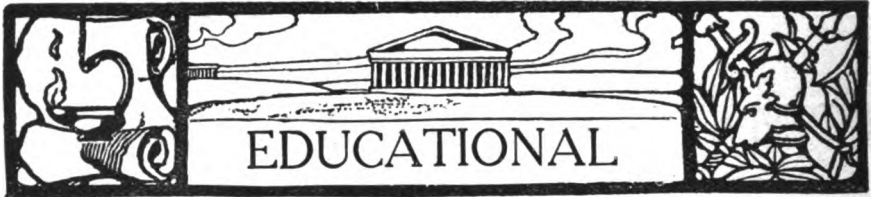
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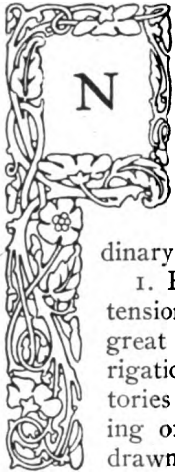
Do we fill our place in Life?

EVERY position, great or small, may be made almost as great or as little as we desire to make it, according as we make the most of it or the least of it. To do the necessary duties of any station, that is easy enough; but to gather up all its outlying opportunities; to be ready to lend a helping hand here, to give a kind word and a wise counsel there; "to fill" as we say, "our place in life" instead of leaving it half empty; to be entirely in our work for the time being, this is what makes all the difference.

Dean Stanley.



Not an Ordinary Appeal



O, it is not an ordinary appeal which the American Baptist Home Mission Society makes to you, members of our Baptist churches of the North and West. The situation is truly extraordinary. Look at it:

1. PIONEER WORK. The extension of settlement in the great West is unparalleled. Irrigation is bringing vast territories into market. The opening of Indian reservations has drawn thousands of settlers. Our missionary superintendents tell of towns literally springing up in a week. The story of the railway conductor in Oklahoma who asked the brakeman what station that was at which the engineer was stopping, saying that there was no such place there when the train passed the day before, is a pleasant exaggeration not so far removed from fact as some might imagine. With this rapid settling goes the demand for the gospel. Never was the necessity for pioneer missionary work more imperative. The beginning of things is the strategic time for the church and missionary. Facing this increasing and imperative demand for expansion on the frontier, for more missionary pastors, more churches and more houses of worship, the Home Mission Society also finds itself facing a debt that means retreat instead of advance. It makes no ordinary appeal when it asks you, individual Baptist, to increase your offering to avert this calamity.

2. FOREIGN WORK. That is, foreign

work at home—for that is precisely what the Society is called upon to do. The foreigner is here—very much here. Here from every country under the sun; here with his need of the gospel; here with his heart and mind open to receive the word of life; here as a challenge to the Christians of this land of religious liberty to prove their faith and loyalty. Never was there such a demand for a large work, never such an opportunity to reach back across the seas through the conversion of foreigners here. Read the story in this number of the Italian, converted in Mr. Roca's mission in Hartford, Conn., who goes back to Italy and starts a meeting which grows into a mission and a church while the convert is back in Hartford again. In Italy, in China, in Japan, in other foreign lands, the same thing is going on. But we have not touched the heart of this work. We need training schools for the native workers who alone can reach the foreign peoples here; we need some great institutional headquarters for the foreign work in the foreign colony centers of our large cities. Facing a chance to evangelize hundreds of thousands of these foreign peoples, if it had only the means at command, the Home Mission Society finds itself also facing a debt that makes advance impossible and compels refusal to the cries for help. Hence, we repeat, it makes no ordinary appeal when it asks you, individual Baptist, to increase your offering in order that a great work may go forward.

3. CHURCH BUILDING. New churches are organized much more rapidly than meeting-houses can be provided for them. If some charitable laymen were to give money to build two thousand new houses of worship for our churches in the great West which have no church homes, be-

fore those buildings could be dedicated there would be need of a thousand more. The Church Edifice Department of the Home Mission Society is doing what it can with its very limited means, for it has to rely upon designated funds and its small invested funds, but what it does is but a tithe of what really ought to be done in order to keep pace with the development of the new sections. Facing the appeal of homeless churches for aid to build—where a comparatively little help encourages the church to rise up and build—the Home Mission Society finds itself also facing a debt that makes new undertakings out of the question. Hence, it makes no ordinary appeal when it asks you, individual Baptist, to increase your offering this year to the Society.

— And why this year especially?

Because this is the seventy-fifth year of a great work, and the approaching anniversary should be a joyous one, free from cloud of debt not only, but radiant with the sunshine of such abundant receipts as would secure a marked advance. This is just the time for a special effort and an extraordinary appeal. Will you not do your part to make it the time when such an answer shall come to the appeal as will lift the burden of anxiety?

The seventy-five years of service rendered to Christian civilization by the American Baptist Home Mission Society form a record of which every Baptist may be proud. Decade by decade the advancement has been marked and steady. But the amazing developments of these opening years of the twentieth century make continuance of the nineteenth century rate of progress an anachronism. The pace must be more rapid. Now for an effort and an offering worthy of the cause!

A Layman's Movement

It is high time that the men of our churches were brought into some kind of organized relation to mission work. Organization seems to be necessary in

order to awaken interest and induce study and personal concern. The women and young people have long been organized, and have reaped the fruits of general and local efforts well directed. At last one of the great denominations has led off in a systematic and broad effort to enlist men definitely for missions and church service. The Presbyterian Brotherhood is the result, and it promises vast increase of effectiveness through the employment of hitherto unutilized forces in the Christian churches. Eleven hundred delegates assembled in Indianapolis to launch this new movement, which is of utmost significance. The Presbyterian Church has in many ways taken lead as an aggressive spiritual agency. Its missionary activities are manifold, and now it is branching out in thoroughly organized efforts to reach the workingmen and draw them to the churches, and in evangelistic enterprises of large magnitude. This latest movement to enlist the strong laymen is one of the most influential and promising.

Another new movement to awaken the interest of men in missions is the Laymen's Missionary Movement, which recently held a conference in Philadelphia. The regrettable thing about this laymen's movement is that so far no recognition has been given to home missions. Some day the heathen in America will be multitudinous enough, through long neglect of Christian people to see them, to compel attention and effort in the interests of self-preservation. In this twentieth century every missionary movement should be all inclusive.

The United States, or at least the American continent, with its millions of unevangelized and millions more of unchurched people, ought to be big enough to find place in the plans for world-wide missions. Let us have a Baptist Brotherhood in every church, set for the extension of the kingdom of God, the upbuilding of the local church and the prosecution of mission work at home and abroad, with no invidious distinctions. That will mean advance for the cause of Christ.

NOTE AND COMMENT

HERE is a characteristic bit from a Chinese missionary. We shall not spoil its flavor by any change: "Last night the Chinese full up our meeting room. We never had as much people come to meeting with us before. We have not the chair enough for them. After the meeting we decide to move the wall away, so then we shall have more room for us to sit. This morning I called the carpenter come to see. He asked over a hundred dollars. We will move the wall out next week. Our mission school are so many new young boys come to learn the English. Hope them soon be convert by the grace of God." Talk about the Chinese! Room too small, move the wall out. No thought of shutting people away in this missionary's mind. What a blessing would come to many churches if they had to move out a wall to get people room to sit.

☞ The sewing class pictured in our last issue was not at Spelman, but at Shaw University, which has far more industrial instruction than most people know. By and by we shall tell about it, with a full series of illustrations.

☞ We welcome two new regular helpers to **THE MONTHLY**—Superintendent of Education Sale, who will keep us posted about the schools under his charge, and Secretary Moore, who will help to make our young people's department rich in appeal to the young people. We have in hand for next month a remarkably interesting sketch by a Cuban young lady, Miss Grané, who is now in missionary service in her native section, after a course in the Chicago Training School. She tells of the experiences of the Spanish war and of her conversion.

☞ This is the way the leaven works. A young Lithuanian immigrant, married and industrious, after describing his experience in this country, and showing how improved conditions of work had given him more time to learn and read and speak and enjoy life like an American, says of his baby: "When he grows up I will not send him to the Lithuanian Catholic school. They

have only two bad rooms and two priests who teach only in Lithuanian from prayer-books. I will send him to the American school, which is very big and good. The teachers there are Americans . . . and will give him a good chance." He had broken with his church as too slow, and belonged to the great class of non-attendants who are waiting for the gospel. His boy was to be thoroughly American, if education could accomplish it.

☞ We have still on hand a number of applications for missionary boxes that have for various reasons not yet been filled. If any of our ladies' societies or churches are still in a position to render aid to some of these needy missionaries, it will not be too late even yet to send a donation. Please write to the Corresponding Secretary and your request will receive prompt attention.

☞ The ideas of religious liberty are gaining hold rapidly in Europe. It is not only in France, but all over Europe, that the Roman Catholic Church is losing ground. In Spain a liberal movement has been inaugurated, which aims at the separation of church and state, secular education, civil marriage and divorce, the suppression of monastic orders, and similar reforms. Its ultimate success is assured. In Bavaria, a Catholic country, the number of Catholic converts to Protestantism last year exceeded by 60 per cent. those of Protestants to Romanism, in Prussia by 100 per cent.

☞ We all want to understand the situation in France. Professor Jean Bracq, of Vassar College, recently told the Boston ministers that the question was simply whether the state or the Papal authority should be final; that there is no attempt to curtail religious liberty; that the majority of the people, including not a few prominent Catholics, stand by the government; that there is no illegality or injustice in government acts relating to the church, and that the Pope has simply faced the issue, evidently hoping to gain sympathy from the appearance of persecution. This puts the case in a nutshell. The attempts of ecclesiastics in this country to make out

that the present instance is an attack of socialistic infidels upon all religion is absurd. It is really Catholics *versus* Catholics, and the result will be religious liberty and a chance for a new France by and by.

¶ The *Watchman* says that one of the most significant signs of the times is the Men's Movement. Clubs, classes and brotherhoods are springing up in the churches. Leading denominations are taking advantage of the new impulse. The Presbyterian Brotherhood, the Men's League of the United Presbyterian Church, the Wesley Brotherhood, the Brotherhood of St. Andrew, and the Federation of Church Clubs of New England, indicate what others are doing. Baptists have many Men's Bible classes and some clubs, but no brotherhood; many local interests, but no denominational movement. A New England Men's Conference was called at the Ford Building, in Boston, Thursday, January 17, to learn the character and extent of the Men's Movement in our Baptist churches, to determine whether an effort shall be made to bring these isolated classes and clubs into a Baptist Brotherhood, to consider ways and means to put our denomination in the forefront of this forward movement.

¶ A bantering acquaintance once said to a lady: "I never heard of seven devils being cast out of a man." "No," was the quick reply, "they've got 'em yet."

¶ If anybody asks you to join an endless prayer chain, do not for a moment hesitate to refuse. Much harm is being done to young and sensitive Christians by this method. A recent instance virtually threatens calamity if the recipient declines to rewrite the prayer and send it to nine other persons. Well, if the calamity comes we shall have to stand it, for the request goes into the waste basket. The plan is pernicious.

¶ To show how the subject of immigration takes hold of all classes of people, at the Brooklyn Y. M. C. A. a class of eighty men is studying *Aliens or Americans?* Adult Bible classes are in many cases giving a part of the time to this subject, which affords chance for practical application of the gospel. The agitation is beginning

again at Washington, with reference to the bill before Congress, and the restrictionists on the one side and the anti-restrictionists on the other are engaging in lively argument. Only good can come out of the widest possible discussion of the question.

A Notable Conference

Four hundred young men from fifty theological institutions representing twenty-five different Protestant evangelical denominations, including all of any prominence and strength in both Canada and the United States, met in Dayton recently for conference. Among the topics discussed were: "Personal Development Necessary for Influence;" "The Minister and the Working Man;" "The Pastor the Personal Example to His People;" "The Pastor as a Teacher and Trainer;" "The Mind of the Minister, or a Plea for Culture;" "The Survival of the Unfittest;" "The Place of the Institutional Church;" "Current Strategic Opportunities in National and International Religious Movements." These topics and others were presented by men like Dr. Hugh Black, Bishop William F. McDowell, Robert E. Speer, John R. Mott, Dr. Harvey Graeme Furbay, Rev. Charles Stelzle, Dr. E. I. Bosworth, President E. Y. Mullins, S. M. Zwemer, of Arabia, and many others. The work of the convention was summed up in this report and unanimously adopted, emphasizing the religious life as of first importance and that students form and preserve at all costs right habits of Bible study and prayer. That students participate in aggressive evangelistic work and that the personal note be sounded stronger than ever. That yet larger attention be paid to missionary activity in (1) Mission Study; (2) Giving; (3) Field; that every seminary student face thoroughly and heroically as to where he shall labor. (4) Deputation work; that men be sent singly or in groups to stimulate missionary interest in churches. (5) Mission day; that seminaries consider setting apart a day monthly for missionary purposes; that institutes be held under Association and Student Volunteer auspices for development of mission interest among young people of churches, and in co-operation with the Young People's Missionary Movement; that special attention be devoted to directing young men of ability toward the ministry; that seminaries establish sympathetic points of contact through invitation of labor representatives for addresses and conferences.

The seminary students are to move out along larger lines and get in touch with life at all points. It is all hopeful.

Publish Glad Tidings

Mrs. M. A. Thomson, 1870

R. E. De Reef, 1894
Vox Celeste

Smoothly

1. O Zi - on haste, thy mis - sion high ful - fill - ing, To tell to
 2. 'Tis thine to save from per - il of per - di - tion, The souls for
 3. Give of thy sons to bear the mes - sage glo - rious; Give of thy
 4. He comes a - gain—O Zi - on, ere thou meet Him, Make known to

all the world that God is Light; That He who made all nations is not
 whom the Lord His life laid down; Be - ware lest, sloth - ful to ful - fil thy
 wealth to speed them on their way; Pour out thy soul for them in pray'r vic -
 ev - 'ry heart His sav - ing grace; Let none whom He hath ran - somed fail to

will - ing One soul should per - ish, lost in shade of night. . .
 mis - sion, Thou lose one jew - el that should deck His crown. . .
 to - rious; And all thou spend - est Je - sus will re - pay. . .
 greet Him, Thro' thy neg - lect, un - fit to see His face. . .

REFRAIN

Pub - lish glad tid - ings; Tid - ings of peace; . .

Tid - ings of Je - sus, Re - demp - tion and re - lease. A - MEN.

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CORRESPONDING SECRETARY'S NOTES

The financial outlook for the Society is substantially the same as that given last month. Receipts for December were about \$100 less than for the same month last year. The total receipts for general purposes for nine months to December 31st were \$220,161.75, being \$21,050.44 less than the same period last year. Legacies are nearly \$20,000 less than last year. According to present calculations, the deficit on March 31st, unless averted by extraordinary receipts will be \$103,000. This would be unspeakably embarrassing and mortifying.

* * *

The appeal to negro Baptists for special offerings to help emancipate the Society from its indebtedness should have a quick and generous response. It seems most appropriate that Sunday, February 17th, directly after Lincoln's birthday, should be the day designated for such an offering.

* * *

It has been suggested that every church which has had the fostering aid of the Home Mission Society, either in the support of a missionary pastor or in the erection of a house of worship, should make a special thank offering to the Society to enable it to close its seventy-fifth year without debt. Who will lead in this movement? Such an expression from several thousand churches would be a most beautiful expression of appreciation of the Society's help in former days and would materially help in removal of its indebtedness.

* * *

The total amount pledged and paid for the California Baptist Relief Fund is a little less than \$140,000. Rev. C. H.

Hobart, D.D., of Oakland, who has done efficient service in the East for three months, returns to California. It is hoped that at least \$150,000 may yet be secured.

* * *

Drs. Chivers and Woody, representing the Society, have been in conference with brethren in San Francisco and vicinity concerning their plans for the future, and some report from them may be expected in the next number of THE MONTHLY.

* * *

At a conference held in New York City, January 11th, between representatives of missionary societies and of the Baptist Young People's Union of America, conclusions were reached which, it is believed, will be advantageous to all concerned and to the development of missionary interest among our young people. Particulars may be expected soon.

* * *

Give the Home Mission Society's claims the right of way until its debt is cancelled. The Society generously stood aside, this seventy-fifth year, in giving the California Relief Movement the right of way from May until January. It also refrained from making a special effort while the Missionary Union was engaged in raising an endowment fund for educational purposes. Now it is the Society's turn for paramount claim upon the liberality of American Baptists.



A Little Talk with Jesus

A little talk with Jesus! How it smoothes the rugged road!
How it cheers and helps me onward when I faint beneath my load;
When my heart is crushed with sorrow and my eyes with tears are dim,
There's naught can yield me comfort like a little talk with Him.

I tell Him I am weary, and fain would be at rest,
That I'm daily, hourly longing for a home upon His breast;
And he answers me so sweetly, in tones of tenderest love,
"I am coming soon to take you to my happy home above."

Ah! this is what I'm wanting, His lovely face to see,
And I'm not afraid to say it, I know He's wanting me;
He gave His life a ransom to make me all His own,
And He can't forget His promise to me, His purchased one.

I cannot live without Him, nor would I if I could,
He is my daily portion, my medicine, and my food;
He's altogether lovely, none can with Him compare,
The chief among ten thousands, the fairest of the fair.

I often feel impatient, and mourn His long delay,
I never can feel settled while He remains away;
But we cannot long be parted, I know He'll quickly come,
And we shall dwell together in His all-blissful home.

So I'll wait a little longer till His appointed time,
And glory in the knowledge that such a home is mine;
There, in my Father's dwelling, where many mansions be,
I'll sweetly talk with Jesus and He will talk with me.

HOW THE HOME MISSION WORK SPREADS

The Frontispiece Shows the Church in Italy

Our Italian missionary in Hartford, Conn., Rev. A. Roca, furnishes this fine illustration of the way home mission work reaches across the sea. We give his own language:

"I send you a photograph of a number of brethren in Italy. It represents part of a mission started there by some people baptized in our mission in Hartford. I suppose this is the first case of a mission being fully started this way. About two years ago I baptized a little farmer, Antonio Cranone, from Bisaccia, Italy. After awhile he bade me farewell, and as quietly as he came into the mission he went back home in Italy. There he met some others already members of our mission, and with them they thought to open a mission, Baptist of course. They missed so much the Sunday worship that they could not stay without. Bisaccia is a rural village on top of a hill, with the most beautiful natural surroundings, people all farmers, strong, fanatic Catholics, liable to kill one if their religion is criticised. Notwithstanding this, my brethren there, little caring for any danger, met at first in a private house, invited some friends. They came, their wives came too, and so encouraged they thought to have regular meetings in public. Well, poor, ignorant, with all the "intelligents" against them, for the persecution had already begun, led by the priest, they had a moment of stillness. There is a mission in Calitri, a neighboring village, and the little farmer and his brethren sent for the minister of Calitri, a Baptist and American, to come out and see if there was a chance to do something. The minister came and preached in the home, but they wanted a hall. This was difficult, but at last they got a sort of bungalow, dark and dirty, and collecting a little money with the greatest sacrifice—for they are all poor people—they got some lamps and boards for seats, and announced a meeting. More than 400 people of the common class filled the place. The joy of our brothers was immense! The ser-

mon was good. Somebody tried to hiss the minister, but was expelled. The fuss in the village next day was immense. The priest held special masses and services to chase the devil out. But the



REV. ANTONIO ROCA

meetings succeeded regularly and the crowds grew greater. Now they are in the midst of a great persecution, and the priest has sent for some outside Catholic missionary to fight the "Gospel Devil," they say. Some of these brethren are here now with me and tell of the good struggle they supported all alone in Italy. Is not this a beautiful case of what our American missions do outside?"

We are sure all readers will agree that it is, and that these "brethren in Italy" should be aided. The spirit of missionary evangelism burns in the Italian converts.

Praying and paying pave the path of piety. He who pays and prays not is overestimating money, while he who prays and pays not is overestimating himself. God's requirement is the man and his means.

Some people give so generously and graciously that it seems like doing them a favor to take it. And some don't.



THE CROW INDIAN MISSION

By Rev. W. A. Petzoldt

Missionary at Lodge Grass, Montana

THE work of the Mission goes on hopefully. There is of course the dark and discouraging side, but we look at it just as little as we can. There is much to be grateful for. The Jesus Crows are faithful and give evidence of progress in their Christian lives. While their grasp of spiritual things is necessarily crude and some missteps have brought heartaches to the missionaries, yet their lives are pointed toward the Heavenly Kingdom. As Pretty Shell said in her testimony one Sunday:

"The white people heap savee this road before they give their hearts to Jesus. To the Crows it's all new, and we sometimes stumble. White man 'way head in this Jesus road because he know how. But

we learning best all what we can, bye and bye we do better too." This is pathetic, if crude. How much further along the King's Highway we all might be if we had always lived up to our "heap savee" of spiritual things.

Each Sunday morning a meeting for the Jesus Crows is held in the Council Room, every member of our little church taking part in prayer and testimony. We are sometimes asked, "Does it pay to try to help the Indian?" When we hear converted Crows petitioning God in their own tongue to save their tribe and always let the missionaries stay to point the people into the Jesus road; when we hear them remember each of us by name in prayer, we not only feel that it pays,



A MIDDAY MEAL—CROW INDIANS EN ROUTE FOR HOME
 "PRETTY ENEMY" AND "WRINKLED FACE" SIT ON THE LEFT SIDE



HOW DR. CHIVERS CAPTIVATED THE CROWS WITH HIS TYPEWRITER—THIS WAS ON HIS FIRST VISIT—THE CROWS MADE HIM A CHIEF LATER ON

but that we have already received much in the way of reward. A few Shoshone and Sioux were visiting the Crows recently and one of our members brought them to the morning service. We had a blessed meeting. One of the Sioux was a "Jesus man" and he gave a "strong talk." Here are the testimonies:

Thunder Elk (Sioux): "I belong to the Presbyterian church. Long ago I was a bad man. I hear missionary tell about Jesus. My wife and I talk 'bout it long time every day. Bye and bye we go in Jesus road. Now we are glad and believe God. I like to see all the Crows walk in this road too."

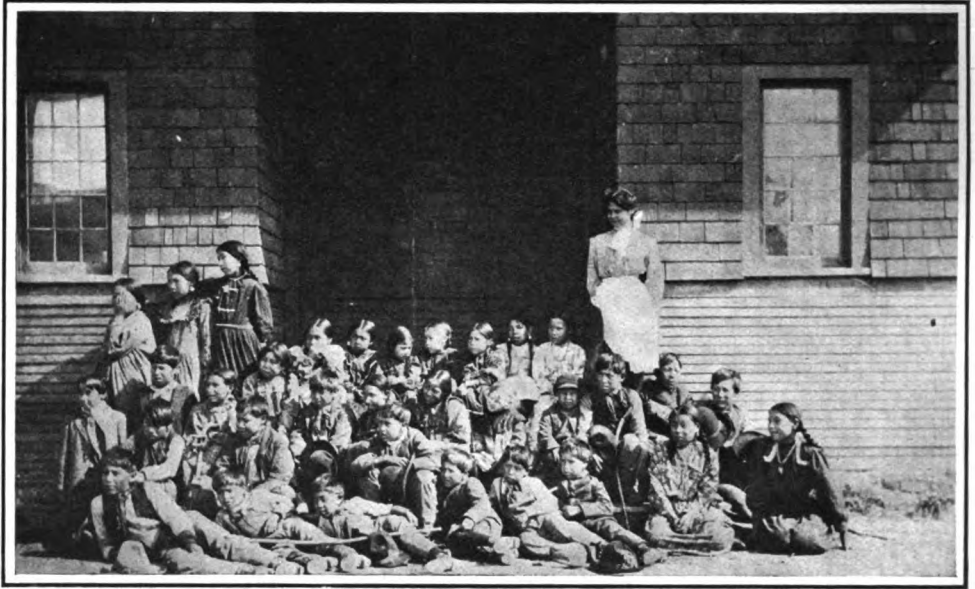
Ella Meat: "Jesus helps me every day. He helps me to be strong and good."

White Arm: "The Crows do not understand 'bout God, they doin' bad things all time. Two years ago I see Oklahoma Indians; they much better people. God knows I'm goin' cut off somethin' bad. He surely be glad when I do."

Irene Wrinkled Face: "I'm glad Jesus helps me go in His beautiful Jesus road."

Pretty Shell: "I think hard 'bout God. My heart wants Crows to come into this road. I strongly believe Jesus and pray others come in."

The school has an enrollment this year of 35 Crow boys and girls. Each one is a separate problem and the whole lot as wild as the ponies they ride. Miss Hicks is doing good work as teacher. Industrial work, such as sewing, baking, washing, etc., is taught the older Indian girls by Mrs. Petzoldt. One day each week two of them are taken to some camp and the entire day spent in the regular routine of household duties. In this way both mother and daughter are taught proper methods of housekeeping. In some of our camp work we are beginning to take the Crow Christians with us. Occasionally meetings are held in the outlying camps. We are endeavoring faithfully to sow the seed of the kingdom, in this way as well as in the Sunday services. It is a joy to labor for the Master among these people, though sometimes the season of harvest seems far away. But we



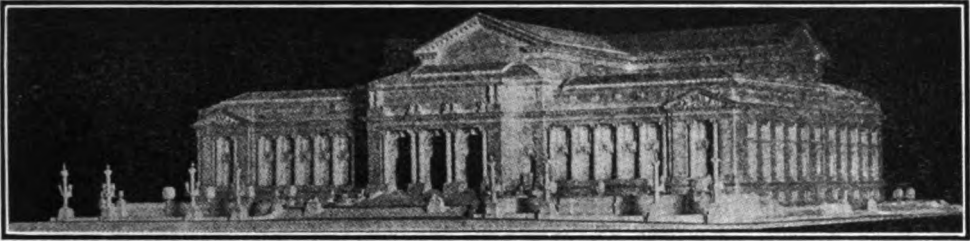
OUR MISSION SCHOOL AT LODGE GRASS, WITH MISS HICKS, INDIAN TEACHER

can say with another, "The assurance of victory does not lie in the fact that this is a promising field, but in the fact that

this field belongs to God, and therefore the power of the Infinite One will be at our command; ultimate victory is sure."



A WINTER SCENE IN THE VICINITY OF OUR CROW MISSION IN MONTANA—WOLF MOUNTAINS WHERE THE LOGS WERE CUT FOR THE MISSION BUILDINGS



THE GREAT CITIES

By Rev. C. D. Case, Ph.D.

THE city has always been both the despair and the hope of every great prophet and moral reformer. Cain built Enoch, Babel was an attempt to take the Kingdom of Heaven by force, Sodom and Gomorrah did not possess ten righteous men to save them, Babylon has become the synonym of iniquity, Nineveh merited the invective of an entire prophetic book of the Bible, of Rome Horace said: "Oh, venal city, destined soon to perish!" and of London Carlyle said, "What a fermenting vat lies hidden in a great city." But at last it is a city, not a forest or a glade, which shall be the abode of the blest, the New Jerusalem arising out of the ashes of that olden city that knew not the day of its visitation.

For the sake of a comprehensive treatment of one great problem of the city, I must forego the discussion of others. Among these others may be mentioned these five: first, the absence from the city during two or three months of the summer of a large number, often a majority, of the working force of the church. I believe that this problem needs for its solution special forms of activity adapted to the hot weather and the needs of the community. Second, there is the problem of summer amusements. All cities to-day have their places of outdoor recreation and amusement. While in connection with many of them there is real benefit, in general here run riot "the world, the flesh and the devil," and most of them reap their greatest harvest by Sunday desecration. Third, there is the problem of unholy church

competition, the weakening of the bonds of fidelity to one given church, with the increasing bid for the Christian members of a community, and the increasing number of church tramps. Fourth, there is the problem of the young men for whom in general there is to-day only one form of special Christian work, the Young Men's Christian Association. Many churches, however, are awakening to this demand. Fifth, there is the problem of the foreigner, if we can call a foreigner a problem. There is a growing appreciation, however, of the needs of our alien brothers.

I turn now to the problem of the great city arising out of one phase alone of its complex life, its shifting populations. The mere annual accessions to the population of Greater New York alone present a great problem. In the five years from 1900 to 1905 the gain of Greater New York has been the enormous number of 577,102. Even this, however, is not a fair estimate. New York, as a matter of fact, includes the suburbs of New Jersey as well as of Brooklyn. If a circle be drawn with the City Hall of Manhattan as a center and a radius of 19 miles, we should have what has been called Greatest New York. Now the increase of population in this district in the last five years has been 792,485, that is, an increase equal to more than twice the present population of Buffalo. This Greatest New York includes now one-fourteenth of the entire population of the United States and if the present increase continues, as it probably will, there will be within these limits in 1920 a total popu-

lation of over eight millions. As striking as these statistics are, they do not begin to represent the tremendous needs of the field due to changing populations, for not only have the three-quarters of a million of people moved within five years into Greatest New York, but during the same time hundreds of thousands have moved from place to place within the confines of the city, or to put it more nearly the truth, there have been millions of changes of residence within these five years.

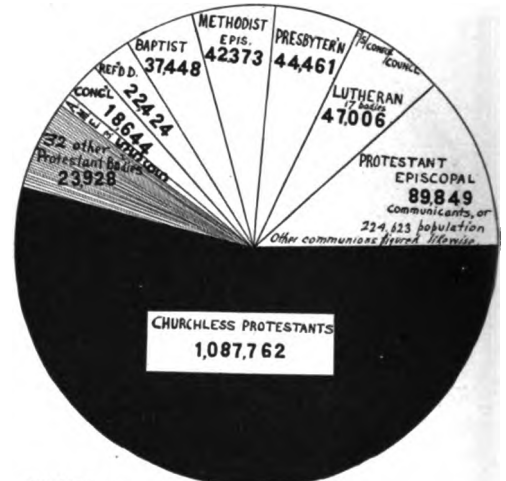
These shifting populations forming a constant procession, present three great problems for the Protestant churches of the great cities.

I. THE PROBLEM OF THE RENTER

It is usually supposed that an increase of population in a city means the extension of the city into the suburbs. As a matter of fact it means almost always the increasing density of the population in all wards of the city. In Brooklyn, for example, not one of the nine districts into which the Church Federation has divided the city, does not show an increase of thousands. Often this increasing density is due to the immigration of foreigners, and all Protestants recognize the difficulty of building up a successful church when the neighborhood is rapidly becoming alien. In Greater New York last year in the districts where the population was 35 per cent. and under foreign, there was a net increase of Protestant church membership of 6,221; but in the districts where the foreign population was over 35 per cent. of the whole, there was a net loss of 557. These latter districts include the entire east side of Manhattan, and in Brooklyn the Heights and Williamsburg. But the rapid increase in population of downtown districts is not always due to the presence of foreigners. In Brooklyn the greatest increase during the last five years is to be found in the very district where the percentage of aliens is least. The Bedford and Bushwick sections have only 8.2 per cent. of foreign elements, and yet one-fourth of the increase of entire Brooklyn is to be found in these districts. Does this increasing density make church work any lighter? Does not every church com-

plain of that continual procession that makes permanent church work discouraging? What is the trouble? It is the presence of the renter.

Brooklyn has about 40,000 tenement houses containing three or four families each, with a total of perhaps 220,000 families in all. Estimating 4.6 per family, the



PROTESTANTISM, 1901 A.D., GREATER NEW YORK
April 1905. The Federation of Churches and Christian Agencies of New York City.

total number of people living in tenement houses in Brooklyn in 1906 is about one million. This, however, does not include the houses containing two families nor those renters who occupy an entire house. To obtain exact statistics we must go back to 1900. At that time, when the city had a population of 1,166,562, 44,960 families only lived in their own homes. Multiplying by 4.6, we have in 1900 as the total number of people living in their own homes a little over 200,000. It would, therefore, be safe to say that of the nearly 1,400,000 people residing in Brooklyn to-day scarcely 225,000 live in their own homes. The rest are renters, and these renters are not segregated in any part of the city but are to be found from Greenpoint to Bay Ridge. These renters may in some instances stay in one locality for years. They may, however, move annually, and the great majority may move at the end of any month. The magazine called *Federation* makes these two statements: "Increasing density of population *Federation* continues to record

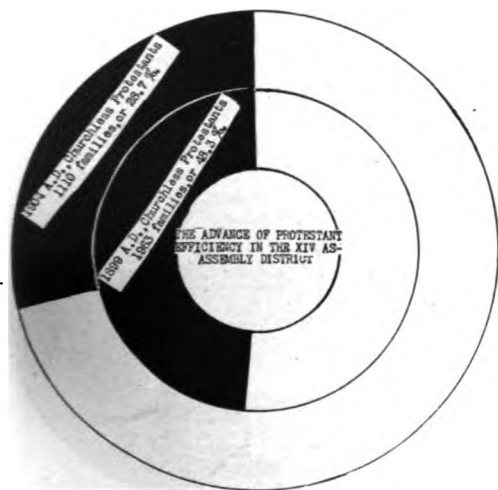
as the second cause (in addition to the presence of foreigners) of Protestantism's slow progress. It cannot get at its own people for the crowd that hides them." "On the whole Protestantism continues to lose in inhumanly congested neighborhoods." But still worse than the mere presence of crowds is the per-

is the cause of the first—because they get out to the people. "It is the canonical duty of the priest of every church to discover and recover the faithful within the boundaries of his parish by a complete visitation once at least in every three years." And this is done, although the Catholics have in Greater New York one-fourth the number of churches the Protestants have; and if the Catholics do it, the Protestants can. Does this visitation find the people even though they are renters? In the canvass made this spring in Brooklyn of certain wards, it was discovered that in three Catholic parishes in which 4,643 families were found belonging to the church, only 459 unchurched Catholic families were to be found. In St. James' Roman Catholic parish with 1,726 families only 79 Catholic families were unchurched. In the 4th ward 41 per cent. of the Protestant families were unchurched, but only 5.2 per cent. of Catholic families. We must add to these figures the Protestant families who might as well be unchurched because they hold their membership in distant churches which they never attend.

What the Catholics do, the Protestants can do; in fact in certain instances they have done. For example, under the guidance of the Federation of Churches and Christian organizations of New York City in five years of an annual canvass, and persistent following up of the results of the canvass, there has been a decrease in the 14th Assembly District of the Protestant non-attendance from 48 per cent. to 28 per cent. The People's Methodist Episcopal Church on East 11th street added in one year 260 Sunday school scholars by this canvass. If our churches are successfully to gain and hold the renters as they come and go, they must persistently cover a specified district surrounding their own church. As far as winning the outsiders is concerned our parishes must not cover the whole city as they do with most of the Baptist churches, but simply their own neighborhoods.

II. THE PROBLEM OF THE NON-RESIDENT

That is, the member who lives so far from his home church as to render it very difficult to attend with regularity.



petual game of hide and seek played by the average Protestant American renter, who to-day is here and to-morrow is somewhere else. Churches which have been accustomed to the presence of permanent families are confused by the presence of the flitting strangers. They have dubbed their districts downtown, and have been ready to abandon them or else have sunk down into hopeless lethargy. But the renter demands only the more strenuous efforts of the church. What shall the church do?

First, it shall equip itself for its new duties. It should recognize that boarders and transients do not stop long enough to build up pleasant homes and that the church must be open oftener and offer many more advantages to meet the needs of the people. And then, second, it must get out after the people. To-day only about 500,000 of the 1,400,000 of Brooklyn are church members. 350,000 of these are Catholics, 150,000 are Protestants, and the rest belong nowhere. The Catholics are noted because their people go to church. They ought to be equally praised—and this latter fact

The shifting populations not only mean the outsiders are constantly moving, but our own members as well. Soon every church finds its membership scattered all over the city. I know one church in Brooklyn for example where two-thirds of its membership live in the parishes of other Baptist churches, and four-fifths of its membership live nearer other Baptist churches. Of course the average attendance is much higher for those who live near the church. During the last year, however, five-eighths of its increase came directly from its home parish, and those who entered the church from outside its particular parish came mostly from its own families. This same church keeps a strict congregational list of the families who as yet are not represented on the church roll. Only a fourth of these families live outside of a strict and narrow parish, and the rest live within it. What shall be done? Shall we advise every Baptist family in a city to join the church that is nearest them? This would be the ideal. But what would happen if they should do this? The downtown churches would either die or be compelled to move.

Unfortunately, most of the Protestant denominations have such a loose organization, and the individual churches are so short-sighted, that the removal of a church means the abandonment of a field. For example, in Brooklyn Ward 2 has 45.5 per cent. of its resident Baptists unchurched, and the rest might as well be for they hold their memberships for the most part in a distant church which they never attend. Ward 4 has 37.9 of the Baptists unchurched, and Ward 5 54.5 per cent. Ward 3, however, where the Baptist Temple does its work, has only 11.9 per cent. of the Baptists unchurched. The condition of these first-named churches is lamentable. We once held these wards, we do not now. The individual church was not to blame for the moving, but the denomination was. Therefore I am compelled to say, contrary to the judgment of many of my suburban brethren, that the members of the downtown church who live at a distance should, if they can continue service, hold their membership there. If, however, they neither attend or give service,

the sooner they get out the better. There are thousands of Baptists over the land who for love to their old dear church are becoming religiously indifferent and spiritually cold.

III. THE PROBLEM OF THE SUBURBANITE

Not the least of the changes of city populations is the movement into the



suburbs. The character of the suburban additions, however, have been but poorly understood by our churches. In general the people who move into the suburbs are those who have been trained in our Sunday schools, have had membership in our churches and have done active Christian service. In fact the suburbanite is above the average in his ability to become a helpful member in any church he may join. Unfortunately, we can not verify this statement directly by statistics, except in one instance. A few years ago, having occasion to examine the character of the population in eastern New Jersey I discovered some interesting facts which have since been utilized in the mission work of the New Jersey State Convention. At the present time 58.1 per cent. of the population of New Jersey live within 19 miles of the City Hall of Manhattan, and during the last five years 69 per cent. of the increase of population of New Jersey was within the same circle. Hudson County, the small county in the eastern part, contains about one-fourth

of the entire population of New Jersey, Essex about one-fifth, and Passaic comes third. Now who are these people? Let me tell you. In the 1900 census of the United States there is given for each state the number of people living within its borders born in each of the other 49 states and territories. Multiplying 49 by 49 we have as the number of possibilities of the number of people living in one given state born in one other state 2,401. Now the startling statement can be made that New Jersey stands at the head of this list. That is, 193,024 people lived in New Jersey in 1900 who were born in New York State. This does not count, of course, the children of these people born within New Jersey, nor the people born in Massachusetts and other states who first moved to New York and afterward into New Jersey. The great majority of these New Yorkers have moved into the New Jersey suburbs. For example, out of the 37,984 population of Hoboken 10,833 were born in New York, and of the 148,009 of Jersey City, 45,876 were born in New York. That is, the people of New York who have gone into New Jersey have become suburbanites. It can therefore be seen at once that to a large extent these people are already trained for Christian work, and to lose them to our churches is the height of folly.

Unfortunately, for other parts of Great New York and the suburbs of other cities, we have not the same available statistics. The best we can do is to show how great is the suburban movement and what are the possibilities. We find that 51.5 per cent. of the population of New York State is within 19 miles of the City Hall, and during the last five years 76.6 per cent. of the increase of the population of the state has been within the same limits. Four Assembly districts in New York during these five years have increased 24,000 people and over, but none of them have been below 90th street. The Bronx is two-thirds of the county of New

York and is eight and a half miles long. The increase of its population is large.

"Queens," says Dr. Walter Laidlaw, of the Church Federation, "is the residential hope of Manhattan." With subways and bridges Long Island is sure to see a constant increase of population. The Borough of Queens has 127 square miles, while Brooklyn contains only 61; but Queens has a population of only 198,241. Queens has 2.4 people to the acre, Brooklyn 27.3 and Manhattan 150.5. If Queens were as densely populated as Manhattan it would contain over twelve millions of people. Even Nassau County has increased in population in that part lying within 19 miles of the City Hall more in the last five years than in the preceding ten.

This suburban movement, especially considering the character of the population, is in itself a great Protestant problem. The Catholics have exercised foresight and have secured a large amount of land exempt from taxation. Father Doyle has said that they have a particular course of training on property matters. We should as Baptists be wise and secure the coveted corners and suitable lots, and in all the suburbs of Buffalo and New York plan for the ten or fifteen years that promise such great things for us. People talk in millions when they speak of transportation, and an overcrowded school is cause for immediate action. But as Baptists we only give in dollars and talk in thousands when we speak of city mission work. What the Baptists do now in the suburbs will determine their strength in the next generation.

Such are the three great problems of the city arising out of the rapidly shifting populations of the city—the problem of the renters, the problem of the non-residents, the problem of the suburbanites. To solve these problems our Baptist churches need just two things—concentration of endeavor and union of forces. God give us a clear vision and a willing heart.



THE MISSIONARY TEST

IN his admirable address, which was one of the features of the Haystack Centennial at Williamstown, Dr. Edward Judson, after declaring that "American Christianity is conditioned upon world evangelization; there is no such thing as an American Christianity by itself," went on to link home and foreign missions in this true fashion:

"The greatest things in life come to us, not through our eager search, but as it were, around the corner while we are looking for something else. The secret of the development of all solid enduring Christian character is that we forget trying to be good ourselves and become absorbed in the service of God and humanity. How true that is in regard to a local church. A church that is trying to build itself never succeeds. A church that is trying to get elements of power in the community never grows. But when a church forgets itself and begins to interest itself in the sorrows and needs of others, you cannot stop such a church from growing. The Christian nations of the present day that are making most rapid progress are those which are interesting themselves in doing good in the service of God. We speak of the decline of the churches in rural districts, the prevalence of worldliness in city palaces, the shameless and undisguised sycophancy toward the rich, the lessening sense of obligation to the commandments of Christ, the falling away of the membership in our churches. Many ministers are going along with bowed heads and they say the clouds hang low. In my opinion the cure for these evils at home is the foreign missionary spirit. A faith that is not robust enough to interest itself in the perishing heathen beyond the seas

is of little account here at home. A rifle that will do me good service at 600 yards will not fail me when fired point blank. Much of our Christian endeavor is pervaded by a subtle selfishness, but when you find men or women interested in the heathen beyond the seas, that is plain, straightforward disinterestedness, and that is the kind of faith we need here at home.

"But we make such little progress it seems to us often as if we were pressing against a stone wall. Even though this missionary spirit prevails, very often it seems to be a kind of fad, and how are we going to test our missionary spirit to find out whether it is a fad or not? There is a very simple test."

"IF YOU HAVE AN INTEREST IN FOREIGN MISSIONS AND FAIL OF BEING INTERESTED IN EVERY GOOD THING THAT LIES BETWEEN YOU AND EARTH'S REMOTEST POINT, THEN YOUR FOREIGN MISSIONARY SPIRIT IS A FAD. We have a great many people who are interested in foreign missions and shed tears over the heathen across the seas, but their eyes are dry over those that are at their own doors. Seeing how interested we are in foreign missions it would seem as if God had said, 'I appreciate that, and I will send the heathen to you.' We give money to missionaries to pay their traveling expenses to go where the heathen are, but God is now sending the heathen to our own shores and they come paying their own traveling expenses. When they arrive they do not look to us very picturesque. Instead of rejoicing at their advent and saying, 'This is what we want, we have loved them, we have sent out missionaries to them and God has answered our own prayers and is sending them to us,' we seem to lose our interest."



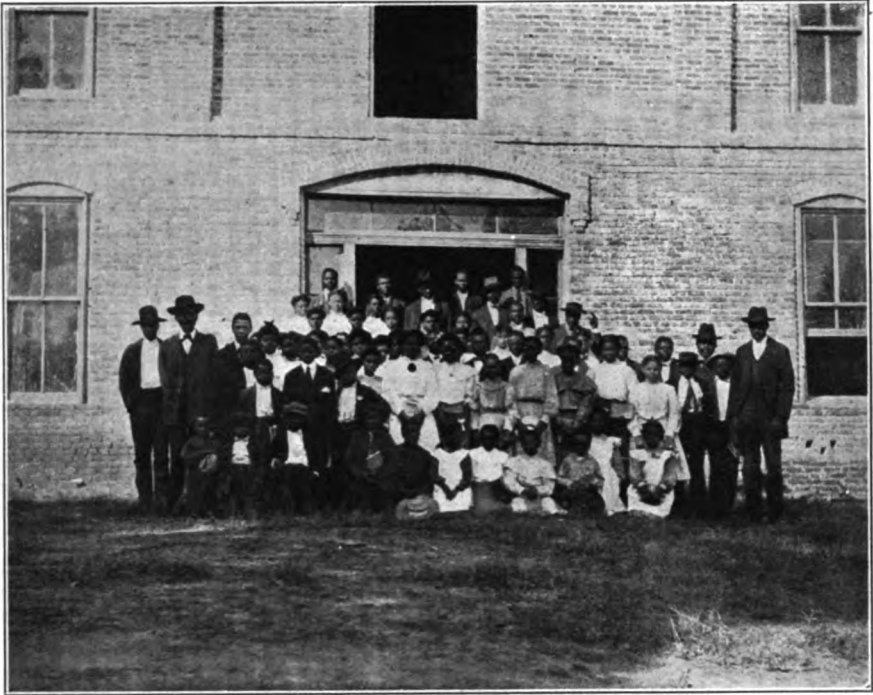
As Seen by the Educational Superintendent

LOUISVILLE, KY., is mindful of the interests of its colored citizens. The provision made for the public school instruction of colored children is very generous. A new public school has recently been erected at a cost, including the ground, of \$60,000. This is one of ten fine colored public schools in the city. There is also an excellent well-equipped high school. A new building has just been purchased for a colored Y. M. C. A. at a cost of \$9,000. Of this amount \$2,500 was subscribed by the colored people and the remaining \$6,500 by the white people, and the building was turned over

to the association free of debt. The building is a stately old Kentucky mansion, solidly built and admirably adapted to the uses of the association. A branch of the Carnegie Library is being established for the negro population there, from which they can secure any book in the library, and the library loans books to the public schools for using in neighborhood work. It is scarcely necessary to add that the relations between the races in Louisville are most cordial, and that colored men are loud in their appreciation of the friendship of the white people.



NEGRO FARMER IN COTTON FIELD—A SUPPORTER OF COLEMAN ACADEMY



GROUP OF STUDENTS AT COLEMAN ACADEMY



COLEMAN ACADEMY, GIBSLAND, LA., OWNED BY NEGRO BAPTISTS

Among the schools for negroes aided by the Home Mission Society are many which are owned and operated by the negroes themselves. As a general thing the resources of these schools are very meager and the equipment greatly lack-



NEGRO STUDENTS MAKING CHURCH PEWS

ing. It is amazing, however, how much good is done and how large a body of students is reached with helpful influences by these schools with the little they have to work with. The missionary heroism of early white teachers amongst the negroes is being matched by that of negro teachers in many of these schools, who are doing double work at half pay.

* * *

An institution which prepares ministers in its classrooms and manufactures in its shops at a profit pulpits for them to speak in and pews for their hearers may surely be said to have worked out one interesting solution of the co-ordination of industrial and higher courses. This is what the versatile president of Arkansas Baptist College, Dr. Joseph A. Booker, is doing in his institution. As indicating the standing of Dr. Booker in his own community, I copy the following from the *Baptist Advance* of Little Rock, Ark.:

At the recent meeting of the Executive Board of the Arkansas Baptist State Convention, Prof. Jos. A. Booker, president of the Arkansas Baptist College, made a short address. At the close of his remarks the following resolution was offered by Dr. J. B. Searcy of Malvern, and was unanimously adopted by the Board:

Resolved. That this Board has heard Bro. Jos. A. Booker with great joy and most

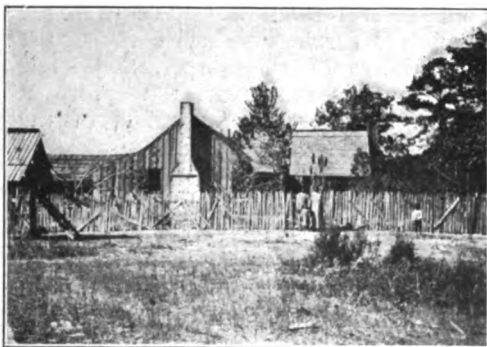
heartily approves the work that he is doing in the colored college throughout the State, that we fully commend him as worthy of the confidence of Baptists anywhere and ask our people to give him their moral and financial support, being sure that whatever is thus contributed is worthily bestowed.

I am exceedingly desirous that our people throughout the State shall come in closer touch with this consecrated brother and the good work he is doing. It is very desirable that all who can possibly do so will send Him a remittance to help bear the heavy financial burdens that rest upon him. The principles inculcated at the Arkansas Baptist College are calculated to do much toward encouraging amicable conditions between the two races. Booker is a safe man and I know we can depend upon him.

BEN COX.

* * *

We give here a series of four pictures representing the work of one of our secondary schools at Gibsland, in the northwestern portion of Louisiana, Coleman Academy. This school is the property of the negro Baptists of that portion of the State. The pictures represent a new building recently erected at a cost of nearly \$10,000, a group of students, the home of a negro farmer, one of the patrons and supporters of the academy, and the farmer himself at work



HOME OF NEGRO FARMER IN LOUISIANA

in the cotton. It is in such schools as Coleman Academy that a little money goes a very long way.

Christianity Disturbs Some Folks

A good many men are afraid to let Christianity get out of Sunday into the week days, because Christianity in business would mean corruption out of it, and they are not willing to give up corruption's profits.

ACTIONS OF THE EXECUTIVE BOARD

Special Appeal to Negro Baptists



FOR more than forty years the American Baptist Home Mission Society has been a steadfast and generous helper of American negroes in their onward and upward struggle. The most conspicuous feature of this work has been that of Christian education. It has not only directly established several large institutions, but has also liberally aided many others founded and managed by negro Baptists themselves; and in all these has appointed a large number of professors of their own race. For missionary and educational work for the negroes the Society is expending about \$140,000 annually, while the total expenditures during this period have exceeded four million dollars.

About 70,000 different pupils have been enrolled in these schools, thousands of whom have been converted therein, while several thousands have prepared themselves for better service for Christ as ministers of the gospel, and some have gone as missionaries to foreign lands. Foremost in the ranks of the negro Baptists of the United States are men and women who studied in these schools.

Many have been the expressions of appreciation by intelligent negro Baptists of this liberal and unfaltering service in behalf of their people. Strong appeals are made for continuance of support. Only occasionally, however, are contributions received from these sources.

As the Society approaches the close of its seventy-fifth year, confronted with a probable deficit of one hundred thousand dollars, and extremely desirous to have no indebtedness whatever, an unusual appeal to all its friends for special offerings is necessary. Assurances have been given by leading negro Baptists that they are ready to rally to the Society's relief in this emergency. This is very gratifying.

Accordingly, the Executive Board

hereby earnestly appeals to every one who has enjoyed the advantages of these schools, and to every church that has been benefited thereby in its ministers and in its membership, to send a special thank offering to the Society before the close of its fiscal year, March 31, 1907.

Let Sunday, February 17th, following Lincoln's birthday on the 12th, be a general rally day to raise at least \$10,000 for this purpose. Thus shall an emancipated people and their children help to emancipate the Society from embarrassing indebtedness and send it forward joyfully to its future tasks.

Post-office money orders or drafts should be made payable to The American Baptist Home Mission Society, and addressed to 312 Fourth avenue, New York City.

A Joint Secretary for the Young People

A Significant Forward Movement in Missions

FOR some time representatives of the Missionary Union and of the Home Mission Society have had under consideration a plan for closer co-operation in the conduct of their work for and among young people, particularly in view of the more recent development of interest in mission study. The missionary societies are the natural agents for the presentation of their own work, and the headquarters of each is the center to which correspondence regarding particular phases and departments of their activities ultimately comes. While each organization, therefore, should continue to be the source of information and inspiration regarding its particular missions, it is believed that the general question of missionary education could wisely and with economy be presented and urged by the two societies jointly.

Accordingly, they have united in extending a call to Rev. John M. Moore, late pastor of the Centennial Baptist Church, Chicago, to act as their joint representative in this new movement. He has accepted, and entered upon his

work in January. He will become their common representative in the promotion of intelligent missionary interest among the young people of the denomination, whether affiliated with the Baptist Young People's Union of America or the Christian Endeavor Society, the details of which cannot be given in this general

a n n o u n c e -
ment. Co-operation, with the highest efficiency in division of labor, is the watchword. It is believed that this action will have the hearty approval of the denomination.

A word of introduction of Mr. Moore is proper. He was born in Pennsylvania in 1871, united with the church at the age of fifteen, graduated from Grove College, Pennsylvania, in 1894; was for a time secretary of the Y. M. C. A. at Uniontown; was graduated from Crozer Theological

Seminary in 1897; was ordained the same year at Wilksburg, Pa., where he was pastor for almost seven years, until he accepted the pastorate of the Centennial Baptist Church of Chicago in 1904. These churches had large accessions during his ministry, and great increase in their missionary and benevolent offerings. While a student he volunteered for work on the foreign field, but circumstances beyond his control prevented his going. Those who know him best consider him eminently qualified for the position to which he has been called. The work has opened most favorably.

A Call to Missionary Service

There is a call for two missionaries to take up work among the Indians, and we are looking for just the ones whom the Lord has called to this particular service. They should be comparatively young, a man and his wife for each mis-

sion who are willing to make this their life-work. There will be abundant opportunity for the exercise of real missionary heroism. It will be a service of self-sacrifice; as any of our missionaries can testify, but at the same time it is an opportunity to accomplish great good in the service of the Master, who gave himself for us.

These Indian tribes are heathen, and know little or nothing of the gospel. They need to be led and taught and helped. If any one is looking

for an easy place he would better go anywhere else rather than to the Indians. If this should reach the eyes of any young man and wife upon whom the Lord has laid the duty to devote themselves to this service, will you please write at once to N. B. Rairden, General Superintendent, 413 New York Life Building, Omaha, Nebraska.

Something to Think About

The chief obstacle to Christian missions is the lack of Christianity in Christians.— C. K. OBER.



REV. J. M. MOORE, SECRETARY OF THE YOUNG PEOPLE'S FORWARD MOVEMENT

OUR SPANISH-SPEAKING NEIGHBORS

A NOVELTY TO PORTO RICANS



ALTHOUGH a little late, that will not affect the reader's interest in the following account from Missionary L. E. Troyer of a service he arranged in Coamo—the first of its kind on the island. He writes:

"I do not believe that I told you about our Thanksgiving Day service. Well, we had one and considered it a success. It was our desire to have a service that would interest the people in general outside of the members of our own congregation. We therefore announced from our pulpit and also in our school that we would have a harvest home festival in the school building on Wednesday evening before Thanksgiving Day proper, and that any who would like to contribute fruits or vegetables or eatables of any kind whatever to be given to the poor might send them in during the day. I also personally visited the merchants and some of the prominent men of town and told them our plan, and asked them to send up whatever they might choose. We asked the mayor to furnish us with a list of the very poor families of the city to whom we might send the provisions. He gladly furnished the list and showed his sympathy in other ways with the project. During the afternoon a liberal supply of provisions of all sorts came in. These we arranged in the speaker's end of the room on tables and shelves and piled them up on the floor.

"At the hour for service the building would not begin to contain the people

who came, many of them from the best families. Besides the usual program of singing and prayer, etc., we had some recitations from children chosen from the public school, the reading of the Governor's proclamation and two addresses. The first address was given by the Mayor. In the course of his remarks he commended highly the work of the school, and expressed his appreciation of Mrs. Troyer's work among the girls. His address met with hearty applause, as did that also of Manuel Salicrup, my assistant in Coamo, who spoke on the subject, 'Why ought we to give thanks in Porto Rico?' The speaker was so permeated with the subject matter of his address that it rolled out in phrases rich and eloquent. Before dismissal the attention of the congregation was called to the provisions that covered the tables in the front of the room, and on behalf of the needy ones thanks were expressed to all who had had any part in furnishing the bounties for the following day. The next morning we loaded a one-horse cart with the provisions and had them distributed as we had announced. It is useless to say that the service was well received by the public. The school work is going nicely."

Our Porto Rican School

By Rev. Edgar L. Humphrey

THE readers of THE MONTHLY are familiar with the educational work begun by Mrs. L. E. Troyer in Coamo over a year ago. She and Miss Hattie Greenlaw were the teachers last year, conducting the classes, academic and industrial, in the rear rooms of the church. Their efforts were crowned with such

success as to justify the continuance of the school.

Recent developments have given the school a decided air of permanence. It begins its second year in a new commodious building situated at the outskirts of the town that has been erected at a cost of a little more than \$2,000. The formal opening exercises and dedication of this new edifice took place on the ninth, tenth and eleventh of November. They consisted of lectures, addresses, sermons and music, and were well attended by the people of the town, who have manifested their hearty approval of the school from its beginning in many ways, chief of which has been the granting of a beautiful building site for its purposes forever.

The building has seven rooms, three for class purposes, one for an office, two for industrial work and one for industrial materials. Two of the large class rooms may be thrown together by means of folding doors, thus making a large hall. One class room has good desks; the

others have folding chairs. A piano is much needed, also better text-books to take the place of the used books from the public schools, which are unsatisfactory.

A bright native woman adds one to the teaching force this year. Rev. and Mrs. Waggener, the new missionaries who arrived in December, will assist in the school. The drawn work department enables many poor girls to be in the school under Christian influences who otherwise would be deprived of these advantages. The course of study conforms as closely as possible to that of the public schools, with the addition of daily expositions of the Bible.

Coamo is a delightful location for an educational institution and its inhabitants take deep interest in the education of their children. May it be that this young Baptist educational vine shall grow and flourish in this virgin soil, bringing intellectual and spiritual blessing not only to Coamo's daughter but to thousands of Porto Rico's daughters and sons.



THE BRIGHT KIND OF SCHOOL MATERIAL WE HAVE TO WORK UPON IN CUBA AND PORTO RICO



Two Short Prayers

Here are two prayers which it would be well to offer alternately each day of February. They are by Rev. J. H. Jowett, the English scholar. The first would lead to sensitive hearing, the second to quickened sense of responsibility for time the swift-flying:

My Father, help me to hear the Master's call to-day, when He calls to me in some unpleasant duty, or when He offers me a welcome task.

My Father in Heaven, teach me the value of little things. Show me how to consecrate the trifle. Show me how to make each moment light with Thy presence. May I glorify the day by redeeming every minute! Take my moments.

A Suggestion to Pastors

EDITOR MONTHLY:—It may be of help to some one to know the method I followed in preaching a series of three Home Mission sermons. The sources of my information were *Aliens or Americans?* and the issues of THE MONTHLY for the last two years. The general theme of the series was, "A Million New Immigrants a Year." The first sermon was entitled, "Where They Come From and What They Come For," and dealt with conditions in the various southern European countries and with the ideals impelling the immigrants. The subject of the second was, "Where They Go and What They Do." This dealt with the distribution of the new population and discussed the industries the immigrants enter upon; it also gave an opportunity of telling of conditions in the great cities. The subject of the last sermon was, "What Will They Do to Us and What Shall We Do for Them?" Here I discussed the industrial, social and religious influence they have upon us, of their openness to American and Protestant in-

fluences and told of the work of our denomination and Home Mission Society among them.

These sermons were preached upon successive Sunday nights. Attendance increased upon the services, and the interest of the congregation was intense.

Fowlerville, Mich. F. I. DREXLER.

The Editor thanks this pastor both for treating this great subject in this practical way, and for telling about it so that others may catch the suggestion. It is a vital, American, urgent subject, and cannot fail to interest the people.

Pass It On

"You're a great little wife, and I don't know what I would do without you." And as he spoke he put his arms about her and kissed her, and she forgot all the care in that moment, says a wise exchange. And, forgetting all, she sang as she washed the dishes and sang as she made the beds, and the song was heard next door, and a woman there caught the refrain and sang also, and two homes were happier because he had told her that sweet old story, the story of the love of a husband for a wife. As she sang the butcher boy who called for the order heard it and went out whistling on his journey, and the world heard the whistle, and one man hearing it, thought, "Here is a lad who loves his work, a lad happy and contented."

And because she sang her heart was mellowed, and as she swept about the back door the cool air kissed her on each cheek, and she thought of a poor old woman she knew and a little basket went over to that home, with a quarter for a crate or two of wood.

So, because he kissed her and praised her the song came and the influence went out and out.

Pass on the praise.

Educational Conference

By President George Rice Hovey

IN Virginia, as in many other Southern States, there is no educational system among the colored schools. There are very poor county schools with short terms and low grade of work. There are a few—five or six—city schools that do work above the grammar grade. There are twenty or twenty-five colored academies or institutes, some of them mainly industrial, others largely literary, but all of them, with three or four exceptions, doing only the lowest grades of academy work, and most of them doing that poorly. Moreover, they are entirely independent and lacking in uniformity of courses and in any bond of union.

In order to bind these schools together in mutual helpfulness and to secure more uniformity in courses of study and in standards of work a conference of the principals and teachers of these secondary schools was held at Virginia Union University December 27th and 28th. Hartshorn Memorial College united in the call and shared in every way in the responsibility and expenses of the conference. Eleven of these schools were represented, besides some of lower grade. Valuable papers and discussions on the following subjects were heard: "The Higher Colored Schools of Virginia and the Actual Work Done by Them." "Greater Uniformity in Courses and Standards in Secondary Schools." "Increasing the Number of Students in Our Higher Schools." "How Can the Secondary Schools and the University Mutually Help Each Other?" "The Most Serious Defects of Our School Work." "Manual Training." "Moral Training."

A committee of the strongest educators was appointed to do what is possible toward unifying the work of the schools. It is believed that the conference marks the first step toward the better understanding of the actual educational condition in the State, and towards co-operation and mutual helpfulness among the schools of higher grade.

"No One Ever Told Me Before"

By Rev. Bruce Kinney

ONE of the blighting curses that Mormonism bequeaths to thousands of its former devotees is sad, almost hopeless atheism. Scattered all over Utah there are thousands who have seen the absurdity and wickedness of the claims of the priesthood and who have abandoned the Mormon Church and with it all religion. This is surprisingly true even in the remote districts where Christian missions have not penetrated.

Hundreds of these do not stop with skepticism, infidelity or agnosticism, but go to the extreme of atheism. Theirs is not of the bold, blatant type which awakens only scorn. It is of the sad, helpless, hopeless type which kindles pity for the victim and arouses something akin to hate for those who are responsible. I believe that there is more atheism in Utah than anywhere else in America in proportion to the population. In our evangelistic and personal work we meet with scores who say, "I do not believe in Christ. There is no God." They say it with such an expression of ineffable sadness and finality that it fairly wrings the heart of the worker.

Recently in special meetings we were dealing with a number of such cases. A few were led to the light and life of Christ. Among the number was a talented young woman, whose only knowledge of religious things was Mormon. We tried to show her the blessing which followed acceptance of Christ and the serious consequences of rejecting Him. With a terrible agony of soul she replied, "No one ever told me this before. Oh, that I could believe in God!" and then burst forth in passionate weeping.

What will be the fate of those responsible for this state of mind and soul? What will be our fate if we neglect these people longer?

If our Sunday-schools were entered by every church member who could and ought to go, and each of these members led in a new scholar by the hand, what a revival of religion there would be.



HOME MISSION STUDY CLASS

THE INCOMING MILLIONS

Suggestions for the Study of this Home Mission Book on Immigration

THERE are six chapters of the book which may be taken as studies for six evenings. It would be well to make the course eight weeks, one session a week, or sixteen weeks, when alternate weeks seem preferable to the class. Where a reference library can be secured that offered for *Aliens or Americans?* is the best for the price. It would be interesting to add the new work by Prof. Steiner, *On the Trail of the Immigrant*, to the list, as it is a book every member of the class would wish to read.

One member of the class should serve as leader, although the class should be kept informal, and should be one of free discussion and question. A leader is necessary, in order to assign special topics for investigation and keep things running according to some kind of a plan. To qualify as leader one should read the book in advance, read as much as possible outside of the book, and be willing to take the time required to arrange details, assign topics and secure definite results. The teacher or leader should select the points to be covered, since an hour is not long enough to go over the whole material in the book, to say nothing of interesting facts from other sources. There should be a definite aim in each lesson—some point to be reached, so that the work may be directed to that.

Application should be made to the Home Mission Society for whatever literature it has upon the subject of foreign peoples and its work among them. A series covering this work in detail is now being issued. This will

supply material for the eighth study. The Society can also furnish a chart for fifty cents, showing the races of immigration for the year 1905, and for \$1 a fine wall map of the United States, such as every church should have. The report of the Commissioner-General of Immigration may be secured by writing to the Bureau of Immigration at Washington.

FIRST MEETING

Open with brief scripture reading and prayer. The Bible readings on page 207 may be followed, or the leader may make selection. Pray that this study may lead each member of the class to see in the immigrants divine opportunity and realize personal responsibility.

Explain the purpose of the study, which is to know something definite concerning the present-day immigration, how great it is, who the peoples are that compose it, why they come here, what becomes of them after they land, what our laws are and how they are enforced or evaded, and what is to be done to make Christian Americans out of the newcomers.

Assign the first lesson to be taken up at the next meeting. This will be Chapter I of the book, of which each member is provided with a copy. Ask some member to volunteer to become familiar with the landing at Ellis Island, so as to give a description at the next meeting, following the course as given in the book as to details, but varying the language as desired. This must be a compact statement, or it will take too much time, hence, fix a time limit, allowing five

minutes. A good description for this purpose is given in *Aliens or Americans?* pages 55-64. (By all means have a copy of *Aliens or Americans?* for supplementary use, if no other reference book is secured).

As an introduction, read the preface, which shows the spirit in which the subject should be approached. If the leader prefer, ask some member in advance to read this, only have it effectively done.

Have a discussion of the importance of the study of immigration and the bearing of this subject upon our American life and civilization. Take as a special point the Christian attitude and responsibility. Determine whether there is any real responsibility; bring it home directly to the class as individuals. Read page 272 of *Aliens or Americans?*

Read or have read pages 176-177, in the Appendix of *Incoming Millions*, giving the Christian patriot's point of view and the President's words of wise warning. If any of the class doubt the worth of the work or the capacity of the immigrants, call attention to the picture on page 162 and the description of it on page 200.

Be sure to find out whether any member has had any personal experience with any class of foreigners; inquire if there are any colonies of Italians or others in the locality, and if so plan to have them studied and reported upon. Take up the first chapter and glance through it, all the members following from point to point. Indicate the points that will be emphasized at the next meeting. Ask the members to make some comparisons of their own regarding the volume of immigration, grouping races and classes in familiar places nearby, taking the table on page 174 as basis for races, and for various classes the figures of pages 22-23 of *Aliens or Americans?*

In general, it may be said that the leader can find in the questions and suggestions at the end of each chapter in *Aliens or Americans?* the very help desired in taking up the chapters of *The Incoming Millions*, together with the special topics, references, etc. In the next issue we shall give a sample study of the first chapter.

A Work of Joy

Home mission work, in which is involved the future of America, can never be fully done until individual missionary service is rendered by all who are capable and in circumstances to do it. . . . Once entered upon, this work will fascinate and hold the worker, and its reward will be such happiness as no other form of service yields. To lead an ignorant person into knowledge that is good and helpful; to sweeten the life of little children; to bring a soul from the darkness of superstition and fear into the light of rejoicing faith and love, to be the means in God's providence of making a loyal, docile, clean-minded, pure-hearted Christian American out of a once uncultured and unbefriended alien immigrant—that is work which appeals to the highest and holiest in the human heart.—From *The Incoming Millions*.

One Pastor's Method

This pastor, earnestly desiring to increase the missionary interest in his church, went to the expense of sending a personal letter to every member, enclosing, also, mission facts. This evidence of personal interest in member and cause exerted a strong influence, and we pass the example along:

DECEMBER 21, 1906.

MY DEAR FRIEND:

On next Sunday we shall make our offering to the work of the American Baptist Home Mission Society. Our offerings to this Society in the past have been far too small. This may be due to lack of interest shown on the part of the pastor. That you may know how solicitous I am that our offering shall be in some degree adequate to our abilities, I am sending you this letter. The needs of the work are pressing heavily upon the officers and friends of this Society. (Please read the enclosed leaflets.) The question for each of us is, "Can I afford, as a follower of Christ, not to give more liberally than ever to this work?" I wish we might make our offering this year at least \$100. Will you be one to add your dollar towards this hundred?

YOUR AFFECTIONATE PASTOR.



GREETINGS FROM THE NEW SECRETARY

This Forward Movement Means Much for Missions at Home and Abroad



YOUNG PEOPLE of the Baptist churches of the North, I greet you in the name of our Lord and Master as we inaugurate this new Forward Movement which, if God bless it, shall mean so much to Baptist young people, to the churches of the next decade, to the evangelization of America and the world, to Him whom we love, who "waits to see of the travail of his soul and be satisfied." There is no reason why Baptist young people should be behind those of any other denomination—indeed, there are good reasons why they should lead all others in loyalty to the command of our Master to preach "repentance and remission of sins among all nations, beginning from Jerusalem."

The name of this new enterprise is the "Young People's Forward Movement of the American Baptist Missionary Union and the American Baptist Home Mission Society." I am glad that this is a co-operative movement, including both home and foreign missions. The field is the world. I rejoice yet more in its being a young people's movement. As missions are a fundamental work of our churches, the enlistment of young people is a fundamental phase of missionary activity. There is absolutely no more important work in the world than that which we are to do in raising up an army of Baptist young people who shall intelligently and aggressively work together for the evangelization of their own land and the world.

It is too early yet to give definite plans. We believe that we are beginning a

movement that shall grow with the passing years into a mighty force for God. It is therefore necessary that in its initial stages it shall be planned with great thoughtfulness and prayerfulness.

The immediate task before us is a mission study campaign for the organization of just the largest number of classes possible for the study of "The Christian Conquest of India" and "Aliens or Americans?" Let this work be taken up immediately in every young people's society in the land. Write at once for information as to text-books, suggestions about organization, etc., to the "Young People's Forward Movement," addressing your correspondence to Ford Building, Boston, Mass., if your purpose is to study foreign missions, and to 312 Fourth avenue, New York, if you wish to study home missions. I stand ready to help in every way possible, and will respond to calls for conferences and other meetings up to the limit of my ability. During January, February and March my headquarters will be at 312 Fourth avenue, New York. During April, May and June they will be in the Ford Building, Boston.

I promise to the young people of our churches the best service I can give. I ask from you your heartiest co-operation. Already my heart rejoices in the beautiful spirit of the co-operation and the cordial support of the missionary societies, as well as the assurance of the same cordial sympathy and co-operation from our young people's organizations. The beginning of our new work is most auspicious.

Yours for the coming kingdom,
JOHN M. MOORE.

The Young People's Opportunity

By Rev. J. M. Moore

THE churches of America have no other work to do that compares in importance with our God-given mission to evangelize America and the world. But in this most vital matter we are failing to support in any adequate way our great missionary enterprises. Such failure is perilous and in the end will prove disastrous. Somehow we must develop missionary churches. To do this we must inspire the young people with the missionary purpose and passion. They combine hope and courage and enthusiasm and ambition and optimism and heroism in such quantities and proportions as to produce a spirit to which the missionary enterprise, "the moral equivalent for war," makes a mighty appeal. To no generation of young people in the history of the Church has there come such an opportunity as to our own. Today our young men are seeing visions and our old men are realizing the dreams of years of waiting and hoping and praying. Such movements as the Student Volunteer Movement for Foreign Missions, the Young People's Missionary Movement, the recently organized Laymen's Missionary Movement, the new emphasis upon missionary instruction in the Sunday-school, the appointment of Educational Young People's Secretaries by the Home and Foreign Missionary Boards now becoming so general, all point to an advance of the whole Church of God in the work of evangelization that ought to make glad the heart of every one who loves the Lord and waits for His Kingdom and glory. The Kingdom is coming in our days with wonderful power. And the young people are now having and are yet to have a large and increasing place in all these great movements. Let us thank God that

We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime.

And let us, as young people, rally as the call comes to fall in line for the great campaign of the Church of God, which shall not cease until America and the world be evangelized.

The Monthly and Your Society

A QUESTION put personally and confidentially to the president of every young people's society in every Baptist church in the North and West:

QUESTION: Does your society, as a society, subscribe for *The Baptist Home Mission Monthly* and the *Baptist Missionary Magazine* and keep them on file in your library?

ANOTHER QUESTION: If not, will you not see that this is done at once?

YOUR QUESTION in turn: Why should I do this?

OUR ANSWER: Because these two magazines furnish missionary information of the most readable and interesting kind, adapted for use in missionary programs, in regular meetings when an information committee can liven up things by an incident or two or half a dozen snappy items gathered from the broad field of missionary enterprise and heroism. You can send your missionary committee to the files for information; get your members to read and start in this way a club; and awaken a genuine missionary interest.

YOUR QUESTION: But our society has little money and many calls. How much will it cost?

OUR ANSWER: To all societies we will allow our lowest club rate of thirty cents, because we very much desire to be in communication with the societies through the *Monthly*. We cannot speak for the *Missionary Magazine*, but feel sure that it will allow a reasonable rate, so that money need not stand in the way. On the other hand, the societies would probably be glad, most of them, to send the regular single subscription rates, which are low enough when the value of the magazines is considered. That would help the mission cause so much the more.

But the great point, Mr. President, is to get your society to subscribe. Take my word for it, as a society worker for many years, you will mark your term of office as conspicuously good if you thus introduce these missionary monthlies into the society, get the members to using them and to bringing quotations

into the meeting, and thus add a new element to the meetings.

Try it, and at the end of your term let me know the results.

Report from a Mission Study Class in Philadelphia

The editor is going to take the responsibility of publishing the following letter from one of our devoted workers for the young people, who has taught mission study classes and inspired many to take up this helpful work. We receive many kind words concerning the influence of *Aliens or Americans?* and rejoice in the fact that our young people, and the older ones as well, are becoming aroused to a great opportunity and obligation. At a recent meeting it was reported that 26,000 of the text-books had been put out, and a new edition is in press. The companion volume, *The Incoming Millions*, bearing more especially upon the relation of our Christian women to the immigration problem, has also met with most favorable reception, and we believe this volume will grow in demand as it becomes better known. It is time now to organize study classes for the coming four months, and we hope that hundreds of classes will be formed in our Baptist churches. Pastors might well introduce the text-book to men's classes and *The Incoming Millions* to the notice of their women's circles and societies. Read what Miss Meyers says:

PHILADELPHIA, January 11, 1907.

Last evening we held the last session of our Mission Study Class, and the members have asked me to write and tell you that the course in "Aliens or Americans?" has been the best the Bethlehem Presbyterian C. E. Society has ever had—and they have had study classes for five or six years. The text book is full of absorbing interest and compelling inspiration, and must prove to be a forceful influence in awakening and stimulating interest in the evangelization and Americanization of the immigrants.

I am very glad to hear of the appointment of Mr. Moore as Educational Secretary for the Home and Foreign Boards. Owing to my study class I was unable to meet him on

Thursday evening, but the members of the committee who were at the conference are enthusiastic in regard to the possibilities of his appointment.

Yours faithfully,
A. EDITH MEYERS.

One Way of Doing It

A FRIENDLY SUGGESTION TO THE UN-
NOTICED MEMBER TO DO THE UN-
USUAL THING

Where there is no leader for a study class, and no one to take the initiative, suppose you, the Unnoticed Member, should do something you have never done before. Send to the Home Mission Society for a sample copy of *Aliens or Americans?* or of *The Incoming Millions*—either will furnish what you want. If you do not wish to invest sixty cents in a volume that will be worth many times its cost to you, send thirty-six cents for a paper-bound copy, postpaid, and after you have worn that out you will place a cloth-bound copy, new and fresh, in your library.

After reading the book take it into the Endeavor or Union meeting with you, select something of interest that you can read in five minutes and ask the privilege of introducing a great subject to the Society. Go on from that point. Say that if a study class is not possible, you want them to know something about immigration and the foreigners round about them, and you will bring in something fresh every week for a while. In other words, pick out the striking things in the book, make each selection not too long, and then offer it as your part in the meeting. Perhaps the president or prayer-meeting committee will gladly give you five minutes time, and out of this method a real study class may grow. At any rate you will have done the Society good, and you will not fail to be blessed by the effort.

We fail, not because God is not ready to bless our efforts, but because we are not ready to make the efforts for Him to bless.

Half the battle is in feeling sure that you can win it.

Have a Rousing Home Mission Study Rally

(From the *Home Missionary*)

THE number of those who are to form your home mission class this fall may be largely augmented through a popular and stirring meeting devoted to the consideration of the question, "Why Should Everyone Study Home Missions?"

What should be the characteristics of such a popular rally? Tasteful, patriotic decorations; national hymns; responsive readings; a bright, persuasive address on the interest and value of home mission study; an exhibition of the textbook, "Aliens or Americans?" and the securing of the names and addresses of those who will join the class.

Rightly planned, such a meeting will have a large educational value. It will give a new idea to some who are unacquainted with the need of downright aggressiveness on the part of the Christian church. It will enlist new recruits for home mission study.

Aim to make the rally worth going ten miles to attend!

Four Study Classes in Dayton

I am happy to say that we have four classes of young people engaged in the study of *Aliens or Americans?* meeting in different parts of the city, and with the unanimous opinion that the book is one of the most interesting they have ever had the pleasure of taking up. It seems to present the whole matter in such a way as to interest intelligent young men and women. I hear the best reports concerning their work.

Yours sincerely,

HOWARD P. WHIDDEN,
Pastor First Baptist Church.

"The Man in All Men"

Personal contact is the essential for the evangelization of the foreigners. Dr. E. E. Chivers pithily expresses the truth when he says, "We cannot stand on a

pedestal and hand people the gospel at the end of a pole." Jesus had a work to do for men, and He went right among them to do it. The gulf between the foreigner and ourselves is very largely of our own making. If he is gathered in colonies, have we not practically forced him into them? Have we opened our churches to him? Have we not held ourselves aloof from him and his, as if he belonged to a different race and was beneath our notice? We must change our attitude. We must recognize "the man that is in all men," and realize that Jesus died for every man, and that God is no respecter of persons. The Christian is in spirit and sympathy a true cosmopolite.

Mr. Sankey and "Gipsy Smith"

The *Missionary Review of the World*, in its most interesting January number, tells this incident concerning Mr. Sankey and the English evangelist who has been so greatly blessed in his work in this country:

"Even our half conscious acts, done for God, have a reward. Ira D. Sankey, the singing evangelist, now blind, and 'Gipsy' Smith, the English evangelist, when the latter was conducting revival meetings in Brooklyn, met, for the first time in twenty-five years, at Mr. Sankey's home in Brooklyn. When Moody and Sankey were holding revival meetings in London a quarter of a century ago they drove into the country to look at a gipsy camp, and, standing in his carriage, Mr. Sankey sang. A little gipsy boy climbed upon the carriage wheel and begged him to sing again. Laying his hand on the boy's head, he said: 'God, make a preacher of this boy.' That boy, now known as 'Gipsy' Smith, was afterward converted, left the band and began to work under William Booth. He knelt at the bedside of Mr. Sankey and related the circumstances of their previous meeting. Mr. Sankey remembered all about the camp, but had *never known till now* who was the boy he blest. Once more placing his hands on the gipsy's head, he, with tears, blest his work."

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, 163 Second Avenue, New York, Editorial Secretary.

City Mission Symposium

A QUESTION RELATING TO WORK AMONG FOREIGNERS

1. Is it wise to encourage a small congregation of foreigners to organize a church, or is it better to keep such a congregation as a branch of an English-speaking church?

The Rev. Arthur Howard, of the Second Avenue Church, New York, says in regard to the propriety of encouraging a congregation of foreigners to organize a church:

At Second Avenue Church the gospel is preached in seven tongues—English, Greek, Slovak, Chinese, Polish and Magyar, to which might also be added the German branch of our Bible School Home Department. These groups gather round their various leaders for worship and instruction, but all converts are baptized into the fellowship of *one church* and all partake of the Lord's Supper at *one table*. Although our membership comprises some sixteen to eighteen different nationalities, so far we have not experienced the slightest difficulty in this method, as both Baptism and the Lord's Supper speak out their truth to the Christian heart through the eye in a universal tongue. Their method has much to commend it.

1. In the first place it would appear to be the apostolic method, and that carries weight with Baptists. From the day of Pentecost right on through Paul's day, converts of various tongues were gathered into single churches, and in many instances edification was through interpreters.

2. A greater degree of supervision can be exercised more readily and at less cost by this means (and a wise oversight is quite a necessity.) The pastor of the one church must and can be a true bishop, not "lording it" but suggesting and inspiring.

3. The tendency of the age is towards concentration. The fifteen or twenty small special stores of former days are now gathered in one great department store under one roof and management. This has some drawbacks but many advantages. Second Avenue system is based upon the department store model, in

which a *separate togetherness* is practiced with some degree of success.

4. In dealing with foreigners in America one great aim must be to break down the national prejudice and race exclusiveness carried to our shores from the home lands. Our method of mixing all sorts and conditions of tongues together in one church is a step in this desired direction. The great difficulty generally is to get American church members to consent to this *heterogeneous homogeneity*. At Second Avenue this has been overcome and the English-speaking members welcome with a generous enthusiasm every new baptized foreigner.

To rely upon the *esprit de corps* of race pride to further Christ's kingdom among foreigners in American cities must be regarded as a temporary expedient only. We have an *esprit de corps* well maintained upon the large ground of "My house shall be called an house of prayer for all nations" and strong in breaking down not only the middle wall of partition, but of race prejudice also.

5. It must not be forgotten that these people are learning the English tongue rapidly, and their children attend our public schools and not only speak English fluently but have imbibed American ideals, and with marvelous persistence refuse to be called anything but Americans. These positively will not attend any but American churches, and if some close connection is not maintained between foreign congregations and the American church what will be the outlook for these children? More than seventy-five per cent. of our membership is either foreign-born or the direct children of foreign-born parents, and many foreigners attend the English services regularly either in preference to or in addition to the preaching in their own tongue. A German church exists three blocks away, yet we have upon our church roll the names of some twenty-nine Germans.

6. In this method the enthusiasm of numbers is combined with the effectiveness of small groups and no difficulties have been experienced that grace and gumption cannot overcome.

A Pioneer Worker

By Rev. G. A. Schulte

Rev. Christopher Schoemaker, a pioneer worker among the Germans in this country was recently called to his reward at the ripe age of eighty-eight years. He preached continuously for fifty-two years, until his age and failing strength compelled him to retire from the active ministry at the age of eighty-three. He was one of the most prominent and best-known German Baptist ministers in the West. He was a wise counselor and an efficient and able preacher.

Bro. Shoemaker was born in Holland, and spent his childhood and early youth in that country. He came to America in 1847 and settled in St. Louis. Witnessing one Sunday afternoon the ordinance of baptism performed by immersion in the Mississippi River, which was entirely new and strange to him, he began to search the Scriptures, and soon came to the conclusion that baptism on profession of faith by immersion was the only baptism taught in the Word of God. He followed his conviction and was baptized by Rev. John M. Peck, the pioneer missionary of the American Baptist Home Mission Society in the Mississippi Valley.

With a heart full of love to Christ he immediately began to testify of the new-found truth. Through his efforts a number of Hollanders and Germans were converted, and he was instrumental in the organization of the First German Baptist Church at St. Louis, Mo., where he was ordained and held his first pastorate. He served with great success several churches as pastor, led many souls to Christ, was a leader among his brethren, was beloved and honored by his ministerial brethren among the Germans as well as among the English-speaking pastors wherever he was known for his many years of consecrated service in the Master's cause, and for the important part he took in the German Baptist work in this country, in which he was deeply interested until his death.

Bro. Shoemaker was wholly a self-made man. He received his early education in Holland. He came to America with only a common-school education, but his indomitable spirit and desire to rise above existing conditions made it possible for him to receive an education through hard study and extensive reading, which enabled him to reach one of the highest positions among his brethren in the West and made him a very popular preacher. He lived and died a Christian, and his life is an example of the purity and godliness which he tried to teach others throughout the generous span of



REV. CHRISTOPHER SCHOEMAKER

his life. A widow, one daughter and eight sons mourn the loss of husband and father. His sons are all prominent professional and business men in the communities where they reside.

Concerning Aliens or Americans?

(From *The Baptist Teacher*, Philadelphia)

I am inclined to think that of all the nine books thus far issued under the auspices of the Young People's Missionary Movement in the Forward Mission Study Library, the very best is the latest, "Aliens or Americans?" A study of immigration, by Rev. Howard B. Grose (50 cents; by mail, 57 cents). The trouble with many of these books on mission study has been that while they are most interesting, they are not practical for use in teaching; but this book is not only fascinating in itself, but it is written with such a keen appreciation of the chief use to which it is to be put that it answers the double purpose, and the abundance of unusual illustrations adds very much to its attractiveness. I am inclined to think that of all the books (and their number has greatly multiplied lately) that deal with the question of immigration from the Christian's viewpoint, no one is so fresh, so comprehensive, and at the same time so interesting as this book. Those of us who are enthusiastic for home-mission work will find a double pleasure in the study of this little volume.

FROM THE BROAD FIELD

First on a New Mexico Field

By Rev. J. W. Campbell

Missionary Pastor Baptist Churches at Estancia, Corona, Mountainair and Willard, N. M.

In compliance with your request that Home Mission workers furnish a few interesting facts from their respective fields for THE HOME MISSION MONTHLY I beg attention to the following: Estancia Valley, extending from Santa Fe to Torrance, a distance of more than 100 miles, with an average width of about 30 miles, does not possess a Protestant or Baptist church edifice of any sort whatever. People are here in great numbers from every State in the Union, nor is the incoming tide materially checked by the cold weather. Estancia, Willard, Moriarty, and Mountainair are objective points. Home-seekers are ordinarily taken charge of by the "locator" and are located *geographically* upon this or that quarter section. This is easily done in this fine agricultural section, but it is not so easy *locating* them *ecclesiastically*. We have two very powerful and well-equipped antagonists in the saloon and the dance. These sinful resorts are very much sought after by the worldly minded, both within and without the pale of the church; but it is unspeakably delightful to know that God is setting the seal of His approbation to our work, and that even in the face of strong opposition we are moving right along with His precious work. We have secured about all the money necessary to enclose our church edifice, and will go forward with the work within a few days. We shall require the \$600 promised us by the Society to finish the building. We are taking steps to secure lots in Willard and Mountainair on which to erect church buildings.

A Noble Example

A layman of one of the Baptist churches in Cleveland, Ohio, has sent for several years to Rev. O. A. Williams, Superintendent of Missions in the Upper Mississippi District, \$25 to be divided among five missionaries. This year a friend added \$5, making the hearts and homes of six of our missionary pastors happy and glad. The following letter will show that "it is more blessed to give than to receive":

DEAR BROTHER: To-day my husband came home from the post-office with a beaming face, and said that he had a Christmas present already; it was for all of us, and he wanted me to guess what it was. I guessed a calendar. Then he just jumped like a schoolboy. It was the most welcome \$5 from the kind friend in Ohio. It is so much more welcome this year, as we have given up hope of a missionary box. I think the blank must have been lost. The children said it would not be much like Christmas without a missionary box. You see, we are eight in family. It is

indeed very kind of the brother to give us this lovely Christmas greeting. It has already brought cheer to our hearts."

This Ohio example is commended to laymen in other States. It ought to find imitators.

From Elder Tyson's Successor

The writer was elected missionary of the Woodward County Association last September to succeed Rev. T. K. Tyson; also elected president of the Sunday-school convention. With thirty or more churches to look after, meetings to hold, new churches to organize, the Sunday-school work to attend to, etc., I find my time fully occupied. Recently made a tour of the county in the interest of the Sunday-school and missionary work of the Association. Traveled about 150 miles through snow that was eighteen inches deep on the level, and in the canyons was drifted in places to a depth of eight feet. It was a rough trip on the little team.

We appreciate what your Society has done for our cause here. It means much to the work. May God bless you. I shall do all I can to get our churches to increase their offerings to Home Missions.

B. A. LOVING,
Missionary.

Woodward, Okla.

A Little Incident

By Rev. C. Armbruster

There is so much said nowadays about the old-time religion of sacrifice and service waning, that I want to mention this little incident to show that it has not lost its fervor.

A short time ago a lady of my parish learned that the pastor's family was in need of fuel for fall (which is corncobs in the corn belts of Nebraska.) In her home was the school teacher, a young lady of refinement and culture. To her she made known the fact that cobs were plentiful, but that the farm hands were too busy to haul them. Together they resolved to do the service, and filling a double wagon box with snowy white cobs, they drove eleven miles each way (twenty-two in all) delivering them in as elegant a way as one would send cut flowers to the sick, rejoicing only that they were permitted to serve the dear Master whom they devoutly love. The spirit in which it was done was so full of the doing for Christ that I felt deeply its effects.

Wedding Bells in Chinatown

The first Chinese Christian wedding ever performed in Boston's Chinatown occurred Monday evening, says the *Watchman*, when William Wong King, a restaurant keeper of Pawtucket, R. I., who has amassed a considera-

ble fortune, and Edna Brown of San Mateo, Cal., were united. She came to this country from China at the age of seven years and later was adopted by Mrs. M. K. Brown, a prominent school teacher and mission worker of San Mateo, whose name she took upon embracing Christianity. Local leaders of the Chinese were preparing for the wedding for some time, while the Chinese residents awaited the ceremony with curiosity which even their habitual stolidness has failed to conceal. Rev. Francis H. Rowley, D.D., of the First Baptist Church, performed the ceremony. Mrs. Brown was the bridesmaid, Wong Gong King, brother of the groom, was best man, and three little Chinese flower-girls were Mabel Chin Fong, Carrie Gong Fong and Fannie Moy. The bride is a talented musician and an excellent singer.

The Woman's Baptist Home Mission Society of Michigan

QUARTERLY REPORT

The presence of our beloved president at our last Board meeting brought cheer and courage to every heart. Her absence through months of affliction and suffering but made us more conscious of her invaluable aid to the Society. May the Father spare her to us many years is the constant prayer of the members.

Our field worker, Miss Karnell, is not recovering as rapidly as we hoped for, and we must still be deprived of her helpful services. But, despite afflictions, the Woman's Baptist Home Mission Society of Michigan is bravely conquering difficulties and helping to win North America for Christ. There have been of necessity some changes in associational secretaries, but it is blessed to see how God provides someone to carry on every branch of work that another must lay down.

Our literature committee are still furnishing helpful material to aid local circles in disseminating information regarding all phases of our work. Many worthy ministers through the box and supply committee have had their needs brought to the attention of some circle which gladly supplied them with necessaries that their meager salary prevented their purchasing.

The Industrial School work is most encouraging in the interest that is being shown. And

the faithfulness of our French and German missionaries deserves great commendation. Their fruits show that they are indeed called of God to this work. The only difficulty is found in getting enough consecrated Christian women in Detroit to aid them in their work.

"The harvest is great, but the laborers are few." When will our Baptist women awake fully to their opportunities?

We are sorry we cannot report any advance in our financial pledges for the coming year. More money spent easily for travel, pleasure, culture, but still most rigid economy in matters pertaining to the Kingdom. But we recognize the fact that as our Christian people become better informed in regard to our work, there will naturally follow an increase in the treasury.

So our work is twofold: to carry the gospel to the thousands in our own land who are still in darkness and superstition; and also to open the eyes of the Christian people to the vast mission field even this land of liberty presents. In view of this fact, the imperative duty just now is to urge the systematic study of missions in the Sunday-school and among junior societies.

MRS. W. H. DORRANCE.

A Live Missionary

There will never be a "dead line" for a worker with the spirit of our French missionary, Rev. G. Aubin, of Providence, who writes:

"At the beginning of the year I passed the *dead line*, and yet I am more alive than ever. Since the first of September I have been engaged in one of the most aggressive campaigns of my life, publishing a new tract or leaflet every twenty days, each issue having an edition of 10,000 copies. These leaflets are placed mostly in Roman Catholic homes all over the country, but especially in my own State, and in New England. A few generous friends have helped me to meet a part of the expenses. Several Catholics have been converted, and a large number of inquirers have come forward, as a result of this agitation. Only in one week during the month of November thirteen Roman Catholics sent requests for New Testaments. This is all I can tell you to-day, though I would like to talk a little longer, but the battle is raging and it demands every minute of my time."

HOME MISSION APPOINTMENTS, JANUARY, 1907

ARIZONA.

Winfield Scott, General Missionary.

CALIFORNIA.

T. M. Rickman, Compton.
 Ronald McKillop, Chino.
 Wm. F. Stone, Calvary Ch., Glendale.
 S. A. Webster, El Monte.
 L. J. Baker, Burnett.
 C. J. Banks, Paso Robles.
 W. W. Carterwood, Oceanside.
 W. M. Collins, Orange.

S. K. Dexter, Hueneme.
 S. W. Gage, Covina.
 F. M. German, Garden Grove and vicinity.
 W. W. Huff, Hemet.
 H. E. Marshall, Fall Brook.
 L. B. Mathewson, Otay.
 D. S. McGlashan, San Pedro.
 S. D. Millin, Oxnard.
 A. M. Petty, General Missionary.
 J. B. Thomas, Rivera.
 J. T. Porterfield, Sonora.
 J. I. Sproles, Emmanuel Ch., San Jose.

Peter Peterson, District Missionary, Danes.
G. E. Boynton, Waterford.
J. A. Dennis, Woodland.
Allen Lewis, colored, San Jose.
W. H. Harris, San Joaquin Valley Association.

CONNECTICUT.

John Barone, Italians, Waterbury.
Joseph Rapp, Italians, New London.
O. C. Wieden, Swedes, New Haven.

IDAHO.

P. H. Evans, Hagerman.
T. G. Magruder, Emmett.

ILLINOIS.

O. S. Jacobson, Swedes, DeKalb & Seymour.

KANSAS.

D. J. Mueller, Prairie Ridge Ch., Liberty.
E. S. Paddock, Galilee Ch., Topeka.
W. L. Andrews, Weskan.
G. R. Bisby, Herington.
George Hinc, Leharpe.
F. M. Morris, Calvary Church, Cowley.

KENTUCKY.

P. H. Kennedy, General Missionary, colored.

MEXICO.

C. E. Conwell, Medical Missionary, Mexico City.

MINNESOTA.

Gustave Hill, Swedes, Spencer Brook.
L. M. Stolberg, Swedes, Mankato.
E. R. McKinney, Burr St. Ch., St. Paul.
C. B. Carey, Racine and Minnesota City.
E. E. Dahl, Swedes, Feeley.

MISSOURI.

J. C. Armstrong, Superintendent of Missions, St. Louis.

S. E. Ewing, Euclid Ave. Ch., St. Louis.
O. O. Green, Compton Heights, St. Louis.
Fred Jerger, Ebenezer Ch., St. Louis.
R. L. Lemons, West Park Ch., St. Louis.
G. H. Murch, Fourth Ch., St. Louis.
Miss M. Roesemann, Mission Work, St. Louis.
George Steel, Tower Grove Ch., St. Louis.

MONTANA.

C. F. Lindberg, Swedes, Anaconda.

NEBRASKA.

R. B. Favoright, North Platte.
L. C. Fons, Danes, Turtle Creek.

NEW HAMPSHIRE.

C. F. Wahlberg, Swedes, Newark.

NEW MEXICO.

L. I. Thayer, Navajo Indians, Two Gray Hills.
J. F. Rorex, Carizozo and vicinity.
W. A. Rowe, Santa Rosa.
Rafael Gallegos, Mexicans, Mora County.

OKLAHOMA.

Jos. C. Stalcup, Esq., General Missionary.
J. T. Arrington, Frisco Ass'n.
Benj. F. Ballard, Ivanhoe and vicinity.
Wm. P. Blake, five civilized tribes.
Wm. P. Botts, Indian Creek and vicinity.
John A. Brendell, Pawnee.
John H. Byers, Poteau.
Evan D. Cameron, Sulphur.
Pleasant Campbell, Porum.
Curtis H. Carleton, Hartshorne.
Thos. C. Carleton, General Evangelist.
Robert L. Churchill, Fairview and Iona.
W. H. Conwill, Cliff and Willis.
Jos. B. Conley, Weatherford.
John Crain, Boswell and Bennington.
Jerry H. Crain, Antlers and Soper.
Jefferson Crawford, Ripley and Sumner.
Wm. Crawford, Alva.
Thomas J. Davis, Mill County Ass'n.
Addison L. Duncan, Pryor Creek.
John S. Ferguson, Maysville.
Wm. H. Fields, Skedee.
Henry G. Finley, Texola.
Robert E. L. Ford, Fulson Grove and Albany.
J. M. Foster, Center and Stewart.
Hosea H. George, Sasawka.
James Gore, Coalgate.
J. M. B. Gresham, Muldrow.

Peter F. Harman, Caddo and Hillsboro.
Ephraim, H. Harper, Savannah and Ashland.
Wm. F. Harris, Temple and Terral.

Wm. M. Hayes, Nowata.
Wallace P. Hill, Coweta.
Cotesworth H. Holland, Tishomingo.
Wm. P. Holland, Wapanucka.
Levi H. Holt, Stillwater.
Leroy O. Hudson, Ponca City.
S. T. Hudson, Sallisaw.
John W. Hulsey, Wilburton.
John W. Humphrey, Olustee.
Geo. W. Jefferson, Hickory and Second Ch., Ada.
Jos. S. King, Mt. Scott.
Van Kretzinger, Walnut Grove.
Albert Maddox, Hooker and vicinity.
Robert F. McBroom, Francis.
Geo. W. McDow, Cornish.
D. E. Mellichamp, Oklahoma City, Capitol Hill Ch.
A. C. Miller, Hugo.
Noah E. Mitchell, Bridgeport.
Hugo P. Morris, Mt. View.
John B. Morris, Mountain Home.
Geo. R. Naylor, Okmulgee.
Horatio E. Neighbour, Davenport.
Robert L. Neves, Glass Mt. Ass'n.
J. M. Newman, Beaver Co. Ass'n.
Elijah, M. Noble, Buck.
James A. Ogle, Ravia and Berwyn.
Isaac C. Patton, Watonga.
W. L. Payton, Geary.
Chas. M. Powell, Afton.
James W. Rankin, Alex.
James B. Reaves, Banner Ass'n.
Francis Richard, Grand River Ass'n.
Thos. J. Saxon, Carreta.
James A. Scott, General Evangelist.
Chas. D. Spillman, General Evangelist.
G. W. Stroud, Davidson.
A. B. Thomas, Purcell.
Wm. B. Toney, Weleetka.
Harvey H. Wallace, Edmond.
Albert G. Washburn, Zion Ass'n.
James K. White, Lone Oak and vicinity.
W. H. Williams, Crescent City.
Arch H. Wilson, Fort Gibson.
J. M. Wiley, Stigler.

NEW YORK.

Marinus, James, in charge of Fleetwind.

NORTH DAKOTA.

J. C. Burkholder, New Rockford.
J. A. Moe, Scandinavians, Park River.

OHIO.

W. W. Conner, Niles.
S. J. Peterson, Swedes, Youngstown.

PENNSYLVANIA.

Lee Hong, Chinese Philadelphia.
John Kolesnikoff, Russians, Slavs, Scranton and vicinity.

SOUTH DAKOTA.

Carl Hasselblad, District Missionary, Scandinavians.
J. T. Brown, Centerville and vicinity.
W. H. Saylor, Burke.
Walfred Lindstrom, Sturgis.
J. W. Saunders, Clear Lake.

WASHINGTON.

T. F. Schlosser, Harrison, Idaho.
T. F. Graham, Hillyard.
E. O. Jessup, Wenatchee.
M. E. Bollen, Freeman and Enon.
W. S. Lake, Union Park Ch., Spokane.

WISCONSIN.

C. T. Everett, Oconomowoc.
J. R. Murton, Immanuel Ch., Menominee.

GERMANS.

C. A. Gruhn, Second Ch., Buffalo, N. Y.
W. F. Raebel, Omaha, Neb.

EVANGELISTS.

W. C. Driver, California and Nevada.
J. W. Clevenger, South Dakota.
F. H. Baker, No. Pennsylvania.

The following teachers were appointed in December:
Americus Institute, Americus, Ga.—Miss M. M. Dowdell.

El Cristo, Cuba—Roy M. Babcock.
Cuban appointments in co-operation with W. B. H. M. S., Chicago:

Anna M. Barkley, Elizabeth Haney, Beulah L. Boynton, Mercedes Grane.

Porto Rico—Ester Palacios, Adell Martin.
Porto Rico—Camo School—Josefa Diaz Arana.

FINANCIAL STATEMENT FOR DECEMBER, 1906

RECEIPTS.

Contributions for General Purposes.....	\$20,124 57
Legacies, " " " ".....	4,630 37
Contributions Specifically Designated.....	1,866 87
for Church Edifice Gift Fund.....	1,737 63
	<hr/>
	\$28,359 44
Income Accounts for General Fund.....	5,018 88
" " " Church Edifice Gift Fund.....	3,309 41
" " " Loan Fund.....	1,729 59
Miscellaneous	5,491 36

DISBURSEMENTS.

For General Purposes.....	\$43,908 68
Special " as designated.....	\$60,392 11
From Church Edifice Gift Fund.....	9,993 80
" " Loan Fund.....	4,058 31
Miscellaneous	3,172 93
	<hr/>
	2,695 27
	<hr/>
	\$80,312 42

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, \$166.22		Roxbury, Dudley St. Ch....	71 92	Weedsport Ch.	25 00
North Livermore, First Ch..	8 00	Roxbury, H. Y.	25 00	Stephentown, Mrs. Elnathan Sweet	40 00
Oldtown, First Ch.	7 17	Springfield, Highland Ch..	15 49	Burnettsburg Ch.	6 17
East Machias, Mattie P. Bridgman	1 00	Rosindale, First Ch.	80 40	Colchester Ch.	2 25
S. W. Harbor, Mrs. A. W. Clark	30 00	Boston, First Ch.	750 00	Barbourville Ch.	1 25
Passadumkeag, First Ch.	15 00	*Worcester, Pleasant St. S. S.	25 00	Manlius Ch.	25 67
Wayne Ch.	8 75	*Union Hill, C. E. S.	19 00	C. E. S.	3 00
West Sumner Ch.	2 80	Newburyport, Estate of Elvira A. Merrill	23 65	Gloversville, First Ch.	114 81
Bethel, C. C. Garay	1 00	Boston, Estate of Mary Elwell	25 00	Oneonta, First Ch.	3 44
North Alfred Ch.	2 00			Port Jefferson, Y. P. S.	10 00
Livingston Ch.	1 00			Syracuse, First Ch.	65 00
				Wyoming, John A. Strayline and family	5 00
LEGACIES.				Clifton Park, Center Ch.	13 55
Old Town, Estate of Sewall Brown	100 00			Sandy Hill Ch.	40 00
NEW HAMPSHIRE, \$86.47				Batavia, First Ch.	52 55
South Lyndeboro, David Putnam	5 00			Bellefleur, Women's Circle ..	23 00
New Ipswich Ch.	3 87			Amsterdam, First S. S.	14 08
Newport, First Ch.	10 00			Binghamton, First Ch.	89 61
Concord, Mrs. A. H. Clement ..	10 50			Buffalo, South Side Ch.	5 00
East Jaffrey, First Ch.	11 75			Hunt Ave. Ch.	1 84
Manchester Ch.	3 24			Charlottesville, First Summit Ch.	6 80
Greenville Ch.	9 17			Jamestown, Swedish Ch.	4 00
New Ipswich Ch.	3 50			New Woodstock, First Cazenovia B. Y. P. U.	5 00
New Stratford Ch.	13 05			Wyoming, West Middlebury S. S.	8 00
Franklin, First Ch.	16 39			Ludlowville, F. E. Campbell Bath Ch.	18 60
VERMONT, \$12.44				S. S.	1 07
Bennington, Mrs. Edw. Norton	5 00			B. Y. P. U.	2 00
Perkinsville	4 43			Albany, Emmanuel Ch.	250 00
Randolph	3 01			Marathon, First Y. P. S.	2 00
MASSACHUSETTS, \$2,326.99				Hamilton, First Ch.	170 84
Malden, First Ch.	798 98			First S. S.	10 02
Lynn, Essex St. Ch.	12 25			North Java, Minnie A. Warren	6 00
Gay Head Ch.	1 50			Sand Lake Ch.	10 10
Belchertown Ch.	6 47			B. Y. P. U.	2 00
Natick, First Ch.	38 08			Akron, First Ch.	34 80
Holden, First Ch.	1 73			New York City, French Mission	10 00
Dorchester, Temple Ch.	105 86			East N. Y. Ch.	17 05
Lynn, Washington St. Ch.	5 00			Morning Star Mission	19 82
Somerville, Winter Hill Ch.	122 07			Amelia S. Quinton	5 00
S. S.	5 91			*Morning Star Mission	1 66
Weston, First Ch.	12 16			*Fifth Ave. S. S.	10 00
Jamaica Plain, First Ch.	11 21			*Brooklyn, Strong Place S. S.	25 86
Norwood, Swede Ch.	5 00			*Brooklyn, Tabernacle Ch.	30 80
Needham, First S.S.	50 00			Brooklyn, Washington Ave. Ch.	164 50
Dedham, Second S.S.	5 00			Greene Ave. S. S.	22 68
West Royalston Ch.	5 00			Emmanuel Ch.	500 00
Manchester, First Ch.	4 00			*S. S.	5 00
Everett, First Y. P. S.	25 00				
Elm St. Ch.	30 00				
Wakefield, First Ch.	46 81				

*Yonkers, Warburton Ave., Women's Society	350 00	Ronceverte Ch.	7 00	Upper Alton, S. S.	16 43
*Batavia Ch.	6 00	New Martinsville Ch.	9 00	Aurora, First Ch.	58 20
*Geneese Ch.	4 00	Cedarville, Cedar Creek Ch.	2 50	First Ch. S. S.	8 48
*Oneonta Ch.	128 98	Oakland, Jennette Ch.	6 00	Macomb, Mrs. M. K. Brickell	1 00
For C. E. F. Belleville, Mrs. Fred'k Williams	20 00	Ed Hill Ch.	5 41	Rock Island, B. Y. P. U.	4 00
		New Martinsville Ch.	4 00	Morgan Park Ch.	20 00
		Mountain Cove, Hopewell Ch.	5 23	Chicago, Washington Park Ch.	14 62
LEGACIES.		Rupert, Amwell Ch.	5 25	Memorial Ch.	48 58
*Batavia, Estate of Byron E. Huntley	9,625 00	Enon Ch.	18 00	First Ch.	10 00
Brooklyn, Estate of Joseph Wild	3,333 33	Williamson Ch.	5 56	Second Ch.	16 50
Estate of Fred'k L. Du Bois	1,000 00	Stumptown, Mt. Pisgah Ch.	3 48	Rev. R. E. Manning and wife	25 00
NEW JERSEY, \$1,687.33		Alderson, Greenbrier Ch.	51 25	Western Ave. Ch.	57 97
Paterson, French Mission	12 00	Greenbrier S. S.	36 21	Ogden Park Ch.	3 00
First Ch.	110 00	Stumptown, E. Stump	5 00	Humboldt Park Ch.	2 00
Arlington, First S. S.	5 00	A friend	5 00	Englewood Ch.	5 00
First Ch.	18 00	Bolt, Breckenridge Ch.	6 14	Immanuel Ch.	34 25
Bergen Point Ch.	15 00	Flat Woods, L. J. Huffman.	5 00	Ravenwood Ch.	3 00
Newark, Mrs. A. M. Post	10 00	NORTH CAROLINA, \$583.51		Maplewood Ch.	5 10
North Ch.	20 20	Raleigh, Teachers and Students of Shaw Univ.	42 00	Mt. Carroll, J. M. Rinewalt	10 00
*Clinton Ave., Men's Class	12 55	*Collected per J. A. Whitted	541 51	*Freeport Ch.	5 00
*Ridgewood Ch.	12 50			LEGACIES.	
*East Orange, Prospect St. Ch.	12 00	OHIO, \$445.89		Dundee, Estate of Betsy Clark	10 00
*Bloomfield, D. G. Garabrant	500 00	Toledo, J. D. Rhoades	25 00	WISCONSIN, \$396.13	
Roselle Ch.	11 45	Air Line S. S.	2 50	Racine, First Y. P. S.	5 00
Dover, Swedish Ch.	5 00	Huntington Ch.	2 00	Monticello, Bessie M. Hulbert	8 00
Rahway, First Ch.	40 00	New Cornerstown Ch.	10 45	Ripon Ch.	21 10
Clinton Ch.	10 95	Newport B. Y. P. U.	4 27	Menominee Ch.	6 75
S. S.	6 14	Euclid Ch.	7 86	Milwaukee, Tabernacle Ch.	57 50
Red Bank Ch.	51 08	Auburn Ch.	5 60	Sheboygan Ch.	10 55
West Hoboken, First Ch.	6 80	Columbus, Russell St. Ch.	9 16	S. S.	5 00
For C. E. F., Plainfield, a friend	666 16	Mt. Moriah S. S.	1 75	Y. P. S.	5 00
		Cleveland, First Ch.	353 15	Saxeville Y. P. S.	3 78
LEGACIES.		Warsaw, Rev. H. C. Clark	8 00	Waupaca Ch.	17 00
Ocean Grove, Estate of Sarah E. Sampson	132 50	Clear Fork Ch.	11 25	FOR STATE CONVENTION.	
		Perry Ch.	4 15	Collected per N. F. Clark	110 45
PENNSYLVANIA, \$877.47		Springfield, Mrs. Abby Crippen	75	F. O. Carlson	75 00
McKeesport, First Swede Ch.	5 00	MICHIGAN, \$80.00		A. Larson	65 00
Sayre Ch.	21 60	Grand Rapids, Scribner St. Ch.	20 00	MINNESOTA, \$738.34	
Philadelphia, Second Germantown Ch.	34 22	Detroit, Warren Ave. Ch.	5 00	McGregor, Mrs. M. N. Smith	3 00
Wayne Ave. Ch.	18 25	Muskegon, First Ch.	30 00	Minneapolis, First Ch.	133 00
Tioga Ch.	50 25	*Ishpeming, Calvary Ch.	25 00	Fourth Ch.	60 90
Tioga S. S.	15 20			St. Paul, First Ch. S. S.	20 00
Fourth Ch.	45 62	INDIANA, \$163.53		Spring Valley, First Ch.	5 00
Fourth Y. P. S.	17 47	Freedom, Mt. Zion Ch.	2 00	Windom Ch.	9 00
Miss Weidman	1 09	Fairmount Ch.	5 75	Clinton Falls Ch.	7 00
Frankford Ave. Y. P. S.	5 00	S. S.	3 25	Cloquet, Swedish Ch.	3 63
Steelton, Central Ch.	4 10	Oswego Ch.	8 00	Sandy Lake Ch.	3 68
Nequehoning Ch.	5 00	Clayton B. Y. P. U.	7 47	Red Wing Ch.	3 05
Easton Ch.	74 80	Mt. Zion Ch.	4 41	LEGACIES.	
Reading, First Ch.	6 62	Liberty Ch.	8 10	St. Paul, Estate of Mary F. McClurg	17 67
First S. S.	9 00	Delaware Ch.	1 55	FOR STATE CONVENTION.	
New Britain Ch.	13 13	Napoleon Ch.	5 25	Collected per C. T. Hallowell	15 00
Hatboro Ch. S. S.	30 09	Clear Spring Ch.	1 70	L. H. Steinhoff	314 56
Scranton, Green Ridge Ch.	120 00	Hurricane Ch.	8 45	D. B. Livingstone	25 00
Penn. Ave. Ch.	4 30	Olive Branch Ch.	10 00	T. M. Gilpin	75 00
Ambrose Ch.	20 85	New Marion Ch.	8 25	Canby Ch.	5 17
Wilkes-Barre, First Ch.	44 13	Mt. Pleasant Ch.	1 00	Minnetoca Ch.	5 45
Williamsport, First Ch.	1 73	Aurora Ch.	40 00	Lake City Ch.	15 00
Dyberry Ch.	2 20	Franklin C. A. Marshall	20 00	Money Creek Ch.	2 30
Eric, East Sixth St. Ch.	3 20	Southport, Mrs. T. C. Smith	5 00	Pipestone Ch.	14 93
Easton Ch.	5 68	Seymour S. S.	23 40	IOWA, \$295.69	
Pigeon Creek Ch.	3 00	Rykens Ridge Ch.	4 70	Pella Ch.	25 25
Cross Fork Ch.	1 50	North Madison Ch.	5 00	Freedom S. S.	2 00
Turtle Point Ch.	5 50	ILLINOIS, \$583.03		Goldfield S. S.	2 50
Gipson & Jackson Ch.	97 85	Anna Ch.	6 70	Eagle Grove Jrs., Y. P. S.	3 50
Allentown Ch.	4 49	Taylorville Ch.	14 16	West Union Ch.	25 00
Elwood City Ch.	3 18	Eanon Ch.	4 00	Beacon Ch.	1 00
Gelatt Ch.	29 00	Westfield, J. E. Dudley	10 00	Winterset Ch.	9 05
Jeanette Square Ch.	60 74	Richland Ch.	5 00	Des Moines, First Ch.	53 58
New Milford Ch.	4 17	Springfield, Central Ch.	64 56	D. D. Proper	25 00
Wyalusing Ch.	8 80	Panther Creek Ch.	3 10	Maquoketa Ch.	17 00
McKeesport, Fifth Ave. Ch.	20 52	Herrick Ch.	3 00	Promise City, Little Flock Ch.	2 22
Indiana, First Ch.	19 75	Greenland Ch.	1 35	Croydon Ch.	12 50
Chester, Crozer Students	13 77	Hopewell Ch.	11 20	Hedrick, Competine Ch.	18 37
Pittsburg, Bond No. 575	127 50	Fayette Ch.	1 08	Forest City, Swede Ch.	10 60
DISTRICT OF COLUMBIA, \$31.87		Mt. Olive Ch.	7 85	Russell Ch.	20 50
Anacostia Ch.	20 00	Pleasant Grove Ch.	3 50	New Hampton, Ladies' Aid Society	10 00
Washington, First Ch.	11 87	Belle River Ch.	8 85	Waterloo, Walnut S. S.	6 11
WEST VIRGINIA \$203.25		Xenia Ch.	7 00	Newell, Danish Ch.	14 70
Ansted Ch.	6 63	Centralia Ch.	2 10	Waterloo, First Ch.	33 00
Fayetteville Ch.	6 72	Robinson Ch.	3 50	Derby, Goshen Ch.	2 00
Rupert, Amwell Ch.	4 93	Pleasant Dale Ch.	1 00	INDIAN TERRITORY, \$34.43	
Marvell, Antioch Ch.	3 00	Decatur Ch.	57 18	Purcell Ch.	9 95
		Rev. S. H. Boyer, D.D.	10 00	Graham Ch.	2 50
		Pana Ch.	9 84		

Wesletka Ch.	14 00
Tulsa Ch.	10 00
S. McAlester, Grand River Assn.	3 00
Zion Ch.	1 50
Mullens Ch.	2 50
OKLAHOMA, \$172.69	
Red Stone Ch.	18 50
Mountain View, Mrs. Big Tree	1 00
Norman Ch.	75
Chandler Ch.	2 00
Norman, Rev. J. L. Odell, J. W. Laney.	50
Valley View Ch.	6 00
Brule Ch.	2 00
Mountain View, Kiowa Indian Ch.	140 94
KANSAS, \$678.87	
Ottawa Ch.	15 00
Clay Center Ch.	14 45
Howard Ch.	18 25
S. S.	1 50
New Albany, Buxton Ch.	2 00
Frederick Ch.	6 00
Great Bend Ch.	4 21
Fairport Ch.	10 00
Olathe Ch.	1 50
Caldwell, T. E. Neal.	25 00
St. John Ch.	11 36
Plano Ch.	28 46
Stafford Ch.	13 51
La Crosse Ch.	5 00
FOR STATE CONVENTION.	
Collected per E. B. Meredith	487 08
J. R. Rairden	33 55
NEBRASKA, \$426.36	
Meade, Emmanuel S. S.	5 80
Dorchester Ch.	2 00
Cairo Ch.	12 50
Loup City Ch.	16 65
Tobias Ch.	4 00
B. Y. P. U.	1 50
Stromsburg, Eden Ch.	40 00
Ord B. Y. P. U.	2 00
Geneva Ch.	8 00
David City, Mr. and Mrs. H. L. Boston.	10 00
Steele City S. S.	5 08
Burwell Ch.	1 00
Gothenberg, Antelope Centre Ch.	16 95
Syracuse Ch.	16 00
South Russell Ch.	2 00
Fairbury Ch.	5 88
York Ch.	10 15
Grand Island S. S.	9 00
East Lincoln Ch.	64 05
Central City Ch.	81 70
Oakland, Swede Ch.	56 02
Y. P. S.	20 00
Emmas, Swede Ch.	2 50
Holdredge Ch.	2 50
Gary Ch.	5 00
Chapman Ch.	12 55
S. S.	1 00
Stark, Swedish Ch.	10 00
Salem Ch.	5 50
Nebraska City	36 11
Salem Ch.	1 00
Lomax Ch.	1 00
Oscola, Swede Ch.	6 00
For C. E. F., Fairbury Ch.	3 92
NORTH DAKOTA, \$18.00	
Fairmount Ch.	12 00
S. S.	3 00
SOUTH DAKOTA, \$719.10	
Alexandria, Mrs. Ellen Mead	5 00
Delbert Mead	5 00
Emma L. Mead	5 00
Howard, Ladies' Soc.	10 00
FOR STATE CONVENTION.	
South Dakota State Convention	644 10
Collected per F. W. Starring	50 00
MONTANA, \$48.75	
Missoula Ch.	37 95
Hamilton Ch.	6 80
Great Falls S. S.	4 00

WYOMING, \$40.65	
Jordan Ch.	7 00
Cheyenne Ch.	33 65
COLORADO, \$188.28	
Canon City Ch.	131 50
Denver, Broadway Ch.	21 78
Boulder, Dr. Geo. W. Carter	10 00
La Junta, J. B. Sherman.	25 00
NEW MEXICO, \$732.40	
FOR STATE CONVENTION.	
Alamogordo, First Ch.	68 00
Glencove—Collected per R. P. Pope	150 00
Collected per G. H. Brewer	517 40
IDAHO, \$27.00	
Shoshone, Mary C. Millar.	16 00
For C. E. F., Grangeville, First Ch.	12 00
CALIFORNIA, \$3,998.24	
San Francisco, First Ch.	236 35
Huntington Beach Ch.	44 62
East Los Angeles B. Y. P. U.	5 00
Eureka Ch.	25 60
Los Angeles, Temple Ch.	71 41
Oakland, Tenth Ave. Ch.	25 00
FOR SOUTHERN CALIFORNIA STATE CONVENTION.	
Southern California State Convention	3,467 92
FOR NORTHERN CALIFORNIA STATE CONVENTION.	
Northern California State Convention	122 34
OREGON, \$580.78	
Dallas Ch.	27 50
Portland, Second German Ch.	8 00
Second German S. S.	2 00
Calvary Ch.	25 25
*McMinnville—Collected per H. W. Jones	88 03
FOR OREGON STATE CONVENTION.	
Oregon State Convention	400 00
WASHINGTON, \$1,590.38	
Tacoma, Immanuel Ch.	10 00
First Ch.	10 00
Olivet Ch.	2 50
*Collected per A. D. Carpenter	80 10
Colville Ch.	6 00
Mt. Vernon, Davis Union Ch.	18 00
Wenatche, First Ch.	13 75
FOR EAST WASHINGTON AND NORTHERN IDAHO STATE CONVENTION.	
East Wash. & Nor. Idaho State Convention	1,500 00
MEXICO, \$2.50	
San Luis Potosi Ch.	2 50
CUBA, \$0.50	
Palma Soriano, Miss Effie Purdy	50
WOMAN'S AM. BAP. HOME MISSION SOCIETY, \$1,981.33	
FOR CALIFORNIA CHURCH BUILDING FUND, \$923.77	
MAINE, \$2.00	
Waterford, Mrs. O. N. Shaw	2 00
MASSACHUSETTS, \$251.00	
Cunnington, Miss E. R. Ellis	1 00
Boston, First Ch.	250 00
NEW YORK, \$12.00	
Inghams Mills S. S.	10 00
Penn Yan, J. Watson.	2 00
NEW JERSEY, \$195.65	
Somerville, First Ch.	115 00
S. S.	15 00
Camden, Mr. and Mrs. J. W. Whitecar	10 00
Newark, North Ch.	23 37
Scotch Plains Ch.	82 28

PENNSYLVANIA, \$200.96	
Blakeley Ch.	10 68
Philadelphia, Second Germantown Ch.	151 48
Stony Fork Ch.	3 80
New Britain S. S.	10 00
Washington, First Ch.	25 00
WEST VIRGINIA, \$1.00	
Zela, C. W. Bell, Jr.	1 00
INDIANA, \$19.15	
Greenwood Ch.	14 15
Franklin, C. A. Marshall.	5 00
OHIO, \$21.05	
Columbus, Russell St. Ch.	13 15
Defiance Ch.	7 90
MICHIGAN, \$2.00	
Berrian Springs Women's Society	2 00
ILLINOIS, \$40.25	
Kankakee Ch.	2 00
Chicago, Pilgrim Temple.	38 25
WISCONSIN, \$89.30	
Waupun Ch.	89 30
MINNESOTA, \$5.00	
Minneapolis Loyalty Ch.	5 00
IOWA, \$89.96	
Clinton S. S.	10 00
Vinton Ch.	20 00
Linn Association	2 78
Council Bluffs, First Ch.	5 00
Estherville Ch.	6 20
Ainsworth Ch.	1 00
Marshalltown Ch.	20 00
KANSAS, \$118.30	
Clay Center	18 30
NEBRASKA, \$6.15	
Fairbury Ch.	6 15
TOTAL, \$37,878 94	
Home Mission Monthly, 389 90	
Annuaity Fund:	
Bridgeport, Conn., a friend	1,350 00
Mosiertown, Pa., Est. of Evelyn Dixon	950 00
Phoenixville, Pa., Rev. A. B. Still	32 83
DONATIONS RECEIVED AT INSTITUTIONS	
FOR ALABAMA BAPT. COLORED UNIVERSITY	
Birmingham, Ala., 16th St. Baptist Ch.	3 00
La Fayette, Ala., Rev. J. K. Sanders	5 00
Montgomery, Ala., Perote Association	2 50
Montgomery, Ala., People's Bap. Ch.	5 00
Montgomery, Ala., Mountain Hill Ch.	1 00
Selma, Ala., Rev. Wm. Madison, Jr.	2 00
Selma, Ala., Mrs. R. T. Pollard	1 76
Selma, Ala., Theological Department	28 45
Selma, Ala., Selma Univ.	5 85
Siddonville, Ala., Rev. B. G. Glover	1 00
Safford, Ala., Mrs. Lavinia Williams	1 00
Selma, Ala., damage to property	85
Selma, Ala., Printing Office	9 50
Talladega, Ala., Ala. Bap. S. Com.	4 00
Talladega, Ala., Rev. M. H. Cunningham	1 00
Union Springs, Ala., Old Pine Grove Ass'n.	2 45
FOR HARTSHORN MEMORIAL COL.	
Richmond, Va., Miss Mary A. Tefft	7 43

Miss Mary A. Tefft.....	350 00	Houston, Texas, Phil Her-		Lumber River, S. S. Con-	
Virginia, Berean Valley		bert	85	vention, Ashpole, N. C.	77 80
Bapt. Ass'n.....	2 55	Houston, Texas, Mr. Ward.	30	Lumber River Association,	
		Houston, Texas, Rufus		Lumberton, N. C.....	320 50
		Sumner.....	85	Mt. Moriah, Cerrogoro,	
				N. C.	16 52
FOR HOUSTON ACADEMY					
Houston, Texas, Concert	18 00	FOR HOWE BAPTIST INSTITUTE			
receipts, Ho. Acad.....		Millington, Tenn., Mr. Geo.		Miss Esther Thacker, Lum-	
Houston, Texas, Faculty and	52 90	Nelson.....	5 00	berton, N. C.....	5 00
students of H. A.....		McKenzie, Tenn., Obion		H. G. Floyd, Lumberton,	
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THE BAPTIST HOME MISSION MONTHLY

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

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR MARCH, 1907

	PAGE		PAGE
EDITORIAL:		ON THE FIRING LINE.....	111
Right of Way.....	77	Slovak Work in Pennsylvania—John Kana	112
Getting it on Paper.....	78	Bear River Valley Church.....	112
The Financial Problem.....	79	DONATIONS OF CLOTHING.....	118
The Growing West.....	79	HOME MISSION APPOINTMENTS... 114	
Note and Comment.....	81	FINANCIAL STATEMENT	115
FIVE PERTINENT QUESTIONS	84	CONTRIBUTIONS AND LEGACIES... 115	
CORRESPONDING SECRETARY'S NOTES	85	ILLUSTRATIONS:	
BY THE WAY.....	87	Rev. Bruce Kinney.....	91
FROM THE FIELD SECRETARY'S POINT OF VIEW.....	89	Smelter at Murray, Utah.....	92
UTAH: OUR SAMARIA.		Church, Fremonton, Utah.....	92
Rev. Bruce Kinney.....	91	East Side Church, Salt Lake City....	93
UTAH AND MORMONISM:		First Church, Salt Lake City.....	93
Rev. Jesse Hyde.....	95	Some Pastors and Churches in Utah	94, 95
AS SEEN BY THE EDUCATIONAL SECRETARY	99	Rev. F. Barnett	96
DIALOGUES OF THE DAY:		Miss Burdette and Workers.....	98
Howard B. Grose.....	101	Family of Prof. Perpener.....	99
HOME MISSION STUDY CLASS.....	106	New Building, Alabama University..	100
YOUNG PEOPLE:		Theological Dept., Alabama Univ....	100
Finding Time for Mission Study—		Model Coal Camp, Cambria, Wyo... 105	
John M. Moore.....	107	Rev. L. O. Grenelle.....	109
REV. L. O. GRENELLE:		Rev. M. Steuseck.....	112
Rev. Alex. Turnbull.....	109	HYMN:	
		God Bless Our Free America.....	83

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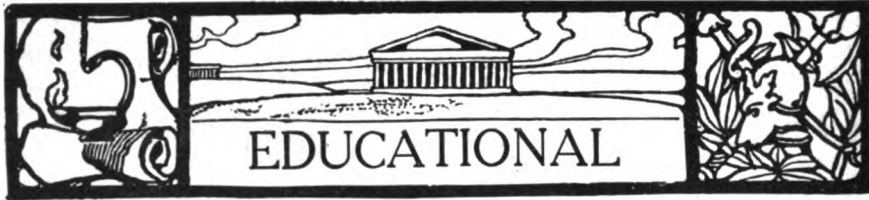
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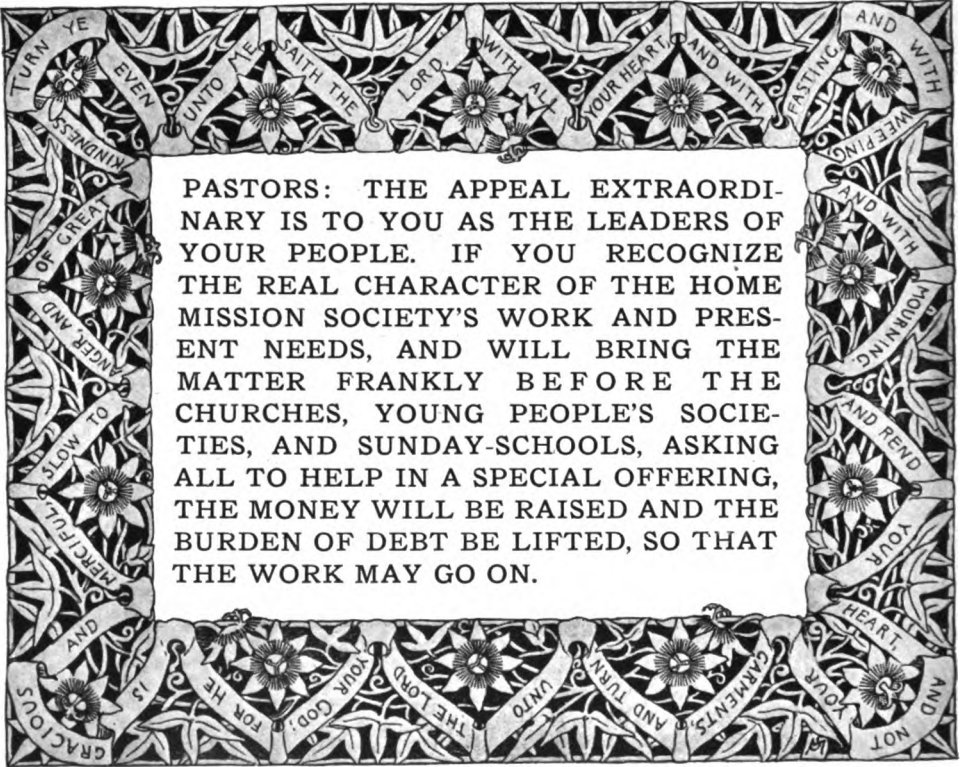
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THE ANNUAL REPORT

of the American Baptist Home Mission Society. We will gladly send you a copy for 10 cents in postage.

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PASTORS: THE APPEAL EXTRAORDINARY IS TO YOU AS THE LEADERS OF YOUR PEOPLE. IF YOU RECOGNIZE THE REAL CHARACTER OF THE HOME MISSION SOCIETY'S WORK AND PRESENT NEEDS, AND WILL BRING THE MATTER FRANKLY BEFORE THE CHURCHES, YOUNG PEOPLE'S SOCIETIES, AND SUNDAY-SCHOOLS, ASKING ALL TO HELP IN A SPECIAL OFFERING, THE MONEY WILL BE RAISED AND THE BURDEN OF DEBT BE LIFTED, SO THAT THE WORK MAY GO ON.

THE BAPTIST HOME MISSION MONTHLY

VOL. XXIX

MARCH, 1907

No. 3

"RIGHT OF WAY"



THIS is an unusual communication. The question is: Shall "right of way" be given to the American

Baptist Home Mission Society, for extra offerings in the closing weeks of this seventy-fifth year of its history?

Let there be no misunderstanding. The diversion of offerings for the regular work of other organizations would be deplored. But for the exigencies of the Society, this seventy-fifth year of its history, special gifts are urgently needed.

The situation is this: According to careful calculations, unless receipts for the closing weeks of this fiscal year ending March 31st are more than for the same period last year, there will be a paralyzing deficit of about \$100,000. Nearly half of this was brought over from previous years, and the balance is due mainly to decrease in legacies and to some increase for enlargement of the work.

After the lapse of many years

since the Society has made an extraordinary appeal to the denomination, **IS IT NOT ENTITLED TO SPECIAL CONSIDERATION NOW? IS IT NOT WORTHY OF IT?** Has it not been one of our mightiest denominational agencies whose contribution to American civilization is beyond all calculation? In these seventy-five years, its missionaries have reported the organization of more than **SIX THOUSAND** Baptist churches and over **TWO HUNDRED THOUSAND** persons baptized.

Please consider this as a personal appeal for the most generous offering possible from yourself, that the Society may be emancipated from this accumulated debt and may observe its seventy-fifth anniversary at Washington, in May, with songs of praise and thanksgiving to God for deliverance.

Remittances should be made payable to the order of The American Baptist Home Mission Society, and addressed to 312 Fourth Avenue, New York City.



Getting It on Paper

IT is so simple to sit still and figure out how to do it! What could be easier than to free the Home Mission Society from debt and give it a goodly balance on the right side as it starts upon its fourth quarter of a century of blessing. See how easy it is:

There are a million Baptists in the North, the constituency of the Home Mission Society.

The Society needs \$100,000 to place it out of debt.

If every Baptist gave ten cents the whole amount would be raised.

So, there you have it, all done without any effort at all. You see?

Yes, but you don't see the money. To begin with, half of your million Baptists will not give anything. Thousands of them have their names on the church books, but are non-resident members or non-working members, and count only on the rolls. The remainder are either anti-mission or non-mission, or at least non-giving members.

If the second five hundred thousand would give ten cents each, that would wipe out half the score, but subtraction must begin again, and go on for one reason or another or no reason until the treasurer would receive scarcely enough from this simple looking ten-cent-per member plan to pay for the printing involved, and not enough to pay for the postage.

* * *

But see how easy it is again for the figuring man:

Surely there are 100,000 Baptists out of the million who are interested in Home Missions and would like to see the Society free of debt at its seventy-fifth anniversary.

Well, if 50,000 of these would give \$1 each as a special offering—and surely that is not too much to ask—that would make \$50,000.

Then 20,000 would be able and glad to give \$2 each, and that would be \$40,000 more, leaving only \$10,000 to raise.

Doubtless 5,000 well-to-do members would like to put in \$5 each, and that would be \$25,000 more, or \$15,000 more than enough to pay the debt.

And the remaining 20,000 would give all the way from five cents to \$100, averaging up at least fifty cents, or a total of \$10,000. And there you have the splendid sum of \$125,000, raised without undue pressure put on anyone, without any disturbance of regular contributions.

"That is the way to do it. I should like to manage one of these financial campaigns for a missionary society," says Mr. Knowshow.

Well, the place is open. If Mr. Knowshow cannot only figure it out but collect it in, there is no commission awaiting him, but there is one Baptist who stands ready to give him \$25,000 as a tribute to genius.

But really, aside from the satire of it, isn't it pitiful, Baptist friend, that when it would be so easy to maintain both our home and foreign missionary societies at a high point of efficiency, **IF ONLY EVERY BAPTIST GAVE TWO DOLLARS A YEAR TO MISSIONS AS REPRESENTED BY THESE TWO GREAT ORGANIZATIONS**, as a matter of fact, because tens of thousands do nothing, the work suffers and the deficits increase?

The sum needed will not come by figuring it out on paper, but by praying and giving. How much will YOU give?

¶ Where church offerings have been taken, and there is no special offering announced, send your offering direct, either to your District Secretary or to the rooms of the American Baptist Home Mission Society, 312 Fourth Ave., New York.

Ⓒ THREATENED DEFICIT—ONE HUNDRED AND TEN THOUSAND DOLLARS! NEEDED, TO INSURE FREEDOM FROM DEBT AND A GOOD START, ONE HUNDRED AND TWENTY-FIVE THOUSAND DOLLARS. EVERY DOLLAR WILL HELP. HOW MANY WILL YOU GIVE?

The Financial Problem

WE make no apology for impressing unmistakably and unescapably upon every reader of this issue of THE MONTHLY the money needs of the Home Mission Society. Now is the time to act, and the only act that will meet the crisis is to give. The Society is within two months of its seventy-fifth anniversary. Only extra and special offerings from all those who are interested in the evangelization of our country can save a debt of one hundred thousand dollars. This would seriously cripple a work second to none in the world in importance.

The question for each one is simply, What can I, what ought I to do to help avert a real disaster—for nothing less would be the necessity of retrenchment. If each one would make some offering the total would wipe out the deficit. The trouble is to reach the masses of our people. The number of non-contributing churches—churches that have not learned their relations to the missionary enterprises—would astonish many if printed. And then the number of non-giving members in contributing churches—this total would be still more surprising. The main reason for the indifference is the ignorance as to conditions and needs.

Now is the time for the pastors to move. If every pastor whose church has done nothing—or next to nothing—for home missions would make this the time for a strong presentation of the cause, in its varied appeals to patriotism and the preservation of our ideals and institutions, to say nothing of the Christian motive, that would mean great help to the cause, and new spiritual life to the churches as well.

But whatever pastors or churches do, what will YOU do?

The Growing West

ONE who has never been in the West cannot appreciate fully what this phrase, the growing West, means. "Growing" is hardly adequate to the conditions in many places. "Springing" conveys a truer meaning. The growth is often so rapid that it is difficult for the imagination to keep pace with it. Dr. Chivers, back from another trans-continental journey, tells of new marvels of development. One who crosses the continent once a year finds it not easy to keep up with the changes. New villages, towns and cities take their place on the map within the twelve months.

Where there is such tremendous vitality there is need of rapid movement on the part of the Christian forces if religion is to have its rightful and essential part in the forming of the new community character. Many of our home missionary workers are filled with the swift spirit of their environment, but they have to possess their souls in patience as best they may, because they lack the means to push forward. If the Home Mission Society had the funds in the Church Edifice Department which it ought to have; if for example some rich man would duplicate Mr. Rockefeller's great gift for education with a like sum to endow a fund for church building and sustenance, some surprising results would follow. Houses of worship would spring up as by magic, just as the new towns do in Oklahoma and Wyoming and Washington. The saloon would not always be first on the ground, and often would find it hard work to keep open. It is not for lack of brains and energy and push of what is accurately described by the Western word "hustle" that our church interests lag in the swift growing West. It is simply for lack of money. This lack cripples the Home Mission Society in its planning, and cripples the far-seeing superintendents on the field in their aggressive campaigns.

In this number we introduce to our readers one of those alert missionary superintendents, Rev. Bruce Kinney, who has for his field the States of Utah and Wyoming. It is a pretty broad territory

for one man to try to look after. In square miles it equals all the New England States, New York, New Jersey and Pennsylvania, with over 16,000 square miles to spare, while in population it has, according to the governor's estimates in the 1907 almanacs, 452,000, or less than half a million. This about equals one-half the population of Connecticut, is more than 100,000 less than the population of Boston proper, and by 270,000 less than the foreign-born population of New York City. The sparsity of population only increases the difficulties of the superintendent in covering his field. He knows what it is to travel by stage, on horseback and on foot, in sunshine and storm, on mountain and in valley, in arctic cold and semi-tropical heat, through blizzards and sand storms. He knows what it is to sleep in all kinds of places and on all kinds of beds or apologies for them—even on floors and the ground. He knows what it is to eat all kinds of food, cooked in all sorts of ways, and sometimes uncooked; also what it means to go without food or to have just enough of it to subsist on. There is plenty of the toughening process in the regular experiences of a pioneer missionary superintendent, and it requires a strong physique to stand the process.

More than that, Superintendent Kinney knows what it is to enter all sorts of frontier towns and to meet the forces of evil as well as the elements of good. It is his joy to carry the gospel into places that sorely need it and are destitute of it. In Utah he has fought hard against the Mormon domination and extension, both religious and political, and has thoroughly informed himself on the subject of Mormonism and its results in life. He has been able to enlighten and save many a soul held in the Mormon darkness and superstition, and free many a captive. He is tender with the victims; he has no mercy for the pernicious and destructive system which is well represented by the devil-fish with its gripping tentacles.

Then he knows the mining towns and the farming villages, the struggles of the Christian men and women in the

various communities to sustain regular religious services, the genuine heroism and self-sacrifice of these members of little Baptist churches, and his visits are often the inspiration that keep the wheels in motion. In it all and through it all he carries his atmosphere of good cheer, of hopefulness, of dauntless faith. He is himself a tonic to the despondent and a gospel of strength to the faint in heart. The influence of such a missionary worker cannot be measured. And now for a little time he is called from his field to make known to our churches in New England the real conditions in the great states—the coming centers of vast wealth and population and power—which he labors in and seeks to supply with churches and pastors to meet the needs. He knows how to make the facts interesting, and we expect much of good from his visit in the East. In this number he shows us something of his field and what we are doing there, but only a glimpse. We bespeak for him a hearty welcome and a thoughtful hearing, followed by a generous giving.

¶ **Seventy-five years of increasing influence and beneficence.**—Every part of this land, and indirectly and directly nearly every foreign land, have been touched helpfully by the work of the Home Mission Society. Our foreign missionaries go out of churches now or at some time fostered by the Home Mission Society. The Society needs your help now. Make a special offering this month.

¶ The anniversaries are to be held in Washington, May 15 to 21. The Home Mission days are the last two, and we are too modest to suggest the familiar saying about the best being reserved to the last. The point is to reserve those dates for a visit to Washington and then on to the Jamestown exposition. In the next issue of "The Monthly" we shall try to make it seem impossible not to go to the anniversaries this year. The national capital is the fitting place for the seventy-fifth anniversary of the Society which stands for everything that is highest in the nation's life.



NOTE AND COMMENT

☞ "As the Lord has prospered" you—so give. Will you do that? If every member of the Church did that no appeal would ever have to be made again for missions. Will you do it this year?

☞ The *Chicago Standard* closes a long editorial, headed, "What Is the Matter with the Baptists?" and dealing with the lack of interest in missions as shown by the meager offerings of the churches, with these words: "If we could get the Baptists of the Northern States into vital relation with Jesus Christ there would be no lack of money for our mission work. When a man comes to share in the spirit of Christ he is filled with a desire to make this world God's world, and he finds more happiness in helping to extend the influence of Jesus Christ than in any other activity. This is the matter, viz.: lack of the life of Christ in the life of man. The lack is radical. It cannot be remedied by temporary expedients."

☞ The Home Mission hymns continue to meet with favor. One of the best ways to introduce *THE MONTHLY* to a church or Sunday-school is to send for a supply large enough to use in a service—prayer meeting, Sunday-school or church service, so that the hymn may serve as an introduction to the contents and excite inter-

est. We shall be glad to co-operate with pastors in this matter. Another way is to have the choir sing the hymn from the magazine, and call attention especially to it and to the general character and make-up and attractiveness of *THE MONTHLY*. If pastors would aid in these simple ways we could double our circulation without difficulty, and that would add efficiency to the church work as well as dollars to the society's treasury, now sadly in need of dollars and thousands of them.

☞ Pray and pay should be Siamese twins, indissoluble; and one should be as willing as the other. .

☞ If the young people's societies would all of them join in our Right of Way Special Offering, the results would greatly help to lift the shadow of debt. And what is more, these societies would take a more living interest in the work of the Society in future. What has your Society done for Home Missions? Will you not do something this year, before May 1?

☞ A large circle of friends will congratulate Rev. Antonio Mangano on his marriage to Miss Mabel Austin Farnham on January 31, and will wish the bride and groom godspeed on their trip to Italy. Miss Farnham is a niece of Dr. E. P. Farnham, and has been engaged in the mission work

in Brooklyn with Mr. Mangano. We have a sketch of our gifted Italian missionary in hand, with some fine illustrations of his work, but all the good things cannot be crowded into one number, and so this sketch goes over to the next issue.

¶ The dialogue in this issue may be read with effectiveness at a prayer meeting or missionary meeting. Truth is put in humorous guise to one who looks through humorous eyes. The points are there, and if some of them prick you, may it be only to let the generous blood flow out. This dialogue ought to bring in dollars to the Society.

¶ We hope that many teachers in the Sunday-school are cutting out the large pictures and using them in their classes. These pictures can also be mounted and hung on the walls of the class-room. A class can readily be interested in missions by the use of pictures, with accompanying explanation by the teacher.

¶ To any Sunday-school class that will make a special offering for the Home Mission work this year we will send a picture of the Indian dolls made by the children of the Crow Mission School, a picture of Chief White Arm, or The Transformation of White Arm. The teacher can send direct to the Society, 312 Fourth avenue, New York, and the offering will be duly credited to class and church, and the pictures or booklet sent.

¶ How our missionaries among the Indians have to make their way slowly into the confidence of the people before spiritual results can be looked for is described by Missionary King, who labored eight years before the harvest came. He says: "Our only entering wedge into their homes used to be our precious bottles of cough syrup, pain relief, and other simple remedies, together with warm clothing for the needy, and our nursing and care for the sick people. When they changed from setting their dogs on us and calling us vile names to opening their doors and giving us a hearty welcome, it was indeed a glad time for the missionaries. Then when they began regularly attending our services at the little chapel and listened gladly to the Word, our hearts were comforted and we felt that surely our prayers and

labors were not in vain, and that His word would not return unto Him void. But when twenty-two of our Arapahoes came out and openly confessed their love for Jesus, we were simply overpowered with joy and felt that surely the Lord was blessing us far more than we deserved. Ever since that time their growth in numbers and spirituality has steadily increased. The work has taken an entirely different form. All of our Christians and many others are ever anxious to help in the meetings, in personal work, and even in the drudgery and real labor that necessarily comes on any mission field. They are glad to hear the word of God, and live by it and rejoice in the hard things that sometimes come to them as followers of the dear Lord."

¶ Irrigation is opening up vast tracts to settlers and immigration is bringing vast numbers of people who ought to be settled on the irrigated lands. We give a glimpse in this number of what irrigation is doing.

¶ Our readers will note that THE MONTHLY brings them some new and attractive artistic features nearly every month. We aim to put the reading matter, itself attractive, in most attractive form. The kind words of friends keep coming to cheer on in the work, and the evidences that readers not only read but are moved to respond with fresh interest and special gifts are most gratifying. You can safely commend the magazine to your friends.

¶ A Salt Lake correspondent of the *Standard* says that Salt Lake City is now ruled by an American party, that the upper house of the Legislature has elected a Congregational minister chaplain, and that Mormonism is on the wane and will never again control Salt Lake City. We hope this is true, and that the polygamous hierarchy has had its day of power. Meanwhile, it will be well to keep an eye on the Mormon elders, who have shown their power in the past to deceive the unwary.

¶ The Home Mission Society has now issued six leaflets showing its work among the Germans, Scandinavians, Italians, Slavs, Chinese and Canadian French. These should be in the hands of all who are studying "Aliens or Americans?" Send five cents for the set, and learn what we are doing for the foreign peoples.

God Bless Our Free America

R. E. DeReef, 1906

R. E. DeReef, 1906

Stately

1. God bless our free A - mer - i - ca, the free - man's pride and boast ; Where
 2. From hill and dale we sing " All hail " to earth's on - com - ing host, And
 3. The Stars and Stripes, our em - blem bright, sweet lib - er - ty shall wave Till
 4. And ev - er, long as Time shall last, and brave mentread the sod, Will

Lib - er - ty reigns o'er the land and fear - less leads her host. From
 wel - come give to all who come true pa - triots to our coast. Then
 ev - 'ry land sees Free - dom's sign em - bla - zoned there to save. Then
 we re - mem - ber " Right is Might," and put our trust in God. Then

North to South and East to West we sing bright Free - dom's song — God
 sound the clar - ion trump - et cry a - bove th' ad - van - cing throug — God
 on - ward still and on - ward go, and this our con - stant song — God
 firm, u - nit - ed let us stand and sing the pa - triot song — God

bless A - mer - i - ca the free, Her prais - es loud pro - long.

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FIVE PERTINENT QUESTIONS FOR PERSONAL ANSWER

1. Are you giving to Home Missions as the Lord has prospered you?
2. Can you not give something from your principal as well as from your income?
3. Why not put more of your means at work for the Lord now, when the need is so great?
The Society's estimated deficit, unless special relief comes on or before March 31st, will be about \$105,000.
4. The Society's expenditures in Cuba and Porto Rico the last two years represent a large part of the present indebtedness. This has been a glorious investment; would you, if you could, have refrained from making the most of our great opportunities there?
5. Shall the Society have the right of way for offerings to sweep off the last dollar of debt at the close of its seventy-fifth year?

☛ WHAT IS YOUR ANSWER?

☛ LET IT BE IN CASH OR CHECK, AND SEND IT TO THE AMERICAN BAPTIST HOME MISSION SOCIETY, 312 FOURTH AVE., NEW YORK.



CORRESPONDING SECRETARY'S NOTES



PREPARE for the anniversaries at Washington. They will be of exceptional interest. The general meeting to consider the question of an organization for Northern Baptists, to consider matters other than those usu-

ally included in the meetings of the Societies, will be an important event.

The meetings will be held in the Calvary Baptist Church as follows: The Missionary Union, Wednesday, May 15th, through Thursday afternoon, five sessions; the General Meeting, Thursday night and Friday forenoon; the Publication Society, Friday afternoon, through Saturday afternoon, four sessions; the Home Mission Society, Monday forenoon, through Tuesday forenoon, May 21st, four sessions.

* * *

It is expected that a great number of the delegates and visitors to the anniversaries at Washington, as well as to the Southern Baptist Convention at Richmond, which will also adjourn probably on the 21st, will go to the meeting of the General Convention of the Baptists of North America, in the large Convention Hall at the Jamestown Exposition, beginning Wednesday afternoon, May 22d, and continuing throughout Thursday. It promises to be the greatest gathering of Baptists from the North and the South in all our history. It will be good to be there.

* * *

The demagogue is again having his day in San Francisco in the anti-Japanese agitation, as formerly in the sandlot gang in opposition to the Chinese.

The most senseless form of this outbreak is the exclusion of Japanese children from the public schools, ostensibly because they might contaminate others. The matter has assumed a serious aspect, threatening international complications. A peaceful adjustment, however, is expected.

Masuji Miyakawa, the representative of the Japanese residents of San Francisco and their attorney in the injunction case in the United States Circuit Court, is quoted as saying:

"If thirty-nine Japanese boys and girls between fifteen and twenty years of age are demoralizing the sixty thousand boys and girls of all nationalities in the public schools, the Board of Education is welcome to make a rule so that the adults over the age of sixteen years shall not attend the public schools, but this rule must be applicable to American, English, Japanese, German, French, Italian and Russian children. I am at a loss, however, to find any reason why twenty-eight boys and twenty-six girls from six to fifteen years of age should be segregated as demoralizing sixty thousand children, so as to jeopardize 350,000 population of San Francisco."

* * *

The magnificent gift by Mr. John D. Rockefeller of \$32,000,000, in addition to \$11,000,000 previously given to the General Education Board, is the largest single sum ever given, so far as known, by any man. What may be accomplished by the wise use of the income of the whole, amounting to more than \$2,000,000 yearly, can hardly be comprehended. We extend our congratulations to Mr. Rockefeller for the privilege of contributing so effectively to the progress

of American civilization; and to the son, who is in lively sympathy with his father in these matters; also to Rev. F. T. Gates, Chairman of the Board, whose influence has been potent in the creation of the Board and in shaping its policy; and to Dr. Wallace Buttrick, General Secretary of the Board, formerly a valued member of the Home Mission Board, who has already earned a high degree for administrative ability.

* * *

The Roman Catholic Bishop of Trenton, N. J., in a pastoral letter widely circulated, argues for the support of Catholic parochial schools by the State, on the ground that Catholics should not have to pay a double tax, and because of the education therein given. The same specious arguments as of old are made in support of State aid. The idea is utterly un-American, and if put in practice would lead logically to the support of all kinds of denominational schools doing similar work, and the weakening or breaking up of the public schools in many localities. We do not believe that such special favors will be shown to Roman Catholic schools here. Indeed, were it not for the compulsion of the hierarchy these parochial schools would be deserted by thousands whose preference is for the public schools, to which even now many go in spite of the priests.

* * *

An important conference was held in New York City, early in February, between representatives of Colgate University and of the Home Mission Society, with some others, in regard to the establishment in New York City of an

Italian department of the Theological Seminary. It was decided that the time had come for such a step, and general arrangements were agreed upon for opening the school in the fall of 1907. There were approved by the committee of the university, to whom the board of trustees had given power in this matter, and on February 11th the approval also of the Executive Board of the Home Mission Society was heartily given. For a while at least co-operative relations must exist between the Society and the Seminary in this enterprise, inasmuch as the services, for a part of their time, of Rev. J. M. Bruce, Superintendent of Work among our foreign populations, and Rev. Antonio Mangano, missionary to the Italians in Brooklyn, will be required. Further particulars will be given in due time.

* * *

Rev. J. M. Bruce, who has been spending several months in Italy to acquire greater proficiency in speaking the Italian language, had a hearty welcome on his return, January 30th. He arrived just in time to extend congratulations and to bid adieu to Rev. A. Mangano, who was married to Miss Farnham, a niece of Dr. E. P. Farnham, January 31st, and who, after delightful receptions by Italian friends at their Baptist chapel in Brooklyn, and by many American friends at the First Baptist Church of the Eastern District, took steamer from Boston for Italy to be gone about four months. During his stay Mr. Mangano expects to attend the World Sunday School Convention in Rome, which will probably be another thorn in the side of the agitated old man at the Vatican.

LAYMEN OF THE CHURCHES: THE EVANGELIZATION OF THIS COUNTRY IS THE KEY TO THE EVANGELIZATION OF THE WORLD. THE HOME MISSION SOCIETY IS THE EVANGELIZING MISSIONARY AGENCY OF NORTHERN BAPTISTS. YOUR AID BY A SPECIAL GIFT JUST NOW WILL HELP FREE THE SOCIETY FROM DEBT AND MAKE PROGRESS POSSIBLE. WHAT SAY YOU?



Prayers to Memorize

My Father, may this day bring me new vision, new sense of duty, new perception of opportunity, new consciousness of the privilege of being a child of God.

My Father, teach me how to do Thy will. Help me not to spoil it by doing it in an unwise way. May my righteousness be lovely! May I allure others to Thee by the beauty of my behavior!

Father, I would that my daily labor might become a spiritual service. May my labor be so pure and lofty that it shall refine my soul!

Thoughts to Grow Upon

The test of a Christian character should be that man is a joy-bearing agent to the world. The opaque Christian is a slander on God. Joy, cheerfulness, hopefulness—joy is one of the fruits of the spirit. Love and joy are put first. No person has drunk in the spirit of the Lord Jesus Christ who does not make other persons happier when he comes to them. (Beecher.)

Try to regard present vexations as you will regard them a month hence.

"It is easy enough to be pleasant

When life flows along like a song,

But the man worth while is the one who will smile

When everything goes dead wrong."

The Man Next to You

He is your brother, and if we would evangelize the world we must first reach him, or we would never go any further. Many people are enthusiastic in evangelizing the masses, but can do nothing for the man in the next seat, the man on the street car, the man at the lunch table, the man in the office or store or shop.—*Rev. G. R. Robbins.*

Stop Trying

Trying to bring things to pass is poor business. The man who is content with trying to do his best is a failure. "I'll try," said one, in answer to a suggestion that was urged as being of vital importance. "No," was the quick retort, "don't try; do it!" It is not our trying that counts in real results; it is our doing. And the consciousness of having tried, and perhaps tried hard, may be a real barrier to our success, for we are likely to settle down on the record of our attempts as evidence of duty done. One thing done is worth a hundred tries at it. The old proverb as to the valuable paying material which good resolutions make in the abode of failures will well have included also "trying" that stops with trying. To substitute doing for trying will make the new year big with results.

Where American History Begins

A rather relishable little story told by Dr. Darlington in *The North American Review* is the following:

A New York school teacher recently tried to get from her class some intelligent answers to questions regarding important facts in United States history. Vainly she labored. At last, in a moment of inspiration and desperation, she asked, "Where is Ellis Island?" Instantly every hand in the room went up, and the light of intelligence gleamed from every pair of eyes—the answer was as one voice.

In speaking afterwards of the incident, the teacher said, in mock gravity:

"I am convinced that United States history will have to be revised. We have always looked with veneration upon Plymouth Rock; our future generations will know it only as a legend; their history begins with Ellis Island."



FROM THE FIELD SECRETARY'S POINT OF VIEW

WHAT could be more alluring or seductive amid the early rigors of an eastern winter than railroad folders or booklets about sunny California, where roses bloom and oranges grow? Yet he who builds his faith upon these alluring pictures may live to learn that the things which are not written in a guide-book or in the circulars of promotion committees would fill a large volume. Rains descend and chill winds sometimes blow even in sunny California; and there are times when one needs a gas stove as a constant companion, and when thick winter wraps are a welcome protection. Of course such times are "unusual." Torrents of rain may fall in Los Angeles—for there is a rainy season which insures the golden harvest—but you will hear that such storms are "unusual." San Francisco and Oakland may treat you to bleak days and cold nights, but then they are "unusual." Portland may have a mantle of snow, and the Columbia may be frozen, but it is "unusual." There may be a sharp tang even in the air of Tacoma or Seattle, but it is "exceptional." Spokane, the seat of an inland empire, may be under the sway of the storm king, but that, too, is "exceptional." For thirty days or more in succession the words "unusual" and "exceptional" were heard again and again, and regret expressed that the visitors from the East had failed to see the genuine brand of California, or Oregon, or Washington weather. We know, however, that they have it. It is an important item in the assets of the coast; it affects the scale of prices, and gives

added cost as well as added zest to living.

MISSIONARY INSTITUTES

The primary object of our visit to the coast was to assist in the conduct of a series of missionary institutes and conferences under the auspices of the Young People's Missionary Movement. These were held in San José, Berkeley, Portland, Tacoma, Seattle, Spokane and Minneapolis. The original schedule included Los Angeles, but the dates assigned proved not to be convenient, and the series opened in San José. The institutes, each extending through three days, were interdenominational. Classes were organized for the study of Home Missions and Foreign Missions, using the text-books of the Young People's Movement. Special instruction was given in methods, and there were inspirational addresses upon Home and Foreign Missions. The registration at each institute was large, and included many from Baptist churches. The pleasant task of attending to the Home Mission end, both as to classes and addresses, was assigned to your field secretary. The text-book used was "Aliens or Americans," the most stimulating and suggestive text-book upon Home Missions that has been issued. Our editorial secretary has rendered a large service in the preparation of this book, which is everywhere accorded an enthusiastic reception.

BAPTIST INTERESTS

Much time was given during the intervals between institute appointments to a study of Baptist conditions and

needs. Conferences were held almost daily with state convention secretaries, committees and representatives of churches. Whenever possible mission fields were visited. Special attention was given to conditions in San Francisco and vicinity, and to problems that must be confronted and solved in the re-establishment of Baptist interests there. The task of rebuilding the devastated city is being undertaken with splendid courage. The contrast between the spectacle of the smoking ruins in April last and the signs of reconstruction to-day is a striking commentary upon the unconquerable grit and faith and courage of the American people. Our Baptist people share this spirit. There is no note of discouragement, but rather the greeting of the future with a cheer, and the laying of plans for aggressive work.

The pastor of the First Church, Rev. Geo. E. Burlingame, has already gained a strong hold upon the confidence and affection of his people, and evinces the qualities of leadership needed for the emergency. He has around him a body of capable and devoted men who are ready to follow his leadership and to sustain him in the execution of wisely conceived plans. At a meeting which your secretary attended it was decided, after full discussion, to sell the lot now owned by the church and to select a location that combined as far as possible the advantages of the old site with other desirable features. The choice will doubtless be made at an early day. Meanwhile comprehensive plans of church work are being matured. At Hamilton Square, pastor Sawyer is addressing himself in a heroic and self-sacrificing spirit to a task that would be depressing save to strong Christian faith. Since the earthquake and fire the neighborhood of this church has been invaded by cheap theaters, vaudeville houses, skating rinks, wine halls and other places of questionable resort, as well as retail business stores. Never was Christian work more needed there than now. The streets are thronged with young men. Temptations to evil abound. Pastor Sawyer is wisely adapting his methods to existing conditions, but is hampered by utterly in-

adequate and uninviting equipment. He needs a new house with special facilities for such work as is commonly designated institutional in order to meet the new opportunity.

Conferences were held with representatives of the Swedish, the Negro, the Bethel and Covenant Churches, and the Chinese Mission. The reconstruction of the city is even now sufficiently advanced to warrant the conclusion that it will proceed substantially upon the old lines. Chinatown will occupy its old quarters, though with improved buildings, and the now scattered Celestials will return in large numbers. There will be no need of change in the location of our Chinese Mission. It will not be possible for the negro church to rebuild on its old site, because of the prohibitory cost of building within the fire limits. The location of the Swedish church, never quite desirable, is now less so because of the encroachment of lumber yards and other business enterprises. It would seem unwise to expend money in the erection of a building there. The Bethel and Covenant Church have located themselves in populous and growing neighborhoods which offer fields of large promise; but they own no property and meet in rented quarters. It is the unanimous opinion of San Francisco Baptists that these positions should be held. But where are the funds for the purchase of lots and erection of buildings? The failure on the part of our denomination to respond to the appeal of San Francisco's need seems to leave no other course open than to withhold aid from these needy and struggling interests.

The work of rebuilding the First Church, Oakland, is being pushed with vigor. It was a sad wreckage which the earthquake wrought, doing greater damage than at first realized. It was found necessary to take down the walls of the main tower to the base, and to relay the corner-stone. Pastor Vosburgh and his people are proving themselves equal to the emergency, and are addressing themselves to their task with determination and courage and hope. At the annual business meeting of the church, which

your secretary attended, most encouraging financial reports were read, showing current expenses met, and a most creditable record of beneficence. The brethren in San José, under the leadership of Pastor Harper, are laying plans for the reconstruction of their damaged house, or possibly for the erection of a new one on another location. They are now engaged in raising for this purpose a fund of \$10,000, and had reached the \$7,500 at the beginning of the new year.

A HOPEFUL SPIRIT

All along the coast there is a spirit of hopefulness. In Los Angeles the center of attraction is the new Temple, to which thousands throng to hear Dr. Burdette. A city mission society has been organized, and contemplates an aggressive campaign. Portland has its white temple, in which Dr. Brougner still preaches to a crowded house, while its city mission society has established churches and missions at points of vantage which well cover the city. The First Church at Tacoma is developing in strength and efficiency under the leadership of Pastor White. Plans are in preparation for the erection of a costly house of worship for the First Church in Seattle, and Dr. Haynes anticipates a speedy realization of his cherished project. At Spokane, Dr. Van Osdel is planning for the completion, so long delayed, of the First Church, and looks forward to the impetus which Baptist interests will receive from the convention of the Baptist Young People's Union.

The cities of the coast are all active with life and growing with an unprecedented rate. Los Angeles boasts of a population of fully 200,000, and is advancing by leaps and bounds. Values—or at least prices—are jumping skyward, and there is scarcely any limit to expectations. Los Angeles and the region

round about have a golden crop in oranges. They have another crop that is equally remunerative—strangers—and the crop is gathered every year. There are, and always will be, large numbers of people who must needs turn away from less hospitable climates to the more genial air and sunshine of California. Oakland has profited by the disaster to her sister city across the bay, and has felt the throb and impulse of a new life, so that to-day her streets are thronged and her boundaries expanding as never before. Tacoma, though distanced in the race by Seattle, still issues her advertisement: "Watch Tacoma grow!" Her population in 1870 was 73; in 1880, 1,093; in 1900, 37,714; in 1906, 84,910. Seattle has shot ahead until she is near the 200,000 mark, possibly beyond it. Plans for enlargement are made with an audacity that fairly takes away the breath of a conservative. A hill surmounted by a fine hotel, commanding a magnificent prospect, stands in the way of commerce. Level it, and dismantle the hotel that a street may be laid through. Steep grades hinder the wheels of traffic. Lower them, and deep chasms are dug on the hillsides that the wheels may move more easily. Spokane has her dream of an inland empire, amid which she will sit enthroned, and for whose varied industries her great waterfalls will supply the power. Outside the cities there is a proportionately rapid growth. Great irrigation projects are turning desert wastes into fruitful orchards and gardens. Railroad lines are being pushed in every direction. Stir, hustle, excitement, eager pursuit of gain everywhere; and these centers of throbbing life must be spiritually vitalized and redeemed from materialism, and won for the service of Christ. It is a time of opportunity for Christian effort on the Pacific coast.

E. E. CHIVERS.





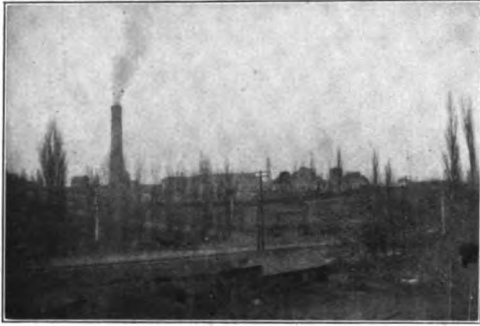
REV. BRUCE KINNEY, GENERAL MISSIONARY FOR UTAH AND WYOMING

UTAH: OUR SAMARIA

By Rev. Bruce Kinney

PREVIOUS to 1847 Utah was unknown to the white man. The Ute (hence Utah) Indians had undisputed possession until that year, when Brigham Young led his Mormons to the Salt Lake valley. Immediately they began to raise crops by irrigation, being probably the

first white people in America to employ that method of agriculture. No doubt "the priestly redactor" has "idealized the history" of those times, but it must be admitted that these early pioneers were a hardy, intrepid lot, and that Brigham Young was a genius in the mastery of men.



SMELTER AT MURRAY, UTAH
DAILY CAPACITY 1,400 TONS OF ORE

THE AREA

The area of Utah is 82,190 square miles, most of which is quite mountainous, but with valleys unsurpassed for fertility and productiveness. They are the garden spots of the world. The altitude of these valleys is from 4,000 to 5,000 feet, Salt Lake City being 4,200 feet above the sea. The climate is delightful most of the year. Winter very rarely sees zero weather, and the summers are not excessively hot. Of course the temperature varies with the altitude.

All kinds of vegetables and fruits known to this latitude flourish. For instance, the canneries in and about Ogden sell 300,000 cases of canned tomatoes annually. Utah sends carloads of peaches to Los Angeles every season.

Brigham Young opposed the exploitation of the mines, well knowing that if mineral wealth was discovered nothing could prevent a large influx of the hated Gentiles. The Mormons opposed the education of the common people, and there were no public schools until 1890, but now Utah has a school system second to none, capped by a really splendid university located in Salt Lake City.

MISSIONARY WORK

It was not until the seventies that non-Mormon denominations began to do aggressive work in Utah. The usual denominations are represented. The Catholics are strong in the larger cities, but are doing little in the smaller towns except among the foreigners in some of the mining camps. Their cathedral, now nearing completion in Salt Lake City,

is costing about half a million dollars. In the same city they also maintain a large hospital, flourishing parochial schools and an orphanage. The Presbyterians have a number of churches in the State, also several schools heading in a college in Salt Lake City. The Methodists and Congregationalists also have numerous churches and schools, but no central college. These three denominations have houses of worship for their first churches in Salt Lake City, each costing from \$75,000 to \$165,000. This shows that the Mormons do not have quite everything their own way in Utah's chief city. The same thing is true in a smaller way in Ogden. Probably the non-Mormon population in these two cities is somewhat in excess of the Mormons.

THE BAPTISTS

We were behind the other churches in beginning aggressive work. It was not until 1881 that the Home Mission Society sent the now venerable Dr. Dwight Spencer to this field. In May of that year he organized a church at Ogden. Then followed the definite organization of the little group of Baptists who had been maintaining occasional meetings in Salt Lake City as the First Baptist Church. This church now has a membership of about 350. Its property is valuable for business purposes, but



BEAR RIVER CHURCH, FREMONT, UTAH



EAST SIDE CHURCH, SALT LAKE CITY

any man of any denomination who has done mission work in Utah, especially in the smaller towns where the hardest field is. Our increase in membership has been mostly in the smaller towns. I am not apologizing for our inefficiency. Many a good man has brought things to pass in the East, has been crushed with defeat here, and again has been successful in more congenial environment. Their work here was barren of visible or permanent results, but who shall say their work was a failure? It is faithfulness, not success, that our Lord commends.

I say frankly that money will bring larger results anywhere else than here in Utah. The denomination should know it. If results in proportion to the money spent were the only determining factor the Society would be justified in withdrawing every dollar of support from Utah. I cannot take that view. We must be witnesses unto Him among the Mormons as well as in Samaria and the uttermost parts of the earth, regardless of results. Utah is our Samaria.

SPECIAL HINDRANCES

Let me name some of the hindrances which apply especially to the smaller towns.

First. The Mormons are bigoted, self-satisfied, and do not want the truth.

has ceased to be the best location for their work. They have purchased a new and slightly location, have given an option on the old property, and when the sale is completed will build suitable to their present needs. At times our work has been vigorously pushed, at other times it has been carried on indifferently. We now have ten organized churches and eight missions, with a membership slightly over 1,000, and property worth about \$85,000. We have one Baptist to every 276 of the population, ten pastors or missionaries, usually about eight young women under appointment from the Women's Home Mission Society of Chicago, and two colporteurs from the Publication Society. Thus our normal force of Baptist workers in Utah numbers about twenty. Some may think this is not a very big showing for twenty-five years of work. It is not to those who judge from a distance, but to those who have been in it that it means much. I have had official connection with our missionary work in several Western States, and I venture the assertion that there is not another one thousand members anywhere in the constituency of the Home Mission Society that means more of labor, self-sacrifice, disappointment and heartache than this same thousand. Ask



FIRST CHURCH, SALT LAKE CITY

They repeat the baseless cant phrases taught them by their superiors. The Bible has no weight with them. A grandmother in Zion told one of our missionaries that she had never seen the inside of a Bible until he opened it in her home. She was of more than ordinary intelligence, too. There is not only nothing to build upon, but a hatred of the foundation of our faith.

Second. The complete organization of the Mormon Church. Nearly every male adult holds ecclesiastical office. If one gets shaky in his faith he is dealt with at once. Persuasion, exhortation, threats, and in fact every possible influence, are brought to bear.

Third. The bulk of the thousands who have abandoned Mormonism have not gone into our churches, but have settled into helpless indifference if not hopeless atheism.

Fourth. When we get converts from Mormonism in the smaller towns the silent boycott drives them elsewhere to get a living. Mormons hate an apostate worse than a Gentile. In the last six months two of our churches have been nearly depleted by people moving to get away from Mormon environment. These converts may enrich our work elsewhere, but they are lost to us. I know of one pastor who has recently baptized eleven persons as the direct results of one of our "hopeless" missions.

Fifth. It is hard to get good men to come to Utah. After coming, most of them leave at the first disappointment. **WE NEED MEN HERE WITH THE SAME SETTLED CONVICTION THAT TAKES OTHERS TO THE FOREIGN FIELD—A CONVICTION THAT GOD HAS CALLED THEM TO THIS AS A LIFE WORK.** A pastor of another denomination has worked in a town 97 per cent. Mormon for twelve years, and in the last year has baptized more converts than during all the preceding years. Suppose he had left two years ago.

Sixth. The "Jack Mormon" is by birth and training a Gentile—often he has been a Christian—but for revenue only renders sychophantic servitude in all things to the Mormon hierarchy. We have only contempt for him, but if those

who naturally should sympathize with us help the Mormons how much more difficult it is for us to reach them.

WHAT OF THE FUTURE?

There are many signs to encourage. Political revolt from the domination of the hierarchy has placed Salt Lake City in the hands of the American (anti-Mormon) party. Only by swinging all the Mormon democrats into the republi-



REV. F. BARNETT, FORMERLY GENERAL MISSIONARY

can column did the Church defeat the Americans in the last county election. Whatever the result, the Smoot case has given the Mormons the scare of their lives, and the end is not yet.

This was never brighter. The Church is losing some of its grip. It has recently been obliged to sell to Harriman its entire light and railway system in Salt Lake City. This will modernize the system, and is an expression of the faith of that great financier in the future of the city. Gould is building west from here to the coast and Moffat is building from Denver here. Each has over 100

miles of road built. The Gould and Harriman systems are making millions of dollars of improvement in their Salt Lake City terminals, including magnificent new depots. In 1906 Utah mines produced \$38,000,000 of metals, an increase of 33 per cent. over previous year. Several of the largest smelters in the world are going up on all sides, indicating that only a beginning has been made.

In December one of our mining magnates invested over one million dollars in real estate in the heart of Salt Lake City, and is proceeding to spend seven millions more in buildings upon it. Our immense irrigation possibilities are being scientifically developed by the government. All over the State new towns are springing up because of new railroads, manufacturing, smelters, irrigation and the opening of the Uintah Reservation.

HOPEFUL RESULTS

Our purely religious work is not without signs of hope. The evangelical and educational work that has been done by all denominations, public education and other liberalizing influences, are shaking thousands from Mormon moorings. We cannot begin to do the work we ought to do because we have not the money. Other denominations are planting churches where the way has been peculiarly opened to us, not because they are more far-sighted than we, but because they have the money when needed. In spite of all that has been said our constituency may rest assured that their money is being advantageously invested here. Two things show that. We have more results in membership in proportion to money spent than any other denomination. In spite of the difficulties that confront us about ten per cent. of our entire membership in Utah has come from Mormon families. Some years as high as 25 per cent. of our baptisms has come from the same source. On the whole, we have had for the past five years a percentage of baptisms and net increase of more than twice the average throughout the entire country. I submit that in view of the appalling difficulties that confront us this showing ought to be considered satisfactory.

Utah and Mormonism

By Rev. Jesse Hyde

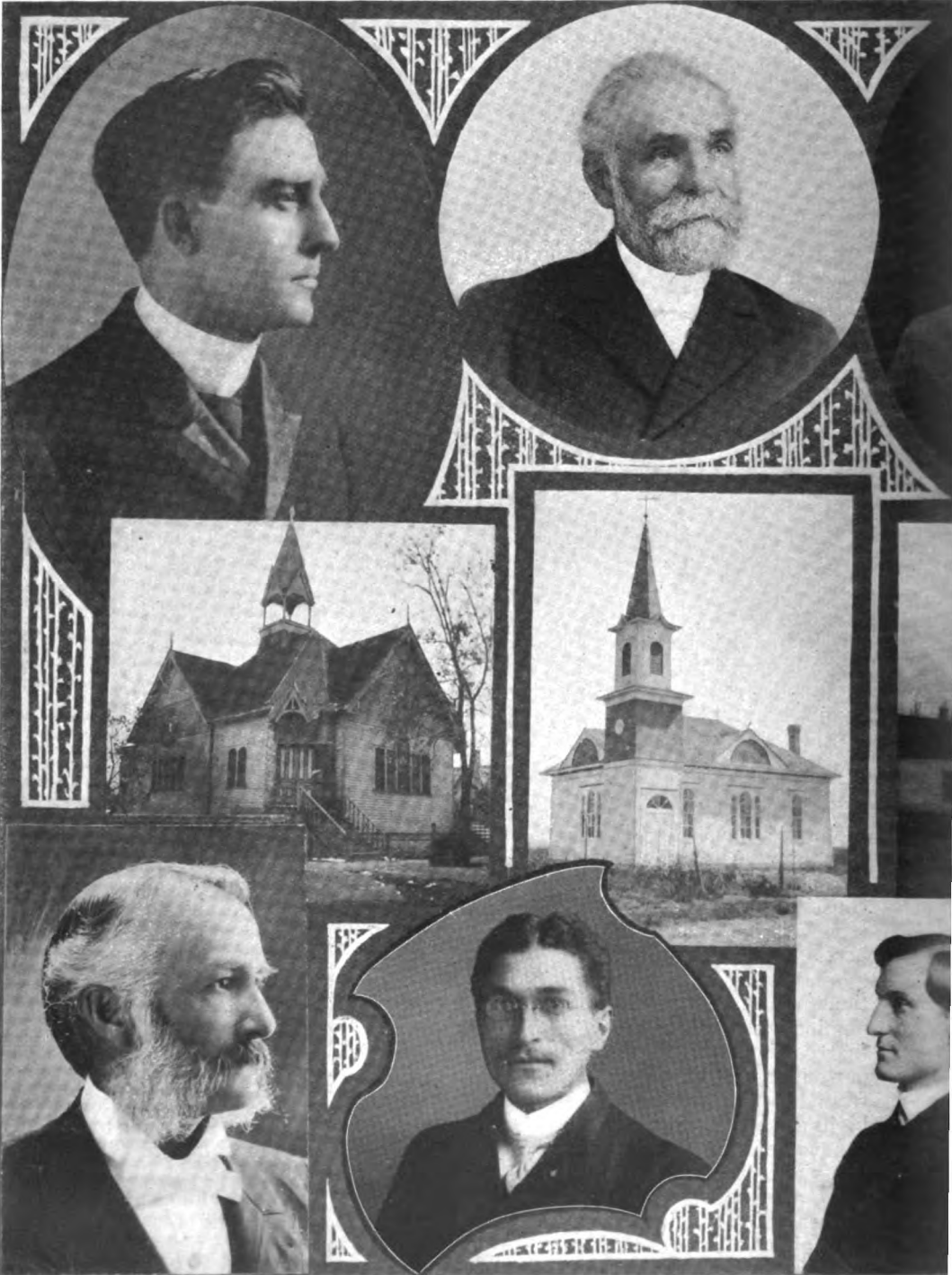
UTAH has unlimited resource and natural wealth, a climate equaled by few of the states, if any, while her citizens are an industrious class of people; her mountains are unsurpassed in ruggedness or the grandeur of their scenery; her sunsets are most glorious to behold, and surely no one can watch Old Sol as he passes from sight behind the Oquirrh Range without feeling that he has witnessed one of the most sublime and beautiful sights that earth affords. With true Americanism untrammelled by the domineering and the blighting influence of the Mormon hierarchy, the great possibilities of Utah can hardly be conjectured; within a few years under these conditions she would be one of the best States in the Union, her star one of the brightest to grace the folds of Old Glory. You ask then what is the matter with Utah? I answer that she is UN-AMERICAN.

UTAH IS YET A MISSION FIELD

Many of our Eastern people seem to think that Utah is able to take care of herself, but how can the blind lead the blind without landing together at the bottom of the ditch? The non-Mormon or Gentile population is rapidly increasing, and this is helping very much to solve the problem of hierarchical control, but we need thousands more of them, and the sooner they come, the sooner will Utah be redeemed. We need many more workers and much more means; we certainly need the sympathy and the prayers of all God's children. Men who have been for many years doing Christian work in Utah say that this is by far the hardest field, either home or foreign, in which to do effective work for the Master. This is largely due to the perverted Bible, ignorance, the domineering influence of the Mormon hierarchy and the atmosphere of moral corruption which pervades everywhere.

This is a dark picture, but then we can see some rays of hope gleaming through

Some of Our Baptist Churches

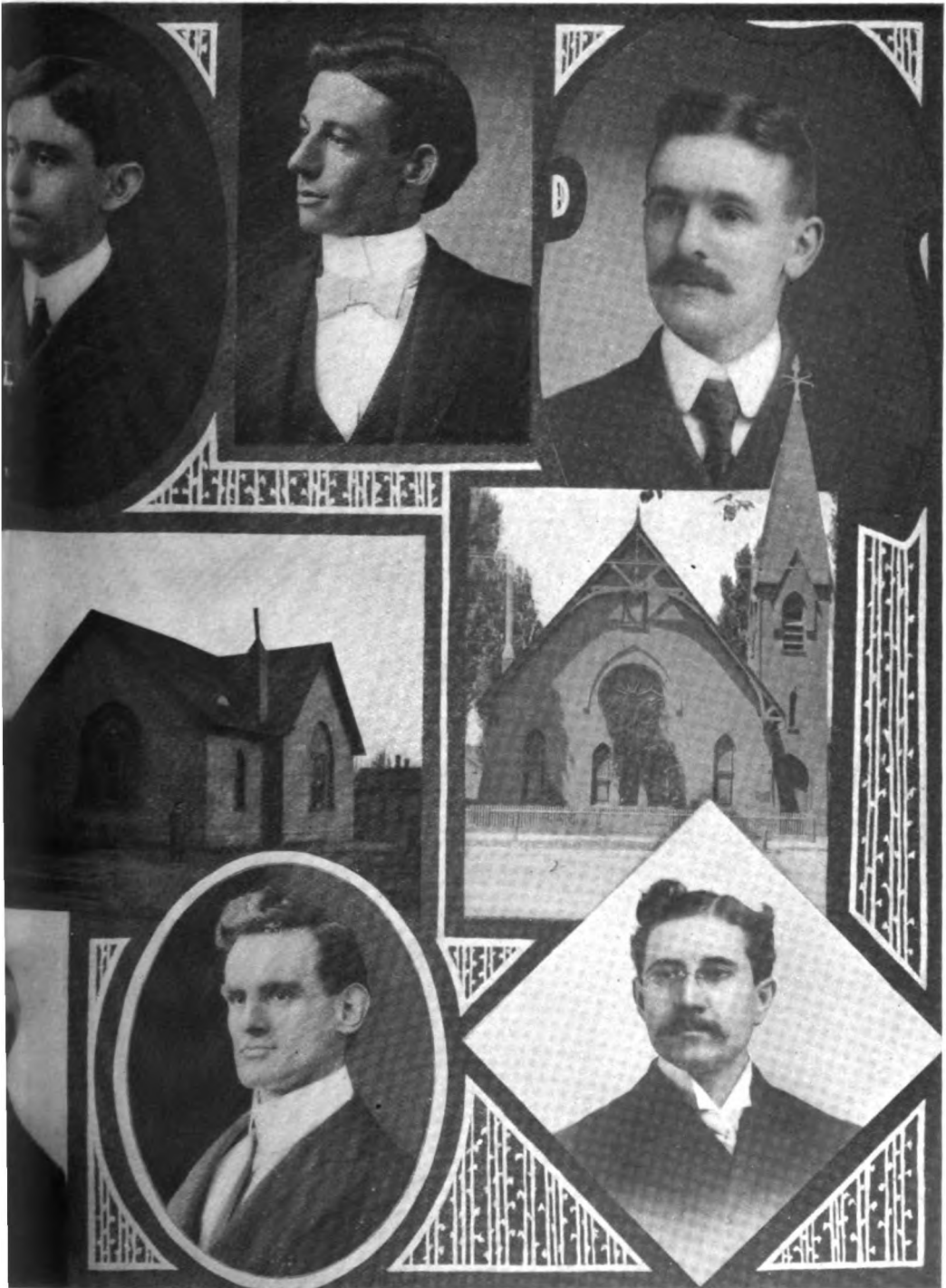


REV. S. A. HAYWORTH,
FIRST BAPTIST CHURCH, PROVIDENCE
PROF. J. A. SMITH, OGDEN

REV. J. C. ANDREWS,
BAPTIST CHURCH, FREMONTON
REV. J. H. ALLEN,
CALVARY COLORED CHURCH, SALT LAKE CITY

REV. C. C. S.
REV. D. A.
FIRM

Missionary Workers in Utah



IAN,
EUREKA FIRST CHURCH, MURRAY
W,
URCH, SALT LAKE CITY

REV. J. R. SCHENCK, MONTANA

REV. H. B. BLOOD, OGDEN

REV. J. F. EAKER, GARFIELD
FIRST BAPTIST CHURCH, OGDEN

REV. JESSE HYDE, MURRAY

the pall of darkness. The influx of Gentile population, the advancing school system, the breaking away from the superstitious teachings of the priesthood, together with the fact that Mormonism does not satisfy the hungry souls of the

people—some of whom are seeking the truth, and the truth is making them free—leads us to feel hopeful; then, too, we have the assurance that Christ and his Word shall prevail.

Murray City, Utah.



MISS BURDETTE AND WORKERS IN UTAH FROM THE CHICAGO TRAINING SCHOOL

As Seen by the Educational Superintendent

A HOME MISSION FAMILY

THE elevation of the home and of the standards of family life is one of the objects of the Home Mission Schools. Of this our illustration speaks more forcibly than words. It presents the family of Prof. O. E. Perpener. The entire family is now at Bishop College, Marshall, Texas. Father, mother and one daughter are instructors, and the rest of the family are students. An unusual family in some respects and yet illustrating what education and Christian ideals will do for the home.

A WORTHY EXAMPLE OF SELF HELP

Alabama Colored University at Selma, Ala., is flourishing under the ad-

ministration of President R. T. Pollard, D.D. They have just about completed the large new building shown in our illustration. On this building only \$2,000 remains to be paid. Some one should say to President Pollard, "You have done well; we will give you a lift." A gift of \$2,000 now would be most timely. A great throng of eager students, a well-selected faculty, having graduates of Yale, Colgate, Denison, as well as our own Home Mission Colleges; a strong theological department with two able teachers—these are some of the features that impress the visitor to the school. It is a pleasure to know that in the theological work the school receives aid from the Home Board of the



FAMILY OF PROF. O. E. PERPENER, BISHOP COLLEGE



NEW BUILDING OF ALABAMA UNIVERSITY

Southern Baptist Convention and the Alabama White Convention.

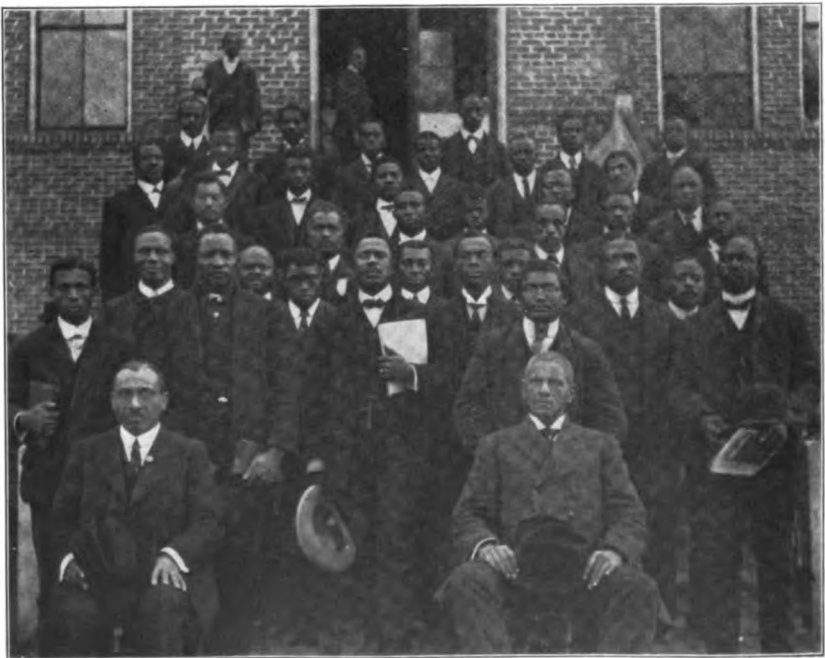
A SOUTHERN VIEW

The cause of negro education has true friends in the South who are just now making themselves heard in the discussions of the negro. Witness the following from Rev. W. B. Crumpton, of Alabama, in the *Montgomery Advertiser*:

“Rob any race of any color of ambition for themselves and their offspring—make it impossible for them to hope

for anything in the future for themselves or their children—and you at once destroy the only thing about them that makes it possible for them to become good citizens. There is not a syllable in this that squints in the remotest degree at an excuse for the negro crimes or at social equality. That can never be; nor can it ever be, in the age in which we live, that any ambitious youth of any race can be prohibited from securing an education. Every state and every good citizen of every state should encourage him and extend a hand to help him.”

¶ Here is a hard problem: How many liberal, consecrated Baptist givers will it take to make up for the Baptist non-givers to home missions? And if x equals the amount needed and y the sum of the offerings, how much can you give to help make y equal x ? Send your solutions (in the form of checks or money orders) to The American Baptist Home Mission Society, 312 Fourth Ave., New York. (Problem Dept.)



THEOLOGICAL DEPARTMENT OF ALABAMA UNIVERSITY



DIALOGUES OF THE DAY

By Howard B. Grose

Two Views of It, or Why the Popkinses Made a Special Home Mission Offering

I

THE WAY IT LOOKED IN JANUARY

Scene I. Peter and Priscilla Popkins, members of the Church in Smalltown, at the breakfast table Monday morning.

Peter. Well, I suppose we've got to settle on how much we shall give next Sunday to Home Missions.

Priscilla. Yes, Dr. Muggins made a pretty strong appeal yesterday, and we must do something, or else people will talk. But it can't be a year since the last collection. There's something almost every week, seems to me.

Peter. I should say so. Only two weeks ago that ex-Mormon came in and scooped a lot of money for nobody knows what; and just before that the funny man from somewhere got us all to laughing, and I know I gave him a dollar, when I didn't mean to give but ten cents, if anything, for really we don't know where his work is. So it goes, something all the time, and I'm tired of it.

Priscilla. Just the way I feel, Peter. Why should we have a home mission

collection now when we've had a dozen things this year that were in our own country. I'm sure it's all the same, isn't it?

Peter. Not if you remember what Dr. Muggins said about it. I must say that he never made a better address, and if the collection had been taken on the spot I think I should have put in a five-dollar bill.

Priscilla. Why, Peter Popkins! You said last week I'd have to wait for my new hat because you were a little short this month!

Peter. I know, and it's lucky for us the collection was put off a week because of the storm; and I suspect still more because the Riches weren't out.

Priscilla. Well, we want to do as much as the Dolittles and the Sayers, but I shouldn't make it over a dollar this year. You know we give that to the foreign society, and then I have to pay my dues to the Women's Circle or else I couldn't hold my head up, and then there's the church expenses every week, and that new course of entertainments—we must go to those, and—

Peter. Give, give, give all the time—that's about the size of it. Yes, we must economize somewhere, at the present rate of food and coal, and I guess a good place to begin will be with missions, for they're a good ways off anyhow, and it can't make so much difference. I'll say a dollar, then.

Priscilla. And don't you think you could let me get the hat this week. You know I must look as well as the neighbors.

Peter. How much is it this time? I don't see that anything ever looked nicer on you than that one you have now.

Priscilla. I've worn that an age, Peter, ever since last October, and Mrs. Simpson has a bargain for me, the loveliest thing, and only nine dollars.

Peter. Nine for a hat and one for home missions makes ten, an even number. All right, go ahead. Only we must begin to economize somewhere.

Priscilla. Yes, I know. But you remember you said a good place to begin would be with missions, and I'm sure we are not extravagant there; only you must look out for those traveling folks like the little converted Jew from—oh, what was that place?—who made us cry over the slaughter in Russia, so that you gave him I don't know how much.

—

Scene II. The Popkins at dinner, Monday evening at six.

Peter. What do you think, Priscilla, Dr. Muggins came to see me to-day. He said he was making a special effort to double the offering of our church to home missions this year, because it was the seventy-fifth anniversary, and the Society was in debt, and—

Priscilla. What do they want to get in debt for, I should like to know.

Peter. Just what I asked him; but he said it was because legacies had not been as large as usual, and the churches had given a pitifully small amount when the work was considered. He's a good talker, the pastor is, as you know, and he was in dead earnest, and when he appealed to me to double what I intended to give I said I would.

Priscilla. Just like you. You're too soft-hearted to live, Peter. I wish you had sent him to me.

Peter. I will next time; but we'll make it up somehow. By the way, I remember we were absent last year when the offering was made, so we are only a dollar a year after all. Besides, I couldn't refuse to double when I found Dolittle had. I'm glad the pastor didn't ask me straight out how much I was intending to give.

Priscilla. You needn't be ashamed of it. If the Riches gave in proportion, there wouldn't be any debt, I'm sure. For a man on \$2,500 salary, I think two dollars pretty good, especially when you've given to all those extras. I'd like to talk to Dr. Muggins about letting so many tramps into the prayer meetings to get our money.

Peter. I suggested that, and he said he was going to stop it, for he believed it was wrong to let our great societies go begging and allow so many irresponsible outside appeals. But he's too soft-hearted to refuse 'em. That reminds me, Priscilla, I told Chapman I'd meet him at the bowling club to-night and have some exercise. I'm pretty tired and need recreation.

Priscilla (poutingly). That's always the way when I want your company. I'm tired, too, and thought you could amuse me; but it's always that old bowling club or some other engagement. You don't stay at home any more evenings.

Peter. Now, Priscilla, you'll drive me to desperation. Think of it! I go to the club twice a week, except when there's a tournament—

Priscilla. Which there has been ever since December, and you promised New Year's to stop—

Peter. And I have, only once or twice when I was in the team. A man must do something, Priscilla, or become a sissy.

Priscilla. Well, if you go there's one thing you've got to do. How much will the bowling cost, Peter?

Peter. Oh, a trifle—not over forty cents.

Priscilla. Yes, forty cents, and car fare ten more, and cigars for Chapman, and I don't know how many more—you

know it'll be the best part of a dollar, dear.

Peter. Not a cent over sixty to-night, I promise.

Priscilla. All right; then you know what you've got to bring home with you. Not the cheap kind, mind you, the sixty cents a pound. I have a right to as much as you, and have to stay alone in the bargain.

Peter. All right, Priscilla, I'll bring it to you. Now don't be disagreeable; a man's got to have a little pleasure.

(Peter goes out for his evening pleasure, which costs him in fact over a dollar, because he had to treat half a dozen friends to cigars, and when he has bought his box of candy for Priscilla he has spent well on towards the amount of their offering to home missions for a year—an offering which they regarded as extra liberal and a mark of great generosity.)

II

THE WAY IT LOOKED IN MARCH

Scene I. Peter and Priscilla at dinner, the wife with an anxious face.

Priscilla. Oh, Peter, I've bad news from brother Philip. I'm just sick over it.

Peter. What's the matter? Wife or children sick or dead. You look like a funeral yourself.

Priscilla. I feel like one, Peter. No, it isn't sickness or death, but so pitiful. Here's the letter that came this morning, and I've had a good cry over it. Read it to me and maybe it won't sound so bad.

(*Peter takes letter and reads:*)

MECUMVILLE, MONTANA, Feb. 17, 1907.

Dear Sister Priscilla:

I don't like to worry you with our affairs, but I don't know where to turn or what to do. You know something of my little church out here and how we have struggled along to get a modest place to worship in and keep the work going. I haven't sent you any blue pictures or told you how large a salary we didn't get, have I? Our wants we have kept to ourselves, and intend to do so now; only we have come to the end. You know (or perhaps you don't know) that we have the only church in this growing town, and that until I came there was no religious service of any kind, nor any one

to conduct funeral services except a brave Christian woman. She really led me to take up this hard field, for her heroism shamed me into some sacrifice. We have managed to get along in some way, although the membership is very small and the people are all poor, but give—how they do give for their means. Oh, if only our well-to-do church members gave as these people do, the Home Mission Society would have an overflowing treasury. But the town is full of wickedness, too, and we have to fight hard for influence. We have made some headway, though, and won the respect of the worst element, because they say we live what we preach and help everybody in trouble. Why, the saloonkeeper himself took up a collection for us when he heard the church was shut for want of fuel, and sent around a load. What do you think of that?

But the end has come. The Home Mission Society has had to cut off some of its expenses, since it can't go on getting deeper and deeper into debt, and the churches will not give what is needed for its work. We have been notified that our appropriation will have to stop next month, when our year ends, and while the sum was not large—only \$200—it was just the money that kept us alive, and we cannot get along without it. So we had a meeting and it was decided that the church would have to close for a while, or have preaching as often as some minister or missionary might come along. I wish Peter and you could have been at that meeting, Priscilla. It was the saddest meeting I ever attended. Everybody was in tears, and one after another told of our struggles and victories, and how this one and that was converted, and how the dance-hall was closed and the saloons brought to shut at midnight Saturday out of respect for the little Baptist church. The committee reported, and said that while all the members had raised their subscriptions and outside people had helped, yet it wasn't possible to pay me enough to keep wife and little ones on, with the rent added, for we have no parsonage.

Deacon Simpson started the worst cry-spell when he told how he came to Mecumville when there wasn't any meeting of any kind, and what kind of a place it was, with no Sunday-school for the children, and all sorts of wickedness to tempt them. He told his own story, how he fell into bad ways, because there were no good influences to help him, and the only inviting place was the saloon; how he got to drinking and then gambling and was losing all his self-respect, when a missionary of the Home Mission Society came prospecting, and announced a meeting, which the deacon and a lot of others went to just for fun. But the loving Saviour found him there, and

with one Christian woman he started a little Sunday-school, and now it didn't seem to him as though he could have it so, that there should be no regular church service and no pastor, and if he only could sell his property he would put the money into keeping the church going. He was only one of a number that had a story of salvation, and when the meeting was over we hadn't done anything. The church simply would not accept my resignation, though they said they knew I couldn't stay and starve. There wasn't a bitter thing said, but Priscilla, dear sister, as I thought of the wealth in the old home church and how little it would mean to all of you to give a few dollars to this home mission work, which is all that keeps hundreds of little struggling churches like ours alive, I couldn't help losing heart and faith for a little.

We don't know what to do or where to go; and the saloonkeeper I spoke of, who has been very kind to us and whose wife sent in cooked food for a week when the children were sick and Maria was worn out, says to hold on and see if something can't be done; but I am pretty well worn out myself. We don't want any charity, it isn't that, and I'm not asking you and Peter to give me a home; but if only somehow such cases as ours could be made known to the churches, I am sure our dear old Society—God bless it!—would not have to cut us off. It is like cutting their fingers and toes off for the men at the Rooms, I know that—but what can they do? They only represent the churches and use what the churches give them. Well, you can pray for us, and for the little church. We need your prayers, and they won't cost you much. God forgive me if I seem hard and foolish, but it breaks my heart to leave this field in this way. I've put the best of myself into it, and so has Maria, and we've had to teach the children ourselves in order to educate them right, but we have had only joy in these sacrifices, because the place needed us so. But I can't go on.

Your distracted but loving brother,

PHIL.

Priscilla. I knew you'd have to cry, Peter, even if you do make believe it's only cold. I never thought home missions were doing this kind of work. When it's your own brother that's heart-broken it seems different. What can we do about it? And what did Dr. Muggins say about that extraordinary appeal when he read that editorial from the magazine—I don't know its name, but you remember he held it up so we could see the pictures—and we said it was a

shame, when we'd made an extra effort and doubled our offering already?

Peter. Yes, I know, Priscilla. But this is different, and we've got to help Phil. I can see that right now. We'll start a subscription and I'll go around with it myself.

Priscilla. That's just like you, Peter. I knew you'd help. And I won't have a new dress; the old one will do this spring. That'll save twenty-five dollars. I'd like to know when Maria had her last new dress. Why, I didn't dream they were living like that!

Peter. There, don't you cry, Priscilla. We didn't know, though I fear we ought to have found out. We'll find out now. I want to cry over giving that miserable two dollars and thinking I'd been generous. I'm dead ashamed of my selfish, stingy self. I'll cut out the club this year and that'll give \$25 to your \$25. We'll start the subscription with \$50. Why, when I think of Phil, with his brains and culture and those beautiful girls of his and Maria—well, I guess I'm not much of a Christian, Priscilla. That's the way it makes me feel.

Priscilla. Don't say that, Peter. You're as good a man as a minister—only we didn't see it as we do now. Home missions will be a new thing to me after this; and I won't say "collection" any more either.

Peter. We've been thoughtless, dear, and now we'll try to do right. I threw that little pamphlet on "Systematic Giving" in the waste basket, but it's the right way, and we'll adopt it—so much a week for missions, so much for the church.

Scene II. Two weeks later, at breakfast.

Peter. Here's a letter from Dr. Muggins, who says that owing to my personal work and generous gift the special offering of the church has been made up to \$450, and he will ask the Home Mission Society to see that some part of it goes to Mecumville, if possible. He gives me too much praise, Priscilla. I never enjoyed anything more than reading that letter of Phil's to some of the

people who never give anything and who stay home on collection Sundays. But what capped the climax was when Dr. Muggins read the letter to the church, and said it wouldn't do to help one place, we must send all we could to the Society and let it distribute it in its wisdom. That letter was a home mission sermon that went to the heart.

Priscilla. I only wish every church might hear it, Peter.

Peter. That gives me an idea, little woman. I'll send it to the editor of THE BAPTIST HOME MISSION MONTHLY and tell him about Phil.

Priscilla. How did you know the name, Peter?

Peter. Oh, Dr. Muggins had a copy on his study table, and said he couldn't get along without it. By the way, he took my name for a club, and we'll order a hundred copies with Phil's letter in and send them all around, and that may bring in some more dollars. We've

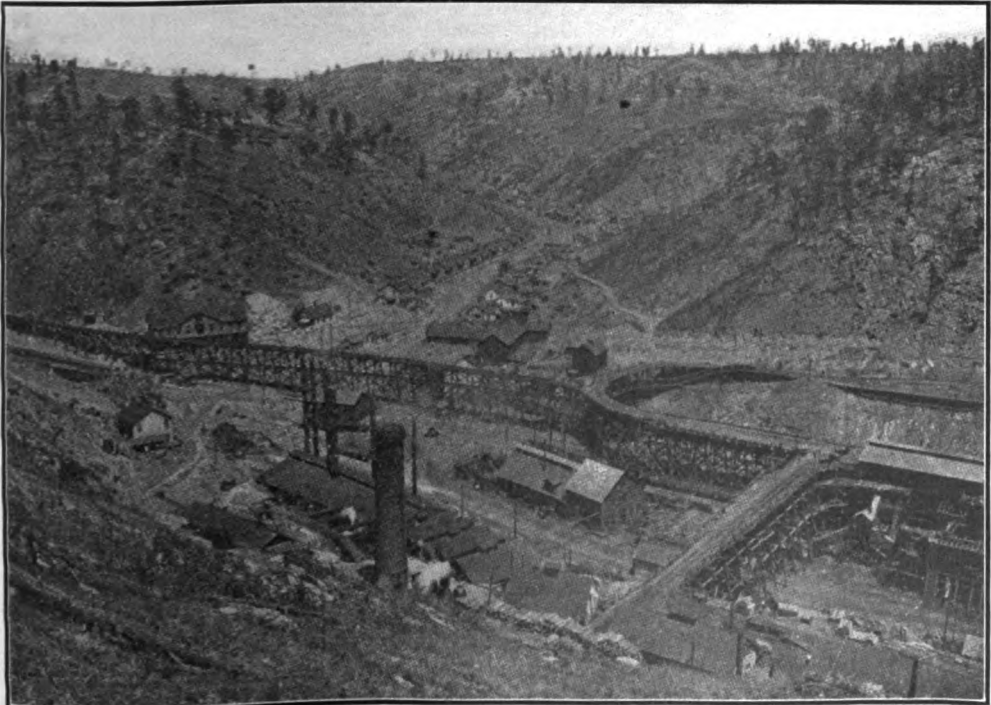
got to see the Home Mission Society through, and not only out of debt, but with more money than it has had. Dr. Muggins has asked me to start a Men's Brotherhood in the church, to study up on our missions, and I told him—

Priscilla. That you would—yes. Somehow our church itself seems different since we learned how much Phil's church is to that far western town. I'll join you in the study.

Peter. I'm sure we'll be better and happier Christians, Priscilla; and what's more, we won't dread the missionary Sundays as we used to. Is that a letter from Phil? (*Servant enters with letter.*)

Priscilla. Yes. Look at this first page! All exclamation marks, and the doxology, "Praise God from whom all blessings flow." Just like Phil. I feel like saying that, too.

Peter and Priscilla together. "Praise God from whom all blessings flow."



THE MODEL COAL CAMP OF CAMBRIA, WYOMING

HOME MISSION STUDY CLASS

THE INCOMING MILLIONS

Suggestions for the Study of this Home Mission Book on Immigration

SECOND MEETING—STUDY OF CHAPTER I



OPEN with Scripture and prayer. Matt. 14:14—Jesus went, saw, sympathized, and served. Emphasis on compassion. Pray that this Christ spirit of compassion may follow vision of the foreign multitude that comes from the class study.

Assign next lesson, chapter 2. Ask different members to prepare brief answers to the six questions on page 208. Arrange for fifteen-minute debate on question, "Should the Reading Test (see p. 184) in the pending bill before Congress be passed?" Two speakers on each side, three minutes each; will make a sharp debate. Arguments on both sides can be found in "Aliens or Americans?" pp. 96, 97; in "Immigration," and in "Imported Americans," if reference library is available. This is a live subject upon which public opinion should be created.

Begin study of chapter I with a short comprehensive statement of the points especially to be covered: 1. Volume of present immigration; 2. Change in racial character of immigration; 3. Method of entry; 4. Reasons for coming.

Call for previously assigned description of landing at Ellis Island. If any member of class has seen immigrants enter at any port, call that out.

Take up volume of immigration by comparison, as planned for at first meeting. Leader should be prepared to make this impressive, and supplement what class does, or supply any lack. Be sure to localize wherever possible. How many towns of your size would the illiterates alone fill?—the Italians, the Slavs? the English, Irish and Scotch? The unskilled labor?

Discuss the evils of the steerage. What can check these shameful conditions? An en-

lightened and insistent public opinion. The class represents a definite part of this public opinion, and its members are possessed of creative possibilities, which become responsibilities. Lead the class to see this, and by spreading knowledge upon the subject gradually enlist the sympathy and support of the entire church membership. The time will come when laws will be introduced to curb the greed of steamship companies. See strong presentation of this subject in "On the Trail of the Immigrant." (The leader, by the way, should secure this volume, even if the Reference Library is not bought. It will greatly aid him, and references to it can be made on almost every topic.)

Causes of large immigration are compactly stated in "Aliens or Americans?" Make these points: 1. Attraction. 2. Expulsion, 3. Solicitation. If there is time, introduce some of the short testimonies beginning on p. 34, "Aliens or Americans?"

Leader can show that many immigrants return to Europe; in winter large numbers of Italians go home, to return in spring. This must be taken into account. Net results for a year are not a million permanent residents; a third of a million may go back. Where families come they stay, it is the men who move back and forth.

The evasion of law is an important matter. Disregard of law is one of the most serious features of our civilization to-day. Law is all that holds us in a democracy, and if the people disregard the laws which they themselves are ultimately responsible for there is no restraint to fall back upon. The lawlessness has been greatly increased by immigration, and the reason is in part due to the fact that the immigrant is taught trickery and deception and evasion of law in the very act of entering the country. Place the responsibility where it belongs. Here is where Christian responsibility comes in to create the sentiment that shall put an end to evasion and non-enforcement and abuse of existing laws.

WE WANT LARGE GIVERS AND SMALL GIVERS AND GIVERS OF ALL GRADES OF GIFTS WHO WILL GIVE AND GIVE NOW.



THE YOUNG PEOPLE

Finding Time for Mission Study

By Rev. John M. Moore



ONE of the most serious hindrances which we find in our work of promoting mission study is the difficulty of finding a suitable time for it. The lives of our young people are so busy, and those who would be interested in mission study are already engaged in so many lines of church work that it is found by many to be a serious matter to get an evening for the mission study class. Of course it may be said that there is time enough for us to do the things that we consider most important, and we usually arrange for these things. It is doubtful whether there is any work in which Christian young people engage that is more important than the study of the subject that means more than any other to our Master. But where it is not possible to get an extra night for a study class some of our young people's societies are solving the problem of time by using the regular young people's meeting for such study.

AN ENTIRE SOCIETY STUDIES MISSIONS

The Christian Endeavor Society of the First Baptist Church of East Orange, N. J., held a meeting on the evening of Feb. 1, at which the names of the entire membership were divided into three groups, and for the next eight weeks the regular Christian Endeavor meeting will open with a very brief service of song and prayer, after which these three groups will study "Aliens or Americans?" They meet in separate rooms and have enthusiastic leaders. It is safe to say that these young people have had no more interesting Endeavor meetings for a long time than they are enjoying under this new arrangement.

MISSION STUDY AT EAST AURORA, N. Y.

A representative of the Young People's Forward Movement met the young people of the East Aurora Church last week and presented the mission study work, urging the formation of a class. Immediately following his address a meeting of those interested was held. The same question of how to find time for a study class was raised, and it was solved at the suggestion of the pastor, who has been conducting a Bible class during the winter. Finding it difficult to have another weekly meeting, this Bible class has been changed into a mission study class for a period of eight weeks. By unanimous vote of those present "Aliens or Americans?" was selected as the text-book, and twelve copies were ordered at once.

A NEW PROGRAM AT WILLIAMSPORT

For the last five years the First Baptist Church of Williamsport has had each year a mission study class. Finding that the same people were taking up the study year after year, and wishing to enlist the interest of a larger circle, they have put mission study into their regular Young People's meeting. They were fortunate to secure as leader of the class Prof. J. L. Ulmer, of the High School Faculty, who has already shown himself admirably adapted for this work. Instead of having a class of ten or twelve, as heretofore, they now have an attendance of between fifty and sixty. From twelve to fifteen of these have copies of the text-book and prepare the lessons, but undoubtedly a far larger number are being interested in missions.

¶ Gospel and Giving and Go all begin with the same letter, and are close relations, like Love and Living; and all combine in the real Christian. How much will you give this year—and this month—that the gospel may go to the destitute in our own land?

Some City Campaigns for Mission Study

THE PITTSBURG WAY

A very aggressive movement for mission study was inaugurated by the Young People of the Pittsburg Association at a meeting of pastors, presidents, chairmen of missionary committees and others held in the Lorenz Avenue Baptist Church recently. The work is under the direction of a strong mission study committee of which Rev. L. T. Valentine, one of the aggressive young pastors, is chairman. The young people of Pittsburg have the support and encouragement of the Association workers in a way that is very delightful to see. Over the signature of the Chairman of the Committee on Foreign Missions, and the Chairman of the Committee on Home Missions, along with the Chairman of the Executive Committee of the B. Y. P. U., a letter was sent to every pastor in the Association and to many others urging the heartiest co-operation with the mission study committee in their work. "Aliens or Americans?" is the popular book in Pittsburg at this time on account of the Forward Movement for city evangelization recently inaugurated and made possible through a large gift of one of the generous laymen of the Pittsburg Association.

SOME MEETINGS IN BUFFALO

Prior to the mid-winter meeting of the Buffalo Baptist Association a missionary and two missionary secretaries, including the Secretary of the Young People's Forward Movement, spent a week in Buffalo, speaking in many of the churches. Among other meetings held was a rally of the Baptist young people of Buffalo in the interests of mission study. Representatives of a large number of the Baptist Young People's Societies of the city were present, and considerable interest in mission study was shown. A local committee was appointed to bring the work before the young people of the churches in a systematic way, and it is expected that during the spring many study classes will be organized.

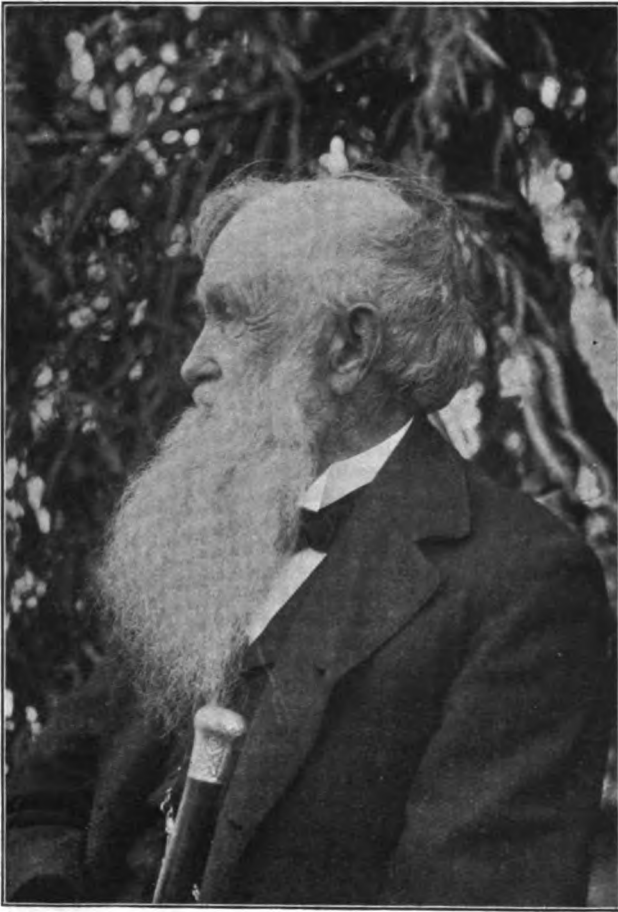
CONFERENCES IN PHILADELPHIA

Philadelphia is fortunate in having a very enthusiastic missionary committee. They have already done good work in mission study, as well as in helping to secure live missionary meetings. At their invitation the Secretary of the Forward Movement spent a week in Philadelphia, beginning February 9. A series of parlor conferences was held in the different sections of the city, to which were invited the leaders of the Young People's Societies in the communities in which these conferences were held. They were well attended, and much interest in mission study was awakened. During the spring months an effort will be made by the committee to organize a large number of mission study classes, and there are good prospects of their surpassing the record of previous years. A series of similar conferences is to be held in Washington, D. C., early in March.

¶ Our missionaries in Cuba and Porto Rico, seeing how eager the people are for the gospel, and realizing the need of enlarged effort, are praying that God will open the hearts and pockets of our people, so that the work may continue its wonderful advance. Will you help answer their prayers?

First School Response

First of the schools for the colored people in response to the special appeal to negro Baptists is Hartshorn Memorial College, of Richmond, Va., which sends an offering of \$138.74 toward the extrication of the Home Mission Society from its indebtedness. This represents forty-six donors in amounts from five cents to twenty-five dollars, the larger sums being contributed by members of the faculty, and including also \$40 appropriated by "The Rachel Hartshorn Education and Missionary Society." The latter is from monthly dues of students who are members of that organization. All honor to the institution for this gift.



REV. L. O. GRENELLE

Rev. L. O. Grenelle

Pioneer Home Missionary and Veteran Minister

By Rev. Alexander Turnbull

THE number of home missionaries who can answer the "roll call" for 1850 is small indeed. One such is Rev. L. O. Grenelle, now of Elizabeth, N. J., who saw service in California from 1850-54, and, after faithful and successful pastorates in a number of Eastern fields still abides with us enfeebled by age but interested in all the affairs of the Kingdom. He has recently passed through deep waters in the loss of his beloved and devoted wife, Charlotte Amelia Waring, who for more than fifty-six years was his companion in service and helper in every good work. We present his portrait and a brief sketch of his life, that our readers may look upon his face and learn to appreciate more fully the rich heritage of those self-sacrificing labors into which we have entered.

Levi Osborn Grenelle was born at Mt. Salem, N. J., studied at Hamilton and Rochester, graduated from Hamilton Theological Seminary and was ordained at Elbridge, N. Y., in 1849. There he married, and while in his first pastorate heard the urgent call of the Home Mission Society for men to go to California, into which state a multitude was eagerly pressing, drawn by the magic call of "gold."

In contrast with the spirit that impelled so many was the feeling with which he responded to this call of God: "I tremble at the idea of going to such a field, yet am decided and making all preparations as fast as may be. If not deceived in reference to duty, I have a work to do on the other side of the continent. How can I rest till it be accomplished, and the harvest already white be gathered into the garner of the Lord. This work I desire to see accomplished."

Arrangements were soon perfected, and about the end of May, 1850, they sailed from

New York for California via Panama in the steamer "Crescent City." Of this portion of the journey and experiences on the isthmus he writes from Panama: "On the steamer my wife was sick all the way to Chagres. The captain did all in his power to render our journey pleasant, and the physician spared no pains and did all he could for her restoration. It so happened that we arrived at Chagres at the worst possible time. *The river was very high from excessive rains, and in the attempt to cross it fourteen of our fellow-travelers lost their lives.* For two weeks I was sick with the Isthmus fever, and when just able to be about my wife was taken very sick. Advised by friends, I called a native physician, who soon gave relief and cured her disease in five days. In all these scenes God has been with us and given us evidence of His love and made our souls happy."

Although detained for five weeks by sickness and enduring much privation, he speaks of Panama as an inviting field and expresses his delight in missionary labor, preaching three times to large and attentive audiences. His first letter, dated August 28, announces with gratitude their safe arrival in San Francisco on August 15th, more than two and one-half months after leaving New York. It will serve as a mark of the vast difference in conditions then and now to note that it took six weeks for letters to reach New York from California via Panama, and this, with the impoverished condition of the Society at this particular juncture, worked considerable hardship to Brother Grenelle and his wife. They were obliged to "work for a living" for some time, and as so often happens the burden rested most heavily on the missionary's wife. One hears much about the toil, privation and burdens of the missionary, but seldom of those of the faithful wife, who frequently has the more difficult task because conditions in a new country are so uncongenial and unpropitious for the "home-builder." The following extract will give in brief early impressions and experiences in the field to which he was providentially led:

"Since Thursday, August 15th, we have been mingling in scenes of the land of gold. Here I have met a hearty reception, not only by Brother Wheeler, but even others on the walls of Zion seem rejoiced that a fellow-laborer has come to share the toils of the field. Here are churches, church edifices, large and attentive congregations, and solid foundations laid for good. Much has been accomplished, many battles have been fought in which the enemies of God have been vanquished. I am much gratified to see the state of religious feeling and learn from the laborers in the field what encouraging signs are from time to time presented to them. I am forcibly struck with one idea, the thought has frequently come to my mind. Our tardiness as a denomination in occupying important parts in this territory. I very much fear the Board do not know how fast interests spring up and the facility with

which enterprises are here set on foot and accomplished.

"As to the place where I am to labor, providence seems to have directed me to a field unexpected to myself as well as to you and others. I have had no agency in determining my field, yet my lot seems to be cast in San José and thither I expect to be going with my wife to-morrow. My wife thinks she shall like the place well. We are to keep house for Deacon Appleton and cook for himself, partner and clerks for our board and rent. This will secure a living for us for a few weeks till our goods arrive."

He began his work at San José about September 1, 1850, and also preached at Santa Clara, twelve miles distant. Conditions were not very favorable, as described in first report:

"On entering this field of labor I have found everything discouraging except the need of the people and promise of God; they certainly need the preaching of the doctrines of John in the wilderness, and the promises of Jehovah alone sustain the man of God in his thankless efforts. Prominent among the discouragements are the churches, small and much scattered, professed Christians being very backward in religious things, the Sabbath used as a day of recreation and visiting, very few attending church and nothing done to sustain the minister and cheer him in his toil."

The first year was for the most part a trying one indeed. Small congregations, hard, unrequited labor both of mind and body, meager support, severe sickness, no remittance from New York for nine months, living very high—"A respectable house will cost from \$100 to \$150 a month." No wonder the missionary felt like relinquishing his appointment and taking some other employment; but with the third quarterly report came a change. "I am permitted to give cheering accounts of the blessing of God upon our efforts—our labor has not been in vain in the Lord." "Two young men have been converted. The little church has been much revived and united in Christian effort. I have led three young men 'down into the water' and baptized them. The spirit of God has rested upon us both in our meetings of prayer and when assembled at the water side."

From this time forward the record continues to mark steady progress. There were still many drawbacks; weakness, indifference and unfaithfulness in the church and among professing Christians; continued hardship from meager support and dangerous illness. One pathetic scene stands out vividly in the correspondence of this period. Summoned hastily to his wife's side he finds her apparently near death. "She asked me to pray, saying, 'I want to hear you pray once more before I die.' I committed her to God, yet prayed for recovery, and she has been spared still to cheer my life." Yes, "spared," though our brother knew it not, for over fifty years to be a blessing to him and countless others. How much better than our asking is the Lord's giving!

But none of these things moved our brother from his steadfast purpose. He toiled and traveled, often on foot; preached and prayed; continued to shepherd the flock and seek for souls; helped in the erection of a temporary house of worship and pushed the work forward, until two years later the Board reported the field self-sustaining. Shortly after this he closed his work at San José and returned East on account of the failing health of his wife.

In contrast with the weakness and trials of the earlier days it is worth while to note the latest report of the condition of the churches at San José and Santa Clara before the recent disastrous earthquake. In San José there were two American churches and one Swedish church, with an aggregate membership of 677, and property valued at \$46,500. In Santa Clara one church of 164 members, with a property worth \$5,500. These vines of the Lord's planting yielded abundant fruit, and we do well to remember how much was due to the fidelity and self-sacrifice with which they were "watered and tended" by our brother and his wife in the beginning.

Since his return to the East Brother Grenelle has rendered faithful and efficient service in such fields as Middletown, N. Y.; Honesdale, Pa., and Princeton, Deckertown, Roselle, and Belmar, N. J., in which last place he labored until failing sight and strength made it impossible for him to continue his work. He is the author of the "Life of Zelotes Grenelle, Sr.," and has also written some poems that were collected and published by his children in 1904, on his eighty-fourth birthday. One of these is given below.

A word in conclusion may be spoken about Mrs. Grenelle, whose recent death is mentioned above. A woman of deep convictions and earnest spirit, she received an excellent training at the academy at Homer, N. Y.,

and thus was fitted to be a true helpmeet. She took a deep interest in Sunday-school and in mission work, and to the very end of her life, when confined to the house through increasing infirmity, she was ever busy writing and planning for the interests of the church and Kingdom. She led many young people to Christ by her sweet, motherly ways and was everywhere loved and honored by all.

To our honored brother in his loneliness and sorrow we extend heartfelt sympathy, and trust that his declining days may be those of one who, seeing not the light of earthly day, yet beholds with the inner eye foregleams of the eternal day, and of the glory of the mansions where they need "neither light of sun nor moon, for the Lord God and the Lamb are the light thereof."

Aspiration*

Should I aspire to highest place
Within the temple of Thy grace,
Or rather take the lowest seat
Of service at the Saviour's feet?

The martyr hosts shall nearest be
Around the throne their Lord to see;
In troublous times they served their Lord,
And now receive their just reward.

From highest grade to lowest seat
They all are one, in Christ complete.
His precious name they all adore,
And dwell with Him forever more.

Some humble place to me be given
Among the ransomed hosts of heaven;
Enough for me to see His face
And sing the triumphs of His grace.

*This was written by Mr. Grenelle during his eighty-fourth year. Unable to see, he composed the verses and dictated them to his wife.

ON THE FIRING LINE .

Genuine Pioneer Work

Rev. G. A. Barker, of Chambers, Neb., writes as follows to THE MONTHLY, and we gladly make his work known to our readers: The feet of your scribe have oftentimes trod society to the cold, bleak prairies of Nebraska. The feet of your scribe have oftentimes tread the streets of busy New York, seeking to lead the characterless man and woman to the character-building Christ. But God called us away from the busy city of our birth to labor for Him in this sparsely settled land, where the coyote's yelp is heard and the steam whistle never yet has sounded.

For the mission field at Chambers is situated in the north central part of Nebraska, twenty-two miles from a railroad. For more than twenty years the Chambers Church has battled with poverty, passing through drought and flood in summer and cold blizzards of win-

ter, but through all these trials they have kept their lamps trimmed and burning, so that the weary soul might by their light find the way out of nature's darkness.

My field is broad. To the south I traverse twenty-eight miles. There we have schoolhouse evangelism. God is blessing our efforts. Northeast of us seven and a half miles is a little white schoolhouse out in a pasture of 640 acres. One house is in sight three-quarters of a mile away. Although this is a large school district, only nine scholars of school age live in it. To this schoolhouse we go once in two weeks to preach to those who gather there from near and far. Oftentimes we have been pressed for room. God gives me great liberty in these schoolhouse meetings.

December 2 I had the pleasure of leading two adults into the baptismal waters, and the outlook for the future was never so bright, so I am told by my deacons.

Slovak Work in Pennsylvania

By John Kana

We find in the *Standard* the following sketch of Rev. Matthias Steuscek, one of our efficient Home Mission workers in Pennsylvania:

Rev. Matthias Steuscek was born in the northern part of Hungary, which is occupied by the Slovaks. He was a Lutheran. When he was converted and baptized he began missionary work in Vavrisov, Hungary, among the Slovaks. Then he went to school to study for a missionary pastor. Coming from the school he resumed again the needed work among his people. From the beginning he and his family suffered bitter persecutions. He was annoyed and maligned in every conceivable way. It often happened that he was stoned and hooted by the people who seemed to be his best friends before. His meetings, which were held in his house, were often broken up. But Mr. Steuscek was not afraid; he was ready to sacrifice for the Lord's work everything that he owned, as he also finally did. He lost almost all of his estate.

Through what fiery suspicion, persecution and slander he passed during the first years God and himself only knew. But God led him safely through it all. With a faith that could not be denied he took up the burden of persecution and prayed by day and by night. Though all his neighbors were against him, he was kind to them and loved alike friend and foe. At last many of the people not only became again his friends, but good Christians, too.

Mr. Steuscek left his home and came to America about five years ago as some of his Slovak Baptist brethren wished to have him for a missionary pastor. It was again a new trial for him and his family in the foreign country. But in a short time he became acquainted with Rev. H. C. Gleiss, who now has general oversight of the Slovak missionary work, and he soon felt at home. He has a decided advantage in his work because he speaks well three languages—Slovak, German, Hungarian—and he also understands all the Slavonic dialects. He came directly to Creighton, Pa., where he gathered a new congregation, mostly of Roman Catholic and Lutheran people. His street meetings are often blessed in result.

Not a long time after his arrival they bought a church building, which is valued at \$2,000. It is the first Slovak Baptist Church in North America. The people are rejoicing much in the house of God. There are coming every Sunday many people from other churches to hear Mr. Steuscek's sermons. His kindly temper helps much to get the people into the church. His work has been carried on not only in Creighton, but in Homestead and Monaca, where is also built a new church, costing \$2,000. The field is open but there are no workers.

But this was not all that the Slovaks need-

ed. They had no Christian tracts nor Baptist newspaper in their own language. When Mr. Steuscek began to realize the needs, in a short time, he printed many thousands of Christian tracts. He also publishes a Slovak paper, the *Friend of Peace*, and he is the first editor and publisher of a real Christian Slovak paper in the United States.



REV. MATTHIAS STEUSCEK

Bear River Valley Church

This church is located at Tremonton, Utah, about thirty-five miles north of Ogden and about twenty miles from the Idaho line. We are in perhaps the largest farming community in the State. The soil is very rich and is under a good system of irrigation. Wheat, oats and alfalfa make enormous yields. Orchards also promise great things. The church has a resident membership of twenty-two. Some of the members have gone to California, and several others are going, so there will not be much of the church left.

People do not like Mormon influence. It is heartbreaking to most parents to think of their children marrying into Mormon families. I think I have not seen a Christian in this community who does not labor under a feeling of depression. None take hold of the work in a bright and happy spirit. The best Christians say, "I do not feel as I used to in the East."

We have just completed a church edifice at a cost of \$2,500. It has a seating capacity of one hundred and fifty, and is well furnished.

The accompanying picture will give some idea of what it is. The pastor was architect, builder, boss carpenter, painter, etc. We have about \$250 yet to be provided for to clear up all debt except what we owe to the Society.

The other day we conducted the funeral of a babe whose grandparents on one side were Mormons and on the other Methodists.

Not long since we heard one good Mormon say to another, "I would a thousand times rather do business with a 'Gentile' than with a Mormon."

A. H. SHATTUCK, Pastor.

A Washington Pastor

Rev. John A. Nelson, pastor of Olivet Church, Tacoma, sends this sketch of himself, which we publish as an illustration of self-making:

"My early life was spent in the city of New Orleans. I was called to the light of the gospel through the preaching of Dr. John Mark; baptized in June, 1894, along with eight others; I received a little education at public school. I studied theology under Dr. R. H. Alstars. I was elected as statistician of the Third District Baptist Association, October 24, and examined and ordained Nov. 28, 1902. Served as pastor of the White's Chapel Baptist Church at Covington, La., until August 6, 1903, when I resigned both association and church to come West. I accepted the pastorate of the Olivet Baptist Church, Nov. 10, 1905, under very much strain and discouragement, with only a few members and a heavy debt. Yet we have a faithful few to help us. We are trying to plan great things for our future work."

Chief Left Hand Converted

Of the Arapaho mission work Rev. F. L. King says: "Each new duty that comes they willingly take up, so that we can almost see them grow spiritually from week to week. Just recently they have learned the blessed joy of giving to those who know not of Jesus, and even last Sunday they received a new lesson in the way the Christian Crows (In-

dians) are breaking away from the old dances and customs, and our faithful Arapahoes wish to do the same. Some of them are saying that soon we will have to enlarge our little chapel, but many more Arapahoes will want to come into this 'Jesus Road.' But after all, the half cannot be told about how the Lord can change these heathen people to be so like Himself in many ways. We see it, and it is marvelous in our eyes, but we can only say, "Blessed be the name of the Lord."

The missionaries held a full week's meeting in January in Chief Left Hand's grove, and various missionaries from other tribes assisted. About two hundred and more of the Arapaho Indians camped there and attended the meetings most of the time. At this meeting Chief Left Hand was soundly converted with others, and was baptized.

In one of his talks after conversion Chief Left Hand said that his old hands had scalped many people in his younger days, but now they would be used only for Jesus. Again he said that hereafter his grove—a beautiful one—should not be used for their heathen games, worship and dancing, as heretofore, but only for Christian meetings. This is a wonderful triumph of the Gospel over dark heathenism. There are now about one hundred of these Arapaho Indians converted, and two churches organized.

The American Baptist Publication Society

The *Adult Class* (new), the first number of which was issued in January, is 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. The Notes of *The Senior Quarterly* will be used, but considerably enlarged. A variety of methods, affording choice of material in teaching, class discussions, plans of work, etc., will appear in each number.

DONATIONS OF CLOTHING, ETC.

MAINE	
Bangor, W. H. M. S., First Bapt. Ch., 2 bbls. to Shaw Univ., N. C.....	\$75 00
VERMONT	
Brattleboro, Ladies of Ch., box to Ind. Ter..	218 00
MASSACHUSETTS	
Brookline, L. B. & S. C., bbl. to Jackson College, Mass.....	47 00
Worcester, M. C., First Ch., 2 bbls. to Minn..	50 00
PENNSYLVANIA	
Philadelphia, Chester Ave. Ch., bbl. and cash to Kans.....	60 64
Bradford, L. H. M. C., bbl. to Kans.....	43 00
NEW YORK	
Cherry Creek, First Bapt. Sunday-school, 1 bbl. and cash to Mont.....	48 00
Lima, Ladies H. M. S., box to Ind. Ter.....	65 00
New York City, L. B. S., Calvary Ch., 2 bbls. to Wis. and I. T.....	50 00
New York City, B. Y. P. U., Calvary Ch., bbl. to Kans.....	85 00

Rochester, L. S. of Second Bapt. Ch., bbl. to Neb.....	84 00
Brooklyn, Ladies of Emmanuel Bapt. Ch., bbl. to Wash.....	150 00
NEW JERSEY	
Bridgeton, Berean Bapt. Temple, box to Ind. Ter.....	79 16
Montclair, M. C. of First Bapt. Ch., bbl., box and cash to W. Va.....	110 00
OHIO	
Cleveland, Cedar Ave. Bapt. Ch., 2 bbls. and 2 boxes to Kans. and N. Dak.....	185 00
ILLINOIS	
Elgin, First Ch., barrel to (?).....	49 86
Jerseyville, W. M. S., bbl. to Wash.....	55 00
INDIANA	
Hope, W. B. M. S., bbl. to Mont.....	50 00
Total to Feb. 14, 1907.....	\$1,499 68
Previously reported.....	2,167 96
	\$3,666 92

BAPTISMS

Rev. W. R. Moon, Weiser, Idaho.....	6	Rev. Alejandro Trevino, Mexicans, Monterrey, Mex.	1
Rev. H. F. Loomis, Elkins, W. Va.	6	Rev. Teofilo Barocio, Mexico City, Mex.	1
Rev. August Kludt, Washburn, N. Dak.	5	Rev. G. W. F. Dixon, Wellington, Col.	1
Rev. Thomas James, Choctaw and Chickasaw, Indians, I. T.	18	Rev. L. E. Troyer, Coamo and Ponce, P. R.	1
Rev. Frank C. Barrett, Lander, Wyo.	9	Rev. J. R. Murten, Menominee, Wis.	1
Rev. D. C. Williams, Tucson, Ariz.	5	Rev. Madison Slaughter, Porterville and vicinity, Cal.	1
Rev. R. L. Palmerton, Spring Valley, Minn.	8	Rev. A. E. Crane, Florence, Col.	1
Rev. I. W. Bailey, Wilmore, Kan.	7	Rev. J. G. Jeantet, Mexicans, Alamosa and vicinity, Col.	1
Vaclav Hlad, Bohemians, Chicago, Ill.	7	Rev. A. R. Griggs, Gen. Missionary, colored, Tex.	1
Rev. Fred'k Jerger, Second German Ch., St. Louis, Mo.	5	Rev. W. W. Davis, Cenur d'Alene, Ida.	1
Rev. Ray Banks, Council Grove, Kan.	12	Rev. J. M. Hupp, Evangelistic Work, Eastern Wash.	2
Rev. A. C. Amundson, Nevis and White Oak, Minn.	5	Rev. L. M. Brava, Camaguey, Cuba.	1
Rev. C. B. Elliott, Breckenridge, Minn.	9	Rev. H. R. Moseley, Gen. Miss. Eastern Cuba.	1
Rev. S. E. Bishop, Dickens, Neb.	11	Rev. J. R. O'Halloran, Nuevitas, Cuba.	2
Rev. A. L. Black, Calvary Ch., Portland, Ore.	6	Rev. A. L. Story, Bayamo, Cuba.	1
Rev. P. S. Combs, Burton, Wash.	6	Rev. G. W. Hicks, Kiowa and Apache Indians, Elk Creek and Red Stone, Okla.	1
Rev. C. C. Young, Evangelist, Ariz.	21	Rev. R. L. Neves, Glass Mt. Ass'n, Okla.	1
Rev. E. J. Nordlander, Swede, McKeesport, Pa.	5	Rev. W. A. Wilkin, Wichita and Caddo Indians, Okla.	1
Rev. T. F. McCourtney, Douglas, Ariz.	13	Rev. W. M. Collins, Orange, Cal.	1
Rev. G. C. Peck, Rosedale, Kan.	5	Rev. S. W. Gage, Covina, Cal.	1
Rev. Wm. Wilber, Evangelist, Wyo.	15	Rev. W. F. Harris, Temple and Terral, Okla.	1
Rev. C. O. Dalhed, Swedes, San José, Cal.	11	Rev. James Gore, Coalgate, I. T.	1
Rev. S. S. Hageman, Abilene, Kan.	11	Rev. W. M. Hayes, Nowata, I. T.	1
Rev. M. C. Marseglia, Italians, Dean Street Mission, Providence, R. I.	6	Rev. Wm. Crawford, Alva, Okla.	1
Rev. Antonio Mangano, Italians, Brooklyn, N. Y.	17	Rev. H. E. Neighbour, Davenport, Okla.	1
Rev. C. H. Pack, Parsons & Hambleton, W. Va.	5	Rev. J. A. Scott, General Evangelist, Okla.	1
Rev. S. E. Ewing, Euclid Ave. Ch., St. Louis, Mo.	13	Rev. H. H. Wallace, Edmond, Okla.	1
Rev. C. W. Finwall, Logan Sq. Norwegian Ch., Chicago, Ill.	6	Rev. C. A. Grubn, Germans, Bridgeport, Conn.	1

HOME MISSION APPOINTMENTS, FEBRUARY, 1907

ARIZONA

W. J. Durham, Globe.

CALIFORNIA

Miss S. E. Stein, Chinese, Fresno and vicinity.

L. A. Brown, Biggs.

C. E. Dunham, Covenant Ch., San Francisco.

W. J. Millet, Olive Branch Ch., Buckhorn.

J. O. Burroughs, Convention Pastor.

W. T. Van Cleave, Lompoc.

H. O. Meyer, Watts.

J. P. Hatch, Mexicans and Spanish, Los Angeles.

H. B. Turner, San Luis Obispo.

Timothee Tetreault, French, Los Angeles.

COLORADO

G. W. Wright, Lake City.

C. E. Douhan, Swedes, Greeley.

ILLINOIS

Luigi O. Pampana, Italians, Chicago.

John Linder, Swedes, Geneva.

KANSAS

T. W. Crawford, Bethel Ch., Indianapolis.

W. J. Silvius, First Ch., Valley Falls.

Chas. St. C. Matthews, Hays City.

KENTUCKY

R. B. Butler, colored, District Missionary, East.

MASSACHUSETTS

G. A. Dahlquist, Swedes, Lynn.

MEXICO

C. E. Conwell, Mexican Missionary, Mexico City.

MICHIGAN

B. M. Johnson, Swedes, Norway.

NEW JERSEY

Giovanni Allegri, Italians, Trenton.

A. H. Bergeen, Swedes, Jersey City.

Bruno Bruni, Italians, Passaic.

Agostino Dassori, Italians, Newark.

S. A. Harwitz, Jews, Newark.

Jurren Katuin, Hollanders, Paterson.

Edmond Revel, French, Paterson, N. J., and New York, N. Y.

Victor Sandell, Swedes, Newark.

G. A. Schugren, Finns, Jersey City.

Harold Svenson, Swedes, Dover.

Joseph Vitale, Italians, Camden.

NEW YORK

J. W. Griffith, Dearborn St. Ch., Buffalo.

Bertha A. Miller, Cedar St. Ch., Buffalo.

Newton A. Miller, Hunt Ave. Ch., Buffalo.

J. E. Nash, Michigan St. Ch., Buffalo.

W. M. Rownd, South Side Ch., Buffalo.

Lewis Scelfo, Italians, Buffalo.

Mary N. Talmadge, Prospect Ave. Ch., Buffalo.

Frank H. Young, Kensington 'Ch., Buffalo.

NORTH CAROLINA

S. H. Witherspoon, Colored District Missionary, West.

L. T. Bond, Colored District Missionary, East.

OKLAHOMA

J. B. Acorn, Cherokees, Salem Ch., Flint District.

Daniel Bird, Cherokee Indians.

Robert Carr, Creeks, Muskogee-Wichita Association.

Louis Collins, Creeks, Muskogee-Wichita Association.

A. W. Folsom, Choctaw and Chickasaw Indians.

Jackson James, Choctaw and Chickasaw Indians.

John Smith, Muskogee-Wichita Association.

James T. Ray, Orr.

PENNSYLVANIA

John Bjork, General Missionary, Swedes.

E. J. Nordlander, Swedes, McKeesport.

Franz Balogh, Hungarians, Homestead and Rankin.

Mathias Steucsek, Slovaks, Creighton and Monaca.

Wm. Swyter, Germans, Jeannette and vicinity.

PORTO RICO

Pio Ramirez, Aguas Buenas vicinity.

WASHINGTON

J. B. York, Clearwater and Stiter.

H. E. Crowell, Liberty Park Ch., Spokane.

James Fung, Chinese, Seattle.

Ole Ellison, Swedes, Ballard.

WEST VIRGINIA

C. F. Romsbottom, Richwood.

R. D. W. Meadows, General Missionary, colored.

Arthur Hank, Moundsville.

D. L. Schultz, Lazeaville.

EVANGELISTS

E. H. Rasmussen, Minnesota.

Wm. J. Coulston, Nebraska.

FINANCIAL STATEMENT FOR JANUARY, 1906

RECEIPTS.

Contributions for General Purposes.....	\$27,194 51
Legacies " " " ".....	30,634 92
Contributions Specifically Designated.....	1,776 50
for Church Edifice Gift Fund.....	2,493 78
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	\$62,099 71
Income Accounts for General Fund.....	9,920 92
" " " Church Edifice Gift Fund.....	2,526 71
" " " " " Loan Fund.....	1,112 52
Miscellaneous	8,428 35
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	\$84,088 21

DISBURSEMENTS.

For General Purposes.....	45,809 78
Special " as designated.....	3,690 09
From Church Edifice Gift Fund.....	3,779 39
Loan Fund.....	3,100 20
Miscellaneous	24,547 34
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	\$80,926 80

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, \$283.53

Kenduskeag, First Ch.....	7 00
South Acton, L. C.....	2 00
Rockland, First Ch.....	100 00
Castime, Mrs. Wm. G. Sar- gent.....	3 00
Portland, Central Ch.....	9 65
First Ch.....	65 80
Parsonsfield, Union Ch.....	1 87
Presque Isle, First Ch.....	2 00
Livermore Falls, S. S.....	1 54
East Lebanon Ch.....	3 00
Auburn, Court St. Ch.....	69 10
Saco, Main St. Y. P. S.....	3 58
China, A. E. Bradford.....	1 00
East Winthrop Ch.....	3 05
Dover and Foxcroft Ch.....	2 50
Camden, Chestnut St. Ch.....	2 23
Warren, A friend.....	1 00
Kennebunk Village Ch.....	5 21

NEW HAMPSHIRE, \$2,022.71

Antrim, First Ch.....	29 98
Lyme Centre Ch.....	11 35
Manchester, People's Ch.....	12 08
Hampton Falls, First Ch.....	8 65
Keene, First Ch.....	24 15
New London, First Ch.....	66 68
Chester Ch.....	10 00

LEGACIES.

Nashua, Estate of Rufus T. King.....	10 00
Milford, Estate of Calvin Merrill.....	1,849 82

VERMONT, \$312.35

St. Johnsbury, Julia M. Mitchell.....	5 00
Essex Junction Ch.....	18 50
Bennington, First Ch.....	199 06
Rochester, Mrs. Olive O. Morrow.....	10 50
Collected per A. St. James.....	53 79
*Norton Mills Ch.....	10 50
North Bennington Ch.....	15 00

MASSACHUSETTS, \$29,513.06

Pittsfield, Morningside Ch.....	25 75
Morningside C. E. S.....	25 25
First Ch. S. S.....	36 75
Brookline Ch.....	7 90
Dorchester, Blaney Mem'l. Stoughton St. Ch.....	200 00
Boston, Clarendon St. Ch.....	108 98
First Ch.....	5 50
Monson, Italian Ch.....	3 50
New Bedford, Portuguese Ch.....	4 00

Rockland, First Ch.....	27 60
Holliston, First Ch.....	6 00
Wolleston Ch.....	143 04
Brockton, Swede Ch.....	10 00
North Bellingham.....	5 90
South Framingham, Park St. Ch.....	25 00
S. S.....	2 00
Y. P. S.....	9 00
Juniors.....	6 00
Far and Near Society.....	5 00
Salem, First Ch.....	100 00
Central Ch.....	10 17
Newton Centre, Mrs. A. M. Pickford.....	150 00
Cambridge, First Ch.....	310 00
Old Cambridge Ch.....	50 00
Haverhill, First Ch.....	50 00
North Leverett, Y. P. S.....	1 90
North Abington, First Ch.....	4 75
Winthrop S. S.....	2 13
Westboro, First Ch.....	29 59
West Acton Ch.....	30 76
Gloucester, Chapel St. Ch.....	6 44
Foxboro Ch.....	3 35
Melrose, First Ch.....	7 54
Groton Ch.....	6 12
Worcester, Pleasant St. Ch. Lincoln Sq. Ch.....	74 53
First Ch.....	20 97
Malden, a friend.....	214 62
Granville Ch.....	10 00
New Bedford, Swede Y. P. S.....	12 67
Brookline Ch.....	5 00
North Attleboro, First S. S. Cambridge, Old Cambridge Ch.....	58 14
S. S.....	6 47
Broadway Ch.....	188 80
First Ch.....	10 00
Winchendon, First Ch.....	25 00
N. Marshfield, First Ch.....	22 25
Beverly Farms Ch.....	10 00
Newton Centre, First Ch.....	5 00
Somerville, Chas. M. Miller.....	288 18
North Uxbridge, First Ch.....	50 00
Athol, Julia M. Shepardon.....	6 29
Andover, First Ch.....	2 00
Woodville S. S.....	6 50
Beverly Farms Ch.....	100 00
Taunton, Winthrop St. Ch. *Newton Center, Mrs. A. M. Pickford.....	5 00
Agawam, First Ch.....	100 00
Danvers, First Ch.....	60 32
	18 00

Southbridge, Mrs. Ella M. Cole.....	25 00
For C. E. F., Haverhill, Caroline Duncan.....	5 00
Southbridge, Mrs. Ella M. Cole.....	25 00

LEGACIES.

Boston, Estate of Daniel Sharp Ford.....	26,000 00
Clinton, Estate of Wilson Morse.....	189 84
Everett, Estate of Nathaniel S. Mead.....	100 00
Gardner, Estate of Susan- nah Stone.....	63 48

RHODE ISLAND, \$590.99

Providence, Mary L. Welch.....	125 25
Broadway Ch.....	34 83
Fourth Ch.....	4 23
First Ch.....	64 97
Calvary Ch.....	45 00
Mrs. Andrew Comstock.....	100 00
Phenix Ch.....	5 30
Newport, Second Ch.....	65 26
Pawtucket, Oak Lawn Ch.....	32 50
Juniors.....	2 00
First Ch.....	115 76
Jamestown, Ella Cottrell.....	5 00

CONNECTICUT, \$506.09

New London, First Y. P. S.....	10 00
Cromwell, W. S. Boardman.....	75 73
New Haven, First Ch.....	130 75
Hartford, a friend.....	1 00
*Collected per A. P. Coats.....	19 82
South Norwalk, First Ch.....	150 00
Groton Heights S. S.....	6 80
Stamford, First Ch.....	20
North Woodstock, M. Jane Lyon.....	25 00
New London, First Ch.....	61 79

LEGACIES.

Hartford, Estate of Rev. Thos. G. Wright.....	100 00
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NEW YORK, \$6,901.82

New York City, Mt. Morris Ch.....	20 00
Fifth Ave. Ch.....	960 39
Frank R. Chambers.....	150 00
Ascension Ch. S. S.....	6 85
Second Ave. Ch.....	51 80
Christian Herald.....	30 00
Mt. Morris Ch.....	15 00
Albany, Emmanuel Ch.....	175 00
Hudson River Ass'n.....	5 00

Brooklyn, Williamsburg Cen- tral Ch.	50 00	Plainfield, First Ch.	500 00	Upland, Sam'l A. Crozer. . .	2,000 00
E. D., First Ch.	20 00	Orange, Washington St. Ch. .	26 80	Monongahela, Effie J. Col- lingwood.	8 75
Greene Ave. Ch.	109 66	Morristown, First Ch.	65 89	Philadelphia, First German- town Ch.	45 00
Spencerport, Martha A. Smith.	1 00	Florence Ch.	10 25	Bethlehem Ch.	54 74
Fairport S. S.	10 00	Elmer, First Ch.	2 85	Bethlehem S. S.	12 99
Richburg S. S.	3 15	New Brunswick, First Ch. .	158 80	Falls of Schuylkill S. S. .	15 00
Great Bend Ch.	1 00	Haddonfield S. S.	83 94	Gethsemane S. S.	20 78
Alabama Ch.	2 00	Newark, South Ch.	175 00	Rev. W. H. R. Corlies. .	30 00
Troy, a friend.	1,000 00	Clinton Ave. Ch.	74 51	Wayland Mem'l Ch.	15 88
Hoosick Falls, First Ch. .	16 18	Clinton Ave. S. S.	40 00	A friend.	1 00
Perinton, First Ch.	43 00	S. Plainfield S. S.	3 89	Temple Y. P. S.	6 25
Macedonia Ch.	3 35	Bloomfield, First Ch.	120 81	Germantown First Y. P. S.	10 00
S. S.	2 78	Northfield Ch.	5 00	Warren Ch.	4 21
Kingston, First Ch.	50 00	Cherryville Ch.	49 00	Greenville Ch.	2 00
Port Richmond, Park Y. P. S.	1 50	Haddonfield Ch.	57 40	Cambridge Springs Ch. .	3 85
Yates Ch.	11 85	Bayonne Ch.	10 49	Ashland Ch.	6 00
Buffalo, Prospect Ave. Ch. .	12 00	Jersey City, Finnish Ch. .	3 71	Centralia Ch.	4 00
Delaware Ave. Ch.	98 78	Glenwood Ch.	9 00	Pine Flats Ch.	4 00
Canandaigua, F. H. F.	10 00	LEGACIES.		David W. Stahl.	5 00
Mariner's Harbor Ch.	4 20	Keypot, Estate of Henry Seabrook.	82 00	Prospect, Mt. Zion Ch. .	11 15
Sandy Hill Ch.	5 00	PENNSYLVANIA, \$4,712.60		Middlebury Ch.	2 20
Springville, First Ch.	10 80	Bradford Ch.	6 94	North Main Ave. S. S. .	10 00
Albion, First Ch.	135 49	McKeesport, First Ch. .	5 00	New Bethlehem, Juniors. .	2 00
Port Richmond, Park Ch. .	27 36	New Castle Ch.	5 00	Winfield Ch.	8 20
Central Square S. S.	4 00	Altoona, Mem'l S. S.	10 00	Huntingdon Ch.	10 00
Corning, First Ch.	32 98	Mem'l Ch.	13 42	Allegheny, Judson Mem'l Ch.	7 60
Rochester, Mindon Ch. .	1 32	Jamestown, L. Z. Wise. .	5 00	Picture Rock's S. S.	1 25
Pavilion, First Ch.	24 80	Philadelphia, Oak Lane Ch. .	26 80	Harrisburg, Tabernacle Ch. .	5 28
First Ch. B. Y. P. U. .	1 00	Hebron Ch.	15 74	Blakeley Ch.	15 08
Minerva Ch.	20 10	Richmond C. E. S.	1 50	Upland, Mrs. J. Lewis Crozer.	1,000 00
Waverly, First Ch.	50 00	Gethsemane Ch.	38 31	Oakland Ch.	50 00
Auburn, First Ch.	51 87	Logan Ch.	5 00	Mahanoy City Ch.	10 00
Ballston Spa Ch.	52 47	Falls of Schuylkill Ch. .	7 71	Beaver Falls.	8 10
R. W. Garrett.	50 00	Berwyn, Great Valley Ch. .	22 00	DELAWARE, \$19.40	
Norwich, Calvary Ch.	16 80	Cherry Flats Ch.	13 15	Wilmington, Swede Ch. .	7 50
Albion Ch.	5 00	Harrisburg, First Ch.	15 23	Delaware Ave. Ch.	11 90
S. S.	4 08	Belleuve Ch.	9 45	DISTRICT OF COLUMBIA, \$267.95	
Andover, C. E. S.	3 00	Mt. Pleasant Ch.	14 25	Washington, First Ch. .	9 20
Delhi Ch.	8 98	Meadville Ch.	3 59	Calvary Ch.	250 00
Vernon Ch.	15 85	Braintown Ch.	5 00	Metropolitan Ch.	8 75
Gilbertville Ch.	16 04	Richardsville Ch.	1 00	WEST VIRGINIA \$208.16	
Oswego, West Ch.	30 32	New Bethlehem Y. P. S. .	1 15	Muddy, Beulah Ch.	14 50
Keesville, First Ch.	7 65	Narberth, Ch. of Evangel. .	29 08	Bridgeport, O. D. Barnes. .	50 00
Attica, First Ch.	7 88	Erie, First Ch.	37 24	Kepler's Coop Lanes, Zoar Ch.	3 25
Y. P. S.	6 16	Pittsburg, Union Ch.	22 47	Richwood Ch.	5 38
Akron, First Ch.	8 00	Mt. Washington Ch.	16 00	Salem Ch.	5 00
Rushford, B. Y. P. U. .	2 50	Maple Ave. Ch.	16 75	Ceredo, Rev. E. S. Billups. .	5 00
Schenectady, Emmanuel B. Y. P. U.	10 78	A member of Fourth Ave. Ch.	600 00	Mt. Pleasant Ch.	12 80
Scotch Ch.	27 18	Pottstown Ch.	60 00	Eldika, First Ch.	7 00
Camillus S. S.	7 64	North Ten Mile Ch.	6 00	Danville Ch.	8 00
Amsterdam, First Ch. .	52 31	Starruca Ch.	1 20	Franklin, W. F. Reynolds Ch.	1 50
West Hoosick S. S.	5 00	Lock Haven Ch.	11 44	Turkey Creek Ch.	5 03
Cortland, First Ch.	29 73	Picture Rocks Ch.	1 00	Wolf Valley S. S.	1 00
Fredonia, First Ch.	135 75	Monnessen, Bethany Ch. .	4 00	Independence, Rev. W. H. Bayles.	5 00
Williamsville Ch.	11 50	Logan's Valley Ch.	15 45	Newfound, Rock Castle Ch. .	6 00
Glens Falls, Mrs. E. E. Lusk	400 00	Media Ch.	14 40	New Martinsville Ch. .	4 00
Petersburg S. S.	8 34	McKeesport, First Ch. .	22 81	Simpson, M. F. McDonald. .	30 00
Cazenovia Ch.	28 63	Roulette Ch.	1 20	Matoka Ch.	12 65
Palmyra, First S. S.	10 00	Eatonville Ch.	5 00	Mt. Hope, Laurel Grove Ch. .	8 00
Perry, First C. E. S.	7 07	Sewickley Ch.	21 00	Lookout Ch.	4 05
Watertown, Calvary Ch. .	15 20	Greensburg Ch.	8 04	Huntington, Fifth Ave. Ch. .	40 00
North Creek Ch.	5 25	Bailey Creek Ch.	1 00	NORTH CAROLINA, \$9.75	
Auburn, First Ch.	60 00	Westfield Ch.	2 10	Raleigh, Collected per J. A. Whitted.	9 75
Fairport Y. P. S.	10 00	Deerfield Ch.	2 00	TEXAS, \$8.00	
Walton, First C. E. S.	2 00	C. E. S.	5 00	Marshall, Josephine L. Cres- sey.	5 00
Sidney Center Ch.	10 00	Franklin, Union Ch.	8 18	OHIO, \$1,442.18	
Little Falls, First Ch. .	22 32	Johnstown Ch.	10 00	Lorain S. S.	4 04
Averill Park, John H. Coon	2 00	Scottdale Ch.	78 29	Jackson, T. E. Griffiths. .	50 00
Lottie J. Coon.	2 00	S. S.	10 50	Toledo, Ashland Ave. Wom- en's Soc.	25 00
Ruby M. Coon.	10 00	B. Y. P. U.	5 00	Ashland Ave. Ch.	87 26
Fannie E. Coon.	10 00	South Wheeling Ch.	6 00	Ashland Ave. S. S.	25 00
Rochester, a member of First Ch.	50 00	Enon Ch.	2 00	Cleveland, First Women's Society.	75 00
Park Ave. Ch.	229 33	Jefferson Ch.	3 00	Souclid Ave. Ch. S. S. .	100 00
LEGACIES.		S. S.	3 00	Columbus, Russell St. Y. P. S.	5 20
Middlebury, Estate of Spencer H. Bradley.	415 87	Bethel Ch.	4 09	Rockville Ch.	7 00
Albany, Estate of Charlotte A. Caldwell.	1,873 91	Macedonia Ch.	8 00	East Cleveland Ch.	106 00
NEW JERSEY, \$1,500.47		Bethel Ch.	5 65	S. S.	20 88
Sussex, First Ch. of Wan- tate.	13 00	Mt. Hermon Ch.	5 00		
Stelton Ch.	78 92	Mansfield Ch.	9 00		
Stelton S. S.	10 00	Harlansburg, Unity Ch. .	11 78		
Piscataway Ch.	5 00	Lansdale Ch.	10 28		
Rutherford Ch.	10 20	Edwardsdale, Immanuel Ch. .	8 45		
New Monmouth, Wm. V. Wilson.	5 00	Franklin, Second Ch.	3 50		
		Pittston, Luzerne Ave. Ch. .	12 60		
		Homestead Ch.	27 85		
		Wissahickon B. Y. P. U. .	10 00		
		Manayunk, Juniors.	8 15		
		Allegheny, First Ch.	5 00		
		Bloomsburg, A. Lustin.	30 00		
		Montrose, S. A. Dawley. .	4 50		

Dayton, First Ch.	323 41	Oak Park Ch.	5 00	Marshalltown S. S.	2 00
S. S.	135 00	S. S.	25 00	Hawarden S. S.	5 28
Central Ch.	110 00	Evanston Ch.	380 25	Holmes, Ladies' Society	5 00
*Men's Women's Soc.	8 00	Marengo S. S.	9 63	Forest City, First Ch.	1 00
*First Women's Soc.	150 00	Greenville, Edw. Blacet	4 50	Massena Ch.	2 85
Oberlin Ch.	45 79	Jacksonville, Rev. D. D.		Village Creek, Swede Ch.	10 00
Mt. Vernon Ch.	86 87	Holmes	10 00	Mitchell S. S.	3 00
Pansville Ch.	81 52	Alton, First Ch.	26 68	Waverly S. S.	8 76
Norwalk Ch.	64 99	S. S.	16 27	Maloy Ch.	10 00
Martin's Ferry Ch.	6 22	Virginia Ch.	5 00	Beulah S. S.	2 00
Granville, Mrs. E. S. Shep- ardson	25 00	Bethel Ch.	3 00	Forest City, Swede Ch.	7 12
		Little Flock Ch.	3 56	Swede S. S.	5 15
		Champaign Ch.	5 15		
Augusta Ch.	5 00	B. Y. P. U.	2 50	MISSOURI, \$273.48	
Mill Creek Ch.	2 60	Horace, Miss Dora Tucker	5 00	Newburg, Mrs. H. W. Teas- dale	5 00
Breckenridge Ch.	5 00	Miss Mattie Tucker	5 00	Board of Gen'l Home and Foreign Missions	268 48
Alma Ch.	40 60	Fillmore Ch.	8 50	INDIAN TERRITORY, \$6.20	
Berlin Ch.	5 02	Mt. Tabor Ch.	2 50	Durant, Rev. R. E. Ford	1 10
Detroit, Woodward Ave. Ch.	70 00	Charleston Ch.	10 50	Fort Gibson Ch.	5 10
Beulah Ch.	8 65	Alton, State St. S. S.	6 02		
Vermontville, E. H. Kinne	50	Olive Branch Ch.	4 58	OKLAHOMA, \$66.31	
		Tallula Ch.	4 17	Watonga, Second Cheyenne Ch.	10 00
Bethany Ch.	7 00	Mrs. J. B. Spears	5 00	Arapahoe Ch.	14 81
Mt. Zion Ch.	3 75	Jacksonville Ch.	62 46	Mt. Scott Ch.	1 50
Greenwood Ch.	8 00	Flora, Women's Circle	5 00	Tanpa, Comanche Ch.	40 00
Bethel Ch.	3 00	First Ch.	5 00	KANSAS, \$323.24	
Indianapolis, South St. Ch.	55 00	Gilead Ch.	1 45	Neodosha Ch.	8 15
E. A. Bonham	5 00	Oreana Ch.	8 50	Bush City Ch.	3 00
College Ave. Ch.	76 85	B. Y. P. U.	3 65	Nickerson B. Y. P. U.	1 00
B. Y. P. U.	3 65	Union Ch.	3 50	Ninnescah Ch.	7 00
Miss L. Fay Fulmer	10 00	Springfield, South Seventh St. Ch.	5 90	Bronson Ch.	16 83
Hugh Scott Byrkit	5 00	St. Ch.	11 82	Emporia Ch.	25 55
Mrs. Helen Byrkit	5 00	Urbana Ch.	20 75	Lyons Ch.	2 50
Mrs. Maria E. Sohl	10 00	Harvey Ch.	12 10	Clay Center, Swedish Ch.	3 65
Graham Ch.	7 55	Galva Ch.	12 10	Horingson, Albion Ch.	25 05
Shelbyville Ch.	51 28			Fort Scott Ch.	22 00
Mrs. A. J. Thurston	5 00	WISCONSIN, \$181.69		Climax Ch.	3 00
Lester Clark	5 00	Bangor Ch.	6 27	S. S.	1 09
L. W. Cooper	5 00	Whitehall, Geo. P. Dissmore	4 15	Eureka, Elm St. Ch.	6 50
Brownstown Ch.	2 17	Wauwatosa Ch.	87 94	Topeka, First Ch.	25 00
S. S.	1 50	Campbellsport Ch.	1 00	Concordia, Swedish Ch.	25 67
Washington Ch.	4 00	Elkhorn Ch.	5 00	Sterling Ch.	7 00
New Liberty Ch.	3 00	Milwaukee, South Ch.	41 96	FOR STATE CONVENTION.	
Lawrenceburg Ch.	17 88	Plattville, Geo. Wilman	2 50	Collected per J. H. Van Leu	140 25
S. S.	3 10	Sheboygan Falls Ch.	9 83	NEBRASKA, \$1,472.34	
Bear Creek Ch.	7 25	B. Y. P. U.	81	Omaha, First Ch.	20 05
Warsaw Ch.	8 30	Merrill Ch.	28 93	Immanuel Ch.	18 50
Spring Branch Ch.	10 85	Manawa Ch.	2 00	*Mr. and Mrs. N. B. Kairden	500 00
Grant's Creek Ch.	3 00	Madison Ch.	1 00	Dry Valley, Swede Ch.	3 00
Veray Ch.	25 60	Kenosha, First Swedish Ch.	3 00	Valley, First Swede Ch.	6 50
Salem Ch.	21 00	Superior Ch.	11 00	Tobias, B. Y. P. U.	1 00
Milan Ch.	4 50	Appleton Ch.	24 09	David City, Mr. and Mrs. H. L. Boston	5 00
New Albany, Culbertson Ave. Ch.	12 00	For C. E. F., Wauwatosa Ch.	2 21	Oakland, Swede Ch.	21 50
Coffee Creek Ch.	14 00	MINNESOTA, \$95.63		Fairbury S. S.	9 53
Macedonia Ch.	5 10	Albert Lea, a friend	2 00	Meade, Swede Ch.	4 60
Markland Ch.	2 80	Minneapolis, Calvary Ch.	7 30	Stella, Prairie Union S. S.	3 38
Patriot Ch.	5 00	Olivet Ch.	19 25	Peru Ch. S. S.	2 65
Connersville Ch.	30 75	Bethel Swedish Ch.	10 00	Grand Island Ch.	13 06
B. Y. P. U.	2 36	N. Dahlberg	25 00	Alexandria Ch.	3 35
S. S.	18 83	Anoka, First Ch.	18 21	Pawnee City S. S.	6 75
Juniors	96	Milaca, Swedish Ch.	3 62	Syracuse Ch.	4 30
Muncie, First Ch.	69 70	Windom, First Ch.	8 25	FOR STATE CONVENTION.	
Mrs. Thos. W. Warner	10 00	Maynard, a friend	2 00	Nebraska State Convention	849 17
Mrs. C. M. Carter	10 00	IOWA, \$378.06		NORTH DAKOTA, \$3.61	
Miss Emma B. Goodwin	5 00	Des Moines, Swedish Ch.	10 40	Hillsboro Ch.	3 61
Mrs. H. L. Warner	10 00	Forest Ave. Ch.	11 50	SOUTH DAKOTA, \$1,022.15	
Mrs. L. A. Clark	5 00	Forest Ave. Ch.	19 30	Madison, First Ch.	22 15
Mrs. E. B. Slack	5 00	First Ch.	30 00	FOR STATE CONVENTION.	
Mt. Pleasant, First Ch.	15 00	Grinnell B. Y. P. U.	25 00	South Dakota State Conven- tion	1,000 00
Aurora, Ebenezer Ch.	15 10	Mt. Ayr Ch.	25 60	MONTANA, \$187.71	
Madison Ch.	48 18	Creston, Swede Ch.	4 00	Zugman, Rev. E. Alward	3 50
Elkhorn Ch.	5 00	Cumberland Ch.	9 20	Billings Ch.	60 05
Scaffold Lick Ch.	3 25	Corning Ch.	9 50	Great Falls, Women's Soc.	3 90
Otter Creek Ch.	8 65	Windfield, Beulah Ch.	4 38	FOR STATE CONVENTION.	
Aikman's Creek Ch.	1 65	A friend	2 50	Montana State Convention	120 26
Rock Creek Ch.	2 25	Shell Rock S. S.	6 88	WYOMING, \$160.17	
ILLINOIS, \$1,000.68		Sioux City, Swede Y. P. S.	5 00	Landers Ch.	17 00
Chicago, Pilgrim Temple Ch.	8 52	Colfax Ch.	12 00	Sheridan, Bethany Ch.	20 02
Maplewood Ch.	21 15	Massena Top Ch.	5 00	Eothen, James M. Derrick- son	3 00
First Ch.	120 93	Marathon Ch. S. S.	2 16	Laramie Ch.	85 00
Normal Park Ch.	20 00	Shellsburg S. S.	3 75	Cheneyne Ch.	10 10
Western Ave. Ch.	2 00	Emerson S. S.	1 27	FOR STATE CONVENTION.	
Memorial Ch.	10 00	Danville S. S.	4 11	Collected per Wm. Wilber	75 03
Tabernacle Ch.	27 38	Hamburg Ch. S. S.	51 50		
First Danish, Ladies' Soc.	5 00	Hedrick Ch. S. S.	2 75		
First Swedish Ch.	3 82	Corydon, Mrs. G. W. Shel- ton	35 00		
Centennial Ch.	37 22	Miss N. E. V. Shelton	25 00		
Covenant Ch.	1 62	Quasqueton Ch.	5 00		
Memorial Ch.	100 00	Oakland Ch.	15 00		
Garfield Park S. S.	2 15	Harlan, First Ch.	9 00		

COLORADO, \$234.21		RHODE ISLAND, \$6.00		Anderson, S. C., Sunday-School Conv. of Anderson Co. 12 00	
La Junta Ch.	73 07	Providence, Miss M. E. Mason	1 00	Chicago, Ill., Albert Montague	2 00
Canon City Ch.	27 30	Jamestown, Ella Cottrell...	5 00	S. C., Rocky River Ass'n.	6 00
Greeley Ch.	5 00	Wellington Ch.	12 40	Atlanta, Ga., Miss Emily Laycock	15 00
Delta Ch.	13 37	CONNECTICUT, \$12.40		FOR BENEDICT COLLEGE	
Denver Judson Mem'l Ch.	77 55	NEW YORK, \$287.91		Pendleton, S. C., Rocky River Ass'n Union No. 3, M. W. Winston.... 50 21	
Mt. Olivet S. S.	4 00	Schenectady, Tabernacle Ch.	3 00	Belton, S. C., Union No. 2, Barkley Acker	12 00
Sterling Ch.	3 15	Jamestown, Calvary Ch.	2 75	Ridge Spring, S. C., Ebenezer Union, W. S. Watson	8 00
Pueblo Lake Ch.	17 22	Fredonia, First Ch.	5 00	Anderson, S. C., Rocky River Ass'n, H. C. Anderson	50 80
Walsenburg Ch.	3 56	Brooklyn, Hanson Place Ch.	27 16	North Adams, Mass., H. W. Clark	100 00
Gilead, First German Ch.	10 00	New York City, Jas. C. Colgate	250 00	FOR HOWE BAPTIST INSTITUTE	
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THE BAPTIST HOME MISSION MONTHLY

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

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR APRIL, 1907

	PAGE		PAGE
EDITORIAL:		FROM THE BROAD FIELD:	
The Anniversaries	119	A Pastor's Second—Virginia Union University—Righteous Indignation—Mortgages Burned	148
The Right Result.....	120	A Voice from the West—Progress in New Bedford	149
A Noble Gift.....	120	An Inspiring Example.....	150
President Roosevelt on Child Labor... ..	120		
Aggressive Mormonism	121		
Note and Comment.....	122		
GENERAL:		BAPTISMS AND APPOINTMENTS....	
The Jamestown Exposition.....	124		150
Wyoming—Rev. Bruce Kinney.....	128	FINANCIAL STATEMENT	
Italian Evangelization Robert G. Bo-ville, M.A.	134		151
A Cuban Conversion—Mercedes Grané	137	CONTRIBUTIONS AND LEGACIES....	
For Whom Christ Died—The Examiner	145		151
HOME MISSION HYMN:		ILLUSTRATIONS:	
America the Beautiful.....	136	Cover: Capitol Grounds, Washington.	
THE COLORED PEOPLE:		Frontispiece: National Library.	
Responses from the Schools to the So-ociety's Appeal	139	Main Building at Jamestown Exposit-ion	124
THE GREAT WEST:		Panorama of Exposition.....	125
On the Firing Line—Rev. W. B. Pope	141	Old Church Tower, Jamestown.....	126
THE YOUNG PEOPLE:		Old St. Paul's Church, Norfolk.....	127
Mission Study Class Enrollment—Sec-etary John M. Moore.....	143	Rev. W. H. Fitzgerald.....	128
The Forward League.....	143	Thermopolis Hot Springs, Wyo.....	129
The Helpers at Home.....	143	Rev. M. J. Sigler.....	129
Mission Study Classes.....	144	Wyoming Churches	130, 131
		Wyoming Pastors	132, 133
		E. G. Guyer, Pres. State Convention..	133
		Baptism in Wyoming.....	133
		Miss Mercedes Grané.....	137

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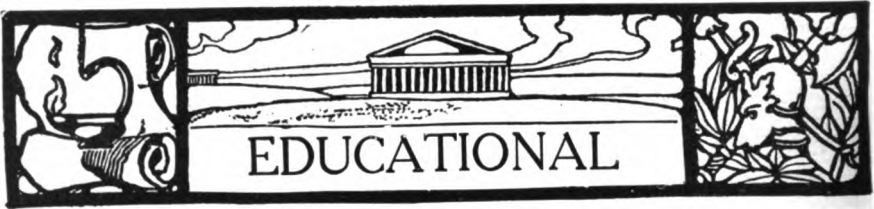
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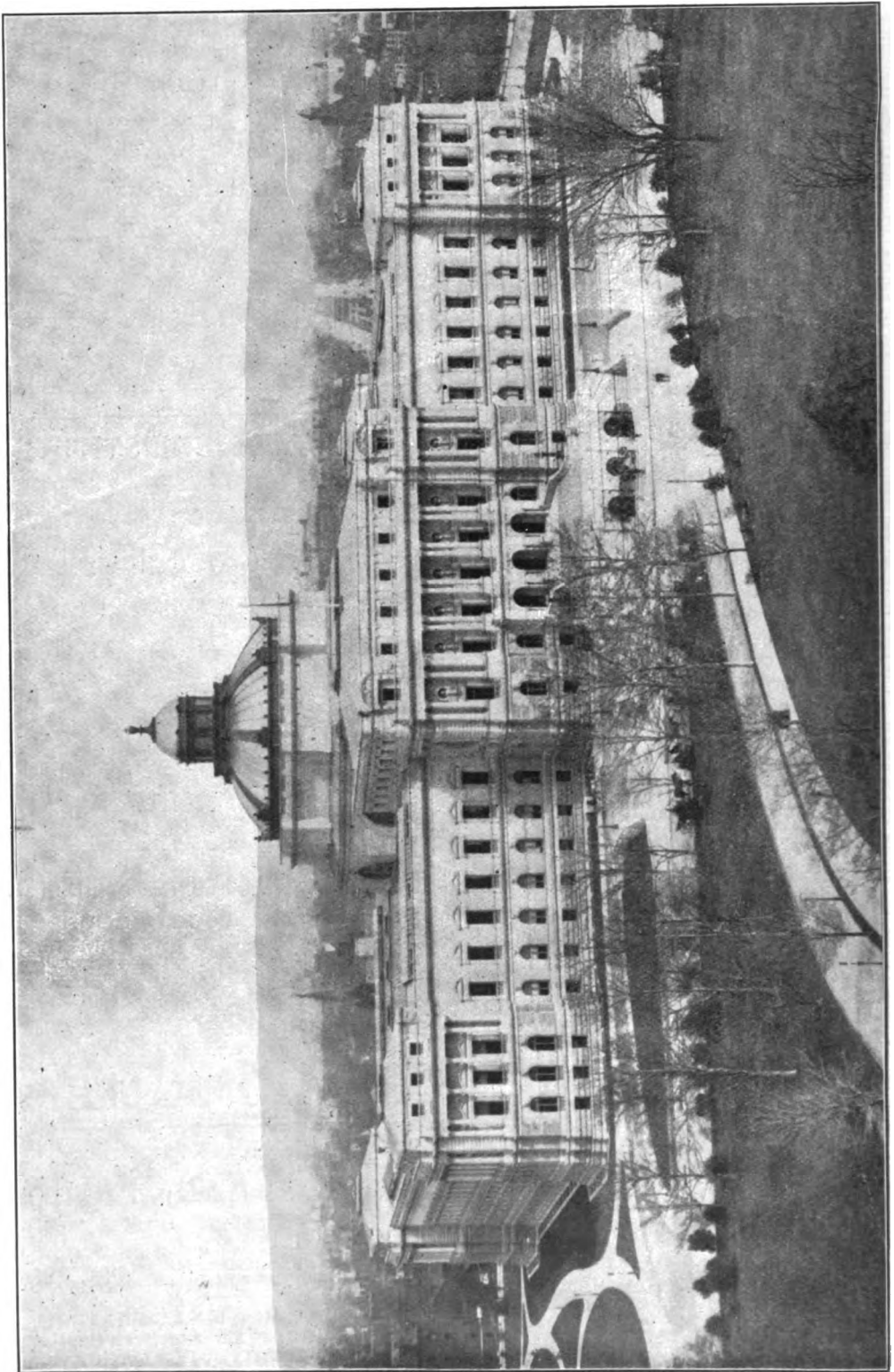
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THE ANNUAL REPORT

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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THE BAPTIST HOME MISSION MONTHLY

VOL. XXIX

APRIL, 1907

No. 4

THE ANNIVERSARIES



ON TO WASHINGTON! That is now the cry. There is every reason why there should be such a gathering of Baptists in Washington this May as has not been seen in many a year, if ever. First, because Washington is the place. It is national, it is accessible, it is beautiful. In many respects the national capital is the most attractive city on this continent. Nothing could be more fitting than that the Home Mission Society should celebrate its seventy-fifth Anniversary in such a patriotic environment as this. Washington is a city to

see, and its sights are full of suggestion and inspiration. We sincerely hope that hundreds of Baptists from the Far West and the Middle West and from 'way down East and from farthest North will make pilgrimage to the seat of our Government. The Capitol alone is worth crossing the continent to see, for you may go around the world and not look upon its equal or like.

In the next number we shall tell what the Baptists are doing in Washington, and give some idea of the attractions. In this issue we have something to say of the Jamestown Exposition, for this makes another potent reason why Baptists should plan to attend the Anniversaries. There have been much larger Expositions, but we doubt if there has been a more interesting one than that which will commemorate the founding of an English colony on the soil of Virginia. In May there is no more delightful climate, and those who are familiar with Norfolk and Old Point Comfort need no second invitation.

Fix the dates, then—May 14-21—and make the plans. A church cannot do a more gracious thing than to send its pastor and, of course, his wife, if he has one, as, also of course, every good pastor ought to have. If a church is pastorless, send the chairman of the pulpit committee, and let him listen. There will be something worth hearing, said by men who know how to say it.

THE AMERICAN BAPTIST HOME MISSION SOCIETY extends to its great constituency a most cordial invitation to take part in its **SEVENTY-FIFTH ANNIVERSARY**.



The Right Result

NOTHING is more cheering in the reports that come from every side of awakened interest in the great subject of immigration than the desire to deal practically with the issue. Letters come asking "What can we do in our city or town or community? How can we turn to account the interest aroused?" As one correspondent finely suggests, to have the spirit stirred and the impulse quickened and then do nothing is a hardening process.

This is the thing aimed at—to arouse interest not only, but through the facts to lead individuals and churches and young people's societies and men's leagues—all sorts of organizations in our churches—to make a practical study of their own surroundings, find out about the foreign peoples living within reach, and then get into touch with them in some way, commonly by indirection. That is, by the human approach, the brotherly attitude, the effort to be helpful or at least courteous—for so simple a thing as courtesy to the foreigners frequently requires effort. Indeed, it is easier to prepare and make an address at a missionary meeting than to say "good morning" pleasantly to a stranger from Italy or Austria or the land of the Rising Sun.

Much will be accomplished if intelligence and interest fruit in definite study of local conditions and earnest attempt to reach in some way those who are reachable. Do not wait for organization or committee to move, however. Do something individually, that you may have something to contribute when a report on ways and means is in order. Select your man, woman or child—keeping to your own sex, of course—and apply the principle of the neighbor as laid down by Jesus.

A Noble Gift

A Christian woman of large heart recently sent the following letter, which belongs to the class that brighten dark days and make it easier to bear burdens. We are permitted to give the letter, but withhold the name:

Dear Dr. Morehouse:

Enclosed you will find check for \$3,000 for the Home Mission Society, to be used where most needed in the work. My preference would be to have it used in real mission work rather than for the building of church edifices. I pray that God's blessing may go with the offering, and that the Lord's people may be led to fill His treasury before the close of the year. I appreciate the burden upon you, and assure you of my sympathy and prayers.

President Roosevelt on Child Labor

THE President has pronounced views on most subjects which affect the physical and moral welfare of the people. It is not surprising, therefore, that he should speak out strongly on the question of child labor, which is one of the amazing evils now under the sun. While we are disturbed by the Congo atrocities, let us not forget that King Leopold is not the only cruel taskmaster. We have an American labor infamy to wipe out, and it is high time Christian sentiment was awake to conditions. In the *Woman's Home Companion* for January, the President says:

"I am pleased to go on record in the strongest possible terms as in favor of stringent legislation by both state and national legislatures for the purpose of do-

ing away with the evils of child labor. I believe that the recent action of the legislature of Georgia, a state which leads the New South industrially, in placing on its statute books a child labor law which contemplates the gradual adoption of a standard approximating that of the best legislation either north or south, makes it incumbent on Congress to provide an adequate Child Labor Law for the District of Columbia and the territories. With the single exception of Nevada, the District of Columbia and the territories are the only American communities which have no legislation at all on this subject. Suitable action by Congress for the area over which it has exclusive jurisdiction will speedily bring those states where protection for children is inadequate or merely nominal to a realization of their duty to improve their legislation and to render its enforcement effective. Our American civilization will then be free from the charge of exploiting its helpless children for gain; and greed, whether it be that of employer or that of selfish and indifferent parents, will be justly restrained."

This matter has been brought before Congress by a bill which forbids the railroads to carry from one state into another any goods manufactured by concerns employing child labor. In this way the national government can compel states to make uniform or just laws, or else prevent manufacturers from doing business. By any and every method let us stop the greed traffic in children.

A Great Help

The Society has been a great help to the negro Baptists of this State, and we appreciate it and hope the pastors,



churches and friends will respond liberally to its appeal.

Rev. J. H. Eason,
Anniston, Ala.

Aggressive Mormonism

AN application for aid in the erection of a Baptist church edifice in Eastern Oregon comes to the Home Mission Rooms, with the statement from the general missionary that one of the Mormon leaders of the place told him that three years ago they had only about forty children in the Mormon Sunday-school, while now they have nearly 400. They have built a costly brick tabernacle, and are evidently entrenching themselves there as a base of operations for all that region.

The Baptist Church there asks for a gift of \$500 and a loan of \$500. WILL ANY READER OF THIS SEND THE SOCIETY THE AMOUNT REQUIRED AND SO HELP TO COUNTERACT THIS MORMON AGGRESSION?

The Anniversaries at Washington

This will be an occasion of occasions and a trip of trips. Meetings from Tuesday, May 14, to Tuesday, May 21. Home Mission Days, Seventy-fifth Anniversary, May 20 and 21. Then to Norfolk for General Meeting and Exposition. The railroads give most favorable rates. You can count on a Round Trip for One Fare. Tickets good for Thirty Days, with stop-over at New York, Philadelphia, Washington, Baltimore and Richmond. Let us have a great Baptist Rally this year.

NOTE AND COMMENT

¶ One of the supporters of the American Baptist Home Mission Society and a member of the Executive Board, sends in a check for \$400, saying: "I have usually sent \$150, but knowing the urgent need of the Society I have 'braced' it up all I could." The generous spirit which prompts this advance in his gift is most highly appreciated, and is mentioned in the hope that others may follow his good example.

¶ A missionary in a new town in Colorado writes as follows: "I have been a pastor nearly thirty years, but did not know before what the real meaning of the words self-denial and sacrifice meant until I came here. If I ever go East again and have the privilege, I will let everybody know of the blessed work the American Baptist Home Mission Society is doing for the salvation of men in the West. How could my family and myself have held our ground here without the aid of that blessed Society?"

¶ Writing from the new mission at Darlington, Rev. J. B. Rounds, the missionary, puts a question which we pass on for answer to attendants upon our prayer meetings: "The last Sunday of last year I baptized one and the first Sunday of this year I baptized two. They were all young men, but not in the school. The two that were baptized the first Sunday of this year have spoken in both the Friday night meetings since they came in. I expect considerable help from them. A week ago Friday night we had nine at meeting and eight of them testified. Last night we had twelve, and ten of them testified. CAN THE WHITE PEOPLE BEAT THAT?"

¶ Recently one of our good churches in New Jersey decided to introduce the individual communion service, and offered the one that they laid aside to the Society for use in some mission church. As it was enough to make two sets for this purpose, it was divided and sent to churches in Minnesota and South Dakota. These gifts are

greatly appreciated both by the Society and the recipients, and will undoubtedly continue to exert a most helpful influence in drawing the bonds closer between the churches that give and those that receive. We have the names of several other places where such gifts would be acceptable, and we speak of it now so that any churches contemplating a change in their communion service may understand that the Society can easily dispose of such gifts and gladden the hearts of workers on the frontier, who so often need the aid of stronger hands to help and cheer them on their way.

¶ The question of immigration is getting hold more and more, and there is no reason why our young people and people of all ages should not make this the study of the year to come. We shall not learn too much about it, nor be led to do too much. It is good to have such words as these, which are a sample of many other expressions. The writer is Rev. Charles E. Stanton, of Wyoming, Ohio. He says: "I read with absorbing interest your delightful book, 'Aliens or Americans?' The material is presented in such an attractive style that from start to finish it makes its appeal and holds the attention. You have certainly made a notable contribution on the subject of immigration." Then he adds what is still better: "I have just organized a mission study class in which we intend to use your book. There are fourteen members enrolled to date." Any pastor who is led by his reading to organize a class to study this subject will bless himself and his church. And if the class, after its study, will investigate surrounding conditions and see what can be done to reach the foreign elements, the end desired will be attained. The beauty of it is that this is a live and pressing subject, and we can all see the need the moment our eyes are opened to the facts.

¶ We have allowed Miss Mercedes Grané to tell the story of the events leading up to her conversion in her own way. She has made a remarkable mastery of English in a short time, and her narrative is full of feeling. Were she not so much needed in

Cuba she could render the cause there large service by visiting churches in this country. To the picking up of a Bible in the street out of the wreckage of homes looted by Spanish soldiers she attributes her conversion.

¶ A number of readers have written of the effect produced upon them by the dialogue between Peter and Priscilla Popkins, and have accompanied their kind expressions with checks, the surest proof of appreciation. Of this we are very glad, as of the many kind words *THE MONTHLY* is receiving. Glad because it all makes for the great cause. American evangelization is the mighty issue that demands our best.

¶ Missionary conferences are a means of inspiration and information, and our people are finding this out increasingly. During the last month it has been the editor's privilege to bring the subject of immigration and our personal obligation relating thereto before representative gatherings in Brooklyn and Newark, and to address a large men's class in Brooklyn, which has been for some months studying the question at the Y. M. C. A. rooms. There is an eagerness to do something that is most hopeful. We see no reason why this subject should not be pressed during the coming year, as there are so many phases of it that one class naturally leads to another.

¶ The Home Mission Society will have an exhibit in the Baptist Building at the Jamestown Exposition and also at Washington. We hope you will be there to see it.

¶ We find in unexpected places the spirit that tells. A note from Mr. and Mrs. J. A. Graves, of Applegate, Cal., to Dr. Morehouse says: "Seeing your statement in the *Pacific Baptist* (appeal for extra offerings) I will write you. I live on a homestead keeping cattle, and an aged mother keeps us at home. We are unable to attend church, but we take the *Pacific Baptist* and we want to give something for the cause." Desistute of religious privileges, they wish to do something for others. Incidentally, the

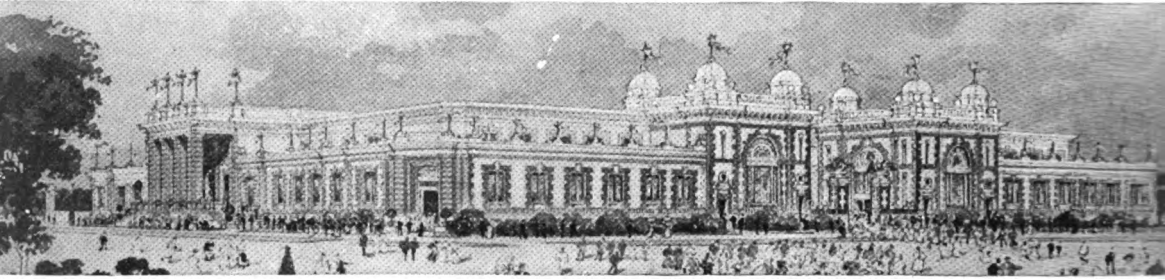
value and blessing of the denominational paper is shown. We acknowledge the great assistance freely and gladly rendered the Home Mission Society by our denominational papers, which should receive a much larger support from the church members.

¶ We are glad to call to the attention of pastors and laymen the volume of "Addresses on the Gospel of St. John," printed and circulated by the St. John Conference Committee of Providence, R. I. The addresses contained in it are of great value and stimulate the spiritual life. The price is low—\$1.25 in cloth—and the committee has undertaken the publication not for profit but as a means of grace. Rev. T. E. Bartlett of Providence, R. I., will tell you all about it.

¶ Some quick responses came to the appeals in the March *MONTHLY*. Among them was this from Claude R. LaBarre, president of the B. Y. P. U. of the First Baptist Church, Turtle Creek, Pa.: "In response to the appeal of the Society, in the March issue of *THE BAPTIST HOME MISSION MONTHLY*, will say that I will be one of the 50,000 to give \$1. Enclosed find money order for same. As there are very few subscribers to *THE MONTHLY* in our church, I will read your editorial of the March issue at the conquest meeting of the B. Y. P. U. March 28, and will appeal for a large offering, which we will send so as to reach you before the close of the month." That is personal service. One such worker in every young people's society would pay off the debt of the Society. Thank you, friend and fellow-worker! We congratulate your Society on having such a president.

¶ The numerous friends of Rev. D. D. Proper, D.D., of Des Moines, Iowa, District Secretary of the Society, will deeply sympathize with him in his recent sore bereavement in the death of his father and of Mrs. Proper. Mrs. Proper was a true helper of her husband in his strenuous service for many years in Home Mission work.

REMEMBER THE DATES OF THE MAY MEETINGS
WASHINGTON, MAY 14-21. NORFOLK, MAY 22, 1907.



THE JAMESTOWN EXPOSITION



JOHN SMITH
his Arm

No section of the country is more hallowed by history-making events than that portion of Virginia on and about the historic waters of Hampton Roads, wherein this Exposition, commemorating the three hundredth anniversary of the first English-speaking settlement in America, is to be held. For this reason the celebration will embody not only an industrial, commercial and educational display, but an elaborate historical review of the growth and progress of the entire country during the three hundred years of its existence.

The United States Government has approved the celebration, and endorsed its purpose with a large appropriation to insure its financial stability. Every executive department will make an exhibit; the Smithsonian Institute and National Museum, Bureau of American Republics, Library of Congress and the Fish Commission. The Life Saving Service will give daily exhibitions, and a separate

EIGHT miles from the city of Norfolk, on the southern shores of Hampton Roads, there is rising, as if by magic, a beautiful Exposition City that will be introduced to the world on April 26, 1907, as the Jamestown Ter-Centennial Exposition.

building has been provided for an exhibit by the negro race. Alaska, Porto Rico and the Philippines will also be represented in the Government display.

With a mile or more of sandy beach and fronting upon the historic waters of Hampton Roads, in close proximity to the scene of the great conflict in 1862, between the "Monitor" and the "Merrimac" and in full view of the famous Fortress Monroe, Old Point Comfort and Newport News, with a harbor in front where the great war fleets will gather during the Exposition, the grounds form a beautiful location for the magnificent buildings, which will be mainly of colonial design, as are several of the State buildings. Some of the States, however, will produce models of famous homes or buildings.

The Government buildings include the Negro Building, the Soldiers and Sailors' Home, the Army and Navy Officers' Home, several other structures, and the grand piers, which represent an expenditure of half a million dollars in themselves. These piers extend a third of a mile out into the waters of Hampton Roads, and at the outer extremities are united by a cross pier, all enclosing an immense body of water to be used for swimming events and other aquatic sports. The piers will be surmounted with columns and arches for wireless telegraph uses and for illumination with a million incandescents and the most powerful searchlights. From this great double pier, and in fact from every part of the vast Exposition ground, magnificent views of the harbor and the vessels in the naval display may be obtained.

A grand boulevard follows the con-
volution of the shore, and adjacent to this
are many of the State buildings and the
famous Inside Inn, which has a capacity
of 3,000 guests, and from whose spacious
verandas may be obtained the most satis-
factory view of the water spectacles.

HISTORICAL FEATURES

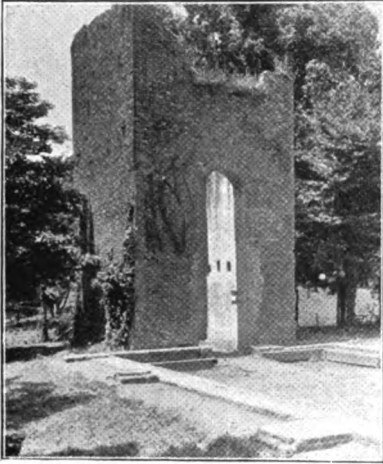
Aside from the myriads of attractions
and beauties of the Exposition as a
whole, the visitor will find so much of in-
tense historical interest in the immediate
vicinity that he will wish to spend much
time in their investigation and study.
For instance, he will wish to visit old
Jamestown, which is about thirty miles
up the James River from the Exposition
grounds and easily reached by steamer;
Yorktown, the scene of the surrender of
Cornwallis; Williamsburg, the old Col-
onial capital; Cape Henry and Virginia
Beach, on the Atlantic Ocean; Ocean

View, on Hampton Roads; Newport
News, Hampton, Norfolk, Portsmouth,
Old Point Comfort and Fortress Monroe,
all so near as to be within easy reach of
Exposition visitors, and all full of deep
interest in history and natural beauty.

On the 19th day of December, three
hundred years ago, there set sail from
Blackwall, England, under the command
of Captain Newport, three vessels—the
“Godspeed,” the “Susan Constant,” and
the “Discovery”—the largest not exceed-
ing 100 tons burden. This little fleet
with its 105 passengers was destined to
mark the beginning of the most impor-
tant epoch in the history of the world.
The commencement of the voyage was in-
auspicious and its progress unhappy. By
reason of contrary winds they were buf-
feted about on the great ocean for six
weeks before losing sight of the English
coast. It was many more weary weeks
of travel ere they saw land, the coast of



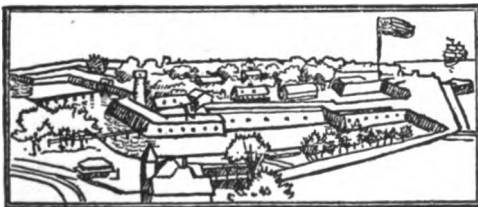
PANORAMA OF THE JAMESTOWN EXPOSITION



OLD CHURCH TOWER AT JAMESTOWN
ALL THAT IS LEFT OF ORIGINAL SETTLEMENT

Virginia, on the 26th day of April, 1607, and to the point first sighted they gave the name Cape Henry, and the peaceful place where they dropped anchor they called "Comfort," which is the Old Point Comfort of to-day. The beauty of the scene about them greatly affected them, and John Smith, one of their number, was led to utter this sentiment: "Within," says he, "is a country that we may have the prerogative over the most pleasant places known. Heaven and earth never agreed better to frame a place for man's habitation were it inhabited by industrious people. Here are plains, hills, valleys, rivers and brooks, all compassed with fruitful and delightsome land."

After resting at "Comfort" for several days, and feasting upon the oysters which they gathered from the waters, and the strawberries and other early fruits which they gathered from the land, they proceeded up the mighty river which they called the "James" and landed, May 13, 1607, upon the Island of



FORT MONROE, OLD POINT

Jamestown, where, as Smith again says, "was chosen a very fit place for the erecting of a great city." In this Smith was mistaken, as later years proved the disadvantages of the location, and the settlement never became much more than a village.

Thus was founded Jamestown, the first English settlement in the New World, the birthplace of the American Republic. It was a small beginning, but, considered from the point of outgrowing results, it was one of the most portentous events in all history, for had the Jamestown settlement failed in its incipency the Pilgrims might never have landed at Plymouth Rock, the Dutch have never left their shores, and the United States of America might never have been.

Nothing now remains of the pomp and pride of the once heroic village but the ivy-covered tower of the old church and a few resurrected ruins, yet what hal-

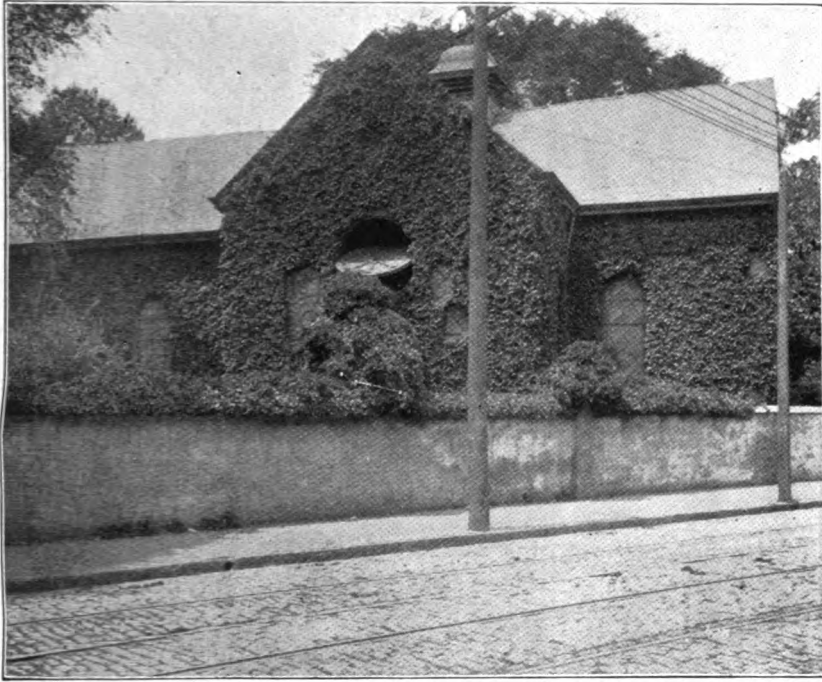


CAPT. JOHN SMITH'S MAP OF CHESAPEAKE BAY

lowed associations cling like the ivy about the crumbling ruins of the old church tower!

How appropriate, then, and how important to all the people of the nation and the world is the great International celebration to be held on the shores of Hampton Roads, opposite the Old Point Comfort of Smith's day. The Jamestown Ter-Centennial will mark the progress of the world from remote antiquity to the present day.

The importance of the first English settlement in America has been so fully appreciated by foreign countries that all



OLD ST. PAUL'S CHURCH, NORFOLK, HIT BY CANNON BALL IN 1776

of the leading nations have accepted the invitation issued by the President of the United States to participate in the celebration, and these nations are coming to the Jamestown Exposition with their finest warships and best drilled troops. Here will be witnessed for the first time in the history of the world a grand assembly of the armies and navies of all great nations, in peace and harmony, with their banners flying and their troops marching to the martial music of many bands, with the white dove of peace hovering about them all, and no savage dogs of war to add terror to the glory and grandeur of the scene. It is not true, however, that the warlike features will dominate. The Exposition will celebrate the triumphs of peace, not war.

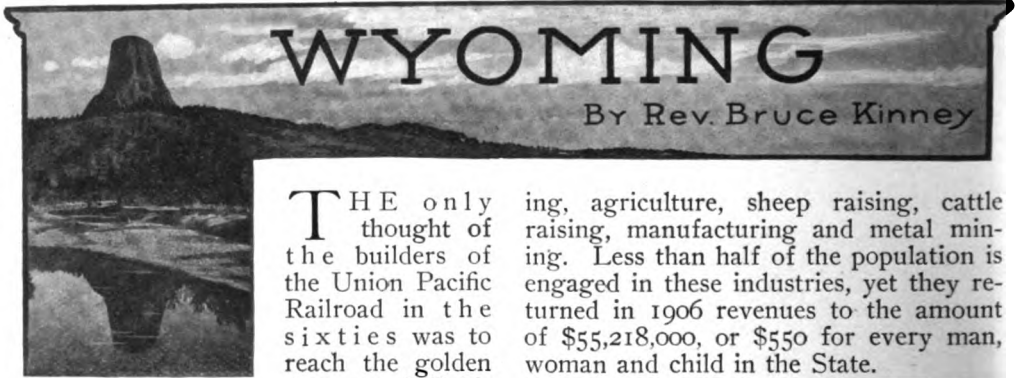
THE EXPOSITION NEARING COMPLETION

Beautifully located on the southern shores of historic Hampton Roads, eight miles from the city of Norfolk, the Jamestown Ter-Centennial Exposition is rapidly nearing completion. Every department of the work is being carried on with marvelous speed, and what was

only a year ago an attractively laid out park has become an Exposition beautiful with immense exhibit palaces, State and Government buildings, all under roof, and for the most part of permanent construction. The Auditorium and Convention Hall, one of the principal buildings of the Exposition, is entirely complete and is being used temporarily for the offices of the Governor of Works of the Exposition and his able corps of assistants, who are carrying on the work with such credit.

The State's exhibit palace, the largest and most imposing structure on the grounds, containing more than 350,000 square feet of exhibit space, is also complete, and will be turned over by the contractors in a few days to the Exposition Company, at which time the installation of the various exhibits of the resources of the different States will begin.

The Commercial pier of the Exposition, extending out into Hampton Roads for a distance of some 2,000 feet, was finished several weeks ago, and is now being used to bring in the material for the construction of the many buildings.



THE only thought of the builders of the Union Pacific Railroad in the sixties was to reach the golden shores and Golden Gate of California. Wyoming was not thought to be worth developing. It had been made a territory in 1858, Cheyenne was settled in 1867, and Laramie the year following. It was not until 1878 that the first permanent home was erected in the northern half of the State, near where the flourishing town of Sheridan now stands. As late as 1890 Big Horn County, with an area ten times that of the State of Rhode Island, was reported in the national census as having "no population." It is evident that Wyoming is somewhat young and immature.

PHYSICAL CONDITIONS

Wyoming has an area of 97,890 square miles, about equal to the combined area of New York, Pennsylvania, Delaware and Rhode Island. It became the forty-fourth State in 1890, with a population of 60,700, and the regular State census of 1905 gave it 101,816—about one person to the square mile. It has a pleasant, healthful and invigorating climate. It has had very poor railroad facilities, one post-office being 153 miles from the nearest railroad point. All this is being changed. In 1906 only four States in the entire Union built more miles of new railroad than Wyoming. This does not include over 200 miles of double track laid in Wyoming. Other railroad projects are on foot or under construction too numerous to mention.

A new era of tremendous development began in 1905, but 1906 was still better. The six leading industries in the State in the order of importance are coal min-

ing, agriculture, sheep raising, cattle raising, manufacturing and metal mining. Less than half of the population is engaged in these industries, yet they returned in 1906 revenues to the amount of \$55,218,000, or \$550 for every man, woman and child in the State.

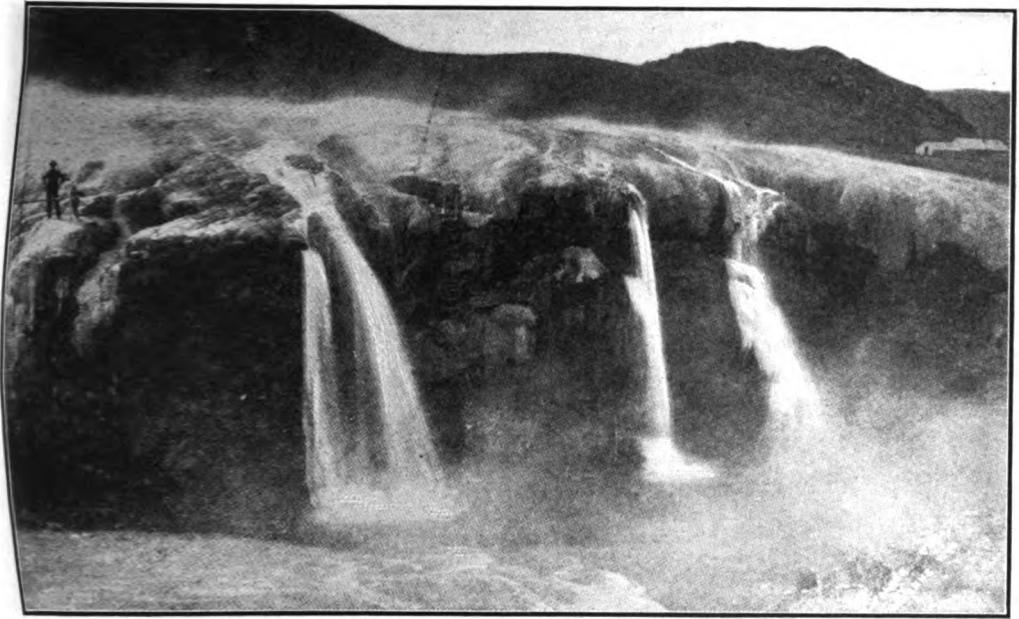
UNTOLD MINERAL WEALTH

Government experts say that 20,000 square miles, or more than one-fifth of the area of the State, are known to be workable coal land. They also declare that the iron deposits are almost inexhaustible. A quarter of a million tons of iron ore are sent to the mills at Pueblo, Col., annually. Most of this is mined with a steam shovel, and put on the cars at a cost of five cents per ton.

It is almost forgotten history that the first gold discovered in the Rocky Mountains was found in Wyoming. The world knows what Montana on the north and Colorado on the south of Wyoming have done in the production of minerals, yet the same mountains which furnish this wealth to these two States run across



REV. W. H. FITZGERALD,
Pastor at Cheyenne, Wyoming.



THERMOPOLIS HOT SPRINGS, WYOMING

the State of Wyoming for 400 miles. It is hardly reasonable to think that their wealth was arbitrarily cut off by the Creator at the man-made boundaries of Wyoming. The lack of transportation

has been a hindering cause. Discoveries of fabulous richness have recently been made. A State which has an abundance of oil, iron and coal will one day be a great manufacturing State.

A facetious traveler said that in Wyoming he "could see further and see less" than in any place in the world. It will not be so long. Wyoming people have not long thought of their State as adapted to agriculture. The stock-raising interests did not want it to be. But gradually agricultural interests have forged to the front and now occupy the place which is only second in importance. Soon it will lead, for private and government irrigation enterprises are under way which will add more than a million acres of Wyoming land to cultivation. The United States Geological Survey says there are 15,000,000 of acres of untouched irrigable land in the State. More than that, recent experiments in the Campbell system of dry farming have shown that splendid crops may be raised without irrigation.

STATE INSTITUTIONS

These cover the usual ground in caring for the unfortunate and criminal classes.



REV. M. J. SIGLER
Pastor at Worland and Thermopolis, Wyoming



1. BETHANY CHURCH, SHERIDAN, WYO.
 2. CHURCH AT HULETT, WYO.
 3. CHURCH AT WORLAND, WYO.
 4. CHURCH AT BASIN, WYO.

There is a State Poor Farm, but there are no poor, so it is rented and brings revenue. For the size of the State, it has a school system second to none, heading in a university at Laramie which has five buildings, twelve departments and a faculty of thirty. Less than two per cent. of the State is illiterate.

Rock Springs, with its 6,000 people, is very cosmopolitan, as the coal company there has on its payroll employees of 37 nationalities. However, the great bulk of the population of the State is American.

NATURAL CURIOSITIES

There is an unusual number of these formations, some of them strange and startling. There is the Double-faced Sphinx, the Devil's Tower, rising 650 feet perpendicularly, the Devil's Slide, familiar to the traveler on the Union Pacific Railroad, and a large river which flows into the side of the mountains and comes out on the other side a mile away. The museums of the world are being stocked with the fossil remains of giant saurians and prehistoric animals. There are medicinal springs in abundance, with marvelous healing powers which have been known to the Indians for centuries, but little known to the white man because so far removed from the railroad that it took a strong man to get there. The Yellowstone Park need only be mentioned, as it is world-famed. The region around the park is claimed to be one of the most beautiful in the world, the Teton range rivaling the finest scenes of the Swiss Alps. At the same time this is the largest big game country in all our land.

THE SPIRIT OF PROGRESS

is sweeping over the State. The cowboy and his round-up will soon be relegated to take their places with the buffalo among the myths of the past. Their place is being occupied by the less picturesque but more numerous and more stable farmer. Wyoming has natural resources and the virile manhood to make a great State. Its growth will not be spectacular nor fleeting, but real and permanent. To the young man of integrity and ability who is not afraid to face

pioneer conditions for a time it presents indeed an EMPIRE OF OPPORTUNITY.

RELIGIOUS WORK

is being pushed by the usual ritualistic and evangelical denominations and the Mormons. The latter hold the political balance of power in two counties. For some reason Baptist work was not aggressive until about five years ago. For this reason we lost our hold in some of the most important points in the State. In the newer portions we are holding our own against all comers. Five years ago there were only six Baptist churches in the State, with a total membership of about 450. We now have twenty churches, with a membership of over 800. In this time two of our churches have become self-supporting, and only \$500 of mission money is being given this year to churches which were being helped five years ago. Counting the edifices that are now under construction, we have erected nine, with a valuation of over \$30,000, being aided by the Society to the extent of only \$4,050. There is almost no indebtedness on the houses now completed. The total value of Baptist property in the State is about \$50,000. As we had not money enough to cover the entire ground open to us, it has been our policy, other things equal, to open work in towns where there were no religious privileges. Of the fourteen new churches twelve have been organized where at the time there was

NO RELIGIOUS COMPETITION

In fact we have to-day eight churches in communities where there is no other Christian work of any kind. One marked feature of our work has been that the four older and stronger churches have a combined membership hardly larger than five years ago. This is due partly to severe pruning of the lists. Our growth has been in the new and smaller churches.

There are a dozen towns in Wyoming, with over a thousand population in each, where we are not represented. There are also many new towns springing up where there is no work of any kind. Why do we not go in and possess the land? Because we have not the money.



1. CHURCH AT GILLETTE, WYO.
 2. CHURCH AT CHEYENNE, WYO.
 3. MAIN ST., WORLAND, SIX MONTHS FROM SAGE BRUSH.
 4. CHURCH AT BURLINGTON, WYO.



REV. AND MRS. G. C. CRESS
Evanston

REV. F. C. BARRETT
Lander

REV. T. M. COFFEY
Beaver Creek and Hulett

REV. J. O. GOULD
Burlington and Meteetse

If Wyoming has all the resources mentioned why does she need help? For the same reason that China needs it. That wealth is not in the hands of Christian people. We have one Baptist in Wyoming to 127 of the population. They are doing their share. There have been six volumes of State Minutes published. They show that during the years they cover the Wyoming Baptists annually raised per capita \$16.95. How many

States do better? Some Baptists seem to have come from the East for the distinct purpose of evading Christian service. We call them "Has Beens." They are about as much good as "has been" eggs. They toil for gold, not for God; for money, not for men.

HARD AND FAITHFUL WORK

Our pastors are covering all the ground they possibly can. A remarkable fact is that there has not been a vacancy in our force for six months. We are not hoping for changes. We have twelve men devoting their entire time to this work. They are covering the twenty churches and have Sunday-schools or regular preaching at just twenty other points. TWELVE MEN ARE COVERING FORTY POINTS REGULARLY. Some of these are widely separated, with no railroad facilities. I just have a letter from one pastor in which he speaks of having had services in six points the past week, and says: "If I could multiply myself by four I could COMMENCE to meet some of the needs of my field."

WHY DO THIS WORK?

We must continue this work, because obedience to the Great Commission requires it. As long as Wyoming is a part of the "world" to which Christ sent His disciples, so long will His command apply to it.

The safety of the nation de-



MR. E. G. GUYER, SHERIDAN, WYOMING
Pres. Wyoming State Convention



REV. R. A. LANSDELL
Laramie

REV. GEO. T. GIBSON
Gillette

REV. E. W. MECUM REV. W. R. HOWELL
REV. J. L. LIMES REV. T. M. JONES

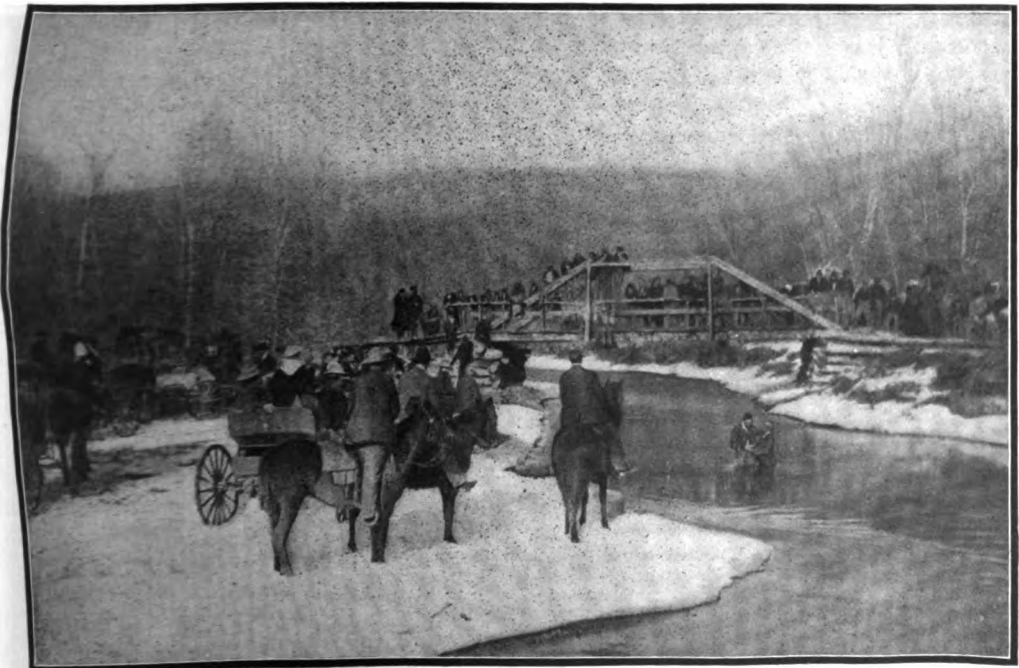
REV. W. M. FAUX
Sheridan

mands it. They are citizens and voters with the best of us. Our citizenship will be safe only when it is Christian.

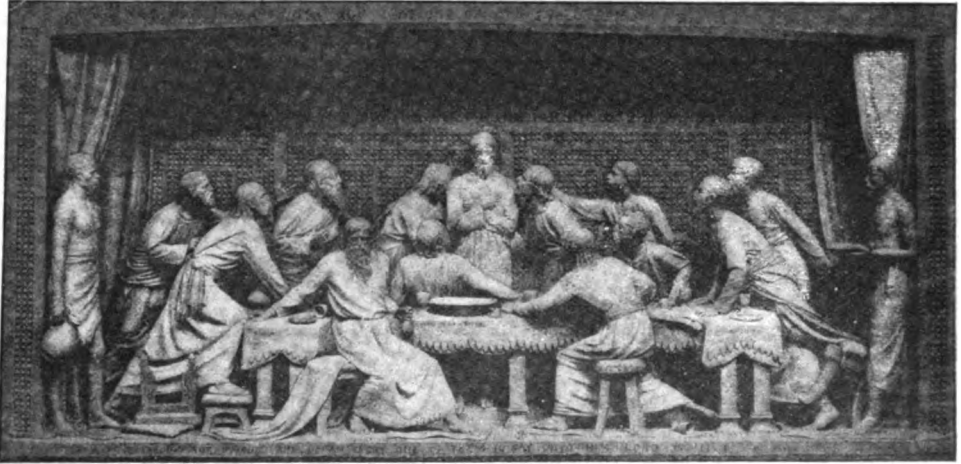
The welfare of the church demands it. Only by doing this work can she save herself from present stagnation and future extinction.

The welfare of the world demands it. "As America goes, so goes the world." We must convert the West as an example to the world. More, as the years go by the coming empires of the West will be

called upon to share more largely in furnishing men and money for the great task of evangelizing the world. These sinews of this Christian warfare will not be forthcoming when needed if we neglect our plain duty now and the inviting openings in the home land that confront us on every hand. If the Baptists of the United States are to do their share in the evangelization of Wyoming they must realize their opportunity before it is too late and "get busy" NOW.



BAPTISM IN WYOMING, BIG HORN BASIN



Italian Evangelization

By Robert G. Boville, M. A.



TO evangelize the Italian immigrants who are pouring into the Republic with every ship that reaches port from Naples, Genoa and Palermo, is the plain duty of the Christian Church. The same proposition is true of other races that crowd to our shores, but for the purpose of this article the Italian problem in our cities will serve best to illustrate our point. There is a peculiar feature in the Italian immigration that is not so marked in any other case. They come and go with greater ease and frequency, and in greater numbers, than any other class. I have crossed from Naples to New York twice in two years, and in both cases was informed by the Italian commissioner on board that of the shipload of Italian immigrants we carried, one-third had been in America before. Hence outgoing ships in the autumn carry thousands of these people from New York, who scatter through the towns of Lombardy, the villages of Calabria and the mountains of Sicily, carrying the best and the worst they have acquired here. In one case, that we trust is but one of many, they had carried the best. The story was told us in Rome. A little church in the vicinity of Paestum owed

its origin to an Italian who had received the gospel in Brooklyn, and returning to his native village had called his friends and neighbors together, and, telling them of his conversion, established a Sunday meeting, where they read the Bible together. Without any outside aid but that of the divine spirit they received the truth and organized a church. Hence, work among the Italians reaches Italy sooner or later, and this fact has impressed the missionaries in Italy so strongly that one of the best known and most successful, in a letter received by me within the last two weeks, says: "More than once I have said that possibly the best way to evangelize Italy is to get at the emigrants, who are away from the influences of family and tradition, and who can see for themselves the advantages of the free gospel, as they will not see them here for many a long year."

The opportunities in New York, Philadelphia, Chicago, Boston and many other cities of the Union calling for immediate action on the part of our City Mission and Home Mission Societies are unlimited. There is an open door, but a scant supply of laborers qualified for the work, and for a generation or more we can hardly hope to have Italian graduates of our universities and seminaries in

considerable numbers to undertake responsible positions. We are appealing to the colleges for trained men to go to the ends of the earth; the time has come to appeal to them for men to take up work among the multitudes of Italians who crowd our cities. American Baptist college graduates possessing the missionary spirit are a possibility that we have so far overlooked. Give such men a year's post-graduate work in Italy, either in the Baptist School at Rome or the Waldensian College at Florence, associate them as helpers with definite missionaries and missions in these towns, let them acquire a fluent command of the Italian language, and with it a practical knowledge of the Italian nature and environment, and with their knowledge of Christian truth, church polity and American life a great step forward could be taken. Such men in charge of Italian work here could render great service to the necessary staff of Italian ministers and colporteurs. We do not leave native pastors in foreign fields without such assistance, and yet the need is not much less here. From lack of it our societies are largely in the dark as to the efficiency of the ministry in many Italian missions they are supporting. We recognize with great delight that there are honored exceptions, where the assistance of such oversight is not needed.

We can learn something from foreign missions in dealing with this problem. but we can also learn from other religious bodies at home, even those from whom we most widely differ. Every year the Roman Catholic body sends groups of young American seminarists to Italy for a year's practice in Italian, and pays their expenses, solely that they may be able to deal with Italians in home parishes. Five of these, sent by the Bishop of Rochester, fine specimens of young Americans, were on the same steamer on which I traveled two years ago, and from them I learned the purpose of their journey.

If the Italian work is worth prosecuting it is worth doing well. These people are used, in their own land, to dignified ecclesiastical buildings. We expect to succeed in reaching them by meetings

held in dingy church basements or rented stores, with a few texts of scripture fastened on the walls. They are used, in Italy, to fine music in their churches; the singing, for the most part, in our Italian missions is of the most hopeless character, and sometimes of the most hopeless religious doggerel. One dignified church building in New York or Philadelphia or elsewhere, with a consecrated, educated ministry, with an organist and organ capable of appealing to the musical nature, with a good hymnbook carefully purged of rag-time music, with an institutional annex adapted to the social life, with a warm atmosphere and warmth in coloring would cost our City Mission Societies a special effort, but would accomplish more to create a strong movement in the Italian community than a formidable list of dingy basements, wooden abominations, and rented stores. In short, let us enlarge and dignify our Italian work and apply to it the same canons that we hold to be necessary for the success of church extension among Americans.

From the North Church, Newark

We have concluded our study of "Aliens or Americans?" and I hasten to speak an enthusiastic word both for the book and for the Mission Study Class idea as a benefit to our younger Christians. The book is an eye-opener. Situated as we are on the edge of an Italian settlement of 60,000, it led us to see what a force such a colony is becoming, and yet how this is but a single part of the mighty army of invasion. I gave my young people questions which they could find answer for only from these people themselves, and the ignorance and superstition which was found to underlie their many festivals and parades, as well as their religion, was a dark contrast to our glorious knowledge of the cross.

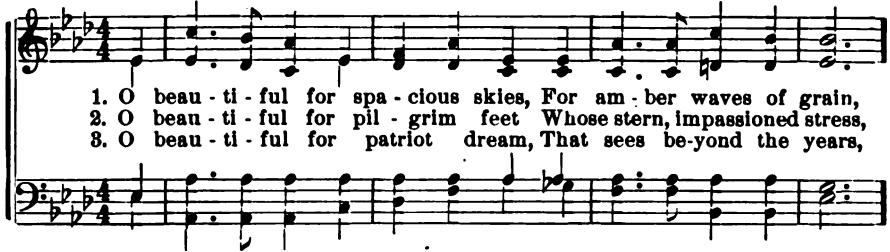
The class numbered some 25, but older ones kept dropping in as they found time. No work that we have attempted has resulted in such powerful yet pliant Christian fellowship as this study class work. I hope now to get them all to take THE HOME MISSION MONTHLY.

W. F. ROWLEY.

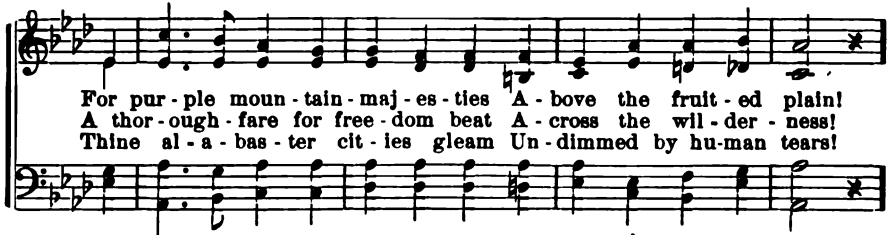
America the beautiful.

KATHARINE LEE BATES.

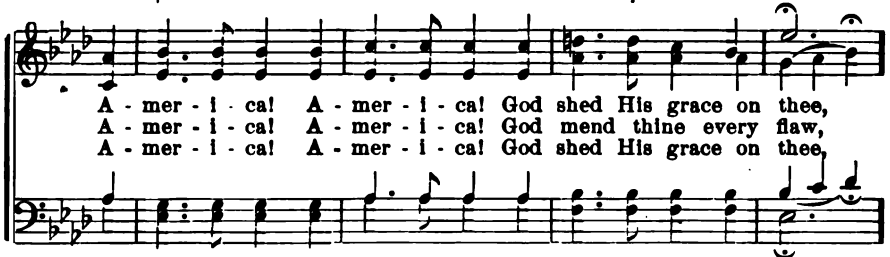
CHAS. M. FILLMORE.



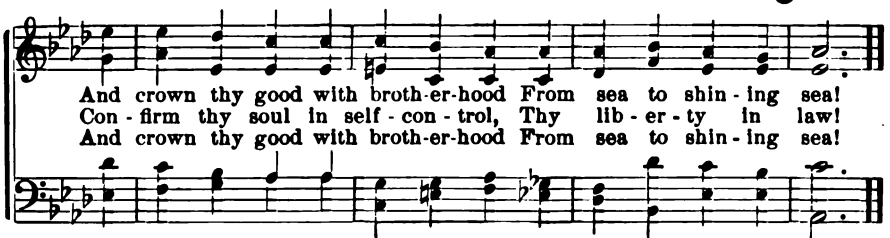
1. O beau-ti-ful for spa-cious skies, For am-ber waves of grain,
 2. O beau-ti-ful for pil-grim feet, Whose stern, impassioned stress,
 3. O beau-ti-ful for patriot dream, That sees be-yond the years,



For pur-ple moun-tain-maj-es-ties A-bove the fruit-ed plain!
 A thor-ough-fare for free-dom beat A-cross the wil-der-ness!
 Thine al-a-bas-ter cit-ies gleam Un-dimmed by hu-man tears!



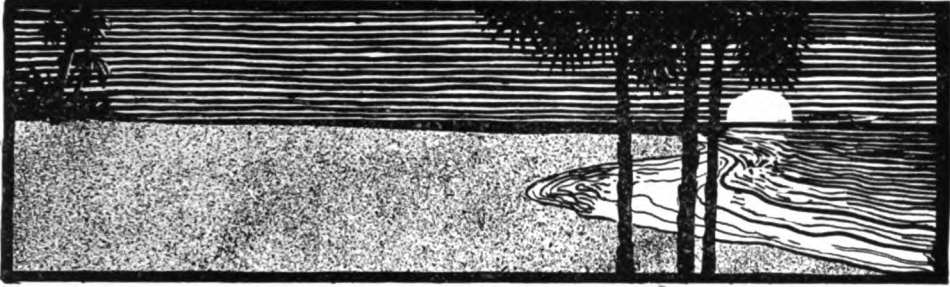
A-mer-i-ca! A-mer-i-ca! God shed His grace on thee,
 A-mer-i-ca! A-mer-i-ca! God mend thine every flaw,
 A-mer-i-ca! A-mer-i-ca! God shed His grace on thee,



And crown thy good with broth-er-hood From sea to shin-ing sea!
 Con-firm thy soul in self-con-trol, Thy lib-er-ty in law!
 And crown thy good with broth-er-hood From sea to shin-ing sea!

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A CUBAN CONVERSION

The Story of Miss Mercedes Grane, Now a Missionary in Cuba

As Told by Herself



DURING the Cuban war we lived in the city of Santiago. One evening my mother, a sister, who is now dead, and I were sitting at home talking of the things which had come to pass, as mother's profession was sewing, and it seemed

that we could not any longer go on in the same condition, for mother did not have work.

While we were thus speaking we heard a great noise outside. My mother got up and went to the porch outside. I was then a young girl and followed her. I wanted to know also what was it. When we were out we saw the people leaving the city. The scene before us was very solemn. The moon was shining silvery as ever, and we could see the people like a white stream pouring out with bundles on their heads, the mothers with their babies, and those who were sick were carried in some way by their loved ones.

When my mother saw this sorrowful picture she turned around and asked what was it. One of the neighbors told her how the Spanish Government had published an edict that the people had to leave the city, for the Americans who had

blockaded it will bombard it within twenty-four hours.

So they went out, natives and foreigners, each one with their consul under their national flag. All this people suffered, and their sufferings were indescribable. Many died of hunger, and a great number of illness. It seemed that death visited every home with its terrifying power.

While we were in the city we were not any better off. We did not go out, because my sister was seriously ill, unable to walk, and mother could not pay any one to carry her through, and as those moments are such as to make us forget that some other one is in danger, there was no one who would carry my sister. My mother then stayed in the city, preferring to be killed with a shot than to die of hunger there. As I said, the people who went out suffered, and we in the city had not a better time. We ate sardines and rice, not enough to be satisfied, but just to get along. We had no water, all the connections were broken, and we had no bread; there was no flour, no one to make bread, everybody was out. While we were there thinking of what was going to come next, one of the Spanish officers came and said to my mother, "Lady, I see you are very brave in staying here, but I have to tell you that you have to move from here, for we are placed northwest and the Americans southeast, so that you are in the fire line if we fight, and we are not responsible for your lives."

We moved and the Spanish Government gave the order to the Spanish soldiers to open the stores and get the provisions. But the soldiers did not only open the stores, but the home also, and they threw everything outside and broke all that they could, and even our own home, when we came back for a few little things we needed, we found it opened and our trunks turned sideway down, and everything in disorder.

When I think of all these things I like to connect them with the beautiful words of Paul in Rom. viii. 18, because through all these sufferings it was that the Lord brought me to know Him. When we were carrying the few little things we needed in the other house, among the things that were thrown out in disorder, there were also books. I always liked to read, so I stooped to take one of them. Mother told me to hurry up, as we had to go on to make sister's bed, but I said to her to let me take one. I pick it up, and lo! it was a Spanish Bible. I did not know what kind of book it was, but I saw the name "Jesus," and I said to myself, This is a good book. I carry it to my home, or the place where we lived. I kept it there, and when the war was over and we moved to another place we heard about "Protestants." I wanted to hear what they say, for when I was a child I read in one of my Catholic books the following statement: "My child, don't you ever wish to meet with Protestants; they make fun of Jesus, they mock of the Holy Mary." Consider how I felt toward them, so I said, "Oh, yes, if there is such a people upon the earth, I wish that I shall never meet them." But this time when I heard of them I was older, and my thoughts had changed, so instead of getting off from them I wanted to hear from them what they said. I asked a lady who lived with us to go, and when we reached there the first thing I saw was the picture of Jesus taken down from the cross by Joseph and Nicodemus. They had that night stereopticon views. When I saw that picture I was very surprised and wanted to stay for the next picture which was about "The Good Shepherd" and "The Lost Sheep." I shall never forget the beautiful thought he brought

in connection with it, of how those who here on earth loved Jesus will meet in heaven their dear ones. That thought came very close to my heart, as my dear sister, the only one I had, died a few months before this time.

I cried that night and went back home. I told mother to come and hear these people. She could not go. They moved and we also moved to another place. Afterwards mother was ill and one of the neighbors came to see her. When she came in she saw the Bible I had found, over mother's machine, and asked me where I bought it. I explained to her how it came to be in my possession. She invited me to a meeting at her home, and I went, but did not go in. I stayed outside on the porch. I liked it very much, and when I went back home mother promised to go next time with me. When the opportunity came we both went, and we went in, we sang, and were glad, notwithstanding the difference of the service. The pastor, Mr. Teofilo Barocio, and his wife, began to visit us, and gave us instruction about the Bible. I went to Sunday-school and afterwards my mother and I one Christmas evening were baptized and took Jesus as our personal Saviour. We shall never be sorry we have gone thus far, for His word has been true to us.

After that I knew Miss Anna Barkley, one of the missionaries under the auspices of the Women's Baptist Home Mission Society, and Dr. H. R. Moseley, under the American Baptist Home Mission Society. Through them the opportunity came to me of becoming a missionary, entering in the Baptist Missionary Training School of Chicago. I can never be thankful enough for it, and now that my course is finished I am going to sail home to see my dear mother, whom I have not seen for all this time; and more than that, I am going to work for my Saviour, to make His goodness and mercies known among my own people. May He bless you abundantly, and in all you do may you acknowledge Him, knowing that your labor is not in vain. May grace and peace from God the Father, God the Son, and God the Holy Spirit, abide with you all. *Amen.*



RESPONSES FROM THE SCHOOLS

HOW THE SCHOOLS FOR THE COLORED PEOPLE HAVE MET THE APPEAL OF THE HOME MISSION SOCIETY FOR AN OFFERING

STATE UNIVERSITY

Pres. James R. L. Diggs: "I write to assure you that we are all deeply concerned about the heavy debt of the Society,—the life-long friend of the present and past generation of negroes. Our students are poor, but when I presented the case to them, and recounted the history of the work, they and the faculty responded gladly and raised \$36.75.

ATLANTA BAPTIST COLLEGE

Pres. John Hope: "Last Tuesday morning we took up our collection for the Home Mission Society and raised \$160. We had \$169 contributors. The Theological department gave \$56, some of that amount coming from the churches of which our students are pastors. The gift has brought our students closer to the Society. One week before the collection was taken a teacher spoke each morning at chapel service on a different phase of the Home Mission work. These addresses were instructive and stimulating."

FLORIDA BAPTIST ACADEMY

Prin. N. W. Collier: "I placed the matter before our teachers and students; please find money order enclosed for \$30. I wish it had been possible to raise many times this amount, but we have done our best, trusting that you will accept it as an indication of the good wishes and appreciation of a poor but grateful school. About 200 students and teachers contributed amounts varying from two cents to \$2.00."

AMERICUS INSTITUTE

Prin. M. W. Reddick: "This has been a hard year with students, and it is only by keen sacrifice that we got this \$40. I wish you might have seen our pupils rallying to get the amount; you would have rejoiced to see the expressions on their faces; it was an expression of gratitude for the privilege to help."

SPELMAN SEMINARY

Pres. Giles: "How I wish you might have been in the chapel on the morning of Lincoln's birthday to see the girls give in their envelopes! Miss Tapley, Miss Upton and I sat on the platform, the students passing in front of us across the platform and depositing their gifts on a tray; some had to delay the procession to open their Bibles and get out the precious offerings; there were 510 contributors, and the amount \$120.23—the gifts ranging from less than a nickel to \$2. The tray was so heavy it was a weight for me to lift."

HOUSTON ACADEMY

Prin. D. A. Scott: "Adopted the following resolutions:

Whereas, The American Baptist Home Mission Society of New York, a great missionary agency and staunch friend to suffering humanity everywhere, has made an appeal to the negroes of the United States for aid in its missionary and educational work; and

Whereas, This great Society has for more than forty years been the constant friend and undaunted benefactor of the negro race in America, helping in the permanent establishment of churches and schools for the latter by the expenditure of hundreds of thousands of dollars for the same; and whenever necessary, has championed the cause of the black brother in the same spirit of fairness, frankness and unselfishness that always characterizes the disciples of Christ.

Be it Resolved, First, that we recognize in the American Baptist Home Mission Society a true friend to humanity everywhere, and especially our own people; strengthening us when weak, encouraging us when right, chastising us when wrong, and at all times manifesting toward us the spirit of Him Who "went about doing good" to all men. Second, that we hereby reaffirm our confidence in the good intentions of this great Society in its unselfish work of extending the Kingdom of Christ; and that

we appeal to it to be patient with us and continue its work so well begun among the negroes of America. Third, that we ask the Society to accept the \$25 accompanying these resolutions, as the feeble but cheerful offering of the faculty and students of Houston Academy, to be used for its general work, as a token of our love and esteem; further that a copy of these resolutions be sent to the Society."

ALABAMA BAPTIST COLORED UNIVERSITY

Pres. R. T. Pollard: From the school, \$191, and from friends outside \$20, a total of \$211. "I am sure that you would have been pleased to note the spirit that characterized our teachers and students in raising this money. We asked the school for \$100, but the result is what I am sending you."

FLORIDA INSTITUTE

Prin. L. C. Jones: "I am sending \$25, given by our students and teachers. We know this is a small amount, but it comes from grateful hearts and is sent forth with prayers."

JERUEL ACADEMY, ATHENS, GA.

Prin. J. H. Brown: "Enclosed is \$8.02, Jeruel's contribution; smaller than we hoped it would be, but it comes from grateful hearts to the Society for the great good it has done for our people and our schools. I pray you accept it from us."

ARKANSAS BAPTIST COLLEGE

Pres. Jos. A. Booker: "I am handing you herein our check for \$48, as a result of our rally last Sunday night and last week. I do not know whether this may be called a large or a small collection, under the circumstances, but I am sure it might have been much smaller but for the fact that the most of my teachers, as well as my wife, are graduates of old Home Mission Schools. We gladly send you this in the name of the students and teachers of the Arkansas Baptist College. We are greatly embarrassed with our local debts, but we cannot be ingrates and excuse ourselves from this great call that the Society has made, especially when we remember that what we are we owe to the Society."

WATERS NORMAL INSTITUTE, WINTON, N. C.

Pres. C. S. Brown: "Enclosed find money order for \$20.50, the collection raised to-day among students and teachers of Waters Normal Institute to aid in freeing the Society from debt."

FRIENDSHIP INSTITUTE, ROCK HILL, S. C.

Prin. M. P. Hall: "Enclosed find \$16 to assist your Society in paying off the embarrassing indebtedness partly incurred on our account. The sum comes from Institute and friends."

KEYSVILLE MISSION INDUSTRIAL SCHOOL

Prin. Wm. H. Hayes: "Your appeal received and my teachers and students gladly

send the sum of \$14. We are sorry we could not do more, but our people are poor."

BENEDICT COLLEGE, COLUMBIA, S. C.

From Benedict College, \$63.75.

VIRGINIA UNION UNIVERSITY

Pres. George Rice Hovey: "I enclose check for \$82.85, the contribution of our school in response to your appeal for ten thousand dollars from the negroes. It is not as large as I wish, but we have not a single teacher with any income to mention outside of his salary, and the call came at a time when the students had already disposed of most of the money that they came with in the fall. Our theological and ministerial students did themselves special credit."

THOMPSON INSTITUTE, LUMBERTON, N. C.

Prin. W. H. Kunckles: "This collection (\$20) is small, owing to the fact that we are in a farming section, and the people do not have much money at this season of the year. We trust, however, it will aid some in removing the debt."

SHAW UNIVERSITY

Pres. C. H. Meserve: "I forward donation by teachers and students for the Home Mission Society's debt, \$167.09 in all."

INDUSTRIAL BAPTIST ACADEMY, DERMOT, ARK.

Prin. M. O. Seymour. \$16 from the Institute and friends. "Aware of the fact that the Baptist Home Mission Society has done as much for the elevation of the negro race, spiritually and educationally as any other organization in America, we respond to your call to the best of our ability, regretting we cannot do more. Our students on hearing the appeal contributed their pennies and nickels cheerfully."

Virginia Union University

THE Ebenezer Baptist Church of Richmond, Va., under the pastorate of Rev. W. H. Stokes, Ph.D., has recently completed a work that is worthy of mention. About nine years ago this church under a pastor who has since died, pledged one thousand dollars to Virginia Union University. Part of it was paid within a year or two, and yet more than half remained unpaid. About two years ago a payment of \$250 was made, and this year the last payment of \$269.63 was brought to President Hovey. It is very easy for a church to make a large pledge in the enthusiasm of an earnest appeal, but it shows a fine sense of honor and of loyalty to its word when after a period of nine years it still remembers its large promise and fulfills it to the letter. Rev. Mr. Stokes is a graduate from the University, and the credit for this payment is due to him as well as to his church. This is probably the largest gift from a colored church that the University has received.



On the Firing Line

Two Instances of the Wonderful Way in which Divine Providence Works



WE are indebted to Rev W. B. Pope, who went from Colorado to Oregon to become District Missionary and Superintendent of that great field, for the following incidents, which were told him by the missionaries. They

are good examples of the experiences which the pioneer missionaries encounter.

I—HOW AN INFIDEL SUNDAY-SCHOOL WAS CLOSED

During my work as missionary of the Rogue River Association, Southern Oregon, I visited the town of Talent, located on the main line of the Southern Pacific. Here I found among other things an infidel Sunday-school. The school met on each Sunday, and had a very intelligent man, known as Prof D., as superintendent. They met in a hall just outside the town, so that the country people as well as the townspeople might be induced to attend. The hall used was built by an infidel organization known as the "Union Men of Liberty."

In the Sunday-school infidel literature was used; the Bible was also used, but only that apparent contradictions might be found and held up to ridicule. The school was regularly organized, having adult as well as children's classes.

It looked like a hard place for a revival, but it furnished a very fine opportunity to put the promises of God to the test. So meetings were begun and continued for three weeks. In the town and com-

munity were some noble Christian men and women, particularly women, who were as bold for Christ as were the infidels for the devil. They yoked up. They co-operated with the missionary. They prayed to God for the Spirit's outpouring, and their faith and efforts, united with the earnest preaching of the gospel, brought the victory.

The infidels came out to the services. No matter what their motives were, they attended. One young man in the rear part of the house was approached during one of the meetings by the missionary and spoken to concerning his personal salvation. He replied by deliberately spitting in the missionary's face. I will add, however, that this act was condemned quite generally, even by some of the infidels themselves. But God gave the missionary grace, and he at once knelt down by the young man who spat in his face and prayed for him.

During the meetings the son of one of the leading infidels was wonderfully converted, and is now a deacon in a Baptist church, rendering faithful service to God and the church. Among the converts were the wife and daughter-in-law of one of the oldest infidels in the place.

As the meetings progressed the people came from miles around and crowded the house to its limit. As the interest increased the crowds filled the house and gathered about the doors. The whole community seemed to undergo a change. The threats of the infidels died away. Opposition ceased. People were brought

under conviction. The Spirit was present in mighty power. At the close of the meetings 26 were baptized. However, this does not by any means include all who received a blessing.

What became of the infidel Sunday-school? Oh, that was killed the second week of the meeting. They have never had a session of the school since. The meetings here referred to were held about two years ago.

II—WHAT A WRONG DIRECTION LED TO

Another one of our missionaries was traveling through a densely timbered section in the southwestern part of the State on his way to the coast to preach and distribute good literature. One afternoon he came in his journey to where the roads parted. He was in doubt as to which way he should go, when up rode two young men on horseback. He told them of his work and where he intended to go, but was not just sure which road he wanted to take. He asked them to direct him. They readily told him which road, but he noticed a smile and a twinkle as they pointed out the road. However, as he had asked and they had directed him he thanked them and drove down the road they had indicated. As he drove on he found that the road became more and more dim, till it was little more than a trail bounded by tall trees stretching away into dark forests. However, he steered carefully and stuck to the dim trail. Away in the afternoon he discovered that he was nearing a settlement. It seemed a kind of valley with some dwellings in sight. He also noticed a small schoolhouse. Heading for the most prominent house in sight, he drew up at the gate and asked if the schoolhouse might be secured for a preaching service, stating that he was a preacher and would be glad to hold a service that evening. The farmer eyed the missionary a moment, and then told him that the house was at his disposal and that he would have his sons saddle horses and ride over the neighborhood and inform the people. The missionary was also informed that preachers were almost unheard of in that part of the country, it being somewhat off from the main

road and somewhat out of the way. (The boys back at the forks of the road had purposely misdirected the missionary for fun). So the horseback heralds soon flew over the little valley and announced the presence of the missionary. When the hour for service arrived the missionary found that the boys had done their work well. The schoolhouse was crowded with eager faces, for it is likely that some present in that house had never seen a preacher before in their lives.

The missionary preached the plain truth. He told of sin and its awful consequences. He did not spare. It was his one opportunity and he must use it. He made a strong appeal to the people to forsake their sins and accept Christ. The meeting closed and the missionary began to shake hands and speak to the people. Then a strange thing happened. In the midst of the hand-shaking a man came up in a great rage and shook his fists in the face of the missionary. He cursed and swore and threatened to whip the preacher at once. The sermon had made him angry. He said that such preaching was calculated to disturb the peace of the community, etc. The missionary asked him to calm himself and reflect that it was God's Word that had disturbed him and that his fight was really with Him.

Some two years later the same missionary was holding street services in a town a hundred miles away. At the close of the street meeting a man came up and put a coin in the hands of the preacher and asked him if he recognized him. He recognized him. It was the man who two years before at the schoolhouse had been so angered. He told the missionary that after getting so angry at the schoolhouse he had gone home and God's Spirit seized him. He could not sleep, neither could his wife. They were greatly troubled, for they felt that the missionary had spoken the truth. They kneeled before the Lord and cried for mercy. All through the night they prayed. In the early morning He came and spoke the word of peace. Later three of their children were converted, all traceable to the sermon that night in the schoolhouse.



YOUNG PEOPLE'S FORWARD MOVEMENT

Department Conducted by Rev. John M. Moore, Secretary

Mission Study Class Enrollment

WE learn incidentally almost every day of the existence of Mission Study Classes that have not enrolled with the Missionary Societies. During the closing months of the study year we are making special effort to obtain a full enrollment in order that we may know what our Baptist young people are doing in this direction, and in order also that we may relate ourselves helpfully to these classes. It is therefore requested that every reader of these words who is a member of a Mission Study Class, or has been a member or has known of a class organized since September 1, 1906, shall report it at once. Do not write directly to the Secretary, but report classes in foreign missions to The American Baptist Missionary Union (Young People's Forward Movement), Box 41, Boston, Mass. Report classes in Home Missions to The American Baptist Home Mission Society, 312 Fourth Avenue, New York.

JOHN M. MOORE,
Secretary Young People's Forward
Movement.

The Forward League

"For the sake of the Name they went forth. . . . We therefore ought to . . . be fellow workers for the truth." III John, 7, 8.

"Anywhere, provided it be forward."—Livingstone.

OBJECT

The enlistment, enrollment and cultivation of the large number of Baptist young people who may not become missionaries, either at home or abroad, but who shall be as definitely committed to the evangelization of the world as are the missionaries themselves; and who shall supplement the work of Home and Foreign Missionaries by securing for them an intelligent and generous co-operation in the churches.

ENROLLMENT

An enrollment of those who shall sign the League's declaration of purpose shall be kept by the Secretary of the Young People's Forward Movement of the American Baptist Missionary Union and The American Baptist Home Mission Society.

DECLARATION OF PURPOSE

I purpose definitely, as God shall enable me, to do what I can to hasten the evangelization of all peoples. To this end I will study missions, will endeavor to be a faithful steward of Jesus Christ in the use of my time and money, will seek some definite form of service in behalf of missions, will try to interest others in missions, and will give myself to earnest, persevering prayer for the coming of the Kingdom of God.

CORRESPONDENCE

All correspondence concerning the League should be directed to the Secretary of the Young People's Forward Movement, either 312 Fourth Avenue, New York, or Box 41, Boston, Mass.

The Helpers at Home

If the evangelization of America is to be effected as speedily and as fully as we wish, we must at once enlist the young people of our churches in the enterprise. And in addition to those who shall become missionaries on the frontier, or among the "aliens," or in the dark places of our great cities, or in the Southland, we must have a far larger number of those who are not called and perhaps not qualified to be missionaries, but to whom the missionary appeal shall come with no less power than to those who leave home to engage directly in Home Mission work. To few of us, doubtless, has it

been made apparent that even though not permitted to be missionaries we may give our lives to missions with no less devotion and consecration. Perhaps we can serve the cause with even more efficiency, for the home end of our missionary problems to-day is most serious.

It is to meet this situation and afford these hundreds of thousands of young people who will never be missionaries an opportunity of linking themselves in a very definite way to the work of evangelizing our own land and other lands that "The Forward League" has been devised. It is presented after very careful consideration by the Joint Committee of the Forward Movement, and with their unanimous approval. It is commended to the prayerful consideration of Baptist Young People. It is no new organization. No new officers or meetings are contemplated. It is simply an enrollment. Those who enroll will be kept in touch with the work of our great general missionary organization, and will be shown how they can help to hasten the coming of the Kingdom. There is simply no limit to the possibilities of such a company of young people scattered in the churches all over the country, each feeling that in a very special sense he is linked to the work of Missions, and each a source and center of missionary information and interest. Such missionary helpers can find a thousand ways in which they may co-operate with the missionaries on the field and be real "fellow-workers for the truth."

Those who are interested in this movement should send at once to the Secretary of the Forward Movement, 312 Fourth Avenue, New York, for a copy of the Bulletin of the Movement, just issued, and a Declaration of Purpose card. Upon receipt of this card, duly signed, a duplicate copy will be sent to be preserved, and with it some suggestions as to literature that will be found helpful, and some practical methods of promoting missions in the churches.

Mission Study Classes

The enrollment of mission study classes is growing nicely. *Aliens 'or Americans?* is proving very popular everywhere, and a new attitude of mind toward the foreigner, with a new devotion to the work of Home Missions, is sure to result from this study. The Home Mission Society has secured a new edition of the Reference Library. Every class ought to have a set. The Library includes the following volumes: *How the Other Half Lives*, by Jacob Riis; *Undistinguished Americans*, by Holt; *The Slav Invasion and the Mine Workers*, by Warne; *Poverty*, by Robert Hunter; *Social Progress*, by Josiah Strong; *The Italian in America*, by Lord; *Immigration*, by Hall; *The Russian Jew in the United States*, by Bernheimer. These are sent for five dollars per set (carriage extra) which is less than half the retail price. Every society and church should have these books in the library.

The Missionary Union and Home Mission Society have each published a leaflet called "Supplies for Mission Study Classes," which gives full information as to material available for leaders and members of a study class. It can be had upon application.

Do not write the Secretary of the Forward Movement for enrollment card or supplies, but address all such inquiries and orders, as well as all reports from classes and other such correspondence, directly to the Societies respectively. Concerning Foreign Mission classes, address The American Baptist Missionary Union (Young People's Forward Movement), Box 41, Boston, Mass. Concerning Home Mission classes address The American Baptist Home Mission Society (Young People's Forward Movement), 312 Fourth Avenue, New York. Correspondence for the Secretary may be directed in care of either Society. Ask questions freely. The secretary's desire is to serve you.





“FOR WHOM CHRIST DIED”

OUR religious papers give strong and steady help to the mission cause at home and abroad, both in editorial utterance and in news from the field. One of the best editorial expressions we have seen in a long time was contained in a recent number of *The Examiner*, under the caption given above, which lays the firm foundation for home missionary effort. We copy the article with some condensation, and commend it to every reader as a personal message:

“Consider for a moment what our communities would be were the churches blotted out, and all the gracious ministries flowing from them dried up; suppose there were no preaching, no gathering for worship, no Sunday-school; imagine the theater, the saloon, the gambling hell, the brothel to be flourishing unchecked by the restraining influence of the organized assemblies of God’s people; what sort of communities would they be for civilized people to live and bring up their children in? The churches, lax as their zeal may be, are nevertheless centers of saving influence in every city, town and village where they exist. Who, indeed, can measure the influence of even a single service a week, held for the worship of Almighty

God, and the reading and preaching of his Word?

“So we say that, admitting all that may be truthfully said in criticism of the churches and the ministry, and the various agencies of Christian activity whose roots are in the churches, they are an essential factor, a *sine qua non*, in the moral life of the community. We defy any one to show the contrary. As a matter of fact, we have only to visit localities where no church exists—and there are many such in this land of ours—to find proof positive of the truth of our statement. They are places where vice is rampant, and where decent, self-respecting people, whether Christians or not, dwell only by the compulsion of circumstances.

“This being the indisputable fact, we have the foundation for a home mission argument that cannot be successfully assailed. Oh, the waste places of our land where no ‘church-going bell’ ever greets the ear, where no song of praise ascends, where no school exists for the instruction of childhood in the things of God! The appeal of such desperately destitute localities is going up to the ear of God. Shall it find no hearing in the hearts of God’s people? We as a denomination have a special responsibility upon us to

carry the gospel to every destitute community, because we have a purer gospel to proclaim, unmixed with traditional error, and a simple, democratic form of church organization peculiarly fitted to the social conditions of our people. *If any body of believers is called of God to do the work of evangelization in new communities, and among the strangers who are thronging to our shores, we are pre-eminently so.* Our vocation is to plant gospel churches, modeled after the New Testament pattern, in every needy community. This is no optional service; it is divinely imposed, and hence imperative.

"What are we doing to fulfil this 'high calling of God in Christ Jesus?' Something—yes, a good deal. The individual churches, where they exist, are not wholly remiss in their duty, though by deeper consecration and fuller organization they might do far more. Our wisely managed Home Mission Society is doing a grand work so far as the means are provided; *but how inadequate the provision!* Here, in its seventy-fifth year, with a past of splendid achievement, and possibilities within reach of unimaginable service in winning 'North America for Christ,' it is halted in its continental ministries, and its holy activities threatened with partial interruption, because the means are not forthcoming to carry them on. 'Never,' says THE MONTHLY, 'was the necessity for pioneer missionary work more imperative. The beginning of things is the strategic time for the church and missionary. Facing this increasing and imperative demand for expansion on the frontier, for more missionary pastors, more churches and more houses of worship, the Home Mission Society also finds itself facing a debt that means retreat instead of advance.' Let us emphasize these words. They are true, true of the need, true—lamentably true—of the peril. The Society has been asking for

a 'Thankoffering' of \$75,000 to commemorate its three-quarters of a century of achievement. *It is threatened with a deficit in its ordinary income!* Is this right? Is it for the glory of God? Is it for the honor of the denomination which God has so highly honored?

"Brothers, remember this; The appeal is not for the American Baptist Home Mission Society. If it were, we would not touch pen to paper in advocacy of it. The appeal is for men and women and children *for whom Christ died.* It is for the present and future citizens of this great democratic Republic. It is for our free institutions, blood-bought and blood-saved by those who have preceded us, and from whom we have received them as a 'bequeathed trust' of priceless value. The Home Mission Society is the agent of over a million Baptists for executing this great inheritance. It is reaching out with helpful hand to many destitute communities, to the aliens who are coming, a million a year, to our shores, to the child-races within our borders. Shall its hand be stayed? Shall its missionary and educational work be hampered? Shall all the cogent pleas we have urged 'unite in vain' to open the hearts and pockets of our people? We shall believe it when we see it.

"BUT IN LESS THAN TWO MONTHS THE BOOKS MUST BE CLOSED. A HEAVY DEFICIT IS THREATENED. WHAT SHALL BE DONE? There is nothing to be done in honor and in fealty to Jesus our Lord but to 'make good.' If a collection has been taken, *take another.* If it has not yet been taken, *let the ordinary offering be doubled.* LET DIRECT INDIVIDUAL GIVERS GIVE MORE THAN THEIR CUSTOM. So, and so only, will the emergency be met. Let us remember what Christ has done for us, and as fellow-laborers with him help him to do the same for others—those others, wanderers in the darkness and peril of sin, FOR WHOM CHRIST DIED.





Essential Help

The Committee on Home Missions of the Utah Baptist State Convention, in its report for 1906, pays this tribute to the American Baptist Home Mission Society:

"During the past year the Society has spent a large sum in our own State, and we are quite sure that if it had not been for the Society and its willingness to help us there would not be one Baptist Church in Utah to-day. So may we, one and all, give the men who have this work in hand our earnest prayers and loyal support."

A Man Needed for Alaska

Rev. G. S. Clevenger, who for several years has been missionary at Copper Center, Alaska, considers it a duty to himself and to his wife to return to the States for a period at least. He is very anxious that his successor be on the field early in 1907, as he desires to leave in April. The Home Mission Society would like to learn of some one who will take his place. Communications may be addressed to the corresponding secretary of the American Baptist Home Mission Society, 312 Fourth avenue, New York City. If the man has had some medical training it would be decidedly to his advantage in that field, where the work is largely, though not exclusively, among the Indians.

Sentence Sermons

* * Some people act as though they thought God had given two different sets of commandments, one for Sunday and the other for Monday; and two kinds of conscience, one for worship and the other for work.

* * A man who will for gain systematically cheat and deceive and defraud in

business may have an elastic conscience which he can stretch over this and a church membership, and psalm-singing, and no one knows how much further, but he is deceiving himself if he thinks he is a Christian traveling home to heaven.

* * It is far better to die honestly poor than to live dishonestly rich.

Sensible Comment

The *Baptist Courier* of Greenville, S. C., has for its editors Rev. A. J. S. Thomas and W. W. Keys, men who look at things from the Christian and common-sense point of view. In relation to a recent occurrence the paper says editorially:

Some of the newspapers are greatly concerned because Mr. John D. Rockefeller attended the services at the colored Baptist church in Augusta last Sunday, and they take occasion to criticise him for so doing. Mr. Rockefeller is spending some time at a resort hotel near Augusta. If he sees proper to attend services at a colored church, that is his privilege, and we fail to see why any one should object. If he wished to hear a negro preacher, he could not have heard one of greater power and eloquence, and one of a better record than Rev. C. T. Walker, who is pastor of the Tabernacle Church in Augusta. He was pastor a long while in Augusta before he became pastor in New York, where he remained for several years, and where Mr. Rockefeller knew him. He has been pastor in Augusta now for several years, where he is highly esteemed by the white people as well as the negroes. It is quite common for the newspapers to notice whatever Mr. Rockefeller does and says. If he had not gone to church at all probably the newspapers would have found fault, and if he had gone to some other church that would have been given equal notoriety, and his contribution would have been noted with equal detail. It seems almost impossible for him to do or say anything that is approved by a certain class of newspapers and magazines, and probably he can manage to survive the flings that are constantly being made by this class of publications.

FROM THE BROAD FIELD

From Our Correspondents

A Pastor's Second

In the February number of THE HOME MISSION MONTHLY, page 63, you speak of "One Pastor's Method." Allow me to say that I have followed this method for over five years and have found that our offerings increased and our people were educated in the various departments of our benevolent work. I tried this method at Parker, S. D., Philadelphian Church of St. Paul, Minn., Wayne, Neb., and am using it here on my present field. An article by me in the *Standard* some four years ago was intended to set forth this idea. Since writing the article I have added the personal letter idea and am more than satisfied with results.

E. E. DULEY,
Pastor at Edgar, Neb.

Virginia Union University

This term three elective courses are given for the first time. One in the College Department, on Roman Law; another in the Theological Department, on The Church and its Relation to the Community and to Missions; and the third a course in Mechanical Drawing, in our Manual Training Department.

These additional courses are significant of the wide scope of the work at the university. It is doing the utmost possible with its resources in the intellectual and literary line, in the theological and religious, and also in the practical. It sorely needs additional resources in order to give instruction in pedagogy and agriculture, both to fit teachers for their work and to fit young men for their future lives. Indeed additional land for agriculture and a new dormitory to accommodate students that now have to be turned away are the two great needs of the school. Without them the school can do but a fraction of its work.

Righteous Indignation

It is a significant thing that the Atlanta *News*, the evening newspaper which incited negrophobia, and was condemned by the grand jury in connection with the negro riots and murders in Atlanta, has suspended circulation and the company gone into bankruptcy. The *News* offered a reward of \$100 to any one who could prove that he had put to death a negro rapist, and maintained a pack of bloodhounds and a posse to hunt down criminal negroes. It fostered the spirit that led to the riots. The citizens of Atlanta have proved their mettle by refusing to advertise in or take the sheet, and it is no more. This indicates that no news-

paper can make negrophobia its stock in trade and succeed. The white people of the South are too sensible to believe that the *News*' method or the lynch method or the race-hatred method contain the solution of the race problem. The fate of the *News* is the Atlanta protest against reckless incitement to lawlessness.

Dr. Anderson's Comment

18 RIPLEY STREET,
NEWTON CENTRE, MASS.,
January 15, 1907.

MY DEAR BROTHER GROSE:—I have carefully read your book. It held my attention and greatly interested me to the last word. You have briefly but thoroughly and popularly presented the whole problem of immigration. It will be admirable for the young people, and it ought to stir up both young and old to do all within their power both to save and Americanize our fellow men that come pouring in upon us from foreign nations. Permit me heartily to congratulate you on writing this good book. With best wishes, believe me,

Fraternally yours,
GALUSHA ANDERSON.

Mortgages Burned

For nearly twelve years the church at Oconomowoc, Wis., has been greatly burdened with a heavy debt, incurred when the property, now used for church purposes, was secured. Some effort was made by the former pastor, Rev. Geo. Spencer, to remove the debt, but he left the field too soon to accomplish it. The present pastor came on the field January 1, 1904. It was evident that the debt had to be removed to save the property and the church. With only 48 members and only 15 of them males, it seemed a heroic task to remove a debt of over \$3,000 and keep the work moving at the same time.

With a loyal band, with encouragement and financial help from our people outside of the city and with some financial assistance from business people and friends victory has come at last. January 21, 1907, the last dollar, to cover lost subscriptions and expense of the canvass, was raised, and while the congregation joined in singing "Praise God from whom all blessings flow," the mortgages were burned. Appropriate exercises were arranged for the evening.

While we have struggled to live and pay the debts, we have under the blessing of the Great Head of the Church done a little more than live. Our 15 males have become 28, and our total membership, notwithstanding deaths and removals, has gone from 48 to 76.

C. T. EVERETT, Pastor.

Some Kind Words

(From President Leonard W. Riley, McMinnville College, Ore.)

May I add a word of congratulation concerning the success of your recently published volumes. You have done a magnificent service to the mission cause and to our country as well.

(From Rev. A. H. Dooley, Rockville, Ind.)

I am a devoted and constant reader of THE BAPTIST HOME MISSION MONTHLY. Within a few hours after every MONTHLY arrival I have read every word between covers. Wish every Baptist home in the land could read it.

A Good Record Indeed

Dr. Woody sends this letter, which shows the spirit of the pioneer pastor and his people. The church offerings for the last four years have been \$20, \$24, \$47, \$60.05, with a resident membership of less than 100. "I feel that this is a good record for a small frontier church." Here is the pastor's letter:

DEAR BROTHER:—Your letter of November 26 received and attended to. When the amount you wanted for Home Missions was read it seemed rather high, but I merely announced that we were glad that our General Secretary had so much confidence in our financial willingness, and stated that I believed that his confidence had not been misplaced and therefore would not be disappointed. We are glad to announce that the full amount has been brought in with a few cents over. *This people responds beautifully to every call of duty.* We like our work here very much. Besides raising the \$60 we secured a club for the HOME MISSION MAGAZINE of 48, which will insure a good collection for next year. Thirty-seven have united with the church since we came, the first of October. We held an open evening for young men January 1, and out of the eighty or more who were present we anticipate organizing a Baraca Union of at least 50 to begin with.

Wishing you unlimited success in your work, I remain yours fraternally,

DANIEL G. DUNKIN,
Billings, Montana.

A Voice from the West

The most Western (American) Baptist Church in the State of North Dakota is located in Minot, the county seat of Ward County. It is still fostered by that good mother of churches, the Home Mission Society; but it has a future, and looks forward to becoming one of the strong churches of the State and the denomination as a whole. The signs of the times indicate the dawn of a day of better things.

First of all, Ward County is no longer looked upon as a desert, the rain falls, the sun shines and therefore the grain grows; the snow has been deep this winter, and there has been some inconvenience because the trains were delayed, but the deep snow is the best thing

that could happen for the crop the coming year. Minot is now practically the third city of the State; it has grown in four years from a little village where cowboys came to ship their cattle, to a hustling city of 7,000, and it is the western metropolis and distributing point. People are still coming, hotels are filled, progress is in the air. These are the signs of a day of better things, not only in the industrial realm, but for the Christian cause. The churches have caught the progressive spirit. Where there are people, and a rich country, and good prospects, and these people are building homes and buying land and going into business, there is no reason why the church should not flourish.

The Baptists have the finest location in the city, and a little over a year ago a parsonage was built, modern and in keeping with the progressive spirit of the city. In the past year twenty-two have been added to the church membership; at the present time there are candidates awaiting baptism, and others who have written home for their letters. Now the problem is a new church building. We must have it if we are to keep anywhere near abreast with the growth of the city.

There are Baptists among those who are moving into the city and vicinity. We write this letter that you may know that you will find a Baptist church and a little company of heroic and hopeful Baptists who will be glad to welcome you. Bring your church letter. The denomination suffers in the Northwest because so many fail to bring with them their church letter, and to actively identify themselves with the work. If you are coming West and have not yet found a place to locate, stop off at Minot. There is opportunity for Baptist laborers, carpenters, builders, business men, and those who have money to invest. At the same time there is opportunity to build up a Baptist church in a community where its influence will be felt. A letter to the pastor of the church or to C. C. Hosmer will bring a reply to any inquiry.

ROBERT A. MACMULLEN,
Pastor First Baptist Church.

Progress in New Bedford

The French Baptist work in New Bedford, Mass., under the care of Rev. Albert E. Ribourg for less than a year, has shown a steady increase in interest and attendance. The average attendance of Catholics varies from forty to forty-five at each Sunday evening service, and great hopes are entertained for them, as they seem intensely interested in the exposition of the gospel truth, and in the contrast shown them between this and the fallacies of Rome. Not long ago, seven converts were baptized. Financially, the mission is doing well. The regular expenses are met by the offerings of the people, and the church has recently been decorated inside. Mr. Ribourg also conducts a mission in Fall River, Mass., at the Baptist Temple, held every Sunday afternoon, with encouraging attendance.

An Inspiring Example

Here is a letter which shows the grit and grace of our pioneer pastors in leading their churches to independence and sacrifice:

DEAR BROTHER:—Greetings in the name of our blessed Lord and Saviour Jesus Christ. As one who has just come on this field I desire to write a brief word of explanation in reference to our application for aid from the American Baptist Home Mission Society. I found, when I came here, a floating debt and a debt on the new building totalling around \$4,000. I found that the roll of members needed revising and cutting out quite a number of names who had not been heard of for months—in some cases for years.

I found a little company of earnest, loyal courageous souls who were on the point of discouragement because of the increasing obstacles, spiritual and financial. These few are now united and encouraged, and have gone to work bravely to pay off the indebtedness and are singing: "The saints in all this glorious war shall conquer though they die." But by God's grace this church is *not going to die*, but is going on to victory through Him Who loveth us.

I found also that the State Board had been helping the church for some years past, for which the church is very grateful indeed. But after prayer and consultation we feel that the time has come to "arise and shine." "It is high time to awake out of sleep."

And with the consent of the dear brethren and sisters I have decided not to ask aid from the State Board this year. I do this humbly,

leaning hard on God and His own word of promise.

We know how many, many needy places are crying for help, and we want the \$200 which was appropriated for this church to be used in sending the gospel to some of these needy fields. We want the joy of having practical fellowship in sending the gospel to hungry hearts. We wish to prove the truth of that scripture which says: "It is more blessed to give than to receive." We want this church to be a real testimony to the abounding grace of God. And we want to relieve the State Board of all the burden we can, to the praise and glory of our dear Lord.

One of the conditions on which I accepted the pastorate was that I should receive no stated amount of salary, but that the Christians should "give as the Lord had prospered them," and that we would together "share our mutual joys, our mutual burdens bear." That we would trust God to meet our needs, spiritual and temporal. This does not mean that we will not run business on a business basis, nor does it mean that we are going off on some tangent; but it does mean that we are going to get right down and work as if it all depended on us, while we will pray and trust God, knowing that it all depends on Him and on His grace.

I am a poor man with a large family of small children, but God is as able to care for a large family as a small one and I am very, very happy on this new field. What we want now and what we earnestly crave is the prayers of God's dear people for His blessing to be upon us.

BAPTISMS

Rev. Robert Carr, Creek Indians, Muskogee, Wichita Association, I. T.	8
Rev. Louis Collins, Muskogee, Wichita Association, I. T.	5
Rev. F. R. Brown, Belt, Mont.	6
Rev. P. E. Sorborn, Swedes, Galesburg, Ill.	5
Rev. T. A. Leger, Middle Valley, Idaho.	8
Rev. Richard Schwedler, Anaconda, Mont.	5
Rev. H. F. Schade, Germans, Elgin, Ill.	17
Rev. D. G. Dunkin, Billings, Mont.	14
Rev. Carmine Pagano, Italians, Brooklyn, N. Y.	12
Rev. N. E. Johnson, Swedes, Ebenezer Ch., Brooklyn, N. Y.	8

Rev. G. W. Porter, Tonkawa, Okla.	21
Rev. Butler Presson, Clarkston, Wash.	10
Rev. T. E. Ennis, Larned, Kan.	10
Rev. W. J. Durham, Globe, Ariz.	8
Rev. Alejandro Trevino, Monterey, Mex.	6
Rev. C. T. Hollowell, Dist. Miss'y, Southern Minn.	5
Rev. Francesco di Tomasso, Italians, Troy and vicinity, N. Y.	6
Rev. H. W. Vodra, Rio Piedras, Porto Rico.	20
Rev. E. L. Humphrey, Cayey, Porto Rico.	9
Rev. W. W. Des Autels, Gratiot Ave. Ch., Detroit, Mich.	12
Rev. C. H. Pack, Parsons and Hambleton, W. Va.	17

HOME MISSION APPOINTMENTS, MARCH, 1907

CALIFORNIA	
A. H. Lloyd, Thermal.	
D. G. Delano, Palo Verde.	
James Robertson, Banning.	
Milo Smith, Highland.	
COLORADO	
Francis Turk, Yampa and vicinity.	
Wm. R. Hardy, Bethlehem Ch., Colored, Pueblo.	
James A. Kinsman, Fowler.	
KANSAS	
D. B. Jacobus, Elgin.	
MAINE	
Paul N. Cayer, French, Waterville.	
MINNESOTA	
A. L. Holden, Minnesota and Canby.	
John O. Larson, Swedes, Kerkhoven and Benson.	
NEBRASKA	
R. T. Guernsey, Loup City.	
NEW MEXICO	
Lewis E. Martin, Alamogordo.	

James W. Campbell, Estancia, Corona and Willard.	
John A. Casady, Plainview.	
Wm. J. Gordon, Hagerman and Lake Arthur.	
OKLAHOMA	
Sam'l M. Skaggs, Anadarko.	
Jefferson Crawford, Sumner.	
Richard Peterson, Haileyville.	
George W. Porter, Tonkawa.	
OREGON	
C. H. McKee, Hood River.	
A. G. Sandblom, Dist. Miss'y, Swedes.	
SOUTH DAKOTA	
W. H. Swartz, Bryant.	
UTAH	
Chas. F. Smalley, Provo and vicinity.	
Baltus P. Stout, Evangelist.	
WASHINGTON, EAST	
Butler Presson, Clarkston.	
Herbert H. Rama, Latah.	

FINANCIAL STATEMENT FOR FEBRUARY, 1907

RECEIPTS.

Contributions for General Purposes.....	\$32,154 29
Legacies,	3,991 53
Contributions Specifically Designated	1,243 39
for Church Edifice Gift Fund.....	850 36
	<hr/>
	\$38,239 57
Income Accounts for General Fund.....	1,741 85
" " " Church Edifice Gift Fund.....	637 42
" " " " " Loan Fund.....	1,507 36
Miscellaneous	19,972 36
	<hr/>
	\$62,158 46

DISBURSEMENTS.

For General Purposes.....	39,525 60
" Special " as designated.....	1,971 89
From Church Edifice Gift Fund.....	2,787 86
" " " " " Loan Fund.....	1,699 69
Miscellaneous	21,016 95
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	\$66,401 99

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, \$37.78

Addison, a friend.....	1 00
Skowhegan, Bethany Ch.....	9 78
Winslow, a friend.....	1 00
Corinna, Mrs. E. M. Winchester.....	2 00
Oakland Ch.....	3 13
North Haven, Y. P. S.....	2 88
South Levant Ch.....	4 00
Presque Isle S. S.....	38
Juniors.....	5 04
Shapleigh Ch. and S. S.....	2 20
China, Ladies' Circle.....	5 81

NEW HAMPSHIRE, \$36.40

Fitzwilliam, First Ch.....	5 00
Exeter, First Ch.....	25 00
Portsmouth, Middle St. C. E. S.....	6 40

VERMONT, \$177.82

Fairfax Ch.....	6 16
North Troy Ch.....	3 10
B. Y. P. U.....	2 11
Jay Ch.....	2 00
Fairfax Ch.....	14 00
Bennington, Emma West Yale.....	50 00
Colchester Ch.....	7 50
*Addison Ch.....	5 57
*Jamaica Ch.....	4 79

LEGACIES.

Salisbury, Estate of Sarah E. Powers.....	66 59
Fairfax, Estate of J. M. Hotchkiss.....	16 00

MASSACHUSETTS, \$3,821.62

Marlboro, French Ch.....	8 00
Three Rivers, W. E. Barritt.....	49 00
Lowell, French Mission Ch.....	5 00
East Somerville Ch.....	78 00
Lowell, Worthen St. Ch.....	19 62
Winthrop, Y. P. S.....	12 50
Shelburne Falls Ch.....	61 83
Charlemont Ch.....	2 00
Peabody, Wm. Day.....	1 00
Chelsea, Mrs. P. R. Mason.....	5 00
Fitchburg, First Ch.....	32 00
Vineyard Haven Ch.....	5 00
Newton, Mrs. E. A. Harwood.....	100 00
Boston, Central Ch. S. S.....	8 84
Ruggles St. Women's Soc.....	5 00
*Worcester, Pleasant St. S. S.....	25 00
Waltham, Beth Eden Ch.....	25 00
Drury, Rev. V. H. Bigger.....	4 00
Campello, Warren Ave. Ch.....	12 00

Gardner, First Ch.....	14 95
Dedham, Second Ch.....	19 89
Weymouth, First S. S.....	3 75
North Attleboro Ch.....	15 78
Chelsea, First Ch. S. S.....	50 00
Mrs. Clara B. Cushing.....	25 00
Springfield, State St. Ch.....	45 00
Park Ave. Mem'l Ch.....	4 57
Fall River, First Ch.....	218 50
Second Ch.....	150 00
Jamaica Plain, First Ch.....	16 00
West Acton, First Ch.....	19 10
Andover, First Ch.....	8 75
Brookline Ch.....	83 07
Jr. Y. P. S.....	4 00
Reading, First Ca. S. S.....	5 00
Brewster Ch.....	5 00
Westfield, Central Ch.....	18 90
Rockland, First Ch.....	22 50
Salem, First Ch.....	225 00
Gardner, Swedish Ch.....	4 62
S. S.....	1 34
Y. P. S.....	4 04
Wakefield, First Ch.....	34 25
Somerville, Perkins St. Ch.....	27 97
Somerset, First Ch.....	16 00
Holyoke, Sarah E. Ely.....	250 00
Hyde Park, First Ch.....	70 07
Quincy, Estate of Dr. Edwin A. W. Harlow.....	2,000 00

RHODE ISLAND, \$369.95

Providence, Miss Elizabeth B. Welch.....	100 00
Central Ch.....	217 33
Hope Valley, First Ch.....	9 50
Westerly, First Ch.....	15 00

LEGACIES.

Providence, Estate of H. Jackson, D.D.....	28 12
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CONNECTICUT, \$1,089.60

Brantford, Y. P. S.....	6 50
Bridgewater, First Ch.....	188 05
Stratfield Ch.....	5 00
Hartford, F. H. Divine.....	10 00
A friend.....	1 00
Asylum Ave. Ch.....	132 30
South Ch.....	22 75
Rockville, Mr. and Mrs. Wm. Butler.....	150 00
E. G. Butler.....	30 00
New Britain, Swedish Ch.....	2 07
Wallingford, First Ch.....	6 00
South Woodstock Ch.....	10 00
Danielson, Mrs. H. N. Clements.....	1 00

New Britain, Timothy *A. Wooster.....	25 00
New Haven, Calvary Ch.....	490 93

NEW YORK, \$14,549.70

Akron, First Ch.....	1 00
First Y. P. S.....	10 00
Altay S. S.....	4 00
Pittsford, Jr. C. E.....	50
Montour Falls, Mrs. S. Fisher.....	2 00
Binghamton, Park Ave. Ch.....	8 62
Holland Ch.....	10 20
Wellsville, First Ch.....	48 50
West Park, Rev. A. Judson Allen.....	7 00
Albany, Emmanuel Ch.....	35 67
Emmanuel S. S.....	26 00
Tabernacle Ch.....	48 69
Calvary Ch.....	173 27
Calvary S. S.....	56 91
Troy, Fifth Ave. Ch.....	82 06
Marlboro Ch.....	10 00
Highland, John L. Pratt.....	50 00
Rhinebeck Ch.....	58 50
Gaines and Murray Ch.....	11 50
Rochester, Miss Frances J. Huntley.....	3,000 00
Albion, Harriet B. Hewitt.....	10 00
Lima S. S.....	5 00
Lima C. E. S.....	5 00
Greenwich Ch.....	162 00
Broadalbin Ch.....	17 82
Stephentown, Mrs. Elnathan Sweet.....	25 00
Brookfield, First Ch.....	7 18
Woodhull Ch.....	5 00
Palmyra B. Y. P. U.....	4 50
Nicholville, Miss Anna Day.....	2 00
Saratoga Springs S. S.....	14 00
Yonkers, Warburton Ave. Ch.....	1,443 39
James B. Colgate, deceased.....	4,875 00
Jamestown, Swedish Ch.....	5 21
Syracuse, Tabernacle Ch.....	25 00
Poughkeepsie, Ch. of Christ.....	100 07
Buffalo, Kensington Ch.....	3 50
Cedar St. Ch.....	15 00
*Johnstown, Chas. King.....	300 00
West Edmeston Ch.....	4 35
S. S.....	1 00
Y. P. S.....	5 10
Williamsville, Randal Mem'l Ch.....	1 00
York Ch.....	11 60
S. S.....	8 40

Alpine, Mr. and Mrs. G. J. Dewey	2 50	Manayunk B. Y. P. U.	4 32	NORTH CAROLINA, \$49.92	Winton, Waters Normal Institute	20 50				
Nunda, First Ch.	16 84	Allegheny, Beth Eden Ch.	48 85	Eden, Olive Branch Ch.	4 42	Southern Pines, Mrs. Wm. Edwards	25 00			
S. S.	2 05	Franklin, First Ch.	505 89	Edwards		SOUTH CAROLINA, \$104.75				
B. Y. P. U.	1 25	Philadelphia, Tacony Ch.	15 75	Rock Hill, Friendship Inst.	16 00	Beaufort, Tabernacle Ch.	20 00			
Kent S. S.	3 50	Grace Temple, C. E. S. Germantown, First Y. P. S.	5 00	Columbia, Second Calvary Ch.	5 00	Benedict College	63 75			
Barker, R. W. Noble	50 00	Ardmore Ch.	5 00	Americus, Amer. Institute	40 00	Atlanta, Atlanta Seminary	120 23			
Hornellsville, First Ch.	17 51	Phoenixville, Rev. A. B. Still	7 60	Zion Hill Ch.	6 00	Simmon Hill Ch.	5 08			
Albion, a friend	20 00	Danville S. S.	15 00	Dixie, Bethany Ch.	1 21	FLORIDA, \$31.00				
Orient, Emma L. Beebee	50 00	Reading, Berean Ch.	2 85	Avon Park, Mrs. J. L. Colwell	1 00	Jacksonville, Florida Bapt. Academy	30 00			
New York, Riverside Ch.	89 55	Mahanoy City, Welsh S. S.	10 00	ALABAMA, \$4.50	Linden, St. Emmanuel Ch.	2 00	Mobile, First Colored Ch.	2 50		
Memorial Bapt. Ch.	500 00	Harrison Valley Ch.	5 00	MISSISSIPPI, \$15.00	Jackson, Jackson College	15 00	LOUISIANA, \$5.50			
Mt. Morris Ch.	20 00	Knoxville Ch.	12 80	Gibbsland, Wm. Hicks	1 00	Grant, Calvary Ch.	4 50			
Morning Star Mission Ch.	15 88	Kittanning Ch.	8 75	ARKANSAS, \$127.55	Hot Springs, St. Paul Colored Ch.	4 25	St. Paul Colored S. S.	1 00		
*Memorial Bapt. Ch.	200 00	Winburn, Swede Ch.	10 25	Little Rock, First Ch.	10 00	Greer, Watkin Ch.	1 00	Little Rock, Arkansas Bapt. College	48 00	
Brooklyn, Lenox Road Ch.	10 00	Ebensburg Ch.	5 00	Greer, Watkin Ch.	1 00	Mt. Zion Ch.	6 00	Pine Bluff, J. C. Battle, D.D.	10 00	
Emmanuel Ch.	600 00	Eric, Calvary Ch.	8 95	Little Rock, Centennial Ch.	1 00	Wrightsville, First Ch.	1 00	Kinsett, Centennial Ch.	1 00	
Stephen Hubbard	5 00	Factoryville Ch.	5 25	Helena, First Ch.	4 00	Gurdon, Mt. Canaan Ch.	1 50	Helena, Centennial Ch.	12 00	
Tabernacle Ch.	125 15	South Bethlehem Ch.	7 50	Fordyce Ch.	2 00	Wampoo, Mt. Sinai Ch.	1 10	Brinkley, Mt. Zion Ch.	2 50	
Emmanuel S. S.	50 00	Preston Center Ch.	1 30	Corner Stone Ch.	1 00	Brinkley, J. E. Knox	5 00	Roanoke Ch.	12 00	
Sixth Ave. Ch.	37 42	Shamokin Ch.	1 25	Forest City, First Ch.	2 00	Wymro, First Ch.	1 00	Silver Lake Ch.	1 20	
*Collected per A. Mangano	100 00	Port Allegheny Ch.	4 50	TEXAS, \$10.00	La Grange, M. M. Rodgers	5 00	Austin, First Ch.	5 00		
*Strong Place S. S.	10 00	Homer City, Memorial S. S.	2 27	OHIO, \$912.86	Cleveland, Euclid Ave. Ch.	239 00	*Warren, Geo. E. Day	200 00		
East Troupsburg Ch.	4 85	Stoneboro S. S.	2 25	Cincinnati, Ninth St. Ch.	2 00	Norwood Ch.	22 16	Walnut Hills Ch.	94 78	
Chappaqua Ch.	2 30	Westfield Ch.	2 55	Coshocton, First Ch.	20 25	Litchfield B. Y. P. U.	1 40	Marion Ch.	25 00	
Auburn, First Ch. S. S.	15 31	Kaylor, Berean Ch.	12 00	Harpster Ch.	1 25	McConnellsville Ch.	5 00	Fairfield Ch.	6 86	
Hornell, South Side Ch.	12 00	Clifrain Ch.	6 50	Stryer Ch.	4 78	Youngstown, First Ch.	21 35	Granville Ch.	45 57	
*Oneonta, First Ch.	12 50	Clifford Ch.	7 00	Youngstown, First Ch.	21 35	Galion Ch.	3 50	Cambridge Ch.	11 14	
LEGACIES		Fox Chase, Bethany Ch.	2 00	Geneva Ch.	26 61	Medina Ch.	2 00	Zanesville, Fair Oaks Ch.	11 77	
Middlebury, Est. of Spencer H. Bradley	1,880 82	Hite Ch.	5 00	Martinsburg Ch.	9 80	Lorain Ch.	6 73	Urbana Ch.	14 00	
NEW JERSEY, \$603.05		DELAWARE, \$30.00	Wilmington, Bethany Ch.	20 00	S. S.	7 81	Marietta Ch.	5 00	Old Cambridge Ch.	15 00
Newark, Emmanuel Ch.	27 51	Eighth St.	10 00	DISTRICT OF COLUMBIA, \$9.93	Springfield, First Ch.	18 43	Bucyrus Ch.	20 05	Sandusky Ch.	3 00
Lyons Farms	25 00	Washington, First Ch.	9 93	VIRGINIA, \$466.72	Dayton, Third St. Ch.	16 50	Mt. Gilead Ch.	10 85	Mt. Zion, Third St. Ch.	16 50
Mt. Pleasant Ch.	23 51	Richmond, Hartshorn Mem'l Coll.	138 74	WEST VIRGINIA, \$210.45	Geneva Ch.	26 61	Martinsburg Ch.	9 80	S. S.	1 00
Frenchtown Ch.	4 26	Ebenezer Colored Ch.	269 63	Glennville Ch.	7 50	Warren Ch.	23 11			
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PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR MAY, 1907

	PAGE		PAGE
EDITORIAL:		GENERAL CONVENTION	
Welcome to Washington.....	155	Building a Meeting House in Four Days—T. K. Tyson.....	197 198
Retrospect and Prospect.....	156	The Arapaho Mission.....	199
The Home Mission League for Men..	157	Woman's Society of Michigan.....	199
A Joint Rate.....	158	What the Pioneers Undergo.....	200
Note and Comment.....	159	A National Teacher Training Institute	200
SPECIAL STATEMENT OF THE BOARD		APPOINTMENTS	
	161		200
GENERAL:		BAPTISMS	
Program of the 75th Anniversary....	162		201
In and About the National Capital— F. J. Young.....	163	FINANCIAL STATEMENT	
The Baptists in Washington—P. H. Bristow	171		201
The Chinese Sabbath-school of Cal- vary Church—Mrs. Abby G. Baker.	177	CONTRIBUTIONS AND LEGACIES	
The Woman's Missionary Society of Calvary Church	186		202
HOME MISSION HYMN:		ILLUSTRATIONS:	
O King of Kings!.....	188	Cover—Statue of Washington.	
THE COLORED PEOPLE:		Frontispiece—The Capitol.	
Americus Institute—George Sale, D.D.	189	Map of Washington	163
THE YOUNG PEOPLE:		Entrance to National Library.....	164
The Last Call for Mission Study Classes	193	Marble Room at the Capitol.....	165
The Forward League.....	193	U. S. Senate Chamber.....	166
Silver Bay and Lake Geneva.....	193	Chamber of the Representatives.....	167
Seeing for Themselves—Rev. R. T. Craig	194	The White House.....	168
OUR SPANISH-SPEAKING PEOPLES:		Grand Staircase, National Library....	169
Conquests in Cuba.....	195	Calvary Baptist Church.....	170
RESPONSE OF THE NEGRO BAP- TISTS		Lafayette Square	171
	196	Dr. Samuel H. Greene.....	172
		Washington Churches	173-183
		William H. Baker.....	178
		Mrs. S. J. Taylor and Ung Wah....	179
		Miss Julia Stickney.....	179
		Lee Toy and May Wong.....	180
		Lum Chung and Moy Shu.....	181
		Chin Hing and Chin Wah.....	182
		Samuel S. Hurley.....	183
		Americus Institute; Principal Reddick and Campus Views.....	189-192

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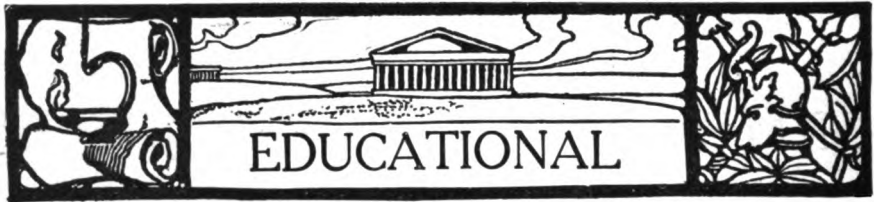
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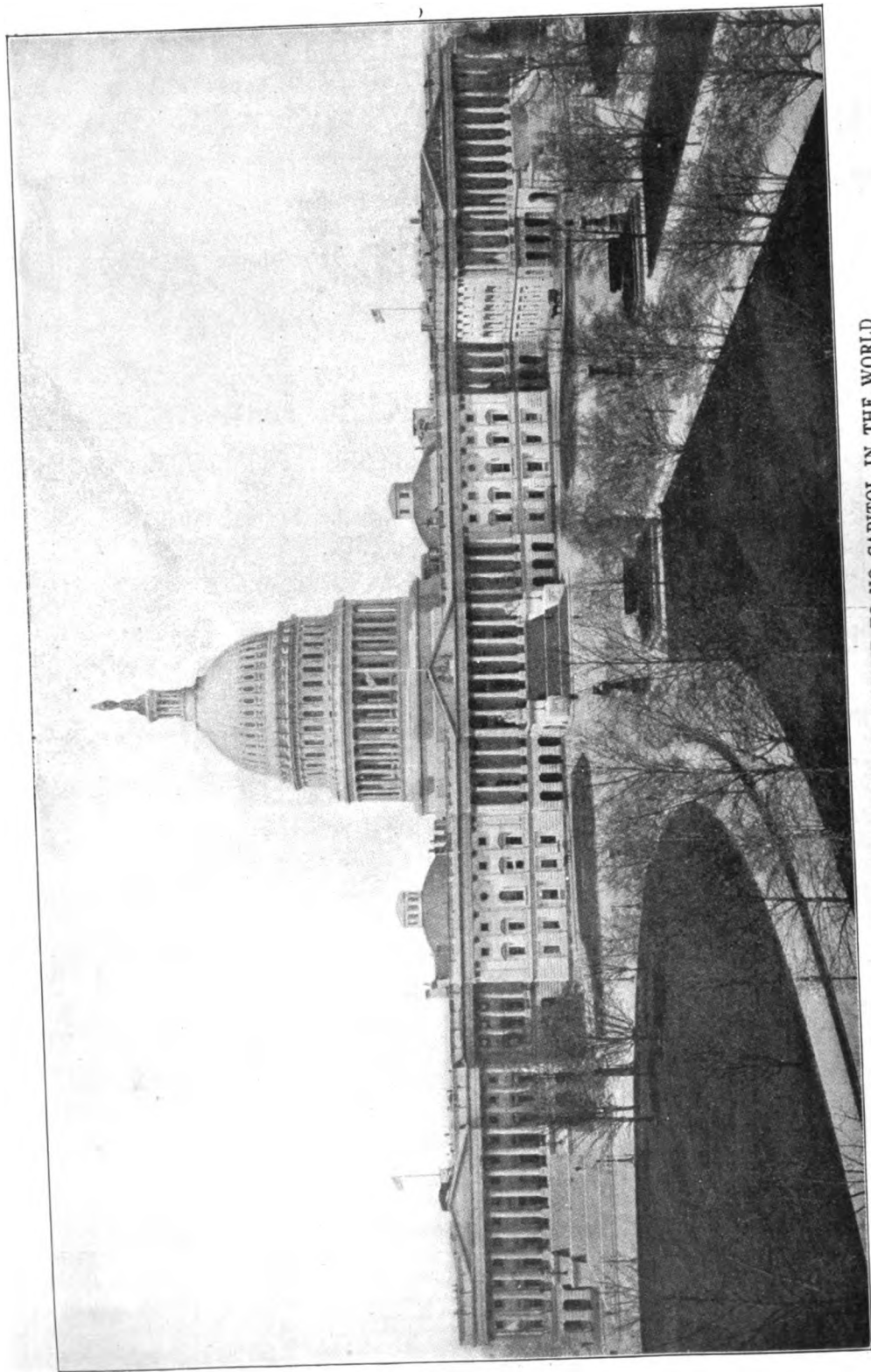
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THE CAPITOL AT WASHINGTON: SECOND TO NO CAPITOL IN THE WORLD

THE BAPTIST HOME MISSION MONTHLY

VOL. XXIX

MAY, 1907

No. 5



WELCOME TO WASHINGTON



ON the occasion of its Seventy-fifth Anniversary the American Baptist Home Mission Society gives glad greeting and welcome to its great constituency—the Baptists of the North and West. No shadow of debt shall be permitted at this time to lessen the sense of what God has wrought through this Home Mission agency for the lasting welfare of this great nation.

The history of the Society is a record of steady progress, and on the whole of splendid achievement. Always hindered by slender resources, which have never been adequate to the needs, the most has been made of the means provided, and in proportion to the amount of money expended the Society can challenge comparison in results with any missionary organization in existence.

This is said not boastingly, but to remind the great constituency that their work has been carried on in the home field with a measure of success for which devout gratitude is due to God, who has richly blessed the efforts of those in charge, and of the faithful missionaries on the field.

Read and reflect upon the record. See how from small beginnings a work of widespread influence and blessing has grown. Consider, then, the conditions of to-day, the increasing and impelling and almost appalling needs. And in the light of retrospect and prospect decide whether the Baptists can permit any backward movement. Realize that retrenchment is retreat.

But let nothing mar the gladness and gratitude of this Seventy-fifth Anniversary. To those who shall gather at Washington, welcome. And to the greater constituency at home, in the name of the Society, greeting and godspeed!





Retrospect and Prospect



THIS is not the time or place to review the history of the Home Mission Society. That will be done at Washington, and the results will appear in these pages later. It is in place here, in anticipation of the anniversary, to say that the retrospect is of such character as to fill the prospect with hope. God has wrought great good

for these United States in the past seventy-five years through the agency of our Society. The more one studies the record the more profound will be the conviction as to the significance of the achievement. In this home mission work patriotism and piety are inseparable. In the highest phases of commonwealth building the home missionary has played no inconspicuous part. In every state and territory there are communities which bear grateful testimony to the pioneer work. The country is dotted with churches which owe their origin and persistence to the missionary spirit which found in the Home Mission Society its agent and representative.

The retrospect is bright with the faith and zeal and consecration of the missionaries, who endured hardship as good soldiers of the cross, and made full proof of their ministry. Heroism is found on every page of home mission history. There was vision and statesmanship on

the part of the leaders, and the denomination responded to the appeals made upon the churches in the days of struggle and adversity and sometimes of persecution. Year by year there has been advance, and new problems have been met and solved in the same broad spirit of Americanism that has marked the Society from the first. When the Civil War threw the freedmen upon the North as a burden immediately the Baptists responded through the Home Mission Society, and the work of education and uplifting began. When war once more brought a new situation, and Cuba and Porto Rico were open to evangelization, promptly again the Society entered the open door and began a work that has paid a thousand fold and is in many respects a marvel in these days. Now that immigration is bringing in the millions needing evangelization, means must be devised to meet more adequately these conditions.

Judging from the past we believe that the way will be found and the means provided for the enlarging work, never of such magnitude and moment as today. We believe the denomination will increase its offerings sufficiently to pay off the debt and make advance possible. God has greatly blessed the home mission work. The forelook is filled with hope by the backlook. With confidence in God we go forward into the last quarter of the first century of the Society's beneficent life.

* * Where one man daily reads the Bible and thus opens his heart to divine influences, ten thousand read the daily paper and give human and mostly malign influences all the chance.

* * To work against one's own pocket takes grace—so much of it that comparatively little of this work gets done.

* * In the Christian's inner life is the source of his outward power.

The Home Mission League for Men

WHAT! another organization, when we are already overwhelmed? No, do not be alarmed. If this is an organization it is so informal that no one need be worried. There are no paid officers suggested, no officers at all, no committees, except a committee of the whole, no dues or dinners, no meetings. But there is a definite purpose, and a center to which reports may be made. A name is a desirable thing, and suggestions are invited. The purpose is to get at men in our Baptist churches and enlist them seriously in missions. This enlistment means investment; it is to include both praying and paying.

The women have their organizations in the churches, and work them with zeal and energy. The men have been neglected, and have left missionary matters very largely to the women. The result is disastrous to our great missionary enterprises. Our societies are unable to meet the demands of the time for want of money. The contributions from the churches are pitifully inadequate, and the faithful few—all honor to them—have been carrying the load as far as it has been carried. We want to do something to change and improve this unsatisfactory condition of affairs. Hence **THE BAPTIST HOME MISSION MONTHLY** presents its scheme, and offers itself as the agency through which the plan may be worked.

This is the scheme: The Men's Missionary Legion (or whatever the name best adapted may be) shall be composed of men in our Baptist churches who will agree to give five dollars a year for five years for the work of the American Baptist Home Mission Society. Name and pledge to this effect shall be sent to

THE BAPTIST HOME MISSION MONTHLY, 312 Fourth avenue, New York, and the list will be printed. That is all there is to it. But that would mean relief from debt and from no small uncertainty if the membership were made as large as it ought to be.

We want **FIVE THOUSAND MEN** to join this **HOME MISSION MONTHLY MEN'S LEAGUE**, which might be nicknamed the **Five-Dollar-a-Year Club**. That would mean twenty-five thousand dollars a year assured for five years. That would prevent debt and the necessity of injurious and disastrous retrenchment. Surely a man can give ten cents a week to such a cause if his heart is in it.

Would it be possible to secure five thousand men in our churches to do this simple thing? Yes, if only every pastor would take an interest in the proposal and do a little personal work. He need not appeal to a single man who has been a generous or regular giver to missionary offerings, either. Our particular aim is to reach the men who have not been among the regular givers, because their attention has not been fixed upon the real nature and needs of this Christian and patriotic home mission work. We want to make the spasmodic over into systematic givers.

Then there might be a **Dollar Club**, that should seek a ten-thousand membership on the same simple lines, so as to meet the purses of those who could not afford to give five dollars, but who would like to do something definite. Who will be the second member of the new Men's Missionary Givers' Club? Second because the editor of **THE MONTHLY** takes advantage of his inside position to be the first. Let the names come in. Do not regard this as chimerical or mere talk. Even a comparatively small body of men bound by such a simple obligation might in time come to exert a wide influence in the church as a vehicle of missionary interest.

By the way, **THE MONTHLY** will be sent to every member of the Men's

Five-Dollar Movement. And this article may explain to some men why they receive this number of *THE MONTHLY* without having subscribed for it.

The Men's Home Mission League

I hereby pledge to give FIVE DOLLARS a year for Five Years, beginning May 1, 1907, for the work of The American Baptist Home Mission Society.

Annual Payment to be made by Feb. 1.

Name

Church

Address

The Baptist Home Mission Monthly
312 Fourth Ave., New York

A Joint Rate

WE are very glad to announce that arrangements have been concluded with the Missionary Union for a joint subscription rate for the *Baptist Missionary Magazine* and *THE BAPTIST HOME MISSION MONTHLY*. This involved some changes on both sides, but we are sure that the pastors and members of the churches generally will welcome the plan, which makes it possible to present both magazines at once and under the club system secure names, with a single payment. Further than that, it has seemed most desirable to change the graduated scale of club rates to a single rate, so that the friends who give their service in securing clubs—and a splendid service to the mission cause they render—may know just what rate they can offer. The club rate is extremely low, but after inquiry it was thought undesirable to raise it, since the great object of the Societies is to spread missionary information, and to this end the widest possible circulation of the magazines is sought.

Hitherto *THE MONTHLY* has had a graduated club rate, from forty-five to

thirty cents, according to the number in the club. All present subscriptions continue, of course, at the rate for which they were taken. The new uniform club rate is thirty-five cents for *THE MONTHLY*. The *Missionary Magazine* establishes the same uniform club rate of thirty-five cents. The uniform club rate for the two is placed at only sixty-five cents.

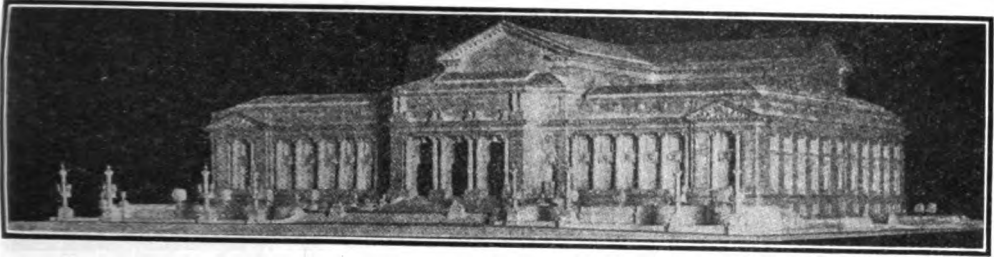
The single subscriptions remain as hitherto, fifty cents for *THE MONTHLY* and one dollar for the *Missionary Magazine*. The two can be had for \$1.25.

To those who know the magazines, which are concededly at the head of their class, we do not need to point out what is received in the twenty-four issues thus offered for sixty-five cents. Abundantly illustrated, gathering missionary information fresh and stirring from the whole world, broad in treatment of great themes, bringing missions of to-day at home and abroad into relation with the Sunday-school, the church, the young people's society and the home, attractive to the children as well as to the older members of the family, these two periodicals are creating a new missionary literature.

Under this joint rate surely it is not too much to hope that there may be a club in every Baptist church. Let us work steadily to that end. The new arrangement does not interfere with the present clubs. What we aim for is a very large number of new clubs and subscribers under the joint rate. Now, pastors, say your good word for us.

* * But for seeing in the other church what isn't there, some ministers would be less frequently doffing the old pastorate and donning the new.

* * The true Christian cannot be anything else than a Christian wherever he goes; he is to go wherever duty calls him; and duty calls him wherever there is need of the pure principles which he professes and possesses.



NOTE AND COMMENT

¶ This is a Washington number, as our readers will perceive. We are glad to present the Chinese Sunday-school work and the description of the notable Woman's Society of Calvary Church, through the kindness of Mrs. Abby G. Baker, who has furnished material and photographs. To Mr. Bristow, also, we are indebted for the sketch of the Washington Baptists, who have made remarkable progress. The Royal Blue Book of the Baltimore and Ohio Railroad has courteously given us the use of the beautiful pictures of the White House, Congressional Library and other buildings. We hope the number may induce many readers to attend the anniversaries and also the general meeting at the Jamestown Exposition. Take the bright boys and girls of the family with you. Even if they lose a little of school they will take an educational leap through the sights of the capital.

¶ Have a broad missionary platform. It is better to stand on a platform so broad that you cannot cover it all than on one so narrow that you are constantly in danger of slipping off.

¶ As we go to press the Peace Conference is holding its sessions, and a memorable meeting it is, drawing men of eminence from all sections to voice their convictions on a great subject. The reason why nations do not always keep the peace is the same that leads individuals to break it, namely, human nature, which has in it the warlike element. This human nature crept out in the first sessions of the Peace Conference, indeed, when Bishop Potter caustically criticised Dr. Dix, one of his own clergymen, for a warlike sermon, and when Rabbi Hirsch metaphorically doubled his fists at the government and hit out right

and left. It was hard, too, for Andrew Carnegie to hold his Scotch dander down when Prof. Münsterberg said armaments did not burden the German people; and so it went on, showing that even peace conferences may develop differences. But aside from the humorous phases there will come from the Conference a strong influence in favor of international arbitration and the gradual disarmament of the great nations. We hope the prediction of one speaker may come true, that even President Roosevelt himself may yet find his highest service in this realm of international peace agreements which shall make war impossible.

¶ "The world for Christ" means to you just what you mean for Christ in the world.

¶ So many friends are interested in missionary hymns and have expressed desire to possess in convenient form the home mission hymns that have been published from time to time in THE MONTHLY, that we shall at the earliest possible moment publish a little missionary hymnal in conjunction with the Missionary Union, so that the best hymns, home and foreign, may be available for missionary meetings. We are sure this will meet a real need.

¶ "Band of Men Hunters" is the name of an organization in a Baptist church in Minnesota. May there be Nimrods among them. If there is to be a new organization in the church we do not know why this is not the most needed. Is it not about time that the rank and file of men in our church membership took hold a little more heartily of the great enterprises of the kingdom of God? We want more money for missions, yes; but still more do we want more men interested in missions.

¶ If you want to know what the heroic missionary spirit is listen to this voice from North Dakota: "The quarter has been somewhat cold and stormy. I have lost my way on the prairie three times and frozen my feet and face more than once, yet this has been the best quarter in my work in North Dakota. Have been working from house to house when the cold weather made regular meetings impossible. For five weeks now weather has been fine, and we jumped in for all we were worth, and God has blessed us with a great blessing. The audience has been increasing every evening until the house could not hold them. As a result we have taken into the church ten persons, five of them men, and three heads of families. One man is the best man in town. I baptized his son, aged 19, about a year ago. The man was converted outright; he is a great worker. This will greatly increase our influence. We have this quarter organized one Sunday-school and will soon organize another. We have no church building of any kind, but will soon build." Read that over and read between the lines, and see if you cannot spell HEROISM all through it. They ought to have a church building right away, and help to build it.

¶ That is a fine saying of Longfellow: "Give what you have; to some one it may be better than you dare to think."

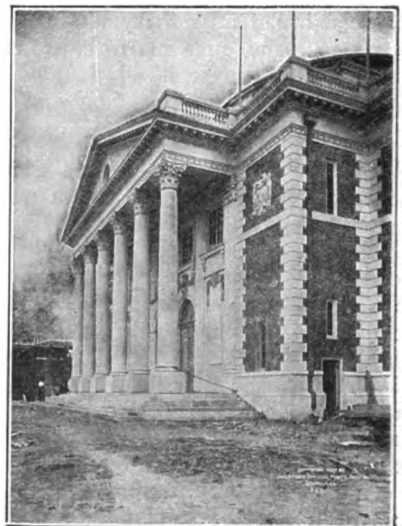
¶ We note with interest that the church at Chickasha, I. T., which formerly was aided by the Home Mission Society, has now a membership of about 500, and has attained such a degree of prosperity that it proposes to erect a new house of worship to cost about \$20,000.

¶ A gratifying contribution to the Home Mission Society is that of the Christian Endeavor Society of the Nineteenth Street Baptist Church (colored), of Washington, D. C., for the evangelization of the Indians. It indicates a growing enlargement of sympathy and a sense of obligation on the part of our negro Baptist brethren when they feel constrained to share with others in the conversion of the Indians of North America.

¶ It was the editor's good fortune to be present last month at the dedication of the

new mission building at West Pittston, Pa., which has been erected for institutional work among the Slavic peoples. Pressure of matter makes it impossible to give the description of the work under Miss Runyon in this issue, and with many other good things it goes over to the June number. We shall not soon forget the manner in which the boys and girls sang "My country, 'tis of thee," including "land where my fathers died," although their Lithuanian fathers saw neither birth nor death on this continent. The conference of the day was helpful, and we shall speak at length of the movement, besides giving some pictures of the cooking-class girls and the coal-breaker boys.

¶ Owing to the limitations of space, the article in this issue on the Baptists of Washington deals only with the white churches. Our readers will be interested to know that the colored Baptists at the capital number, according to the latest Year Book, no less than 15,779, and have many strong and aggressive churches, such as the Nineteenth Street, Zion, Abyssinian and Second. Among the pastors are such leaders as Drs. Brooks, Johnson and Howard. The Nineteenth Street Church has 1,646 members, and Zion Church has 2,133. A number of the churches have large and well-equipped houses of worship.



ADMINISTRATION BUILDING, JAMESTOWN

Special Statement

The Executive Board of the American Baptist Home Mission Society submits to the denomination the following statement, in order that there may be opportunity for mature consideration and judicial expression of opinion at the meeting of the Society at Washington, D. C., May 20-21, 1907.

The enormous demands upon the Society, growing out of the new development of the West, the mighty volume of immigration, the increasing cost of maintaining effectively our Christian schools for the Negroes and the Indians, the large proportions of the work in Cuba and Porto Rico, the plans for evangelism and the calls for aid in erecting church edifices on our mission fields have greatly overtaxed the Society's resources. Scores of pathetic appeals for aid, generally worthy, have been declined, while on many mission fields, as well as in the mission schools for the Negroes and the Indians, salaries are commonly so distressingly small that it is increasingly difficult to secure capable persons for these positions. Very generally it is true that three dollars are needed where two are now expended, saying nothing of needs for new work.

The Executive Board, in the administration of the Society's affairs, have proceeded on the theory that with the growth of the denomination in numbers and in wealth, there was reason to expect yearly enlargement of resources commensurate with the expansion of its work. Its confidence that God would in due time provide the means for the accomplishment of the tasks imposed by his providences upon the Society has been repeatedly justified in deliverance in unexpected ways from embarrassing indebtedness. However, ordinarily, the tension of great uncertainty, with the special efforts required to avert serious retrenchment has been most painful. In spite of all, accumulated deficits of several years have from time to time, as now, reached a troublesome aggregate. The Executive Board are persuaded that these conditions should not longer prevail, and that if the means for the work that ought to be done cannot be secured there must be a curtailment to bring it within the limits of available resources, cost what it may in the crippling of missionary enterprises. Accordingly the Board announces its purpose to make a reduction of ten per cent. as nearly as possible in its missionary, educational and church edifice work, thereby lessening the annual liabilities from \$30,000 to \$35,000 for the ensuing year, and to adhere to such reduction unless larger resources are placed at its disposal.

This is not a pleasant message on the Society's seventy-fifth anniversary, nor does it denote diminished confidence in Him who has supplied our urgent needs hitherto. It means simply this: That, after diligent cultivation of the field for offerings for Home Missions, the limit of financial ability must determine the limit of responsibility for the work it may undertake. We know that from every quarter of our vast mission fields there will come a flood of earnest entreaty and protest against such a measure, and that it will be agonizing beyond expression to the administrative force of the Society to put into execution this process of excision; but there appears to be no alternative before us. Hence, the Board deems it proper to make announcement of its purpose now, both for consideration by the Society itself in May and in order that all who may be affected by this retrenchment shall have timely notice thereof and make their future plans accordingly.

New York, April 8th, 1907.

THE AMERICAN BAPTIST HOME MISSION SOCIETY,

Seventy-fifth Annual Meeting, Washington, D. C.,
May 20, 21, 1907

MONDAY FORENOON, 20th

- 9:30—Devotional Services.
9:45—President's Address. Hon. W. S. Shallenberger, Washington
10:00—Report of Executive Board and Treasurer.
10:30—Address: Seventy-five Years' Work of the Society. H. L. Morehouse, D.D., Corresponding Secretary.
11:20—General consideration of the subject and other matters.

MONDAY AFTERNOON

- 2:15—Devotional Services.
2:30—General consideration of the following subject:
On What Features of Home Mission Work Should Most Emphasis Now Be Laid?
Discussion opened by Rev. S. Z. Batten, of Nebraska, Chairman Committee on Work for Students in Colleges and Universities. Representatives from Cuba and Porto Rico will be present.

MONDAY NIGHT

- 7:45—Devotional Service.
8:00—Address: The Society's Work for the Negro from a Southern Point of View. Dr. S. C. Mitchell, Va.
8:40—Stereopticon views illustrative of the Society's Seventy-five Years' Work. Rev. H. B. Grose, Editorial Secretary, N. Y.

TUESDAY FORENOON, 21st

- 9:30—Devotional Services.
9:45—General Business. Election of Officers.
10:20—Address: The Making of a Christian Nation. Rev. E. Holyoke, R. I.
11:00—General consideration of the subject and other matters. Adjournment.



IN AND ABOUT THE NATIONAL CAPITAL

By F. J. Young

[This article, with the beautiful illustrations, is furnished by the courtesy of the *Book of the Royal Blue*, published monthly by the Baltimore and Ohio Railroad.]

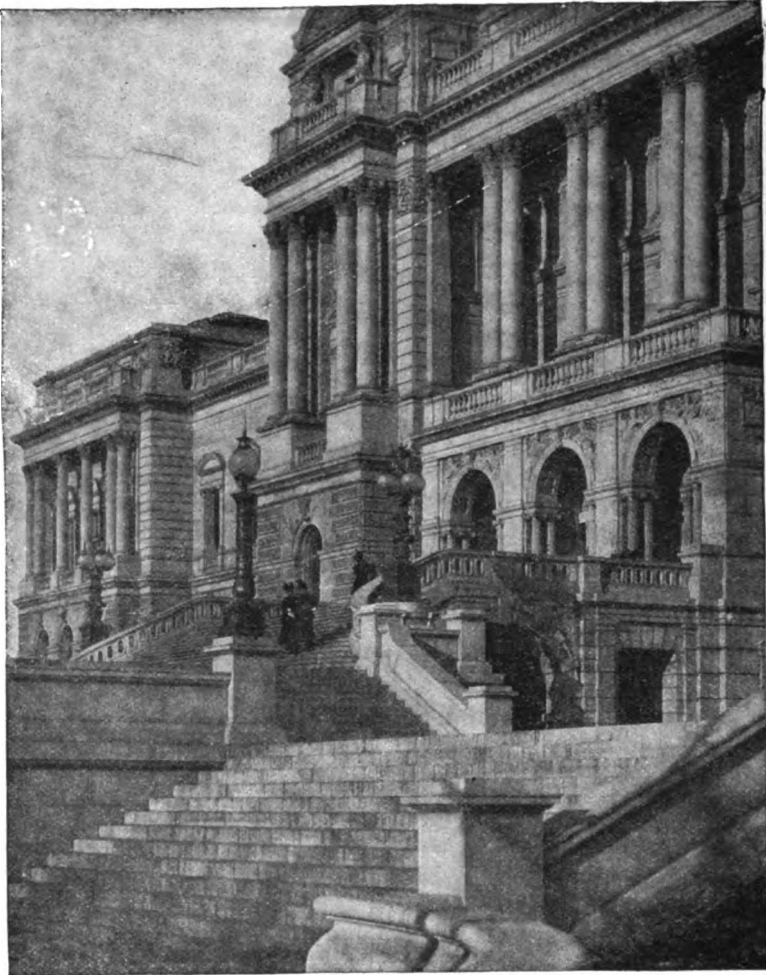


THE District of Columbia is unique in many respects; it embraces about sixty-five square miles, its principal city contains over 300,000 inhabitants, is the seat of the National Government, the official residence of the President, and the meeting-place of Congress, but no elections are held in the District. The

headquarters of the army and navy, yet a foreign foe has been in possession, burnt the capitol and other public buildings, and a hostile fleet has sailed up the Potomac and anchored within gunshot. Mighty armies have gathered; the rumble of artillery, the clatter of cavalry and the solid tramp of infantry have been heard in the streets; hospitals containing thousands of wounded men have occupied the public square; two national



CENTRAL SECTION OF WASHINGTON, SHOWING CALVARY CHURCH AND RAILWAY STATIONS



ENTRANCE TO THE NATIONAL LIBRARY

cemeteries with long rows of headstones show the last resting-place of many soldiers, but the only battle fought in its borders was in 1864, when Early's gray-clad battalions threatened the city, and President Lincoln was among the spectators on the breastworks. During the Revolution the Continental Congress was a movable body, having met in New York, Philadelphia, Baltimore, Lancaster, York, Princeton, Trenton and Annapolis, and when at the close of the war the session in Philadelphia was threatened by disbanded troops, clamoring for their pay, the city authorities declined to interfere to preserve peace. This object

lesson was not lost, and one of the important matters demanding early attention was fixing a location for a permanent capital where the national authority should be supreme.

President Washington was largely instrumental in having the present location chosen; his home being but a few miles away, he was thoroughly familiar with the country—Alexandria, within the bounds set, was the principal trading port of the section, and the location near the head of navigation, over a hundred miles from Chesapeake Bay, afforded an opportunity to oppose a hostile fleet ascending the river. By a proclamation issued



MARBLE ROOM AT THE CAPITOL

March 30, 1791, the President announced that the Federal District had been located. This was ten miles square, lying on both sides of the river, about two-thirds being in Maryland, the remainder in Virginia, the cities of Alexandria, Va., and Georgetown, Md., being included.

The chosen district was partly woodland, marsh and hills, partly under cultivation, most of the farm land being the property of four men. One of them, of whom Washington spoke as "the obstinate Mr. Burns," a surly Scotchman,

owned the ground where the White House, Treasury and State, War and Navy buildings now stand, and many a warm debate did Washington have with Burns in endeavoring to have him donate land for streets or buildings.

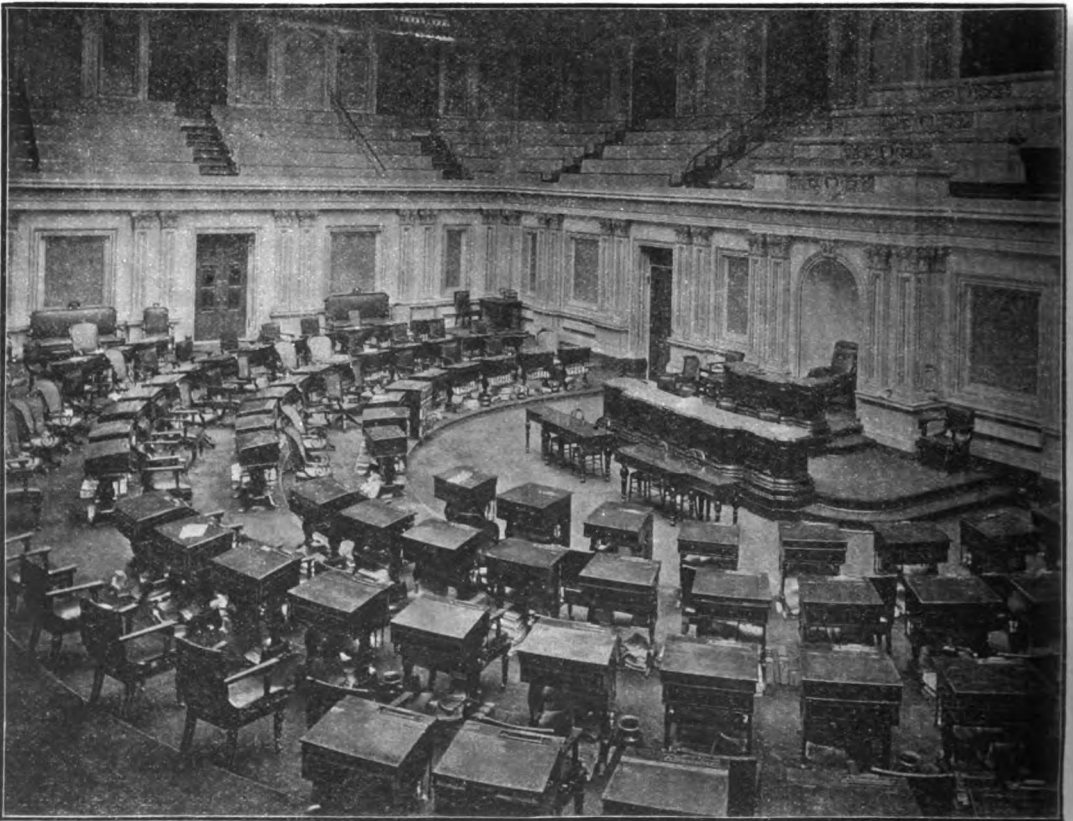
It is said that Washington lost his temper once and asked "What would your land have been worth if we had not put the capital here?" and Burns replied, "Yankee like, with another question, "And what would you have been worth if you had not married the widow Custis?"

In 1846 the residents of the Virginia side of the river, which had received but few improvements from the Government, and among whom were men anxious to take part in the political struggles of the country, from which they were debarred by the annexation, started a movement to have the Virginia portion restored to the state. There did not seem to be any need of this territory for Federal purposes, and at a special election held to determine the wishes of the people, of 985 votes cast 763 were in favor of again becoming Virginians, and Congress passed an Act of Retrocession in that year.

In arranging the streets an original system was used. Extending from the capitol are North, South and East Capitol streets. The streets running north and south are numbered, beginning with First on each side of the North and

South Capitol streets, while those extending east and west are lettered, beginning with "A" on each side of East Capitol street. This divides the city into four sections known as "Northeast," "Northwest," "Southeast," and "Southwest." Hence, there is an "A" street for each section, and the same holds good in the numbered streets.

The Philadelphia plan of numbering buildings is followed, and to one familiar with the plan it is easy to estimate the distance between given points. No. 1210 F street, for instance, would be between Twelfth and Thirteenth streets, while 1210 Seventh street, would be between M and N streets. If a person on the corner of Ninth and F streets N. W., wants to go to 1210 F Street N. W., he goes west three blocks. But if he wants to go to 1210 F Street N. E., he has the nine blocks to the capitol, and then



UNITED STATES SENATE CHAMBER, IN NORTH WING OF THE CAPITOL

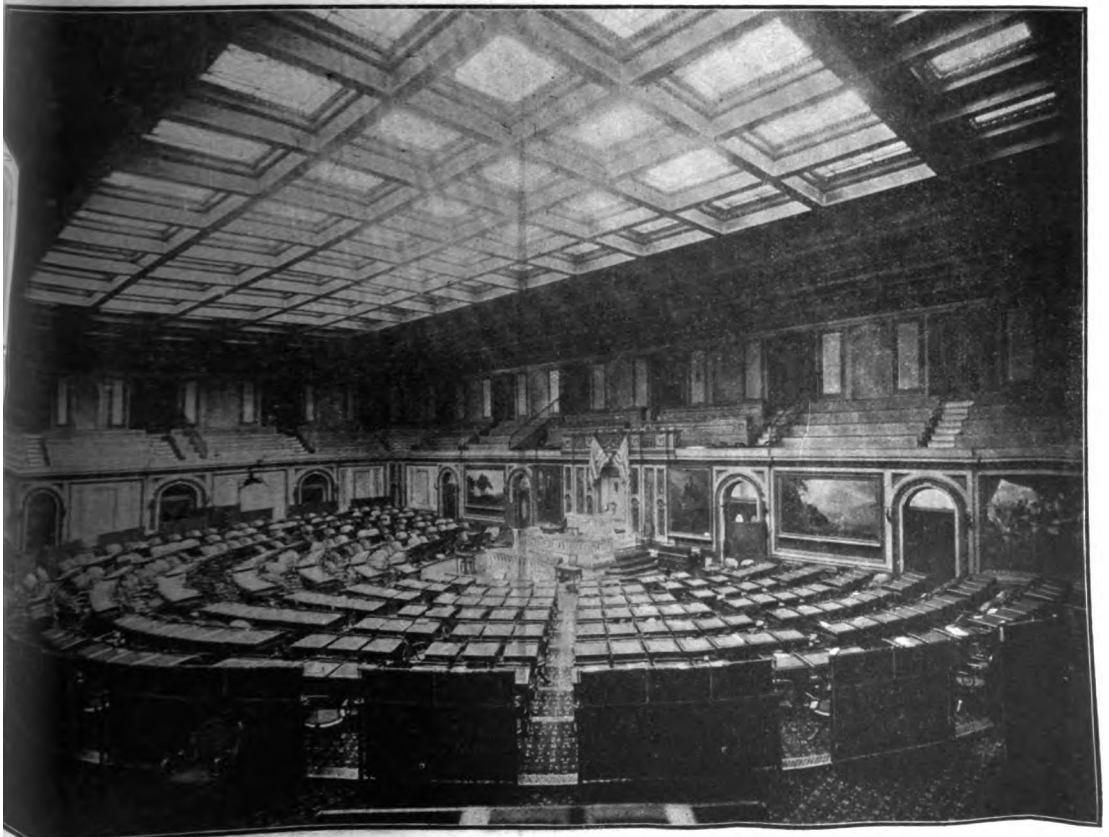
twelve more East to travel. The system is simple except where the avenues intersect the streets, when it is sometimes puzzling. The avenues, named from the states, run diagonally. For instance, at Thomas Circle, four streets and avenues branch out, like spokes in a wheel, on either side, and it is easy to take the wrong street after passing around the Circle.

The cornerstone of the capitol was laid in 1793. The wings were first completed, a wooden passage-way connecting them, and about \$750,000 had been expended, when it was partially destroyed by the British in 1814. Four years later the central part was begun, and improvements have been made until now, standing in the midst of spacious grounds, it is one of the stateliest and most harmonious buildings in the world. Of white marble, on a hill overlooking the city, 751

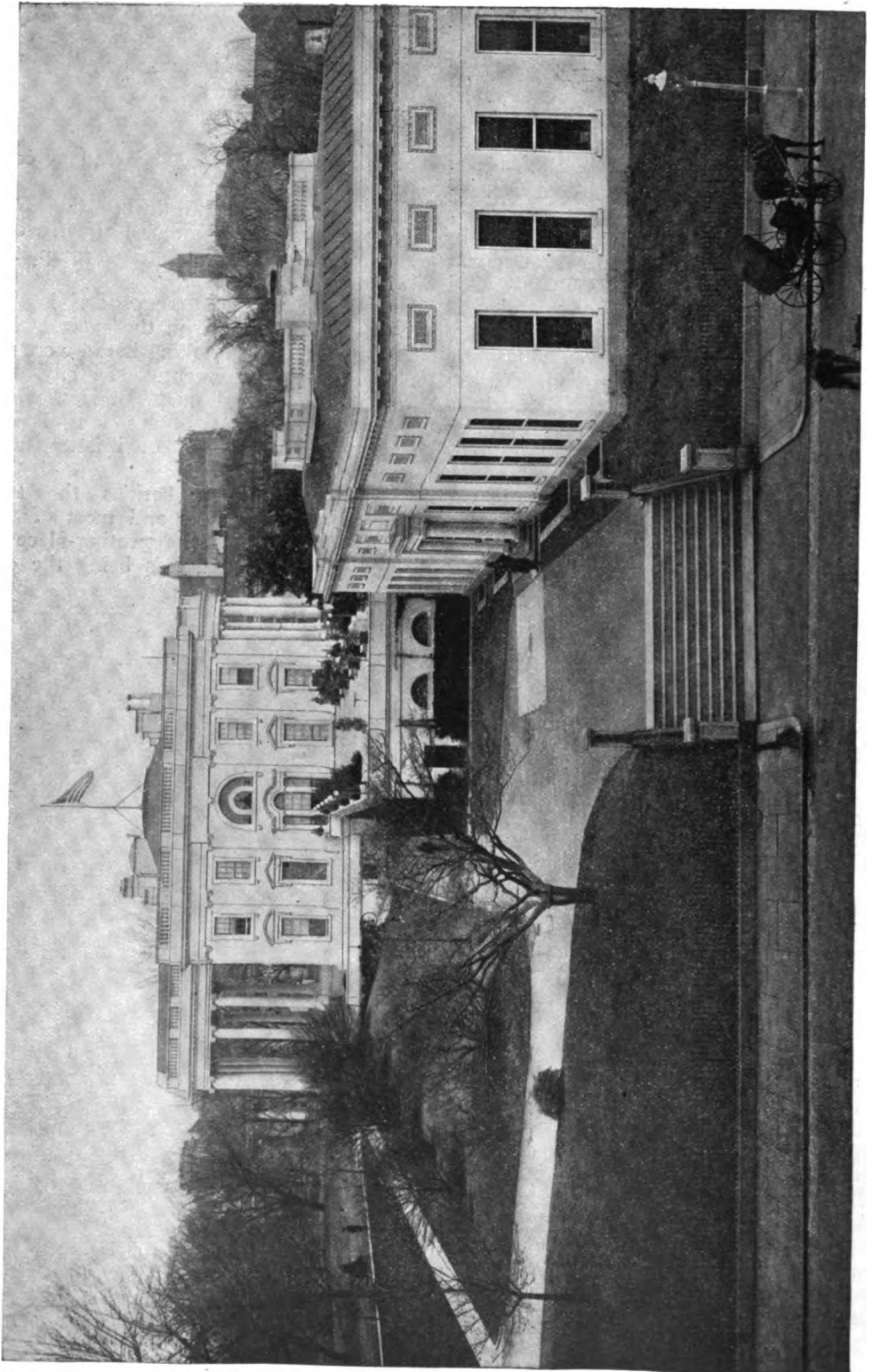
feet by 350 feet, surmounted by a dome 287 feet above the base, crowned by a figure of Liberty, 19 feet 6 inches high, it is an impressive structure. The original dome was of wood, covered by copper, but in 1856 the present structure of iron was begun, and during the Civil War, possibly for the moral effect, work steadily progressed, and it was completed in 1865.

Some of the first troops arriving in 1861 were quartered in the capitol, and immense ovens for baking bread were installed in the basement. The city was surrounded by forts and batteries, a line of trenches twenty miles long being manned by thousands of infantry and containing 1,120 guns.

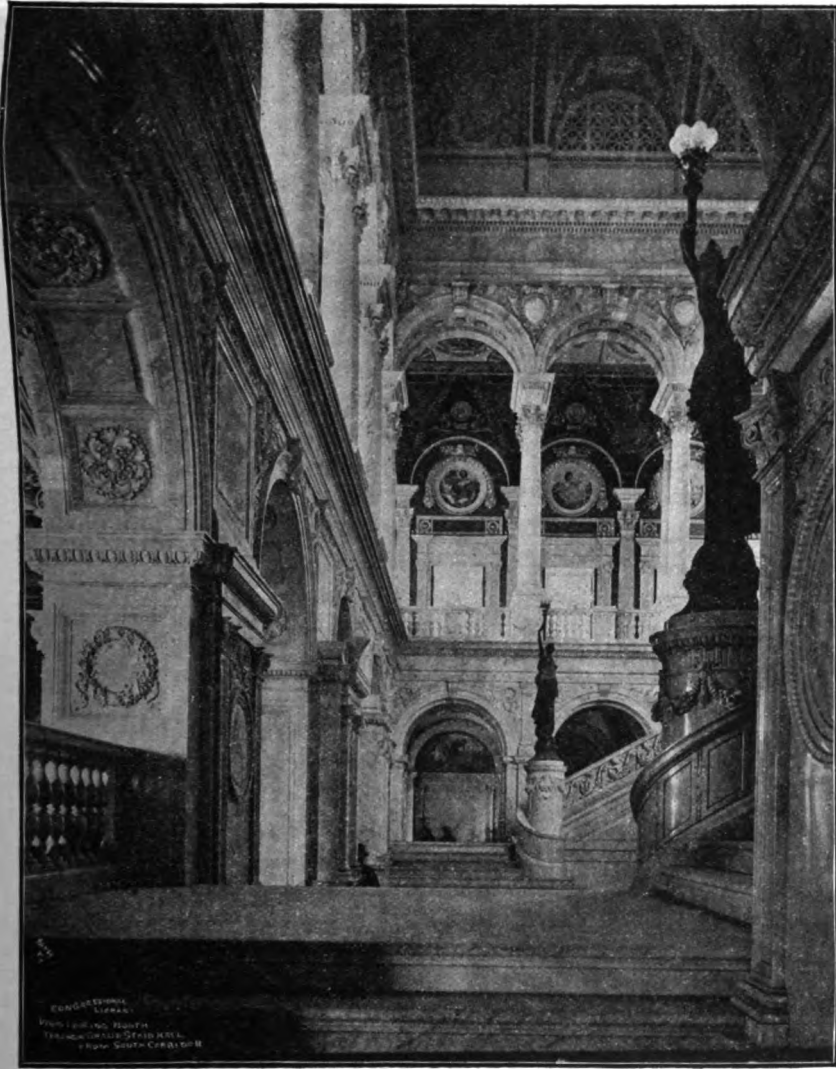
In the building, besides the two branches of Congress and most of the committee rooms, is the meeting-place of the Supreme Court, this being the old



CHAMBER OF THE HOUSE OF REPRESENTATIVES, SOUTH WING OF THE CAPITOL



THE WHITE HOUSE, WHERE PRESIDENT ROOSEVELT WILL RECEIVE THE BAPTIST VISITORS



GRAND STAIRCASE, NATIONAL LIBRARY

Senate Chamber. The walls of the rotunda, 97 feet 6 inches in diameter, bear a number of historical paintings, while high above is a frieze in bas-relief by the celebrated Italian fresco painter, Brumudi, who unfortunately died before completing the panels. The galleries surrounding the Senate Chamber will seat 1,000, and the House galleries are larger; the original meeting-place of the House is used for a hall in which are displayed statues of deceased statesmen or soldiers, each state

being requested to contribute two of its most eminent citizens.

Superb office buildings are now in course of erection on either side of the capitol for the use of the members of the two branches.

The residence of the President was defaced by fire by the British invaders in 1814, and when restored was painted white, and while officially known as the Executive Mansion, has always been popularly designated as the "White House," and soon after Mr. Roosevelt

became its occupant, he ordered that the name should be formally changed to "White House." This building was little altered for many years, but recently commodious wings have been added, providing offices, and while it has suffered architecturally the comfort of the occupants has been increased. It is said that Mrs. Adams, the wife of the first President to occupy the "White House," used the east room, 80 x 40 feet, and 22 feet high, in which to dry the family laundry.

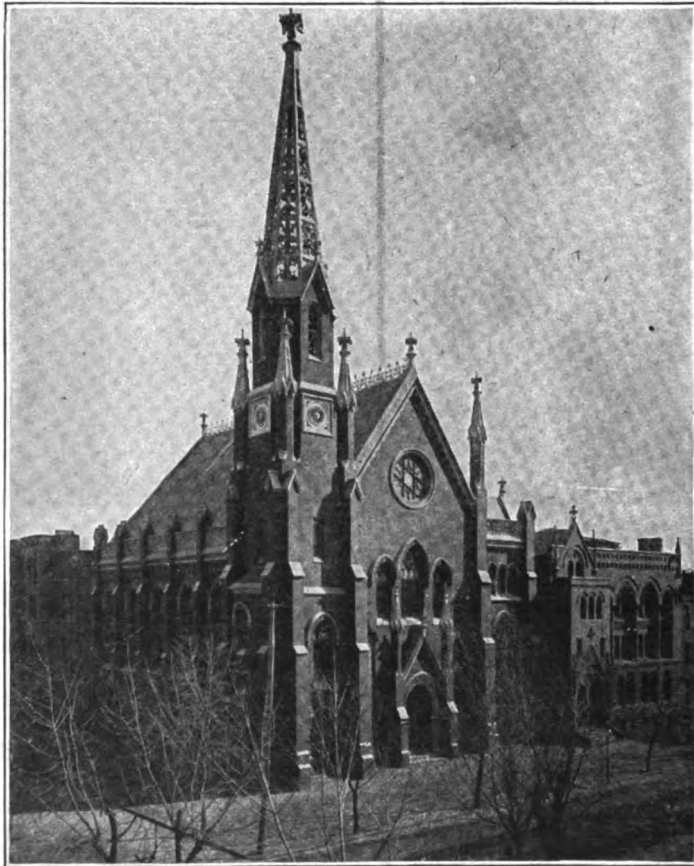
The census of 1820 showed a population in the District of 33,039, of whom 10,425 were colored, 6,377 being slaves. Slavery was abolished in the District in 1862, some months before the proclamation of general emancipation.

Some of the houses of that day still stand, showing the slave quarters, and

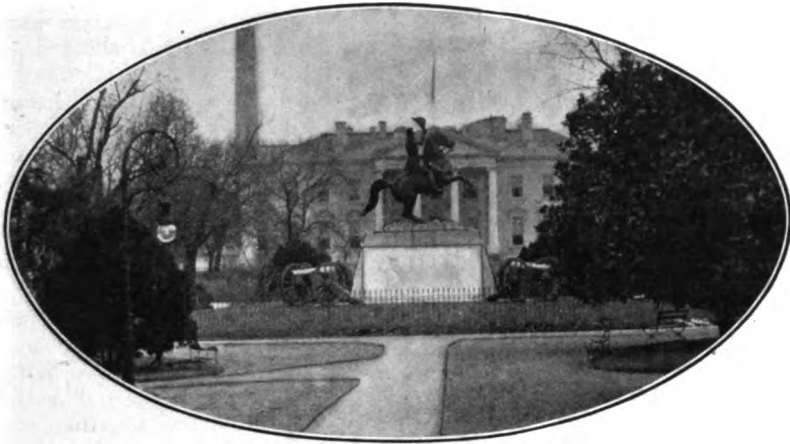
the last public slave pen was destroyed but a few years ago. A local enumeration in May 1906, showed 326,435 residents, 95,018 being colored. The District contains several thriving villages which share the advantage of having the capital for a neighbor and the Government for a partner.

There is but one Washington, and the residents can say in the words of Paul to the captain of the guard, "I am a citizen of no mean city."

With its broad, well-shaded streets, numerous parks embellished with fountains and statues—there being 29 of the latter—its imposing public buildings and beautiful homes, together with the museums and art galleries, and many historic spots, no city in the land offers so many attractions to the visitor.



CALVARY BAPTIST CHURCH, THE PLACE OF MEETING, CORNER EIGHTH AND H STREETS, NORTHWEST



LAFAYETTE SQUARE: GENERAL JACKSON'S STATUE

THE BAPTISTS IN WASHINGTON

By P. H. Bristow



WHEN the Anniversaries met in Washington in 1888 there were only eleven white Baptist churches in the district, with a total membership of 2,865.

When the Baptist hosts from the North take Washington in the coming month of May they will find twenty white Baptist churches, with a total membership of 6,764, and within the Associational limits seven Sunday-schools in addition to these churches, out of some of which future churches may arise. The increase in membership has been 3,899, and the present total membership is an increase of 236 per cent. over the membership nineteen years ago. The original eleven churches have a membership to-day of 5,662, an increase of 2,797 over the same churches in 1888. As the city of Washington has grown to the north, east, and west, the denomination has kept pace with it, and churches have been established in an effort to occupy the ground as rapidly as the opportunities are presented. While perhaps greater things might have been accomplished, yet the Washington Baptists will greet the representatives of the denomination from the North with some degree of satisfaction over the gains made in the years in-

tervening since they were here before. The First and E Street (now Temple) churches have in the meantime moved out from the so-called downtown districts, leaving Calvary alone to occupy that field.

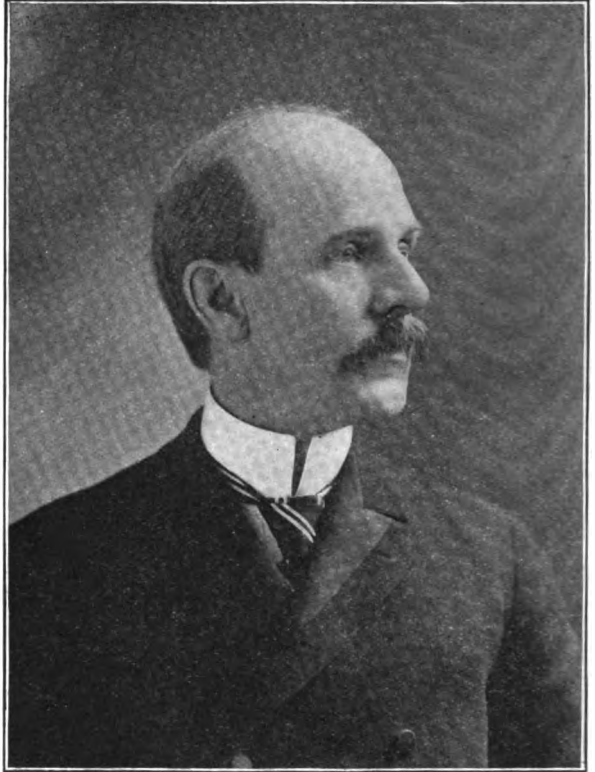
The readers of THE HOME MISSION MONTHLY will be interested in knowing something of the history of the eleven churches which were here in 1888. Taking them in order, the old First Church, now located on the corner of Sixteenth and O streets, Northwest, stands first in point of years, having been organized in 1802, 105 years ago, when the first Adams was President of the United States. This is not a place to write history, but all through the century this old church has stood for righteousness and for all that the Baptist denomination represents. It occupies now one of the beautiful and most commodious houses of worship in the city. The present membership is 598, and the enrolment of the Sunday-school 234. Rev. Charles F. Winbigler, D.D., was called to the pastorate in October, 1902, and is at present serving. Like some of the other older churches, as Temple and Metropolitan, the First Church has lost many valuable members from its own rolls who have withdrawn to assist in building churches

on new fields; these members are not lost to the denomination, but the churches of necessity feel the loss in their own work.

The Second Church was organized in 1810, and in an opposite section of the city from the First. It is now located on the corner of Fourth and Virginia avenue, Southeast, in a house of worship built in 1894. It is approaching the century mark and also has a history through the years of steadfastness to the faith, and to-day is one of the strong churches in the district. It has a membership of 889, and a Sunday-school enrolment of 443. Rev. E. Hez Swem has been the successful and much loved pastor since 1884. The church is located in a growing section of the city and has a great future.

For thirty-two years there was not another Baptist church organized in Washington. Then came the old E Street Church, or, as at first called, the Third. It was organized in 1842 and planted in a very desirable part of the city, occupying a field midway between the First and Second, and for many years it held a strong position in the very heart of the city, on E street between 5th and 6th, Northwest. It is often referred to as a Mother of Churches. In 1904, the congregation moved to their new edifice on the corner of Tenth and N streets, Northwest, and the name of the church was changed to Temple. Dr. J. J. Muir was called to the pastorate in November, 1889, and is yet serving. The membership is 448, and the Sunday-school enrolment 437. This church has also contributed many members to go into new organizations in other fields in the city.

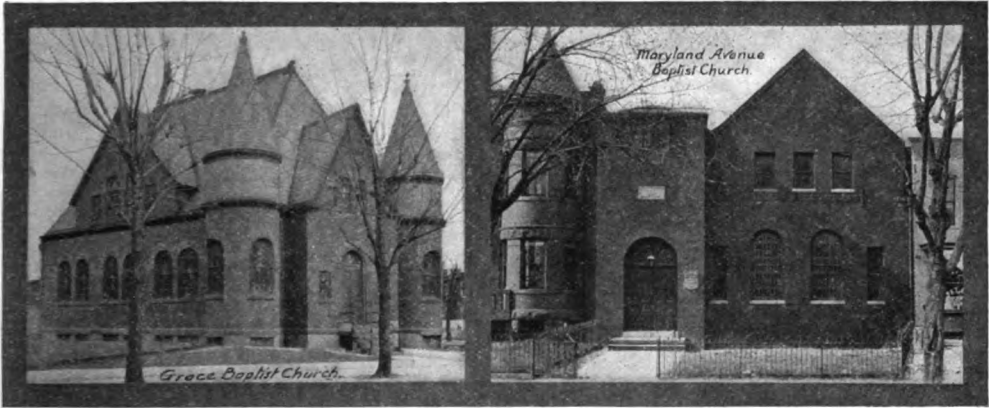
In 1857, there being no Baptist church in a great section of the city known as the Southwest, the denomination felt the need of a representation there, and the Fifth Church was organized. Dr. C. C. Meador, of revered memory, and the pioneer among the churches of the city,



S. H. GREENE, D.D., PASTOR CALVARY CHURCH

was its first and only pastor until two years before his death in 1905. He lived to see the congregation occupying a very beautiful house of worship, located on the corner of 6½ and E streets, Southwest. Rev. Weston Bruner, D.D., was called to the pastorate in 1903 and is now serving. The church has a membership of 608, and an enrolment of 784 in the Sunday-school.

In 1862 Calvary Church was organized, being an offshoot from E Street Church, and at first held meetings in what was then the Columbia Law School Building on Fifth street, between D and E, Northwest. From a very small beginning this church has come to the front rank among the great churches of the country. In June, 1866, a house of worship was completed on the corner of 8th and H streets, Northwest, and the congregation began to worship there. In December, 1867, the house was burned.



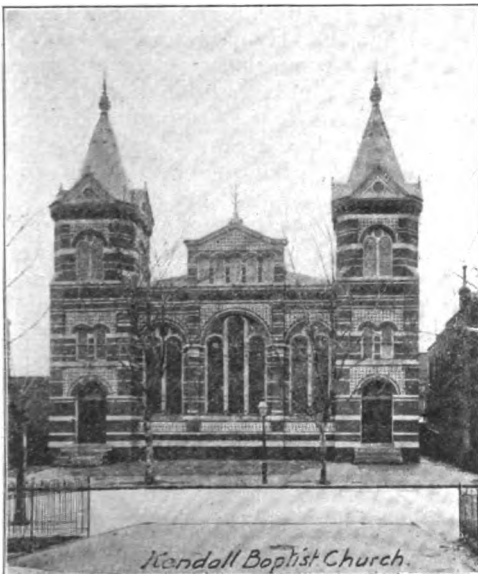
It was rebuilt and reoccupied July 11, 1869. Dr. Samuel H. Greene, the pastor, and now the Dean in the Columbian Association, was called and began his work in the church Dec. 1, 1879, nearly 28 years ago. The church has enjoyed great prosperity in all its branches of work, especially under Dr. Greene's pastorate. The present membership is 1,710, and the enrolment in the Sunday-school on April 1, 1907, was 2,260. Memorial Sunday-school, corner Fifth and P streets, Northwest, is a mission of Calvary Church, and has an enrolment of 334. Calvary Church has also dismissed many

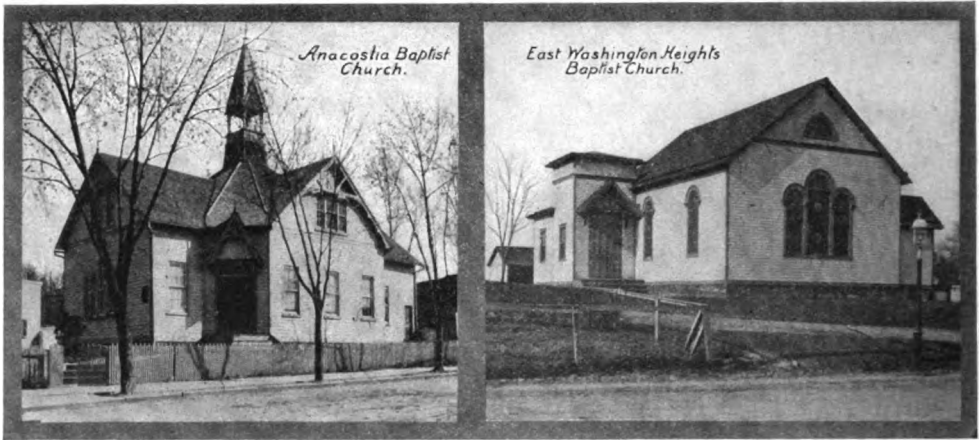
excellent members to assist in new organizations.

As the meetings of the May anniversaries are to be held with Calvary, a few words additional concerning its buildings may not be out of place. The church and the Sunday-school have each had a remarkable growth, and in 1893-95 it became necessary to remodel the interior of the church and to build a house especially adapted to Sunday-school work. Because of these additions there is seating room for two audiences, numbering together nearly 2,500, and still room for smaller meetings when necessary. In addition to the auditorium, with a seating capacity of about 1,300, there is a large lecture-room, capable of seating from 400 to 500. There are four rooms in the Sunday-school House. The larger of these, where the Adult Department holds its sessions, has a seating capacity of more than one thousand. The other three rooms will be used by the different societies with their exhibits, and also for meetings of the many committees during the anniversaries.

The West Washington Church, located in Georgetown, 31st and N streets, was organized in 1866, occupying a very important field. The present house of worship was first occupied in 1903. The membership is 330, and the enrolment of the Sunday-school, 250. Rev. C. P. Stealey was called to the pastorate in September, 1905.

Metropolitan Church, located on the corner of Sixth and A streets, Northeast, was organized in 1878, and from its





membership there went out a few years later a number who organized a new church (Grace), now in a flourishing condition. The present membership of Metropolitan is 358, and the Sunday-school enrolment is 435. Rev. J. Compton Ball is the pastor, having received his call and commenced his work with the church in September, 1903.

Mount Tabor Church was organized in Tennallytown, a suburb in the district in the year 1880. Rev. G. W. McCullough is at present in charge of the church, which has a membership of 63 and a Sunday-school of 267.

A church was organized in Brookland, another suburb, in the year 1881. It occupies an important field also, and must in time be a great point of advantage to the denomination. The membership is now 114, and there is an enrolment of 178 in the Sunday-school. Rev. H. W. Millington was called to the pastorate only a few months ago.

The Anacostia Church, also located in a suburb, was organized in 1884. It is another outpost, caring for the interests of the denomination in a very important section of the district. Rev. H. M. Green began his pastorate with the church in May, 1903. The present membership is 207, and the Sunday-school enrolment is 180.

Grace Church, 9th and D street, Southeast, the last of the eleven churches in existence at the time of the last anniversary meetings in Washington, was or-

ganized in 1884. The founders went into an unoccupied field, and the wisdom of their selection of a location has been amply proven. Rev. F. W. Johnson was called and his pastorate was begun in November, 1906. The membership is now 337, and the Sunday-school enrolment is 360.

Between the years 1888 and 1900 three Baptist churches were organized: Maryland Avenue in 1891, East Washington Heights in 1894, and Hyattsville (suburb) in 1898. The present pastors of the churches are, respectively, Rev. Mr. Owen (1906), Rev. J. W. Many (1897), and Rev. E. H. MacEwen (1906). Maryland Avenue has a membership of 108, with a Sunday-school of 167. The membership of East Washington Heights is 64, and 94 in the Sunday-school. The Hyattsville Church membership is 105, and the Sunday-school 112.

Since the year 1900, six Baptist churches have been organized, an average of one each year, as follows: Columbia, 1901; Kendall, 1901; Centennial, 1902; Bethany, 1904; Chevy Chase, 1905; Immanuel, 1906. With the exception of Kendall, these may be regarded as the children of the Association—the twentieth-century churches.

Columbia is at present in charge of Rev. G. W. McCullough. It has a membership of 77, and 132 in the Sunday-school.

While Kendall was organized as an independent church in 1901, it has a his-



Brookland Baptist Church.

Metropolitan Baptist Church.

tory covering a period of more than forty years. It was first a mission school of Calvary Church, organized in 1866. In 1888 it became a branch church of Calvary and became independent in 1901. At that time over 200 persons were dismissed by Calvary to its membership. Rev. Theron Outwater was called as pastor in April, 1889, and is still serving. There are 290 members, and 417 in the Sunday-school. The church is located on Ninth and B streets, Southwest.

Centennial, Bethany, Chevy Chase and Immanuel are the real children of the Association, all of them being new enterprises; none of them have yet built houses of worship, although all of them are preparing to do so.

The Centennial bought from another denomination a temporary building, which is being used for both Sunday-school and church services. The church was organized in 1904, has a membership of 195, and 250 in the Sunday-school. Rev. A. K. Wright was made pastor in October, 1904. Chevy Chase, although in Maryland, is affiliated with the District Association. For years a Union Sunday-school was maintained, but the Baptists being largely in the majority finally organized a Baptist church in 1905. There is now a membership of 15 and a Sunday-school of 41. Rev. W. S. O. Thomas is the pastor. Bethany Church is worshipping in a reconstructed dwelling house, but making a united and promising effort toward a new building

at an early date. They organized in 1904, and in May, 1905, Rev. Hugh T. Stevenson began the present pastorate. The membership to-day is 178, with 215 enrolled in the Sunday-school. The church is located in a growing section of the city, and it is believed the future will see great things accomplished there.

The last church to organize, and that less than one year ago, was Immanuel, in the very desirable suburb of Mount Pleasant. Many feel that the ground should have been occupied long ago, but it was not, and now a band of influential men and women are at work, and there is promise of growth to one of the strong Baptist churches of the district. They also have secured a dwelling house on a fine lot in a splendid location, and having reconstructed the building are worshipping there and preparing to erect a house of worship equal to the demands of that important section of the city. They are located at 1413 Park street, Northwest. Rev. George E. Whitehouse was called as pastor in December, 1906. The church has 70 members, and 140 in the Sunday-school.

Sunday-schools have been organized at Hynesboro Park, Forest Glenn, and on Minnesota avenue, Southeast, which may sometime become churches. The membership in the schools are, respectively, 76, 30, and 90.

The First Church and Calvary have each well-organized and flourishing schools for Chinese, and some of the best



results have come from efforts among these people.

In the District of Columbia there are a little more than 300 churches of all denominations, with a population in the city of something more than 300,000—one church, on an average, to each 1,000 people. There is an opinion, prevailing to some extent, that Washington people are not church-going people, but the very contrary is true, and when the great societies of the Baptist denomination shall

meet here in their May Anniversaries they will find themselves in the midst of as righteous a people as may be found in any of our large cities.

The Baptist denomination has come to be a power for good in the District of Columbia, and in very recent years has been put to the test and not found wanting concerning a very vital principle which lies at the foundation of our organization. Many of the churches are strong and vigorous and every one is fully alive to our best interests as a denomination. We are proud of the pastors who lead in the work of the churches, and some of them rank in the forefront among the ministers of all faiths in our great capital city, while the younger ones among them give promise of great things in the years yet to be given them in their chosen field of labor.

We shall welcome the hosts of Baptists, as they come from the East, West and North, and South, too, if they come, and shall strive to impress upon them the importance of Washington as a great educational and religious center.





The Chinese Sabbath School of the Calvary Baptist Church, Washington

By Mrs. Abby G. Baker

THE number of Chinese who live in Washington, D. C., varies greatly, as the men are constantly coming and going, but for several years past it has averaged from six to seven hundred. There are not many families in this population, not more than a half dozen all told, with perhaps as many women, and twenty or more children. It includes a small number of students, who are attending the city schools; few who conduct Chinese merchandise stores; a few others who have Chinese restaurants; but the large majority own or are connected with laundries. There are no house servants among them, with the exception of those at the Chinese legation, Admiral Dewey's valet, and one or two who are serving in the families of some of the diplomatists. They live for the most part in the neighborhood of Pennsylvania avenue and Four-and-a-half street, huddled together in close quarters with the same disregard of sanitary conditions that characterize them everywhere.

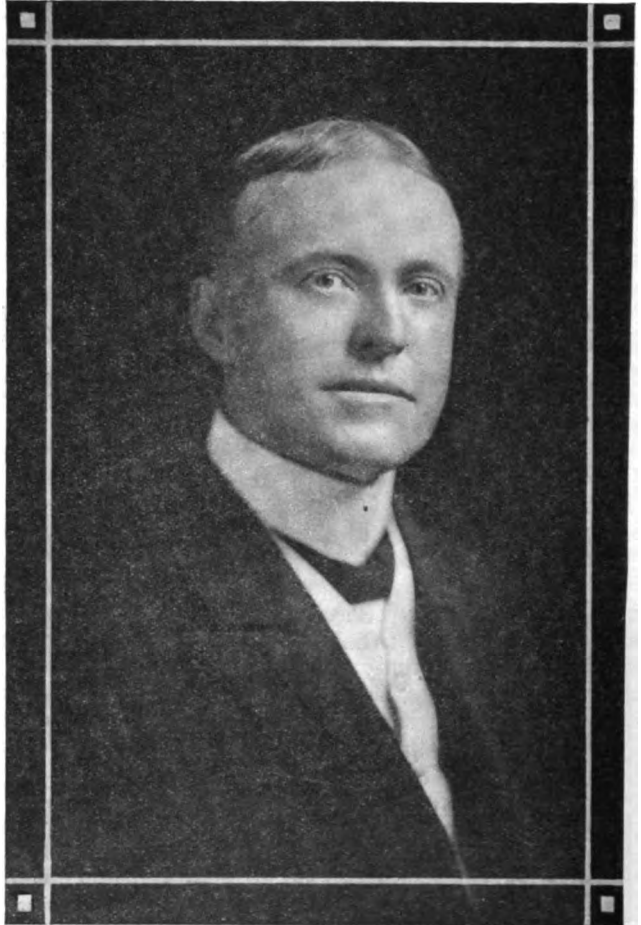
Until 1889 no effort had been made by the Baptist churches of the District to reach these Chinese religiously. At that time the Metropolitan Methodist Church had had a flourishing Chinese Sabbath-school for several years, and the Ascension Episcopal had more recently organized one. During that summer Miss Claudia White, a missionary of the Southern Baptist Convention in China, who was then in this country on her septennial vacation, came to Washington from her home at Rockville, Md., and appealed to the Ladies' Missionary Society of Calvary Church to establish a Sabbath-school for the Chinese of the city. Soon afterward, with Miss Julia Stickney, now a missionary of the Woman's Baptist Mission Board at



Henzada, Burma, she visited the laundries and invited the men to come to the church on the following Sunday afternoon. In response to their invitation seven men were present and the school was started. This was the only effort made by the Baptists of the Capital for the Chinese until last fall. The First Church then opened a school and it has been making fine progress ever since.

For a number of years after its establishment the Calvary school was carried on under most adverse circumstances. The work was new and met the opposition which, even in churches, is apt to mark new enterprises. Many sincerely doubted the wisdom of having a school exclusively for the Chinese, and this often made it difficult to secure either officers or teachers. There were but few to go out to invite the men and the attendance was correspondingly small. And the visible results were so slight! For seven long years the workers toiled on without seeing even one Chinaman publicly profess Christ. It was not surprising that there were doubting Thomases who felt that it would be as well to discontinue the school.

But to that suggestion Samuel T. Smith, who was then the efficient superintendent of the school, and the little band of teachers, would not listen. These first teachers included Miss Julia Stickney, who is now in Burma; Mrs. Mary Bessey, of sainted memory, whose death three years ago was mourned by the Chinese of all the schools, by whom she was revered and honored as a mother; the Misses Stone, now living in Freeport, Ill.; Mrs. M. N. Nelson, and Miss Jessie Hodgkins. The two last named are still connected with the school, and to their untiring zeal much of its success is



WILLIAM H. BAKER, SUPERINTENDENT

due. It must also be added that he who during those trying days made the school possible at all, and who has been its most potent encouragement ever since, is the pastor of the church, the loved Doctor Greene. Not only have the officers and teachers learned to depend upon his counsel and sympathy, but the Chinese men themselves look upon him as their friend as well as pattern.

"I want to be a preacher like Doctor Greene," said one of the boys recently, who desires to go back to his native land as a missionary, an expression that voices the regard in which the scholars hold the pastor.

The officers of the school are William H. Baker, superintendent; Samuel S.

Hurley, assistant superintendent; Charles Kitterman, treasurer; Forest D. Yowell, secretary; Stuart Dewey, assistant secretary and cornetist; Miss Jessie Hodgkins, pianist. The hour for opening the school is six o'clock each Sabbath evening, but the session is preceded by a half-hour prayer service. This service is largely attended by the boys as well as the officers and teachers, and it is a meeting of much spiritual uplift. The scholars are encouraged to speak or pray, in their own tongue if they prefer, and engage freely in the exercises, while the most earnest prayers are offered by the teachers for guidance in the hours to follow. The effect of this prayer service is very marked.

The enrolment of scholars is over sixty, but the average attendance is much smaller, as continuous changes make it



MISS JULIA STICKNEY, WHO HELPED ORGANIZE THE SUNDAY-SCHOOL



MRS. SARAH J. TAYLOR, A TEACHER FOR MANY YEARS, AND UNG WAH, HER SCHOLAR, WHO HAS SENT TO CHINA FOR HIS COUSIN, TO EDUCATE HIM FOR THE MINISTRY

impossible to keep the same set of men many months in succession. There are a few men among them, but the majority of the teachers are matured women. As the scholars usually come into the school with little or no knowledge of English, the plan of an individual teacher for each scholar is followed. There are, however, a class or two of more advanced scholars, where they study in groups of three or four. An effort is being made to have these men also attend the morning school, as many of them are members of the church, in order to bring them into closer touch with the life of the church, but as yet the effort has not met with much success.

In the schoolroom each teacher has a small table for herself and scholar, on which are a Chinese-English New Testament, a reader, a hymn and blank book, and pencils. Each teacher sees that her scholar is provided with a Chinese-English Bible of his own, a system which is made possible by the generosity of the church. Music is very popular with the boys, and the opening exercises include a great deal of singing. Several of the



LEE TOY, FIRST SCHOLAR TO UNITE WITH THE CHURCH,
A MAINSTAY OF THE SCHOOL



MAY WONG, ONE OF THE BOYS WHO HAS GONE BACK TO
CHINA TO TELL OF JESUS

gospel hymns have been translated in the vernacular and are printed on large sheets of cloth which are hung on rollers. These are placed on the platform, where all of the men can see the words, and they greatly enjoy singing them. Certain portions of Scripture, such as the Commandments, the 23d Psalm, John 3. xvi, and similar selections, have been written on cloth by the boys themselves—and are also used in the opening exercises of the school. Where the pupils are advanced sufficiently the International lessons are used, but with the majority the lessons are taken from the New Testament. The usual plan followed in teaching is for the teacher to write a letter during the week to her scholar, sending him a verse or more of Scripture to commit during the week. On the following Sabbath the scholar writes this Scripture in his blank book and the teacher explains it to him until fully comprehended. At the close of the school each scholar rises and reads, or recites this Scripture, and often reviews in his own tongue the

explanation he has just received, for the benefit of his fellow-scholars.

The school has always endeavored to awaken in the Chinamen an interest in the mission work in their native land. Soon after Miss White returned to China it was decided to send an annual contribution toward her work. The next year the support of a pupil, under her care, was undertaken and continued until Miss White's return, when she brought the pupil, Paul King by name, with her to America. He remained in Washington for some time, pursuing his studies, and was of great assistance in the school. Three years ago he went to California to complete his course, and it is his expectation to go back to China during the coming summer as a dental missionary. In various other ways the missionary interest is maintained. Through its Missionary Committee the school is supporting three theological students in Doctor Grave's Academy at Canton, China, an undertaking which especially appeals to the scholars, as the majority of them



DONALD LUM CHUNG, AN ACTIVE CHRISTIAN WORKER



JOSEPH MOY SHU, AT NORTHFIELD, FITTING HIMSELF TO GO AS MISSIONARY TO CHINA

come from the Cantonese district. In addition to this one of the young men of the school, a most earnest and devout soul, is at Northfield, at his own expense, preparing himself to go back to his native land as a missionary; two young men have returned to China during the past year for the avowed purpose of telling their friends there of the religion of Jesus. One of the officers of the school is educating a bright young Chinaman at Carson and Newman College, Jefferson City, Tenn., and expects to send him through a theological school, also to fit him as a well-equipped missionary. But perhaps the best evidence of the missionary spirit of the school is shown in one of the men who is a laundryman, but who has sent to China for his young cousin in order that he may bring him here to give him a thorough Christian education with the expectation that he will go back to tell the Glad Tidings.

The officers and teachers look after the scholars when they are ill, frequently having them cared for in the city hospitals. They help them if they get into trouble through our Exclusion Law and

assist them often in their studies. Several times during the winter the school gives a social entertainment in the banqueting-room of the Sunday-school House. A short program, which comprises Chinese music and recitations, or brief readings by the scholars, is followed by an hour given over to games and then refreshments are served. Sometimes in the summer the school has an excursion to one of the Potomac River resorts, or trolley rides are sometimes given the scholars. The men thoroughly appreciate any kindness shown them and they try to express their appreciation at the Christmas entertainment, when they always present the pastor, the officers, and the teachers with gifts of their own selection. In the spring of the year they give a banquet in the Sunday-school banqueting room. There is the best of comradeship between all four of the Chinese Sabbath-schools of the city, and at their banquet the men invite the various pastors of the churches represented, and all of the officers and teachers. If the men could have their own way their banquet would be a most elaborate supper, served by an

*Second Baptist
Church.*



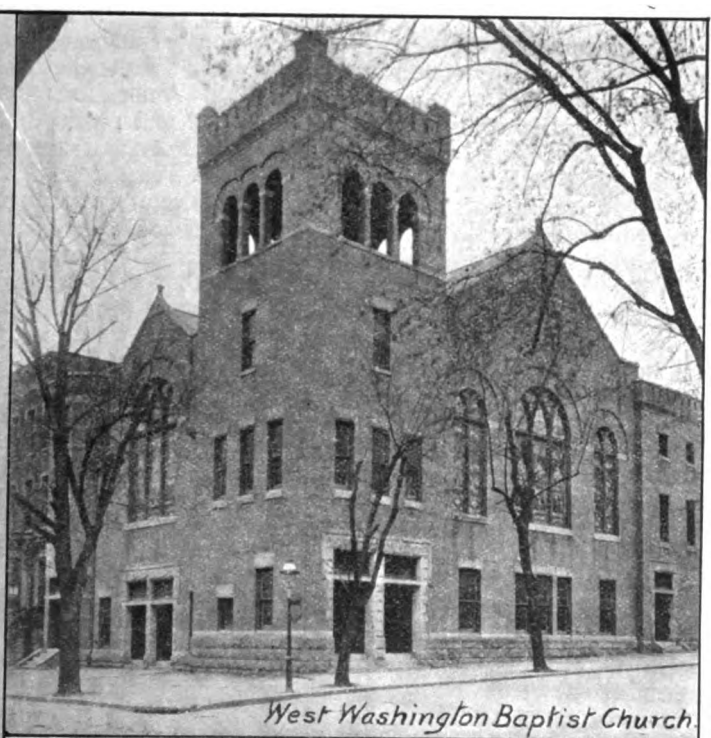
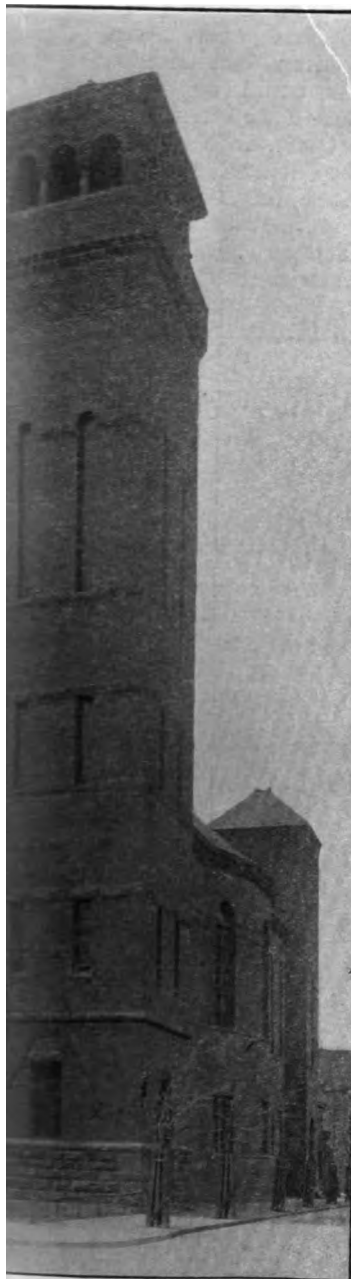
*First Baptist
Church.*



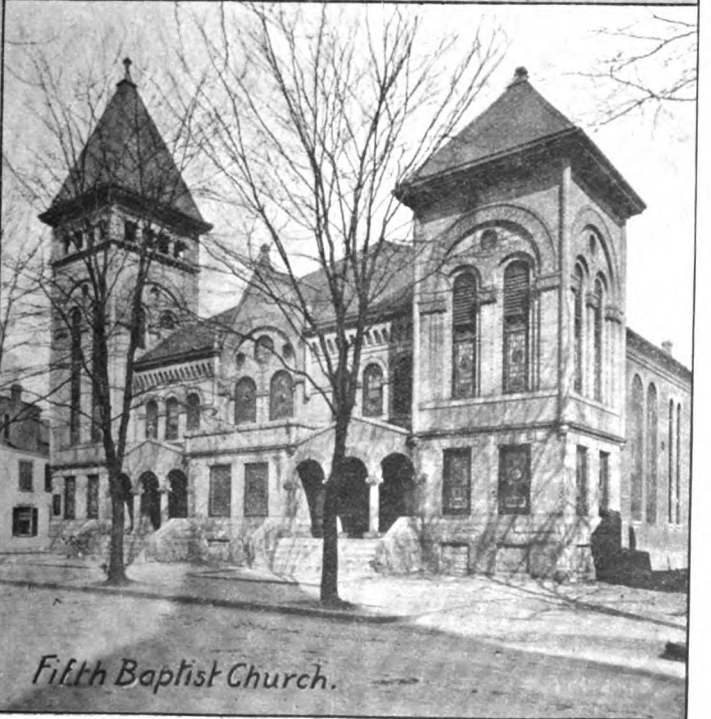
Temple Baptist Church.



THE MOTHS
AND SOME OF
SPIRITUAL



West Washington Baptist Church.



Fifth Baptist Church.

CHURCH
ER VIGOROUS
HILDREN

expensive caterer, but the officers of the schools do not permit this, and they have to content themselves with a simple bill of fare. One of their own number makes the address of welcome, and they all are supremely happy in being the hosts of the occasion.

The Chinese are often misunderstood and misjudged by those who do not know them. They are thought to be cold-hearted, selfish, and insincere. This is far from true. Experience has repeatedly shown how very generous and kind the men are who attend the mission schools. One of the teachers of the Calvary school, an elderly woman who had given years of devoted service to it and kindred missions, fell one winter night as she was leaving the church and seriously injured herself. The scholars surrounded her, with deep sorrow written on every face, nor would they leave her until she was taken to the hospital. Every day while she was there some one of them sent her flowers or fruit, and on the day she recovered sufficiently to be taken home, her own scholar wrote a letter enclosing ten dollars, and begging her to allow him to help pay her bill, as she had received the injury from coming out on that icy night to teach him.

At another time an officer of the school was ill. Three of the Christian men came to see him, bringing an armful of roses. Before leaving, the eldest of them said, "We came to pray God our teacher get well." Whereupon the three knelt and each one offered an earnest prayer in his native tongue.

"God will make him well," they said reassuringly to the sick man's wife as they left, "We ask Him—two or three—and He hear us."

That the Chinese are warm hearted and affec-

tionate no one who has ever seen them with their children can doubt. No American parents could be more fond and proud of their little ones than are Moy and Mamie Gong, who live in East Washington. They had three lovely children, the youngest a daughter. No grief could have been more real than was theirs when the baby daughter died. The mother was heartbroken as she wailed, "Mamie never see her baby 'gain. They bury baby in ground, Mamie never see her baby 'gain!"

Moy Lin Foy, a Chinese merchant, had died. His poor little widow, far more bereaved than the average American widow can be, sat beside his dead body in her dreary, dark, cold room, neither eating nor sleeping, nor uttering a sound until they came to carry the loved body



HENRY CHIN HING (SEATED), STUDENT AT CARSON AND NEWMAN COLLEGE, AND CHIN WAH, HIS COUSIN



SAMUEL S. HURLEY, ASSISTANT SUPERINTENDENT

away. Then she threw herself passionately over the coffin and, moaning like a stricken animal, utterly refused to be comforted.

Does not this show that the Chinese love and suffer as the rest of us?

What of the results of the mission schools? It is hard to say specifically. Necessarily much of the work can only be seed sowing, the fruitage must remain unknown until the great ingathering harvest. In the Calvary school 18 of the men have professed Christ openly and been buried with Him in baptism, yet we have reason to believe that that is but a small part of the results.

Two young men came into the school some years ago. They remained many months, and finally both of them gave unmistakable evidence of having learned "the true doctrine," and become followers of the Lord Jesus. Soon afterward one of them went back to China. He carried with him some Chinese testaments and tracts, and after he reached his old home he invited the young men of the village to come to his house to study the Bible. They came willingly enough, but when they realized that he was teaching

them the "Jesus religion" they left him quickly and reviled him bitterly. Then he began to gather the people on the streets to tell them the gospel story. They had never heard it before, he was the only Christian in all the district, and they might have listened gladly, but the old men said, "No! We cannot have this western religion brought here," and they began to persecute him. Many times he was stoned, beaten, spit upon. Once the villagers threatened to burn down his house. Yet none of these things moved him. He continued to teach wherever and whenever he could, and gradually his gentle life won them. Slowly they began to listen to him, and one day the young men came back and asked him to start the class for them again.

All of this he wrote to his friend in Washington, and the heart of that young man burned within him. He knew how those villagers needed to hear the gospel story, he knew what their heathenism meant. He was only a poor laundryman, spending twelve and fourteen weary hours each day over the tub and ironing board, yet he wrote to his friend begging him to give up all other work and devote all of his time to telling the people of the village of the salvation of Jesus Christ. "If you will do this," he wrote, "I will stay here and run the laundry, and send you \$100 every year to pay your expenses."

Was not that a result worth the effort?

A number of the scholars have died happy in the faith of Jesus. A year or two ago one of them, who had been a faithful member of the mission schools for several years, was taken sick. He went to New York to consult a Chinese physician. He grew rapidly worse and was finally induced to go into one of the hospitals of the city. He soon realized he was to die, but death brought no terror. He left messages for his absent friends.

"Tell Mr. —," naming one of the officers of the Calvary school, "that Chin Yeu tried to get well, but Jesus call him and he not afraid, for he is going to Jesus."

A few hours before he died he asked the nurse to read him the fourteenth

chapter of John. As she read to him slowly he asked her to bring the Bible to him.

"Put my finger where it says the 'many mansions,'" said he. The nurse did so. He read it eagerly and then leaning back in his pillow contentedly he said:

"Ah yes! One of those many mansions is for Chin Yeu, and he is going to the

heavenland." And strong in that faith he went to sleep, to waken in the "many mansions."

With such results can any one doubt the good the mission schools do, or what might be done for our Chinese brothers who have come to our very doors if only more of us would go out and bring them to the gospel light?

Washington, D. C.



THE OLD STATION OF THE BALTIMORE AND OHIO RAILROAD

THE WOMAN'S MISSIONARY SOCIETY OF CALVARY BAPTIST CHURCH

A Model Organization and a Notable Work

THE Woman's Missionary Society of Calvary Baptist Church is one of the most active factors in one of the most active churches in our denomination. It was organized as a Foreign Missionary Society within a short time after the Woman's Board at Boston came into existence in 1872; a Home Mission Society was organized in 1890, and the two were united into one Society in 1898.

In the attractive Annual which is issued by the Society its aim is stated

to be, "To make every woman in our church an interested member of our Society"—and there are now between three and four hundred of such members. The meetings are held the first Tuesday of each month, except in July and August, in the Sunday-school House, aside from the one in June, which takes the form of an outing meeting at the suburban home of some member, when a picnic lunch follows the program; and the September meeting, which is usually

held at the home of the president. The hour of opening is always at 11 o'clock in the morning, and at the close of the meeting a basket luncheon is served in the banqueting room of the Sunday-school House by the ladies of the Social Circle, another organization of efficient women who look after the social events of the church. This luncheon is one of the pleasantest features of the Calvary Church life, and is most helpful in making the new women members of the congregation acquainted.

The work of the Society is carried on through committees. That in charge of Program arranges five meetings with home mission topics and five with foreign mission topics. *Christus Redemptor* has been the text-book employed for the foreign mission meetings during the past season, and the Society has had the privilege of having the gifted author of the book with them at one meeting, and Rev. J. C. Robbins, of the Philippine Islands, at another. "Our Home Mission Pioneers," "Civic Problems," "A Visit to Mexico," "Alaska," and "What Shall Be Done With the Immigrant?" have been the topics of the home meetings.

A Calling Committee, and one which looks after the strangers, have been a veritable helping hand to the pastor through well organized sub-committees, which have made more than twelve hundred calls in the homes of the congregation during the past year. The District Union of the women's missionary societies of all the Baptist churches of Washington has a reading-room in the

Calvary Church building, and the Literature Committee of the Calvary Society keeps a supply there of missionary literature, and also looks after subscriptions for the publications of the various mission boards. A faithful Music Committee makes the music a delightful part of each program; a Committee on Benevolence superintends the sending of two well-filled boxes annually to a pioneer missionary family. The Bruen Home, a charity founding home of the city, has done an admirable work in looking after the comfort of the dependent waifs in that institution. This committee has been ably seconded in this work by the Ladies' Aid, still another active woman's organization of the church. The Cradle Roll Committee sees that the new arrivals in the church families are made members of the cradle roll; and the committee on Condolence sends letters of sympathy where sorrow has entered the homes of the church circle.

The Society is well officered and organized. The able president, to whom too much credit cannot be given, is Mrs. William H. Hoeke. An Advisory Board, consisting of the pastor, the president of the Society and a lay member, has proven a bulwark of strength. In addition to the corresponding and recording secretaries and treasurer, the officers are a first vice-president, in charge of program; a second vice-president, in charge of finance, and a third vice-president, in charge of literature. For the year ending March, 1907, the Society raised for Home and Foreign Missions something over twenty-seven hundred dollars.



O King of Kings

Dr. Henry Burton

Parker C. Palmer, 1906

1. O King of kings, O Lord of hosts, whose throne is lift - ed high
 2. Thou who didst lead Thy peo - ple forth, and make the cap - tive free,
 3. Thou who hast sown the sky with stars, set - ting Thy tho'ts in gold,
 4. O King of kings, O Lord of hosts, our fa - ther's God and ours!

A - bove the na - tions of the earth, the ar - mies of the sky,—
 Hast drawn a - round our na - tive land the cur - tain of the sea, . .
 Hast crowned our na - tion's life, and ours, with bless - ings man - i - fold; .
 Be with us in the fu - ture years; and if the tem - pest lowers,

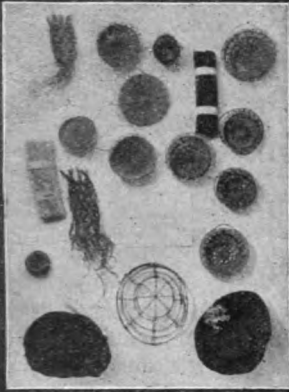
The spir - its of the per - fect - ed may give their no - bler songs;
 To make an - oth - er ho - ly place, where gold - en lamps should shine,
 Thy mer - cies have been num - ber - less; Thy love, Thy grace, Thy care,
 Look through the cloud with light of love, and smile our tears a - way,

And we, Thy chil - dren, wor - ship Thee, to whom all praise be - longs.
 And hu - man hearts keep lov - ing watch a - round the ark di - vine.
 Were wid - er than our ut - most need, and high - er than our prayer.
 And lead us through the bright - ning years to heav'n's e - ter - nal day.

O King of kings, O Lord of hosts, our fa - ther's God and ours.

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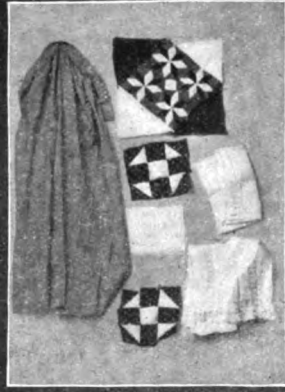
AMERICUS INSTITUTE



BASKETRY AND MILLINERY



PRINCIPAL REDDICK



SEWING CLASS WORK

Sketch of the School by George Sale, D. D.

SUPERINTENDENT OF EDUCATION

TEN years ago Atlanta Baptist College graduated its first college class. There were three members in the class. One of the three is now acting principal of an excellent school in Brunswick, Ga.; a second is head of the department of science at Tuskegee Normal and Industrial Institute; the third has been for ten years principal of Americus Institute, Americus, Ga. To tell the story of the ten years' work of this man is the purpose of this article.

ON A GEORGIA FARM

Major W. Reddick was born in Cuthbert, Ga., in 1868. His father was a farmer and had fifteen children, of whom he was the fourth. The burdens of the family kept him out of school till his twenty-first year, except for a short period of five months before the age of eight and one month at the age of thirteen. From eight to seventeen he worked on his father's farm, where he learned to do everything from ditching and "plowing an ox" to driving a harvester. After the age of seventeen he worked in the forest getting out timber

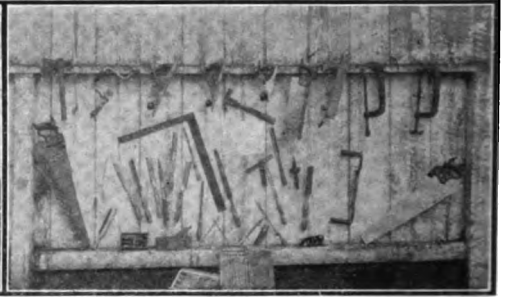
and became an expert axeman. In the school of the farm and the woods he learned many things that have been of great value to him in his work as a leader. His knowledge of the work and the problems of his people gives him ready access to their sympathies.

THE COUNTRY BOY AT COLLEGE

In the year 1888 he entered Atlanta Baptist Seminary, now Atlanta Baptist College. Encouraged by his mother, he, with his eldest brother, had used all his spare time in study to such good purpose that on entering the seminary he was admitted to the first year of the academy course. Until then he had never worked an example on a black-board. The country boy was so awkward that he was a constant laughing stock to his classmates, and once was abandoned on the streets of Atlanta by a company of young men who were ashamed to be seen in his company. Instead of discouraging him these indignities only strengthened his determination to persevere, and for nine consecutive years he continued at school, sometimes engaged as a tutor of lower classes, and always trusted by the teachers. In 1897



GIRLS' DORMITORY NO. 2, BURNED APRIL 11



"WE ARE IDLE—TEACHER WANTED"

he graduated from the first college class with the degree of A. B.

AMERICUS INSTITUTE

In the fall of that year he entered upon his work as principal of Americus Institute, Americus, Ga. This school is the property of the Southwestern Colored Baptist Association. In 1878 the Association decided to establish a school, and in a few years had secured a fine campus of seventeen acres and had \$1,300 in cash. Unwise counsels prevailed and false friends stepped in and the money was squandered. The seventeen acres had shrunk to three, and worse still, the enthusiasm and confidence of the people had received a severe check. Mr. Reddick, with one assistant and nine pupils, opened school in a small two-roomed building, Oct. 2, 1897.

YEARS OF GROWTH

As President of Atlanta Baptist College, with which Americus Institute was in affiliation, it became my duty to make yearly visits to the school, and I have

watched its growth with great interest. I saw the two rooms increased to four, then over these four rooms a second story built; then a girls' dormitory added, and a simple dining-hall, then a second dormitory intended for boys, but such was the increase of attendance that this, too, had to be taken for girls, the boys being still compelled to seek boarding places in the town. Additions were made to the campus, and to-day the Institute presents a very fine appearance, and is the pride of the Association.

TRAINED TEACHERS

The organization of the school, too, has been good. Mr. Reddick is a Bible student and is deeply impressed with the value of moral training. The moral and religious tone of the Institute has always been high. While at college Mr. Reddick took one year's work in the Teachers' Professional Course at Spelman Seminary. So impressed was he with the value of that work that whenever possible he secures graduates for his teachers. Of eight teachers in the Institute, seven



GIRLS' DORMITORY NO. 1



ORIGINAL BUILDING OF THE INSTITUTE



THE BOARDERS AT AMERICUS INSTITUTE

have had professional training and six are graduates from the Spelman training school. This ensures the very best of classroom work and high standards of scholarship and character.

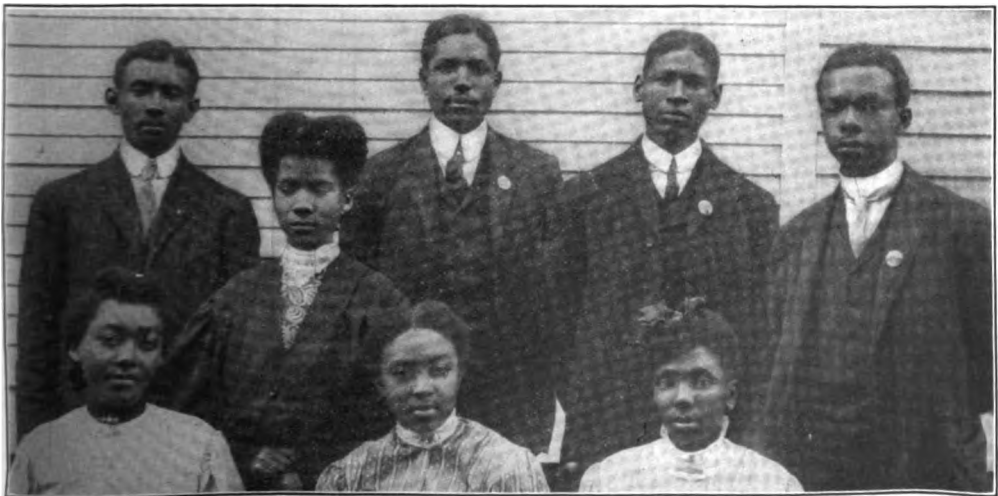
A LIGHT IN A DARK PLACE

The location of Americus Institute is most favorable. It is in the heart of the black belt and within easy reach of half a million negroes with the poorest facilities for education. The Institute has now 175 pupils representing all of southwest Georgia and parts of Florida. No institution I know of bids so fair to become a great academy for negro pupils.

First things first—the Institute has perforce believed, and the first things are undoubtedly the fundamentals of an English education. But little has been done in manual training and industries. Mr. Reddick, however, feels the value of these branches and has made a start towards their introduction.

HOW THE LEAVEN WORKS

This record of ten years' work illustrates forcibly two things. It illustrates concretely the work and value of our Home Mission schools. Mr. Reddick is able to do this work because of the training received in our college in Atlanta,



READY TO GRADUATE

and Americus Institute is thus indirectly a product of the college. To produce such men and give them back to the people as pastors and teachers, this is and ever has been the aim of our schools. The better half of this man, too, is a product of our schools. In 1899 he was married to Miss Hannah A. Howell, a graduate of Spelman Seminary and an expert teacher. She has been a tower of strength to him in these years of service.

This story illustrates also an important movement of the negro people for the establishment of schools of their own. Americus Institute is an example of self-help, guided by a man who has learned how. The establishment of such schools by such men all over the South is to me one of the most significant and promising movements for negro education.

THE PRINCIPAL'S APPEAL

I close this brief statement in Principal Reddick's own words:

"We are now ten years old, and we have striven hard to prove ourselves worthy of some help from friends of means. We have never asked for any great amounts. We have sought to lay the burden of supporting the school upon our own people. And we say here that we would refuse a gift that would remove

this burden. We don't want such gifts. But we do feel that when we have done our best, and there is yet a lack of facilities, so much so that the teachers are spending their lives to a great disadvantage, then we ought to have some help. Now what are the conditions? Our school has grown so rapidly that we have not been able to provide for our boarders. We have been able to provide for the girls, but the boys have been compelled to board in private families. The boarding student is the hope of the race. And when because of a lack of a few thousand dollars, one loses almost half of his life energy it seems time to ask for help. **WE NEED TEN THOUSAND DOLLARS AS AN ANNIVERSARY GIFT TO PROVIDE FOR OUR BOYS.** With this amount, we would double our usefulness. If a friend would give one-half of this amount, we would undertake to raise the other among ourselves."

The above sketch was written on April 6. On April 11 the writer received the following telegram: "Smaller dormitory burned to-day. Small insurance; loss heavy. None of these things move me. M. W. Reddick." The building burned was the last referred to in the above statement.



ON THE CAMPUS AT AMERICUS



YOUNG PEOPLE'S FORWARD MOVEMENT

Department Conducted by Rev. John M. Moore, Secretary

The Last Call for Mission Study Classes



HERE is just time enough yet this spring for study classes if organized at once to complete their work before the summer. The number of Home Mission classes this year is, we are glad

to say, far ahead of previous years, and the study of "Aliens or Americans?" by so many young people has surely done much to correct the wrong attitude of many toward the "stranger" and to inspire earnest efforts for his evangelization. Do you not wish to secure some of this blessing and inspiration for yourself and your young people? If so send at once for supplies and form a class. If you have had a class do not forget to report it. Address all correspondence concerning Home Mission classes and supplies to The American Baptist Home Mission Society (Young People's Forward Movement) 312 Fourth avenue, New York.

The Forward League

Every day brings new names to be added to the growing enrolment of the Forward League. The idea is commending itself wherever presented. We shall soon have a splendid company of young people widely distributed who have definitely committed themselves to put missions first in their thought and prayer and activity, and as a result of their united, definite, enthusiastic advocacy of missions we shall have ere long the aroused

churches upon which alone the evangelization of all peoples waits.

The last part of our declaration reads: "I will give myself to earnest, persistent prayer for the coming of the Kingdom of God." Let us all put this first in our missionary ministry this month. There is so much that calls for prayer in our present situation. Such a combination of opportunity and indifference, the one indicated by the increasing accessibility of the peoples of many tongues and their growing responsiveness to the gospel, and the other emphasized by the debt which threatens disaster to some of our promising work, surely calls for earnest and persistent prayer on the part of all who love God and church and country and the Kingdom. Let us pray definitely for these objects: The missionary societies, their missionaries, secretaries and boards; the Young People's Forward movement; Young People's Societies and Sunday-schools; the Forward League; leaders and members of mission study classes. Pray God that all these agencies may be used increasingly to hasten the coming of the Kingdom of God.

Silver Bay and Lake Geneva

The dates of the summer conferences of the Young People's Missionary Movement for 1907 are as follows: Lake Geneva, June 21 to July 4; Silver Bay, Sunday-school Conference, July 12 to 18; Silver Bay General Conference, July 19 to 28.

No limitation has as yet been placed upon the attendance at Lake Geneva. We are allowed but one hundred Baptist delegates at the Silver Bay general conference and fifty at the Sunday-school conference. So popular have these con-

ferences become that there will be no difficulty in securing our full quota. We are concerned more with the quality of our delegation than with its size. We desire that these Baptist delegates should be selected with the very greatest care. Only those should go who have in them potentially at least the qualifications for leadership. Those who attend these conferences will be our lieutenants in the vigorous campaign we are planning to conduct next fall. We hope to have the help of young people's and Sunday-school leaders everywhere in securing the right persons. It would be well for associations, ministers' conferences, Sunday-school conventions, city and associational young people's organizations, etc., to appoint one or two delegates whose expenses should be borne by the organization sending them, and who in return should organize and promote mission study in the churches of their constituency next year. Local young people's societies can do nothing better than to send the best member possible, and individuals should go who wish to combine a delightful vacation with a spiritual feast and come back to their church work with a new vision and enlarged possibilities of serving the Kingdom.

Immediate action should be taken by sending for an application blank and full descriptive announcement. These applications are filed in the order of their receipt and to delay may mean to fail to secure a place in the delegation. Address all correspondence concerning these conferences to John M. Moore, Box 41, Boston, Mass.

Seeing for Themselves

Here is the pastor's report of a study class at Summit Avenue Church, Jersey City, and what resulted from it. Others may be led to do likewise to their profit and the blessing of some of the newcomers:

During the year 1905-1906 our

Woman's Missionary Society was studying Missions in Africa, and at the end of that course of study they decided to give this year, 1906-1907, to the study of Home Missions. They began the study of your book, *The Incoming Millions*, which they have continued with ever-increasing interest. After the study of the first chapter many of them began to wish that they might visit Ellis Island and see for themselves the things of which they had read. I then wrote to Commissioner Watchorn and asked for a pass for the entire Society to visit the island, and in about two days the pass came. Then some one with the mother instinct strong within her suggested that a supply of infants' clothing be collected, or made, and taken with them. On the appointed day about twenty-five of the ladies met at the parsonage and proceeded in a body to Ellis Island, where they asked for Miss Treck, and under her leadership saw about all there was to see.

Two of the young ladies in the company had made with their own hands complete outfits for a small infant, and in the course of their travels about the place they came upon an immigrant mother with a small infant in her arms. As they sought to see the little one it was discovered that the only clothing upon the little body consisted of a single piece of a blanket. The ladies, with the help of the missionary, finally secured from the reluctant mother the privilege of holding the baby, and under her careful and watchful eye proceeded to fit the little one out with one of the beautiful little outfits provided by one of the young ladies. The joy of the mother as she received her baby and came to understand the meaning of it all is better imagined than described. After placing the remainder of the clothing in the hands of Miss Treck to be used by her as need should arise the party returned to their homes feeling that they had spent a pleasant and profitable day.

ROBERT T. CRAIG.



OUR SPANISH-SPEAKING PEOPLES

CONQUESTS IN CUBA

**A Letter that Explains Itself and Proves the Character and Faith
of our Cuban Workers**

H. L. MOREHOUSE, D.D., Corresponding Secretary:

Dear Brother in Christ:—It is with deep gratitude that the Baptists of Eastern Cuba acknowledge your letter, which expressed to us not only your keen interest, but also your deep sympathy with the work in Cuba. It was to the entire Association a source of strength and inspiration to greater achievements and a more complete devotion to the work of the Master.

It has pleased God to grant to us success far beyond the merits of our efforts, and it is with truest humility that we acknowledge His infinite mercy to us and resolve that by His grace we will go forward the next year to greater conquests for Christ in Cuba. So earnest are we in our desire that Cuba shall be won for Christ that we wish to add our request to that of Dr. Moseley's, that we may have an evangelist with a tent, in order that we may more efficiently carry on the work of evangelizing Cuba. We are not able in mere words to express to you our appreciation of your interest and aid to our people, nor can we show to God our gratitude by our lips, but we are determined to show our gratitude in deeds which shall be eternally recorded in the souls of those we love. We believe that an evangelist will be of great assistance in helping us to win our brothers and sisters to Christ.

Be assured that we shall make every effort possible to aid in sustaining the work in Cuba. We look forward with no little anticipation to the time when the work in Cuba shall be self-supporting. We have already planned to give some definite support to our pastors, but it is only an earnest of the things we are yet to do. We shall avail ourselves of every medium possible to forward

the work in Cuba, and with a consecration deep and sincere we will give of our time and our money as we believe God would have us give.

It is with much pleasure that we note the progress of the school in El Cristo, for we believe that it is the beginning of a great work. We believe that the permanency, efficiency and, eventually, the self-support, of the work depends upon the success of the school. In the children of Cuba lies the hope of our work.

No one appreciates more fully than we the genius and devotion of our superintendent, through whose effort the school has been built, and to whom, in a large measure, the success of the past year has been due. His untiring attention to every detail of the work, his deep consecration to the work of the Master, have been and will be a source of inspiration to us; and we feel that with his advice and aid we are going to accomplish great things in the future.

We undertake this work with buoyant spirits, yet not with the shallow optimism that sees only the shining sun in the cloudless sky, but with the deeper confidence in the unseen God, which knows that though the sun is hid, yet there behind the darkest cloud undying shines the Eternal Sun. There will come times when our courage will flag and our spirits rebel, but when such times come we will seek the God who rules the world, and there in the quiet of our chambers we will wrestle with the Lord until He gives to us the blessing of a clearer vision that sees beyond the clouded present into the shining future.

Yours in the Master's service,

Committee { LUIS MARTINEZ BRAUR,
ROY W. BABCOCK,

By order of the Association.

RESPONSE OF THE NEGRO BAPTISTS

MANY negro Baptists, in response to the Society's special appeal, have expressed their gratitude for what it has done for the elevation of their people. Some of the characteristic statements are as follows:

"The Society has been a great help to the negro Baptists of this State."

"Whatever the negro Baptist ministry in this State is to-day is due to the influence of the college upon it. The strong moral and intellectual negro ministers who are the leaders of our people in this State were shaped and molded by this great institution."

"The Society has done more for the uplifting of the negro Baptists of America than any other organization on the continent."

"We will gladly make a sacrifice to help the Society that has done so much in molding character and shaping the destiny of our race."

"Foremost in the ranks of negro Baptists of the United States are men and women who studied in these Home Mission Schools."

"Our people are all good friends to the great Society which you represent. There will always be a tender spot in the heart of every reasonable-minded Baptist for the Society and its work."

"The Home Mission Society has been of untold benefit to the negro Baptists of this country. There are very few churches among us enjoying the advantages of a cultured, intelligent, dignified, successful ministry but that owe some of their success to this great Society."

MESSAGES FROM CHURCHES

Zion Baptist Church, Denver, Colo., Rev. John E. Ford: "I have read your special appeal to negro Baptists in THE HOME MISSION MONTHLY of February. Yesterday morning I preached on the forty years of excellent service rendered by your society to the emancipated negro, and in response to this sermon—for it was not an appeal directly—our people came forward and gave \$22 outside of my regular church collection, to be presented to the Home Mission Society, from one negro church, who see and feel and think that here is a debt of love they really owe, and are glad of the privilege of being able to pay a small amount of it back; I especially asked that not one contribute a cent who were not willing that it express their appreciation and their gratitude with the offering, so that this is really a *love contribution* for the seventy-fifth anniversary of this society and not a mere donation."

Zion Hill Baptist Church, Atlanta, Ga., Rev. W. W. Floyd: "We fully appreciate the great work done for our people, we still need your assistance. We only regret that our offering could not be larger (\$6); it shows however, that we heard and heeded the call."

Park Hill Baptist Church, Palmyra, Mo., Rev. S. B. Butler: "We are struggling hard to erect a new edifice for God, and only wish we could do more than this small contribution of \$2. We much appreciate your untiring efforts toward the development of our people. We pray God will give you the victory in the effort you are now making."

First Baptist Church (colored), Austin, Tex., Rev. J. B. Pius: "We send enclosed \$5. We congratulate the society on the splendid record it has made for these many years, we also appreciate and are very thankful for the generous help given and favors shown the negroes of America in their advancement in the walks of life."

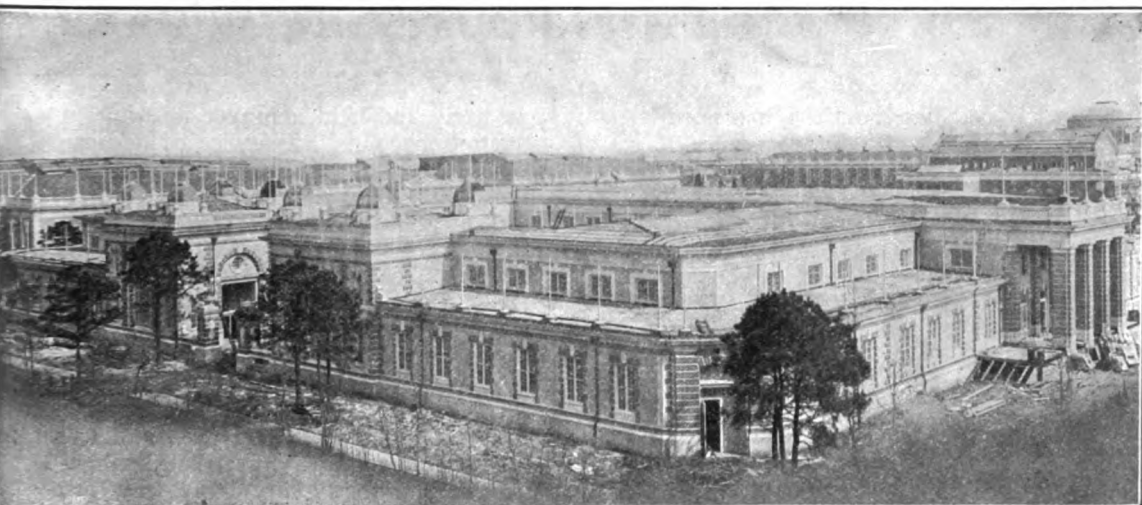
First Baptist Church, Forrest City, Ark., Rev. J. H. Starks: "The First Baptist Church of this city sends her sincere thanks for the untiring interest which your society has taken in our race and denomination. We enclose \$2, which we hope will show that we are willing to help them that have helped us."

Brinkley, Ark., (Prin. J. E. Knox): "Enclosed find my special thank offering to the American Baptist Home Mission Society. I got my training at Roger Williams University. For eleven years held commissions from the society as a teacher in the Arkansas Baptist College, Little Rock. But aside from that, the society has been a steady and constant friend to the colored people. My people could not have been what they are to-day if it had not been for the good Northern people who helped us when we needed help badly. This small gift but feebly expresses my high appreciation for the great good the society has rendered my people."

Chattanooga, Tenn., First Baptist Church: "The amount we forward (\$12) by no means represents the extent of our appreciation of the noble service which you have rendered to a helpless and needy race. We feel that the value of your services cannot be expressed in terms of human currency. We invoke the blessing of God upon you in your further efforts to spread the gospel of our common Lord among the nations of the earth."

Richmond, Va., First Baptist Church (colored): "I laid your appeal before my congregation, and enclose \$17.07 to aid you in your worthy struggles to help a needy people. We are sorry not to be able to make this \$100, instead of the amount we now send. We shall from time to time donate to the work of your noble society, as God prospers us."

Fordyce, Ark., Rev. E. Green: "I am one of those poor boys who enjoyed a few months in Benedict College, and I praise the Lord for what I learned while there. I lost my first church by fire, and have just gotten through building the second (it cost me \$23), so I am not able to do what I desire to do for the great cause, but please accept this little sacrifice (\$2) of a poor boy sixty-seven years old. May God bless the work."



THE GENERAL CONVENTION OF THE BAPTISTS OF NORTH AMERICA

THE meeting of the General Convention of the Baptists of North America, including the denomination in the United States, Canada, Mexico, Cuba and Porto Rico, which is to be held in the Convention Hall of Jamestown Exposition, May 22d and 23d, promises to be an event of unusual interest and importance. This convention was organized about two years ago at St. Louis, Mo., and expresses in a measure the reunion of Northern and Southern Baptists that have been working separately for about fifty years. The meeting at St. Louis was one of great enthusiasm. It is expected that the attendance at Jamestown will be yet more representative and on a much larger scale. The general features of the program are as follows:

On Wednesday afternoon, May 22d, representatives of about eight of the missionary organizations of the denomination will speak on noteworthy events in their work during the past two years. It will be an inspiring occasion to see the leading secretaries of these great organizations on the same platform to give a comprehensive view of the vast work which is being prosecuted by the Baptists of the United States and Canada, both in home and in foreign missions.

On Wednesday night Rev. O. P. Gifford, D.D., of Buffalo, N. Y., and Rev. John E. White, of Atlanta, Ga., will address the convention on the following topic: "To What Extent May a Christian Denomination Properly Engage in the Correction of Public Evils."

On Thursday forenoon, Dr. W. J. Williamson, of St. Louis, will lead in the discussion of the following question: "Is an Articulated System of Baptist Summer Assemblies with Certain Uniform Features Desirable and Prac-

ticable?"; Dr. E. E. Chivers, field secretary of the Home Mission Society, will also speak on "The Significance of the Missionary Movement among the Young People."

Thursday afternoon will be devoted mainly to an open parliament for the consideration of any matters that may be recommended by the committee of arrangements; announcement of these to be made at the close of the session on Wednesday night. Among the topics likely to demand the attention of the convention are: An invitation to the World Baptist Alliance to hold its meeting in this country in 1910, and the appointment of an executive committee to make arrangements therefor; the new movement called the Baptist Brotherhood, which has attained considerable momentum, will likewise in all probability have a place in the program; quite likely some attention will be devoted to the questions of child labor and of uniform divorce laws; and possibly to international arbitration. One object of the convention is to bring the influence of the denomination to bear effectively upon the solution of some of the great moral problems of the day.

On Thursday night, Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, will address the body on "The Contribution of Baptists to American Civilization."

In connection with the meeting of the convention there is to be a Baptist exhibit, chiefly of educational and missionary work, in a building being erected by the Virginia Baptists for this purpose. This exhibit will remain throughout the exposition, and will furnish a large fund of information in regard to the achievements of the denomination in these respects.

BUILDING A MEETING HOUSE IN FOUR DAYS

By Rev. T. K. Tyson

FOR two months I had been booked by Rev. Y. Y. Keeler, General Missionary of Nebraska, to dedicate a Baptist meeting house, on August 11, 1894, at Burwell, Garfield County. Accordingly I reached that town on the



MEETING HOUSE BUILT IN FOUR DAYS NEAR TAYLOR, NEBRASKA

evening before. The friends with whom I took supper knew nothing of the proposed dedication, nor even of a house to dedicate. Later Rev. D. S. Hulburt, our missionary for that region, put in an appearance and informed me that the dedication was to take place twenty-three miles west of Burwell. We started at nine o'clock to make the drive, with a very slow team.

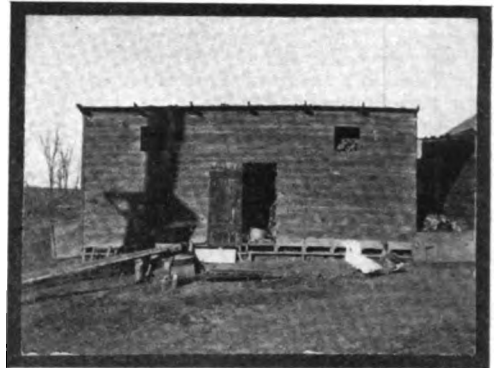
On the way Bro. Hulburt told me that at the time he fixed the date for the dedication he did not know where the house would be located, nor of what kind of material it would be built. Finally he had purchased an old shop in the town of Taylor, five miles away, and four days ago he had rallied all the friends in the neighborhood and began the construction of a house out of the old material.

At 2 o'clock A. M., we arrived at my stopping place. My bedroom was in a corncrib with one end made tight enough to hold small grain. It was furnished with a bed and a lamp and was comfortable. Mine host, a colored man, called me betimes in the morning, for we had a big day's work before us. We be-

gan early and held a prayer meeting, a recognition council, a service of dedication and three preaching services, all conducted by myself. The house, which was hardly yet finished was 14 x 22. The boards were still liberally decorated with fragments of circus bills, and many cracks were in evidence. The seating consisted of one row of rough boards around the walls. The church, as recognized, consisted of five members. A recent letter from Bro. Hulburt informs me that four of them are now dead and the other has moved away, but the membership is now twenty-two. I returned to my bed in the granary at eleven o'clock that night. We got up at four in the morning and started back to Burwell, riding on a wagon loaded with hogs. The round trip had occupied about forty-two hours.

* * * *

Rev. D. S. Hulburt was for many years a missionary of the American Bap-



BEDROOM IN THE GRANARY WHERE THE MISSIONARY SLEPT. WINDOW ON THE LEFT

tist Home Mission Society for a portion of Northern Nebraska. His methods were regarded by many as eccentric. With his family he traveled for several years, never sleeping in a house. Indeed some of their children were born in the wagon. But he did a work that could hardly have been accomplished by the usual methods. He is living at Taylor, Neb.

The Arapaho Mission

A Letter to the Juniors and the Sunday-schools from the Arapaho Baptist Mission

DEAR CHRISTIAN FRIENDS:

You will remember that just one year ago the first Baptist Church among the Arapaho Indians was organized with twenty-two Indian members. Since that time sixteen more have been received and still others want to come. These are only figures that we give you. I wish you could see and know these lives as we know them. It was just when we were well-nigh discouraged that the Lord stepped in with His great power and so moved on the hearts of these people that they began turning to God with one accord. Seven years of seed-sowing and one of harvest. And yet the year just finished has not been any great ingathering but just a quiet turning to God and his Son Jesus Christ.

This is the way these Indians are going to become Christians. Each one fights out his own battle. It means more for one of these to follow Christ than it did for me or you. Here is the old worship and the old worshipers that he must leave. The Indian dance, so long held sacred and so long enjoyed by them, must be given up. The religion of the forefathers must be regarded as powerless. Do you know that these Indians had no idea of being lost until the gospel came to them and showed them the way to be saved. It is only since they learned of a Saviour that they have felt the least need of quitting their old ways. They considered them all sufficient. Can you wonder at their being a long time in changing their ways? How long would it take a man of another religion to establish it among earnest Christians? I dare say he could not do it at all. But here is only another proof of the power and truth there is in our religion; another test that should and does give us stronger faith in the Christ.

Christianity makes the Indians clean up. Much is said about the Indians being dirty and careless in their habits. There is reason for this idea, but we would like to take you through the camps and show you the difference Christianity has wrought in one year. When the Indians first began coming to church we could scarcely keep the men from smoking in the chapel. Now there is never an intimation of this sort in the services.

I could speak of many other ways in which there is a change but will not. I want to say a few words in general about the Blanket Indians' work. While at the Association at Saddle Mountain we saw fifty Indians follow Christ in baptism. These were of four different tribes—Kiowas, Comanches, Cheyennes and Arapahoes. A train of thirty wagons of the Cheyennes and Arapahoes attended this meeting, and as we were in our way home, forty miles from Saddle Mountain, we stopped at the Dutch Reform Mission and attended a service there, where only the day before twenty-four had confessed Christ and were

happy trusting in the Lord. Then coming on home we saw some Arapahoes from Cantonment, where the Mennonite Mission is located, and they told us that at that point eleven more had given their hearts to Christ. I speak of these other missions to show that all through the tribes there seems to be a spirit of turning from the old way and following Christ.

Sincerely yours in Christ's service

F. L. KING and MRS. M. P. KING.

Woman's Baptist Home Mission Society of Michigan

QUARTERLY REPORT

Swiftly has another quarter rolled into eternity with its countless opportunities for doing good, and the Woman's Baptist Home Mission Society of Michigan still is pushing forward the spreading of the gospel through its faithful and consecrated missionaries.

Our French and German missionaries have had much to encourage them the past three months in their work among their people. Some earnest, intelligent Romanists have been led to a study of the true faith, and are accepting Christ as the only mediator between God and man. The industrial schools have been largely attended, and the Polish school is already beginning to bear fruit.

Miss Dyer, our faithful representative in the Southland, writes most encouragingly of her work the past year.

A recent letter from Miss Ames in regard to her work among the Chinese in Oakland is full of interest and inspiration. She writes that it has never been so easy to get the children into our schools as now. More want to come than they can accommodate, and they listen to the gospel much better than formerly. A number of the larger girls have expressed a desire to become Christians.

She adds that the Chinese are leaving their old ways and adopting new ways and customs. This, taken with the fact that they are also becoming more self-reliant and less dependent on Americans, makes the duty imperative that just now we are faithful in giving them the gospel.

Mrs. Bassett is still going about doing good among her loved people of Nebraska, proving herself a friend in every case of need—never ceasing to comfort the sorrowing, cheer the despondent and ever sowing the good seed of the kingdom.

Reports from our other workers have been somewhat meager recently. The work opens up so widely on all sides that they are more than busy, and we are sure that the Master has recorded their faithful service.

The great burden of the Board is still the financial problem, but we cling to the promises of God's word and are praying that His stewards may not be unfaithful to their stewardship.

MRS. W. H. DORRANCE.

What the Pioneers Undergo

The missionary pastor at Shelton, Wash., Rev. H. P. Cochrane, says he has maintained his out-station work under serious difficulties during the past winter,—the worst season in the recollection of the oldest inhabitant. "But in spite of snowstorms, floods, muddy roads, and exceedingly unpleasant weather, nearly all appointments have been met. Twice I have been caught by snowstorms when twenty miles from home, with no other conveyance than a bicycle. Two weeks ago I had the pleasure of wading over an eighth of a mile knee-deep in ice-water. In keeping up the out-station work of the Shelton church I have traveled 3,215 miles in the past two years. AT PRESENT I AM THE ONLY CLERGYMAN IN THE ENTIRE COUNTY. Scattered settlers have heard the gospel for the first time in many years. The work has been blessed by conversions and restorations. Prospective railroads, mills, etc., give promise of conditions more favorable to our work in the near future. At present it is a matter of faith, patience, persistence, closing of eyes to more congenial openings, holding on until the time of harvest. This is the only Baptist church in Mason County, and I am the only person, of any denomination, attempting Christian work outside of Shelton. The need and the indifference seem almost as great as in my former field, among the Burmans. But there are better times ahead."

French Work in New Bedford

The French Mission of New Bedford, Mass., is rejoicing over the addition of nine new converts, who accepted Christ and received the ordinance of baptism by Rev. Albert E. Ribourg, Sunday, March 24th. A great interest is being shown by Catholics who regularly attend the services, and more baptisms are hoped

for in the near future. A series of meetings has been held in Holyoke, Mass., by Mr. Ribourg. Seven Catholic families have accepted New Testaments and are pleased to welcome Rev. Mr. Brien to their homes.

A National Teacher Training Institute

The American Baptist Publication Society, which has long contemplated the creation of a National Teacher Training Institute for Sunday-school officers and teachers, has finally decided to establish such an institute, and has engaged Rev. Hugh T. Musselman, of Missouri, to direct its movements. Mr. Musselman has already entered upon his duties at the Society's headquarters in Philadelphia. His title will be Associate Editor and Superintendent of Normal Work. He is eminently fitted both by natural gifts and by specific courses of study for the important work to which he is called.

The National Teacher Training Institute will be conducted somewhat on the Chautauqua plan, and will offer a thorough course of study in Sunday-school pedagogy, the Bible and how to teach it, general Church history, and Baptist history and doctrines, with certificates and diplomas on the completion of the course or courses. Text-books are now being prepared and it is hoped that in the course of a few months the society will be ready to offer Sunday-schools throughout the entire land, with all the appliances for a course of training, which will be second to none in thoroughness and practicability. The work will be prosecuted with the co-operation of the society's 53 Sunday-school missionaries, and the largest and best results are expected. Mr. Musselman will be at the annual meeting of the society in Washington, and will then outline the plans and purposes of the institute.

HOME MISSION APPOINTMENTS, APRIL, 1907

ARIZONA

John I. O'Neil, Bisbee.
Wm. L. Williams, Yuma.

CALIFORNIA, NORTH

John C. Colyer, Itinerant Miss'y.
James H. Kelley, Third Ch., San Francisco.
Joshua Mills, Fowler.
C. R. Lamar, La Habra.

COLORADO

C. B. Lewis, Johnstown and vicinity.

DELAWARE

C. W. Bishop, Hope Church, Wilmington.
S. E. Garner, Delmar.
H. C. Jones, Eighth Street Church, Colored, Wilmington.

Herman Litorin, Swedes, Wilmington.
Herbert M. Peck, Milford.
Wm. F. Stewart, Dist. Miss'y and Colporteur.

MASSACHUSETTS

J. E. Ekstrom, Swedes, Gardner.

MEXICO

George H. Brewer, Gen. Miss'y.
D. S. Barocio, New Laredo.
Teofilo Barocio, Mexico City.
J. R. Castillo, Monterey.
A. R. Cavazos, Sabinas Hidalgo.
C. E. Conwell, Medical Miss'y, Mexico City.
Refugio Garza, Santa Rosa.
M. E. Guajardo, Montemorelos and El Porvenir.

Marios Hernandez, San Luis Potosi.

S. S. Huse, San Luis Potosi.

J. F. Kimball, New Laredo.

J. Diaz de Leon, Lampazos.

Arthur St. C. Sloan, Tampico.

W. H. Sloan, Aguas Calientes.

Alejandro Trevino, Monterey.

Fernando Uriegas, Pueblo.

MINNESOTA

I. G. Wirth, Long Prairie and Sauk Centre.

Harold Nielson, Swedes, Cloquet.

NEW MEXICO

Mrs. L. I. Thayer, Two Gray Hills.

NORTH DAKOTA

L. H. Steinhoff, Northwestern Association.

OHIO

Michael Vegh, Hungarians, Cleveland.

NEW YORK

Carmelo Luci Association Italian Mission, Brooklyn.

OKLAHOMA

H. M. Bennett, Waurika.

Burnett, J. H. Rush Springs, I. T.

Robert M. Carson, Butner, Bethel Ch.

John Cashman, Caddo.

W. H. Conwell, Lebanon.

D. S. Cromer, Warner.

Augustus S. Edwards, Hoffman.

Rice C. Farmer, Greer County Association.

J. M. Foster, McAllester and Alkerson.

Isaac N. Franks, Fort Towson.
 J. G. Gentry, Spencerville.
 J. J. Gibson, Madill.
 R. F. Hamilton, Loco.
 Anderson M. Harris, Comanche.
 Marion D. Hendrix, Krebs.
 E. R. Hosman, Fort Cobb.
 J. F. King, Concord.
 Robert W. Martin, Blue Mound.
 L. D. Martindale, Whitfield.
 Edw. J. Mathews, Wards Chapel and Owl.
 J. A. Matthews, Tillman Co. Assn.
 Sam. J. Morgan, Apache.
 W. T. Napier, Tyrone.
 J. G. Newburn, Bengal and vicinity.
 Jas. L. Odell, Prairie View and vicinity.
 Douglas, Ogle, Vassar and vicinity.
 Oscar Paschall, Lone Grove.
 Jas. R. Peters, Coretta.
 R. A. Ruming, Faxon.
 James R. Sharp, Parkland.
 J. T. Spillman, Ralston.
 Thos. H. Teel, Red Bluff.
 Henry M. Wade, Hurst.
 Albert G. Washburn, Five Civilized Tribes.

John D. Watkins, Ames.
 L. W. Wright, Mill Creek, Amberland and Mannsville.

OREGON

William Wilber, Grande Ronde Assn.

SOUTH DAKOTA

Carl L. Jenson, Wega.
 Walfred Lindstrom, Hot Springs and Buffalo Gap.

WASHINGTON, EAST

Z. J. Edge, Prosser and Kennewick.
 J. W. Kesterson, Goldendale.
 C. A. Boberg, Swedes, Troy and Union Park Ch., Spokane.

WASHINGTON, WEST

Archibald Mackintosh, Kirkland and Bellevue.
 Delbert Lorce, Vashon, Center and Lisabeula.

WISCONSIN

S. A. Nelson, Bunyan.
 O. F. Tornquist, Gen'l Miss'y, Swedes.
 T. W. Gales, Rhinelander.
 L. L. Sanders, Tabernacle Ch., La Crosse.
 A. O. Hess, Bloomington and Mt. Ida.
 Louis Sundstrom, Swedes, Lund.

BAPTISMS

E. S. Paddock, Galilee Ch., Topeka, Kan.....	9	E. C. Murphy, Beulah Ch., Detroit, Mich.....	9
John McFarlane, St. James, Minn.....	7	J. M. Woolam, Buckeye and Paloverde, Ariz..	13
C. R. McLaird, Egan, So. Dak.....	5	C. W. Finwall, Norwegian, Logan Sq. Ch., Chi-	8
G. W. Crawford, Bethel Ch., Independence,	8	ago, Ill.....	8
Kan.....	8	C. R. Welden, Peru, Neb.....	5
I. H. Darnell, Worthington, Minn.....	22	John Bentzien, City Miss'y, Portland, Ore.....	9
R. L. Lemons, West Park Ch., St. Louis, Mo..	11	Warren H. Gibson, La Grande, Ore.....	5
G. H. Murch, Fourth Ch., St. Louis, Mo.....	7	Frederick Jerger, Ebenezer, German Ch., St.	7
E. O. Smith, Maple St. Ch., Buffalo, N. Y.....	6	Louis, Mo.....	7
Vaclav Hlad, Bohemians, Chicago, Ill.....	13	Vaclav Kralicek, Bohemians, Chicago, Ill.....	10
Bror Fritzell, Swedes, So. Omaha, Neb.....	5	C. E. Maxfield, Immanuel Ch., Detroit, Mich..	15
G. B. Newcomb, Lead, So. Dak.....	8	L. E. Troyer, Coamo, Adjuntas and Anon,	16
Thos. S. Mosher, Abbyville, Kan.....	6	P. R.....	16
Nels. Nelson, Swedes, Bethel Ch., Minneapolis,	22	F. G. Wolter, Third German Ch., Detroit, Mich..	9
Minn.....	22	Arthur Hank, Moundsville, W. Va.....	8
S. E. Ewing, Euclid Ave. Ch., St. Louis, Mo..	7	H. R. Moseley, Gen. Miss'y, Eastern Cuba...	20
A. I. Black, Calvary Ch., Portland Ore.....	11	J. G. Perez, Lunas, Cuba.....	21
C. H. Davis, Dallas, Ore.....	6	D. A. Wilson, Camaguey, Cuba.....	7
G. A. Learn, City Miss'y, Portland, Ore.....	10	Jose Ripoll, Santiago, Cuba.....	5
C. L. A. Christensen, Danes, Lime Grove,	5	Juan Belda, Manzanillo, Cuba.....	9
Neb.....	5	A. L. Story, Bayamo, Cuba.....	14
A. E. Greene, Arlington, Wash.....	6	L. M. Brava, Camaguey, Cuba.....	17
S. E. Milan, North Bend and Fall City, Wash..	7	J. R. O'Halloran, Nuevitas, Cuba.....	7
F. J. Orr, Sumner, Wash.....	10	Fabio Valdez, Ciego de Avila, Cuba.....	8
Fukumatsu Okazaki, Japanese, Seattle, Wash...	8	John O'Neil, Bisbee, Ariz.....	6
Paul Brown, Lancaster, Wis.....	5	W. R. Hardy, Bethlehem Ca., Colored, Pueblo,	48
John Johnson, Ingram, Ladysmith and Glen	29	Col.....	48
Flora, Wis.....	29	L. L. Zboray, Foreigners, Lackawanna and Wy-	8
L. T. Foreman, Trinity Ch., Chicago, Ill.....	8	oming Valleys, Pa.....	8

FINANCIAL STATEMENT FOR MARCH, 1907

RECEIPTS	
Contributions for General Purposes.....	\$176,331 88
Legacies " " " ".....	6,011 02
Contributions Specifically Designated.....	22,441 63
" " for Church Edifice Gift Fund.....	23,882 38
	\$228,666 91
Income Accounts for General Fund.....	\$16,141 55
" " " Church Edifice Gift Fund.....	4,027 40
" " " " Loan Fund.....	240 41
Miscellaneous.....	30,306 52
	\$279,382 85
DISBURSEMENTS	
For General Purposes.....	\$70,908 04
" Special " as designated.....	9,309 01
From Church Edifice Gift Fund.....	5,625 36
" " " Loan Fund.....	5,158 65
Miscellaneous*.....	154,394 11
	\$245,395 17

*Includes \$141,000 borrowed money repaid.

CONTRIBUTIONS AND LEGACIES FOR MARCH

Contributions and Legacies not otherwise noted are for general purposes. Items marked thus * are design for specific purposes. C E. F. for Church Edifice Fund

MAINE, \$2,015.21			
Dexter, J. C. Hyde.....	3 90	Surry.....	50
Waldoboro, First Ch.....	3 38	East Bluchill Ch.....	1 74
Fort Fairfield, J. T. Hopkin- son.....	13 00	Y. P. S.....	1 57
Vassalboro, C. J. Perley.....	2 00	Lamoine Ch.....	1 69
Westbrook, Y. P. S.....	3 50	Brooklin Ch.....	4 25
Lee Ch.....	27 00	Hancock Ass'n Ch.....	8 51
Caribou, First Ch.....	2 50	Perham Ch.....	5 00
Tenant's Harbor Ch.....	5 00	A Friend.....	2 60
East Winthrop Ch.....	2 14	St. George Ch.....	2 00
Forest City Ch.....	2 00	Wheeler's Bay S. S.....	2 00
South Paris Y. P. S.....	4 95	Augusta, First Ch.....	12 50
Calais, Second Ch.....	63 50	Charleton, Hudson Memorial Ch.....	5 00
Y. P. S.....	80 00	Paris, First Ch.....	8 85
Topsham Ch.....	28 12	Caribou, First Ch.....	81 36
Brunswick, Berean Ch.....	8 97	Jefferson, First Ch.....	16 00
Sanford Ch.....	50 00	Madison, Mrs. F. E. Wright.....	2 00
East Auburn Ch.....	3 25	Sanduskeag, First Ch.....	2 00
Waterville, First Ch.....	56 32	Morrill Ch.....	5 00
Fairfield, First Ch.....	34 45	Westbrook Ch.....	10 00
Lewiston, First Ch.....	74 25	East Machias, Millie C. Bridgman.....	35
Camden, Chestnut St. Ch.....	3 71	South Aristoock.....	7 71
Nobleboro, First Ch.....	5 00	Ludlow Ch.....	4 00
Ellsworth, First Ch.....	3 00	Jay Ch.....	5 00
Blue Hill Ch.....	2 00	Kennebunkport, Mary J. Towne.....	10 00
Hallowell, First Ch.....	1 00	Skowhegan, Bethany Y. P. S.....	5 00
Springville S.S.....	3 15	Mrs. Helen S. Coburn.....	100 00
Ch.....	20 32	Louise H. Coburn.....	100 00
Millinocket, First Ch.....	11 38	Bethany Ch.....	3 00
Sanford, Geo. H. Nowell.....	5 00	Bethany Ch.....	5 50
Livermore Falls, H. C. Whittemore.....	10 00	East Sumner Ch.....	8 15
South West Harbor, Mrs. A. W. Clark.....	25 00	Buckfield Ch.....	5 85
North Vassalboro, G. A. Newhall.....	3 00	Yarmouthville Ch.....	35 00
Calais, Ansel W. Fisher.....	2 00	Houlton, First Ch.....	5 00
Warren, First Ch.....	8 33	Waterville, Mrs. E. B. Foster.....	20 00
Friendship Ch.....	5 00	Arostock Ch.....	3 67
Oldtown, First Ch.....	6 62	North Windsor Ch.....	2 00
Ashpoint Ch.....	8 32	Buxton Center Ch.....	18 32
Owls Head Ch.....	11 58	Oldtown, First Ch.....	3 50
Millinocket, Asa Craig.....	5 00	East Corinth Ch.....	1 06
Bangor, M. Giddings.....	300 00	Brewer, First Ch.....	8 05
A. W. Joy.....	5 00	S. S.....	10 27
First Ch.....	44 10	NEW HAMPSHIRE, \$986.14	
Second Ch.....	77 88	Concord, J. D. Nylin.....	1 00
Spence Head S.S.....	2 00	A Friend.....	2 00
Rumford Falls Ch.....	14 90	First Ch.....	15 00
Rockland, A. L. Crie.....	5 00	Keene, First Ch.....	9 37
Livermore, First Ch.....	3 00	First Ch.....	15 88
Wayne Ch.....	4 50	Nashua, E. M. Shaw.....	10 00
Saco, First Ch.....	10 00	Crown Hill Ch.....	23 00
Cary Ch.....	1 50	First Ch.....	205 00
Hallowell, First Ch.....	3 50	Hudson Ch.....	10 25
Houlton, T. C. S. Berry.....	10 00	New Boston Ch.....	28 00
First Ch.....	85 26	Antrim, First Ch.....	20 00
South Waterloo Ch.....	4 00	First Ch.....	35 00
Waterville French Ch.....	2 00	Hanover S. S.....	1 00
Livermore Falls Ch.....	50 00	Sutton Ch.....	14 00
Houlton Y. P. S.....	5 00	West Swanzy Y. P. S.....	6 00
L. B. Merritt.....	10 00	Rumney Ch.....	7 50
Forest City Ch.....	1 77	East Jaffrey, W. L. Good- now.....	25 00
Turner, Rev. W. H. Clark.....	3 00	Somersworth, First Ch.....	6 50
Portland, Free St. S. S.....	7 49	Y. P. S.....	4 80
Central Sq. Ch.....	8 61	Warner Ch.....	5 40
Free St. Ch.....	176 83	Woodsville Ch.....	5 00
First Ch.....	76 49	Goshen Mill Village Y. P. S.....	3 00
First Ch.....	10 00	Sanbornton, First Ch.....	10 25
Saco S. S.....	12 00	Exeter, First Ch.....	73 00
South Paris Juniors.....	1 00	Y. P. S.....	7 00
Bath, First Ch.....	6 00	S. S.....	2 50
South Paris Ch.....	23 08	Stratham Ch.....	5 00
Thomaston Ch.....	5 00	Manchester, Swedish Ch.....	5 00
Biddeford, I. B. LeClaire.....	5 00	F. A. Hanley.....	5 00
Bluehill Ch.....	2 31	People's Ch.....	33 83
Sedgwick Ch.....	6 65	First Ch.....	24 70
Manset Ch.....	3 00	Merrimack St. Ch.....	40 00
		Bradford First Ch.....	50
		Newton, First Ch.....	1 74
		Hinsdale, First Ch.....	1 57
		New Boston, S. F. Langdell.....	1 69
		Rumney, First Y. P. S.....	4 25
		Wilton, Mrs. Cordelia Shel- don.....	8 51
		New Boston S. S.....	5 00
		Cheatham Ch. S. S.....	2 60
		Claremont, First Ch.....	2 00
		Dover, Central Ch.....	12 50
		Franklin, First Ch.....	5 00
		East Washington, U. G. Hubbard.....	8 85
		Troy, First Ch. N.....	81 36
		Y. P. S.....	16 00
		South Hampton Ch.....	2 00
		Fitzwilliam, S. S. Stone.....	2 00
		Pennacook, First Ch.....	2 00
		Fitzwilliam, First Ch.....	5 00
		South Lyndeboro Ch.....	10 00
		Plaistow, Rev. A. DeF. Pal- mer.....	35
		Newport, First Ch.....	7 71
		Plaistow, First Ch.....	4 00
			5 00
		VERMONT, \$2,667.55	
		Brookline Ch.....	10 00
		Whiting Ch.....	5 00
		West Cornwall Ch.....	100 00
		South Londonderry Ch.....	3 00
		Perkinsville Ch.....	5 50
		West Pawlet Ch.....	8 15
		St. Johnsbury, First Ch.....	5 85
		Passumpsic Ch.....	35 00
		S. S.....	5 00
		Y. P. S.....	20 00
		East Dover, H. T. Turner.....	3 67
		Wallingford Ch.....	2 00
		Rutland, First Ch.....	18 32
		*Essex Junction Ch.....	3 50
		*Townshend Ch.....	1 06
		Shaftsbury Ch.....	8 05
		Panton, First Ch.....	10 27
		East Hubbardton Ch.....	8 27
		Bellows Falls Ch.....	10 27
		Randolph Ch.....	1 00
		Brandon Ch.....	2 00
		Essex, First Ch.....	15 00
		Newport Ch.....	9 37
		Stamford, First Ch.....	15 88
		Jericho, First Ch.....	10 00
		St. Albans, First Ch.....	23 00
		Johnston S. S.....	205 00
		Mt. Holly Ch.....	10 25
		West Pawlet, Y. P. S.....	28 00
		Groton Ch.....	20 00
		Cavendish Ch.....	35 00
		Plainfield, A. Betsy Taft.....	1 00
		Rochester, Olive J. Morrow.....	14 00
		Fairfax Ch.....	6 00
		East Bethel, Melissa Greene.....	7 50
		Burlington, First Ch.....	6 50
		Rutland, A Friend.....	25 00
		Manchester Center Ch.....	6 50
		Amsden, Luella B. S. Perry.....	4 80
		Vergennes, N. T. Hafer.....	5 40
		East Scranton Ch.....	5 00
		State Convention.....	3 00
		West Haven Ch.....	10 25
		Montgomery Center Ch.....	73 00
		Townshend S. S.....	7 00
		Ludlow, Ethel K. Osborn.....	2 50
		Georgia Plain, First Ch.....	5 00
		Manchester Center Ch.....	5 00
		North Troy Ch.....	5 00
		Jay Ch.....	33 83
		Windsor Ch.....	24 70
		Chester Ch.....	40 00

West Brattleboro Ch.....	18 82
Brattleboro, First Ch.....	103 49
LEGACIES.	
Windsor, Estate of J. P. Skinner.....	8 80
East Hardwick, Estate of Mrs. D. B. Nye.....	1,000 00

MASSACHUSETTS, \$12,824.03

Norton Ch.....	1 00
Greenville Ch.....	5 00
Littleton Ch.....	5 00
Brockton Ch.....	74 52
Attleboro, First Ch.....	11 00
First Y. P. S.....	7 11
Needham, John Moseley.....	26 00
First Ch.....	12 50
Dedham, Second S. S.....	3 43
Maplewood, First Ch.....	71 50
North Marshfield S. S.....	3 00
Braintree, First Ch.....	3 75
Foxboro, First Ch.....	58 25
Watertown, First Ch.....	150 00
Andover, First Ch.....	11 30
Middleboro, Third Ch.....	2 00
Marlboro, First Ch.....	76 82
S. S.....	2 84
Y. P. S.....	5 89
North Attleboro, First Ch.....	18 16
Raynham, B. Y. P. U.....	3 38
Beverly, First S. S.....	10 00
Winchendon Ch.....	45 68
Fitchburg, First Ch.....	110 00
Beverly, First S. S.....	5 00
B. Y. P. U.....	5 00
First Ch.....	69 00
Clinton Ch.....	85 39
Y. P. S.....	38 15
Jamaica Plain, First Ch.....	12 73
Center St. Ch.....	20 00
Charlestown, Bunker Hill Ch.....	25 00
Randolph, First Ch.....	62 28
Cambridge, Immanuel Ch.....	17 97
Immanuel S. S.....	10 00
North Cambridge Ch.....	82 50
Peabody, First Ch.....	8 83
Chelmsford, Central Ch.....	10 00
Amesbury, Market St. Ch.....	50 00
Lawrence, First Ch.....	35 71
North Hanover Ch.....	80 00
Middleboro, Central Ch.....	61 05
North Adams, Rev. Dwight Spencer.....	100 00
Maplewood Y. P. S.....	5 00
Upper Newton Falls Ch.....	12 71
Mattapan Y. P. S.....	21 00
Gayhead Ch.....	2 00
Miss Jennie S. Hawley.....	5 00
Wales Ch.....	5 00
Huntington Ch.....	29 81
New Bedford, First Ch.....	3 00
Andover, First Ch.....	21 00
First Ch.....	5 00
Taunton, Winthrop St. Ch.....	6 00
East Boston, Central Sq. Ch.....	40 00
Franklin, W. H. S.....	5 00
Charlestown, First Ch.....	25 74
North Grafton, First Ch.....	12 85
Avon, S. M. Crane.....	1 00
Winchester B. Y. P. U.....	10 00
Winthrop, First Ch.....	25 00
Salem, Central Ch.....	22 54
Swampscott, Bethany Ch.....	20 00
Ashland, First Ch.....	10 00
Vineyard Haven, First Ch.....	38 55
Groton Ch.....	9 00
North Adams, First Ch.....	235 07
Montague, I. H. N.....	5 00
Northboro Ch.....	12 50
Raynham S. S.....	9 00
Newton, Immanuel Ch.....	585 58
North Abington, First Ch.....	7 50
Barnardston, First Ch.....	8 00
Russell Ch.....	5 00
Grafton, First Ch.....	12 50
Haverhill, First Ch.....	8 00
Newton Center, D.....	1 00
J. F. Loring.....	15 00
Norwood, Victor Cedarfelt.....	10 00

North Adams, V. A. Whitaker.....	10 00
P. S. Burlingame.....	10 00
Dorchester, Mrs. J. V. Russell.....	5 00
Berean Ch.....	2 47
Bertha F. Wilson.....	5 00
Blaney Mem'l Ch.....	25 00
S. S.....	10 00
Hyde Park, First Ch.....	12 17
First Ch.....	5 25
Y. P. S.....	20 00
Salem, Rev. R. M. Martin.....	15 00
French Ch.....	5 00
O. Brouillette.....	5 00
Needham, First Ch.....	45 80
Dr. Geo. Bullen.....	2 00
Springfield, F. M. Tinkham.....	25 00
State St. Ch.....	43 42
First Ch.....	20 33
West Townsend, Women's Society.....	3 00
Waltham, Beth Eden Ch.....	5 00
Chelmsford, Central C. E. S.....	2 50
Cambridge, First S. S.....	43 11
Broadway Ch.....	1 68
Sarah P. Fuller.....	1,000 00
Old Cambridge Ch.....	49 38
L. P. Soule.....	50 00
Inman Sq. S. S.....	6 23
Gloucester, Chapel St. S. S.....	2 50
Mrs. Susan E. Moreson.....	100 00
Chapel St. Ch.....	6 67
S. S.....	20 00
Malden, First Ch.....	13 25
Hingham, First Ch.....	23 00
West Boylston, First Ch.....	2 00
Medford, First Y. P. S.....	10 00
First Ch.....	130 40
First S. S.....	15 00
Baldwinsville, Y. P. S.....	6 00
Springfield, E. F. Foster.....	15 00
Webster, First Ch.....	15 00
Baldwinsville Ch.....	22 21
Allston, Brighton Ave. Ch.....	37 00
Everett, First Ch.....	21 48
Hampden, First Ch.....	25 00
Bridgewater, Leach Clark.....	1 00
South Chelmsford, First Ch.....	4 80
Everett, C. Boynton.....	10 00
Russell Ch.....	1 00
S. S.....	3 00
Haverhill, A Friend.....	1 00
Framingham, First Y. P. S.....	3 50
First Ch.....	41 05
North Grafton, Annie M. Davis.....	1 00
Woodville Ch.....	5 00
Westboro, First Y. P. S.....	5 00
Athol, Julia M. Shepardson.....	1 00
Sharon Ch.....	28 85
Campbell, Swede Ch.....	10 00
Chicopee Falls, Mrs. S. B. Tupper.....	25 00
Enfield, Maria B. Edwards.....	2 00
Milton, First Ch.....	20 00
Y. P. S.....	10 00
East Somerville Ch.....	10 40
Lexington, First Ch.....	26 40
Becket Ch.....	4 50
Orange S. S.....	3 15
Melrose Ch.....	28 26
First Ch.....	25 00
North Scituate, S. T. Bailey.....	1 00
Somerville, S. N. Cutler.....	75 00
First Ch.....	70 00
Abby T. Taylor.....	3 50
Lulu E. Miller.....	50 00
Fitchburg, Beth Eden Ch.....	9 00
North Cambridge, Mercie B. Soule.....	25 00
Fayville Ch.....	6 50
S. S.....	2 16
Still River, First Ch.....	1 00
Ch.....	11 75
North Billerica Ch.....	26 81
Revere, First Ch.....	16 50
Jamaica Plain, Center St. Ch.....	88 83
Matapan, First Ch.....	18 00
West Midway Ch.....	25 35
Methuen, L. O. Norris.....	25 00

Fitchburg, French Mission S. S.....	15 00
Roxbury, Mrs. Sarah H. Stacey.....	2 50
Holyoke, A Friend.....	100 00
C. E. F. Lynn, Henry A. Pevear.....	250 00
New Bedford, A. E. Ribourg.....	15 00
New Bedford, Portuguese Ch.....	3 00
Chelmsford, First Ch.....	2 00
Drury, Rev. J. H. Bigger.....	3 00
Fitchburg, Highland Ch.....	10 00
Westwood, Jane Wallace.....	1 00
Wakefield, First Ch.....	10 00
B. Y. P. U.....	18 00
North Attleboro Y. P. S.....	4 33
Bellingham Ch.....	3 30
S. S.....	1 50
Y. P. S.....	2 50
Raynham Ch.....	13 00
Weymouth, First Ch.....	22 00
Dighton, First Ch.....	3 50
S. S.....	1 50
Millbury Ch.....	14 57
Second Ch.....	7 00
Colrain, First Ch.....	2 00
Athol, First Ch.....	14 00
Agawam, First Ch.....	11 14
S. S.....	4 00
Natick, First Ch.....	14 57
Haverhill, First Ch.....	13 79
Westminster, First Ch.....	34 36
Chicopee Falls, First Ch.....	5 66
Lynn, Essex St. Ch.....	13 18
Reading, First Ch.....	37 64
S. S.....	10 54
Lowell, First Women's Circle.....	5 00
French Ch.....	5 00
Brookline, First Ch.....	47 75
Sterling Ch.....	3 85
North Reading Ch.....	2 16
North Hanover Ch.....	2 00
Holden, First Ch.....	33 00
Chelsea, First Ch.....	146 11
Melrose, First S. S.....	11 45
Pittsfield, First Y. P. S.....	10 00
Petersham Ch.....	2 00
Lawrence, Second Ch.....	90 00
Hudson, First Ch.....	11 12
Lowell, Francesco Sannella.....	8 00
Swedish Ch.....	2 90
First Ch.....	200 00
Haverhill, Mt. Washington Ch.....	8 65
Portland St. Ch.....	110 75
C. W. Train.....	50 00
First Ch.....	22 28
E. Douglass, N. N. Aubin.....	10 46
Worcester, S. C. Delagneau.....	6 00
Dewey St. Ch.....	4 53
S. S.....	10 00
Dewey St. Ch.....	10 75
Finnish Ch.....	10 00
Geo. C. Whitney.....	50 00
Lincoln Sq. Y. P. S.....	8 20
Dewey St. Ch.....	12 50
Lincoln Sq. Ch.....	40 80
Dalton, John C. Smith.....	25 00
Winchendon, J. O. A. Bryant.....	5 00
Gardner, Chas. T. Hawley.....	5 00
Greenfield, D. C. G. Field.....	2 00
Lynn, Hy. A. Pevear.....	300 00
First Ch.....	50 00
Essex St. Ch.....	30 00
First Y. P. S.....	15 00
East Ch.....	45 72
West Acton, A Friend.....	3 00
Lynn, Washington St. Ch.....	318 15
Boston, First Ch.....	1,000 00
Ruggles St. Lettish Ch.....	4 00
First Ch.....	140 00
Rev. F. T. Hazlewood.....	25 00
W. E. Noyes.....	2 00
Miss M. Daggett.....	4 00
Hon. E. E. Lewis.....	100 00
Tremont Temple Ch.....	425 00
First S. S.....	10 00
H. L. Tibbitts.....	100 00
Warren Ave. Ch.....	22 00
First Ch.....	744 98

LEGACIES.

Dorchester, Estate of Rev. D. B. Gunn	18 00
Dorchester, Estate of Elizabeth A. Studley	646 00
Cambridge, Estate of Emma Goodnow	1,125 00
Woburn, Estate of Peter Fiske	258 10
Woolston, Estate of Robert H. Harlow	268 70
Lynn, Estate of James M. Nye	175 00
Southbridge, Estate of J. Edwards	22 00
RHODE ISLAND, \$1,821.44	
Pawtucket, Thos. A. Hall	7 50
First Ch.	8 51
Woodlawn Ch.	40 00
First Ch.	44 90
Newport, Second Ch.	14 67
Second Ch.	113 89
Bristol Ch.	2 26
Warren Ch.	4 00
Wakefield Ch.	16 62
Natick Ch.	4 20
East Providence, Second Ch.	20 19
A Friend	10 00
Allentown Ch.	2 00
Narragansett Ch.	3 50
Perryville Ch.	6 10
Lonsdale Ch.	20 72
B. Y. P. U.	5 00
Hope Valley, First Ch.	35 57
Westerly, B. A. Pendleton	5 00
Providence, A Friend	5 00
Mrs. D. W. Faunce	66 00
Calvary Ch.	48 75
Cranston St. Ch.	271 71
Broadway Ch.	57 25
Jefferson St. Ch.	27 55
Pawtucket, Woodlawn Y.P.S.	5 00
Providence, Stewart St. Ch.	40 00
Stewart St. S. S.	22 63
Roger Williams Ch.	49 00
Broadway Ch.	1 05
Rev. G. Aubin	5 00
Caroline F. Lyon	100 00
W. W. Douglas	20 00
A Friend	2 00
J. N. Williams	5 00
Union Ch.	10 00
Pearl St. Ch.	72 78
A Friend	100 00
Union Ch.	10 00
Susan Mounson	10 00
R. N. Galassi	7 00
Union Ch.	10 00
Jefferson St. Ch.	2 50
Calvary S. S.	25 00
First Y. P. S.	10 34
Pearl St. S. S.	80 00
Woonsocket, French Mission Ch.	20 00
First Ch.	65 09
Warwick, Shawomet Ch.	8 00
Two Friends	100 00
Warren, First Ch.	126 55
Westerly, First Ch.	80 00
A Friend	1 00
Bristol, First Ch.	11 48
Hope Valley, F. B. Bennett	5 00
Wickford, First Ch.	50 00
S. S.	10 00
Jamestown S. C. C.	10 00
Central Ch.	6 00
East Greenwich Ch.	5 13
CONNECTICUT, \$4,222.77	
Chester, P. M. W.	5 00
Mrs. P. M. Watrous	5 00
East Morris, Miss R. H. Farnham	50
Talcottsville, Mary A. Phillips	5 00
East Lyme Ch.	8 00
Moosup, Union Plainfield Ch.	24 23
Floyd Cranska	10 00

Hartford, Mrs. Jas. L. Howard	500 00
Mrs. I. G. Wright	2 00
A Friend	1 00
Suffield St. Y. P. S.	15 00
Swedish Ch.	3 00
Memorial Ch.	6 00
*Collected per A. B. Coats	79 85
Bridgeport, Wm. A. Grippin	1,000 00
First Ch.	100 00
*Wm. A. Grippin	1,000 00
Norwich, Chas W. Gale	10 00
James L. Cross	10 00
Chas H. Brown	15 00
Lucius Brown	5 00
Central Ladies' Soc.	20 00
Progressive Miss'y Club	10 00
Mrs. E. H. Gallup	5 00
New Britain, Mrs. E. A. Kinlock	1 00
Ch.	5 73
Waterbury, Italian Mission Ch.	5 00
Mr. and Mrs. A. J. Shipley	20 00
Swedish Ch.	10 00
Seymour, Joseph C Stevens	10 00
Glastonbury, Mr. & Mrs. D. H. Carrier	15 00
North Plain, W. M. Sisson	10 00
Stamford, Italian Ch.	5 00
H. A. M.	2 50
E. I. Y.	2 50
Plantsville, Mrs. J. H. Baldwin	5 00
Mystic, S. E. Jennings	25 00
Waterford, Second Ch.	3 35
Andover Ch.	10 00
Rockville Ch.	7 30
New London, Joseph Rapp	3 00
South Windsor Ch.	5 00
B. Y. P. U.	5 00
Yalesville, John M. McKenzie	5 00
North Stonington, Third Ch.	4 00
Stafford Ch.	18 65
Torrington, Calvary Ch.	18 56
New Haven, A. Di Domenico	10 00
Putnam, B. F. Benoit	5 00
North Stonington Ch.	10 00
Shelton, First Ch.	9 55
New Britain, E. M. W. in memory of A. E. Woodruff	25 00
Windsor, Mary E. Holman	10 00
Stonington, Ann E. Pollard	35 00
Suffield, Mrs. E. Remington	10 00
Deep River Ch.	35 18
Eastford Ch.	14 50
Thompson, Central Ch.	21 30
Mystic Y. P. S.	5 00

LEGACIES.

For C. E. F. Groton, Estate of Ebenezer Morgan	1,000 00
NEW YORK, \$122,163.87	
Clinton, Mrs. J. L. Blackstone	5 00
Belfast, First Ch.	7 22
Binghamton, Main St. Ch.	90 00
Mahopac Falls Ch.	5 00
Canistota Ch.	25 00
Montour Falls Ch.	2 00
Yonkers, F. J. Esser	1 00
A Friend	5 00
Bethany Ch.	12 25
Granville, Mrs. A. A. Carr	1 00
Belmont Ch.	81 05
New Brighton, First C. E. S.	5 00
Oswegatchie Ch.	6 00
Hornellsville, First Ch.	4 00
Kendaia Ch.	6 10
Albany, Frances R. Ray	5 00
Italian Ch.	5 00
German Ch.	27 84
First Ch.	65 06
Whitesboro Ch.	6 06

Dundee, C. E. S.	8 00
Castle, First Ch.	40 00
Norwich, First Ch.	25 35
Troy, F. Di Tommaso	1 00
First S. S.	100 43
Edw. Carter	1 00
Second Particular Ch.	58 71
Jamestown Ch.	107 93
S. S.	5 15
Perry, First Ch.	15 00
Carmel, Mt. Carmel Ch.	44 68
Andover, First S. S.	11 73
Webster Ch.	18 45
Lake Placid, Adirondack Ch	16 00
Amenia Ch.	36 00
Elmira, First Ch.	50 00
S. S.	25 00
North Bay Ch.	4 00
La Grange Ch.	37 31
S. S.	5 00
Y. P. S.	2 25
Lockport, First Ch.	50 00
Rochester, Theo. Seminary	54 00
Second Ch.	326 17
Ogdensburg S. S.	25 00
Y. P. S.	10 00
First Y. P. S.	6 00
Groton, Rev. D. B. Grant	5 00
Monticello, Lydia Criswell	10 00
Jasper, Mrs. L. A. Taft	2 00
Groton, First Ch.	7 10
Clifton Springs Ch.	18 75
Flushing, First S. S.	5 00
Batavia, First Ch.	51 46
First Ch.	11 00
Westville Ch.	7 23
S. S.	2 45
B. Y. P. U.	2 72
Rochester, Park Ave. S. S.	5 00
First Ch.	667 92
Frances J. Huntley	1,000 00
V. N. Robbins	5 00
First S. S.	10 00
B. Y. P. U.	20 00
Bronson Ave. Ch.	40 71
Parcells Ave. Ch.	5 88
University Ave. Ch.	2 50
Carmel Ch.	10 00
Syracuse, Calvary Ch.	52 25
Central Ch.	117 10
Y. P. S.	2 00
Buffalo, C. A. Gruhn	2 00
Lewis Scelfo	2 00
A Friend	25 00
First Ch.	151 40
Cedar St. Ch.	19 23
Reid Memorial Ch.	15 03
Troy, Geo. C. Dowsland	20 00
First Ch.	148 80
First Ch.	10 10
Seneca Falls, Florence K. Cooper	1 00
Central Square, Ella W. Owen	2 00
Newport Ch.	33 00
Port Chester, First Ch.	114 20
Ithaca, First Ch.	83 00
S. S.	13 15
*West Hoopick Ch.	47 50
For C. E. F. Gloversville Ch.	12 00
Ossining, First Ch.	94 76
Hannibal Ch.	482 90
Bedford, Women's Circle	25 00
Mechanicville, Memorial Ch	10 00
Fredonia, First Ch.	8 00
Ch.	5 00
Ch.	10 00
Whitehall, First Ch.	9 25
West Hillsdale Ch.	2 25
Angelica Ch.	13 50
Stephentown, First Ch.	50 00
Stanley, C. E. S.	6 00
Hannibal Ch.	6 00
Perry, First Y. P. S.	11 00
Parma, First Ch.	45 00
Franklinville, First Ch.	44 50
S. S.	8 54
Saratoga Springs, First Ch.	109 10
Auburn, Immanuel Ch.	33 37
Binghamton, Conklin Ave Y. P. S.	11 41

Edwards Ch.....	20 00	Stanley, Sarah H. Pickett..	20 00
Glens Falls, First Ch.....	39 45	Rye, James A. Francis.....	25 00
Newburgh, Moulton Memo- rial Ch.....	48 24	Wm. E. Barker.....	10 00
Springville, First Ch.....	10 38	Jamestown, A. Friend.....	5 00
Johnstown Ch.....	18 00	Port Richmond Ch.....	28 00
Gouverneur Y. P. S.....	2 07	Naples Ch.....	24 00
Niagara Falls, First Ch.....	30 00	Salamanca Ch.....	1 05
Adams Center Ch.....	3 20	S. S.....	3 60
Masonville Ch.....	2 00	Dundee Ch.....	17 00
Gloversville Ch.....	113 40	Towners Y. P. S.....	2 71
Wolcott, First Ch.....	150 00	For C. E. F. Albion, Wm. E. Barker.....	10 00
Newburgh, First Ch.....	2 00	Watervliet, First Ch.....	3 23
Ballston Spa, First Ch.....	20 00	Walesville Ch.....	2 80
Oyster Bay Ch.....	8 65	Homer Ch.....	80 50
Moreland Ch.....	3 10	Hamilton, First Ch.....	20 00
Watkins, First Ch.....	15 15	Rev. Artlaur Jones.....	20 00
Sandy Creek Ch.....	7 50	F. C. Evert.....	10 00
S. S.....	2 00	Montour Falls, Spencer Fisher.....	20 00
Newburgh, First Ch.....	94 65	Lestershire, First Ch.....	18 00
Jamaica Ch.....	9 00	Frankfort, First Ch.....	3 54
Ballston Spa, First S. S.....	10 00	New Rochelle, Salem Ch.....	190 00
Lorraine Ch.....	2 50	Walworth, Second Ch.....	1 90
Catskill, First Ch.....	34 00	Eden, John F. Horton.....	25 00
S. S.....	14 07	Massena Springs, A Friend..	5 00
Three Mile Bay Ch.....	8 33	Canaseraga Mission Circle..	4 00
S. S.....	3 00	Freeport Ch.....	12 87
Juniors.....	1 00	Etna C. E. S.....	2 50
Dover Plains Ch.....	5 00	A. Morrill.....	3 00
Busti Ch.....	10 75	Penn Yan, Janette E. Wheeler.....	10 00
Middletown, Calvary Ch.....	9 75	Rhinebeck S. S.....	4 00
Hudson Ch.....	27 43	Jamestown, Anna L. Crissey..	15 00
L. F. R.....	50 00	Mary R. Crissey.....	15 00
Fort Ann Village Ch.....	15 00	Salem Ch.....	10 78
Fulton Ch.....	58 33	B. Y. P. U.....	1 68
Cincinnati Y. P. S.....	5 00	Elba Ch.....	21 00
Cohoes, First Ch.....	45 06	S. S.....	9 50
*Gloversville Ch.....	87 50	Y. P. S.....	1 50
North Hebron Ch.....	2 50	Schenectady, Clark L. Van Allen.....	5 00
Dundee Ch.....	37 06	Italian Ch.....	5 00
Attica Ch.....	52	Emmanuel Ch.....	43 15
North Chester Ch.....	5 00	Brooklyn, Swedish Ebenezer Ch.....	25 00
Penn Yan, Second Milo Ch.....	23 00	Emmanuel Ch.....	175 00
Conklin Ch.....	5 35	Hanson Place Ch.....	154 87
S. S.....	2 65	C. Pagano.....	2 00
B. Y. P. U.....	1 00	Second German Ch.....	20 00
Boonville Ch.....	14 70	F. H. Richardson.....	25 00
Howard Ch.....	5 00	A Friend.....	1 00
Springfield Center.....	11 16	Hanson Place S. S.....	25 00
Binghamton, Calvary Juniors	2 00	E. D. First Ch.....	10 00
Hamburg, First Ch.....	5 00	Lenox Road Ch.....	42 41
Preston Hollow Ch.....	23 00	J. C. Adams.....	5 00
Cuba Ch.....	119 60	Max Schimpf.....	50 00
Franklin, L. W. Jackson.....	2 00	Rushwick Ave. Ch.....	35 00
Richville, C. E. Witts.....	2 00	Hanson Place Ch.....	5 00
Clinton, First Ch.....	5 00	Tabernacle Ch.....	10 00
Livonia Ch.....	10 00	E. D. First Ch.....	50 70
Boonville S. S.....	3 05	Central Ch.....	24 00
Ogdensburg, First Ch.....	50 13	Marcy Ave. Ch.....	460 57
Belleville Ch.....	12 50	David Graham.....	25 00
Shelby, First Ch.....	4 01	Wm. J. Wright.....	50 00
Andover Ch.....	6 00	Sumner Ave. Ch.....	150 00
Liberty Ch.....	15 00	Strong Place Ch.....	340 38
Homer S. S.....	6 00	Pilgrim Ch.....	16 86
Lowville Ch.....	35 28	Borough Pk. Ch.....	96 29
Y. P. S.....	3 43	Emmanuel Ch.....	897 00
S. S.....	5 00	First Ch. in Pierrepont St.....	661 85
Clifton Park Ch.....	10 00	Emmanuel House Soc.....	60 00
Lakeville Ch.....	10 55	Union Ch.....	14 65
Steamburg, M. Louise Ste- vens.....	2 00	Fourth Ave. Ch.....	25 00
Gouverneur, M. Jameson.....	10 00	Washington Ave. Ch.....	150 00
Hancock Ch.....	50 31	Bedford Heights Ch.....	25 60
Norwich Ch.....	2 00	Memorial Ch.....	18 03
Norwich Juniors.....	5 00	Mrs. Saml. McBride.....	5 00
Oswego, A. Friend.....	20 00	New York, French Mission Ch.....	9 07
Lebanon Ch.....	4 23	Madison Ave. Ch.....	885 00
Greenport, First Ch.....	75 00	James M. Bruce.....	25 00
Wellsburg Ch.....	20 60	J. A. M.....	3 70
C. E. S.....	1 00	A Friend.....	4 00
Pawling, Central Ch.....	14 38	Mrs. F. T. Volk.....	1 00
Ridgeburg S. S.....	2 00	A Friend.....	1 00
Friendship Ch.....	23 20	Central Park Ch.....	5 50
Fort Edward Ch.....	1 50	Memorial Ch.....	590 07
Auburn, First Ch.....	68 52	Baptist Home for the Aged.....	9 00
Cazenovia, First Ch.....	8 00		
Lima Ch.....	4 00		
Rushford Ch.....	6 76		
Cooperstown, First Ch.....	70 00		
Hancock S. S.....	10 00		
Bottakill Ch.....	5 00		

O. R. Judd.....	5 00
Amity Ch.....	10 22
Morning Star Mission.....	16 05
*Morning Star Mission.....	7 24
R. V. Lewis.....	50 00
Central Ch.....	125 05
Ascension Ch.....	5 00
Charles Francis.....	3 00
A Friend.....	50 00
Mt. Morris Ch.....	15 00
A Friend.....	10 00
A Friend.....	5 00
Creston Ave. Ch.....	35 35
Creston Ave. Juniors.....	1 00
First Ch.....	213 65
West 33d St. Ch.....	50 00
Hope Ch.....	20 00
Frank R. Chambers.....	150 00
Fifth Ave. Ch.....	449 00
Calvary Ch.....	450 63
John D. Rockefeller.....	100,000 00
Sidney M. Colgate.....	200 00
*General Education Bd.....	5,000 00
LEGACIES.	
Fayetteville, Estate of Fide- lia D. Eaton.....	57 00
NEW JERSEY, \$8,138.27	
Rutherford, Mrs. Rosa M. Lewis.....	25 25
Shiloh, Emma M. Clement.....	5 00
Matawan, Mary A. Long- street.....	10 00
West Hoboken, German Y. P. S.....	10 00
Paterson, Sixth Ch.....	10 00
Park Ave. S. S.....	19 97
*Metuchen S. S.....	10 00
Matawan, First Ch.....	12 00
Elizabeth, Central Ch.....	580 14
Geo. E. Dimock.....	10 00
First S.S.....	128 12
Passaic, C. H. Schmidt.....	2 50
Samuel Hird.....	100 00
Ch.....	132 50
S. S.....	7 50
German Ch.....	9 50
Columbus Ch.....	7 25
Scarville, Calvary Ch.....	2 00
Princeton Ch.....	10 79
Mt. Holly, A Friend.....	2 00
Union, German Ch.....	10 00
Roselleville Ch.....	65 60
Lambertville Ch.....	37 00
S. S.....	10 00
Clayton Ch.....	5 00
New Brunswick, Livingston Ave. Ch.....	26 77
North Camden Ch.....	163 64
Salem, Mrs. H. A. Maskill.....	5 00
Mrs. Abrams.....	26 00
Lakewood, First Ch.....	9 05
Trenton, First Ch.....	50 00
Grace Ch.....	78 41
Clinton Ave. Ch.....	100 00
Toms River, First Ch.....	15 00
Camden, Trinity Ch.....	34 00
First Ch.....	80 00
Grace Ch.....	12 00
J. H. Knerr.....	10 00
Linden Ch.....	9 44
S. S.....	12 36
Summit, First Ch.....	138 25
North Millville Ch.....	5 00
Heights, First Ch.....	64 53
G. W. Clark.....	2 10
Audubon, W. F. Smith.....	10 00
Bergen Point Ch.....	5 00
West Orange S. S.....	8 75
Point Pleasant Ch.....	12 46
Montclair, First Ch.....	205 15
Bloomfield, First S. S.....	150 00
First Ch.....	8 59
Milburne S. S.....	12 50
Hamburg Ch.....	25 05
Jersey City, Parly Me- morial Ch.....	12 00
Bloomfield Ch.....	1 00
First Ch.....	90 00

Second S. S.	15 00
Second Ch.	143 00
Bethany Ch.	41 15
Delaware State Mission Society	897 06

MARYLAND, \$72.00

Baltimore, Mrs. A. D. Manning	10 00
Friendsville, O. A. Welch	5 00
Indianapolis, A. Friend	50 00
Chevy Chase, Ladies' Soc.	7 00

DISTRICT OF COLUMBIA, \$994.28

Washington, Nineteenth St. C. E. S.	10 00
First Ch.	8 48
Temple Ch.	40 00
Calvary Ch.	250 00
Grace Ch.	24 00
W. W. Brown	5 00
Calvary Ch.	100 00
Grace S. S.	38 80
Calvary Ch.	500 00
East Washington Heights Ch.	18 00

VIRGINIA, \$131.64

Richmond, Virginia Union University	83 85
Petersburg, G. B. Howard	1 00
Irondale, Northern Neck Academy	1 40
Evington, Mrs. Robt. May	5 00
Newport News, Trinity Ch.	10 00
Kendall Grove, Union Ch. S. S.	5 00
B. V. P. U.	10 00
Carbins, Bethlehem Ch.	5 00
J. A. H. Cyrus	4 00
Houston, Halifax Institute.	2 39

WEST VIRGINIA, \$972.73

Kingwood, Geo. A. Herring	5 00
Jane Lew, J. G. Jackson	5 00
Huntington, R. D. W. Meadows	2 00
Enon, J. E. Sebert	5 00
Richmond, C. F. Ramsbottom	5 00
Parsons, C. H. Pack	10 00
Williamson, J. H. Franklin	2 00
Morgantown Ch.	10 00
Lost Creek, R. S. Kemper	5 00
Rupert, W. R. McClurg	5 00
Centerville Ch.	13 25
Guthrie, Oakwood Ch.	5 00
Lazarville Ch.	2 00
D. L. Schultz	2 00
Milton Ch.	12 00
Terra Alta Ch.	5 00
Harrisville, B. F. Cunningham	10 00
Tomsburg Ch.	4 00
Ravenswood Ch.	37 60
S. S.	2 75
Big Sewell Ch.	5 00
Milton, Zoar Ch.	2 00
Summersville Ch.	8 80
Beckley, Mt. Taber Ch.	12 00
Bellington, R. F. Dunham	5 00
Ravenswood, Mrs. Jessie W. Crooks	25 00
Terra Alta Ch.	2 65
Hanna, J. W. Deem	1 00
Sweet Springs Valley Ch.	7 18
Barboursville Ch.	3 05
Long Acre Ch.	5 00
Liverpool, Mt. Olive Ch.	4 00
Center, Macedonia Ch.	1 70
Lewisburg, Mrs. M. McClurg	5 00
Bridgeport, Mrs. S. C. Craig	10 00
Sutton, B. Huffman	15 00
Parkersburg, John S. Stump	20 00
Ch.	128 59
Ch.	18 70
Little Falls, W. H. West	10 00

Lewisburg, Wm. Masters	10 00
Palestine, Second Ch.	1 40
Mud River Ch.	10 00
S. S.	2 00
Antioch Ch.	2 22
Stumptown, Rushrun Ch.	1 25
Bramwell Ch.	10 20
West Hamlin Ch.	3 00
Jordan Ch.	1 75
Lens Creek Ch.	2 00
Ten Mile Ch.	4 00
Barren Creek Ch.	3 70
Henry's Fork Ch.	5 00
Athens, R. G. Meador	5 00
St. Mary's Ch.	21 35
S. S.	1 48
Williamstown Ch.	4 70
Roosevelt, Mt. Zion Cl.	9 00
Hurricane Ch.	11 25
Mt. Vernon Ch.	13 09
Elmwood Ch.	5 00
Blue Sulphur Ch.	5 00
Beulah Ch.	9 75
Enon Ch.	5 00
Salem Ch.	4 50
Dobbin, Frank Williams	1 50
Charleston Ch.	80 80
Valley, Mrs. Bailey Stump	1 00
Cross Roads, Mrs. B. Eddy	50 00
Elkins Ch.	10 00
Ona, Beulah Ann Ch.	4 25
Sistersville Ch.	25 00
Mt. Hobart Ch.	3 00
McIntire Ch.	5 00
Standing Stone Ch.	6 00
Huntington, 12th St. Ch.	35 65
S. S.	35 81
Montgomery, Coal Valley Ch.	7 56
Bridgeport, O. D. Barnes	25 00
Sugar Creek Ch.	1 00
Wayne, Newcomb Ch.	1 50
Central City Ch.	11 50
O. F. Jackson	5 00
Cherry, Good Hope Ch.	1 05
Fork Ridge Ch.	3 50
Moundsville Ch.	30 00
S. S.	18 28

KENTUCKY, \$114.21

Louisville, State Univ.	36 75
Hopkinsville Ch.	2 00
Henderson, Collected per P. H. Kennedy	73 46
Owenton, Second Ch.	1 00
Henderson, I. C. Van Winkle	1 00

TENNESSEE, \$1.70

New Zeal S. S.	1 20
Denver Ch.	50

NORTH CAROLINA, \$170.92

Reidsville, Rev. D. J. Avery	3 00
Lumberton, Thompson Institute	20 00
Greenville Ch.	5 00
Raleigh, Shaw University	125 09
N. C. Carver	25
Charlotte Cl.	5 00
White Rock Ch.	10 71
Second Ch.	1 22
S. S.	65
Stovall S. S.	1 00

SOUTH CAROLINA, \$10.31

Rock Hill, St. Luke's Ch.	75
Beaufort, Sarah E. Owens	3 56
Pilgrim Ch.	3 00
Rock Hill, Mt. Prospect Ch.	4 00

GEORGIA, \$206.78

Atlanta, Atlanta Bapt. College	160 51
Spelman Seminary	25

D. D. Crawford	5 00
Collected per E. R. Carter	32 00
Athens, Jeruel Academy	8 02
Arlington Ch.	1 00

FLORIDA, \$64.50

Pensacola, Mt. Zion Ch.	2 50
Jackson, Dorothy Brown	1 00
Live Oaks, Florida Institute	25 00
St. Petersburg, Mrs. W. P. Gray	10 00
Florence Villa, F. D. Suddam	25 00
Gainesville, Mt. Carmel Ch.	1 00

ALABAMA, \$252.25

Courtlandt Ch.	2 00
Selma, Alabama Bapt. University	211 00
Birmingham, 16th St. Ch.	10 00
Rockville, David Small	2 50
Dothan, First Colored Ch.	2 80
Paint Rock Ch.	75
Greenville, First Colored Ch.	3 00
S. S.	2 00
Thomasville Normal School	10 00
Curlton, Nebo Ch.	3 00
Selma, Tabernacle Ch.	5 00

MISSISSIPPI, \$81.00

Jackson, Jackson College	75 00
West Point, Ch.	5 00
Vicksburg, Eva Richardson	1 00

LOUISIANA, \$151.65

Alexandria Tabernacle Ch.	3 35
Evergreen Ch.	5 00
Gibsland, Coleman Academy	142 30
Bodcan Ch.	1 10

ARKANSAS, \$41.25

Carmel Ch.	2 50
Marianna Ch.	5 00
M. V. Russell	5 00
Pine Bluff, 8th Ave. Ch.	3 45
Humphrey, First Ch.	1 50
Springfield S. S.	1 80
Dermott, Industrial Academy	16 00
Friendship Ch.	1 50
Monticello Ch.	4 50

TEXAS, \$150.00

Houston, Houston Academy	25 00
Marshall, Bishop College	125 00

OHIO, \$3,084.77

Hillsboro, First Ch.	20 35
Springfield, First Women's Soc.	22 47
Blessed Hope Women's Soc.	9 70
Toledo, First Ladies' Soc.	10 80
H. L. Dietz	5 00
*Greenville, Women's Circle	7 25
*Sidney, Women's Circle	5 00
*Tippecanoe, Women's Circle	1 00
Bethesda, Ebenezer Ch.	27 10
Leith, Geo. D. McMahon	5 00
Youngstown, S. J. Peterson	1 00
Akron, Women's Circle	6 55
Canton, First S. S.	7 25
Perry Ch.	6 60
Homer Ch.	5 24
Youngstown, Himrod Ave. Ch.	5 13
Duncan Falls Ch.	1 05
Westerville, Mrs. H. A. S. Seeley	5 00
Pioneer Ch.	4 50
Wyoming S. S.	5 28
Harriet C. Richen	5 00

Urbana, First Ch.....	10 00	Jackson, Granson St. B. Y. P. U.	5 00	First Ch.	518 48
Cleveland, Euclid Ave. Women's Soc.	100 00	Sand Creek, Bertha Drake..	1 00	S. S.	45 56
Hungarian Mission	20 00	Hancock, Finnish Ch.....	5 00	Tuxedo Park Ch.	5 00
Jas. O. Mosher	15 00	Negaunee, Swedish Ch.....	5 00	Seymour, Mrs. M. C. Carpenter	10 00
Geo. W. Page.....	1 00	Tekonsha Ch.	5 80	Ch.	38 55
First German Ch.....	10 00	Harbor Beach Ch.....	25 00	Mrs. Marie O. Smith..	10 00
G. H. Quay & Wife.....	25 00	Athens Ch.	3 00	Greenwood, M. J. Fleming..	5 00
Elyria, O. T. Maynard.....	20 00	Hickory Corners Ch.....	4 30	Newberry, John E. Manley..	2 50
Granville, T. G. Field.....	5 00	Eaton Rapids Ch.....	110 00	Kewanna, Mary A. Julian..	3 00
Youngstown, Swedish Ch.	7 00	*Grand Rapids Cl.....	12 61	Miss Lillie Julian.....	2 90
Granville, D. M. Shepardson Ch.	5 00	Grand Rapids, Calvary Ch..	12 60	Brazil Ch.	3 25
Ch.	5 00	Paris Ch.	13 25	B. Y. P. U.	4 00
Salem, Lillie B. Clark	19 21	Birmingham Ch.	13 20	Tanglewood Ch.	5 00
Columbus, Parson's Ave. Ch.	1 00	Plainwell Ch.	60 00	Sparta Ch.	7 85
B. J. Loomis.....	5 00	Bloomingtondale Ch.	14 70	New Hope Ch.	1 50
Tenth Ave. Ch.....	25 00	Berlin B. Y. P. U.	1 03	Bethel Ch.	2 00
First Ch.	51 59	Leslie, Miss H. M. Spaulding	5 00	Scottsburg Ch.	1 95
Cincinnati, G. M. Peters..	10 00	Girard Ch.	2 00	S. S.	62
First German Ch.....	25 00	Perry Ch.	18 00	Ladies' Aid	2 50
Ninth St. Ch.....	139 34	Sturgis Ch.	23 25	Switz City, Elmer Yeoman..	25 00
Mt. Auburn Ch.....	38 59	South Haven B. Y. P. U.	5 00	Ch.	14 50
Hyde Park Ch.....	8 30	Onondaga Ch.	1 10	Franklin, C. A. Marshall..	20 00
Pleasant Valley Ch.....	4 00	Marshall Ch.	21 60	Freedom Ch.	5 00
Roxabelle Ch.	8 30	Auburn Bay, M. A. Reinhardt	1 00	Second Prairie Creek Ch..	3 16
Franklin Ch.	13 26	Ann Arbor, University of Mich.	55 00	Franklin, Wm. H. Thompson	15 00
Lebanon Ch.	54 20	Hart Ch.	4 67	Walter S. Thompson..	15 00
*Centerville, Women's Soc.	1 65	Port Huron, Calvary Ch.	3 13	Salem Ch.	5 00
Jefferson Ch.	81 10	Brooklyn Cl.	4 50	Friendship Ch.	2 85
S. S.	5 00	S. S.	3 00	Sharon Ch.	15 05
Chesterville Ch.	1 00	Jackson, Granson St. Ch.	8 00	Liberty Center Ch.	17 86
Owl Creek Ch.	8 15	Tuscola Ch.	6 30	Cross Plains Ch.	2 22
Defiance Ch.	25 33	Battle Creek, D. N. Conkrite	12 50	Mitchell, Mrs. W. A. Burton	5 00
Radnor Ch.	52 50	Leslie, Miss H. M. Spaulding	5 00	Sullivan, W. G. Scott.....	5 00
Vermillion Ch.	3 20	Belding Ch.	25 00	Pleasant Run Ch.	3 60
Dayton Memorial Ch.....	13 37	Albion Ch.	28 00	S. S.	2 00
First Ch.	1,768 03	Adrian Ch.	90 33	Spencer Ch.	25 78
*Linden Ave. Women's Society	66 00	Benton Harbor, Ladies' Soc.	6 50	Troy Ch.	3 40
Painesville S. S.	4 37	Tobinsport, J. D. Cockrell..	5 00	Shelburn Ch.	2 76
Sharon, E. W. Daniels.....	1 00	Albany, S. F. Huffman.....	5 00	South Bend Ch.	65 00
West Union Ch.....	3 55	Elkhart, Mrs. W. M. Ellwood	10 00	Little Pigeon Ch.	4 15
Lockland Ch.	1 56	Evansville, German Ch.	10 00	Bicknell Ch.	15 00
South Lima Ch.	4 10	Bicknell, James Muman.....	5 00	Oregon Ch.	2 20
Naslsport, First Ch.....	2 00	Samaria Ch.	5 75	Liberty Ch.	7 70
Wilmington, Mrs. C. C. Nichols	50 00	Stanford Ch.	12 41	S. S.	1 00
Lena Ch.	5 90	Owensburg Ch.	4 03	Harmony Ch.	1 50
Perrysville Ch.	6 58	Mill Creek Ch.	4 00	Union Ch.	7 08
Marietta Ch.	15 22	Sharpesville, Mrs. Boutles..	1 00	Quincy Ch.	2 55
South Point Ch.....	5 55	Mrs. Terrill	1 00	Pleasant View Ch.	15 00
Alexandria Ch.	14 25	Southport, Mrs. T. C. Smith	25 00	Livonia Ch.	13 32
Londonville Ch.	19 73	Moore's Hill Ch.	9 65	Mt. Aerie Ch.	33 00
Wilmington Ch.	18 95	Wolcottville, Mrs. Wildman.	6 00	Jefferson Ch.	20 15
Center Valley Ch.....	12 25	Pleasant Valley Ch.	1 80	Huntington Ch.	17 85
Fredericktown Ch.....	16 00	Rykers Ridge Ch.	10 00	Little Shiloh Ch.	3 25
Newtonville Ch.	4 32	Olive Branch Ch.	2 50	Dana Ch.	3 00
Medina Ch.	10 50	Paoli Ch.	1 75	Hicks Ch.	4 00
Chesterland S. S.	2 00	Women's Soc.	2 25	Bloomington, Women's Circle	9 00
Londonville, E. E. Miller	1 00	Maria Creek Ch.	20 95	Fayetteville Ch.	2 00
Cambridge, H. H. Bawden & wife	100 00	Bicknell, S. J. Miller	5 00	Alton Ch.	2 00
Orangeville S. S.	8 00	Joseph Chambers	2 00	Bethel Ch.	1 90
*Sidney, Women's Society..	5 00	Wm. Good	2 00	Avoca Ch.	4 00
*Springfield, First Women's Society	12 18	Edwardsport Ch.	26 50	Indian Prairie Ch.	21 85
MICHIGAN, \$928.78		Juniors	1 50	S. S.	1 34
Detroit First German Ch..	46 55	Friendly Grove Ch.	16 50	Sandborn, G. W. Lucas.....	5 00
E. H. E. Jameson.....	10 00	Washington, First Ch.	21 10	Ebenezer Ch.	2 75
Abbie J. Austin	10 00	S. S.	5 00	Clay City, L. L. Johnson..	1 75
Lydia J. Heaton	10 00	J. G. Allen.....	5 00	Mt. Olive, First Ch.	2 00
Laura J. Moore.....	10 00	Ezra Mattingly.....	5 00	La Porte Ch.	25 95
North Ch.	15 43	Mrs. W. E. Cole	5 09	Terre Haute, Emilie Meyer..	5 00
A Friend	1 00	Peru, Mrs. Milton Shirk..	900 00	Floy J. Holloway.....	1 00
First German Ch.....	85 00	First Juniors	2 23	Paris Crossing, Benj. Purvaunce	2 00
S. S.	10 00	Spencer, J. L. Allen.....	165 85	Terre Haute, Tabernacle Ch.	21 59
B. Y. P. U.	5 00	Denver, Annie Wheeler	5 00	B. Y. P. U.	9 50
C. H. Irving	5 00	Indianapolis, S. C. Fulmer..	10 00	Women's Soc.	6 00
Vermontville, E. H. Kime..	2 00	Mrs. M. E. Howard	5 00	First Ch.	28 55
Iron River, Swedish Ch.	10 00	81st St. S. S.	5 00	First S. S.	5 00
St. Joseph, H. Schwendener	5 00	South St. Ch.	5 00	B. Y. P. U.	18 20
Lansing, S. E. Lemley	50 00	John N. Teasey	5 00	Juniors	7 00
Pentwater, Mrs. E. Moody..	1 50	Miss F. J. McCarty.....	50 00	C. F. Miller	15 00
Alpena Ch.	10 00	Henry M. Day	25 09	Mrs. C. F. Miller	10 00
Denton, Eugene W. Conant.	2 00	First German Ch.	10 00	Leonora Pound	5 00
Norway Ch.	2 50	Ladies' Society	3 00	Linton Ch.	10 10
Mt. Morris, E. J. Cross.....	2 50	81st Y. P. S.	5 00	Petersburg Ch.	5 00
Bay City, Swedish Ch.....	6 00			Cambellsburg Ch.	17 50
D. H. Trombley	5 00			White River Ch.	4 80
				Rockport Ch.	3 65
				Worthington Ch.	2 00
				Mitchell Ch.	11 31
				Winding Branch Ch.	2 60

Vincennes Ch.	11 00
Spice Valley Ch.	7 50
Graham Ch.	3 25
Huntington, Mrs. A. Gibson.	1 00
Bethel Ch.	12 50
Orleans Ch.	17 43
Tea Creek Ch.	10 80
Banker Hill, B. Y. P. U.	1 35
Oitic Ch.	4 00
Sullivan Ch.	15 50
Crooked Creek Cl.	5 25
Evansville, Calvary Ch.	22 44
J. Y. Cabanniss.	5 00

ILLINOIS, \$4,953.39

Joliet Ch.	27 47
Aledo Ch.	6 70
Watertown Ch.	8 00
Silvis Ch.	8 50
Buda Ch.	25 00
Rockton Ch.	6 13
Fairbury Ch.	36 79
Pierson, J. B. Fisher.	5 00
Ridgway Ch.	2 56
Moweaqua, First Ch.	25 00
Rev. C. P. Kirby.	5 00
Mrs. C. P. Kirby.	5 00
Mrs. Wallace Gregory.	5 00
Galum Ch.	2 50
Pleasant View Ch.	2 00
Hutsonville, Mrs. A. Everingham.	5 00
Robinson, Mrs. A. Burner.	5 00
Quincy, W. W. Bourne.	13 00
Arthur, Mrs. Annette Ellars.	5 00
Carrollton, First Ch.	26 00
Woody Ch.	2 55
Girard, Mrs. A. H. Simmons.	5 00
Harold Metcalf.	5 00
Providence Cl.	2 81
Pisgah Ch.	21 32
Miss M. E. Wood.	5 00
Lena, F. M. Tate.	1 00
Mrs. Carrie Elrod.	1 00
Hickory Corner Ch.	1 50
Panther Fork Ch.	2 50
Shelbyville Ch.	52 00
B. Y. P. U.	5 00
Chicago, S.	6 50
M.	45 00
Elim Swedish Ch.	10 57
Second Ch.	3 95
Third Swedish Ch.	6 20
Memorial Ch.	25 60
Fourth Swedish Ladies' Society.	10 00
South Chicago S. S.	3 50
Shiloh Ch.	5 00
Garfield Pk. B. Y. P. U.	4 33
Tabernacle Swedish Ch.	3 75
Rev. N. S. Burton.	15 90
Mary S. Halteman.	5 00
A. G. Pickle.	5 00
Douglas Smith.	50 00
Polish Mission Ch.	10 00
Henry Wernick.	5 00
Windsor Park S. S.	6 00
Austin Swedish Ch.	9 90
Austin Ch.	147 32
Rev. C. O. Dahlen.	1 00
Second German Ch.	16 00
Missionary Ch.	25 00
A Friend.	25 00
Rev. A. Bendzulla.	10 00
Memorial Ch.	10 00
Gerald B. Smith.	5 00
Third German Cl.	5 60
Mary A. Bigelow.	25 00
Bethesda Ch.	10 00
Second German Ch.	5 00
Ebenezer Ch.	10 00
Roseland Ch.	10 00
Chicago Heights Swedish Ch.	5 00
Lacon Ch.	2 42
Rozetta Ch.	61 00
Oquaka Ch.	3 75
Oscola Ch.	21 50
S. S.	2 50
B. Y. P. U.	3 00
Hoopston Ch.	20 00

Rockford Swedish Ch.	10 31
Canton Ch.	3 00
Carthage Ch.	31 28
Moline, Esther T. Berglund.	2 00
Sycamore Swedish Ch.	3 02
Waterman Ch.	6 50
La Moille Ch.	14 90
Malden Ch.	13 20
Evanston Ch.	57 00
Tremont, Mr. and Mrs. Howard.	2 00
Newark, Celia E. Thompson.	1 00
Clinton, W. W. Alexander.	5 00
Bradford Ch.	2 50
Belvidere Ch.	29 86
Colchester Ch.	4 43
Cedar Creek Ch.	5 72
Roseville Ch.	52 00
B. Y. P. U.	5 00
Irving Park, Mrs. E. B. Swift.	5 00
Moline Swedish Ch.	15 28
Hinckley Ch.	6 00
B. Y. P. U.	1 00
Aledo Ch.	4 60
Geneva Cl.	4 50
Oquaka Ch.	5 00
Elgin, First Ch.	22 96
Oak Park, A. L. Brabrook.	25 00
Assumption Ch.	16 75
Tiskilwa, Geo. Gibbons.	10 03
Ch.	38 27
Belvidere Ch.	10 70
Bloomington Ch.	25 52
Bloomington, H. A. Stone.	10 00
Quincy, H. Popcke.	5 00
East Alton, M. Jameson.	5 00
R. J. Hockstra.	2 00
O'Fallon S. S.	5 00
Carmi Ch.	16 00
Honey Creek Ch.	4 00
Greenville Ch.	17 00
Kinderhook Ch.	5 00
Clark's Chapel Ch.	3 50
Granite City Ch.	21 20
Alton, Cherry St. S. S.	6 00
Rev. S. D. McKenny.	5 00
Carbondale, First Ch.	18 25
James M. Etherton.	5 00
Mrs. Vinnie Etherton.	5 00
Collinsville, Miss Matilda Cook.	100 00
Barrow Cl.	2 40
Muncie Ch.	10 00
Mattoon, Central Ch.	6 90
Sterling Ch.	50 00
Highland, Adeline Estoppey.	2 00
Cordova S. S.	1 07
Freeport, A Friend.	5 00
Alton, Adelia M. Randall.	5 00
De Kalb Swedish Ch.	5 39
Chrisman S. S.	5 00
Herod, Mrs. M. A. Johnson.	5 00
Blandinsville Ch.	11 25
Deerfield, Fourth Ch.	25 00
Woodstock S. S.	4 40
Arenzville, Mrs. D. Guthridge.	20 00
Kane, Mrs. Helen Fenity.	2 00
Grant Park Ch.	3 25
Lebanon S. S.	2 15
Monmouth Swedish Ch.	3 50
First Ch.	54 00
Kane, Miss Clara Fenity.	1 00
Hutsonville Ch.	5 00
Paxton Ch.	1 55
Horace, Mrs. P. M. Tucker.	50 00
Fidelity Ch.	8 00
Loda Ch.	15 00
E. M. Hungerford.	45 00
Swedish Conference.	73 00
Girard, Mrs. M. J. Enslow.	5 00
Thompsonville, L. E. Che-nault.	5 00
Morrisonville Ch.	7 60
Galesburg Swedish Ch.	8 83
Monticello Ch.	1 25
Roodhouse Ch.	10 00
Chicago Normal Park Ch.	36 75
S. S.	10 00
Galilee Ch.	5 00
Lakeview Swede Ch.	20 66

Humboldt Park, German Ch.	15 90
Logan Square Norwe-gian Ch.	17 07
Mr. and Mrs. Manning.	50 00
Second Ch.	274 69
Thomas Pattison.	5 00
First Fruits S. S.	20 00
Washington Park Ch.	12 91
Miss M. G. Burdette.	5 00
Austin S. S.	25 00
First Ch.	101 00
West Side B. Y. P. U.	19 09
South German Ch.	20 00
Fourth Swede Ch.	27 17
Evanston Ch.	40 00
S. S.	40 00
Second Ch.	42 57
Hyde Park Ch.	2 78
Immanuel Ch.	25 00
Berwyn Ch.	40 00
Auburn Park Ch.	23 50
First Bohemian Ch.	35 00
Mrs. J. W. Crouse.	25 00
Griggsville Ch.	5 00
Mrs. J. M. Bailey.	10 00
Woodstock Ch.	6 25
Macomb Ch.	18 55
S. S.	2 32
Rev. D. H. McGilloroy.	5 00
Canton Ch.	72 00
Aurora, Claim St. Ch.	17 50
First Ch.	31 65
Stillman Valley Ch.	20 24
McLean Ch.	4 25
Deer Park Ch.	8 95
Littleton Ch.	37 50
Plainfield S. S.	5 00
Morris Ch.	20 70
Bradford S. S.	6 00
Normal Juniors.	2 00
Tremont Ch.	7 00
Atlanta Ch.	19 00
S. S.	3 00
Rock Island, First Ch.	21 95
S. S. P. U.	3 60
B. Y. P. U.	5 70
Rozetta, C. L. Flanders.	10 00
Malden Ch.	4 00
Kewanee Ch.	57 10
Cambridge Ch.	7 00
Peoria, First Ch.	47 48
El Paso Ch.	82 69
Wilton Center Cl.	7 00
Lamotte Ch.	54 10
Princeton Ch.	20 00
Bethel Ch.	8 83
Toulon Ch.	60 24
Wasco Ch.	5 50
Providence S. S.	1 60
Streator Ch.	11 40
St. Anne Ch.	8 00
Galva Ch.	37 90
Alpha Ch.	16 00
Towanda Ch.	4 20
Yorkville Ch.	4 00
Farmington Ch.	19 50
Kankakee Ch.	65 37
Somonauk Ch.	8 15
Hoopston Ch.	46 09
Grant Park Ch.	13 31
Loda S. S.	7 60
Shelbyville, Benj. Harves.	5 00
Quincy, First Ch.	100 00
Pittsfield Ch.	7 40
Jacksonville, D. D. Holmes.	5 00
Big Spring Ch.	2 75
B. Y. P. U.	2 00
Paris Ch.	6 27
S. S.	5 21
Honey Point Ch.	2 00
Oreana Ch.	2 25
St. Jacobs, John Black.	5 00
Fairmount S. S.	5 00
Murrayville Ch.	5 00
Tolono Ch.	5 00
Charleston, J. H. Davis.	5 00
Lake Milligan Ch.	6 00
Westfield Ch.	5 00
Alton, First Ch.	127 80
S. S.	14 53
Long Branch Ch.	1 50
Jerseyville Ch.	35 00

Troy Ch	11 00
S. S.	10 00
Juniors	1 00
Mt. Vernon Ch.	55 00
Du Quoin Ch.	74 80
Upper Alton Ch.	94 63
S. S.	8 77
Waverley Ch.	6 45
S. S.	5 00
Hickory Grove Ch.	5 55
Urbana Ch.	9 62
White Hall Ch.	25 00
East St. Louis Ch.	7 00
Carbondale Ch.	2 00
C. F. T. Tate.	5 00
E. Patten	5 00

WISCONSIN, \$3,435.42

Grand Rapids Ch.	6 50
Merrill S. S.	5 00
Portage, Mrs. Andrew Weir.	387 50
Eau Claire Ch.	31 98
Ontario Ch.	10 00
Burlington Ch.	5 00
Dresser Junction Ch.	1 00
East Delevan Ch.	5 00
Green Bay Ch.	6 25
Clinton, M. P. Treat.	5 00
Superior Ch.	34 25
Augusta Ch.	22 83
Shell Lake Ch.	3 00
Columbus, J. I. Merriam.	10 00
Pound, German Ch.	6 70
White Hall First Ch.	6 00
Camp Douglas Ch.	7 20
La Crosse Ch.	27 90
Union Grove Danish Ch.	2 25
Prentice Swedish Ch.	8 78
Ashland Ch.	19 54
Eureka, Ladies' Soc.	5 90
Fairwater, Josiah Benson.	500 00
Albany Ch.	8 10
Monticello Prairie	2 59
Milwaukee, Tabernacle Ch.	38 75
Tabernacle Ch.	13 00
Grace Ch.	20 00
Garfield Ave. Ch.	25 00
First S. S.	2 98
Superior, Swedish Ch.	31 00
Germantown Scand. Ch.	3 00
Dodgeville, J. D. Mangham.	7 00
La Crosse, German Ch.	38 30
Soldiers' Grove, Mrs. A. E. Parker	50 00
Manawa, Mr. and Mrs. Stanley	10 00
Darien Ch.	25 25
Afton S. S.	3 00
Otsego S. S.	1 14
Whitehall, Mrs. Densmore.	2 50
Madison, C. F. Galpin.	25 00
Kenosha Ch.	16 00
Waupun, Mr. Starkweather.	5 00
Almond Ch.	13 80
Cassville, Mr. Grinn.	1 00
Elkhorn Ch.	50 95
Evansville Ch.	21 40
Black River Falls Ch.	5 00
Oshkosh Ch.	34 73
Brodhead Ch.	5 65
Superior Ch.	3 50
Lake Nebagamon Ch.	8 38
Wawatosa, Dr. D. W. Hulbert	5 00
Hudson S. S.	8 20
Delavan Ch.	129 54
Campbellsport S. S.	5 50
Merrill Ch.	11 60
For State Convention per F. O. Carlson	75 00
N. F. Clark	1 09
O. Larson	65 00
Wisconsin State Convention	\$1,492.38

MINNESOTA, \$5,074.23

Stillwater, G. M. Clark	5 00
St. Paul, First Ch.	186 66
First German Ch.	15 82

First Swedish Ch.	25 00
Burr St. Ch.	50 00
Second Swedish Ch.	8 84
First Ch.	24 15
First Women's Soc.	18 05
Woodland Park Ch.	68 90
Danish Ch.	5 00
S. S.	5 00
Lincoln Ch.	9 00
Blooming Prairie Ch.	7 00
Austin, First Ch.	41 74
Lakefield, Danish Ch.	3 00
Richville, A. C. Carpenter.	1 00
Frazer, Geo. Warner.	5 00
Pipestone, First Ch.	1 00
Ch.	2 45
*Kasson, Collected per E. H. Rasmussen	44 73
Racine Ch.	1 00
International Falls Ch.	2 00
Waconia, Swedish Ch.	10 00
Holland Ch.	9 00
Faribault, First Ch.	10 00
Rochester, First Ch.	32 45
Park Rapids, First Ch.	7 50
Mankato, First Ch.	19 80
Bemidji, First Ch.	40 00
Bricelyn, First Ch.	15 00
Parker's Prairie, First Ch.	5 00
Minneapolis, O. A. Williams	10 00
Trinity Ch.	376 65
S. S.	15 00
Olivet Ch.	12 00
Tabernacle Ch.	25 50
Danish Ch.	9 50
E. R. Pope	10 00
Chicago Ave. Ch.	46 25
Olivet Ch.	12 00
Central Ch.	155 50
Trinity Cl.	7 00
Central Ch.	12 00
Immanuel Ch.	30 00
Brooklyn Center, First Ch.	10 00
Luverne Ch.	26 00
Northfield Ch.	8 85
Milaca, Ogilvie Ch.	1 75
Winona, First Ch.	34 50
Clark's Grove, Danish Ch.	43 15
Cambridge, Swedish Ch.	6 00
Anoka, C. W. Riches.	10 00
First Ch.	17 19
Eveleth Swedish Ch.	2 70
Northfield, C. T. Hallowell.	5 00
First Ch.	6 50
Mankato, C. F. Lindberg	5 00
St. James, First Ch.	7 00
West Concord, Mrs. F. J. Carpenter	5 00
S. S.	3 58
Deerwood, Swedish Ch.	5 00
Alexandria, E. Bjorkquist.	5 00
Virginia, Oscar Svcdberg	5 00
Breckenridge Ch.	5 00
Russell, Swedish Ch.	2 00
Spencer Brook, Swede Ch.	3 73
New Auburn Ch.	5 00
First Ch.	6 00
Ogilvie, First Ch.	2 50
S. S.	58
St. Cloud, First Ch.	15 30
Richfield, First Ch.	12 60
Granite Falls, First Ch.	10 90
Long Prairie, First Ch.	5 00
Little Falls, First Ch.	15 00
Houston, Money Creek Ch.	6 00
Sleepy Eye, First Ch.	6 50
Worthington, Swedish Ch.	21 85
Atwater, Swedish Ch.	3 75
Albert Lea, Danish Ch.	42 90
Worthington, First Ch.	25 10
Anoka, First S. S.	5 00
Mizpah, First Ch.	2 00
Kenyon, First Ch.	5 90
Kasson, First Ch.	19 75
Canby, First Ch.	1 10
Lake Crystal, First Ch.	26 75
Garden City, First Ch.	12 50
West Brook Danish Ch.	6 45
Maynard, Swedish Ch.	12 35
Adrian, First Ch.	2 00
Alexandria, Swedish Ch.	4 00
Maynard Swedish Cl.	7 50
Ladies' Society.	6 00
Fairhaven, Rev. M. A. Blowers	1 00
Brunswick, Swedish Ch.	7 00
Stillwater, C. Peterson	12 00
First Ladies' Soc.	3 00
Windom, J. A. Kees	7 00
Battle Lake, First Ch.	4 00
Byron, First Ch.	3 32
Hopkins, C. C. Langlotz	1 00
Duluth, Finnish Ch.	1 00
Tyler, Danish Ch.	2 50
Clark's Grove, Jens Otterson	5 00
Spring Valley Ch.	5 00
Frazer, First Ch.	11 50
Good Thunder, W. V. Garvin	10 00
Akely, White Oak Ch.	2 20
Laporte, First Ch.	2 37
Montevideo Ch.	32 50
Bird Island Ch.	5 00
Mantonville, Milton Ch.	2 16
Good Thunder, First Ch.	10 00
Lakefield, First Women's Soc.	10 00
Houston, Money Creek Ch.	13 00
Ladies' Soc.	5 00
J. Holland	5 00
Soudan, Swedish Ladies' Soc.	5 00
Minneapolis, Calvary Ch.	15 05
First Ch.	68 90
First Swede Ch.	63 45
Elim Swede Ch.	15 00
For State Convention Collected per Gustav Melby	25 00
L. H. Steinhoff	225 00
C. T. Hallowell	94 82
Minnesota State Convention	2,488 71

IOWA, \$1,931. 59

Hawarden Ch.	14 00
Cresco Ch.	20 30
Grinnell Ch.	28 00
Eddyville, B. Y. P. U.	3 10
Forest City, First Ch.	7 13
Strawberry Point S. S.	6 80
Clinton Ch.	15 00
New Hartford Ch.	9 53
Fredericksburg Ch.	3 43
Riceville Ch.	20 00
McIntyre Cl.	5 75
Manchester Ch.	2 57
S. S.	1 06
B. Y. P. U.	2 50
Lamont Ch.	6 00
S. S.	1 50
B. Y. P. U.	2 50
Dubuque S. S.	5 05
Waterloo, Walnut St. Ch.	30 00
Osage Ch.	32 86
Kirkman Ch.	1 50
Churdan Ch.	7 10
Indianola Ch.	25 17
Boone Ch.	6 73
Humboldt, Danish Ch.	3 10
Rossville Ch.	6 50
Chariton Ch.	30 00
Glenwood Ch.	56 00
Iowa Falls Ch.	46 30
Ch.	15 00
Delta, Marti'a Tipton	5 00
Centerville Ch.	3 00
Epworth S. S.	5 00
Cherokee, Mt. Olive Ch.	5 09
Hudson Ch.	9 91
Washington Ch.	5 00
Ottumwa, First Ch.	7 38
Boone, C. C. Plimpton	10 00
Oakland Ch.	28 00
Doon Ch.	10 30
Jefferson Ch.	28 95
West Union Ch.	25 00
Kendrick Ch.	13 39
Ripley, Callie Shipley	1 00
Swaledale S. S.	1 80
Mason City Ch.	52 70
Goldfield, Mr. and Mrs. J. C. Miller	10 00

Beaver Ch.	14 87
Danville Ch.	8 67
Dow City Ch.	7 46
Etherville Ch.	11 75
Des Moines, Swede Ch.	5 00
Wm. Aitchison	5 00
D. D. Proper	50 00
Mary E. Kenney	20 00
Forest Ave. Ch.	12 79
Forest Ave. S. S.	4 18
Carroll Ch.	16 67
Grand Junction Ch.	10 00
Columbus City, John Welch.	25 00
Sioux City Ch.	18 75
Logan Ch.	12 35
Bradgate Ch.	23 25
Perry Ch.	24 00
Chester M. Leslie.	3 00
Kelly Ch.	2 80
Bancroft Ch.	13 90
S. S.	65
New Hampton Ch.	7 00
Cherokee Ch.	13 00
Goldfield Ch.	31 55
Holmes Ch.	2 75
Wiota, D. E. Rice.	5 00
Marshalltown, Mr. & Mrs. T. I. Wasson.	25 00
Shell Rock Ch.	5 60
L. Rice	10 00
Walnut Cuppys Grove, Danish Ch.	50 33
Strawberry Point, S. D. Holden.	1 00
Grundy Center, A. C. Brookway.	5 00
Oscola Ch.	6 10
Lake City Ch.	28 02
Spirit Lake Ch.	3 75
Ames Ch.	35 00
Essex, Mrs. J. E. Nye.	10 00
Renwick, Frank Trowbridge.	5 00
Elk, Danish Ch.	20 50
Council Bluffs, Swedish Ch.	11 00
Humboldt Ch.	25 15
Prairieburg Ch.	3 00
Danville, E. Cady.	10 00
Decorah, Elizabeth Wendling.	20 00
Coal Ridge Ch.	1 11
Mineral Ridge Ch.	15 60
Bedford Ch.	28 00
Parkersburg Ch.	4 00
New Hampton Ch.	185 92
S. S.	4 20
Crystal Lake, Norwegian Ch.	5 00
Scranton, Scott Barber.	1 00
Denison, A Friend.	5 00
Tabor, Mrs. Bessie Glynn.	100 00
Cherokee, Mt. Olive Ch.	6 25
Ferry Ch.	7 75
Council Bluffs, Danish Ch.	38 75
S. S.	3 00
Ladies' Soc.	5 00
B. Y. P. U.	4 50
Newton Ch.	9 80
Cedar Falls, Danish Ch.	13 50
Calvary Ch.	7 80
Scranton, W. E. Marchant.	1 00
Grinnell Ch.	45 70
Floyd, Mabel Young.	1 00
Emmetsburg S. S.	2 00
B. Y. P. U.	3 00
Waverly, Dr. & Mrs. F. A. Osincup.	20 00
Steamboat Rock Ch.	12 50
Webb Ch.	8 00
Gilmore, Danish Ch.	5 76
Shell Rock Ch.	24 45
Akron B. Y. P. U.	5 00
Humboldt S. S.	4 63
Rockwell S. S.	2 50
Logan Ch.	10 00
Ohio S. S.	2 84
Denmark Ch.	4 75
New Market Ch.	7 05
Delaware Ch.	3 56
Montezuma, Mrs. G. H. Wilson.	5 00
Homer Ch.	23 50
Bedford, Mission Ch.	23 00
S. S.	4 18

MISSOURI, \$642.88

Moleenly, Second Ch.	3 50
Carrllton, Second Ch.	7 35
Springfield, Washington Ave. B. Y. P. U.	3 00
Macon, Western College.	24 80
Second Ch.	12 80
A. M. E.	3 20
J. H. Garnett	4 60
Board of General Home and Foreign Missions.	495 28
Jefferson City, John Goins.	5 00
St. Louis, A Friend.	10 00
First German Ch.	72 75
Kirkwood, G. W. Brown.	1 00

INDIAN TERRITORY, \$839.07

South McAlister, Collected per J. C. Stalcup.	37 60
Loco Ch.	3 25
Alma Ch.	3 20
Hugo	4 30
Muskogee.	89 94
C. O. Booth	1 00
Duncan Ch.	43 13
Kingston Ch.	4 00
Wilburton Ch.	26 75
Merritt Ch.	1 00
Lake Creek Ch.	2 60
Ft. Towson Ch.	1 15
Krevis Ch.	2 50
Comanche Ch.	7 68
Faxon Ch.	3 00
Boiling Springs Mangum Ch.	36 25
Blair Ch.	5 63
Bristow Ch.	3 00
Martla Ch.	10 00
Temple Ch.	9 50
Velma Ch.	4 05
Stonewall Ch.	10 00
Texola Ch.	4 13
Fulsome Grove Ch.	63
Haileyville Ch.	7 57
Ada, Second Ch.	8 33
Ch.	42 00
Wapanucka Ch.	6 00
Boswell Ch.	2 50
Oak Grove Ch.	2 50
Holdenville Ch.	50 63
Hinton Ch.	5 00
Loco Ch.	5 95
Alma Ch.	4 50
Little Beaver Ch.	3 28
Ponca City Ch.	3 00
Waketa Ch.	2 50
Lone Grove Ch.	2 50
Hoffman Ch.	88
Bacone, Indian University.	05 50
Erick Ch.	5 80
Reed Ch.	14 00
Daniel Bird.	2 55
Wetumka Ch.	2 40
W. P. Blake & family.	5 00
Round Grove Ch.	2 00
Norman Ch.	22 50
Blackwell Ch.	19 26
Tahlequah, Cherokee Academy.	40 00
Nardin Ch.	5 00
McAlester Ch.	2 50
Aldirson Ch.	2 50
Tecumseh Ch.	23 50
Henryetta Ch.	17 25
Muldrow Ch.	2 92
Paul's Valley Ch.	10 00
Anadarko Ch.	7 50
Delaware Ch.	1 25
Forks of Caney Ch.	1 25
Rocky Ch.	17 80
Choate Prairie Ch.	2 50
Nowata Ch.	10 68
Bartlesville Ch.	12 05
Templeton Ch.	5 00
Capitol Hill Ch.	6 75
Francis Ch.	1 25
Antioch Ch.	1 25
Muskogee, East Side Ch.	12 50
South McAlester Ch.	15 50
Vinita Ch.	10 25

Stonewall Ch.	3 00
Wilburton Ch.	5 00
Byers Ch.	5 75
Okumige	15 00

OKLAHOMA, \$516.88

Mutual Ch.	1 43
Darlington Ch.	12 00
S. S.	8 00
Oklahoma City, First Ch.	104 45
Hobart, G. W. Hicks.	40 00
Watonga, Arapahoe Ch.	84 50
Taup, Comanche Ch.	50 00
Mr. & Mrs. E. C. Deyo.	10 00
Kingfisher, First Cheyenne Ch.	6 00
German Ch.	24 00
Greenfield Ch.	7 00
Ralston Ch.	8 00
Hunter Ch.	8 15
Mountain View, H. H. Clouse.	53 00
Yukon, First Ch.	18 25
Watonga, Second Cheyenne Ch.	12 70
Bessie Ch.	33 00
German Ch.	13 00
Welston Ch.	3 50
Fairview Ch.	5 25
Alva Ch.	20 00
Davis Ch.	10 65
Shawnee Ch.	40 00

KANSAS, \$3,922.39

Junction City Ch.	5 00
Clyde, Swedish Ch.	4 25
Parsons Ch.	50 06
Belle Plaine Ch.	2 10
Concordia Ch.	25 00
Ottawa	23 59
Moline Ch.	9 90
Uniontown Ch.	1 75
South Haven Ch.	35 00
Burr Oak Ch.	5 09
Columbus Ch.	13 00
Leland S. S.	5 00
Augusta Ch.	31 04
Neodesha Y. P. S.	1 50
Delaware Ch.	8 50
Clearwater Ch.	9 50
Canyon Ch.	5 00
Phillipsburg Ch.	23 91
Jewell S. Coffman.	8 00
Latham Ch.	11 71
Atlanta Ch.	3 00
Harper Ch.	5 00
Anthony Ch.	16 95
Walton Ch.	5 09
Eureka Ch.	1 20
Ft. Scott Ch.	1 00
Floral Ch.	4 90
Fairview Top Ch.	5 00
Wilmore Ch.	3 00
Sabetha, S. J. Miner.	10 00
Conway Springs Ch.	7 75
Coffeyville Ch.	72 00
El Dorado Ch.	4 77
Chanute Ch.	41 24
Cherryvale Ch.	20 11
Nickerson Ch.	4 00
Fairview S. S.	4 29
Ellinwood Ch.	3 00
New Albany Ch.	2 58
Sedan Ch.	21 95
Bronson Ch.	5 00
Rosedale Ch.	12 25
Cullison Ch.	10 09
Medicine Lodge Ch.	63 75
Jewell Ch.	13 50
Osbourne Ch.	4 00
Weir Ch.	10 00
Augusta, Central Ch.	3 20
Caney Ch.	12 10
Emporia Ch.	10 70
Burden, Joel Dyer.	25 00
Hutchinson, First Ave. Ch.	5 00
Newton, C. G. Kinney.	10 00
Grenola, First Ch.	1 50
Caldwell Ch.	3 19
S. S.	1 68

Alta Vista Ch.....	12 75
Baldwin Ch.....	3 00
Centropolis Ch.....	10 00
Stafford Ch.....	4 48
Wichita, First Ch.....	169 95
West Side Ch.....	29 00
Topeka, First Ch.....	22 60
Winfield Ch.....	100 00
Cedarvale Ch.....	5 00
Homestead Ch.....	9 00
Hiawatha Ch.....	60 00
Independence Ch.....	10 70
Edna Ch.....	3 44
Oxford Ch.....	4 00
For State Convention, col- lected per J. H. Van Leu.....	136 95
J. F. Crawford.....	458 09
FOR STATE CONVENTION.	
Kansas State Convention..	2,201 89

NEBRASKA, \$1,714.13

Lewiston Ch.....	2 50
Kearny, Women's Society..	5 00
Valley, Second Swede Ch..	13 55
Stark, Swedish Ch.....	3 75
Tekamah, Pearl H. Smith..	2 00
Holdredge, Swedish Ch....	7 75
Liberty Ch.....	11 10
Auburn Women's Society..	5 00
Western Ch.....	6 09
Peru Ch.....	22 20
Juniaata, Juniors.....	2 75
Pleasant Prairie Ch.....	5 00
Norfolk, F. W. Benjamin..	5 00
Mason City, J. A. Hall....	5 00
Grand Island Ch.....	46 25
St. Edward Ch.....	2 50
Hartington Ch.....	10 00
Lewiston Ch.....	2 09
Norfolk Ch.....	25 00
Weston, Swede Ch.....	4 50
Hastings Ch.....	35 58
S. S.....	3 56
Mission S. S.....	1 05
Burchard Ch.....	3 70
Brook Ch.....	19 15
S. S.....	5 00
Lincoln, R. O. Williams...	5 00
Auburn Ch.....	4 60
Gothenberg, Swedish Ch..	15 00
Prairie Creek Ch.....	2 25
Tecumseh Ch.....	3 00
S. S.....	2 00
Omaha, Swede Ch.....	15 00
Calvary Ch.....	10 00
Paul Hallin.....	5 00
Immanuel S. S.....	5 00
Silver City, Mrs. S. H. Tol- man.....	10 00
Edgar Ch.....	14 25
Grand Island, T. L. Smith..	5 00
C. J. Pope.....	20 00
Elyria, L. C. Fans.....	1 00
Beatrice Ch.....	9 64
Stella Ch.....	10 55
South Omaha, Swede Ch..	7 20
Glenville Ch.....	71 58
Brook, Mr. and Mrs. I. J. Ball.....	15 00
Ponca Ch.....	6 30
Holbrook Ch.....	6 00
Meade, Emmanuel B. Y. P. U.....	2 75
Junjata Ch.....	19 60
Edison, Mrs. A. Levie....	5 00
New Castle Ch.....	4 50
Springfield, Mrs. Jas. Cock- erill.....	2 50
Stark, Swedish Ch.....	2 50
Tecumseh Ch.....	7 85
Prairie, Union Ch.....	24 10
Omaha, I. W. Carpenter...	100 00
J. F. Carpenter.....	100 00
A Friend.....	25 00
McCook Ch.....	18 00
FOR STATE CONVENTION.	
Nebraska State Convention.	903 05

NORTH DAKOTA, \$413.23

Hamilton, J. F. Kippen ..	20 00
Grand Forks, First Ch....	170 25
Cayuga, Mrs. D. Gillis....	2 00
Cavalier, First Ch.....	7 75
Bathgate, First Ch.....	6 35
Beaulieu, First Ch.....	10 00
White Earth, Bethel Ch..	15 00
Fargo, Myron Cooley.....	10 10
Grafton Ch.....	5 00
Bismarck, Swedish Ch....	3 25
Riga, A. A. Myers.....	5 00
Page, First Ch.....	20 00
Grand Forks, First Ch....	1 00
Riga, Swedish Cl.....	5 84
Kulm, Swedish Ch.....	12 65
Sheyenne, First Ch.....	6 50
Ludden, First Ch.....	5 00
Minot, First Ch.....	11 00
Stillwell, First Ch.....	1 00
Fargo, Ole Larson.....	2 00
Cooperstown, Victor Mem'l Ch.....	22 05
S. S.....	1 50
B. Y. P. U.....	1 50
Bismarck, First Ch.....	8 50
Ellendale, First Ch.....	13 00
Langdon, First Ch.....	30 25
Calvin Ch.....	17 24

SOUTH DAKOTA, \$621.57

Sioux Falls, W. C. King...	5 00
Brookings, Mrs. Geo. More- house.....	5 00
First Ch.....	25 00
Elkton, First Ch.....	9 50
S. S.....	2 50
Viborg, Spring Valley Dan- ish Ch.....	6 05
Clark, First Ch.....	3 00
Big Springs, Swedish Ch..	150 85
Vienna, A. E. Cole.....	5 00
Orleans, E. N. Olson.....	10 00
Eureka German Ch.....	50 00
Irene, Turkey Valley Danish Ch.....	18 00
Viborg, Danish Ch.....	10 00
Ipswich, Rev. E. V. Pierce..	5 00
Sioux Falls, per H. S. Wold	15 00
Herried Ch.....	30 5
Goodrich Ch.....	20 50
New Rockford Ch.....	5 00
Montrose, First Ch.....	16 25
Coulton, First Ch.....	6 60
Dell Rapids, First Ch.....	5 00
Big Springs, Swedish Ch..	14 00
Wagner, First Cl.....	10 00
Aberdeen, First Ch.....	26 00
Deadwood, First Ch.....	50 00
Canova, M. Domke.....	4 00
Parker, First Ch.....	17 31
Bradley, First Ch.....	21 50
Florence, First Ch.....	5 00
Watertown, First Ch.....	34 21
Mitchell, First Ch.....	36 05

MONTANA, \$322.75

Lodge Grass, W. A. Petzoldt	5 00
First Crow Indian Ch..	65 00
W. A. Petzoldt.....	5 00
Belt Ch.....	10 00
Dillon Ch.....	30 00
Great Falls, Swede Ch....	10 50
Hamilton Ch.....	1 50
Lewiston Ch.....	9 00
Butte, D. A. Jefferson...	1 00
Bethel S. S.....	1 50
State Convention.....	22 75
Great Falls, Mary A. Pes- tana.....	10 00
Pageville, Mrs. N. L. Page..	1 00
Helena, L. G. Clark.....	5 00
Missoula, W. H. Bowler...	1 00
FOR STATE CONVENTION.	
Montana State Convention..	144 50

WYOMING, \$83.91

Alva, Reaver Creek Ch....	12 25
Burlington Ch.....	3 20

Meeteetsee Ch.....	2 00
S. S.....	2 54
Jordan, J. M. Jones.....	5 00
Cleyenne, First Ch.....	5 00
Gillette, Geo. T. Gibson...	5 00
Sheridan, E. G. Guyer....	30 00
Shell Ch.....	7 00
Big Horn, John S. Benton..	10 07
Hulett Ch.....	3 60
Basin Ch.....	7 30

COLORADO, \$1,214.46

Salida.....	58 60
Dolores, Mr. and Mrs. A. Smith.....	6 90
Denver, Bethel S. S.....	2 15
W. E. Sawyer.....	5 00
C. P. Adams.....	20 00
Broadway Ch.....	39 47
Bethel Ch.....	28 35
Mt. Olivet Ch.....	25 00
Judson Memorial Ch....	9 40
Swedish Ch.....	6 75
Capitol Hill Ch.....	65 00
S. S.....	12 22
First Ch.....	176 40
Delta Ch.....	15 00
Alamosa Cl.....	10 05
Pueblo, W. F. Ripley.....	12 14
Mrs. Ada Stewart.....	2 00
First S. S.....	7 00
Golden S. S.....	6 00
Longmont Ch.....	19 80
S. S.....	50
Y. P. S.....	1 00
Salida, J. A. Shaw.....	10 00
Canon City, First Ch.....	68 50
Mt. Olive Ch.....	2 09
Delta Ch.....	18 45
Mr. & Mrs. A. H. Stockham.....	75 00
Ortiz, Emma L. Leland...	2 50
Holly Ch.....	12 55
Salida, A Friend.....	5 00
Holly Ch.....	1 00
Enoch Ch.....	28 09
S. S.....	2 00
Denver, First Ch.....	48 62
Judson Memorial Ch....	10 09
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			Sarah T. Bailey.....	2 00
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THE BAPTIST HOME MISSION MONTHLY

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

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR JUNE, 1907

	PAGE		PAGE
EDITORIAL:		HOME MISSION APPOINTMENTS...	236
The Seventy-fifth Anniversary.....	216	BAPTISMS	237
The Rank and File.....	216	FINANCIAL STATEMENT	237
Note and Comment.....	218	CONTRIBUTIONS AND LEGACIES...	237
GENERAL:		ILLUSTRATIONS:	
Seventy-five Years' Work of the American Baptist Home Mission Society—H. L. Morehouse, D.D....	219	Cover: Dr. H. L. Morehouse.	
Interesting Information, from the Annual Report—Financial—Mission- ary—Church Edifice—Educational..	226	Frontispiece: Tepee Family Life of the Blanket Indians.	
THE YOUNG PEOPLE:		The Old Baptist Church in Oliver Street, New York.....	226
The Young People's Forward Move- ment—Rev. J. M. Moore.....	234	First Baptist Church at Naco, Ariz..	227
A Note from Jackson College—Minnie Elsie Thomas	235	Ladies' Aid Society at Naco, Ariz...	228
One Way to Get a Club.....	235	Interior First Baptist Church, Man- zanillo, Cuba	231
		First Church in Fallon, Nev., Built by Church Edifice Aid.....	232
		Our School Material in Cuba.....	233

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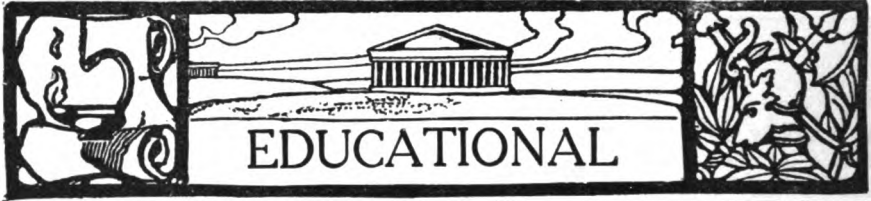
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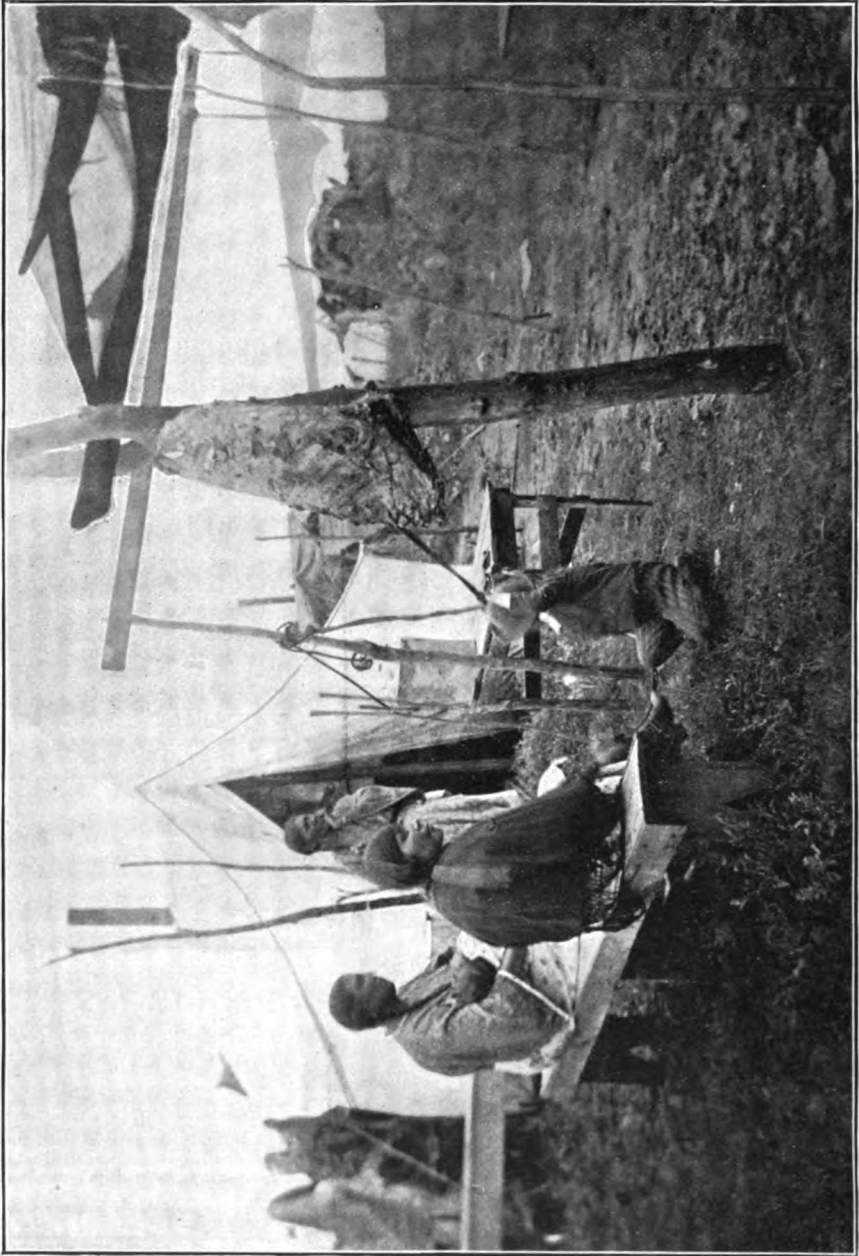
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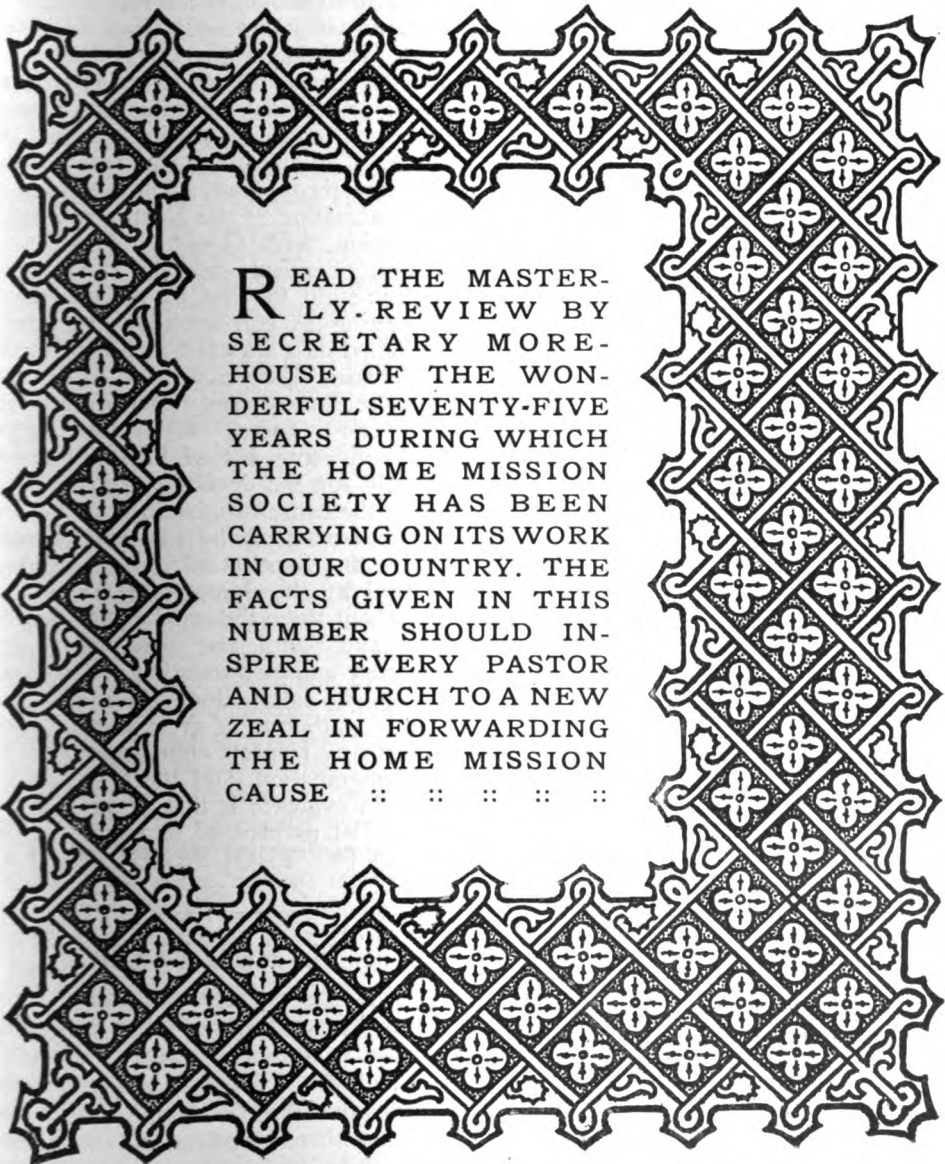
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THE BAPTIST HOME MISSION MONTHLY

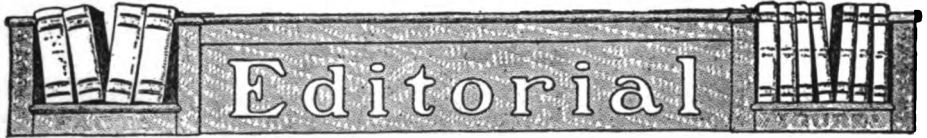
VOL. XXIX

JUNE, 1907

No. 6



READ THE MASTER-
LY. REVIEW BY
SECRETARY MORE-
HOUSE OF THE WON-
DERFUL SEVENTY-FIVE
YEARS DURING WHICH
THE HOME MISSION
SOCIETY HAS BEEN
CARRYING ON ITS WORK
IN OUR COUNTRY. THE
FACTS GIVEN IN THIS
NUMBER SHOULD IN-
SPIRE EVERY PASTOR
AND CHURCH TO A NEW
ZEAL IN FORWARDING
THE HOME MISSION
CAUSE :: :: :: :: ::



The Seventy-fifth Anniversary



THE selection of Washington as the meeting-place this year was as fortunate as it was fitting. No other place in the land is so provocative of the feeling of patriotism, and just now nothing is more needed than a good healthy patriotism—a revival of true Americanism. While the outside attractions were many, and were enjoyed by many, there were always enough people on hand to make great audiences for the societies. Calvary Church was filled day after day, and crowded to its capacity every evening.

From first to last the anniversaries were most satisfactory in spirit and in sustained interest. The Home Mission Society has every reason to rejoice at the manner in which its seventy-fifth anniversary was celebrated. The interest and appreciation of the constituency as represented at Washington were manifested unmistakably. The reception given to Dr. Morehouse was one more evidence of the high esteem in which he is held for his own and his work's sake. His review of the Society's history was at once ordered printed, and was rightly declared to be one of the strongest and most statesmanlike presentations of the cause that has ever been made. We are glad to delay *THE MONTHLY* a few days in order to get it into this number. It will soon be ready in pamphlet form also for widest distribution.

For anything like a detailed report of the sessions our readers must wait till the July number. But the facts of chief importance from the report of the Executive Board, and the chief address, we give now. While there were but three sessions, they were packed with interest; and the illustrated presentation of the Society's work gave to many a new idea of present conditions and needs, as well as of the heroic service rendered by our

missionaries. The presentation of the school work in Cuba by Dr. Moseley brought immediate returns in pledges of support, and Mrs. Troyer was not less successful in arousing interest of practical nature in her school work in Porto Rico. Her address was irresistible.

The general meeting on Thursday evening and Friday morning was intense in interest. The two sessions packed the church. The discussion was free and the spirit fine throughout. The outcome in the organization of the Northern Baptist Convention, with Governor Hughes as the first president—not the only presidency in sight for him, by the way—and Dr. Bitting as corresponding secretary, was hailed as a forward step, significant of increased denominational unity and self-consciousness, and hence greater influence and power. We believe great good will come out of this movement, not only for the denomination at large, but for the cause of missions.

The meeting of the General Convention of the Baptists of America which followed at the Jamestown Exposition drew about three thousand Baptists from North and South, and there was a flow of oratory and a stimulation of brotherly feeling—the latter alone making such a triennial gathering of great value. These are in many respects significant days for our denomination, and the spirit everywhere in evidence is that of progress.

Now, let us proceed to wipe out that SEVENTY THOUSAND DOLLAR DEBT!

The Rank and File

THE success of missionary enterprises, like every other enterprise, depends in the last analysis upon the rank and file. Efficient management and capable and faithful leaders are necessary, but there must be a host to lead. Large individual givers frequently save

all our great causes from crippling embarrassments, and for the generous men of large means and minds we are grateful. But it still remains true that there can be no permanent success in the church or in the missionary movements of the church unless we can somehow secure and hold the interest and support of the rank and file in our churches.

Believing this thoroughly, we are faced with the fact that to-day it can hardly be said with truth that the rank and file in our Baptist churches are vitally interested in missions. We have not the statistics to support the assertion—for it is difficult to get these statistics—but it is our conviction that the contributions received by the Home Mission Society come from not over ten per cent. of the entire reported membership of the churches in our constituency. In other words, we believe that out of every one hundred Baptists not more than ten give anything at all regularly and annually to this great cause. Of a million Baptists one hundred thousand possibly give, and nine hundred thousand do not.

Now you may think this a wild guess, and we hope it is. But study your own church and your own association; investigate as far as you can the make-up of the offerings of a church or group of churches, and then see what conclusion you reach. We desire above all things to have our conviction proved to be wrong. We would that it might be shown that ten out of every twenty Baptists contribute to home missions. More than that, we hope for the bright and blessed day when practically every member of the church shall feel it a sacred duty to give something to missions at home and abroad. But we are now speaking of things as they are.

Even if our proportion is too small, and a larger number give than we think, how many are there who give the merest pittance—a dime, or a nickel, or even a penny or two, and feel that they have discharged their obligation to help evangelize North America or the heathen

nations by such a sum. How often a quarter looms large as a missionary offering, a half dollar requires serious reflection, and a dollar is felt to be an extravagance! If we could know with accuracy how many Baptists give more than one dollar a year to home missions the publication of the figures would, unless we are greatly mistaken, result in such shamefacedness as would mightily increase the funds in our treasury and wipe out the debt under which was held the Society's seventh-fifth anniversary.

Take this illustration as an example, not a solitary instance: Under the extraordinary appeal of the Home Mission Society a church of not small wealth and standing and membership reaching up into the four hundreds is led by personal influence to feel that something should be done, and an extra offering amounting, say, to a hundred and sixty dollars is secured and sent in to the treasury. But what share had the church—the rank and file—in this special offering? This is the proportion: One man gave a hundred dollars; another gave twenty-five; a third gave twenty-five more; and the whole church, outside of these three, gave ten dollars, and we suspect the pastor put in five of that. Such an offering did not really touch the interest of the church as a body at all.

What we must reach in some way is the rank and file. A multitude of small givers, giving systematically, prayerfully, interestedly, because of faith in the work and conviction of its absolute necessity and value and Christian duty to do it, would mean vastly more than a small number of large givers. Your responsibility to give is measured by your capacity, my brother, but no multimillionaire can relieve you of that individual responsibility.

How to reach the rank and file—that is the missionary problem. May divine wisdom be given in this direction. If any one can devise the way to do this he will do great work for God and man.

NOTE AND COMMENT

¶ Calvary Church did everything to make the people comfortable. The reception and other committees were thoroughly organized, accommodations were provided at prices to suit the applicant, and the meeting house and Sunday-school house afforded room for all purposes. Dr. Greene and his people have the cordial thanks of all the Baptists.

¶ The various societies had interesting exhibits, and the Home Mission Society is happy in the consciousness that its work was attractively presented. The supply of THE MONTHLY was thought to be abundantly large, but long before the meetings closed not a copy was to be found.

¶ When you look in this number for things you think should be there—and we are conscious of many omissions—attribute it all to the fact that the anniversaries came at just the wrong time this year for the editor, and necessary work in connection with the meetings compelled a halt somewhere. Live in serenity and patience. Your article will appear in due time.

¶ In the first treasurer's report of the Home Mission Society in 1833 is this item: "A debtor to grace, who devotes one-tenth of a small business to the Lord, \$3." We wish we could follow the career of that nameless contributor. That same year the students of Brown University contributed \$46 to make President Wayland a life director.

¶ We have in hand an autobiographical sketch of "Sam Roberts," whose story has been told in brief in these pages. It will make one of the most readable articles in our entire missionary collection. Look out for it.

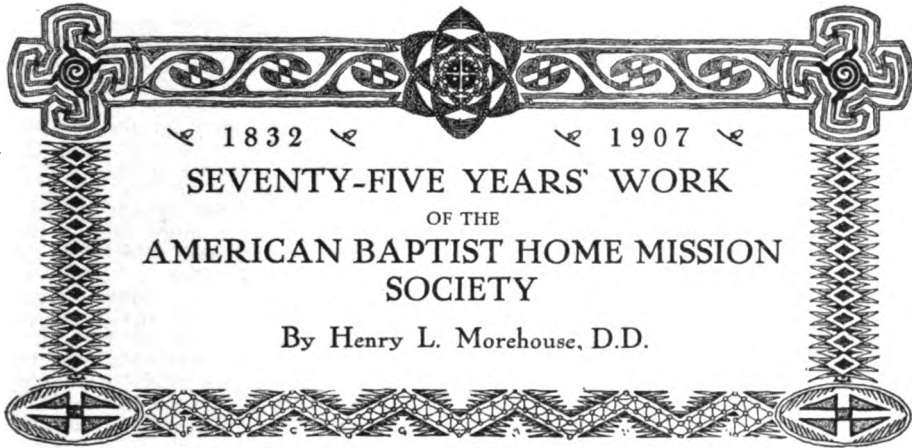
¶ At length the Home Mission Society is in position to furnish pastors with stereopticon slides illustrating various phases of its work, such as immigration and our work for the foreign peoples in our land, the pioneer work in Utah and Wyoming, and the Society's work in general. Remember this in laying out the fall campaign. Lectures will be prepared to accompany the views, to be used complete, or as suggestions, as the pastors may wish.

Fuller announcement of the series prepared will be made later.

¶ The Publication Society has brought out the American Baptist Year Book for 1907, a volume of 236 pages, filled with facts and figures of interest to Baptists. From the totals we learn that the membership for 1907 is 4, 812, 653, or about 103,000 greater than the year previous. The total number of baptisms is given at 266,433, about 10,000 more than in 1906. There are 47,852 churches, and 33,230 ordained ministers. The number of meeting houses is 33,481, so that about 14,000 of our churches have no houses of worship. The Church Edifice Department would seem to have plenty of business on hand. The church property is estimated at \$109,960,610. The church expenses came to \$15,242,919; and the total amount raised for all purposes by the churches was \$19,821,734, or nearly two millions more than the preceding year.

¶ One thing we note that is suggestive, the total contributions put under the heading "Miscellaneous" amounted to \$1,481,359, or more than the combined amount contributed to the Home and Foreign Mission Societies and Boards. It will be a great day when the churches tackle that "miscellaneous" problem, and shut down on the unauthorized appeals, at least in large measure. New York stands at the head in this list, with \$183,260, while South Carolina comes second with \$114,933. The Baptists represent large interests.

¶ Dr. Kittredge Wheeler, of Camden, has become deeply interested in the immigration question, and has made personal study at Ellis Island and in Philadelphia, bringing the results into an intensely interesting address which he calls "The Trek of the Nations." He gave this to a great company in Camden, and finds that his spare time will be taken up in repeating it in many places. We commend his example to other pastors. Our churches must be awakened if our religious institutions are to be preserved. Every man who fills a position of influence should do his part.



SEVENTY-FIVE YEARS of service for Christ by the American Baptist Home Mission Society comes under review to-day. May its diamond anniversary be lustrous with the light of heaven.

This address, while partly historical, is not a history. Statistics will not cut a large figure in it. Eulogy of men eminent in its affairs will be dispensed with for lack of time and for lack of appropriate differentiating adjectives. Many matters of much interest must be omitted. We propose to consider:

1. The tasks that Divine Providence has set before us.
2. What have been our forces and resources for their accomplishment.
3. Some results of work done.
4. A look around and a look ahead.
5. Present-day motives in Home Missions.

I. THE TASKS

For convenience and for purposes of comparison, these seventy-five years will be divided into three periods of twenty-five years each, namely: from 1832-1857; from 1857-1882; from 1882-1907.

THE FIRST QUARTER CENTURY

In the first period the chief task was the evangelization of the peoples of the Mississippi Valley. Its future greatness was dimly seen by men of God-given vision, whose trumpet tones led to the organization of the Society to possess that region for Christ. Some thought them fanatical on the subject. Even the first missionary to an insignificant village in a swamp thought that a mistake was made in sending him to Chicago.

But, in these first twenty-five years, great surprises were in store for our fathers, the founders of this Society. Within four years after its organization the lone star of the Republic of Texas appeared in the southwest, and forthwith the Board sent its mis-

sionaries to "the land of promise," before its admission as a state in 1845. Swiftly followed the acquisition in 1848 of an immense region from Old Mexico, and on the heels of that, the discovery of gold in California and the wild rush of multitudes thither; while the northwest was made accessible by the discoveries of Lewis and Clarke. The Mormons who settled at Salt Lake, Mexico, in 1847, found themselves again in a year under the old flag. In sixteen years, the area of the West had been almost doubled; lands that had lain idle from the foundation of the world were furrowed by the plow and fretted by the prospector's pick; and six new stars in the West were added to the constellation on our banner.

The managers of the Society asked whether these thrilling events "by which so large and wonderful area has been given to us on the shores of the Pacific Ocean are not ordained in infinite wisdom as special preparation for the conversion of the heathen nations to Christ?"

This hurry call of Providence was responded to by sending missionaries to Oregon in 1845, to California in 1848, and to New Mexico in 1849; with others at important centers in the West.

At the East a new field opened. The tide of European immigration, of 53,000 souls in 1832, rose to 427,833 in 1854, and aggregated about 3,500,000 within this period. Men sent of God to preach to these religious formalists in their own tongue were appointed to labor among them.

Manifestly, the Society had come into the Kingdom for such a stirring time, and had tasks to tax it to the utmost.

THE SECOND QUARTER CENTURY

The second period was an advance upon the first. At its threshold in 1858 loomed up Pike's Peak as a drawing magnet for excited multitudes. After the war, as a result

of the Homestead act, the opening of Indian reservations, the sale by railways of their land grants, and the completion of the first trans-continental railway, acclaimed by the ringing of church bells, the booming of cannon and the singing of the Doxology in Eastern cities, the West went forward by leaps and bounds. By the end of the period 30,000 miles of railway were in operation, and cities sprang up as by magic. Louder than ever was the call from the West.

From the South also came the cry for help, as four million Freedmen suddenly emerged from the smoke of the conflict, facing a strange future. Never was the bidding of Providence plainer than in this case. With high purpose and holy zeal the managers of the Society addressed themselves to the new task.

Then came a cry from Mexico, where light had broken in the darkness; and as the Maximilian Empire and the Romish hierarchy bit the dust as the Republic rose again to power and proclaimed religious liberty, the Society regarded this as the call of God to go thither in 1870.

In New England, like an avalanche from the North came the French Canadians, to whom attention was quickly turned; from Europe came increasing throngs; 6,300,000 arrivals in this period, while on the Pacific Coast a hundred thousand Chinese presented a peculiar foreign field, and the Indian missions of the Missionary Union were transferred to the Home Mission Society, with the task of rehabilitation of our interests just after the chaotic conditions in Indian Territory as a result of the war.

With bewildering rapidity and urgency the Society was summoned to do its utmost in the West, among the Negroes, the Indians, the foreign populations and in Mexico, and in addition to the simple missionary work of the first period to broaden the scope of its operations by creating a Church Edifice Department and the Department of Christian Education for the Negroes and the Indians.

THE THIRD QUARTER CENTURY

New and greater tasks have marked these last twenty-five years, since 1882. The West has been spider-webbed with about 75,000 miles of railway; territories like Oklahoma have been populated in a day; cities have risen like magic; arid regions reclaimed; new agricultural and mineral resources developed; magnificent steamships and the Pacific cable add commercial importance to Western cities, and, indeed, to the whole region, with its rapidly increasing population, making unprecedented demands for missionary and Church Edifice work; while among fifteen tribes of Indians there, we have a field yielding remarkable returns to the glory of God. There, too, have come the alert Japanese, receptive to our gospel message. There, too, challenging us still, tightening its grip and extending its tenta-

cles, Mormonism presents the most difficult problem in all our work.

Mexico, rapidly advancing, accessible at most important points by railway as it was not twenty-five years ago, calls for larger endeavor.

The expanding work for the Negroes has made heavy demands upon us. The thirteen millions who have come to these shores from foreign lands in this period, make all former migrations appear insignificant, being fifty per cent. more than in the previous fifty years, and with the changed character of multitudes of these, impose upon us heavier responsibilities than ever for their evangelization,—responsibility which we accept as shown by more than 300 missionaries maintained among them.

Strangely, unexpectedly, suddenly, the power of Spain and of Rome was broken in Cuba and Porto Rico within this last decade, religious liberty was proclaimed to the captives, and thither swiftly were sent a company of gifted, consecrated missionaries whom God singularly sent us to give to the hungry souls the bread of life.

A WONDERFUL PERIOD

Men and brethren: these have been the most wonderful seventy-five years in the history of America, and in the history of the world; and in our Home Mission work we have written some of the most interesting chapters in the records of American Christianity. No other Christian people ever had such honor, such opportunity to make their impress upon plastic peoples and upon the formative stages of civilization as we. If the tasks have been heavy, they have tested our mettle and made of us nobler souls than if we had led lives of ease and inactivity. The tasks have brought out the best that was in us.

Upon Baptists of the North has the heaviest burden in Home Missions rested; for after Southern Baptists withdrew in 1845, the logic of events gave the West to this Society, by the admission of California in 1850 as a free state and of Kansas in 1854 as another, and the dedication of the whole intervening region to freedom, while it was tied on to the North by bonds of kinship of multitudes migrating along lines of latitude, and tied on also by railway systems whose financial and administrative terminals were in the North, and by millions of Northern capital invested in Western enterprises. The Society occupied those new western fields quickly and has cultivated them continuously and efficiently from the first. Upon us also has rested the burden of benevolence in providing Christian education for the Negroes and the Indians, while fully ninety-five per cent. of the foreign population are domiciled in our Northern and Western Home Mission fields. So, on this seventy-fifth anniversary we are at our God-given tasks among peoples of twenty-five different nationalities or

tongues; in every state and territory of the Union, in Canada, Mexico, Cuba and Porto Rico; preaching, teaching, building meeting-houses, doing both pioneer and constructive work that shall stand the test of time; a work continental, more complex, more varied, and of greater magnitude than ever before.

II. FORCES AND RESOURCES

What now have been our forces and resources for the work? Forces are of three kinds: (1) Those who furnish the funds; (2) The missionary force; and (3) The administrative force.

In 1832, Baptists were a feeble folk, widely scattered and without modern means of communication. In round numbers, at the North there were 172,000, in the South 213,000. Few had wealth. A fortune of \$50,000 or \$100,000 was rarer than fortunes of millions now. Not all had the missionary spirit. The antagonistic anti-mission element was large in some sections, where now happily it has become a vanishing quantity.

At the close of the first period the Society's constituency was reckoned at about 360,000; at the close of the second period, 600,000; at the present time, 1,100,000. In their confidence, contributions, sympathy and prayers, is our capital. Rather, they are the principals and the Society their agent in this Home Mission enterprise.

THE MISSIONARY FORCE

The missionary force in the first twenty-five years aggregated 2,721; in the second period, 6,572; in the third period, 24,286; the first year 50 were appointed; the last year, 1,536. Whatever success has attended the work is due, largely, under the blessing of God to men of force and foresight all along the frontier, who have endured and to-day are enduring hardness as good soldiers, living on meager salaries, with wives as worthy as themselves for their patient endurance of privations; heroes of the cross, whether on Western fields or among the Negroes of the South or the Blanket Indians, or standing against ostracism and persecution among our foreign population, or fording swollen streams and threading mountain bridle-paths in Cuba and Porto Rico. It has not always been easy to secure for important positions men of desired ability; yet many such have cheerfully gone and made their mark upon their own and future generations. In the South particularly, cultured women, as well as men, from Northern homes have cast their lot with the lowly:

"And, taking their youth and beauty,
They laid them, untouched of shame,
On the lighted altar of Duty,
That burns with a changeless flame;
And leaned from their own white places,
With cheer for the sad, young faces
Where Sin has furrowed her traces,
And Sorrow has carved her name."

GROWTH OF RESOURCES

As to resources—these are exponents of the devotion of the donors to Christ, according to their ability. Small was the Society's capital the first year, for its fifty appointees and for expenses of administration,—only \$6,586.73! But a beautiful spirit of sacrifice was breathed in the letters sent with many of the gifts. The withdrawal of Southern Baptists in 1845 made no appreciable diminution in receipts: indeed, in two years later they surpassed those of any previous year. In the first period the largest receipts in one year were \$55,545. The \$100,000 mark was first passed in the second period, in 1866; rising to \$221,000 in 1874; falling to about half the amount in 1879, and reaching \$311,000 in the jubilee year, 1882.

In the third period, the \$400,000 mark was passed in 1885; the \$500,000 mark in 1887; the \$600,000 mark in 1898; the \$700,000 mark nearly reached in 1901, and the \$800,000 mark passed in 1906 and 1907. Nine times in the last period have the annual receipts exceeded the sum total of the first period. Permanent funds have increased sevenfold in this period.

SOME LARGE TOTALS

The following are the totals by periods of twenty-five years each: For the first, \$576,473.23; for the second, \$3,320,099.23; for the third, \$12,445,295.00, making a grand total of more than \$16,000,000; two-thirds coming in the last twenty-five years.

Not all of this has been available for general purposes. About a million has gone into permanent funds of various kinds; a half million into Church Edifice work; two-thirds of a million is on the annuity plan. Expenses of administration have had to be met. In 1857 these were reckoned at about 34 per cent. of the yearly receipts; to-day they are from five to seven per cent., though were the income of all the permanent funds for general purposes to be applied, as some are thus designated, to expense of administration, it would reduce the percentage to a trifle. These expenses diminish in proportion as receipts increase. The cost for a million is but little more than for half a million. Kindly test the Society in this thing and see if it is not true.

LEGACIES

Have you ever sneered at gifts from the "dead hand"? Hear, and sneer no more. In the first period, the largest legacy was \$5,000, and the totals \$50,340.29. The first legacy of \$10,000 appears in 1865, the totals of the second period being \$454,421.35. In the third period there were six legacies ranging from \$50,000 to about \$90,000 each; one, slightly over \$150,000; two of more than \$225,000 each; the totals of this last period being \$2,759,883, a grand total for the seventy-five years of more than three and a quarter million dollars.

In the first period, legacies were about

one-eleventh of all receipts; in the second period, about one-seventh; in the third period, about one-fifth. One of the largest legacies was from a man not a member of a Baptist church though of Baptist stock. The Society, which does not consider itself a court of inquisition to pass upon the sanctity or orthodoxy of donors to its work, gratefully accepts such timely gifts, even as famishing Elijah accepted bread from the divinely-sent ravens.

Part of one large legacy, as a reserve fund, helped to avert a debt for seven years in succession, at a time of great expansion in our work; just as another legacy in instalments of \$26,000 or more yearly was evidently foreordained from the foundations of the world to help meet the extraordinary demands upon us in these recent years in Cuba and Porto Rico.

These were gifts, not from a reluctant, relaxing "dead hand," but were the wise forethought of the living, loving stewards of our Lord, in the final distribution of their estates. "Go thou and do likewise!"

WHAT OF THE DEBT?

Sometimes the demands of the work before us have exceeded the visible or dependable resources, with debts as a result. In the first twenty-five years, while the Society was getting on its feet and had small credit, it had to keep close to the shore. In the second period it got into deep water once with a deficit of \$50,000. In the third period, this amount was not startling; but the big billows of \$123,000 in 1887, and of a yet larger sum in 1897, disturbed us. From the first, the Lord sent us deliverance in ninety days, and from the second in about four months, when the Home Mission Society and the Missionary Union, then in worse plight, joined hands to wipe out the combined deficits of about \$500,000.

Do you exhort us to keep out of debt? Has the exhorter himself never been in debt? There are times when to refrain from doing an important thing for the lack of a few hundred or even a few thousand dollars is recreancy to God. Were railway companies to wait until a profitable traffic is assured, many of our most important lines would never have been built. Outlay for irrigation dams and ditches antedates the returns from settlers. Would we ever have saved the imperilled Union, had we waited to have in hand nearly three billion dollars before firing a gun? Sometimes in affairs of the kingdom, as in affairs of state, we must mortgage the future to meet an emergency, or go down in disgrace.

III. RESULTS

What now of results? Has the harvest justified the outlay? In commercial parlance, has it paid?

A CREATOR OF OPINION

Volumes might be written on the results of these seventy-five years of Home Mis-

sion effort; religiously, morally, educationally, politically; direct, indirect and collateral; immediate and remote; visible and invisible; temporal and eternal. In the formation of public opinion and the quickening of the public conscience, it has done much. The forum of the Society itself, in its annual meetings, has been regarded as a place from which denominational utterances should go forth against wrongs and evils, and for truth and righteousness in our land. Repeatedly has it spoken emphatically on temperance, on Sabbath observance, on justice for the Indians, against the appropriation of public money for sectarian purposes; against maltreatment of the Chinese; against the divorce evil; effectively a few years ago against the seating of a polygamist in Congress; on behalf of religious liberty in Cuba when the island came under our protectorate; in favor of arbitration, etc. In the dark days of the war its notes of loyalty and confidence in the issue rang clear and true, and its messengers cheered the careworn president with their assurances of staunch support. From it proceeded two other denominational organizations; for twelve years it had a standing Committee on Christian Beneficence until the general commission on this subject was created; and recently it has undertaken the general work of evangelism for the quickening of the spiritual activities of the churches for the conversion of men. Estimate, if you can, the results of this many-sided activity.

A UNIFYING FORCE

In our denominational life it has been a unifying force everywhere. It clasps hands fraternally to-day with about forty other Baptist organizations in service for Christ on the principle that in union there is strength. Largely through its sagacious representatives in the West, uniformity of methods prevails in missionary work, and the whole body there, composed of most diverse elements, dwells together in unity. Their members from Southern and from Northern folds have been impartially shepherded alike, and while some other denominations have in the same city one church "North" and another "South," in all that realm there is no Baptist church with either of these designations, but only American Baptist churches for all.

A PROMOTER OF FRATERNALISM

Soon after the war the Society extended the fraternal hand to the Southern Baptist Convention, evoking from the chief representative of their committee at the Society's following anniversary, the sentiment: "Somehow Baptists of the North and of the South must get together and work together." Since then, upon our initiative, we have happily co-operated with them in many Southern fields in work for the Negroes, and to-day a score or more of

leading white brethren, accepting our invitation, are rendering royal service with colored brethren from the South and white brethren from the North as members of boards of trustees of our higher schools for the Negroes. It has been delightful to see former asperities disappear, a better understanding of each other prevail, suspicion dethroned by confidence and estrangement by love, and men who had stood apart coming together in Christian service sometimes to their own surprise. As one expressed it at the consummation of a co-operative arrangement between representatives of Southern organizations and this Society: "I hardly understand myself; I think it must be a triumph of Divine grace over human prejudice." Results of such outreaching influences cannot be tabulated by the human mind.

STORY OF STATISTICS

Would you know of general results in its missionary work? We point to 6,000 churches and 10,500 Sunday-schools organized by its missionaries; 208,000 persons converted and baptized and as many more gathered with them into church folds; tens of thousands of copies of the Scriptures and millions of pages of other Christian literature wisely sown, and about 2,400 church edifices built by the Society's aid mostly in the last twenty-five years. Probably eighty per cent. of the churches beyond the great lakes have had its fostering care, in several states and territories hardly without an exception.

HOME AND FOREIGN INSEPARABLE

Have the four and three-quarter millions expended in the West paid? Most abundantly. Listen to this one fact in evidence: The Baptist churches of one state, which received \$292,000 missionary aid from the Society, have already given \$207,000 for foreign missions; of another, \$204,000; of another, \$194,000, and a Pacific Coast state which received from us \$328,000 has given \$250,000 to the same object. The Society has insisted upon the broadest development of the missionary spirit in the churches receiving its aid. The first known contribution of Western Baptists to the Missionary Union, in 1847, was \$98.34. Since then from twenty of these Home Mission fields beyond the great lakes more than \$1,300,000 have gone to its treasury. And this, mark you, is but the beginning. Not money only, but robust missionaries, have gone thence to heathen lands, one of whom, in what God has wrought by him, is worth more than all we have put into that West—Clough among the Telugus. No other modern mission field on earth in seventy-five years has yielded so large returns for investments therein as the West.

Remarkable also has been the conversion in recent years of hundreds of the Blanket Indians, among the Kiowas, Chey-

ennes, Arapahoes, Apaches, Comanches and Crows; former warriors becoming humble, devoted followers of Christ.

WORK FOR FOREIGN PEOPLES

What are the results of an expenditure of more than a million dollars for the evangelization of these foreign populations? A splendidly organized and aggressive body of 26,000 German Baptists; a zealous evangelistic contingent of 30,000 Scandinavian Baptists; thousands among various other nationalities who, with others and their immediate descendants that have become identified with American churches, muster now about 70,000, whose children and children's children will merge with us in our denominational work. And not only so, but German and Scandinavian lands, and Italy and China have been richly blessed by their redeemed sons returning with American ideals and methods and spirit to preach the Gospel there.

THE COLORED PEOPLE

And what of results for the more than four millions expended for the Negroes? Here and there the assertion is made that time, talent and money have been wasted in vain endeavor to elevate the race. Do you believe it? Look at the costly Negro churches in this capital of the nation, with able and eloquent ministers maintained without a dollar of missionary aid; behold in general their better homes, their higher life, their local, state and general missionary organizations; see all over the South leaders in every good work as the products of training received in our schools; measure, if you can, the ever-widening influence of the 70,000 youths who have been enrolled in these Christian institutions, and then declare, if you dare, that the case of the Negro is hopeless. Who expects them in forty years to overtake us, who have been on the King's highway a thousand years and yet have not become spotless? The Hebrew got out of Egypt in a day, but it took forty years to get Egypt out of him. And even six thousand years have not got the old Adam out of the best of us. Great improvement have they made in these forty-four years, and greater they believe is possible. As one quaintly said: "The biggest room I ever found in this world is the room for improvement."

In my twenty-eight years' service for the Society I have seen the coarse country boy become the talented preacher, the cultured professor and the wise leader of thousands, and from long and wide acquaintance and observation I am prepared to say that the investment here has paid a hundred fold, and that whoever says the Negro is incapable of high attainments, intellectually and religiously, thereby discounts his own intelligence and sanity, traduces the race and dishonors Christ, its Maker and Redeemer.

Hear what Prof. Mitchell wrote me re-

cently: "Any man or woman who at this hour lifts his voice for kindness, repression of prejudice and willingness to believe in the capacity of all God's children is doing supreme service to the American nation, just as truly as he who once faced the mouth of the cannon."

Our latest fields, in Porto Rico and Eastern Cuba, within eight years present the glad spectacle of sixty Baptist churches, with 3,000 members; 34 church edifices with their sites, worth \$126,000, and two Christian schools for the training of leaders for our Baptist forces there.

Large have been the contributions by this Society, as the exponent of the spirit of the denomination, to our own growth and strength; to the character of American Christianity; to the civilization of the South, and especially to the civilization of the West, and indirectly through the fruitage of its work to the evangelization of the world. For these seventy-five years of fruitful service we thank God, who giveth the increase.

IV. A LOOK AROUND AND AHEAD

And now, as on an eminence in our journey, we pause for a moment to look around and look ahead.

Around in every direction are large uncompleted tasks. It will take a generation at least to finish them in the West. Larger than ever are the demands upon us for work among our foreign populations. A true seer was President Martin B. Anderson in this utterance at our jubilee meeting twenty-five years ago: "The tide of the Old World's population whose flow toward our country has been so deep and strong, is but the ripple of a mountain brook compared with what the next half century will show." More vigorously for an indefinite period must our work among them be pressed.

Looking around again, we behold, instead of a half million forty years ago, about two million negro Baptists, who in a marvelous way have been given us to fashion for Christ. The raising up of a capable ministry for their 15,000 churches, with more to follow, will be alone a task of great magnitude indefinitely. Two million dollars endowment is demanded for the maintenance and better prosecution of this work. Cuba and Porto Rico will need us for a generation at least, and Mexico, unless a miracle is wrought there, for a century. For the evangelization of our own cities, more and more dominating our civilization, these seething caldrons of excitement and passions, on this seventy-sixth year and for years to come we should have at least a hundred thousand dollars. Look around comprehensively, look ahead prophetically, and then let this host of a million Baptists of the North and West make the heroic resolve to dedicate a million dollars yearly henceforth for the accomplish-

ment of the tasks in hand and of others to come.

V. PRESENT-DAY MOTIVES

Now, what of present-day motives? The constant and dominant motive ever must be to honor Christ in the salvation of the lost. But in the course of events secondary motives assume relatively larger place. Seventy-five years ago the single note was this: To give the gospel to the destitute communities of the West. Then the immigrant was a rarity; the Negro a servile hewer of wood and drawer of water for the white man; the Indian was on the war-path or chasing the millions of buffalos over Western plains; Mexico was barred and bolted; the city was no menace, and the nation lived aloof as much as possible from the rest of the world.

"These years have widened human thought,
Brought large emancipation;
So wondrously our God has wrought,
Earth seems a new creation."

THE ALTRUISTIC MOTIVE

The altruistic motive in our Christianity is more mightily appealed to now than it was seventy-five years ago. Nearby neighbors are on every hand whose temporal and eternal interests are intertwined and for whom wider Christian service is demanded more than in the days of yore. America furnishes the most wonderful opportunity of the centuries for a demonstration of the assimilating and unifying power of the Gospel. The Roman empire was a congeries of conquered communities. In America there is fusion; a reversal of Babel; instead of dispersion every whither an assembling from every whither with one language ultimately for all. In this national capital over yonder stands the lofty monument to Washington, built in part of stones contributed by many countries, each with its peculiar inscription visible on the interior, but all bound together and encompassed by American granite, constituting in their unity a magnificent memorial to the immortal "Father of the Republic."

A nobler spiritual structure of living stones, brought hither by Divine providence from many lands, is rising here for the habitation of God through the Spirit; all to be brought into the unity of Christian brotherhood on an infinitely more impressive scale than when the apostle rejoiced in the unifying power of the Gospel that melted the Jew and the Gentile, the barbarian, the Scythian, the bond and the free into oneness in Christ. Strong is the present appeal, therefore, to motives of Christian hospitality and love.

THE DENOMINATIONAL MOTIVE

And what of the denominational motive which was pronounced with our fathers whose convictions were forged in the fiery

furnace of persecution? Is it obsolete and of no account to-day? This is yet a Baptist Home Mission Society, with decided emphasis on that term that stands for so much that is glorious in modern Christendom and modern civilization. Ours is still a great mission for a spiritual church membership; for the simplicity that is in Christ; for religious sincerity; for the sufficiency of the Scriptures in matters of salvation, and for the supremacy of Christ in every church and in all things. Without abating our love for others, a revival of a healthy, virile, self-respecting denominational spirit in our missionary undertakings would be valuable, not simply that the denomination be glorified, but that the truths for which we stand should triumph.

THE APPEAL TO PATRIOTISM

The appeal to Christian patriotism is more powerful now than formerly, because of present perils to our civilization and by as much as the conquest of this nation for Christ is a greater prize for Him than was ever imagined by our ancestors. True national greatness consists not in material prosperity and stupendous secular achievements. Captain Mahan, after emphasizing the importance to a nation of "Sea Power," truly says: "If our own civilization is becoming material only, a thing limited in hope and love to this world, I know not what we have to offer to save ourselves or others. Our own civilization, less its spiritual element, is barbarism, and barbarism will be the result to those who assimilate its material progress without imbibing its indwelling spirit." Nowhere else on earth is the struggle between secular and spiritual forces so intense and on so vast a scale as here. The gravity of the issue calls for the best and most heroic service to win this land for Christ.

HOME MISSIONS AND WORLD EVANGELIZATION

And, lastly, the evangelization of America is important for the speedier conversion of the world. Suddenly this nation has

emerged from its shell and sprung to the front as a world power. A dozen times in the last decade it has had a hand in the adjustment of affairs with and between other nations. All eyes are on us as never before, and hourly the Atlantic and Pacific cables tell the nations what is going on here.

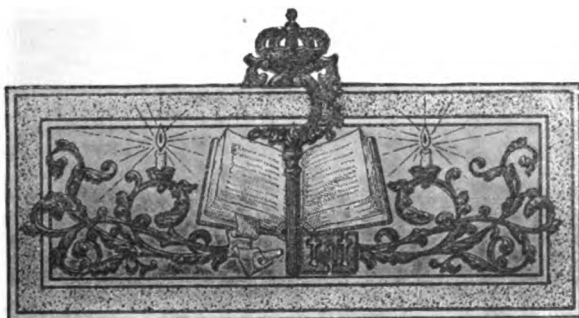
Listen now to the message of a talented foreign missionary to the ten thousand gathered in Albert Hall at the World Baptist Congress in 1905.

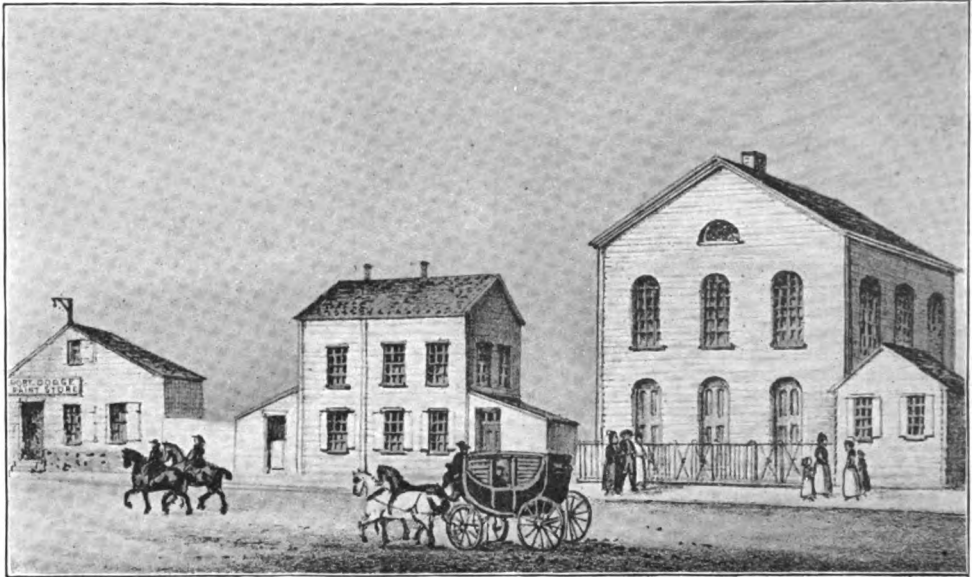
"The future success of missions will be largely affected by the success of the church in dealing with problems that lie at her very doors. If the Christian nations of the West become increasingly heathen, non-Christian nations will not so readily accept the message we take to them. I have been in India nineteen years. When I have been placing the truth before the people, not once, but again and again have they answered: "Do you wish us as a nation to become like the nations of the West? Do you wish greed of power, pride of race, ghastly wars, the drink traffic, the gambling spirit, the woeful tale of crime that crowds your daily press? Are not these characteristics of your Western national life, and if so shall we become Christian?"

Mark now his message: "Every blow struck at evil and injustice in London or New York is a blow struck for truth and righteousness in Peking 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."

GIRDING FOR SERVICE

So, then, on this seventy-fifth anniversary of the American Baptist Home Mission Society we gird ourselves anew for the more thorough evangelization of our loved land, as of paramount importance to the preservation and the perpetuation of the best in our civilization and for the more speedy conversion of the world; summoning to the accomplishment of the tasks before us all who love the souls of their fellow-men, their native land, and above all, their Lord.





THE OLD BAPTIST CHURCH IN OLIVER STREET, NEW YORK, IN 1808

INTERESTING INFORMATION

From the Seventy-fifth Annual Report of the Executive Board, Presented at Washington—Facts for Missionary Meetings and for Reference

THE seventy-fifth annual report of the Executive Board of the American Baptist Home Mission Society, herewith submitted, shows not only the sustained power of the Society in the accomplishment of its tasks, but also its efficient adaptation to new and peculiar conditions demanding quick and vigorous action. The way the Lord has led us these seventy-five years is an interesting study, affording confidence and inspiration for the future. A general survey of the Society's development during this period is presented in three diagrams in connection with the financial, the missionary, and the church edifice sections of the report. We record anew our conviction that no nobler work has ever been assigned to any organization than that set before this Society: "To promote the

preaching of the Gospel in North America;" and that the Spirit of God will make effective now, as in the past, that preaching which honors Christ and Him crucified, "in whom we have our redemption, through His blood, the forgiveness of our trespasses, according to the riches of His grace."

II

THE FINANCIAL PROBLEM

How to maintain the work efficiently and yet avoid embarrassing indebtedness is the ever-recurring problem. The dependable resources are chiefly the offerings from churches, a few generous individuals, and the income from permanent funds. Receipts from legacies and from annuity funds released by the death of donors are variable and uncertain quantities. Estimates based upon average receipts from these sources for several years preceding may be disappointing. There is always a margin of uncer-

tainty ranging from \$20,000 to \$35,000 in the calculations concerning available resources for each ensuing year. During a decade, however, the incalculable receipts have been sufficient generally to avert a large deficit.

THE DEFICIT

The actual deficit for the year was \$26,187.87, which, added to the \$46,394.55 brought over from previous years, makes the large total of \$72,582.42. This is less than was apprehended for several months before the year closed, about \$25,000 having been received from individuals and churches in response to special appeals the last two months of the year. The offerings from the churches show an increase over those of the previous year. The growth of the Society's work and some exceptional undertakings account for about half of the year's deficit.

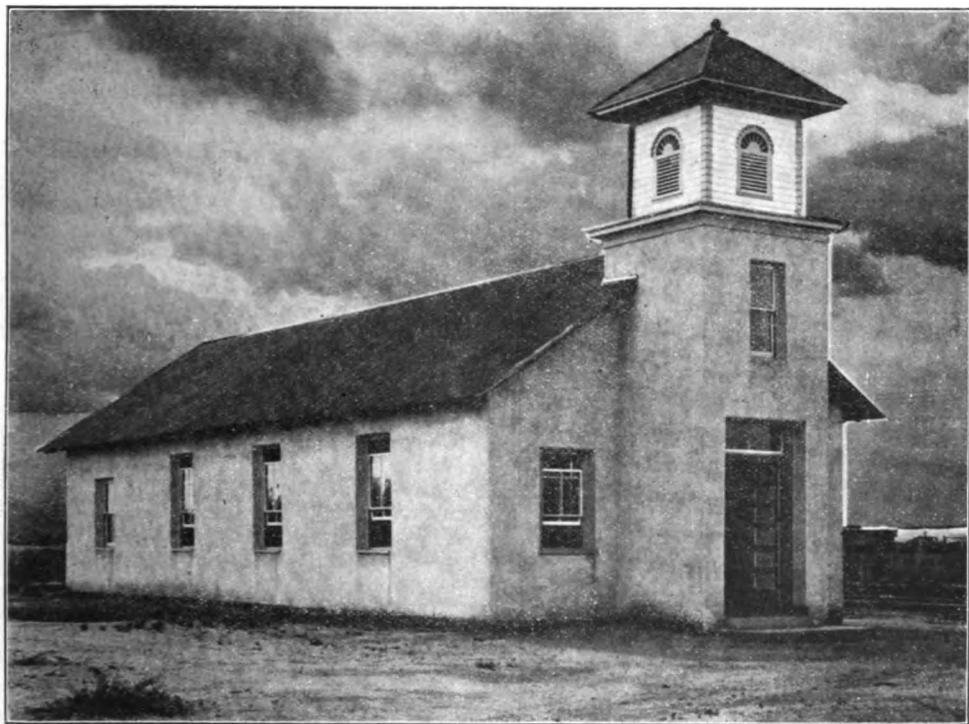
THE TOTAL RECEIPTS

The grand total of receipts for all pur-

poses the past year was \$802,686.68, being only \$2,716.89 less than for the previous year, which was the largest in the Society's history. A decrease in legacies and annuities released of \$22,720.62 was nearly offset by an increase of \$16,526.59 in contributions and \$2,526.41 income from invested funds. The total of legacies for general purposes was \$65,514.86; and for all purposes was \$110,393.45. This came from seventy-nine estates.

From the Woman's American Baptist Home Mission Society (Boston) \$22,709.01 additional has been received, designated for salaries of teachers; and from the Women's Baptist Home Mission Society (Chicago) \$3,895, designated mostly for workers in Cuba and Porto Rico.

Conditions have been unusually unfavorable for such a forward movement in the interests of the Society as would have been fitting in connection with the celebration of the seventy-fifth anniversary. The California Baptist Relief Fund



FIRST BAPTIST CHURCH AT NACO, ARIZ.



LADIES' AID SOCIETY OF THE CHURCH AT WACO, ARIZ.

not only had the right of way for nine months, but had also the Society's active support. The Missionary Union was pressing toward the conclusion of its campaign for a large educational fund, and the Women's Home Mission Society, likewise, its campaign for the Training School. Under such limitations it seemed inadvisable to press the claims of the Society in an unusual degree upon the denomination.

III

MISSIONARY DEPARTMENT

The following presents a summary exhibit of the missionary operations of the Society:

The whole number of laborers, missionaries and teachers supported wholly or in part has been 1,536, distributed as follows: In New England States, 65; Middle and Central States, 159; Southern States, 254; Western States and Territories, 954; Canadian Dominion, 10; in Mexico, 27; in Alaska, 2; in Cuba, 30; in Porto Rico, 35; French missionaries have wrought in 9 States; Scandinavian missionaries in 25 States; German missionaries in 21 States and Canada; colored

missionaries in 15 States and Territories.

Among the foreign populations there have been 323 missionaries; among the colored people, 44 missionaries and 244 teachers; the Indians, 30 and 22; the Mexicans, 31 and 10; the Cubans, 27 and 3; the Porto Ricans, 31 and 4, respectively; and among Americans, 767 missionaries.

The Society aids in the maintenance of 35 schools established for the colored people, the Indians, and the Mexicans. There are two day-schools for the Cubans and one for Porto Ricans; in all, 38.

SUMMARY OF THE YEAR

Number of laborers.....	1,536
Weeks of labor	53,309
Churches and out-stations supplied.	2,277
Sermons preached	125,228
Prayer meetings attended.....	55,083
Religious visits made.....	372,681
Bibles and Testaments distributed.	11,966
Pages of tracts distributed.....	2,529,431
Received by baptism	7,534
Received by letter and experience.	8,884
Total church membership.....	73,248
Churches organized	61
Sunday schools under care of missionaries	1,543
Attendance at Sunday schools....	95,638
Benevolent contributions reported.	\$156,610 64

RESULTS OF SEVENTY-FIVE YEARS

Number of commissions to missionaries and teachers.....	34,049
Weeks of service reported.....	1,193,756
*Sermons preached	2,909,419
*Prayer-meetings attended.....	1,497,102
*Religious visits to families and individuals	7,731,902
Persons baptized	208,168
Churches organized	6,113

*During last sixty-six years.

EVANGELISM

Co-operative relations in special evangelistic work have been maintained with fourteen State Conventions. It is a question whether, on the whole, it may not be best, in view of the magnitude of the field and the diverse conditions, to have three division evangelists, in order properly to compass the work heretofore outlined in the Society's plan of evangelism. There is nothing spectacular or sensational in the methods adopted, nor a grand combination of forces for brief, high-pressure campaigns chiefly in the large cities. The interests of the village and country churches, which largely outnumber those of the cities, are duly considered. The financial limitations of this department are a matter of some concern, inasmuch as it is projected upon the basis of the offerings designated for this purpose. Few offerings of any considerable amount have been received. Much more is needed in order to accomplish the task before us and to give assurance of steadiness in this work for a series of years.

CITY MISSIONS

More and more important and difficult every succeeding year is the task of holding fields long occupied, and of occupying new fields in the upspringing suburbs of our great cities. To help in these respects the Society is in co-operation with the City Mission Societies of Boston, the boroughs of Brooklyn and Manhattan, Buffalo, Detroit, Chicago and St. Louis. Negotiations for co-operation with other City Mission Societies are under consideration. An interesting experiment is being made in Brooklyn, in the reinforcement of three of the downtown churches by several missionary helpers, whose support is largely provided for by a designated gift for the purpose. It is

hoped that by an increased force of workers, some of whom have adaptations for service among certain foreign populations, these churches, instead of dwindling and dying, as some others in similar conditions have done, may continue in vigor indefinitely. It is the policy of strengthening the things that remain in the midst of a dense population needing these evangelical instrumentalities.

It is no exaggeration to say that the Society could wisely use \$75,000 a year for the next five years at least in city mission work. Half of this is required now, above the amount received for the California Baptist Relief Fund, for the proper occupation of important sections of San Francisco. With \$100,000 a year the Society could appoint a Superintendent of City Missions to counsel with existing organizations and to advise what should be done in other large cities where no effective organization exists.

OUR FOREIGN POPULATIONS

More than a million immigrants came to the United States last year, and an equal or greater number is expected this year. About ninety-five per cent. find their homes in the Northern and Western states. A very large proportion of these constitute a needy foreign mission field, brought by Divine Providence to our doors. Among the European nationalities during the year there have been 307 missionaries, and among the Asiatics, 16.

Definite co-operative relations in this work have been established during the year with the Baptist State Conventions of New York and New Jersey. One event of significance and importance was a pledge to the Pittsburg (Pa.) Association of \$25,000 by a resident of Pennsylvania, conditioned upon a like sum being raised within a specified period, for the evangelization of the large immigrant population within a radius of ninety miles from Pittsburg. As a result of this, the Society cordially acceded to the request of the Pittsburg Association and the Pittsburg and Allegheny Baptist Union, to unite with them in the support of Rev. H. C. Gleiss as superin-

tendent of this work, his services beginning January, 1907.

Our missions among the French Canadians of New England were never in a more satisfactory condition. Throughout New England there has been a pronounced deepening of interest for the evangelization of this people and of the Italians, large numbers of whom arrive at the port of Boston. An Italian convert, returning from Connecticut for a visit to his native land, was instrumental in the conversion of many, and in the organization of a Baptist church there during the few months of his sojourn.

The need of better preparation for most of our Italian workers has led, after due consideration, to an arrangement between the Society and Colgate University for the establishment of an Italian department of the Divinity School of the University, in the City of New York, beginning in the fall of 1907. Rev. James M. Bruce, superintendent of work among our foreign populations, and Rev. A. Mangano, general missionary to the Italians, will be the principal instructors, while continuing in their present positions with the Society.

The substantial results and value of our missions to these European peoples are shown most conclusively in the report of Rev. G. A. Schulte, superintendent of the German work. The German Baptists of the United States, numbering over 27,000, are a vigorous, generous, evangelistic body, which not only increases yearly in its proportions, but is continually furnishing accessions to our American churches. The same is true of the Scandinavian Baptists, who number about 28,000. Undoubtedly in churches of their own nationality and in American churches there are at least 75,000 converts and their immediate descendants, many of whom occupy influential positions in the churches and in denominational affairs.

INDIAN MISSIONS

Continued blessings attend our efforts for the evangelization of the Indians. Missionaries are laboring among fifteen different tribes or nations. There is a superintendent of missions in Oklahoma

appointed in co-operation with the Convention, chiefly for service among the civilized tribes; the Society's missions to the Blanket Indians of Oklahoma being independent of the work of the Convention. There are eight churches among the Kiowas, Arapahoes, Cheyennes and Comanches. Under the wise leadership of the missionaries these recent converts from paganism have contributed liberally for the evangelization of others, and in other respects illustrate the transforming power of the Gospel. The mission to the Crows in Montana has likewise been blessed with several conversions.

Rev. G. S. Clevenger has felt it his duty to relinquish the work at Copper Center, Alaska, where he made a brave fight against the sale of spirituous liquors to the Indians. It seems doubtful whether another can be appointed in his place, in which event we shall have no missionary in Alaska. The Woman's American Baptist Home Mission Society, however, continues to maintain the orphanage and school at Wood Island.

MEXICO

Rev. George H. Brewer, for several years General Missionary for New Mexico and Arizona, where he took a lively interest in the evangelization of the Mexican population, and acquired a fair knowledge of the Spanish language, was appointed General Missionary to Mexico, beginning his labors in January, with his home in the city of Mexico. For years he has felt drawn to this service. Recent correspondence from him is very encouraging. He expects soon to organize an American church in that city, having already established services in English for numerous American residents there.

The important city of Tampico has been occupied by the appointment of Rev. Arthur St. Clair Sloan, who went thither in September. The church at Monterey has enjoyed great prosperity, and has outgrown the capacity of its house of worship. It has raised \$1,000 in Mexican money for enlargement, hoping to receive aid from the Society for this purpose.



INTERIOR FIRST BAPTIST CHURCH, MANZANILLO, CUBA, WITH PASTOR JUAN BELDA AND WORKERS

PORTO RICO AND EASTERN CUBA

The work in these islands advances steadily and quite evenly. In Porto Rico there are at present 27 churches, 1,525 members, about 1,200 in Sunday-schools and 20 out-stations. In Cuba there are 31 churches, 1,572 members, 1,244 in Sunday-schools and 26 out-stations—a total of 58 churches, 3,097 members, 2,444 in Sunday-schools, and 46 out-stations. This is a net gain for the year of seven churches and 363 members. In Porto Rico we have 14 houses of worship and church edifice property altogether worth \$63,000. In Eastern Cuba we have 20 houses of worship, and church edifice property altogether worth \$63,500—a total, in eight years, of 34 houses of worship and an outlay for these purposes of \$126,000.

The annual expense for the maintenance of our work is nearly equal in each of these islands, aggregating about \$40,000. The churches, composed mostly of poor people, are unable to do much in the way of self-support, but are being

developed in this respect, in several instances with very gratifying results. Porto Rican Baptists, as part of our American household, cordially contributed to the Society, in response to its appeal for the reduction of its indebtedness. The success that has crowned our efforts for the evangelization of these people is due chiefly, under the blessing of God, to the capable and consecrated men and women who have given themselves unstintedly to this work.

IV

CHURCH EDIFICE DEPARTMENT

THE YEAR'S WORK

The number of churches aided during the year is 104; by gift only, 57; by loan only, 15; by gift and loan, 32. The total number of grants from the loan fund is 47; and from the gift fund is 89. The location and number of the churches receiving aid in the following States, Territories, Provinces and Republics are:

By gifts—Arizona, 3; California, 7;

Colorado, 3; Connecticut, 1; Cuba, 2; Idaho, 2; Illinois, 6; Indian Territory, 3; Iowa, 1; Kansas, 2; Mexico, 1; Michigan, 1; Minnesota, 8; Montana, 1; Nebraska, 1; New Mexico, 4; New York, 1; North Carolina, 1; North Dakota, 3; Oklahoma, 11; Oregon, 3; Pennsylvania, 1; Porto Rico, 5; South Dakota, 1; Utah, 3; Vermont, 1; Washington, 8; West Virginia, 3; Wyoming, 2.

By loans—Arizona, 1; California, 4; Colorado, 2; Illinois, 3; Indian Territory, 2; Kansas, 3; Michigan, 2; Minnesota, 9; Montana, 1; New Mexico, 3; North Carolina, 1; Oklahoma, 5; Oregon, 2; Pennsylvania, 1; Texas, 1; Utah, 1; Washington, 5; Wyoming 1.

The nationalities aided by gift are as follows: American, 64; Swede, 5; Bohemian, 1; German, 6; Holland, 1; Polish, 1; Dane-Norwegian, 1; Italian, 1; Colored, 2; Cuban, 2; Porto Rican, 5.

The nationalities aided by loans are as follows: American, 39; Holland, 1; Swede, 3; Colored, 2; Dane-Norwegian, 2.

The whole number of churches aided up to the present time is 2,628; of these 2,284 have been aided in the past twenty-six years.

V

EDUCATIONAL

The aggregate expenditures of the Society for the purposes of Christian education have exceeded four and a quarter million dollars. In addition to this, considerable amounts have been given directly to some of the institutions under its auspices, and largely as a result of its efforts. Besides, the Society holds in trust about \$300,000 for endowment purposes; so that it is within bounds to say that five million dollars have thus been applied. Of the amount expended directly by the Society, about three-fifths have gone for teachers' salaries and two-fifths for properties, equipment and expenses of maintenance.

More than four millions have been expended for the education of the negroes. Much more has been expended in some States than in others. The explanation of this is that originally the Society did



FIRST CHURCH IN FALLON, NEV.; CONCRETE BLOCKS, SEATS 200. COST \$3,240; BEST BUILDING IN NEW TOWN; AIDED BY CHURCH EDIFICE DEPARTMENT

not and could not undertake the establishment of a school for each Southern State, but rather a few schools at important and accessible centers for large contiguous districts embracing portions or the whole of several states. Financial limitations prohibited the multiplication of expensive higher institutions. And it was deemed wise to provide a few good, well equipped schools, rather than to scatter resources for the establishment of many of a very inferior character.

The aggregate enrollment in the 31 schools aided by the Society is 8,664, of whom 3,775 were males and 4,889 females. Conversions of students reported for the year, 453; students for the ministry, 512. The year's expenditures have been, in round numbers, \$138,000, of which \$106,228 was for salaries of teachers.

SCHOOLS IN PORTO RICO AND CUBA

During the year a suitable building costing with equipment nearly \$2,500 has been erected at Coamo, Porto Rico, and a flourishing school for girls has been maintained under the direction of Mrs. L. E. Troyer, with two assistants. Some industrial features have been introduced, and the school has quickly got a strong hold on the best elements in the city and has become an effective adjunct in the evangelization of the Porto Ricans.

At El Cristo, Cuba, the buildings, consisting of two large structures of concrete and one of wood, are nearly com-

pleted and will be ready for the opening of the school in September. Much credit is due to Dr. H. R. Moseley for the accomplishment of this difficult task. The institution will be known as The International Schools of El Cristo and will be co-educational. In them provision will be made for the training of students for the ministry and for others in church and missionary work. The establishment of this school is a distinct step in advance, and full of promise for the strengthening of our denominational interests in eastern Cuba.

CONCLUSION

The seventy-fifth chapter in the Society's history comes to its close. It is luminous with heroic achievements of consecrated servants of God, laboring under its auspices in all parts of our country and among peoples most dissimilar in condition, language and native characteristics. Their work has been abundantly blessed of God. Large uncompleted tasks lie before us. As in the past, so in the future, new and unexpected demands will be made upon the

Society. With the changes that are continually taking place, there comes a shifting of emphasis concerning the relative claims of the manifold mission fields. Readjustments are inevitable. But they must be made gradually and most judiciously, lest for the sake of greater gain in one quarter there be loss of what has been gained at much cost in other quarters. One must not be starved to fatten another. Insufficiency of resources prohibits doing all that should be done for all. With a million dollars annually the Society could measurably meet the needs and greatly increase the efficiency of the work, at almost no additional expense for administration. Millions upon millions are given for education and art, all of which, without the permeating principles of the Gospel, will only produce a refined paganism. Painfully hampered and tethered by its financial limitations, with great opportunities almost within its grasp, the Society makes its appeal for a million a year to do a work worthy of the denomination—a work that shall more highly honor God.



OUR SCHOOL MATERIAL IN CUBA



YOUNG PEOPLE'S FORWARD MOVEMENT

Department Conducted by Rev. John M. Moore, Secretary

THE coming of the Kingdom of God is conditioned upon the evangelization of the world. The evangelization of the world is waiting upon the missionary awakening of the churches. The missionary awakening of the churches will be secured through the missionary cultivation of the young people. There is, therefore, no more fundamental work to be done than that to which the Young People's Forward Movement is addressing itself. "This Gospel of the Kingdom must first be preached among all the nations for a witness, and then shall the end come." To no other generation as to our own has the possibility of this world-wide evangelization come so near. The call for advance is correspondingly urgent.

The recent remarkable development of interest in the study of missions that is finding expression among the young people of all denominations has its source, no doubt, in the student missionary awakening that came through the Student Volunteer Movement for Foreign Missions, organized twenty-one years ago this summer.

It was inevitable that the Student Volunteer Movement should be followed and supplemented by an agency that should address itself to the development of a strong "home base." This is what the Young People's Missionary Movement has come to do, and in the five years of its history has well done. It differs from the Student Volunteer Movement in embracing both home and foreign missions. It is related most intimately to the mission boards and has been well defined as "a clearing house for the Home and Foreign Mission

Boards" of the continent. By this co-operative plan the boards are enabled to do jointly what no individual board could afford to do, as for example, conduct such a conference for training leaders as those at Silver Bay and Lake Geneva, or publish such text-books as "Aliens or Americans?" by Dr. Grose. The result of all this is that there are now employed by the Home and Foreign Boards of the United States and Canada some twenty-five secretaries who give their entire time to the missionary cultivation of the young people where there was one such young people's secretary five years ago.

This work is therefore strictly denominational in all its practical aims and activities, with interdenominational co-operation in training leaders, providing material for mission study and service, and securing that inspiration which comes from the sense of participation in a world-wide enterprise. Of course the promotion of mission study is not a new thing in our denomination. That which is new in the Forward Movement is the special emphasis laid upon the value of the mission study class and the definiteness of the appeal to young people at home to put missions first in their lives, as do those who with so much devotion are working on the field end of the missionary problem at home and abroad. To this task of thus developing thoroughly missionary churches in spirit and activity through the enlistment and cultivation of the young people our two great general missionary organizations are now thoroughly committed.

It is hard to overstate the possibilities of this direct appeal to the young people

in behalf of American and world-wide evangelization. Every pastor and missionary worker knows how difficult it is to enlist older people who have not early in life been brought under the influence and power of the vision of a world evangelized. On the other hand, every one who has addressed himself at all seriously to the task of interesting young people in missions has found that it is not difficult to secure the interest of the more thoughtful in behalf of this "moral equivalent of war." A study of missionary history from this point of view furnishes abundant proof of the truth of this statement, with possibly some surprises at finding how large a place the young people have had in the missionary enterprise since the days when Jesus of Nazareth—a young man—surrounded himself by a company of young men and inaugurated a movement for the disciplining of the nations. General Grant said that it was the coming forward of the young men that saved the Union in the hour of its supreme crisis, and it will be the missionary uprising of the young people that will save the churches from failure and consequent shame and judgment in this day of unparalleled missionary opportunity, and that will save the world from desolation and despair. What the church is to be it is now becoming. What the church is to do for missions a quarter of a century hence is being determined now, and in the new emphasis that is being placed upon missions by these modern young people's movements the early evangelization of America and the heathen world is being made not only possible but probable.

A Note from Jackson College

A pleasant surprise came to me the other day which I would like to share with the readers of THE HOME MISSION MONTHLY. I asked one of my English classes for essays on the subject, "How I Spent a Happy Half Hour." Most of my pupils told me of a school social which they had recently enjoyed, but two of my best pupils gave me the following. The first is from a boy, the

second from a girl. Their lives are such that these utterances from them do not sound affected in the least. I give their papers without correction of their wording:

"One bright day in March, when all was sad and lonely, President called the school together, and Oh! what a glorious meeting we had. The result was one dozen or more confessed a hope in Christ, and it seemed as if there came a Pentecostal shower. There seemed to have shone around each individual a bright light of understanding which showed itself in the face of every person present. I can say for a truth that I think that hour brought to me the summit or highest point of happiness."

"On yesterday evening (the southern evening is the same as the northern afternoon) from three o'clock until about half past I spent a happy hour washing Miss _____'s and Miss _____'s clothes. It was happy to me because I felt by doing this I was helping my mother to pay my schooling. It made me happy because I feel that I am pleasing the Lord when I am at work, and especially when I do it cheerfully. All the girls that wash for the teachers were in the laundry with me, and we sang some of our old church songs, which we all enjoyed very much."

MINNIE ELSIE THOMAS,
A. B. Vassar, 1902.

One Way to Get a Club

The following letter from Rev. Louis A. Walker, pastor at Eaton, N. Y., shows how one pastor secured a club and how he regards THE MONTHLY:

"I enclose \$6.90 for twenty-three annual subscriptions to THE BAPTIST HOME MISSION MONTHLY. I offered a first, second and third cash prize to the children in the Bible School who should secure the most subscribers to THE MONTHLY at the club rate of 3 cents per year. I shall now feel when I preach on Home Missions that I am speaking to a more well informed congregation. I append the list."

HOME MISSION APPOINTMENTS MADE IN MAY, 1907

ARIZONA.

E. H. Stover, Naco.
 J. B. Bell, Dist. Missionary, Colored, Ariz. & N. M.
 J. C. Chapin, Tempe.
 W. J. Dunham, Globe.
 Eugene Keene, Verde Valley.
 J. I. O'Neil, Bisbee.
 J. C. Sweeney Second Ch., Colored, Douglas.
 Columbus Wardlaw, Safford.
 D. C. Williams, Tucson.
 W. L. Williamson, Yuma.
 J. M. Woolam, Buckeye and Polo Verde.

CALIFORNIA.

L. G. Clark, Pastor-at-Large.
 Miss Nellie McMinn, Chinese, San Francisco.
 R. S. Withrow, Shasta County.
 C. A. Parker, Redwood City and vicinity.
 Ronald McKillop, Huntington Beach.
 Jay H. Scott, Bethel Ch., Santa Paula.
 W. W. Huff, National City.
 D. W. Phelps, Hueneme.
 J. B. Thomas, Tonopah.

CUBA.

J. Ripoll, Santiago Mission.
 J. R. O'Halloran, San Luis Mission.
 R. Delgado, Asst., San Luis Mission.
 A. B. Howell, Guantanamo Mission.
 F. Franco, Asst. Guantanamo Mission.
 A. L. Story, Bayamo Mission.
 P. Douleu, Asst. Bayamo Mission.
 J. Escandell, Nipe Mission.
 Juan Belda, Manzanillo Mission.
 Julio Nogal, Asst. Manzanillo Mission.
 J. Gonzales Perez, Tunas Mission.
 D. A. Wilson, Camaguey Mission.
 Martinez Bravo, Asst. Camaguey Mission.
 Gonzales Flores, Asst. Camaguey Mission.
 Pablo Valdes, Asst. Camaguey Mission.
 H. R. Moseley, General Missionary.

KANSAS.

Ray Banks, Council Grove.
 T. E. Ennis, Larned.
 W. K. Estill, Fredonia.
 John Melmaker, Great Bend.
 G. C. Peck, Rosedale.

MICHIGAN.

L. O. F. Cote, French, Detroit.
 E. C. Murphy, Beula Ch., Detroit.
 F. G. Wolter, Third German Ch., Detroit.

MINNESOTA.

E. O. Erikson, Swedes, Opstead.
 E. M. Jeffers, Stillwater.
 I. N. English, Laport.
 M. B. Milne, Little Falls.
 M. M. Nicholson, Sherburn.

MONTANA.

T. L. Lewis.

NEBRASKA.

E. L. Field, Louisville.
 F. A. Conners, Ansley and Eudell.
 F. W. Benjamin, Norfolk.
 P. L. Kelley, Pilger and Stanton.
 George Mac Dougall, Olivet Ch., Omaha.

NEW YORK.

J. M. Bruce, Supt. of Foreign Work, Eastern States.
 E. P. Farnham, Supt. of Missions, Brooklyn and L. I.
 Fung Yuet Mow, Chinese Mission, New York.
 N. E. Johnson, Swedish, Ebenezer Ch., Brooklyn.

NORTH DAKOTA.

Paul J. Hoffman, Walum.

OKLAHOMA.

B. A. Loving, Woodward County Association.
 M. S. Osborne, Pawnee County Association.
 J. M. Rankin, Pleasant View.
 J. A. Ogle, Kingston.

OREGON.

C. A. Boberg, Swedes, Oregon.

VERMONT.

A. B. Bellondi, Italians, Barre.

WASHINGTON, WEST.

L. L. Simmons, Winlock and Kelso.
 J. O. Coleman, Elma.
 A. D. Carpenter, City Mission Seattle.

WEST VIRGINIA.

J. A. Crown, Logan.

PORTO RICO.

A. B. Rudd, General Missionary.
 A. A. Cober, San Juan.
 Hanaro Marchan, San Turce.
 Edgar L. Humphrey, Caguas, Cayey Dist.

Carmelo Diaz, Caguas and vicinity.

Antero Rivera, Gurabo.
 Ramon Ramirez, San Lorenzo vicinity.
 Hermogones Quiles, Cayey vicinity.
 Primitivo Quiles, Cidra vicinity.
 Pio Ramirez, Aguas Buenas vicinity.
 Galo Montes, Cayey.
 L. E. Troyer, Coamo.
 Gabriel de Santiago, Barros.
 Eugenio Alvarado, Yauco.
 Dionisio Hernandez, La Playa.
 R. V. Lopez, Ponce.
 Dario Ruiz, Adjuntas.
 Abelardo Diaz, Coamo.
 H. W. Vodra, Rio Piedras.
 Angel Acevedo, Rio Grande.
 Gerardo Davila, Rio Piedras.
 Elpidio de Mier, Rio Piedras.

GERMANS.

Albert Bretschneider, St. Louis (Student).
 O. W. Bremer, Montague (Student), Mich.
 P. Geissler, Bloomfield (Student), N. D.
 John Leyppoldt, Aurora (Student), Ill.
 Richard A. Schmidt, Alleghany, First Ch., Pa.
 Wm. Butler, Chicago, Irving Park (Student), Ill.
 George Kamper, Rochester, First Ch., N. Y.
 Geo. C. Engleman, Kesley, Iowa.
 Emil Berger, Jersey City, Pilgrim Ch., N. J.
 Frederick Knorr, Newark First Ch., N. J.
 Christopher H. Schmidt, Passaic, N. J.
 E. Monsecke, Cleveland First Ch., Ohio.
 Wm. F. Argow, Canton, Ohio.
 Adolph Baettig, Wetaskiwin and Bittern Lake, Can.
 August Boelter, Minncapolis First Ch., Minn.
 Frederick Bucermann, Portland Second Ch., Ore.
 H. L. Diets, Toledo, Ohio.
 Martin Domke, Salem, S. Dak.
 Karl Feldmeth, Portland, Ore.
 Jacob F. Gasser, Bessie, Okla.
 Frank S. Goergens, Sheboygan, Wis.
 Wm. Graf, Startup, Wash.
 Albert Graner, Seattle First Ch., Wash.
 Joseph Gronde, Alte Vista, Kan.
 Carl A. Grubn, Buffalo Second Ch. N. Y.
 Frederick Hermann, N. Dak. Association.
 J. M. Hoefflin, State Missionary, Neb.
 John Kejr, Lorraine, Kan.
 Eli George Kliese, Munson Station, Pa.
 Edward Kneisler, Lyndock, Canada.
 C. C. Langlotz, Dist. Missionary, Minn.
 Albert Linder, Evansville, Ind.
 Adam Litivin, Blaikis, Canada.
 John J. Lucas, Lind, Wash.
 Berthold Matzke, Fairfax, S. Dak. and Napier, Neb.
 Wm. H. Mueller, Kingfisher, Okla.
 Emil Miller, Goodrich, N. Dak.
 Edward Niemann, Arnprior, Ont.
 Gustav Peitsch, San Francisco, Cal.
 Julius Pckrul, Southey, Sask, Can.
 Hermann Poppke, Quincy, Ill.
 Wm. F. Raebel, Omaha First Ch., Neb.
 Frederick I. Reichle, Spokane First Ch., Wash.
 Max A. Reinhardt, Beaver, Mich.
 J. P. Rempel, Whitemouth, Man. Can.
 August Rohde, Comalty, Zion and Salem Ch., Okla.
 Hugo F. Schade, Elgin First Ch., Ill.
 Richard A. Schmidt, Alleghany First Ch., Pa.
 Wm. A. Schoen, Alpena First Ch., Mich.
 G. A. Schulte, Supt. of Missions.
 Adolph Schultz, Pound, Wis.
 Wilhelm Schunke, North Conference of Canada.
 Henry Sellhorn, Indianapolis First Ch., Ind.
 Thomas Stoeri, Hutchinson, Minn.
 Wm. Swyter, Jeannette and New Kensington, Pa.
 August Transchel, Humphrey, Neb.
 J. A. H. Wuttke, Tacoma First Ch., Wash.

SUPERINTENDENTS AND DISTRICT SECRETARIES.
 N. B. Rairden, Trans-Mississippi Division.
 C. A. Woody, Pacific Coast Division.
 O. A. Williams, Upper Mississippi District.
 S. C. Fulmer, Wabash District.
 F. T. Hazlewood, New England District.
 E. H. E. Jameson, Lake District.
 Samuel McBride, New York District.
 D. D. Proper, Central District.
 E. B. Palmer, Philadelphia District.
 J. S. Stump, Kanawha District.
 I. B. Thomas, Chicago District.
 T. K. Tyson, Asst. to Dist. Secretaries.

BAPTISMS

Rev. J. G. Jeantet, Mexicans, Alamosa and vicinity, Col.	6	Rev. J. R. George, Cedaredge, Colo.	12
Rev. J. A. Kinsman, Fowler, Col.	8	Rev. A. S. Edwards, Hoffman, Okla.	8
Rev. A. E. Ribourg, French, New Bedford, Mass.	9	Rev. M. D. Hendrick, Krebs, Okla.	10
Rev. J. D. Watkins, Ames, Okla.	5	Rev. C. M. Powell, Afton, I. T.	11
Rev. R. G. Adams, Dist. Missionary, Colored, Va.	14	Rev. J. H. Byers, Poteau, I. T.	9
Rev. M. M. Bledsoe, Latah and Tekoa, Wash.	18	Rev. James Gore, Coalgate, I. T.	9
Rev. B. C. Cook, Cle Elum, Wash.	8	Rev. A. M. Harris, Comanche, Okla.	16
Rev. T. J. Giblett, Pullman, Wash.	9	Rev. J. R. Morris, Mountain View, Okla.	8
Rev. J. C. Havnaer, Wallace, Ida.	5	Rev. C. H. Carleton, Hartshorne, I. T.	10
Rev. E. O. Jessup, Wenatchee, Wash.	5	Rev. G. W. Porter, Tonkawa, Okla.	11
Rev. C. S. Treadwell, Colville, Wash.	8	Rev. John McFarlane, St. James, Minn.	5
Rev. J. R. Sharp, Parkland, Okla.	16	Rev. W. C. Cook, Clovis, Cal.	17
L. Odell, Prairie View and vicinity, Okla.	16	Rev. R. E. Day, Sunnyvale, Cal.	6
Rev. T. M. Richman, Compton, Cal.	8	Rev. F. C. R. Jackson, Point Richmond, Cal.	8
Rev. A. C. Miller, Hugo, I. T.	17	Rev. S. C. Keetch, Exeter, Cal.	5
Rev. I. B. LeClaire, French, Biddeford and Saco, Me.	5	Rev. C. R. Lamar, LaHabra, Cal.	6
Rev. R. L. Neves, Glass Mt. Asso., Okla.	15	Rev. S. C. Delagneau, French, Worcester, Mass.	6
Rev. J. A. Scott, General Evangelist, Okla.	10	Rev. R. W. Martin, Blue Mound, Okla.	12
		Rev. N. T. Hafer, Evangelist, Vt.	14
		Rev. L. L. Sanders, Tabernacle Ch., La Crosse, Wis.	12

FINANCIAL STATEMENT FOR APRIL, 1907

RECEIPTS.		
Contributions for General Purposes		\$15,925 31
Legacies, " " " "		10,117 80
Contributions Specifically Designated		334 18
" " " " for Church Edifice Gift Fund		509 42
		<hr/>
		\$26,886 71
Income Accounts for General Fund		1,742 41
" " " " Church Edifice Gift Fund		680 55
" " " " " " " " Loan Fund		410 09
Miscellaneous		4,066 81
		<hr/>
		\$33,786 57
DISBURSEMENTS.		
For General Purposes		\$21,709 84
" Special " as designated		113 67
From Church Edifice Gift Fund		6,037 55
" " " " " " " " Loan Fund		1,210 50
Miscellaneous		4,514 00
		<hr/>
		\$33,585 56

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, \$82.78						
Biddeford, First Ch.	3 58	Laconia, First Ch.	2 63	Andover, First Ch.	5 00	
Bowdoinham Ch.	3 00	LEGACIES.				
Buxton Center Ch.	2 11	Swanzy, Estate of John A. Hamlett	88 48	Winchester Ch.	11 45	
Sanford Ch.	2 55	VERMONT, \$76.65			Malden, First Y. P. S.	6 25
Kennebunkport Ch.	4 93	Grafton Ch.	12 00	Newton Center, First Ch.	626 18	
Rockland, First Ch.	35 00	Bellows Falls, First Ch.	1 90	Milford, Pine St. Ch.	1 16	
Kennebunk Ch.	3 06	St. Johnsbury, Minnie Hurlbert	1 00	New Bedford, North Ch.	11 00	
Oldtown Ch.	3 00	Saxtons River Ch.	58 75	Boston, First Ch.	500 00	
Kenduskeag Ch.	2 18	Websterville, Mission Ch.	5 00	H. R. Harriman	10 00	
Passadumkeag Ch.	8 72	MASSACHUSETTS, \$7,492.07			Tyringham Ch.	5 00
S. S.	2 00	Westboro, First Ch.	39 44	Newton Center, Mrs. A. M. Pickford	150 00	
Saco Ch.	4 65	Medfield Ch.	20 00	South Hanson Ch.	12 43	
North Paris S. S.	5 00	Somerville, Perkins St. B. Y. P. U.	5 00	Monson, First Italian Ch.	9 22	
Cherryfield Y. P. S.	3 00	Mrs. A. A. Tower	5 00	Palmer, First Ch.	10 34	
NEW HAMPSHIRE, \$93.11		Framingham, First Ch.	10 00	Groton, Alice D. Peabody	10 00	
Durham, Mr. and Mrs. C. A. Read	12 00	Worcester, First Ch.	172 11	Brockton, North Ch.	83 48	
Antrim, Wm. Hurlin	10 00	South Ch.	8 00	Haverhill, First Ch.	1 80	
Exeter, First Ch.	15 00	Lincoln Sq. Ch.	9 00	Lynn, Mrs. Eliza A. Heath	20 00	
Meredith Ch.	15 00	South Ch.	7 34	East Ch.	4 26	
Goffstown Ch.	5 00			Lowell, Worthen St. Ch.	24 63	
				Bridgewater Ch.	22 00	
				West Acton Ch.	15 00	
				Manchester, First Ch.	5 00	
				Taunton, Winthrop St. S. S.	16 98	

Sheldonville, L. A. Brown..	5 00	Mt. Holly Ch.....	47 00	Herring, Pleasant Grove Ch.	6 15	
*Worcester, Pleasant St. S.		Riverton, Central Ch.....	8 43	Mansontown, Pleasant Valley		
S.	25 00			Ch.....	1 85	
Haverhill, Portland St. S. S.	25 00	PENNSYLVANIA, \$1,878.87			Kingswood Ch.....	9 00
LEGACIES.		Fort Matilda Ch.....	2 06	Lost City Ch.....	1 80	
Fall River, Estate of J. M.		Curwinstown Ch.....	2 00	Arnoldsburg Ch.....	1 80	
Leonard.....	400 00	Glen Ritchie Ch.....	1 00	Triplett, Miss Oma Walker..	6 00	
Cambridge, Estate of Wm.		Huntingdon Ch.....	10 00	Tariff, Banner Ch.....	2 50	
Howe, D.D.....	5,250 00	Bellevue, First Ch.....	11 59	Salt Rock, Mt. Zion Ch.....	2 30	
		East Nautmeal Ch.....	5 50	Garnett, Mt. Olive Ch.....	11 58	
RHODE ISLAND, \$174.99		Transfer Ch.....	9 15			
Providence, First Ch.....	125 77	Jackson, First Ch.....	3 21	KENTUCKY, \$12.50		
Fourth Ch.....	5 68	McKeesport, First Ch.....	28 90	Cane Springs Ch.....	5 00	
David Wilmot.....	25 00	Peters Creek Ch.....	27 00	Louisville, First German Ch.	5 00	
Central Falls, Broad St.....	8 95	Homestead Ch.....	26 19	Rev. L. G. Gordon.....	2 50	
Bristol, First S. S.....	7 09	Norristown, First C. E. S.....	2 29			
Oak Lawn Ch.....	2 50	Edwardsville, Welsh S. S.....	10 00	NORTH CAROLINA, \$10.00		
		Pitcairn S. S.....	8 00	Pleasant Plains Ch.....	10 00	
CONNECTICUT, \$212.67		Two Lick Ch.....	5 25			
Waterford, Second Ch.....	12 00	Lower Marion S. S.....	12 34	SOUTH CAROLINA, \$6 50		
Meriden, First Ch.....	24 53	McKeesport, Fifth Ave. Ch.....	11 25	Frogmore, Ebenezer Ch.....	2 00	
Hartford, A friend.....	1 00	Elizabeth S. S.....	5 00	Ch.....	4 50	
First Ch.....	7 25	West Chester, First Ch.....	2 50			
Jewett City Ch.....	32 37	Sayre, Mrs. Ellen E. Blood..	1 00	GEORGIA, \$45.71		
Willimantic, First Ch.....	40 23	Northumberland, Henry	892 50	Augusta, Walker Bapt. Inst.	2 00	
Mystic, Union Ch.....	83 87	Watts and wife, deceased	18 50	Atlanta, Wheat St. Ch.....	6 21	
Deep River Ch.....	3 92	Altoona, First C. E. S.....	14 00	R. L. Van Deeman.....	37 50	
Plainville Ch.....	3 50	Calvary Ch.....	14 00			
Branford Ch.....	4 00	Greenville, French Ch.....	46 30	FLORIDA, \$25.00		
		Evans City S. S.....	2 50	General Bapt. Convntion...	25 00	
NEW YORK, \$5,697.78		Cambridge S. S.....	3 00	ALABAMA, \$1.00		
Troy, Fifth Ave. S. S.....	50 00	Monessen, Bethany Ch.....	3 00	Carrollton, J. W. T. Cun-		
Millis Memorial Ch.....	10 90	Beatly S. S.....	1 15	ningham.....	1 00	
Carlton Ch.....	11 00	Lansdowne Ch.....	8 05			
Buffalo, Cazenovia Ch.....	4 69	Falls Creek Ch.....	3 25	MISSISSIPPI, \$1.00		
Ithaca, Tabernacle Ch.....	7 52	Hollisterville Ch.....	2 75	Enterprise Association.....	1 60	
Shenandoah, Bethel Ch.....	30 43	Scranton, Bethel Ch.....	6 35	LOUISIANA, \$3.20		
*West Hoosick Ch.....	65	First S. S.....	10 00	Gibsland, O. L. Coleman.....	3 20	
Randallsville Ch.....	40 10	Coal Point Ch.....	1 00	ARKANSAS, \$1.50		
Moriah Y. P. S.....	2 00	Meadville Ch.....	4 21	Pine Bluff, Colored Ch.....	1 50	
Whitesboro Ch.....	5 30	Greensburg Ch.....	7 51			
Lows Corners Ch.....	3 00	Johnstown, Welsh Ch.....	7 00	TEXAS, \$250.00		
New Berlin, Miss L. A. Hills	2 00	Newtown Ch.....	2 25	LEGACIES.		
Milford Center Ch.....	6 36	Bridgeport Ch.....	8 72	Dallas, Estate of Eliza McCoy	250 00	
Oswego, West S. S.....	12 24	Morton Ch.....	1 70			
*Albion Ch.....	48 50	Pittsburg, Union Ch.....	29 37	Warren, A friend.....	80 00	
Cortland Ch.....	23 00	Mt. Washington Ch.....	10 00	Mansfield, Park Ave. Ch.....	3 00	
Binghamton, Mrs. L. A.		Lorenz Ave. Ch.....	18 00	Mt. Zion Ch.....	3 77	
Curtis.....	20 00	Philadelphia, F. W. Godfring	6 00	Fultonham Ch.....	4 00	
Binghamton, Park Ave.		East C. E. S.....	20 00	Litchfield S. S.....	1 00	
Juniors.....	4 00	Epiphany Ch.....	2 25	Norwalk B. Y. P. U.....	10 92	
Gilbertsville, Mrs. H. F.		Baltimore Ave. S. S.....	103 95	Haskins Ch.....	20 00	
Musson.....	15 00	Chesster Ave. Ch.....	9 00	Lancaster Ch.....	2 00	
Newark, First Ch.....	34 20	Logan Ch.....	5 39	Toledo, Ashland Ave. Ch.....	60 21	
Auburn S. S.....	5 50	Germantown, Third Ch.....	1 25	S. S.....	50 00	
Canandaigua, First Ch.....	38 45	Allegheny Ave. Ch.....	8 35	Rev. Wm. Sheidan.....	15 00	
Richville Ch.....	5 00	Ogontz, Ogontz School.....	85 00	*Granville, Denison Univer-		
Malone, Amy L. Huggard..	1 00	McKees Rocks Ch.....	3 80	sity.....	50 00	
Delhi Ch.....	1 00	New Bethlehem Ch.....	32 00	*Dayton, East Third St. Ch.	9 00	
Mahopac Falls Ch.....	63 59	Greenville Ch.....	13 91	*North Dayton Ch.....	4 53	
Brooklyn, Greenwood Ch.....	5 00	Leatherwood Ch.....	9 50	*Springfield, First Women's		
Borough Park Ch.....	7 39	Red Bank Ch.....	1 00	Society.....	10 00	
First Ch. in Pierrepont		White Deer S. S.....	1 00	Wyoming Ch.....	97 40	
St.....	1,000 00	Butler Ch.....	5 81	Gianville Ch.....	59 03	
*Marcy Ave. Ch.....	150 00	Sharon Ch.....	13 18	B. Y. P. U.....	7 50	
New York, Calvary Ch.....	11 00	Media Ch.....	30 68	Springfield, First Ch.....	26 18	
Mariners' Ch.....	10 00	Beaver Falls, First S. S.....	1 90	Dayton, First Ch.....	310 37	
Mt. Morris Ch.....	15 00			Central Ch.....	40 00	
A friend.....	1 00			Byesville Ch.....	70 00	
LEGACIES.				Xenia Ch.....	114 90	
Fayetteville, Estate of Fidelia		DELAWARE, \$1.00		S. S.....	2 00	
D. Eaton.....	759 43	Wilmington, North Ch.....	1 00	Warren Ch.....	25 40	
Brooklyn, Estate of Joseph		DISTRICT OF COLUMBIA, \$46.40		Cleveland, Cedar Ave. Ch.....	18 60	
Wild.....	3,293 50	Washington, Metropolitan		East End Ch.....	200 00	
		Ch.....	21 55	Matamoros, Rev. A. T. Dye.	15 00	
NEW JERSEY, \$359.03		First Ch.....	10 41	Granville Ch.....	43 91	
Atlantic City, Mrs. S. M.		Kendall Ch.....	14 44	Canton, Mr. and Mrs. Myers	7 50	
McMaster.....	20 00			MICHIGAN, \$599.03		
Newark, Mt. Pleasant Ch.....	2 60	VIRGINIA \$35.00		Norway, Swedish Ch.....	6 00	
South Ch.....	25 00	Charlottesville, Mt. Zion Ch..	15 00	Norwell Ch.....	5 00	
Italian Ch.....	5 00	Lynchburg, D. N. Vassar.....	20 00	Clear Lake Ch.....	5 00	
Bloomington, First Ch.....	1 00	WEST VIRGINIA, \$88.70		Mendon Ch.....	3 66	
Summit, Oscar Myers.....	50 00	Blva, Mrs. W. C. Hank.....	50	Ionia Ch.....	26 54	
Union Hill, First Ch.....	11 00	Bleckley Ch.....	21 00	Laingsburg Ch.....	1 36	
North Orange Ch.....	15 00	Montgomery, Coal Valley Ch.	5 00	Detroit, First Ch.....	95 83	
Camden, Emmanuel Ch.....	22 80	Roanis Eye, Minnie Bell Ch.	6 00	Grand River Ave. Ch.....	25 00	
First Ch.....	30 00	Reedy, Rev. & Mrs. J. N. Fox	5 00	North Ch.....	75	
Stockton, Berean Ch.....	3 00	Parkersburg, Dr. I. W.		First French Ch.....	6 00	
Bridgeton, Pearl St. Ch.....	9 00	Hutchinson.....	5 00	Grand Rapids, Fountain St.		
Trenton, Central Ch.....	55 00	Triplett, Little Creek Ch.....	4 02	Ch.....	200 00	
New Brunswick, Livingston				Wyandotte Ch.....	5 65	
Ave. Ch.....	54 20			Kalamazoo, First Ch.....	190 27	

Menominee Ch. 14 82
 S. S. 9 35
 B. Y. P. U. 3 80

INDIANA, \$156.80

Bedford Ch. 39 80
 Boonville Ch. 14 65
 Bakers Creek Ch. 15 00
 Prairie Creek, First Ch. 3 00
 Butlerville Ch. 7 30
 Alfordville Ch. 2 60
 Evansville, First Ch. 22 65
 Bicknell S. S. 2 90
 New Maysville Ch. 3 90
 Rising Sun, Mrs. Mary Bar-
 ricklow 2 00
 Bloomington Ch. 16 65
 Indianapolis, Germania Ave.
 Ch. 3 75
 John Stewart 5 00
 Versailles Ch. 8 35
 Hammond, A. J. Deitz. 1 00
 Lost River Ch. 6 25
 Crooked Creek Ch. 1 00
 Valparaiso, Miss Kate Con-
 nerford 1 00

ILLINOIS, \$623.28

Vandalia, 1st S. S. 6 00
 Divernon Jrs. 3 60
 Baileyville, Miss Lizzie Keer
 Chicago, Gertrude M. Walk-
 er 3 00
 Belden Ave. Ch. 60 00
 Austin Ave. Ch. 9 55
 Garfield Park S. S. 5 00
 First Swedish Ch. 19 10
 Fourth Ch. 17 80
 Lexington Ave. Ch. 35 00
 Memorial Ch. 6 00
 Kane Ch. 5 00
 B. Y. P. U. 1 00
 O'Fallon Ch. 11 25
 Rantoul Ch. 25 00
 Fidelity Ch. 1 50
 Bois d'Arc Ch. 7 32
 Winchester Ch. 28 00
 Makanda Ch. 7 00
 Litchfield Ch. 8 50
 Hurricane Ch. 1 86
 Lake Milligan B. Y. P. U. 2 00
 Mt. Pleasant Ch. 5 00
 Fairbury Ch. 18 25
 Pekin Ch. 12 60
 Galesburg, Swedish Ch. 27 35
 St. Mary's Ch. 8 00
 Benson Ch. 18 10
 Blandinsville B. Y. P. U. 3 00
 Orion Ch. 11 35
 Utica Ch. 32 95
 Mrs. R. Wallace. 10 00
 La Salle Ch. 3 96
 Reynolds Ch. 3 05
 Enon Ch. 2 25
 Evanston, Swede Ch. 5 89
 Moline Ch. 47 36
 Normal Ch. 16 30

LEGACIES.

Rockford, Estate of Wm. H.
 Smith 71 54
 Carmi, Estate of David Man-
 ley 59 85

WISCONSIN \$509.77

Whitehall B. Y. P. U. 2 40
 Ashland Ch. 10 00
 Milwaukee, Bay View Ch. 28 20
 Juniors 1 90
 First Ch. 344 92
 B. Y. P. U. 7 90
 Beloit Ch. 35 55
 Oconomowoc Ch. 31 10
 Sister Bay, Swede Ch. 12 00
 Verona Ch. 11 30
 S. S. 1 70
 Union Ch. 5 00
 Monroe Ch. 15 00
 Silver Lake Ch. 2 80

MINNESOTA, \$107.52

Monticello Ch. 10 00
 Alden, Danish Ch. 3 80
 Milaca, Swedish Ch. 3 70
 Detroit, First Ch. 51 72

Wheaton, First Ch. 5 36
 Campbell, First Ch. 2 50
 Kerkhoven, Swedish Ch. 5 00
 Maynard, Swedish Ch. 5 00
 St. Cloud, Swedish Ch. 4 00
 For C. E. F., St. Paul, Dan-
 ish Ch. 2 25
 Duluth, Bethel Ch. 2 61
 Bernidji Ch. 5 00
 Benson Ch. 1 55
 Kirkhoven Ch. 5 03

IOWA, \$306.24

West Union Ch. 4 00
 Waverly Ch. 17 17
 S. S. 6 18
 Emerson S. S. 53
 Shenandoah, H. I. Fiskett. 25 00
 Lowell, S. S. 2 25
 West Mitchell Ch. 4 00
 Newell, Danish B. Y. P. U. 10 00
 Waterloo, Robert Williams. 100 00
 St. Anthony Ch. 8 45
 Des Moines, Corinthian Ch. 5 00
 Akron Ch. 3 00
 Rockwell City Ch. 11 10
 Humboldt Ch. 12 00
 Dubuque B. Y. P. U. 2 00
 Lake City S. S. 8 05
 Villisca Ch. 8 00
 S. S. 1 80
 Dubuque Ch. 7 74
 Burlington Ch. 4 87
 Storm Lake Ch. 13 00
 Village Creek, Swedish S. S. 15 00
 Creston Ch. 22 40
 Sibley Ch. 3 00
 Harlan, Danish Ch. 32 25
 Centerville Ch. 1 25
 Renwick S. S. 4 50
 Anamosa, Women's Society. 5 00
 Stratford, Swedish Ch. 2 85
 Kiron, Swedish Ch. 10 25
 Gowrie, Swedish Ch. 9 00

MISSOURI, \$56.08

Alma Ch. 8 00
 St. Joseph, Francis St. C. 5 00
 Duenweg Ch. 2 00
 Board of Gen'l Home and
 Foreign Missions 41 08

INDIAN TERRITORY, \$135.38

Poteau, First Ch. 15 50
 Albany Ch. 1 70
 Mill Creek Ch. 2 50
 Tuttle Ch. 10 00
 Cordell Ch. 15 00
 Moore Ch. 4 00
 Lebanon Ch. 7 50
 Holdenville B. Y. P. U. 3 25
 Dean Ch. 1 38
 South McAlester Ch. 23 00
 Ch. 1 25
 Coweta Ch. 1 50
 Porum Ch. 1 50
 Afton Ch. 2 55
 S. S. 3 02
 Tishonning, Rev. C. H. Hol-
 land 10 00
 Bartlesville Ch. 2 50
 Crescent Ch. 2 50
 Wagoner Ch. 7 50
 Foss Ch. 10 50
 Dickson Ch. 3 91
 Plainview Ch. 2 50
 Orion Ch. 2 50
 Dow Ch. 4 07
 Mt. Zion Ch. 2 50

OKLAHOMA, \$28.00

Oklahoma City, German Ch. 12 00
 Hugo Ch. 1 00
 Port Ch. 5 00
 Davidson Ch. 10 00

KANSAS, \$101.65

Hutchinson, First Ave. Ch. 10 00
 Beneda, Jordan Park Ch. 5 00
 Greensburg Ch. 5 00
 Leon Ch. 4 00
 Arkansas City, Pleasant Vale
 Ch. 2 50

Valley Center Ch. 2 00
 Sedgwick, Pleasant View Ch. 17 45
 Manning Ch. 2 00
 S. S. 5 50
 Wellington, First Ch. 53 20

NEBRASKA, \$87.76

Wakefield, First Ch. 10 00
 Randolph Ch. 5 15
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PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR JULY, 1907

	PAGE		PAGE
EDITORIAL:		In the Field.....	260
A Way Out.....	241	Michigan Meetings.....	261
What Will the Denomination Do?...	242	Practical Results of a Home Mission Study Class—Rev. A. J. Bonsall....	261
A Truly Patriotic Fourth.....	243	CITY MISSION WORK:	
The Missionary Spirit.....	243	City Mission Conference—Rev. C. H. Sears	262
Note and Comment.....	244	The Symposium—Rev. R. E. Manning	262
THE HOME MISSION ANNIVERSARY:		ILLUSTRATIONS:	
The Seventy-fifth Annual Meeting at Washington—Editorial Secretary....	247	Cover—Independence Hall, Philadelphia.	
EVANGELISM:		Frontispiece—Table on which the Decla- ration of Independence was signed.	
Report of the Committee at Washing- ton—E. E. Chivers, D.D.....	253	President John Hope of Atlanta Col- lege	245
GENERAL:		Teachers in the School at Coamo....	246
A Prairie Town in Process—O. A. Williams, D.D.....	256	Scholars at Coamo, Porto Rico.....	246
Value of Home Missions in New Ter- ritories—Rev. G. S. Clevenger....	257	Colonel E. H. Haskell.....	249
An Evangelistic Church—G. R. Rob- bins, D.D.....	258	School Building and Parsonage at Coamo	252
A Remarkable Ministerial Class—A. S. Carman, D.D.....	263	Rapid Development of Florence, S. D., eight views	256
THE YOUNG PEOPLE:		The Church at Hood River, Ore.....	250
Spokane and Seattle.....	260	Sophomore Class at Denison Uni- versity	263

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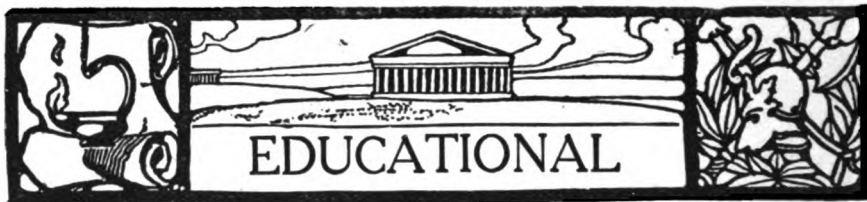
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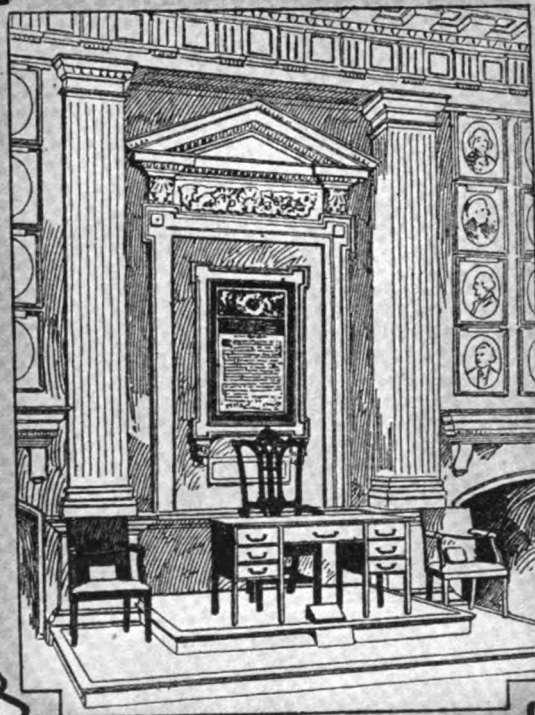
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXIX

JULY, 1907

No. 7



A WAY OUT



BY this we mean a way out of debt and future financial straits. The way is plain and simple, and how to get into it was declared in the meetings at Washington.

The attention of every pastor and layman is called to the following resolutions, which were passed by each of the three General Societies and now go to the State Conventions, Associations and Churches for practical application:

Resolved, That the board of the American Baptist Home Mission Society be instructed in co-operation with the boards of the Missionary Union and Publication Society to prepare a budget of the amounts needed by the three Societies in the ensuing fiscal year, and that a definite estimate should be made of what portion of this budget should be given by the churches, apart from personal gifts and legacies, which portion shall be apportioned among the States making up our constituency, and by the district secretaries, in co-operation with representatives of the State Conventions, distributed to the Associations and Churches,

to the end that our people may have before them the definite financial proposition of our missionary enterprises and that there may be developed a new sense of personal responsibility.

Be it further resolved, That all our pastors, with the trustees and other officers, be requested to prepare a missionary budget for each year in harmony with the general budgets and apportionments for which the Church shall plan and work.

Be it further resolved, That inasmuch as our people need thorough instruction concerning God's financial methods for His work, the pastors be urged to teach more systematically the scriptural principles of Christian stewardship, and to enlist as many of their members as possible in a committal to lay aside at least one-tenth of their income for the Lord's work.



What Will the Denomination Do?



WASHINGTON may mark a new era in the denominational life in more ways than one. We do not regard the organization of the Northern Baptist Convention as the most

significant step taken during Anniversary Week, although we regard that step as a long one forward. The most significant thing done at Washington was the unanimous and hearty adoption, by each of the three societies interested, of the resolutions given on the preceding page.

It is not too much to say that if these resolutions are carried out in practice by the denomination generally, they will prove to be the most far-reaching in results of any that have as yet been passed. The principle they involve goes to the bottom of the matter of systematic beneficence.

Instead of having no system as at present, see what the new proposal is:

1. To have each missionary board prepare carefully its budget of expenditure for the year ensuing, with a definite estimate of the amount that should be raised by the churches, apart from personal gifts and legacies.

2. To apportion this amount, in cooperation with the State Conventions, among the Associations and local churches, so that the members of each church may know not only the total which the general Societies require for the proper prosecution of their work, but how much of that total properly belongs to that particular church; thus giving a definite sum to work towards.

3. The putting of this missionary amount into the regular church budget, counting it as legitimate a part of the

expenses as the pastor's salary or the coal bill or the choir.

4. Systematic giving, with the tithing of one-tenth at least commended.

If these measures were actually adopted by our churches generally, the result would be little less than revolutionary. But how blessed it would be, how fruitful in outcome, how productive of spiritual efficiency.

There is nothing chimerical or theoretical about the plan. It can be adopted and worked by any church. It requires nothing but willingness, consecration, and true vision of the relation of our great missionary enterprises to every individual member of the church of Christ.

Pastors, will you not co-operate? Do not pass these resolutions by as idle words. It lies within your power to wheel the churches into line for a financial reform that could not fail to bring revival showers. Let us get out of the lethargy and depression of the irregular and frequently unmade offering into the steady swing of the systematic weekly giving.



A Truly Patriotic Fourth

HERE is a suggestion. We have no objections to what is called an old-fashioned Fourth of July, when care is exercised and people's rights are fairly considered. But surely in the twentieth century there ought to be some more sensible way of inspiring patriotism.

It happens this year that our missionary societies are in debt. Why not manifest some real patriotism this year by estimating the usual cost of firecrackers, torpedoes and fireworks, and then—cut out the same, and give the amount to the treasuries of these two great societies?

If followed, the debts would be wiped out, Americans would really be a step ahead, and the God of nations would be honored.

Christian patriot, old and young, think it over.

The Missionary Spirit

BAPTISTS are many because they are missionary. A half million in the United States in 1830, more than five millions in 1907—the evangelistic spirit is the explanation of the growth. This spirit has always been characteristic. It accounts for the local missionary activities which preceded organization into societies. It accounts for volunteer pioneers who preceded appointed missionaries. It accounts for the parent organization, the Massachusetts Domestic Missionary Society, which thought it could at least undertake to send one missionary for three months, as an experiment, and did actually send three for the whole year, penetrating as far into the Great West of that day as the Western Reserve in Ohio, "the extreme limit of civilization" a century ago. It accounts for the General Convention for Foreign Missions, formed in 1814 under the call from Judson and Rice. It accounts for John M. Peck, forerunner of the Home Mission Society, who in 1817 set out for the "Far West," which was Missouri. This same spirit accounts for Jonathan Going, founder of the society, and all the men of like mind and zeal, who labored for the kingdom of God at home and abroad. If we desire more Baptists, the denomination must be still more missionary. When it ceases to be missionary it will cease to have a mission.

Peck and Going met and traveled to-

gether in the new settling West, and some Baptist wit says truly that home missions have been going ever since. Going, Scotch-Yankee, Brown graduate, one of the few college educated Baptist ministers of the time, over six feet tall, is described as "a vast, walking, magnetic machine, at every step giving off sparks." The sparks set aflame the souls of a large number of Baptists, and, as a result, in 1832 the American Baptist Home Mission Society was born. In the very beginning President Wayland, of Brown, linked the patriotic motive to the religious in this interesting resolution which he offered at the third annual meeting:

Resolved, That the civil and political benefits to be derived from religion constitute a strong incentive to effort to spread its influence through our country.

At the start the home and foreign societies were regarded as twin sisters of the denomination. The foreign society adjourned its meeting at Oliver Street Church in order to allow its delegates to organize the new home society. The first president of the Home Mission Society was the noble layman of Boston, Heman Lincoln, who was treasurer of the Missionary Union; and for twelve years he continued in the home mission presidency, while all the time officer of the foreign organization. That was the true spirit. But would it not occasion comment to-day were an officer of one society to be made president of the other? No one thought it strange in 1832. It is an interesting fact, in this connection, that the Enon Church of Cincinnati in 1834 made a subscription of \$90, of which \$60 was designated to make Adoniram Judson and Rev. J. Wade life members of the Home Mission Society.

The need of the present is not only for the same missionary spirit that animated the fathers, but for the spread of systematic missionary giving. After three-quarters of a century it is time that the denomination should establish a more satisfactory system of accounting for its stewardship.

NOTE AND COMMENT



¶ The proceedings of the General Convention of the Baptists of North America are to be published in full, or as fully as the official stenographer can give them, and the pamphlet will be worth reading and owning. The report of the Washington meeting, at which the Northern Baptist Convention was organized, will also be put in print. These things should be carefully done for the sake of the future, if not of the present. What a pity that the historical spirit did not develop earlier and more extensively in our denomination. Let us see that nothing worth while escapes now, so that the Baptist historian of to-morrow may find abundant material.

¶ We give some interesting diagrams which show results of the Society's work and the financial upward trend. As you read the figures, remember what they represent of sacrifice and struggle and influence. Every church planted and aided and helped to a church home stood for the best life and aspirations of its community, and ministered to the highest interests of the people in and around it. Home Mission work is a persistent factor in commonwealth building.

¶ This item from Rev. E. B. Pope, missionary superintendent in Minnesota, tells a story that could be retold hundreds of times: "The Swedish church building at Kerkhoven has been dedicated and all the money needed is provided. The grant of \$150 from the church edifice fund of the Home Mission Society enabled the church to pay all bills. This gives us a neat building in an important center for work." The sum was not large, but it gave just the impetus needed. That Swedish church will repay the investment a thousand fold.

¶ A recent critic, of French extraction, has charged Americans with being crazy on the subject of organization. Perhaps we are, but there is one comfort, that organizations which are useless soon die out. There is no special need to worry about the number and extent of our organized activities. If we have organized inutilities the fact will appear and the unserviceable will disappear. All of which is in reminder of the rapid pace at which Baptists are organizing. At Washington we had a Northern Baptist Convention launched on probation; a committee of fifteen appointed to wheel a Baptist Brotherhood into line under Convention auspices. At Jamestown the General Convention of Baptists of North America was gotten under way with full sail of eloquence and enthusiasm. This will do for one week.

¶ Send in your order at once for a set of six fine souvenir post-cards showing different phases of the Society's work. We send them postpaid for 6 cents a set.

¶ What missionary organization means in the local churches the women have taught us, and it is high time the men bestirred themselves to a like systematic method. At last the Societies have been instructed by their delegated constituencies to make up their budgets and present them to the State Conventions and Associations, so that some plan of proper apportionment may be made that shall reach the local churches and give them a standard to work to, with an appeal to place the missionary total called for in the regular church budget, and not leave the Societies to depend upon the single collections. Now for an application of these instructions, and a response from the churches that shall be general and hearty. If it comes, the debts of the two great Societies will be wiped out, and nobody will have to respond to a special appeal either.

¶ When the simplicity of the right system of church finance is considered, it seems pitiful that we should go on any longer under the present chaotic condition of



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church finances. The duplex envelope, with every member a contributor in some sum, that sum put in envelope and handed in weekly—that is all there is to it, in the ideal system. That duplex envelope has one side in which to place the regular amount contributed weekly to the church expenses. The other pocket is for benevolence, with provision for its distribution, unless the matter of division is settled by the church. Allowing the proper proportions, according to the relative importance and needs of the Societies, all the great denominational causes would be covered in this way. This would tend to discourage the "miscellaneous" column, which foots up amazingly in many of our associational reports. Why not try it in your church this year?

Glancing over the financial statistics of the churches of one of our Associations in New York State recently, the editor noted that the churches put down a larger total in the "miscellaneous" column—very much larger—than they gave for both home and foreign missions together. Thus the persuasive and voluble brother representing

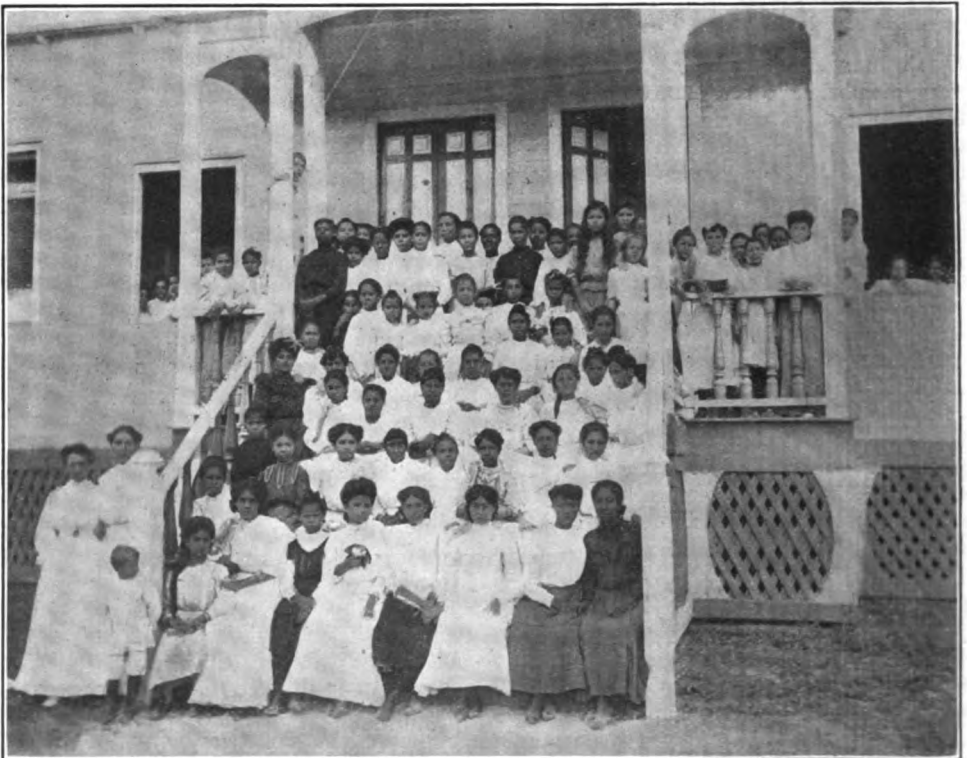
This, That and the Other, responsible to nobody and without the backing of the Societies which are set to guard the churches against just this guerilla method, is given admission into the pulpit and prayer-meeting, and gets a good offering; while the general Societies, when their day comes around, take their chances of fair weather and full congregation, and of having those who gave to the "miscellaneous" cause excuse themselves on that ground from doing anything for home or foreign missions this year. Brethren pastors, for this year, in view of the debt and the demands, will you not keep that "miscellaneous" total down, and give the denominational boards the right of way and a full chance?

Those who wish to understand the present situation in France religiously will do well to send to the Davis Press, 38 Front Street, Worcester, Mass., for a little pamphlet by Rev. Samuel C. Delagneau, pastor of our French Protestant Church in Worcester. He is a scholar, and puts the matter in clear and unanswerable form. Five cents will bring the booklet, which is enlightening and accurate.

Light is thrown on the work in Utah by this note from Rev. Bruce Kinney, our general missionary there: "Certain conditions prevail here that seem to be little understood in the East. When men and women are converted and brought into our churches in places overwhelmingly Mormon, like Provo, they often find it absolutely necessary to move away to get a living, or they move away to get rid of Mormon environment. This is the same now in Provo. The work that we do in these Mormon strongholds will go to enrich our work in Salt Lake or Ogden, or some city out of Utah, but the church where they found Christ does not long get the benefit of their services. A Presbyterian minister here has been in one place ten years, and in that time has received into the fellowship of his church on profession of faith over 160. He has now only 30 members. I asked him where they had gone, and he said everywhere, and then I said: 'Where did they go?' His answer was, 'They had to move to make a living.'"



TEACHERS IN THE SCHOOL AT COAMO



THE SCHOOL CONDUCTED BY MRS. TROYER AT COAMO, PORTO RICO



THE HOME MISSION ANNIVERSARY



MEMORABLE meeting was this—the seventy-fifth which the American Baptist Home Mission Society has held since that gathering of earnest Baptists in the old Mulberry Street

Church in New York in 1832. They saw only in part, and through a glass darkly. But who would venture now to say that he sees any more clearly what the progress of the next seventy-five years will be, or what new developments the Home Mission Society may make even in the last quarter of its first century. For things move with increasing rapidity, as a comparison of the last twenty-five years with the fifty preceding so vividly shows. He who keeps pace with the movements of his time and does his part of the work has a sufficiently large contract on hand, without trying to be a prophet.

The place and conditions were ideal, if a rainy Sunday and moist Monday may be excepted. Nothing could dampen the spirits of the delegates and friends, who had already received enough good things to occasion intellectual and spiritual indigestion, but were apparently eager for more. The audiences were remarkably good during the day, and in the evening the great house was filled to standing room. No one could doubt the place which the Society holds in the esteem and affection of the denomination. Then, a growing consciousness of the home field and its imperative needs has been apparent. The vast immigration has impressed the Christian people who think, and the fact that we have here in the United States a

unique mission field is pointing itself out at every turn, being emphasized with every foreigner one meets—and one meets the newcomers everywhere.

There were only four sessions, and every one of them was made to count.

President W. S. Shallenberger, declining re-election, filled the chair, and gave his second annual address, paying high tribute to the work of Dr. Morehouse, and suggesting as a forward move that training schools should be established in foreign lands for the education of our young men and women for work among the foreign peoples in this country.

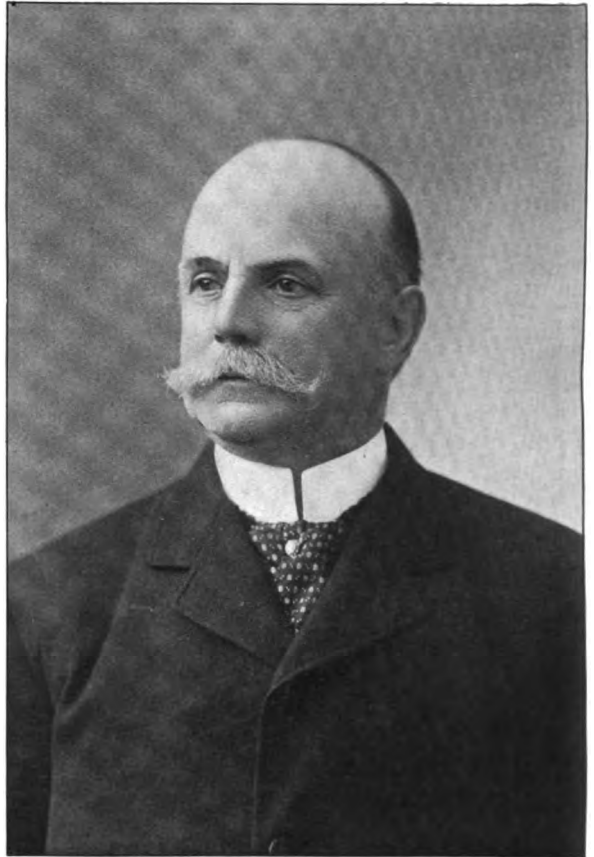
The annual report of the board has already been summarized in these pages. The special recommendation of the board with regard to a ten-per-cent. retrenchment did not meet with approval. Indeed, it was specifically declared that the board ought not to pursue such a policy, but should rely on the denomination for such increase of contributions this year as would wipe out its debt and permit its work to go forward unhindered. How to secure this desired result was suggested by the resolutions which are printed on the first page of this issue, and which should be read and re-read, and then put into action.

The event of the first session, eagerly anticipated, was the review of the seventy-five years' work of the Society by the man who knows more about it than any other living person, and who has for twenty-eight years been an essential part of the work he was reviewing. It was good to see the manner in which Dr. Morehouse was received, and it ought to be some compensation for a service of such incessant and strenuous character

as will never be fully recognized. It is fitting that we quote here the words of the editor of *The Standard*—himself one of our wise and ardent and clear-headed denominational leaders endowed with vision and consecration—concerning the address:

“One of the most notable addresses of the series of anniversary gatherings was that of one of the greatest missionary statesmen of the world—Henry L. Morehouse. Competent, with wide vision, big and tender heart, wise and just, for twenty-eight years he has been a missionary builder, a denominational constructor. The corresponding secretary never more plainly and potently exemplified his big intellect and his remarkable grasp upon the missionary and religious situation of the land than on this occasion. Once in seventy-five years, at least, a word of generous praise ought to be bestowed upon such a denominational master builder. The address, which considered a period of most remarkable political and commercial expansion, most emphatically, convincingly and eloquently indicated that religious and missionary growth had, also, been marvelous. Applause which continued for apparently several minutes followed the address. On motion of Dr. J. J. Muir, of the District of Columbia, it was voted to publish widely the address, for which purpose an enthusiastic delegate on the floor, Rev. Edward Loux, of New York, subscribed \$100 on the spot. There were loud calls for ‘Morehouse,’ and at the suggestion of the president the congregation rose out of respect to the veteran secretary, waving handkerchiefs most vigorously.

“Dr. L. C. Barnes, pastor of the First Church of Worcester, Mass., which gave its pastor, Jonathan Going, to the Society as its founder, told of the character of that early leader; and Rev. E. J. Bosworth, of New York; Rev. Robert Whittaker, of California, and Dr. R. S.



COLONEL E. H. HASKELL
President of the Home Mission Society

MacArthur, of New York, added words of congratulation.”

MONDAY AFTERNOON

Features of the Home Mission Work which need to be emphasized were considered at this session. The first matter was the report of the committee on work for students in colleges and universities, appointed a year ago, with Rev. S. Zane Battan, of Nebraska, as chairman. He made a thorough-going report, showing careful investigation and study of the question, and the resolutions presented recommended that emphasis be laid upon the subject of education, that a commission be created to study the whole relation of the denomination to its schools and the state universities, that Baptist halls be erected in connection with the

state universities, that efficient university pastors be secured, and the young people be interested in this work. There was an interesting discussion, in which a number of brethren engaged.

Then city mission work and the work especially among foreign peoples in our great centers was taken up by Rev. C. H. Sears, superintendent of city missions in New York, and Rev. H. M. Gleiss, who has recently assumed charge of the work of foreigners in Pittsburg and Western Pennsylvania. Mr. Sears said the three great city problems are the churchless Protestants, church extension, and the evangelization of the foreign population. He indicated beginnings that have been made in the effort to solve these great problems, which are pressing enough, as every dweller in a great city knows. Mr. Gleiss believes in the foreigners as much as he does in their need of Christianity, and he rightly emphasized kind treatment as a method of approach, which few seem to appreciate as a power for citizenship and good.

At this session Dr. Moseley, our general superintendent and great-hearted leader in Cuba, presented the work of

education begun there, and showed how essential it is to our missionary enterprise. His schools are pictured in this number, with some facts concerning them. He said it was easy enough to obtain pupils if some financial assistance could be provided. When he explained his purpose to secure a number of \$100 scholarships, also some of \$50 and \$25, the response came from the audience at once in pledges amounting to about \$2,500, and making the first year's work secure. This was a gratifying indication of the interest in the work, as well as a tribute to the speaker who knew how to make his subject practical and instant in its appeal.

MONDAY EVENING

It was a splendid audience that gathered for the evening program, which was largely pictorial. First there came a strong and sensible address on the negro problem by Professor S. C. Mitchell, of Richmond College, Virginia, who is one of the leading educators of the new type in the South. He took the problem as one of neighborhoods, and showed concretely how in each neigh-

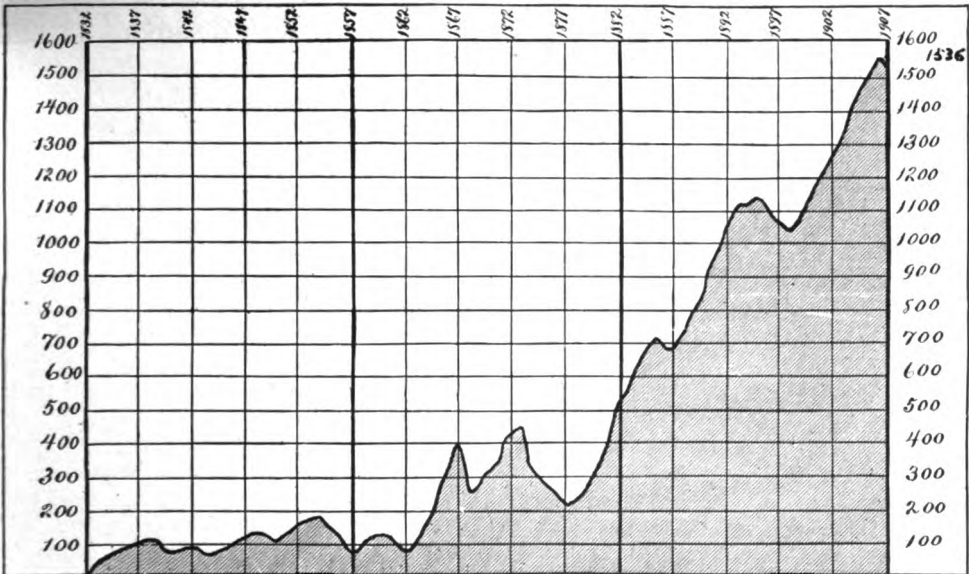


DIAGRAM OF THE MISSIONARY FORCE, OF THE AMERICAN BAPTIST HOME MISSION SOCIETY, 1832-1907

Total Number of Missionaries & Teachers commissioned 34,049.

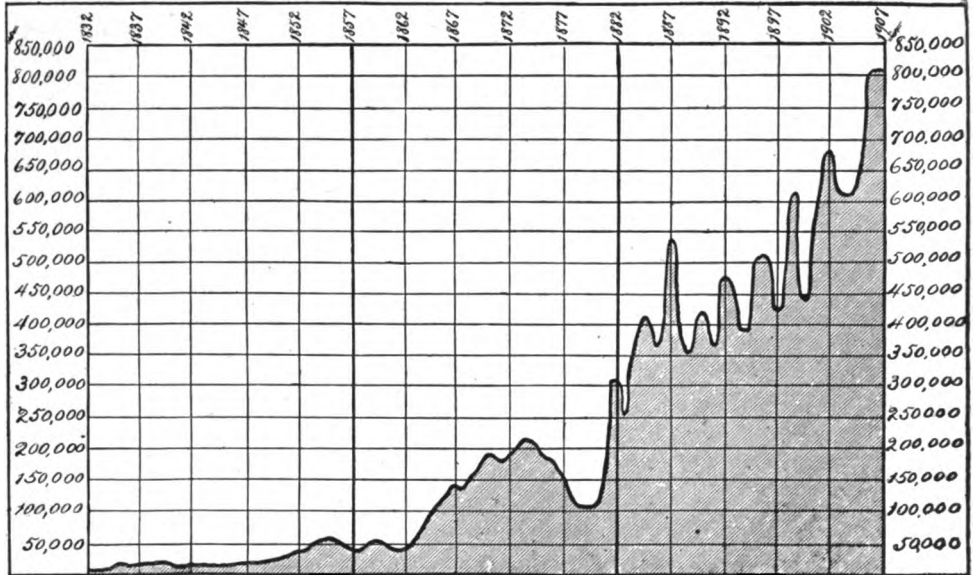


DIAGRAM OF RECEIPTS OF THE AMERICAN BAPTIST HOME MISSION SOCIETY, 1832-1907.

borhood the relations must be adjusted and the practical work be done that will establish a *modus vivendi*. The Home Mission schools can provide leaders for these neighborhoods, and they can mold the neighborhoods for good. The schools, church, home and small farm are all factors that must be made to cooperate. Only from the standpoint of kindness and Christian love can the problem be settled, and this must be cultivated on all sides.

The editorial secretary then traversed the seventy-five years by the aid of nearly two hundred stereopticon views especially collected for the purpose of bringing out not only historical points, but of showing by contrasts of striking character that the early pioneer work is matched by the pioneer work of to-day, and that the needs have not passed away but increased along nearly every line of missionary effort. The value of the church edifice work was also brought out by contrasting the first meeting-houses, erected by the Society's aid, with the present beautiful structures built by churches now able to do for themselves. The school work, the Indian missions, the results in Cuba and Porto Rico and Mexico, the development of the Society's

literature, and the work for the foreign-speaking peoples—these were all made visible, and the impression made was apparent. This was the rounding out of Secretary Morehouse's review through the appeal to the eye as well as the ear.

TUESDAY MORNING

The closing session was given to the field, save for some business. For one thing it was voted to accept the invitations of Portland, Ore., and Oklahoma City, the order of meeting to be left to the executive boards. This means two years in the great home mission fields, where progress and need can be seen and felt. You should begin to plan now for a Western trip, for such a trip to the Eastern Baptists means a new standard of patriotism and of missionary interest. It is an eye-opener to make a continental journey, if one has never done it; and we ought to have two or three Baptist trains that should carry at least a thousand delegates to the meetings next year from New York and New England. Get out your date-books, and write down for May, 1908: "Look out for travel—Anniversaries. Must." Churches should begin now to provide for the pastor and a lay delegate.

Total Number of Churches aided by the Society 2628.

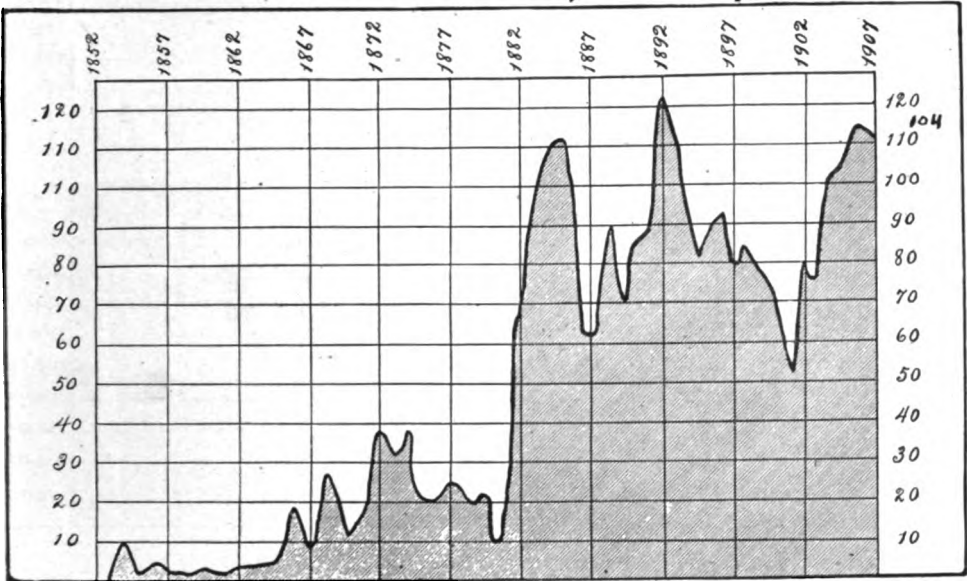


DIAGRAM OF THE CHURCH EDIFICE WORK OF THE AMERICAN BAPTIST HOME MISSION SOCIETY, 1854-1907.

But this is an aside. The election of officers resulted as follows:

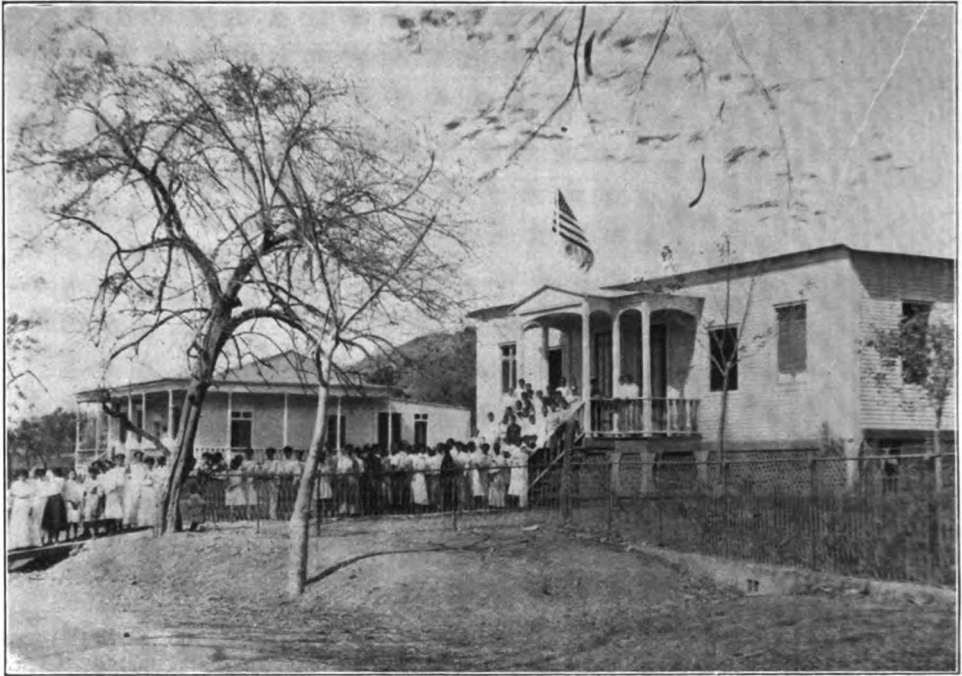
President, Col. E. H. Haskell, Massachusetts; vice-presidents, Fred A. Wells, Illinois; D. K. Edwards, California; treasurer, Frank T. Moulton, New York; auditors, Edgar L. Marston, New York; L. F. Requa, New York; corresponding secretary, Henry L. Morehouse, D.D., New York; recording secretary, Rev. C. D. Case, Ph.D., New York. Board of Managers, Class III.—term expiring 1910—L. H. Blackman, New York; D. G. Garabrant, New Jersey; E. J. Brockett, New Jersey; C. R. Hetfield, New York; Rev. Alvah E. Knapp, New York; C. B. Canfield, New York; A. S. Hobart, D.D., Pennsylvania.

Colonel Haskell is one of our influential laymen in New England, and is now abroad in the foreign mission delegation. A man of large business interests, he has been instrumental in developing one of the model industrial plants of the world, down in Maine, and reserves time for church and missionary interests. We welcome him to this new responsibility, for which he is eminently qualified. Dr. Hobart felt that he had served as long in the office of Recording Secretary as his time would allow, and he is succeeded by Dr. Case, pastor of

Hanson Place Church in Brooklyn, and member of the Board. Dr. Hobart continues on the Board, where he has served for many years actively and with great efficiency.

Dr. Chivers reported for the Committee on Evangelism, the main part of his report being given elsewhere in this issue. Many will be glad to learn that Rev. J. A. Francis has been made a general evangelist, or evangelist at large, thus broadening the sphere of his usefulness.

The work in Porto Rico was presented by Mr. and Mrs. Troyer, the latter speaking of the school work which she has developed in a remarkable manner. To one seeing and hearing this missionary, however, it does not seem at all remarkable that results should come. She has an intensity that carries everything before it, and a simple faith that knows no impossibility. We give the pictures which show how under her direction and inspiration the school has grown, with the teaching force that means so much to the life of the island. The people did not hesitate when Mrs.



SCHOOL AT COAMO, PORTO RICO, AND MR. TROYER'S HOME

Troyer made her appeal for money to enable the ostracized converts to live and fit themselves for Christian work. Rev. Edward Loux, of New York, started with a subscription of \$500, and there was a following that gladdened the hearts of the loyal workers. Coamo will become a center of influence through this school work. The quality of embroidery and fine needlework done by the scholars, who are taught all household arts, was shown by the specimens which Mrs. Troyer had for sale at our exhibit.

The enthusiasm was heightened by a brief and apt address by Principal Reddick, of Americus Institute, a fine illustration in his own personality of the educated negro. His message was impressive. "Don't lose courage about us," he said, "we are doing our best. We're slow, but we're coming!" and he told how the home mission schools were putting character into their hearts and hope into their souls. He was loudly applauded.

In five minutes Rev. Bruce Kinney

made a ringing appeal for relief of religious destitution in the West.

On motion of Mr. George C. Whitney, influential layman of Massachusetts, leading member of the church in Worcester, of which Jonathan Going was pastor when he was called to the wider service as first secretary of the Home Mission Society, the delegates voted to instruct the board not to plan for retrenchment.

Then came the closing words. Dr. Morehouse expressed the appreciation of all for the admirable entertainment and thoughtful care on the part of the Washington Baptists, and Calvary Church in particular; and Dr. Greene, for twenty-eight years pastor of Calvary, that church beehive, in his own tender and beautiful way spoke the thoughts of his heart. It was an impressive finish to a series of meetings full of meaning to the future of the denomination and its missionary enterprises. The dominant note from first to last was cheer, and the one word that seemed to be in everybody's mind was "Forward."



EVANGELISM

REPORT OF THE COMMITTEE AT WASHINGTON

By E. E. Chivers, D.D., Secretary



At the first meeting of your committee after the anniversaries in Dayton, O., held June 20th, 1906, a communication was read from Rev. C. Woelfkin, D.D., presenting his resignation as General Evange-

list, to take effect September 1, 1906, in order that he might enter upon his new position as Professor of Homiletics in the Rochester Theological Seminary. The resignation of the chosen leader was a sore disappointment. Effort was made to secure a successor who should take up the work and carry it on to larger achievement. The quest was not successful. Failing in this, the committee decided that for the time being they would confine themselves to the development of their work along lines of

STATE EVANGELISM

During the year commissions have been issued to evangelists for service in fourteen states and territories, namely: New York, Pennsylvania, Connecticut, Vermont, Michigan, Minnesota, North Dakota, South Dakota, Nebraska, Utah, Wyoming, Washington, Oregon, Arizona. In six of these states the term of service has extended throughout the year; in the others the appointments were made after the beginning of the year, or for limited periods of service. By special arrangement an appropriation

has been made toward the support of three evangelists for a limited period in Southern California. A General Evangelist has been sustained throughout the year in co-operation with the General Missionary Society of the German Baptist churches of North America, for work among the Germans. Negotiations are now pending for the employment of evangelists in three other states.

Letters received from State Secretaries and General Missionaries speak in most appreciative terms of our co-operative plan. It makes possible the continuous service of evangelists of high character and ability in many states which would otherwise be unable to assume the responsibility of their support. It secures the services of such men, not only in the large centers and with churches of greater financial ability, but also with weak and dependent or pastorless churches, and in needy communities which, under ordinary conditions of evangelism, would probably be left untouched. It thus provides for a wide distribution of service, as determined, not by individual preference and initiative, or by the possibility of largest financial returns, but by a survey of the spiritual conditions and needs of the field as a whole; and it brings the service under the same orderly direction and supervision as other forms of missionary work. It sends the evangelist out as the accredited representative of responsible

missionary organizations, whose selection and appointment of him are an endorsement of his special fitness for the service.

This plan of work does not, in the nature of things, attract as general and widespread attention as some other forms. It is carried on, for the most part, within denominational lines, and with individual churches as the base of operations. It lacks, therefore, the general enthusiasm that marks the great simultaneous movements which are so distinctive a feature of the evangelistic work of our day, and in which churches of all denominations unite their forces and resources in concerted effort under some great leader. Men who combine the force of personality with the special gifts that qualify for such pre-eminence in leadership are rare. A large part of the work of the kingdom must be done, if at all, by men of more moderate ability, where work will not bulk so largely in the public eye or fill so large a space in the columns of the newspapers. The result of the labors of less conspicuous workers are in the aggregate large. Many accessions to the churches are reported from the fields on which our evangelists have worked. One reports 277 baptisms and 126 additions by letter and experience; another reports 368 confessions of faith and 187 baptisms. The reports of baptism include only those who united with the churches during the brief time in which the evangelist was on the field, and take no account of the further ingatherings by pastors. Many of the meetings, too, were held in sparsely settled communities, where churches were weak and helpers few. The Secretary of the Vermont Baptist State Convention, for instance, reporting six months of service by the evangelist, mostly in rural communities, writes: "During the time 229 persons have confessed faith in Christ, and of these 57 have been received into the churches by baptism and 52 others have already indicated their intention to join." There are few harder places in the field than Utah, with its blighting, deadening influence of Mormonism, yet we find, as the outcome of the special evangelistic services, about forty persons have recently been baptized

in the First Church, Ogden, while many others are now candidates awaiting baptism. Similar services at mission stations in Utah have been greatly blessed.

Immediate additions to the churches are not the only results of such meetings. The churches themselves are quickened; pastors and people are encouraged; dissensions are healed; the spirit of evangelism is kindled; and the churches become new spiritual forces in the community. The Secretary of the Minnesota State Convention writes that the services of the evangelist will be used at many of the Associational Meetings "to promote the evangelistic spirit among the pastors," and that arrangements will probably be made for him to "hold tent meetings in Minneapolis during the summer in some of the outlying portions of the city where there appears to be good opportunity to start churches."

The Secretary of the South Dakota Convention writes that as the result of the work of the evangelist "several pastors have been inspired themselves to hold meetings" who probably "would not otherwise have done so," and that the evangelist is preparing "a series of addresses on evangelism to be used at Associations."

It may well be questioned whether any other form of work has yielded such large returns from the investment made. The total amount expended for the support of our entire corps of evangelists during the year in the fourteen states and territories in which they have been at work is far less than the outlay involved in many a single simultaneous campaign in cities of even the third or fourth class.

FINANCIAL STATEMENT

The treasurer's account makes the following exhibit:

April 1st, 1906, balance.....	\$9,277.61
Receipts from all sources during the year ending March 31, 1907.....	7,235.53
Total	\$16,513.14
Expended during the year ending March 31, 1907.....	11,299.08
Balance	\$5,214.06

Of this balance the sum of \$3,500 came in during the closing days of the fiscal

year, and represents contributions for the work of the coming year.

To meet obligations already assumed and to provide for even a moderate enlargement of the work, including the service of an evangelist-at-large, we shall need to secure at least an added \$10,000 for the current year. Even then the resources will fall \$10,000 short of the \$25,000 per annum originally recommended.

Plans for the New Year

1. STATE EVANGELISTS.—The plan of employing state evangelists, who work under the immediate direction of Convention Boards, has proved most acceptable and efficient, and your Committee recommends that it be continued and extended.

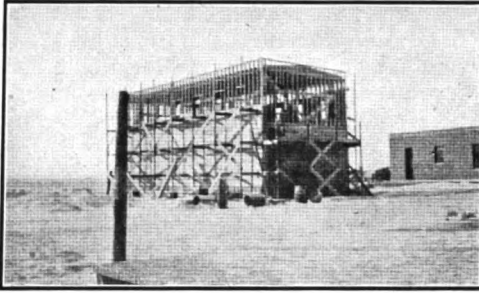
2. EVANGELISTS-AT-LARGE.—The work during the past year has been limited in its range and impaired in efficiency for lack of a leader or of leaders who should have general oversight.

There are calls for special service in large and important centers which cannot now be answered because there is no one who can be detached from his field for the purpose. Our academies and colleges offer a most inviting and fruitful field for thoughtful and wisely directed evangelistic effort, and we ought to have representatives who can cultivate the field and reap its rich fruitage. The services of such men would be of great value, too, in conferences with State Evangelists and Evangelistic Committees, formulating plans, suggesting methods, arranging special campaigns, and giving impulse and inspiration to brethren in the

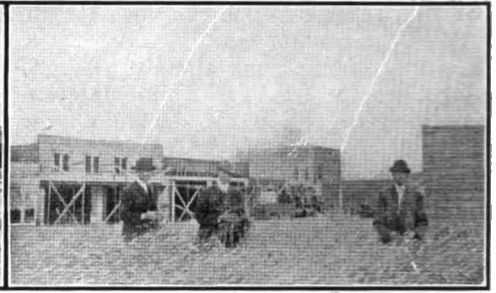
ministry. If funds are available and men possessing the needed gifts and qualifications can be found, it would be advantageous to employ at least three, to each of whom should be assigned a definite part of our great territory.

This work of quickening in others the spirit of evangelism until it becomes dominant and pervasive in the churches is the great end to be sought. Evangelism will not find its true basis or attain dimensions at all commensurate with the need until our pastors all over the land sound out clearly in their ministry the evangelistic note. In one of his recent addresses to ministers, Gipsy Smith said: "There is an evangelist hidden in every honest pastor: let him come forth." This fact is but partly apprehended, and too often the gift lies dormant and becomes atrophied through disuse. And not alone to ministers does the call come. No theological heresy of our time is more fruitful of evil than the practical heresy which relegates service to the minister or church official and absolves the individual member from responsibility. What is pre-eminently needed is to construe the Church itself as a great evangelistic force, and to make evangelism the vital business of the Church. In as far as the multiplying of evangelists leads pastors or people to lean on them as substitutes for personal evangelism, the benefits which accrue from their services are in large measure counterbalanced by the evil conditions which they engender. The ideal is—an evangelistic ministry and a witnessing church,—with evangelists as a special agency endowed and qualified for a special service.





FLORENCE, SOUTH DAKOTA



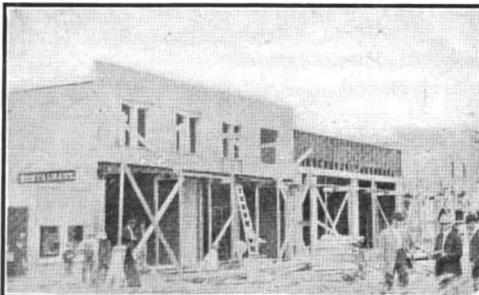
PLATTED IN A WHEAT FIELD

A PRAIRIE TOWN IN PROCESS

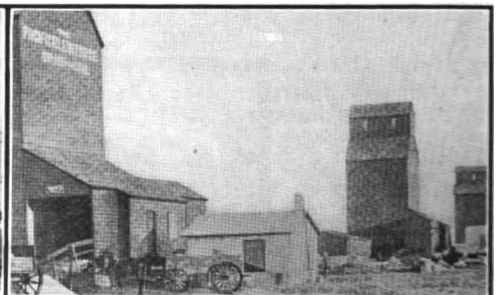
By O. A. Williams, D.D.

THE Minneapolis and St. Louis Railway is extending its line northwest of Watertown, S. D., 176 miles to the Missouri River. The road is graded much of the distance, the track is laid, and trains are running some forty-five miles to Conde. The eastern section of this new road runs through a country that has been settled for some years, but without railroad facilities. The first town, some fifteen miles out of Watertown, is Florence, which was platted in a wheatfield last year. The accompanying photographs will show a prairie town in the process of construction. Rev. L. E. Viets, pastor of the Baptist Church in Watertown, was the first to hold religious services in this town in an unfinished building, August 19, 1906. In January, 1907, Rev. W. C. King, our general missionary in South Dakota, visited the field, and assisted by Rev. L. E. Viets and Rev. S. McMinis, a church of ten members was organized, and steps were taken toward erecting a house of worship. Rev.

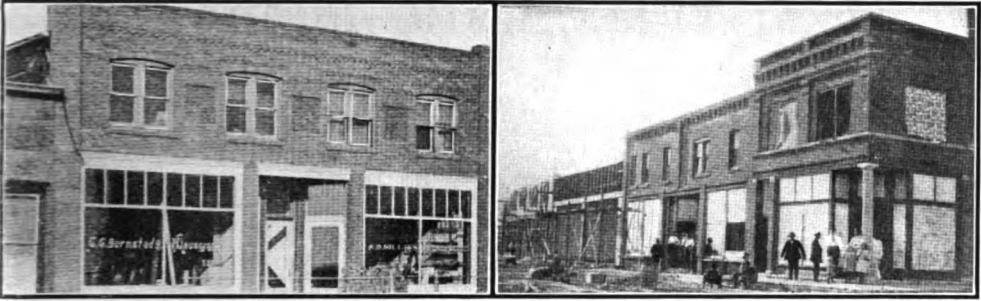
Mr. McMinis, missionary pastor, in connection with the church at Bradley, has charge of this field and Wallace, which was started still more recently. At this time Rev. H. S. Wold, pastor-at-large, is assisting Pastor McMinis in special meetings, which through the kindness of the agent are held in the railroad depot, the only available and comfortable room in the town. Rev. O. A. Williams, superintendent of missions, after spending Sunday, March 18th, at Watertown, took the freight train to visit Florence, and was present at the meeting held in the depot Monday evening. Notwithstanding the mud, which was indescribable, a goodly number were present, and listened with earnest attention to an excellent sermon preached by Rev. Mr. Wold. It is hoped that the necessary funds to erect a chapel will be secured before many days. We tarried at the depot until one in the morning, when the delayed freight train came, and we returned to Watertown.



BUSINESS BLOCK



GRAIN ELEVATORS



BUSINESS IN OPERATION SIX MONTHS AFTER TOWN WAS LAID OUT

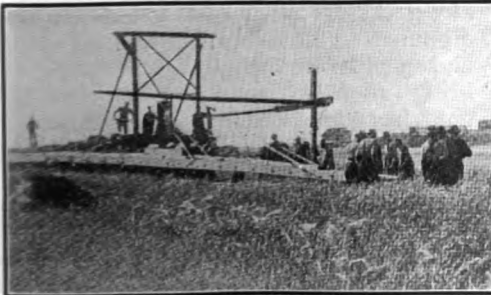
VALUE OF HOME MISSIONS IN NEW TERRITORIES

REV. G. S. CLEVENGER, after many years of arduous service on the frontier, and lately at Copper Center, Alaska, takes a broad view of the value of Home Mission work in our new territories. He writes:

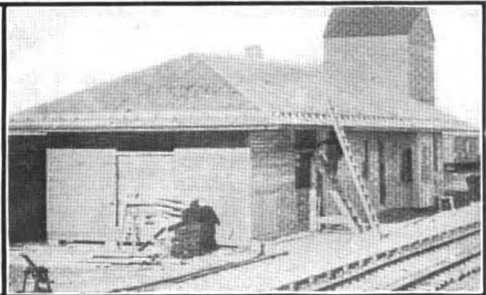
"Oftentimes when people are moving from place to place, so that it is impossible to build up a strong, stable church anywhere, the question arises, Is it wise for the Home Mission Societies to spend so much money in Alaska since self-supporting churches are so far in the future? This is one side. The other side is, If the societies withdraw from Alaska who will fight the battles for righteousness in the different towns and mining camps? What would be the character of the future citizens of Alaska if moral rot prevails now? If moral rot prevails in Alaska what will be its influence upon

the general government? To illustrate: suppose that all missionary aid had been withheld from South Dakota in her early days and her villages and cities had gone without the influence of the church for righteousness what would be the character of her citizens now? Could our President in his fight for righteousness receive any aid from her?

"My soul was stirred when I reached Valdez to see the noble fight the two little churches there were making for decency. I felt like standing at dress parade and saluting their pastors when I met them. These men could not make glowing reports to their boards of members added to their churches, but God knew they were doing as grand a work for their country as any soldiers that ever stood on the field of battle in its defence."



LAYING RAILWAY TRACK



THE RAILWAY STATION AT FLORENCE

AN EVANGELISTIC CHURCH

By G. R. Robbins, D.D.

AT the Lincoln Park Institutional Baptist Church, Cincinnati, O., we have been having special services which may be of interest to others.

I. REVIVAL SERVICES

I have conducted the same since the first of January. Notwithstanding the flood and the continued storms, the attendance has been excellent, and the results encouraging, having baptized 38 in that time. The striking manifestation of the presence of the Holy Spirit has been apparent to all.

For instance, the gallery prayer-meeting at 9:30 Sabbath morning has been attended by about 100 of the members of the church, all engaged in earnest prayer for the salvation of souls. This meeting is divided into three sections, each conducting their own service, many praying at once, some in Roumanian, some in German, yet without confusion.

At the morning service, January 27th, between two and three hundred people came forward, many weeping, for special prayer. Some confessed their backsliding and asked pardon of those to whom they had not been speaking; others seeking the Saviour; others seeking the gift of the Spirit for better service. Two Sabbath afternoons 100 have gone out with the church papers and cards of invitation, going two by two to each house in the west end of the city. This followed by a great prayer service before the evening service.

Before the sermon is preached we have a moment of concerted prayer in which all who will may join in audible tone, yet without confusion, asking God's blessing upon the Word as it shall be preached. Last Sabbath morning at the close of each division of the sermon an appropriate verse was softly sung, and the invitation given, many responding who felt their need as presented.

II. INVITATION AT A FUNERAL

I have been accustomed during all my ministry at the close of the sermon Sabbath evening to throw out the net and

follow with an after-meeting. I have also, for five or six years, extended the invitation at the morning services. It has recently been impressed upon my mind that I ought to give the people a chance to express their desire for salvation at some of the many largely attended funerals at which I officiate.

Last Sabbath afternoon we buried a dearly beloved junior deacon. At the service there were nearly a thousand present, including scores of railroad office men. I preached a gospel sermon, and at the close, instead of pronouncing a eulogy upon his beautiful life and stanch character, I gave an invitation to Christians, backsliders and the unsaved to rise for prayer. The vested choir, of which he was a member, knelt about the casket and sang "Let me die like a Christian," and the response of probably 150 was the result. While this may not mean many additions to our church, it gives a spiritual uplift to the city and to all denominations represented. It was a scene never before witnessed and never to be forgotten. They say seldom any one is converted at funerals. Why not?

III. REACHING THE FOREIGNERS

I have for a long time been persuaded that there is little probability of reaching the foreigners, flocking to our shores by millions, through services in the streets, in tents, or in little mission stations. Coming from countries where from childhood they have attended services in imposing cathedrals and stately churches, they have not been, and may not be to any great extent, drawn into places less dignified. I firmly believe that if pastor and people would go after them and bring them to our largest and best churches, give them good seats, and place them under the care of some consecrated man, as we have, one who knows the Bible and can instruct them, they can be reached.

During the last year and a half, among other foreigners, we have received twenty-six Roumanians, who are among the most faithful in attendance,



The church at Hood River, Ore., was organized in 1904 with twelve charter members, Rev. J. B. Spight being the first pastor, death closing his service in 1906. After moving from hall to hall, worshipping in a tent and sometimes in the open air, the little church, now having forty-five members, has built a house of worship, as shown above, at a cost of \$3,500. Rev. C. H. McKee is now pastor. Dr. Woody had charge of the dedication services, Dr. Brougher, of Portland, preaching the sermon. On dedication day the pledges and gifts amounted to \$1,050, enough to meet all demands and more.

devout, reverential and liberal. Each Sabbath morning they meet at eight o'clock and spend a half hour on their knees in prayer, and then nearly an hour in the study of the Scripture. We teach them through the use of German and one of their number who interprets. Then they come in a body to the services, morning and evening, where seats are always reserved for them in the front of one section. They give undivided attention to all the service, and we often ask them to sing a hymn in their own tongue, that they may have some part. Notwithstanding all the attention given them, they are always modest and unobtrusive, but are so grateful for the warm welcome they have received in a strange land.

I do not say stop building missions, but I do say let us use our great edifices for the salvation of those who surround

us, especially for the foreigners. In Christianizing them we are saving our land for Christ. Why not put to larger use our Protestant churches? What is the use of piling up stone and brick if not put to largest use?

Letters that Cheer

We take the liberty of publishing this letter, adding another name to our Men's League list. May his good life be spared many years!

LAKE ARTHUR, LA., May 15.

EDITOR BAPTIST HOME MISSION MONTHLY:

DEAR BROTHER—I will give five dollars per year for five years, should I live that time. I am now 72. You may look for it every year for five years, should the Lord save my life that time. May the Lord bless your labors abundantly is my prayer.

Your brother in Christ,

G. W. WILLIAMS.



YOUNG PEOPLE'S FORWARD MOVEMENT

Department Conducted by Rev. John M. Moore, Secretary

Spokane and Seattle

THE young people go West for their meetings this year. The first week in July the Baptist Young People's Union of America holds its convention in Spokane, in the eastern section of Washington, that vast empire of the Pacific slope. There are various conjectures as to changes of policy and new movements looking toward the greater usefulness of this denominational agency. The educational work done by the Union has been most commendable, and it can rightly claim to have originated the mission study that is now so much more widely done by the missionary movement. The culture courses were pioneers in this field, and the Union should increase its efforts to train the young people, while it may well adopt the text-books for mission study which are now at its disposal through the missionary societies. While many do not share with Dr. Geistweit his apparently gloomy views as to the result of interdenominational affiliations upon denominational loyalty, and do not accept his conclusions as agreeing with the facts, we shall all heartily welcome whatever serves to develop the spiritual life and church and missionary interest of all our young people. May the meetings at Spokane tend to this good result. The westward journey cannot fail to make better Americans of all who take it, and we hope thousands will go.

The Christian Endeavor Convention has Seattle, wonderful city of expansion, for its place, going for the second time across the continent. Los Angeles made eager bid for the meeting, but it was thought that the great Northwest had some special claims this time, since San Francisco had the great convention of

1895. Very likely a larger number of Eastern Endeavorers would have been attracted to Southern California, the fame whereof is worldwide; but looking at it from the viewpoint as to where most good could be accomplished in the section visited, Seattle was selected. The New England and New York delegations will go by special trains over the Canadian Pacific, returning by various routes, some going to the Yellowstone, some taking the Southern Pacific round tour, according to choice and purse.

Both conventions have made ample provisions for all who come, and the programs promise much of interest. It is distinctly in the home mission interest to have the conventions held in territory which is so full of our home mission history and achievement, and we believe much intelligent observation will produce an increased interest among our churches in the pioneer work that is so urgent. Let every delegate keep eyes and ears open and note-book handy as the journey progresses, and be ready on return to report on home mission fields.

In the Field

Secretary Moore left Boston on May 13 to be gone until the latter part of August. Following the Washington and Jamestown meetings, he started on a trip through the Middle West. A stop was made at Uniontown, Pa., another in Akron, Ohio; a few days were spent in Michigan; Franklin College, Indiana, was visited; meetings were held in Indianapolis, and an address was given at the Indiana State B. Y. P. U. rally at Columbus. From June 13 to July 17 Chicago is to be the center of operations

where mail may be addressed to room 1140, 324 Dearborn street. After attending the Lake Geneva Conference and the Waterloo, Iowa, Assembly, he returns East to the Silver Bay Conference and Eastern State Assemblies.

Michigan Meetings

The secretary of the Forward Movement spent four days in Michigan in the early part of June, the trip being planned by Mr. Everett C. Fish, state president of the B. Y. P. U. The first day, Sunday, June 2, was spent at Jackson, where a rally had been arranged for the four Young People's Unions of the city. Mr. Moore not only addressed the rally, but spoke at three other services, and succeeded in creating not a little enthusiasm that is sure to develop into study classes later. The next day was spent at Lapeer, where those present became much interested in the new movement. What in many respects was the crowning event of the trip was a B. Y. P. U. rally at Grand Rapids of the Unions of that city, addressed by Messrs. Moore and Fish. Although the weather was far from pleasant, a large number assembled at Calvary Church, and the questions asked and interest manifested in other ways speak well for the success of the movement at that point.

The last appointment of the series was at the Shiawassee Association at Williamston, where again the address of Mr. Moore was enthusiastically received.

There is no doubt that this short trip will awaken many Michigan young people to the importance of mission study.

E. C. F.

Practical Results of a Home Mission Study Class

By Rev. A. J. Bonsall

The Christian Endeavor Society of the Sandusky Street Baptist Church of Allegheny, Pa., furnished a class for the study of "Aliens or Americans?" under the leadership of the pastor. The inter-

est in it soon justified its appropriation of the Mid-Week Meeting Hour. The outlines and hints supplied by the Home Mission Society were used for suggestions, but the method was varied from week to week. For instance, one evening was given up to a debate on the restriction of immigration. The most valuable feature of the course was the personal investigation of local conditions by members. One was requested to report on the tenements of our cities, another on the sweatshops, another on established settlements. The member who made her acquaintance with a Pittsburg Settlement House in the execution of her assignment presented a report glowing with enthusiasm for humanity. Inquiries were made as to what the foreign-speaking peoples are doing for themselves in the way of educational, social, and religious institutions. Some surprises were sprung upon the class. The presence of Greeks had been unnoticed, yet it was discovered that a Greek weekly newspaper is published in Pittsburg. A Bohemian Protestant church was found to be flourishing in Allegheny.

Personal observations and experiences of the spirit and conduct of the races in question were elicited, and as some of the members are engaged in volunteer evangelistic service, and others have to do with them at work, their testimonies were of practical value.

Experience shows that it is a great advantage to see with one's own eyes the objects of concern. It teaches also that it is better to send members by twos than singly on assignments of investigation.

The results of the course thus far are not only increased interest and kindlier feeling for these stranger people, but a greater willingness in service and in giving.

Though it has gone through the textbook the class does not feel that it has completed its program. In fact, it has just fairly begun.

Baptist missions and foreign-speaking churches have yet to be visited, C. E. tent meetings are to be supported, and other forms of service to be discovered and prosecuted.

CITY MISSION WORK

ASSOCIATED BAPTIST CITY MISSION SECRETARIES AND SUPERINTENDENTS OF THE UNITED STATES

REV. HOWARD WAYNE SMITH, Philadelphia, Chairman; JOHN BENTZIK, Portland, Vice-Chairman; REV. W. B. C. MERRY, Ford Building, Boston, Secretary and Treasurer; H. C. GLEISS, 1726 Concord Ave., Pittsburg; REV. CHARLES H. SEARS, 163 Second Avenue, New York, Editorial Secretary.

City Mission Conference

THE second annual meeting of the Associated City Mission Superintendents and Secretaries was held at Washington during the anniversaries. Practical questions of mission work were discussed informally. It is the purpose of the Association to make possible a free interchange of ideas on City Missions and Church Extension problems.

The great need of the trained workers for the increasing work among the foreign peoples was strongly emphasized. The following resolution grew out of this discussion:

Resolved, That the Corresponding Secretary be authorized to express to the presidents of our Theological Seminaries and Training Schools the convictions of the Association that more adequate provision should be made for the training of men and women for work among the foreign peoples of our country, and particularly to suggest the advisability of the establishment of fellowships to enable men by means of study in Italy and other foreign lands to prepare themselves for leadership in the work among the foreign people here.

The idea is to train men qualified to do what Rev. Antonio Mangano is doing in Brooklyn, men who know both the American point of view and the point of view of some foreign people. We have many such men in the foreign fields. Why not have others in the great foreign fields of our cities?

Rev. Howard B. Grose gave an address on "Alien Accessibility." He emphasized the settlement method of approach and the need of adequate buildings for social work.

Rev. H. C. Gleiss, in an address on "How to Raise Money," pointed out the need of definiteness in appeals, the advisability of having "live wire," something that will keep the interest of the people at all times, the free use of printers' ink, and due discrimination in knowing what to attempt and what not to attempt.

The Association requested Rev. Charles H. Sears, Superintendent of the New York City Baptist Mission Society, to prepare a book on City Missions. Members of the Association are urged to furnish illustrated material.

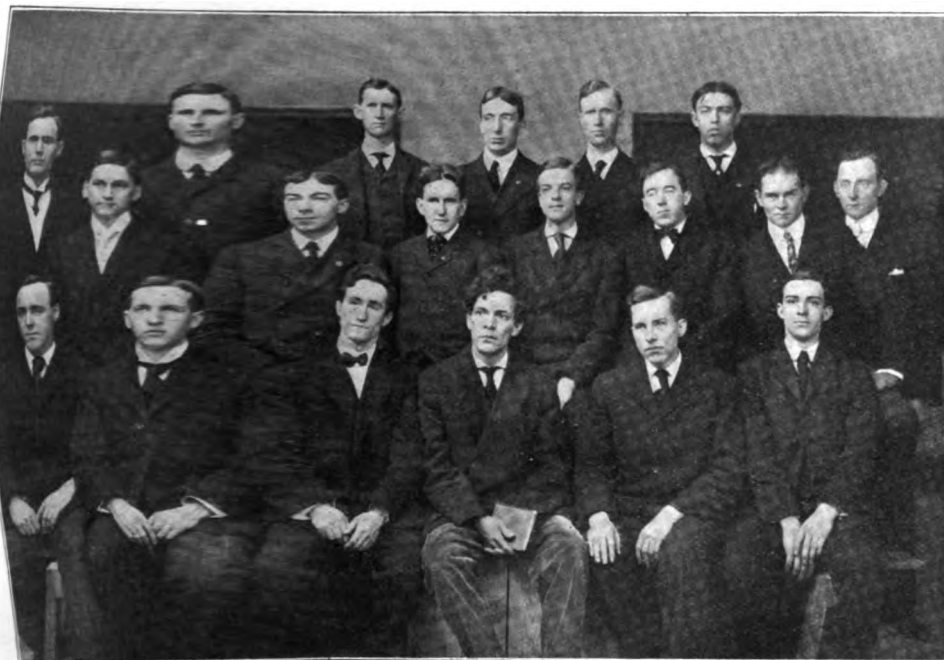
Officers were elected as indicated above.

The Symposium

By Rev. R. E. Manning

I think the answers to the questions asked under the head of "City Mission Symposium" will depend upon local conditions. In the case of our work among the Italians, it is my opinion that it will be wise to organize an independent church in the near future. Ten have recently been baptized. In addition to these, we have Brother Pampana, who is in charge of the work, and is the most competent Italian I have ever met, and then Sister Coltorti, who is in the second year at the Missionary Training School, is working with them. With two such leaders, and also Brother DeLuci, who is an agent for the American Bible Society, and who, like Brother Pampana, was educated for the Roman Catholic priesthood, and was one of the ten recently baptized, we believe it will be for the best interest of the cause to organize a church very soon. We have a German mission with about four times the number of Baptists connected with it, and we are not in favor of a church organization, as we believe the work can be conducted in a better manner for them to continue a little longer as a branch of the Second German Church. If the conditions were similar in connection with the Italian mission, I would feel the same regarding them, but as they are not, we expect to organize an Italian church very soon.

I have no doubt that if there were a considerable number of students of any nationality who wished to pursue a course of study some of our schools would take up the work just as Rochester has done among the Germans, and Chicago among the Scandinavians. My opinion is that it will be somewhat difficult to persuade men to become qualified to preach in a foreign language on the home field. I must, however, confess that I see no good reason why this preparation ought not to be undertaken for work at home as well as abroad.



A Remarkable Ministerial Class

By A. S. Carman, D.D.

The sophomore class of Denison University, which enrolls about fifty young men and thirty young women this year, has out of this number twenty young men who have definitely decided upon the ministry as their life calling. This is believed to be the largest number of ministerial students in any single college class in all the Northern states.

The picture herewith reproduced shows nineteen of these young men, the twentieth having made his decision since the photograph was taken in February. The men are from Ohio, Illinois, Pennsylvania, North Carolina, Florida, Missouri, North Dakota, New York, Minnesota, West Virginia, Indiana and the Island of Jamaica. Nearly all of them hold high rank in scholarship, the first two or three men in the class being among them. Many of them are already acceptable preachers. One of the young men is a son of Rev. A. S. Carman, educational secretary of the university, and grandson of Rev. I. N. Carman; another is a grandson of the late Rev. Thomas Allen, so well known as a district secretary of the Missionary Union. The twentieth young man, whose final decision was made since the picture was taken, is Asher K. Mather, of the Windsor Park Church, Chicago, whose grandfather, Dr. A. E. Mather, was so well known as secretary of the Ministers' Aid Society. The force of ministerial heredity is not being lost in these days.

The spirit at Denison has been distinctly favorable to a decision for the ministry, though no special propaganda has been carried on to

that end. The influence of its manly president, Dr. Emory W. Hunt, has had much to do with this. Many of the men decide for the ministry or for medical missionary service after entering Denison.

There are about fifty-five students for the ministry at Denison, one-tenth of the whole number of young men and young women. About twenty-five young men and young women belong to the Missionary Volunteer Band; and the Y. M. C. A. and Y. W. C. A. are both strong organizations, holding weekly meetings and conducting four years' courses in Bible study and in missions. The Students' Ministerial Association has frequent meetings, addressed by members of the Denison faculty, or of the faculties of our Baptist theological seminaries. Last year a representative of the following seminaries gave addresses before the Ministerial Association: Louisville, Chicago, Rochester, Colgate, Crozer and Newton. This year Chicago and Newton have been represented thus far, and in April a notable conference of Ohio Baptist ministers convened at Denison, giving the ministerial students admirable advantages, with addresses by distinguished ministers and theological professors.

The work of Dr. J. A. Francis and of Drs. Woelfkin and Chivers, all through the interest of the Home Mission Society, has been greatly appreciated at Denison last year and this. From the time when the Home Mission Society gave Dr. Ewing, its founder, to the presidency of Denison, down to the vigorous days of Bruce Kinney and scores of other Denison men in the West, the relations between Granville and the Society have been very intimate.

HOME MISSION APPOINTMENTS, JUNE, 1907

ARIZONA.
W. R. Burgess, Phoenix.

CALIFORNIA.
G. W. Black, District Missionary.
M. W. Coates, South Berkeley.
C. C. X. Laws, Modesto.
J. J. Roth, Mountain View.

COLORADO.
D. B. Livingston, Lamar.
E. C. Houck, Pagosa Springs.
C. M. Kessler, Florence.
J. J. W. Place, Montrose.

CONNECTICUT.
Wilhelm Johanson, Swedes, Bridgeport.

GERMANS
H. C. Baum, Town of Union, N. J.
Henri Gelan, Hoboken, N. J.
Carl Schenk, Bridgeport, Conn.
Ernest Wiese, South Brooklyn, N. Y.
J. T. Linker, Egg Harbor, N. J.
R. M. Von Miller, Denver and La Salle, Col.

ILLINOIS.
W. W. Dewey, Ogden Park, Chicago.
J. G. Kallestad, Norwegians, Chicago.

IDAHO, SOUTH.
D. B. Murray, Middleton.

KANSAS.
N. J. Stokes, Colored, Baldwin.
Robert Cox, Colored, Ellsworth.
Organ Davis, Colored, Holiday.
G. W. Livingston, Colored, Girard.
J. W. Moss, Colored, Quindaro.
A. J. H. Rogers, Colored, Sedan.
B. A. Smith, Colored, Winfield.
I. L. Talley, Colored, Burlington.
Charles Teal, Colored, Independence.
W. F. Warder, Colored, Falun.
J. L. Welton, Colored, Clay Center.
Rubin Williams, Colored, El Dorado.

MEXICO.
Policarpo Barro, City of Mexico.

OREGON.
John Thomas, Coquille and vicinity.
PENNSYLVANIA.
Sven Svenson, Swedes, Philadelphia.

OKLAHOMA.
Jones, Robert H. Stroud.
Camady, Chas. E., Romona and Collinsville.
A. Jeff. Davis, Roff.
A. L. Duncan, Pryor Creek.
Walter L. Evans, Purcell.
John H. Gunn, Wagoner.
John O. Guthrie, Fairview.
Elbert A. Hardee, Midland.
Henry E. Hogan, Lindsay.
Job Ingram, Dover, Huntaville and Bird Creek.
Van Kretzinger, Pleasant View.
James E. Mallory, Rock Creek.
W. D. McPhetridge, Moore.
Chas. H. Montgomery, Eufania.
Sam J. Morgan, Hydro.
Wm. B. Peeples, Guthrie.
P. P. Sisemore, Ashland.
Short, L. J., Adamson.
R. W. Smith, Fellowship.
Frank M. Wadley, Chandler.
J. L. Walker, Wewoka.
J. J. Ward, Ara.
Wm. M. Wood, Long Town Association.

WASHINGTON, EAST.
E. H. Wiman, Asotin.
F. F. Schlosser, Harrison.

WASHINGTON, WEST.
A. W. Beaven, Burton.

FINNS.
Edward Fleming, General Missionary.

EVANGELISTS.
C. C. Young, New Mexico.
N. T. Hafer, Vermont.
J. A. Francis, New York.
J. W. Beville, Colorado.

SOUTHWESTERN DISTRICT.
Rev. Bruce Kinney, District Secretary.

THE FOLLOWING TEACHERS WERE APPOINTED:

ALABAMA BAPTIST COLORED UNIVERSITY,
SELMA, ALA.
Pres. R. T. Pollard, D.D.; Ruth A. Haldrum, E. W.
Knight, J. H. Wigginton.

ARKANSAS BAPTIST COLLEGE, LITTLE ROCK,
ARK.
Pres. Jos. A. Booker, D.D.; S. R. Read, A. R.
Reeves.

ATLANTA BAPTIST COLLEGE, ATLANTA, GA.
Pres. John Hope; S. H. Archer, B. G. Brawley,
Mabel F. Dinkins, J. T. Germany, G. A. Goodwin,
Mrs. D. E. Harvey, Miss Ida J. Rivers,
Miss Maggie M. Rogers, C. C. Smith, D.D., Mrs.
C. C. Smith, R. L. Van Deman, C. H. Wordlaw,
J. B. Watson.

BENEDICT COLLEGE, COLUMBIA, S. C.
Pres. Abraham C. Osborn; Vice-Pres. Byron W.
Valentine; Laura F. Cary, Thos. L. Duckett,
Mary W. Duckett, Cecilia B. Gary, Geo. W.
Hess, Ella M. Hunsicker, Cora B. Jones, Robert
F. Lee, Geo. W. Pegues, Adelaide M. Pierson,
Juliet C. Penney, James L. Reese, Georgia M.
Starr, Louise W. Valentine, Helen A. Farquhar,
Minnie Pennoyer.

BISHOP COLLEGE, MARSHALL, TEX.
Pres. A. B. Chaffee, D.D.; Frances Adkins, Mariet
Barker, Mrs. A. B. Chaffee, Josephine L. Cressey,
Mabel Dorr, Hattie I. Finney, L. E. Fowler, O.
A. Fuller, Alice Haskell, J. G. Osborne, O. E.
Perpener, Alice Swing, Mrs. A. C. Brown, W. L.
Jones, E. M. Gill, B. J. Hurd.

JACKSON COLLEGE, JACKSON, MISS.
Pres. Luther G. Barrett; Mrs. Ella M. Barrett, Her-
bert D. Casey, H. Alberta Felt, Ruth E. Gardner,
Clara E. Granberry, Effa Guest, Ella M. Hillpot,
Minnie E. Thomas, Minnie E. Robbins.

VIRGINIA UNION UNIVERSITY, RICHMOND,
VA.

Pres. Geo. Rice Hovey, D.D.; Mrs. M. Anderson.
J. W. Barco, John W. Carter, Earl T. Davis,
Mrs. Earl T. Davis, Miss Ella S. Fort, Miss Kate
E. Gale, Joseph E. Jones, G. M. P. King, B. F.
McWilliams, W. W. Pearson, Miss Vera Rector,
C. E. Schaible, J. B. Simpson, A. B. Steer,
Wesley Stevens, William Spain.

FLORIDA BAPTIST ACADEMY, JACKSON-
VILLE, FLA.

Prin. N. W. Collier; Miss S. A. Blocker.

FLORIDA INSTITUTE, LIVE OAK, FLA.

Prin. L. C. Jones; Maria C. Kenney.

HOWE BIBLE & NORMAL INSTITUTE, MEM-
PHIS, TENN.

Prin. Thomas O. Fuller.

JERUEL ACADEMY, ATHENS, GA.

Prin. J. H. Brown; Roberta M. Milner, A. M.
Crawford.

KEYSVILLE, MISS. INDUSTRIAL SCHOOL,
KEYSVILLE, VA.

Prin. W. H. Hayes.

NEW BERN COLLEGIATE INSTITUTE, NEW
BERN, N. C.

Prin. A. L. E. Weeks; J. M. B. Wooten, Mrs.
Annie E. Weeks.

THOMPSON INSTITUTE, LUMBERTON, N. C.
Prin. W. H. Knuckles; Carrie Thornton.

TIDEWATER INSTITUTE, CHERITAN, VA.

Prin. Geo. E. Read; Mary L. Kirby.

WATERS NORMAL INSTITUTE, WINTON, N. C.

Prin. C. S. Brown, D.D.; Amaza J. Brown, Mamie
M. Roberts, Addie L. Hall, Bettie H. Smith.

FINANCIAL STATEMENT FOR MAY, 1907

RECEIPTS.

Contributions for General Purposes.....	\$11,734 71
Legacies,	4,455 67
Contributions Specifically Designated	953 41
“ for Church Edifice Gift Fund.....	6,112 20
	<hr/>
	\$23,255 99
Income Accounts for General Fund.....	4,720 40
“ “ “ Church Edifice Gift Fund.....	581 25
“ “ “ “ Loan Fund.....	660 98
Miscellaneous	3,584 95
	<hr/>
	\$32,803 57

DISBURSEMENTS

For General Purposes	66,004 00
“ Special “ as designated	4,308 70
From Church Edifice Gift Fund.....	11,237 27
“ “ “ Loan Fund	100 70
Miscellaneous	1,537 80
	<hr/>
	\$83,188 47

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, \$31.74			
Livermore Falls Ch.....	10 00	Melrose, First B. Y. P. U.....	10 00
Foxcroft, M. Daggett.....	5 00	West Somerville Ch.....	85 29
Showegan, Bethany Ch.	6 32	West Acton S. S.	4 70
Oakland, First Ch.....	4 42	Nowvell, Lucy Turner.....	10 00
East Dixfield Ch.....	6 00		
NEW HAMPSHIRE, \$89.65			
Nashua Ch.....	50 00	RHODE ISLAND, \$166.94	
Plainfield, First Ch.....	9 65	Richmond, Second Ch.....	4 38
		Davisville, Quidnessett Ch.....	34 08
		First Ch.....	100 00
		Providence, Mt. Pleasant	
		Ch.....	28 50
VERMONT, \$102.15			
Middletown Springs S. S.....	1 00	CONNECTICUT, \$225.78	
West Rupert, Lucy A. Sher-		South Norwalk, A. Thomp-	
man	30 00	son	100 00
Brattleboro, First S. S.....	6 16	Essex, First Ch.....	20 00
Plainfield, Mrs. A. B. Taft..	1 50	Voluntown Ch.....	8 00
*Bennington Ch.....	17 93	Hartford, A Friend	1 00
*Middlebury Ch.....	18 85	South Ch.....	28 50
*Pownal Ch.....	19 22	Middletown, First S. S.....	11 28
*Hearlwellville Ch.....	7 50	North Lyme, Jrs.....	3 00
		New London, Huntington	
		St. Ch.....	13 00
		Old Lyme Ch.....	6 00
		Norwich, Central S. S.....	15 00
		*Stamford, Miss E. Isabelle	
		Youngs	25 00
MASSACHUSETTS, \$815.00			
Wakefield, Geo. W. Eaton ..	5 00	NEW YORK, \$3,428.91	
First Ch.....	36 01	Penn Yan, First Y. P. S.....	5 00
Cummington, Miss E. R. El-		Hoosick, First Ch.....	6 20
lis	3 00	Buffalo, Delaware Ave. Ch.	37 03
Collected per A. St. James	15 37	Hunt Ave. Ch.....	9 04
Gardner, First Ch.....	9 54	Mrs. Anna M. Hed-	
Springfield, Highland Ch....	24 45	strom	150 00
Fitchburg, First Ch.....	30 00	Glenwood Ch.....	11 50
Everett, C. Boynton.....	10 00	Hunt, Ch.....	15 58
Haverhill, A Friend.....	1 00	Dalton Ch.....	25 00
Attleboro, First Ch.....	4 65	Alabama, B. Y. P. U.....	6 00
Andover, A Friend	1 00	Plainfield, Ch.....	13 00
Winchendon, A Friend	1 00	S. S.....	5 00
Boston, Clarendon St. Ch.	66 90	C. E. S.....	2 00
Tabernacle B. Y. P. U.	5 00	Portageville Ch.....	3 50
*Rev. Dr. E. F. Mer-		S. S.....	3 00
riam	25 00	C. E. S.....	1 20
Orange, First Ch.....	24 00	Troy, Fifth Ave. Ch.....	74 98
Brockton, Warren Ave. Ch.	17 00	Dansville Ch.....	13 69
West Bridgewater Ch.....	12 00	Bernard's Bay, Sophie M.	
Cambridge, First Ch.....	340 00	Crandell	5 00
First Ch.....	60 00	Albany, N. D. Ramsay....	10 00
Winthrop, First Ch.....	1 01	*Medina First Ch.....	40 00
Fiskdale, First Ch.....	5 00		
West Boylston, Mary E. Johnson	1 00		
Springfield, Carew St. Ch.	1 00		
Park Ave Ch.....	7 08		
		Yonkers, Nepperham Ave.	
		Ch.....	55 00
		Yonkers, Warburton Ave.	
		S. S.....	100 00
		Mt. Morris Ch.....	12 50
		Oneonta, First Ch.....	50 00
		Belleville Ch.....	20 00
		Marcellus Ch.....	12 65
		Panama, Harmony Ch.....	9 75
		Eden B. Y. P. U.....	4 00
		Otego Ch.....	8 76
		Waterford Ch.....	24 00
		Interlacken, Farmer Village	
		Ch.....	46 00
		Comstock Ch.....	5 00
		Fordham Y. P. S.....	5 00
		Brooklyn, M. James.....	32
		Strong Place Ch.....	100 00
		Hanson Place Ch.....	200 00
		West End Ch.....	45 35
		New York, Mrs. Butler.....	100 00
		Madison Ave. Ch.....	200 00
		Finnish Bapt. Assn....	5 28
		Alexander Ave. Ch.....	593 05
		Mt. Morris Ch.....	15 00
		Edward Loux	100 00
		Morning Star Mission..	15 52
		Tremont Ch.....	42 00
		North Y. P. S.....	6 75
		*A Friend	10 00
		*Boardman Bosworth..	50 00
		*Edward Loux	500 00
		Syracuse, Immanuel Y.	
		P. S.....	3 00
		Delaware St. Ch.....	75 00
		Kingston, Wurts St. Y. P.	
		S.....	16 00
		Newark, First Ch.....	9 85
		New Brighton Ch.....	21 62
		Auburn, E. E. Lewis....	5 00
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312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR AUGUST, 1907

	PAGE		PAGE
EDITORIAL:		THE YOUNG PEOPLE:	
How the Indians Give.....	273	The Supreme Missionary Motive— Rev. John M. Moore.....	293
Vision, Sympathy, Service.....	274	Bringing Things to Pass in a Brook- lyn Society	294
The Baptist Brotherhood.....	274	APPOINTMENTS AND BAPTISMS,... 295	
Paragraph from Home Mission His- tory	275	DONATIONS—FINANCIAL STATE- MENT 296	
Note and Comment.....	276	CONTRIBUTIONS AND LEGACIES... 297	
GENERAL:		ILLUSTRATIONS:	
O Saviour Dear! Immanuel (Hymn) 277		Cover—An Abandoned Catholic Church in Cuba.	
Reclaiming the West—The Roosevelt Dam	278	Frontispiece: Lithuanian Girls' Cook- ing School Class.	
Morning Star Series of Bible Lessons 281		Irrigation Lake	279
Work for the Slavs—Editorial Secre- tary	282	Irrigated Garden, Wheatland, Wyo..	279
BRIEF BIOGRAPHIES:		Canyon of Shoshone, Wyo.....	280
Ezra Fisher, Home Mission Pioneer. 285		Pittston Minute Men, Boys' Club....	282
CITY MISSION WORK:		Trevor Hall, West Pittston, Penn...	283
Vacation Bible Schools in New York City—Charles Hatch Sears.....	287	Open-Air Meeting of Slavs at Creigh- ton	284
THE AMERICAN INDIAN:		Second Avenue Baptist Church Va- cation School	288
A Cheyenne Convert—Rev. Robert Hamilton	286	First Baptism of Hopi Indians.....	290
The First Baptism of Hopi Indians— Evangelist C. C. Young.....	291		

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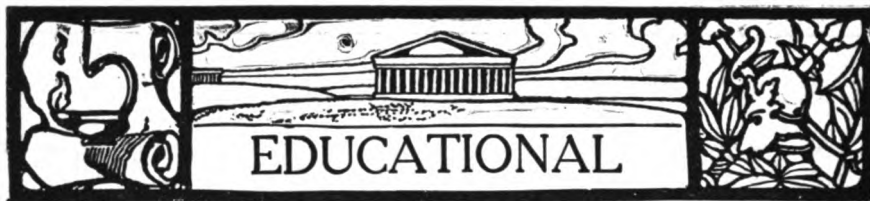
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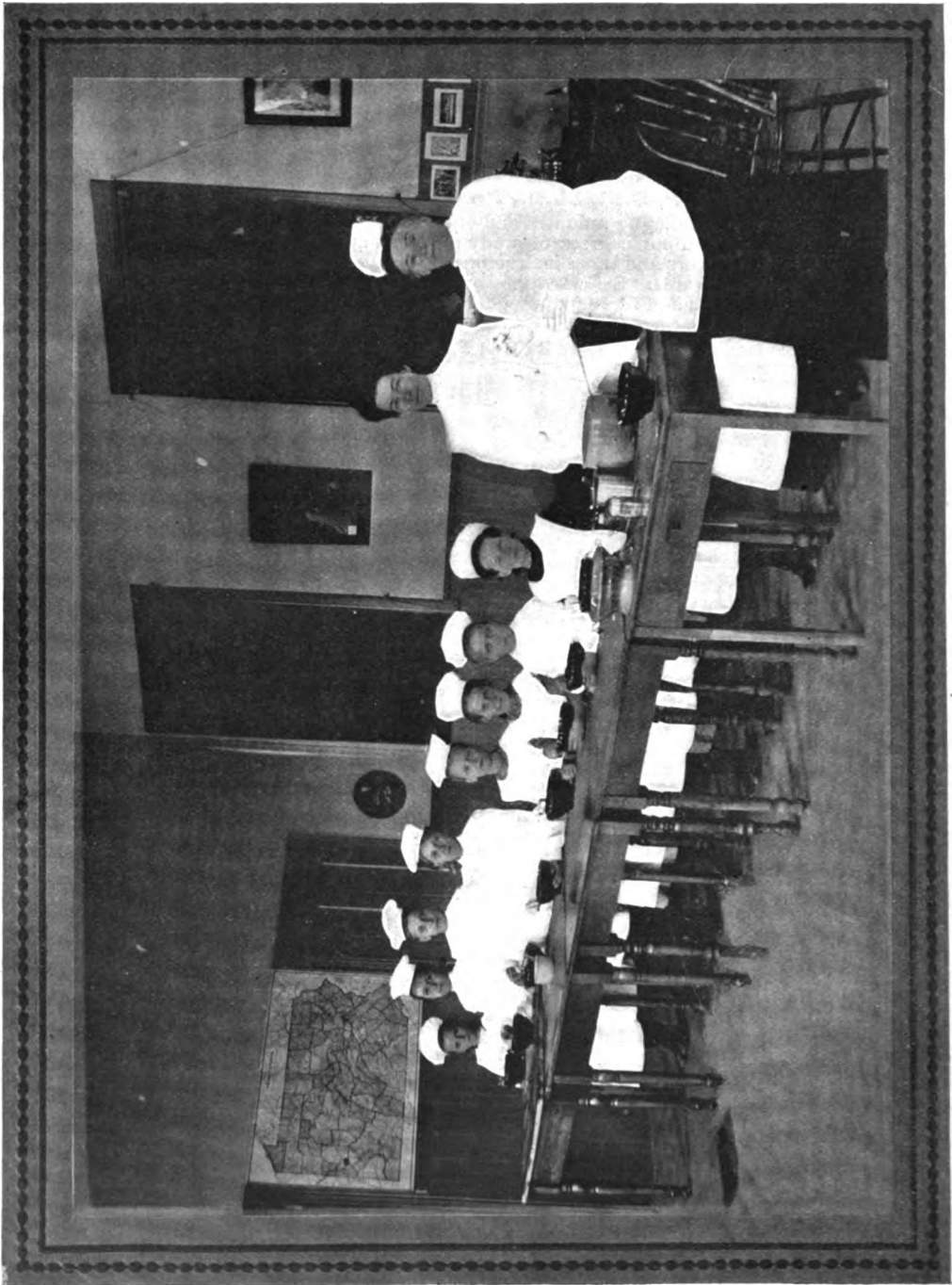
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXIX

AUGUST, 1907

No. 8

How the Indians Give



THE Indian converts are generous givers. We publish here the list of contributors to the Offering of the First Crow Indian Baptist Church, of Lodge Grass, Montana, sent to the Home Mission Society, March 6, 1907.

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Bull Weasel	2.00
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Andrew Wallace	1.00
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Pete Wallace10
Bad Heart	1.00
Big Sheep	1.00
Flat Back	1.00
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Total	\$65.00



Vision, Sympathy, Service

THERE is a wonderful verse in Matthew's Gospel, and the same idea with a slight change in Mark's Gospel, which contains the missionary aspect, attitude and appeal. Here is the verse in Italian (Matt. 14: xiv.) Look up the English for yourself, if you cannot recall it by aid of the Italian:

E Gesù, essendo smontato della navicella, vide una gran moltitudine, e fu mosso a compassione inverso toro, e sano gl'infermi d'infra loro.

In Mark we have this (6: xxxiv.); "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things."

Thus Mark adds the thought which excited compassion in Jesus, the un-shepherded condition of the multitude. Both evangelists give us the same significant points, which Dr Chivers loves to emphasize as Vision, Sympathy, Service. Jesus saw; the sight moved Him with compassion; the compassion moved to service.

The first thing needed by the disciple of Jesus is vision—vision as broad as the horizon of human need of the gospel. The multitude throngs to-day around the Master's professed disciples. Thousands on thousands of the immigrants who land on our shores are literally as sheep without a shepherd religiously. The old ties of religious association are broken. But not the foreigners alone press upon our attention. What shall be said of the large numbers in every community who are outside of the churches, either indifferent or antagonistic. The unshepherded multitudes are in plain sight. One must wilfully shut his eyes to avoid seeing them.

The vision, really obtained, will be apt

to bring compassion, sympathy. Certainly the Christian who prays to be filled with the Master's spirit will find in his heart something of the Master's feeling for human need. As a matter of fact, there is a vast volume of Christian sympathy. In every missionary meeting can be found the evidences of responsiveness, of sympathetic attitude. There is no lack of feeling when once the sight has made the need real.

But often the point of failure comes just here. The sympathy is aroused, but nothing comes of it in performance. Emotion awakened without some result in action is a spiritually weakening process. Matthew tells us that Jesus, seeing the multitude and its need, was not only moved, but healed their sick—in other words, met the specific need before Him. Mark tells us that Jesus taught them many things. Service followed immediately upon sight and sympathy. Now, this is where we should be on our guard. Let us pray for keen sight and ready sympathy in order that we may strenuously and steadily serve. When this sight and spirit shall come upon our churches, mightily will the kingdom of God move forward.

The Baptist Brotherhood

At Washington two special meetings were held, in connection with the anniversaries, to consider the federation of men's organizations in our churches into a Baptist Brotherhood. The matter was presented by the New England committee appointed by the Brotherhood already established in that section. After discussion the following was adopted:

Resolved, That we, representatives of the Northern Baptist Societies, favoring local and central organizations for men, hereby elect a committee of fifteen, two-thirds of whose members shall be laymen, whose business it shall be to promote local, state and

central organizations of men, to confer with the executive committee of the Northern Baptist Convention and to arrange for a report one year hence.

The following compose the committee of fifteen: Rev. F. E. Marble, Massachusetts; W. E. Gillespie, Illinois; Mor-nay Williams, New York; Frank Harvey Field, New York; C. A. Schappel, Nebraska; W. W. Main, Massachusetts; C. A. Barbour, D.D., New York; S. W. Woodward, District of Columbia; Pres. L. W. Riley, Oregon; Rev. H. E. Tralle, Missouri, R. H. Bouslog, Indiana; A. P. Hughes, Pennsylvania; Rev. C. R. Brown, Ohio; Carey Emerson, Minnesota; and A. H. Finn, Michigan.

According to the proposed constitution, the Baptist Brotherhood is to consist of all men's Bible classes, clubs, leagues, or other men's organizations in Baptist churches which shall qualify by adopting the following declaration of purpose: "The purpose of the Brotherhood shall be to promote the organization of men in our churches with reference to Christian character, social betterment, civic righteousness, the re-enforcement of the church, the spread of the gospel, and the brotherhood of men in Jesus Christ." The method is simply to bring all men's organizations into effective co-operation without imposing any definite form of local organization or method of work.

Such an organization of our Baptist men is highly desirable, and much of practical good may come out of the movement. The Presbyterians started the idea and stimulated the present movement among Baptists; but there has long been recognized the need of in some way getting the men in the churches to realize their power and responsibilities, and by some simple form of organization to put them in reachable position. The Baptist Brotherhood may mean much to the denomination, the church, and missions.

It may be said that we have the laymen's movement in missions, and this is enough. But the two movements are radically different, and the one has nothing to do distinctively with the other.

The Brotherhood brings that local touch which is desirable, and may be made to reach much further into the church membership than any other movement yet projected. The laymen's movement is undenominational and influential, and we trust that it may be made truly missionary by recognizing the home field as well as the foreign, which thus far has alone been represented. But beyond this organization there is great opportunity for the new Brotherhood in our denomination, and we hope the missionary spirit will be developed mightily by it.

A Paragraph from Home Mission History?

PIONEER work it was in 1832. Missouri was the only state west of the Mississippi. Michigan, Wisconsin, Florida were as yet territories, Minnesota unnamed and almost unknown. The population of the country was less than 14,000,000, of whom over two million were slaves. The census of 1830 gives 1,470,078 population to Ohio, Michigan, Indiana, Illinois and Wisconsin combined, far less than that of Chicago now. Chicago, laid out in 1830, did not become a town until 1833, the year the Society sent young A. B. Freeman, heroic graduate of Colgate, as its missionary to the fort. That very year the Pottawatomies gathered there, 7,000 strong, and surrendered their claim to the ground. The young missionary built a combined church and schoolhouse, costing \$600 and became bishop of a fifty-mile diocese. He foresaw the strategic situation of the place. Early in December, 1834, he went out to Bristol, fifty miles, to baptize a young man who afterwards became a minister of influence. Returning to Chicago, Freeman's horse gave out, and making his way on foot in a severe storm, he had a fever as a result of the exposure and died December 15, saying: "Tell my father I died at my post and in the Master's service." His father was a Baptist minister in New York. Think of all the churches of Chi-

cago to-day, and then of the life that was given in the planting of the old First Church. It took three or four weeks then for letters to go from the Mississippi Valley to the headquarters in New York. The postage to Chicago was 25 cents.

Telegrams were not sent until twelve years after the Society was born, although Professor Morse announced his great invention in the year of its birth. Western trips meant something serious in those days, and so did frontier life.

NOTE AND COMMENT

¶ President E. H. Haskell, of the Home Mission Society, having returned from his trip to China, was present at the meeting of the Executive Board in July, and gave proof of his vital interest in the great work which our missionary societies have before them. He believes with all his heart in the laymen's movement, and in making it broad in platform, so that home and foreign shall have place side by side in all programs, prayers and offerings. That will make the laymen's movement one of supreme power and influence.

¶ The important thing about irrigation, from the home mission point of view, is that it is opening up whole sections of country to population, and this means increased home mission opportunity. With opportunity already so much greater than the means to improve it, this may seem cause of dismay; yet it should be source of inspiration. Difficulties only act as incentives to the heroic.

¶ While the new home mission text book will be on the subject of the city, and will deserve the attention of societies that have already studied the broader subject of immigration, which forms a large part of the city problem, we hope that all our people who have not yet taken up the subject of immigration will do so before passing to the complementary book. Either "Aliens or Americans?" or "The Incoming Millions" will make a profitable text book—the latter more especially for the women's societies. This is so great a subject, and so necessary to understand in order that we may deal with it practically as Christians and American citizens, that we trust it will be studied from year to year. It is not necessary to keep up with the latest book—the great thing is to develop our missionary spirit and activities.

¶ The vacation time is profitable for reflection as well as recreation. One of the great benefits of vacation to minister or layman is getting out of the routine of one's work and seeing it from the outside. Among the subjects for reflection, we suggest that one's attitude toward missions might find place. Your attitude will help determine that of your family and your church.

¶ The summer conventions and conferences are on. Which reminds us that we have so lost the idea of repose that we commonly get our rest and recreation by working at something or other. Some good people should take to conferences and some to—the woods. It is possible to overdo—even in going to meetings.

¶ In the September number of *THE MONTHLY* we expect to give a sketch of Rev. Antonio Mangano, with some pictures illustrating his work. After a most interesting experience in Italy, Mr. Mangano has come home with a new view of his work for his people in this country. He has promised us some articles concerning conditions in Italy, which will be of great value.

¶ The Home Mission hymn in this number was written by Pastor Herring, at his wife's suggestion, for a woman's missionary meeting in his church. That accounts for the second verse. It is a good hymn for wider use, however, and he has set it to one of the finest tunes to be found in our hymnals. Try it and it will become a favorite.

¶ We have in hand an autobiographical sketch by "Sam Roberts," a frontier character in his day, now a deacon in a Baptist church. The story will carry conviction to every reader as to the transforming power of the gospel. Look out for it.

O Saviour Dear! Immanuel

Rev. E. A. Herring, 1907

(Materna)

Samuel A. Ward 188a

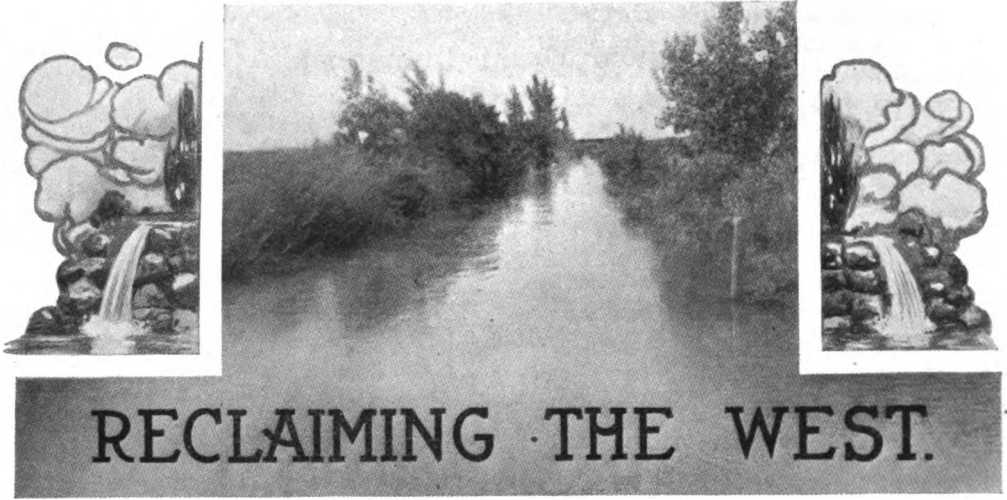
1. O Sav - iour dear! Im - man - u - ell! We see Thee bend - ing o'er,
 2. O Sav - iour dear! Im - man - u - ell! Bring near the hap - py day
 3. O Sav - iour dear! Im - man - u - ell! To us our coun - try calls.

With year - ing heart to call Thine own Our land from shore to shore.
 When ev - 'ry heart and all our life Shall own Thy roy - al sway.
 The bur - den of her might - y need Up - on her chil - dren falls.

A - mer - i - ca! A - mer - i - ca! Thou must be all His own—
 O lov - ing hand - maids of the Lord! O daugh - ters of the King!
 The har - vests great, the lab - 'rers few, The sic - kles scant we see;

Thy gold, thy laws, thy ways, thy life, Thy hearts,—His ver - y throne.
 How must we to His dear - est quest Our life's best ser - vice bring.
 And forth we, loy - al, go to do To Thine as un - to Thee. A - men.

The above is one of the hymns that will be included in the collection of home and foreign mission hymns which we hope to have ready for use this autumn. The Missionary Union and Home Mission Society will unite in publishing this collection.



RECLAIMING THE WEST.

THE ROOSEVELT DAM

Greatest Irrigation Project in the Land Named after the President

(From the New York Tribune)

NO national work under the Reclamation Act has attracted more general interest, and none has been more widely advertised, than the Salt River project in Arizona," said C. J. Blanchard, statistician of the Reclamation Service, who has just returned from an extended trip through the West.

"Aside from its engineering features, several of which are stupendous and spectacular," he continued, "the charm and mystery of the region in which the work is going on appeal strongly to all who have studied the history of this country. The Salt River Valley has been inhabited at different times by three races, each making use of irrigation in agricultural operations. Of the first, whose ruined canals and structures are found in many places, but little is known. The wind-swept drift of centuries has choked these channels and their dwellings are crumbled into dust with the weight of ages. The modern ditch-making machinery, in laying out new systems, uncovered many of these old ditches, some of which were cut from the solid rock long before the age of metals.

"The drive from the town of Mesa, a fertile oasis in the semi-tropical desert, to Roosevelt, is one not to be forgotten. From a region of almost tropical luxuriance you have merely to cross a canal to enter upon a wide expanse of desolation wherein the giant cactus is a prominent feature of the landscape. For twenty miles the government road stretches out across this desert plain to the foot of the Superstition Mountain, a most peculiar and freaky formation, regarded with superstitious awe by the Maricopa Indians. Entering the mountain area the road winds by easy grades up the range, affording views of wonderful beauty printed in marvelous colors.

"Transcontinental travelers cannot afford to miss this trip, for the ride over the Roosevelt road is now regarded as one of the most striking scenic journeys in this country. The night in Fish Creek Canyon, where a hospitable host and hostess make the traveler welcome, is a delightful memory. The road has afforded opportunity to inspect a profound canyon which heretofore was not accessible. It is a miniature Grand Canyon.

"The climb along the dizzy ridges until the government camp above Roosevelt is reached would be little less than terrifying but for the broad and comfortable roadway which Uncle Sam has carved from the solid rock. The view from the mountains above the dam site is inspiring. Below you the river, like a silver thread, rushes through a dark and narrow canyon. To the east lies a broad flat, across which Tonto Creek and Salt River have cut their channels. On the other side of the canyon the contractors' camp covers a broad area. Looking far below in the canyon through a confusion of cables and wires, an army of men are at work thirty feet below the river bed laying great rocks two and three tons in weight in layers of cement upon the bed rock of the stream. These men look but little larger than toys, but the fruit of their toil is visible in the beautiful curve of stone now rising slowly but surely from the bottom of the river.

"On the hill to the right the government cement mill gives noisy evidence that Uncle Sam, as a manufacturer, is undismayed at the prophecy of experts

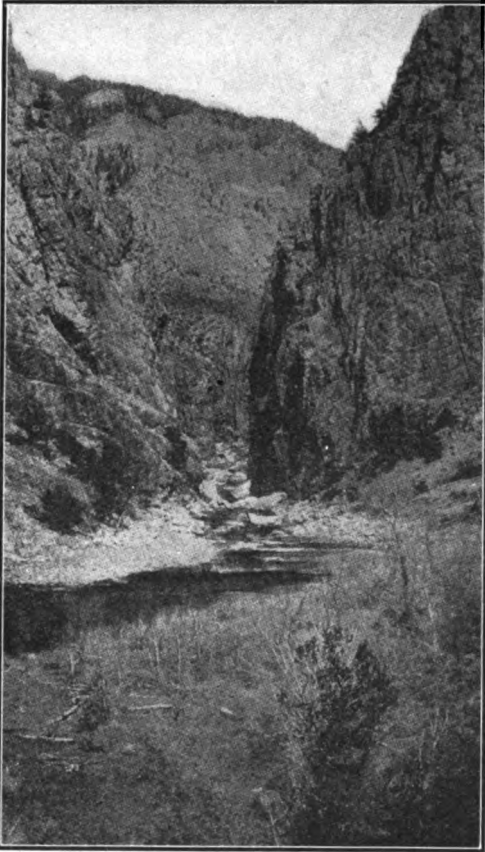


AN IRRIGATION LAKE

who knew he couldn't make good cement. Night and day his plant goes on, grinding out the best cement ever made, and the skips are carrying it out on cables and dropping it down to the works in the canyon. If your nerves are steady and your legs are strong, you must not fail to go down the ladder to the powerhouse, which the engineers have cut out of the solid walls of the canyon. Its walls, roof and floor are solid rock. The power canal, seventeen miles long, car-



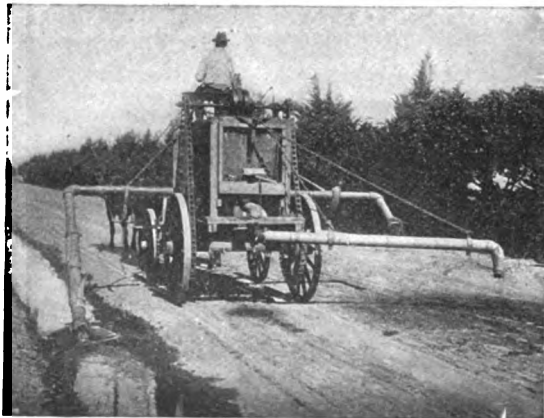
IRRIGATED GARDEN, WHEATLAND, WYO.



CANYON OF SHOSHONE, WYO., SITE OF GOVERNMENT DAM
FOR IRRIGATING 200,000 ACRES

ries the water to the top of the hill and then through a tunnel drops it sheer 220 feet upon the great turbines. Here electricity is generated for all purposes. It furnishes the contractor his power, it runs the rock crusher and the pumps, it lights the camps, the city of Roosevelt, and illuminates the canyon throughout the night. It is a most inspiring scene to stand on the top of the cliff at night and by the myriads of electric globes watch the toilers far below laying the huge blocks of sandstone.

"The world's greatest dam is building, a ponderous structure 294 feet high and 800 feet long on top. Every rock in it is inspected, and every rock is also washed thoroughly before being put in place. Watchful inspectors hover about the work, noting every movement. The Roosevelt dam is going to check a mad and turbulent river. It is going to make the largest artificial lake in the world. It is also being built to endure forever, for not stronger are the everlasting hills than will be this massive masonry structure. Down in the Salt River Valley the city of Phoenix is taking on metropolitan airs. Its citizens are fully realizing that Uncle Sam's great work is going to make a metropolis there, a modern city, surrounded by the richest and most prosperous agricultural community in the world."



WATERING CART FOR DISTRIBUTION OF WATER

MORNING STAR SERIES OF BIBLELESSONS.

Lesson 16, June 20, 1897.

G.

Acts 16 : I - 15.

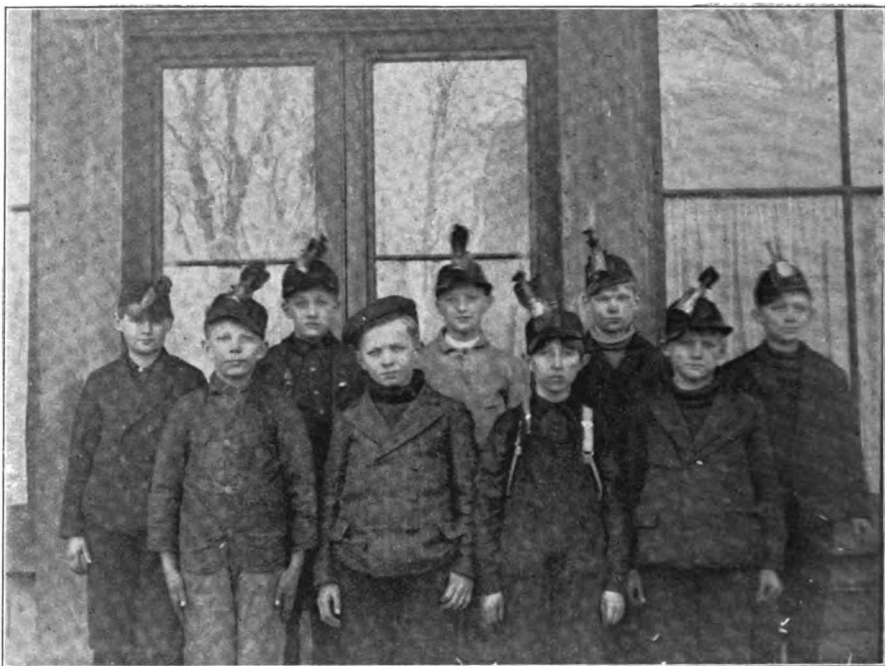
on 在
 went out 出去
 where 個处
 to be 至係
 sat down 坐下
 which 佢
 certain 某
 seller 售者
 worshipped 拜神
 heart 心
 attended 注心
 baptized 浸
 if 倘若
 abide 居

sabbath 安息日
 city 城
 prayer 祈禱
 made 做
 spake unto 講到
 resorted 叙会
 named 名
 purple 紫布
 God 神
 Lord 主
 things 事物
 household 全家
 judged 定

Paul 保羅
 riverside 河濱
 wont 與習慣
 and 又
 women 女人
 thither 彼处
 Lydia 呂底亞
 Thyatira 推雅推喇
 heard 听闻
 opened 啟
 when 個陣時
 brought 帶
 faithful 忠心
 constrained 強留

Acts 16 : 13 - 15.

And on the sabbath day Paul went out of the city by a river side where prayer was wont to be made; and sat down, and spake unto the women which resorted thither. 14. And a certain woman named Lydia a seller of purple, of the city of Thyatira, which worshipped God, heard: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. 15. And when she was baptized and her household, she besought saying, If ye have judged me to be faithful to the Lord, come into my house, and abide. And she constrained us.



THE PITTSSTON MINUTE MEN—BOYS' CLUB OF THE BAPTIST MISSION

Motto—"We join ourselves to no party that does not carry the flag and keep step to the music of the Union"

WORK FOR THE SLAVS

By the Editorial Secretary

THAT was a most interesting trip which I took over to West Pittston one bright spring day to participate in the dedication of the first mission building of its kind which the Pennsylvania Baptists have erected. By Pennsylvania Baptists I mean, to be more accurate, the State Convention, of which Rev. C. A. Soars is the progressive secretary. Largely due to his interest in the work among foreign peoples is the fact that there is to-day a Trevor Hall in the center of a Lithuanian colony in the Wyoming valley. For the origin of the movement we must go back, however, to Rev. D. E. Lewis, former pastor of the Luzerne Avenue Baptist Church in West Pittston, who had an eye out for the foreign element, and some five years ago brought Missionary Zboray to labor in the town under direction of the State Mission Society. He opened a night

school and had a promising work under way when he was called to a larger service in Scranton. The work in West Pittston was undertaken by Miss Rosalind Runyan, who had gained some experience in Chicago, and possesses rare qualifications for her present position. There were plenty of people to predict failure for her, and it took time to convince the doubters, in church as well as out, that the mission was going to live and grow and surprise them. But this has come true, and success has brought about a great change in the view taken of the work.

When I reached the mission property I was delighted to find that Trevor Hall (so named because Mrs. S. A. Trevor, a generous woman of Philadelphia, gave \$500 toward its erection) was the best structure in sight. Built of concrete blocks, with simple but architecturally



TREVOR HALL

good lines, it was a pleasant sight and a credit to the town. Inside it was plainly a workshop, where much business was going on and strange languages were spoken. I tried to learn to say "Good-morning" and "Good-evening," and "How do you do" in Lithuanian, but was a stupid pupil, as the boys and girls who laughed heartily at my tongue-twisting would tell you. The land, by the way, was provided at a cost of \$250 by the Young People's Society of the Luzerne Avenue Church. The hall cost \$4,000, the expense being shared between the State Mission Society and the Baptist Young People's Union of the Wyoming Association. All credit to these young people for seeing the home need and doing something to meet it. In the work of furnishing and maintenance much interest has been shown, and that in practical help, by the Presbyterian and Methodist churches, and some of the best workers who are aiding Miss Runyan belong to these other churches. The Presbyterians, by the way, have a flourishing Italian mission. The pastor bore his striking testimony that, during the coal strike, while American churches were split up over the troubles, and while there were strikers and strike-breakers in the membership of the Italian mission, there was not a single quarrel or outbreak, and not one of the members got into any trouble. He praised them in the highest terms.

The mission keeps things going, and Miss Runyan is the impelling spirit. The basement is high and well lighted, and

affords room for gymnasium equipment. Bath and lavatory are in evidence, for cleanliness is one of the first laws. There is a night school for working boys—those poor fellows whose lives are stunted among the coal breakers. As I looked into some of their faces it was pitiful to see the mental starvation and low vitality. They have their club (the Minute Men) and this is the bright spot in their lives. Then there is a girls' club, where dress-making is taught and social times are enjoyed. The boys have industrial instruction, talks on practical topics, patriotic addresses, and social hours. The cooking class is a sight worth seeing. Neatness and skill and pride were three things I saw, and what smiling, bright faces—the girls being distinctly ahead of the boys in apparent smartness. Only a part of the class are seen in the picture; but how they did sing "My country, 'tis of thee," as I had them placed on the church platform on the dedication evening, with their aprons and bowls and spoons—an object lesson that spoke louder than sermons to the audience. They sang all four verses, too, without a book—something which most of our American congregations find it difficult to do. Then there is a kindergarten, fitting for the primary grade of the public schools; and on Thursday afternoons a class of foreign-speaking mothers meet for instruction in simple cooking and dressmaking and friendly intercourse.

What work could be better than this? Of course the priests do not like it; but the mothers—many of them—do, and the fathers appreciate what is done for the children, and the school is full and the work goes on. There is a Sunday afternoon Bible class, well attended, and a Sunday evening service in the English language for all ages. It was good to see the interest and the evident gratitude and joy of the mothers, and the happy faces of the children. Such a mission means the soundest and swiftest Americanization; and our state conventions and associations and local churches and the Home Mission Society must all be at work wherever there are foreign peoples to reach. West Pittston is doing a good work, and we want a thousand conse-

crated missionaries like Miss Runyan, together with trained native workers to reach the men more particularly.

Since the mission and its achievements are of much more worth than the services of dedication, I shall only say that the latter placed the work in the true light before the people of the community, and perhaps gave some inspiration to the workers. The present pastor of the Luzerne Avenue Baptist Church (Rev. C. M. Conway) is greatly interested in the mission, and his people entertained the visitors most hospitably.

"Aliens or Americans?"

(From *Our Home Field*, organ of the Home Mission Board of the Southern Baptist Convention.)

The importance and magnitude of the Home Mission problem is growing upon American Christians. The increase of Home Mission literature is both a sign and a cause of this. Until Dr. Strong's book, "Our Country," appeared, the best informed among us would not have known where to direct a pastor in search of a half-dozen books on Home Missions for his library. To-day no

pastor is up to date in his equipment for the demands of his ministry who has not convenient to his desk at least that number of books which give him information on this question. "Aliens or Americans?" is but another volume added to the growing literature, though it is one of the best yet made available. The author is Dr. Howard B. Grose, editor of the BAPTIST HOME MISSION MONTHLY of New York. Dr. Grose gives us in this volume the results of a broad study of the literature on immigration and of personal study among the immigrants themselves.

This book of but a little more than three hundred pages is a repository of information upon this immensely important subject. The history of immigration, the immigration laws, where the immigrants come from, their number, classes and conditions, the extent of mission work among them, etc., are phases of the problem upon which the author gives information. The book is written in a style and spirit to engage the reader while it instructs him. The author asks the question, Shall the millions of foreigners in and coming to America be aliens or Americans? and reaches the practical conclusion that Protestant and Evangelical Christianity must answer that question. Nothing but the gospel of Christ can make American citizens of these men and women of many sorts, from many lands, of many tongues and many creeds.



AN OPEN AIR MEETING OF SLAVS AT CRIGHTON, PENNSYLVANIA



BRIEF BIOGRAPHIES

Ezra Fisher, Home Mission Pioneer

EZRA FISHER is one of the typical pioneers of the first days of the Home Mission Society. He was one of the first missionaries commissioned in 1832, and the first year he drew \$50 from the treasury. His story spells heroism from beginning to end, for he had to combat every disadvantage to gain a liberal education, and at a time when college men in the ministry were rare and in great demand in the more settled sections, he consecrated himself to the destitute Western fields.

A Massachusetts farmer boy, converted at 18, he graduated at Amherst College at 30, after a long struggle with sickness and poverty, and began preaching at Cambridge, then at Springfield, Vt., where he baptized 80 converts in two years. He was a natural evangelist. Feeling called to missionary work, he began at Indianapolis, where he established the First Church, now worshiping in one of the most beautiful houses in the land. Then he went to Quincy, Ill., establishing a church there; thence to Davenport, Iowa, founding the First Baptist Church there. In 1845 he was sent to Oregon, with \$200 salary and \$400 for outfit, in company with Rev. Hezekiah Johnson. These men laid the Baptist foundations,

organizing churches, planting schools, and carrying evangelism everywhere. Hezekiah Johnson was a companion soul, and Oregon is a better place in which to live because of the work of these two men of God and their wives. After 44 years of such toils as few know, Elder Fisher completed his ministry. In his last winter—1873-74—he held revival meetings at the Dalles church, and two of the converts became preachers—Dr. C. M. Hill, now a leading minister of the Coast, and his brother, G. W. Hill, a missionary in Japan. Thus the missionary is living on in hundreds of lives and countless influences for good.

Fisher was not only a missionary evangelist, but he was a citizen as well, and his convictions on questions of public morality were strong. When the adoption of the Oregon State Convention was under consideration he made a magnificent fight against the introduction of slavery as a part of it, and he had a right to claim his share in the victory that proclaimed Oregon a "free" state, and settled the question of liberty for the great West.

High on the rolls of missionary heroes, beside the name of Marcus Whitman, should be read that of Ezra Fisher.



A CHEYENNE CONVERT

By Rev. Robert Hamilton

ONE of the most interesting characters among the Cheyenne converts coming to us during the past year was Starving Elk. Being one of the old men of the tribe, his testimony, given when received for baptism, throws a side light on Indian character, and their search after God and His salvation. His words were interpreted as follows:

"The first religious act that ever impressed me was when I was a small boy on my mother's back. She made an offering of two buffalo robes to the Great Spirit, and prayed for me, asking that I might live long, and grow up to be a good man.

"Later when I was a young man, I met a white man with a kind face and a soft voice, who told me that I ought to love and worship Jesus. He gave me this (drawing from his bosom a crucifix, which he wore next his skin, under his shirt, attached to a string around his neck), and told me always to keep it. I have worn it over my heart ever since. I do not pray to it, but keep it to remember the good man and his words.

"When the missionaries came to our reservation, I was glad to learn that they knew about the same Jesus. I never miss an opportunity to hear them tell about

Him, and I was glad when I learned that I could be His friend and follower."

Those who attended the Indian Association at Saddle Mountain last June will not soon forget the scene they looked upon. This old man, sixty-nine years old, stood in the beautiful stone baptistery beside Brother Rounds, with his hand uplifted and his face beaming with joy. He poured out his heart in thanksgiving to God—the God who had heard his mother's prayer, perhaps sixty-five years ago, and who had now permitted him, during the last year of his life, to realize this long-cherished hope to know Jesus.

Starving Elk died not long after his baptism at the home of Chief Three Fingers near Darlington. I have tried to imagine the long years of darkness, perhaps fifty years, during which this man cherished, as a miser cherishes his gold, the words of this one short conversation with that good man, evidently a Catholic priest, and after so many years finding the remaining pieces of the broken statuary that gave him a perfect model.

Possibly thousands have thus caught a glimmer of the light, and hopes have been born but to perish, as the church moves tardily on its mission to the lost.





CITY MISSION WORK

ASSOCIATED BAPTIST CITY MISSION SECRETARIES AND SUPERINTENDENTS OF THE UNITED STATES

REV. HOWARD WAYNE SMITH, Philadelphia, Chairman; JOHN BENTZIEN, Portland, Vice-Chairman; REV. W. B. C. MERRY, Ford Building, Boston, Secretary and Treasurer; H. C. GLEISS, 1726 Concord Ave., Pittsburg; REV. CHARLES H. SEARS, 162 Second Avenue, New York, Editorial Secretary.

VACATION·BIBLE SCHOOLS IN NEW YORK CITY

By Rev. Charles Hatch Sears

Secretary New York City Baptist Mission Society

TENTS," "Street Preaching," "Fresh Air Outings," "Vacation Schools." These phrases have come to suggest Christian activity at a time when it is natural to be inactive. The time of greatest need is the time of greatest opportunity. These hot summer days, and to the tenement dweller these almost unendurable summer nights, are times of supreme need. Christian givers and Christian workers are just beginning to realize that there are also times of splendid opportunity.

Who are more needy than thousands of the million children in New York City? Many of them need food. Dr. Goodchild in a splendid article recently published says: "Read Spargo's *Bitter Cry of the Children*. In 16 schools in New York which he investigated, 12,800 children were privately examined, and of that number 978, or 7.71 per cent., had had no breakfast on the day of the inquiry; while 1,963, or 15.32 per cent. had only bread and coffee or tea, and too little of that to appease their hunger. Dr. H. M. Lechstrecker, an inspector of the State Board of Charities, said in his report that he found, out of 10,707 New York children whom he examined, only 1,855, or less than one-fifth, began the day with an

adequate breakfast, and that 439 came to school frequently with no breakfast at all."

They need clothing desperately, and yet often they do not realize it. Little "Tony" last summer was fitted out with a new suit by one of our Vacation School teachers. He returned in a day or two with his "old togs." Suspicious that he had pawned them the teacher asked him why he did not wear the new suit, and he answered with disdain, "I don't want to be a dude."

They need an opportunity to sleep which they cannot find in many of the tenements, especially if they happen to sleep in one of the 337,000 dark rooms with which our city is cursed. They are often driven to the fire escapes or the roof by these conditions, or by the family boarders. Many of these families keep from one to six boarders in their homes of from one to three rooms.

They need an opportunity to play, which they cannot find under decent conditions in lower New York. Robert Hunter says, "A healthy expression in play of mental, physical and moral faculties of the children of the tenement is at present impossible." The children are not, however, at all conscious of

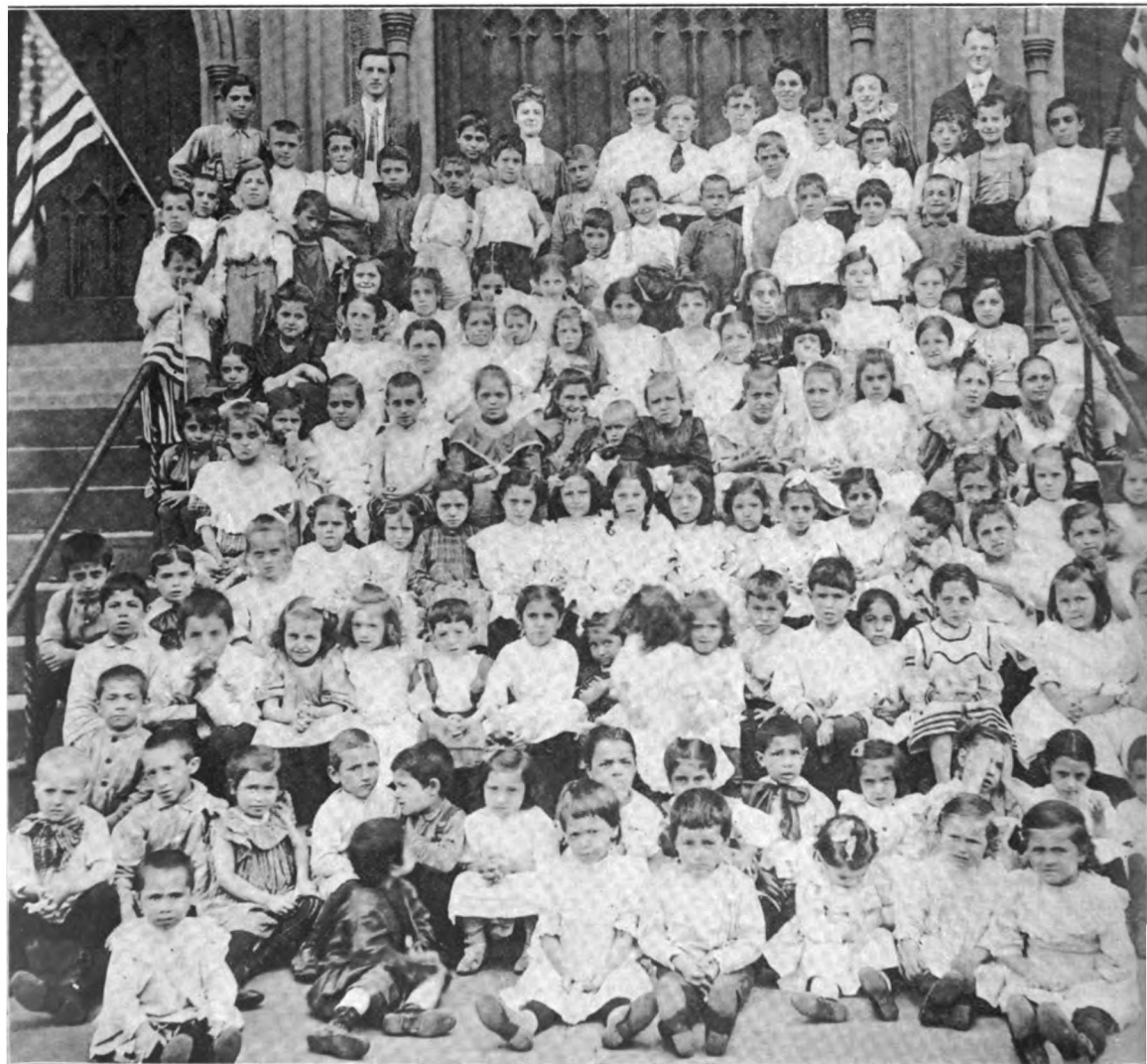
most of their needs. Many of them are proud and critical. One teacher reported last year that a boy told her with yawning superiority that when he was sick he had a doctor, and when he got hurt he had an operation. The need is the greater where there is no realization of it. One who has a real appreciation of the conditions of children in New York City must feel with Mrs. Browning:

"The young lambs are bleating in the meadows,
The young birds are chirping in the nest,

The young flowers are blowing toward the west—

But the young, young children,
O, my brothers,
They are weeping in the playtime of the others,
In the country of the free."

If the need marks the opportunity, here it is. One truly Christian response to this need is the Fresh Air Home. But how soon do two weeks go by, and alas! how many children never see a Fresh Air Home, nor even know what a "Day's Outing" means.



SECOND AVENUE BAPTIST CHURCH VACATION SCHOOL

The Outdoor Playgrounds under city management, and the Vacation Schools of the Board of Education, both largely the development of the past ten years, are an inestimable blessing to the New York child; yet even they reach but a relatively small proportion of the child population of our city. As we write, report comes that 5,000 children were unable to gain admission to these schools, which opened this month. Of course, neither the playgrounds nor these Vacation Schools can do anything to meet the child's religious need.

It is a severe arraignment of our Christian civilization that we are so completely neglecting the religious education of the masses of our children. The Public Schools cannot give the child the first principles of religion, for Jews, Catholics and Protestants have not been able to find a common ground for such teaching. That there is such a common ground is certain.

Sunday schools are not meeting the need in New York City. Dr. Josiah Strong estimates that two-thirds of the children of New York between five and twenty-one are not connected with any religious school, Protestant, Roman Catholic or Jewish.

Religious instruction is given in but relatively few homes of our city. It is difficult indeed to find a home where the teaching in Deuteronomy, "And ye shall teach them, your children, speaking of them when thou sittest in thine house," is carried out.

To help to meet this need the Baptist City Mission Society has for the past six years been conducting Daily Vacation Bible Schools. For the past two years the Federation of Churches has done a similar work. This year the schools of the Federation of Churches, as well as the schools of the Baptist City Mission Society, are being superintended by the writer. While the financial support is entirely distinct, the twenty-three schools will be under the same administrative control with the same order of exercises, the same songs and hymns, the same industrial work baskets, hammock and mat making, the same first aid work and the same courses of Bible Lessons.

About seventy-five young people from our leading colleges and theological seminaries, and from musical conservatories and kindergarten training schools, attended the training school held at the Union Theological Seminary the week of July first, and are now hard at work. There is no difficulty in securing

the highest grade students of our leading colleges, and their enthusiastic devotion to the work, while not of the "halo" type, is certainly inspiring.

WHAT IS THE VACATION SCHOOL METHOD?

The Bible work is based upon the assumption that the real boy has a real religious nature, and that the Bible contains ideal material for the culture of that nature; that there is something in the Bible when properly taught that takes the interest of the child and helps him in his development. The experience of past years bears out this assumption. Every attempt is made to make the lessons concrete, to bring out the connection of oldtime stories with present-day experiences.

Much emphasis is placed upon music. It adds to the child's joy and provides an excellent means for self-expression. Children come to love the fine old hymns and sweet nature songs.

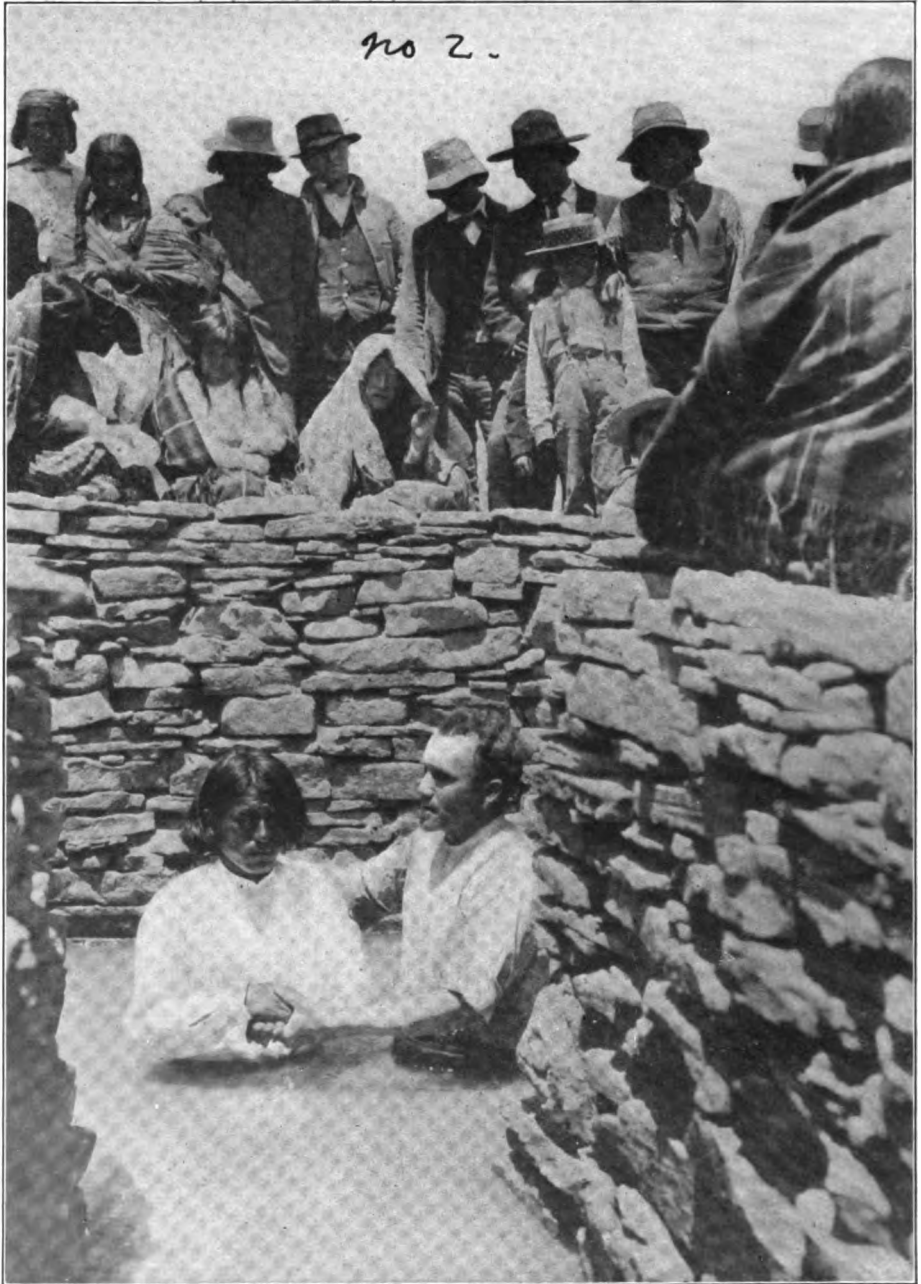
Vacation Schools recognize the need of play. A normal child must play, and yet there are "Not less than half a million children in Greater New York," says Robert Hunter, "whose only playground is the street." Moreover, there is no better way to get into the hearts of the children than by way of a game, and this, after all, is the great purpose of the Vacation Schools. The child's greatest need is a Christian friend. What can not a true Christian friend do for one of these little ones. Listen!

"Has the thought of crowded cities crossed
your mind,

Where the tired ones are panting,

While the sunset gleams are slanting
Down behind yon solemn hills so cool and
kind?"

☞ Dr. Norman Fox, who died recently just after his return from a European trip was well known in the denomination and outside of it, and leaves a host of friends to mourn his departure. He was a man who loved learning, who read widely and thought candidly, and who loved a debate or a symposium. He was true to his friends and to his convictions, and in many ways rendered service to the cause of righteousness. He and Dr. Elias H. Johnson were moving spirits in the Baptist Congress, whose sessions will seem bereft without their presence.



FIRST BAPTISM OF HOPI INDIANS

(See article on page opposite)

THE FIRST BAPTISM OF HOPI INDIANS

By Evangelist C. C. Young

MOST people who make the trip to Sunlight Mission, Toreva, Ariz., on the Hopi Indian reservation, go from Holbrook on the Santa Fé, and take two days for it. But I told Miss McClean, with whom I had been in correspondence for three months, to send an Indian guide and a mule to Winslow and we would make the 75 miles in one day across the country on the trail. I graduated in riding before entering college in my seventeenth year, and knew that I could make the 75 miles in twelve hours as easy as the Indian. This I did, and much easier, too, for on the return I had a different guide, and he was so exhausted several times that he had to get off his horse and drive him to keep up with me. I had but little time to make the trip before the planting season would be on, and many of the men would be away from home, and each day I saved was that much to the Indians. As it was, some of them were gone and did not get to the meetings. This is why the missionaries urged me to come as early as possible.

One day was spent in consultation with the missionaries as to what we would do. This was on Saturday, and that night the Indians began to come in to see me about the baptizing. I was the first Baptist preacher to visit the mission, and they wanted to see me. Some of the old men had accused the lady missionaries of being the descendants of the "Castiles," as they called them, or Jesuits, and they wondered if I, as a man, would be like the old-time religionists. They said after the baptizing that I did not baptize like the "Castiles," for there is a tradition among the Hopis that the priests of the Jesuit faith only baptized one lock of hair. One man, as he told me about it, held out a long lock of his coarse black hair.

Early Sunday morning the Indians began to arrive from both the missions, which are seven miles apart, and are each surrounded by three villages. During that day I preached six hours in all, and the next Sunday four hours. In personal study and investigation I had visited five of the reservations in the southwest, and so well understood Indian life that I had no difficulty in speaking through the interpreter. But it took lots of time to explain to the Hopis what it meant to organize a church among them, and what it meant to be baptized. I put it to them in straight terms that to follow the Jesus road was to give up forever the old Hopi road. Some of them said they could not yet do this,

and turned back in sorrow, but I think most of them will follow soon. But there were six brave souls who said they could give up all for the Master. This they did, and went with Him into the baptismal waters, which to them was the "answering of a good conscience."

The actual scene of the baptism was such as had never before been seen on the reservation. The two wise missionaries had invited all the folk in the government employ to the services that day, and including myself and the two missionaries there were at least twenty white people present. The Indians were well represented. I explained to them what this ancient ordinance meant and that Jesus was obedient to it. To make it real to them, and to take away what might be mythical, I said that only a year ago my wife had stood at the very spot on the river Jordan, where Jesus was baptized as they were going to be that day. It was interesting to see how their faces lighted up at this personal reference. One of the government people told me that was the best possible argument to a Hopi, to know that some real person had seen the place. Misses McClean and Johnson stood by, hearts full of gratitude to God, as they saw these people, the toil of years, led down in the water.

The six baptized Hopis and the two missionaries were organized into a Baptist church, and will ask for admission into the Arizona Convention. I explained to them the covenant and they agreed to it and said it was not grievous. The Lord's supper was administered for the new church. The taking of it was in silence and a great crowd looked on in respect. Also I explained that only a baptized believer had this right and he must examine himself before the Lord.

Grave fears were entertained that the persecution which had been so strong would be worse after the baptizing, but this was not true. The next week I went through the villages with the Hopi men, who had been baptized, and on many occasions they were met with a friendly greeting. This is a hopeful sign among them. And there is a disposition also among them not to meddle with a man when they see his mind is decided on a matter. And on the other hand they work hard against the man who is wavering in the hope they will win him.

You may ask what I did in the two weeks besides preach and baptize. There was plenty to do. Mine was the first visit of any Baptist preacher on the reservation or to either of

the missions, and naturally I would see plenty for one to do. I fixed the fence around the horse lot and put up the eave-troughs around the newly-completed church building. At times I would turn barber and shingle hair for a Hopi when he had too much. This work that a man can do is argument for a pastor on the field as soon as possible. Preaching the gospel will be his first business, and there are many other things he can do. Both of the missionaries who are there now are anxious to have a pastor come on the field, and will help him and welcome his coming. What I did up there in two weeks, a man as pastor can do all the year.

The baptizing was at Miss McClean's mission. She has made a nice meeting-house of the native stone and nearby has made a baptistry of a spring. The Hopi workmen did well in the erecting of this house, but Miss McClean is the architect of the whole thing. Not one bit of help did she ever get except from the Indians, and theirs was all work and no planning of the building. At the other mission, which is seven miles away, Miss Johnson is doing equally as good work, but as yet she has built no meeting-house. She still holds meetings in the small chapel, which is not equal to the needs of the work, and will not hold the Sunday-school. I give both of

these heroic women equal praise for their devotion to this work and honor them for their faith in God. The Woman's Home Mission Society of the West have some brave workers and they have been the starters of several of our best fields among the Indians. Hail to these workers and to their Lord who inspires them with such devotion! The two women among the Hopis are queens of earth and will ever be such among the Indians. Each one in telling his experience before and after baptism dated the beginning of it with the teaching of one of these two missionaries. Queens they are and greater than Esther. She gave her life in a risk for her own people, but these two noble women have given their lives in hazard for a foreign people and for no other purpose except to bring to them the gospel of the cross. The first church of any kind ever organized among the Hopi Indians is the one at Toreva, Ariz., and this is but the entering wedge to the mighty campaign which will be followed up in the future. I am thankful for the opportunity of such an experience, and no work that I have done as evangelist in this western country has given me greater joy. The Lord is great in the promises of the Bible, and the fulfilment of them in such as the conversion of a heathen people inspires me to greater faith in God. Ever may it grow.



Some Totals for Seventy-five Years	
Missionaries and Teachers since 1832	35,426
Churches organized	6,113
Grants for church edifices	2,628
Sunday Schools organized	10,500
Persons baptized	208,168
Amount Received for all Purposes:	
First 25 years	\$ 576,473.63
Second 25 years	3,320,099.23
Third 25 years	12,648,722.49
	<hr/>
	\$16,545,295.35
Amount Needed Annually, \$1,000,000	



YOUNG PEOPLE'S FORWARD MOVEMENT

Department Conducted by Rev. John M. Moore, Secretary

THE SUPREME MISSIONARY MOTIVE

IT WAS when Jesus was on one of His evangelistic tours through Galilee and was surrounded, as He frequently was, in those days of his great popularity, by a vast multitude of people, that He spoke words that the churches ought never to have forgotten. He never could look upon a crowd with indifference. It was not a mob in his eyes. He did not see the masses as He looked out that day upon "much people," but individual men and women, made in the image of His Father, each one of whom was capable of almost infinite development in godlikeness. And at the sight of the multitude, His heart moved with compassion, He turned to the little group of men that stood beside Him. He recognized that the source of missionary supply for the great work of saving these multitudes was God, that the agency which God chose to use in accomplishing His purposes was redeemed man, and that the means by which God and man came into fellowship in work was prayer. And so He said: "Pray ye the Lord of the harvest that He would send forth laborers into his harvest."

The prayer for laborers was answered, as is all true prayer, and a little later Jesus was able to reinforce the original twelve by sending out other seventy. But still the harvest was great and the laborers few, and He again asked prayer for laborers. This was Home Missions. It was for the sake of the lost sheep of the house of Israel.

But He had a larger vision. It included the men of every race and land.

During one of the days of the week in which He died, certain Greeks came to His disciples and requested that they might see Jesus. Their request moved Him profoundly.

It was on that occasion that He uttered those words that we love to quote: "I, if I be lifted up from the earth, will draw all men unto me." Under the inspiration of this purpose he went down into Gethsemane and up to Calvary, where, by the grace of God, He tasted death for every man. On the third day He arose from the grave and at intervals through forty days He appeared and talked with His disciples, but upon all these occasions a single theme engaged their conversation. He kept speaking to them of the things concerning the Kingdom of God, and just before He left them He commanded that repentance and remission of sins should be preached among all nations, beginning from Jerusalem. There is a luminous word in the Epistle to the Hebrews which tells us what thought is uppermost in the mind of Jesus Christ to-day, "After He had offered one sacrifice for sins forever He sat down upon the right hand of God from henceforth *expecting*." He is waiting, expecting. While He has waited there the months have become years, and the years have become centuries, and the centuries have become millenniums, and still he is waiting, and in the thought that we can help to terminate this waiting of our Master, we find the supreme motive for missionary activity. Let us help to hasten the day when He shall "see of the travail of his soul, and shall be satisfied."

BRINGING THINGS TO PASS IN A BROOKLYN SOCIETY

The following letter was not written for publication, but we use it in the belief that it suggests a way out for many a young people's society:

BROOKLYN, June 16, 1907.

REV. J. M. MOORE,
Sec'y Young People's Forward Movement.

Dear Sir—We were without a pastor in the Central Church, Williamsburg. The Tuesday evening prayer meeting of our Young People's Association had run down till we sometimes had as few as six or seven present. Several of our best workers felt that the time and energy could be spent to better advantage elsewhere and deserted us.

We had had but two missionary programs during the year. We were entitled to ten evenings. After some persuasion the devotional committee agreed to let us have the eight Tuesday evenings of May and June for a mission study class. That is, we were to have as many of the eight as we could profitably use. I think not more than two believed that we could make the meetings a success; nevertheless a dozen ventured to spend 35 cents each for "Aliens or Americans?" even tho we took your advice and warned against the formation of a large class.

We have held six of our eight meetings during the months when our attendance and interest are always at lowest ebb. We have never had fewer than 19, and have had 27 and 28 in attendance. Everybody speaks in meeting. We have won our grown-up Juniors who previously could not be amalgamated with the Seniors. We have a broad new vision of the Home Mission Field. We have seen Ellis Island and its humanity in the rough. Two of our number have taken classes in the Italian mission. Some have discovered that "dirty foreigners" have souls. I think even those who predicted dire failure will vote our effort a great success. We cannot put into words all that these meetings have meant. They have cost much: hours of study after weary days, sleepless nights, sacrifice of less fruitful duties and pleasures. We feel assured that it has paid.

I once accused you of deluging us with Forward Movement literature. Now I want to give the names of others whom it would seem wise to deluge. All have been members of the class, and I hope will be influential in organizing other classes. (8 names and addresses.)

I presume we should tell our failings. Our meetings used to begin about 8:30. We begin at 8, but cannot close at 9:30. The sexton puts out the lights at ten and we finish on the way home. Again,—we have had no time for hymns, but we have had more prayers than in the prayer meeting.

We are praying earnestly that the leaven may work.

Yours in the service,

CAROLINE P. TRAPPAN.

In a later letter Miss Trappan says:

I wish you might have been with us in our closing meeting last evening. It was an extremely warm night, but we had 25 in attendance.

As in several preceding lessons we faced again the pertinent question, "What is our obligation toward the immigrant?" A feeling seemed to pervade the meeting that we should take up some form of definite service. Our church is a downtown church, just one block from the plaza of the Williamsburg Bridge. We have made futile efforts to win the new population in the vicinity.

We were led to resolve ourselves into a prayer circle to ask that the way may be opened and we may be used to lead into our Sunday-school and church some of the needy ones about us. We also agreed to assist the pastor in presenting a résumé of the lessons to the Friday evening congregation, and to do what we could to help in the prayer meetings during the summer. We felt the presence of the Spirit and had a blessed closing service.

☞ A friend said the other day that he sat down with copies of THE MONTHLY and the *Missionary Magazine*, and never rose until he had read both through from first page to last, including the advertisements. He was renewedly rejoiced, he said, at the present presentation of missionary information. He is one of many, and we share his opinion that if we could only get a hundred thousand Baptists to read two or three numbers of the home and foreign magazines, there would be no difficulty in keeping them as permanent subscribers. How to introduce THE MONTHLY to these good people who ought to know more about our great home mission field is our problem. Pastors can help solve it, if they will.

☞ Resolve to take your missionary offerings earlier this year. Better yet, resolve to begin the systematic plan of weekly offerings, and give it a good fair trial this year, and see how it works. Resolve third—that you will double your home mission offering this year.

☞ These resolves carried out will do away with the debts and put the work on Advance Avenue. To raise the million annually needed by the Home Mission Society, does not require great or special effort. It requires regular giving by every church, that is all.

HOME MISSION APPOINTMENTS, JULY, 1907

ARIZONA

T. F. McCourtney, General Missionary.
W. T. Sherrod, Clifton.

CALIFORNIA

F. W. Reynolds, City Missionary, Los Angeles.
W. W. Catherwood, Huntington Park.
E. H. Hayden, Newport Beach.
W. C. Driver, District Missionary.
W. W. Youell, Rivera.
Miss S. E. Stein, Chinese Mission, Fresno.
Miss Eliza Willis, Chinese Mission, Sacramento.

CONNECTICUT

Karl Karlson, Swedish Bethel Ch., Bridgeport.

IDAHO

W. H. Bowler, General Missionary, South.
E. W. King, Sandpoint & Athol.

KANSAS

E. H. Lee, Jetmore.
Richard January, Colored, Tonganoxie.
G. M. Braham, Osage Valley.
R. L. Kennedy, Mt. Zion Ch., Colored, Columbus.

MASSACHUSETTS

N. M. Malouf, Syrians, Boston.
C. I. Johnson, Swedes, Lynn.

MONTANA

Mrs. W. A. Petzoldt, Crow Indian Mission, Lodge Grass.

OKLAHOMA

Mrs. W. A. Wilkin, Wichita Mission, Anadarko.
Mrs. G. W. Hicks, Elk Creek Mission, Hobart.
Mrs. F. L. King, Arapahoe Mission, Watonga.

NEW MEXICO

Mrs. L. I. Thayer, Two Gray Hills Mission, Crozier.
Mrs. Susie McC. Denay, Two Gray Hills Mission, Crozier.

PENNSYLVANIA

Rachel Armstrong, Foreigners, Scranton.
L. L. Zboray, Foreigners, Lackawanna & Wyoming Valleys.
Arzen Tereschenko, Russians, Wyoming Valley.

PORTO RICO

Mrs. Janie P. Duggan, Ponce.
Miss Alice A. Shorey, Ponce.

SOUTH DAKOTA

Arsene Fauquet, Colton.
A. J. Cederfelt, Swedes, Sioux Falls.

WASHINGTON

J. J. Payseur, Davenport.

WISCONSIN

John McFarlane, Barron.

GERMANS

Henry Schwendener, Evangelist.
W. A. Lipphardt, Evangelist.
Theodore Frey, Lodi, Cal.
Wm. A. Raff, Jamesburg, N. J.

THE FOLLOWING TEACHERS WERE APPOINTED:

SHAW UNIVERSITY, RALEIGH, N. C.

Pres. Chas. F. Meserve; Emily C. Ayer, Mary M. Barbee, Ida J. Brown, Victoria Bunn, Lovelace B. Capehart, Alice W. Chase, Martha M. Dickinson, Gaston A. Edwards, Alice M. Emerson, Mary E. Ferrell, Chas. R. Frazer, Lena A. Johnson, Joshua L. Levister, Charlotte Murray, Albert W. Pegrees, Ella C. Pegrees, Cicero F. Pope, Nicholas F. Roberts, Carrie N. Stewart.

SPELMAN SEMINARY, ATLANTA, GA.

Pres. Harriet E. Giles; Mary Cotton, Clara H. Denslow, C. Maria Grover, Mildred O. Jackson, Anna C. Little, Sophronia E. Nesbit, Mary J. Packard, Mabel H. Parsons, Alice M. Paxton, Mae B. Peckham, Olive Shapleigh, Anna Suter, Lucy H. Upton, Evelina O. Werden, Lydia Whitaker, Harriet E. Bates, Myra L. Boynton, Anna M. Brill, Edith V. Brill, Florence L. Ellis, Elvira B. Hamlin, Cora Hardy, M. Minerva Hoyt, Lugenic Hope, Clara A. Howard, Alberta C. Johnson, Ella Lewis Jones, Augie E. Kendall, Cordelia Kent, Dora S. Keyes, Edna E. Lawson, Grace E. Maine, Mildred F. Maine, Mary M. Moll, Mary E. Nelson, Lucretia E.

Pierson, Mary E. Scoville, Lucy H. Tapley, Lena M. Topping.

MATHER INDUSTRIAL SCHOOL, BEAUFORT, S. C.

Prin. Miss Sarah E. Owen; May L. Felt, Lizzie R. Kinsman, Eva M. Nix, Harriett M. Sanders, Miss May W. Curtis, Mrs. M. A. Ware.

CHEROKEE ACADEMY, TAHLEQUAH, I. T.

Prin. W. J. Pack; Bursheba Holladay, Fanny C. James, Flora Murphy, Mrs. W. J. Pack, J. T. Rosson.

INTERNATIONAL COLLEGE, EL CRISTO, CUBA

Prin. A. L. Story, Luisa Martinez Bravo, Sra Justa Bravo, Ruth Haynes, Bessie Moseley, Mrs. H. R. Moseley, R. E. Porter, Maude E. Goddard.

BENEDICT COLLEGE, COLUMBIA, S. C.

Rev. Homer C. Lyman.

HOUSTON ACADEMY, HOUSTON, TEX.

Prin. F. W. Gross; W. H. Jermany, R. H. Newhouse, Miss Imo Chapman.

BAPTISMS

Rev. H. W. Ferguson, Blackfoot, Ida..... 10
Rev. Emil Berger, Pilgrim German Ch., Jersey City, N. J..... 11
Rev. Fred'k Niebuhr, Germans, Town of Union, N. J..... 11
Rev. August Bockler, Germans, Minneapolis, Minn..... 20
Rev. Albert Linder, Germans, Evansville, Ind... 7
Rev. D. G. Dunkin, Billings, Mont..... 18
Rev. J. A. Hughes, Stevensville & vic., Mont... 9
Rev. F. M. Burch, Hailey & vic., Ida..... 11
Rev. H. E. Ryder, Nampa, Ida..... 6
Rev. V. D. Dodgen, Mt. Park, Mayhill & Weed, N. Mex..... 5

Rev. John Kolesnikoff, Russians and Slavs, Scranton & vic., Pa..... 7
Rev. H. A. Newman, Swedes, Ishpeming, Mich... 12
Rev. W. A. Petzoldt, Crow Indian Mission, Mont. 7
Rev. George Hine, LaHarpe, Kans..... 12
Rev. Geo. Warner, Frazee, Minn..... 16
Rev. C. C. Young, Evangelist, Ariz..... 12
Rev. B. L. Carlton, Swedes, Fargo, N. Dak.... 6
Rev. W. H. Swartz, Bryant, S. Dak..... 6
Rev. Geo. MacDougall, Olivet Ch., Omaha, Neb. 7
Rev. J. I. O'Neil, Bisbee, Ariz..... 10
Rev. Vaclav Hlad, Bohemians, Chicago, Ill..... 9
Rev. L. O. F. Cote, French, Detroit, Mich..... 12
Rev. O. S. Lindberg, Swedes, Red Wing, Minn.. 5

Rev. John Oliver, St. Cloud, Minn.....	11	Rev. C. H. Bancroft, Grace Ch., Milwaukee, Wis.	10
Rev. George Steel, Tower Grove Ch., St. Louis, Mo.....	17	Rev. N. E. Valerius, Swedes, Hartford, Conn....	7
Rev. Lewis Scelfo, Italians, Buffalo, N. Y.....	10	Rev. A. St. C. Sloan, Tampico, Mex.....	5
Rev. E. O. Smith, Maple St. Ch., Buffalo, N. Y.	10	Rev. U. E. Gibson, Almond, Wis.....	6
Rev. Samuel Batchelor, Victor Mem'l Ch., Cooperstown, N. D.....	5	Rev. E. M. Jeffers, Stillwater, Minn.....	6
Rev. S. J. Peterson, Swedes, Youngstown, O.....	8	Rev. R. L. Lemons, West Park Ch., St. Louis, Mo.....	21
Rev. Michael Vegh, Hungarians, Cleveland, O....	10	Rev. H. C. Jones, Colored, 8th St. Ch., Wilmington, Del.....	11
Rev. E. S. Paddock, Galilee Ch., Topeka, Kans..	13	Rev. L. L. Sanders, Tabernacle Ch., LaCrosse, Wis.....	18
Rev. G. A. Barker, Chambers, Neb.....	14	Rev. Axel Wall, Swedes, Superior, Wis.....	17
Rev. C. F. Ramsbottom, Richwood, W. Va.....	19	Rev. C. J. Spiers, Yates Center & vic., Kans....	10
Rev. Hans Blomgren, Swedes, Aitkin & Deerwood, Minn.....	6	Rev. E. R. McKinney, Burr St. Ch., St. Paul, Minn.....	5
Rev. R. B. Favoright, North Platte, Neb.....	7	Rev. E. C. Houck, Pagosa Springs, Colo.....	6
Rev. N. E. Miller, Hunt Ave. Ch., Buffalo, N. Y.	5	Rev. Gustaf Nygren, Royalton & Rush City, Minn.	8
Rev. C. H. Pack, Parsons & Hambleton, W. Va....	7	Rev. O. C. Wieden, Swedes, New Haven, Conn.	10
Rev. W. L. Williamson, Yuma, Ariz.....	5	Rev. Robert Cox, Second Colored Ch., Ellsworth, Kans.....	11
Rev. D. B. Jacobus, Elgin, Kans.....	6	Rev. E. B. Johnson, Sawyer, N. Dak.....	12
Rev. F. H. Young, Kensington Ch., Buffalo, N. Y.	5	Rev. L. E. Zboray, Foreigners, Lackawanna & Wyoming Valleys, Pa.....	5
Rev. W. W. Dewey, Ogden Park Ch., Chicago, Ill.	11	Rev. P. H. Kennedy, Gen. Miss'y, Colored, Kentucky.....	8
Rev. N. N. Cayer, French, Waterville, Me.....	7	Rev. Alejandro Trevino, Monterey, Mex.....	10
Rev. F. W. Benjamin, Norfolk, Neb.....	31	Rev. L. H. Steinhoff, Northwestern Ass'n, N. D.	12
Rev. Francesco Di Tommaso, Italians, Troy & vic., N. Y.....	12	Rev. S. E. Ewing, Euclid Ave. Ch., St. Louis, Mo.	23
Rev. I. N. English, La Porte, Minn.....	5		
Rev. J. T. Brown, Centerville & vic., S. Dak....	8		
Rev. J. A. Crown, Logan, W. Va.....	7		

DONATIONS OF CLOTHING, ETC.

RHODE ISLAND		OHIO	
Newport, W. H. M. S. of Second Bapt. Ch., 1 box clothing	\$125.00	Kings Mills, 2 boxes to Neb.....	49.80
CONNECTICUT		GIFTS TO SHAW UNIVERSITY—1906-1907	
New Haven, Ladies of First Ch., 2 bbls. to Va. & N. C.....	110.00	Two barrels, First Ch., Brookline, Mass.	
New London, Ladies of First Ch., 1 bbl. to Ind. Ter.....	77.25	Fifty Testaments, Bible Society, New York.	
NEW YORK		550 Books for Library, Rev. C. T. Morgan, D.D., Haverhill, Mass.	
Himrod, W. H. M. S. of Second Milo Ch., 1 bbl. to Kans.....	38.00	Two packages of clothing, Womans' Missionary Society, Marshall, Mich.	
Malone, Farnham M. Soc., 1 bbl. and money to I. T.....	75.00	Two barrels of clothing, First Baptist Ch., Bangor, Me.	
Rochester, H. M. S. of First Ch., 1 box to Okla.....	110.16	Five poem books for Library, Friends in Raleigh.	
		One bbl. clothing and boks, Ladies' Missionary Society, First Bapt. Ch., Fall River, Mass.	
		Christmas dinner provided for patients at hospital by a friend.	

FINANCIAL STATEMENT FOR JUNE, 1907

RECEIPTS.		
Contributions for General Purposes.....		\$10,476 80
Legacies, " " " ".....		3,474 91
Contributions Specifically Designated.....		4,944 81
" " " " for Church Edifice Gift Fund.....		1,567 99
		<hr/>
		\$20,464 51
Income Accounts for General Fund.....		4,075 44
" " " " Church Edifice Gift Fund.....		1,381 16
" " " " Loan Fund.....		1,300 44
Miscellaneous		7,741 82
		<hr/>
		\$34,963 37
DISBURSEMENTS.		
For General Purposes.....		46,297 75
" Special " as designated.....		13,420 86
From Church Edifice Gift Fund.....		3,000 73
" " " " Loan Fund.....		987 80
Miscellaneous		9,790 27
		<hr/>
		\$73,497 41

CONTRIBUTIONS AND LEGACIES FOR JUNE

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, \$192.45			West' Onocata Ch.	8 63	Brookfield Ch.	8 00	
Gardiner, First Ch.	15 00	Edmeston Ch.	15 73	Apollo Ch.	10 00		
Damariscotta, First Ch.	120 00	Morris Ch.	10 18	New Kensington Ch.	14 15		
Dover & Foxcroft Chs.	6 38	Mt. Vision Ch.	3 00	Derry Ch.	5 00		
Addison Ch.	2 00	Himrod Ch.	12 75	Allegheny, Sandusky St. Ch.	15 00		
Sidney Ch.	2 00	South Poultney Ch.	4 80	Chester, Crozer Seminary.	21 96		
Oldtown, First Ch.	7 60	Y. P. S.	1 00	Elwood City Ch.	4 72		
Portland, Central Ch.	7 65	Wayne Village Ch.	4 42	Smithfield Ch.	8 00		
Wayne, Ch.	4 00	Parishville Ch.	109 67	Burlington Ch.	4 00		
Freeport, First Ch.	19 40	Pitcairn Ch.	5 00	Royersford Ch.	3 48		
Waterville, French Mission Ch.	8 44	Treadwell Ch.	5 00	Landale Ch.	8 08		
NEW HAMPSHIRE, \$26.00			S. S.	5 00	East Brady B. Y. P. U.	5 00	
Manchester, French Ch.	6 00	Elmira, South Side Ch.	11 00	Zion S. S.	1 00		
Antrim, First Ch.	20 00	Corinth Ch.	6 30	Pequa Ch.	3 84		
VERMONT, \$79.28			Buffalo, Prospect Ave. Ch.	100 00	Middletown, Carmel Ch.	13 00	
South Londonderry Ch.	5 00	*Watertown Ch.	9 92	Ridgway Ch.	8 00		
West Haven, Y. P. S.	10 75	North Darien Ch.	3 60	Punxsutawney, Tabernacle Ch.	1 29		
Richford Ch.	20 00	Stamford, Harpersfield Ch.	3 00	Tyrone Ch.	13 50		
Poultney Ch.	23 55	Waterloo Ch.	10 80	Bridgewater Ch.	92 65		
Vergennes Ch.	10 00	Branchport, Italy Hill Ch.	6 73	Coatesville S. S.	52 00		
East Wallingford Ch.	4 62	Ilion Ch.	25 10	Turtlepoint, D. Simpson.	100 00		
East Hubbardtown Ch.	5 43	Hancock, Starlight Ch.	1 50	Pittsburg, Bond No. 575.	127 50		
MASSACHUSETTS, \$572.10			Jamestown, 2 members, First Ch.	100 00	*Fourth Ave. Ch., Special.	1,500 00	
Southbridge, Miss E. M.	10 00	Batavia, First Ch.	24 53	For C. E. F., Turtle Creek Ch.	18 00		
Cole	3 50	Medina Ch.	33 50	*For C. E. F., Washington M. C. Treat.	1,200 00		
Westerville Ch.	19 76	Waterford B. Y. P. U.	1 00	DELAWARE, \$100.00			
Haverhill, First Ch.	4 41	Pittsford Ch.	24 40	Delaware Bap't Mission Society			
Boston, Tabernacle Ch.	44 17	Newfane Ch.	5 85	100 00			
Warren Ave. Ch.	6 00	Richburg Ch.	15 00	DISTRICT OF COLUMBIA, \$17.13			
Hyanis Ch.	25 00	Hume Ch.	5 00	Washington, first Ch.			
Cambridge, Broadway Ch.	203 79	Richburg S. S.	5 97	Calvary Ch.			
Holyoke, Second Ch.	6 00	Mansville Ch.	1 22	9 18			
Newton Center, Theo. Inst.	2 00	Marathon, Geo. J. Scobey.	2 00	VIRGINIA, \$1.00			
Ayer Junction, First S. S.	5 00	Palmyra Ch.	16 10	Richmond, A friend.			
Dorchester, Immanuel Ch.	12 00	Macedon Ch.	3 00	WEST VIRGINIA, \$397.28			
Blaney Mem'l Ch.	20 63	Lyons Ch.	5 00	Blacksville Ch.			
West Acton Ch.	6 00	Wolcott Ch.	9 75	Webster Ch.			
Brookville Ch.	2 53	Galway Ch.	16 60	Nye, Central Big Creek Ch.			
Dorchester, Berean Temple Ch.	25 00	Granville Ch.	32 00	Sardis Ch.			
Chelsea, F. K. Cushing.	176 31	B. Y. P. U.	5 00	Kosedale Ch.			
Roxbury, Bethany Ch.	1 00	Shelby Center, First C. E. S.	2 50	Cross Roads, Union Ch.			
RHODE ISLAND, \$1.00			Meredith Ch.	1 00	Alma, Mt. Moriah Ch.		
East Providence, First Ch.	1 00	S. S.	2 00	Reedy, Mrs. G. M. Clem-outh.			
CONNECTICUT, \$267.16			Lockport, First Mission Cir- cle.	3 80	Mrs. N. L. Ledsome.		
New London, First Y. P. S.	10 00	Killawog Ch.	1 90	Clarksburg Ch.			
Stepney Ch.	9 00	Hoosick Falls Ch.	48 12	S. S.			
Noank Ch.	50 00	Avoca, A. M. Shaver.	100 00	B. Y. P. U.			
Niantville Union Ch.	10 00	Clyde, Dr. Lewis Halsey.	8 75	Lucerne, Union Ch.			
Hartford, A friend.	1 00	*Rushford, Rev. T. P. Roate.	10 00	Burton's Ferry Ch.			
Meriden, First Ch.	112 21	*For C. E. F., Warren Ch.	1 00	Wallace, Smith Ch.			
Voluntown Ch.	5 70	NEW JERSEY, \$378.76			Philippi, Ebenezer Ch.		
Bristol, First Ch.	69 25	Jersey City, A friend.	5 00	Overhill, Sand Run Ch.			
NEW YORK, \$1,824.55			Millington Ch.	37 76	Vermont Ch.		
Brooklyn, Hanson Place Ch.	122 86	S. S.	5 00	Flemington, Hepzibah Ch.			
Ch. of the Redeemer.	48 43	Plainfield, First Mission Ch.	10 00	Mannington Ch.			
S. S.	15 00	A friend.	175 00	Belington Ch.			
Richmond Hill Ch.	55 65	Cedarville Ch.	18 00	Parkersburg, Briscoe Ch.			
Central S. S.	25 00	Atlantic City, First Ch.	36 87	Shinnston Ch.			
New York City, Williams-bridge Emmanuel Ch.	9 50	Burlington Ch.	32 01	C. E. S.			
Mt. Morris Ch.	15 00	Beverly Ch.	2 80	Adamston, Hepzibah Ch.			
Morning Star Mission.	8 34	Camden, Linden Ch.	4 82	Glen Falls Ch.			
*Gen'l Education Board.	509 09	Port Morris Ch.	26 50	Oak Hill Ch.			
Troy, Edward Carter, Jr.	1 00	Marlton C. E. S.	10 00	Crawley, Beaver Center Ch.			
Millford Center S. S.	3 00	Montclair, H. F. Myers.	5 00	South Side, Harmony Ch.			
Lansing & Grotton Ch.	15 82	*Elizabeth, Central Ch., Im- manuel Club.	10 00	Pine Grove Ch.			
Akron, First Ch.	5 00	PENNSYLVANIA, \$3,830.42			Grantsville, Bethlehem Ch.		
Jamaica, First Ch.	1 00	Starlight, Mrs. D. S. Dix.	1 00	Lumberport Ch.			
Amenia Ch.	18 00	Philadelphia, Grace Temple Ch.	80 84	Gypsey Ch.			
East Marion S. S.	4 00	Frankford Ave. Ch.	9 42	Spencer Ch.			
Rochester, First Ch.	49 50	S. S.	6 60	S. S.			
Carthage Ch.	35 40	Dotterer Memorial Ch.	3 21	Gassaway, Little Otter Ch.			
Y. P. S.	1 62	Epiphany Ch.	100 00	*Grafton, Rev. C. L. Tra- win.			
Smyrna Ch.	1 25	Manatawna Ch.	5 00	For C. E. F., Long Branch Ch.			
S. S.	1 00	Oak Lane S. S.	18 00	6 50			
Wilson B. Y. P. U.	8 10	Wayne Ave. S. S.	6 69	MISSISSIPPI, \$25.65			
Upper Troy, Nellie Knapp.	1 00	Wayland Mem'l Ch.	84 31	Jackson, collected per W. H. Palmer.			
Weedsport, Mrs. J. M. Rock- well.	20 00	White Deer Ch.	5 00	85 65			
Onocata S. S.	15 95	Forest City Ch.	4 25				
		Picture Rocks S. S.	2 88				
		Downingtown Ch.	6 10				
		Cincent Ch.	15 00				

OHIO, \$371.51

Isleta, G. P. Kime.....	200 00
Cleveland, Homestead Ch.....	2 00
Vermillion Ch.....	1 50
Newmarket Ch.....	10 75
Gallipolis Ch.....	5 69
S. S.....	2 81
Toledo, Memorial Ch.....	12 02
Rev. Wm. Sheridan.....	15 00
Newport Ch.....	7 35
Columbia Ch.....	4 00
Linwood Ch.....	17 89
Fostoria Ch.....	3 75
S. S.....	1 00
Shelby Ch.....	4 00
East Liverpool Ch.....	18 60
Dayton, Central Ch.....	11 00
First B. Y. P. U.....	20 00
Salem Ch.....	2 00
Licking Ch.....	5 00
*East Cleveland S. S.....	27 65

MICHIGAN, \$365.47

Kalamazoo, Portage St. Ch.....	21 50
Gaylord, First Ch.....	6 00
Detroit, Berean B. Y. P. U.....	1 00
Scotten Ave. Ch.....	30 00
Coldwater Ch.....	14 50
Weston Ch.....	52 50
S. S.....	4 80
Plainwell Ch.....	39 00
Arcadia Ch.....	6 00
Tecumseh Ch.....	6 90
S. S.....	5 08
B. Y. P. U.....	2 00
Ferry B. Y. P. U.....	1 75
Lincoln Ch.....	2 00
West Bay City Ch.....	18 50
Emerson Ch.....	2 00
Marquette Ch.....	13 25
Evert Ch.....	6 00
Albion Ch.....	3 50
Onaway Ch.....	10 75
Ashley Ch.....	1 00
Lawrence Ch.....	1 00
Lawton Ch.....	5 00
Rome Ch.....	2 80
Medina Ch.....	5 25
Bellevue Ch.....	5 90
Howell Ch.....	17 30
Battle Creek Ch.....	52 24
Alpena B. Y. P. U.....	2 00
Chelsea Ch.....	22 00
Onawa Juniors.....	2 15
Tower Ch.....	1 00
Kilmaster Ch.....	80

INDIANA, \$348.16

Mishawaka Ch.....	87 85
B. Y. P. U.....	5 00
Goodland Ch.....	12 40
S. S.....	1 30
B. Y. P. U.....	2 00
Brown's Valley Ch.....	15 00
John Jones.....	5 00
Terre Haute, First Ch.....	1 00
Shining Stars S. S.....	5 00
Mt. Vernon Ch.....	1 40
Dover Ch.....	1 60
Mt. Horeb Ch.....	2 10
Elkhart B. Y. P. U.....	7 07
Auburn Ch.....	7 00
Garrett Ch.....	5 00
Marshall Ch.....	14 30
Indiana Harbor Ch.....	2 90
Galveston Ch.....	21 28
Miami Ch.....	14 00
Bethel Ch.....	2 00
Big Walnut Ch.....	2 22
Waynestown Ch.....	17 00
Yellow Creek Ch.....	6 85
Indianapolis, College Ave Ch.....	63 89
L. Fay Fulmer.....	10 00
H. S. Byrkit.....	5 00
Mrs. Helen Byrkit.....	5 00
*Alfordsville, Miss Huldah Allen.....	25 00

ILLINOIS, \$1,104.76

Bethel Ch.....	3 00
Champaign Ch.....	41 40

Pierson Ch.....	2 00
Pisgah Ch.....	5 00
Chrisman Ch.....	37 91
Manchester S. S.....	1 50
Sadorus Ch.....	5 30
Prior Grove Ch.....	7 00
Irving Park, Mrs. E. B. Swift.....	50
Batavia Ch.....	20 00
DeKalb Ch.....	46 25
S. S.....	6 82
B. Y. P. U.....	5 00
Jrs.....	3 00
Wheaton Ch.....	101 00
Rockton Ch.....	1 60
Rockford, State St. Ch.....	89 37
S. S.....	7 29
B. Y. P. U.....	5 10
Blue Island B. Y. P. U.....	11 35
Lena Ch.....	7 55
S. S.....	1 10
B. Y. P. U.....	35
Dundee Ch.....	7 10
B. Y. P. U.....	5 50
Bloomington Ch.....	7 50
Rock Island, Swedish Ch.....	2 40
Morgan Park Ch.....	130 43
Paw Paw Ch.....	40 00
Utica Ch.....	2 00
Kankakee, German Ch.....	15 00
Chicago, Fourth Ch.....	9 00
Garfield Park B. Y. P. U.....	8 09
Western Ave. Ch.....	27 71
Tabernacle Ch.....	31 62
Washington Park Ch.....	6 18
Wm. Chancy.....	25 00
Englewood Ch.....	144 38
Ravenswood Ch.....	5 00
Salem Swede Ch.....	3 50
Swedish Conference.....	225 00

WISCONSIN, \$264.03

Fall River Ch.....	7 00
Fond du Lac Ch.....	7 43
Clinton Ch.....	20 00
Otsego Ch.....	2 30
Delevan Ch.....	22 50
Lake Geneva Ch.....	8 00
Stoughton Ch.....	20 00
Lodi Ch.....	10 80

FOR STATE CONVENTION

Collected per F. O. Carlson.....	75 00
Collected per N. F. Clark.....	91 00

MINNESOTA, \$251.08

Stewartville, Mrs. T. E. Heath.....	2 00
Money Creek, Mrs. L. L. Mann.....	1 00
For C. E. F. Morrilstown Ch.....	2 00
Duluth Central S. S.....	5 00
Frazee Ch.....	8 00
Minneapolis Central S. S.....	10 00
S.....	10 00
Rochester Ch.....	5 00
Minneapolis W. V. Garvin.....	100 00
Spring Valley.....	2 00
Lincoln.....	2 66
Minnesota City.....	1 05
Soudan S. S.....	1 60
Ch.....	2 00
Kasson Ch.....	3 18
Campbell Ch.....	4 00
New Auburn Ch.....	2 50
St. Francis.....	2 50
Red Wing.....	5 00

FOR STATE CONVENTION

Collected per T. M. Gil-in.....	30 00
Collected per C. T. Hallowell.....	61 59

IOWA, \$296.35

Ainsworth B. Y. P. U.....	1 00
Jesup S. S.....	8 16
Council Bluffs, First Ch.....	20 97
Marion Ch.....	12 30
Toledo S. S.....	6 65
Goldfield Ch.....	12 00
Sheffield, Mrs. T. D. Froning.....	15 00
Murray S. S.....	8 59
Osage, Miss Ella Benedict.....	15 00
Maquoketa Ch.....	10 00

B. Y. P. U.....	2 00
Celar Rapids, First S. S.....	7 31
Hedrick Ch.....	2 65
Clarinda Ch.....	15 70
De Witt Ch.....	12 00
Carroll Ch.....	5 20
Bonaparte, Zion Ch.....	72
Muscatine Ch.....	120 70
Winfield, Beulah Ch.....	17 00
Beulah S. S.....	2 40
Yarmouth Ch.....	6 00

MISSOURI, \$516.00

*St. Louis, F. H. Ludington.....	330 00
*For C. E. F. Board of Gen'l Home & Foreign Missions.....	180 00

OKLAHOMA, \$16.05

Rainy Mountain S. S.....	16 05
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KANSAS, \$168.12

Hays City Ch.....	4 50
S. S.....	2 00
Cawker Ch.....	5 50
Morrill Ch.....	12 00
Whiting Ch.....	15 00
Horton S. S.....	1 90
Sabetha Ch.....	16 00
Onaga Ch.....	25 00
Oberlin Ch.....	11 22
Elm Creek Ch.....	5 00
Marshal Center Ch.....	8 00
Concordia, Hannah Kennett.....	50 00
Kansas City, Mt. Pleasant S. S.....	6 00
Wellington, First Ch.....	6 00

NEBRASKA, \$49.39

Chambers Ch.....	2 00
Gordon, J. H. Horner.....	1 00
Cedar Rapids Ch.....	19 90
S. S.....	8 74
Glen Rock Ch.....	6 00
Arnold Ch.....	5 00
Blair Ch.....	11 75

NORTH DAKOTA, \$930.00

Park River, Scand. Ch.....	8 30
J. A. Moe.....	1 00

SOUTH DAKOTA, \$100.40

Arlington, First Ch.....	13 25
Dolph Lake, Norden Swedish Ch.....	10 00
Conde, Spink Co., Scand. Ch.....	37 50
Onaida, First Ch.....	20 00
Oriens, Swedish Ch.....	3 40
Centerville Ch.....	5 00
Pleasant View Ch.....	2 50

FOR STATE CONVENTION

Collected per H. S. Wold.....	8 75
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MONTANA, \$5.00

Anaconda, C. F. Lindberg.....	5 00
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WYOMING, \$5.00

Worland Ch.....	5 00
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COLORADO, \$61.95

Denver, Judson Mem'l Ch.....	40
Calvary Ch.....	43 55
Saguache Ch.....	15 00
Durango B. Y. P. U.....	3 00

NEW MEXICO, \$55.76

Lake Arthur Ch.....	2 81
Central, H. B. Link.....	1 00
Carlsbad, First Ch.....	11 25

FOR STATE CONVENTION

Per Geo. R. Varney.....	40 70
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ARIZONA, \$63.00

Bisbee Ch.....	15 00
Phoenix Ch.....	18 00
Tucson S. S.....	30 00

NEVADA, \$50.00

Reno, First Ch.....	50 00
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IDAHO, \$8.15

Van Wyck Ch.....	2 00
Middleton Ch.....	6 15

CALIFORNIA, \$1,741.02

Berkeley, E. L. Spaulding...	5 00
Riverside, First Ch.....	500 00
Hueneme, Ch.....	4 25
Gonzales, Ch.....	9 20
Bakersfield Ch.....	11 50
Ontario, H. J. Kline.....	25 00
National City, T. R. Palmer	25 00
FOR STATE CONVENTION.	
General Convention of Cali-	
fornia	1161 07

OREGON, \$73.99

Portland, German Ch.....	25 00
A Friend.....	2 00
Ashland Ch.....	10 70
Heppner, Ladies Soc.....	15 00
Oregon City S. S.....	4 00
*McMinnville, Collected per	
H. W. Jones.....	17 29

WASHINGTON, \$667.36

Tacoma, Olivet Ch.....	4 00
Seattle, Tabernacle Ch.....	150 00
Nor. Danish Ch.....	9 25
Assotin, Women's Circle.....	5 00
Bellevue Ch.....	7 10
S. S.....	1 00
Lisabeula Ch.....	8 00
North Bend Ch.....	21 50
Washougal, Lydia Carpenter.	1 00
Lisabeula, D. Loree.....	2 00
For North West State Con-	
vention per L. W. Terry	483 51
For East Wash. and No.	
Idaho State Convention	
per R. W. King.....	25 00

WOMEN'S BAPT HOME MISSION SOCIETY . . . 485.00

TOTAL, \$14,489.60

Annuity Fund:

Wickford, R. I., Miss	
Mary E. Hammond.....	400 00
Miss Ruth E. Hamp-	
mond.....	400 00
Salem, Mass., Mrs. Sa-	
rah E. Balcomb.....	1,000 00
Ludlow, Vt., Alvah F.	
Sherman.....	1,000 00
Plainfield, N. J., A	
Friend.....	3,000 00
Phoenixville, Pa., Rev.	
A. B. Still.....	83 98

Permanent Trust Fund:

Detroit, Mich., Estate of	
Seymour Finney.....	600 00

LEGACIES, \$3,474.91

NEW HAMPSHIRE, \$1.36

Nashua, Estate of S. R.	
Averill.....	1 36

MASSACHUSETTS, \$2,506.00

Fall River, Estate of J. M.	
Leonard.....	400 00
Wakefield, Estate of Harvey	
B. Evans.....	2,000 00
Wenham, Estate of Jacob E.	
Dodge.....	106 00

NEBRASKA, \$300.00

Holdrege, Estate of Mrs.	
Sarah T. Whitcomb ..	300 00

PENNSYLVANIA, \$667.53

Brownsville, Estate of Mrs.	
Sarah A. Hogg.....	667 53

DONATIONS RECEIVED AT INSTITUTIONS

FOR ALABAMA BAPT. COLLEGE

New York, N. Y., Geo. W.	
Perkins.....	25 00

FOR BENEDICT COLLEGE

Columbia, S. C., Minnie B.	
Penoyer.....	10 00
James L. Reese.....	10 00

FOR HARTSHORN MEM. COL.

Berkeley, Va., Ninth St. Ch.	25 00
Manassas, Va., Northern Va.	
Bapt. Association.....	27 00
Norfolk, Va., Va. Bapt.	
State Convention.....	23 25
Springfield, Mass., E. W.	
Harper Club.....	15 00
Manchester, Va., Va. Bapt.	
Gen. Association.....	60 00
Richmond, Va., Miss M. A.	
Tefft.....	400 00

FOR INDIAN UNIVERSITY

Muskogee, I. T., First Bap.	
Ch.....	25 00
Marietta, I. T., First Bap.	
Ch. (W. W. Chancel-	
lor).....	5 00
Cleveland, O., Wom. Soc.	
Euclid Ave. Ch.....	35 25
Essex, Iowa, Mrs. J. E.	
Nye.....	10 00
Sapulpa, I. T., Cussetah	
Bap. Ch. (Ind.).....	2 00
Tulsa, I. T., J. G. Masters	10 00
Tulsa, I. T., J. G. Masters	5 00
Loca, I. T., Wom. Miss.	
Union.....	3 55
Edmond, I. T., L. W.	
Marks.....	5 00
Tishomingo, I. T., C. B.	
Cox.....	5 00
Watonga, O. T., Cheyenne	
Bap. Ch.....	5 00
Omaha, Neb., N. B. Rair-	
don.....	10 00

Vinita, I. T., First Bap.	
Ch.....	18 75
Oklahoma, I. T., First Bap.	
Ch.....	5 00
Tulsa, I. T., J. G. Masters	10 00
Leavenworth, Kan., Caro-	
line Betts.....	1 00
Claremore, I. T., F. A.	
Neilson.....	10 00

FOR SHAW UNIVERSITY

Mass., Worcester., Pleasant	
St. Bap. S. S.....	37 50
N. C., Raleigh., Class '07	
L. M. S.....	5 70
Classes '08, '09 and	
'10 L. M. S.....	107 00
Dr. Jas. McKee.....	150 00
Dr. K. P. Battle.....	150 00
Prof. C. B. Crowell.....	150 00
Dr. A. W. Goodwin.....	150 00
Dr. A. W. Knox.....	150 00
Dr. R. H. Lewis.....	75 00
Dr. J. M. Pickel.....	150 00
Dr. W. S. Royster.....	150 00
Wake Association.....	8 00

FOR SPELLMAN SEMINARY

Georgie, Athens, Mrs. R. C.	
Orr.....	50
Atlanta, Friend.....	50
Friend.....	45
New Hope Assn.....	2 20
Spelman Graduate ..	5 00
Spelman Teachers.....	19 10
Buckhead, Madison	
Assn.....	6 10
Cedartown, Kennesaw	
Assn.....	2 40
Culverton Second	
Shiloh Assn.....	5 50
Rosemont, Rosemont	
Assn.....	75
Watkinsville, Jeruel	
Assn.....	1 80
Mass., Boston, O. W. Went-	
worth.....	5 00
Concord, Towle, Mrs.	
C. H.....	8 00
Newton, Harwood, Mr.	
G. Fred.....	15 00
Salem, Knight, Miss	
Abby R.....	5 00
Ohio, Wilmington, Nichols,	
Mrs. C. C.....	25 00
Washington, Spokane, Wat-	
son, Mrs. C. D.....	1 00

FOR VIRGINIA UNION UNIV.

J. H. Randolph.....	5 00
General Assn. of Va.....	100 00
Ashland Bap. Ch.....	15 00
Mt. Moriah Bap. Ch.....	50 00
Academy Alumni.....	2 05

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 offor the general purposes of said Society."

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

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THE BAPTIST HOME MISSION MONTHLY

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

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR SEPTEMBER, 1907

	PAGE		PAGE
EDITORIAL:		The Lake Geneva Conference.....	328
How Much Shall I Give?.....	301	An Appeal to Pastors.....	328
Men and Missions.....	302	The Spirit that Counts.....	328
The Common Sense Way.....	303	Offer a Prayer.....	329
The Challenge of the City.....	303		
Evangelist at Large.....	303	THE FRENCH WORK:	
Note and Comment.....	304	French Annual Conference at Worcester—Rev. J. M. Bruce.....	330
GENERAL:		WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.....	332
Which Are You? (Poem).....	305	FINANCIAL STATEMENT.....	332
The Autobiography of Sam Roberts..	306	CONTRIBUTIONS AND LEGACIES FOR JULY	333
Doing Business for the Lord—Rev. Delos E. Abrams.....	309	ILLUSTRATIONS:	
A Forward Step.....	310	Cover: Challenge of the City.	
OUR SPANISH-SPEAKING NEIGHBORS:		Frontispiece: Girls' Choir First Italian Church, Brooklyn.	
Here and There in Cuba—Rev. A. L. Story	311	Sam Roberts	306
Strenuous and Successful Service....	312	Baptist Church of Safford, Arizona..	307
OUR FOREIGN POPULATION:		Swedish Sunday-school at Warren, Oregon	308
Rev. Antonio Mangano—Edwin P. Farnham, D.D.	315	Rev. Delos E. Abrams.....	309
Our Missionaries to Italy—W. H. Morse, M.D.	318	Church at Broadalbin, N. Y.	309
THE NORTH AMERICAN INDIANS:		Church at Jiguani, Cuba.....	311
Indian Association of 1907—Rev. and Mrs. H. H. Clouse.....	321	Christian Endeavor Society at Bayamo, Cuba	312
THE GREAT WEST:		Sunday-school at Baire, Cuba.....	313
Pioneer Work of To-day—Rev. W. C. King.....	323	Rev. Antonio Mangano.....	314
CITY MISSION WORK:		Young People's Society, First Italian Baptist Church, Brooklyn.....	316
The Institutional Church — Rev. Creighton R. Storey.....	325	Italian Sunday-school Service.....	319
THE YOUNG PEOPLE:		Indian Camp at Association.....	321
Impressions of Silver Bay—Rev. J. M. Moore	327	An Association at Watonga, I. T. ...	322
		French Conference at Worcester....	330
		French Chapel, Beacon Street, Worcester	331

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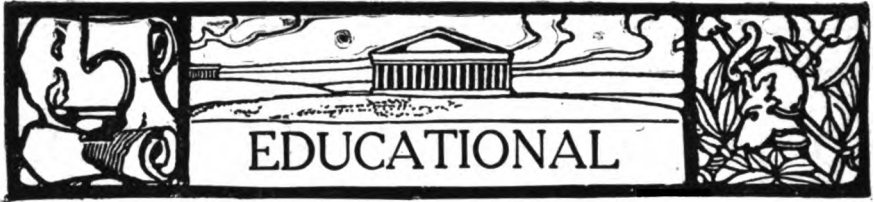
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXIX

SEPTEMBER, 1907

No. 9

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument with Myself



I F I refuse to give anything to missions this year I practically cast a ballot in favor of the recall of every missionary, in both the home and foreign fields.

¶ If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

¶ If I give the same as formerly, I favor holding the ground already won, but I oppose any forward movement. My song is "Hold the Fort," forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go."

¶ If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? I do believe in greatly increasing the present number of our missionaries, therefore I will increase my offerings to missionary work.

¶ These "IFS" are taken from the *Missionary Review of the World*, and are worthy of careful thought. Put over against them the constant fact of the Home Mission needs; add the present unpleasant fact of a \$70,000 debt; and then rank yourself in the "advance movement" class to the limit of your ability.



Men and Missions

THE Laymen's Missionary movement has in it untold possibilities of good. It means the awakening of the men in our churches to the fact and claims of missions upon them individually and immediately. It means that missions will be made to them something besides a stated appeal and an intermittent offering on the collection plate. It aims at the actual and active enlistment of the multitudes of Christian men in the work of missions at home and abroad. Its ends will not be accomplished until the men in the churches are made acquainted with missions, interested in them, and ranked among the systematic supporters of them—supporters by money gifts, but more than that, by such personal service as is possible.

Movements are significant of the time. There are all sorts of movements. A good idea must have a movement for a working medium. The Young People's Missionary Movement has become a stimulus and enlightener to tens of thousands of young Christians already, and its sphere of influence is steadily extending. It was in turn preceded by the Student Volunteer Movement, which has led its thousands of students into missionary service on the field, and thousands more into missionary consecration. But hitherto the masses of the laymen have not been touched directly by the missionary appeal. Some kind of organized effort is necessary, and the Laymen's Missionary Movement is the answer to the demand for awakening to the tremendous importance of the missionary enterprises of the day.

We are profoundly glad that the leaders in this Movement are not disposed to make it narrow in vision, confined to

the foreign field of operation, but that they recognize the entire mission field, and especially realize the unparalleled and unexampled missionary work which Providence has assigned to this country of ours through immigration. There is no escape from the call and the challenge of this home-foreign work. Our Christian civilization is either to be saved or swamped—saved by the heroic efforts of Christian men and women in our churches, or swamped by the hordes and droves of newcomers who must be assimilated and evangelized if our American institutions are to stand. We have got to begin at Jerusalem indeed, and begin with a determination and wisdom and largeness of conception commensurate with the conditions and challenge.

The Laymen's Movement will attract attention. It will draw men of affairs, who mean business in business, and will mean it in the church's business when this business is made real to them. A prominent business man of New York, a leader in another denomination than ours, left his large business interests for a three weeks' trip to England to extend the Laymen's Movement there. He spoke two and three times a day every day he was gone, and was glad to give his time and himself to the work, because to him it meant the furtherance of a great enterprise in which as a Christian man it was his duty to be interested and to do what he could. He is a type of the laymen who see in this new Movement a call, a chance, an obligation.

We have let the laymen in our churches off too easily. The church has not made half enough demand upon them for a real, definite, time-compelling service. They have now and then heard

something about missions, but have no vital concern in these vast enterprises which are related to every interest dear to them. We hope that the series of conferences projected for the coming winter may be the means of bringing thousands of our Baptist laymen into a new relation to our mission causes. Such a result could only bless and revive our churches, and advance them to new heights of influence.

The Common Sense Way

ELSEWHERE in this issue we give the statement by a pastor of a new missionary method in a village church and how it was brought about. We commend the example to churches that are not satisfied with the present slipshod methods or want of method—and a host of churches ought to be dissatisfied, if they are not awake enough to realize the need of it. It is the common-sense, business-like, and therefore Christian method that has been introduced into this church.

Moreover, the method is in line with the recommendations at Washington. Put the missionary offerings into the regular church budget, along with the heating and lighting and music items. And if there is to be a reduction anywhere in the list for any reason, do not begin with the missionary offerings, but with the music and the extras. We are sure that good congregational singing, hearty and as unto the Lord, on the part of a church that was doing its share for missions, would be much more acceptable unto God than the finest quartet music from the highly paid choir of a church that gave proportionately but little for the worldwide kingdom's extension. Not that we are opposed to the best music in church services—with our own notion as to "best," of course—but if there must be curtailment at any point, do not begin it with the benevolences.

It would be the beginning of a new

era in our missionary work as a denomination if our churches generally would follow the plan sketched by Pastor Abrams, of Broadalbin. Read what he says, and bring the matter before your church board. A more business-like church will draw more business men to it. If the church will put more business into religion she will get more religion into business.

The Challenge of the City

THE new text book for Home Mission study classes, by Dr. Josiah Strong, author of "Our Country," and other widely known books calculated to stimulate patriotism and religious activity, has been delayed in publication, but is nearly ready for distribution. The first four chapters were used at the Silver Bay Conference. Dr. Strong has written with extensive knowledge of the subject, and an intense conviction. He points out the Christian opportunity and duty, and urges the churches to address themselves to the new conditions and tasks before it is too late. We shall speak more fully next month. Send for the book, as you will want to own it.

Meanwhile, let all our young people's societies that have not yet taken up the still greater subject of immigration, do so this winter, using the text book "Aliens or Americans?" or "The Incoming Millions." The Society is prepared to furnish any of these books, either in cloth or paper bindings, together with helps for leaders, the reference libraries, and maps and diagrams. We hope for a large increase in the number of study classes this year.

Evangelist at Large

THE first Evangelist at Large appointed by the Committee on Evangelism of the Home Mission Society is Rev. J. A. Francis, who has been at work under the New York State Convention for the past two years. Mr. Francis is a man of rare gifts and unusual spiritual power, and his labors, whether in special meetings or in conferences with ministers and laymen,

have been signally blessed. He is a strong, persuasive preacher, appealing to the heart through the head. He knows how to reach men, because a virile religion is what he believes in and presents. The Society is fortunate in securing him for a field of national influence and usefulness.

This appointment is the first in the line of the Committee's purpose to meet the calls for special service in large and important centers; to hold conferences with State Evangelists and Evangelistic Committees and arrange special campaigns; and to cultivate the field offered by the academies and colleges.

NOTE AND COMMENT

¶ The members of our Porto Rican churches, while they have very little ready money, are trained from the start in the grace of giving. Last year their contributions to the work of the Home Mission Society was over \$200. This was in addition to the amounts they raised toward self-support, and is a token of their appreciation of the work of the Society in their behalf.

¶ Writing in regard to the editorial statement that the miscellaneous column of church benevolence might well be guarded this year, so that the societies might be brought out of debt, a pastor says: "It touched a chord of remembrance in my own ministry. Independent missions, direct giving to representatives strolling around that had seen service, formerly appealed to me, together with the direct letters from the field. I need not here relate my experience, but I am profoundly convinced that the best place for Baptists to invest the money God has given them to invest for Him in missions is through our own Baptist societies." Sound.

¶ The Kiowa Indian children at the mission school gave more than \$32 last year for missions among the Indians. These were the mite box offerings of the children, who have been taught by the missionaries that it is better to invest the pennies in this way than put them all into candy and gum. Every Sunday evening the gifts are put in the boxes in the public meeting. We should be glad to have a list of white Sunday schools that can show a better record than this in missionary giving.

¶ Be sure to read the account, an another page, of a single week's routine in a Wyoming Home Mission field. That will give

you a new idea, perhaps, of the stress under which many of our missionaries work, the demands upon them in excess of human endurance, and the depression following upon inability to respond to all the calls for help. These workers never complain—they only suffer and endure and hope.

¶ We are glad to give a sketch of Rev. Antonio Mangano in this number, with some views of the work in which he is engaged. Mr. Mangano had many experiences of value during his four months' stay in Italy, and he will tell our readers in future numbers something about the conditions he found in Italy. Mr. Mangano will write a series of articles for "Charities" also. He represents the best of Italy in America.

¶ There is an interesting Italian work in connection with the Bowdoin Square Tabernacle in Boston, a downtown church that has adapted itself to changed conditions and is doing much for the foreign population. Recently there was a mass meeting of Italians at the Tabernacle, at which Rev. G. A. Cardellicchio presided, the purpose of the meeting being to condemn the use of the stiletto and other forms of lawlessness which are bringing the Italians into disrepute. The fact was recognized that the great mass of the Italians are sober, industrious, peaceable and law abiding, but the criminal and vicious class among them is making the way hard for the good Italians. An organization is to be formed to influence Italian sentiment and practice. This is a step in the right direction. The good Italians must themselves look after their own people in this country, and bring offenders to justice. The Protestant work among them all makes for good citizenship, and they recognize this fact.

☞ The report of the General Convention of American Baptists has been issued, and is full of interest. The addresses were of more than ordinary value, and the little volume should have a wide reading. Send for it to the Society, 312 Fourth avenue, New York, and learn for one thing what contribution the denomination has made to America and the world.

☞ We notice that some of the Jews in New York have been much exercised by what they call the proselyting influences of the Daily Vacation Bible Schools conducted under the auspices of the Federation of Churches. They object even to the teaching of Old Testament lessons, the schools having confined themselves to the Old Testament in order to avoid trouble. It must be said that the Jews of more recent immigration—those who have come to us from oppression in Russia and elsewhere especially—show very little appreciation of the fact that they are guests and not owners of the country. They ob-

ject to everything that is Christian, forgetting that they are partaking of the blessings and hospitality of a Christian land. They do not want the name of Christ mentioned in the public schools, they protest against any further Christmas exercises or observances and so on. And because they are waxing in numbers and influence, they protest more and more loudly. By and by it will scarcely do for an American in any one of our large cities to declare openly that he is a Christian, lest the statement offend some of these particular and sensitive foreigners who have found refuge beneath the stars and stripes. If this goes on, pretty soon this will be a land of the free only in the sense that it is free for anybody to come to. But we suggest that any who do not like our institutions and Christian principles are also free to go back whence they came. They do not have to stay; but if they stay, we should see to it that if there is to be change it is to be in them and not in American institutions.

Which Are You?

There are two kinds of people on earth to-day,
 Just two kinds of people, no more I say;
 Not the sinner and saint, for 'tis well understood
 The good are half bad, and the bad are half good;
 Not the rich and the poor, for to count a man's wealth
 You must first know the state of his conscience and health;
 Not the humble and proud, for in life's little span,
 Who puts on vain airs is not counted a man;
 Not the happy and sad, for the swift flying years
 Bring each man his laughter and each man his tears.
 No; the two kinds of people on earth I mean,
 Are the people who lift and the people who lean.
 In which class are you? Are you easing the load
 Of overtaxed lifters who toil down the road?
 Or are you a leaner, who lets others bear
 Your portion of labor and worry and care?

—Harper's Weekly.

THE AUTOBIOGRAPHY OF SAM ROBERTS

A Remarkable Witness to the Transforming Power of the Gospel of Jesus Christ



ALMOST every human being who has arrived at middle age can look back over his past life, if he has led a dissolute or dishonorable career, and can point to the first misstep in the forbidden path. In writing a biographical sketch of my life I can truthfully say my first misstep was when at the age of 20 years I became a member of a firm engaged in the saloon business. Engaged in the liquor business in a western Texas town, where courtesans, gamblers, saloon keepers, cowboys, thieves and murderers outnumbered the moral element, it is no surprise that a young man, almost entirely ignorant of the alluring influences of the life led by those people, should readily forsake home influences and become in the course of time a member of the immoral class. I began to drink whisky, beer and wine, smoke cigars and took up other concomitant immoralities. Although I made money, it all went in dissipation.

The next step was learning to gamble. One of my cousins married a tinner, who gambled and drank whisky. This man became my companion at a time when he wielded a wonderful influence on my future life. He not only taught me how to play certain card games, but would often invite me to accompany him to the gambling halls, where poker, faro-bank, roulette games, etc., were played day and night, and he actually advised me to take up gambling for a livelihood.

Less than six months after I embarked in the saloon business I was buggy riding with a companion. We were both under the influence of whisky, when the vehicle was upset and I was crippled for life. I was confined to my room for months and months, and when able to go out on crutches I suffered an attack of inflammatory rheumatism. Again confined to my room with this dreaded disease, I then sold my interest in the

saloon. All the money made in the saloon business was spent in trying to regain my former good health. In this I was not successful, and returning to Texas again I took up barkeeping and gambling. Being unable to resort to laborious work, I studied with all diligence to learn all the advantages known to the shrewdest gamblers with cards. In this I was successful, for at one period of my life I had the name of being one of



DEACON SAM ROBERTS

the best card shufflers in the United States.

I made money by hundreds, sometimes winning hundreds during a single day, but it did me no good—it was spent in dissipation just as freely as won. This life continued from 1876 to 1890, and from 1894 to 1902, until my conversion to Christ.

In looking back over my past life

it seems to me that God had a purpose in afflicting me with lameness and disease. I believe this was His way of chastising me. I look back now on my past career with shame and regret. Oh, how I wish the record of it all was buried in oblivion. During all those years I cannot recall the time when I was in a church to hear a sermon preached. But I never forgot the day, when I was about five and a half or six years old, I stood by the bedside of my dying mother, and, though she was not a member of any church, her fervent prayer went up to God to preserve me and my sister. While I was devoting the best days of my life to the cursed saloon and gambling hall my sister became a convert to Christ. She was a devout member of the Methodist Church, and she always prayed for me. From letters received from other persons I learned this. While I was in the West she was called home to God.

Before leaving home I attended church regularly and took part in singing those good old religious songs. In after years,

when I was engaged in the saloon business and gambling, the thought often came to me that I was not doing the right thing—it was conscience rebelling against the course pursued; but I nearly satisfied my feelings by secretly resolving at some future time "to quit the business and lead a different life." But during all my career in this disreputable life I was always slow to thrust myself in the company of disagreeable characters. I felt out of place in bad company, and usually sought men of more refined manners.

Many times I resolved to quit gambling, but never had the confidence in my ability to make a living in any other business. After I came to this town (Safford), in the year 1900, Judge Hunter proposed that I take the appointment of constable. I was truly glad to get the opportunity, for it gave me a chance to quit a business which I detested.

A few months after this my experience in the hall over the Safford Drug Store is known to a few. Brother Geo. H. Brewer and Rev. C. Wardlow were hold-



BAPTIST CHURCH, SAFFORD, ARIZONA. MEETING OF ASSOCIATION WITH THE CHURCH OF WHICH SAM ROBERTS IS ONE OF THE STRONG SUPPORTERS

ing revival services. A. J. McKenzie, while we were walking down the street, said to me, "Sam, come upstairs and hear the new preacher."

"All right," I said, "I don't care if I do."

I listened intently to the sermon. When the call was made the first, second and third time all went to the front but one boy and myself left in back part of the room. I began to think. The next evening I returned, going to the hall early. Brother Houck was sitting by the stove. I sat near him. I made some remark about the sermon the evening before, and continuing, said, "If the Bible is founded on facts or truths, then we should heed the warnings." God bless Brother Houck for his answer. "The Bible has been accepted as the truth by every civilized country in the world." During all the years of my career in vice and wickedness I entertained some doubts about the

truth of the Scriptures. Brother Brewer interested me to some extent, but Brother Wardlowe, through the help of God, showed me the way to seek the Saviour, our Lord Jesus Christ. I am glad that I have put my trust in Jesus Christ and our mighty God.

Taking my own conversion as an example, we should not hesitate to invite others to come out to the house of the Lord and hear the Word of God. While my cheeks pale to think of my past sinful life, I am exceedingly glad that in the last years of my life I turned away from the path that leads to destruction. My genuine regret is that my whole life was not given to the service of God. Sometimes a warning word of advice might save someone from pursuing a life like mine in the past.

I have hopes in the near future of being a better servant for our Lord and Saviour Jesus Christ. Amen.

WHERE CHURCH EDIFICE FUNDS ARE NEEDED



SWEDISH SUNDAY SCHOOL AT WARREN, OREGON

While they have no church home, these Christians make the tent serve their purpose. They are hoping to get a small building, and deserve it. The Church Edifice Department asks for funds to aid such churches in their heroic efforts to get a working place.

DOING BUSINESS FOR THE LORD

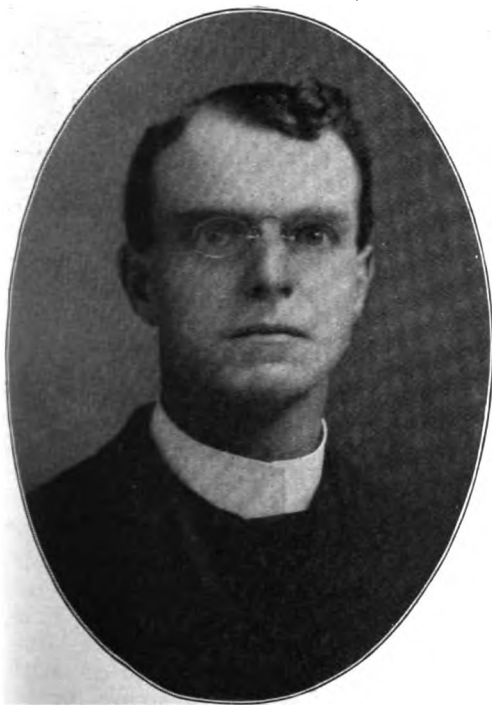
By Rev. Delos E. Abrams

IT seemed perfectly natural that a church which was so intimately related to one of the pioneer foreign missionaries as the Broadalbin Baptist

was suggested: 1. That a definite amount be named for the church to raise; 2. That the whole church be canvassed and each member be asked to make a contribution however small; 3. That the committee on benevolence have the power to apportion the amount raised among the several societies. After discussion and deliberation it was voted to adopt the plan.

One Sunday cards were distributed through the congregation and pledges secured. Of course, not all members were reached by this plan, so the remaining members of the church were canvassed by the committee.

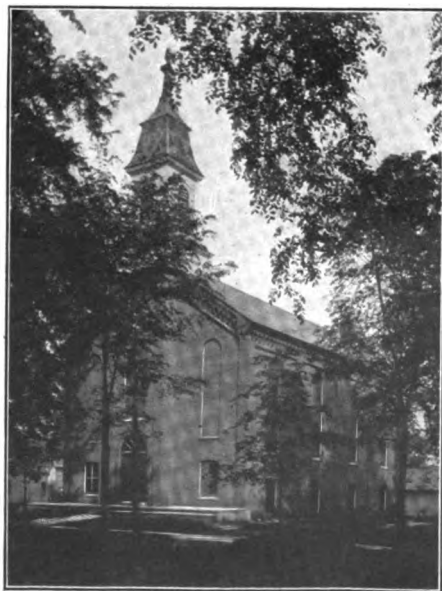
The question which will be asked is: What are the results? It is too early to tell of any far reaching or permanent results, or make any just estimate of the value of the plan; but we are able to tell of the results up to date. It has not brought in the millennium. Our church has not been made to realize the ideal, for not all are yet contributors, and not all give according to the New Testament



REV. DELOS E. ABRAMS

church should continue her interest in the work of evangelization, and do the Lord's work in a business-like manner.

In view of this conviction, a meeting of the Advisory Board of the church was called early in January of the present year. The pastor pointed out the defects of the method of "trying" to raise money by the collection-plate, and asked if something could not be done to place the benevolent work of the church on the same business basis as the other work of the church. The brethren of the Board—practical business men—then asked for some definite plan whereby the work might be carried on; and the following



BROADALBIN BAPTIST CHURCH

standard; but real progress has been made. An increase of 200 per cent. has been made in the offering for Foreign Missions; over 250 per cent. for Home Missions; last year we gave nothing to the Minister's Home Society, this year we sent the secretary a check for \$20; and this is but a sample of what will be done for the other denominational societies.

Last and best of all, this method has placed this most important department of the church's work on a business basis. We do not depend upon an emotional plea to furnish the motive; our motive lies in the Great Commission; we do not trust to the occasional passing of a collection plate for the support of these gigantic enterprises of the church; we rather use what business sense we have in the prosecution of the Lord's work, for we remember that the Master said: "Do business till I come."

A Forward Step

AT a conference of representatives of the American Baptist Missionary Union, the American Baptist Home Mission Society and the American Baptist Publication Society, held at Boston, July 30, 1907, for the purpose of considering a proposal for a joint campaign for the awakening of missionary interest among the men of our churches, the following conclusions were reached:

Resolved: That this conference regards with great gratification the missionary awakening among many of our business men as significant of a fresh advance in the kingdom of God, and that it is our conviction that the time has come for systematic and effective effort for enlistment of the men of our churches in the great missionary enterprises of our denomination.

Resolved: That, in view of the vast opportunity and obligation, represented in the great tide of immigration to our country, and the marvelous conditions in the world-fields to which our attention is drawn anew by the testimony borne by many representatives of our churches returning from a visit in the Orient, we believe that the utmost effort should immediately be made to secure in our churches throughout the country recognition of existing conditions and response to the appeal of our Lord as presented in them:

That arrangements be made for holding during the coming fall and winter not less than ten large representative gatherings in as many sections of the country in the interest of Christian missions:

That a central committee, composed in large part of business men, be constituted, and that similar committees be provided for in the several sections in which the conferences shall be held:

That these committees be asked to lend their assistance in promoting widely representative attendance at the conferences and securing for them far-reaching and lasting influence.

Voted: That the presidents of the three National Societies, Mr. S. W. Woodward, Washington, D. C.; Mr. Samuel A. Crozer, Chester, Pa., and Col. E. H. Haskell, Boston, with Secretaries Mabie, Morehouse and Seymour, be a committee empowered to create, or secure the creation of, a central committee.

Voted: That Mr. S. W. Woodward be chairman of this committee.

Voted: That it is understood this action is not designed to restrict any of the societies in any of their customary activities.

C. H. SPALDING,
Secretary of Conference.



OUR SPANISH-SPEAKING NEIGHBORS



HERE AND THERE IN CUBA

By Rev. A. L. Story

NESTLING in one of the most beautiful valleys in eastern Cuba, surrounded by rich farms, extensive cattle

ranches and grand mountains, Baire is to be seen to be admired. To-day it is a small town of perhaps six hundred inhabitants, and is historically famous in having been the site of the first uprising in the revolution that ended in the independence of this island. In this hamlet the Gospel was preached for the first time in February, 1904, and from that moment the work has been interesting, successful and progressive. Through the interest of our Home Mission Society we were able to build a pretty and commodious church on the principal corner of the public square, and it is safe to say that the Baptist church of Baire is the institution that stands for all that is spiritually good in the vicinity. With a membership of over sixty good people, a Sabbath school of ninety, a Christian Endeavor Society for young people, we have here a nucleus that promises great things for the future. Nine miles from Baire we come to the town of Jiguani, which is the head of this important district. It is a town of eight hundred inhabitants, but shows by what is left of it that before the war of "68" it must have been quite a center. Through the kindness of a friend in the homeland we have here a beautiful church building. Our work here is one of those that tries men's souls, but our influence is being felt and we have great hopes of its future. The

great difficulty that we have to contend with especially in this district is scarcity of workers. The stations are far apart, reached only on horseback over roads that a great part of the year are simply impassable; all this tending to make the work hard. We could easily employ in the Bayano district four good men and at least three lady missionaries. Our prayer is that in the near future we may see the work that is before us in eastern Cuba taken up with the earnestness that



BAPTIST CHURCH AT JIGUANI, CUBA



SOCIETY OF CHRISTIAN ENDEAVOR AT BAYAMO, CUBA

it deserves. I send a photograph of our Christian Endeavor Society in Bayamo. I am sorry that when the picture was taken so few of our members were present, as we have about sixty members.

Strenuous and Successful Life in Cuba

The New Head of Our Schools

REV. A. L. STORY, of Bayamo, for several years has had charge of the work not only in that important city but at several stations round about, his travelling being mostly on horseback. As he retires from that field to take charge of our new schools at El Cristo, he gives a general summary of what has been accomplished under the blessing of God through his labors in the Bayamo District.

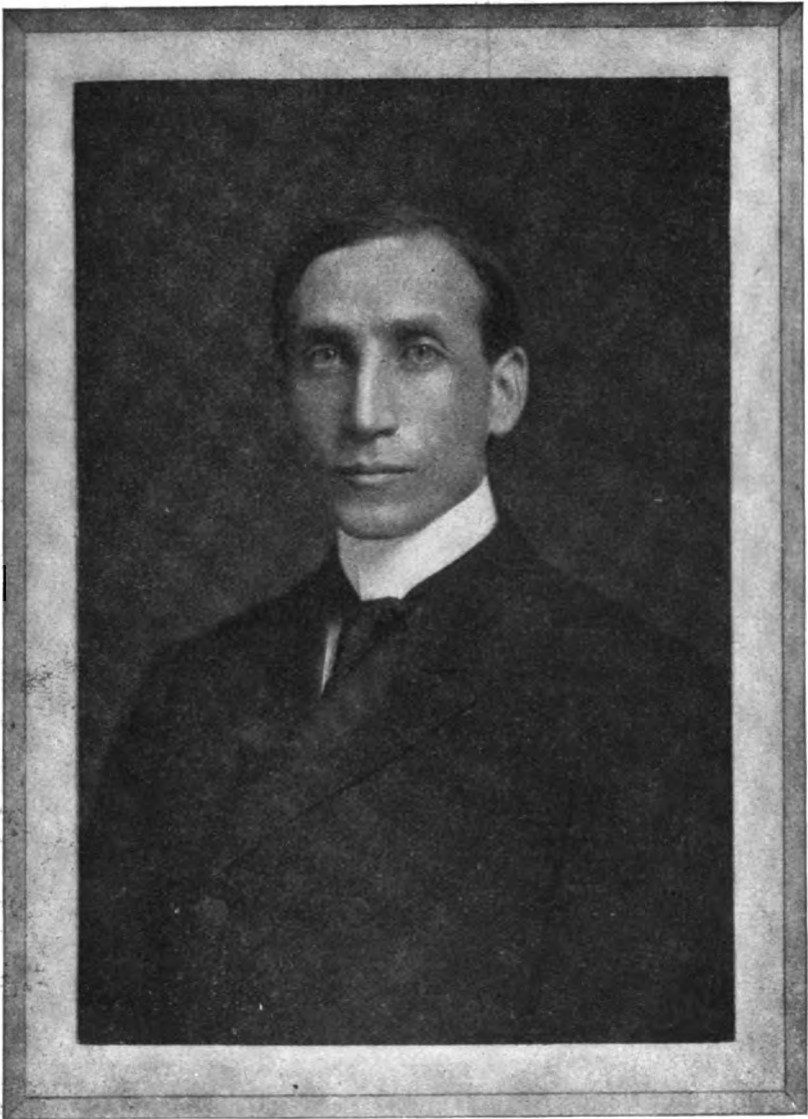
"I have been, as you know, three and a half years in Bayamo and surrounding district. It was an entirely new field when I opened up our work there. In

that time I have been the poor instrument in the Master's hands in the establishment of six regularly organized churches, four Sunday schools; two Christian Endeavor Societies, five other preaching stations, and have had over two hundred baptisms and twenty-two marriages. I am pleased to say that we have in that time sold and distributed over one thousand Bibles, Testaments and portions, over three thousand evangelical books, and fifty thousand to one hundred thousand tracts. We have been able to get the churches to give liberally toward the sustentation funds for pastor's salary and missionary and all running expenses, etc. And over and above all, I am pleased to say that the three and a half years' work there have left a good impression on the whole community. I have left the Bayamo field with a good many pangs of regret, and have acceded only because I feel that the call to this field opens up a wider field of labor and that I may be of more use to the Society here."



SUNDAY SCHOOL OF THE CHURCH AT BAIRE, BAYAMO DISTRICT, CUBA

AT BAIRE BEGAN THE STRUGGLE FOR CUBAN LIBERTY. OUR MISSIONARIES ARE GIVING TO THE PEOPLE THAT LIBERTY WHEREWITH CHRIST MAKES US FREE



*Faithfully yours,
Antonius Mangano.*

REV. ANTONIO MANGANO

By Edwin P. Farnham, D.D.

THE subject of this sketch is an interesting study for the commissioner of immigration, the sociologist, the employer of labor, the educator, and the promoter of vital Christianity. All these find distinct data and abundant facts for theorizing and moralizing here. Mr. Mangano has graduated with honor in due course from the following institutions: Colgate Academy, Hamilton, N. Y., Brown University, Providence, R. I., and Union Theological Seminary, New York City. At Colgate Mr. Mangano received a first prize in declamation. At Brown University the highest class honor—that of class orator—was bestowed upon him. In his Junior year he won the first prize in the Hicks Junior Debate. He also delivered one of six orations on Commencement Day.

While carrying the regular courses at Union Theological Seminary, Mr. Mangano industriously pursued two special courses in Columbia University, and upon presentation of a carefully prepared thesis received his degree of Master of Arts. During this extended period of study, covering in all thirteen years, Mr. Mangano has twice visited his native land for purposes of study and travel, more particularly to perfect himself in the use of his native tongue. He has suffered imprisonment for failure to perform military duty in Italy. For the past three years, under appointment of our American Baptist Home Mission Society, he has served with marked efficiency as pastor and missionary among his own people in the Eastern District of Brooklyn. Until the appointment of Rev. James M. Bruce as superintendent for our Home Mission Society in foreign tongues Mr. Mangano's commission included also the supervision of Italian work on numerous fields. He is now asked to serve as professor in the new department of Colgate Theological Seminary for the training of Italian missionaries to prosecute work on the home field, especially in Italian colonies in our larger towns and cities.

In special preparation for this work, and also to secure a much-needed and well-earned holiday, Mr. Mangano has been spending three or four months once more under Italian skies. On January 31st, he was united in marriage to Miss Mabel Austin Farnham, of Suffield, Conn., a graduate of Vassar College in the class of 1902, and an own niece of Dr. Edwin Pickett Farnham, Superintendent of Church Extension in Brooklyn and on Long Island.

The Commissioner of Immigration will point with pride to the achievements of this young man and will assure all doubters that the processes of industrial, educational, social, moral and American evolution that have produced for us this specimen of a cultivated Christian gentleman are entirely capable of doing the same thing over and over again.

It is true beyond controversy that "Aliens" well treated become immensely valuable "Americans." The employer of labor contributes willingly his testimony in the writing of this story of a boy's life. Young Mangano was a stripling of about ten years when he was received in the country home of Mr. and Mrs. Robert E. Dietz at Hempstead, Long Island. Here he toiled industriously for ten full years, winning the confidence and affection of his employers, who are swift to testify their appreciation of his efficiency and unflinching integrity. Mutual confidence and affection has been begotten here. The employee has become long since an honored and welcome guest in the now various homes of the family.

The sociologist, the settlement worker, the religious teacher beg likewise to have their testimony included in this simple tale. Here, we are told, is the natural product of good environment. Here is the outcome of clean, strong, wholesome social forces; here is the disciple of genuine Christian instruction and devotion.

Rev. Chas. C. Smith, then pastor of



EX-PRIEST
MALO LUCCI

REV. A. MANGAN

 Young People's Society · First



Italian Baptist Church of Brooklyn

the little Baptist Church at Hempstead, the teacher of young Mangano in the Bible School, the Christian friends and neighbors of all faiths in the community, the yet larger circle of admiring and loyal comrades and classmates in three or four institutions of learning—all these vie with one another in the assertion that they have had some share in the making of this man. Our friend is too courteous and too generous to repudiate this claim, yet if he were to bulk together all the

hours of silent, persistent, individual toil, all the sacrifices endured through the years, all the defeats turned into heroic successes, he might be tempted to affirm that under God he had had some share in making himself. However it has come about, we welcome our brother and his royal helpmeet to our hearts and homes, and we bid them godspeed in the unexcelled task of fashioning other human lives into high instruments of use and service for our common Master.

OUR MISSIONARIES TO ITALY

By W. H. Morse, M.D., Superintendent of the Bible Mission Society



INCENTIVES for mission work among the Italians in this country multiply. Our Lord has been very patient and lenient with us for neglecting Italy as a mission field. The comparatively little that has been done has shown the fertility of the soil. In His gracious Providence He has brought the Italians here by hundreds, thousands, hordes; not only that we may give them the same warmth of welcome that is due all desirable immigrants, but, as well, that we may do home mission work among them. They are brought to us that we may lead them to Christ, and not alone for their own present good, but that He may send them back to the homeland as missionaries.

There are no immigrants more promising or with greater possibilities. There are, beyond question, undesirable elements among them, but as a whole they are tractable, thrifty and law-abiding. No foreigners come to our shores who are more easy to approach or more eager to improve. They are ready to receive the Gospel truth, and on every side missionary work among them is a most remarkable success. Although nominally Roman Catholic, their loyalty to the Latin Church lacks the distinguishing features of Catholicism. Lovers of liberty, and knowing their church as op-

posed to liberty, they no sooner taste of American freedom of thought and action than they become indifferent to their traditional obligations. Neglecting mass, and unwelcome to the Irish and French Catholics, they are prepared for introduction to our Saviour, and results put forth on all sides are such as should inspire our people to larger planning and more diligent doing. With the Gospel presented to them by those who have won their confidence, they are remarkably receptive, and reveal an alien accessibility which invites an American Christian attitude and a sense of the warmest personal responsibility.

Led to a knowledge of our Saviour, the spirit of missionary zeal burns in the Italian convert. He is happy and enthusiastic, and his happiness is unselfish. Generosity fills his heart. He is eager to tell others of his people about Christ. Invariably he tells the good news. An Italian with a prize in his hands or in his heart is not satisfied until he can give it out to others. Converted to Christ, he tells of it, and is zealous to let others know all about it. Wherever an Italian is baptized his friends come. Wherever he goes he is a missionary. And God, in the further development of His plan, sends him to the home beyond seas as a missionary. It is to be doubted that there are converts of other nationalities that are used in this way. The Italian "goes home" in the fall after the season's work



is over. He has accumulated that which is a fortune to him, and he can pay his passage and the winter's expenses in Italy among his friends for a less amount than it costs him to remain here. For four or five months he can enjoy himself in his old home, and returns in the spring ready to resume work. While he is in Italy, it is hardly necessary to say, the uppermost thought in his mind is "America." If he is ever valuable it is then, and he is always sure of eager listeners.

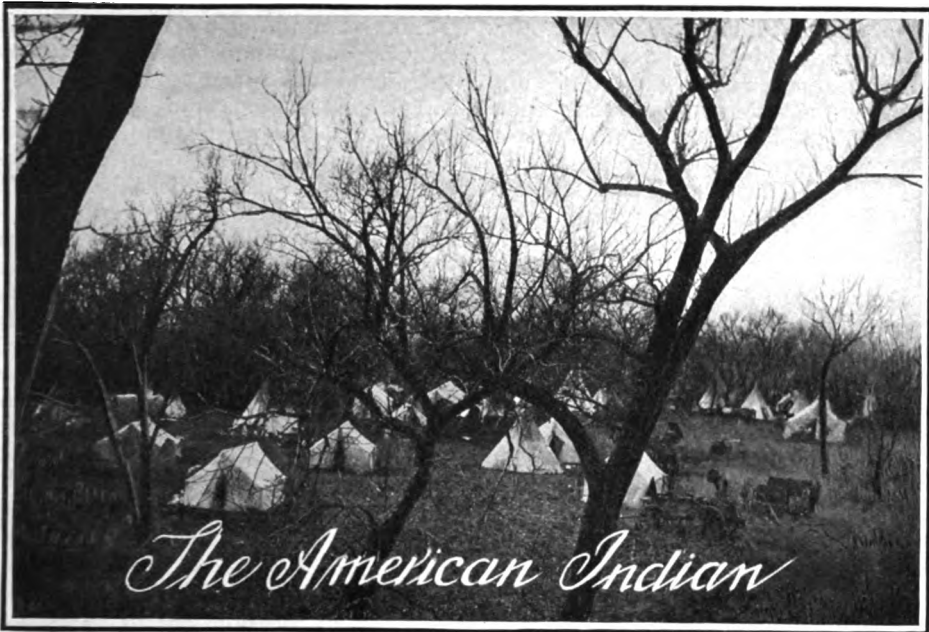
If he has found his Saviour here he tells of his new hope and happiness as well as of his new home. That simple narrative makes an earnest appeal. His auditors are interested. It is connected with "America," and with the stories of large wages, moderate taxes, business chances and freedom of thought and action. It is a missionary message. It carries weight and force. And the force gains momentum, and the weight is increased when he produces the Bible and makes proof of his faith's foundation upon it. The back is a curiosity. Few ever saw a copy. The domination of the Latin Church has meant nothing more pronounced than a famine of the printed Word. The emigrant reads it and he never lacks hearers. They covet it. They want to know it better. It is something

that interests, and it is "good news" that is relished with the keenest appreciation.

Under such circumstances it becomes our duty to see to it that these men, returning with a mission, have the Gospel in their hands as well as in their hearts. They should have it to read to their neighbors, to loan, to distribute. There is no incentive to home mission work among the Italians which possesses greater emphasis than this of converting them to become foreign missionaries. And it is a duty and a privilege to equip them with the Scriptures. This is Bible mission work, supplementing the great work of Bible circulation carried forward by colporteurs. In point of fact the Italian emigrant is a colporteur, and he is glad to be one. Every thorough Italian Protestant returning to Italy from America is a constituted missionary, and it is not to our credit that we permit any to return without a supply of the Scriptures. It is the work of the Bible Mission Society to furnish this equipment, but it is within the province of any Christian. Antonio or Giuseppe from the mission in your town or city is going back to Italy. You cannot afford to let him go without the Scriptures in the vernacular.

Hartford, Conn.





INDIAN ASSOCIATION OF 1907

WHAT a caravan! Over a mile long, thirty-nine teams, many young men on horseback. From whence came they? Who are they and whither are they journeying? They came from Elk Creek, Rainy Mountain and Saddle Mountain, and are Jesus Indians on their way to the Association among the Comanches. They came into camp at Saddle Mountain July 16th. For them the church killed a beef. A prayer-meeting was held in the evening. The next day southeast down the north side of the Wichita mountains, through streams of living water, over the rough places and around the boulders into the mountains we made our way. At noon we camped in an oak grove on the banks of a beautiful stream. On each side were the red and gray peaks. We are modern children of Israel, and the God of Sinai is with us. Camping with the Indians is interesting and fine. In the afternoon for three hours we traveled over a

smooth hard road through the mountains. Charming scenery, marvelous works of our Father. We have our exit on the south side near a town named Cache. Eight miles southeast is our destination—Rev. E. C. Deyo's Mission. First Baptist Church among the Comanches.

We arrive at 6 p. m. Hundreds of Comanches have been camped here for four days, making arbors, hauling wood, making all things ready. The Kiowas camp west of the Comanches. Tents of the missionaries are put up in Bro. Deyo's yard. A long canvas arbor, containing a long table made of board, is where missionaries and visitors are to satisfy the inner man. Near the church is a large tent that will hold four hundred people. In this the meetings are to be held. There are beds in the tent for the brethren who have no tents. There is a large attendance, and every place is full. Hospitality has almost reached its limit. Over six hundred people. There is no power to increase the loaves and fishes,

but twelve beeves, accompanied by other good things, are enough to satisfy all.

Preliminary meetings began on Tuesday night; the Association with its opening sermon on Thursday night. Most of Friday was spent in reading church letters. It takes time, with two interpreters. Every church had baptisms—twenty, thirty, forty, forty-five—in came the reports. No reports were pessimistic, all were altruistic. All had given to missions. One church had given for missions \$439, and had raised over \$900 for all purposes, and there are no rich members in it. Saturday morning came reports of committees and business. All are interested, none stay away. All the other time is given to evangelistic services, preaching the gospel, and talks by the Indians. At every meeting an expression is taken, and every time some come forward for prayers, seeking the Jesus road. While we are singing some Indian is exhorting the people to come. A Comanche chief, a noble fellow, points to the Bible and says, "I am going by that road. I know all the Indian roads. They can't help the soul. If you have the Bible road you will be saved, and after while you will see your children."

The singing is very spiritual and sweet: Kiowa and Comanche hymns and tunes, English hymns and tunes put into Comanche and Kiowa, and English hymns and tunes sung by Indian school children of all tribes.

Sunday morning a sermon on the love of God for sinners was preached, and the invitations given for those who desired baptism to come forward. Ten came—five Comanches and five Kiowas. In the afternoon these were examined and received; then to the Blue Beaver for baptism. A large congregation, a sermon baptism. Four ministers baptized, for the converts were uniting with four churches. We have the most beautiful baptisms, one can almost hear the angels rejoice. Sunday night is the last night of the Association. There were Indian talks. Sixty came forward; half of these weak Christians who wish to live better this year, the other half are seekers. Meeting closes at twelve o'clock. Monday morning the city of tents fades away. A happy people on the homeward way.

God is among these Indian peoples. The great move is from darkness to light. Think of it, we now have our first religious newspaper published every month, twenty-five cents per year, giving all Indian news. Small, but a beginning. The old ways are passing. The Jesus road grows. Hearts are being transformed into His image. Help us, be interested, study, pray, speak about the work, give, and God will bless your missionaries.

H. H. AND MARY A. CLOUSE,
Missionaries to the Kiowas.



SCENE OF AN ASSOCIATIONAL GATHERING AT WATONGA



PIONEER WORK OF TO-DAY

Conditions in a South Dakota County as General Missionary King Found Them



Give the following letter just as it was written to Dr. O. A. Williams, one of our District Secretaries in the Northwest, by Rev. W. C. King, who is doing

heroic missionary service in South Dakota. Such an account must open many eyes to the needs of these sections and the readiness to receive the gospel—the hunger for something better.

SIoux FALLS, S. D., July 22, 1907.

Dear Dr. Williams.—Replying to yours of late date asking for an account of my trip into Butte County, will say that what I can give will be only the barest outline. Your discerning spirit will clothe the skeleton with the palpitating sinews of life and power. Camp Crook, the principal town of the Little Missouri valley, is only reached by stage or team, after a journey of 85 miles, usually from Bellefourche. It is not a large town, numbering in all about 200 souls, but a tremendous amount of business is transacted there, and one is surprised to find department stores of such size and beauty as exist there. It has a bank, but **NO CHURCH**. At 6.30 of the second day of my stage ride, I landed there, to be taken by the hand by Brother Backues, our missionary of that field. He was anxious to be off to his home thirteen miles away, so we were soon speeding on westward. Ever and anon we would meet a company of

cowboys headed for Camp Crook, and each time Brother B. would rein up his team and greet them in true cowboy language, and as often receive a kind and courteous response, manifesting their esteem for his manliness. To our invitation that they come to the service the following day they all gave a hearty response.

This was on a Saturday evening, and early the following day we were off for the school house, and as we drew near Brother Backues expressed the belief that we would be the first to arrive. Imagine our surprise, therefore, on reaching the brow of the hill overlooking the school house grounds, to see these dotted with carriages, although it was yet one hour and a half to the hour set for service. Some of those present that day drove 25 miles to attend. What a hearty, eager congregation. They came from every direction. The cowboys came in shoals and, throwing their belts laden with six-shooters over the fence posts, came tramping down the one aisle, their big spurs clicking noisily, to sit on the edge of the platform at my feet and listen intently to the Word. Oh, the exquisite joy that thrilled me in preaching that day to those HUNGRY souls. At the close of the morning service the men arranged the tables and the ladies spread such a dinner as the appetite created by the long stage ride of the previous days prepared one to appreciate.

Meanwhile, the General Missionary had been given another surprise. One of the leading ranchmen of the community asked for an interview, and said, "We want a church here." To my reply that we were about to organize one, he said, "I know that, but I mean *a building*—we MUST have a building, and I wish you would start the matter here to-day. For my part I am ready to say that we simply WILL NOT live this way any longer and bring up our children without the sight of a church spire."

On being asked what he would do to start the matter, he answered, "FIFTY dollars." Others were ready to do the same, and before the tables were cleared, nearly four hundred dollars had been raised in the school house congregation.

Another thrilling experience of this surprising day was the outpouring of people at Camp Crook in the evening, and the intentness with which they listened. Even more impressive were some of the conversations with the men of the town. These gave evidence of a profound dissatisfaction of soul and an intense heart hunger. "Come and live with us and show us the better way." One of these bears a name well known to Baptists, went two years to Morgan Park Seminary, and has ability above the average. What a wrench it gave to the heart to talk with him.

"We are not what we seem, out here, and some of us long for help—it seems to us that, had we just a little real HELP, we could get out of this way of living." There is one point that is clearer to me than ever, since this trip—this, THAT IT IS WORSE THAN USELESS TO SEND ANY BUT MEN OF THE KEENEST MINDS AND MOST GENUINE CHARACTER TO SUCH PLACES AS THIS.

The physician, the merchants, were like the one I have just quoted, in that they have trained, keen minds and cultivated tastes, and out there EVERYBODY HATES CANT WITH A DEADLY HATRED.

Brother Backues stopped his team and bade me look to the north, saying, "As you look, reflect that it is 60 miles to the N. P. line, that those plains are

being dotted with towns like Camp Crook, and covered with communities like Midland. Now, look west, remembering that it is 160 miles to Miles city, and that the same thing is true in that direction, people pouring in, towns springing up, and the whole country arable and capable of supporting a vast population. Now, reflect also that, for all this vast territory, there are but three of us, two missionaries of any denomination besides myself. Truly, the harvest is large and the laborers few.

The Home Foreign Opportunity

THE gift we want to pray for is Vision. Missionary work lies all around us. In the *Maritime Baptist* a writer brings the truth before us in this effective form:

The story is told of a German girl in a large American city who prayed for years that she might be sent to a foreign land as a missionary. One morning after her usual prayer it seemed almost as though the Lord was talking to her as her thoughts ran something like this:

"Where were you born?"

"In Germany."

"Where are you now?"

"In America."

"Who lives in the room next yours?"

"A Swede girl."

"Is she a Christian?"

"No."

"Who lives in the flat below?"

"An Irish family?"

"Christians?"

"No."

"Who lives next door?"

"Italians."

"Christians?"

"No."

"Have you ever done any missionary work in this neighborhood?"

And she was obliged to answer, with shame and humiliation, "No."

In a foreign land, in the midst of foreigners, who know nothing of God, she had not recognized her opportunity. Is she the only one of whom that could be said? How is it with you, for example?



CITY MISSION WORK

ASSOCIATED BAPTIST CITY MISSION SECRETARIES AND SUPERINTENDENTS OF THE UNITED STATES

REV. HOWARD WAYNE SMITH, Philadelphia, Chairman; JOHN BENTZIEB, Portland, Vice-Chairman; REV. W. B. C. MERRY, Ford Building, Boston, Secretary and Treasurer; H. C. GLEISS, 1736 Concord Ave., Pittsburg; REV. CHARLES H. SEARS, 163 Second Avenue, New York, Editorial Secretary.

THE INSTITUTIONAL CHURCH

By Rev. Creighton R. Storey

IN a little paper published by one of the downtown churches in New York I read the motto, "Saved to Serve."

This in brief is the warrant for the existence of every church on earth. Other things accrue, but these are subordinate to service and grow out of service. Times change, communities change, and with these changing conditions comes a need for new methods and new forms of service. The church has been painfully slow in adapting itself to modern conditions. The same thing is true in manufacturing and trade and finance and politics.

Conservatism bears sway until defeat and upheaval compel the breaking away from traditional practice.

In the business world of course those failing in adaptation have to give place to those with the wide awake modern spirit, and the work of the world goes on, for the public must be served. But in the work of the church the failure to recognize changed conditions and to solve new problems leaves the public unserved in the most important commodity of life. This is not a mere modern condition. The history of religion—per-

sonal and organized—is strewn with wreckage and tragedy through this failure to shift sails when the wind changes or adopt new mechanism to defy the elements.

In the downtown sections of our larger cities we are driven from the last chance of postponement. "Saved to Serve" is being forced upon us now, and with unrelenting emphasis on the first word. "Serve or Perish" is the answer of the masses to what should be the heroic battle cry of the Church.

Some churches pitifully abandon their difficulties by removal, others still more pitifully remain "holding the fort" but with no intelligent heroic effort to win the day. The hope for the future lies in what is variously known as the Institutional Church. Every such church intelligently studies its community and endeavors so far as possible to meet its religious needs. In this sentence the word "religious" is used with the at least three dimensions. It is not "a last resort"—the church "struggling for existence"—but the church struggling to be worthy of existence so that neither God nor man would be willing to have it perish.

Methods and undertakings may vary in these churches according to the local needs, but the same spirit pervades them all. It is "preaching the gospel"—"lifting up the Christ" in the language and life of to-day. The Institutional Church is an effort to combine practical business insight with the spirit and genius of the Christian life. I have in mind a community where the Christian spirit has prompted the establishment of a free dispensary, a branch public library, a branch Y. M. C. A., a rescue mission, a public bath, a nurses' guild, two employment bureaus, and two or three inferior places of amusement. These charities are all housed in different buildings with great expenditure for rent and office staff, and paraphernalia, and with separate boards of management. Every one of them is sorely needed and much appreciated by the community. In the same community are three or four churches "struggling for existence." Fine old buildings, closed most of the time; depleted revenues, discouraged leaders. The community seems to have little use for them, and even the philanthropies which have grown out of their teachings point to them with an air of superiority.

The Institutional Idea, as a business and Christian proposition stands for the opposite of this. It is for the housing in a central building, with great economy of administration, and with most capable and experienced leadership, of the things which are needed for the higher

well being of a community, and which are all the more and emphatically for the higher well being of the people when most intimately connected with the church of Christ, and saturated with the Christian motive and spirit. The community learns in time to regard such a church as a real friend, and through sympathy and kindly deeds the spirit of Christ is at last brought into lives now alien and indifferent.

The Institutional Church has now been in operation long enough in many of our larger cities, so that it speaks for itself with tremendous encouragement. It has been a pioneer work, against many prejudices. Mistakes have been made, but at last a solution has been found for the down-town problems of our cities which should make the Christian church everywhere rejoice. After a week spent in New York, examining the Vacation Schools, and Tent Work, and Fresh Air and other work which centers so largely in the Institutional churches, I am now more than ever convinced that a better day is at hand, and the church has found its work and method for the urgent needs of to-day. "The blind receive their sight, the lame walk, the lepers are cleansed, and the poor have the gospel preached unto them," and as in the early days we see in these endeavors that "Jesus of Nazareth passeth by." Read Chapter I in Dr. Edward Judson's little book, "The Institutional Church."

—*First Baptist Church, Albany, N. Y.*






THE YOUNG PEOPLE

YOUNG PEOPLE'S FORWARD MOVEMENT

IMPRESSIONS OF SILVER BAY

By Secretary J. M. Moore



OF course I knew about Silver Bay and thought I had a pretty clear conception of its spirit and power, but all that was only by "the hearing of the ear." Now mine eyes have seen it and like every other attendant upon a Silver Bay Conference, I am a Silver Bay enthusiast.

The sixth annual conference of the Young People's Missionary Movement, which was held July 19-28, was like its predecessors a source of spiritual uplift and inspiration, and an opportunity for Christian fellowship such as those who were privileged to enjoy it never will forget. About five hundred delegates and leaders were enrolled, of whom a little more than one-fifth were Baptists. For the first time we reached the number of delegates allotted to our Baptist delegation and a request has been sent to the management asking that we be allowed a larger number next year.

Three denominational meetings were held, and I have seldom if ever seen such a strong eager company of Baptist young people. The enthusiasm with which it was voted to erect a Baptist building at Silver Bay for a class-room and denominational headquarters, and the ease with which the money was raised, were proof of the high estimate that those present place upon Silver Bay, and prophecy of increasing interest in coming years. It is not too soon now for societies and city and associational gatherings to begin to plan for next year's representation.

The contribution of Baptist speakers and leaders to the conference was not inconsiderable. Dr. W. E. Witter and Dr. L. W. Cronkhite, of the Missionary Union, and Rev. F. M. White, of Winthrop, Mass., were popular leaders of mission study classes in "The Uplift of China" and "The Challenge of the City." Institutes were conducted by Pastors M. A. Levy, of Newton Center, Mass., L. C. Barnes, D.D., of Worcester, Mass., and by Secretary John M. Moore, their subjects being respectively "Pastors and Missions," "Prayer and Missions," and "Stewardship."

Among those participating in platform meetings were Rev. W. S. Sweet, of Hangchow, China, Miss Ella D. MacLaurin, Mr. Volney T. Witter, and Secretary F. P. Haggard, of Boston. Rev. H. E. Fosdick of the First Baptist Church, of Montclair, N. J., preached the sermon on the closing Sunday from the text, "Whosoever shall compel thee to go a mile, go with him twain," striking just the right note in one of the strongest sermons ever heard at Silver Bay.

The following facts as to denominational representation will be of interest:

Total Registration, 496; Advent Christian, 10; Baptist, 101; Canadian Methodist, 4; Canadian Presbyterian, 1; Congregational, 84; Disciple, 1; Episcopal, 18; German Evangelical, 3; Evangelical Association, 3; Free Baptist, 8; Lutheran, 9; Methodist, 124; Presbyterian, 98; Reformed in America, 5; Swiss Reformed, 1; Reformed in the United States, 6; Southern Methodist, 2; Southern Presbyterian, 1; United Brethren, 7; United Free Church of Scotland, 3; United Presbyterian, 2; Universalist, 1;

Dutch Reformed of Europe, 1; Unknown, 4.

I for one rejoice greatly that our Baptist young people are getting for our denominational work the inspiration and stimulus that come from such a great general movement for the evangelization of America and the heathen world, and that in turn we are making our contribution as a denomination to the life and spirit of such a movement. Next year we shall endeavor to have every part of the country represented at one of these great conferences and carry the spirit of this movement into all our young people's activities.

The Lake Geneva Conference

THE conference of the Young People's Missionary Movement held at Lake Geneva June 25-July 3 was not as largely attended as could have been desired, but was a notable success, nevertheless. The attendance was about 200. Forty Baptists were there for the whole or a part of the time, including seven Free Baptists. Three denominational meetings were held at which plans for the coming year of mission study were projected, and the enthusiasm manifested promises great things for the Baptist young people of the Central West. Among Baptist leaders present were Miss Louise Clark, preceptress of the Philadelphia Training School for Christian Work, who taught a class in the new home mission text-book, "The Challenge of the City"; Dr. S. W. E. Witter and L. W. Cronkhie, of the Missionary Union, who taught classes in "The Uplift of China," and Secretary John M. Moore, who led the Baptist delegation meetings and conducted institutes on "The Organization and Conduct of Mission Study" and "Stewardship." The work of our Baptist leaders was highly commended.

Secretary Moore attended the college Young Men's Christian Association conference at Lake Geneva just preceding the Young People's Conference, at which he led a class in "Aliens or Americans?" Fifty-four Baptist students were present at this conference. Systematic effort

ought to be put forth next year in colleges and churches to double the attendance of Baptist Young People at these conferences. They have been very fruitful in producing not only candidates for missionary service on home and foreign fields, but also in stimulating the missionary activity of those who are to be leaders in the life of the home churches.

An Appeal to Pastors

WE want you to help us. We want to help you in your work of developing a missionary generation of Baptist people. We have set as a mark for next year's work one thousand successful Baptist mission study classes. To realize this we must have the hearty co-operation of Baptist pastors. The announcement of next year's courses will be mailed to all pastors whose names we can secure about September 1st. We ask that a place may be provided on programs of associational gatherings, local and state ministers' conferences and other such gatherings for the presentation of this increasingly popular work. We will be very glad to give information and render any other assistance possible to those who plan to prepare addresses or sermons for the presentation of the work. We can be mutually helpful in this matter. Let us hear from you.

The Spirit that Counts

WE like to get letters like the following. Enough of them, as our correspondent rightly suggests, would wipe out the debt and that speedily. Just a doubling up all around would give the cause a wonderful forward leap this year. May the spirit of the writer impart itself to every reader:

GORDON, NEB., June 22, 1907.

DEAR A. B. H. M. S.—Some time since I sent one dollar as my part to wipe out the debt of the Society.

But when I read Dr. Morehouse's address it looked so small I thought I would send another dollar.

If the great Baptist constituency of the North would arise in their might, they could wipe out that debt in a day. Why not do it? And do it now?

J. H. HORNER.

Why not? Why not do it? Why not do it Now?



FRENCH ANNUAL CONFERENCE AT WORCESTER, MASS.

FRENCH BAPTIST CONFERENCE

By Rev. James M. Bruce

THE twenty-first conference of the French Baptist missions of New England was held at the Beacon Street Chapel, Worcester, Mass., on June 12 and 13. There was a large attendance. The various congregations were represented by not less than a hundred delegates, including all but one or two of the missionary pastors. The lay members, both men and women, gathered in gratifying numbers. It was an assembly of intelligent, alert, solid and fine-looking people, all deeply interested in their work, and filled with a spirit of primitive piety.

It is estimated that there are a million French-Canadians in New England, generally employed as factory operatives. They are staunch Romanists, and Protestant work among them is hard and slow. We have much reason for thankfulness in the firm establishment of our missions and the substantial service they are doing. Their present vigor and promise are the fruit of thirty-five years' faithful effort and steady upbuilding. A dozen stations, with a present membership of about a thousand, may not seem a great numerical showing. But taking into account the formid-

able obstacles that had, and still have, to be encountered, and the substantial quality of the results, we may feel that much has been accomplished.

The conference held five sessions, beginning Wednesday morning and closing Thursday afternoon. Under the direction, at once firm and genial, of the Rev. A. E. Ribourg, of New Bedford, business was transacted intelligently and harmoniously, while the time schedule of the program got itself observed with remarkable accuracy. Brief sermons were preached on "The Perfections of God's Law" and "No Cross, no Crown"; addresses, which kept admirably within their appointed limits, were made on such subjects as "Christian Activity," "Citizens of God's Kingdom," "The World's Evangelization." Time was given, and promptly and profitably used, for the discussion of practical points (*Questions d'actualité*). There was even opportunity for short statements of personal experience, and of these some of the most effective were made by clear-headed, warm-hearted women.

The main feature of Wednesday afternoon was the narrative of "The Beginning of the



FRENCH CHAPEL, BEACON STREET, WORCESTER, MASS.

Work in Worcester," by Dr. J. N. Williams, who has been the superintendent of the New England French Missions since their commencement. He told the story with much literary skill and graphic power, introducing many picturesque details and occasional flashes of mingled humor and pathos and revealing unconsciously throughout the tireless zeal and

the loving devotion which have marked his own long service.

On Wednesday evening the meeting was held in the lecture-room of the handsome new First Baptist Church, with an audience which filled that spacious hall. After greetings from Dr. Eaton of the Massachusetts Missionary Society, and Dr. Hazlewood, the New England

Home Mission secretary, the evening was devoted to a congratulatory reception to Dr. J. N. Williams on the occasion of the thirty-fifth anniversary of his starting the French Baptist work in New England. This part of the exercises did not begin till half-past eight o'clock. First came the reading of letters of greeting and appreciation from Dr. H. L. Morehouse, Dr. H. M. King and two French pastors who could not be present. More than twenty speakers responded to the invitations which were then given, and with remarkable variety of individual expression testified their affection for Dr. Williams and their grateful acknowledgment of what he had done for them and their fellow-countrymen. It did much credit to the youthful chairman's tact and good nature that he succeeded in bringing this unusual volume of speech within very little over an hour. At the close he presented to Dr. Williams a purse of fifty-five dollars, from the pastors and members of the New England French missions. The veteran superintendent, totally unprepared, as he said, for such a "surprise-party," spoke a few tender, simple words of thanks for all the demonstration which had made this day and evening memorable and great in his life. His gentle apostolic face glowed with happiness under the crown of his abundant silvery hair.

All arrangements for the comfort and hospitable entertainment of those attending the conference were carefully made. Ample meals were served in the basement of the chapel between the sessions. Many homes, some of generous friends of the mission who are not Baptists, were opened to welcome delegates to the beautiful city of Worcester. The friendship and wise helpfulness of the First Baptist Church, and of its large-minded pastor, Dr. L. C. Barnes, have done a great deal, not only in Worcester, but generally in New England, for the French Baptist work.

Woman's Baptist Home Mission Society of Michigan

QUARTERLY REPORT

The close of the third quarter of our year's work leaves us greatly encouraged. Though our work seemingly has been much hampered by matters beyond our control, yet we realize as never before that we have a leader with whom all things are possible, and He is surely leading us on to victory.

Miss Harriet Cooper, of the Woman's Baptist Home Mission Society, was relieved for a month from her work in Pennsylvania, and has visited many Associations, greatly inspiring all who came within her influence. She reports that nearly every Association will successfully meet the apportionment. In the vacation period many of our workers for a time leave their fields for a brief period of rest and recuperation, and as we review their work for the year we feel that it is indeed well earned. Not in idleness, however, will rest be found for these loyal workers.

We do not wish to boast prematurely, but it is our fond expectation that "Michigan" will be the name of one of the new rooms in our Training School, and with this hope is the prayer that many of Michigan's fair daughters may there receive instruction and inspiration that shall fit them for fruitful service for our Master.

Miss Ergenzinger and Miss Nicolet entered a new open door of usefulness this year by taking over thirty mothers and children for a week's outing at a nearby resort—they doing the cooking and caring for their large family. The result was more than satisfactory.

MRS. W. H. DORRANCE.

FINANCIAL STATEMENT FOR JULY, 1907

RECEIPTS.

Contributions for General Purposes.....	\$15,222 15
Legacies, ".....	1,213 85
Contributions Specifically Designated.....	505 83
" for Church Edifice Gift Fund.....	5,023 27
	<hr/>
	\$21,965 10
Income Accounts for General Fund.....	9,792 26
" " " Church Edifice Gift Fund.....	2,135 14
" " " Loan Fund.....	1,719 10
Miscellaneous.....	7,354 68
	<hr/>
	\$42,966 28

DISBURSEMENTS.

For General Purposes.....	46,875 42
" Special as designated.....	8,461 14
From Church Edifice Gift Fund.....	9,155 56
" " Loan Fund.....	3,616 42
Miscellaneous.....	2,322 81
	<hr/>
	\$70,431 35

CONTRIBUTIONS AND LEGACIES FOR JULY

Contributions and Legacies not otherwise noted are for general purposes. Items marked thus * are designated for specific purposes. C. E. F. for Church Edifice Fund

MAINE, \$158.21					
Camden, Chestnut St. Ch.	4	86	Winsted Ch.	6	71
Livermore Falls, H. C.			Bloomfield, First Ch.	15	00
Whittemore	100	00	Jewit City Ch.	8	59
Waldoboro, First Ch.	1	50	Willington Ch.	22	00
St. George, Y. P. S.	1	00	Norwich, First Ch.	20	00
Damariscotta, First Y. P. S.	10	00	Groton Heights Ch.	16	65
Belfast, First Ch.	5	95	North Lyme Ch.	5	00
Bath, First Ch.	5	70	New London, First Ch.	40	62
Biddeford, First Ch.	4	66	Meriden, First Ch.	11	38
Presque Isle, First Ch.	8	46	Bridgeport Ch.	2	60
Fairfield, First S. S.	4	43	*Stamford, First Ch.	1	50
Saco, Main St. Ch.	6	66	*Clinton Ch.	10	71
Lee, Union Y. P. S.	5	00			
NEW HAMPSHIRE, \$79.12			NEW YORK, \$6,811.15		
Keene, Mrs. S. J. Johnson	7	00	Ludlowville, F. E. Campbell	10	00
Fitzwilliam, First Ch.	10	00	Great Bend Ch.	1	00
Franklin, First Ch.	7	80	Marathon, First Ch.	3	00
Manchester, People's Ch.	83	00	Woodside, First Ch.	40	00
Greenville Ch.	12	48	Dalton Ch.	9	50
New Ipswich Ch.	2	60	Buffalo, Hunt Ave. B. Y. P. U.	2	60
Hampton Falls Ch.	6	84	Auburn, Second Ch.	11	81
VERMONT, \$53.82			Brocton Ch.	10	00
Ludlow, First Ch.	38	60	Hornell, Mrs. M. L. Hovel	1	00
North Troy Ch.	2	00	Binghamton, First Ch.	7	50
Jay Ch.	2	00	Albany, Memorial Ch.	75	52
West Halifax Ch.	2	87	Rochester, Lake Ave. Ch.	350	00
St. Johnsbury, Mrs. Julia Mitchell	6	00	Manchester Ch.	18	13
*East Charlotte Ch.	2	35	Cortland, First Ch.	71	81
MASSACHUSETTS, \$1,322.90			Malone Ch.	2	41
Boston, First Ch.	500	00	*Saratoga Springs, First Ch.	10	00
Mrs. E. S. Shepardson	25	00	*Alleghany Ass'n	13	50
Williamstown Ch.	5	28	Yonkers, Riverdale S. S.	14	78
Sweets Corner Ch.	3	50	A Friend	50	00
Marlboro Ch.	12	50	Warsaw, Fred A. Marchant	5	00
So. Framingham Ch.	2	78	Wilson Ch.	4	50
Williamstown, First Ch.	12	00	Warwick, Calvary S. S.	10	00
Brewster Ch.	5	00	Warrensburg Ch.	10	00
Swampscott, A Friend	8	50	Mariner's Harbor Ch.	10	20
Cheabire Ch.	188	09	Vestal Center Ch.	15	00
Worcester, First Ch.	11	45	Castle Creek Ch.	8	00
Dewey St. Ch.	30	00	Russia Y. P. S.	3	50
Lowell, Fifth St. Ch.	12	45	Bedford, Rev. Jas. Davenport	1	00
Salem, Central Ch.	40	00	Corning, First Ch.	65	89
North Tewksbury Ch.	10	00	Syracuse, First Ch.	54	00
Cambridge, Old Cambridge Ch.	58	18	Lawrenceville Ch.	3	50
Medford, First Y. P. S.	4	50	Marathon C. E. S.	3	00
Lowell, Worthen St. Ch.	40	84	Carthage Ch.	12	50
Taunton, Winthrop St. Ch.	159	74	Averill Park, Fannie E. Coon	8	00
Weymouth, First S. S.	5	21	Mrs. Mary E. Coon	2	00
Westboro, First Ch.	17	88	Ruby M. Coon	10	00
Mansfield, First Ch.	17	44	Newark, First Ch.	2	00
Winchester, First Ch.	13	15	West Winfield Ch.	17	00
Dighton, First Ch.	1	00	Flat Brook Ch.	2	10
S. S.	1	60	Renton Ch.	13	50
Springfield, Park Ave. Memorial Ch.	8	70	Eaton Ch.	44	00
Brookline Ch.	34	66	So. Trenton Ch.	8	17
Gloucester, Chapel St. Ch.	3	47	Wyoming, Middlebury Ch.	10	14
North Egremont Ch.	10	01	S. S.	2	00
Gay Head Ch.	5	00	Pavilion Ch.	6	00
North Attleboro S. S.	3	94	New York City, Calvary Ch.	177	00
Newburyport Ch.	70	97	Frank R. Chambers	150	00
RHODE ISLAND, \$92.39			Ch. of the Redeemer	5	00
Newport, First S. S.	5	78	Morning Star Mission S. S.	4	90
Block Island Ch.	14	50	Brookllyn, Hanson Place S. S.	25	00
Providence, Fourth Ch.	4	38	Sixth Ave. Ch.	47	21
Cranston St. Juniors	3	00	Greene Ave. Ch.	351	81
First Ch.	47	28	Pilgrim S. S.	5	88
Maria E. Mason	5	00	*Mrs. Sam'l McBride	12	50
Hope Valley, First Y. P. S.	13	50	*For C. E. F. N. Y. City, John D. Rockefeller	5,000	00
CONNECTICUT, \$427.00			NEW JERSEY, \$851.77		
Bridgeport, First Ch., A Friend	84	20	Bloomfield, First Ch.	118	07
New Britain, A Friend	2	00	Bayonne, First Ch.	9	57
New Britain, Swedish Ch.	2	70	Arlington, Swedish Ch.	5	00
Cromwell S. S.	6	00	Long Branch, First Ch.	24	29
Suffield, Second Ch.	211	84	Morristown, First Ch.	150	00
Hartford, A Friend	1	00	New Monmouth Ch.	10	10
Warrenville Ch.	8	50	Paterson, Fourth S. S.	25	00
			Newark, First Swedish Ch.	3	08
			Haddonfield, First Ch.	51	83
			Bridgeton, Berean Ch.	13	90
			Pearl St. Ch.	33	00
			New Brunswick, Livingstone Ave. Ch.	50	17
			Greenwich Ch.	11	14
			Salem, Memorial Ch.	32	00
			Old Bridge Ch.	3	50
			Mullica Hill Ch.	8	00
			Fairmount Ch.	45	13
			*Bloomfield, D. G. Garabrant Club	250	00
			*Elizabeth, Central Men's Club	15	00
			*For C. E. F., Mt. Holly, E. M. Ogden	5	00
			PENNSYLVANIA, \$744.72		
			Pittsburg, Swissvale Ch.	1	50
			Maple Ave. Ch.	19	00
			Mt. Washington Ch.	7	50
			Monongahela, Ethic J. Colli-lingwood	8	75
			Homestead, First Hunga-rian Ch.	10	00
			Philadelphia, Andrew L. Jenkins	15	00
			Lehigh Ave. Ch.	4	30
			First Manayunk Ch.	31	10
			Alpha Ch.	15	00
			Third Germantown S. S.	9	26
			New Tabernacle Ch.	56	72
			Second S. S.	35	00
			Gettsemane Ch.	33	60
			Richmond Ch.	5	24
			Trinity Ch.	29	04
			Second Germantown Ch	48	98
			North Frankford Ch.	11	17
			New Tabernacle Y. P. S.	9	26
			Wellsboro, Noga Ass'n.	9	56
			Antrim Ch.	6	30
			Morris, Emmanuel Ch.	1	50
			Lower Providence Ch.	16	75
			Danville, First S. S.	1	86
			Farkford S. S.	5	00
			Bloomsbury Ch.	34	50
			S. S.	6	61
			Slippery Rock, Zion B. Y. P. U.	2	00
			Scranton, North Main Ave. S. S.	10	00
			Greensburg Ch.	7	40
			Norristown, Calvary Ch.	10	46
			Braintin Ch.	21	00
			Narbeth, Ch. of Evangel	34	65
			Moneson, Bethany Ch.	3	00
			McKeesport, First Ch.	28	62
			Sharon Ch.	21	03
			Abington Ch.	17	00
			Danville Ch.	7	92
			Cambridge Ch.	35	00
			Williamsport Ch.	43	95
			Meadville Ch.	2	76
			Homestead Ch.	24	84
			Newburg S. S.	2	25
			Wayland, Memorial B. Y. P. U.	15	00
			Philadelphia, Roxboro B. Y. P. U.	5	00
			Tioga Temple Ch.	9	50
			*Lewisburg, John T. Judd	25	00
			WEST VIRGINIA, \$254.25		
			Rio Ch.	3	50
			Augusta, Zoar Ch.	3	00
			Little Caspern Ch.	3	50
			Wattsville, Newhope Ch.	3	00
			Morgantown Ch.	46	15
			Harrisville Ch.	30	00
			Ivydale Ch.	3	05
			Reedy Ch.	1	00
			Grafton Ch.	30	00
			West Fork Ch.	19	63
			S. S.	5	38
			Eldins Ch.	6	14
			Terra Alta Ch.	3	63

Hopewell S. S.	4 79	Plymouth Ch.	10 00	Olive Branch S. S.	3 00
Mt. Pisgah Ch.	1 90	S. S.	5 00	Wheaton Ch.	1 00
Morgantown, Zoar Ch.	15 50	B. Y. P. U.	5 00	Aurora, First Ch.	32 79
West Warren Ch.	5 00	Morencoi Ch.	16 85	Cordova Ch.	1 00
Bula Ch.	2 08	Owasso Ch.	15 00	La Salle Ch.	1 55
Churchville, Mt. Zion Ch.	5 00	Jackson, First Ch.	14 58	Evanston, Swedish Ch.	9 80
Clay Ch.	7 50	Mason Ch.	44 97	Waukegan Ch.	88 56
Salama, Willow Island Ch.	4 85	Millersburg S. S.	1 00	Elgin, Immanuel Ch.	80 26
Gladesville, Ebenezer Ch.	26 85	Benton Harbor Ch.	24 07	Swedish Conference	185 00
Clifton Furnace, Bethel Ch.	6 15	Escanaba Ch.	6 67	Ravenswood Ch.	6 50
Dalin, Shiloh Ch.	1 50	S. S.	7 60	Morgan Park Ch.	10 00
Cowen Ch.	6 75	B. Y. P. U.	2 58	Brimfield Ch.	11 50
Union Valley Ch.	5 00	Juniors	2 78	Herrick	10 00
Goose Creek Ch.	10 00	Mt. Morris Ch.	48 10	Champaign, M. J. Edwards.	6 00
Fairmont, Palatine Ch.	4 00	S. S.	3 98	Evanston Ch.	15 00
Robinson, Laurel Chapel.	5 00	Ludington Ch.	8 75	Mt. Carroll Ch.	65 00
Grace, Gilboa Ch.	10 00	Vermontville, E. H. Kinney	10 00	S. S.	10 00
*Cairo, Rev. W. W. Rollins and wife	1 00	Gaylord, First Ch.	6 25	B. Y. P. U.	10 00
SOUTH CAROLINA, \$21.14		INDIANA, \$585.47		MINNESOTA, \$228.34	
Columbia, Collected per R. F. Lee	21 14	Amo Ch.	5 65	Jonesville Ch.	68 61
GEORGIA, \$12.23		Metca Ch.	5 00	Dodgeville Ch.	9 95
Atlanta, Collected per G. A. Goodwin	13 23	Chili Ch.	4 50	Prentice, Swedish Ch.	3 25
MISSISSIPPI, \$12.00		Hayden Ch.	10 00	Green Bay Ch.	9 50
Jackson, Collected per R. B. Morris	12 00	Bethlehem Ch.	8 00	Dodgeville Ch.	3 23
OHIO, \$789.13		Union Ch.	12 05	A Friend	5 00
Spring Creek Ch.	5 00	New Discovery Ch.	9 00	MINNESOTA, \$228.34	
Akron, Maple St. Ch.	6 75	Sugar Creek Ch.	6 55	Crookston, First Ch.	41 04
Wyoming, B. Y. P. U.	2 50	Monon, First Ch.	11 16	Albert Lea, First Ch.	16 10
Defiance Ch.	11 25	First S. S.	1 77	St. Paul, Philadelphia Ch.	6 50
Salem, Wooster Ass'n.	15 31	Women's Circle	10 00	Immanuel Ch.	15 42
Cambridge Assn.	6 40	Owasco Ch.	5 10	Worthington, First Ch.	7 00
Valley Ch.	15 15	S. S.	6 48	Breckenridge, First Ch.	4 00
Antiquity Ch.	4 48	Thorntown Ch.	3 48	LeRoy, First Ch.	27 50
S. S.	1 42	Wolcott Ch.	5 00	S. S.	4 68
Mt. Moriah Ch.	12 25	Mrs. Emma Davison.	6 15	B. Y. P. U.	3 00
Dayton, North Ch.	8 85	Bunker Hill Ch.	7 95	*Kasson, Collected per E. H. Rasmussen	55 10
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THE BAPTIST HOME MISSION MONTHLY

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

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR OCTOBER, 1907

	PAGE		PAGE
EDITORIAL:		THE YOUNG PEOPLE:	
Midwinter Trip to Cuba.....	335	Purpose of the Forward League.....	361
A Discouraging Pastor.....	336	Home Mission Study Classes.....	363
The New Home Mission Book.....	336	POEM:	
Turning the Tables.....	337	The Ladies' Aid Society.....	363
The Italians in Conference.....	338	THE CHALLENGE OF THE CITY....	
The Incoming Millions.....	338	A BURIED IDEA:	
Note and Comment.....	339	E. L. G. Brown.....	368
GENERAL:		A MINIMUM REQUEST FOR A MAXI-	
How a Pastor arouses Interest in		MUM NEED	370
Missions	341	THE GREAT WEST:	
Fifteenth Triennial Conference of		Work in Wyoming	371
Germans—Rev. A. P. Mihm.....	342	German Field Notes.....	373
From another Correspondent.....	346	BAPTISMS	
How a Crushed Thumb won a Family		APPOINTMENTS	
—Editorial Secretary.....	349	FINANCIAL STATEMENT	
The Sunday-school Library—Rev. W.		CONTRIBUTIONS AND LEGACIES... 375	
A. Spinney	354	ILLUSTRATIONS:	
OUR SPANISH SPEAKING NEIGHBORS:		Cover—A Cuban Country Road.	
Prosperity in Porto Rico—Rev. E. L.		Frontispiece—A Trip to Cuba.	
Humphrey	351	Conference of German Baptists.....	342
An Enforced Retirement.....	354	First German Students, Rochester....	343
CORRESPONDING SECRETARY'S		Prof. A. Rauschenbusch.....	343
NOTES		Prof. J. S. Gubelmann.....	344
THE AMERICAN INDIAN:		Prof. L. Kaiser.....	344
A Day's Work.....	355	Prof. W. Rauschenbusch.....	344
How Indian Children are Trained..	363	Prof. A. J. Ramaker.....	344
OUR FOREIGN POPULATION:		Students' Home, German Dept.	344
Sowing the Seed.....	356	German Baptist Publication Society..	345
Does this Appeal to You?.....	358	Rev. W. A. Lipphardt	346
Rhode Island Baptists and Foreign		Rev. J. H. Merkel.....	346
Population	360	Rev. H. Schwendener	346
Finnish Mission	373	K. A. Bickel.....	346
CITY MISSION WORK:		G. Fetzner.....	346
City Mission Work in Portland—Rev.		First Students' Home, Rochester....	347
John Bentzien	359	Mrs. M. E. T. Faunce's Class.....	348
Mission Problem in the Cities of		Rev. T. K. Tyson.....	349
America	359	German Immigrant Family.....	357
Italians in Gloversville, N. Y.	360	Pastor Barone and Class.....	358
		New York City at Night.....	364-365
		Baptismal Font.....	368
		Crow Indian Delegation.....	369

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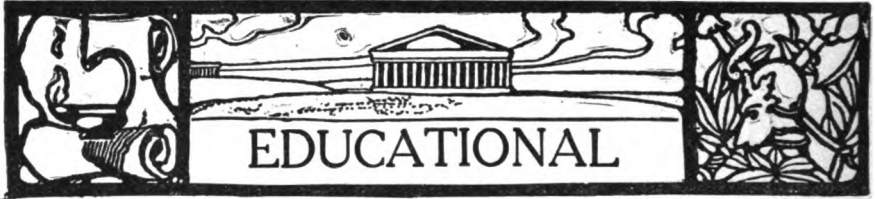
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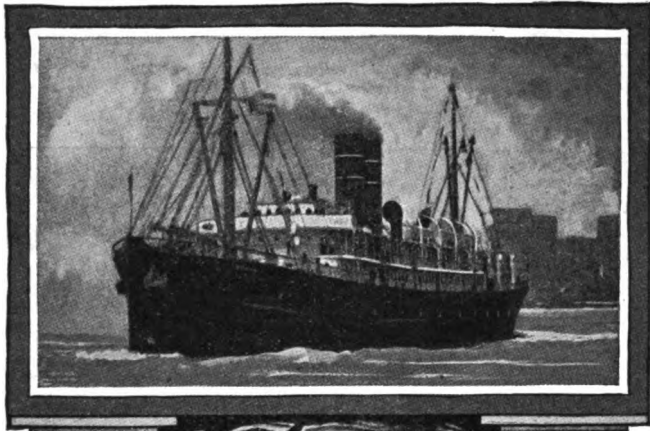
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CUBA
— — —
A TOUR
OF OUR
MISSIONS

A decorative frame surrounding the text. The frame consists of two ornate, classical-style columns on either side, supporting a top section with a wavy, scroll-like pattern. The bottom section of the frame features a depiction of two fish swimming in water.

THE BAPTIST HOME MISSION MONTHLY

VOL. XXIX

OCTOBER, 1907

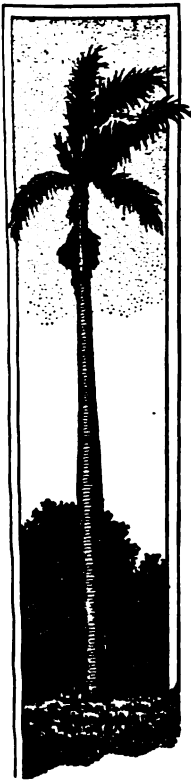
No. 10

A MIDWINTER TRIP TO CUBA A TOUR OF OUR MISSIONS

¶ We want to interest a good many of our laymen and their wives in this proposed visit to one of the most interesting Islands and missionary fields to be found anywhere.

¶ Three weeks in January will make the trip. The plan outlined is to go by steamer from New York to Santiago direct. After dedicating chapels and the school buildings at El Cristo the party will proceed by rail to Havana, stopping at the principal points of interest. From Havana the return will be by steamer to New York. Those who prefer to come back by way of Florida can do so.

¶ The tour will be personally conducted, and all arrangements possible for comfort will be made. Write for further particulars to the Editorial Secretary of the Home Mission Society, 312 Fourth Avenue, New York.





A Discouraging Pastor

A DISCOURAGED pastor will inevitably be a discouraging pastor. A scolding preacher makes a seceding people. The pulpit sounds the note for the pew. The missionary spirit in the sermon inspires missionary sacrifice in the service of the church to its own community and the world.

These are truisms, but many ministers will not heed them. Recently a visit was made to a church with large opportunities, large membership, fine equipment, many young men and women eager to do something—a field that would seem most hopeful and inviting. But there was a pessimistic note sounded repeatedly. Nothing was right. The lack of energetic effort was painfully apparent. Buoyancy was wanting. What was the trouble?

Doubtless the people were not all awake to duty, keenly sensitive to obligations, alert to push forward every project proposed. One would have to go to the millennium country to find a church that measures up to the high standard of the gospel. Doubtless the interest in various directions was lagging, and much pushing must be done to keep things moving at the pace desired by the pastor.

But back of all that was the pastor himself. He was discouraged. Instead of being at the front leading, calling to come on, commanding the forces by a cheery optimism and breezy persuasion, he was at the rear nagging. Not pushing either, very much, but complaining because more were not willing to push.

This method will not work. If the pastor shows discouragement the people will show more. Baptists cannot be driven, they must be led. They can be led, but it takes a courageous, cheery leader to do it. The gospel is not a taskmaster with a lash in his hand, but a

goddess of liberty beckoning one out into the enlarging life of service, sacrifice and joy.

Enthusiasm engenders enthusiasm. Cheer breeds cheer. No pastor need be discouraged even in regard to making his church a genuine missionary church if he is full of the missionary spirit himself. Brother minister, imagining yourself in a peculiarly hard place, do not whine or whip, but put all the strength of manhood and faith and hope you can muster into leadership that shall inspire by virtue of its high quality. Tell your people they are nothing and they will not believe it, but will do nothing, so far as you are concerned. Tell them they are everything, with God's help, and they will at least do something in response to your trust in them.

A discouraged man is of little use anywhere, least of all in the pulpit.

The New Home Mission Book

THERE have been vexatious delays in the publication of our new home mission text-book, which follows and supplements "Aliens or Americans?" since the city problems are largely the result of immigration. At last the volume is ready for delivery, and will fully justify the expectation of all who are familiar with the name and previous works of the author, Dr. Josiah Strong, President of the American Institute of Social Service. Ever since the publication of "Our Country" brought his name into prominence, Dr. Strong has held rank among the philanthropic Christian men of wide vision, true patriotism, and devotion to human betterment. The city has been the subject of his special study and service for many years. No man could write more intelligently concerning its moral and religious conditions and needs.

This compact volume of 316 pages will

give the reader—and it is a book eminently readable, for the author has a style that holds the attention—a thoroughly intelligent idea, first of all, of the city tendencies and conditions of to-day, with the resulting problems which must be studied and solved if our civilization is to continue to be American and Christian. The factors of the problem—the people—are vividly portrayed, from the neglected children in their evil environment—which in many wards is a direct impeachment of Christian civilization—to their parents and the masses of the homeless and hopeless. The foreign elements are duly considered. From this survey the reader is led to consider the means and methods of betterment. The church for the times in the city—the socialized church, sometimes called the institutional church—is described, and in a manner to appeal strongly to those who recognize that the old methods will not do. In this valuable portion of his work Dr. Strong is constructive and practical. What he plans would call for millions of money and a large devotion of time and effort; would call also for a much closer denominational co-operation; but he asks nothing impracticable, nothing beyond the power of our Protestant churches to accomplish if they can be brought to see the need, the peril, the duty of the hour.

This new home mission study book throbs with purpose. It is full of suggestion and stimulus. It does not blink startling facts which ought to make every thoughtful Christian pause and reflect, but there is no pessimistic note. Because Dr. Strong does not believe that all things will go right if left alone, or that God has a special care for children, fools, and the American government, it does not follow that he in any wise despairs of the ultimate triumphs of the gospel and the kingdom of God in this land of ours. What he does is to make as strong an appeal as he knows how to make, in the hope and belief that knowledge of the facts will arouse men of means and power to take hold of this city problem in earnest. And the young people who take up this study will form part of that great public whose opinion, clearly

formed, will crystallize into forms of permanent good for the great centers of life which seem destined to rule the political and social and religious forces of America.

We heartily commend the volume to every Baptist, and wish it might be placed, in company with "Aliens or Americans?" in every Sunday-school library and public library and Christian home in all the land. Why? Because in our judgment these two volumes deal, from the Christian point of view, as no other volumes do, with the greatest subject of our time—the right dealing with which, indeed, involves the future of the United States and the perpetuity of what are still cherished as American ideals.

Turning the Tables

WE call especial attention to the article on another page entitled "Italians in Gloversville." We do not know of another instance like it as yet, but trust there may be many in future. The church, under the lead of its missionary pastor, Rev. Chester F. Ralston, has taken deep interest in the large numbers of Italians who have made their stay in the little inland city, and has made definite efforts to interest and help them. The article shows how these efforts are appreciated. It also shows the native courtesy and gratitude of the Italians, who respond to kindness as the flower opens to the sun. There are large numbers of churches that have foreigners of many nationalities settling all about them. How long will it be before the call of these people for neighborliness, kindness, evangelization—observe the order—will be recognized by our Christian churches? How long must we wait before a church that prides itself upon maintaining a missionary in Burma, China or Japan will realize that it is disgraceful to lift no hand to save the multitudes of foreigners who dwell in the immediate field of the church? This ought ye to have done—so far as the foreign work is concerned—but this other ye surely ought not to have left undone.

Engage in this great work at your

doors, and see how the responsiveness of the aliens will gladden your hearts. One is not surprised to learn that this Gloversville church enjoys perpetual revival. Of course it does. It is, indeed, a vival church, which is far better than a revival church.

The Italians in Conference

THE annual conference of the Italian Baptist missionary pastors and workers, held with the First Italian Church in Brooklyn the first week in September, was an occasion of much interest. The Brooklyn pastor, Rev. Antonio Mangano, extended gracious hospitality on behalf of his people, and the score or more of delegates were well entertained. There were two sessions a day during the three days, the afternoon wisely being left free. The brethren came from all parts of New England and the Middle States, and formed an intelligent and spirited body. The addresses were full of pith and point, and the editor, with very imperfect knowledge of Italian, was able to catch the drift of the discussions, and certainly recognized the zeal, warmth and eloquence of the speakers. Action marks the Italian orator, and there was a life in the debates, with a fraternity and courtesy that might be taken as a model by many of our American Associations. Along with the genuine earnestness there was a delightful vein of humor, which saved the situation from strain when opinions differed, as they will in almost any company trained to Baptist independence.

The day sessions were in Italian, while in the evening there were some addresses in English. The audiences in the evening were large, and during the day a number of visitors were present. The editor received a warm welcome from the brethren, in whom personally and in whose work he takes lively interest; and they permitted him to tell in English of his efforts to Americanize, in some slight degree, as many of their fellow-countrymen as he is able to reach.

Take them all together, we have a consecrated company of Italian mission-

aries, zealously devoted to evangelization. Perhaps they need nothing more than the spirit of brotherhood and cooperation which such conferences create and foster. Acquaintance begets friendship; and a new sense of strength comes to the individual worker as he realizes that he is one of a group. All these brethren should rejoice in the wide opportunities before them, and in each others' successes. Some have larger fields and superior equipment and more advanced training, but all share in the same faith, hope and assurance of the divine blessing.

The Italian work is full of promise. It should be a source of inspiration to the Italian workers, who face formidable opposition and often have to meet various forms of persecution, to know that they have the sympathy, prayers and cooperation of the American Baptists, represented by the Home Mission Society and other organizations. We are all interested in the progress of this work, which means so much for the future welfare of our country.

"The Incoming Millions"

HAVE you read the little volume with this title? Here is a word about it from a lady, who in closing expresses the reason why the author is so desirous to have all the women in our Baptist churches not only read the book, but lend it to others, and read parts of it in missionary and prayer meetings, and talk about the subject, and get everybody stirred up to do something along the simple personal lines which the book suggests. Here is the kind word from Hartford, Conn.:

"I wish to thank you for the copy of 'The Incoming Millions,' which you so kindly sent me a few days ago. I have read 'Aliens or Americans?' with great interest, and have already been absorbed with the wonderful story of 'Incoming Millions.' I shall endeavor to have the book read by the women of our church, and trust it may result in increased interest in the evangelization of the foreign peoples at our doors."

NOTE AND COMMENT

¶ Has your pastor ever preached on the subject of immigration and our duty to the foreigners? If not, suggest to him that this is a living topic, and ask him if he would not like to read "Aliens or Americans?" Offer to lend him your copy. What! You do not own it? Then get it, read it, and you will find a reason why you should talk with the pastor about a mission study class and a sermon.

¶ We give on another page an interesting incident in the missionary experience of our friend and brother, Rev. T. K. Tyson, who is going to devote some time to the Lake District, comprising Michigan and Ohio, assisting Dr. Jameson. To our friends in these States this little sketch may serve as an introduction. "Elder" Tyson knows whereof he speaks, when he gives a missionary address, and he will receive cordial welcome, we are sure, from the churches. He is genuine, and people like that kind of a man.

¶ California has had its anti-Japanese excitement, with the attendant injustice and assaults upon innocent persons, and now the scene of trouble has been transferred to the Canadian territory. When once a course of demagogism is entered upon, as in the Sand-lots agitation, and the government is forced into a false policy, instanced by its treatment of the Chinese on the Pacific Coast, only evil can follow. What would the Pacific Coast do without the laborers from across the Pacific? What good reason has ever been given why the Chinese and Japanese should be discriminated against, and not granted the same privileges of admission that are given to other races? The coming of a thousand Hindus has created a new scare and a new chance for race hatred and labor agitation. It will be interesting to note how our Canadian neighbors deal with the matter.

¶ We are glad to give in this number a picture of Mrs. D. W. Faunce and her Italian Catechism Class in one of the Italian churches in Providence, R. I. Mrs. Faunce has been chiefly instrumental in founding these churches, which are doing

an admirable work. She teaches a catechism that is thoroughly scriptural, and that makes for righteousness and sound Americanism. This class is most interesting. The child on the extreme right belongs to a family of thirteen children. "Very hopeful people," says Mrs. Faunce, who has done much for them, seeing in this form of evangelization the only hope for our Christian civilization. Would that there were a thousand such women in our churches!

¶ We have often spoken of the heroism of home mission work. An emphatic testimony comes from a missionary pastor in Wyoming, who says: "Believe me when I declare that after service in Central Africa, and five years' missionary service in Chicago, this is the most difficult field I have ever entered. The nearest Baptist church in the State is over 200 miles away with no rail connections. Our people come and go equal to any tenement quarter of a great city." Yet the work is making progress against all difficulties. The faithful members are styled "the Puritan church," because of their moral cleanness. The 22 resident members, besides paying the pastor's salary and incidental expenses, give \$5 per capita for stated benevolences. Yet they are working people save two or three in business. The pastor is right in saying that this "is a noble and generous amount," in the circumstances. The fine financial condition is thus explained: "We do not resort to any worldly methods to support the church and raise money for benevolence, but I teach careful, systematic (weekly) and generous giving and try and set a good example." What a story that tells.

¶ In connection with the study of the city, a book that will prove helpful is *Waifs of the Slums and Their Way Out*, by Leonard Benedict (Fleming H. Revell Co., publishers). In large part the work tells of the Chicago Boys' Club, an institution that has had a remarkable development, and shows how the street waifs can be reclaimed and transformed into respectable men. But the book does more than that. It deals with the street side of city life, and makes it plain that Christian people have a direct

relation to the improvement of the conditions that render this life so demoralizing and vicious. Mr. Benedict has brought together much information of value. In point of style and accuracy of statement judicious editing might greatly have improved the book, but in spite of these defects we heartily commend it to our readers, because it will open to them a large field, and stir them perhaps to some active interest in philanthropic and Christian effort. The Club, by the way, believes in a distinctively religious work, and does not neglect to preach the gospel, though in sane ways, avoiding everything in the nature of cant.

¶ Be sure to read that report from the missionary pastor in Wyoming if you think that the pioneer work is easy. No wonder such workers fall by the way, worn out. Their greatest nervous strain comes from the needs they cannot meet but see on every hand. There is a wonderful opportunity in the Basin Valley region. The Home Mission Society needs only the means to do a lasting work there. May this report from Mr. Howell touch the pocket of some of our laymen who have the means and lack only the touch.

¶ Have you seen Bulletin No. Two of the Young People's Forward Movement? It is worth reading. Send for it to Rev. John M. Moore, Secretary, 312, Fourth Avenue, New York City, and learn what the Movement has on foot.

¶ These are letters which the editor likes to receive, since they show that a responsive chord has been touched: "Let me thank you for your fine book, *Aliens or Americans?* I came over the waters myself, eight in our family, from Scotland. We are all Americans. You deal well with a mighty question. May we all do our duty." The writer is Rev. James M. Paterson, of New Kensington, Pa. We have too few immigrants from his native land today. There is no better blood in America, and it has ever been on the side of right-

eousness. We want more, all we can get, of this class of newcomers. They are indeed all Americans.

¶ More than a thousand Hindus have crossed the Canadian border into the State of Washington, and thus to the Chinese and Japanese have been added a new people to complicate the labor situation and render more acute the feeling against the Orientals. It is said that on the railroads in California men of the Hindu race may be seen at work, wearing their distinguishing turbans. They are excellent laborers, strong and well behaved. But the perplexing question is, Suppose a few millions of them should take it into their heads to start for America and American wages? There is a population of 294,361,000 in India, so that there are easily enough of them to cause embarrassment to us if they really set this way. This matter only makes it more evident that it is time for this country to adopt some wise restriction policy, which shall apply equally to all foreigners. Discrimination is not only un-American but unintelligent.

¶ We give a note from our Chinese missionary in Seattle, Rev. James Fung, just as it is written, because it will be more effective than in an edited form. "Our Chinese work in Seattle is more better than last year. We never have had as large school before. We have many new pupils come to our mission school. My wife and myself teaching in the evening school, because we never have enough teachers. This year we opened the Street meeting little early, because we see many Chinese stood in the street, and they take attention to hear what we say to them. Hope you pray for them, that may we preach in the street not in vain. God bless you." Presently we shall have something to say of the gratitude of Chinese converts as shown recently in a striking manner. Let the hope of this missionary not be in vain that many will pray for them.

THE MORE I SEE OF AMERICA AND THE WORLD THE MORE CONVINCED I AM THAT THE HOME MISSIONARY HOLDS THE KEY TO THE SITUATION.—
Francis E. Clark.

How a Pastor Arouses Interest in Missions

Baptist Parsonage

Homer, N. Y., '07

To the members of the
First Baptist Church:

My Dear Friend—

On the coming Sabbath we take up our Annual Church Offering for Home Missions. This offering is important as it permits each of us to exert an influence for Christ over all our beloved home land. The need of our interest, intelligence, prayers and offerings for this work, could scarcely be greater. The United States is the vortex of great world movements that threaten our most cherished institutions and our national and Christian life. We must conquer the difficulties or be conquered by them. Let us be intelligent, hopeful, prayerful and generous in these things. Read the enclosed literature. Consider your personal obligations in the matter and do as you feel the Lord would have you.

Yours, with very kind
personal regards,

B. L. HERR.

Preaching on Mission Subjects

Letter to the Editor—

Here in the Homer Church we are doing our best for the Society. Last Sunday morning I preached on "The Menace of Our Present Immigration," using not a little of the material from "Americans or Aliens?" Next Sunday, I shall present a wider phase of the subject under the caption of "American Problems." We are also sending out envelopes to every member with literature and enclosed letter. Our Sunday School Superintendent, Mr. Benjamin Starr, is assisting in the work.

Cordially,

B. L. HERR.



PARTIAL VIEW OF THE TRIENNIAL CONFERENCE OF GERMAN BAPTISTS

THE FIFTEENTH TRIENNIAL CONFERENCE OF GERMAN BAPTIST CHURCHES

By Rev. A. P. Mihm

THE city of Buffalo was in gala dress the first week of September. It was in honor of "Old Home Week," and thousands of visitors crowded the bustling city by the lake, to awaken the memories of the past or drawn by the attractions of the festal week. But Buffalo had a different attraction for about 600 earnest German Baptists during the days from September 4 to 10. Their goal was the fifteenth session of the Triennial Conference of the German Baptist churches of North America. Delegates and visitors from the New England States in the East, from Oregon and Washington in the West, from Maryland and Texas in the South and Ontario and Manitoba in the Canadian northland, gave the beholder a graphic idea of the extent and magnitude of the mission work and field, represented by the German American Baptist churches. The Triennial Conference is composed of accredited delegates from German Baptist

churches connected with the eight local conferences of such churches in the United States and Canada.

Prof. L. Kaiser, of the German Department of Rochester Theological Seminary, was re-elected Moderator for the third consecutive time; Rev. J. Meier, of Chicago, Assistant Moderator; and Rev. Messrs. J. H. Merkel, of Cleveland, and S. A. Kose, of Milwaukee, Clerks of the Conference.

The opening sermon was preached by Rev. R. T. Wegener, of Boston, on "God's Vision and Guidance." A large union choir from the German churches of Buffalo sang a specially composed "Welcome" anthem.

Four great departments of work made claim upon the time of the daily business sessions, namely, the Work of the Missionary, Educational, Publication and Orphan and Widows' Organizations.

The headquarters of the German Baptist Publication Society is in Cleveland.



FIRST STUDENTS, GERMAN DEPARTMENT, ROCHESTER THEOLOGICAL SEMINARY



PROF. A. RAUSCHENBUSCH, D.D.

Since the last session of the Triennial Conference in 1904, the building has been enlarged by a new three-story addition and several new printing presses have been installed at a cost of \$26,000.00. All of our German denominational publications report substantial gains in subscribers, foremost the "Sendbote," ably edited by Rev. G. Fetzer. Mr. K. P. Bickel is the energetic business manager. Special importance has been given to the dissemination of tracts and Bibles through "Helping Hand" Societies in the churches and through the employment of a number of missionary colporteurs.

Our educational work centers around the German Department of Rochester Theological Seminary. During the past three years 44 young men entered this school to prepare for the ministry. About 20 finished their course during this period and are now in active work. The entering class this fall numbers 16. Rev. H. von Berge, of Cleveland, Ohio, has been elected teacher for the preparatory classes. The newly elected seminary board has been instructed to elect another teacher, whose special work will be to give instruction in the Greek and English languages, and in several other elementary branches. Especially noteworthy is the fact that a number of the students in Rochester during the last few years have been Slavs, who are preparing themselves for the ministry among the Slavic peoples now thronging to our shores in such great numbers. About \$27,000 was

raised for ministerial education in the last three years.

The chief and climactic interest of the Conference centered in and was aroused by the triennial report of our General Missionary Secretary, Rev. G. A. Schulte. Our German churches were born of missionary effort. They realize thoroughly that their growth and usefulness can only be maintained by missionary effort. They are conscious of the fact that their very life purpose is to do missionary work among the multitudes of German-speaking peoples who have found a new home on this continent.

It was therefore inspiring and encouraging to hear, from the general field survey made, that our work "has not been in vain in the Lord." Indeed, the last three years have been the most fruitful and blessed in the work. Progress is reported all along the line. Nearly 5,000 souls were baptized, and the membership in distinctively German Baptist churches has grown to 27,434. The entire sum raised by the churches during this period amounts to \$1,106,696.43. Of this sum \$807,418.89 was for local purposes, and \$181,014.72 for missionary and benevolent purposes. Forty-eight new meeting houses were dedicated. More than 90 missionaries are being supported by our missionary society, and labor in 21 States and 4 Provinces of



PROF. J. S. GUBELMANN, D.D.



PROF. L. KAISER



PROF. W. RAUSCHENBUSCH



PROF. A. J. RAMAKER

Canada. Three general evangelists have been employed with great results to the churches. The work among the Poles, Hungarians, Letts and Bohemians has had its origin in many cities like Chicago, Buffalo, Philadelphia and Pittsburg, in the German Baptist churches. The little beginnings have been nursed and cradled in the German churches until they grew up and were able to walk alone. German Baptists co-operate with different missionary societies of our denomination in different sections of our land, but foremost and chiefly with the American Baptist Home Mission Society. Their appropriation for this year is \$7,200. The cut of 10 per cent. by the Society in this appropriation, made necessary by its debt, is keenly felt and greatly deplored. May the debt of this great Society of ours be speedily removed by enlarged contributions made by its great constituency, so that no branch of its great work will be curtailed or hampered in any way.

The Conference was privileged and honored by the presence

of Dr. E. E. Chivers, Field Secretary of the Home Mission Society, who addressed the great missionary mass meeting in St. Paul's Church in English on Sunday afternoon. His forceful words concerning the spirit of love, light and life which the worker for Christ is to reveal, found deep lodging place in the minds of the hearers. Prof. L. Kaiser made the address in German on the topic: "What does the future require of us?" and



STUDENTS' HOME, GERMAN DEPARTMENT, ROCHESTER THEOLOGICAL SEMINARY



GERMAN BAPTIST PUBLICATION SOCIETY, CLEVELAND, O.

answered his query by saying: 1, A hopeful state of mind; 2, Missionary enthusiasm; 3, Moral and spiritual earnestness; 4, More emphasis upon the power of the Holy Spirit.

Rev. G. A. Schulte, who has served as General Superintendent of the German Baptist Missionary Work for the past fifteen years with great fidelity and success, was re-elected to this important office. Time would fail to enumerate the many able papers read on various phases of the work, nor to mention the public addresses given in the various evening meetings. Suffice it to say, the presence of Missionaries Heinrichs and Thomssen of India, Geis of Burmah, and Süvern of Kameroun, Africa, was a delight, and their words a message of hope and a call to duty.

The next Triennial Conference is to meet in Milwaukee, Wis., in 1910. May it be the privilege of those who shall be

permitted to attend, to report a still greater extension of the work in this



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K. A. BICKEL



REV. J. H. MERKEL



REV. H. SCHWENDENER

part of the Lord's vineyard. The inspiration of the gatherings in Buffalo will abide with us meanwhile, and as we labor on, our prayer shall be: "Lord, prosper and establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it."

Brooklyn, N. Y.

From Another Correspondent

We give the following additional facts from another of the German brethren, Rev. Carl A. Daniel, of Rochester, who kindly sent in a report:

The entertainment of these hundreds was a tremendous task for the four German churches of Buffalo, but they were equal to the occasion and deserve much credit for the successful management of the largest Conference ever held. Though two of the local churches have large edifices, yet none was large enough to accommodate the Conference during its sessions and the committees had no

little anxiety at first in finding a place for the meetings. It was therefore an act of extreme courtesy and a sign of true Christian unity that the advisory board of St. Paul's German Evangelical Church of Buffalo within two minutes voted to offer their commodious house of worship, seating over a thousand people, to the German Baptists for a whole week. Night after night this church was crowded with eager listeners to sermons and addresses on missions, ministerial education, publication society work, and on all the various denominational enterprises. Never was there a more faithful and devoted attention given to the "business of the King" and the sessions every day in spite of the multitudinous attractions. The denomination has grown and a hopeful spirit pervaded. Over 1,700 baptisms were reported for last year, making an average of 6 baptisms for each of the almost 300 churches. In view of the fact that living expenses have increased so largely, the



REV. W. A. LIPPHARDT



G. FETZER

Conference voted an advance of 10 per cent. on all the salaries of our home missionaries with a wave of enthusiasm. The incoming millions offer new problems and opportunities in various parts of the country and the Conference faces them boldly and has already devised plans and methods of carrying on the missionary work with more vigor and devotion, especially in our cities. By virtue of their nature, language and character, the German churches seem to be called of God to labor among the Slavic nationalities, and they have already established churches in Chicago, Buffalo, Pittsburg, Philadelphia and other places among the Bohemians, Poles and Lithuanians. The First German Baptist Church, of Pittsburg, Pa., recently dismissed 100 members to organize the first Hungarian and Slovakish Baptist churches in North America, and the pastors of these churches were present at this Conference. From the following names of pastors the reader will note that various Slavic nationalities were represented: Rev. Messrs. Kralizek, Strelec, Balogh, Peschut, Steuycek, Adamus, and others. Rev. H. C. Gleiss, who for many years was the successful German pastor in Pittsburg, is now engaged by the Pittsburg Association as Associational Secretary among the multitudes of Slavic nationalities in that vicinity. Already a number of students are preparing for the ministry among the Russians and Slavs at the German Department of the Rochester Theological Seminary, and an urgent need is the employment of a teacher, who speaks their tongue. We trust our English churches will contribute liberally to establish an endowment for this purpose which will bring many devout young men to Rochester for equipment to work among these incoming millions, and now is the acceptable time.

The Young People's Union is pledged to sustain a missionary in South America, and Rev. Carl Roth, of Port Alegre, Brazil, and his associates and co-laborers in Linna, Formosa, Ijuhi and



FIRST STUDENTS' HOME, GERMAN DEPARTMENT, ROCHESTER THEOLOGICAL SEMINARY

Argentina are spreading the gospel among four hundred thousand Germans in Brazil. Many of the most successful missionaries of the Missionary Union have come from the German churches, three of whom addressed the Conference. The sum of \$19,405.36 has been sent to the Missionary Union during the past three years. Twelve missionaries are receiving aid directly from the German churches in Germany; among the Poles and Germans, in Switzerland, Poland, Bohemia, Austria and Russia. They also contribute generously toward the evangelization of the various tribes of Kamerum, West Africa, a successful mission under the auspices of the German Baptist churches of Germany. Rev. E. R. Süvern, from that mission, was present at the Conference and gave a stirring address. He reported 9 churches, 46 stations with a membership of about 3,000, and 1,050 baptisms during the past three years; 20 missionaries are engaged, three of whom have gone out of the German churches in America. Many other interests, women's societies, benevolent societies, orphanages, homes for the aged, girls' homes, ministerial mutual aid, and last but not least, the aged ministers receive a just share of attention. The German churches of Buffalo are well manned and well trained and it was a rich treat to listen to the mass choir in many of the immense evening gatherings.



MRS. M. E. T. FAUNCE'S CATECHISM CLASS IN THE ITALIAN CHURCH IN PROVIDENCE

How a Crushed Thumb Won a Family

(By the Editorial Secretary)

ONE of the most interesting characters connected with the American Baptist Home Mission Society is Rev. Thornton K. Tyson, of Oklahoma, widely known in that section as "Father" or "Elder" Tyson. He is a kind of missionary bishop, who has had the whole territory for his field. He is a typical pioneer missionary. He can adapt himself to any kind of condition, sleep on any kind of a bed, or on no bed, eat any kind of food (and has had to eat some strange varieties), travel all day and preach at night, and, in spite of all these varied experiences, at the age of 60 is a hale, hearty, humorous, genuine man.

Everybody likes him because they cannot help it. He knows what to do in emergencies and is never caught off his guard. If a drunken cowboy says he is going to shoot that — preacher, he smiles innocently at him, as though it were the best kind of a joke, and the cowboy, who sees that the man is absolutely fearless, does not shoot and asks him to take a drink, and when he says he does not drink the cowboy asks him what he does do. He says he preaches wherever he can get an audience and thinks he sees a mighty good one in front of him. The cowboy likes the courage of it and says maybe he will drop around and listen. As a result of this, in more than one experience of which this is a type, the cowboy does drop around and brings a lot of his friends with him, and Missionary Tyson never gets an audience that he likes better and knows how to handle more perfectly. They may not become converted, but they go away with a new respect for a gospel preacher, who tells them what he thinks straight from the shoulder, and gives them a new idea of religion.

Here is one of the missionary's queer experiences: He has a gospel wagon in which he goes from place to place where there are no railroads, carrying with him a supply of Testaments and tracts, and

prepared to hold a meeting anywhere, whenever the chance comes to him. He has used up two or three teams of horses, and, as he says with a twinkle in his eye, he takes nobody's dust on the road.

As he came to one place, on one of his trips, he found a man who had badly crushed his thumb; there was no surgeon within reach, and nobody knew what to do. Missionary Tyson knows



REV. THORNTON K. TYSON

something about medicine and setting bones, which is quite necessary as part of his missionary outfit, so he took up a bottle of liniment and some bandages, and very skillfully bound up the crushed thumb. A neighbor was present who watched anxiously the proceeding. Naturally after the operation the men began to talk with the missionary, who told them he was going to hold a meeting soon in the schoolhouse, and invited them to come. The injured man was too

badly hurt to go, and the other one said he had not been in a church or at a meeting for eight years or more, and he reckoned he would never go again. Neither was present at the meeting.

Some months later, Elder Tyson got around to the same region and announced another meeting. He found the man's thumb had healed up nicely, and the doctor told the man he would have lost it if it had not been for the prompt treatment it received. At the meeting that night the preacher noticed the neighbor who reckoned he would never go to a religious service; and when he gave an invitation for any interested in their souls' salvation to stand up and make it known, this man arose. He told the meeting that he could not resist the temptation to hear the preacher that had bound up that crushed thumb. And now that he had heard him, he realized what a mistake he had been making all these years, and he wanted them to pray for him.

That man to-day is a deacon in the Baptist Church which was organized in that place by the missionary. His wife and children are members of the church and his oldest son, a fine young fellow, is president of the Young People's Society. The missionary calls them his "crushed thumb family."

If he visited that region and did not stop at their home he would have hard work to give a satisfactory explanation. And that is the kind of work he has been doing in all that great region. Such a man exerts a wonderful influence for good.

Where Certain Classes of Immigrants Are Wanted

A correspondent writes from Kessler's Cross Lanes, W. Va., as follows:

"I have read copies of THE BAPTIST HOME MISSION MONTHLY, and have seen your book, "Aliens or Americans?" Here in Nicholas County very many of the natives are moving to lumbering and mining towns. Coal companies are buying the mineral which underlies the land, lumbermen are buying large tracts of

timber land, very much of the cleared land is being left to grow to brambles. A large acreage of this cleared land is comparatively level and well adapted to farming. These lands can be bought at low figures. We desire immigrants from Norway, Sweden, Denmark, Schleswig and Holstein to come here and buy and farm these lands. There is a good opportunity for them just now.

"I should like to correspond with a good sober, kind, energetic Norwegian family who desire to settle down on a small farm. A home might be found for a Norwegian boy between five and ten years old who has good habits, regular features, and who would like to be adopted in the home of a farmer who has no children."

If there is a boy in answer to this request we will give the name of our correspondent. There may be immigrants of the class referred to who would be interested in his suggestion as to opportunity and place. It is unfortunately true, however, that the immigration from the Scandinavian and German countries is comparatively small, and those who come generally have a definite idea as to where they are going. It may be suggested that the Italians of the better class would succeed in farming, and prove acceptable citizens of West Virginia. But inducements will be necessary if they are to be drawn from the cities where work is plentiful and wages are good.

A Timely Word Well Spoken

No, we do not need any more preachers who are business managers and superintendents of clubs, lyceums and reform associations. We need prophets of the Lord who possess passion, power and a tone of authority. The sleek, clever commercial parson who can make a good business turn "on the side" in order to maintain the self-respect of the cloth, and who insists on having every candidate a financial genius and every aged servant of the church a bondholder, may be on the way. But let him not assume the reins in our day and generation.—*Assembly Herald*.

OUR SPANISH-SPEAKING NEIGHBORS

PROSPERITY IN PORTO RICO

By Rev. Edgar L. Humphrey



CAGUAS, Porto Rico, is a growing town located in the geographical center of the eastern half of the Island. It is thought by many to contain at present at least 10,000 people. About 3,000 are employed in cigar

factories and tobacco houses. Two years ago it had a population of about 7,500. The growth has been caused chiefly by the coming of the Tobacco Trust and a large sugar mill. A trolley line is now being built from San Juan, and will be in operation by the first of the coming year. Property has greatly increased in value and rents have become exorbitant. Farm land near the town is worth \$100 an acre.

This town is the center of one of our missionary districts, which has a population of at least 70,000. The Home Mission Society has built a good church at Cayey, where it has also a comfortable parsonage. We own a property at Cidra that meets the present needs there. In the other towns we rent houses, most of which are very unsatisfactory.

The quarters we are now occupying in Caguas cost us \$30 a month, and are too small and badly located. The fact is, we

are ashamed of them: but we cannot rent better ones, for they are not for rent. The church numbers 160, and the seating capacity of the hall is less than that. **WE BADLY NEED A NEW CHURCH BUILDING.** The leading men of the town continually ask, "When are you going to build?" I answer, "As soon as we get the money." Catholicism here is weak. There is a favorable attitude toward our work. We own a good site in the center of the town where we should put a \$10,000 building within the next six months.

The Baptists should have a hospital in this growing, important center. It is in every way a desirable location for such an institution. If a Christian physician could be secured, dispensary work could be begun immediately. Later a building could be erected for a hospital. Just now there may be purchased near the town a piece of land that would make an excellent site for a hospital. We should buy it right away, for in a year it will be worth double what it may be had for now. It will require \$2,500 or less to purchase this property.

The needs of our work in Caguas distress us greatly. They are at present chiefly financial. May God put it into the hearts of his servants and handmaids to give us a church for this town. **THE SUM OF \$15,000 WOULD BUILD A CHURCH AND A HOSPITAL.** Who has the money?



CORRESPONDING SECRETARY'S NOTES

IN matters pertaining to the Society's affairs, it may be noted that Mr. D. W. Perkins, who is in charge of the Church Edifice work, after a very severe illness of three months was able to resume his duties about August 1st. Rev. Alexander Turnbull, Assistant Corresponding Secretary, while on his vacation in July, was unexpectedly laid aside by a pulmonary trouble, and under the advice of physicians, went to Colorado in August. He is recuperating very slowly. His many friends will pray for his speedy recovery. Dr. N. B. Rairden, Superintendent of the Western Division, has not recovered from an attack of typhoid fever last fall, and under advice of physicians, has undertaken a long sea voyage around the world. He spent the latter part of August and the month of September in the Hawaiian Islands, and reports encouragingly as to his condition. Rev. Dr. Jameson, District Secretary for Michigan and Ohio, has for some time been confined to his home by illness. As he will probably be unable to resume his field work, Rev. T. K. Tyson, who has assisted Dr. McBride during the past year in visiting churches, will be an assistant to Dr. Jameson in his district after October 1st. The sympathies of many friends of the Society, and friends also of these good brethren, will go out to them in their affliction.

* * *

At the September meeting of the Board the two newly elected members were present, namely, Mr. Gilbert Johnson, of Spuyten Duyvil, and Mr. Charles W. Parsons, of New York City. The meeting of the Board itself was one of unusual importance, with a vast amount of accumulated business to be transacted.

In the Educational Department there is much to report. Prof. C. H. Maxson, of Ackley, Iowa, was appointed President of Bishop College, in place of Rev. A. B. Chaffee, resigned. Mr. Maxson was formerly an instructor in Indian University, and was for two or three years in the Philippines. His educational experience it is believed qualifies him for successful work at Bishop College, one of the most important of our institutions.

Prof. E. N. Collette becomes Acting President of Indian University in place of Rev. W. C. Farmer. He has been connected with the institution for several years, and understands its workings thoroughly.

During the summer the new building known as the Tupper Memorial Hall for Industrial Education, at Shaw University, has been completed and the enlargement of the Administration Building and the addition to Estey Hall for larger accommodations for young women, are nearly completed. All of this is a very substantial advance for the University.

Plans are well advanced for the erection of a new building at Jackson College, which is to contain a suitable chapel and recitation rooms. The amount for this purpose comes to a large extent from the sale of a part of the land and the remainder from the earnings of the institution.

Very extensive plumbing and sewer arrangements are in progress at Bishop College and Benedict College. Suitable fire-escapes have been put on several of the dormitory buildings.

The Negro Baptists of Tennessee have responded enthusiastically to the Society's proposition to raise \$5,000 toward the re-establishment of Roger Williams University on a new site, on which an

option at a very reasonable figure has been secured. It will probably be a year before the school can be in operation, inasmuch as some new buildings and other improvements must be made.

The Cuban School at El Cristo, in the Province of Santiago, Cuba, opened on September 9th. The applicants for admission far exceed the accommodations. Rev. A. L. Story, who was missionary at Bayamo, is at the head of the school. Great credit is due to Dr. Moseley for the erection and equipment of the buildings and for the preliminary work relating to the opening of the institution.

Mrs. Mary C. Troyer returns to Coamo, Porto Rico, with an additional teacher, and with assurances of support from friends for a larger work in the future. During the absence of Mr. and Mrs. Troyer for several months, our church at Coamo, under the leadership of a native pastor, has had meetings every night during the week and three times on Sunday. Large congregations ordinarily attend.

The Board appropriated a small amount for the education of promising young men in Porto Rico, who may enter the ministry, and also authorized a small appropriation for the establishment of a rural school under a Baptist teacher in a locality where the Catholic Board of Education refused to make an appropriation because the people generally were so strongly in sympathy with Protestant views.

Under the stimulus of appropriations made by the General Education Board to the Home Mission Society designated for several colored institutions, Walker Baptist Institute, Augusta, Ga., Americus Institute, of Americus, Ga., Selma University, of Alabama, and Howe Institute, of Memphis, Tenn., have met in part the conditions of the gifts aforesaid, and are proceeding with substantial improvements in the way of new buildings.

* * *

In the Missionary Department, we note that Rev. L. E. Troyer, of Porto Rico, who returned in May, is constrained under the advice of physicians, to remain in Colorado for a few months,

until his health can be fully restored. We are glad to report very marked improvement in his condition.

Rev. A. B. Howell, of Guantanamo, Cuba, has returned to Ohio for two or three months for purposes of recuperation. His work has been very arduous and successful. He hopes to return to his field in November.

Rev. W. B. Pope, General Missionary for Oregon, who met with a severe accident about six months ago, is still unable to do field work.

Rev. Bruce Kinney, recently General Missionary for Utah and Wyoming, has been appointed District Secretary for the Southwestern District, including Kansas, Indian Territory, Oklahoma, New Mexico and Arizona, and also Assistant Superintendent of Missions to Dr. Rairden for that region. Rev. G. L. White, of Nebraska, has been appointed General Missionary for Utah and Wyoming.

Rev. George H. Brewer has been instrumental in organizing an American Church of about thirty-five members in the City of Mexico. Rev. W. H. Sloan has resigned at Aguas Calientes to take a business position in connection with a periodical in the City of Mexico.

Two or three good vigorous men are needed for reinforcement of our mission fields in Cuba and Porto Rico.

* * *

In Church Edifice matters the principal things to be mentioned are the following: the beginning of the enterprise for the erection of a house of worship in the City of San Juan, Porto Rico; also an appropriation for a good house of worship at Caguas, one of the rapidly growing cities about twenty-five miles from San Juan, and where we have a flourishing church and congregation. An appropriation has been made for a house of worship at Ciego de Avila, Cuba, another flourishing city in the western part of our field. Considerable appropriations have been made from the California Baptist Relief Fund for the benefit of churches that suffered by the earthquake and fire, the largest amount being to the First Baptist Church of Oakland, Cal., which with the help thus rendered

expects to dedicate its reconstructed house of worship in November. Plans are well advanced for the rebuilding of the Chinese Mission premises in San Francisco.

The budget prepared by the Board with the apportionment of the amounts required or desired from each State, will be issued about October 1st. The necessity for a large increase of offerings the coming year will appear from the fact that on the 1st of September the amount of borrowed money, as stated in the Treasurer's report, was \$171,571.84, and that this amount will probably be increased during the month of September about \$25,000.

The Sunday-School Library

By Rev. W. A. Spinney

THE Sunday-school library has an important mission. It may serve a threefold purpose. The Sunday-school of the First Baptist church, Wallingford, Conn., has recently purchased a new library of 350 volumes. It occurred to the pastor that each book might become a messenger with a threefold mission,—the book itself, a missionary leaflet, and a soul-saving tract, each bearing its own message.

Accordingly, the library committee secured missionary literature representing all our mission interests, including that of Christian stewardship. The missionary leaflet, which is an indirect appeal for persons to become Christians, and a direct message to the Christian, and the attractive soul-saving tract, which is a direct appeal to the reader to become a Christian, has been placed in each book which will go into the homes of the Christian and non-Christian. The leaflet or tract, which accidentally falls out of the book, will be replaced by another on the book's return to the librarian. In this fashion the message of the book is in-

creased by that of the missionary and the evangelist. The seed of the Kingdom is sown broadcast, and the Sunday-school serves a threefold purpose among young and old, Christian and non-Christian.

Wallingford, Conn.

An Enforced Retirement for Rest— Who Will Take His Place?

WE regret to announce that Rev. A. B. Howell, our missionary for some years to Guantanamo, Cuba, is obliged because of ill health to leave his field temporarily. Under the advice of his physicians he returns to Ohio for recuperation, and we trust that bracing autumn climate will speedily restore health and accustomed strength. Concerning his work, he writes in a recent letter as follows:

"My work in Guantanamo continues to be greatly blessed. We have now the largest Sunday-school by double of any in these two provinces. Last Sunday there were 140 in attendance. The mission quarters are entirely too small, as we can only seat, by crowding, one hundred persons. The attendance at services fills the room. As to self-support, we are contributing this year \$60 besides paying our incidentals. The Church and Sunday-school have already a fund in the bank of over \$50, and have voted to send \$10 this year to the Society.

"I love this work and hate to leave it, but I feel that there are more glorious victories ahead. I want to have a part in these. I should like to prolong my years of service as much as possible, and I believe I can do so by not overtaxing myself."

The Home Mission Society needs at once two or three good men for reinforcements for its work in Cuba and Porto Rico.

HAVE YOU A MISSION STUDY CLASS IN YOUR SOCIETY OR CHURCH? HAVE YOU STUDIED IMMIGRATION BY USING OUR TEXT-BOOK, "ALIENS OR AMERICANS?" IF SO, FOLLOW THAT WITH "THE CHALLENGE OF THE CITY," BY DR. JOSIAH STRONG. TWO BOOKS EVERY AMERICAN SHOULD READ AND REMEMBER.



A DAY'S WORK

A Glimpse into a Strenuous Life of Service

IT is good to get direct glimpses into the daily life of our missionaries. The following story of a day was written by Mrs. Mary H. Clouse, who with her husband is engaged in the work among the Kiowa Indians at Rainy Mountain Mission, in a private letter, without any idea on her part that it would be published; but we think it will do good to let our readers share it, and Mrs. Clouse is one of the devoted missionaries who would be willing to have anything done that would advance the cause. So we let you see what a day not infrequently holds of experience for these men and women who gladly forego the common walks and friendships and associations of civilized life in order to evangelize the Indians:

"This Indian work is a weariness to the flesh for all the workers, but there is a reward in the consciousness of duty well performed. Our Wednesday sewing and prayer meeting was to be held to-day here at the Mission. I had my work ready for the sisters last night. Early this morning I went with the Clouse family to the train. About half a mile from Bro. Wind's (one of the deacons) our mules got frightened, broke the neck-yoke, the tongue ran into the ground, broke off. They ran a few rods but Mr. C. quieted them by his voice till I could alight and loosen the tugs. He then went to Mr. Wind's for his hack. We made the train. They went

on and I secured Deacon Saneco to haul our hack back home, while I drove Mr. Wind's hack with our mules. We feel we had a narrow escape from a probably fatal accident to some or all of us. I hardly know how to thank the Lord sufficiently for his protecting care.

"I reached home to find a young mother there with her dead baby for burial. I am not much of a carpenter, but I succeeded in making a strong box for a casket and only have one bruised thumb to show for it. We had twelve for dinner, then held a service in the chapel with prayer at the grave. At four o'clock I made another journey to town because Mrs. Wind was seriously ill and medicine was needed for her.

"Our people are so ignorant of the human body. I have been to see an Indian woman from once to three times daily for the past ten days. They paid a white doctor \$50 for a surgical operation and then became frightened and called in one of their old Indian doctors. I expected she would die from the mixture, but happily she is improved."

In view of such calls for service, it is not strange that Mrs. Clouse hopes the new pastor at Saddle Mountain may have some medical knowledge, and (if possible) a trained nurse for a wife. Every qualification is demanded in this work, and no gift of ability will long go unused. Thanks to Mrs. Clouse for this leaf from the life of a strenuous day.



SOWING THE SEED

Incidents of the Impression the Word of God Made on Some Immigrants at Ellis Island

By A Missionary Worker

ON entering the men's deferred detention room one morning a few weeks ago, we noticed an old patriarchal looking gentleman, with long white beard and loose hanging robe. Thinking he was a Jew, we addressed him in that language, but to our surprise he looked at us kind of curious and told us that he was a Greek, and in very fine language, of which, sorry to say, we did not understand a word, he told us his trouble and wanted our help. There was nothing we could do for him but give him a few tracts in Greek. He read them like one very hungry for something good to read. The next morning he asked me for more so I went back to the room and took one of the Testaments that were sent to me by a great lover of the Word of God through the American Baptist Home Mission Society free of charge, and presented it to him. He looked at it and I turned to John 3:16. He read it, kissed it devotedly and expressed his gratitude in his oriental way, then going back to his seat he read it constantly. Whenever we saw him the following days that he had to remain, he was still reading it, but the anxious nervous look on his face had disappeared and sweet peace and joy was illuminating it instead. After the needed affidavits and the money sent by his friends had freed him, he left the detention rooms for the great freedom in

our beautiful country. May he meet such that will lead him to the freedom in Christ Jesus.

A man who looked to us like a Pole was sitting on a bench crying. We asked him why he was so sad but received no answer, for he was no Pole but a Lett. He had his wife and children in the hospital, and as he did not know where they were, as there were no Letts in the detention room beside himself, he was utterly at a loss. We found that he understood some German and could answer in a few broken sentences, so we tried to clear the matter and got the satisfaction of seeing him contented. Our faithful Lettish Missionary was not at the Island that day, otherwise the man would have had better attention given him. Later we brought him a Lettish Testament which he was so glad to receive that he kissed our hands in gratitude. He read it with the greatest of interest and told us that he was a socialist; but in reading the book of Christ he wanted to be a socialist like Christ was Himself.

There was a nice Austrian German couple with one child lined up in the deportation crowd a week ago. The man had been in America three years, went home a few months ago to bring his family, and all went well until he came to Ellis Island, where he was put under observation for trachoma. It was certi-

fied that he had the terrible disease and he had to return to the country from which he came, where he has no home and no friends left. They cried bitterly, and we, in our grief about their misfortune, gave them a New Testament. They were Catholics and as the man investigated the book he said, with joy, "Oh, lady, that is the book I always wanted to have. May I keep it?" "Of course you may, kind friends have sent it to me to give it to you to keep and read it."

A fine Irish girl who was also in the deportation line, was so glad to receive the Testament that she said in spite of her sorrow to have to return, it was worth while coming across the water for it.

One Italian boy about fourteen years old asked me for a Testament but I refused to give it to him, thinking he would misuse it, but he begged for one so persistently for a few days that I brought him one. Oh how happy that little fellow was. He told us through an English speaking Italian that a friend of his had bought a Testament here at the Island and taken it back to Italy where he had read it to all his friends and he had listened to it with great interest but "Oh, joy, now I have one of my own," he

called out. We were not sorry to give him one, for the boy was in the excluded room and had to return to Italy, for he had no relations here in America and was too young to take care of himself.

The little Holland woman, who also received one, said, "My lady, I was so poor in Holland, being a widow for twenty years, that I could not buy a Bible and my Testament is all read to pieces, but as soon as I reach my son's in Michigan, I am going to buy me a nice big Bible." We made the old sweet faced mother a present of a Testament which she accepted with great thankfulness.

A big German Russian family, fifteen in all, passed through here to Alberta, Canada. We asked them if they had a Bible. After they had told us that they were Lutherans and the father and mother converted. "Oh, dear sister, that is an expense we could not meet, for we are very poor, had to work hard and have had so small wages, but we have an old worn New Testament." We went to our desk and brought them a new fine German Bible. The family was so happy and thankful that the woman embraced and kissed us and the children followed, which was quite a task for us to endure. God bless this people, so that all may find the truth.



A GERMAN IMMIGRANT FAMILY—FROM "ALIENS OR AMERICANS?"



PASTOR BARONE AND HIS KINDERGARTEN AT MONSON

Does This Appeal to You?

THE following circular letter explains itself, and we give a picture of the kindergarten above:

Dear Christian Friends.—As I have just organized a kindergarten with Sewing and Evening Schools for the benefit of our Italian children, we are in great need of chairs, benches, pictures, tables, blackboards, slates, paper, pencils, etc.

Furthermore, we need blue gingham to make school aprons for the children, that they may be kept neat and dressed alike for school and daily outdoor exercises. The aprons will bear the initial D. B. S.—Dorcas Baptist School.

May God touch the heart of many cheerful givers to help us in this great work of education and evangelization.

Yours in the Master's Service,

REV. ALFRED BARONE,
Pastor Italian Bapt. Church, Monson,
Mass.

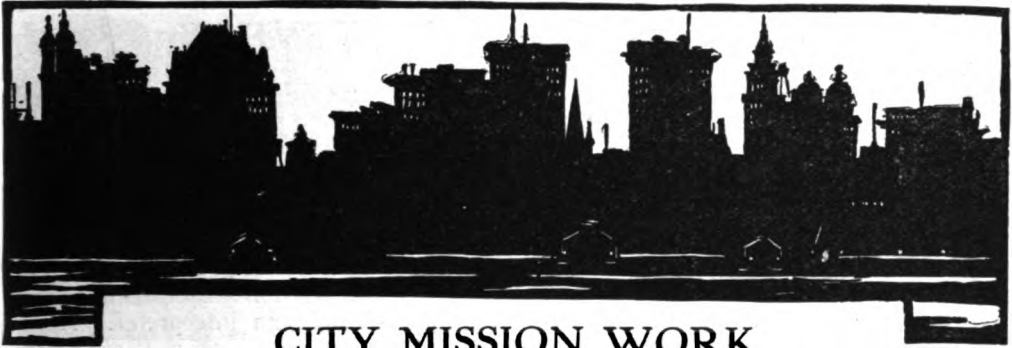
The Chance Word

Dr. Wilfred Grenfell, whose Christian and medical work in Labrador has won

the admiration of two continents, made it clear in an address delivered at Northfield that the work would probably not have been done had not the purpose of his life been altered under the influence of D. L. Moody. Dr. Grenfell's story showed how he had in 1883 been a medical student, utterly indifferent to religion, and caring most for athletics and all kinds of sport.

He drifted with a crowd into a Moody evangelistic meeting in London one night. An elderly clergyman who made a long prayer so wearied him that he was on the point of leaving in disgust, and missing the regenerating influence of the gospel. But Mr. Moody saved the situation by jumping up in the midst of the invocation, in all his incisive and unconventional manner. "We will sing a hymn while the brother finishes his prayer" said the evangelist.

Dr. Grenfell said he liked the practical sense and the simple manly attitude of the great evangelist, and left the room feeling that he had something bigger and better than his heart possessed. His conversion was the result.



CITY MISSION WORK

ASSOCIATED BAPTIST CITY MISSION SECRETARIES AND SUPERINTENDENTS OF THE UNITED STATES

REV. HOWARD WAYNE SMITH, Philadelphia, Chairman; JOHN BENTZIEN, Portland, Vice-Chairman; REV. W. B. C. MERRY, Ford Building, Boston, Treasurer; H. C. GLEISS, 1726 Concord Ave., Pittsburg, Secretary; REV. CHARLES H. SEARS, 162 Second Ave., New York, Editorial Secretary.

City Mission Work in Portland

By Superintendent John Bentzien

OUR work is different in character from that of the great cities of the East. There they have a large foreign population, and many poor and wretched. Here our work is largely among Americans. This is a great place for quick results. Three years ago Portland had no city missionary. Since I came to take charge of the work, two and one-half years ago, the work has grown so that there are five men associated with me, and we expect another this fall, if we can find the right man. All the churches and missions mentioned in the report enclosed except Savier St., Chinese, and the Olivet church, have started with these years of city mission activity. We have built three churches, made a beginning at three others, and we are now well under way to raise \$7,000 for still another church building at Savier street.

Our city work is virtually a subdivision of our State Convention work. The superintendent of missions is largely engaged in organizing churches, helping to build meeting houses and securing pastors, and raising money to prosecute this work.

Following are the statistics of the work in Portland:

Churches assisted 7, all English-speaking, 1 colored.

Missions sustained 3, 2 English, 1 Chinese. Annual expenditure for the work \$14,000, of which \$200 goes to the Chinese Mission. In 1906-7 \$10,000 of the total was put into meeting houses and lots.

The German and Swedish churches are independent of the City Union.

The Mission Problem in the Cities of America

According to the census of 1900, in the cities of more than 100,000 inhabitants, the largest percentage of colored population was in Memphis, Tenn., which had almost fifty per cent. Washington ranked second, with about 32 per cent. New Orleans had about 27 per cent., Louisville 19, Baltimore 16. The percentage in New York is less than 2. When it comes to foreign whites, New York has about 39 per cent., and with their children of American birth added the percentage runs up to 79. It is a striking fact that in all of the 38 cities named in the list, except 6, the foreign whites and native whites of foreign parents number more than 50 per cent. of the population. Since the census of 1900 the percentage of foreign population has risen greatly. The figures of the next census will tell a story that will perhaps awaken our Christian people to the situation and put home mission work on a new basis.

ITALIANS IN GLOVERSVILLE

How One of Our Town Churches Meets Its Obligation to Foreigners,
and How the Foreigners Show Their Appreciation—A Lesson
for Other Churches to Study and Act Upon

FROM a Gloversville, N. Y., paper we take the following account of an unusual and suggestive event, which carries with it in capital letters to many a church the injunction, "Go thou and do likewise":

"An unusual scene was witnessed in this city last evening when at the First Baptist Church the Italian members of the church and congregation, among whom the workers of this church have particularly directed their efforts, tendered a reception to the officers of the church and their wives, the members of the Karen association and the workers in the Industrial school of the church. There were about fifty Italians present and nearly one hundred invited guests. The affair was conceived and carried out by the hosts and hostesses as a mark of appreciation of the efforts of the people of the church to better their condition and the tone of the whole evening's entertainment bespoke fervently the spirit of gratefulness, to say nothing of cordiality and good-fellowship.

The presentation of a musical program by the Italians was first carried out, a feature of which was the singing of the American and Italian national anthems by the Italians. An orchestra also provided music throughout the evening. A brief address was made by Rev. Mr. Tommaso of Troy, the Italian missionary, who was listened to with pleasure.

"A pleasing incident of the evening which further showed the appreciation of the hosts of the evening was the presentation to the church of a very handsome silk, fully mounted Italian flag, size 6x10, the pole of which was surmounted with a brass eagle, symbolical of the American emblem of liberty, which strongly appeals to the Italians as well as other foreigners who seek our shores. The presentation was made by

Adolphi Morali and the pastor, Rev. Chester F. Ralston, made a fitting response through an interpreter. Across the flag were the words: 'Italian Baptist Brotherhood.'

"Refreshments were served, and the evening was passed in social enjoyment, the Italians taking a prominent part in the festivities, although greatly handicapped by not being able to speak the American language.

"The church parlors had been very tastefully decorated by the hosts and hostesses, the American and Italian colors being pleasingly intermingled and the colors of Italy were worn by everyone present, little bows of red, white and green ribbon being pinned on every guest. The affair was a novel one, the like of which had never been seen in Gloversville before, reflecting greatly to the credit of those who planned and carried out all of the arrangements."

Rhode Island Baptists and the Foreign Population

At the Narragansett Assembly, a summer school for young people of churches of various denominations, held at East Greenwich, R. I., a series of evening addresses this year included one by Rev. John Stewart on "Mission Work for Foreigners in Rhode Island." The hour proved one of marked interest. It is not generally known that Baptists are doing nearly all the missionary work in the State, maintaining missions for French, Swedish, Italians and Finns. This fact became clear in the questions asked about these matters by those connected with other denominations. The Methodists have a single worker among the Italians of Providence, and no denomination but the Baptist is doing anything for the thousands of French in Rhode Island.



YOUNG PEOPLE'S FORWARD MOVEMENT

The Purpose of the Forward League

It is a great gain in our missionary work to discover that the task to which God has called us is not one whose fulfillment necessarily lies in the distant future. While it is not safe or wise to prophesy as to the date of the complete Christianization of America or the conversion of the world, it may be confidently affirmed that the thorough evangelization of America and the rest of the world is easily possible within our own generation.

We can learn something from the wisdom of the children of this world in their commercial conquests. They clearly define the work to be done, reckon up their available resources, and having devised ways and means address themselves to the work in the spirit of that thoroughly American motto, "The way to do anything is to stay with it."

OPPORTUNITY

When we approach this missionary task of ours in this way we discover that the work to be done, the evangelization of all peoples at home and abroad, has been greatly facilitated within the last few years. Practically all the unevangelized world has been made accessible to us by the remarkable providences that have brought thirteen millions of immigrants to America from all lands within thirty-five years, and that have opened the Far East, and made its hundreds of millions accessible and impressionable, thus multiplying missionary opportunity indefinitely the whole world over. Of course there still are obstacles and difficulties, but they are insignificant now as compared with the situation ever a quarter of a century ago. It may fairly be said that now the doors are all open or opening.

RESOURCES

What resources have we for our work? We need but three things: power and money and men. Who will say that we are lacking in any of these? There is power enough, for all the power of God is ours for this missionary enterprise, "Ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth." There is money enough, for right along with the providences that have opened up the world to the gospel we discover another line of divine providence by which untold wealth has been put into the hands of God's people. American Baptists alone could furnish money enough for the evangelization of the world if we had the spirit of those early Christians whose "deep poverty abounded unto the riches of their liberality." If American Christians would tithe their luxuries for thirty years for Home and Foreign Missions, we could finance the missionary campaigns as to leave at the end of that period no peoples anywhere without an adequate knowledge of the gospel.

And we have men enough. A small fraction of those who yearly come forth from the colleges and other schools of Christendom would provide a force large enough for the speedy evangelization of the world. More obvious than ever before is the truth of Samuel J. Mills's famous declaration at the beginning of the nineteenth century, "We can do it if we will." Shall we not unite in the modified form of this declaration with Samuel B. Capen at the beginning of the twentieth century, "We can do it and we will."

For the question as to whether or not

the future of American institutions and American Christianity shall be imperiled and the progress of the evangelization of the heathen retarded by our failure to make America genuinely Christian—the question as to whether or not another generation shall perish without the gospel—is after all only a question as to whether or not we shall be able to secure the missionary awakening of our churches. This is the supreme missionary problem of our times.

THE FORWARD LEAGUE

To pastors and other missionary workers who are trying to solve this problem we earnestly commend the Forward League of the Young People's Forward Movement. It is an enrolment of the people who cannot be missionaries, but who will serve the cause of missions with no less devotion by battering down the citadel of indifference to missions and churches. Take this up with your young people and talk it up. Help us to get ten thousand Baptist young people right speedily who shall band themselves together in a heroic and determined effort to put missions first in church life and activity, and secure the incorporation in the spirit of our Baptist churches of that striking missionary motto, "The duty of the whole Church and the whole duty of the Church is to give the whole gospel to the whole world as speedily as possible." We will help the members of the League to make their purpose mean much. Let all the friends of missions enrol and enlist others. Here are tremendous possibilities. Write to-day for the printed matter of the League.

Yours for the coming Kingdom,

JOHN M. MOORE.

How the Indian Children Are Trained

THE following letter from Rev. H. H. Clouse, our missionary to the Kiowa Indians at Mountain View, Oklahoma, gives insight into the training in benevolence that is given the Indian children. It might be imitated to the great advantage of many children in other than Indian homes. Read this

letter to your Sunday-school class, or ask the superintendent to read it to the entire school.

"Inclosed find draft for \$16.05 for mission work among the Indians. This is one half of the gifts of the Kiowa children at the school. We think it so much better for these children to give than to spend this money for candy and gum. Every Sunday evening at the close of the talk they have an opportunity to come forward and put their gifts in their mite boxes. On the boxes are their names. I have given them missionary talks from time to time. It has been a pleasure for them to give to Jesus. Many of them have given their hearts to Jesus, and some thirty now are waiting for baptism. They were to have been baptized yesterday, but high water washed away all our plans."

Since this letter was written the baptisms have taken place, and many members have been added to the three churches among the Kiowas.

Home Mission Study Classes

Dr. Wm. M. Lawrence, pastor of the North Orange Baptist Church, whose opinion is greatly valued, long time since sent this appreciated word to the editor:

"It affords me great pleasure to tell you that some of our young people have formed a class and are finding great delight in the study of *Aliens or Americans?* I do not know of any two books which in such an attractive way impart so much information as *Aliens or Americans?* and *Coming Americans.*"

Giving Out of Scanty Resources

"We have a good field that will be able some of these days to return all favors and will do it, for they are missionaries in real meaning," writes Rev. B. F. Ballard, pastor at May, Oklahoma. "They are poor in purse but rich in the grace of God and liberal in the grace of giving. When we consider that they are just poor folks trying to prove up Government claims, living in sod houses, many of them having no barns of any kind, some living in one room, their pastor for one. We wish some one who is able would open his heart to give us the seats to seat our house 30x40."

The Ladies' Aid Society

We've put a fine addition to the good old church at home,
 It's just the latest kilter with a gallery and dome;
 It seats a thousand people—finest church in all the town,
 And when 'twas dedicated, why, we planked ten thousand down;
 That is, we paid five thousand—every deacon did his best—
 And the Ladies' Aid Society, it promised all the rest.

We've got an organ in the church, very finest in the land,
 It's got a thousand pipes or more; its melody is grand,
 And when we sit on cushioned pews and hear the master play,
 It carries us to realms of bliss unnumbered miles away.
 It cost a cool two thousand, and it's stood the hardest test;
 We'll pay a thousand on it—the Ladies' Aid the rest.

They'll give a hundred sociables, cantatas, too, and teas;
 They'll bake a thousand angel cakes and tons of cream they'll freeze;
 They'll beg and scrape, and toil and sweat for seven years or more,
 And then they'll start all over again for a carpet for the floor.
 No, it isn't just like digging out the money from your vest,
 When the Ladies' Aid gets busy and says, "We'll pay the rest."

Of course, we're proud of our big church, from pulpit up to spire;
 It is the darling of our eyes, the crown of our desire;
 But when I see the sisters work to raise the cash that lacks,
 I somehow feel the church is built on women's tired backs,
 And I sometimes can't help thinking, when we reach the regions blest,
 That men will get the toil and sweat, and the Ladies' Aid the rest.
 —Selected.



NEW YORK CITY AT NIGHT, PHOTOGRAPHED FROM THE TIMES BUILDING TOWER, LOOKING SOUTH.
WILLIAMSBURG AND BROOKLYN BRIDGE LIGHTS VISIBLE AT TOP OF PICTURE
By courtesy of the Edison Electric System

"THE CHALLENGE OF THE CITY"

Some Extracts from Dr. Josiah Strong's Home Mission Text-Book

THE CITY CHILDREN

Play, then, is a large and important part of a child's preparation for the work of later life, and is an essential part of a normal childhood. A child, therefore, who is robbed of a playground is robbed of a large part of his childhood, which Dickens justly pronounced a crime. Mr. Joseph Lee, who has made a study of the subject, remarks that "the boy without a playground is father to the man without a job."

A little five-year-old invalid of the tenement said: "I don't want to get dead and be an angel,—I want to play first." If God gives the instinct, man ought to provide the playground. It is stated that in every neighborhood where a playground has been opened juvenile misdemeanors have decreased.

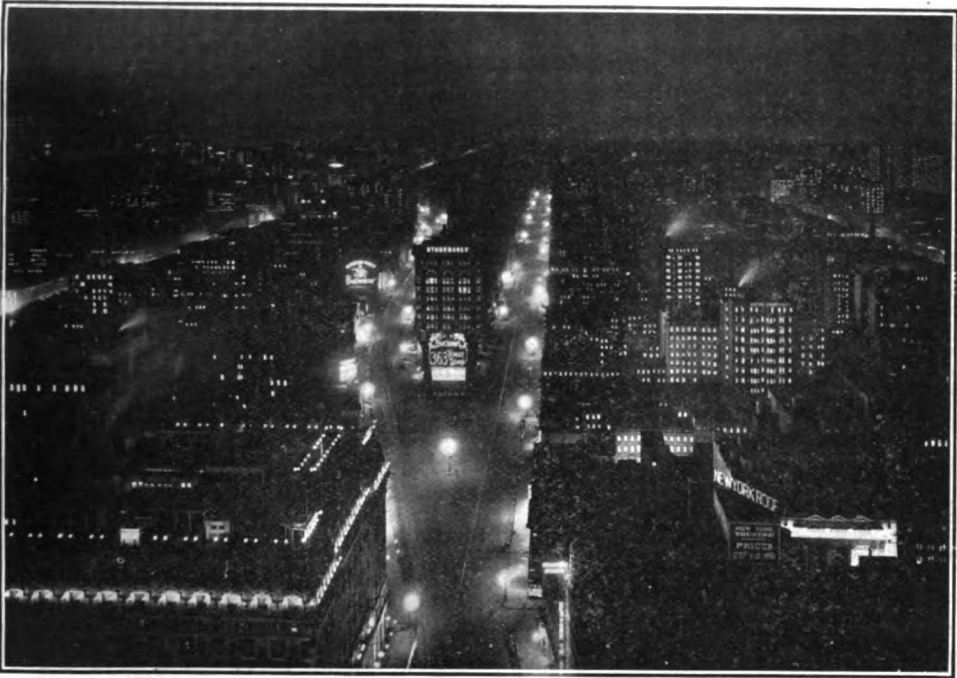
The conditions under which many thousands of city children are born and bred are about as sure to corrupt the character as to enfeeble the body. When impressionable childhood is subjected to the influence of the profanity, ob-

scenity, and bloody brawls of drunken men and dissolute women, would it not be a moral miracle if the character were not corrupted?

It is almost inevitable that children of the tenements, while yet of tender years, should become familiar with every form of vice. They would have to be born blind and deaf in order to escape moral contamination. Many children are sent habitually from the home or the factory for beer. A little girl was seen to go twenty-six times to a saloon for her own family and for friends in a single Sunday afternoon.

It is possible to solve the problem of the city in a single generation; but that problem will not be solved, and civilization will not be safe until the children of the city have as fair a chance as any others to grow up with sound minds in sound bodies. Such an opportunity is the right of every child born into the world.

To rob the children of a normal childhood is to rob society, to wrong civilization, to impoverish the future, to destroy possibilities of unknown, and perhaps of priceless worth.



NEW YORK CITY AT NIGHT. LOOKING NORTH FROM TIMES TOWER, BROADWAY AND FORTY-SECOND STREET.
HUDSON RIVER ON LEFT, AT TOP
By courtesy Edison Electric System

CITY TENEMENTS AND GOOD GOVERNMENT

Unless we Americanize the immigrants, they will foreignize our cities, and in so doing foreignize our civilization. The tenement population of New York City is larger than the combined population of Maine, New Hampshire, Vermont, and Connecticut. What if every family in those four states were overcrowded as are the tenement dwellers of the metropolis, and subject to a like unfavorable environment? What might be expected of the future of those commonwealths? How long would they remain capable of self-government, with a degenerating population? And if these states, with a population chiefly of native stock and holding the traditions of freemen, would, under the above supposition, doubtless become incapable of popular government, how long will it take these tenement-house populations, most of them foreign in origin and strangers to our institutions and ideas, to become capable of self-government?

"THE MESSAGE OF JESUS TO THE NEW CIVILIZATION"

This is the title of Chapter VI., from which the following extracts are taken:

The new civilization, with its new social problems, has led us to search for the social teachings of Jesus, which had been long neglected; and we find that those teachings fit modern conditions as a key fits its lock.

Modern social conditions have been produced by modern industrial conditions. As industry becomes more highly organized and the division of labor more complete, the interdependence of men becomes more entire, and the oneness of the life of society grows more real and more obvious. Society is beginning to arrive at self-consciousness; that is, it is beginning to recognize itself as an organism whose life is one, and whose interests are one.

With the dawn of social self-consciousness there are appearing a social conscience, a new social spirit, and a new social ideal.

The watchword of the old era was "Rights"; that of the new will be "Duties." The spirit of the old was, "I am as good as you"; that of the new will be, "You are as good as I."

There are two laws, fundamental to every living organism, which must be perfectly obeyed before society can be perfected; one is the law of service, the other that of sacrifice.

The teachings of Jesus contain the funda-

mental principles necessary both for the individual and for society. Exclusively they are neither individualistic nor social; inclusively they are both.

Twentieth-century Christianity will instruct the social conscience, will teach that the kingdom of God fully come in the earth is the true social ideal; that the brotherhood of the kingdom creates the true social spirit, and that the three fundamental laws of the kingdom—those of service, sacrifice, and love—are the only laws by obedience to which society can be perfected.

In a word, twentieth-century Christianity will be the Christianity of Christ, and will teach that he is the only Saviour of society as well as the only Saviour of the individual.

THE CHURCH'S FUNCTION

Surely it is one of the most obvious functions of the Church to educate the conscience. It was an old and pernicious fallacy which cut life in two, dividing it between the sacred and the secular, and excluding the Church from the latter. We are now beginning to see the sacredness of the secular, to understand that the sphere of religion is as broad as that of conscience, and that the sphere of conscience is as broad as life. It is no less our duty to love our neighbor as ourselves, than to love God with all our heart. Duty to our fellowmen is as binding as duty to God; indeed, duty to man is duty to God. We cannot be right toward God if we are wrong toward our fellows.

Religion does not consist in opinions and ceremonies, but in character and life; and we cannot live without living among our fellowmen and sustaining relations to them. These human relations constitute one-half of the sphere of the religion of Jesus; and the Church which fails to instruct concerning them, and to urge the acceptance of all manward obligations, represents a very partial, not to say corrupted, form of Christianity.

THE CHURCH A MEANS, NOT AN END

How often are churches located, not with reference to serving the community but with reference to the community's serving them? How often are the efforts of pastor and people directed to saving the church; seeking men in order to build up the church instead of seeking to make the church build up men? A church which exists for itself is evidently selfish, and, therefore, belies Christ. How can

such a church teach the fundamental Christian laws of service, sacrifice, and love?

When the churches see, as twentieth-century churches doubtless will, that they exist, not for themselves but for the kingdom, that like their Master they are to minister, not to be ministered unto, their services will not be "held," but *rendered*. What we call the services of the Church are not services at all, but worship, which, if genuine, is pleasing to God and helpful to us. The only way to serve God that the writer knows of, is to help Him do what He is doing, viz.: help Him lift this poor sinning, blundering, and suffering world out of its guilt and ignorance and wretchedness, into the blessedness of obedience to His laws. The way to serve God is to serve man: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

AN AGGRESSIVE CAMPAIGN—CHAPTER EIGHT

Something must be done. Something *will* be done. What is done depends on who does it—the Christian Church or the frenzied mob. We do not stand still, and cannot. We are in a stream of tendency; and existing tendencies, if they are permitted to continue, will in due time precipitate a crisis. That crisis can be prevented only by the intelligent and vigorous action of Christian men and women.

If the downtown city is to be saved, and thus cease to be a menace to itself and to the nation, there must be a new evangelism. For forty years the old-time methods have failed, and the churches which clung to them have perished or retreated before the advancing polyglot populations of our fast growing cities. Eighty-seven churches and missions blotted out below Fourteenth street, New York, in nineteen years! This is not a retreat, but a stampede,—a demonstration of defeat.

Has not the time, then, fully come to inaugurate an aggressive campaign on a plan sufficiently comprehensive to embrace the entire downtown city?

After the co-operating denominations have gained a working knowledge of the field,—the population of the various blocks, the nationality of the people, their religious connection or preference, if any, the various helpful and also harmful agencies at work,—they will be in a position to apportion the entire neglected field among the co-operating denominations, according to their respective strength and willingness to undertake the work.

THE SOCIALIZED CHURCH

In many of the smaller cities a single socialized church, thoroughly equipped, with the co-operation of several social settlements, would be sufficient to cover the entire neglected field. In this case, a single strong denomination might undertake the work, or it might be done co-operatively.

Such a church plant must, of course, be equipped with an adequate corps of workers,—several ministers' and pastors' assistants, instructors, trained nurses and deaconesses, all of whom must have the spirit of the slum lassies of the Salvation Army. It will be a great advantage if they can speak several languages, and they must be able to "smile entrancingly in all languages."

The work of this socialized church will be most efficiently supplemented by the religious settlements grouped around it, which will naturally sustain close relations to it and to each other.

As the same denomination establishes both the church and the surrounding settlements, the workers will most of them naturally belong to that denomination, and make the church near at hand their church home. They, together with the trained nurses and deaconesses, and the entire church corps, will constitute a splendid nucleus for a thoroughly live church. They will all live close by; they will all have the social spirit; they will be in perfect harmony as to the aim of the church and as to the most important methods employed in its work. Such a church would realize the wish of Dr. G. Campbell Morgan: "I would rather have ten men caught by the divine passion and compassion, gathered into a church,

but mixing with the world, than one thousand dilettante church members, fooling with heaven and frivolling with hell."

Such a church, aflame with the spirit of Christian service, could hardly fail to become a powerful instrumentality for the regeneration of its community.

A GENERAL WORK ENLISTING ALL

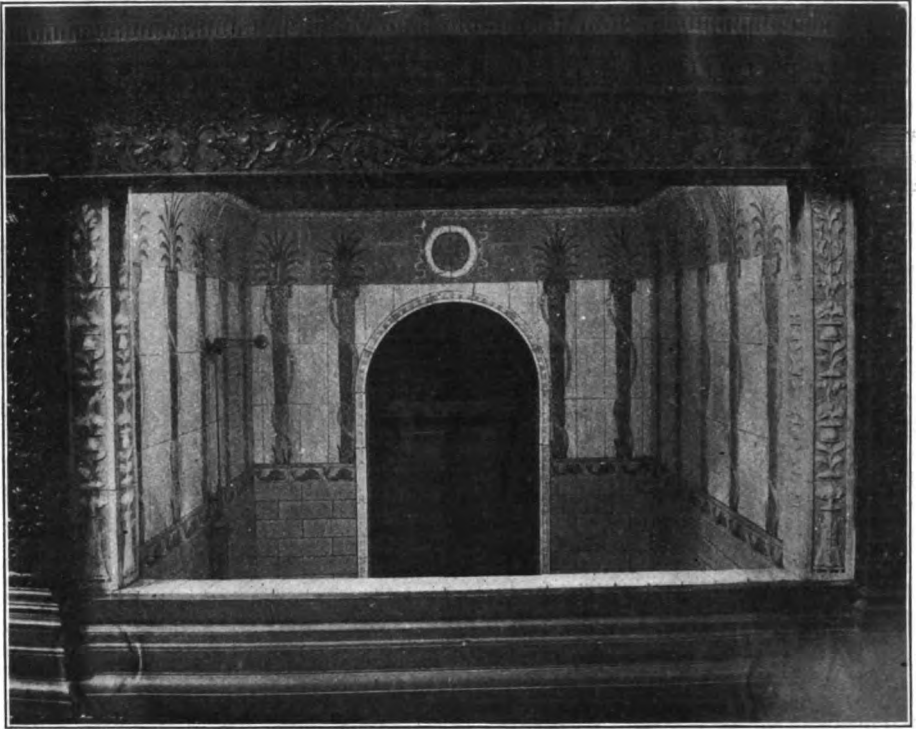
The uptown and the country churches need to undertake this work for their own quickening, as much as the downtown districts need to have it undertaken.

Let us bring every church in the land into vital touch with the work in some city, near or far. Let every church make a money offering, small or large. Interest every Sunday-school, every Endeavor Society, every Epworth League, and the like, in some settlement where genuine Christian work is being done. Let them make an annual contribution. In some instances the school or young people's society makes a definite pledge yearly to some one settlement. This gives them a specific aim and sets a mark for them to reach, with much larger results. Let the Sunday-school have a "more blessed" Christmas by giving gifts instead of receiving them, and let their offerings make glad the children of the tenements.

CONCLUSION

In the conquest of a civilization for Christ, there are many foothills of difficulty to be overcome, but the city is the "great divide,"—the supreme challenge to the courage and consecration of this generation of American youth. From yonder heights, put beneath your feet, your faithful eyes shall see the continent from rim to rim become the kingdom of our Lord.

"If I were a missionary at Canton, China, my first prayer every morning would be for the success of American Home Missions, for the sake of Canton, China."—*Austin B. Phelps.*



BAPTISMAL FONT LINED WITH DECORATIVE TILE

A BURIED IDEA

By E. L. G. BROWN

A NEW departure is being made in church building in America by the adoption of tile as a covering for the walls and floor of the baptismal font. From early days, tile has been largely useful in its varied forms of mosaic and ceramics in church building in Europe both as a decoration for the walls and as a pavement: but until recently it has been rarely or never used even in Europe for the baptismal font. Prior to its use in church building, the ancient Romans made a use of tile which is similar to this very modern application of it for the baptismal font. Excavators find among the ruins of the buried Roman cities tile work in the form of baths which must have been in use among the voluptuous Romans several years before the Christian era. The Romans were great workers in baked clay materials, and brought their product to such a state of perfection that their work in it is still famed throughout the world. Much of their mosaic

work remains in the old palaces in modern Italy, much is to be seen in the museums, and much lies buried.

It was the Romans who introduced the art of ceramics into Britain, and the wonderful use that was later made of it in the church building in Britain in mediæval days, explains the good state of preservation in which parts of old churches in this and other European countries remain to-day after centuries of wear. The temperature to which clay products are subjected in the process of baking is such that they leave the kiln harder than the hardest stone, impervious to moisture, and able to resist all abrasion.

In the erection of public baths and swimming pools, tile is being found peculiarly suitable, and has been used in several instances recently with very good effect. The same reasons which make it so suitable in swimming pools apply equally in the case of the baptismal font. The tile is so non-porous that

it suffers no injury or even discoloration from being submerged; it is so durable that it outlasts all other structural materials: it is absolutely sanitary because it cannot harbor any germs of life; and it is not liable to be a source of danger from roughness of surface because when once properly set, tile do not loosen, nor have they any sharp edges which could protrude or injure the bather. From the side of appearances, the cleanly and cool character of the tile recommends its use, and if decoration is desired, the forms of decoration which can be applied are of such a nature as to be as lasting as the tile themselves, and to detract nothing from its usefulness. Colored tile are more decorative than the white, and the fact that they retain their brilliancy regardless of exposure to moisture or air makes their use quite practicable; whereas, if pictures in illustration of some suitable subject are desired, the painted tile after they leave the painters' hands are submitted to a further test of baking which renders the colors absolutely indelible, and the pictures therefore as imperishable as their canvas. Inscriptions read the same after centuries of age as they do when they emerge from the hands of the work-

men, as is evidenced by the old Roman work with its lettering and signs; and whether used in their adorned or severe form, tile have always a distinctively artistic character. They suggest art, and they suggest too the luxury such as the old Romans loved.

The idea which has lain buried with the ruins of Roman cities seems strangely modern in all its features. The requirements of hygiene; modern taste as seen in the application of things to the use they are best fitted, and the deep interest in modern church building which devises that even the most hidden parts of the structure shall be alike beautiful with the remainder, are all involved in it. The Pagans in their usage like the Christians in their rite wish that even in the matter of material, it should be the best and most beautiful which should take part. The changes that have come about in methods of building are frequently found to be only a revival or adaptation to present needs of the ideas of ancient builders, of whom the Romans must always rank as masters.

The extension of the use of tiling in the church to the baptismal font gives a structure which combines permanence with art, and leaves to the future in the unchanged state in which it will be found, a memorial of the present churchbuilders' interest in that part of the church which is most closely associated with their creed. A beautiful idea may be buried, but it is never lost.



THE CROW INDIAN DELEGATION TO THE STATE CONVENTION OF WYOMING—WHITE ARM STANDS ON MISSIONARY PETZOLDT'S RIGHT SIDE

A Minimum Request for a Maximum Need

By Rev. W. A. Petzoldt, *Missionary to the Crow Indians*

THE outlook for the school year just opening is very bright. We shall keep all of our older pupils and have at least four new ones, making the total enrollment 38. The average attendance for the last three years has been 94 per cent. In no instance have we had to call upon the Government for assistance to keep up the attendance. We have made plenty of mistakes in the management of the school, but the work as a whole has been very successful. It has passed through the experimental stage and proved its worth and efficiency. Those of the Government employees who in the beginning could see nothing of hope in a day school for the Crows are now firm friends of our work.

We were deeply disappointed to learn that we are not to have a field matron, and that the eating house must of necessity be sidetracked. To have this matter of an additional worker set aside is a very serious one. While we appreciate the conditions that make this decision a seemingly imperative one, we also see where it will materially handicap our work in days to come. We ought to be able to enter the open doors of opportunity in the Lodge Grass field, to say nothing of pre-empting the several outlying points that in coming years might mean a cluster of Baptist missions among the Crows. As a lone and solitary Baptist interest among the Indians of the Northwest we should have more workers. The request for a matron is a minimum request for a maximum need.

Lodge Grass, September 9.



A JUST REQUEST

The Killing Pace of a Wyoming Worker—Read and Reflect upon the Situation—
Can We Afford to Kill Such Consecrated Men—Will You Help
Send Another Pastor?

YESTERDAY was a good day in the work, for this place. I think I can see a little improvement in the general spiritual tone of the work. How glad we would be to see it ripen into an ingathering for Christ, the church and the Kingdom.

In justice to all concerned I must renew my appeal for another pastor for the north part of this country. Allow me to give you a week's schedule of work, commencing with July 9, my forty-second birthday.

Last Tuesday, July 9, I went to Greybull, 8 miles north, for services in the evening. Wednesday I went to Otto, 13 miles west, for an evening service. In connection with these two trips I made 25 calls and visits, ten of them being Sunday-school Home Department visits, entailing a drive of 60 miles. I sold 8 Christian books, gave away one and sold one Bible, besides giving away a lot of other literature.

To-morrow, D. V., I start north for Chrystall, for an evening service, the next day going on to Ionia, if the Shoshone river is fordable, for an evening service, returning home Thursday, if possible, for prayer meeting in the evening. This will make a drive of 100 miles. Next Tuesday, July 23, I go again to Greybull and on Wednesday to Otto.

The next week, the Lord willing, I will have at home undisturbed, except that we are planning for our Basin Sunday-school picnic. We have it that week because I am to be at home, so I can look after it. Then the following week I start the rounds again. All of this besides the regular work at Basin every Sunday, with two sermons besides the Sunday-school, which I superintend, contrary to the best theory, and teach a class.

How long I can keep up the strain I do not know. I think it would take a man of herculean strength to continue the same for any length of time. I confess to you that I do

not feel as coltish as a boy ought to at my age. I will keep at it until our Convention, when I hope some means may be devised for another man.

I realize that I am doing more than the Board asked me to do; but *what can a man do when the people are asking for service, and are willing to take it on a mid-week night once a fortnight, or once a month.*

Greybull is a rapidly growing railway town, without any other regular service besides the Baptist Sunday-school. Otto is a country town which has been controlled by the Mormons, but now the non-Mormons are coming to the front. They have no other preaching service, non-Mormon. Chrystall is also off from the railway, but a country district non-Mormon where a good work could be done if a man could be on the ground even half or one-third of the time for Sunday service. Ionia is equally promising. Lovell is also asking for service. Lovell is a town of upwards of 600 population with a fine country surrounding, from one-quarter to one-third non-Mormon. They are craving religious work and a fine work could be sustained here if we had another man. Lovell has no regular non-Mormon service. We will lose territory to other denominations unless we man it soon.

Basin and vicinity under the Big Horn Canal is rapidly developing, and my work is being neglected here because of my continued absence mid-week.

One thing that makes such a large field difficult to handle is because of the almost impossibility to do evangelistic work; because the weeks that would be necessary to any one point for a campaign would mean the neglect of the other points.

Two of the neighboring pastors, who are as busy as myself, are asking me to help them in a series of meetings, and I long to assist

them. Any pastor needs such an opportunity to keep warm and active his evangelistic gifts. But it would take at least three weeks, and perhaps more, in each place, and where would my work be in the meantime, where I have so many points to cover.

I long to have my brother pastors help me, but their work would suffer in the meantime. If our fields were smaller we could assist each other nicely.

Sigler and Jones are each doing two men's work, with new points developing along the new railway that are asking for service they cannot give. I do not wonder that Sigler's health is failing. He ought to be relieved of part of his work before he breaks down. We can ill afford to part with such a good man from this needy country. He fits in, and all men can not do that.

I ought to build a church at Greybull this fall, but I fear to undertake it, with all the other work.

I shall be compelled to cut off half of the territory I am now covering before the cold weather sets in. Basin, alone, ought to have the full time of a pastor.

Now, my dear brother, there is not one word or thought of complaint in the above, but merely a stating of facts.

Yours in the Master's service,
WILBERT R. HOWELL.

German Field Notes

By Rev. G. A. Schulte, Superintendent

At the Northern German Conference, held in July with the Ebenezer German Baptist Church near Yorkton, Saskatchewan, Rev. H. Schwendener, our German Evangelist, was requested by the brethren to conduct the prayer meetings before the opening of each business session. The spirit of prayer was manifested in such a remarkable manner, that a longing desire for the salvation of the unconverted pervaded all the sections of the conference. Conversions occurred in most all the meetings. A large number of Germans were brought to Christ. The pastor, Rev. F. A. Bloedow, had the privilege on August 18th to baptize sixty happy converts as the result of these meetings.

During a recent visit among the German churches in North Dakota the writer had invitations to assist at the dedication of four new meeting houses. But the time arrangements had been unfortunately made in such a manner that he was unable to comply with more than two of these requests, one from the church at Danhoff, and the other from Medina. At both places such large crowds gathered that only one half of the people could find sitting and standing room, though nearly five hundred persons were packed into one building and three hundred into the other. In the closing meeting at Danhoff on Monday evening seven adults gave their hearts to Christ. Rev. F. Herrmann, our district missionary for North Dakota, baptized

twenty men and women on a recent Sunday in a lake near Danhoff, while quite a large number of young men and young ladies are rejoicing in a Saviour's love, and are expected to soon follow their Master in baptism.

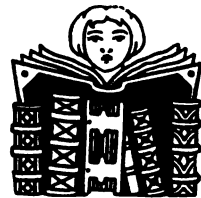
A somewhat singular but to many a very impressive custom is observed in some German settlements in North Dakota at the dedication of a new church edifice—a custom brought over from the fatherland. On the morning set for the dedication services the people gather outside of the new building, while the doors are kept closed. The pastor with his deacons and visiting ministers at the appointed time take a position at the front entrance, read a short Psalm, usually the 84th or 122d, and offer a brief appropriate prayer. Then the master-builder of the church hands the key to the pastor with the remark, that he has finished his work and that now the house can be opened for the services of God. The pastor then requests the audience to sing, usually the very familiar and appropriate hymn: "Lobt in seinem Heiligthum, Den, der grosse Wunder thut," etc., then he unlocks the door and enters, the people following, taking their seats while they sing. When all are seated, who can find seats, then the service will proceed.

The Home Mission Story: "He that Provideth not for his Own," published by the Home Mission Society, came recently into the hands of one of our German pastors. He found the story so interesting and to the point that he translated it into the German language, in order to stimulate and encourage the German churches not to neglect to "Provide for their Own." The manuscript was kindly given to the writer, who had it printed in neat form with an appendix of some facts concerning the German work in this country. Thus the story will be read by thousands of Germans and no doubt will lead many to recognize the truth, that by not contributing for Home Missions they may be classed with those who do not provide for their own.

A Chance to Help

The pastor of the Baptist Church at Shoshone, Idaho, writes: "We are doing a work of charity distributing good literature among neglected people and my stock is running low. Will you kindly give this a place in your valuable columns:

"If Christian friends will send good literature, books and pictures to Rev. T. M. Patterson, Shoshone, Idaho, we will see they are distributed where they will do most good."



Finnish Mission

By Rev. Edward Fleming

THE sixth annual meeting of the Finnish Baptist Mission Union of America was held in Worcester, Mass. Under the leadership and blessing of God our work has prospered the last year. Two churches and four missions have been organized. We have now 10 churches and 11 missions established in 11 States of the Union. Through our churches and missions about 100 have joined our churches by baptism. Seven years ago the first Finnish Baptist church in America was organized in Worcester, and we had then only one preacher, now we have 18, and 4 students for the ministry in the Seminary. Nine of our pastors and missionaries are partly supported by the Home Mission Society, State Conventions and our Mission Society, but some of our missions pay their own way. We have raised during the year for local and general mission work over \$6,000, and our Society closed its books with \$44 on hand. All praise is to God. The Lord has opened many doors and opportunities for the Finnish Baptist Missions, and the cry of Finns from all over the coun-

try is, "Come and preach the gospel," "Send us a missionary." We cannot answer the calls with yes. The needs among us are many and great. A school for the Finnish-speaking brethren who are preparing for the ministry is necessary. A fund for literature and a building fund is needed.

BAPTIST PERIODICALS

That the Periodicals and Helps of the American Baptist Publication Society are growing in favor is evidenced by the constant increase in their circulation. The Society's ambition to reach a periodical circulation of 50,000,000 copies has been more than met by the circulation of last year, which exceeded that number by about 2,000,000 copies.

The *Advanced Quarterly* will, in the near future, touch the 500,000 mark. 470,000 copies were printed for the second quarter of this year. It seems needless to comment upon the good qualities of this invaluable help, especially adapted to the scholars between the ages of fourteen and seventeen. This quarterly will speak for itself. Send for a sample copy.

BAPTISMS

C. W. Finwall, Norwegians, Logan Sq. Ch., Chicago, Ill.	11	J. B. Reaves, Banner Ass'n, Okla.	10
Fernando Uriegas, Puebla, Mex.	7	J. R. Sharp, Parkland, Okla.	17
L. E. Troyer, Coamo, Porto Rico.	6	L. J. Short, Adamson, Okla.	9
H. W. Vodra, Rio Piedras, Porto Rico.	19	H. H. Wallace, Edmond, Okla.	7
W. R. Hardy, Bethlehem Ch., Colored, Pueblo, Colo.	5	H. M. Bennett, Waurika, Okla.	6
W. A. Schoen, Germans, First Ch., Alpena, Mich.	14	J. H. Byers, Poteau, I. T.	14
I. B. LeClaire, French, Biddeford and Saco, Me.	14	J. W. Kesterson, Goldendale, Wash.	6
E. G. Adams, Colored, Dist. Miss'y, Va.	15	G. J. Cardelicchio, Italians, Boston and vic., Mass.	7
C. J. Banks, Paso Robles, Cal.	11	E. C. Deyo, Comanche Indians, Okla.	15
D. S. McGlashan, San Pedro, Cal.	9	Oliva Brouillette, French, Salem and vic., Mass.	8
Milo Smith, Highland, Cal.	9	N. E. Mitchell, Bridgeport, Okla.	10
M. E. Bollen, Freeman and Enon, Wash.	5	H. G. Finley, Texola, Okla.	8
H. E. Crowell, Liberty Park Ch., Spokane, Wash.	6	G. W. Hicks, Kiowa and Apache Indians, Elk Creek and Red Stone, Okla.	7
R. W. King, Sandpoint and Athol, Idaho.	5	J. W. Humphrey, Olustee, Okla.	7
H. L. Churchwill, Fairview and Iona, Okla.	6	Fung Yuet Mow, Chinese Mission, New York.	6
H. H. Clouse, Kiowa Indians, Rainy Mt., O. T.	23	Juan Belda, Manzanilla, Cuba.	5
John Crain, Boswell and Bennington, Okla.	18	J. O. Guthrie, Fairview, Okla.	6
A. B. Elsey, Washington Ave. Ch., Oklahoma City, Okla.	12	C. H. McKee, Hood River, Ore.	9
E. P. Malloy, Rock Creek, Okla.	12	R. W. Martin, Blue Mound, Okla.	6
S. P. Morgan, Apache, Okla.	12	Rev. C. M. Curb, Ardmore, I. T.	20
I. A. Ogle, Ravia and Kingston, Okla.	15	H. W. Ferguson, Blackfoot, Idaho.	11
M. S. Osborne, Pawnee County Ass'n, Okla.	8	F. R. Brown, Belt, Mont.	8
W. L. Payton, Geary, Okla.	10	C. F. Lingberg, Swedes, Anaconda, Mont.	5
T. H. Teel, Red Bluff, Okla.	8	Berthold Matzke, Germans, Fairfax, S. D., and Napier, Neb.	8
A. B. Howell, Guantanamo, Cuba.	6	M. A. Reinhardt, Germans, Beaver, Mich.	10
J. R. O'Halloran, San Luis, Cuba.	5	Adolph Schulz, Germans, Pound, Wis.	14
L. G. Perez, Tunas, Cuba.	5	Thomas Stoeri, Germans, Hutchinson, Minn.	10
F. W. Reynolds, City Miss'y, Los Angeles, Cal.	5	W. H. Bowler, Evangelist, Mont., and S. Dak.	9
L. T. Bond, Dist. Miss'y, Colored, N. C.	19	D. B. Murray, Middleton, Idaho.	6
Franz Balogh, Hungarian and Poles, Pittsburg and vicinity, Pa.	14	C. F. Smalley, Provo and vic., Utah.	12
Pleasant Campbell, Porum, I. T.	6	Fredrick Hermann, N. Dak., German Ass'n.	20
E. A. Hardee, Midland, Okla.	7	Fredrick Knorr, First German Ch., Newark, N. J.	12
W. F. Harris, Temple and Terral, Okla.	6	J. P. Rempel, Germans, Whitemouth, Man., Can.	15
J. W. Hulsey, Wilburton, Okla.	16	C. A. Grahn, Second German Ch., Buffalo, N. Y.	10
G. W. Jefferson, Hickory and Ada, Okla.	10	J. D. Ballard, Texico, N. M.	12
Albert Maddox, Hooker and vicinity, Okla.	5	Julius Pekrul, Germans, Southey, Sask., Can.	29
C. H. Montgomery, Eufaula, I. T.	6	Joseph Gronde, Germans, Alta Vista, Kan.	5
Richard Peterson, Haileyville, I. T.	5	Adam Litvin, Germans, Nokomis, Sask., Can.	8
F. M. Wadley, Chandler, Okla.	5	D. G. Dunkin, Billings, Mont.	8
J. B. Acorn, Cherokee Indians, Salem Ch., Flint Dist., I. T.	8	W. C. Grant, Dist. Miss'y, New Mex.	5
W. H. Conwell, Lebanon, Cliff and Willis, I. T.	9	R. T. Harris, Logan and vic., New Mex.	10
A. M. Harris, Comanche, Okla.	7	N. T. Hafer, Evangelist, Vt.	6
W. P. Hill, Coweta, Okla.	5	D. D. Schuck, Chino, Cal.	7
G. R. Naylor, Okmulgee, I. T.	10	J. L. Sproles, Emmanuel Ch., San Jose, Cal.	8
		John Kolesnikoff, Russians and Slavs, Scranton and vic., Pa.	6

HOME MISSION APPOINTMENTS, SEPTEMBER, 1907

- ALASKA.**
H. S. Atkins, Copper Center and vicinity.
- ARIZONA.**
R. H. Wade, Second Ch., Tucson.
- CALIFORNIA.**
W. E. Tanner, Melrose.
M. K. Wolfe, Healdsburg.
F. O. Nelson, Swedish Conference.
E. M. Bliss, Visalia.
G. P. Williams, Kings City.
E. H. Brooks, Figueroa St. Ch., Los Angeles.
H. E. Marshall, Lompoc.
E. W. Mecum, Pleasant Valley Ch., Camarilla.
Wm. Pearce, Hemet.
D. D. Schuck, Chino.
- COLORADO.**
A. M. Craven, Ordway.
Duncan Lamont, Victor.
D. B. Livingstone, Lamar.
Daniel Reagan, Las Animas.
- DELAWARE.**
W. H. Savage, Milford.
- IDAHO.**
A. B. Clark, Eagle.
- ILLINOIS.**
C. E. Wedholm, General Missionary, Swedes.
- KANSAS.**
Erik Kardell, Swedes, Enterprise.
W. L. Harms, Yecker Ave. Ch., Kansas City.
C. W. Reeder, Atwood.
E. S. Paddock, Galilee Ch., Topeka.
N. S. Hollcroft, Smith Center.
- MAINE.**
I. B. LeClaire, French Biddeford and Saco.
- MASSACHUSETTS.**
R. M. Galassi, Italians, Lawrence.
Harold Svenson, Swedes, Springfield.
A. E. Lysell, Swedes, Quincy.
- MICHIGAN.**
Fred Merrifield, Ann Arbor Guild.
F. I. Dresler, Gratiot Ave. Ch., Detroit.
- MINNESOTA.**
P. O. Ekstrom, Swedes, Karlstad.
A. L. Holden, Hubbard.
- MONTANA.**
F. A. Agar, General Missionary.
- NEBRASKA.**
G. F. Jewell, Arnold.
H. B. Cross, Maxwell.
J. C. Ellinwood, Ponca.
E. H. Jackson, Falls City.
S. F. Marsh, Benson.
F. W. Benjamin, Norfolk.
Edmond Clark, Wellfleet and vicinity.
- NEW MEXICO.**
Mrs. L. I. Thayer, Navajo Indian Mission.
J. O. Heath, Las Vegas.
- NEW YORK.**
G. H. Dowkontt, Mariners' Temple, New York.
Miss Josephine B. Stuart, Chinese Mission, New York.
- NORTH DAKOTA.**
Alfred T. Ham, Rolla.
E. L. Carlton, Swedes, Fargo.
E. B. Johnson, Sawyer.
R. A. MacMullen, Minot.
J. A. Moe, Scandinavians, Park River.
W. H. Walker, Langdon.
- OKLAHOMA.**
A. S. Allen, Bristow.
A. F. Brockman, Haskell.
C. W. Burnett, Pawnee Co. Association.
T. F. Coe, Sallisaw.
C. M. Curb, Ardmore.
A. W. Ihde, Beaver Co. Association.
E. D. Jeter, Randlett and Eschite.
E. F. Lyon, Konowa.
T. E. McKenzie, Kiowa Association.
T. L. Wendell, Okemah.
J. B. Youngblood, Pawnee.
E. J. Mathews, Olney.
T. H. Teel, Manitou.
- OREGON.**
C. A. Nutley, Hood River.
- PENNSYLVANIA.**
N. N. Morten, Swedes, Warren.
Lawrence Zaville, Italians, Uniontown and vic.
John Leber, Hungarians, New Castle.
- PORTO RICO.**
Jose Perez Melon, Rio Piedras District.
- SOUTH DAKOTA.**
C. V. Anderson, Scandinavians, Lily.
M. B. Critchett, Clear Lake.
J. H. Greenly, Loyalton.
J. C. Johnson, Bethel Ch., Lodi.
W. E. Adams, Armour and Corsica.
- UTAH AND WYOMING.**
G. L. White, General Missionary.
- VERMONT.**
A. E. Johnson, Swedes, Barre.
- VIRGINIA.**
R. G. Adams, Southern District.
W. M. Cousins, Eastern District.
D. N. Vassar, General Missionary.
E. A. P. Cleeck, District Missionary.
- WASHINGTON, EAST.**
D. W. Myers, Wilbur.
J. H. Webber, Hillyard.
- WYOMING.**
George C. Cress, Evanston.
George T. Gibson, Gillette.
J. Orrin Gould, Meteetsie and Burlington.
M. J. Sigler, Thermopolis and Worland.
- EVANGELISTS.**
A. B. Coats, Connecticut.
E. G. Lane, Colorado.
Fred Barry, Iowa.
- GERMANS.**
J. H. Merkel, General Missionary.
Robert Fenske, Beaver Hills, Canada.
Alb. Karlenzig, Plum Coulee, Canada.
W. A. Schoen, Topeka, Kan.

The following Teachers were appointed :

- INTERNATIONAL COLLEGE, ELCRISTO, CUBA.**
Miss Wilson.
- ATLANTA BAPTIST COLLEGE, GA.**
Clement Richardson.
- ECHO MISSION, VELARDE, N. MEX.**
W. H. Rishel, Mrs. W. H. Rishel, Miss Mary Lake.
- FLORIDA INSTITUTE, LIVE OAK, FLA.**
J. A. Grimes.
- INTERNATIONAL SCHOOL, MONTERREY, MEX.**
Miss Delfina Cavazos, Miss Francisca Mircles, Miss Virginia Trevino, Miss Elviro Cavazos.
- INDIAN UNIVERSITY, BACONE, I. T.**
Miss Susan Harsh, Miss Luella Kerr, Miss Frances Cobb.
- JACKSON COLLEGE, JACKSON, MISS.**
Annie S. Haywood, Susie W. Merritt, Florence E. Casey, William T. Bentley, Maude A. Berney.
- JERUEL ACADEMY, ATHENS, GA.**
H. E. Dean.
- MATHER SCHOOL, BEAUFORT, S. C.**
Miss C. V. Purdy.
- STATE UNIVERSITY, LOUISVILLE, KY.**
J. R. L. Diggs, President Robert J. Terrell, Geo. F. Robinson, Geo. A. Hampton, David W. Haynes, Mamie E. Steward, Charlotte C. Purse.
- WATERS NORMAL INSTITUTE, WINTON, N. C.**
Miss M. H. Sampson.
- WESTERN COLLEGE, MACON, MO.**
President J. H. Garnett, A. A. Hill, Miss M. F. Lewis.
- ALABAMA BAPTIST COLORED UNIVERSITY, SELMA, ALA.**
S. R. W. Smith.
- BISHOP COLLEGE, TEXAS.**
President Chas. H. Maxson.
- SHAW UNIVERSITY, RALEIGH, N. C.**
Elsie M. Bryant, Miriam S. Cates, Annie M. El-
dridge, K. P. Battle, M. D.; C. N. Crowell,
Ph. D.; A. W. Goodwin, M. D.; A. W. Knox,
M. D.; R. H. Lewis, M. D.; James McKee,
M. D.; J. M. Pickel, Ph.D.; W. I. Royster,
M. D.; E. A. Johnson, LL.D.
- COAMO SCHOOL, PORTO RICO.**
Mrs. Troyer, Miss Stassen, Miss Greenlaw, Miss Diaz.
- LODGE GRASS, MONT.**
Miss Augusta G. Curtis.

FINANCIAL STATEMENT FOR AUGUST, 1907

RECEIPTS.

Contributions for General Purposes.....	\$16,167 93
Legacies, " ".....	2,765 18
Contributions Specifically Designated.....	3,773 06
" for Church Edifice Gift Fund.....	128 90
	<hr/>
	\$22,835 07
Income Accounts for General Fund.....	2,336 65
" " " Church Edifice Gift Fund.....	65 28
" " " " " Loan Fund.....	598 01
Miscellaneous.....	7,301 21
	<hr/>
	\$33,136 22

DISBURSEMENTS.

For General Purposes.....	43,064 43
" Special as designated.....	9,841 77
From Church Edifice Gift Fund.....	2,280 89
" " Loan Fund.....	1,913 55
Miscellaneous.....	2,489 16
	<hr/>
	\$59,589 80

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, \$73.90		Haverhill, First Ch.....	28 17	Rochester, Parsells Ave. Ch	5 80
East Winthrop Ch.....	1 75	Holyoke, Second Ch.....	17 12	Mumford, E. E. Harmon..	25 00
Saco, Main St., Y. P. S. . .	2 70	RHODE ISLAND, \$98.44			
Oakland, First Ch.....	5 40	Providence, Cranston St. Ch	6 75	North Hebron Ch.....	8 27
Washburn Ch.....	9 41	Calvary Ch.....	48 75	New York City, Morning	
Leeds Ch.....	5 00	Central Ch.....	5 04	Star Mission.....	3 23
Skowhegan, Miss L. A.		Pawtucket, First Ch.....	34 90	*General Education	
Dinsmore.....	1 00	CONNECTICUT, \$208.29			
Kennebunkport Village Ch.	31 77	Easton, Rev. Arthur Locke	1 00	Board.....	3,000 00
Skowhegan, Bethany Ch..	13 87	Brooklyn Ch.....	5 14	Brooklyn, Wm. Urban.....	100 00
Harrington, Y. P. S.	3 00	Hartford, First Ch.....	343 00	La Grange Ch.....	5 00
NEW HAMPSHIRE, \$39.81		A Friend.....	1 00	South Dover Ch.....	15 00
Keene, First Ch.....	27 68	South Ch.....	28 50	Clifton Springs Ch.....	15 00
Rumney, First Ch.....	5 45	Meriden, Miss L. E. Miller.	100 00	North Gage Ch.....	1 25
Londonderry Ch.....	6 68	New Milford Ch.....	12 00	Freedom, Bethel Ch.....	3 00
VERMONT, \$24.25		Clinton Ch.....	14 65	Hinsdale Ch.....	10 00
Ludlow, First Ch.....	21 25	NEW YORK, \$3,840.48			
Grafton Ch.....	3 00	Marion Ch.....	10 00	Troy, 5th Ave. Ch.....	64 72
MASSACHUSETTS, \$488.29		Syracuse, Immanuel Ch...	16 08	Perry, E. C. Kennedy.....	1 00
Worcester, Lincoln Square		Altay Ch.....	3 50	Phelps, Second Ch.....	3 81
Ch.....	15 63	Phelps Ch.....	6 00	Orleans Ch.....	8 05
Lowell, French Ch.....	5 00	Sloansville Ch.....	5 50	Clifton Springs Ch.....	13 75
5th St.	4 40	Buffalo, Parkside Ch.....	75 00	For C. E. F. Belleville, Mrs.	
Chester, Harlow Loveland.	5 00	Tully, First Ch.....	5 00	L. Williams.....	100 00
Boston, Clarendon St. Ch..	49 05	Clifton Springs Ch.....	14 46	NEW JERSEY, \$66.48	
Newton Center, Mrs. A. M.		West Kill Ch.....	4 26	Millington, Mount Bethel	
Pickford.....	150 00	Lexington Ch.....	3 14	Ch.....	2 59
Jamaica Plain, First Ch..	18 26	Hartford Ch.....	44 67	Bergen Point Ch.....	5 00
Andover, First Ch.....	9 10	Kent Ch.....	50 00	Brookdale Ch.....	28 81
West Acton Ch.....	16 35	Jamestown, Mrs. Louise	25 00	Elmer, First Ch.....	3 83
Hudson S. S.....	20 00	Shaver.....	25 00	Woodstown Ch.....	20 85
North Attleboro Ch.....	9 42	Hudson, Leonard F. Re-	75 00	Dividing Creek Ch.....	11 00
Beverly, A Friend.....	50 00	qua, Jr.....	75 00	PENNSYLVANIA, \$484.57	
Quincy, Swedish Ch.....	5 00	Oswego, South West Ch..	3 55	Montrose, S. A. Dawley...	5 00
New Bedford, Elin Swed-		Nyack, First Ch.....	25 00	Allegheny, J. A. Cheney...	5 00
ish Ch.....	10 00	Niagara Falls, First Ch..	35 00	Philadelphia, East C. E. S..	10 00
Chicopee Falls, Mrs. S. B.		Cobleskill, J. A. Fox and		Tioga Temple Ch.....	80 00
Tupper.....	25 00	family.....	6 00	Wayland Memorial S. S.	5 57
Florida Ch.....	3 50	Richmondville Ch.....	4 00	Pittston, Luzerne Ave. Ch.	14 40
Readville, Blue Hill Ch..	4 00	Middlefield Ch.....	2 00	Bellevue Ch.....	12 89
Ipswich Ch.....	5 00	Cherry Valley Ch.....	1 61	Lower Providence Ch.....	6 25
Northboro Ch.....	13 75	Parma, First S. S.....	6 16	Milton, First Ch.....	85 00
Colrairie, First B. Y. P. U.	8 00	Churchville Ch.....	5 92	Wilkinsburg Ch.....	35 86
Greenfield, First Ch.....	18 44	Greece Ch.....	5 66	West Lenox S. S.....	2 00
		Brookport Ch.....	20 93	Flatwoods Ch.....	21 15
		S. S.....	5 56	Star Junction Ch.....	3 55
				Emporium Ch.....	11 80
				Doylestown Ch.....	5 70
				Huntingdon Ch.....	10 00
				Newberry Memorial Ch....	14 40

New Albany Ch.....	8 00
Conshohocken Ch.....	14 00
McKeesport, 6th Ave. Ch.....	11 13
Anthony Ch.....	15 00
Alba Ch.....	5 00
Slippery Rocks, Zion Ch.....	20 51
Slatington Ch.....	10 00
Hillsville Ch.....	15 00
Slate Run Ch.....	1 00
Mansfield Ch.....	11 86
Pittsburgh Bond No. 518.....	150 00

DELAWARE, \$36.00

North Wilmington Ch.....	36 00
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DISTRICT OF COLUMBIA, \$57.73

Washington, First Ch.....	20 23
Washington, Second Ch.....	37 50

WEST VIRGINIA, \$806.32

Logan Ch.....	9 50
Clarksburg, Center Branch Ch.....	4 90
Sutton Ch.....	44 75
Tallmansville Ch.....	8 00
Middlebourne Ch.....	7 00
Harrisville Ch.....	37 11
Rock Grove Ch.....	14 50
Upper Glade, Pleasant Ridge Ch.....	2 35

Bridgeport, Shinn's Run Ch.....	6 32
Jane Leu, Broad Run Ch.....	14 50
Elizabeth Ch.....	9 70
Fairmont, Bethesda Ch.....	6 35
Grantsville, Enon Ch.....	2 85
Rush Run Ch.....	1 25
Buchannon Ch.....	52 50
Newburne, Horn Creek Ch.....	8 00
Valley Bend Ch.....	6 07
Point Pleasant Ch.....	4 71
Simpson, Union Ch.....	4 00
Little Capon Ch.....	3 00
Augusta, Zoar Ch.....	50 50
Rio Ch.....	5 00
New Prospect Ch.....	5 90
Murphytown Ch.....	2 00
Flat Woods.....	8 50
Oxford, South Fork Ch.....	4 05
Ganley Bridge Ch.....	15 03
Union Valley Ch.....	4 25
Newark Ch.....	1 02
Kanawha Ch.....	2 60
Sarepta Ch.....	1 00
Middle Ridge.....	1 05
Central Hill Ch.....	1 05
New England Ch.....	2 00
Pleasant View Ch.....	1 15
Willow Dale Ch.....	3 00
Tygart's Creek Ch.....	8 75
Schultz, Good Hope Ch.....	3 00
Two Ripple Ch.....	5 50
Lauckport S. S.....	5 00
Euclid, Ebenezer Ch.....	5 00
Salem Ch.....	66 00
S. S.....	8 50
B. Y. P. U.....	5 00
Women's Society.....	2 50

Mt. Carmel Ch.....	14 75
Palatine Ch.....	5 00
Flemington Ch.....	5 05
Philippi Ch.....	14 75
Davis Ch.....	6 00
Pruntytown, Beulah Ch.....	6 55
Brown, Bethany Ch.....	2 80
Jimtown, Jones Run Ch.....	3 30
Simpson's Creek Ch.....	5 00
Coons Run Ch.....	4 25
Middleville Ch.....	3 05
Walnut Hill Ch.....	5 55
North Fork Ch.....	5 70
Bristol, Mt. Olive Ch.....	5 00
Chapel, Triplett Ch.....	2 50
Murphy's Creek Ch.....	13 51
Mt. Lebanon Ch.....	4 20
Burnett Grove Ch.....	2 01
Troy Ch.....	6 00
Rock Cave, Mt. Pleasant Ch.....	5 20
Redemption Ch.....	3 85
Black Lick Ch.....	3 50
Providence Ch.....	4 17
Prosperity Ch.....	2 00

Silent Grove Ch.....	1 80
Williamstown Ch.....	2 05
Little Union Ch.....	1 50
Alderson, James G. Alderson, son.....	5 00
Pleasant Hope Ch.....	2 50
Volga, Bethany Ch.....	5 88
Point Pleasant Ch.....	5 00
Teay's Valley Ass'n.....	31 92
Harmony Grove Ch.....	7 50
Fairmont, First Ch.....	70 45
Cairo Union Ch.....	9 00
Indian Fork Ch.....	10 33
Pine Grove Ch.....	5 00
Vadis Ch.....	18 00
West Milford Ch.....	2 43
Mt. Vernon Ch.....	3 16
Snow, Victory Ch.....	1 00
Bristol, Enon Ch.....	5 00
Sago Ch.....	85 00
Churchville Ch.....	11 00
Grafton Ch.....	80 00
Zella, C. W. Bell, Jr.....	1 00
Monongah, Mrs. Wm. Hurlbert.....	1 00
Cedarville S. S.....	1 05
Pratt, Old Kanawha S. S.....	5 00

SOUTH CAROLINA, \$57.45

Columbia, Collected per R. F. Lee.....	21 10
Enoree Ass'n.....	5 00
Rocky River Ass'n.....	5 00
Tiger River Ass'n.....	7 25
North Pacolet Ass'n.....	2 60
Little River Ass'n.....	5 00
Rev. P. L. Spearman's Ch.....	2 00
Rev. E. V. Gassaway's Ch.....	4 50
Tumbling Shoals Conv.....	5 00

MISSISSIPPI, \$17.90

Jackson, Collected per R. B. Morris.....	17 90
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OHIO, \$555.90

Cleveland, Alfred Rynall.....	23 00
Lima S. S.....	2 10
Willoughby, Geo. R. Green.....	20 00
Ashtabula, First Ch.....	47 00
Springdale Ch.....	10 00
Zanesville, Market St. Ch.....	28 85
Toledo, Riverside Ch.....	21 62
First Ch.....	59 40
Canton Ch.....	31 33
Bryan Ch.....	3 75
Big Darby Ch.....	40 05
Richwood Ch.....	11 25
Greenfield Ch.....	15 31
Blanchard Valley Ch.....	3 00
New Harmony Ch.....	2 20
Pleasant View Ch.....	4 74
Adamsville Ch.....	2 20
Lisbon Ch.....	3 57
Centerville Ch.....	2 55
Foraker Ch.....	2 50
Bellefontaine Ch.....	18 01
Cincinnati, Lincoln Park Ch.....	80 32
New Matamoras Ch.....	5 00
Dayton, E. M. Thresher.....	100 00
Spring Creek, Women's Society.....	7 00
Dayton, Haynes St. S. S.....	2 00
St. Paris Women's Society.....	4 15

MICHIGAN, \$792.74

North St. Ch.....	6 60
Ovid Ch.....	14 10
Rochester Ch.....	6 20
Sheboygan Ch.....	9 00
Cadillac Ch.....	15 50
S. S.....	1 40
Big Rapids Ch.....	4 00
Edmore, Danish Ch.....	6 00
Kingsley Ch.....	5 70
Otsego Ch.....	6 50
Bear Lake Ch.....	1 50
Adrian, First Ch.....	41 60
Detroit, Woodward Ave. Ch.....	500 00

Lansing Ch.....	73 33
Atlas Ch.....	7 50
Manistee Ch.....	57 70
S. S.....	11 61
B. Y. P. U.....	6 76
Juniors.....	1 15
Calvary Mission.....	3 86
Fetosky Ch.....	13 24

INDIANA, \$184.65

Camden Ch.....	9 15
Logansport Ch.....	5 31
Kendallville Ch.....	10 75
Niconza Ch.....	10 50
Greensburg Ch.....	14 00
Florence Pierce.....	5 00
New Market Ch.....	5 50
Flora Ch.....	10 00
Friendswood Ch.....	2 00
Concord Ch.....	3 00
New Little Flat Rock Ch.....	5 00
Green Castle Ch.....	1 62
Kokomo Ch.....	32 00
Mt. Moriah.....	4 00
Plainfield Ch.....	6 20
Freedom Ch.....	3 66
Judson, Goshen Ch.....	3 02
Little Blue River Ch.....	4 00
Mt. Pleasant First Ch.....	10 00
S. S.....	5 85
Beech Grove Ch.....	9 35
Poston Ch.....	8 20
Friendship Ch.....	1 00
Union Ch.....	9 44
Huron Ch.....	5 00
Blue River Ch.....	2 00

ILLINOIS, \$306.03

Pierson Ch.....	75 00
Barnhill Ch.....	1 00
Alton, First Ch.....	19 90
Louisville Ch.....	2 50
Highland, C. A. Rogier.....	5 00
Jules De Costerd.....	5 00
Arthur Ch.....	4 00
Gilman Ch.....	8 00
Gardner Ch.....	15 25
Freeport Ch.....	16 22
Ottawa Ch.....	39 84
Joliet, First Ch.....	45 00
Savana Ch.....	5 00
Galesburg, First Ch.....	55 15
Plano Ch.....	5 25
Cornell Ch.....	3 00
Berwyn Swede Ch.....	12 00
Damascus Ch.....	7 00
South Chicago Ch.....	15 60
Chicago, Miss E. Edwards.....	2 00
Rogers Park Ch.....	20 00
Garfield Park Ch.....	2 00
Trinity Ch.....	16 45

WISCONSIN, \$132.12

Mondovi Ch.....	5 25
Beaver Dam Ch.....	10 50
Richland Center Ch.....	11 02
Waukesha, First Ch.....	97 00
Kendall Ch.....	8 35

MINNESOTA, \$43.10

Minneapolis, Calvary Ch.....	7 04
Briceyn, First Women's Society.....	5 00
Red Wing Swedish Ch.....	2 18
For C. E. F. Leentrop Ch.....	2 22
Fosston Ch.....	2 65
Milton Ch.....	3 00
Minneapolis Bethel Ch.....	5 00
Laporte Ch.....	3 00
White Oak Ch.....	1 25
Osage Ch.....	2 00
Cloquet Ch.....	5 00
Milaca Ch.....	1 00
Pipestone Ch.....	2 02

IOWA, \$349.03

Ottumwa, Highland Ch.....	5 00
Winfield, Beulah Ch.....	3 00
Fairfield Ch.....	3 00

Rockwell City Ch.....	2 23
Ames S. S.....	6 60
Unity Ch.....	8 80
S. S.....	1 15
Woodward Ch.....	1 00
Cedar Falls.....	27 85
Prof. G. W. Newton...	75 00
Marion Ch.....	2 00
Anamosa S. S.....	1 20
Waterloo, Walnut St. Ch.	26 00
Cascade Ch.....	10 10
Dennison Ch.....	15 00
Nora Springs Ch.....	5 60
Warren Gildner.....	5 00
Ottumwa, First Ch.....	18 40
West Mitchell S. S.....	4 00
Rockwell Ch.....	13 45
Tioga Ch.....	1 00
Bonaparte, Harrisburg Ch.	5 90
Athelstan B. Y. P. U.....	2 40
Farlin Ch.....	10 00
S. S.....	5 00
Ames Ch.....	5 45
South Ottumwa S. S.....	4 50
Waverly Ch.....	34 00
Essex, Mrs. Jane E. Nye..	10 00
Brayton Ch.....	23 27
Sioux Rapids Ch.....	16 85
Guthrie Center Ch.....	4 28

INDIAN TERRITORY, \$14.00

Hartshorne Ch.....	14 00
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KANSAS, \$746.86

Kansas City, Third B.Y.P.U.	3 04
Edgerton Place Ch.....	25 96
El Dorado, Second Ch.....	1 25
Anthony Ch.....	4 50
Lansing Ch.....	5 00
Belleville Ch.....	39 00
Harmony Ch.....	20 03
Garden City Ch.....	8 25
Horton Ch.....	5 00
Colfax Ch.....	13 50
Sabetha, S. J. Miner.....	10 00
Atchison, First Ch.....	58 00
Beloit Ch.....	12 00
Parnell Ch.....	3 00
Victory Ch.....	29 05
Delaware Ch.....	38 88
Turkville Ch.....	1 46
Kingman Ch.....	10 00
Canton Ch.....	6 00
Dry Creek Ch.....	1 00
Iola, G. R. Burmel.....	10 00
Derby Ch.....	1 35
Harmony Ch.....	5 00
Wilson, Bohemian Ch.....	5 00
FOR STATE CONVENTION	
Kansas State Convention..	471 59

NEBRASKA, \$1,099.18

Omaha, Immanuel Ch.....	40 00
Arnold S. S.....	1 00
Burwell Ch.....	2 25
Broken Bow, Bethel Ch....	1 70
Mason City Ch.....	3 50
B. Y. P. U.....	3 50
Blair Ch.....	28 00
Pilger Ch.....	11 35
North Platte Ch.....	18 15
Craig, Silver Creek Ch....	25 60
Syracuse S. S.....	13 62
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PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR NOVEMBER, 1907

	PAGE		PAGE
EDITORIAL:		THE YOUNG PEOPLE:	
Cause for Thanksgiving.....	380	The Forward League of Co-operating Pastors	411
Why Not Deport Them?.....	380	The Pittsburg Convention	411
The Way it Works.....	381	The Mission Study Rally.....	412
Restricting Immigration	381	Home Mission Study Classes.....	412
Miss Mary G. Burdette.....	382	A Trip Through the Central West... 413	
Note and Comment.....	382		
GENERAL:		THE GREAT WEST:	
A Personally Conducted Trip to Cuba —The Editor	385	Where Things Move Fast — Rev. Daniel G. Dunkin.....	414
The El Cristo Schools	395	Evangelistic Work — Rev. R. L. Neves	415
A Porto Rican Association—Rev. A. B. Rudd	396	A Wyoming Record—Rev. G. Clifford Cross	415
A Remarkable Letter.....	398	Thanks to Church Edifice Help.....	416
A Note from Coamo—Mrs. L. E. Troyer	399	How It Works.....	416
In Memory of a Good Man—Dr. E. H. E. Jameson.....	404	BAPTISMS AND APPOINTMENTS.... 417	
Gospel Leaflets for Catholics—Rev. A. Aubin	405	FINANCIAL STATEMENT	418
		CONTRIBUTIONS AND LEGACIES.... 418	
MEXICO:		ILLUSTRATIONS:	
A Statement Concerning Ajusco—Rev. Geo. H. Brewer.....	400	Cover: Plaza of Havana.	
Baptist Union of Nuevo Leon.....	401	Frontispiece: San Carlos Club, San- tiago.	
Mexico City—Rev. T. Barocio.....	402	Santiago and Its Harbor.....	385
		General View of Matanzas.....	386
THE AMERICAN INDIAN:		The Prado, Havana.....	387
Conference of Indian Workers—Rev. Lee I. Thayer.....	403	Map of Cuba.....	388
A New Method.....	406	The Yumuri Valley.....	391
		General View of Havana.....	390
THE COLORED PEOPLE:		Cutting Sugar Cane.....	392
Reports from the Home Mission Schools — Benedict — Shaw — Spelman — Jackson — State Uni- versity — Indian University....	408	Carload of Sugar Cane.....	393
		Cathedral of Santiago.....	394
		The Bellamar Cave's Drive, Matanzas	395
		Caguas, Porto Rico.....	396, 397
		Porto Rican Missionaries.....	398
		Teachers' Group at Bishop College..	410

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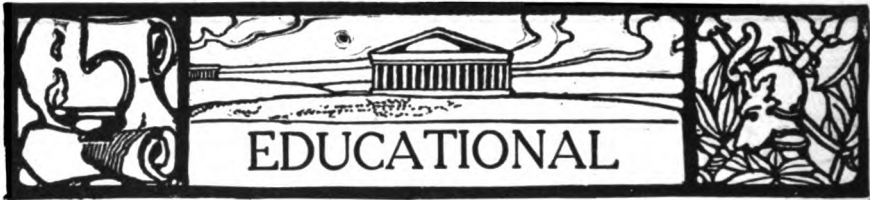
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VOL. XXIX

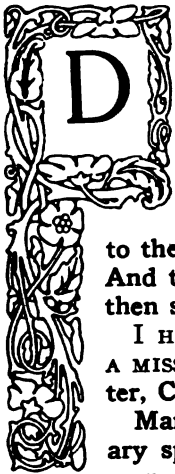
NOVEMBER, 1907

No. 11

WE WANT MORE MEN LIKE THIS OHIO LAYMAN

A Letter to Read and Reflect Upon

Rev. H. L. Morehouse, New York :



DEAR BROTHER: I herewith enclose a draft for \$28 as a small donation to the Home Mission Society from myself and nephew. I have been waiting to send it through the local church, but am tired of waiting, as they have so far failed to take up an offering. I have spoken to the pastor and members of the finance committee, and they say, yes, we are going to take up an offering; but when, they seem to have no idea.

If only our church members gave one-tenth of their income to the Lord's work, there would be no deficits at the end of the year. And the coming of our Lord would be hastened, for the gospel could then soon be preached to all nations.

I HAVEN'T MUCH FAITH IN THE FUTURE OF A CHURCH WHICH IS NOT A MISSIONARY CHURCH, because she is devoid of the spirit of our Master, Christ.

Many of our Baptist pastors need to be baptized with the missionary spirit, and then they would preach missions to their flocks, and many others would be led to believe in and contribute to the cause of missions. It is a burning shame that in the face of an unparalleled industrial prosperity, when professing Christians are handling so much money, our mission boards should have a deficit on their hands to worry about. "Will a man rob God?" and yet how many there are in our churches who are robbing Him.

I can speak from personal experience, and can truthfully say it pays to give to God at least one-tenth of my income. I hope to be able to send you \$25 about the first of January, *for while I am only earning the wages of an ordinary mechanic, yet I feel bound to do all in my power to wipe out the debt of the Society.*

May the Lord give you all stout hearts who have this work entrusted to your care. My prayer is that means and men may be found for the carrying on of this glorious work, without any retrenchment.



Cause for Thanksgiving

GOD'S presence is a nation's real power. This is a great thought to feed upon. If Americans would feed more upon great thoughts, and less upon mere things, we should begin to write some new chapters in the history of Christian civilization.

The presence of God in this land of ours, as seen from the earliest colonial days down to the present, gives ground for thanksgiving and hope. The Pilgrim and Puritan founders were strong for their difficult task because of their implicit faith in the presence of God with them. They felt that His pledge to Moses, "Certainly I will be with thee," applied to them as truly and immediately. However much men who lack the moral fiber of the fathers may in degenerate days decry the rigors of Puritanism, they cannot deny the vigor of faith and strenuousness of conviction in the founders of the nation.

As God with man is the secret of man's true greatness and power, so in the consciousness of God's presence lies a nation's strength and safety. As that consciousness is quick and controlling, so will the nation be sensitive in conscience, strong in righteousness, and controlling in influence. As that consciousness is weak, so will the nation be weak in intention and integrity, low in aim and achievement, given over to the hoarding of money rather than the making of men, content to wear the fetters of the material slavery instead of standing erect in the splendor of the spiritual sovereignty.

The consciousness of God's presence saves us from pessimism. Things are not all as they should be, but God is in His world, and He will ultimately work out His will for good. Wrong shall not prevail. Righteousness is sure to reign. Because we believe in God and experi-

ence His presence, we are optimistic with regard not only to the future of our own country, but of the whole world. In this consciousness is found the missionary motive, zeal and patient endurance.

Let us give thanks as a people, then, not merely for continued and marvelous material prosperity, but mostly for the abundant manifestations of God's presence and the power of His Spirit working in the hearts of men.

Why Not Deport Them?

THERE has been a crime wave sweeping over our cities, and the people have been deeply aroused. It certainly is not creditable to our civilization when girls cannot safely go upon the streets of our cities in the daytime. It is not reassuring to have the chief of police confess that the crime is beyond police repression or discovery. And when the cases are considered, the fact is seen that in nearly all the instances the offenders are foreigners. It has been denied that there is any Black Hand in this country, yet the Black Hand acts have been committed, and denial has been made absurd by the facts. The Armenian murders have resulted at last in the uncovering of a blackmailing murderous association that has done an unknown number of victims to death before discovery. No one who has followed the accounts of the past few months can doubt that a vast amount of undesirable material has been admitted into the country, in spite of the assertions of those who oppose any restriction of immigration that our laws are sufficient and rigidly enforced.

One thing is certain. When an immigrant, who has not been in the country long enough to acquire citizenship, commits crime, there is no good reason why he should not be deported. The new im-

migration laws render this possible, and one Commissioner promises to deport all such persons brought before him. It would be one of the best object lessons possible to deport a hundred or more of the foreigners arrested for assaults and other crimes. As a deterrent it would go further than any sort of imprisonment. Besides, it would convince the newcomers that our laws must be respected by those who expect to remain under them. Let us have some deportations, and that speedily.

The Way It Works

FROM a letter sent us by one of our District Secretaries we quote this noteworthy sentence:

"SOME OF US HAVE BEEN READING 'ALIENS OR AMERICANS?' AND YOU WILL NOTICE A DOUBLING OF OUR OFFERING."

That is the practical result aimed at. Do you wonder that we eagerly desire you to read the book, if you have not done so?

If you have read it, did you double your offering?

If you did not, it is not too late to make another of twice the amount.

Restricting Immigration

THE conviction is growing that something should be done to lessen the number of immigrants. Frequently the claim is made that the laws we now have are sufficient, if enforced, to shut out all undesirable immigrants, and that the country can easily take care of all others who choose to come. On the other hand, the peace and safety in which our people once dwelt have been rudely disturbed in many communities, more especially rural communities, and the criminal record is growing at a suggestive rate. It is plain that a large number of undesirable foreigners have been landing on our shores during the last three or four years. We shall presently publish some striking articles showing that the evils of the steerage and the frauds and impositions begun there are matters of continuous occurrence, and apparently beyond the reach of the law. It is likely

that during the next session of Congress a more determined effort than any in the past will be made to pass a reading test. The agitation of the subject is increasing under the pressure of the exceptional inflow.

In this connection, it is of interest to note that the National Liberal Immigration League, which has for its object the proper regulation and better distribution of immigrants; and counts many eminent men among its officers, has put forth a definite program, advocating that criminal aliens should be deported just as are those who become public charges. It goes a step further, and would prolong the period of probationary citizenship to ten years, besides requiring of candidates for naturalization a guarantee of good conduct and a knowledge of our institutions. The League says:

"The cry for labor in this country is so great that we welcome immigrants to pave our streets, build railroads and dig subways. We welcome even more willingly the illiterates, as they are more fitted to do hard work. But when it is a question not of the admission of aliens, but of conferring on them the rights of citizenship—the right to choose our mayors, governors and the President, the right to vote for judges, and to serve as jurymen entrusted with our material interests, with our life and the honor of our women—then we are more exacting. The ten-year requirement for naturalization would also save our government much concern from naturalized citizens who raise troubles in foreign lands."

We are in hearty agreement with this program. Deportation of criminals would act as a powerful deterrent. We cannot keep them out, because the records are not known, and the papers are false, while the immigrants are taught to swear to falsehoods in order to conceal their unsavory past. To send them back, just as soon as they commit a breach of the laws, is the only practicable way. Surely it is absurd to deport a foreigner who has become a pauper, while one who commits crime is kept in our penitentiary at public expense and allowed on release to remain here. As a result of such foolish laws, 132 Italian "confidence men" are

now serving terms in Sing Sing. They ought to be in Italy instead.

As to the naturalization laws, the change suggested is excellent. But there is one step further to be taken in this matter, and that is the prevention by drastic measures of fraudulent naturalization. What does it matter whether the law requires ten or five years, when the ward boss can put the newly arrived foreigners through the naturalization mill regardless of the time since landing? Until corruption can be stopped, the naturalization laws in the great cities will continue to be a farce. We welcome, however, all practical attempts to shut out the criminals and semi-criminals, ten thousand of whom have recently come from Sicily within a recent period, according to Lieutenant Petrosino, the Italian authority on our police force. The Liberal Immigration League realizes that if something is not done along conservative lines, the temper of the people will presently lead to radical restrictive enactments by Congress.

Miss Mary G. Burdette

IN the death of Miss Burdette one of the remarkable missionary leaders of the country has passed away. We know of no other woman who has exerted so wide an influence or done so much to develop the missionary movement among women in our churches. For a quarter of a century she devoted her unusual gifts unweariedly and unstintedly to the work of the Women's Baptist Home Mission Society. As its corresponding secretary she visited almost every state and territory, knew the needs of the fields and the missionaries, and was the informing spirit of the board of managers. With a literary talent like that of her brother, Robert G. Burdette, and a similar vein of humor, she made her annual reports effective, and edited *Tidings*, the Society periodical, in a way to further the interests she had at heart.

Born in 1842 at Greensboro, Pa., her girlhood was passed in Peoria, Ill., where she was baptized by President Weston of Crozer. She was a public school teacher and Sunday-school worker until

1878, when she was employed by the newly organized Women's Home Mission Society to make its mission known. In 1882 she was elected preceptress of



MARY G. BURDETTE

the Training School, and in 1884 became corresponding secretary. The development of the Training School has been one of the objects of her care all these years, and she had hoped to see it in its new home. It is not unlikely that the new building may become her memorial, and this would be most fitting. In Miss Burdette's death the denomination, the missionary cause, the forces that make for righteousness, suffer a distinct loss.

A Chance to Help

We regret to learn that the old chapel building of Waters' Normal Institute, at Winton, N. C., was destroyed by fire on April 20th. This building has been recently renovated and fitted for dormitories. The loss is about \$2,000, with an insurance of \$750. Help is greatly needed for the reconstruction of the building. Any friends so disposed may send their contributions to Rev. C. S. Brown, D.D., principal of the Institute, at Winton, N. C.

NOTE AND COMMENT

¶ Letters from Dr. Moseley tell of the great success of the opening of our Home Mission schools at El Cristo. "Up to the present," he writes on October 2, "we have enrolled 122, and I know of 15 or 20 more who will come in during the next few weeks, giving us 100 boarding pupils and from 35 to 40 day pupils. Our class rooms are too small for two of the classes already, and we shall have to make some immediate arrangement for two larger class rooms. The school is moving satisfactorily in every way. The teachers are doing well. Mr. Story is proving himself to be the right man in the right place."

¶ A good suggestion comes from Rev. L. L. Kyle, of Ralston, Okla.: "I take the choicest pictures and put them on a piece of cotton goods and make a Missionary picture gallery in my church, so that all can get the benefit of them. Then I use them in the study of our Missionary topics in the B. Y. P. U." Remember that we have a set of pictures that can be used effectively in this way. Then, illustrations in *THE MONTHLY* are plentiful. All it requires is some one to observe, cut out, prepare and exhibit. How much good material goes to waste for want of the one thoughtful doer of the right thing!

¶ When a committee of Protestant pastors of New York met the President to discuss methods of awakening new religious interest in the metropolis, it was admitted that there are fewer Protestant churches in New York than there were six years ago, although there are six more Catholic churches and eighteen more synagogues. Commenting on this state of affairs, the *Kansas City Journal* says: "There may be a sound and unalarming reason why the Protestant churches in New York are not progressing at the rate expected of them. In the first place, New York contains a greater per cent. of Hebrews than any other city in America, and a majority of the immigrants who enter the port of that city are Hebrews or Catholics. This accounts to some extent for the eighteen new synagogues and the six more Catholic churches. Americans are not flocking to New York to reside. Many settle in the

environs and do business in New York, but are not residents of that city. Hosts of the immigrants find places on Manhattan Island, where they dwell. Another important factor that must be considered is the tendency of Protestant churches in New York and other large cities to contentment within the bounds of limited activity. While the Catholic and Hebrew clergy are constantly seeking extension and additional influence in the scope of their efforts, many Protestant pastors devote themselves to congregational work."

¶ This newspaper comment is well worth thinking about. It partially explains the situation. The reason, however, does not remove the alarming features of the present conditions. If the Protestant pastors devote themselves wholly to local interests and are contented with that, they will lead a diminishing flock to death by and by. Something quite different must be done by our churches if American ideals and Protestantism are to have dominant place in our civilization. The word "contentment" ought to be banished from our church dictionaries, and "missionary zeal" should be substituted. Then we shall begin to write some new chapters of city church history.

¶ What wonder is it if one feels exasperated, in this twentieth century, with an ecclesiastical organization that can foster such superstition as is involved in the "novena" that has been recently celebrated with great ceremony on the feast day of St. Ann? At the Church of St. Jean Baptiste in New York, as we learn from the *Tribune* report, crowds of worshippers flocked from all over the city and country to this church to "venerate a relic of St. Ann." On the feast day, from early morning "a steady stream of men, women and children began to pour into the basement of the church, where the relic, which is a portion of the wristbone of the saint, was exposed by the fathers of the blessed sacrament. During the day fully 8,000 pilgrims crowded into the church, and the murmurs of 'Good St. Ann, hear our prayers' were heard continually on all sides. In the street outside the church were the vendors

of rosaries, crosses and prayer books. The pilgrims bought liberally, and had their articles blessed in the church." Of course, the relic was sought as a cure for ailments, and the priests reported that hundreds of letters were received announcing the cures of critical cases. No names were given, also of course. But if this precious relic can thus cure the crippled and diseased, is it not criminal to lock it up except a week or so a year? Alas for a religion that will thus stoop to play upon the weaknesses and fears and ignorance of the helpless! Intelligent Catholics must be ashamed at such superstition.

¶ It has been decided by the Publication Society to issue a Sunday-school missionary paper, in co-operation with the Missionary Union and the Home Mission Society. The first number is promised for January, and every month the paper will bring to Sunday-school teachers and scholars such missionary illustrations and items as will create and stimulate interest in the great missionary enterprises of the denomination. Certainly, if we are to raise up a missionary generation, the Sunday-school is the point at which to begin. There will be no purpose or effort to take up time that should be given to Bible study. The aim, rather, will be to interpret the Bible lesson in the missionary light, without forcing at any point. Beyond that, it is possible to present missionary information in such a way as to interest the scholars, and induce them to give this place in their home reading. We believe the new monthly paper, which will be under the general direction of Dr. C. R. Blackall, will be made attractive, and we shall do all in our power to extend its circulation and influence.

¶ The editor is very glad to receive this word from Rev. Ariel Bellondi, an Italian gentleman and scholar, who knows his own people thoroughly. To win praise from such a source is most pleasant. He writes: "Let me say what I have had in my heart for a long time, that in your book, 'Aliens or Americans?' you have interpreted historically, philosophically and psychologically the real character of the Italians. I can securely believe that your interpretation of all other nationalities is also true. Such a book is a power for good and en-

lightenment, and should be read by all. It is a wonder how you understood all our strangers in this country." Signor Bellondi is building a fine stone meeting-house for his Italian church in Barre, Vt., where he has had a hard struggle with the anarchistic and socialistic elements. By the way, his word "strangers" is a good one to use, instead of foreigners.

¶ A newspaper cablegram from Budapest says the lure of the United States as a land of opportunity and wealth to the people of Hungary has brought about a curious state of affairs in the little village of Kerisova, near Lugos, which at the last census had a population of 3,500 souls. One by one the male residents of Kerisova emigrated, until the mayor was the only adult remaining in the village. Finally he also succumbed to the reports of good wages and golden chances in America sent back by his fellow townsmen, and packing his trunk he made his way to the emigrant ship at Fiume. As a result of this exodus of males the women of Kerisova have just elected a young woman to the position of mayor, and other women have been elected to fill the remainder of the municipal offices. The statutes in Hungary provide that no female shall hold public office, and according to the letter of the law the presence of the women in office is illegal. But what can the government do about it, when there are no men!

¶ Be sure to read that "typical appeal" on another page, in every line of which a mother's heart speaks for her boys. And there are hundreds of other mothers' boys out there who need shepherding. If only our churches could know of these instances, surely the offerings would come for the extension of our work in the destitute sections. Without church privileges or restraints, it is inevitable that such fine Christian material will be lost in the surrounding swirl of materialism and pleasure.

¶ Rev. H. S. Atkins, of Virginia, has been appointed missionary to Copper Centre, Alaska, to take up the work relinquished by Rev. George S. Clevenger. Mrs. Atkins will have charge of the school for the Indian children. They reached Seattle the last of September, and expected to arrive at their destination about the middle of October.



SANTIAGO DE CUBA AND ITS HARBOR

A PERSONALLY CONDUCTED TRIP TO CUBA

A Rare Chance to Visit the Island and Our Mission Fields,
in Pleasant Company—Go With Us

FRANKLY, we wish to interest all our readers in Cuba. More particularly, we desire to interest at least a hundred of them to such an extent that they will decide to make the proposed midwinter tour thither. This is a tour with a distinctive purpose. It is because the American Baptist Home Mission Society has a mission work in Cuba that it very much desires to have a large number of Baptists pay this visit to the scene of glorious mission victories. At the same time, the fascination of the tropical scenery and the delights of the climate and unfamiliar surroundings will not be lessened because of the missionary note and motive.

It is rare to have an opportunity to visit the island in such pleasant company and with arrangements made so that one need have no question as to accommodations, no worry about details. Of course, absolute comfort cannot be guaranteed. The editor has no certain preventive of *mal de mer*, although a stranger to the much written of malady. Hotel accommodations may not at all points be quite

to the liking of the fastidious, and railway trains may occasionally depart from schedule time. But that the trip will be a most delightful and inspiring one there can be little doubt.

THE ITINERARY

The itinerary has been outlined tentatively as follows:

Friday, Dec. 27. Sail from New York on the *Seguranca*, for Santiago direct, arriving on Saturday, Jan. 4, 1908.

Spend a week in Santiago and vicinity, assisting in the formal opening of the Home Mission schools at El Cristo, and in the dedication of some new chapels.

Saturday, Jan. 11. By rail to Camaguey, capital of the province of Puerto Principe. The Sunday will be spent there.

Monday, Jan. 13. By rail to Santa Clara, capital of the province of that name, stopping over night.

Tuesday, Jan. 14. By rail to Matanzas, one of the resorts of the island.

Wednesday, Jan. 15. By rail to Havana, where the time will be spent until the departure of the steamer. Side trips to Pinar del Rio and other points as desired. San Juan hill can be seen in a day's tour.

Saturday, Jan. 18. Sail from Havana for

New York by the fine large steamers of the Ward line.

Tuesday, Jan. 21. Due to arrive in New York, after a trip lasting 25 days.

According to the present estimates, which may have to be modified somewhat, the entire trip can be made for \$160, without extras or side trips. If concessions are made by the Cuban railroads, as we hope will be the case, it may be possible to reduce the total slightly. A circular will soon be issued giving all details and definite information as to cost. The total given is intended to include steamer tips and transfer charges—all the necessary expenses from the time of leaving New York to the landing again in the city. Travelers say that in general the hotels are a pleasant surprise to the visitors. The mission trips ought to form a most interesting part of the tour, and Dr. Moseley will make a hospitable host in his end of the island.

Make your plans to go on this mid-winter tour to the tropical land where winter is unknown. The time is the very best, and Cuba will extend a smiling welcome and show a sunny spirit to those who visit her with only good intent and wishes for her best development.

As the preliminary bookings must be made by the 15th of November, send in your names at once.

WHAT WE INVITE YOU TO

From some writer, whose name we do not know, but who found the same kind of enjoyment in his Cuban experiences which we expect to gain from ours, we take the following description, in the hope that it may prove alluring:

Perhaps a year in Cuba would remove the illusion of all her world being a stage and her people speaking and moving for the visitor's entertainment, but on a short trip you find yourself too sud-



GENERAL VIEW OF MATANZAS



PANORAMA OF THE PRADO, HAVANA

denly thrown into a land where everything differs from that just left, and where there is an ever-present bewitching sense of the unreal.

Columbus' "most beautiful island in the world that eyes ever beheld, a land full of excellent ports and profound waters," is so near home that it has been pronounced only a cannon shot off our southern shores. The great explorer wrote that it surpassed all other countries as the day surpassed the night, but for him there must have been something in scenery and vegetation that was like Spain. For us the greatest charm of the charming island is its unending novelty. A few hours' sail and we come to a land where in people, language, climate, customs, architecture, foliage, birds, flowers, and starry heavens, there is enough of the unfamiliar to suggest the farthest quarter of the globe. Cuba has fair, clean cities of a totally different aspect from any in this country. The atmosphere is that of Egypt, with every object, artificial or natural, house or tree, sharply revealed in a light liquid to the last degree and free from mellowing haze. The climate is that of perpetual summer softened by the encircling waters into something indescribably deli-

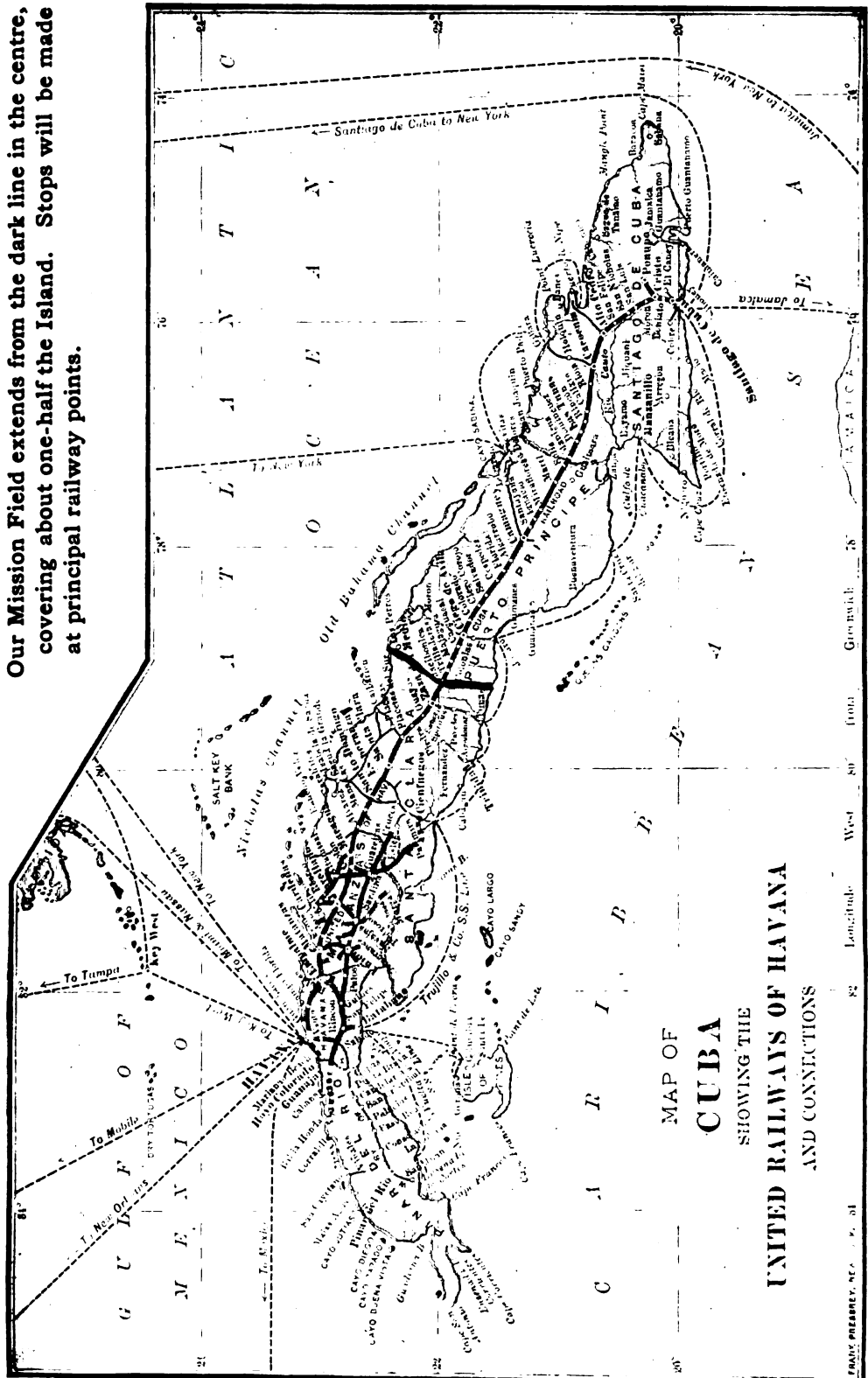
cious, especially as the evening comes on.

The magnificent Cuban mountains seem to float as do those of Sicily, and they are green over the lofty summits. Where the Sierra Maestra range rises directly from the sea there is a repetition of the glorious beauty of the French Riviera, with the difference that these Alps are far higher than any approaching the Mediterranean coast.

For grandeur and loveliness combined, Santiago Bay is often compared to the Bay of Naples, and is the closest rival that marvel of Nature has. In Cuba are the banyans, palms, and bamboo of Ceylon, the fertile soil that only needs the tickle of the hoe to make any crop grow, the brilliant birds and butterflies and luminous night insects, and nothing of the vicious snake life of the fairest island of the Orient.

In every fascinating Cuban city there is the animated Paseo of Old Spain. There is a hint of Japan in Havana, where the houses are almost as open to the street as in Tokio and Yokohama, and domestic life goes on in full view of the passersby. To the Iberian peninsula and its Moorish influence the grim walls of the old fortifications owe their

Our Mission Field extends from the dark line in the centre, covering about one-half the Island. Stops will be made at principal railway points.



MAP OF
CUBA
 SHOWING THE
UNITED RAILWAYS OF HAVANA
 AND CONNECTIONS

existence, and nowhere else in America do we feel such a consciousness of a dramatic past, or hear such a continuous echo of romance, of tragedy, of sumptuous pageantry, as here, where Spain once held sway. But there is no end to the comparisons that might be made between what is found here in the near island, and what attracts in the Old World countries, in distant Europe, Asia, Africa.

LIKE A MEDITERRANEAN PORT

Havana harbor presents the gayest and most varied maritime picture on American coasts. To enter it is to plunge at once into the charm and picturesqueness of a southern port. The beautifully clear waters are populous with the vessels of many nations and many types. Great steamers hustle ferry-boats; odd-shaped sails, white and colored, glide about where trim men-of-war and graceful yachts are anchored. There is the liveliest coming and going of small craft, many boats loaded to the brim, some with luscious-looking fruits and vegetables, some with flowers, and others with rainbow-tinted fish. The famous Morro fortress overhangs one side of the harbor entrance, and is backed by the massive walls of Cabañas and faced by La Punta, equally old and historical fortifications. Seen from the water, no city is more Oriental looking, with the low sky line broken by towers and domes and tufts of palm trees, the buildings a rich variegation of reds and blues, tawny browns and yellows.

Havana is to Cuba what Paris is to France, the largest and most resourceful city of the nation. It is a phenomenally clean town, with water supply and a sanitation system that are too much wonders of the day to require more than an allusion. In the last few years cleanliness has become a fad of Cuban towns. Havana streets are delightfully varied. They are wide and lined with noble buildings, as the fine Prado in the region of hotels and theaters, and splendid private residences with parkings through the roadways filled with cut laurels and acacias. Or you find them easy to shake hands across, with gay awnings stretching from side to side and shutting in a

yellow light that adds to the glamour where every step is marked by what is novel and quaintly weird.

There are many handsome residences both in the suburbs and the city, houses of palatial character, generally white, with airy columns and loggias, and with a remarkable iron grille work in the large windows, so fine and individual that the effect has been likened to that of the marble lace of the walls of India's temples and tombs. But the majority of Havana homes are of one story only, as are also the houses generally throughout the island. This single story is invariably of a height that would make two or three stories of our houses. This roominess and height to ceiling is what makes them so deliciously cool. There is a Pompeian air about the construction, coupled as it is with the most vivid Pompeian coloring, and not a thought of glass in the cage-like windows. The Havana house always turns its back to the street, the true front facing on the patio on which all rooms open. One of the charms of the place is the constant glimpse through the wide entrance ways into these patios, courts where fountains often play and marble gleams amid a tangle of soft foliage. But patios are more interesting as the spots where the household interest centers.

In the older parts of Havana there is a curious intermingling of the houses of rich and poor and the shops. These last are fascinating to the foreigner, and so are the famous markets in the lofty-roomed buildings covering an entire block, where a variety of tropical vegetables and fruits, and all sorts of merchandise, are offered for sale. The display of fish in the fish market is unequalled for curious shapes and wonderful colorings, unless it is in the markets of Bombay and Madras, where the Indian Ocean furnishes all sorts of amazing sea creatures.

The churches of Havana are exceedingly interesting, as they are all over the island. They have a wealth of Dutch and Spanish tiles, of carved mahogany, of mahogany pillars polished till they look like red marble, and of splendid ceilings of rare wood mosaic. The

cathedral is particularly imposing, and is a good specimen of Spanish renaissance.

The old forts are worth hours and days of inspection on account of their curious construction and great extent, and real magnificence, as in walls and portcullised gateways and towers. Like so much in Cuba, they are full of historical interest, and there is a story for

elegant or motley, according as you choose your route, while the night scene is everywhere enchanting and resplendent.

The Cuban capital is proud, and with reason, of its hotels, public libraries, its music, its sanitation, and not the least blessing, the system of electric trams and cheap cabs, enabling the tourist to get about with ease.



GENERAL VIEW OF HAVANA FROM CABANAS SHORE

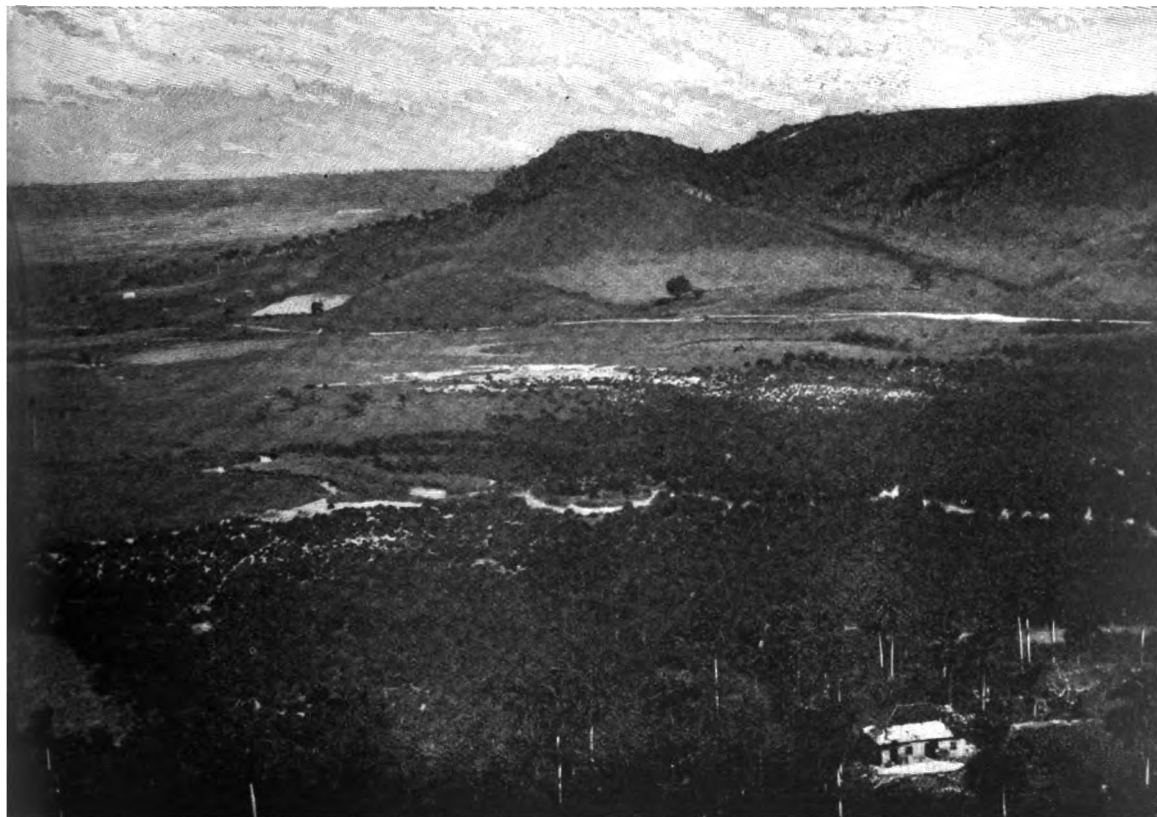
every dungeon, bulwark, and sentinel turret.

But, like Naples, the chief attraction the Cuban capital offers the foreigner is the life of the streets, plazas, and the superb Malecon, the most beautiful of shore promenades. The whole pleasure-loving community in the early evening seeks the open, according to the custom of all southern towns. There is music in the air. As the sun goes down, tropical starlight and a brilliant electric illumination takes its place. The crowds are

There are beautiful drives and splendid automobile runs out from the city to places near and far, and over the calzadas or macadamized roads of Cuba, that in sections are reminders of the hard shell roads of Florida. Vedado is a residential suburb in the immediate vicinity, where the houses stand in marvelous gardens, and the shore is strewn with corals and rare shells. The tourist finds outside the capital numerous cities and places that are most entertaining. The routes to these are beautiful and va-

ried. There is no imparting an idea of the grace the royal palm gives to each landscape, while the cocoanut palms grown in avenues are nearly as impressive, and the tamarind trees, framing pictures where land and sea combine, often turn a view into something of unearthly loveliness. Wherever the stranger moves he is constantly attracted

of the island, but since the construction of the new line from Santa Clara to Santiago, practically the whole island is served by railways. The most important system is the United Railways of Havana, comprising several main lines and branches. This has some six hundred and fifty miles of tracks, and makes a connecting link between the capital and



THE YUMURI VALLEY NEAR MATANZAS, CUBA

by plants and trees of unfamiliar look, and by novel harvests, as of sugar cane, tobacco, pineapples, oranges, bananas, and countless luscious fruits for which he knows no name.

Cuba's southern coast is majestic in contour and grand in perspective. The shores are bold and deeply indented, and the mountain bases come close down to the sea. Formerly one could reach the south shore from Havana only by means of coasting steamers around either end

the provinces of eastern Cuba, aside from serving scores of sugar plantations with which it is connected by hundreds of miles of private branch railways.

EXCURSIONS FROM HAVANA

Almost any one of these trips means for the tourist a speedy acquaintance with orange groves, sugar-cane fields and mills, and a world where all out-of-doors is a tropical garden. The ten miles of railway to Marianao, "most at-



CUTTING SUGAR CANE WITH MACHETE

tractive and cleanest town in Cuba," runs through a stretch of market gardens, on by many handsome residences, and gives the passenger glimpses of tobacco and pineapple culture. Such rare surprises await him as mignonette trees twenty feet high.

THE YUMURI VALLEY

One pleasant journey over a line of the United Railways is on the route between Havana and Matanzas, where there is scenery of rare tropical beauty. It is a charming town, with two great rivers coursing through it, and on a superb bay that would make the fortune of any place. Versailles, the villa quarter, has been likened to a dream of Old Rome when the Appian Way may have been lined with the same type of one-story houses, with gleaming white pillars and stately porticos, rare mosaic floors, gorgeous frescos, and elaborate grilles.

There is little in Cuba, old or new, that is not marked by Spanish taste and love of ornament. The Hermitage, on the summit of Monserrat, in the rear of the city, is noted for its glorious views, the best obtainable over the exquisite

valley of the Yumuri. The caverns of Bellamar are reached by a drive along the bay edge over a newly macadamized road, where suburban cottages stand in pretty gardens. The caverns have been explored for some three miles. They are a maze of halls, with walls, stalactites, and stalagmites of pure crystal, in which the electric lights strike a thousand sparks and flames in a thousand tints. There are bridges and paths and guides, and the place is well kept and shown. Matanzas is the one of the few Cuban towns still retaining the unique and comfortable volanta, once the characteristic island carriage.

One of the most flourishing cities in Cuba is Cárdenas, on a beautiful bay about fifty miles beyond Matanzas by rail. Striking peculiarities of Cárdenas are the two underground rivers beneath it, from which it draws its water supply, and the presence in the bay of asphalt mines. It is an important terminus of the United Railways of Havana, having direct connections with Matanzas, Havana, Cienfuegos, and Santa Clara. There are many Americans among its permanent residents. The splendid deep water bay, sixteen miles in length, makes



CARLOAD OF SUGAR CANE, SANTA ANNA

one of the finest ports on the north coast. A little Arcadia near Cárdenas is the shore resort of El Varadero. There are miles of beach here along an open sea of exquisite radiance and shifting colors that surpass the hues of the peacock. It is a place of pretty chalets and hotels, and has all the beauty of the Florida seaside resorts without their tameness. It is a resort of the future, and will no doubt in time outrival the Florida resorts.

Cienfuegos was pronounced by Las Casas long ago, and again by Captain Mahan in our day, to be the most magnificent port in the world. The handsome town rests on a gentle slope, with the striking San Juan mountains in full sight. The bay shore at Cienfuegos is dotted with pretty villages, which are easily accessible by means of small steamboats which make the frequent trips.

MIDDLE AND EASTERN CUBA

Across the provinces of Santa Clara, Camagüey and Santiago the railway to Cuba's far east stretches out in a long line through high grazing-plains, through mountains and valleys whose picturesque tropical vistas defy descrip-

tion, by many towns, some fair and all quaintly interesting to the foreigner; and through some richly cultivated districts where abundant cane is produced. The city of Santa Clara is the second largest inland town of Cuba. The air and soil here are remarkably dry and the atmosphere the clearest of the island, which may account for the exceptional beauty for which the women are famous. This has always been a city of great wealth.

Camagüey (formerly Puerto Principe) invites the tourist to make a prolonged stay. This delightful city is one of the quaintest and most picturesque in Cuba. Here is the famous Hotel Camagüey (owned and operated by the Cuba Railway Company), which has won for itself the deserved reputation of being the finest and most commodious hotel on the island. With its great patios it covers an area of more than three and a half acres. The grazing and farm lands surrounding the city are marvelously fertile and scenically charming. Here thousands of Americans are successfully engaged in farming.

SANTIAGO DE CUBA

The pageant city of all Cuba, as well as the city whose ancient and modern

history has particular interest for us, is Santiago. Nowadays transportation thither from Havana is easy and comfortable. Through express trains, with sleeping and observation cars, run daily between Havana and Santiago, affording delightful glimpses of Cuban mountain scenery, the great forests and the fine agricultural lands in the eastern and southern portions of the island.

Santiago has a fine harbor, and the city is completely walled in by the surrounding mountains. Old churches and houses of ancient Spanish type abound,

can be included in a trip taking in Mexico, Jamaica and the Bahamas.

It is a fair land, an enchanting island, nowhere labor meeting richer reward, and nowhere leisure finding better entertainment.

Opening of the Home Mission Schools in El Cristo

THE schools which the Home Mission Society has established at El Cristo, Cuba, have opened most auspiciously.



THE CATHEDRAL AT SANTIAGO DE CUBA

and there is much in and about Santiago of quaintness and interest.

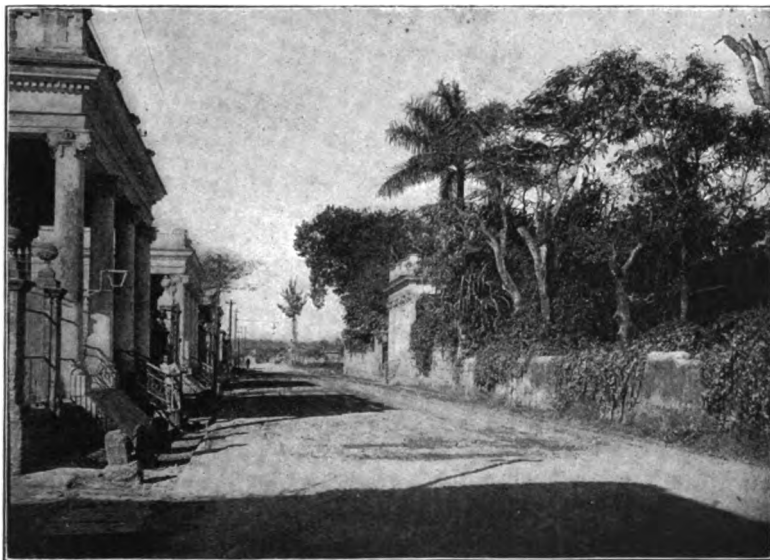
There is much that could be said of the people, hospitable, polite, temperate; of the hotels, with their cool patios and modern improvements combined with the romance of southern architecture; of the air of prosperity everywhere; of the fine roads that attract the automobilist to what bids fair to be his racing country of the future; of the magnificent highways about the mountains, where the natural terraces are favorable for road building; of the numerous steamer lines connecting with the mainland and with the other West Indies, so that Cuba

Dr. Moseley, who has given so much time and effort to this educational movement, which he deems indispensable to our solid growth in the island, writes that the opening enrolment was 102, ninety of them boarders. Of this number fifty-one pay all their expenses. "We help thirty-nine, more or less, some of them \$100 per year, some only \$25. We are expecting ten more boarders. The buildings are planned for eighty-five boarding pupils, but we have arranged to take 100, but cannot care for more than that. We have had to turn down many applications. The large number of applicants made it possible to select our

pupils, and we are very much pleased at the appearance of the group of boys and girls. We have five more boys than girls in the boarding department.

"The many who have come and who are applying make it embarrassing in many ways. One of the greatest difficulties is in connection with the church and Sunday-school. The day before the opening our church building was overrun. As it seats only 150, and we can accommodate only about 100 in Sunday-school, with classes, etc., I do not know what to do with the Sunday-school. The

"Nothing we have done here will tend so much to solidify and strengthen our work as these schools. I believe now that we shall be able to make the schools almost self-sustaining. If all goes well, as I fancy will be the case under Mr. Story, the present buildings will be totally inadequate to accommodate half of those who will want to come. Of the ninety boarding pupils sixty-one are members of Baptist churches or from Baptist families. This, with the teachers, gives us a largely predominating Christian element. Twenty-two of these

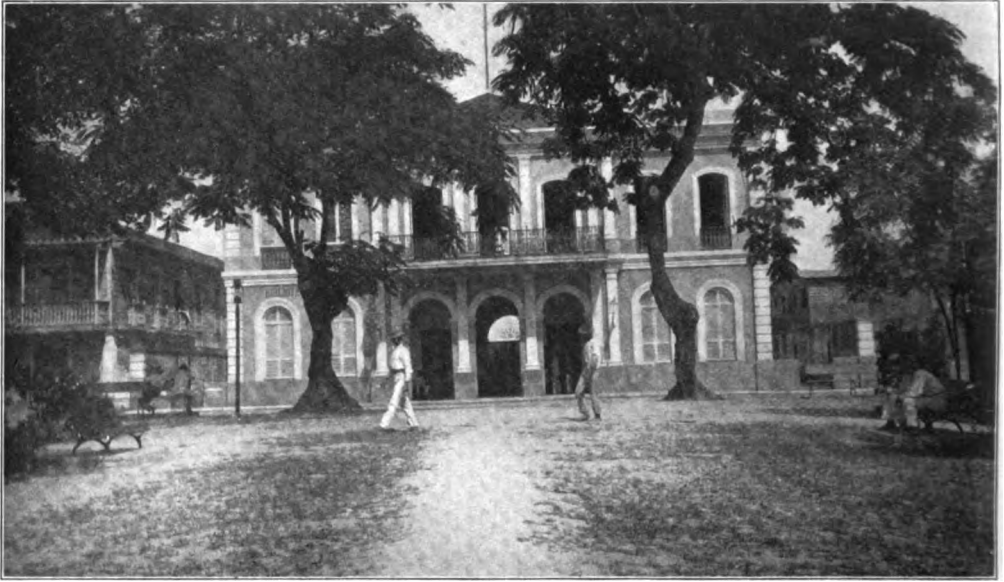


DRIVE TO THE BELLAMAR CAVES, MATANZAS

solution of many of our difficulties would be to put the Cristo church on rollers and roll it up to the school grounds and divide it into four schoolrooms. Then take the four small schoolrooms in the boys' building for dormitories and build a new church on a corner lot within half a block of the school grounds. Our assembly room is too small and cannot accommodate all the boys and girls, as the plans were made for a smaller institution. We could sell our present church lot to advantage, for property has gone up at least 50 per cent. on account of the schools.

Christian pupils pay all their expenses."

Thus Dr. Moseley's prevision has come true. He felt that a Christian school would be hailed by the parents and would afford means to hold the Christian converts and train them for future usefulness. We ought to have a new church edifice at once, in accordance with his suggestions, so that there may be room for the worshipers and for Sunday-school purposes. This ought to appeal to some of our business men who want to invest in a sound proposition. This is the day of large opportunity for the Baptists in eastern Cuba.



TOWN HALL AT CAGUAS, PORTO RICO

A PORTO RICAN ASSOCIATION

By Rev. A. B. Rudd

FIVE years ago delegates from the twelve Baptist churches of Porto Rico then in existence met in Ponce on the occasion of the dedication of the new house of worship just completed in that city, for the purpose of studying the question of the formation of an Association. Practical steps looking toward such an organization were taken, though the formal act of organizing was deferred until the following year, when, in Rio Piedras, a constitution and by-laws were adopted and the Baptist Association of Porto Rico was duly launched. Each annual meeting has been marked by growth along many lines. The object of the present article is to tell of the fifth annual session, held in Yauco September 12th to 15th, where representatives from the twenty-eight churches sang and studied and prayed and wept together, as with joyful hearts they felt the power of the Spirit among them.

With the two new churches admitted at this session, we now have 1,624 members, as against 1,481 last year, while our contributions averaged about one dollar per member, which, considering the poverty of many of our people, is not a bad showing. More than two thousand attend our Sunday-schools, which are growing in efficiency as well as numbers.

To one who was present in the meeting at Ponce five years ago and who has attended the successive annual gatherings, growth — *remarkable* growth — along many lines was very marked in Yauco. In Bible knowledge, in executive ability, in spiritual power, in breadth as well as intensity of vision, in preaching power, there has been gradual development from year to year; while the sum total of this development during the five years is nothing short of wonderful.

Such subjects as the following engaged the body: "Relations which the



NEW BUILDING IN CAGUAS, PORTO RICO. CLUB ABOVE, STORE BELOW

Association, churches, missionaries of the Home Mission Society, and pastors sustained to each other"; "The Authenticity of the Old and New Testament"; "Christian Denominationalism"; "Protestantism in Porto Rico"; "The Power of the Holy Spirit"; "Our Association organ"; "Practical methods for the propagation of the Gospel"; "Home Missions," etc. The discourses were in the main pithy and practical. The evenings were given up entirely to preaching; many of the sermons of our native brethren being of great power and attractiveness. The closing sermon on Sunday evening by the writer, based on John 4:35, was an attempt to broaden the horizon of the churches and awaken a new interest in the world-wide mission of God's people. The devotional and testimony meeting of Sunday afternoon will not be soon forgotten. Such prayers, such touching testimonies! The Master was with us. It was good to be there.

Following the meetings of the Association came two days of study for our native brethren. Lectures, essays, Bible studies kept us busy. Excellent work was done. Many a helpful idea was

sown in the heads of the workers, which in the years to come will doubtless give rich fruitage; and be it understood that many of these ideas came from those who eight years ago had never opened the lids of a Bible.

An hour given to exchange of impressions as to our associational meetings, with which the two days of study came to an end, gave each an opportunity of seeing just what good the rest had received. That a series of studies on Baptist Tenets, The Church Fathers, the Meaning of Baptism, Pastoral Visiting, etc., should terminate in a cloud burst of song and praise and prayer may seem strange, but it is pleasant to record that such was the case in Yauco.

Unless the writer has greatly erred in his interpretation of the above events, the meetings in Yauco mark an epoch in the evangelization of Porto Rico. Don Carmelo Diaz, one of our most earnest pastors and a man of excellent judgment, remarked after the close of our Association: "Our meeting next year in Rio Piedras will be *monumental*." May this be true! The one in Yauco fell but little short of this mark.



A. Villamil H. W. Vodra A. A. Cober A. B. Rudd E. L. Humphrey
 PORTO RICAN MISSIONARIES—COUNCIL THAT ORDAINED REV. CARMELO DIAZ, WHO IS DRESSED
 IN WHITE

A REMARKABLE LETTER

THE quality of our converts in Porto Rico shines out conspicuously in this letter, which was received by Mrs. Troyer while she was on her recent vacation in this country. The reader will not wonder that our missionaries in Cuba and Porto Rico, where the same character is found, are devoted to their work. Certainly it is a rare spirit that breathes forth in the following letter, which we publish for the good of the cause:

HONORED SISTER IN THE FAITH

The notice that I received concerning the sickness of your beloved husband and our dear minister, Rev. Leroy E. Troyer, has caused me deep pain. Last night we held a special service of prayer, which was very animated and spiritual. Sweet and sincere prayers were offered by both sexes and different ages. It seemed that the Holy Spirit was there with us to inspire the believers and to hear our supplications. Nearly every one prayed with special fervor and zeal for the complete recovery of our beloved absent pastor, and for the early and happy return of all the family. The church has demonstrated more than once the substantial love that it professes for our minister and family. Here

we desire ardently that they return to Coamo as soon as possible. The vacancy that you left speaks, and has not even yet been filled. When to-night I must tell the kind and faithful brethren that our good minister has not found a remedy for his illness, the flock which you left commended to my care will suffer indescribable pain, but it with all certainty will direct its thoughts to Christ that the heavenly physician may give comfort to all and health in abundance to him who has it not. Mr. Troyer has absented himself only in a material way, for he is present in our hearts, and his spiritual influence he has left to be felt among us.

Dear sister, you may confidently count that you are not forgotten in the devotions of the brethren. The work is moving along well. Last Sunday two of the better class made profession of faith, one a young man in the seventh grade, and the other Mr. Carasquilla, father of Jesus and Providencia. These come regularly, being very correct in their manner of life, both in and out of the church. On next Sunday, the Lord willing, others will follow their example. Erasmo is in Ponce doing faithful service, according to the report of Mr. Rudd. Jesus is going along very enthusiastically. He is progressing in his ability to expound the Word and in the power of the Spirit. Alejo speaks the language of a firm believer; his talks please me, they are sincere and opportune. I love to hear him, because

he always moves me. Henrique Caius is proving a blessing to the church. Whenever it needs him, he does not know how, nor does he care to say so, but is always ready. He is progressing in every way, and is a beautiful Christian character. Mayoral is faithful and content. It would please me to speak of each one of the members, but my time and your patience would not permit. I earnestly desire that when you read these lines, in your home may reign peace, joy, holiness and health. Kisses for the children, and an affectionate salutation for your mother-in-law, and a fraternal embrace for my unforgettable brother, Mr. Troyer, and for yourself a good share of my Christian sympathy.

ABELARDO M. DIAZ.

Coamo, Porto Rico.

A Note from Coamo

By Mrs. L. E. Troyer

MISS HENRIETTA STASSEN, the newly appointed missionary of the Women's Baptist Home Mission Society, was born and educated in Illinois. From her conversion she was ever anxious to be actively engaged in Christian work, and often wondered that she seemed destined to spend much of her time as a seamstress. She rose rapidly in this calling, however, and soon became one of the head designers of the great store of Marshall Field in Chicago. At this time the Lord led her to leave a lucrative position and enter the Baptist Missionary Training School in Chicago, to further fit her for the work He had in His plans for her. Strange as it may seem, she entered the Training School the very year the Girls' School of Coamo was organized, and so, when the need arose this year for some one to take charge in the industrial and draw-work department of the Coamo school, she stood ready and fitted to fill the place. During the first years she had

consecrated her life's service to Porto Rico, so fearful was she of not being placed by the hand of the Lord that she had only spoken of this special call to a few of her companions. When Miss Burdette was inspired of the Lord in Washington to commit the Woman's Board for a helper in Coamo School, she did not know that the Master had one all ready for service peculiarly fitted for the place.

Such manifest leading of the Lord inspires us to believe that she will be a power for good in her new field.

Mother Troyer is a beautiful example of Paul's admonition to "present the body a living sacrifice" for service to our Lord. Although nearing her three-score years and ten, she returns to Porto Rico to aid her daughter-in-law in the care of the Mission School for Girls in Coamo. She turns her back upon the pleasures and comforts of her homeland, the intellectual and spiritual feasts she so greatly enjoys, and takes upon herself the task of entertaining two little boys, and by loving counsel help make bright the lives of the many in school. With her own means she constructed a comfortable home, in which the missionaries live, and has dedicated it to the use of the Home Mission Society. She is considered one of the main stays of the mission, and her return will be hailed with delight. In spite of the untoward circumstances necessarily a part of the missionary life, especially so for one of her age, her life is filled with a song as she busies herself laying up treasures to be enjoyed hereafter. May others be inspired by her example to follow the exhortation of Paul to a life of real sacrifice for the Master.





A STATEMENT CONCERNING AJUSCO

By Rev. Geo. H. Brewer

ONE of the outstations for our work in Mexico City is a small Indian village forty-nine kilometers from the city, almost at the summit of Mt. Ajusco, 10,500 feet high. For a number of years the pastor and missionaries of the city have been going regularly to this outstation, giving them a weekly service. No permanent missionary has ever resided on the field. The town, or village, has a population of over 1,000 souls. It is a typical Aztec Indian village, and the Aztec dialect is spoken in preference to the Spanish language, although they all understand Spanish.

The work of our missionaries in this place has been wonderfully blessed, and a goodly number of these Indians have been led into the light and the truth of the gospel. The church now numbers fifteen, and there are others who will soon be baptized, bringing the number up to near twenty souls. For some time there has been a feeling among them that they ought to have a *meeting house*. This feeling ripened into conviction, and conviction into purpose, and they set about it all by themselves. They began by carrying stones from a nearby quarry. Very soon they encountered difficulty, and their difficulty was money. Of this commodity they have but precious little. The average income of each of the members is less than \$10 per month, and, true

to the Indian instincts, they have large families. They asked Brother Barocio, our pastor here in Mexico City, if they might not have a conference to talk over the situation with reference to a building. Accordingly, he and I spent a day up there this week. This is the situation as I found it. They have no meeting place except a private house. This room they are now using is inadequate for their purposes. It is cold, dark and damp. It has a roof made of straw and a floor made of packed dirt. It has no light except that which comes in through the open door. It is small and wholly unfit for the work they want to do.

I made them this tentative proposition, subject, of course, to the Board's approval, viz.: They to furnish free all the stone, lime and sand for the walls of a building 30 feet by 18 feet, inside measurements. They to furnish all the timber for the roof vigas, cut and ready to set in the walls. They to assist in laying up the walls and putting in at their own expense all of the foundation. We to buy the lumber for the floor, window frames and doors. We to pay for some of the mason work, our part estimated at not more than \$75. We to pay for the land, a strip which I selected and bought in a very central location, subject to the Society's approval, 100 feet by 50 feet, more or less, for a sum of money

not to exceed \$50. We to pay for some of the carpenter work, our part not to exceed \$50. We to buy the corrugated iron for the roof, which, upon inquiry, I find will not cost to exceed \$35, delivered in Ajusco. They agree to put it on themselves. An estimate of the lumber, all of which can be purchased of a nearby sawmill, puts the amount required for lumber at \$100. So that we can estimate the sum required at \$310.

Now, I earnestly ask that this amount be granted. It will give permanency to our work on that important field. No other denomination is now or ever has been at work on this field. The people are liberal in their ideas, and a fine little meeting house of the kind I propose for them would give the cause a wonderful impetus. They promise to furnish a perfect title to the land I have selected. They also promise to cut and make the benches to be used as seats.

I might also add that among these few earnest souls there are two bright young men who feel called to preach. One of them has been in the school at Toluca for two years. The other one is a natural musician, and plays the organ beautifully. What a gift to us to have such young men, who know and speak the Aztec dialect, ready to go forth as preachers of the gospel to these great throngs of Indians, numbering, some say, fully 5,000,000 in Mexico.

This is the only purely Indian church that we have, and it seems to me we must respond to their appeal and let them build a house unto the Lord.

Baptist Union of Nuevo Leon

By Rev. Geo. H. Brewer

IT would be difficult to say who originated the idea of a Baptist Social Union, which could meet and take plenty of time to discuss questions of vital importance bearing upon denominational polity, doctrines, etc., but wherever it came from it is a good idea, and the Baptists of northern Mexico, organized and known as the Nuevo Leon Baptist

Association, have had such a Union for a number of years. Inasmuch as the churches represented by this Union are in co-operative relations with the Home Mission Society, it may not be amiss to give a brief report of the recent session of the Union.

The meeting was held on September 13, 14, and 15, with the Monterey Baptist church, of which Rev. Alejandro Treviño is the worthy and beloved pastor.

The Union holds a meeting once every six months, in the spring and fall, and these semi-annual meetings serve to keep the brethren in close touch with each other and furnish opportunity to enjoy a little season of warm Christian fellowship.

Here is a list of the topics which the brethren discussed, prayed over, rejoiced over, and in some instances left for further consideration: "Baptists and Religious Liberty," "Giving a Tenth," "The Sphere of Women in Gospel Work," "Bible Repentance," "Proofs of Conversion," "What Place Can We as Baptists Give to Tradition?" "Is it Possible for a Christian to Fall from Grace?" "The Sunday-school and the Church," "Why Is the Bible the Only and Sufficient Rule of Faith and Practice?" "The Second Coming of Christ." Here was a feast of good things, and no mistake.

There were representatives present from Montemorelos, Sabinas Hidalgo, Santa Rosa, Monterey, and Linares, and visitors from Saltillo and Mexico City. The mornings and afternoons were given exclusively to the consideration of these subjects, but each day the meeting adjourned early and the workers and missionaries scattered out in the streets and into the homes of the people to give invitations to the evening evangelistic meeting. If any one who doubts the efficacy of the gospel in reaching the Mexicans could have been at any one of these evening meetings, all doubt would have been removed. The house was filled each evening with eager listeners to the gospel message. Many were there for the first time, and many more were there because they preferred to be

there rather than anywhere else, and this, too, just at the time when the Mexican national holidays are at their height. September 15 and 16 are memorable days in Mexico's history. They mark the date when her long struggle began with Spain which resulted finally, after eleven bloody years, in the independence of the Republic.

But to return to the meeting of the Union, the best part has not yet been told. On Sunday evening bands of music were playing just outside the meeting house, but earnest souls were praying inside the meeting house and the Power of God was present with us. Four souls came forward from out the great crowd and publicly confessed faith in Christ, and declared their purpose to henceforth lead Christian lives. That was the climax of the meeting and the "good wine" saved until the last of the feast.

These conversions are by no means uncommon in Monterey. The whole church seems to come to meeting with a believing expectancy that just that very thing is going to happen, and it often happens. Interesting indeed would be the written story of the wonderful conversions witnessed in this old church. The majority of the members of the Mexican churches tell experiences as thrilling as any ever told on any mission field. Here is a sample: One of the deacons of the church at Montemorelos was a delegate at the meeting in Monterey. He told me with his own lips how he was led to Christ. For many years he was a highway robber, making his headquarters in and around the high mountains which surround the city of Monterey. A Baptist missionary happened across his path one day, and his first thought was to rob him. There was something about the man, however, which compelled his attention. He followed him at a distance along a lonely path, and finally into a little settlement and up to the door of an adobe cabin, where for the first time he heard the wonderful gospel message. The arrow of conviction went home. That sermon spoiled the robber's business. His conscience began to trouble him. He gave

up his profession of crime and went into the city to learn more of the wonderful truth which had arrested him in his wild career. Little by little the light came in and he was saved. He was not sure of the next step. He wanted to know if this new-found joy would last and this new power which had come into his life would help him in his good purposes to lead a straight, clean life. He found that God was able to make him stand, and he came into the church. Now his entire family of several grown up sons and daughters are all earnest Christians, and one of his boys wants to preach the gospel.

Mexico City, Sept. 25.

Mexico City

By Rev. T. Barocio, Pastor

We have had the pleasure of seeing the organization of another Baptist church in this city—the one formed by the English-speaking people. We granted letter of dismission to the members who asked for them to help in said organization, and the Mexican church approved heartily of it, believing that a Baptist church among the Americans would be the means of securing the help and influence of many Baptists who, being without a church, were helping churches of other denominations where they attended to hear the gospel preached in their own language.

Brother Brewer and I went as delegates of the two Baptist churches in this city to Aguascalientes to help in the ordination of Brother Policarpo Barro as pastor of said church; the church of Leon sent also delegates, and, the examination being satisfactory, the brother was ordained to the ministry of the gospel.

The small church in Ajusco has had a few additions recently by baptism, and the brethren there are anxious to have a house built especially for the services. They are willing to do their part, co-operating in its erection. Things in the church of this city are going on well. We expect to raise the \$400 promised for self-support.



CONFERENCE OF INDIAN WORKERS

By Rev. Lec I. Thayer

Missionary at Two Gray Hills, Crozier, N. M.

AT the Rehoboth Mission of the Christian Reformed Church, near Gallup, New Mexico, was held the first conference of missionaries to the Indians of the Southwest. Thirty-two missionaries and wives and twenty other friends spent four days in earnest prayer and friendly discussion of the problems and needs of the Indian mission work, particularly of northern Arizona and New Mexico. They represented, by tribes, the Navahoes (21 workers), Hopis (4), Zunis (4), Lagunas (2), and Pimas (1); by denominations, the Baptists (2), Christian Reformed (12), Independent (5), Mennonite (4), Presbyterian (7).

The Navajo section was by far the largest, as the population of the Navajo tribe far exceeds the combined population of all the other tribes represented. The conference felt that the work of evangelizing the Navajos had hardly yet been begun. The ten stations exert an influence at most over 5,000 of the 25,000. As a part of a forward movement, the territory was divided among the different denominations represented, with the assurance that their respective claims

to territory would be respected if they each proceeded to occupy the same. This leaves to the Baptists a territory about 50 by 150 miles square, with only a single mission at present. Surely the appeal of the conference that this territory, and others like it, be occupied at an early date should be heeded. Committees were appointed to explore unoccupied sections and report, recommending sites for new missions. This means that, as Baptists, we should largely increase our present force of workers or find some other denomination coming in to occupy the field we fail to cultivate.

The apparent results of ten-years' work for the Navajos have been very meager, yet all the workers were hopeful for the future, and felt that the difficulties should only drive us to more earnest supplication and effort, that the Navajos may soon own Jesus as Lord. Our field is assigned us. Before God and the other workers we are responsible for the evangelization of this part of the Navajo tribe. Will we furnish the men and the means that this may be speedily accomplished?



IN MEMORY OF A GOOD MAN



DR. E. H. E. JAMESON, one of our District Secretaries, died in Detroit on Saturday, October 12, after a long illness. His last conscious moments were given to the work of the Home Mis-

sion Society, to which he devoted the best years of his life, serving unsparingly until the physical breakdown came from incessant overstrain. His only anxiety then was as to how the churches should be stirred to do their duty in missionary giving.

Dr. Jameson was a most lovable man. He was like a father in the ministry to scores of young ministers, and his relations with the pastors of Michigan and Ohio—his secretarial district—were peculiarly close and affectionate. Few men have made a wider circle of attached friends, who will cherish his memory.

From a Detroit paper we take the following sketch, accurately and sympathetically written:

Coupled with the story of a brilliant career relinquished at the dictate of conscience to enter the ministry, another and more beautiful story centers around the venerable man whose life ended yesterday. It is the story of a devoted wife, who picked up the work where his hands were forced to lay it down from sheer exhaustion, and carried it on until she, herself, was disabled by an accident.

For sixteen years Dr. Jameson had been district secretary for the American Baptist Home Missionary Society for Michigan and Ohio. Last December he became ill from overwork. The work was the chief object of his life, as Michigan is largely a missionary field and great areas are dependent to a large measure upon the Society for their knowledge of the gospel.

WIFE TAKES UP WORK

In order to console her husband for his loss

of strength, Mrs. Jameson herself took up the heavy correspondence involved in the work and carried it on. Three months ago she fell and broke her hip, and the Society provided other help, Dr. Jameson retaining his title until death. For three weeks he had been confined to his bed, and never realized that he must give up the battle, longing constantly for his expected return to the field.

Although he attained to some honor in the ministry, Dr. Jameson left what to many would seem a bright career. The story as gleaned from his own autobiography, written for the Detroit Baptist Association some years ago, is a remarkable narrative of sense of duty arrayed against bent and inclination.

Dr. Jameson was born at St. George, Me., May 19, 1835. His father was a sea captain, who at 40 years of age, gave up sailing and became a minister. Dr. Jameson was converted while teaching school at the age of 18, and deeming himself called to preach, began attending the Literary and Theological Institute of New Hampton, Vt. His ministerial course might not have been interrupted, except that he ran out of funds, and in 1856 he went to Illinois to teach.

BECOMES FRIEND OF LINCOLN

There he became editor of the *Springfield Daily Republican*, and enjoyed the personal friendship of Abraham Lincoln before the young Illinois lawyer was thought of as a presidential possibility. He went from Springfield to the Galesburg *Free Democrat*, a Republican paper, and from there to St. Louis.

In the Missouri city he for a time edited the *Western Watchman*, a Baptist paper, but returned to the daily field, as reporter on the *St. Louis Democrat*, where he was associated with B. Gratz Brown and Frank P. Blair, Jr., two of the big war-time figures. At the beginning of the war he was managing editor of the *St. Louis Globe* and the *Daily Democrat*, which were shortly afterward consolidated.

At the outbreak of the Civil War in 1861, he aided General Lyon and General Blair in organizing troops, and for a year acted on the staff of Major S. R. Curtis. He was commissioned colonel by Governor Gamble, the war governor, and assigned to duty organizing regiments. For a year he commanded

the Tenth Missouri militia, a reserve regiment, in border service.

In 1862 he was elected to the Missouri state legislature on the Republican ticket. He was re-elected in 1864 and was elected speaker of the house. In addition to this he held several important city offices in St. Louis.

INTERESTED IN POLITICS

"I became intensely interested in politics," Dr. Jameson writes in his autobiography, "and tried to forget that I had promised the Lord I would preach the gospel." A few years after the war, however, he turned his back on politics and resumed his ministerial studies. He was licensed to preach in 1875, and was ordained in May, 1876, getting the degree of M.A. from Central University of Iowa in 1879 and D.D. in 1881.

In 1876, he became pastor of the First Baptist church of Omaha, and served five years. He also served the Lafayette Park and South Park Avenue churches of St. Louis. For one year he was general missionary of the Baptist Home Mission Society of Nebraska. From there he went to Saginaw, Mich., as pastor, and remained three years. He was pastor of a large Lansing church for six years, and then in 1890 was appointed to the position which he held until death, and to which he gave his most devoted work.

Dr. Jameson was married at Decatur, Ill., March 1, 1861, to Margaret A. Wood, daughter of Deacon George Wood, who survives him with two children; Henry Allen Jameson, of St. Louis, and Gertrude Wood Jameson, wife of Bayard T. Brown, of Birmingham, Mich.

Gospel Leaflets for Catholics

By Rev. G. Aubin

Our Gospel leaflets have done a very successful work among Roman Catholics, during the year just ended, in different parts of this country and also in foreign lands. The following facts will speak for themselves and show your readers how the leaflets work:

A French Catholic from Fitchburg, Mass., writes: "Having read your leaflets, I want a New Testament now."

The tracts have helped to bring a Catholic to Christ in Chicago lately, and the man is now a member of a Baptist church.

A worker in Tremont Temple, Boston, gave

a few gospel letters to a Catholic young man who was present at a meeting in the early part of the Summer, and this young man is now almost ready to join one of the Baptist churches of Boston. A few days ago he wrote to me for more leaflets and for my "opinion on the subject of baptism."

Two Irish Roman Catholics of Troy, N. Y., after having read several leaflets, sent for New Testaments.

Last May I met Evangelist Hatch, well known in New England, and he gave me the following incident which greatly encouraged me: "Recently I held revival meetings in one of our cities of Maine; one Catholic family attended some of our services. I did all I could for them, but I did not succeed at first to bring them to the full light of the gospel. Something held them back. At last I gave them a few of your tracts and the tracts did the work—they were saved and joined the church. You go right on, the leaflets are helpful and doing a grand work."

Two Catholic young ladies from Albuquerque, N. M., one Irish and the other German, sent for New Testaments after having seen a few leaflets.

Since last December several hundred copies of the leaflets have been circulated in the Philippine Islands. Already four Catholics of that far-away land have written to me for New Testaments, saying that they want to know the teachings of Christ and of the Apostles.

A lady from Vermont writes: "I called on a Catholic lady last week, but she was out. I slipped a few of your leaflets under her door. Two days afterward a young man stopped at my house and said: 'Can I have a few tracts like those you gave to my mother?' His request was granted, and I sold him a New Testament."

About five years ago a man in Fall River, Mass., wrote to me saying: "Do not mail me any more of your tracts, I do not want your religion, you are going to hell. . . . Never call at my house, for you would be put out." Three years ago that man went to Canada with his family. Last May I had the surprise of receiving a letter from him saying: "You may remember me; I have been thinking since I left Fall River. Please send me all the tracts you can, I am interested in this subject now, I want to follow the truth."

Providence, R. I.

THE NEW METHOD

At the seventy-fifth anniversary of the American Baptist Home Mission Society, in Washington, D. C., in May, 1907, the Executive Board was directed, in the preparation of its budget for the present year, to make subdivisions of the aggregate amount required, by States and Territories, also by associations and churches. Accordingly the Board herewith presents a statement of the amount required, and the distribution to States and Territories of the amounts asked from each. Further subdivisions by associations and churches will be duly communicated to them as suggestive of what it is hoped they will give.

1. The schedule of appropriations for 1907-8 calls for \$563,700. This represents actual obligations of the year. To this should be added the accumulated deficit of previous years, viz., \$72,582, and for contingent expenses, estimated on basis of previous years, \$25,000, making a total of \$661,282.

2. Of the foregoing amount, we may reasonably expect from legacies, from invested funds, from annuity funds, from Women's Societies and Co-operating State Conventions, and from miscellaneous sources, \$217,100.

3. The amount therefore needed from churches, Sunday-schools, Young People's Societies and individuals is \$441,182. The contributions from these sources last year were \$299,003.72. An increase of \$142,179 in offerings from churches and individuals is therefore imperatively needed, and it is on this scale that the amounts are asked from States, associations and churches. This represents an increase of about thirty-three per cent.

4. This schedule is made substantially on the basis of previous offerings by States, but it also takes account of the number of white Baptists in each State and approximately of their relative financial ability and the degree of their development in the grace of giving. What has been done is not in all cases a fair standard of what should be done. There ought to be something like an equitable sharing of the privileges and obligations in our great home mission enterprises. Exceptionally large individual donations are excluded from this apportionment.

The amount asked is imperatively needed to maintain the work in its present proportions. No appeal for special purposes is included;

although for advance work in the missionary department and for the evangelistic department \$45,000 more are needed; also \$30,000 more for church edifice work; and \$25,000 more in the educational work, saying nothing of an addition of \$100,000 annually to the endowment of our schools.

We earnestly commend the new method to favorable consideration by all our churches, suggesting that before the annual offering is made timely announcement be given of the specific amount which is asked for this purpose, and that just as diligent effort be made to secure it as to secure the amount required for the current expenses of the church.

Maine	\$5,260	Kansas	\$4,350
New Hampshire.....	3,750	Missouri (1-3).....	6,246
Vermont	4,435	Colorado	4,831
Massachusetts	48,864	Wyoming	550
Rhode Island.....	6,949	Indian Territory (½).....	850
Connecticut	12,700	Oklahoma (½).....	1,690
New York.....	98,185	New Mexico.....	325
New Jersey.....	21,042	Arizona	350
Pennsylvania	36,730	Utah	484
District of Columbia.....	2,750	Nevada	175
Delaware	915	Idaho	783
West Virginia.....	6,500	Montana	450
Ohio	17,550	Washington	3,125
Michigan	7,485	Oregon	2,398
Indiana	8,777	California	13,279
Illinois	20,827	Southern States	1,500
Wisconsin	5,075	Porto Rico	150
Minnesota	5,716	Cuba	150
North Dakota.....	750	Mexico	100
South Dakota	1,255	Additional needed from indi-	
Iowa	9,836	viduals	68,506
Nebraska	5,549		

By order and on behalf of the Board,

H. L. MOREHOUSE, *Corresponding Secretary.*

E. E. CHIVERS, *Field Secretary.*

The proportionate amount needed from your association is \$.....
 and from your church, as its estimated share thereof, is \$.....
 May we rely upon your cordial co-operation in this important matter?



OPENING OF OUR SCHOOLS

Benedict College

The thirty-seventh annual opening of Benedict College, which occurred on Wednesday, October 2, marked high tide in number of students present, in number of teachers, and in the brightness of outlook for a successful year's work. In his convocation address President Osborn urged those present to more determined and earnest effort to improve the opportunities offered, to do, not only what might be required, but even much more, since such effort and faithfulness bring sure reward. The world, he said, is looking for workers, not for shirkers.

Two new teachers have been added to the Faculty. Rev. Homer C. Lyman, A.M., of Cincinnati, joins the theological faculty, and Prof. Geo. W. Hess, A.B., of Kalamazoo, the college faculty. Besides these, there are three new assistants.

The enrolment at the end of the first week is 321, and if students keep coming at the same rate as in past years it will be impossible to accommodate them all, for usually only one-fifth are present at the opening, and there is every indication of a very large number yet to come. It may not be known to many that in this part of the country large numbers of students are delayed until the sale and proceeds of their cotton, and the cotton crop is harvested all the way from September to the middle of December.

That the school enjoys the respect and sympathy of the white people here is seen in the fact that the President was invited to speak in the First Baptist church in the city one

Sunday recently and preached the dedicatory sermon of another white Baptist church the following Lord's Day, and one of the theological faculty was invited to preach regularly at a white Baptist church in a nearby town.

The Divinity School of the college is doing a large and necessary work for the education of ministers who are in the pastorate, having large churches, yet carrying on a course of study at the same time, and for young men who are taking the college course and being fitted to complete the theological course and go out to their people prepared to do intelligent and consecrated work for the Master. There is needed a separate building for the Divinity School. Room is at a premium here and it would be a worthy deed for some good person or persons to take this upon their hearts and cooperate in erecting a suitable building for ministerial work exclusively.

For the first time in its history the college has a sewer system, which was put in last summer at a cost of about \$3,000. The school rejoices over the fact and appreciates it. Other improvements are needed and it is hoped the Lord will provide funds and means to this end.

B. W. VALENTINE,
Vice-President.

The New Year at Shaw

Shaw University opened in all departments on Tuesday, Oct. 1st. More than a month before President Meserve was obliged to begin to refuse applicants for lack of room. This has been necessary at Shaw for three or

four years. The attendance at the present time is about four hundred and others are yet to arrive. The new students are older and better prepared than in the past years, and the spirit of the student body is exceptionally good. Several new teachers have been added to the faculty to take the place of those who did not return. The teaching force is smaller than last year on account of the American Baptist Home Mission Society being obliged to reduce the appropriation for salaries because of the large debt at the close of the last fiscal year. The faculty ought to be larger instead of smaller, and there must be more teachers if past efficiency in service is to be maintained.

The repairs and changes in the Administration Building and the addition to Estey Hall, the girls' building, are nearing completion. The Tupper Memorial is already completed and will be used this year. The most urgent demands just now are for the equipment of the laundry and of the blacksmith shop.

Spelman Seminary

The campus of Spelman Seminary is again the scene of busy life. Dr. Sale preached the opening sermon of the session Sunday afternoon, Oct. 6th, to a large congregation, Atlanta Baptist College being well represented. The enrolment for the first week of school is 542—275 boarders and 267 day scholars. Scores of day scholars were refused in the practice school for lack of room. The faculty are enthusiastic, and all promises a most successful year.

HARRIET E. GILES.

Jackson College

Our opening on Wednesday, Oct. 2d, was for us an unusually large and promising one—in fact larger than ever before. It must be remembered we are in the midst of the cotton belt, which always affects our first weeks of school, as many, males and females, have to stop out for cotton picking. This year it is more than usually so, as cotton is a month behind, and the crop smaller. The long and heavy wet weather in the spring caused much to be replanted, and injured much that survived. When, therefore, we had 150 strong at

our opening, it meant very much for Jackson College. The above delay will affect our numbers for a little, but we expect a large and prosperous school. The tide of intelligence and thirst for knowledge is rising among the Negroes all about us, and our school and others must feel more and more the influence.

We regret having to reduce our working force owing to the Society's debt, especially affecting our ministerial department. All are looking forward to the completion of the new building, which is to give a larger chapel, more recitation rooms, etc., and allow more room for girls in Barrett Hall. We hope the friends will remember our need of sheets, pillow slips, quilts, etc. It is my fourteenth year here, and Jackson College's thirty-second, and the real meaning and significance of this great work increases with the years.

LUTHER G. BARRETT, *Pres.*

State University, Louisville, Ky.

This date finds 121 students on roll, being 34 more than on the corresponding date last year. We have a strong faculty and a goodly number of advanced students. Three college graduates are taking the Master's Course.

Our Domestic Science Building is to be erected forthwith. The Baptist Women of the State are now in convention at Richmond, Ky., and will raise some \$1,600 or \$1,700 for this purpose. This will give us sufficient funds for the beginning of the new structure.

Prospects for the year are very bright and the work is slowly improving.

JAMES R. L. DIGGS.

Indian University

On Sept. 17th, at 9:30, the opening exercises took place in the college chapel, which was well filled with students and friends.

We noticed many new faces among the student body and faculty. All joined heartily in our opening hymn, and Pastor A. N. Hall of our Muskogee Baptist church, conducted the devotional exercises, concluding with an earnest invitation for the college to enjoy the privileges of the church and engage in active church work.

Rev. J. H. Scott, our former president, was on the platform and in his usual manner

gave both new and old students cordial words of greeting.

Following this the students were given a cordial welcome and urged to avail themselves of their opportunity to make an excellent record along all lines that lead to the development of the spirit, mind and body.

Those new on our faculty for the year are Miss Luella Kerr, from Washington, Iowa, who has the Latin and Greek; Miss Susan Harsh, of Caldwell, Ohio, the sub-academic work; Miss Frances C. Fell, of Birmingham, Ala., the piano work; Mrs. Ida McIntosh, from The Dalles, Oregon, the young ladies' matron. Our new man for the science work has not as yet been elected, but will be soon. We consider ourselves fortunate in securing these splendid additions to our teaching force.

The young people this year entrusted to us are of the very best. The best the writer has seen here in his five years' connection with the school. This is cause for thanksgiving and speaks well for the class of young people found in our state.

Our student body is composed of the fol-

lowing; Indian students: Creeks 2, Choctaws 10, Cherokees 6, Osages 8, Seminoles 1. Total number of Indian students 36; white students 49; total enrolment 85. Ministerial students; Indians: Choctaws 3; Whites 4.

These students have entered into the year's work with excellent spirit, taking part in all lines of work. Our chapel exercises are interesting and instructive. All attend. The midweek prayer meeting, although not a required service, is attended by nearly all. The Sunday-school and church services are of great interest and benefit; on both attendance is required. The First Baptist church of Muskogee provides a special car for the school and all enjoy the privilege of hearing Bro. Hall as he preaches rich gospel sermons. The Y. M. and Y. W. C. A. meetings are largely attended, and an excellent spirit is shown. We feel greatly encouraged by the outlook and hope to be able to report soon that our student body is a Christian student body.

EWING N. COLLETTE,
Acting Pres.

Bacone, Ind. T.

THINGS I AM THANKFUL FOR

A Junior Song of Gratitude

I AM thankful I am not a swarthy, black-skinned Hottentot,
That I was not born a cannibal or beast;
Dwelling in this garden spot very happy is my lot,
And I never ought to grumble in the least.

I am thankful that I come from a loving Christian home,
That I'm not a little wanderer on the earth;
Though some folks may think me poor, they are wrong, I'm very sure,
Since my Saviour makes me rich in love and worth.

I am thankful that I live in a land where freemen give
Rights of liberty and fellowship to all;
That the Bible here is free, and that every one may be
Heir of everything that's best, both great and small.

I am thankful for all good, for my daily care and food,
For my parents, teachers, school, home, church, and friends;
For the blessings of the light, for the joys that make life bright—
Thanks for everything my Heavenly Father sends.

HOWARD B. GROSE.



YOUNG PEOPLE'S FORWARD MOVEMENT

Conducted by Rev. John M. Moore

The Forward League of Co-operating Pastors

WHAT is that? A new society? Oh, no; not that. At least, there are no meetings or officers or dues. Any Baptist pastor is eligible who will agree to preach a sermon to his own people on "Young People and the Kingdom," repeating it if opportunity is found in from one to five other churches. If, as we hope, one thousand pastors agree to co-operate, and they reach but two churches each on an average, what a mighty stimulus it will prove to thousands of young people. Undoubtedly we ought to take advantage of the present remarkable interest in Mission Study among young people of all denominations to secure for all our Baptist young people the inspiration and uplift that so many are getting from this increasingly popular movement.

For the use of pastors who may wish to familiarize themselves with the history and methods of the Young People's Forward Movement, a package of printed matter can be secured for 25 cents from the Forward Movement, Box 41, Boston, containing the following:

1. Young People and the World's Evangelization. Goucher.
2. The Significance of the Recent Development of Missionary Interest among Our Young People. Chivers.
3. A Mission Study Campaign. Sailer.
4. Mission Study Class Manual. Milliken.
5. Questions and Answers about the Forward Movement.
6. Bulletin Number One of the Forward Movement.
7. Bulletin Number Two of the Forward Movement.
8. Announcement of Mission Study Courses.
9. It Is Time for Mission Study.

10. Will You Organize?

11. Catalogues of Reference Libraries.

Literature or no literature, will you preach the sermon? Let us hear from you.

The Pittsburg Convention

BEGINNING next month, this department of the Magazine will have a good deal to say about the great convention of the Y. P. M. M. to be held in Pittsburg March 10-12. A word must suffice at this time. The capacity of the convention hall is 3,400. The attendance is to be made up largely of delegates, and the work of securing these has been assigned to the Young People's or educational departments of the Mission Boards. Baptists, north, south and Canadian, have been allotted about six hundred delegates, more than half of whom are expected to come from the constituency of the Missionary Union and the Home Mission Society. To secure this delegation and have it composed of leaders well distributed among the Northern States is no small task. We shall need the co-operation of all friends of missions. The Baptist delegation should include national, state, city, and associational B. Y. P. U. leaders, associational secretaries of the Forward Movement, representatives of state and national missionary societies, young business men and women, pastors and editors, local leaders in young people's work. Save the dates—March 10-12. Plan to go, or help send a good delegate. Baptists must take the place in such a convention to which our numbers and missionary history entitle us. More to follow.

“If I were a missionary at Canton, China, my first prayer every morning would be for the success of American Home Missions, for the sake of Canton, China.”—*Austin B. Phelps.*

The Mission Study Rally

ONE of the best methods of starting a mission study class is to set apart a whole meeting for its consideration. This is a good plan, because the attention of all who hear is fastened on the subject long enough to arouse vital interest. Many will decide to study missions under the inspiration of a dignified presentation and appeal who would otherwise reject invitations of urgent character. In fact, more can be accomplished by such a meeting in one evening than by many days or weeks of work by some missionary committees, provided thoughtful preparation is made. Some of the features of the rally are:

1. A twenty or thirty minute address on the value of a knowledge of missions and missionaries to the spiritual and intellectual life.
2. A complete statement by the missionary chairman of the proposed plan for study.
3. A description of the text-book to be used and mention of its cost.
4. A statement of conditions of entrance into the class and reading to be required.
5. Enrollment, in writing, of those who wish to join. Prayer may well be offered before the registration that the decision may be for the glory of God.
6. After collecting the cards, an announcement should be made that the class will remain after the meeting to order the text-books and decide upon the time and place of the next weekly meeting.

Such a meeting should result in the actual formation of the class. A beginning should be made. If possible, the leader should be selected by the committee before the meeting, and sample copies of the text-book should be exhibited during the session. The value of such a business-like procedure can scarcely be overestimated. As a time-saver this method is unsurpassed. For Home Mission class supplies address the Literature Department, American Baptist Home Mission Society, 312 Fourth avenue, New York.

Home Mission Study Classes

Two admirable courses are available this year. For those who have not used it we recommend the book that was so popular last year and that will be widely used again this year, *Aliens or Americans?* by Dr. Howard B. Grose. It is an intensely fascinating study of immigration. For those who have used this book and desire a new course we have *The Challenge of the City*, by Josiah Strong, a masterly treatment of the entire city problem which every year becomes more grave and menacing. This book has just been issued and is thoroughly up to date. After deciding upon the course to be studied let the leader write the Home Mission Society, giving name of book, and he will receive free by return mail a book of suggestions, with other helpful material for leading a class. Let this important matter not be delayed but take it up at once, in order that a course may be completed before the holidays. We

want a thousand Baptist mission study classes this year. Help us get them. This is the best time for action. Write to-day.

Did You Get It?

We mean the new printed matter of the Young People's Forward Movement. There is first the new bulletin that is highly suggestive to those who wish to promote the missionary life of their church or young people's society. Then there is the announcement of courses, an attractive two-color eight-page folder with full particulars concerning new and optional courses for home or foreign mission study classes and a list of collateral helps. Finally there is a new booklet containing Dr. Chivers' Jamestown Convention address on the Young People's Missionary Movement, Questions and answers about mission study and a carefully wrought out plan of conducting a mission study campaign. A postal card will bring all of these to you. Address The Young People's Forward Movement, Box 41, Boston.

A Trip through the Central West

Secretary Moore left Boston October 2d for a three weeks' trip. The first stop was at Keene, N. H., where he presented the Forward Movement at the State Convention. From Keene a day's journey brought him to Fairport, N. Y., where the strong Monroe Association was holding its annual meeting. This gave opportunity for a conference with the Mission Band of the Rochester Theological Seminary at which some campaigning among the churches of western New York was planned.

At Detroit there was an enthusiastic rally of the Baptist Young People in the Woodward Avenue Church. It was decided that at the coming conference of the Young People's Missionary Movement in November there ought to be an attendance of not less than one hundred (100) Baptist delegates and that one hundred (100) Baptist Mission Study Classes ought to be formed during the year. A vigorous campaign with this end in view has been inaugurated.

At Omaha the pulpits of the Calvary

and the First Baptist Churches were occupied, with a rally of the Baptist Young People of the Tri-City Union in the afternoon. There was a very hearty response to the presentation of the Mission Study Movement and it was decided to form at once two Normal Classes and to aim at not less than twenty Mission Study Classes for the Baptist churches of the three cities.

A visit to the Nebraska State Convention held at Hastings gave opportunity to meet pastors and young people leaders as elsewhere. There was a ready response to the appeal for "The New Crusade" for the evangelization of America and the heathen world.

Grand Island College was visited and a pleasant and profitable time was spent in Lincoln, Neb., the Secretary occupying the First and East Lincoln pulpits.

McPherson, Kan., was the next stopping place with the privilege of meeting in their annual convention the Baptists of another great western state.

Then Kansas City, Mo., with a conference for the Young People's Missionary Institute; Bloomington, Ill., attending the annual meeting of the State B. Y. P. U.; a day at the Chicago Young People's Missionary Institute where it was the Secretary's privilege to conduct conferences on "Stewardship" and the "Organization and Conduct of Mission Study."

The interest which our young people are showing for work in the study of Missions is very gratifying and promises great things for the days to come.

"Aliens or Americans?" is found to be popular everywhere and will be used this year. Dr. Strong's new book "The Challenge of the City" is also attracting attention and will be used by many study classes.

The enrollment of the Forward Leaguers is increasing and our Young People's Forward Movement is justifying its existence in the opinion of those to whose attention the work has come.

Pastors and others desiring information concerning Mission Study Classes are requested to write at once for printed matter with full details as to courses and methods.



WHERE THINGS MOVE FAST

Read What Pastor Daniel G. Dunkin Says of His Field at Billings,
Montana—A Live Work

AT our annual meeting the church voted for self-support, saving the Home Mission Society \$400 to apply to some other needy place. This church certainly has appreciated the help the Home Mission Society has given to the work here in Billings.

Time in his ceaseless course has completed the circle of a year since we landed in this country great in sunshine and opportunity. It has been a year of the "strenuous life." If the poet is true in saying that we should count time not by years but by heart-throbs I presume we have been here much more than a year.

The towns in this State are growing so rapidly that almost every one claims to be the magic city of Montana. You ask a man here what the population of Billings is and you will get the reply that is characteristic of all this great Northwest, "Well, Billings had yesterday a population of 12,225; I have not heard of what it is to-day." Billings has sixteen passenger trains that arrive and depart from her station daily. The observation of even one day presses home to your heart some significant facts. You can there feel the very pulse of the nation moving to the great Northwest. As you see some of those almost endless trains pull into the station, crowded almost to suffocation with humanity, you begin to wonder whether there is not a large vacuum back East somewhere. To be sure, many of these are mere sight-seers, but multitudes of them are crowding into this country with their families to live.

Home Mission workers we need to double, yea, quadruple, our activities *now* in this great country that it may be pre-empted for Christ. A year *now* may be worth five or even ten years *later on in the work*.

The daring spirit of enterprise here in the material world is phenomenal, beyond words to describe. If the church would put into the work of the Kingdom something of that same venture of faith, the Kingdom of God would go forward in this country by leaps and bounds. What we need then is leadership. We need Christian statesmen, with keen vision, high ideals, unlimited faith, undaunted courage and boundless enthusiasm. There is enough latent power in the church, if stirred up, wisely directed and set on fire with a high and holy passion for the Kingdom to take the world for Christ in a short time.

We need a revival of prayer. We need men and women that will cast out the devil of doubt and believe that God means exactly what He says in such passages as these: Isaiah 62:6,7; James 1:5-8; John, 15:7; Matthew 18:19, 20:21, 22; Mark 11:22-25; 1st John 3:22, 5:14,15; and Malachi 3:10. When every Christian hears and heeds God's call to a ministry of intercession and every home becomes a Bethel, out from our secret prayer closets and from our family altars will come forth power and leadership that will meet the demands of the time. May we accept God's challenge to the church as given in 2 Chronicles 7:14—"If my people, who are called by my name, shall humble themselves and pray, and

seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land."

Here is a little summary of the year's work: 105 have united with the church. Over \$3,500 has been raised for all purposes. The Sunday-school has more than doubled. We have more than 100 enrolled in our two classes—Baraca and Philethea. There was about \$1,500 indebtedness on the church building when we came. This has been lifted. Our congregations became too large for the building and we were compelled to enlarge. We have just finished an enlargement which doubles our seating capacity and will cost over \$4,500. By the first of January we anticipate having at least \$2,500 of this amount paid, leaving a \$2,000 debt for next year. At the annual meeting, in addition to voting to assume self support the church increased the pastor's salary \$200 per year. This in the face of our enlargement gives you a sample of that venture of faith which is needed and which is coming to pass. The church had only 126 members when we came a year ago and not a wealthy family in the whole number. But a great number are beginning to tithe and you will hear better results for the future when the whole church adopts the Lord's plan, for which we are earnestly praying and working.

Thanking you again for the helpful work of the Home Mission Society, and working for a large offering for Home Missions to better show our appreciation, we remain yours for the Master's service.

DANIEL G. DUNKIN,
Pastor of First Baptist Church.

Evangelistic Work

As our people like to hear from the missionaries, I send in a brief account of my work in the Gloss Mountain Association this year, and of its needs. So far, I have held twelve series of meetings, with 139 converts and restored, and many others blessed. I have organized two churches as results of meetings held at Dane and Longdale, and two others, Orion and New Hope, have been revived; 42 were added to the Orion church as results of my meetings there, 27 of them by baptism. At two of these churches pastors were called, and the others are supplied.

This is a very needy field. The saying, "all

the other Associations sympathize with the Gloss Mountain," expresses in a nutshell its general conditions. The Baptists are very weak. Scattered over the Association are some ten weak churches, most of which hold their meetings in schoolhouses. Not one of these is in a flourishing condition, but most of them are just barely holding together. The greatest need in this Association is preachers—those who have the energy and tact to build up and who will use these gifts. Its poverty is the chief cause of its condition. But shall we give up the work? Pray for us, brethren. Pray that the good Lord will in some way open up a way for this needy field.

R. L. NEVES,
Missionary.

A Wyoming Record

The energetic pastor at Evanston, Wyo., Rev. G. Clifford Cross, permits us to look in upon the conditions of his parish. He says: The nearest Baptist church in the state is over 200 miles away, with no rail connections. The nearest Baptist church in Wyoming on railroad routes is at Laramie, 351 miles east. Our people come and go equal to any tenement quarter of a great city. Railroad and ranching being the leading and about the only industries, makes our work exceedingly trying and hard. Our membership has not increased. All of the resident members are faithful, earnest, active. I have refused to baptize and receive one or two who desired to come in because we had reason to doubt their sincerity of moral purpose. We have the only church in town whose members do not dance, play cards and rush to the theaters to excess. Our twenty-two resident members are morally clean, I believe. We are styled the Puritan church of Evanston. It honors us.

Our finances are in splendid shape. We do not resort to any worldly methods to support church and benevolence, but I teach careful, systematic (weekly), and generous giving, and try and set a good example. Our total contributions this quarter amount to \$236, of which \$52.80 is for our State Convention Missions. Besides paying my salary of \$50 per month and incidental expenses, the resident members have given even \$5 per capita for our stated benevolences so far in three quarters. Considering that all are working peo-

ple save two or three in business we think it a noble and generous amount.

The friends in Utah kindly made it possible for B. P. Staub and wife, singing evangelists from Philadelphia, to be with us for two weeks.

Our lecture course closed with almost \$100 net gain for the church treasury. We gave five numbers during the winter season.

The Woman's Missionary Society has had a marked increase in attendance and in interest and has contributed \$15 of our present quarter's benevolent offering. The friends of the church have donated about \$25 in materials and labor for repairing and decorating parsonage and church lecture room. The parsonage has been put into splendid repair since we came here, largely by my own hands. I was a decorator and painter years ago, and the church furnished materials while I joyfully did the labor. These repairs and their cost do not appear in our statistical report, as they are almost all met by voluntary outside generosity.

Thanks to the Church Edifice Help

This cheering report comes from Rev. O. Ellison, of Ballard: "On June 16 we dedicated our new church building, on which I now report \$2,100 paid. Over \$300 is not yet collected, as same is not yet due. Our church property is now worth \$10,000, and is the best in Ballard of any denomination except the Catholics. Not a word of discord has been manifested during our building progress, and such willingness to contribute to the fund I have not seen, and don't expect to see again. THE GIFT AND LOAN FROM THE SOCIETY HAS BEEN A GREAT ENCOURAGEMENT AND HELP IN THIS UNDERTAKING. Our congregation is twice as large now as in the old church and is increasing."

How It Works

To the Northwest Baptist Convention and the American Baptist Home Mission Society, Christian Greetings:

It was voted by the members of the Swedish Baptist church of Bellingham, Washington, at its last church meeting, Aug. 30th, 1907, that we shall become a self-supporting church Oct. 1st, 1907, and the following resolution was adopted:

"As the Swedish Baptist Church of Bellingham, Washington, has for many years received the sweetest consolation and most brotherly care by the Convention Board and Home Mission Society, and knowing that without the co-operation and liberal support of said societies for preaching the gospel and doing denominational work amongst the Swedes in Bellingham, Washington, it would have been impossible for us alone to accomplish the work done that now enables us to take the responsibilities for future care of our church work upon our own shoulders;

Be it therefore resolved, that we as a church hereby express our greatest appreciation and most hearty thankfulness to said societies for co-operative work in our Master's great harvest field, and that we pledge ourselves to remember said societies in our prayers and contributions for furthering the gospel of Jesus Christ, and the salvation of our fellow men.

CHAS. OSPLUND, *Pastor*;

CARL BERG, *Clerk*;

A. L. BURMAN,

S. A. JOHNSON,

S. P. LEAF, *Deacons*.

A Suggestion

By N. L. Sweet

I am a colporteur of the Publication Society. Your article, "President Roosevelt on Child Labor," is all right, but whose children mostly work too hard before proper age? Is it not the intemperate man's children, who impoverishes his family and the children have to work. Is it not the vice of intemperance that brutalizes so many men and destroys their families, and the money that ought to go to help those children goes into the revenue of our government.

I respect President Roosevelt as a noble, outspoken ruler for the good of this nation, for which I was once a soldier. But why doesn't our good President talk as plainly of the root cause of the greatest evils in our nation, and the great cause of child degradation, and of ruin in so many ways that might be avoided if our nation would prohibit the manufacture of strong drink. It seems to me all Christian periodicals should press this great question. So that our noble President will have to say what we think he would say, if he opened his mouth on the subject.

Whitehall, Wis.

BAPTISMS

J. A. Casady, Plainview, N. M.....	5	C. E. Bergfalk, Swedes, Comfort, Minn.....	10
A. L. Holden, Osage, Minn.....	10	Olof Breding, Norwegians, White Earth.....	21
Andrew Sissell, Swedes, St. Francis, Minn.....	5	A. B. Murden, Gen. Missionary, Colored, Ga.....	27
J. I. O'Neil, Bisbee, Ariz.....	11	R. D. W. Meadows, Gen. Miss'y, Colored, W. Va.....	6
I. L. Falley 2d Bap. Ch. Col., Burlington, Kan.....	10	E. H. Jackson, Falls City, Neb.....	11
Ole Larson, Dist. Missionary, Norwegians, N. D.....	5	W. L. Harms, Yeker Ave. Ch., Kansas City, Ill.....	11
Ole Ellison, Swedes, Ballard, Wash.....	5	W. W. Dewey, Ogden Park Ch., Kansas City, Ill.....	8
J. R. Larson, Norwegians-Danes, Bellingham, Wash.....	5	C. W. Reeder, Atwood, Kans.....	16
E. C. Ramette, French, Woonsocket and vicinity, R. I.....	5	Gustav Hall, Swedes, Spencer Brook, Minn.....	5
C. H. Bancroft, Grace Church, Milwaukee, Wis.....	6	M. M. Nicholson, Sherburn, Minn.....	5
Olof Taffin, Swedes, Mandan and Bismarck.....	5	H. D. Martin, District, Miss'y, Colored, Ga.....	24
James Larson, Scandinavians, Donnybrook, N. D.....	5	T. F. McCourtney, General Miss'y, Ariz.....	11
John Bentzien, City Missionary, Portland, Ore.....	5	E. B. Johnson, Sawyer, N. D.....	9
		Teofilo Barocio, Mexico City, Mex.....	6
		Alejandro Trevino, Monterey, N. Mex.....	7

HOME MISSION APPOINTMENTS, OCTOBER, 1907

- ARIZONA.**
 Rev. F. T. Walker, Prescott.
 Ernest Draper, Glendale and Salt River.
- CALIFORNIA NORTH.**
 L. F. Hart, Japanese, San Francisco.
 H. W. Davies, Palo Alto.
- COLORADO.**
 F. D. Otis, Pagosa Springs.
 A. R. Struble, Wellington.
- CONNECTICUT.**
 B. F. Benoit, French, Putnam and vicinity.
- CUBA.**
 Francisco Pais.
 Joaquin Antunex, Assist. Baymo—Manzanillo Fields.
- GEORGIA.**
 A. B. Murden, General Missionary (Colored.)
 D. D. Crawford, District Missionary (Colored.)
 H. D. Martin, District Missionary (Colored.)
- IDAHO, SOUTH.**
 H. B. Wilkerson, Notus.
 Walter Brannon, Second Baptist Church, Pocatello.
 F. M. Burch, Hailey and vicinity.
 P. H. Evans, Hagerman.
 A. W. Ferguson, Blackfoot.
 Dean Hamilton, Mountain Home.
 F. A. Leger, Middle Valley.
 T. G. Magruder, Emmett.
 D. D. Murray, Middleton.
 E. S. Rogers, Van Wyck and Center.
 J. H. Schenck, Twin Falls.
 A. F. White, Payette.
- ILLINOIS.**
 E. A. Asplund, Monmouth, Swedes.
 C. W. Finwall, Logan Square Norwegian Ch., Chicago.
 Benjamin Graf, Fifth Ave. Ch., Chicago (German.)
 L. T. Foreman, Trinity Church, Chicago.
 John Linder, Swedes, Geneva.
 R. E. Manning, Supt. City Missions.
- KANSAS.**
 D. G. Daily, Oronoque.
- MAINE.**
 Nelson Hedeen, Swedes, Portland.
- MEXICO.**
 Ernest Barocio, Nuevo Leon Association.
- MICHIGAN.**
 Joseph E. Vanek, Poles and Bohemians, Detroit.
- MONTANA.**
 Carl Bernston, Swedes, Butte.
 Fred A. Beyl, Anaconda.
 F. R. Brown, Belt.
 L. B. Hardy, Livingston.
 C. F. Lindberg, Swedes, Anaconda.
 Gustaf Nygren, Swedes, Great Falls.
 White Arm, Evangelist to the Crow Indians.
- NEBRASKA.**
 G. A. Barker, Chambers.
 Edmond Clark, Wellfleet, Valley, Ash Grove & Dickens.
 E. E. Hatch, Lorton.
- NEW HAMPSHIRE.**
 C. F. Wahlberg, Swedes, Manchester.
- NEW JERSEY.**
 Carmine Pagano, Italians, Newark.
- NEW MEXICO.**
 S. B. Callaway, Alamogordo.
- NEW YORK.**
 Lewis Scelfo, Italians, Brooklyn.
 Giuseppe Buggelli, Italians, Buffalo.
 Bertha A. Miller, Cedar St. Ch., Buffalo.
 E. O. Smith, Maple St. Ch., Buffalo.
- NORTH DAKOTA.**
 W. R. Barbour, Grafton.
 Samuel Batchelor, Victor Memorial Ch., Cooperstown.
 S. O. Borsheim, Norwegians, Gladys.
 A. A. Bronnum, Scandinavians, Valley City.
 A. F. Ham, Rolla.
 Ole Larson, District Missionary, Scandinavians.
 James Larson, Danes-Norwegians, Donnybrook.
 H. F. Lydum, Scandinavians, Kenmore.
 Erling Monnea, Scandinavians, Grand Forks.
 I. P. Oldberg, Norwegians, Vang and Beaulieu.
 J. O. Slyter, Riga and Saline.
 L. H. Steinhoff, Northwestern Association.
 Olof Taffin, Swedes, Mandan and Bismarck.
 C. C. Williams, Ludden.
- OKLAHOMA.**
 H. H. Clouse, Kiowas, Rainy Mountain.
 Philip Cook, Cheyennes, Calumet.
 E. C. Deyo, Comanches.
 Robert Hamilton, Cheyennes.
 G. W. Hicks, Kiowas and Apaches.
 W. A. Wilkin, Wichitas and Caddos.
 H. H. Treat, Kiowas, Saddle Mountain.
- PENNSYLVANIA.**
 J. P. Forsell, Swedes, Erie.
 Ettore Schisa, Italians, Uniontown.
- RHODE ISLAND.**
 Gideon Aubin, French, Providence.
 Eric Hallden, Swedes, Providence.
 M. C. Marsaglia, Ital'n Dean St. Mission, Providence.
 E. C. Ramette, French, Woonsocket and vicinity.
 Giovanni Allegri, Italians, Marietta St. Mission, Providence.
- UTAH.**
 J. H. Allen, Calvary Ch. (Colored), Salt Lake City.
 Jesse Hyde, Murray.
 C. F. Smalley, Provo.
 C. C. Stillman, Eureka.
- WASHINGTON, EAST.**
 C. C. Rickman, Waterville.
- WYOMING.**
 F. C. Barrett, Lander.
- EVANGELIST.**
 Fred Berry, Iowa.

THE FOLLOWING TEACHERS WERE APPOINTED:

- Mexican School, City of Mexico, Mex.—Miss J. J. Bolles, Miss Teresa Perez, Miss Enriqueta Martinez.
- Santiago, Cuba—Miss Maggie Howell.
- Coleman Academy, Gibsland, La.—O. L. Coleman, J. D. Stewart, Mrs. Myra Gray, Miss Maggie Jones.
- Alcalde, N. Mex.—Miss Helen H. McCarty.
- Spelman Seminary—Miss Ida M. Brown, Rebecca H. Davis, Lucretia A. Hilcken, Ruth E. Jones, Helen A. McAlpine, Eliza A. Perkins, Eugenie Shapleigh, Fannie E. Stafford, Mabel A. Topping, Maud B. Cole, Abbie E. Woodbury.
- Americus Institute—M. W. Reddick, L. E. Washington, H. A. Reddick, Mrs. F. L. Showers, M. M. Dowdell, J. L. Fowler.

Canadaigua "T. H. F.".....	25 00
Kent Cliffs, First B. Y. P. U.	2 00
Cherry Creek Ch.....	18 65
Williamson Ch.....	19 26
Parksville Ch.....	10 00
Batavia, First Ch.....	33 68
Albany, Memorial S. S.....	6 28
Berlin Ch.....	4 89
Penn Yan Y. P. S. C. E.....	6 00
Chittenango Ch.....	16 90
Sinclairville Ch.....	4 00
Clymer Ch.....	1 00
Kenedy Ch.....	7 79
So. Urbana Ch.....	1 32
Bradford Ch.....	9 01
Urbana Ch.....	3 46
Seneca Falls Ch.....	16 00
Clayton Ch.....	10 00
South West Oswego Ch.....	3 60
Flat Creek Ch.....	2 47
Stephenton Y. P. S.....	3 38
Haskell Valley Ch.....	4 00
Ischna Ch.....	2 00
Sandsky Ch.....	2 00
S. S.....	4 41
Stanford, First Ch.....	5 25
Moravia, First Ch.....	12 45
Red Creek Ch.....	5 90
Vesice Ch.....	1 40
Lansing and Grotton Ch.....	3 00
New York City, Mt. Morris Ch.....	20 00
Tremont B. Y. P. U.....	10 00
Morning Star Mission.....	6 35
Gen'l Board of Education	1,000 00
*Rochester, First S. S.....	50 54
*Mr. and Mrs. J. H. Lauer	5 00
*Brooklyn, Rev. Samuel McBride	41 15
*Rushford Ch.....	15 00
*Belmont Y. P. S.....	25 09
*Hamilton, First S. S.....	12 67

NEW JERSEY, \$444.80

Bridgeton, First Ch.....	31 66
Woodbury, First Ch.....	25 00
Moorestown, First Ch.....	54 00
Newport Ch.....	6 00
Piscataway, Ch.....	17 00
South Seaville, Calvary Ch.....	8 14
Milville, First Ch.....	7 00
Roadstown, Chaney Ch.....	4 50
New Brunswick, Livingston Ave. Ch.....	42 71
Salem, First Ch.....	28 84
Vineland, First Ch.....	41 46
*Bloomfield, D. G. Garabrant	150 00
*Passaic, Women's Circle.....	25 00
*Rutherford, Women's Circle.....	4 00

PENNSYLVANIA, \$2,073.09

Ruff Creek, Bethlehem Ch.....	12 50
Rutland Ch.....	2 00
Sharpville Ch.....	2 00
Edwardsdale S. S.....	6 78
Goshen Ch.....	3 00
Dunkard, Mr. and Mrs. Silas Rose	5 00
Smithport Ch.....	1 00
Cross Fork Ch.....	2 00
Picture Rocks Ch.....	3 00
Ultras Ch.....	12 20
Gold Ch.....	25 55
Shamokin S. S.....	5 25
Lockport Ch.....	1 97
Pigeon Creek Ch.....	2 00
East Bethlehem Ch.....	4 00
Mt. Zion Ch.....	9 00
Berlin Ch.....	6 00
Duberry Ch.....	3 00
Honesdale Ch.....	1 34
Corazopolis Ch.....	3 00
Williamsport, Erie Ave. Ch.....	6 89
Tyrone Ch.....	11 25
Jenkintown S. S.....	16 73
	1 51

Allegheny, Beth Eden Ch.....	31 75
Morris Ch.....	1 00
Huntingdon Ch.....	19 15
Dawson Ch.....	2 50
Falls City Ch.....	2 00
Greensboro Ch.....	10 00
Monongahela Ch.....	10 00
New Geneva Ch.....	1 00
Oak Hill Ch.....	4 70
Sugar Grove Ch.....	15 00
Washington, First Ch.....	18 43
Pittsburg, Ladies' Aid Soc., Fourth Ave. Ch.....	25 00
Philadelphia, Mrs. Sarah A. Trevor in memory of Dr. M. R. Trevor.....	500 00
Fox Chase, Bethany Ch.....	36 75
Third Ch.....	10 50
C. E. S.....	1 50
Fifth B. Y. P. U.....	4 72
Tenth Ch.....	41 43
S. S.....	6 63
Chestnut Hill Ch.....	22 75
S. S.....	9 57
Trinity S. S.....	5 00
New Tabernacle Ch.....	89 22
Logan Ch.....	5 25
First Lethian Ch.....	22 86
W. Girard Ave. Ch.....	10 00
Germantown C. E. S.....	5 00
Lansdale Ch.....	7 74
Glenside, First Ch.....	6 55
Erie, E. Sixth St. Ch.....	5 75
Stony Fork Ch.....	2 00
Elmsport Ch.....	1 10
Hilltown Ch.....	5 08
Brookville Ch.....	20 15
Jersey Shore Ch.....	8 50
Homer City, Peter Stahl.....	5 00
White Deer Ch.....	4 55
*Pittsburgh, a friend.....	1,000 00
DISTRICT OF COLUMBIA, \$33.64	
Washington, Grace Mission Ch.....	20 00
First Ch.....	3 64
Calvary Y. P. S.....	10 00
WEST VIRGINIA, \$624.50	
Williamson Ch.....	2 00
Davis Ch.....	1 00
Augusta, Allen Burwell.....	50 50
Romney, Salem Ch.....	1 00
Mineral Ch.....	4 00
Rio, Mrs. Lizzie Wolford.....	50 50
Ruckman, S. P. Combs.....	5 00
Eastern Association.....	2 25
Oak Grove Ch.....	7 15
Guayandotte Ch.....	1 25
Culloden Ch.....	1 35
Bloomington Ch.....	2 00
Portersville Ch.....	2 50
Union Ch.....	2 50
Susannah Ch.....	2 00
Olive Ch.....	5 00
Good Hope Ch.....	8 00
Indian Creek Ch.....	8 81
Goffs, Central Ch.....	11 15
Standing Stone Ch.....	10 65
Straight Creek Ch.....	1 00
Samona, Mrs. U. S. Monroe.....	1 00
French Creek Ch.....	1 00
Tollgate Ch.....	5 00
Industrial, Miss A. G. Hall.....	1 60
Oxford Ch.....	2 00
Zoar Ch.....	7 00
Forks of Cheat Ch.....	5 38
Goshen Ch.....	4 00
Hopewell Ch.....	2 68
Pleasant Grove Ch.....	1 00
Pleasant Valley Ch.....	4 00
Allrightsville Ch.....	50 00
Mt. Pisgah Assn.....	62 45
Raleigh Assn.....	12 00
Red Star Ch.....	2 15
Straight Creek S. S.....	6 00
Keystone Ch.....	2 00
West Point Ch.....	6 00
Indian Mills Ch.....	4 00
Forest Hill, Roles Chapel Ch.....	4 00
Mt. Pleasant Ch.....	4 00

Little Wolf Creek Ch.....	2 54
Broad Run Ch.....	2 80
Red Sulphur Ch.....	4 00
Sweet Springs Valley Ch.....	9 23
Enon Ch.....	2 50
Potts Creek Ch.....	2 00
Laurel Creek Ch.....	1 00
Sinking Creek Ch.....	2 00
Fairview Ch.....	1 00
Elk Knob Ch.....	2 00
Peterstown Ch.....	3 00
Hinton, Central Ch.....	2 00
Pine Grove Ch.....	3 00
Charlestown, Virginia Ave. Ch.....	10 00
Cedar Grove Ch.....	2 23
Fairmont, Calvary Ch.....	2 20
Smithville Ch.....	4 00
Latonica, Chestnut Grove Ch.....	2 50
Sinks Grove Ch.....	6 24
Elk Valley Assn.....	29 23
Tanners Fork Ch.....	2 15
Anthony, Enon S. S.....	1 01
Griffiths Creek Ch.....	1 10
Clarksburg, Center Branch S. S.....	1 20
Athens Ch.....	5 00
Lough, Chapel Ch.....	2 00
Worthington Ch.....	2 00
Bell Creek Ch.....	2 50
Willow Tree Ch.....	2 00
Mt. Zion Ch.....	2 00
Dents Run Ch.....	2 08
Fairview Ch.....	6 00
Wilsonburg Ch.....	5 00
Mannington, Walter Hibbs.....	2 25
Smith Ch.....	1 20
Center Point, Pleasant Ch.....	1 10
Elkins, Rev. A. Robinson.....	1 00
Spencer, Bethlehem Ch.....	1 50
Boothsville S. S.....	5 00
Reynold Ch.....	5 00
Richwoodville, Bethlehem Ch.....	5 00
Goodwill Ch.....	5 00
Leivasy, Mrs. M. McClung.....	1 00
Ansted Ch.....	6 50
Vaughan Ch.....	8 23
Alderson Ch.....	2 25
Mt. Gilead Ch.....	4 08
Little Creek Ch.....	2 00
Swell Valley Ch.....	1 70
Lowland, Olive Branch Ch.....	2 50
Hurricane Ridge Ch.....	2 75
Fowlers Knob Ch.....	1 65
Horse Shoe Ch.....	1 05
Meadow Grove Ch.....	1 53
A friend.....	1 00
Oak Grove Ch.....	7 78
Hinton, First Ch.....	17 42
Zenith, Valley Ch.....	2 00
Mouth of Green Brier Ch.....	3 00
Freedom Ch.....	5 00
Good Hope Ch.....	1 00
Burnsville Ch.....	1 00
Gormania Ch.....	3 00
Rock Castle Assn.....	8 87
Leon S. S.....	6 00
Kanawha Valley Assn.....	52 25
Bramwell Ch.....	23 62
Summersville Ch.....	1 05
Goshen S. S.....	2 50
Rio S. S.....	1 40
*Kirby, Bethel Ch.....	6 00
*Ten Mile, Thos. Gawthrop.....	1 00
*Elkins, Rev. A. Robinson.....	3 00
*Scary, Parks Union S. S.....	1 65
*Milton, Miss Ethel Parker.....	5 00
*Forest Hill, O. & M. Hutchinson.....	1 00
*Clay, B. C. Eakle.....	5 00
*Leading Creek, Rock Grove Ch.....	5 00
*Grafton, Harmony Grove Ch.....	2 55
SOUTH CAROLINA, \$3.65	
Frogmore Ch.....	2 65
TEXAS, \$4.00	
Marshall, St. Johns Ch.....	2 50
Galilee Ch.....	1 50

OHIO, \$292.56			Center Ch.	7 00	Eldorado Ch.	5 00
Sanduaky, Anne Thomson..	1 00	Boyleston Ch.	2 00	Green Hill Ch.	2 45	
Piqua, First Ch.	9 25	Mt. Etna Ch.	3 39	Keysport Ch.	2 75	
Gordon Ch.	6 00	Tennessee Valley Ch.	4 00	Salem, Miss V. Burns....	1 00	
Achor Ch.	3 00	Zion Ch.	3 05	Mrs. H. Tyfe.	1 00	
Cleveland, East End B. Y.	3 00	Pleasant Ridge Ch.	1 00	Ch.	1 70	
P. U.	25 00	Gilead Ch.	1 00	Inka, Mrs. Clara Holtzlaw..	5 00	
Wayland, Bethany Ch.	3 50	Tobinsport, Emily B. Polk..	1 00	Kinmundy, Mrs. Alice See..	1 00	
Byrn, Zion Ch.	5 22	Mrs. J. F. Winchell....	50	Carlville, Mrs. R. E. Smith	1 00	
Manchester Ch.	3 50	Perry County Association...	7 30	Antioch Ch.	1 00	
Madison Ch.	11 35	Cumberland Ch.	19 00	Young Blood Ch.	2 00	
S. S.	5 21	Acton Ch.	10 65	Charity Ch.	1 00	
Greenville Ch.	22 14	Pleasant View Ch.	3 25	Pleasant Hill, Rev. B. F.		
S. S.	1 88	Brookfield Ch.	12 00	Capps		1 00
Youngstown, Himrod Ave.		East Union Ch.	1 25	Clear Creek Assn.	16 51	
Ch.		Lawrence Ch.	5 50	Bethlehem Ch.	2 00	
Racine Ch.	5 31	Grandview Ch.	3 50	Zenobia Ch.	10 00	
Palestine Ch.	7 00	Greenwood Ch.	30 73	Alton, State St. Chapel Ch..	5 59	
Athica Ch.	4 90	Fulton Ch.	13 73	Fairfield Ch.	10 00	
Reed Ch.	5 50	Hymera Ch.	1 50	Ridgway S. S.	25	
Granville, Shepardson Y.		Poneto Ch.	3 10	A friend	50	
W. C. A.	30 00	Franklin, R. W. Clarke.	3 00	Hebron Ch.	5 50	
Deucher, Independence Ch.	3 00	Commiskey Ch.	3 00	Joliet, First Ch.	25 85	
Portsmouth S. S.	5 00	Elizabeth Ch.	3 00	Eastern Ave. Ch.	56 75	
Straitville Ch.	1 00	Alpha Ch.	3 00	Chicago Heights Ch.	5 00	
Ebenezer Ch.	4 00	Hopewell Ch.	2 30	Morgan Park Ch.	5 00	
Fairfield Ch.	1 65	New Providence Ch.	1 20	Yorkville Ch.	75	
Kirkville Ch.	13 70	Lick Branch Ch.	1 50	Maywood Ch.	6 66	
Lower Salem Ch.	1 10	Indian Kentucky Ch.	3 50	Littleton Ch.	5 00	
Little Hocking Ch.	1 45	Mt. Pleasant Ch.	2 00	Bethel Ch.	3 00	
Brownsville Ch.	25	North Vernon, Mrs. M. B.		Freeport Ch.	70 90	
Caldwell Ch.	98	Mulvey		Lexington Ch.	17 75	
Muskingum Valley Ch.	1 30	Rising Sun Ch.	10 00	Manlius Ch.	3 09	
Cambridge Ch.	9 60	Osgood Ch.	1 60	Malden Ch.	1 50	
Millerstown Ch.	5 00	Kingsbury Ch.	8 70	Paw Paw Ch.	3 60	
Myrtleree Ch.	8 00	Paru Ch.	379 84	Chicago, First Ch.	17 00	
Ferry Ch.	5 50	Lilly Creek Ch.	7 50	Western Ave. Ch.	25 72	
Stryker Ch.	3 65	L. Fayette, P. C. Vawter..	1 00	Ravenswood Ch.	2 00	
Brookfield Ch.	1 50	Brookston Ch.	66	Englewood Ch.	3 25	
Cincinnati, Hyde Park Ch.	3 30	Clayton, Mrs. A. Bressnahan	25	Millard Ave. Ch.	20 30	
Bethany Ch.	3 00	Amity Ch.	3 00	Memorial Ch.	1 00	
Sand Fork Ch.	12 08	Union Valley Ch.	2 90	Dr. and Mrs. Manning..	50 00	
Salem Ch.	1 29	Fairbanks Ch.	1 10	WISCONSIN, \$1,859.17		
Youngstown, Walnut St. Ch.	10 00	Good Hope Ch.	1 14	Pound, Poliah Ch.	7 30	
Morristown Ch.	1 43	Friendly Grove Ch.	1 00	Portage Ch.	13 50	
Beaver Ch.	1 00	Prairietown, Mrs. Laura C.		Washington Island Ch.	4 00	
*De Graff Ch.	5 00	Farmer		Ashland, Swedish Ch.	3 50	
*St. Paris, Women's Circle.	5 00	A friend		Fox Lake, Washington		
*Springfield, First Women's		Vincennes Ch.	2 20	Cleveland	10 00	
Circle	25 52	West La Fayette Ch.	20 20	Fox Lake Ch.	13 25	
*Dayton, Memorial Women's		Oswego Ch.	3 23	Omro Ch.	10 00	
Circle	9 00	Haw Creek Ch.	15 00	Saxeville, Mr. and Mrs. F.		
MICHIGAN, \$304.62			Sand Creek Ch.	22 50	Bartleson	1 00
Iron River, Swede Ch.	1 60	Mt. Pleasant, Second Ch.	5 00	Oshkosh Ch.	15 75	
Saginaw, Michigan Ave. Ch.	40 34	Second S. S.	6 00	FOR STATE CONVENTION.		
Grand Rapids, Wealthy Ave.		Franklin, Walter J. Williams	10 00	Wisconsin State Convention, 1,592 90		
S. S.	10 00	John Clark	11 00	Collected per N. F.		
Partee Ch.	5 55	Mt. Gilead Ch.	3 00	Clark	107 97	
Port Huron, First Ch.	58 35	Mt. Pisgah Ch.	2 00	Collected per F. O.		
Ypsilanti, First Ch.	42 67	Flat Rock Ch.	1 32	Carlson	75 00	
Detroit, North Ch.	16 99	Mt. Moriah Ch.	9 05	MINNESOTA, \$3,006.26		
Mrs. Maud Gilbert.	1 00	Thorn Creek Ch.	7 29	Minneapolis, Central Ch.	15 85	
Gratiot Ave. Ch.	15 00	Union Ch.	2 05	Zion Ch.	2 01	
Dowagiac, Second Ch.	1 50	B. Y. P. U.	11 00	Duluth, Central Ch.	60 00	
Bevy City, Second Ch.	2 00	Tipton Ch.	9 00	*Kasson, Collected per E.		
Chain Lake Assn.	5 45	Circleville Ch.	1 00	H. Rasmussen	14 73	
Grand Blanc Ch.	48 00	Cambridge City Ch.	1 00	For C. E. F., Anoka Ch.	5 00	
Walled Lake S. S.	3 90	Rossburg Ch.	5 00	Blooming Prairie Ch.	2 00	
Imlay City Ch.	15 00	Concord Ch.	4 75	FOR STATE CONVENTION.		
Mt. Vernon Ch.	6 00	Burnettsville Ch.	50 00	Minnesota State Convent'n., 2,619 58		
Women's Circle	2 00	Indianapolis, Woodruff Pl.	44 70	Collected per A. L.		
Reed City Ch.	7 64	Ch.		Holden	100 00	
*Grand Rapids, Collected per		Thirty-first St. Ch.		Collected per C. T. Hal-		
R. F. Killgore	21 68	ILLINOIS, \$527.32			lowell	187 09
INDIANA, \$805.01			Villa Grove Ch.	4 80	IOWA, \$328.90	
Crothersville Ch.	2 00	Greenfield Ch.	5 00	Spirit Lake, Ladies' Glad		
Pleasant Valley Ch.	3 00	Windsor, Rev. Thos. M.		Tidings Circle	5 00	
Salem, Second Ch.	8 00	Griffith		Des Moines, Forest Ave.		
Liberty Center Ch.	30 00	White Hall Ch.	25 00	Ch.	21 23	
Norvoo Ch.	1 25	Virden Ch.	5 00	B. Y. P. U.	10 00	
Waldron Ch.	5 10	Tamora Ch.	5 00	Kolona Ch.	5 00	
St. Louis Crossing Ch.	5 55	Macedonia Ch.	1 00	Danville Ch.	15 00	
Summitville Ch.	5 22	Cartersville, G. H. North.	1 00	Goldfield Ch.	10 00	
Salem, First Ch.	1 00	Old Stonington Ch.	20 00	Boone Ch.	12 77	
Southport Ch.	9 63	Stonington, O. E. Briggs.	5 00	Eagle Grove Ch.	10 00	
Sugar Creek, M. F.	10 60	Chatham Ch.	2 50	Russell S. S.	5 82	
Thorntown Ch.	1 25	Moweaqua Ch.	30 00	Ottumwa Highland Ch.	5 00	
Middle Fork Ch.	11 00	Pleasant Valley S. S.	17 20	Cedar Rapids Ch.	3 13	
B. Y. P. U.	1 00	Benton Ch.	3 50	S. S.	2 11	
		Casey Ch.				

Climbing Hill Ch.	2 14	Y. P. S.	68	Gillette Ch.	1 25	WYOMING \$1.05	
Mt. Union Ch.	30 00	El Dorado Y. F. S.	24 07	Denver, Calvary Ch.	25 00	COLORADO, \$84.33	1 05
Washington Women's Soc.	3 00	Topeka, First Ch.	25 00	S. S.	10 00	Broadway Ch.	22 26
Washington, Prairie Flower Ch.	5 00	Y. F. S.	1 80	B. Y. P. U.	2 00	Delta Ch.	17 95
S. S.	2 46	Mt. Seward Ave. Ch.	2 00	B. Y. P. U.	2 50	Durango Ch.	14 57
B. Y. P. U.	2 00	S. S.	2 00	NEW MEXICO, \$108.00	2 00	Texico Ch.	8 22
Comanche Ch.	28 00	J. S. Davis.	2 00	FOR STATE CONVENTION.	2 00	New Mexico State Convention	6 23
S. S.	5 00	Dexter Ch.	1 00	UTAH, \$113.38	1 00	Murray Ch.	15 00
B. Y. P. U.	2 00	Prairie Ridge Ch.	1 00	Murray Ch.	18 50	*Eureka, Collected per B. P. Stout	99 88
Cherokee S. S.	2 25	Palmyra Ch.	1 00	IDAHO, \$230.00	8 00	FOR SOUTHERN IDAHO STATE CONVENTION.	
Homeston B. Y. P. U.	1 80	Toronto Ch.	5 00	Southern Idaho State Convention	230 00	CALIFORNIA, \$4.40	
Indianola S. S.	3 10	Wayside Ch.	2 00	Sacramento, a Baptist girl..	50	Redding Ch.	3 90
Davenport, Calvary Ch.	56 09	Pleasant Hill Ch.	3 08	OREGON, \$50.96	50 96	*McMinnville, Collected per H. W. Jones	50 96
Atlantic, First Ch.	3 00	Auburn Ch.	1 00	WASHINGTON, \$839.30	839 30	Fern Hill Ch.	7 35
Burlington, Walnut St. Ch.	5 40	Lucas Ch.	1 00	S. S.	4 25	Tacoma, Olivet Ch.	3 00
Argo, Zion Ch.	5 00	West Union Ch.	1 00	Keleo Ch.	1 50	Bellingham, N. J. Thornquist	5 00
Greenfield S. S.	5 00	Woodston Ch.	3 00	FOR NORTHWEST STATE CONVENTION.	518 20	Per L. W. Terry	518 20
Washington Ch.	33 25	Cheyenne Ch.	8 00	PORTO RICO, \$20.72	20 72	Rio Piedras Ch.	8 72
Swaledale Ch.	20 00	Grand Center Ch.	6 00	Rio Piedras Ch.	8 00	Carolina Ch.	6 00
Fort Madison Ch.	7 00	Plains Ch.	6 05	San Anton Ch.	8 00	TOTAL, \$18,719.14	
Central City, Jordan's Grove Ch.	10 00	Holton Ch.	5 00	Annuitiy Fund:		Essex, Vt. Wm. E. Huntley	800 00
Franklin Ch.	50	Springhill, Elm Grove Ch.	7 85	Homer, N. Y., a friend.	3,000 00	LEGACIES	
South Ottumwa Ch.	6 60	Washington Ch.	18 50	CONNECTICUT, \$1,006.00	1,006 00	Mystic, Estate of Fannie A. Wilcox	1,000 00
Camden, Mrs. Burchett ..	25	Morrill Ch.	15 00	Wallingford, Estate of Polly Browning	6 00	RHODE ISLAND, \$28.12	
MISSOURI, \$1,685.46		Huron S. S.	8 50	Providence, Estate of H. Jackson, D.D.	28 12		
Board of General Home and Foreign Missions	1,685 46	Ottawa, First Ch.	118 20				
OKLAHOMA \$56.40		McLouth Ch.	5 00				
McLoud, Friendship Assn.	7 50	Abilen Ch.	12 55				
Claremore Ch.	6 42	Oronoque Ch.	1 25				
Wetuka Ch.	10 50	Dresden Ch.	3 00				
S. S.	2 50	Vicksburg Ch.	2 00				
Velma Ch.	5 00	Oak Creek Ch.	2 50				
Banner Assn.	2 75	Argentine Ch.	9 20				
Hunter Ch.	1 25	Weskan Ch.	1 50				
Kremlin Ch.	3 58	Garfield Ch.	3 00				
Mt. Zion Ch.	50	NEBRASKA, \$126.31					
Collinsville Ch.	10 00	Liberty Ch.	7 00				
Bryon Ch.	1 00	Mt. Carmel Ch.	6 00				
Helena Ch.	5 40	Norman Ch.	10 50				
KANSAS, \$448.77		Columbus Ch.	7 64				
Marysville, First Ch.	8 99	Hampton, Bethany Ch.	10 00				
Belpre Ch.	10 00	Blair Ch.	18 30				
Brownell Ch.	6 25	Herman S. S.	3 10				
Bazine Ch.	2 05	Broken Bow Ch.	29 52				
Dodge City Ch.	5 25	Humboldt Ch.	7 00				
Mead Ch.	25 00	Springview Ch.	2 00				
Homestead, Cedar Valley Ch.	3 00	Omaha, Grace Ch.	25 00				
Council Grove Ch.	22 70	Pleasant Prairie Ch.	1 25				
Ottawa Ch.	8 00	SOUTH DAKOTA, \$511.35					
Asherville Ch.	19 50	FOR STATE CONVENTION.					
Paola Ch.	14 05	South Dakota State Convention	500 00				
Amby Ch.	6 00	Collected per H. S. Wold	11 35				
Milan Ch.	3 60	MONTANA, \$42.39					
Armourdale Ch.	5 22	Anaconda, G. F. Nilson of the Men's League	5 00				
S. S.	2 50	FOR STATE CONVENTION.					
		Montana State Convention.	37 89				

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.

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

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR DECEMBER, 1907

	PAGE		PAGE
EDITORIAL:		THE YOUNG PEOPLE:	
God's Love Gift.....	428	The Pittsburg Convention.....	448
A Narrow Platform and a Grave Mistake	424	Seminary Missionary Institutes.....	448
The Divine Plan.....	425	MEXICO:	
Note and Comment.....	426	Progress in Mexico.....	453
GENERAL:		FROM THE BROAD FIELD.....	455
Poem—Union Missionary Hymn— Mary Clark Barnes.....	458	WOMEN'S SOCIETIES:	
A Plain Statement.....	429	Report of Michigan Society.....	456
The Spirit of Christmas—Howard B. Grose	481	APPOINTMENTS	457
Visions—Rev. H. Crocker.....	454	FINANCIAL STATEMENT	458
THE AMERICAN INDIAN:		DONATIONS OF CLOTHING	459
Chief Left-Hand's Life.....	485	CONTRIBUTIONS AND LEGACIES ...	459
THE COLORED PEOPLE:		INDEX FOR VOL. 29	463
A Remarkable Autobiography.....	440	ILLUSTRATIONS:	
Our Two New Presidents.....	448	The Babe of Bethlehem.....	Cover
Our Home Mission Schools.....	445	Rev. Elpidio de Mier and Family....	430
FOREIGN POPULATIONS:		Chief Left-Hand	436
The Italian Theological School.....	447	Afraid of the Man with the Snapshot	437
The Newcomer and the Night School —Isaac Spectorisky	449	Indian Tent Life.....	438
		Cheyennes Going to Church.....	439
		President John Hope.....	443
		President C. H. Maxson.....	444
		First Church, Indianapolis.....	450
		Polyglot Service at Mariners' Temple	451

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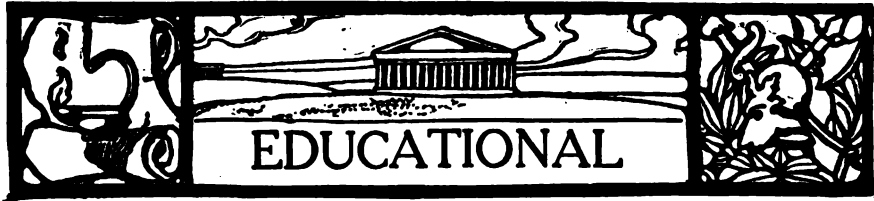
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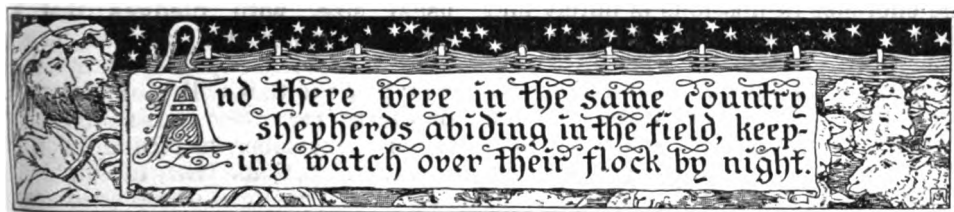
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXIX

DECEMBER, 1907

No. 12



GOD'S LOVE GIFT

Love came down at Christmas,
Love all lovely, love divine;
Love was born at Christmas,
Star and angels gave the sign.
Love shall be our token,
Love be yours and love be mine,
Love to God and all men,
Love the universal sign.



THE life of the Lord Jesus Christ upon the earth was the working out and development of the song of the angels. It was "Glory to God" illustrated in His obedience, in His personal sacrifice, in His prayers and teachings, in His consecration and death. It was "peace" in all the utterances of His life, peace beaming from His gentle eye, peace spoken by His daily acts, peace in His bearing humbly and patiently the buffetings, strokes and insults and injuries that were put upon Him. It was "good will

to man," for every thought, word and act of that blessed life of His was the translation of God's infinite love into forms visible to the mortal eyes that saw him.—*John McClintock.*



A Narrow Platform and a Grave Mistake

THE BOARD of the Laymen's Movement has issued a statement declaring that this new movement intended to interest the men of the churches in missions is purely and simply concerned with foreign missions. As a basis for this surprising position, it is further stated that the movement was started wholly in the interest of foreign missions by persons engaged in the foreign mission cause, and should not be diverted from the single aim of extending missions in foreign lands.

This means that everything done by the movement will be confined to the work abroad, that every program and speaker shall be limited to foreign mission work, and that our own great land, with missionary problems such as no heathen land presents to-day, shall be absolutely kept out of sight and thought, so far as this movement goes. Our laymen are to be led to study foreign fields and needs, to take an interest in work abroad, and to give to that work—and there the movement stops.

We regard this as more than merely unfortunate. It is an almost inconceivable blunder for good men to make in this day of unparalleled missionary opportunity and need at home. It sets up anew barriers that have been breaking down—the artificial barriers between home and foreign missions. Missions one and indivisible is the only true missionary platform that will appeal to the thoughtful men in our churches. No movement that deliberately sets itself to ignore the great section of missionary enterprise distinguished as home missions will carry with it the support of the laymen whom the new movement desires to

reach. We are satisfied that the lay sentiment will repudiate this attempt to fasten a narrow and one-sided missionary policy upon the churches. For a time there may be enthusiasm and promise of large giving, and even undertakings of unusual size, with pledges that will tax the generosity of the laymen. Under a new impulse many things may be done that will look like a great on-sweep for the cause in foreign lands. But sober second thought will come. Reactions will inevitably follow over-pressure under momentary excitement. American Christian men will surely realize the obligations which rest upon them in relation to the evangelization of their own country. And then the Laymen's Movement, if held to its present platform of partiality and discrimination against the home work, will begin to reap the fruits of its own initial mistake.

What the laymen of our churches want is a genuinely world-wide missionary appeal—that includes missions everywhere and does not overlook America as a unique mission field. Of course the writer can only express his own profound convictions. Readers of "The Monthly" know that our platform has always been "Missions one and indivisible." We believe in closest co-operation in all missionary work. We would like to have every missionary conference, institute and gathering represent impartially the whole mission field. We deprecate division of feeling or interest, being assured that home and foreign missions are inseparably bound up together. Hence we deplore the attitude of the leaders of the Laymen's Movement. More than that, from a rather wide range of observation and discussion, we believe these leaders radically misrepresent, in their plat-

form, the common lay sentiment, at least in the Baptist denomination.

What could be more unfortunate than to have series of meetings that should seem to rival each other—a home series set off against a foreign series. Yet this is what the leaders of the Laymen's Movement are forcing as an alternative upon the Home Mission Boards of the United States. These Boards could hardly sit quietly by and see the whole trend of lay thought turned towards a single phase of missions. They would be derelict if they did. If home missions can find no place in the great meetings projected by the Laymen's Movement, with its publicity bureau and its corps of secretaries and speakers, surely it will be necessary to create a medium of public expression, so that the laymen may not be misled into seeing half the circle of obligation as the whole circle.

When the Young People's Missionary Movement is so happily training the young men and women in our churches of the evangelical denominations to study home and foreign missions side by side, with such splendid results, what must be thought of a newer movement, intended to appeal to men, mature minds in the churches, that seeks to limit the intelligence and interest and gifts of these men to one branch of missions? Against such narrowness, such a fatally short-sighted policy, we confidently appeal to the broad Christian sympathy and interest of our Baptist laymen.

Laymen of the Baptist churches, refuse to accept any such limitation of your missionary interest. Decline to belong to any movement that does not adequately and fairly represent the whole mission world, or that draws hard and fast lines between home and foreign. Tell why you decline. Repudiate the action of a few men who claim to represent you and say what you shall hear and do in your meetings. Let us have a Laymen's Movement that will represent world evangelization and take into its vision every missionary enterprise. Now is the

time to stamp out this miserable sectionalism in missions. You can do it. If the Laymen's Movement holds to its present policy, then let us replace it by a Men's Missionary Brotherhood with an all-inclusive platform.

This is the era of missionary progress, of brotherhood, and of broad-mindedness. Let us countenance no backward steps.

The Divine Plan

Mrs. M. E. T. Faunce, who has done so much for the Italian work in Providence, writes:

"One of our converted Italians went over to Italy; through his influence a man was converted in Italy and has come to live in America. Dr. King baptized him. Just now another similar case has occurred. TRULY OUR WORK AMONG THE FOREIGNERS HERE IS DOING FOREIGN WORK OVER THERE.

"Is this not God's plan to forward the work over there—to hasten it?"

Christmas

The stars that shine on Christmas night
Beyond all other stars are bright.
For in their brightness shines restored
The one great star whose light outpoured
Has led all nations to the Lord;
And all night long with solemn voice
They cry again: Rejoice! Rejoice!

The wonder of the Christmas dawn
No other morn has yet put on.
Oh, wan white radiance, breaking slow
On field and woodland wrapped in snow,
On the worn cities and their woe;
Oh, holy message breathed again!
Peace on earth. Good will toward men.

And now unto the new-born King
Bring we our lowly offering.
Lord, take ourselves, our hopes or fears,
Our griefs, our memories, our tears.
The harvest of our troubled years;
We bring them all to Thee, to Thee,
And lo, once burdened, we are free.

NOTE AND COMMENT

¶ President Roosevelt has ordered the motto "In God we Trust" omitted from the new coinage because he does not like the motto in that place, and because, as he says in his defense of his action, some irreverent persons have made a jest of the words. The protests against this executive interference with a matter belonging by law to the director of the mint and the Secretary of the Treasury have been many and strong, and are well grounded. Is there nothing that our President can let alone? Logic applied to his position shows the absurdity of his defense. Irreverent persons make a jest of the churches, therefore abolish them. Religion is sneered at and laughed at, therefore abolish it. Even the great and good President himself is by some graceless persons made a jest of, therefore—but here the logic at Washington would probably halt. Seriously, it is not a slight thing to interfere with the sentimental side of a people. We have too little sentiment as it is, and where one might treat the motto on the coins irreverently, a hundred would be the better for seeing it there. And it is well observed that any sentiment of trust in God which Abraham Lincoln introduced might well be left unassailed by his successors in the presidency.

¶ The *Delineator*, a publication primarily devoted to dress patterns and millinery, has undertaken a great campaign along the line of child rescue. Stirred by the facts concerning the tens of thousands of homeless children in the great cities, the magazine is bending every effort to bring the child without a home and the home without a child together. Aided by its immense circulation, the appeals are far-reaching, and already hundreds of homes have been opened to the little waifs. The magazine presents specific cases, with photographs of the children and facts concerning the parentage. The three methods of taking the children are by the placing-out system, by indenture and by adoption. The greatest care will be exercised to see that the children reach only good, true homes, and inspection and visitation will be carried on

by the magazine. The task undertaken is a great one, and a genuine philanthropy. Multitudes of childless homes will be made over by the adoption of one of these little ones, and multitudes of children will have a chance to grow up into Christian men and women. We most heartily commend the work of the *Delineator*. The women who have consented to supervise the work include well-known names and guarantee the character and conduct of the movement.

¶ One of the most taking sketches in commendation of a missionary magazine that we have seen will be found on another page, in the "Vision" of Rev. Henry Crocker, a Vermont pastor. We heartily thank him for making even the editor realize what THE HOME MISSION MONTHLY brings to a discerning reader. The article was published in *The Watchman*.

¶ The Congregationalists have six churches in Cuba, with a membership of over 800. There is a church in Havana, the others are in Cienfuegos, Guanabacoa, San Antonio, Guanajay and Matanzas. The services are mostly held in the parlors of hired houses, and a movement is on foot to build houses of worship to meet the requirements of the growing work. The Presbyterians have a large house of worship in Havana, with accommodations also for the pastor and his family, schoolrooms and a home for the teachers.

¶ The new census now being made in Cuba will show more than two million inhabitants on the island. The spirit in favor of annexation to the United States seems to be growing rapidly, and leading Cubans have expressed the opinion that stable government can be secured in no other way. We could wish that the American occupation of Porto Rico made a better showing in good resulting to the Porto Ricans. If we are to engage in colonial enterprises, we ought surely to learn how to treat dependencies in such a way as to benefit the people and win them to a love for our government. Oftentimes the missionary has to work hard to counteract the commercial greed and the governmental

caprice. Cuba and Porto Rico, under the right kind of government, ought to be two of the garden spots of the world.

¶ Missionary Institutes have been held at Crozer and Newton Seminaries, under the direction of Secretary Moore, of the Forward Movement, with the best of results. The theological students are quickly responsive to the appeal of the home and foreign fields, and certainly there is nothing more important than the missionary training of the coming pastors. Pastors indifferent to the missionary cause are the stumbling blocks in the way of missionary progress in our churches to-day. As the missionary spirit spreads among the young people and the membership, gradually such pastors will either be converted or find themselves looking for places.

¶ It was the privilege of the editor to visit Detroit early in November and have part in a large and most interesting Missionary Institute. The Baptists were finely represented in the enrolment, having more than 130 of the total. The subject of immigration has awakened a good deal of attention in Michigan, and many study classes have gone through the text book, *Aliens or Americans?* This only whetted the appetite, apparently, for further study, and the home mission study class had a total membership of 143. A bright, eager class it was, and the hours we spent together were full of interest. Detroit, like every city, has its special problems with regard to the foreign population, and it is most hopeful that the churches are awake to their opportunities, and desirous to discover how most efficiently to deal with the newcomers.

¶ One Detroit church, by the way—an influential Presbyterian church—has taken hold of the work among the Italians in earnest, opening its meeting house and parish house to this element, and furnishing an Italian missionary. The growing Italian colony has thus been looked after, and soon there will be an Italian church, with house of its own, under the fostering care of the church that saw a great need and undertook to supply it. The Woodward Avenue Baptist Church has a Slavic mission, with chance to make much more of it than has yet been done. The general feeling was that the Institute would greatly stimulate

interest in missions, and not least in the immediate work pressing on every side.

¶ Dr. Samuel McBride, who for some years has been District Secretary of the Home Mission Society for New York and a part of New Jersey, has accepted appointment as a General Evangelist of the Society, and will work under the direction of the Evangelistic Committee. With Dr. J. A. Francis in the field, this makes two qualified workers now devoting their entire time to evangelism. Dr. McBride's point of beginning has not yet been determined, but calls for his services are already coming in. His gifts lie particularly in the line of evangelistic appeal, and he ought to accomplish a large work for good in his new and wide sphere of service.

¶ The Society is happy in the possession of a medal. The following letter explains the why and wherefore:

"Norfolk, Va., Nov. 7, 1907. Dear Sir: It affords me much pleasure to advise you that the American Baptist Home Mission Society, of New York City, was awarded a bronze medal by Jamestown Exposition on their exhibit of photographs. Please accept our hearty congratulations. Very truly, THOS. J. CALLOWAY, Chairman."

We accept the congratulations and medal, and return our very hearty thanks. The photographs were fine and deserved the medal. No such views of our schools have ever been brought together before, and we shall hope to exhibit them at the Anniversaries.

¶ The rebuilding of Chinatown in San Francisco is rapidly going forward, and substantial brick structures now cover the entire burned district. Far better than the old are the new buildings, and many of them have a distinct Oriental caste. The new Chinatown will be the central show-place of the city, as of old. In this connection, friends will be glad to know that our Chinese church is to have a new building. The Chinese Christians are in evidence, and the prospects of the mission work were never brighter.

¶ Rev. F. H. Divine, who has rendered such signal service as superintendent of missions in Connecticut, has been appointed to succeed Dr. Samuel McBride as District Secretary of the American Baptist Home

Mission Society for New York and Northern New Jersey, and will assume the duties of the position on the first of January. Mr. Divine led the movement in Connecticut by which the State Convention was rescued from the plight in which the defalcation of its treasurer left it, and his work has greatly commended him both as an executive and speaker. Next month we shall give him a fuller introduction to our readers.

¶ The life of a Field Secretary seems to some people enviable and easy. It consists in traveling around and having a good time—an easy life that many would like to lead. Secretary Chivers could give experiences that would disturb this view, but he rarely lets the light in upon his trying travels. The editor desires to say, for himself, that his brief excursions into the field convince him that a man must have a cast-iron constitution, perfect digestion and draught-proof circulation, in order to stand such a life. Read this paragraph from a recent letter, not written for publication, but showing some of the things that befall the Field Secretary:

“The stay in Albuquerque will give me a good rest, with time for correspondence which has accumulated, and preparation for further work. Every train on which I have traveled since leaving Ardmore has been from two to seven hours late. On the trip from Oklahoma City to Roswell, I struck a Home-seekers' Excursion train with cars so crowded that fully twenty people had to stand up or sit on the arms of seats all night. There was not a berth to be obtained in Pullman or tourist car, and there was nothing left but to sit up all night with an ill-smelling crowd. Instead of reaching Roswell at 9 p. m., it was after midnight of the second day before the train pulled in. To avoid the long route and longer delays from Roswell to Albuquerque via Pews and El Paso, I took the mail automobile route, 110 or 120 miles across the plains to Torrence. The ride might have been exhilarating by day, but the machine needed repairs, the start was delayed, and more than half the ride was taken after dark in a chill air, and the early morning hours were spent in a building called a hotel, with fourth-class accommodations and fifth-class food. Last night I got my sleeper at

2 a. m. But I am in good trim, and am enjoying, after a fashion, even the roughness of things.”

¶ It is not too late to send in your application for a place in our Cuban party. There will be plenty of room, and all the promise is for a delightful voyage. We give elsewhere the program which Dr. Moseley has arranged for the stay in Eastern Cuba. Every effort will be made to keep the expense near to the \$150 line, although it would be unwise to guarantee that, since there are some expenses that can only be estimated. Send in your names.

¶ We join in deep sympathy with Mr. J. Spencer Dickerson, editor of *The Standard*, in the death of his wife. Daughter of Professor Richardson of Rochester, a woman of remarkable loveliness of character and grace of personality, devoted wife and mother, she was the central figure in a rare home. Our denomination owes much to Mr. Dickerson for a most disinterested and broad-spirited service, and it should cheer him to know that the affectionate regard of a great host of friends goes out to him in his affliction.

¶ *Harper's Monthly* gives the following: A Methodist minister having many years ago been sent as missionary to the Indians, found an old—very old—Indian who could read, to whom he gave a copy of the New Testament. After the noble red man had read it through, he expressed a wish to be baptized. The missionary accordingly procured a bowl of water, and was about to baptize him, when the noble red man asked: “What are you going to do with that?” “Baptize you,” replied the clergyman. “No deep enough for Indian; take 'im to river.” The missionary explained that, “That is not our practice,” to which the noble red person replied—“You give me wrong book then, me read 'em through.” The ceremony was postponed.



A Plain Statement A Serious Situation An Urgent Appeal

Debt of the Home Mission Society Nov. 1, 1907	\$217,000
Obligations to March 31, 1908.....	290,000
Amount needed to cancel debt and obli- gations	\$507,000
Estimated receipts, based on average of past five years, Nov. 1 to March 31..	417,000
Leaving a prospective debt March 31 of..	\$90,000

¶ The only way to avoid this distressing and disastrous accumulation of indebtedness, which must seriously cripple the great Home Mission cause, never so urgent in its demands as now, is for the Churches and Individuals to increase their contributions from THIRTY to FORTY PER CENT. from this time until the end of March.

¶ That would extinguish the debt, and enable the Society to meet its budget appropriations.

¶ We appeal to every Pastor, every Church, and every Individual Giver to aid us in this critical juncture. With the proper effort the money can be raised.

¶ We appeal especially to every Church and every Church Member that made no Home Mission contribution last year to make a generous offering to the work of the Society this year.



We take pleasure in presenting to our readers a cut of Rev. Elpidio de Mier and family, of Porto Rico. He is of Spanish descent and almost from the beginning of our work in the island has rendered efficient service as an evangelist. He is highly educated, is a forcible speaker, has written much for the press. He has decided poetical talent. Some of his articles and poems have been issued in a pamphlet of 300 pages.



THE SPIRIT OF CHRISTMAS

By Howard B. Grose

LUKE 2:14: ON EARTH PEACE, GOOD WILL TOWARD MEN



I
THE Spirit of Christmas is the Spirit of Peace and Good Will. What would happen, I thought, if the Christmas spirit of peace should fill this earth of ours. As I meditated upon this question, taking the wings of Imagination I had a vision:

The Angel of Peace, wearied with efforts that often seemed to bear but little fruit, and worn with sight of the suffering and wretchedness born of the demon of Strife, who ran up and down the earth sowing the seeds of discord everywhere, among the nations, in the different races, in the homes and even in the churches, was sadly pondering all these things and wondering. Pondering over the sin and folly and blindness of the men and women and children too who seemed so ready to open their hearts to Strife, but were so slow to admit her gentle Self; wondering how long the Heavenly Father would permit the present evils to continue. Looking back over the centuries since she was sent down from heaven to earth to herald the dawn of

that glad Christmas—the first Christmas morning—the Angel of Peace shuddered and seemed to share in the sorrows she saw, all born of Strife, son of Selfishness and Sin. It was indeed a sad and shameful record that humanity had made, even in the lands that had professed themselves Christian, and had taken as Lord the Prince of Peace.

While the Angel was thus reviewing and reflecting, suddenly came a summons to the presence of the Master. As the troubled Angel stood in His presence, and felt the love beaming from His eyes, instantly she was reassured and all her ardor for her mission to earth was rekindled. His glance read the secrets of her soul. He understood, and He smiled upon her, then spake in those tender tones which all angels longed to hear:

“Yes, it is a sad spectacle which the sons and daughters of men present. Much has been accomplished, but you have yet much to do, gentle and loyal Spirit. Hearts are stubborn and sin is seductive and Strife is everywhere at work. But be not discouraged. I have overcome the world. My peace shall some day prevail. Yes, even this very Christmas Day. I now commission you to go to earth,

clothed with a divine power you have never had before. Wherever you minister in My name, sweet Peace, your work shall now be effective. The time has come to put an end to Strife and his terrible work of evil. He has not been satisfied with setting nation against nation, peoples against peoples, the rich against the poor and the poor against the rich, the covetous and greedy against the helpless and unselfish, but he has dared even to invade My Temple, and bring My very Church, which is My earthly body, into disgrace and shame. Begin your blessed work at the House of God, and set My people free, that again My Name may be glorified and I be truly represented by My professed disciples, in whom there must be neither spot nor blemish. Go, and My blessing be upon you!"

The Angel of Peace heard these words from the lips of the Master with such joy as she had never known since that night when the Babe was born in Bethlehem of Judea, and the heavenly host had sung the song of "Peace on earth, good will toward men!" At last she was to go with power, where before she could only hope to accomplish her purpose in human hearts through appeal to love and gratitude and righteousness. Her heart was overflowing with Hallelujah, and as she set out, radiant and reanimated, for such a Christmas service as the world had never known, the air was filled again with the anthem of the heavenly choir, as they sang,

"Glory to God in the Highest, Peace on earth."

II

It was indeed Peace on earth, and in my vision I beheld what the angel had wrought in the hearts and lives of the children of men. Flying as on the wings of light from home to home, waving her wand over the sleepers, they awoke that Christmas morning to find all discord and hatreds and envyings gone, and in every soul of parent and child a strange sweet sense of concord. Husbands and wives

who had been estranged, who had spoiled the home life by their quarreling and unkind treatment and so made the children unhappy and disrespectful, became again as in the early days when their love was young and strong. Brothers and sisters who had been less thoughtful of one another than of outsiders felt drawn closely together. Sons and daughters found themselves in such happy relations to parents and each other. Homes were more like heaven that day than ever earth had seen—and all because the Angel of Peace had entered and filled them with her spirit, banishing the spirit of Strife, who was now bound and in prison, after his long and dreadful reign.

Having thus touched and transformed the homes, the Angel of Peace, obedient to her Master's word (for the home is the center of all life) next visited the churches where the congregations were gathered, according to the Christmas custom. Waving her wand over the congregations, the spirit of peace entered every heart. The members who for one reason or another (commonly through misrepresentations and misstatements) had become disaffected or hostile felt all the old bitterness vanish, and in its place only peace and brotherly love. The very atmosphere seemed warmed by the wave of Christian brotherliness that swept through the sacred place. The ministers felt it as they entered the pulpits; the choirs noted a strange influence that caused them to sing as unto the Lord; the worship was reverent and devout to a degree that was most impressive; and something came out of the new spirit that fairly inspired the preachers, as they dwelt upon the true Christmas spirit, the spirit of peace and good will, that made Christianity a unique religion in the world. And when the services were over, unprecedented events occurred. There were regular love-feasts. Instead of setting immediately towards the doors, the people pressed forward to greet the pastors and one another; and the Angel's heart was filled with heavenly joy and exultation as she saw long estranged members approaching one another most

cordially and beginning a new life in the spirit of their church covenant and of the Great Head of the Church. For now the Angel knew that the church would arise and shine in the garments of righteousness, now the church would go forth in the strength of unity, and go forth to conquer through the united might of love. No more should the demon of Discord be able to work inside the walls of the church citadel. No longer should sinners be able to sneer and scoff at the mockery of a quarreling and divided church. The kingdom of God had come in power. Peace ruled, and with Peace ever, as inseparable and twin companion, was the spirit of Good Will.

Filled with this Christmas spirit and the reality of their new experience of religion, members at once began to seek out former members who had fallen away, and reconciliations became the order of the day, and thousands were won back to allegiance to Christ. As the news spread of this wonderful transformation, communities were profoundly affected, and as their hearts were moved upon by the Angel of Peace, the Christmas spirit extended as by magic. Now was the Church of Christ grown to be the great tree under whose branches all might find shelter and protection. And all the artificial distinctions disappeared; all barriers erected in reality under impulse of the Spirit of Strife were broken down; and the followers of Jesus became one in sympathy and purpose and real brotherhood, great corps of the same mighty army, moving under the banner of King Immanuel to the victories of peace, not opposing and sometimes hostile camps.

III

Still the Angel's mission was not ended. Strife had done his dreadful work among men, inciting some to greed and oppression and selfish disregard of all rights, and filling the hearts of their victims with hatred and readiness to do violence and wrong in their turn. In the great world of commerce and industry there was no peace, but bitterness and hate; instead of good will there was

pitiless covetousness and greed on one side, and merciless reprisal on the other. It was the Angel's work to remove the scales from blinded eyes and give clear sight to all who were engaged in the vast competition and contest. When this was done, and men really saw what they were doing, the spirit of Good Will entered, and all was changed. With Peace and Good Will ruling there was no longer the heart-breaking struggle of the poor, or the soul-deadening hunger and thirst after riches of the covetous. Manhood was now revered, character was rated at its supreme value, possessions were put below personality, humanity was felt to have first rights, and the brotherhood of man became the fundamental doctrine of religion and basis of relationships.

When the Angel of Peace had thus accomplished her mission in the individual hearts and lives of men, she had naturally brought the nations to which they belonged to relationships of peace and good will likewise. It was seen that there was no more reason why one nation should destroy another than why one individual should destroy another. Thus was this world become the kingdom of our Lord and His Christ; thus was God's will done in earth as in heaven. Thus was the spirit of Christ utterly triumphant, and the first Christmas song finally fulfilled:

"Peace on earth, good will toward men."

* * * * *

IV

It is a long way from the vision to reality, but the vision has its practical Christmas lesson for us all. The Christmas spirit is not an ideal but a real quality which Jesus came to embody in human character. First of all He revealed it in His own life, so that no one could mistake it. We cannot see what a man believes, but we can see what he lives. Jesus lived out His teachings. We as His disciples are to live them out also. Jesus incarnated the spirit of love, peace and good will. We are to do the same. He does not ask of us anything that is impracticable or impossible. He does

demand of us what is real, and what costs something, it may be much, of self-sacrifice, of devotion, of time and thought and self-giving.

Consider this spirit of peace. Is it too much for the Master to expect that a follower of His shall possess it, live in it, actually practice its high principles. Is it too much to expect that a Christian shall conquer hatred and spite and uncharitableness in himself; that he shall be at peace with his brethren; that he shall be kindly and loving in his relations with his fellowmen, especially with those of the household of faith? To admit that this was too much would be to bring Christianity into contempt. A religion that expected anything less would be of little worth. Then ask thyself, disciple of the meek and lowly Jesus, "How does my daily life meet this just requirement of my Lord?" And let the Christmas time lift you into the realm of spiritual things and touch what is best and deepest in you, and become the medium of a new inspiration to a more brotherly, loving, winning discipleship.

Or take the spirit of good will. How Jesus lived it, taught it! This is the expression in a word of what He says is the second great commandment, and like unto the first, "Thou shalt love thy neighbor as thyself." This Christmas lesson is too often in our Christmas religious observances almost entirely lost sight of, or not sufficiently emphasized. He knows nothing of the real Christmas spirit whose heart is devoid of good will. Nothing can take the place of this. There is no

true love for God that does not include love for man. The one commandment that Jesus gave was "that ye love one another." Love is the source of good will.

Is it too much to expect that a Christian shall obey the commandment of the Christ? Is it too much to expect that a disciple of the loving and sympathetic and helpful Jesus shall possess and exercise this spirit of good will always and in all relations? Is it too much of a strain on poor human nature to demand of it love and neighborliness and habitual kindness to others? Surely a religion that did not demand this would not demand our serious consideration. Then ask yourself, again, disciple of Jesus, "How does my daily life meet this just requirement of my Lord?"

Such is the importance of this subject to us that I would these thoughts of the Christmas spirit might be burned into our souls. If only the disciples of Jesus should rise to the high level of the life that incarnates and exemplifies this Christ spirit of peace and good will, our churches would be revived and revolutionized, our own places would not only be filled but all the pews as well, our business would become our pleasure, our homes would be crowned with happiness, our influence would everywhere commend Christianity, our hearts would be overflowing with gladness, our gospel would go to the ends of the earth, and once more the angels of heaven would join in the first Christmas anthem,

"PEACE ON EARTH, GOOD WILL TOWARD MEN."



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.



CHIEF LEFT HAND'S LIFE*

THE FAMOUS CHIEF OF THE ARAPAHOS TELLS HIS STORY THROUGH AN INTERPRETER—HIS CONVERSION MEANS MUCH FOR HIS TRIBE—A CHARACTERISTIC "TALK"

I WAS born in "No Man's Land," west of Ft. Supply, as the Indians were returning in the early spring from the Rocky Mountains. (This was doubtless in what is now known as Beaver County, or the Pan Handle of Oklahoma.) I am sixty-nine years old this spring. I was raised by my grandparents from the time I was old enough to remember. I can just remember my mother. My father died when he was on a buffalo hunt. He had heart trouble.

*Missionary F. L. King, who labored seven years before the first Arapaho confessed Christ, says: This talk was made on March 3, 1907, at Left-Hand's house, with Jesse Bent as interpreter. For a number of weeks I have been wanting to get a brief history of this man's life, and have asked him to tell it now as he is a Christian. He does not hesitate to do so, especially as I tell him that a number of Christian people are anxious to hear of his life, and that it is really work for Jesus. I took a little food lest they might be short, and Left-Hand as well as any other man talks better if he has eaten first.

There were present at this little meeting at the house, Black-Man, Earnest-Left-Hand, Lone-Man, Black-Bear, Bald-Head, and possibly one or two other men.

My mother died near the city of Denver, Colorado.

I learned to go on the war path from my grandparents. When a boy I can remember my people, the Arapahoes, coming back from their wars with the Utes and Pawnees with scalps of these Indians. I learned that the chief was the one who took most of these scalps. As I grew older all of my time was taken up on the war path. Finally, I got to scalping and murdering just as the other Indians did. When at the age of twenty-three or twenty-four, I became quite a public man among the Southern Arapahoes. I was thought of as a brave man because I killed men. At that time I became quite a leader, and when I would announce that I was going on the war path many would join in with me, and when I came home the old men would offer sacrifices because their war party had gotten the victory, or thanks to the White Man Above.

I do not know how my people got the name "White Man Above."

In the many battles some of the Indians were badly wounded and bled, and the Indian doctors would make motions over them and use the herbs that they found on the prairie, and restore some to life. It was on the war path that I learned to use these herbs that the Indian doctors use, and now I have great respect for them. It was my aim all the time that my name should become great among my people. I had a brave heart. I was always looking for the enemy or for mischief of some sort. In this way my time was taken up.

I heard that when God had made the world he had put a sacred pipe among the Arapaho Indians, and they still have a great respect for this pipe. This is the reason why the Indians put this pipe foremost in all their councils. Their regard for this pipe is similar to the Christian's regard for the Bible. In this sacred pipe there is a grain of corn, a duck feather and a turtle. There is a tradition among the Indians that at the time of the flood the turtle and the duck went down to the bottom of the water and brought up a little of the ground, and that ground was what formed this country. This is the reason the Indians all respect this pipe and smoke it in their councils and gatherings. All the Indian people, by believing in this sacred pipe, see in their imagination a way of getting over sicknesses. They have also their dances.

At the time I was married and settled down I had never seen a white man, but was about forty years of age before I saw one. About this time I began to see a few white men, who came and began to make settlements in the western country. One day, after I had seen a white man, there was great excitement in the camp. Chief White-Buffalo had been killed. Whiskey had been introduced into the camp by this white man, and one of the Indians had gotten drunk and had killed this chief. From this time on the Indians have been learning bad ways from the white men, and the Indians have been killing each other. After this I saw the soldiers, and there were a



CHIEF LEFT HAND, ARAPAHO

great many disputes with the government about the land. As soon as the white man saw the land and the Indians roaming about, they were just like drunken men, and grabbed it from us. After I saw the soldiers I left my enemies, the Utes and the Pawnees, and led in the troubles with the soldiers. After the first battle with the soldiers I studied their way of fighting. They came in a body, and were so much stronger than the Indians that after a few battles I did not care to fight with them. From that time these Arapahoes were driven from one place to another. The trouble always started with the soldiers. My name kept getting bigger all the time among my people.

In 1868 occurred the last battle with the soldiers. This was the Black Kettle Massacre, near Ft. Supply. At this time three chiefs—Yellow-Bear, Little-Shield and Bird-Chief—surrendered and made a treaty with the government. Then the entire tribe was taken to Ft. Supply and was taken care of. These three chiefs recommended Left-Hand as one who was to be the Arapaho chief living at peace with the government. The Indians were then removed to Darlington in 1869. The agency at Darlington was established in 1872. The first agent was Agent Darlington, a very old man.

The President of the United States

wanted the Indians to send a delegation to Washington. Accordingly, Left-Hand, Yellow-Horse, Heap-of-Bears, White-Crow, Crow-Horse, Big-Mouth, and John Parsel went. This was during General Grant's administration. I talked with Grant, and Grant told me to lay down my arms and not fight any more. The President gave me a new way of living and a new road. While we were at the White House a delegation of Utes came, and the President asked me to



AFRAID OF THE MAN WITH THE SNAPSHOT

shake hands with these men and be at peace with all tribes in the United States. Then we shook hands. The President told me that there would be no more fighting, but that he would give the Indians farming implements, and that there would be schools established for their children.

So Grant told me, when I started home, to urge the children to enter the school, and that he himself would send corn and implements to farm with. The government established a temporary school at Darlington in war tents in an early day of the Agency.

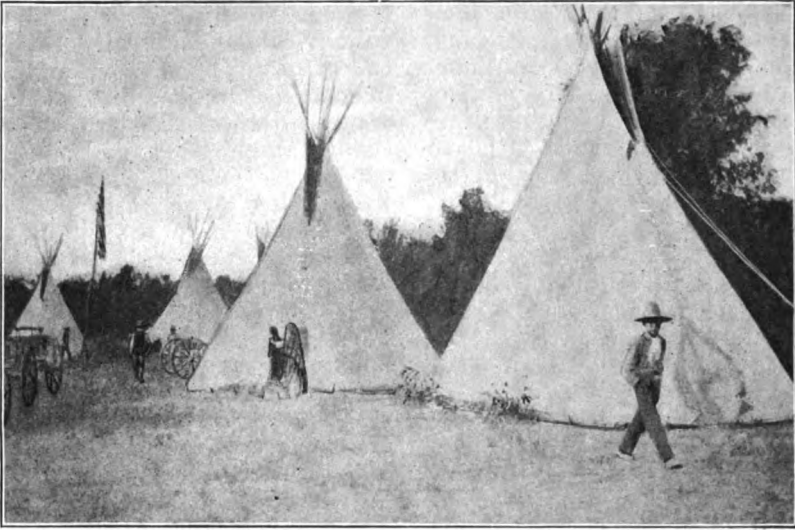
From the time that I returned home from Washington to my own people I had one thought in mind, and that was to do as the President had told me in the matter of schools and farming, that the children might be at the front. On this trip I saw many white people in the East—many more there than in the West—and I began to look to the future of the young Indians. At first the Indians were backward, but now they are willing to put the children into school. I used to know many chiefs among the different tribes. Maybe they are all dead now. There is only one living among the Arapahoes, and that is myself. The promise that I made to General Grant I have kept to this day.

Then I began to hear more about God. When I heard of this new religion I felt the same as I used to when I went with the war parties. The Messiah religion was introduced, because their minds are continually on these things. They dream of these things. Mr. Hamilton came to me one time and talked a little against the ghost dance religion. I continued to urge my people in this religion, because God made all things, and I was anxious to help my people. As Mr. Hamilton had a feeling against this religion, I wanted him to go to the Cheyennes.

I did not know much about the missionaries then, and did not know that God was so powerful as to work through them. I thought they would get mad, as most men do, but saw that they did not. Then I began to come to the chapel. Then I was not yet totally blind, but could still see the missionary as he read from the Bible.

When these Arapahoes were baptized I hoped they would be strong Christians, and not allow little things to switch them off. In making a public speech I told them to be strong Christians, and not pay attention to the small things.

I dreamed about the church and this Christian religion. In this dream I saw the old times, when the Indians were in a savage state. It seemed as though I was outside of the church and the rest were inside, and they would not admit me. The missionary came to the church.



TENT LIFE—AN INDIAN ENCAMPMENT

The Christians were going to pray to God to take away all sickness and evil. The Christians went into the church. The others all stood where they were, and could not move. The minister said that he was going to search for the root of all sickness, and put it away, so that the end of the world would come sooner.

When I awoke I thought that because I was not a Christian they would not let me into the church. During the big camp meeting last January I made a speech every morning, encouraging the Indians to have a good feeling towards each other and to attend the meetings. (When Left-Hand referred to these meetings, in which he came out as a Christian, he was deeply moved, and prayed often as he talked, only a very little of which was interpreted.) Again I was all alone. (This seems as a vision to him.) Heaven seemed to be opened, and I saw and could read in it a black streak, but did not want to look at that, but looked at the book (Bible). It seemed as if the end of the world had come. The minister present had a flag, and when he moved the flag the end of the world was to come. And then I urged the minister not to move the flag until all the Indians had come to Christ. After

that the Spirit came to my heart.

And since then I have a different feeling altogether. That dark streak (supposedly his former life) made me think. After the Spirit came to my life I thought of my enemies and of my bad ways. And I thought that as I was an old man, it would be best to change my life before I died. I was very doubtful at first whether Christ would take all the evil away. When I began to think of the heavenly, spiritual life, where there is no sickness or blindness, but where all is good, then I said that I was going to try to be a strong Christian. If a man slaps me on the face and I don't get mad, then I think I will be a strong Christian. If any one tries to get me away from my Christian life I will try to resist them. I won't promise that I can resist them, but will try. That is the way I feel about it.

When I went into the gospel tent and heard the missionary tell how Jesus was slapped on the face and spit upon, it made me cry in my heart, and so I decided to come right at once. I had decided before this time to start in the Jesus Road at some time, but this incident in Christ's life caused me to start at once.

At this time I asked the missionaries

whether it was right to take medicines when any one was sick, and they said, "Yes." We can't get along without these medicines. Tell Dr. Morehouse that we need these medicines. Being Indians, we want to keep the pipe and the medicine.

I have great respect for the white man's medicine. I take it myself. I want to set a good example before the young by joining the church. I want the Home Mission Society to allow the old people to keep these few old things, but not so with the young. I want the Society and all Christians to remember me in prayer. And when you send in this report I want to hear from Dr. Morehouse about the pipe and the medicine.

There is only one God, who made us, and He made me to talk Arapaho.

My feelings every day are good.

II

Following is the speech made by Left Hand at the time of his conversion:

"Why do you wait? It is just like holding me back. I tell you what I know. I live the same life you live. (He means the unsaved life.) I wish many would listen and take the 'Jesus Road.' I am an old man. I tell you straight. Since I came into the tent God's Spirit came into my heart. What the missionaries said to-night is all true. The missionaries and Christian Indians are saved from sin. But because the sinners are unsaved I have been urging them that much harder to come to these meetings. I called out in the camp and told the people about the meetings and urged them to come. I can see in my heart a book (he means the Bible). In it is a

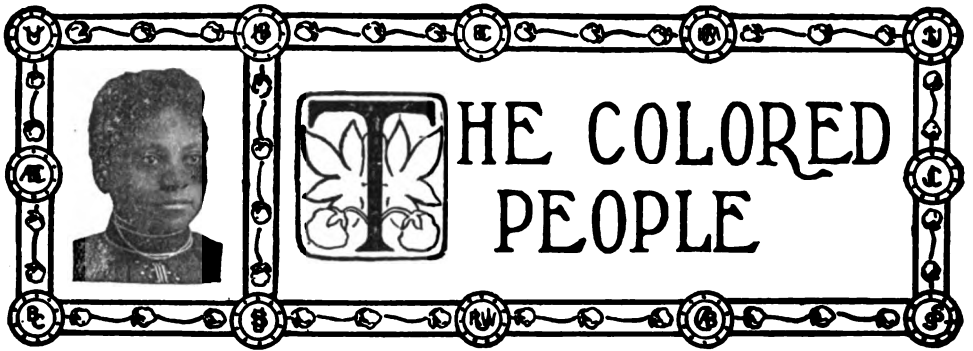
light. Where I am with the non-Christians it is dark. My heart is anxious for the light. Our Father in Heaven, I think, is using me in talking to you. The Spirit is in my heart. What the missionary said is true, you all know. You (the non-Christians) are in my way. The sooner you give yourself to Jesus the sooner I go the same way. I feel that I have been dragging something heavy.

"I am going to give up soon and do as I feel. Because I love my people I urge them to come to this good road. When the Ghost Dance religion came and I was about ready to embrace it, then it stopped. This Christian religion won't stop. When I talk about this Christian religion then you non-Christians always cut me short. These missionaries love the Heavenly Father and love us. That is why they bring the good news. Just as I am blind in my eyes, so I have been blind in my heart. I am going to give myself to Jesus in old age. When I give myself to Jesus I want to follow the good road and be happy all the time. When I step into this Jesus Road I will always hold on. I urge you to come, because I love you. God's great power is working through me. I have children, many who died while young. No doubt Jesus took them. For myself, I lived a wicked life. But if I give myself to Him He will take all these things away from my heart."

This speech was made at the close of a sermon preached by Rev. H. H. Clouse, while the Indians were encamped in Left-Hand's timber during their January camp meeting, 1907, and is only a specimen of the many talks he made during that seven-day meeting.



CHRISTIANS GOING TO CHURCH



A REMARKABLE AUTOBIOGRAPHY

History of the Life of Mrs. A. Elizabeth Cooke Weeks, Wife of the President of New
Bern Collegiate Industrial Institute



I WAS born December 4, 1875, in a little log cabin on a plantation known as the Brooks' plantation in a little town seventeen miles north of Raleigh, known as Wake Forest, Wake Co., N. C. My father, Rev. Henderson Cooke (who still lives), is, and has always been since I have known him, an honest Christian farmer and shoemaker. Though not educated, yet ere the shackles of slavery were loosed from him he learned to read and write, and after freedom became a minister of the gospel. He has always been known for his honesty and pure Christian character. My mother, Mariah D. Cooke, a virtuous Christian woman noted for her straightforward Christian disposition, has always put forth the most earnest efforts to rear her children to be honorable men and women.

We lived in the little log cabin of which I have spoken until I was four weeks old, then we moved to another house, this also being a log cabin, but with a little more room. One large room downstairs, a small one upstairs, and a

kitchen. We remained here until I was more than two years old. During this time my father had bought 52-100 of an acre of land and put a three-room house on it, not of logs but of weather boarding. We then moved into this house, and my father would rent land on which to farm. At the age of five my mother allowed me to go to school with the teacher who boarded not very far from our house, as I was too small to go alone and the children were working on the farm.

To my teacher I feel a great deal is due, for I learned very fast, to the delight of both my teacher (Dr. N. F. Roberts, who is now vice-president of Shaw University) and of my parents. Here I received encouragement therefore. When quite a little girl in the public school I had a great desire for an education that I might make a useful woman of myself. Being the fifth child of a family of thirteen children whose parents were very poor, there seemed to be no possible chance for me to accomplish my aim. The public schools would run from four to five months, but my father being a farmer could only spare us from the farm about two or three months dur-

ing the year. However anxious I might have been, I saw no way of succeeding without some special effort being put forth.

Just at this time I came across two stories headed thus: "Where there's a will there's a way," and "I'll find a way or make it." Then and there I decided that I had the "will," and if no one else should open the way for me I'd find a way or make it. With this in mind, then came the thought, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." At the age of nine I accepted Christ. It was then that I learned that with an earnest effort and faith in God much could be accomplished.

Many days from morn till night have I hoed the cotton and corn or followed the reaper to bind the sheaves, praying to God that some way might open that I might be able to accomplish my education.

At the age of sixteen I entered Shaw University. After remaining there nearly two months I succeeded in making a certificate and taught as an assistant in the public school for five months at a salary of \$15 a month. This I gave to my father to help him, and he permitted me to return to Shaw that session and remain the balance of the term, which was about five weeks.

The next year, October, 1893, I entered Shaw and remained four weeks; then was called home on account of the sickness of my mother and had to remain home four months. During this time my mother kept very sick. My oldest sister was married, my next older sister was dead, the other two children who were my seniors were boys, so the household duties all fell on me. Then it was that I waited on my mother, cooked, washed, ironed, looked after the mending, and taught as an assistant in the public school there in our town. If one should ask me how I did it I could not tell, only I know I did it and the Lord was with me. I suppose it was one of the times when "I can do all things through Christ which strengtheneth me," Phil. 4: 13.

There was no hour in the night too cold or too late but that I was ready at

any moment to administer to my mother's needs. At the end of the fourth month I returned to Shaw, giving papa what money I had made, to help him and enable him to hire some one to wait on mamma while I stayed in school the remaining two months. My mother's sickness lasted four years, during which time my father was able to do scarcely anything for me.

For six successive years I labored hard trying to accomplish that aim of my heart. During this time I had to undergo many hardships. Many times would I plod my way miles through the snow to and from my work, praying all the way that God would open the way for me. I need not mention the obstacles thrown in my way, for they were many, but the hand of Providence seemed to remove them just as I had done all that I could do.

At one time when it seemed that the door was almost closed to me, I secured a position as cook for the family of one of the professors of Shaw. By this means I got my board, and my father paid my tuition. But this work came so near taking all of my time that I had very little time for studying.

The class room work lasted from 8:30 to 1:15, during which time I would have from five to six studies to recite. The remainder of the day was spent in work, and when could I get time to learn all of these lessons? Ah, then it was that every minute meant something to me. And after using every minute rather than go before my teachers with unlearned lessons I would get permission from the Matron to get up before day to study. And many times from two to five A. M., I would study with all earnestness and then retire at five to get one more hour's sleep.

For the six years that I have spoken of I had not been permitted to remain in school one entire session at a time. With a very earnest heart I had been praying to God to remain in school an entire session, and God, through His servant, had answered this prayer. For after every possible effort on my part had been put forth during the summer to secure means that I might return to

school and had failed, then it was that I was told that friends in Boston had heard of my efforts through Dr. Meserve and had sent the money on to Shaw to pay my expense for my last two years in school.

Can any of you imagine how thankful I was when this news was told to me? My gratitude to them and God I can never tell in words, but I mean to give my life for others to prove my gratefulness to those who so kindly helped me. Thus at the age of twenty-four, in the year 1900, I graduated from the Scientific Department at Shaw University.

The same year I was appointed teacher at the Howe University, Memphis, Tenn. Here I remained two years, and was asked to take a position as teacher at the New Bern Collegiate Industrial Institute. After I had taught here one year the president decided that he needed a helpmeet, and I thought it a wise decision, so in July, 1903, the president and I were united in the bonds of holy matrimony. Then our forces were more concentrated on the one thing, and that was to give our life to make this school a success. That the people in this section might have the privilege of a school where they could be taught how to become industrious Christian men and women.

Now I want to say that it is not an easy task to be in the founding of an institution, nor is it like going to heaven on flowery beds of ease. For, for the last four years I have carried forward a plan to raise money to help defray the running expenses of the school. For about a month and a half, either in November or January, every day when the weather is fit, beside teaching, I canvass the entire city, taking in just so much

each day. Oh, then it is that I walk until with tired and sore feet I feel almost disposed to give up, when this thought comes to me, "I'll bear the toil, endure the pain supported by thy word." And with all the strength that is left and a double determination I press forward until the task is complete.

And by these unyielding efforts we have succeeded in raising ordinary sums to help defray the expenses and also in securing pledges from some who promise to be annual donors to the work as long as it is wisely and executively run. These signs make us feel and know that we have God's benediction in the work. And though I have not the money to give to this work, if I will give my prayers, works, and myself, God will cause those who have the money to give to this work that it may go on blessing the people of this section and accomplishing its mission for which it was founded.

Now that my story is about to come to an end I feel like saying, "All the way my Saviour's led me," and the hardships which I have had to undergo have been a means of preparing me for this very work in which I am now engaged.

And like the river whose water is used for irrigating purposes distributes itself into hundreds of channels, pouring itself out upon the thirsty ground, causing it to blossom and rejoice. But where is the river now? It is lost, gone. Its self-life has been surrendered. Its channel is empty and dry. But it lives again in the fruitage of hundreds of fields. The harvest of many happy farmers are garnered because the river gave itself.

It is ever true that sacrifice is the price of service.

In saving others one cannot save himself.



OUR TWO NEW PRESIDENTS

By Superintendent George Sale, D.D.

JOHN HOPE, A.M., ATLANTA BAPTIST COLLEGE

"John Hope, A.M., teacher and leader of his people, who, with patience, sanity and zeal, is helping in the slow solution of one of the great problems of our time." With these words President Faunce conferred upon the newly appointed president of Atlanta Baptist College the honorary degree of Master of Arts at the Commencement of Brown University in June last. Of this event the Providence *Journal* had this to say:

Seldom in the history of Brown University has an honorary degree been conferred on an alumnus for noteworthy service within the short period of 13 years after graduation, but such was the case when President Faunce announced yesterday that the degree of Master of Arts had been conferred on John Hope of the class of 1894. As an educator of the people of his own race in the South Professor Hope is already making a name for himself that is recognized, not only in Georgia, where he is teaching, but also throughout the country, especially among the Baptists, in the interest of which denomination he has been working for 13 years, or ever since he graduated from Brown.

The *Boston Transcript* in an editorial note says of Mr. Hope: "In his thirteen years since graduation he has made a name for himself hardly less than second to that of Booker Washington as an educator and worker for the uplift of his own people in the South."

These are estimates from outside sources of the man whom the Home Mission Society has called to the presidency of one of its most important institutions, Atlanta Baptist College.

Mr. Hope was born and received his early training in Augusta, Ga. At the age of 18 he entered Worcester Academy and graduated from that institution four years later, being chosen one of the commencement speakers. Four years later still he received his bachelor's degree at Brown University, representing his class as class day orator.

His way through college was made by his own efforts with occasional timely aid

from friends. An incident in his college career was that he arrived in Providence in the fall of 1893, out of debt, and with \$1.95 with which to commence the work of his senior year.

In October, 1894, Mr. Hope entered the service of the Society as instructor in Roger Williams University, Nashville, Tenn. Four years later he was transferred to Atlanta Baptist College, where he has been nine years in continuous service. His work as principal of the lit-



PRESIDENT HOPE OF ATLANTA COLLEGE

erary department of the college and acting president in the absences of the president familiarized him with the work of administration. In 1906 he was appointed acting president, and administered the affairs of the college with such marked efficiency that he was unanimously appointed president at the June meeting of the Board.

President Hope is a man of modest and retiring disposition, who has come into prominence by his ability and force of character rather than by any effort of

his own. His wife is a woman of culture and refinement, who bears the social duties of a president's wife with grace and dignity, and their home, with one child, Edward, is a most attractive one, itself a valuable educational agency for the students of the college, to whom its doors are always open.

CHARLES H. MAXSON, PRESIDENT BISHOP
COLLEGE

Prof. Charles H. Maxson, the new president of Bishop College, Marshall, Texas, is a native of the State of Ohio. When he was eight years old his parents moved to Iowa, in which State he received his education. He is a graduate of the Iowa State University with the degrees of B.S. and B.D. (Bachelor of Didactics).

Professor Maxson was for four years in the employ of the Society as a teacher in Indian University. Since 1895 he has been engaged in public school work in Iowa, with the exception of the five years from 1901 to 1906, during which time he served in the Philippines, first as teacher and later as principal of the Iloilo Normal School.

President Maxson thus brings to his work at Bishop College the results of a long and varied experience in school work. He has practical knowledge of work and methods in Manual Training and will be as much at home in the shops at Bishop College as in the class-room.

Mrs. Maxson is a daughter of Rev. S. H. Mitchell, of Iowa, author of a History of Iowa Baptists and at one time a missionary of the Society to the Delaware Indians. Mrs. Maxson, like her husband, was at one time a teacher in Indian University, and is an enthusiastic helper in her husband's work.



PRESIDENT C. H. MAXSON

It has long been the desire of Mr. and Mrs. Maxson to be engaged in missionary work. They were at one time under appointment for work in the foreign field, but owing to the lack of funds the Missionary Union was unable to send them out. It would seem as if God were preparing them for just such a work as that afforded at Bishop College, and they enter upon it as upon the realization of a long-cherished purpose and a work for which they have had ample training.

The new president and his family have been cordially welcomed by the people of Marshall and have received marked attention from the pastor and members of the First Baptist Church. The year opens with encouraging prospects.



HOME MISSION SCHOOLS

Virginia Union University

Virginia Union University opened with a larger enrolment than ever before so early in the session. Already the rooms are crowded and students from a distance are objecting to rooming in such crowded quarters, and are seeking boarding places in the city. Those students, however, who live in the city are at a great disadvantage and as a rule accomplish far less in their studies and make less improvement in other directions than those who live on our grounds. The need of a new dormitory is more pressing than ever. Several members of the faculty have gone to places which have superior attraction for one reason and another, and several other professors have had opportunity to go. There is a constant demand for the best educated young men that we have, both students and teachers, for responsible positions all over the South. If we could accommodate twice as many students we could soon fill the buildings and there would be an immediate demand for them and for a far larger number as soon as they could be graduated from our college or theological course.

Our school holds an unusually advantageous position in the State in that it is the only school that is really doing anything worthy of mention for the higher education of the Negro young men in Virginia. Increase in its efficiency means the toning up of the whole educational work for the colored people throughout the great Commonwealth.

GEORGE RICE HOVEY,
President.

Cherokee Academy

Cherokee Academy exhibits the same degree of growth and spirit of enthusiasm that this southwest country is showing at present. The school has its mission and is pressing vigorously on to accomplish that work. Hundreds of promising boys and girls have attended the Academy and have gone out with higher ideals and with better principles than they had before they entered the school.

This school has met a definite need. It has had a healthy growth, though greatly limited in several ways. In some respects this is the best session. It is the best from the standpoint of the number of advanced

students and from the standpoint of area covered, students being here from the Kansas line to near the Texas line; it is the best because it has more kinds of people represented than usual, there being Cherokees, Creeks, Delawares, whites and one Jew; it is the best because a business department has been introduced by a teacher, and has in it a number of boys and girls taking bookkeeping, stenography and typewriting in connection with their literary work who otherwise would have gone off to some business college; it is the best because the number in the boarding department is decidedly larger than in any previous year, this being made possible by renting a house near the campus as a rooming house for the overflow, and yet this did not accommodate all who wanted to come; it is the best because there are more active Christians among the students than in previous years; it is the best because people who live in town, recognizing the work and worth of the school, attempted in greater numbers than usual to get their children in school, many of whom had to be turned away in some departments owing to the lack of room and teaching force.

Other encouraging things might be mentioned but it is not necessary. After years of hopeful and persistent effort the people are beginning to be aroused along educational lines. The need is much greater than many suppose, and the product from educational and Christian effort here is greater than the average reader imagines. The two hundred boys and girls now in the Academy are to be the leaders here in all lines of business, social and religious activity. The opportunity to train those who have never had such environment before is a rare one and should be duly appreciated.

A large dormitory is an absolute and immediate need, without which our work will be retarded. Unless we seize the opportunity now we shall certainly lose it, for those who now would enter will be diverted to other channels.

May some one who reads this be impressed to give freely towards putting up suitable buildings at this most crucial and important hour.

WALTER J. PACK,
President Cherokee Academy.

Arkansas Baptist College

The Arkansas Baptist College began its twenty-fourth session this year on Wednesday morning, October 2, under very favorable circumstances. In fact, as a prelude to the opening many of the teachers and pupils had reached the city a day earlier, and Tuesday night was set apart for a "reunion." On Wednesday morning the chapel was comfortably full of teachers, pupils and visitors. It has been the custom at this school to spend a part of the first day in "opening exercises," and visitors have had the sway; but things were changed a little this year. The day was spent in matriculating pupils, and at night a public reception was given, when all friends and visitors were made welcome, and a few were called on to speak. Thus one day and two nights were occupied in "opening" Arkansas Baptist College. The public contributed twenty dollars. Mrs. Judge Rose, whose husband is a member of the Peace Conference at The Hague, and who is there at this time with her husband, sent a check for five dollars, all the way from Europe, as a semi-annual contribution to the work.

The enrolment is much in excess of the enrolment this time last year. Then we had 65 boys and 53 girls, or 118 all told. This year we have enrolled 75 boys and 83 girls, or 158. Indications are that our dormitories, class rooms and chapel will be crowded out by Christmas. This is due to the increasing popularity of the school as well as the unusual prosperity enjoyed by the Southern farmers, who make up 75 per cent. of our business, from different States contiguous to Arkansas.

The mortgage debt of the school has given us all no little concern; for the heavy interest as a consequence of our heavy loans, has made it impossible to run the school without an almost unmanageable floating debt. But we are making good headway in the reduction of it.

The State Convention which meets in Fort Smith on the 19th of next month will be imbued with the idea of raising means enough to cancel at least half of our mortgage debt. The efforts put forth in our summer canvass have been very fruitful also in that respect. Hence, although we are hindered by our debts, we expect to conquer them very soon, and start out anew.

While we ourselves are satisfied to wrestle with the debts we have made till they have been wiped out, we welcome our friends to

aid us in all other respects. Our property is beginning to show need of repairs; our library is just little more than a name, as compared with the libraries of older schools; our scientific department is almost a blank, being without sufficient supplies and useful apparatus in teaching science; our unfinished building for girls' industries would be of untold service and value to us could it be completed; the limited number and capacity of our class rooms make it uncertain as to how much we are able to do for the large number of uneducated ministers who desire to come to our school at least during the winter months, and who are usually turned away for the want of room; our industrial farm is yielding just about half the produce that the school needs for the boarding department, and just about one-fourth what it would bring had we the means to properly equip it.

The teaching force in the Academic Department has been increased by one, and we expect to do better work in that department this year than heretofore. Still our teaching force needs increasing; but the want of salaries will not allow it.

JAS. A. BOOKER,
Principal.

Atlanta Baptist College

Our college has opened up finely this year. All our teachers of last year are back with the single exception of Professor Brawley, who is away on a year's leave of absence. We have in his stead Mr. Richardson, a recent graduate of Harvard University, who has already shown himself an efficient and serviceable worker. Our enrolment this year at this time is larger than it has been for many years, having already reached 159 students, 105 of whom are boarders. Our dormitory is already crowded and if as many students enter after the first of November as usually do we shall have to turn a large number away through lack of accommodations. We have a great need for a new dormitory. Our Academic and Collegiate Departments have a number of accessions this year. My great fear now is that if we are not given larger facilities soon, the work at Atlanta Baptist College will be crippled for many years to come. I am hoping and expecting that we shall be given another building this year.

JOHN HOPK,
President.

THE ITALIAN THEOLOGICAL SCHOOL

A SIMPLE but significant and impressive service marked the opening on Monday, December 4, of the Italian Department of Colgate Theological Seminary. The service was held at 79 Hewes street, Brooklyn, in an attractive and comfortable house where for the present the school is situated and in which students will be lodged and boarded as well as taught. Dr. Edward Judson presided with the grace and perfect fitness which he always brings to such occasions. He, in the unavoidable absence of President Merrill, represented the University as a member of its faculty and also the theological seminary as vice-president of its Board. He indicated most happily the character and purposes of the school; in speaking of its probable development and large future importance, he congratulated the little group of participants on the pleasure they would hereafter find in remembering that they had stood beside its cradle.

Dr. Judson then introduced Dr. Albert G. Lawson, who particularly represented President Merrill as his secretary and the financial agent of Colgate University. He spoke with enthusiasm of the aims of the new department, the idea of which he might, Dr. Judson declared, be almost said to have originated.

The Rev. Antonio Mangano, who resigns the charge of the Italian Baptist Church in Brooklyn to devote himself entirely to the work of the school, spoke briefly and comprehensively of the latter's character and methods.

Rev. Lewis Scelfo, late of Buffalo, now the successor of Mr. Mangano, and Rev. Ariel Bellondi, of Barre, Vt., were introduced and spoke with deep earnestness as representatives of the Italian Baptist ministry in this country. Rev. Giuseppe Petrelli, pastor of the First Italian Baptist Church of New York, was called upon by Dr. Judson to speak for the New York City Baptist Mission Society. He expressed in excellent English his sense of the value of the school for the work among Italians in America, and paid a deserved tribute to the high qualifications and noble personality of Professor Mangano as the teacher and director with whom the students would come into the closest personal relation. Rev. James M. Bruce responded in a few

words, in Italian, to Dr. Judson's invitation to represent the Home Mission Society, which, though not organically connected with the school, has had the liveliest interest in its establishment and will naturally seek among its students the workers needed in our American-Italian missions.

Five young Italians who were present, two of them already enrolled members of the school, spoke at Dr. Judson's kindly invitation, giving voice to their own aspirations toward service among their people.

The services, which began with appropriate devotional exercises, were closed with a dedicatory prayer by Dr. Judson, after which he declared the Italian Department of Colgate Theological Seminary open for its regular work. This will be for the present carried on mainly by Professor Mangano in lectures on Bible study and on Christian Doctrine. Rev. Lewis Scelfo, who had several years' experience as a teacher in the government schools of Italy, will give systematic instruction in the grammar and rhetoric of the Italian language. Rev. James M. Bruce, superintendent of Missions among the Foreign Populations for the Home Mission Society, will deliver a course of twelve lectures on Baptist History and polity, also giving some attention to pastoral duties. Miss M. E. Godden, a public school teacher of long experience, in addition to her service as matron, will give instruction in Physical Geography and in English. The staff of the school will soon be enlarged, in order that its curriculum, as laid out by the University faculty, may be more fully covered than is possible at the outset.

Plans are being considered for the establishment of a Correspondence School under the auspices of the Italian Theological Department. It is also in contemplation to hold for three or four weeks each year, at Hamilton, a Summer School, or Ministers' Institute. In these ways the school will provide for the needs of those who would gladly avail themselves of its advantages but, being already occupied in missionary service, cannot attend its regular sessions. We shall watch with interest and with assured hope the development of this institution, which holds out the brightest promise of usefulness.



YOUNG PEOPLE'S FORWARD MOVEMENT

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

The Pittsburg Convention

DETAILS concerning the great convention of the Young People's Missionary Movement are not yet fully arranged or announced. This much may be said. The dates are March 10-12, 1908. A delegated attendance of 3,400 is expected, of which 600 have been allotted to Baptists, North, South and Canadian. Of these, northern Baptists are to furnish 325. Plan to go. It will be one of the great occasions of which most of us can enjoy only one or two in a lifetime. Speakers of world-wide repute will be heard. Let us have our full Baptist quota. More to follow.

Seminary Missionary Institutes

The first of a series of missionary institutes in our theological seminaries under the auspices of the Forward Movement was held at Crozer Monday evening and Tuesday, November 4th and 5th. The faculty had very generously consented to suspend classes for the day and the entire time was given to missionary conferences and addresses. The conventional missionary address was eliminated not because it is not of value but because the students have more or less frequent opportunities of hearing returned missionaries during the year while the general aspects of missions are also treated by members of the faculty in the

classroom. The approach was from the practical point of view and the conference or school of methods was employed for the most part rather than the inspirational address. The institute opened with a paper on "Ministers and Missions," by Rev. J. A. Maxwell, D. D., of Reading, Pa., who burned into the hearts of the men his own profound conviction that the pastor makes the church, that he ought to make it missionary, and that he can best do this by developing a strong spiritual life in his people. The Tuesday morning session was given over to conferences on "Missions in the Sunday-school," "Mission Study Classes" and "Stewardship," by Secretaries Haggard, Moore and Cook. At the afternoon session an hour was spent in the consideration of the subject, "What can seminary men do?" and a definite campaign was projected for student deputation work among the churches. Mr. F. P. Turner, secretary of the Student Volunteer Movement, conducted a conference on "How to interest men in missions" and the afternoon session closed very fittingly with a searching and stimulating paper by Rev. L. C. Barnes, D. D., of Worcester, Mass., on "Prayer and the beginning of missions." Up to this point the students had been addressed entirely as pastors or prospective pastors of churches. The closing session was given over to the call from the field. Dr. Barnes delivered a wonder-

fully strong address, appealing to the men that if possible they enter not the *princely* ministry of the man in general work nor the *royal* ministry of the pastor, but the *imperial* ministry on the frontier at home or in foreign lands. At the close of this stimulating address Secretary Haggard for the Missionary Union and District Secretary Palmer for the

Home Mission Society met informally men wishing to confer about missionary service. Both faculty and students welcomed the institute and entered heartily into its spirit. A fine missionary atmosphere in the summary contributed very largely to its success. Similar institutes have been planned for the other seminaries.

THE NEWCOMER AND THE NIGHT SCHOOL

By Isaac Spectoraky

Headworker the Jewish Settlement, Cincinnati, O.

"We were dumb and could not speak; helpless like babes just born, and you were a mother unto us. You reached out to us a helping hand and guided us tenderly across a path all too thorny. We cannot forget you!"

This was said by a pupil on the closing evening of the settlement night school. With such expressions of appreciation it seems a mere commonplace to speak of the far-reaching and the telling importance of the public night schools for adult immigrants. They give the greatest possible returns for the outlay, these schools. In the first place, as the immigrants are prospective citizens, instruction in English and civics is an indispensable investment in good citizenship. Then, besides the help that the language is to be to the immigrant in bread winning, the night school presents to him the brightest, the noblest side of his adopted country. The struggles of the newcomer in his early adjustments to the strange conditions, breed a none too friendly attitude toward "Columbus's land." But the night school soon reverses his judgment. See what a great land this is! Here I come, a poor, lone stranger, and I am at once welcomed by people who treat me with all courtesy, receive me into bright, warm, clean rooms, give me books, papers, and teach me the language of this country, tell me the story of this land, acquaint me with its institutions. This is glorious! and it is just the knowledge I most need. But the spirit of the whole thing; so democratic, so free! This is the beacon light that shines forth to the

immigrant all through the dark days.

Then, too, there in the night school the young man who might otherwise drift into places of evil resort, forms ties with people who are, by natural selection, as it were, right acquaintances, because they, too, are drawn there by a desire for improvement.

The passion which the immigrants have for the night school may best be judged from the fact that during the summer months, when the settlement holds out evening classes to supplement the work of the public night schools in winter, the rooms are crowded with men and women eager to learn. It is a most pathetic as well as inspiring sight to see men, greybeards and youths, and women, shop girls and mothers, sit side by side sweltering in rooms heated by gas, on stifling summer nights, after a hard day's work, poring over their books to learn those awfully puzzling words which seem to follow no phonetic plan. They listen open mouthed, with almost painful attention, to the teacher's account of the history or form of government of our country. Four nights every week, from seven-thirty, when the lingering day still invites one out-doors, until nine o'clock, throughout the summer, do these immigrants attend the night school with the utmost regularity.

As an Americanizing agency the night school has no substitute. And here I would say that civics can and should always be a part of the instruction in English to foreigners. They not only receive these lessons, but are eager for them.

I would not only have public evening classes in English and civics for immigrants from November to June, but I would even provide "summer" or "vacation" evening schools for them. And I would not only have evening schools for them throughout the year, but I would hold out to them, on say Saturday or Sunday evenings, "free lectures for the people" of a kind that would give the immigrant as well as the American workingman a share in the mental wealth of humanity.—*Charities and the Commons.*

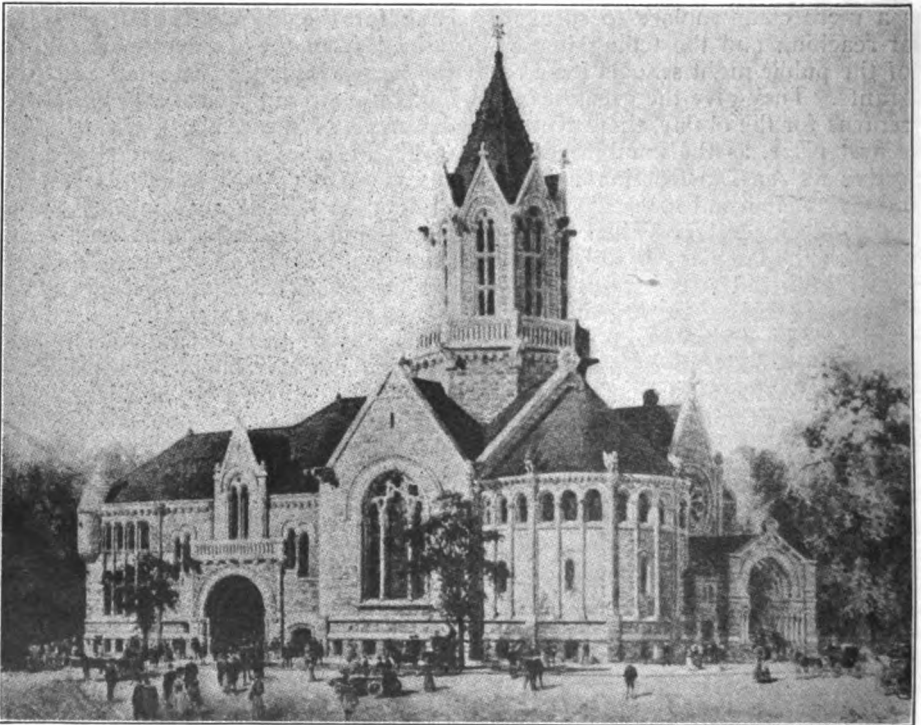
"AMERICA'S EVANGELIZATION
THE KEY
TO THE EVANGELIZATION
OF THE WORLD"

How About It, Pastors?

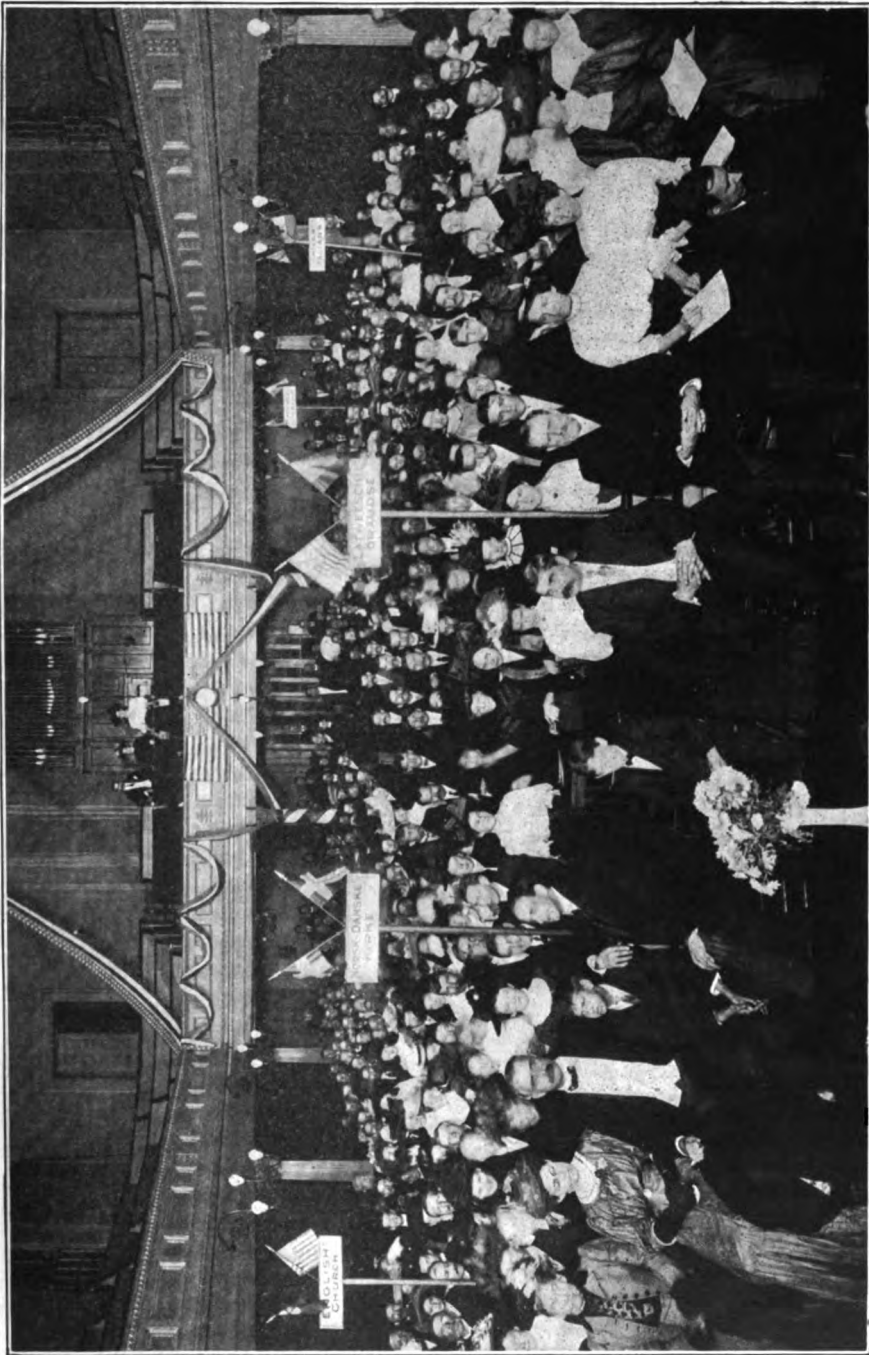
IN a recent letter from an esteemed member of one of our churches, after a statement of the writer's interest in mission work and a two years' subscription for *THE MONTHLY*, there comes this:

"I was glad to learn that our pastor takes the *HOME MISSION MONTHLY*—if he didn't I would have it sent to him. *I so seldom hear anything about missions, home or foreign, at church,* that if I did not have my own magazines I should be ignorant enough of the vast and very interesting work being done by the Lord in foreign fields and at home. Mission work is to me the very life of the church, and how pastors can take so little interest in anything so inspiring I can't understand."

Neither can we. CAN YOU?



BEAUTIFUL NEW HOME OF THE FIRST CHURCH, INDIANAPOLIS. CHURCH FOUNDED IN 1838 BY EZRA FISHER, MISSIONARY OF THE HOME MISSION SOCIETY



POLYGLOT SERVICE AT MARINERS' TEMPLE, NEW YORK. FIVE CONGREGATIONS—ITALIAN, RUSSIAN, NORWEGIAN, LETTISH AND ENGLISH. ELEVEN OTHER NATIONALITIES WERE ALSO REPRESENTED AT THIS CITY MISSION SERVICE

PROGRESS IN MEXICO



MODERN MEXICO for October contains portions of the message of President Diaz to the National Congress, from which it appears that Mexico is making rapid strides as a nation. Out of the former chaotic conditions with frequent revolutions and wide-spread brigandage has come an orderly government which commands the respect and confidence of other nations.

There are 568 primary schools maintained by the States and the general government, with an enrollment of 62,686.

The number of post-offices is 2,776, in which 188,000,000 pieces of mail matter were handled during the year, and money-orders were issued amounting to \$46,480,000.

The total length of the railway system is about 15,000 miles. The Tehuantepec railway, from the gulf of Mexico to the Pacific, is in full operation and reports an increase of 265 per cent. in freight traffic from January to June as compared with the same period last year. The federal telegraph system has been extended; so that by railways and telegraph lines the principal parts of the Republic are closely tied together and made to feel the pulse of a common life.

Modern Mexico with more than 14,000,000 inhabitants is now a wide-open mission field.

NATIONAL BAPTIST CONVENTION

El Cristiano Bautista, of Monterrey, Mexico, in its November issue contains an interesting account of the fifth annual meeting of the National Baptist Convention at Toluca. The opening sermon was by Rev. Geo. H. Brewer, general missionary of the American Baptist Home Mission Society, and made a profound impression. Many subjects of vital importance to the progress of our work were considered. Much enthusiasm was shown in the advance step of the Mission Board of the Convention for the appointment of a missionary to the Indians

of Mexico. For this purpose \$900 in Mexican money was pledged and contributed, which added to the offering of the year before makes a total of \$1,500. This denotes the growth of the missionary spirit among the Christians of Mexico.

The Sunday night services were remarkable for spiritual results. Many asked prayers for their unconverted friends. Seventeen persons arose and came to the front of the congregation and surrendered themselves to Christ, amid thanksgiving to God for the manifestations of his saving power. Many wept for joy.

Baptists have missions in 17 States of the Republic of Mexico, and in the federal district. There are 67 organized churches, with 2,307 members; 29 houses of worship valued at \$279,850; school property valued at \$80,250. There are 52 Sunday-schools with a reported enrollment of 1,726, and 72 mission stations besides the churches. Thirty churches reported 194 baptisms, and 24 churches contributed \$2,950 for pastors' salaries; \$3,180 for general expenses, and \$963 for missions.

Three periodicals are published; *El Expositor Biblico*, *Nuestros Ninos*, for young people, and *El Cristiano Bautista*, the excellent monthly of which Rev. Alejandro Trevino is editor. Another paper may soon appear. Thus it is evident that Baptists are making steady advance in Mexico and that there is spiritual life and energy and power to bring things to pass on the part of the native Christians—in other words, that Christianity has taken root and is bearing fruit in Mexico.

THEOLOGICAL SCHOOL IN MEXICO

For a long time the need of a school for Mexican students for the ministry has been recognized. The evangelization of Mexico must be accomplished very largely by the Mexicans themselves. American missionaries must, indeed, do much of the pioneer and constructive work for a while; but it is both impossi-

ble and undesirable to maintain in Mexico, the requisite number of American missionaries for the work before us.

The new school begins in a modest way, and at comparatively small expense, according to a plan submitted to the Executive Board of the Society by its general missionary, Rev. Geo. H. Brewer. It opened in Monterrey in November, Rev. Alejandro Trevino being chief instructor. Very likely it will draw some students from our churches among the Mexican population of New Mexico, Arizona and Colorado, and thus will be helpful to our work in both Republics.

Mary G. Burdette Memorial Fund

50,000 WOMEN TO GIVE \$50,000

No more fitting tribute could be paid the late secretary of the Women's Baptist Home Mission Society than that the new home of the Baptist Missionary Training School be completed at once.

Miss Burdette gave her life not only to the general work of this society, but it was made a daily sacrifice for this school. The unavoidable conditions in the present home probably shortened her life, a life too valuable to be thus sacrificed.

The most urgent need at the present time is money for the completion of the new building. There are over 80,000 women belonging to this society, not to mention the hundreds of thousands who are members of Baptist churches. Will not 50,000 of these give \$1 each to this fund, which will be a memorial to Miss Burdette? Will not every woman who reads this appeal send immediately \$1 to

the treasurer, Mrs. A. H. Barber, 2411 Indiana avenue, Chicago, Ill.? Those who have already contributed to the building could make this an extra offering as a memorial gift.

By order of the Board of directors of the Women's Baptist Home Mission Society.

Union Missionary Hymn*

By Mary Clark Barnes

Tune Munich. 7s, 6s. Arr. from Mendelssohn.

To Thee, our heavenly Father,
We all rejoicing sing;
For Thy unbounded favor
We grateful tribute bring.
Thy light makes all our gladness,
Thy love makes all our joy;
Thy peace can banish sadness.
Let praise our hearts employ!

Teach us to help Thy children
Who come from every strand
As came the ancient pilgrims,
In search of Freedom's land.
Hordes flee from dark oppression;
They shun the tyrant's rod.
Change them by Love's possession
To be the Hosts of God.

Help us Thy truth to carry
To lands beyond the sea
Where fear and darkness tarry,
Awaiting light from Thee.
Make ours Thy heart of kindness;
Be ours Thy hand of loye,
To lead the thralls of blindness
To find Thy light above.

*Written by request of the Union Missionary Department of the First Baptist Church, Worcester, Mass.

IF AMERICAN CHRISTIANITY CANNOT SAVE
AMERICA, IT CERTAINLY WILL NOT BE
ABLE TO SAVE ANY OTHER COUNTRY

VISIONS

By Rev. Henry Crocker



Is half past eight o'clock. We breakfasted an hour ago. Have I been asleep? No. But I have been having visions, not miraculous, not imaginary, but real mental impressions of real but unseen things. Looking intently at something before me I found myself suddenly before a crowded assembly of people, all of them looking directly at me, as if I were speaking and interesting them; fine, intelligent, mature, clean-looking Christian men and women, an inspiration to look upon. I asked, "Who are these and whence came they?" And an interpreter replied, "These are the German Baptists who came up to their triennial conference in Buffalo in September, representatives of that fine body of believers whose consecration is full of promise to this country. You have been greatly favored. Next to the privilege of seeing that assembly is such a vision as you have had." That vision faded and immediately there came into view, in little groups, men of note, professors in colleges, pastors who have made their mark, men whose faces I have not seen, and may never see in the flesh, but whose features have been so stamped upon my mind that I fancy I might recognize them if I were to see them anywhere. These passed slowly and silently before me, and next came the vision of a sweet faced motherly woman, and about her, a company of beautiful boys and girls. I scanned the features of each one of this remarkable group and exclaimed, How beautiful! Where could one find more attractive faces than these? Who are they? My interpreter replied,

"This is Mrs. M. E. T. Faunce's catechism class in the Italian church in Providence." How fortunate I have been to have so clear a vision of so lovely a scene! And is this a sample of the children of the Italians, or of what they may become under Christian culture and mission effort.

In striking contrast with this vision came another. This time it was a company of Indians. They too gazed at me with steady, serious look. The man was well dressed and had about him that sort of silent dignity of which we read. The women were neatly clothed, their black hair nicely parted and hanging in long rich braids; but more interesting than the clothing of these Indians was the expression of their faces. And I asked, Are these samples of the result of Christian effort for the Indians? Who are these?

"These," said my interpreter, "are Crow Indians, delegates to the State Convention of Wyoming. That man is White Arm. You have seen some of the choice fruits of Christian endeavor among the Indians. You could not go so far West to see them, hence you have been permitted to have this lifelike vision."

I could tell of other visions I had in that hour just after breakfast, of visions of an immigrant, visions of a great city by night, into which people from every land are coming to be enlightened or to bring denser darkness.

I awoke from my reveries which were more than musings, to realize how wonderful it is, that in a Vermont home one may have such visions as these. I wonder if we fully appreciate the illustrations in our BAPTIST HOME MISSION MONTHLY?

Chester, Vt.



FROM THE BROAD FIELD

Work That Pays

One of the Society's workers among the foreign people in St. Louis, Miss Minna S. Raesemann, writes as follows:

"Has it really paid?" is a question which is apt to arise in the minds of a missionary as she looks back over her three months of labor, and measuring the reply by apparent results she is apt to feel depressed. But remembering that one soul is more precious in the sight of the Lord than the whole world, she thanks Him for every evidence that has been given to her of His blessing upon her service.

The work on my field is of such a variety that it is hard to know where to begin when the time comes to make out the report. Our Sunday-school never was better attended than now, and especially by children coming from non-Christian homes, and many of them in face of opposition, especially from religious leaders.

While I do not assume to foretell the future, I believe that from the ranks of these children we will ten years from now select our Sunday-school teachers and our church workers. Whether I shall see it or not, I am looking for it and praying God to help me lay these foundation stones deep down in the hearts of these children, so that the structure that shall be built up on them shall stand the test of time.

While there are sometimes things in the work which tend to discouragement, I am resolved to press onward, knowing that the Lord is with me, for the work is His.

Appreciation from the German Baptists

MILWAUKEE, WIS., Sept. 25, 1907.

*The American Baptist Home Mission Society,
New York City.*

DEAR BRETHREN:

The triennial Conference of German Baptists of America convened at Buffalo, N. Y., from 4th to 10th of September, 1907. During a well-attended and enthusiastic session devoted to Home Mission work the Conference passed resolutions expressing appreciation of the great interest the American Bap-

tist Home Mission Society has taken in our German work during the past years. The grand results in the work among Germans could not have been attained without the extensive coöperation of the Home Mission Society. The Conference desired to express its appreciation and sincere gratitude, and therefore instructed its clerks to bring this fact to the knowledge of the Society.

The presence of Dr. E. E. Chivers at the Conference and his splendid address were highly appreciated. May the good Lord bless the work of the Home Mission Society and increase its power for the salvation of men and for the glory of God. May the cordial relations between the Society and the German work remain and prove a blessing to the Kingdom of God.

J. H. MERKEL, S. A. KOSE,
Clerks.

Needed Help

The Large Service Rendered by Our French Missionary Aubin

"I am thankful at the end of this year for the success that God has given to our labors. A few Catholics have been baptized in this city, and the leaflets have been the means of the conversion of several persons in different parts of the country.

"During the year, 145,000 leaflets, or 280,000 pages have, have been printed and put in circulation. The amount of good done has surpassed our expectation. This literature has reached multitudes that would never have been reached by other means.

"Every month the French missionaries of New England, etc., have received their share of these gospel leaflets for free distribution in their fields. Every month Rev. A. W. James has distributed 500 copies; Rev. F. A. Perron 700 copies; Rev. O. Bronillette 200 copies.

"But this enterprise is not supported as it ought to be, and *I am decided to give it up altogether* before very long, if there is no improvement. I cannot continue to bear such a burden, almost alone. I would be glad if another man would take hold of this important work and find larger means for its support."

[This is a work that ought not to stop. Who will help carry it on?—Ed.]

Some Conclusions

By the Editor

When a person declares he does not go to church because the poor are not welcomed there, I cannot resist the conclusion either that he has never been, or that he is poor in other respects than in lack of money. There is a poverty of character, manliness, perception, far worse than any of purse.

When a young man preparing for the ministry says he does not see the use of wasting so many years in study, and feels ready to begin preaching at once, I count him among those who, though preparing for the ministry, have yet to be divinely called into it.

When a rich and miserly man tells me that he is accumulating as much as possible in order to create and endow some great charitable institution in his will, I have no hope whatever that that particular institution will ever have tangible existence.

When a man asserts that he is an infidel, and then asks me for a few dollars to save him from starvation, I answer by recommending him to the charitable organizations founded and maintained by infidels. And when he replies, in bewilderment, that he does not know of any, I assure him that he has uttered one of the strong arguments against infidelity and for Christianity.

When a young man tells me that he is too busy to read, I am prophet enough to predict that he will never fill the place of a full-rounded man in the world. No time for self-improvement means plenty of time for self-impairment. One makes time according to desire. So it runs the world over—no time for books, time for bouts; no time for truth, time for tricks; no time for duty, time for devilry; no time for useful service, time for selfishness, sin and ultimate soul-suicide.

When a man declares he is a Christian but will not join the church because there are so many bad members in it, I am convinced that he is not Christian enough yet to give Satan much uneasiness on his account.

When a minister writes an extra-fulsome puff about his great success in his present pastorate, I take it for granted, with no questions asked, that he is ready to leave it for a new one.

Woman's Baptist Home Mission Society of Michigan

QUARTERLY REPORT

THE first meeting of the board for the convention year showed our affairs to be in splendid shape and the prospects for the coming year to be very bright. We are planning for an increased work and believe that the women of this State will justify our confidence in them by supporting the work. During the past year many of the Associations exceeded their apportionment and some asked to have their apportionment increased. This is the right spirit and we hope to have this honor list of Associations considerably increased this year.

We shall heartily support the Young People's Missionary Movement, and believe that from it will result much greater missionary zeal and great blessing to the churches.

A "Michigan room" at the Training School is made sure by the money necessary having been raised, and we hope to do our part toward the building fund.

Our honored president, Mrs. William A. Moore, was re-elected. The other officers are: Corresponding Secretary, Miss Florence Grant, Detroit; Treasurer, Mrs. E. C. Murphy, Detroit; Superintendent of Juniors, Baby Bands, Sunday Schools and Young Ladies' Societies, Mrs. D. D. Paige, Detroit. We have the following list of missionaries whom we are to aid in supporting this year: For Michigan, Rev. John Pearson, Onaway; Rev. A. K. Scott, Iron Mountain; J. R. Baldwin, Laurium; Joseph Fox, Cheboygan; John Lingren, Negaunee; and E. L. Killam, Mt. Pleasant. With the American Baptist Home Mission Society, New York, Carrie V. Dyer at Harts-horn Memorial College, Va. With the W. B. H. M. Society of Chicago, Miss Barkley, Cuba; Miss Ames among the Chinese, Oakland, Ca.; Miss McLean among the Hopi Indians. In Nebraska, Mrs. S. C. D. Bassett. In Detroit, Miss Bertha Nicolet, among the French; Miss Ergenzinger among the Germans.

We pray that God may richly bless the work of these and give them many souls for their labor during the year.

MRS. F. I. DREXLER.

|| WHY STUDY MISSIONS? STUDY
TO KNOW, GO, GIVE AND LIVE ||

“I think the HOME MISSION MONTHLY is getting better than ever. I used to read it because I like to learn what is being done along home mission lines; but now it is so interesting that you can't help being interested.” Thanks to the subscriber who sends this kind word in a letter revealing deep concern in the mission work at home and abroad.

A revival at a State Convention—that is unusual enough to record surely. Dr. Proper writes that the Wyoming State Convention, held at Basin, was the best and most largely attended yet held there, with sixty delegates and visitors, including seventeen Indians. “The meetings closed in a blaze of real genuine revival. Brother White preached the closing sermon on ‘Soul Winning.’ It was very effective, and while the services were closed

without any manifestation on the part of those desiring to be Christians, the work just broke out after the benediction, and two young men and a young woman, our organist, were all on their knees praying, and before we left the house all confessed Christ. We did not get away until nearly 11.30. It was a melting-down time. Brother Howell, the pastor, is just the man to follow it up, and this morning before breakfast he is out on horseback arranging for two ‘prayer circle’ meetings, as he calls them, for this forenoon. He met a Swedish member who had been cold toward him, now all broken down and making confession to him. The meetings will go on. It has been a glorious meeting and there will be a permanent influence left on the people of the town. The evening congregations packed the house. It has been a mountain-top experience for Wyoming Baptists.”

HOME MISSION APPOINTMENTS, NOVEMBER, 1907

COLORADO.

- J. J. W. Place, Montrose.
- C. M. Kessler, Florence.
- Emma L. Leland, Ortiz.
- Charles H. Blom, Holly.
- E. O. Butler, Alamosa.
- J. R. George, Cedaredge.
- L. W. Harris, Mt. Olive Church, Canon City.
- J. T. Jenkins, Holyoke.
- Duncan Lamont, Victor.
- C. B. Lewis, Johnstown.
- D. B. Livingston, Lamar.
- Daniel Reagan, Las Animas.
- W. F. Ripley, General Missionary.
- J. N. Studley, Ault.
- C. N. Wester, Lake Avenue Church, Pueblo.
- W. H. Whittier, Fort Morgan.
- A. R. Struble, Wellington.

CONNECTICUT.

- J. E. Klingberg, Swedish Elim Church, New Britain.
- N. E. Valerius, Swedes, Hartford.
- O. C. Wieden, Swedes, New Haven.

CUBA.

- A. C. Hageman.

IDAHO.

- Albert B. Clark, Eagle and vicinity.

ILLINOIS.

- Roy Merrifield, Baptist Guild, Illinois State University.
- Adolph Bendzulla, Poles, Chicago.
- W. W. Dewey, Ogden Park Church, Chicago.
- Vaclav Hlad, Immanuel Church, Chicago.
- J. G. Kallestad, First Norwegian Church, Chicago.
- Vaclav Kralicek, Bohemians, Chicago.
- George G. Laughlin, Immanuel Church, Chicago.

MICHIGAN.

- R. F. Kilgore, Evangelist.
- W. W. Des Autels, Jefferson Avenue Mission, Detroit.
- Ludwig Djupstrom, Swedes, Bay City.
- Andrew Jacobson, Swedes, Escanaba.
- T. A. Johnson, Swedes, Menominee.
- John Lindgren, Finnish Union.

MINNESOTA.

- Emmanuel Bjorkquist, Distⁿ Missionary Northwest.
- L. E. Peterson, Swedes, Eveleth.
- M. B. Milne, Little Falls.
- E. R. McKinney, Northwestern Ass'n, Evangelist.
- C. H. Stull, Burr Street Church, St. Paul.
- A. S. Anderson, Danes, Alden.
- E. J. Anderson, Swedes, Oxford.
- C. E. Bergfalk, Swedes, Comfort.

- P. J. Bergstrom, Danes and Norwegians, Waiworth.
 - Thomas Broomfield, Kasson.
 - N. L. Christiansen, District Missionary Danes and Norwegians.
 - E. E. Dahl, Swedes, Deerwood.
 - A. J. Dahlstrom, Swedes, Bethany Church, St. Paul.
 - I. H. Darnell, Worthington.
 - August Ekstrom, First Swedes Church, St. Paul.
 - P. O. Ekstrom, Swedes, Karlstad.
 - O. O. Ericson, Swedes, Opstead.
 - H. E. Fuller, International Falls.
 - Gust Hall, Swedes, Spencer Brook.
 - C. T. Hallowell, District Missionary, South.
 - John Hallstrom, Swedes, Brunswick.
 - C. B. Hilton, Campbell and Tenney.
 - A. J. Hoag, West Duluth.
 - A. L. Holden, Hubbard and vicinity.
 - Bertinius Jacobson, Danes, Tyler.
 - J. S. Kinsey, Faribault.
 - J. O. Larson, Swedes, Benson and Kirkhoven.
 - O. S. Lindberg, Swedes, Red Wing.
 - A. W. Loff, Emmaville and Nevis.
 - H. R. McKee, Bemidji.
 - Gustav Melby, Granite Falls.
 - G. O. Moe, Norwegians, Fosston.
 - Nels Nelson, Bethel Swedish Church, Minneapolis.
 - Olaves Nesterud, Danes and Norwegians, Lakefield.
 - M. M. Nicholson, Shearburn.
 - Harold Nielsen, Swedes, Cloquet.
 - John Oliver, St. Cloud.
 - E. R. Pope, General Missionary.
 - C. A. Sandvall, Swedes, Royalton.
 - L. M. Stolberg, Swedes, Mankato.
 - Geo. Warner, Frazee.
 - J. G. Wirth, Long Prairie and Sauk Center.
 - W. E. Wrapp, Battle Lake.
 - P. G. Nelson, Swedes, Evangelist.
- MONTANA.
- William Remington, Lewiston.
 - J. A. Hughes, Corvallis and Stevensville.
 - W. A. Petzoldt, Crow Indians, Lodge Grass.
 - T. L. Lewis, Eureka.
- NEBRASKA.
- C. L. A. Christensen, Scandinavians, Lime Grove.
 - E. E. Duley, Edgar.
 - George MacDougall, Olivet Church, Omaha.
 - C. J. Pope, General Missionary.
- NEW JERSEY.
- J. T. Linker, Germans, Egg Harbor.
 - Henri Gelan, Germans, Hoboken.
 - Wm. A. Raff, Germans, Jamesburg.
 - E. Berger, Germans, Jersey City Pilgrim Ch.

F. Knorr, Germans, Newark.
 C. H. Schmidt, Germans, Passaic.
 H. C. Baum, Germans, Union Hill.
 Joseph Vitale, Italians, Camden.
 Antonio Melino, Italians, Florence.
 C. Pagano, Italians, Newark.
 Bruno Bruni, Italians, Passaic.
 G. A. Schrugan, Finns, Jersey City.
 Ed. Revel, French, Paterson.
 S. A. Hurwitz, Hebrews, Newark.
 C. Bela, Hungarians, Trenton.
 A. H. Bergeen, Swedes, Jersey City.
 Victor Sandell, Swedes, Newark.
 J. V. Vidberg, Swedes, Arlington.
NEW YORK.
 Samuel McBride, Evangelist-at-Large.
 F. H. Divine, District Secretary for New York and Northern New Jersey.
 Francesco di Tomasso, Italians, Gloversville and Amsterdam.
 Oswaldo Pampana, Italians, Troy.
 Angelo Peruzzi, Italians, Albany and Schenectady.
 A. P. Hanson, Swedes, Jamestown.
 Wilhelm Kohler, New York Swedish Conference.
 C. V. Strelec, Poles, Buffalo.
 Carlo Somaino, Italians, Williamsbridge.
NORTH DAKOTA.
 Myron Cooley, General Missionary.
PENNSYLVANIA.
 Lee Hong, Chinese, Philadelphia.
RHODE ISLAND.
 J. N. Williams, General Missionary, French, New England States.
SOUTH DAKOTA
 J. W. Allen, Wagner.
 J. T. Brown, Centerville and vicinity.
 M. B. Critchett, Clear Lake.
 C. G. Flanagan, Arlington.
 J. A. Fridell, Swedes, Strandsburg.
 Paul Hallin, Swedes, Sioux Falls.
 F. E. Hudson, Huron.
 F. S. A. Jensen, Swedes, Elk Point.
 A. C. Keene, Elkton.
 W. C. King, General Missionary.
 W. Alfred Lindstrom, Hot Springs and Buffalo Gap.
 C. R. McLaird, Egan.
 G. B. Newcomb, Lead.
 A. A. Ohrm, Norwegians, Berton.
 E. V. Pierce, Ipswich.
 W. H. Saylor, Pastor-at-large.

M. R. Sheldon, Rapid City.
 Lawrence Thompson, Danes, Turkey Valley and Spring Valley.
 H. S. Wold, Norwegians, Pastor-at-large.
 James H. Davis, Evangelist.
TEXAS.
 A. R. Grigga, General Missionary (Colored).
WEST VIRGINIA.
 J. A. Crown, Logan.
 J. H. Franklin, Williamson.
 Arthur Hank, Moundsville.
 C. F. Ramsbottom, Richwood.
 C. H. Pack, Parsons and Hambleton.
WESTERN WASHINGTON.
 James A. Pettit, Evangelist.
WASHINGTON.
 F. A. Fairchild, Menlo and Leban.
 M. L. Goff, Anacortes.
 H. C. Parsons, Second Church (Colored), Everett.
 G. N. Annes, Fern Hill.
 Gustaf Blom, Swedes, Ferndale.
 George Campbell, Pe Ell and Dryad.
 Martin Carlson, Swedes, Hoquiam.
 A. D. Carpenter, City Missionary, Seattle.
 R. I. Case, Lynden.
 L. L. Cloyd, Immanuel Church, Tacoma.
 H. P. Cochran, Burton.
 C. F. Eisenmenger, Issaquah.
 Ole Ellison, Swedes, Ballard.
 Harry Ferguson, Columbia Church, Seattle.
 James Fung, Chinese, Seattle.
 Philip Grait, Arlington.
 F. A. Gregory, Milton.
 O. M. Kihl, Norwegian-Danish, Seattle.
 Delbert Loree, Lisabeula and vicinity.
 Archibald MacKintosh, Kirkland.
 J. E. Maley, Brush Prairie.
 W. A. McCall, South Tacoma.
 J. A. Nelson, Olivet Church (Colored), Tacoma.
 Mark Noble, Camas.
 L. T. Root, Elma.
 L. W. Terry, General Missionary.
 M. R. Thompson, Second Church, South Bellingham.
 N. J. Thornquist, Swedish Conference.
 F. E. Volck, Blaine.
 J. F. Yarboro, Maple Grove Church, Randle.
 J. A. Pettit, Evangelist, Northwest.
WYOMING.
 T. M. Coffey, Beaver Creek Church, Alva.
 J. M. Jones, Jordan and Rairden.

THE FOLLOWING TEACHERS WERE APPOINTED:

Houston Academy, Houston, Tex.—Miss Mamie C. Jones.
 Indian University, Bacone, I. T.—James L. Moore.
 Jackson College, Jackson, Miss.—Miss Nora V. Robinson.
 Shaw University, Raleigh, N. C.—Rev. P. F. Morris.
 State University, Louisville, Ky.—Horace L. Preston, Miss Daisy B. Hall.
 Walker Baptist Institute, Augusta, Ga.—P. G. Appling, V. N. Cornly, P. A. Evans, Miss E. B. Whitmore, Mrs. Janie M. Smith.
 Western College, Macon, Mo.—Miss Rosa B. Johnson.
 Virginia Union University, Richmond, Va.—R. Neale, C. T. Russell, Miss Emily F. Amca.

FINANCIAL STATEMENT FOR OCTOBER, 1907

		RECEIPTS.	
Contributions	for General Purposes.....		\$28,603 81
Legacies	“ “ “ “.....		726 80
Contributions	Specifically Designated.....		2,744 35
“ “ “ “	for Church Edifice Gift Fund.....		996 55
			\$33,071 51
Income Accounts	for General Fund.....		4,045 07
“ “ “ “	“ Church Edifice Gift Fund.....		1,597 44
“ “ “ “	“ “ “ “ Loan Fund.....		1,896 46
Miscellaneous		5,159 63
			\$46,670 11
		DISBURSEMENTS.	
For General Purposes.....			54,922 26
“ Special	“ as designated.....		6,074 85
From Church Edifice Gift Fund.....			13,804 67
“ “ “ “	“ “ “ “ Loan Fund.....		800 66
Miscellaneous		1,537 09
			\$78,039 53

DONATIONS OF CLOTHING, ETC.

Rhode Island, Providence, W. H. M. S. of First Baptist Church, a box to New Mexico; value not given.

Connecticut, West Hartford, barrel to Mather School; value not given.

New York, Greenwich, box to New Mexico; value \$77.98.

Vermont, Brattleboro, box to Wisconsin; value \$122.

New York, Ogdensburg, box to North Dakota; value \$96.75; cash \$4.50.

Ohio, Cleveland, Cedar Avenue Baptist Church, box to North Dakota; value, including cash, \$180.

Rhode Island, Pawtucket, First Baptist Church, box to Wisconsin; value \$110.

Massachusetts, Malden, barrel to Mather School; value \$52.

New York, Rochester, Second Baptist Church, barrel to Indian Territory; value \$102.

Massachusetts, New Bedford, First Baptist Church, box to Indian Territory; value \$175.

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, \$69.37		Newton Center, Mrs. A. M. Pickford..... 150 00		Camden Ch..... 1 00	
Portland, Scandinavian Ch.....	\$5 00	Danvers, First Ch.....	20 00	Rensselaer, First Ch.....	5 00
Skowhegan, First Ch.....	15 04	Amesbury, Market St. Ch.....	28 50	Second Ch.....	3 00
Owls Head Ch.....	7 24	Newton Center, First Ch.....	300 92	Whitesboro Ch.....	7 62
Addison Ch.....	3 00	North Attleboro Y. P. S.....	2 55	Holland Ch.....	12 50
Westbrook Ch.....	3 00	Ayer, D. E. Huse.....	5 00	Sunday School.....	4 50
Turner Ch.....	5 25	Lowell, Worthen St. Ch.....	27 86	Strykersville Ch.....	7 50
Camden, Chestnut St. S. S.....	4 99	Braintree Ch.....	6 00	Glenwood Ave. Ch.....	2 10
Buxton Center Ch.....	9 78	Cambridge, Old Cambridge Church.....	32 44	Evans Ch.....	8 00
*Bangor, collected per A. B. Lorimer.....	17 07	L. P. Soule.....	100 00	New York City, North Ch.....	5 00
NEW HAMPSHIRE, \$68.68		RHODE ISLAND, \$158.70		Frank R. Chambers.....	150 00
Somersworth Ch.....	14 13	Providence, Fourth Ch.....	5 68	P. S. Crosier.....	3 00
Antrim, First Ch.....	20 00	South Ch.....	5 00	Mt. Morris Ch.....	95 00
Claremont, First Ch.....	37 02	First Ch.....	24 66	Morning Star Mission Church.....	6 45
Godstow, a friend.....	5 00	Cranston St. Ch.....	3 48	*Rev. H. L. Morehouse.....	50 00
Laconia Ch.....	2 50	Calvary Ch.....	48 75	*Gen'l Education Board.....	1000 00
VERMONT, \$40.32		Pawtucket, Pleasant View Ch.....	64 13	Brooklyn, Bedford Heights Church.....	22 55
East Dover Ch.....	10 68	*For C. E. F. Providence Cranston St. Ch.....	2 00	Java Village Ch.....	5 00
Rochester, Mrs. O. J. Morrow.....	8 75	CONNECTICUT, \$286.10		Sardina Ch.....	2 22
Fair Haven, First Ch.....	13 91	New London, Italian Ch.....	5 00	Delevan Ch.....	15 50
*Vergennes, collected per Rev. N. T. Hafer.....	7 08	Rockville, Mrs. Wm. Butler.....	100 00	Michigan St. Ch.....	3 00
MASSACHUSETTS, \$1,605.12		New Britain, Swedish Elim Church.....	2 08	Rondout, First Ch.....	211 70
Pittsfield, First Ch.....	142 50	Jewett City Ch.....	12 52	New Berlin Ch.....	22 10
Westfield, Central Ch.....	13 95	Shelton Ch.....	5 02	Peekskill, First Ch.....	25 00
Lowell, Swedish Ch.....	3 00	Waterbury, Second Ch.....	7 04	Cortland, First Ch.....	12 71
Norwood, Swedish Ch.....	5 00	Tariffville Ch.....	3 00	Babylon, First Ch.....	6 00
Colt per Arthur St. James Monson, First Italian Ch.....	18 00	Deep River Ch.....	61 13	Hudson River Central B. Y. P. U. Ass'n.....	10 00
Marblehead, First Ch.....	3 00	Hartford, a friend.....	1 00	Banksville Ch.....	6 00
Sunday School.....	5 00	Memorial Ch.....	8 00	Sunday School.....	5 00
Beverly, First Ch.....	44 50	Torrington, Calvary Ch.....	24 21	B. Y. P. U.....	1 50
New Marlboro Ch.....	6 00	Cromwell Hollow Ch.....	2 00	Kingston, Wurts St. C. E. S.....	14 13
Andover, First Ch.....	10 72	Cromwell Ch.....	8 00	West Plattsburgh Ch.....	11 65
North Grafton Ch.....	6 25	West Woodstock Ch.....	11 29	Buffalo, Maple St. Ch.....	18 16
Chicopee Falls, First Ch.....	11 55	*Ansonia First Ch.....	17 50	Lafayette Ave. Ch.....	91 42
Leominster, First Ch.....	62 82	*New Haven, Olivet Ch.....	10 00	Mt. Vision Ch.....	17 85
Chelsea, Mrs. P. R. Mason Hancock Ch.....	5 00	*Stonington, First Ch.....	5 00	McDonough, Immanuel Ch.....	1 50
West Boylston, First Ch.....	14 06	*Rev. W. H. Main.....	2 23	Gouverneur S. S.....	5 10
Sterling, B. Y. P. U.....	3 00	NEW YORK, \$2,693.02		West Farms, Pilgrim S. S.....	5 00
Boston, Ruggles St. Lettish Church.....	10 00	Mariners Harbor Ch.....	2 50	Albany, Concord Ch.....	50
Collected per Rev. J. A. Francis.....	50 71	Ticonderoga, First Ch.....	37 60	A Friend.....	15 00
*Worcester, Pleasant St. S. S.....	26 00	Moriah Ch.....	3 00	Binghamton, a friend.....	10 00
Melrose, First Ch.....	48 52	South New Berlin Ch.....	20 00	Greece Ch.....	4 70
Groton, Susan A. Peabody.....	3 17	Sherburne Village Ch.....	7 15	West Henrietta Ch.....	21 01
Beverly Farms Ch.....	10 00	Milford Center Ch.....	5 78	Chili Ch.....	10 00
Worcester, Lincoln Sq. Ch.....	16 46	Earlville, First Ch.....	7 40	Ogden S. S.....	10 00
Dewey St. Ch.....	10 12	Binghamton, Conklin Ave. Church.....	45 60	Mumford, Second Ch.....	50
South Ch.....	4 05	Y. P. S.....	3 19	Henrietta Ch.....	5 15
First Ch.....	186 23	Jamestown, Swedish Ch.....	5 30	Penfield Ch.....	8 50
East Winthrop Ch.....	2 27	East Branch Ch.....	1 00	Parma, Second Ch.....	28 47
North Abington, First Ch.....	7 75	Harpersville Ch.....	2 25	S. S.....	4 00
Fitchburg, Wm. L. Caswell Bolton Ch.....	26 06	Huntington Ch.....	5 00	Rochester, Parsells Ave. Ch.....	7 00
Brockton, First Ch.....	70 50	Utica, Park Ch.....	20 22	Lyall Ave. Ch.....	10 00
East Dedham, Second S. S.....	5 00	Hamilton, Second Ch.....	2 00	Port Jervis Ch.....	10 00
Gloucester, Chapel St. Ch.....	7 16	Carmel, Union Ass'n.....	10 00	Troy, Fifth Ave. Ch.....	72 72
*Needham Ch.....	25 00	Clarence Ch.....	14 00	*Croton Falls Ch.....	7 80
Belchertown Ch.....	4 00	Mechanicville, Memorial Ch.....	13 00	*Carmel Ch.....	14 62
South Hanson Ch.....	9 89	Trenton, First Ch.....	7 00	*Kingston, Wurts St. S. S.....	25 00
		Lake Placid, Adirondack Ch.....	13 02	*Cayuga County B. Y. P. U. Ass'n.....	5 00
		Throopville Ch.....	5 00	For C. E. F.....	
		Townsend Ch.....	5 00	Albion, Wm. E. Barker.....	10 00
		Monterey Ch.....	5 75	*Plymouth Ch.....	3 52
		Bartlett Ch.....	9 10	*Rochester, Frances J. Huntley.....	350 00
				*Yonkers, Warburton Ave. Ch.....	8 00

NEW JERSEY, \$670.93

Middletown Ch.	95 20
Bloomfield, First Ch.	114 83
Hackensack, First Ch.	186 00
Asbury Park, First Ch.	12 93
Bayonne, First Ch.	12 00
Paterson, First Ch.	78 00
Westfield Ch.	26 24
Hackensack, First S. S.	10 00
Plainfield, Park Ave. Ch.	74 00
Camden, Tabernacle Ch.	10 00
S. S.	8 00
Grace Ch.	18 76
*Elizabeth, Central Men's Club	12 01
Trenton, Shiloh Ch.	2 50
Bordentown Ch.	83 15
Macedonia Ch.	1 00
Winn Memorial Ch.	3 25
Haddonfield Ch.	43 11
Mount Ephraim Ch.	4 25

PENNSYLVANIA, \$1,153.97

Philadelphia, First German-town Ch.	17 50
Mantua Ch.	5 00
Bridensburg, First Ch.	4 80
Holmesburg Ch.	5 00
Germanstown, Third Ch.	2 00
Wayland Memorial Ch.	2 00
*Mrs. John B. Stetson. Cherry Tree Ch.	383 38
Wayland Ch.	2 00
Shiloh Ch.	4 85
Williamsport, First Ch.	2 50
Oil City Ch.	46 75
Loyalsock Ch.	1 00
North Chester Ch.	2 00
North Moreland Ch.	6 00
Jersey Shore, Walnut Lane Ch.	10 00
Monroe Ch.	2 80
Chester, First Ch.	79 62
S. S.	95 00
Picture Rocks S. S.	2 28
Clark's Green Ch.	5 75
Fine Creek Ch.	6 00
Liberty B. Y. P. U.	1 00
Stone Creek Ch.	1 60
Rose Valley Ch.	13 09
Warrensville Ch.	33 08
Munsey Ch.	21 57
Bingham Ch.	7 25
Reading, Berean S. S.	5 00
McKeesport, First Ch.	20 99
Narbeth, Ch. of Evangel.	26 29
Greenville Ch.	10 00
Washington, Broad St. Ch.	20 00
Pittsburgh, Bellevue Ch.	14 32
Maple Ave. Ch.	20 00
Union Ch.	61 80
Marcus Hook Ch.	31 75
Phoenixville Ch. and S. S.	7 20
Pimbleton, Bethel Ch.	3 00
Fairview Ch.	2 58
Evangel, First Ch.	8 81
Mt. Washington Ch.	8 00
Kennett Square Ch.	60 50
Auburn Ch.	2 00
Warren Ch.	2 00
Wyalusing Ch.	5 00
Parkersford Ch.	8 10
Bradford Ch.	16 00
Wayne, Central Ch.	29 29
Harrisburg, Tabernacle Ch.	11 10
Minersville Ch.	5 00
S. S.	2 00
C. E. S.	1 00
Norristown, Olivet Ch.	15 84
Wycombe Ch.	3 00
North Wales Ch.	10 00
Wissinoming Ch.	5 00
Greensburg Ch.	5 78
Blairsville Ch.	6 00
Brush Valley Ch.	1 25
East Mahoning Ch.	7 75
Pine Flats Ch.	3 00
Richmond Ch.	1 25
*Harrison Valley, Collected per F. H. Baker.	80 50

DELAWARE, \$23.00

Camden, Wyoming Ch.	2 00
Wilmington, Eighth St. Ch.	5 00
Hope Ch.	12 00
S. S.	4 00

WEST VIRGINIA, \$296.32

Charleston Ch.	10 00
Longacre, W. S. Crook-shank	2 00
Richwood Ch.	4 50
Elkins, First Ch.	4 25
Weston, Dr. A. J. Woolter and wife	5 00
E. V. Copeland and wife	2 50
J. H. Bailey and wife.	1 00
Ruth, Ada, West Ch.	1 00
Bethel Ch.	1 00
Beech Grove Ch.	5 92
Briar Creek Ch.	2 50
Angel Ch.	3 33
Cobbs Creek Ch.	10 26
Danville Ch.	5 00
Griffithsville, Eden Ch.	5 00
Elizabeth Ch.	1 06
Forks of Coal Ch.	7 75
Joes Creek Ch.	2 15
New Hope Ch.	1 58
Olive Ch.	3 50
Olive Branch Ch.	15 90
Peytona Ch.	1 25
Pleasant Hill Ch.	4 00
Sand Fork Ch.	1 00
Sycamore Ch.	1 76
Parkersburg, Calvary Ch.	18 00
West Union, Mrs. J. A. Kemper	2 00
Rush Run Ch.	1 60
Elkins S. S.	3 83
Harmony Ass'n.	34 36
Lansing Ch.	1 92
Spruce Lick Ch.	1 77
Cragston Ch.	1 32
Big Hurricane Ch.	2 81
Twelve Pole Valley Ch.	4 00
Spring Branch Ch.	5 00
Pleasant Ch.	2 27
Wayne Ch.	5 00
Tabor's Creek Ch.	96
Evangel Ch.	1 00
Beech Fork, Salem Ch.	77
Greenbrier Ch.	3 25
Docks Creek Ch.	1 00
Big Lynn Ch.	1 00
Wheeling Ch.	27 00
Harmony Ch.	15 00
Cashmere Ch.	3 76
Black Betsey, Elizabeth S. S.	2 67
*Barracksville, Bethesda S. S.	4 64
*Monongah, West Fork S. S.	5 75
*Charleston, Virginia Ave. S. S.	6 18
*Central City S. S.	4 25
*Point Pleasant S. S.	2 40
*Mill Point, J. H. Dotson.	2 00
*Seldom Seen S. S.	1 00
*Salem S. S.	8 50
*Grafton S. S.	12 26
*Williamstown Ch.	1 00
*Hambleton S. S.	2 00
*Parsons S. S.	6 00
*Weston, J. H. Bailey, Jr.	1 00
*For C. E. F. Parkersburg Calvary Ch.	14 25

NORTH CAROLINA, \$49.48

Southern Pines, Mrs. E. E. Edwards	25 00
Columbia, Collected per R. F. Lee	24 48

GEORGIA, \$5.05

Atlanta, Collected per G. A. Goodwin	5 05
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MISSISSIPPI, \$15.40

Jackson, Collected per R. B. Morris	15 40
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OHIO, \$109.90

Springfield, Blessed Hope Women's Society	2 25
*Tippecanoe City, Women's Society	5 00
Dayton, Williams St. Women's Society	10 00
*Troy Mission Circle.	14 00
Rossmoynne, Mt. Carmel Ch.	10 50
Delaware, Miss E. A. Allen	1 50
Eagleport, Rev. F. A. Maier	4 00
Salem Ch.	85
East Sunbury Ch.	1 50
Cincinnati, First Ch.	15 00
Lima, First Ch.	11 26
Painsville, First Ch.	33 04

MICHIGAN, \$25.33

Norway Ch.	4 00
*Dundee Ch.	13 83
*Cass City Ch.	7 50

INDIANA, \$1,397.48

Indianapolis, Bluff Ave. Ch.	2 25
Churchman Ave. Ch.	5 00
River Ave. Ch.	17 00
Emmanuel Ch.	22 07
First B. Y. P. U.	25 00
Southport Ch.	37
Lebanon Ch.	70 00
Ellettsville Ch.	1 50
Goshen Ch.	60 75
Alexandria Ch.	6 00
S. S.	1 95
Little Sand Creek Ch.	3 45
Mentone Ch.	4 50
Little Pigeon Ch.	2 00
Homer Ch.	6 12
Anderson Ch.	15 35
Lewis Creek Ch.	14 13
Columbia City Ch.	13 95
Zion's Hill Ch.	1 00
Zion's Mount Ch.	1 10
Jefferson Ch.	3 25
Spencer, Mrs. Ellen Leary.	1 00
Hammond Ch.	16 50
Rev. W. H. Jones.	5 00
Mrs. E. H. Smith.	5 00
Wolcottville Ch.	9 50
Brooksgrove Ch.	25
Mt. Sterling Ch.	25
New Bethel S. S.	1 00
Greencastle Ch.	50
Garrett Ch.	21 00
Mt. Pleasant Ch.	5 00
Steubenville Lake Ch.	30 00
Steubenville, Mrs. J. Cramp-ton	5 00
Warren Ch.	20 48
S. S.	4 80
Westport, Mrs. J. Burroughs	5 00
North Vernon Ch.	5 00
Elwood Ch.	18 21
Columbus Ch.	46 00
Dunkirk Ch.	9 00
Bethel Ch.	10 00
New Prospect Ch.	1 40
Fairmount Ch.	7 50
S. S.	4 00
Marion Ch.	6 25
John C. Haswell.	5 00
*Peru, Mrs. Milton Shirk.	500 00
*Kokomo, W. T. Merrill.	25 00
*For C. E. F. Peru, Mrs. Milton Shirk	250 00
*C. E. F., Coal City, a Friend	3 00

ILLINOIS, \$633.64

Baker's Prairie Ch.	4 55
Mt. Olive Ch.	10 00
Greenville, Mrs. P. Wyley.	5 00
Holt's Prairie Ch.	5 50
Urbana Ch.	11 80
Chrisman S. S.	5 00
Alton, Cherry St. Ch.	10 00
S. S.	1 68
Hutsonville, First Ch.	8 50
West York, Rev. D. H.	

Clements	1 00
Mt. Zion Ch.	2 25
Salem Ch.	3 85
Liberty Ch.	8 40
Bethany Ch.	10 80
Highland, Miss Susie De Moulin	5 00
Henry E. Malan	5 00
Alton, First S. S.	13 85
Freedom Ch.	1 00
Highland, Mrs. Adeline Estoppey	5 00
Marley Ch.	10 81
Aurora, Claim St. Ch.	27 13
First Ch.	35 03
Berwick Ch.	25
La Grange Ch.	46 80
Evanston, Swedish Ch.	35 00
South Chicago S. S.	8 14
Sycamore Ch.	30 00
Ottawa Ch.	11 65
Toulon, A. F. Stickney	160 00
Chicago, North Shore Ch.	37 50
Auburn Park Ch.	25
Garfield Park Ch.	135 25
W. L. Templeton	15
First Swedish Ch.	3 04
WISCONSIN, \$1,723.41	
Ladysmith Ch.	3 50
Fairfield Memorial Ch.	4 00
Monticello Prairie Ch.	2 00
Nenah Ch.	19 14
Portage Ch.	5 00
Plainfield Ch.	8 50
Greenwood, Kings Daugh- ters	3 25
Wild Rose Ch.	17 95
S. S.	2 75
Tabernacle Ch.	7 00
Green Bay, First Ch.	8 00
La Crosse Ch.	40 00
Beaver Dam Ch.	28 10
Menominee Ch.	6 00
Omro Ch.	10 50
Plainfield Ch.	1 00
Lodi S. S.	5 87
Fond du Lac, First Ch.	6 40
Greenwood Ch.	1 00
S. S.	5 19
FOR STATE CONVENTION	
Wisconsin State Conven- tion	1,539 26
MINNESOTA, \$1,149.78	
Mankato, Swedish Ch.	5 00
Dodge Center, Lewis Buck	50 00
Le Roy, First Ch.	5 00
Minneapolis, Calvary Ch.	4 35
Lake Crystal, Lincoln Ch.	6 25
Breckenridge Ch.	2 18
Park Rapids, First Ch.	31 22
St. Paul, Woodland Park Ch.	2 50
For C. E. F. Garden City Ch. and S. S.	5 78
FOR STATE CONVENTION	
Per Gustav Melby	37 50
Minnesota State Conven- tion	1,000 00
IOWA, \$636.26	
A friend	100 00
Shenandoah Ch.	38 70
Percival, Mrs. J. B. Lam- bert	10 00
Delphos Ch.	1 40
Russell Ch.	4 13
Sibley Ch.	5 04
Webster City, First Ch.	11 89
Renwick Ch.	13 55
M. A. Ketman	10 00
Burlington, First Ch.	2 75
Independence Ch.	13 80
Grundy Center Ch.	24 00
Ainsworth Ch.	25
Ayrshire Ch.	8 00
Kalona Ch.	50
Clinton Ch.	10 48
New Hampton S. S.	5 00
Indianola Ch.	7 80

Mt. Union Ladies' Society	8 00
Humboldt S. S.	6 90
Waterloo, Walnut St. Ch.	39 16
First S. S.	10 00
Comanche Ch.	6 65
Council Bluffs Ch.	9 45
Sharon Ch.	6 40
Marshalltown Ch.	24 00
Allerton Ch.	5 28
Hudson Ch.	2 37
Hiteman B. Y. P. U.	5 00
Rockwell City Ch.	4 60
Goshen Ch.	2 00
Missouri Valley S. S.	3 70
East Concord Ch.	2 38
Peoples Ch.	2 73
Cedar Rapids, First Ch.	18 60
Eagle Grove Ch.	20 00
Cedar Falls B. Y. P. U.	5 00
Fort Dodge, First Ch.	6 00
Des Moines Ch.	26 68
Woodward Ch.	1 70
Brighton Ch.	2 50
Newell, Danish Ch.	16 00
Pilot Mound Ch.	4 00
Carroll Ch.	5 50
Bradgate S. S.	2 68
Oskaloosa S. S.	5 38
Swea City Ch.	7 25
Seymour Ch.	23 00
Hiteman Ch.	1 00
May Ch.	6 70
*Collected per Fred Berry.	78 41
MISSOURI, \$1,010.91	
Board of General Home and Foreign Missions	1,010 91
OKLAHOMA \$55.46	
Mountain View, Rainy Mountain Ch.	10 05
Tyrone Ch.	5 00
Blue Mound Ch.	1 80
Mills Co. Ass'n.	7 13
Millen Co. Ass'n.	2 62
Fry's Chapel	3 62
Fulsome Grove Ch.	1 25
Short Mountain Ass'n.	10 88
Mt. Zion Ch.	2 12
Sapulpa Ch.	3 00
Fort Gibson Ch.	2 50
Lindsay Ch.	2 50
Fort Cobb Ch.	1 00
Tyrone Ch.	2 00
KANSAS, \$1,433.92	
Ellsworth Ch.	1 00
Manhattan Ch.	82 50
Fredonia Ch.	5 00
Leavenworth Ch.	10 90
Milton Ch.	2 34
Hallenberg Ch.	2 00
S. S.	1 00
Rush Center, Bethel Ch.	8 22
Troy Ch.	1 00
S. S.	2 00
Wathena Ch.	1 00
Washington Ch.	2 23
Beattie Ch.	2 75
Mayfield Ch.	4 80
Hazleton Ch.	1 00
Belle Plains Ch.	7 71
Asherville Ch.	20 00
Lincoln Ch.	7 82
Argonia Ch.	1 50
Simpson Ch.	3 70
Yates Center Ch.	2 00
B. Y. P. U.	2 74
Penokie Ch.	3 75
Hill City, First Ch.	5 13
S. S.	1 00
B. Y. P. U.	1 00
Old Mt. Pleasant Ch.	2 15
Bancroft Ch.	2 00
Highland Station Ch.	5 00
Marion Ch.	8 50
Arkansas City S. S.	4 00
Pratt Ch.	7 00
FOR STATE CONVENTION	
Kansas State Conven- tion	600 00

Per J. T. Crawford	507 31
Per J. H. Van Leu	187 87
NEBRASKA, \$371.09	
Lincoln, First Ch.	100 00
Ashland, First S. S.	5 00
Holdredge S. S.	5 00
Stromsburg, Women's Cir- cle	10 00
Wahoo Ch.	10 00
David City Ch.	9 10
Laclede, Mrs. E. F. Savage	5 00
Fremont Ch.	1 00
*Collected per W. J. Couls- ton	85 48
*East Lincoln Ch.	13 00
FOR STATE CONVENTION	
Nebraska State Convention, per W. J. Coulston	127 51
NORTH DAKOTA, \$70.54	
Donnybrook, Danish Ch.	5 00
FOR STATE CONVENTION	
Per L. H. Steinhoff	65 54
SOUTH DAKOTA, \$10.00	
Lead Ch.	10 00
MONTANA, \$60.50	
Livingstone, First Ch.	22 50
Bozeman, First Ch.	28 00
Anaconda, Swedish Ch.	10 00
COLORADO, \$2,127.80	
Cedaredge Ch.	6 56
S. S.	2 28
Pueblo, Mesa Ch.	20 00
Denver, Bethel S. S.	5 80
Victor Ch.	18 00
Delta S. S.	6 91
Cedaredge, Women's Soc.	5 00
Eckert Ch.	3 00
Colorado Springs, West Side S. S.	8 50
*Collected, per E. G. Lane	52 25
FOR STATE CONVENTION	
Colorado State Convention	2,000 00
NEW MEXICO, \$153.00	
FOR STATE CONVENTION	
Lincoln Association	153 00
ARIZONA \$291.15	
Safford Ch.	18 00
FOR STATE CONVENTION	
Arizona State Convention	273 15
IDAHO, \$81.47	
Boise Valley Ch.	5 00
Hailey, First Ch.	7 50
Clearwater, First Ch.	2 50
Stites, First Ch.	2 50
Cambridge, First Ch.	11 50
Roswell, First Ch.	1 50
First Idaho Association	13 70
East Idaho Association	28 12
Lewiston, First Ch.	14 15
CALIFORNIA, \$1,266.65	
San Francisco, First Ch.	39 85
Azusa S. S.	6 33
Oakland, 28d Ave Ch.	33 35
Downey, First Ch.	25 00
Otay, First Ch.	8 00
Applegate, J. A. Graves	1 00
Fasadena, Memorial Ch.	53 35
Point Richmond, First Ch.	2 98
*Escondido, Rev. C. G. Cressy	10 00
Huntington Beach, First Ch.	43 25
Alameda, First Ch.	8 12
Napa, First Ch.	16 07
Sacramento, First Ch.	40 00
Long Beach, First S. S.	10 00
Pomona, First Ch.	262 85
Waterford Ch.	5 00
FOR SOUTHERN CALIFORNIA STATE CONVENTION	
Per W. C. Driver	181 00
F. W. Reynolds	180 00
A. M. Petty	840 55

OREGON, \$2,871.27	
Eugene, First Ch.....	65 00
Baker City, Jr. B. Y. P. U	5 00
Portland, Second German	
Ch.	15 00
Swedish Ch.	9 90
Albany, Mrs. M. J. Bridge-	
ford	1 50
FOR STATE CONVENTION	
Oregon State Convention...	2,774 87
WASHINGTON, \$3,415.46	
Pe Ell, W. H. Myers.....	400 00
Charleston, Terrill Ch. ...	5 50
Marysville, First Ch.	15 00
Anacortes, First Ch.	7 85
S. S.	3 85
Blaine, First Ch.	16 20
Winlock, First Ch.	6 20
Seattle, Temple Ch.	162 10
Centralia, First Ch.	34 25
Bellingham, Second Ch. ...	14 05
Tacoma, Sixth Ave. Ch.	61 51
Camas, First Ch.	6 05
Walla Walla, Ladies' Soc. ...	14 90
Ferndale, First Ch.	18 00
For C. E. F. Northwest	
State Convention	250 00
FOR STATE CONVENTION	
Northwest State Conven-	
tion	2,400 00
MEXICO, \$12.50	
New Laredo Ch.	12 50
PORTO RICO, \$45.00	
Cidra Ch.	12 60
Caguas Ch.	20 00
San Lorenzo Ch.	10 00
Cayey Ch.	2 40
GEN'L MISS'Y SOCIETY OF	
GERMAN BAPT. CHS 2,500.00	
WOMAN'S AM. BAP. HOME	
MISSION SOCIETY . 3,107.41	
WOMEN'S BAPT HOME	
MISSION SOCIETY . 400.05	
TOTAL, \$32,100.36	
Home Mission Monthly...	267 96
LEGACIES	
CONNECTICUT \$174.50	
Hartford, Estate of Cornelia	
S. Chase	131 48
Putnam, Estate of Joanna	
Barrett	48 32
MASSACHUSETTS, \$52.00	
Dorchester, Estate of Rev.	
D. B. Dunn	30 00
Southbridge, Estate of Jon-	
athan Edwards	22 00

TEXAS, \$500.00	
Dallas, Esate of Miss Eliza	
McCoy	500 00
DONATIONS RECEIVED AT INSTI-	
TUTIONS	
FOR ALABAMA BAPTIST COL-	
ORED UNIVERSITY.	
Aldrich, Ala., Bibb Co. Ass'n	10 00
Anniston, Ala., Mt. Zion Ch.	1 61
S. School	1 00
B. Y. P. U.	1 00
Mose Kite	60
Bessemer, Ala., J. F. Ab-	
bott	1 00
B. Hill	75
Jerusalem Bapt. Ch.	1 30
First Bapt. Ch.	2 00
Mrs. Fikes	15
Birmingham, Ala., 16th St.	
Bapt. Ch.	10 17
A. C. Jackson	1 00
Ministers' Union	1 00
Mrs. Susie Harris.....	1 00
Blocton, Ala., Bapt. Ch.	
Mine 4	1 06
Rising Star Bapt. Ch. ...	3 00
Mrs. Mollie Smitherman	
Choocobocco, Ala., New	
Prospect Ch.	1 00
Calhoun, Ala., Ala. Dist. S.	
S. Convention	35 00
Carrollton, Ala., Canaan	
Pickinsville Ass'n	30 00
Deatsville, Ala., Antanga	
Ass'n	6 40
Demopolis, Ala., Hope Hill	
Ass'n	25 00
Enaley, Ala., Dr. A. G. Rob-	
ertson	1 00
Shiloh Bapt' Ch.	2 28
Eufaula, Ala., Eufaula Ass'n	
Fort Davis, Ala., Town	
Creek Ass'n	65 00
Tunstan, Ala., Mrs. Carrie	
Tate	20 56
Gadsden, Friendship S. S. ...	1 00
Friendship Ch.	2 26
Union Bapt' Ch.	1 30
Irondale, Ala., Mt. Calvary	
Ch.	2 50
Johns, Ala., Bethlehem Ch. ...	5 00
Bethlehem Ch.	1 25
Jacksonville, Ala., Snow	
Creek Ass'n	16 35
Lafayette, Ala., Bowen East	
Ass'n	25 00
Montgomery, Ala., Ala. Mid-	
dle Dist. S. S. Con.	80
Piper, Ala., Everdale Bapt'	
Ch.	2 00

Pickinsville, Ala., Lebanon	
Ass'n	8 72
Rye Beach, N. H., H. C.	
Jarette	1 00
Sumpter, Ala., Ebenezer Ch.	
Selma, Ala., Mrs. R. B.	
Hudson	57
Tuscaloosa, Ala., First Bap't	
Ch.	1 00
Talladega, Ala., Peace Bap't	
Ch.	5 31
Ch.	2 77
Mt. Canaan S. S.	1 84
Tyler, Ala., East Dallas Ass'n	
East Dallas S. S.	18 00
10 00	
Waverly, Ala., Ebenezer	
Ass'n	8 25
B. L. Thomas.....	50
FOR AMERICUS INSTITUTE	
Americus, Ga., S. W. Ga.	
Bapt. Ass'n	695 00
Thos. Wertheimer	1 00
Thaddeus Bonie	5 00
B. W. Warren	12 50
Albany, Ga., Towtown As-	
sociation	8 30
Supreme Circle	64 20
A Friend	25
Andersonville, Ga., Friends	
Atlanta, Ga., Prof. John	
Hope	19 10
10 00	
Camilla, Ga., Camilla Bap.	
Ass'n	13 00
Carnegie, Ga., Hopewell As-	
sociation	4 00
Macon, Ga., Middle Ga. As-	
sociation	6 00
Prof. Wm. E. Holmes..	
1 00	
Thomasville, Ga., Thomas-	
ville Ass'n	5 02
Oglethorpe, Ga., Oglethorpe	
Ass'n	5 10
FOR HOWE INSTITUTE	
Memphis, Tenn., West Tenn.	
Central S. S. Conv.	1 85
FOR MATHER INDUSTRIAL	
SCHOOL	
Melrose, Mass., Miss Har-	
riet Vose	5 00
Medford, Mass., Mrs. E.	
W. Lewis	2 00
Northfield, Mass., Mrs.	
Wooworth	1 00
West Northfield, Mass.,	
Miss Susan Sapp (Col.)	
8 00	
Springfield, Mass., Mrs. J.	
L. Nelson	3 70
Beaufort, S. C., Friend	
6 55	
Northampton, Mass., Mrs.	
E. Day	1 10
E. Sullivan, N. H., Mrs.	
M. A. Ware.....	2 75
Mrs. J. M. Lyon.....	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 offor 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

INDEX TO VOLUME XXIX, 1907

	PAGE		PAGE
ANNIVERSARIES:		Fifteenth Triennial Conference. Rev. A. P. Mihm	842
Program	162	<i>Italians:</i>	
Interesting Information	226	How Mission Work Spreads. Rev. A. Roca	43
Report of Meetings	247	Italian Evangelization. Rev. R. G. Bouville	134
APPOINTMENTS: 30, 71, 114, 150, 200, 236, 264,		Rev. A. Mangano. E. P. Farnham, D.D.	315
295, 374, 417, 457		Our Missionaries to Italy. W. H. Morse	318
BAPTISMS: 114, 150, 201, 237, 295, 373, 417		Italians in Gloversville, N. Y.	360
BOOKS AND AUTHORS: 39, 373		Italian Theological School	447
BY THE WAY: 60, 87, 147		<i>Jews:</i>	
CITY MISSION: 27, 68, 262, 359		What the Jew Thinks of America	26
The Great Cities. C. D. Case, Ph.D.	47	Slavs	112
Vacation Bible School. Rev. C. H. Sears	287	Work for the Slavs. Editorial Secretary	282
The Institutional Church. Rev. C. R. Storey	325	GENERAL:	
City Mission Work in Portland, Ore. Rev. John Bentzien	359	Is America Making Criminals? Minnie J Reynolds	7
The Challenge of the City	364	The Great Cities. Rev. C. D. Case	47
COLORED PEOPLE: 28, 61, 99, 445		The Missionary Test	52
Americus Institute. George Sale, D.D.	189	Rev. L. O. Grenelle. Rev. Alex. Turnbull	109
As Seen by the Educational Superintendent	53	Jamestown Exposition	124
Responses from Schools	139, 445	For Whom Christ Died	146
Response of Negro Baptists	196	Special Statement	161
Opening of Our Schools	408	In and About the Nation's Capital. F. J. Young	163
A Remarkable Autobiography	440	Baptists in Washington. P. H. Bristow	171
Two New Presidents	443	General Convention of Baptists	197
CONTRIBUTIONS, ETC.:		Seventy-five Years' Work. H. L. Morehouse, D.D.	219
Nov., 1906, 31; Dec., 1906, 78; Jan., 1907, 115;		An Evangelistic Church. G. R. Robbins, D.D.	258
Feb., 1907, 151; Mar., 1907, 202; Apr., 1907, 227;		Remarkable Ministerial Class. A. S. Carman, D.D.	262
May, 1907, 265; June, 1907, 297; July, 1907, 332;		Reclaiming the West	278
Aug., 1907, 375; Sept., 1907, 418; Oct., 1907.		Brief Biographies—Ezra Fisher	285
CORRESPONDING SECRETARY'S NOTES	14, 41, 85, 352	Doing Business for the Lord. Rev. D. E. Abrams	309
CUBA:		A Step Forward	301
A Cuban Conversion	137	How a Crushed Thumb Won a Family. Editorial Secretary	349
Conquests in Cuba	195	A Buried Idea. E. L. G. Brown	368
Here and There in Cuba	311	Personally Conducted Trip to Cuba	385
Personally Conducted Tour	385	In Memory of a Good Man	404
DIALOGUES:		The New Method	408
Home Mission Dialogue. L. C. Barnes, D.D.	18	GREAT WEST: 61, 141, 149	
Two Views of It. H. B. Gross, D.D.	101	Oklahoma Baptist Convention. E. E. Chivers, D.D.	23
DONATIONS OF CLOTHING, ETC. 29, 119, 296, 459		Utah Our Samaria. Rev. Bruce Kinney	91
EDITORIAL:		Wyoming. Rev. Bruce Kinney	123
Converting the Jews	2	Building a Meeting-house in Four Days. Rev. T. K. Tyson	198
Do We Fill Our Place in Life?	35	A Prairie Town in Process. O. A. Williams, D.D.	256
Right of Way	77	Value of Home Missions in New Territories. Rev. G. S. Clevenger	257
The Anniversaries	120	Reclaiming the West	278
Welcome to Washington	155	Autobiography of Sam Roberts	306
Seventy-fifth Anniversary	216	Pioneer Work of To-day	323
A Way Out	241	A Just Request	371
How the Indians Give	278	Where Things Move Fast. Rev. D. G. Dunkin	414
How Much Shall I Give This Year?	301	A Plain Statement	429
Midwinter Trip to Cuba	335	The Spirit of Christmas. H. B. Gross	431
We Want More Laymen	379	HOME MISSION STUDY CLASS:	
God's Love Gift	424	Incoming Millions	62, 106
EDUCATIONAL SUPERINTENDENT, AS SEEN BY 99		HYMNS:	
EVANGELISM:		I Hear Ten Thousand Voices	6
Report of Committee at Washington	253	Publish Glad Tidings	40
FINANCIAL STATEMENT:		God Bless Our Free America	83
Nov., 1906, 31; Dec., 1906, 73; Jan., 1907, 115;		America the Beautiful	136
Feb., 1907, 151; Mar., 1907, 201; Apr., 1907, 227;		O, King of Kings	188
May, 1907, 265; June, 1907, 296; July, 1907, 321;		O, Saviour Dear	277
Aug., 1907, 375; Sept., 1907, 418; Oct., 1907, 459.		INDIANS:	
EXECUTIVE BOARD, ACTIONS OF 56		Crow Indian Mission. Rev. W. A. Petmoldt	44
FIELD SECRETARY'S POINT OF VIEW 88		A Cheyenne Convert	286
FOREIGN POPULATIONS 200		First Baptism of Hopi Indians. Rev. C. C. Young	291
Sowing the Seed	356	Indian Association of 1907	321
The Newcomer and the Night School. Isaac Spectorosky	449	A Day's Work	355
Chinese:		A Minimum Request	370
Chinese in Calvary Church, Washington. Mrs. D. E. Baker	177	Conference of Indian Workers. Rev. L. W. Thayer	403
Morning Star Bible Lessons	281	Chief Left Hand's Life	435
Finns	378		
French	405		
French Baptist Conference. Rev. J. M. Bruce	329		
Germans	69, 372		

MEXICO:	PAGE
Statement Concerning Ajusco. <i>Rev. Geo. H. Brewer</i>	400
Baptist Union of Nuevo Leon. <i>Rev. Geo. H. Brewer</i>	401
Mexico City. <i>Rev. T. Barocio</i>	403
Progress in Mexico.....	453
MORMONISM:	
Utah Our Samaria. <i>Rev. Bruce Kinney</i>	91
Utah and Mormonism. <i>Rev. Jesse Hyde</i>	95
NOTE AND COMMENT 4, 38, 81, 122, 159, 218, 244, 276, 304, 339, 383, 426	
POEMS:	
The Coming Year.....	30
A Little Talk with Jesus.....	43
Which Are You?.....	305
The Ladies' Aid Society.....	363
Things I Am Thankful For.....	410
Christmas—Frontispiece No. 12.	
PORTO RICO:	
Porto Rican School. <i>Rev. E. L. Humphrey</i>	58
Prosperity in Porto Rico. <i>Rev. E. L. Humphrey</i>	351
Porto Rican Association. <i>Rev. A. B. Rudd</i>	396
A Remarkable Letter.....	398
Note from Coamo.....	389
WOMEN'S WORK:	
Woman's Missionary Society of Calvary Church, Washington, D. C.....	186
Woman's Society of Michigan.....	199-331
YOUNG PEOPLE107, 143, 193, 234, 260, 293, 411, 448	
A Leaf from Experience.....	31
Greetings from the New Secretary.....	64
Impressions of Silver Bay. <i>Rev. J. M. Moore</i>	327
Purpose of the Forward League.....	361
Forward League of Co-operating Pastors.....	411
CONTRIBUTORS:	
Abrams, D. E.....	809
Armbruster, C.....	70
Aubin, G.....	405
Baker, Mrs. A. G.....	177
Barnes, L. C.....	18
Bentzien, J.....	359
Roville, R. G.....	134
Brewer, G. H.....	400
Bristow, P. H.....	171
Brown, E. L. G.....	368
Bruce, J. M.....	329
Campbell, J. W.....	70
Carman, A. S.....	263
Case, C. D.....	47
Chivers, E. E.....	23, 88
Daniel, C. A.....	346
Dorrance, Mrs. W. H.....	71, 199, 331
Dunkin, D. G.....	414
Farnham, E. P.....	315
Grane, M.....	137
Grose, H. B.....	21, 101, 282, 349, 431
Hamilton, R.....	286
Hovey, G. R.....	61
Humphrey, E. L.....	58, 351
Hyde, J.....	95
Jones, H. W.....	25
Kana, J.....	112
Kinney, B.....	61, 91, 128
Left Hand.....	436
Mihm, A. P.....	343
Moore, J. M.....	107, 143, 193, 234, 260, 293, 327, 361
Morehouse, H. L.....	41, 85, 219, 352
Morse, W. H.....	318
Petzoldt, W. A.....	44
Reynolds, M. J.....	7
Roberts, S.....	306
Robins, G. R.....	258
Rudd, A. B.....	396
Sale, G.....	53, 99, 139
Schulte, G. A.....	69, 373
Sears, C. H.....	286
Spectorsky, J.....	449
Storey, C. R.....	325
Story, A. L.....	811
Turnbull, A.....	109
Thayer, L. J.....	403
Tyson, T. K.....	198
Young, F. J.....	163
Young, C. C.....	291
Williams, O. A.....	256

ILLUSTRATIONS:	PAGE
Arizona.....	227, 228, 307
Baptismal Font.....	363
Chinese.....	231
City Missions..... Frontispiece No. 1 and 8, 13, 388	
Colored People.....	28, 53, 64, 99, 100, 189, 190
Cuba, Covers No. 8 and No. 11 and Frontispiece No. 11; 19, 231, 233, 311, 312, 335, 336, 339, 390, 399, 394, 430	
Diagrams.....	48, 50, 249, 251
Great West..... Cover No. 3; 198, 266, 273, 280	
Immigrants..... Covers No. 1 and 9, Frontispiece No. 2 and 9; 232, 233, 315, 319, 329, 330, 342, 345, 347, 348, 357, 358	
Indians—Cover No. 2, Frontispiece No. 6.....	436, 438
Indiana.....	16, 44, 290, 322, 329
Jamestown Exposition.....	124, 126, 160, 197
New York.....	364
Nevada.....	322
Ohio.....	323
Oregon.....	259, 306
Philadelphia..... Cover No. 7, Frontispiece No. 7	
Porto Rico.....	59, 246, 252, 392, 398
Utah.....	92, 98
Washington City..... Covers No. 4 and 5, Frontispiece 4 and 5; 163, 164, 166, 168, 170, 172, 182, 186	
Wyoming.....	105, 128, 130, 132, 174, 176
PORTRAITS:	
Abrams, D. E.....	309
Allen, J. H.....	96
Andrews, J. C.....	96
Baker, W. H.....	173
Barnett, F.....	95
Barrett, F. C.....	132
Bickel, K. A.....	346
Blood, H. B.....	96
Brown, D. A.....	96
Burdette, Miss M. G.....	323
Cofey, T. M.....	133
Cress, G. C. and wife.....	139
Donald Lum Chung.....	121
Eaker, J. F.....	22
Faux, W. M.....	252
Fetzer, G.....	323
Gibson, G. T.....	123
Gould, J. O.....	123
Grane, Miss M.....	137
Greene, S. H.....	172
Grenelle, L. O.....	109
Gublemann, J. S.....	244
Guyer, E. G.....	132
Haskell, E. H.....	248
Hayworth, S. A.....	96
Hope, J.....	245, 443
Howell, W. R.....	133
Hurley, S. S.....	185
Hyde, J.....	96
Jameson, E. H. E.....	404
Jones, J. M.....	123
Joseph Moy Shu.....	181
Kaiser, L.....	244
Kinney, B.....	91
Lansdell, R. A.....	133
Lee Toy.....	180
Limes, J. L.....	133
Lipphardt, W. A.....	246
Mangano, A.....	314
Maxson, C. H.....	444
May Wong.....	180
Mecum, C. W.....	133
Merkel, J. H.....	246
Moore, J. M.....	67
Morehouse, H. L.....	Cover No. 6
Ramaker, A. J.....	244
Rauschenbusch, A.....	243
Rauschenbusch, W.....	244
Reddick, M. W.....	189
Roberts, S.....	306
Roca, A.....	43
Schenck, J. R.....	96
Schoemaker, C.....	69
Schwendener, H.....	246
Shaw, W.....	23
Smith, J. A.....	96
Steuscek, M.....	113
Stickney, Miss J.....	179
Stillman, C. C.....	96
Taylor, Mrs. S. J.....	179
Tyson, T. K.....	249

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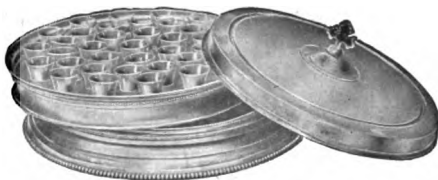
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REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR JANUARY, 1908

	PAGE		PAGE
EDITORIAL:		THE READERS' CLUB.....	24
The New Year.....	1	BY THE WAY:	
The Thirtieth Volume.....	2	A Suggestive Pastoral Letter.....	35
The Ideal Field Secretary.....	3	BOOKS AND AUTHORS.....	36
Happy New Year.....	4	DONATIONS	37
A World Wide Sway.....	4	BAPTISMS	37
Note and Comment.....	5	APPOINTMENTS	38
OBITUARY:		FINANCIAL STATEMENT.....	39
Elijah Eynon Chivers, D. D.....	7	CONTRIBUTIONS AND LEGACIES... ..	39
Funeral Services and Dr. Morehouse's Remarks—Secretary Moore's Trib- ute—Facsimile Letter to the Editor.	13	ILLUSTRATIONS:	
GENERAL:		Cover: A Roumanian Immigrant at Ellis Island.	
A Typical Appeal.....	13	Frontispiece: Scenes in the Steerage.	
From an Immigrant's Logbook— Scenes in the Steerage.....	15	Elijah Eynon Chivers, D. D.....	8
A Layman's View.....	30	New Church at Roswell, N. M.....	13
CORRESPONDING SECRETARY'S NOTES	22	Scenes in the Steerage.....	14
OUR FOREIGN SPEAKING PEOPLES:		Men's Sleeping Quarters	16
A New Italian Mission—Supt. J. M. Bruce	24	Peeling Potatoes on the Deck.....	18
My Roumanian Brethren—G. M. Robbins, D. D.....	27	Dining Facilities	19
CUBA:		Dinner as it is served in the Steerage.	20
An Attractive Program.....	28	B. Y. P. U. Executive Committee of Michigan	23
REV. F. H. DIVINE.....	29	Missionary Schisa and Three Converts	24
THE YOUNG PEOPLE:		"My Roumanian Brethren".....	26
The Pittsburg Convention.....	31	Moseley Hall, School Building at Cristo, Cuba	28
Secretary Moore's Tribute.....	32	Rev. F. H. Divine.....	29
Results of a Mission Study Class....	33		

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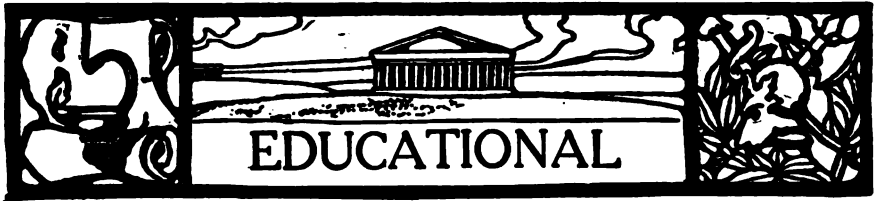
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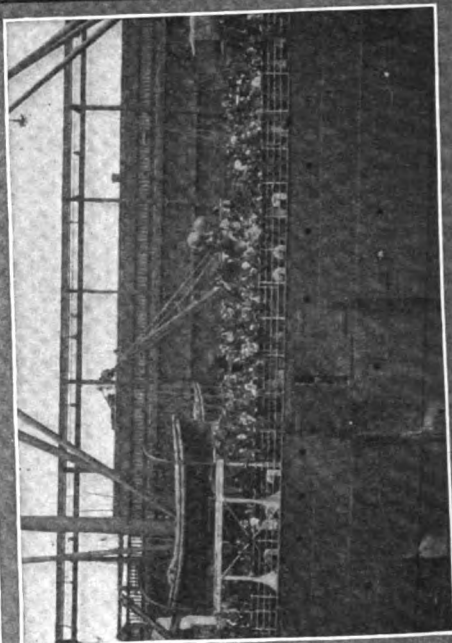
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VOL. XXX

JANUARY, 1908

No. 1

THE NEW YEAR



OUR cover page is instinct with the spirit of it. This immigrant, just arrived at Ellis Island from the Old World, faces a new world, a new life, a new year. He represents a large class that is coming to find a home in this country. He has a good face, marked more by kindness than strength of character perhaps, but essentially likable. From Roumania, he may stand for the Slavic peoples.

What kind of Americans these newcomers will make depends largely upon what Americans make of them. The conditions they find here, the treatment they receive, will tell the story.

They need training in American ideas, political, social, religious. They need instruction, elevation, evangelization. They need first the touch of kindness and brotherhood.

The New Year will mean much to the newcomers—and not less to us—if they shall find in this new environment the spirit of Jesus Christ incarnated in His disciples in our churches.



Editorial

The Thirtieth Volume



WITH this New Year number THE BAPTIST HOME MISSION MONTHLY enters upon its thirtieth volume. For four years now the present editor has been in charge, and has sought to put and keep the magazine in the very front rank of its class. As to the results of this endeavor our readers must judge.

While THE MONTHLY aims primarily to awaken interest in the great cause of Home Missions for which the American Baptist Home Mission Society exists, this aim is prosecuted in no narrow spirit. We rejoice in the success of the home mission work done by the other denominations, and equally in the successful work of all engaged in foreign fields. We labor in the spirit of cordial co-operation and utmost fraternity with all who are striving to bring in that Kingdom of God which embraces in its purpose of evangelization the whole world.

THE MONTHLY seeks, further, to advance every interest that makes for a true Americanism, for Christian patriotism. There is imperative need that every Christian force should work and move together if the task of saving North America for Christ is to be accomplished. We hail all signs of closer co-operation between missionary boards, all tenden-

cies to present a solid front for united service in the great missionary cause that is a common cause.

In the course of the year it is our purpose to present in due proportion the various departments of the Home Mission Society's work—the missionary, educational, church edifice, and evangelistic. If sometimes the emphasis seems to lie upon one phase, it is for good reasons. Just now, for example, the problems of immigration are pressing, and in awakening the churches to the new demands laid upon them by new conditions, it is necessary to lay special stress upon this subject. THE MONTHLY has been able to give its readers many articles of interest along the line of our work among the foreign population, and during the coming year we shall make still larger contributions, in the hope of creating public sentiment that may crystallize into movements for reform.

We have been cheered by the growth in circulation, which is now above the twenty thousand mark; but our mark is fifty thousand as the minimum of satisfaction. Will you not help us to reach that mark? To pastors and members of churches for their cordial aid in increasing circulation, we are grateful. To our agents and representatives, who have given freely such invaluable service, we are under heavy debt. There is this compensation to the workers, that every new reader of THE MONTHLY can



scarcely fail to become more interested in Christian service. We fail in our purpose unless we inspire our readers not only with conviction of personal responsibility to do something, but with such purpose to do it as results in the doing.

We shall be disappointed if the thirtieth volume of *THE MONTHLY* is not an advance upon any of its predecessors.

The Ideal Field Secretary



"DR. CHIVERS is dead!" This news, carried by telegram and letter, has brought poignant sorrow and sense of personal loss to a multitude of hearts in every portion of this great country of ours. For in every section of it,

in city and in hamlet, in college halls and Indian encampment, in church and council, in summer school and missionary institute, in annual meetings and conventions and conferences, in every kind of religious or philanthropic gathering, he had made his place. In spirit and sympathies he was a true cosmopolite. He discerned the brother that is in every man, and the soul for which Christ died, and through his finely sympathetic nature he was able to find access quickly to hearts everywhere. His facility was un-failing. He was ready to respond to any call in a public assembly, no matter how unexpected. But he was equally at home with a group of children on the street or in the home. A friend said: "He was guest in my home only a few weeks ago, and he had not been in the house ten minutes before he had my two little boys closely attached to him." That was characteristic. He could charm a company of highly educated men and women at a Lake Mohonk Conference by his graphic and lucid presentation of the Indian cause; he could charm equally the chiefs of an Indian tribe, or the most ordinary audience.

Elsewhere in this issue others speak

of the life and services of Dr. Chivers. It is fitting that here we should voice personal grief. The loss of such a comrade and fellow-worker is heavy. He carried an atmosphere of cheer and radiance with him. No difficulties daunted him. No obstacles were insurmountable from the mountain view-point of his faith. He saw with clear vision and did not minimize hindrances, but he kept a serene spirit. His rare personality was like sunshine in the Rooms which seem shadowed in his absence. Always courteous, gracious, affable, he could differ in opinion without being disagreeable; he could present his view in such wise as not to antagonize, if not to convince. In conference he was tactful, genial, ready to meet one half way, to compromise where principle was not involved. He was firm but not obstinate; persistent but not pugnacious; gentle but not effeminate; carrying weight by genuine worth. In thinking of him there comes to mind irresistibly that fine descriptive phrase, "A burning and a shining light." His zeal for righteousness was consuming like a fire; his nature was full of light.

Dr. Chivers was doing a great work in a great cause. An ardent lover of America, he was deeply interested in the issues presented by the vast immigration of recent years, and gave largely of time and thought and service during the past three years to the missionary conferences and institutes. He was a born teacher, and those who came under his instruction at Silver Bay and elsewhere gained not only information but inspiration. They keynote of his life was Service. This was sounded in the long and successful pastorate, in the secretaryship of the Baptist Young People's Union of America, and in the Field Secretaryship of our Society.

In this latter capacity Dr. Chivers found the crowning work of his useful and influential life. He was the ideal Field Secretary. Whether in coping with delicate situations on the field or in presenting the work to audiences he was conspicuously successful. He brought his finely trained mind, his broad vision and knowledge, his tact and winsome-

ness, his keen powers of analysis and discrimination, his sound judgment and impartial temper, his remarkable aptness in putting things, to a work he loved. But back of all these qualities was the man himself, loving and lovable. How the work demanded just such a man! From the human point of view, how irreparable the loss to the cause. It is at this point that we seek to imitate him in the serenity of his faith. His earthly work is done, but his influence shall not pass away, for influence is immortal.

Happy New Year

THAT is our wish for every reader of THE MONTHLY, for every Christian worker in the mission fields at home and abroad, for every minister of the gospel and member of the church—but broader still—for everybody everywhere!

Happy New Year! Do you desire it to be so? Then you must learn the lesson of subjective and service.

The source of happiness or misery is within you. Whether you will be happy or not depends upon yourself primarily.

This is not original but it is timely. Multitudes are depending for happiness upon circumstances, material conditions, eternals.

Fortunately for the race, God has made us so that Selfishness and Happiness cannot mate. Seek Happiness and she evades you. Engage in any form of service that aims at the good of others, and soon you find Happiness a guest at your table.

Through larger service, may this be to you a Happy New Year!

A World Wide Sway

IT is because of the need of evangelization on all sides that the Home Mission cause is so tremendously important. It is related to the highest interests of the kingdom of our Lord. While it exists primarily for the extension of the kingdom of Christ among those who are in this country, the sway of Home Missions is world-wide. America will be a world-force for righteousness to the extent that the principles of Christ con-

trol the characters of the people. To the degree that the light He has brought is obeyed will the United States be a nation set on a mountain, its light unhidden.

The moral and religious quality of a nation determines the depth and lastingness of its effect for good on other nations. To the extent that the principles of Christ are taught with wisdom and vigor, the nation will strengthen morally and religiously.

Aggression is required that the weak places may be made strong. Great sections of our country are yet unevangelized and unchristianized. In Wyoming there is a county with 12,000 inhabitants, in which, up to September, 1904, there was but one town in which evangelical services were held regularly. Even now there are but a few towns in the county with such services, though there are three mining towns, within a radius of three miles, having a combined population of 3,000. In the country, it is said, a rural population of fully 6,000 have never had the help of a Christian minister of any denomination.

Mormonism's Blight

The Mormon priesthood controls the politics of Utah and holds the balance of power in two or three other States and Territories. Each good Mormon has his political views made to order, his measure being taken by the bishop of his ward. We had abundant proof of this in the election of last autumn.

The legacy left to this generation by polygamy and Mormon teachings is a natural-born tendency to be deceitful and to practice deception, and a jealous disposition, together with an inordinate desire for the gratification of lustful passions. The bondage of this social impurity hangs like a pall over our sun-kissed valleys and plains; neither is this evil confined to the cities alone, but every village and school district feels the blight of this awful curse. Dancing with this people has become a passion, and they are reaping the results in ruined lives and broken hearts.

NOTE AND COMMENT

¶ We begin in this number of THE MONTHLY a series of articles upon the steerage. We believe this to be one of the most valuable and interesting series obtainable on a subject of importance. While the writer will remain for the present unknown, for good reasons, we have the utmost confidence in his statements, and the photographs which he managed to secure bear their own testimony. What we hope for is nothing less than the creation of a public sentiment that will demand and secure a thorough reformation of the steerage, at least on the German lines. By common notoriety these lines are worse offenders by far than other lines in their shameful treatment of the poor people who have no redress for injuries inflicted. There should be a rigid governmental inspection, and the same protection should be afforded the immigrant on the steamship that he receives at Ellis Island. If these articles do not arouse a healthy indignation we shall be surprised and disappointed. In the editing of the narrative we have sought to preserve the flavor of the original, which is the work of a foreigner. The reader will find this "Unknown" to be good company, with a saving vein of humor. This was essential to meet such conditions as he had to endure.

¶ While Dr. Morehouse never asks for help for himself, a multitude of his friends who appreciate the remarkable work which he has rendered the denomination and the kingdom of God, will realize that by the death of Dr. Chivers and the illness of assistants at the Rooms he has been compelled to bear extra and great burdens of administration. Few men equal him in physical endurance, but it is to be hoped he may soon be relieved of some of his anxieties. The heaviest of these, beyond question, lies in the prospect of an increased debt. If everybody would help a little, this burden might be removed.

¶ Our Italian missionary in Uniontown, Penna., is in urgent need of two aids in his fine work there. One is a small organ for his chapel, so that the singing may be

properly led. The other is a magic lantern with oil lamp, an inexpensive instrument that will enable him to use pictures both to attract and educate. Somebody may have a "baby" organ not in use. If so, here is a chance to make it serve a worthy cause. And some friends may feel moved to help us in purchasing a lantern. Rev. Hector Schisa, the missionary, is indefatigable in his work. Look at his fine face, given elsewhere in this issue, and you will feel impelled to help him.

¶ We note with interest that Newton Theological Institution has broadened out to an extent beyond anything in its history. Not only has an English department been restored, to which men may be admitted without college degrees, but the Gordon Training School has been affiliated with the Seminary, which will undertake to train all sorts of Christian workers, without regard to sex. The action was taken in response to a loudly expressed demand. The working out of the new plans will be watched with much interest. There ought to chance here to include the training of workers for the foreign populations—a work in which all our seminaries must engage if the needs are to be met.

¶ Some apprehension has been expressed by certain foreign governments over the return to their native lands of so many thousands of working men from the United States. But the fact is that these men all go back with goodly sums of American money in their pockets, and will spend that money for the benefit of foreign countries, not for that of the country that paid them such good wages and furnished plenty of work. The advantages are decidedly with the foreign countries. Those who return do not need to work, to the disarrangement of the foreign labor market. They have enough to live upon without working. It would be a blessing to us if a good many of them never came hither again, but they will come flocking in with the first demand for labor. And thousands are still coming, in spite of less favorable labor conditions in our market.

¶ The editor recently asked a friend who knows Governor Hughes well how the latter was affected by the mention of his name so persistently for the presidency. "He isn't affected at all," was the reply. "He is absorbed in his work as governor. I am sure there is no man in the country who spends less time thinking about the presidency than Charles E. Hughes. If the people want him and say so unmistakably, that would bring the matter before him in a way to be dealt with. But until they do say so, he will lose no sleep over it, nor will any of his friends, if he can help it." That is characteristic of our good governor, who holds old-fashioned views of what a public servant should be. But they are views which the masses of the people highly approve, and if the people have their way instead of the politicians, something desirable will happen at Chicago.

¶ One of our strong pastors in the West writes: "Our class used *Aliens or Americans?* with great delight. One of the leading women's clubs has chosen the book for its main study this winter, taking my maps, pictures and reference library. THE MONTHLY is a constant inspiration. You note we take forty-three copies; hope soon to make it fifty." Is that a missionary church? Yes, and a living church, as it must be with such a minister.

¶ When Jesus, in giving sight to the blind man, asked him if he saw anything, the man replied, "I see men as trees, walking." He had a half-sight, an imperfect vision. Jesus did not leave him there, but touched him into full vision. When one sees only one sphere of missions, be it foreign or home, he needs a second touch into full vision by the Master. Then he will get the world view of missions, and see all things in true perspective.

¶ Those who are inclined to be hopeless concerning the bettering of conditions in the great cities should learn what the London County Council has accomplished in that great center of population. The opponents of municipal ownership of transportation facilities will not get much comfort out of the facts, which show that the average fare in London is only one and a half cents, and that the city railways operated by the municipality pay a large

profit at that, which is expended so as to reduce taxes. The reformatory work accomplished along many lines, reducing the death rate almost a third within the past fifteen years, shows what intelligent and honest dealing with municipal questions can do. We ought to be getting at it in this country. Of course, political bossism must be abolished first, and non-partisanship must be established in place of the present Tammany system.

¶ The editor had a very interesting time at the Southwestern Pennsylvania Conferences early in December, and intends to tell something of the excellent work that is being done by the brethren there to create interest in missions and evangelism; but it is impossible to do everything in one month, and the article must go over till February.

The Week of Prayer

The following is the list of topics for the coming Week of Prayer, as suggested by the Evangelical Alliance for the United States:

Sunday, January 5, 1908. Sermons.

THE PROMISES OF GOD

For how many soever be the promises of God, in Him (Jesus Christ) is the yea; wherefore through Him is the Amen, unto the glory of God through us.—2 Cor. 1:20. And I say unto you, ask, and it shall be given you.—Luke 11:9.

Monday, Jan. 6. Things Unseen and Eternal.

Tuesday, Jan. 7. The Triumphs of Faith.

Wednesday, Jan. 8. The Church Made Truly Glorious.

Thursday, Jan. 9. Missions, Home and Foreign.

Friday, Jan. 10. Intemperance the Master Social Curse.

Saturday, Jan. 11. Christian Unity.

Sunday, Jan. 12. Sermons.

GOD REVEALED

God hath spoken once, twice have I heard this, that power belongeth unto God; also unto Thee, O Lord, belongeth loving kindness, for Thou renderest to every man according to his work.—Ps. 62:11-12. God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son.—Heb. 1:1, 2.

Elijah Eynon Chivers

AND can it be that in thy manhood's prime,
 With visions unfulfilled of that great plan
 Which through the ages runs, and few may scan,
 Save men of God inspired, on height sublime,
 Thou, too, art gone, at such momentous time,
 So quick cut down by that grim monster, Death,
 Thou modern seer, whose every speaking breath
 Voiced forth thy faith, with Nature's praise in chime?
 Has Death his victory won? Forbid the thought!
 For things that here decay thou wroughtest not.
 Like prophet old, by steeds of fire upborne,
 Hast thou, true namesake, found that perfect light
 Which shines on faith and turns it into sight.

—W. W. BEMAN.

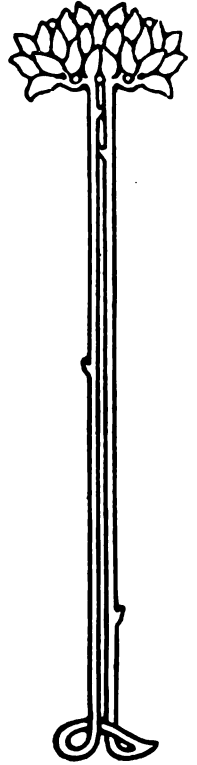
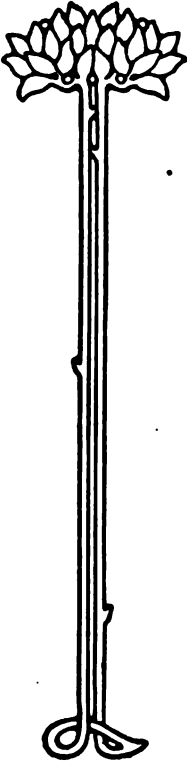
ELIJAH EYNON CHIVERS, D.D.

FROM all sides come tributes to the memory of this good minister of Jesus Christ, this servant of humanity, who has gone to the rewards of higher service. Dr. Chivers was born in Maesteg, Glamorganshire, South Wales, October 8, 1850, and died in Ridgewood, New Jersey, on Monday, December 2, 1907. He was educated at Swansea and Haverfordwest, and was noted as a student for the qualities of precision, clearness and thoroughness which marked his later years. He had a passion for knowledge, and easily led in school and college. Coming to this country as a young man, he became an ardent American. After a two years' pastorate at Waterford, 1870-1872, he became pastor of the Prospect Street Church in Buffalo, and for twenty-two years was a factor in the religious life of that city. In 1894 he became District Secretary of the American Baptist Missionary Union in New York, having been essentially a mission-

ary pastor. The Baptist Young People's Union of America called him to its general secretaryship in 1897, and he had much to do with developing the missionary courses, which were a prophecy and hint of the later mission study text books. Leaving his work in 1901, he became pastor of the Sixth Avenue Church in Brooklyn, from which position he was summoned in 1903 to the Field Secretaryship of the American Baptist Mission Society. Here he found the wide sphere for which he was pre-eminently fitted both by nature and grace. This work was his delight, his meat and drink. The vastness of the work and the importance of the problems appealed to him, and he threw away his life in an unceasing service.

THE FUNERAL SERVICES

These were held in the Sixth Avenue Church of Brooklyn. A large company of sorrowing friends gathered on Thurs-



ELIJAH EYNON CHIVERS, D.D.

day afternoon, December 5th. All of the office force at the Rooms were present. The Board of Trustees was represented by its president and other members. The large body of ministers, some coming from distant points, testified to the high esteem in which Dr. Chivers was held by his ministerial brethren.

The services were deeply impressive. They were conducted by Dr. John Humpstone, who read appropriate Scripture passages. Dr. Woelfkin, of Rochester Theological Seminary, who began the Society's work of evangelism with Dr. Chivers, made the opening prayer. Dr. W. C. P. Rhoades, a member of the Board, spoke of Dr. Chivers as a man and a minister, emphasizing his qualities

of sincerity, earnestness, intensity of zeal, fidelity. Rev. John M. Moore told of Dr. Chivers' large work as Secretary of the Baptist Young People's Union of America, to whose development he gave some of the best years of his life. Dr. Rowland brought the expression of sympathy from the Publication Society, which shared in a common loss. Secretary Haggard voiced the feelings of the Missionary Union, and referred to the admirable service rendered by Dr. Chivers as District Secretary of the Union in New York before he was called by the young people to a wider sphere of influence. He had a grasp of the missionary problems such as few men have.

Secretary Henry L. Morehouse spoke

of his associate with difficulty. Seldom has he had a harder duty to perform. We give his words:

DR. MOREHOUSE'S REMARKS

Five years ago the first of January our brother laid down his work in this church to take up the work of Field Secretary of the American Baptist Home Mission Society. He went out with the benediction and the regard of all. He comes back borne by other hands, to a sorrowing and a bereaved multitude. No man in the denomination, I am safe in saying, was more widely known; no man had a larger place in its affection; no man had touched it at so many points. As a denomination we have been enriched beyond all our present comprehension by the life of him whose career is ended.

To many friends, I doubt not, it will be a matter of interest to know something about his last days. So in two or three minutes let me speak of this. To some it is known that about a year ago he had trouble between his knee and his ankle, that was diagnosed as a blind abscess. Remedies were applied but the trouble remained, and on March 10th of this year, unknown to his friends—he did not want them to worry over his condition—he went to the Hahnemann Hospital for an operation, remaining there a month. He came out very much enfeebled. It was hoped the operation would be successful. Events showed that the trouble was deeper than had been supposed, and for a year unquestionably it has been sapping his vitality to an extent unknown to himself or to his friends. He recovered sufficiently to be about, and attended the Anniversaries; and, about the middle of June last, to go to California, returning with his family from whom he had been separated, early in August, making his home in Ridgewood, N. J., and looking forward to the resumption of those domestic comforts and joys which he had been deprived of for two years—partly on account of their illness. He then arranged for a trip West. Some of us tried to dissuade him; but he kept taking on appointments, intending to visit the Navajo and the Hopi Indian missions, and be present at the dedi-

cation of the First Baptist Church of Oakland, California. He attended the meeting of the Oklahoma Convention the last of October, going thence to New Mexico Convention, having a hard journey part of the way, being deprived of rest and food.

At Albuquerque, symptoms developed which gave great concern to his friends, and under advice of friends and his physician he gave up his western engagements and returned to his home, stopping first with a son residing in Oklahoma for two or three days' rest, arriving at Ridgewood a week ago Sunday greatly exhausted, but with his usual resolution and energy, insisting on Monday morning that he would certainly go to the Rooms. Yielding to his family's entreaties, however, he remained at home. Doctors discovered that typhoid fever had reached an alarming stage. I spent Thanksgiving Day with him. It was a day long to be remembered. He rapidly grew worse, and on Monday last he passed away.

And thus this noble life has ended most unexpectedly, and as the tidings having been flashed through the Associated and United Press and through other mediums over this continent, messages have come from every quarter; messages of appreciation of his life; messages of sympathy to the family, and the Society; messages from an Association meeting at Pittsburg; a message from the Southern California Convention in session this week; messages from representatives of other Societies, showing the universal esteem in which he was held.

Of course there is not time, nor is this the place for me to speak at length of his work as Field Secretary of the American Baptist Home Mission Society. I can say that he more than fulfilled the highest expectations that were entertained when he entered upon this work. His versatility, his tireless energy, his executive ability, his clear perceptions of a situation often complex; his patience, and his persistence, and his great tact in dealing with men in trying circumstances, and in finding clews out of difficult positions, filled me with admiration. During

these years of association our relations have been as delightful as they could possibly be. The relations between him and the officers of the Society and members of the Board, have been most cordial; not a ripple of disturbance anywhere.

When he entered upon his work he flung himself into it with all the enthusiasm and zest of a young man, plunging into the unbroken depths of Wyoming, traveling by stage and horseback and otherwise to discern the needs of the field; attending Conventions in New Mexico, Arizona and other States and Territories, going from the Atlantic to the Pacific and from the Pacific to the Atlantic; with wonderful powers of endurance and capacity for work.

When the Society entered upon its new work of Evangelism and a committee was appointed, Dr. Chivers was made Secretary of that committee, and upon him devolved very largely the planning and direction of the work, the selection of men, and in the initial year, when the whole work had to be put on a right basis, the policy of the Society in that work. His own active interest in it was such that for months he was associated with our beloved Brother Woelfkin, in proclaiming the unsearchable riches of Christ to multitudes from the Atlantic to the Pacific coast, while the whole work of co-operation with State Conventions in Evangelism was in his hands, and was most wisely, and lovingly and successfully done.

It was while they were on that campaign on the Pacific coast that the great earthquake occurred, and he addressed himself earnestly to the various problems that arose in connection with the destruction and the proposed rebuilding of many Baptist church edifices; coming to the anniversaries at Dayton, he was in the front of the campaign for raising \$150,000, organizing and directing forces, himself going before ministers' conferences, churches, associations, etc., sparing not himself in any respect. Ah, there will be mourning in California when they learn that the loved one they had hoped to hear at the dedication of that fine edi-

fice in Oakland, they shall see no more.

The first year of his service he went into the Crow Reservation. You know the story of these Crows. He felt that they were his children. He loved them. They loved him. They gave him a name which means "the Chief that walks head of all the Chiefs." They recognized his qualities of leadership. He went among the Blanket Indians of Oklahoma, into their meetings, he talked with them and advised with them. There will be mourning and lamentation from Montana clear down through Oklahoma among those red men, hundreds of whom are in our churches, when they learn of his death. One of his last utterances was at Lake Mohonk when the interests of the Indians were being considered. A long day had been given up to conferences and addresses, and he came on at the close, at ten o'clock at night, when the people were wearied and restless. I have it from several who were present that he took them in hand, and that he held them spell-bound; he charmed and captured them completely. But I must not protract my remarks. I want to say that for singleness of purpose and devotion to duty, I never knew a man his superior. He was determined to fulfill the mission which God had given him, cost what it would. He was frequently greatly wearied, but had remarkable power of quick recuperation, and he did not distinguish therefore between the weariness to which he had been accustomed and the fatal disease which had laid hold upon him and so did not realize the gravity of his own condition until at the last.

Repeatedly he spoke of his great enjoyment and satisfaction in his work as Field Secretary of the Society. He threw his whole being into it. He recently declined the offer of an attractive Professorship in one of our leading Theological Seminaries; feeling that he was in the place where he could do the largest work for the Master. And he did it with his might. From the report of his work in 1906 I have taken a few sentences beautifully expressed, concerning his labors. They have new meaning for us to-day:

"The work of the Field Secretary during the year has involved, as in former years, long and almost continuous journeyings, with frequent services at Conventions and other denominational gatherings. These journeyings have extended considerably over forty thousand miles, traversing no less than thirty states and territories and including two visits to the Pacific coast. In another sense than that in which the words are used by the Sacred writer, the Field Secretary can say: 'My days are swifter than a weaver's shuttle.' It is hoped that in the swift movement some threads have been woven into that fabric of life upon which the purpose and thought, providence and grace of the Eternal have been working throughout the ages, and which, when complete, will be unto 'the praise of His glory.'"

The shuttle is still; but the work abides.



Action of the Executive Board

The unexpected termination of the life and labors of Dr. E. E. Chivers, for nearly five years Field Secretary of the American Baptist Home Mission Society, at his home on December 2, 1907, at the age of fifty-seven years, has brought profound sorrow to the Society over its inexpressible loss. Few, if any, men in our denomination have been more widely known or more generally beloved. His service as Field Secretary was conspicuously successful.

In our grief, we recall with gratitude to God the sterling and gracious qualities of his noble Christian character which endeared him to the true and the good everywhere: his high-mindedness and large heartedness; his gentleness united with great forcefulness; his buoyant, radiant spirit; his excellent judgment, keen perceptions and breadth of view; the felicity, precision and vibrant accent of conviction and sincerity in public discourse; his versatility and executive

ability and unsparing devotion to duty even when his resolute will had to surmount on a frail physical frame to heroic effort; his lofty ideals and the high spiritual plane on which he lived. A rare record of superior service in varied positions was his. We lament his loss as a brother beloved and as a fellow-worker in the Kingdom of God, while thankful for the gift to the Society of such a consecrated soul.

To his bereaved family we proffer our profound sympathy, commending them to the loving kindness and consolations of our Heavenly Father and of the compassionate Saviour, in whose presence, as we confidently believe, the beloved one rests from his labors, rejoicing in the fruition of the hope of the glory of God and in the companionship of the redeemed.



A Message from the Crows

Crow Indian Mission,

Lodge Grass, Mont., Dec. 9, 1907.

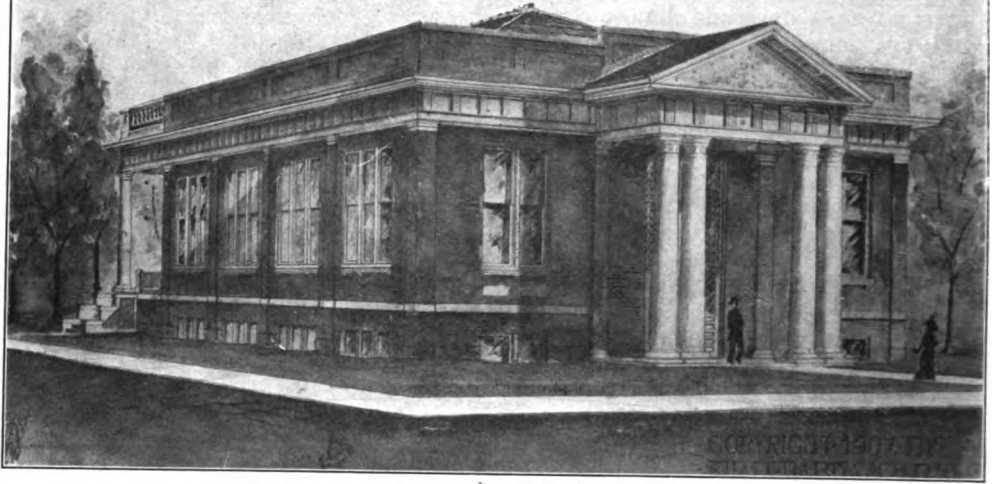
H. L. MOREHOUSE, D. D.:

Dear Brother: We are deeply pained to learn of the death of Dr. Chivers and feel the loss a very personal one. How strange that he should be taken at this time, and yet God knows best. He had such a large part in the beginning and growth of the work among the Crows that it will seem hard to go on without him. Not only are our hearts very heavy but the Crows too are sad and depressed. It was truly pathetic to see the sorrow of some of our Jesus Crows when they heard that "River Chief" (as they called Dr. Chivers) had gone to be with Jesus. The impression of his beautiful, fragrant life will long be felt among the Crows. Praying that we may all profit by his life, so splendidly lived for the Master, and that the work of the American Baptist Home Mission Society, which was so dear to his heart, may go on to still larger achievements, I am,

Your brother in Christ,

W. A. PETZOLDT.

FIRST BAPTIST CHURCH
ROSWELL, N.M.



The American Baptist Home Mission Society

METROPOLITAN LIFE BUILDING
512 FOURTH AVENUE

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REV. ALEX. TURNBULL, Asst. Cor. Sec.
D. W. PERKINS, Esq., Asst. Sec. Church Extens. Dept.

Roswell, N. Mex
NEW YORK, Nov. 7 1907.

DICTATED BY

My dear Dr. Gross:

I send you under separate cover today a photo. taken from architect's drawings, of new building of First Baptist Church, Roswell, N. M. It is quite an imposing structure, of red brick, and is now under cover and approaching completion. It is far the most commanding building in town. The total cost will be about \$30,000. As our Society has helped generously to make this building possible, I thought you would like the picture for use in Magazine. I am now bound for the Navajo country

Cordially Yours

E. E. Chivers

Facsimile of Dr. Chivers' last letter to the editor.

A TYPICAL APPEAL

ONE OF MANY CONSTANTLY COMING TO THE HOME MISSION SOCIETY. PASTORS, READ THIS TO YOUR CHURCHES AND ASK IF SUCH NEED MUST NOT SOMEHOW BE MET

Terre Haute, Ind.

N. B. RAIRDEN, D.D., Omaha :

Dear Brother: I am hoping we can find a way to have the gospel of our Lord Jesus Christ preached out in the vicinity of Alma and Glenwood and Pleasanton Valley, New Mexico.

Now I feel sure that there are enough people out there to give an audience to a sermon once in a while, if not regularly, and I suppose it is quite an out of the way place, and no doubt no one has ever asked for the gospel.

Here is my reason for feeling so deeply interested: While as a Christian I am always interested to speed the gospel to every one, I rather feel that if we can't have some preaching there we are losing some of our good "finds."

I myself am not familiar with the country out there, but have allowed my two sons, all the children I have, to go there. I have spent all my youthful womanhood trying to rear these two boys for Christ, and cannot bear to see my life work nipped like this for want of a little more nurturing.

They are not strong enough to stand long without a shepherd in a personal way. They write that what people they have met and know there are nice people, and they like them very much; and I can see that they are people who are going to wield an influence over them, and as I cannot be on the ground to guide this, I wish some man of God could be in their company sometimes.

These boys are seventeen and a half and eighteen and a half years old, and just at the dangerous age to form habits and ways that will stick to them. They have gone up into this place to locate permanently, intending to take up land.

They write me that there is no church they know of nearer than sixty miles,

and I guess this would be Silver City. They said it was a Mormon church, so they had been informed, and for the sake of all I never want them to fall victims to their influence.

Now let us figure how close we can get to them with a convenient distance for that vicinity, and what the cost. I myself will go a good portion of the expense to send a preacher there. The boys will be good helpers to any one who goes. The younger boy has been a Christian two years, the older one just made his start in March; also went there in March of this year.

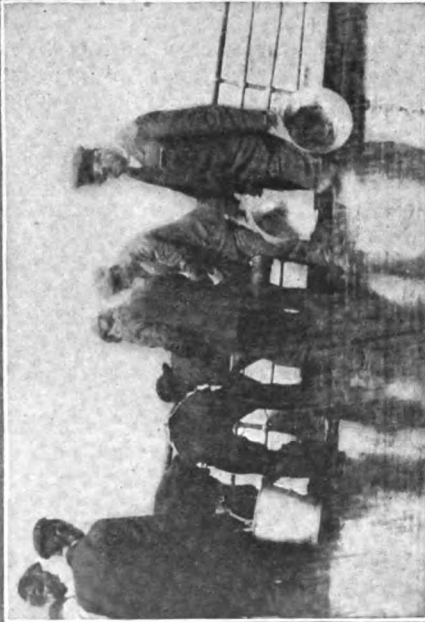
So you cannot wonder at the anxiety of a mother about the tender years of the Christ-life. They are sturdy, strong boys physically, and chose the farming and stock rearing as a business, thus I gave consent for them to go; but in their last letter they said that Sunday was a lonesome day and the boys there went hunting and also up into the mountains to prospect for gold and silver, and, of course, they went along, but that they did not work.

Now, Brother Rairden, you know it will not be long until the Sabbath will be to them as any other day, only a day of speculation or pleasure, and our God cannot approve of this, and so *we must do something* to remedy it.

It may be that next year I will follow my sons out there, and would be a great help to a little church, but now I could not go, but will do all I can at this end of the line.

Our boys have carried with them their church letters from the Thirty-first Street church of Indianapolis, Indiana.

Since my boys have gone I have broken up my home, and as my husband is a traveling salesman I am with him now on the road. Our membership is still at the Thirty-first Street church.



1. TRYING TO WASH FOOD PAILS WITH COLD SALT WATER
2. CHILDREN MAKING THE BEST OF A HARD TIME
3. EFFORTS TO FREE CHILDREN FROM EVER-PRESENT VERMIN
4. SICK WOMEN WITHOUT CONVENIENCES OR ATTENDANCE
SCENES IN THE STERAGE



FROM AN IMMIGRANT'S LOGBOOK

Some Experiences of an Unknown in the Steerage—A Narrative of Fact, Not Fiction—Conditions That Should be Abolished



I WE live in an age of improvements. Charity organizations are numerous. The child-labor question, welfare work, tenement house inspection, draw the attention of the multitude. A man that drives a sick horse is arrested, and the horse is cared for; the dog without a master is taken to the dog's hospital. But, strange to say, war goes on and nations murder nations. Twentieth century life is a peculiar combination of charity and cruelty. I have seen the whole population of a town in Spain excited and bloodthirsty over a bull-fight. I have seen strong men and women giving their life and love and all to those who are hungry for a bit of love. I have seen trolley-car passengers complain about not stopping at the corner, but a few yards further on. I have seen steamship companies bathing in wealth and dividends at the cost of millions of

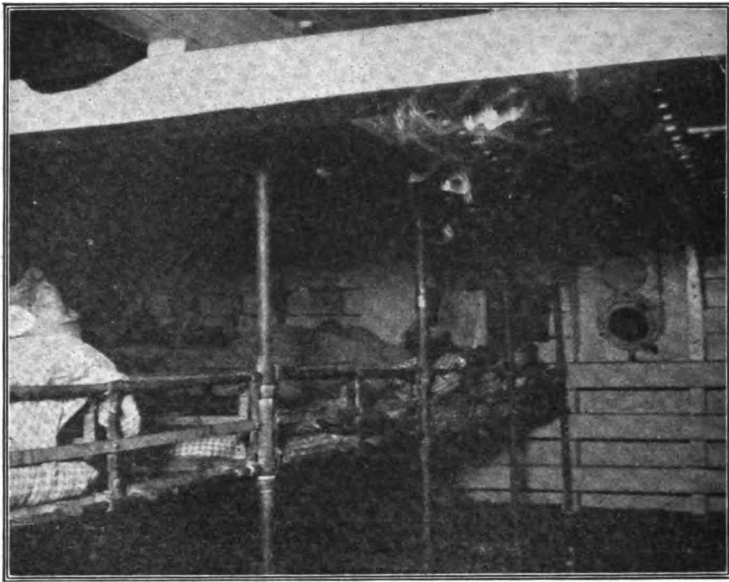
immigrants who suffer steerage horrors from six to twenty days.

Shall the steamship companies reign forever? Is it not time that steerage conditions, such as I shall describe, come to an end?

A wealthy American going to Europe in the first cabin of an up-to-date ocean-liner sent a cable from Bremen to his friend in New York, reading "Luxury." I had a notion to send a cable to my mother, on arriving in New York in the steerage, reading "Misery." That would describe my impressions about the trip.

On the 20th of June, 1907, I walked into the main office of a German steamship line to buy a ticket for the steamer that was to leave for New York on Saturday, June 22d. Above the main entrance I read, "Mein Felt, die Welt," which means, "My field is the world." How true that is. Not only does this company have lines all over the world, but like some other lines, it has almost unlimited power, and the dividends are gained largely from the patronage of the steerage passengers who come from all parts of the world.

After answering a number of questions as to birth, nationality, profession, whether I had been in America before, etc., all of which are copied on the ship's manifest and which must correspond to



MEN'S SLEEPING QUARTERS—DOUBLE TIERS

the answers given by the immigrant at Ellis Island, I was led to a doctor, who examined me at a glance and measured me. Then I put down 150 marks (\$36), and learned that second-cabin passage was only 60 marks (\$15) more. "And," said the clerk with a wink of his eye, "then you don't have to live in the steerage."

He could not understand how I could choose to travel in the steerage, after having been in America, but I had my reasons, although I understood his wink.

Only 60 marks difference in cash, but a world of difference in treatment and accommodation.

Ticket in hand, I left the beautiful building, not fully realizing that I had sold my liberty and rights of modern civilization for seventeen long days.

On Saturday, June 22d, I left my friend at the door of the waiting room of the steamship line, where the first of a series of operations began.

When I looked at the crowd around me, tired and worn out, the men unshaven, the women with unkempt hair, the children dirty and neglected, I remembered what I had seen years before, when I was home, when trainloads of immigrants arrived at Rotterdam, after

a long railway ride. I also remembered what Mr. Z., in that same city, told me about the hardships many immigrants go through before they reach the port of embarkation. Later I must tell about him and his splendid work among immigrants. Just now we are engaged with the first inspection.

Before I knew it I was pushed into a large hall, too small though to hold 1,600 people, our number of passengers. The smell of children, garlic, fish, cheese, onions, pickles and what not reminded me of the days of my childhood, when I was called the egg-smeller, on account of my exceedingly strong smelling capacities. Whenever I declared an egg bad, my sisters would not touch it, for I was an authority on such matters. It is pleasant to be an authority, but I did not feel very good just now. I tried to move away from the man in front of me, who smelled like a garlic-plantation. I moved two feet, that was as far as I could get, and behold a boy gnawing at a raw onion tried to chase me. So I stayed where I was, amidst the babel of tongues, and waited patiently till my turn came to be examined.

Everyone wanted to get out, and pressed forward, only to be pushed back

again by two policemen, who were making faces at one another, to indicate that their noses were working well. At last the baggage-laden throng began to move on, and my turn came to be examined. The doctor turned up my eyelids, and I passed as O. K. An employee of the line stamped my large green ticket, "Augen gesund" (eyes all right). This was the second stamp, the first being, "Aerztlich untersucht," stamped by the doctor in the office, this meaning, "examined by a physician."

From the first moment till the last the steerage passenger feels as if he has committed a crime. He is surrounded by police officers, steamship officers and other officials till he lands at the Battery in New York as a free man, where the last policeman through whose hand he goes holds back the crowd that is always there—either to satisfy curiosity, or to make some money by assisting or misleading the immigrants to some cheap, obscure lodging house.

Coming out of the hall, I caught a last glimpse of my friend, who laughed when he saw me tossing my hand-baggage, surrounded by a peculiar mixture of Russian Jews, Poles, Slavs, Germans, and others. I tried to laugh, but did not succeed very well, owing to the odors that filled the air.

We pressed on, or rather were pressed on, till a chain stopped us from entering the next hall, across the street, where we had to get another stamp on our ticket. At the entrance door stood an inspector of police, commanding a host of policemen. He stood there in all the dignity of a German official, mustache twined heavenward like Emperor William's, his figure clad in gray bedecked with gold and brass.

The crowd became impatient, and he shouted, "Be quiet!" which did not help matters much, till the chain was unhooked, and in groups we were allowed to go into the next hall. Our official kept busy all the time, and so did the policemen; he shouting, "Be quiet!" or calling the people dogs, to relieve his anger: the police pushing and pressing the impatient crowd.

At last I entered the door, and found myself in the large room where the

physical examination was to take place. We had a little more room here, because not all were let in at once, and I had an opportunity to look around a while and see what my fellow-passengers looked like.

My eye fell upon a Russian in full uniform, which was soiled and greasy. I did not wonder, because the Russian uniform may be seen in all places. When I was a seaman, I had soldiers and naval sailors in uniform discharge our cargo of coal in St. Petersburg, to make a few dollars in their spare time, because their salaries are extremely low. At the market in Riga, in southwestern Russia, I have seen soldiers' and sailors' uniforms for sale in heaps, and seen the shrewd Jews buy them from half-drunken men.

Next to me stood a Bohemian in his national dress, smelling at a lemon. Then I noticed a Hebrew mother with four children, sitting upon a jute bundle, held together by enough rope to move a man-of-war. She shouted to her husband, with his long whiskers, the Jew's pride, asking him to buy some lemonade from a fat German woman who was selling soft drinks, cake, and small bottles of medicine for headache and seasickness.

To my surprise I discovered next to me a man, a Jew apparently, clean-shaven, who had all the characteristics of a Bowery "bum," such as you may see line up on Saturday afternoon at the gallery door of a New York or Chicago cheap Hebrew theatre. In fairly good English he addressed the officer at the door in this wise: "Shut up, you mucker, don't molest my brethren," etc. This type was at the head of everything that went on in the steerage.

We had to pass another physician, who, as we passed by bareheaded, examined our body at a glance to see that we were not crippled or lame. He stamped our ticket, and then we were again allowed to go into the open air. This time the police began to do the examining. Every man had to show his pass and soldier's papers, but I had none to show, so could not pass through. Fortunately I had my intention papers for American citizenship with me and that opened the door.



PEELING POTATOES ON THE DECK

After these preliminaries, we were packed on small steamers which took us over to the *B*——, an 11,000 ton steamer, eight years old. There she lay, puffing and blowing as if she could beat the 23-mile record, but the seventeen days that our passage lasted proved different. We came alongside and climbed on board, not realizing the sufferings that were awaiting us.

The steerage stewards stood by the steerage entrance, and the second-cabin passengers saw us from their promenade deck going down to the second and third basement, as one jolly fellow remarked. Down I went to the compartment where I belonged, namely, "Single men." There are different compartments—for families, for single men, for single women, and for the Jews, who as always since the destruction of Jerusalem receive the lowest place: in this instance on the lowest deck.

Here our beds were shown, and I found myself in a room that served at the same time as sleeping room (it contained 200 beds, if you please), dining room and recreation room in case of bad weather, or after 9 p. m., when we had to go below.

In vain I looked for a dining room,

discovering to my astonishment that we had to eat in the same room where we slept. Full of indignation, I thought what could be done to put a stop to such a condition, when all at once a bell rang, and I understood that it was the signal to get our eating utensils—this being shouted in German by a steward with a bunch of whiskers like a haystack. Somehow he made himself understood by the non-German speaking ones, and a mad rush followed.

The inspection had lasted so many hours and all were so tired and hungry that when they understood that dinner time had come, everyone wanted to be first to get a plate, a spoon and a cup—the outfit of a hungry steerage passenger on this line. No knives, no forks, no tablecloth, no service at all at the tables. Add to this no spittoons, no refuse buckets, no bath rooms, and you have conditions which certainly do not uplift the immigrant. Every immigrant, no matter where he comes from or what his surroundings were, is above the level these steerage conditions bring him to.

Do I state too much if I say that such conditions are absurd, disgraceful, down-hauling? Do I ask too much if I ask for your indignation? But let me go on.



DINING FACILITIES AS THE IMMIGRANT FINDS THEM

Upon one of the tables stood a sailor, for all the stewards in the steerage are "old salts." Another steward handed him the cups, plates and spoons—the three things to eat a meal with.

All sorts of languages were heard, and very soon the first fight was on. To be sure, to get their utensils the men pushed and thronged. The steward on the table began to curse like a trooper, first in German, then in Polish, and then in whatever other language he might know how to swear in, for every steward is quite a linguist. But he could not control the mob any more, and at last he said to his mate, who locked the cupboard with a bang: "Let the hocks eat from the floor."

That was the end, and half of us were turned away without anything at all. About an hour later the bell rang again for supper, and sitting on my bed, the only place I had to sit on just then, because the few tables were surrounded by a hungry crowd I watched the performance. Let me say that I did not think of eating on that first night.

After a few moments I saw men coming down with kettles of soup, potatoes with a coat on, and tea. They had no time to put down the things upon the

table. In the twinkling of an eye the kettles were empty, and no wonder, for the poor fellows did not have anything to eat since the morning, because all the time was taken up by the inspection and other operations.

Those that did not have any plates or spoons borrowed some from a more fortunate one, or else used their fingers. The next day there was more order. Plates, cups and spoons were provided for each one, and out of every tier of sixteen men one was appointed to get the food. He received a card, and also such utensils as a coffee kettle, soup kettle, potato bowl, etc.

When the dinner bell rang, all these men went in line to the kitchen, where the purser and his assistant controlled the cards. This system works very badly, and many times there is not enough for the sixteen men, and when the man with the card goes for the second time to get more, he stands a fair chance to be sent away by one of the stewards, or kickers, as they might be called. Discipline cannot better this. The food ought to be brought by the stewards, and the dishes ought to be washed by them also.

After that first meal was served, I



DINNER AS IT IS SERVED IN THE STEERAGE

wondered what would become of the dishes and spoons. It did not take me long to understand that it was our privilege to keep and to wash them, and I saw some of the funniest sights I ever saw.

Men, women and children went up on deck to wash dishes, and having no fresh water to wash them with, had to use salt water and cold, an impossible thing, especially when they were greasy. Any old thing served as a dishcloth.

I do not need to say that most of the time the dishes were far from clean, and were greasy and unpleasant. But it certainly was not the fault of the helpless immigrants. When we looked for a regular washroom, we found there was no such useful institution on the ship, though she was only eight years old and of large tonnage. So, the only places available were the lavatory which opens into the toilet rooms, using the bowls as wash-pans, or the openings of the deck wash-pipe.

Many times, when as a matter of course the refuse and grease were spread all over the steerage deck, the boatswain or his mate would come along and stop us and chase us. There was no

inducement to try to keep clean and decent.

Why not have a roomy dish-washing place, or, better still, why not have the ship provide men to do the washing? But how can you expect the one man that has to look after the welfare of about 300 passengers to do the dish-washing besides.

It is an actual fact that there was but one man in each compartment, which contains from 200 to 400 passengers in the busy season of immigration.

I have figured out that there is about one waiter to every twelve passengers in the second cabin, and one to eight in the first cabin, to serve at the tables only, apart from the host of stewards and stewardesses that look after linen, toilet rooms, deck chairs, etc.

Do you think the steerage fills the pockets of the shareholders, or the first and second cabin?

On packing my trunk I had the lucky idea of putting some towels into it, and they came in handy to wipe the dishes, and for this I used them every day. The good-hearted Austrian Poles, who were with me in my table group, appreciated

this very much, and showed their thankfulness in a peculiar way, by giving me the first choice of the meat and other provisions. They called me the photographer, as they thought I was a professional photographer, seeing me with my camera from time to time.

Funny sights, I said. It was funny to see the poor fellows struggle to clean the dishes, trying in vain to wipe off the grease with the salt water. On one occasion a sailor had thrown sand upon the results of seasickness, and after dinner when the usual procession of dishwashers appeared, one man, seeing the sand, had a bright idea, and whipped his towel into the sand to use it as a means for cleansing!

But now came the question, where to put the dishes. There were no cupboards and no lockers to put them in, so the only place was the deck, underneath the lower beds. In case of rolling ship, there was of course a general mix up, and the beds were found to be the safest place to put them in, for fear of breaking them. In case of bad weather, when many were seasick, common sense will tell the rest.

(Almost incredible is the fact that the steamship officials provide no basins for the poor people to use in case of seasickness, thereby making it impossible to preserve decent conditions, since often there was no access to the open deck.—ED.)

How I spent the first night?

I did not close my eyes. I could not. I was disgusted, irritated, and the rotten smell, which naturally filled the crowded space, was more than I could stand. Later on I got used to it.

In rooms from 50x65 feet to 80x65

feet there were from 175 to 290 beds. Between the beds there was not an inch of space. They were double-tiered and divided into blocks of 32 beds. The floor was of iron and damp. The light was too dim for reading by day or by night. The ventilation, especially in bad weather, when some of the hatches have to be closed, was wholly unsatisfactory. The pillows, mattresses, filled with sea grass, were very hard, and the one blanket was not sufficient in a cold night.

One night I could not sleep because it was too cold. We asked the steward to turn on steam heat, but he refused to do so. Upon inquiry I found that it was turned on that night in the first and second cabins.

There was no place to hang up clothes, no clothes hooks or lockers. There was no place to put baggage but the damp iron deck, upon which the refuse of the meals was thrown; while the consequences of seasickness are scarcely fit to put baggage upon. The bed was all we had, and upon this everything had to be put that there was room for.

The kingdom of a steerage passenger is his bed. It is his room, locker cupboard, chair, and what not.

Upon the hatches and between the beds the dinner tables were put up. These consisted of a board laid upon two trestles. There were no dining rooms, so you can imagine how delightful it was to eat in a room where so many people have slept. This room was at the same time the recreation room. It was also the place where the passengers were driven like cattle, with hatches closed, when something official like vaccination took place.

(Continued next month)





CORRESPONDING SECRETARY'S NOTES

WHEN our Lord said: "Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth," what were the uttermost regions? Did they not include this land of ours, on the very opposite side of the globe from Jerusalem and Judea? World-wide missions, therefore, must take large account of these "uttermost parts of the earth."

* * *

"The sojourner that is in the midst of thee shall mount up above thee higher and higher: and thou shall come down lower and lower—he shall be the head, and thou shall be the tail." These were penalties, as recorded in the twenty-eighth chapter of Deuteronomy, pronounced upon the Jews, should they apostalize or become merely formally religious, not serving Jehovah with joyfulness and gladness of heart, by reason of the abundance of all things. When prosperity should destroy spirituality, then look out for alien supremacy. Is there an eternal, underlying principle here to which we of Protestant America may well give heed? Call it an appeal to self-interest and pride, if you please, yet remember that it was of God. Who should be "the head," and who "the tail"? The "sojourner," or the inhabitant by Divine Providence? According to a recent statement there were thirty Irish Catholic mayors of New England cities. Who is mounting higher and higher in the political and even in the commercial life of many of our great cities? Are not the Jesuit and the Jew? Because American Christianity, in some portions of the land at least, has been neither cold nor hot, but lukewarm, and

the possessor of ample resources so that it complacently feels that it "has need of nothing," is it not in peril of becoming the "tail" instead of the "head"?

* * *

On Sunday, November 24th, it was our privilege to represent the Society at the "Home Mission Opening" of the First Baptist Church, Worcester, Mass., of which Rev. L. Call Barnes, D. D., is the honored and beloved pastor. The new house, just dedicated, is an imposing stone structure, which with complete equipment, cost about \$200,000. It has over eighty rooms with facilities for varied institutional features of work. In the organization and direction of some of these Mrs. Barnes is most efficient. Announcement of eighteen services were in the calendar for the week.

The occasion was of special interest to the Corresponding Secretary, both because Jonathan Going was pastor here from 1815 to 1832, when he became the first Corresponding Secretary of the Home Mission Society, and because the calendar of the church for the day, to his surprise, contained portraits of Dr. Going and himself, with some information about each.

Great the contrasts between the humble beginnings of the church which was organized in 1812 and the stately edifice of to-day, filled with a large congregation of exceptional appearance and ability. It was worth while for Dr. Going to put seventeen years of service into foundation work in Worcester, nearly a century ago. And this suggests that similar work in many western fields to-day will a century hence show corresponding results. We are laying foundations there for

greater things than most of us have any conception of now.

* * *

On Sunday afternoon, November 24th, we also participated in the opening services of the fine new brick meeting house of the First Swedish Baptist Church of Worcester, of which Rev. Anderson is pastor. They have succeeded remarkably in this enterprise, but need assistance to complete the audience room. They now meet in the lower rooms, which are spacious and attractive. There are two prosperous Swedish Baptist churches in Worcester. We were pleased also to meet Rev. S. C. Delagneau, the able pastor of the French Baptist Church in the same city. And while referring to work among our foreign populations, we should note also the Chinese mission work under the direction of Brother Durkee of the First Baptist Church, and which occupies one of the rooms in the

new edifice. Such varied work as this in Worcester, surely, was never thought of as a possibility, even by such a seer as Dr. Going himself, less than a hundred years ago.

* * *

Rev. Alexander Turnbull, Assistant Corresponding Secretary, has derived much benefit from his three months' sojourn in Colorado, but does not deem it prudent to return to the work at the Rooms immediately. Accordingly, at the request of the Board, he will devote two or three months to a thorough study of the large Mexican element in the population of New Mexico, Colorado and Arizona, and of the missionary and educational work that is being done, and that should be done among them. Probably most of the time will be spent in New Mexico and Arizona, in a lower altitude and a milder climate than that of Colorado.



B. Y. P. U. COMMITTEE OF MICHIGAN, AT STATE CONVENTION, TRAVERSE CITY



MISSIONARY SCHISA AND THE FIRST THREE CONVERTS BAPTIZED

A NEW ITALIAN MISSION

By Supt. J. M. Bruce

I HAD the pleasure of visiting on the first Sunday in December, the new Italian mission at Uniontown, Pa., where Mr. Hector Schisa has taken charge of the work. This is the beginning of his missionary service. He arrived there only seven weeks ago and I was most gratified to find that the mission has al-

ready made excellent progress. There are now 51 children in the Sunday-school with an average attendance every Sunday of from 35 to 40; and a number of persons interested—from 15 to 20 men and eight women.

The Sunday of my visit there were present at the Sunday-school 38 children,

26 young men, and one woman. There are eight American young ladies who teach, and two American young men, all of whom give very valuable help to Mr. Schisa, and take a great interest in the work.

After the Sunday-school came the regular preaching service, which lasted an hour. At this service there were present 85 persons—ten of whom were members of the American church who came to visit the mission. Ten of the children had already been formed into a choir and sang Italian and English hymns to very good effect.

My personal opinion is that the mission shows on the part of those who attend the services an earnest attention to the preaching of the gospel and a warm desire to know it better, and it was evident that there was much spiritual earnestness. This opinion was confirmed by the excellent attention paid to my sermon; I could read upon the people's faces that they listened with pleasure to what I had to say.

Mr. Schisa followed me, speaking with his characteristic energy and natural eloquence, and at the close gave notices of four services to be held during the week. He has a school of English with 12 pupils and a Bible Class attended by at least nine young men.

At the morning service on the same Sunday Rev. Dr. J. S. Bromley, pastor of the Great Bethel Baptist Church, under the auspices of which Mr. Schisa is working, baptized three Italian young men, the first fruits of the mission, in the presence of a large American congregation, to whom I preached a Home Mission sermon.

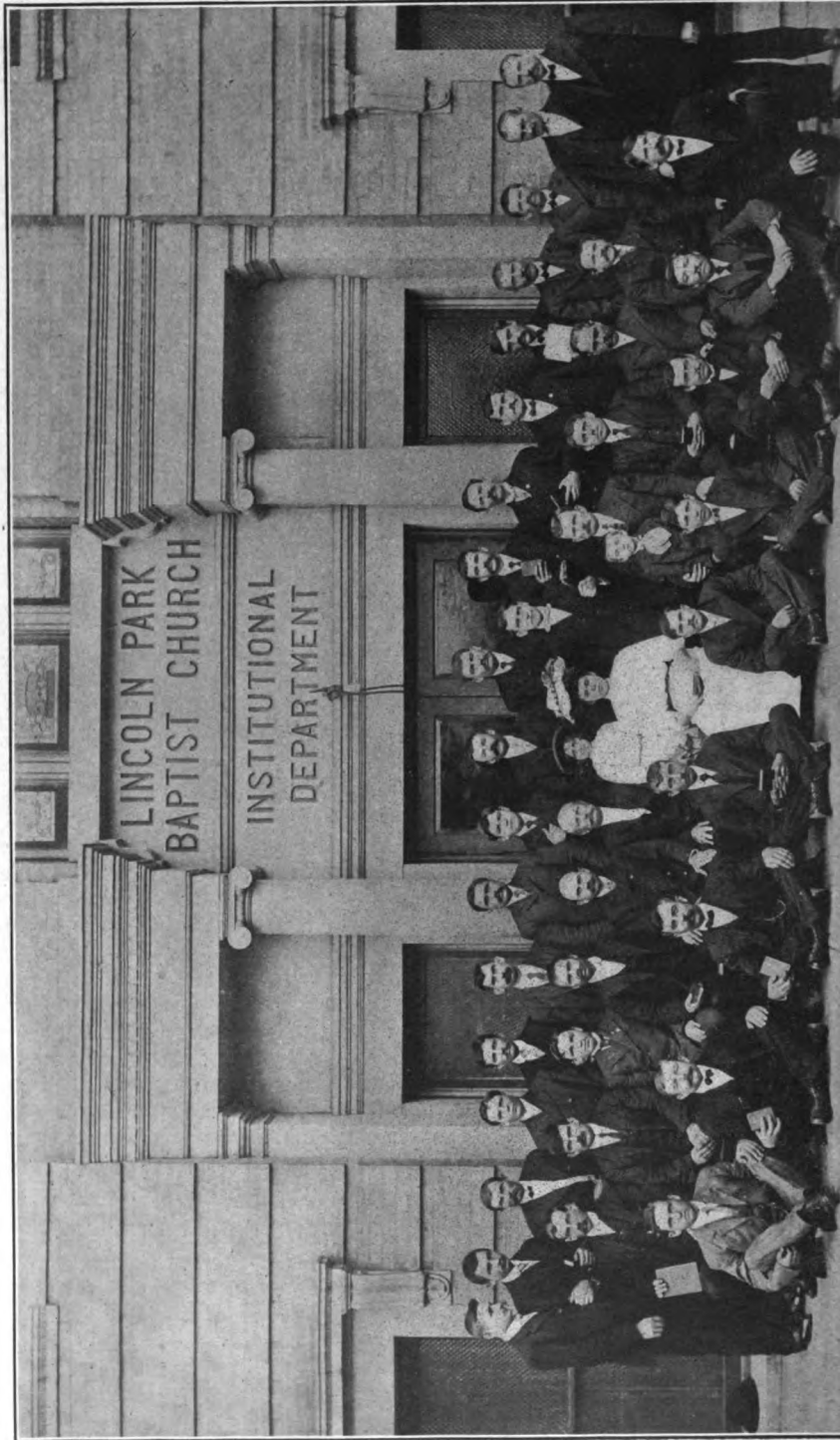
It should be said that this work among the Italians of Uniontown was begun several months ago by Miss Carr, a very capable and estimable missionary worker from the Chicago Training School. Dur-

ing the summer her efforts were seconded by a young Italian student named Zarilli, from Bucknell University. He held preaching services not only in the basement of the Great Bethel Church, but also frequently in the open air. One of the young men whom I saw baptized was converted through the influence of Mr. Zarilli. The way had thus been prepared for the expansion and solid establishment of the work which may be confidently expected under the diligent labor and through the boundless enthusiasm of Mr. Schisa.

Dr. Bromley closed the morning service with an appeal to all the members of the church to take a constantly increasing interest in the work among the Italians, exhorting them to believe the building of an Italian church was not far distant.

On the evening of the same Sunday I went with Mr. Schisa to Connellsville, an hour from Uniontown by trolley car, where I again spoke in behalf of the Home Mission Society. At the close of the service I had an interview with the Rev. E. A. E. Palmquist, pastor of the church, to discuss possible plans for the opening of a mission there with the assistance of Mr. Schisa. It may, however, be decided to open such a mission at the neighboring town of Scottdale, where in some ways the conditions are more favorable. In each of these towns there is an Italian population equal to that of Uniontown. The work throughout all this region of Western Pennsylvania is full of promise. Great numbers of Italians are coming into this country to work in the coal mines, and with the earnest assistance and generous cooperation of which there is every assurance on the part of the American Baptist churches it is certain that rapid progress will be made and permanent results accomplished.





"MY ROUMANIAN BRETHREN"

By G. R. Robbins, D.D.

Pastor Lincoln Park Institutional Church, Cincinnati

I THOUGHT perhaps you would like to be first in publishing the picture of "My Roumanian Brethren," whom it has been my pleasure to receive into our church during the last two years since we began this special work.

I have received to date 49 of these men and 1 woman. Four of these men have returned to Roumania to teach and preach; four have gone to another city.

Probably no other church in our country is doing such a work among these foreigners. The problem confronts us seriously, How can we Americanize and Christianize the millions of foreigners flocking to America, and who are surging around our churches?

About two years ago two of these men came to our church saying they wanted to go where they could "HEAR GOOD ENGLISH AND WORSHIP GOD." As you see by the picture, these are well-dressed, clean, intelligent-looking men. You will not find a more devout body of men in any church anywhere. They come from thirty to fifty-two of them every Sunday morning at EIGHT O'CLOCK to the Lower Temple and for one hour hold services conducted by one of their own number, a deacon. Then for an hour they are taught the Sunday School lesson by one of our deacons who has a fine command of the German language. Then in a body at ten o'clock they come to the auditorium in the Upper Temple to seats reserved at the side in front where they remain during the hour and a half of our worship. They sing an hymn morning and evening in their own language; I offer a prayer broken into sentences and one of my deacons interprets the same. In the afternoon they hold services in their homes, and again at night are in their place in the auditorium.

They are devout, reverent, attentive, never forward, always giving liberally not only to current expenses but all benevolent offerings. Several could not be present the day their picture was

taken. It is an inspiration to see these men morning and night in their seats ahead of time, and always entering into the service with such reverence. It is utterly impossible to induce these men to be baptized and unite with the church unless tested and tried and they have proven to their companions they have not only confessed but forsaken every known sin. Any fussing, any smoking, any unbecoming conduct holds them back from seeking baptism until they have given up every known sin. I feel sure they put to shame many of our American worshipers. I hope and expect to receive a hundred of these men and women ere long into my church. This work ought to help every church in the land to seek the salvation of the foreigners and bring them into the churches of America.

Missions at Shaw

At Shaw University, our home mission school at Raleigh, N. C., the claims of missions are presented to the students in a series of missionary meetings every session, and annual contributions are made for both the home and foreign work. At the last annual home mission concert Dr. Vann gave the address. A report says: "His three points were timely and pertinent—Who are the uncivilized people of our country? Do we really want these people saved? And how are we to reach them? He gave a very telling answer to this last question when he said, 'Just as you would reach anything else, by getting near enough to them.' Especially suited to the occasion were the solo and chorus, 'When wilt Thou save the people? Oh, Lord of mercy, when?' and the Home Mission hymn written by Mr. Grose and published in THE HOME MISSION MONTHLY. Both were rendered by the chorus choir. Dr. Meserve briefly stated the financial condition of the Home Mission Society and its special needs, and a collection of \$40 was taken."



MOSELEY HALL, GIRLS' DORMITORY AND CHAPEL, SCHOOL AT CRISTO, CUBA

AN ATTRACTIVE PROGRAM

SUPERINTENDENT MOSELEY is preparing a good time for our Cuban tourists. He gives the following outline:

"With regard to the week spent in Santiago and Puerto Principe provinces, I have arranged tentatively the following: You will arrive in Santiago probably in the afternoon of Saturday, February 1st. Sunday will be given to the Santiago and Boniato missions. Monday morning we will take carriages and go to San Juan Hill. Return to Santiago for dinner at noon, and in the afternoon go to El Caney and dedicate the Caney chapel Monday night.

Tuesday morning go to Morro Castle, visit Hobson's cell, and see where the *Merrimac* was sunk, and also where the Spanish fleet was destroyed. Tuesday

afternoon visit the place where the Virginius prisoners were shot; see the cemeteries, stores, etc. Wednesday morning come up to Cristo and spend the day inspecting the schools, seeing work done, etc. Wednesday night we have the formal inauguration or dedication of the schools.

Thursday, a horse-back excursion to Puerto Boniato, said by tourists who have traveled all over the world to be one of the most picturesque places to be found anywhere. We shall probably have a picnic dinner there. Thursday night, a service in Dos Caminos or San Luis, probably the latter.

Friday, those interested in seeing Cuba as it is, will go to a large cattle ranch, where they will have the pleasure (?) of eating and sleeping *a la Cubana*,



REV. F. H. DIVINE, DISTRICT SECRETARY FOR NEW YORK

getting a taste of real Cuban country life. Those who may not be able to enjoy "roughing it," will spend Friday visiting a large sugar estate near San Luis. Saturday morning, go to Camaguey, and spend Sunday there. Go to Ciego de Avila Sunday afternoon and attend service there Sunday night. Monday go to Santa Clara and spend the night. Spend all day Tuesday in Matanzas, and go in to Havana early Wednesday morning, spending Wednesday, Thursday and Friday and until noon on Saturday seeing the sights in and around Havana.

Rev. F. H. Divine

The New District Secretary for New York

OUR new District Secretary knows what it means to make one's way by his own exertions. He acquired an education because he was bound to have it and willing to work to get it. Born near Binghamton, New York, of poor parents, at sixteen he left home to work in a store until nineteen, when he went to Hamilton, where he spent ten consecutive years, graduating from the Academy in '87, the College in '91, and the Seminary in '94. During his student days he did much evangelistic work, especially during vacation periods in the summer. This work was fruitful. After graduation from the Seminary he was for three years pastor of the church at Watervliet, N. Y., during which time the church was freed from a burdensome mortgage and 88 were added to the membership. He gave up the pastorate at the end of three years to become Associational Missionary for the Hudson River North Association in which he served five years, during which the new edifice was built at Mechanicville, N. Y., under his leadership, and the First Church, Albany, was cleared from all debts which had been threatening its life for many years. The past five years have been spent in Connecticut. The service there is perhaps the best prophecy of success in the new work.

Connecticut's Tribute to Its Retiring Secretary

The esteem in which Mr. Divine is held in Connecticut is shown by the following resolution adopted at a special meeting of the Board of Trustees of the Connecticut State Convention, held in the South Baptist Church of Hartford on November 26th.

Rev. Frank H. Divine having completed five years of service as Secretary and Superintendent of Missions of the Connecticut Baptist Convention, we, the undersigned, appointed a committee for this purpose at a special meeting of the Convention Board held at the South Baptist Church, Hartford, on the third day of

December, 1907, desire to put on record our appreciation of the large service which our Brother Divine rendered. He came to us as a stranger, but soon had a clear mental outline of the needs of the work. His aim was, first, evangelism, and second, the placing of the convention finances upon a solid basis. Toward both ends he worked with untiring energy and zeal. The income of the convention increased steadily and the permanent fund grew.

To the force of workers has been added two evangelists, a colporter, and a worker furnished by the Woman's Baptist Home Mission Society. There has been a general expansion of the work, with large additions to the churches and a general strengthening of the Baptist cause in Connecticut. Following this came the loss of the convention funds. Many would have faltered when such a blow was dealt to their cherished plans. But the catastrophe only seemed to add fuel to the fire of his burning zeal, and Brother Divine led the loyal, self-sacrificing Baptists of Connecticut to victory in the securing of sufficient money to replace all the trust funds.

Of such conspicuous service, the Connecticut Baptist Convention is highly appreciative, and wishes for Brother Divine the fullest measure of success in the larger field offered him by the Home Mission Society.

Signed,

GEORGE M. STONE,
HENRY M. THOMPSON,
CHARLES EDWARD PRIOR.

A Layman's View

Among the many expressions of approval of THE MONTHLY's plea for unity in missionary movements, we select the following, with the sanction of the writer, as putting the case fairly from the layman's point of view:

HOMER, N. Y., Dec. 10, 1907.

Editor HOME MISSION MONTHLY:

MY DEAR BROTHER—I have just read your editorial "A Narrow Platform and a Grave Mistake." As a humble layman, who is deeply interested in all our missionary activities, I want to express my approval of your position. I regret if the Laymen's Movement, which I have watched with deep interest, is in any way to narrow the vision our Master gave us when He said, "the field is the world." I have

wished for some time that we could drop "home" and "foreign" from our missionary vocabulary and simply think and talk of evangelizing this world in which we live; and I have rejoiced at the many signs that indicated that we were coming more and more to look at it in that way. When I read in *Aliens or Americans?* the story of the Italian church in Monson, Mass., started by an Italian converted in a mission in Italy, and then look at the frontispiece in the February number of THE MONTHLY showing a church in Italy started by an Italian converted in Hartford, Conn.; when I learn from the story told by Dr. Clark of Bohemia at the World's Sunday-School Convention in Rome, that we had two pastors of Bohemian churches in the United States who were converted by reading a Bible sold by a colporter in a village of Bohemia, and then recall the revival kindled in Norway by the simple preaching of Lund the sailor boy, converted in Chicago, I do not see how we can tell what is "foreign" and what is "home" missions if we wish to.

I believe the Laymen's Movement was born of the Spirit, but if it is fully to accomplish its mission its watchword must be "the World for Christ," and I sincerely regret any policy that would obscure any part of the field from the layman's vision. I believe in the sincerity of the leaders of this movement, and shall hope and earnestly pray that they may have a broad vision that shall enable them to set up a standard around which our Christian laymen can rally to take America and the whole world for Jesus Christ.

Very sincerely yours,

BENJAMIN STARR.

Like Former Days

Rev. Emil Muller, of Denhoff, N. Dak., sends this note, which shows that some twentieth-century people want seventeenth-century sermons, as to length at least:

"Funerals and weddings are never without a sermon here; even when I am called by such as do not belong to any church. So it is expected, and so it is held. Was recently called to a wedding at a Mennonite family, who are here without a church, and keep themselves very separate from others. I preached about fifty minutes, and heard afterward it was rather a short sermon. They should have liked it at least half an hour longer, and would not have cared for an hour more."



YOUNG PEOPLE'S FORWARD MOVEMENT

The Pittsburg Convention

RAPID progress is being made in the arrangements for the Pittsburg Convention, so that by the time this issue reaches its readers our campaign for 324 Baptist delegates will be well under way. For almost two decades quadrennial missionary conventions have been held by the Student Volunteer Movement and they have been a means of incalculable blessing to thousands of college students. The Pittsburg Convention is expected to be no less profoundly spiritual and inspiring, and such strong leaders as John R. Mott, Robert E. Speer, and others who have contributed so much to the students' conventions are to be present and heard at Pittsburg. This convention will be to the young people of the churches generally what Nashville and Toronto and Cleveland and Detroit conventions have been to college young people. And it will not be confined to a single phase of missionary activity but will be equally under the control of and in the interest of Home and Foreign Mission Boards.

The attendance has been limited to 2,500 outside of Pittsburg. Only 324 of these may be Northern Baptists. Those wishing to attend should make application at once. Other things being equal those first applying will be accepted. A registration fee of \$2 toward the expenses of the convention will be charged. This should accompany application but will be refunded to those who notify us two weeks prior to the convention that they cannot attend.

The program will contain the names of the strongest missionary speakers on the continent. The Association Quartette and a male chorus of 200 voices

will furnish inspiring music. An entire afternoon will be given up to denominational rallies, and we expect the Baptist meeting to be one of the most significant missionary gatherings of Baptist young people ever held.

Plan to go. If that is out of the question, get together with other interested young people in your church or association and send a good delegate. Only those should be sent, however, who "mean business" and who will help in a mighty missionary campaign among Baptist young people. Write for particulars to Rev. John M. Moore, 312 Fourth Ave., New York, or Box 41, Boston.

How It Strikes a Deacon

In a personal letter from a deacon of the Shady Avenue Baptist Church, Pittsburg, which the secretary visited in the spring, occurs the following:

"Your work took root at Shady Avenue great. A class was formed, directed by Mr. Eastman. During vacation season our prayer meeting Wednesday evenings is led by different members. Several weeks ago Eastman's turn came. He selected portions of Dr. Grose's book (*Aliens or Americans?*) which were recited, not read, by persons selected; he commenting and enlarging on each selection. It was an exaggerated book review and was well done and gave the people who had not read the book a lot of information."

Thus our mission study work commends itself and thus our mission study classes find ways of bringing to a larger circle the results of their study.

Secretary Moore's Tribute

ADDRESS DELIVERED AT THE FUNERAL SERVICE IN BROOKLYN

The sorrow of this time and place, the sense of loneliness and loss and mystery and helplessness that we experience as we surround this casket to-day, are not confined, cannot be confined to any one home, or church, or Society, or community. A family circle is broken. God comfort the sorrowing ones. A great Society has suffered the loss of a peerless leader. Those of us who were associated with him in the Rooms, or on the field, cannot realize, can scarcely believe, that he is dead, he of whom we can only think as the embodiment of life and action. But it is not simply these. It is a denomination that mourns. His was a large life. Away out on the western plains, as the story shall be told, his Indian friends will sit silent, sorrowing that their good and great white Chief shall come no more. The home of the frontier missionary will be a little lonelier, when the sad news comes that he has gone. And the thousands of pastors who have been touched and helped in the recent campaign for a sane and scriptural and effective evangelism will thank God that his life touched theirs, and say "It seems too soon, too soon; but God knows."

Few will have better right to sorrow than the tens of thousands of young people in our churches and homes, from Maine to California, whose lives were uplifted and whose service was made intelligent and glad by the influence of this mighty leader; and these will sit with bowed heads and bowed hearts when the news comes that he is gone. For to them and for them, Dr. Chivers gave four of the best years of his life as General Secretary of the Baptist Young People's Union of America, and in the years that have passed since he closed these labors the Young People have known him to be their wise counsellor and inspiring leader and loyal advocate and faithful friend.

If I were to characterize his ministry in three words that would explain his power and his popularity as a leader of

young life, I would say that they were these, Vision, Action, Passion. He was a man of vision. It was because God had given him a glorious vision of a thoroughly genuinely Christian America, of a redeemed world, and of the possibility of the splendid life of Christian young people, that this work was always so attractive to him. Some of us remember how he told us at Buffalo at the Convention that he entered that work only after barriers of unwillingness and resistance had been broken down; that he shrunk from the work because of his conception of its needs and responsibilities and possibilities; but these at last made him willing to follow what became the manifest leading of the Spirit of God. He entered that work because he believed in the possibilities of young people, and because he believed in the missionary development of the young life of our churches. During his ministry as Secretary of the B. Y. P. U. A. he greatly strengthened the Missionary Conquest Course. And he came to feel that in order to secure adequate missionary education there must be missionary text books prepared in accordance with the principles of pedagogy for the serious and careful study of missions at home and abroad. And some of us know with what joy he welcomed the later development through which these mission studies have been prosecuted and a strong series of text books published which have become widely used among the young people of all denominations. He was one of the moving spirits in securing the inauguration of the Young People's Forward Movement, as a joint department of the Missionary Union and the Home Mission Society for the missionary cultivation of young people. And I remember so vividly that day—perhaps a year ago—when he sat with me in my home and unfolded the possibilities of such a movement as he had conceived it, as he had seen the vision, and I remember the glow of enthusiasm with which he said, "If I were a few years younger I should like nothing better than to take up this work myself." Is it not clear why a man with such a vision was a leader of young life?

He was a man of action. Some of you may recall the beautiful definition of religion which he gave in the closing Consecration service at the Cincinnati Convention of the B. Y. P. U. "Religion is the Holy of holies in the soul; it is a prayer; it is an inspiration; it is a human longing of the soul immortal; it is a new life within us. But religion is more than this; it is more than an aspiration, it is more than a prayer, it is more than the human longing of a soul immortal, it is action; IT IS ACTION." And he said at that time what some of us have heard him say more than once, that "the surest way to petrify a human heart is to awaken feeling and give it nothing to do." And this man of action appealed to young life because there is that in young life which is always responsive to such an appeal.

And his was a ministry of passion. He had in large measure that essential of power which W. J. Dawson says is left to the pulpit—passion. Some one has said that in that well-known sentence, "without shedding of blood there is no remission," there is a great philosophy of life. Without shedding of blood there is no ministry; without shedding of blood, there is nothing; and his was such a ministry of passion, a ministry into which he poured his life's blood. And because a ministry of passion, a ministry of power; and because his was such a ministry he won the hearts of the young people. He has gone, and the young people of the Baptist churches of America owe to him and to his ministry a debt of gratitude that can be paid only by a new devotion of life to the great cause to which he gave his life, in which he spent his life unsparingly, and for which he literally laid down his life.

Some Results of a Mission Study Class

An Indianapolis Forward Leaguer writes:

"When you are prepared for work, the Lord always furnishes the work. We have had given to us a glorious opportunity for some foreign mission work at home. Several foreigners have recently

come to us in what looks like a providential manner and we are endeavoring to accept the service. We have organized them into a class and I believe we will have a field here that will extend back to Hungary and Roumania. The men we have came from a colony here of about 2,000."

America will never be evangelized until every Christian in America becomes in a real and true sense an evangelist and a home missionary.—From The Incoming Millions.

What a Methodist Believes In

FIRST, in God, of course! Next, he ought to believe in himself. Then in his neighbors. Not too far down the list, a Methodist ought to believe in his Church. Finally, a genuine Methodist ought not to quit "believing" until he believes in the Organized Benevolences by which the local Church projects itself into the larger world around. Our "duty to the bystander" is not fully done when we have supported our Church home and performed some local charity. "Who is my neighbor?" Remember what a jolt one man got in answer to that question. Don't ask it unless you really want God to tell you the truth in reply. A Methodist who does not believe in worldwide missions, or the Bible Society, or church extension, or freedman's aid—oh, well, he is not a full-blooded Methodist. He has not really been initiated. He has only taken "the first degree." Like the former blind man in the Scripture, he sees "men as trees walking." He needs another touch—he needs another touch.

The above is what George Clark Peck writes in the *Epworth Herald*. If you put "Baptist" in place of "Methodist" and put Home Mission Society for the Church Extension, Freedmen's Aid, etc., which with us are all included in one Society, very fortunately, the words will apply. There are Baptists, no doubt, who need "another touch." Do you know any of this kind? Why not send them this copy of THE MONTHLY by way of suggestion?

The Readers' Club

For Wide-awake Boys and Girls

THAT'S the kind of boys and girls who read the HOME MISSION MONTHLY. They want to know what is going on in our own country which is growing greater and better every day.

If some one should ask you who is making our country greater and better, what should you say? The President? Yes. The statesmen who look after the big business of governing the United States and keeping it on friendly terms with other nations? Yes. Indeed, everybody who lives here and does his very best to be good and to do good, helps—as all of you are doing, I am sure.

But there are a lot of people in this dear land of ours who are making it worse every day—and those are the people whom we must find and help just as quickly as we can. The great American Baptist Home Mission Society exists for that very purpose, to find the men and women, the boys and girls, who are not leading good lives, and by helping them to find Jesus Christ and showing them how He helps us all to do right, to transform them into helpers and not hinderers in our country's progress toward greatness and goodness.

The HOME MISSION MONTHLY tells something of what is being accomplished each month by the Society's missionaries. Don't you think all the people in your church and Sunday-school ought to read it? I do. At any rate, the boys and girls who read the MONTHLY are those who like to read good literature, and so this magazine has made a plan to help you to secure free other books and periodicals. The offer is open to all boys and girls in any Baptist church or Sunday-school. Just write a letter or postal card to The Readers' Club, care of the BAPTIST HOME MISSION MONTHLY, 312 Fourth Ave., New York, and very soon you shall know all the very interesting details of this very interesting club.

WHO'LL BE THE FIRST?

THE READERS' CLUB.



A Suggestive Pastoral Letter

PASTOR'S STUDY,
January 1, 1908.

DEAR FELLOW MEMBER OF THE
CHURCH:

The pastor desires in this way to give you personal greeting. We ought to make progress this year as individual disciples and as a church. To this end let us pray, and plan, and act in close and sympathetic co-operation. As pastor, I want to come closer to your life, in order that I may be more helpful to you, and that I may in turn receive help from you. I shall hope to see you in your homes and to see you also frequently in ours.

As for the church and its work, will you not make the midweek prayer meeting a special point this year? If you have not been a regular attendant, will you not try to be present whenever it is possible? Let no other engagement be made for that evening. You can help to make this meeting of great value. Among the plans to increase its interest and helpfulness are varied programs. For one thing, we shall observe a regular missionary evening, to extend our information concerning world evangelization and increase our missionary zeal. Then at intervals we shall have as one feature brief studies in the Christian doctrines, in church history, and special Bible studies. We shall not, however, neglect the opportunity for prayer and testimony, and shall hope for your aid in every possible way.

While we seek to develop the church as a social organization, a mutually helpful brotherhood, such as Jesus designed it to be, our chief aim is always to develop its spiritual life and power. Faith, prayer, love, a holy passion to save

souls, zeal and enthusiasm—these are the forces that make a living church. We want a revival of genuine religion in all our hearts. As your pastor, seeking to be faithful to my sacred trust, I entreat you to engage earnestly and consecratedly in this great cause, and to resolve with me that, even at some sacrifice, we will make this a year of regular attendance and effective service.

Let us adopt Wesley's motto, "All at it and always at it."

If you know of any member of church or congregation who is sick, do not fail to let me know also, that I may call at once. If you know of any stranger or resident whom you think I might reach, let me know that. And if in any way I can be of service to you, give me the privilege. Affectionately,

YOUR PASTOR.

What One Pastor Says—What Say You?

"I am sure our denomination greatly appreciates the work you are doing in connection with our magazine. You are giving us what we have never had before, and you have placed it not only upon a superior basis, but in addition you have given it great artistic and literary value. I shall be glad to take up the matter of a club this month, and will thank you if you will send me this week a few copies of recent issues."

That is the best way to bring **THE MONTHLY** before your people. Let us send some sample copies to your non-subscribing families. But the pastor must speak to his people of the matter.

NOW FOR THE THIRTY THOUSAND MARK!



Those who are interested in the subject of baptism will find satisfaction in the little volume entitled *Baptism in Sculpture and Art*, by John T. Christian, D.D., LL.D., for which we are indebted to the author. That is, they will find satisfaction if they occupy the Baptist position, scarcely otherwise. Dr. Christian covers the ground of the catacomb baptismal pictures and representations, and gives the conclusions of scholars from the early days to the present. The numerous drawings furnish his proof. All the evidence goes to establish his contention that the original mode of baptism was by dipping or immersion of the entire body in water. This is hardly a subject of controversy any longer among scholars. The book is the result of years of research and there is no other work of similar kind to be found in our language. It gives the facts and allows them to speak for themselves, just as they do in the Scriptures.

The Sunday-school Teacher's Bible is the first volume of the National Teacher-Training Institute Text-Books which our Publication Society is to issue under the editorial direction of Rev. H. T. Musselman, who has charge of this new department of the Society. This compact little book of 150 pages tells what every teacher ought to know about the Bible as a book and as literature; its divine origin; the human element in it; Bible History and Chronology; the Old and New Testament Books with relation to their place in history; the Lands of the Bible; Manuscript and Versions; the Bible and Jesus the Christ; and Methods of Bible Study. The second part considers the great vital doctrines of the Bible. A number of writers have aided the editor in producing the work, which is practical and to the point, suited well to its purpose.

The Morning Hour of American Baptist Missions, by Rev. Albert L. Vail, is a most important contribution to the history of missions. The facts have been gathered carefully, and are massed logically and clearly. Whoever writes that history of the Baptists, which

is greatly needed, will be indebted to Mr. Vail in large degree for aid in one important branch of the subject. The development of the missionary spirit among Baptists is traced through the individual, the local church, the association, to the society. The first part of the work is devoted to the home mission development, the second to the foreign. The author holds strictly to the period indicated by the title, the "morning hour." He brings the denomination up to the point where the General Convention was organized in Philadelphia in 1814, and stops there. He leaves no room for doubt that the denomination was from the first strongly moved by the missionary impulse, which manifested itself in varied local forms until at length there came the larger movements which gathered into themselves the general activities and gave the Baptists strong organizations through which their missionary interest might best find expression. The Publication Society has not in a long time issued a book of more substantial worth.

The Fruit of the Desert, by Dr. Everett T. Tomlinson, is the second of his home mission stories. With a basis of fact, and an acquaintance with the conditions of the frontier, the author tells the story of a bright young seminary graduate who conscientiously gives himself to a western mission field in spite of many inducements to remain in the East. His experiences are such as the pioneer missionary has to face in the frontier town, and he shows how a real man in the minister can win his way. The reader is glad that the romantic part of the story turns out right; that adds to the interest; but the deepest impression of the story is that of a missionary work in our own country which demands the quality of genuine heroism. The power of personality stands out clearly, and the conversion of the desperado is not fiction but a leaf from life, adapted to new conditions. We commend the book most heartily. It should have place in every Sunday-school library. (Am. Baptist Publication Society.)

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To Rev. W. A. Peltzold, Crow Mission, Montana, from New York City, 1; Jamestown, N. Y., 1; Jackson, Mich., 1.	
To Rev. G. W. Hicks, Kiowas, Okla., from Owego, N. Y., 1; Adrian, Mich., 1; Stamford, Conn., 1; Fairfield, Conn., 3; Washington, D. C., 1; Earlville, N. Y., 1.	
To Cherokee Academy, Tahlequah, Ind. Ter., Bridgeport, Conn., 1.	
To Rev. W. A. Wilkin, Wichita and Caddo Indians, Okla., from Mason, Mich., 1; Franklin, N. Y., 1; Morristown, N. J., 1; Belding, Mich., 1.	
To Rev. E. C. Deyo, Comanches, Okla., from Philadelphia, Pa., 1; Peru, Ind., 1; Scottsville, N. Y., 1; Brooklyn, N. Y., 1; Clarksburg, W. Va., 1.	
To Rev. J. B. Rounds, Cheyenne, Arapahoe, Apache, Okla., from Rochester, N. Y., 1; Brooklyn, N. Y., 1; Fairfield, Conn., 1; Newark, N. J., 1; Washington, D. C., 1; Peru, Ind., 1.	
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To Rev. Lee I. Thayer, Navajos, New Mexico, from New York City, 3; Peru, Ind., 1.	

BAPTISMS

Rev. H. M. Bennett, Waurika, Okla.....	30
Rev. Daniel Bird, Cherokee Indians, Okla.....	5
Rev. Pleasant Campbell, Forum, Okla.....	7
Rev. C. H. Carleton, Hartshorn, Okla.....	40
Rev. John Crain, Boswell and Bennington.....	10
Rev. R. C. Farmer, Greer County Ass'n, Okla.....	65
Rev. R. E. L. Ford, Fulsom Grove and Albany, Okla.....	9
Rev. A. M. Harris, Comanche, Okla.....	23
Rev. J. W. Humphrey, Olustee, Okla.....	6
Rev. G. W. Jefferson, Hickory and Second Church, Ada, Okla.....	50
Rev. J. E. Mallory, Rock Creek, Okla.....	71
Rev. N. E. Mitchell, Bridgeport, Okla.....	21
Rev. S. J. Morgan, Apache, Okla.....	23
Rev. G. R. Naylor, Okmulgee, Okla.....	9
Rev. J. A. Ogle, Ravia and Berwyn, Okla.....	12
Rev. J. B. Reeves, Banner Ass'n, Okla.....	6
Rev. J. A. Scott, General Evangelist, Okla.....	15
Rev. T. H. Teel, Red Bluff, Okla.....	21
Rev. J. G. Newburn, Bengal and vicinity, Okla.....	15
Rev. J. M. Wiley, Stigler, Okla.....	10
H. F. Lydum, Scandinavians, Kenmore, N. D.....	6
Andrew Larson, District Missionary, Swedes, Wis. O. F. Torquist, Gen. Missionary, Swedes, Wis.	10
S. E. Ewing, Euclid Ave. Ch., St. Louis, Mo.....	10
L. H. Steinhoff, Northwestern Assn., N. D.....	18
C. B. Elliott, Beckenridge, Minn.....	9
R. L. Churchwell, Fairview and Iona, Okla.....	48
J. R. Sharp, Parkland, Okla.....	100
J. S. Ferguson, Maysville, Okla.....	9
Juan Belda, Manzanillo, Cuba.....	20
J. Ripoll, Santiago, Cuba.....	5
Arthur St. James, French, Marlboro and vicinity	8
Rev. J. K. White, Lone Oak and vicinity, Okla.....	8

Rev. W. M. Wood, Long Town Ass'n, Okla.....	7
Rev. H. E. Marshall, Lompoc, Cal.....	6
Rev. E. D. Jeter, Randlette and Eschite, Okla...	5
Rev. E. L. Wendell, Okemah, Okla.....	7
Rev. R. G. Adams, Dis't Miss'y, colored, Virginia	8
Rev. W. H. Conwell, Cliff, Willis and Lebanon..	12
Rev. J. H. Crain, Antlers and Soper, Okla.....	26
Rev. T. J. Davis, Mills Co. Ass'n, Okla.....	6
Rev. C. H. Holland, Tishomingo, Okla.....	10
Rev. E. F. Hamilton, Loco, Okla.....	32
Rev. J. A. Matthews, Tillman Co. Ass'n, Okla.....	76
Rev. H. R. Morris, Mt. View, Okla.....	20
Rev. T. F. Coe, Sallisaw, Okla.....	21
Rev. A. W. Ihde, Beaver Co. Ass'n, Okla.....	25
Rev. J. B. Acorn, Cherokee Indians, Salem Ch., Flint Dis't, Okla.....	11
Rev. J. H. Byers, Poteau, Okla.....	58
Rev. J. O. Guthrie, Madill, Okla.....	12
Rev. M. W. Coates, So. Berkeley, Cal.....	10
Rev. E. A. Hardee, Midland, Okla.....	6
Rev. Albert Maddox, Hooker and vicinity, Okla.	17
Rev. E. J. Matthews, Ward's Chapel, Owl, Okla.	26
Rev. E. L. Humphrey, Carey, Porto Rico.....	11
R. L. Neves, Glass Mountain Assn., Okla.....	5
R. F. McBroom, Francis, Okla.....	46
G. W. McDow, Cornish, Okla.....	2
J. R. Peters, Coretta, Okla.....	25
J. T. Spillman, Ralston, Okla.....	6
J. T. Stephens, Comanche Co. Asso., Okla.....	100
D. W. Myers, Wilbur, Wash.....	12
J. S. Grundman, Lettish, Boston, Mass.....	5
D. T. Lyon, Kanawa, Okla.....	6
Wm. Cousins, Dist. Missionary, Colored, Va....	9
J. H. Webber, Hillyard, Wash.....	11

Rev. Carmelo Diaz, Caguas and vic., Porto Rico.. 10
 Rev. W. M. McCart, Dis't Miss'y, Cal., North... 19
 Rev. J. J. Roth, Mt. View, Cal..... 16
 Rev. J. J. Ward, Ara, Okla..... 26
 Rev. L. W. Wright, Mill Creek, Mannsville and

Cumberland, Okla. 13
 Rev. Oscar Paschall, Salem Ch., Lone Grove, Okla. 25
 Rev. G. T. Bailey, Davidson, Okla..... 18
 Rev. Geo. Hine, La Harpe, Kans..... 15

HOME MISSION APPOINTMENTS, DECEMBER, 1907

ARIZONA
 C. S. Maddox, Mesa.

CALIFORNIA, NORTH
 C. A. Parker, Redwood City.
 G. W. Black, Fallon, Nev.
 E. M. Bliss, Visalia.
 C. E. Boynton, Waterford.
 C. W. Brinstad, Gen. Miss'y North California and Nevada.
 W. A. Chapman, Westport.
 L. G. Clark, Pastor-at-large.
 J. C. Colyar, District Missionary.
 W. C. Cook, Clovis.
 C. O. Dahled, Swedes, San Jose.
 R. E. Day, Sunnyvale.
 G. W. Disher, St. Helena.
 C. R. Eastman, Oak Park.
 F. A. Henston, Tulare.
 S. C. Keetch, Exeter.
 Ko Chow, Chinese Evangelist.
 W. M. McCart, District Missionary.
 Miss Mollie McMinn, Chinese Mission San Francisco.
 F. O. Nelson, District Missionary, Swedes.
 Peter Peterson, District Missionary, Danes.
 J. J. Roth, Memorial Church, Mountain View.
 Madison Slaughter, Porterville.
 W. E. Tanner, Melrose.
 G. P. Williams, King City.
 R. S. Withrow, Millvale and vicinity.

COLORADO
 A. M. Craven, Ordway.
 J. G. Jeantet, Mexicans, Ortiz.
 J. A. Kinsman, Fowler.
 A. R. Struble, Severance.
 H. L. Dietz, Germans, Denver.

CONNECTICUT
 Vincenzo Di Domenica, Stamford and South Norwalk.
 Angelo Di Domenica, Italians, New Haven.

IDAHO, SOUTH
 W. J. Agee, Roswell.

ILLINOIS
 P. E. Sorborn, Swedes, Galesburg.

KANSAS
 J. P. Blackledge, Council Grove.
 G. M. Branham, Osage, Valley.
 A. S. Gurim, Erie.
 S. S. Hageman, Abilene.
 Geo. Hine, La Harpe.
 G. C. Peck, Rosedale.
 T. M. Rice, Columbus.
 C. W. Reeder, Atwood.
 I. W. Bailey, Wilmore.
 I. H. Clemons, Russell.
 J. T. Crawford, General Missionary.
 T. E. Ennis, Larned.
 W. K. Estill, Fredonia.
 W. L. Harms, Yecker Avenue Church, Kansas City.
 A. L. Hobbs, Cordell.
 N. S. Hollcroft, Smith Centre.
 Erik Kardell, Swedes, Enterprise.
 E. S. Paddock, Seward Avenue Church, Topeka.
 J. A. H. Rosendahl, Swedish Conference.
 C. J. Spiers, Dodge City.
 J. H. Van Leu, General Miss'y, colored people.

MASSACHUSETTS
 N. N. Aubin, French, Manchaug.
 Alfred Barone, Italians, Monson.
 Oliva Brouillette, French, Salem and vicinity.
 S. C. Deleigneau, French, Worcester.
 J. E. Ekstrom, Swedes, Gardner.
 Matts Esselstrom, Finns, Worcester.
 J. S. Grundmann, Lettish, Boston.
 C. J. Johnson, Swedes, Lynn.
 J. E. Koskinen, Finns in Manchester.
 Isaac La Fleur, French, Lowell.
 Alfred Lindblom, Swedes, Lowell.
 A. J. Linde, Swedes, Norwood.
 G. W. Lindstrom, Swedes, Brockton.
 A. E. Lysell, Swedes, Quincy.
 N. E. Nelson, Swedes, New Bedford.

F. A. Perron, French, Fitchburg and vicinity.
 Francesco Sannella, Italians, Springfield.
 A. E. Ribourg, French, New Bedford and Fall River.
 Daniel Rivoire, Italians, Haverhill.
 Arthur St. James, French, Marlboro and vicinity.
 F. C. B. Silva, Portuguese, New Bedford.
 Harold Svenson, Swedes, Springfield.

MICHIGAN
 William Walker, Greene Avenue Mission, Detroit.

MINNESOTA
 E. H. Rasmussen, Evangelist.
 C. B. Hilton, Campbell and Tenney.
 A. Sisell, Swedes, Feeley.
 Samuel Van Tassel, Sippy Eye.

MONTANA
 Miss Mae E. Tabor, Chinese Mission, Butte.
 A. B. Morris, Kaliappell.

NEBRASKA
 L. C. Fons, Danes, Turtle Creek.
 C. F. Dueholm, Shelton.

NEW MEXICO
 S. S. Arrieta, Mexicans, Dayton.
 S. B. Callaway, Alamogordo.
 W. T. Cantrell, Texico.
 W. C. Grant, Portales Association.
 E. B. Isassi, Mexicans, Alamogordo.
 J. W. Johnson, Melrose.
 John A. Land, Mountainair and Corona.
 Joseph A. Land, Carrizozo.
 P. W. Longfellow, General Missionary.
 C. A. Mangham, Aztec.
 B. W. Means, Mountain View and vicinity.
 B. C. Miller, Clayton.
 W. A. Nicholas, Silver City.
 J. G. Sanchez, Mexicans, Las Vegas.
 L. I. Thayer, Navajo Indians, Crozier.
 V. C. Armstrong, Clovis.

NORTH CAROLINA
 S. H. Witherspoon, Dist. Missionary, colored, West.
 M. M. Newsome, Dist. Missionary, colored, East.

OREGON
 J. F. Heacock, City Missionary, Portland.
 O. L. Hoin, Norwegians and Danes, Portland.
 G. A. Learn, City Missionary, Portland.
 E. A. Smith, Arleta.
 M. M. Bledsoe, Pastor-at-large.
 D. E. Baker, Umpqua Association.
 L. E. Bauer, Hillsboro.
 John Bentzien, City Missionary, Portland.
 B. C. Cook, City Missionary, East 44th St. Ch.
 C. W. Halloman, Burns.
 B. B. B. Johnson, Olivet Church, colored, Portland.
 E. A. Leonard, St. Johns.
 C. A. Nutley, Hood River.
 W. B. Pope, General Missionary.
 P. S. Rogers, Weston.
 A. G. Sandblom, Swedish Conference.
 John Thomas, Brandon and vicinity.
 A. B. Waltz, City Missionary, Portland.

SOUTH DAKOTA
 Paul Hallin, Swedes, Sioux Falls.
 E. A. Schlaman, Pastor-at-large.

WASHINGTON, WEST
 J. R. Larson, Norwegians and Danes, Bellingham.

WEST VIRGINIA
 R. D. W. Meadows, General Missionary, colored.

WISCONSIN
 C. J. Galpin, University Guild, Madison.

WYOMING
 W. R. Howell, Basin.
 A. B. Perry, Shell and vicinity.

SPECIAL REPRESENTATIVE.
 O. A. Williams

DISTRICT SECRETARY
 A. M. Petty, Pacific Coast District.
 The following teachers were appointed:
 Bishop College, Marshall, Tex., Cathryn Gear.
 Keyville Mission Industrial School, Virginia, J. M. B. Wooten.
 Virginia Union University, Richmond, Va., Lucy M. Dennison.

*Elizabeth, Central Men's Club

PENNSYLVANIA, \$1,253.20

Irwin, Calvary Ch.	4 70
Washington, First Ch.	18 78
Pittsburgh, Fourth Avenue Ladies' Society	50 00
Philadelphia, Mantua Ch.	33 01
Mantua S. S.	20 30
First Ch.	20 80
Passyunk Ch.	9 98
Monumental Ch.	3 00
Belmont Ave. Ch.	28 00
Belmont Ave. S. S.	11 15
Wissahickon Ch.	10 00
Lehigh Ave. Ch.	13 60
Roxborough Ch.	29 30
Lower Dublin Woman's Circle	3 50
Maryland Mem'l S. S.	3 98
Lewisburgh Ch.	109 75
East Stroudsburg Ch.	7 50
Williamsport, Calvary	10 00
Warrenville Ch.	7 00
Crafton Ch.	6 35
Horrick, Center Ch.	8 84
Edinboro Ch.	8 65
Pittsburgh, Fourth Ave. Ch.	617 03
Lansdowne C. E. S.	10 00
Wilkinsburg Ch.	28 57
McKeesport, Fifth Ave. Ch.	10 71
New Britain Ch.	25 73
Aldenville Ch.	5 00
South Clinton Ch.	3 00
Clinton, Center Ch.	7 00
Lansdowne Ch.	9 00
Pittston, Luzerne Ave. Ch.	13 00
Sharon Ch.	17 80
Williamsport, East End Ch.	10 70
Providence, S. Sewickley.	9 66
Reading, Berean Ch.	13 35
Homewood Ch.	21 05
Carmelton Ch.	1 00
Hatboro Ch.	11 00
Crafton, First Ch.	6 25
*Pittsburg, Rev. H. C. Gleiss	25 00

DISTRICT OF COLUMBIA, \$71.00

Brookland Ch.	10 43
Washington, Immanuel Ch.	20 00
Metropolitan Ch.	22 90
First Ch.	7 67

WEST VIRGINIA, \$96.23

Boothsville Ch.	9 00
Cochran's Creek Ch.	6 28
Buckeye, C. L. McNeil.	25
Roscoverte, Mrs. A. A. McClelland	3 00
Charleston Y. M. C. A.	6 00
Greenbirch Ch.	28 18
Rupert, Amwell Ch.	8 00
Springdale, Big Sewell Ch.	5 00
Chestnut Grove S. S.	1 00
Laurel Grove Ch.	8 47
*Bridgeport, O. D. Barnes.	9 00

GEORGIA, \$4.22

Atlanta, Collected per C. C. Smith	4 22
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OHIO, \$840.27

Greenville, Welsh Hills Ch.	3 50
Lorain, First Ch.	10 99
Pleasant View Ch.	3 75
White Eyes Plain Ch.	3 00
Leonardsburg Ch.	1 00
Cesar's Creek Ch.	5 00
Jackson Ch.	75
Sidney Ch.	25 00
Dayton Memorial Ch.	10 00
Pomeroy Ch.	13 85
Spencerville Ch.	5 00
Ironton, First S. S.	20 00
Springfield, First Ch.	15 47
Mercer Ch.	3 00
Granville Ch.	27 85
Dayton, First Ch.	183 49
Sinking Creek Ch.	21 29

Newark Ch.	99 83
Ice Creek Ch.	5 00
Myrtle Ch.	1 50
Mt. Pleasant Ch.	3 50
Pomaria Ch.	1 00
Harmony Ch.	1 50
Myrtle Tree Ch.	1 00
Richwood Ch.	2 00
Sugar Creek Ch.	2 00
Fairview Ch.	2 50
Ohio Ch.	5 75
Union Ch.	1 00
Storms Creek Ch.	3 50
Soldier Ch.	2 00
Ironton, Lorain St. Ch.	4 00
Kingsville, Mrs. Lura K. Brown	30 00
Lymmes Creek Ch.	1 00
Zoar Ch.	3 25
Leatherwood Ch.	1 00
Avondale Ch.	2 00
Toledo, Ashland Ave. Ch.	73 17
Cleveland, Willson Ave. Ch.	27 96
Cambridge, First Ch.	8 64
St. Paris Ch.	6 65
Mt. Moriah S. S.	3 00
Perry B. Y. P. U.	5 00
Mill Fork Ch.	1 20
Clear Fork Ch.	8 20
Medina Ch.	21 00
Cincinnati, Norwood Ch.	24 75
New Philadelphia Ch.	8 00
Cleveland, Cedar Ave. Ch.	51 00
Kingsville Ch.	23 60
Harrison Ch.	5 00
Hamilton Ch.	5 97
Hubbard Ch.	12 97
Columbia Ch.	12 00
Canton, First Ch.	22 16
Harmony S. S.	16 96
Ch.	85

*Dayton, Williams St. Women's Society

*Granville, Rev. C. J. Rose.

MICHIGAN, \$487.45

Orion Ch.	2 23
Oxford Ch.	50 00
Webberville Ch.	1 50
Detroit, Warren Ave. Ch.	22 20
Grand River Ave. Ch.	7 50
Polish Ch.	10 00
North Ch.	15 95
Sepena Ch.	19 10
South Fairview Ch.	5 00
Highland Ch.	7 25
Owasso Ch.	25 00
Grand Rapids, R. W. Butterfield	10 00
Flushing Ch.	18 26
Portland Ch.	18 70
Lyons Ch.	5 00
Palo Ch.	19 50
Adrian, First Ch.	18 69
A Friend	50 00
Jackson, First Ch.	7 34
De Witt Ch.	1 00
Bloomingsdale Ch.	11 20
Hastings Ch.	75
Greenville, Margaret Hills.	1 00
Traverse City, Mrs. Monroc.	1 00
Saginaw, Michigan Ave. Ch.	15 00
Belding Ch.	20 00
Vernon Ch.	12 00
Grand Rapids, Scribner St. Ch.	25 00
Second Ch.	20 06
St. John's Ch.	12 85
Greenville Ch.	28 45
Greenville B. Y. P. U.	3 77
Escanville Ch.	3 00
*Onaway Ch.	13 05
*Cass City Ch.	5 00

INDIANA, \$384.32

Amity Ch.	5 20
Indianapolis, South St. Ch.	55 55
Rev. P. C. Kirby	10 00
Mrs. P. C. Kirby	5 00
E. A. Bonham	5 00

Lima Ch.	4 00
Goshen S. S.	2 41
Newland's Creek Ch.	2 25
Hope Ch.	20 51
Blue River Ch.	4 20
Hebron Ch.	12 00
*Peru, Mrs. Milton Shirk	250 00
*Alfordville, Miss Huidah Allen	5 00

ILLINOIS, \$410.21

Galum Ch.	2 00
Pleasant Hill Ch.	1 00
Olney Ch.	3 12
Dundas Ch.	1 50
A Friend	1 00
Broughton Ch.	5 00
Martinsville Ch.	2 00
Little Flock Ch.	4 00
Tamaroa Ch.	10 50
Carlyle Ch.	2 00
Harrisburg, First Ch.	20 00
Roodhouse, Mrs. C. S. Terry	18 55
Cairo Ch.	5 00
B. Y. P. U.	5 00
Mrs. S. C. Ohlum	5 00
Ashland Ch.	10 00
Vandalia Ch.	11 00
Mt. Olive Ch.	8 65
Belvidere Ch.	31 00
Morgan Park B. Y. P. U.	10 00
Elgin S. S.	25 00
Berwyn, Swede Ch.	28 40
Pekin Ch.	3 25
Delavan Ch.	13 25
South Chicago, Third Swede Ch.	2 59
Chicago, Lexington Ave. Ch.	22 00
Galilee Ch.	3 10
Ravenswood Ch.	6 00
Second Swedish Ch.	42 75
Mrs. Haigh	10 00
Maplewood Ch.	27 25
Belden Ave. Ch.	40 00
*Greenville, Edward Blacet.	4 50

WISCONSIN, \$220.00

Merrimack, M. T. Martin	1 50
Steven's Point Ch.	15 00
Ingram Ch.	2 00
Vortage Ch.	201 50

MINNESOTA, \$1,732.21

Minneapolis, Trinity Ch.	68 22
Sillwater, First	5 00
Cloquet, Swedish S. S.	5 00
Milaca Swedish Wom. Soc'y.	10 00
Karlstad, Swedish	2 20
For C. E. F., Lake Lillian Ch.	2 12
Sank Center S. S.	2 25
Long Prairie S. S.	1 00
Sherburn Ch.	7 70

FOR STATE CONVENTION.

Minnesota State Convent'n	1,637 92
IOWA, \$265.55	
Doon Juniors	1 17
Ottumwa, First Ch.	11 86
Kiron, Miss Florence Johnson	1 00
Osage B. Y. P. U.	10 60
West Mitchell Ch.	4 00
Danville Ch.	14 25
Hiteam Ch.	5 20
S. S.	2 15
Afton, Emmanuel Ch.	16 12
Ruth Holloway	10 00
Ellis Holloway	5 60
First Ch.	2 75
Ames Ch.	5 07
Greenfield Ch.	12 44
S. S.	1 27
Plainfield Ch.	4 00
Des Moines, Forest Ave. S. S.	11 50
Murray Ch.	11 00
Oceola Ch.	6 75
Unionville Ch.	12 72
Council Bluffs, Daniah Ch.	5 00
Dubuque B. Y. P. U.	5 00
A Friend	4 00

Guthrie Center, Wom. Soc'y	5 00
Dennison Ch.	15 00
Oakalosa, First Ch.	14 25
Clarinda Ch.	11 40
Davenport, Calvary Ch.	6 75
Seymour Ch.	7 50
West Chester Ch.	22 20
New Haven Ch.	11 60
Adams County, First Ch.	17 00
Des Moines, First B.Y.P.U.	6 00

OKLAHOMA, \$39.16

Ingalls Ch.	45
Hopewell Ch.	1 21
Hinton Ch.	10 50
Ames Ch.	2 00
*Woodward Co. Ass'n.	25 00

KANSAS, \$318.14

Herrington Ch.	10 00
Preston Ch.	4 25
St. John Ch.	2 20
Cullison, Mt. Pleasant Ch.	5 00
Sabetha, Rev. S. J. Miner.	10 00
Winfield S. S.	9 57
Emporia Ch.	25 65
Appanosee Ch.	11 00

FOR STATE CONVENTION.

Kansas State Convention.	237 37
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NEBRASKA, \$1,048.13

Lincoln, First Ch.	12 00
Anoka, First Ch.	7 00
South Omaha Ch.	5 00
Shelton Ch.	18 93
Nebraska City S. S.	6 30
Ord Ch.	12 65
Tekamah Ch.	48 00
Elyer Ch.	27 50
Aurora, Bethany Ch.	6 00
Denton, Emerald Ch.	12 35
Glenview Ch.	4 40
Albion S. S.	25 00
Humbolt, J. H. Smith.	4 40
Kearney Ch.	5 00
S. S.	20 75
B. Y. P. U.	4 37
Juniors	4 95
Syracuse Ch.	4 00
B. Y. P. U.	29 64
Cairo Ch.	2 51
FOR STATE CONVENTION.	12 25

Nebraska State Convention.	784 13
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NORTH DAKOTA, \$6.60

Kenmore, Norwegian	6 60
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MONTANA, \$285.52

Great Falls, First Ch.	12 25
Missoula, First Ch.	73 02

FOR STATE CONVENTION.

Montana State Convention.	194 00
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Collected per Carl Bernston

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WYOMING, \$6.00

Jordan Ch.	6 00
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COLORADO, \$110.90

Grand Junction S. S.	11 14
Canon City, Mt. Olive Ch.	3 00
Fort Collins Ch.	26 50
Denver, Calvary Ch.	15 86
Mt. Olive S. S.	4 00
Judson Memorial Ch.	50 40

NEW MEXICO, \$155.25

FOR STATE CONVENTION.	
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Per R. P. Pope.	155 25
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ARIZONA \$47.00

Prescott Ch.	47 00
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UTAH, \$227.77

Salt Lake City, First Ch.	25 00
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FOR STATE CONVENTION.

Per Geo. L. White.	202 77
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IDAHO, \$14.20

Center, First Ch.	1 00
Van Wyck Ch.	70
Emmett, First Ch.	12 50

CALIFORNIA, \$4,534.10

Ontario, First Ch.	1 00
Corona, First Ch.	5 60
Del Rey Ch.	41 75
S. S.	3 00
Los Angeles, East Side Ch.	22 75
FOR STATE CONVENTION.	
Gen'l Conv'n't'n of California	450 00
Southern California Con- vention	4,000 00

OREGON, \$47.02

Portland, Mrs. Herbert.	2 00
Grace Ch.	19 00
Grace S. S.	10 05
Hillsboro, First Ch.	7 70
Baker City, First Ch.	8 27

WASHINGTON, \$128.67

Mt. Vernon, First Swedish Ch.	5 20
Goldendale, First Ch.	5 00
*Blaine Ch.	22 50
FOR STATE CONVENTION.	
Northwest State Convent'n.	95 87

MEXICO, \$15.00

Alamagordo Ch.	15 00
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WOMEN'S BAPT HOME MISSION SOCIETY. 653.80

WOMAN'S AM. BAP. HOME MISSION SOCIETY . 2,482.14

TOTAL, \$25,959.25

Assnuty Fund:

Atlanta, Ga., A Friend.	1,000 00
Beaver Falls, Pa., Mary J. Thomas	1,000 00
South Lyndeboro, N. H., John M. Wilder.	595 63

LEGACIES, \$4,151.02

MICHIGAN, \$33.33

Clio, Est. of Caroline H. Daniels	23 23
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NEW HAMPSHIRE, \$1,219.53

South Lyndeboro, Est. of Charles Wilder	744 53
Troy, Est. of Alva S. Clark	475 00

NEW JERSEY, \$2,898.16

Bridgeton, Est. of Phebe M. Wheaton	462 91
Hightstown, Est. of Harriet Mount	2,435 25

DONATIONS RECEIVED AT INSTITUTIONS

**FOR ALABAMA BAPT. UNIVER-
SITY**

Birmingham, Ala., Rev. W. Holloway	1 00
Boligee, Ala., Mt. Olive, Green Co., Ass'n.	5 00
Calhoun, Ala., Ala. Dist. Ass'n	100 00
Dayton, Ala., First, Mt. Pleasant Ass'n	50 00
Dunklin, Ala., Shady Grove Ass'n	15 00
East Lake, Ala., Shelby Springs Ass'n	5 00
Evergreen, Ala., Evergreen Ass'n	15 11
Forkland, Ala., Needham Creek Ass'n	7 23
Fort Deposit, Ala., Mace- donia Ch.	5 50
Greenville, Ala., Southeast Dist Ass'n	1 95
Greensboro, Ala., St. Paul Ass'n	10 00
Hazen, Ala., Dallas Co. S. S. Convention.	25 00
Sardis, Ala., Dallas Co. Ass'n	120 00
Rev. Jackson	2 25

Selma, Ala., Entertainment by Senior Class.	15 05
Student's Voice	25
Printing Office	13 60
Thomasville, Ala., Col. Bethel Ass'n	5 00
Uniontown, Ala., Uniontown Ass'n	300 00

FOR AMERICUS INSTITUTE

Americus, W. W. Worthy.	5 75
A. D. Gates.	1 00
Lee Hilson	25
Mrs. E. W. Lee.	1 50

FOR ALABAMA BAPT. COLLEGE

Atlanta, Ga., T. J. Henry.	2 00
State B. Y. P. U. Con- vention	2 97
Madison Bap't Ass'n.	5 95
Mrs. Clara G. Sale.	10 00
Friendship Bap't Ass'n.	6 75
St. Louis, Mo., Arthur Hous- ton	6 00
Atlanta Bap't Ass'n.	24 70
Miscellaneous	65
Atlanta, Ga., Kennesaw Bap't Ass'n	2 80

FOR BISHOP COLLEGE

Mrs. Gertrude M. Walker, Ravenswood, Ill.	50 00
Texarkana, Tex., Zion Ass'n	16 00
Zion Dist's S. S. Con.	5 00

FOR HARTSHORN MEM. COL.

Beaver Dam, Va., Mattaponi Ass'n	7 00
H. M. C. Alumnae Ass'n.	11 00
Gilliamsville, Va., State River Ass'n	18 00
Springfield, Mass., E. W. Harper Club	16 50

FOR HOWE BAPT. INSTITUTE

Howe Inst., Memphis, Tenn., from Sewing Dep't.	12 75
Bells, Tenn., St. John Bap't Church	15 00

FOR INDIAN UNIVERSITY

Dewey, Ind. Ter., Mrs. N. M. Bartles	25 00
Pryor Creek, Ind. Ter., First Bap't Ch.	5 50

FOR JERUEL ACADEMY

Atlanta, Ga., Atlanta Ass'n.	4 12
Augusta, Ga., Ebenezer Ass'n	10 65
Ebenezer S. S. Con.	4 45
Crawford, Ga., Jeruel S. S. Convention	248 81
Jeruel Ass'n	885 14

Atlanta, Ga., Mrs. B. E. Harvey	3 80
A Friend	15 00
Athens, Ga., Gen'l S. Bap't Convention	28 01
Sparta, Ga., Second Shiloh Ass'n	3 10
Athens, Ga., S. S. Workers' Convention	41 22
Savannah, Ga., B. Y. P. U. Convention	6 75
Washington, Ga., Third Shi- loh Ass'n	8 00
Elberton, Ga., Savannah River Ass'n	6 02
Littleton, Ala., L. G. Belcher, H. D. Jackson.	5 00
Athens, Ga., E. D. Lawson.	1 02
Maxeys, Ga., Brydie Mason.	4 50
Carlton, Ga., Friends	14 22
Lexington, Ga., Friendship Ch.	2 22
Bethlehem Ch.	2 20
New Hope Ch.	2 10
Watkinsville, Bethel Ch.	2 05
Center, Little Valley Ch.	1 10
Commerce, Mt. Calvary Ch.	5 95
Madison, First Shiloh Ass'n	2 00
Sparta, Second Shiloh Ass'n	6 25

Atlanta, Women's S. Bap't Convention	5 00	Kennesaw Bap't Ass'n..	2 65	Bath, N. Y., Wom. Miss'y Circle, First Bap't Ch...	2 00
Madison, St. Paul.....	2 22	Atlanta Miss'y Bap't Ass'n	12 50	Marlboro, N. Y., Mrs. E. Westphall	1 00
Winterville, Ministers' and Dea. Union	15 10	Augusta, Ga., Spelman Graduate	1 00	New York, N. Y., Miss Margaret Aitken	20 00
Athens, Woman's Conv. Jeruel Ass'n	24 10	Crawford, Ga., Gen. State Bap't Conv. of Georgia.	14 00	Mrs. W. A. Cauldwell..	25 00
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THE BAPTIST HOME MISSION MONTHLY

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

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR FEBRUARY, 1908

	PAGE		PAGE
EDITORIAL:		FOREIGN POPULATIONS:	
High Citizenship	43	Two Prosperous Missions—Rev. J. M. Bruce	71
Financial Statement	44	Western Pennsylvania Missions.....	76
Off for Cuba.....	44	Rochester Seminary Training Work..	76
Our Negro Schools.....	44	INDIANS: School at Two Gray Hills—	
Concerning Immigration	45	Rev. L. I. Thayer.....	75
Note and Comment.....	46	GREAT WEST:	
GENERAL:		Oklahoma Notes	77
Scenes in the Steerage.....	48	Dedication at Little Fork, Minn.....	78
Some Noteworthy Conferences.....	57	DONATIONS OF CLOTHING, ETC....	79
CORRESPONDING SECRETARY'S		BAPTISMS	79
NOTES	55	APPOINTMENTS	79
SPANISH-SPEAKING NEIGHBORS:		FINANCIAL STATEMENT	81
In the Porto Rican Hills—Rev. H. W. Vodra	60	CONTRIBUTIONS AND LEGACIES... 81	
The Porto Rican Spirit.....	61	ILLUSTRATIONS:	
The Redemption of Father Pimentel—		Cover: Alone and Anxious at, Ellis	
Rev. Geo. H. Brewer.....	62	Island.	
Our American Church in Mexico....	64	Frontispiece: Caguas, Porto Rico.	
OBITUARY:		Scenes in the Steerage..49, 50, 51, 52, 58	
Tributes to Dr. Chivers.....	65	Flower Day at Slovak Mission,	
YOUNG PEOPLE:		Creighton, Pa.	57
A Mid-year Mission Study Campaign.	68.	Environment of Slovak Children.....	58
What Some Young Pastors Are Discovering	68	Miss Susie Steucsek.....	59
Study Class Prayer-meeting.....	68	Roman Catholic Church, Caguas, P.R.	60
In the Colorado Highlands.....	69	Pastor Francisco Fuster.....	61
CITY MISSION WORK:		White Arm and Wife.....	67
Baptist Mission Work in Cities—		Rev. O. Brouillette.....	71
Rev. C. H. Sears.....	70	Rev. Isaac La Fleur.....	72
		French Chapel in Lowell, Mass.....	73
		Lodge Grass School Exhibit.....	75
		Parsonage at Watonga, Okla.....	77
		Edifice at Little Fork, Minn.....	78

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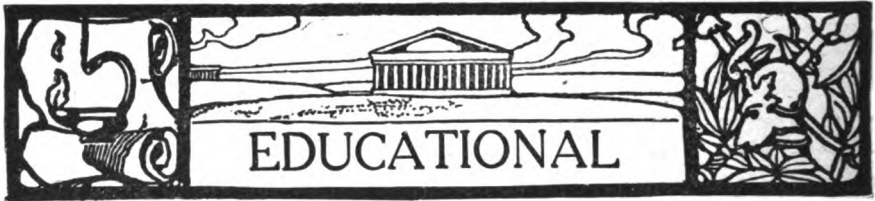
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXX

FEBRUARY, 1908

No. 2

HIGH CITIZENSHIP



WASHINGTON'S mother begged him not to enter military life again, after his first disastrous campaign in Pennsylvania. This was what he wrote in reply:

"Honored Madam: If it is in my power to avoid going to the Ohio again I shall do so. But if the command is pressed upon me by the general voice of the country, and offered upon such terms as cannot be objected against, it would reflect dishonor upon me to refuse it. And that I am sure must and ought to give you greater uneasiness than my going in an honorable command."

That is a high idea of duty in a young man of nineteen. For love of him, his timid mother would have made him a farmer for his whole life; but the young man's own conscience and convictions of public duty led him in the path of service, and duty's path was also that of enduring glory.

It was the same man, whose influence for good is so immeasurable, who addressed these words to his army:

"The general hopes and trusts that every officer and man will endeavor so to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country."

Washington had prayers morning and evening, whether at home or in camp. He was regular in his attendance at church. His private correspondence as well as his public papers all show the same spirit of humble dependence upon God, and recognition of his Providence.

In Washington America has the imperishable example of the power of personality and the moral might of character.





Financial Statement



THE Treasurer's report for January 1, 1908, showed a net indebtedness of the American Baptist Home Mission Society of \$255,757.85.

The appropriations maturing to March 31st are \$175,000; making a total needed in the last three months of the financial year of \$430,757.85.

The estimated receipts for this period are \$340,000.

This would result in a debt of \$90,757.85.

And this would mean decided retrenchment in the Society's work, when enlargement is demanded.

If all churches and individual donors would increase their offerings thirty per cent. as asked for this year, an increase of indebtedness over that of last year might be averted.

Off for Cuba

WHEN this number of THE MONTHLY reaches our readers the editor and his select company will be on the way to Cuba to inspect our mission fields and incidentally bask in the sunshine of the tropics. What will happen on the way will depend very much upon the temper of the uncertain and, at best, restless ocean. If the weather is propitious and the winds do not blow too hard, the voyage of eight days to Santiago should be enjoyable and physically beneficial. To get out of reach of a metropolitan daily is one of the blessings of a sea trip. Not to know for a fortnight anything of that daily round of events—so largely criminal and unwholesome and demoralizing—which can scarcely be evaded by one who is doomed to live

in a great city, is in itself wonderful relief. Then, to be going to a little country where the work of missions reminds one of the early missionary work recorded in the Acts—that gives such pleasant anticipations. Of the actual experiences and of the work as it appears in reality our readers are destined to know later. If we have good news to tell, they shall assuredly share it; and that we shall have good news there is no doubt.

Our Negro Schools

RECENT utterances in the South lay once more the charge that education is a curse to the negroes, and that much of the crime is found among the graduates of the mission schools. This charge is baseless and has been exposed by southern men. Thus Bishop Galloway, who has lived all his life in Mississippi, pays his tribute to the schools under missionary auspices: "I have been at not a little pains to ascertain from representatives of various institutions the post-collegiate history of their students, and I am profoundly gratified at the record. I believe it perfectly safe to say that not a single case of criminal assault has ever been charged on a student of a mission school for Negroes founded by a great Christian denomination."

Our Christian schools will live down any aspersion upon their character, because their record is clear and the benefits of their work acknowledged by the best white men and women in the South.

A point sometimes raised by friends of this educational work is whether the Negroes themselves ought not to assume a larger responsibility for the schools and their support. We doubt whether the Baptists generally know to what extent the Negroes are already conducting these

schools. Dr. Sale, Superintendent of Education, is very likely well within bounds when he says: "It will be news to many that of the thirty schools for Negroes mentioned in the latest report of our Home Mission Society only nine are owned by the Society, while all the others are owned and managed by Negro bodies in the several states, aided by small annual grants by the Society. Our own home mission schools are, of course, larger and better equipped, but these others are all of great value and power. Our educational work for the Negroes is emphatically a work with them for their own betterment. We are more and more emphasizing this feature in our work with the Negroes.

"They are like many white people in this, that as long as we carry their burdens they will allow us to do so. Our Society, in every state where we have work with the Negroes, is now insisting that the time has fully come when they should bear a large share of the burdens of that work, and they are responding to the appeals made. This, then, is our part: To provide for these millions of Negroes and to stimulate them to provide for themselves the Christian academy and college, which may do for them what our Christian schools have done and are doing for us."

Concerning Immigration

IN the *Outlook* illustrated number for January there were two articles of interest on immigration, one by Commissioner Watchorn, the other by Mary B. Sayles. The Commissioner gives instances to show how difficult it is to deal justly with the cases that come before the inspectors and higher officials, and expresses his conviction that "one can sympathize with and be considerate of aliens without sacrificing one jot or tittle of his love for the Republic." In that sentence he discloses the secret which governs the treatment of the immigrants at Ellis Island. The rate of incoming during the year ending June 30, 1907, was more than two aliens per minute day and night the year through, making the largest total as yet, above a million and

a quarter. Under the present laws, he says, the *modus operandi* at all government stations is to place every individual applicant for admission to these shores on the defensive, and make him show cause why he should be admitted, but to do it all in a humane spirit, and to treat each applicant with becoming consideration without losing sight of the object that Congress had in view in limiting admission to those sound in body and mind, and who are without question likely to find support without depending in whole or in part upon public or private charity.

The Commissioner indicates an improvement that might be made in the laws in relation to the criminal classes. At present there is practically no way of ascertaining whether the applicant tells the truth in denying that he has ever been in prison or convicted of a crime. It is suggested that aliens who are natives of countries issuing penal certificates might be refused admission unless they could show a certificate to the effect that they had never served a term of imprisonment. This would either prevent the embarkation of ex-convicts or would lead to their being refused landing and their deportation. The Commissioner also points out the improvements made by the new immigration law which has recently gone into effect. This law is more stringent with regard to aliens afflicted with any form of mental deficiency. It mandatorily prohibits their landing, and there is no right of appeal from the excluding decision of the marine hospital surgeons. The new law also provides for an official count of aliens leaving the United States, which will enable the Commissioner-General of Immigration henceforth to report the actual numbers arriving and departing, and give for the first time an official accounting of the net gains to our population through immigration. The unofficial figures of the Conference of Steamship Lines show that since 1890 nearly three and a quarter million steerage passengers have sailed from America, while the number coming during the same period was over nine millions, leaving about two-thirds as permanent here. Another

provision of the law, which imposes a fine of one hundred dollars on all steamship lines for every case of dangerous contagious disease brought to a port of the United States, has led to a thorough system of examination by the steamship lines at ports of embarkation. This diligent effort to avoid fines has resulted in the rejection of an average of six thousand passengers per month.

Commissioner Watchorn's article is

but one more evidence of the fact now so widely recognized that the Government is most fortunate in having a man of his humane spirit and Christian character in charge of the most important port of entry. His administration ought to make it impossible to return to the old order of things, and should result also in the bringing up of all our ports of entry to the same standard of humanity and efficiency.

NOTE AND COMMENT



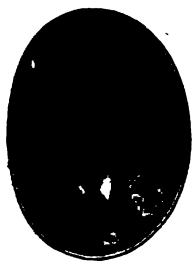
THE second article in the series on the steerage holds the interest and adds to the revelation of conditions which demand reform. It is good to know that many daily newspapers are giving space to abstracts of the story, which is told with the simplicity and forcefulness of the truth. The naturalness of the narrative is one of its charms. The writer is not trying to make up a tale of horrors. He is merely telling what he saw and experienced. Facts are always more effective than exaggeration. When we reach his statement of conclusions, we shall be prepared to form a judgment for ourselves, based on facts. We may or may not agree with his conclusions, but we shall at least know something definite as to what is going on in the steerage of one of the great transatlantic lines. Perhaps nothing is more significant in the pictures than the efforts of the mothers to keep their children clean. Surely soap and water are not too expensive to be furnished even to the passengers unhappy enough to be crowded like cattle below decks.

¶ A word about the pictures. If they are not as clear and artistic as we might wish, it must be remembered that they were secured with the greatest difficulty. Steerage passengers are not permitted to take pictures, since that would tell too many secrets. Our immigrant was armed with a small camera, and fitted himself out with a modest flashlight arrangement. But he was an amateur, and he had to work in secret. If his camera had been discovered, it would have been confiscated and his neg-

atives destroyed. Despite the drawbacks, he has given us views which, so far as we know, cannot be duplicated. The breadline, the piling of the dinner on the deck by the Hebrews in revolt against unfit food, the crowding on the only available deck space—these and other things are literally brought to light. The next thing will be to equip an agent with a phonograph, so that the language used by the stewards to the passengers may be reproduced.

¶ Representative Bennett, one of the members of the Commission on Immigration appointed last year by act of Congress, has introduced a bill of moment into the House. It proposes to deport any alien who is convicted of crime in this country, on the expiration of his sentence. That is a good bill, and should become law. Why not go a step further, and make it law that an alien convicted of crime should be deported immediately, without putting our authorities to the expense of his imprisonment. The fact is that we are getting a large number of the criminal population of Europe, and it does not seem possible to secure the records upon which to shut them out. In this regard our laws, while stringent enough on their face, are ineffectual in their working. If an Italian member of our police department is to be believed, and he ought to know what he is talking about, there are city authorities in Italy who deliberately ship their worst gangs of the "blackhand" type to this country, as the easiest way to get rid of them. This enables them to get a clean record for their manifest, and the authorities at Ellis Island have nothing but the manifest record to go

by. We shall devise some way, by and by, to stop their coming; meanwhile, it will afford some relief if every alien criminal can be deported.



¶ One of the most impressive chapters in Dr. Strong's text book, "The Challenge of the City," which is steadily gaining its way in public favor, is the sixth, on "The Message of Jesus to the New Civilization." We mean to say just enough about

it to whet the reader's appetite for more, so that he will get the volume and read it through. Dr. Strong believes that the social teachings of Jesus fit the new conditions created by our marvellous industrial development as a key fits the lock. With the dawn of social self-consciousness, he says, there appear a new social conscience, a new social spirit, and a new social ideal. This conscience has more to say of *duties* than of *rights*. The new social spirit leads us to see that the material well-being and the moral and physical health of different classes are strangely bound up in one bundle. The new social ideal is nothing less than the realization of the kingdom of God. The three social laws which he finds in the teachings of Jesus are service, sacrifice and love, and these are only laws by obedience to which society can be perfected. This is the message of twentieth century Christianity.

¶ *The World To-day*, the Chicago magazine edited by Prof. Shailer Mathews (a magazine, by the way, which in beauty of print and illustration and in variety and interest of articles takes rank with the first) gives in its January number a description of "Greenway of Yale" and the model mining town he has built up on the Mesaba range in Minnesota. According to this account the experiment at Coleraine is an example of the relations that should and may exist between capital and labor worthy not only of study but of imitation. What can be done at Coleraine can be done in any other section, in Pennsylvania and Ohio, West Virginia and Illinois—wherever em-

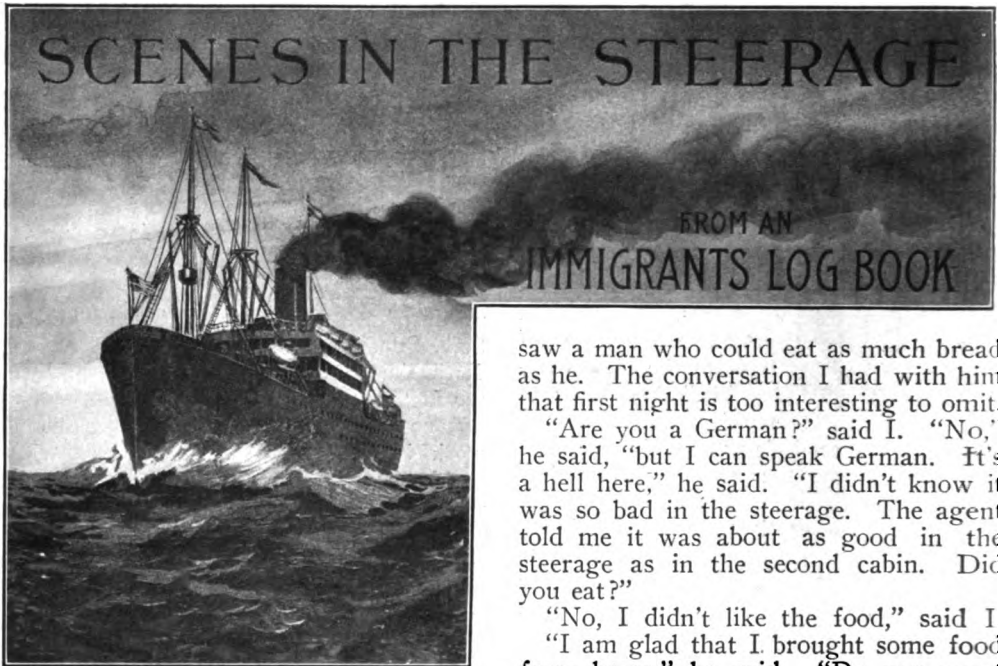
ployers and employees are found. All it needs is a man like Greenway, backed by a corporation that recognizes the rightness of his plans, even though they cost a good share of the profits, and strong through the righteousness of his rule, which the workmen delight to abide under. The story is inspiring, disclosing a situation full of what we should call working Christianity.

¶ The Home Mission Society has just published a twenty-four-page booklet by Dr. Sale, Superintendent of Education, setting forth the work of Negro education. All the facts are given in readable form, and if anyone doubts as to whether this school work is missionary, the reading of this booklet will resolve the doubt. Send two cents for a copy.

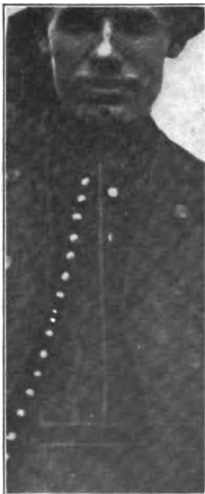
¶ He who criticises the missionary agencies because their progress seems to be slow, should remember that if the energy which now has to be expended in awakening interest in missions on the part of professing Christians who ought to need no such awakening, could be devoted to the field, the work would go forward by leaps and bounds. It might not be amiss for the critic to question himself as to his own attitude toward missions and the extent to which he had helped make progress possible. The workers are rarely the critics—they haven't time to be.

¶ Just as the MONTHLY was going to press, the sad announcement came from Boston of the death on Wednesday, January 22, of Rev. F. T. Hazlewood, D.D., District Secretary for New England since 1892. Suitable recognition of this efficient servant will be made next month.

¶ Rev. L. W. Terry, Superintendent of Missions for West Washington, writing of the completion of the Baptist Church Edifice at Las Camas, Wash., says, "It is another example of a Baptist Church being erected where there would have been absolutely no hope of Baptist services without the assistance of the grand Home Mission Society. We want you to know that we appreciate the services you are performing in this part of our country."



Experiences of an Unknown in the Steerage — Companionship — Service — Discipline — A Problem of Morality and Humanity



Whenever he moved the crumbs fell on me; but I soon got used to it. I never

II.

THAT first night! Sitting on the edge of my bed, I was seeing the sights. In the bed below mine was an Austrian Pole, and he became one of my best friends later on, as I discovered that he could speak a little German. He had but one fault. He stored all the bread he could get in his bed, and every night I had a shower of bread crumbs falling upon me through the open-framed bottom of his bed.

saw a man who could eat as much bread as he. The conversation I had with him that first night is too interesting to omit.

"Are you a German?" said I. "No," he said, "but I can speak German. It's a hell here," he said. "I didn't know it was so bad in the steerage. The agent told me it was about as good in the steerage as in the second cabin. Did you eat?"

"No, I didn't like the food," said I.

"I am glad that I brought some food from home," he said. "Do you want some?" And he handed me a sausage, but the smell of garlic that entered into my nostrils drove away all appetite, and I said politely, "No, I don't care for any."

"I have more," he said, and he showed me a basket full of all the delicatessen an Austrian can dream of.

Upon my question what he was going to America for, he told me that his brother was in Pittsburg, Pennsylvania, and had written him to come over. His brother earned \$1.75 a day, could save 75 cents a day, and had as much to eat as he cared for. "And," said he, "My brother wrote, 'We have meat every day.' I like meat, sir; I love it, and at home I could not afford to eat meat more than once a month."

"What are you going to do in Pittsburg?" I asked.

"Oh," he said, "I'll work as a laborer. I am strong and healthy, and my brother told in his letters that there is lots of work."

When I saw his muscular arms and square frame I did not doubt that he would be a useful laborer.

"What do the Poles go to America for?" I continued.



TWO OF THE DEPORTED, GOING BACK TO THEIR NATIVE LAND

"Because Poland is so poor, and work is scarce, and living high. There used to be a time when Poland was very rich, and people did not know what to do with their silver and gold. But now whole villages and districts emigrate to America because we hear so many good things about it."

Around his neck he had two amulets tied on a string, and I asked him what they meant.

He looked at me in amazement and said: "Don't you know what a *staplich* is for? Why," he continued, "in the French-German War in 1870 and 1871 the Germans won the battles because the Polish soldiers wore the *staplich*." And taking them in his hand and kissing them, he showed me a piece of thick red linen in the form of a heart, pierced by an arrow that was embroidered in it. The other one was the same, only white. One of them represented the heart of Jesus, the other that of Mary, His mother. "Are you a Catholic?" said he. "No," I said. "I am a Protestant."

He made a sign of contempt and went on: "You people have gone astray from the oldest and first church."

"What about Martin Luther?" asked I. "He wanted to get married, that's

all, and the priest has told me a number of bad things about him which I do not remember." (Many times afterward did I try to convince him how it was the Church of Rome that had gone astray from the faith of the apostles, but he was a fanatic in religion.)

Then he said, "One thing worries me, sir. I have new clothes in my trunk, and I have been told that the custom officers charge so very much dues for them. Is that true?" I told him not to worry about that, and we went on chatting.

At about ten o'clock the steward on duty shouted: "Time to go to sleep now; be quiet!" But, of course, with very little success, since very few could sleep, though they were so tired. The first night in the steerage is too hard an experience to sleep well. All at once to my surprise I saw two women coming down the stairs, and they remained in the department with their husbands. They came down after a long search, as they belonged in the family department. I told the steward so, but he said, "Oh, never mind, let them stay." They did stay for six days before they were transferred to the family department where they belonged. Of



THE MUSICIAN WHO CHEERED MANY AN HOUR

course the men's department was not a proper place for them.

The men who could not sleep and did not know how to pass the time away became restless and began to walk up and down on the floor, till one of them, discovering that 280 Jews were in the compartment below ours, began to bark like a dog. This was the sign for a general shakeup. From all sides the men and boys began to imitate animals, and with childish delight they roared with laughter when the poor Jews ran up the stairs to our compartment and wanted to fight. They spat and shouted, running about to find the guilty ones. It was a complete circus, and sounds were heard from the squeaking of a mouse to the roaring of a lion. One man was a specialist at it, and when he imitated the lowing of a cow I expected to see a living cow, it was so natural.

I did not understand all this, but learned that the Christians in Jewish centers, in Russia and Austria, bark like a dog when they want to show their contempt and dislike for the Jews. This scene was repeated every night as regular as a watch, and the men took a childish pleasure in it.

Another source of laughter was the

breaking of a cup or a plate, and the last night that we stayed on board cups and plates were flung on the floor from all corners, to show the spite of the irritated and disgusted passengers. I did not wonder. It was at that moment the only way to show it. That was the night we had to stay on board after landing at the pier in Hoboken.

We landed at about three in the afternoon, and expected to go to Ellis Island that same day. We saw the cabin passengers go on shore, and had all our things packed ready to go on shore. A cry of indignation went up as we learned that we had to stay another night in our prison. Another night in the stinking steerage on one of the warmest nights of New York's summer is not a small thing.

But to return to that first night. The hours crept on, and at last daybreak came, and a strange sight I saw. Between the beds on the dirty iron floor the faithful Roman and Greek Catholics knelt down and began to pray aloud, led by some one. I saw them with prayer book in hand, now and then kissing the



THE BREAD LINE, ON THE LEFT—HEADS OF GROUPS PASSING STEWARDS WHO FILLED THE PAILS WITH FOOD



THE JEWS' "STRIKE" AGAINST POOR FOOD—PILING THEIR DINNER PAILS ON THE DECK IN PROTEST

pictures of Jesus, Mary, and the Saints in it, then again crossing themselves.

Then a peculiar noise reached my ears and I discovered that it came from the steerage department under ours, where the single Jews were herded. I went down stairs and saw the children of Israel in their prayer cloaks and using their prayer strap, which is wound around the bare arm, and the end of which holds a square leather case about two inches wide. The latter contains the printed law of Moses and is put upon the forehead. They had no leader, but every one prayed aloud on his own hook, his face toward the East, the Talmud in his hands. It was a strange and impressive sight.

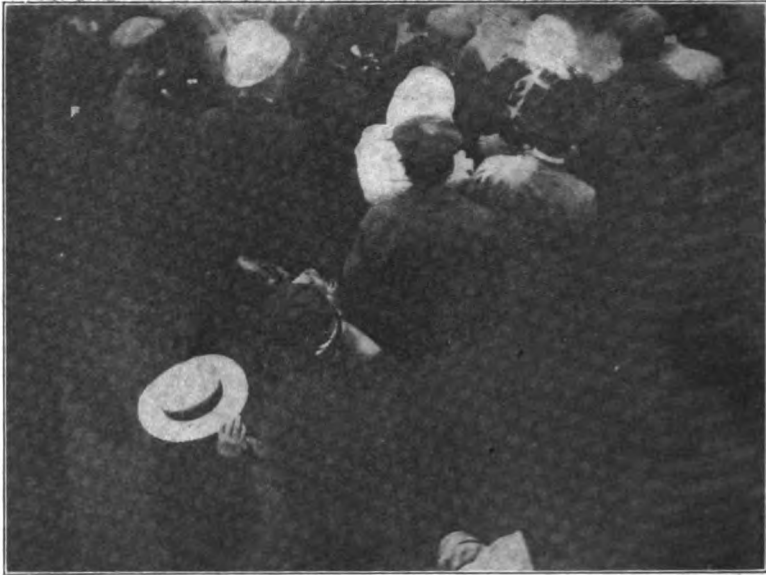
Poor Israel! God's own people, despised of men, not willing to recognize Jesus Christ as the Saviour of men. Who, then, will bring them the gospel of light, that alone can heal their wounded hearts. Blessed be God, there are men, burning with zeal, who tell them of Jesus, the son of Abraham's, Isaac's and Jacob's God. But still there is a great field in America for those who want to do something for their Master.

The hours of the day passed slowly,

the meals being one of the most important features. Let me speak now of the food and the service.

It is doubtless very hard to satisfy the tastes of perhaps twenty-five nationalities; but considering the price paid the food was not what it should have been. Groups of men repeatedly went to the captain and complained about it. On one occasion the Jews even went so far as to protest openly by piling all their utensils, such as kettles, pans, plates, cups, etc., in a heap on the upper deck. Then they went to the captain and purser and made complaint. When I took a snapshot of the pile, they cheered and clapped their hands. They had gone on a food strike, and were right in doing so.

The potatoes were very bad, and half of them were thrown away. The coffee was poor. Those who cared for beer went to the canteen, which was always well patronized, to quench their thirst. It is not strange that the money went for drink. The kettle with the drinking water, which was on the floor or upon one of the tables, did not go very far with its supply, and when the steward on duty did not feel like replenishing it



GOING UP TO SEE THE CAPTAIN TO PROTEST AGAINST BAD TREATMENT AND FOOD—BUT NOTHING CAME OF IT

we simply had to do without it. Part of the time, moreover, the water was salty and of a brown color and bad to drink. The cry, "Wasser, wasser!" was heard every night.

Why was the faucet for fresh water shut off nearly all the time? What was the reason for the bad taste and color of the water I do not know, but on a passenger steamer such a condition ought not to be permitted. Ten years ago I was a sailor on a cattle boat carrying 600 head of cattle from New York to London. The passage lasted fifteen days, and there was a liberal supply of clear fresh water for men and cattle. It must be possible, then, on a passenger steamship, to carry a sufficient supply of good water. Our steerage passengers did not get nearly so much attention as the cattle did on their boat.

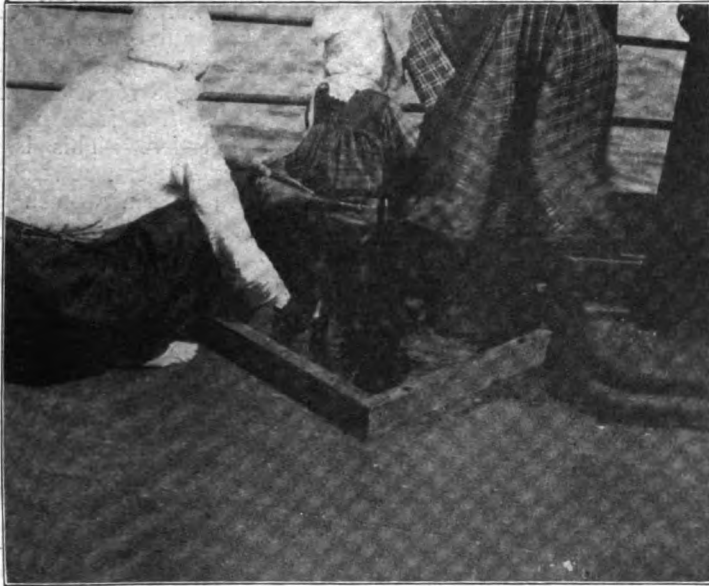
As I said before, there were no dining rooms, and the so-called tables were so crowded during the meals that it was not possible to eat in a decent way, and the refuse was thrown upon the floor, because there were no slop buckets. Of course there were no table cloths, and as we had no knives or forks, only a spoon, the astonished reader will understand

how the meat that was served in chunks in the soup was cut. It may be true that steerage passengers are not as well-mannered as the Americans, but such conditions certainly do not tend to promote good manners.

The washing and toilet rooms were far too small, constantly packed full, and not kept clean. Just as there is in the second cabin a man who does nothing but keep these rooms clean, so there ought to be in the steerage, where the need of cleanliness is even greater. When I went out from America half of the toilet rooms were closed to save cleaning them.

No fresh water was supplied for washing ourselves, and it had to be begged of the cook, who refused it most of the time. With one or two exceptions the water faucet was shut off. There was no question of bath-room. Why not?

I pitied especially the poor mothers, who had to take care of children. They simply could not keep themselves or their children clean. In the early morning, when the steward happened to be away for a few moments, one could see the men sneaking up to the bucket of water, take out a cupful, and wash



EFFORTS OF MOTHERS TO BATHE THEIR CHILDREN—USING THE DECK AS A BATH TUB, FOR THERE WAS NO OTHER

themselves. How did they do it? They took a mouthful, spat it in their hands, rubbed their faces with it, soaped it, and washed it off with another mouthful. When the steward came, he usually stopped them in a fury. Clean faces could only be gotten by stealth. Salt water cannot be used to wash oneself, and even that was not obtainable.

Vermin in abundance is the plague of every woman and child in the steerage and of many men as well, and no wonder. No pen can describe the condition of the washing and toilet rooms. I have seen a woman coming out of one of these rooms, her shoes soiled with foul deposits which covered the floor. This is a serious matter from a hygienic point of view. The men's rooms were almost unbearably filthy.

During our seventeen days' trip the steerage was washed out but once, instead of every day, as it ought to be. The throwing of sand and dry sweeping cannot take the place of a daily flushout, nor will the burning of sulphur do what is needed. A thorough disinfection of the toilet rooms could not take place because they were too small and always crowded.

How can sixteen stewards and three

stewardesses help and care for such a number of passengers? On one occasion half of the stewards were drunk. The sailors and firemen were drunk most of the time. This is not exaggerated, as it was indicated by the lack of steam which caused our extremely long voyage, and by the fights among the sailors and firemen, two of whom were imprisoned. How they got liquor every day I do not know, but drunk they certainly were.

One night there was a fight with knives in the women's compartment between two sailors who tried to sleep there. They were under treatment by the physician for several days, and pretended they had fallen from the stairs and hurt themselves. This was told me by the men in the fo'c'sle, who had great fun about it, because both men gave the same reason for being hurt. Under one of the beds in the steerage two cases of liquor were found by the purser's assistant, upon complaint of some of the passengers, who for spite told him, in order to revenge themselves upon the stewards. The cheap stuff was sold to the passengers for an unreasonable price, and many a passenger, mostly

grown-up boys, have I seen made drunk by drinking it.

One of the first things I put in my note-book was this: "Saw a steward pulling a bottle of liquor from under his shirt, as soon as the passengers were in the steerage, and walking from tier to tier between the beds, trying to sell it."

Why sell liquor to the crew? Why sell it at all? Why not control the stewards? Speaking about selling, I should mention the sale of so-called coffee-cake to the hungry passengers—the stuff sold being the remainder of the meals of the stewards and cooks, who took advantage of the ignorant steerage folks.

If discipline means that almost every member of the crew scolds, abuses, cuffs, kicks and ill treats the male passengers, and constantly passes vulgar and insulting remarks to the female passengers, then there certainly is any amount of discipline on this famous line.

From observation of two steamers I have been on I know that no respectable single woman traveling alone, on this line at least, can protect herself in the steerage from the vulgar, insulting addresses of the crew, because there is no discipline. It may be confessed that some women apparently did not object to such things, but that does not relieve the ship's people of their responsibility. It is their duty to see to it that the steerage is not a pit of immorality, and that their employees shall respect the women and treat them properly.

Many times I was speaking to a respectable woman, when a member of the crew passed by and said things that I could not repeat here.

[While our "Unknown" does not give the facts, it may be added here that on one occasion, although a man of peace, in defense of a helpless woman who was grossly insulted by one of the crew, he promptly knocked the offender down and gave him a good thrashing. But he was one against many, and the result was that he was a marked man, and had to suffer many indignities. If he

made complaint, he had the combined testimony against him of a dozen men without scruple. He says it is practically impossible for a decent man to defend the women from insult and improper liberties. This is a condition which certainly can be remedied, and the suggestion that a woman be placed by our government on each immigrant vessel to look after the welfare of the steerage women and ferret out the immoral, can not too soon be carried out. If the true story of the steerage could be told in regard to immorality, the world would rise in horror and abolish the steerage altogether.—Ed.]

Many a passenger said to me, "I wish I could write; I'd publish how we are treated here." From the first moment till the last one feels like a prisoner in the steerage, and cannot overcome the feeling. The pretty-looking women are treated very well, and if they are willing to sell their attentions to a cook for a meal, or to a fireman for a bottle of wine (which they receive twice a week), they can be sure of good treatment. This is the beginning of the flirtation, and I am sure that many a young woman loses her self-respect and sometimes her virtue through this kind of temptation.

Why not enforce the many printed rules found all through the ship? One of them says: "A fine of \$100 shall be paid by any member of the crew who goes down in a steerage department except on business." The printed rules, some of which are extracts from American law, are good in a way, but they are not enforced. That is the trouble.

I just happen to think, for example, of one of the notices that was stuck in a conspicuous place in the steerage. It read: "Do not spit upon the floors, but in the spittoon. It will avoid disease. Signed: The Hamburg Medical College." But I could not find a spittoon in the steerage; not even with a microscope. It is ridiculous to have rules and notices which cannot be or are not fulfilled.

(To be continued.)




 CORRESPONDING SECRETARY'S NOTES

REV. C. A. WOODY, D.D., of Portland, Oregon, for many years Superintendent of Missions and District Secretary of the Pacific Coast Division, has won for himself an exceptional place in the esteem of his brethren, who regard him preëminently the leader in our denominational affairs throughout that vast region. Naturally, therefore, many have suggested his name for the position made vacant by the death of the lamented Field Secretary, Dr. E. E. Chivers. In the judgment of the Executive Board and of the officers at the Rooms of the Society, however, it is felt that the importance of the Pacific Coast requires that he should remain in charge of the Society's interests there; his intimate identification with the development of our denominational forces there being an asset in administrative affairs that no other man possesses or could possibly acquire.

At the same time the Board recognizes the fact that the twofold service which he has rendered as Superintendent of Missions and as District Secretary is too much for any one man, and so he has been relieved in part of his duties as District Secretary, while at the same time the realm of his Division as Superintendent of Missions has been enlarged by the addition of Utah and Arizona, which, together with California, Nevada, Oregon, Washington, Idaho and Montana, constitute a region greater in area than that of all the states east of the Mississippi. Surely, in this great West there is abundant scope for a man of his large proportions as Superintendent of Missions, and it is confidently believed that the wisdom of retaining Dr. Woody in that capacity will appear most unmistakably as the years go by.

Rev. A. M. Petty, of Los Angeles, Cal., who for several years has been the very efficient Corresponding Secretary and General Missionary of the Baptist Convention of Southern California, has been appointed District Secretary of the Society for California, Arizona and Nevada, entering upon this service in January of this year. He leaves his former position with the abounding good will of his brethren and after a period of unparalleled progress in the work of the Convention with which the Society has been and still is in co-operation. It is confidently believed that Baptists of California especially will have a larger share than hitherto in the general work of the Society.

* * *

Drs. J. A. Francis and Samuel McBride, General Evangelists of the Society, write most encouragingly of the interest in the churches where they have recently been holding services. Dr. Francis' engagements from January to May, are as follows: Peru, Ind., the first two weeks of January; Trinity Church, Minneapolis, Minn., Jan. 15-28; First Church, St. Paul, Minn., Jan. 30-Feb. 15; Union services at Dorchester, Mass., Feb. 16-March 1; Lawrence, Kans., March 3-13; St. Louis, Mo., March 15-30; Wichita, Kans., April 1-17; Colorado Springs, Colo., April 19-30; Pueblo, Colo., May 1-10; Durango, Colo., May 12-18. This schedule is subject to slight modifications, but it indicates the general arrangement for the first months of the year. Dr. Francis writes of his great enjoyment in the work, saying, also, that he seems to have a new lease of physical energy and life, and is not afraid now of continuous work; closing with the Scripture expression, "The joy of the

Lord is my strength." In Peru, Ind., where a great moral reform movement for the betterment of the city is in progress, he addressed a meeting in the evening when about 600 men were in the main auditorium and about 600 women in the gallery and in the side rooms, and wonderful interest was aroused in the effort to rid the city of saloons.

* * *

Dr. McBride's first services have been with the Woodward Avenue Church of Detroit, where he has met with great encouragement. His work there was for the first two weeks in January, after which he went to Owego, N. Y., for about two weeks, thence to Homer and Cortland, and probably back to the Fourteenth Street Church, Detroit, about the middle of February. His other engagements will be announced hereafter. It is expected that while Dr. Francis will spend most of his time in the Central West, Dr. McBride's work will be chiefly in the Eastern States.

* * *

The Executive Board of the Home Mission Society decided at its January meeting to make no appointment for the present in place of Dr. Williams as Superintendent of Missions and District Secretary for Minnesota, North and South Dakota, but to add Minnesota to the District of Dr. J. B. Thomas, of Chicago, and add North and South Dakota to the District of Rev. D. D. Proper, who will remove from Des Moines to Omaha about February 1.

* * *

Rev. Alexander Turnbull, who at this writing is in Arizona, reports continued improvement. It is hoped that he may soon recover, though it is a problem whether he can resume his work at the Rooms. He is making very satisfactory investigation into the conditions of the Mexican population in that region, and will submit a full report to the Board in the near future.

* * *

Rev. Dr. N. B. Rairden, writing from Cairo, Egypt, December 29, reports decided improvement in his general health, though the local spinal trouble remains.

in the judgment of an eminent German physician on the steamer from Shanghai to Cairo, it will be some time before he will fully recover from this trouble; but it will not prevent his resuming office work within a few months. After his visit to Egypt he expects to go to Palestine and then spend awhile on the continent of Europe, returning to the United States probably about June 1st.

The Personal Note

Dr. Spenser B. Meeser, Secretary of the General Convention of the Baptists of North America, having closed his pastorate with the Woodward Avenue Church of Detroit in September last, is now residing at Ridley Park, Pa., and all correspondence should be addressed to him there. Dr. Meeser is ready to take up a new work, and there certainly must be churches that will covet such gifts as his, both as man and minister.

A letter from Dr. Rairden states that he is about to enter the Suez Canal, and that his health is greatly improved—news that will be most gratifying to his large circle of friends. Dr. Rairden has rendered most important service to the cause of home missions, and his enforced rest is the result of too close application to his work.

Dr. Samuel McBride began his evangelistic service for the Home Mission Society with the Woodward Avenue Church, Detroit, holding special meetings during the first three weeks of January. As one of the results, he has made a large number of friends in that delightful city, and had an introduction to Michigan Baptists generally. The outcome of the meetings cannot fail to enrich the church and add to its spiritual power.

Rev. G. Aubin, of Providence, sent out a New Year leaflet, admirably calculated to reach the French people. This is the opening sentence:

"Cher ami, sans hesitation, sans peur, confiez-vous en Dieu au commencement de cette année, et marchez en avant dans le chemin que l'Évangile vous trace. Dieu vous benira abondamment, si vous faites votre devoir avec fidélité." That is a good sentiment for all of us.



FLOWER DAY AT THE SLOVAK MISSION IN CREIGHTON—MISS STEUCSEK, TEACHER

SOME NOTEWORTHY CONFERENCES BY THE EDITORIAL SECRETARY

How the Missionary and Evangelistic Interest is Stimulated
Among the Baptists of Southwestern Pennsylvania

WHAT live committees can do is illustrated by the annual conferences that are held in Southwestern Pennsylvania. The committees concerned are the B. Y. P. U., the Home and Foreign Mission Committees of the Associations of Southwestern Pennsylvania, with the Pittsburg Association as the strong center. These committees unite in a general committee, of which Rev. George W. Taft is chairman and a leading spirit. All will agree that he has put an immense amount of time and energy and life into the conferences; and all this because he believes in them as an educative agency by which new life shall be imparted to the churches,

There were three conferences this year—in Pittsburg, Sharon and Scottsdale—with practically the same program thrice repeated. This was made possible by holding the Pittsburg Conference on Monday and Tuesday, that at Sharon on Tuesday and Wednesday, and that at Scottsdale on Wednesday and Thursday. It kept the speakers on the go to meet these appointments, but they were good-natured even when required to rise before six in the morning, or travel late at night. The first day was devoted to the ministry very largely, with a foreign mission address in the evening by Secretary Dobbins. The second was given wholly this year to "the foreigner in America,"

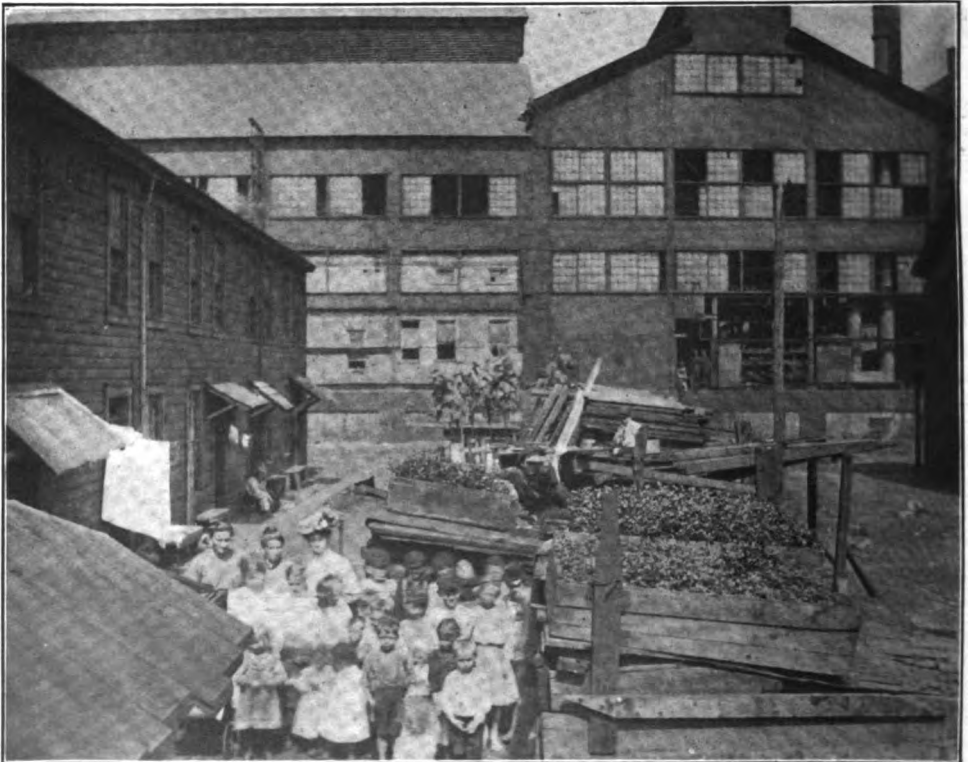
a subject that is especially engaging the attention of the people in Pennsylvania churches at present.

Shady Avenue Church, of which Dr. Stanton has been for many years the honored pastor, was the host this year, and there was an atmosphere of welcome and warmth from the start. It was worth all the trouble anyone took to be present at the opening session to hear the devotional address by Prof. J. H. Strong, of Rochester Theological Seminary on "The Place of Prayer in the Religious Life." The man and his theme fitted so admirably that the influence lasted through the entire sessions. The Rochester students must appreciate contact with such a soul. Dr. Stephens, who has been in educational work for nearly a generation, spoke on "The Call and Training of the Ministry." Dr. Carman, of Granville, told of the larger ministry of the minister, and President Hunt, of Denison, made two addresses, one on "The Spe-

cific Demand of the Age," the other on "The Greatest Organization in the World." So that, with the illustrated address on China in 1907, the day was a full one.

The same was true of Tuesday. The interest was very keen in the subject of our foreign population and how to deal with them. The Swede in America was represented by one, Rev. E. J. Nordlander; the German by one, Rev. H. Lang. Rev. S. G. Neil described the Sunday-school, colportage and Bible work of the Publication Society for the foreigner. Superintendent James M. Bruce, in charge of our Society's foreign work, told of the Italian at home and abroad, having studied him in both places; and Rev. H. C. Gleiss, in charge of the foreign work of the Pittsburg Association, spoke on "S. E. Europe in S. W. Pennsylvania," an address which we hope to give next month.

In the afternoon Mr. Bruce told of the



THE ENVIRONMENT IN WHICH MANY OF THE CHILDREN LIVE



MISS SUSIE STEUCSEK, MISSIONARY AND DAUGHTER OF A MISSIONARY

foreign work of our Home Mission Society; Rev. C. A. Soars, of the Pennsylvania State Convention, took up the State Missions and the Foreigner; Dr. Farnham, of Long Island, told what is being done there for the foreign population, and Dr. Bromley, of Uniontown, treated of "The Local Church and the Foreigner," his own church having a most interesting mission among the Italians. The missionary, Signor Schisa, was present, and spoke in English, which he handles very well. We have a quite remarkable address which he made in English at Scottdale, and shall give it, together with a superb picture of his Sunday-school, grouped on the church steps.

The closing session at Shady Avenue brought a stirring address by Dr. Farnham on "The Real Thing to be Done," and an illustrated talk on immigration by the editor of THE MONTHLY.

These conferences have proved an educational process. They have stimulated

the interest and the gifts of the members of the churches. It is not a question of numbers in attendance primarily. Those who attend become informed and newly enlisted, and go back to their churches to work. Undoubtedly the forward movement in the Pittsburg Association—and we know of no other Association that has undertaken home mission work on a like scale—was the outcome of these missionary and evangelistic conferences. We commend this example to pastors in other Associations. Write to Rev. George W. Taft and get him to give you his program and procedure. He is a pastor with the missionary instinct and the broad vision, and with a noble body of co-workers he is bringing things to pass.

It was a great pleasure to be once more in Pittsburg. It may be a smoky city beyond comparison—although Chicago and Cincinnati and Cleveland would give it a close call in that particular—but what a multitude of beautiful homes it has, what a large number of fine church edifices, what a remarkable educational advantage in the Carnegie Institute and its symphony, and last but far from least, what a host of people good to know, loyal in friendships, devoted to the church, genial and true. The editor once had the honor to be pastor of that generous and progressive Fourth Avenue Church, now led by Dr. W. G. Partridge so efficiently, and although many years had passed since his pastorate closed, he found many old friends and a characteristic Pittsburg welcome home. No wonder he has a soft spot in his heart for the busiest place on the planet.

The conferences at Sharon and Scottdale were not less helpful than at Shady Avenue, but the death of Dr. Chivers called the editor to New York, leaving Dr. Farnham and Superintendent Bruce to fill out the engagements there. At Scottdale, by the way, we have one of the most artistic houses of worship anywhere to be seen, something to be proud of. It was exhibited, indeed, among the drawings at the Architects' Exhibition in Carnegie Institute, and the editor was proud enough to find a Baptist church among the perspectives on the wall.



ROMAN CATHOLIC CHURCH AT CAGUAS, PORTO RICO

IN THE PORTO RICAN HILLS

By Rev. H. W. Vodra, Missionary Superintendent, Rio Piedras District

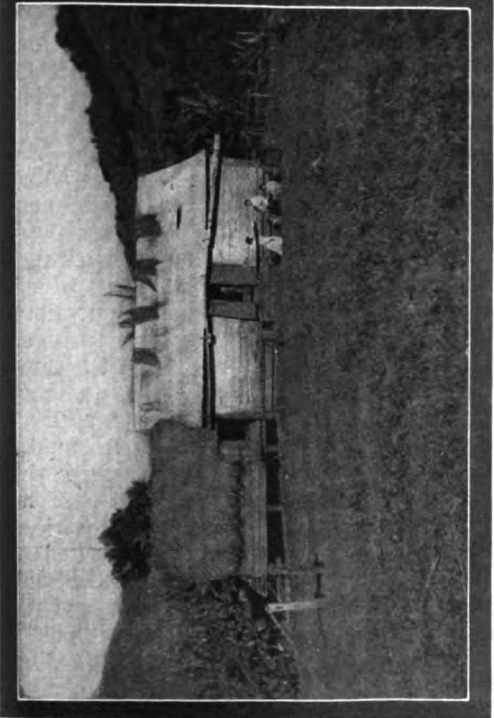


IHAVE returned from a trip of six days up in the hills around Guzman Arriba. I found the work up there growing at a wonderfully rapid rate and assuming interesting features. I visited on the journey five points at which we have regular services, reaching more than half way to the city of Caguas. The Baptists of Porto Rico have certainly become high churchmen, for I believe that we have the highest church in Porto Rico. Certainly we have the highest outstation, for I went within two hours' climb of the second highest peak of the Luquillo range. I was absent from Tuesday until late Sunday afternoon, and during that time never removed my clothing, sleeping in canvas cots, hammocks, on wooden benches and chairs by day or by night as opportunity offered; climbed slippery mountain trails on foot and on horseback; crossed rushing rivers swollen by rains; preached six times; visited as many of the people in their homes as time permitted; feasted on baked platano, black coffee with sugar-cane juice, rice, beans and turkey; went where no American had ever been before, and came back feeling that the Lord has many saints in those hills, and that He is doing mar-

velous things up there through our good brother, Francisco Fuster.

Friday night we had a remarkable service in the house of a recently converted young Porto Rican merchant. He heard the gospel, and at once offered his house for services and takes great interest in all the work. As we descended the hillside opposite his house, we saw a white banner floating from a very tall pole. "What is that?" I asked. "The signal for service," said the pastor. I thought it very appropriate. It can be seen from afar. The large house was packed to the doors. There was not even standing room. And all listened with the greatest reverence and went away, many of them praising God for His goodness. We hope much from the conversion of this brother. He has a family of young children and a sister living with him, who was formerly a member of the Catholic organization known as "The daughters of Mary;" but she seems to be now thoroughly converted to Christ.

Here I got another illustration of the need and good that a medical missionary could do in Porto Rico. During the sermon that night a woman sat near me with a crying baby. Once I was about to ask her to remove to another part of the house, but as I looked down at the child I saw that he was covered with some skin



disease and I knew that he must be suffering agonies, so I let him cry and raised my voice a notch or two. In the morning she left just after daylight as we were taking our coffee over the counter in the store, and I asked who she was and where she was going. She said she had come on foot from away up in the hills and was on her way to Juncos to see a physician about the child. Our brother had taken her in for the night and now she would have to walk through the hot sun a distance of not less than 10 miles up and down hill to Juncos, and then have to depend on some half-witted practicante. A medical missionary could come out here once a week from Caguas and do a mighty work for body and soul. We left this brother feeling that perhaps through him the Lord would carry the work on farther towards the South, for he longs to preach to his own people the Word of Life in Christ.

The Porto Rican Spirit

REV. H. L. MOREHOUSE,

Secretary of the American Baptist Home Mission Society, New York, U. S. A.

Honored Brethren in the Faith:

In compliance with the action taken at the meeting of the Association in Yauco, we express through you the profound gratitude which the Porto Rican Baptist brethren feel toward the American Baptist Home Mission Society because of the efficient and generous assistance that we have received and are receiving from it, assistance which is and will be a most important factor in the rapid evangelization of Porto Rico.

We also desire that you may be the interpreter of the deep sympathy and deep Christian communion which binds the Christians here with their philanthropic brethren of the Continent.

May God bless you with abundant spiritual gifts, and all those who are deeply interested in the extension of the Kingdom of God to all the ends of the earth.

With affectionate and fraternal salutation,

ABELARDO M. DIAZ,
Secretary of Correspondence.



Our Spanish Speaking Neighbors.

THE REDEMPTION OF FATHER PIMENTEL

By George H. Brewer

Superintendent of Missions in Mexico



SOME interesting history is being made in our Baptist work in Mexico during the closing days of 1907. It is not the story of new missions started, nor of any great revival sweeping through the land, but a story of something more rare than either of these. It is the story of the conversion of a Roman Catholic priest. Not that of a novice, who has scarcely reached the years of maturity, nor of a vacillating adventurer, but the real regeneration of a man who for thirty-two years has been known among a wide circle of people as "Father Pimentel."

About six weeks ago this man called at the parsonage here in Mexico City, and requested a private interview, saying that what he desired to communicate should not be heard by anyone except God and those of His servants who were most concerned. I was absent from home at the time, but Mrs. Brewer heard his remarkable statement and promised to write about it at once. He was given the address of Dr. Morehouse, and it was suggested that while he was waiting for my return it would be a good idea to write to New York and state his case.

Upon my return to Mexico City, one of the first visitors was Father Pimentel. He came at night, like Nicodemus, for no one knew better than he did what

fierce persecution would follow if he should be seen coming to visit in the home of a Protestant missionary. His statement clearly indicated that a great struggle was being waged in his conscience. He had been reading and studying the Bible. He clearly saw that the way of salvation had been falsely taught him, and he in turn had falsely taught thousands of others.

The weary months of soul burden, with his conscience lashing him meanwhile, had brought him to decision. He wanted to lay it all aside forever, but how could he do it? Where would he go? Who would be his friends? Who would protect him when the fires of persecution were kindled against him? How would he live, seeing that for thirty-two years he had known nothing but priestcraft? These and many other questions were seriously asked. He came to us as Baptists, because in his study of the New Testament he clearly saw that baptism by immersion was the apostolic method and in getting out of Romanism he wanted to get just as far away from the teachings of Rome as he could, and he understood enough about our doctrines to know that a Baptist church stood at the opposite end of the Roman Catholic antipode. Mr. Barocio, the pastor of the Mexican Baptist church, and I talked with this man night after night, leading him step by step with the word of God as our only guide and help, until finally

one night he knelt down with us and made the complete surrender. It was probably that moment when the clear light of a new life streamed into his soul, for after that prayer of surrender he said, "Yes; I will take the step and trust everything into God's hands. He will open the way before me, and I will walk by faith and not by sight." He promised to return the following night and never go back to the parish assigned him by the Archbishop.

True to his word he came back the following night, bringing his satchel, prepared to stay. After another prayer for guidance, he sat down and wrote the following letter to the Archbishop:

AT HOME, MEXICO CITY, Dec. 13, 1907.

To Sr. Don Próspero María Alarcón, Archbishop of Mexico:

MY DEAR SIR—My priestly position being entirely averse to the dictates of my conscience, and from every point of view opposed to my inmost desire, I herewith announce my purpose to discontinue under your direction, and take shelter under the conviction that I can be happy professing the faith of Jesus Christ without the superstitions of Romanism. I have resolved to separate myself once and forever from the Roman Catholic communion, and to unite with an Evangelical Church, whose practices and doctrines are in entire accord with the apostolic faith.

During the years of my experience as priest, I have come to know a good deal about the imperfections and the pharisaical conduct which is taught to those who are educated under the Roman Catholic Church. The conscience is made subject to the caprice of those in authority, and in consequence there is no liberty to work as a man's honor would dictate.

Being by nature opposed to every form of hypocrisy, and desiring to be perfectly frank, I must state that my better judgment, founded upon my own experience, has led me to this determination, viz., to break forever with anything and everything that opposes sincerity and loyalty to the truth, and stands in the way of my proscribing error.

With my hand placed over my heart and without any false pride (I trust I am not actuated by any such motive), I make to you this solemn declaration, without fear of the intrigues, calumnies and persecutions which from this time forth will be hurled against me,

and I return herewith to you my ministerial licenses, and with them my firm protest that I will never again voluntarily submit myself to the yoke of Romanism.

You know very well that the practices and customs of the Roman Catholic sect have been firmly rooted in my heart, in fact, so much so that it would seem next to impossible to change me, but my conscience has been at work, and my inmost convictions have struggled for the supremacy, and conscience has at last conquered, hence this statement to you.

It makes no difference to me what aversion, hatred or evil intent the enemies of the Gospel may now manifest toward me, for the Bible says that "they that will live godly in Christ Jesus shall suffer persecution;" but the same book also says that "Whosoever hates his brother without a cause, is a murderer," and you know that no murderer has eternal life abiding in him. (1 John 3:15.)

From this time forth my highest joy will be to preach the pure Gospel of Jesus Christ, as the only hope for a lost world.

I cannot desire a better thing for you than that this same Gospel may some day, sooner or later, reach your heart as it has reached mine.

Your brother in Christ Jesus,

VICENTE R. PIMENTEL.

This letter was not only sent to the Archbishop, but the following day it was published in several of the large daily papers, and in the newspaper accounts Mr. Pimentel gave additional information as to the steps which led up to his final decision.

On Sunday evening, December 15, Mr. Pimentel occupied the pulpit of the First Baptist Church. The house was packed to the streets, and the silence was profound as he clearly and pungently stated the reasons why he was leaving forever the Roman Catholic Church. After his discourse, Mr. Barocio led him into the baptismal waters. It was a solemn moment, and the impression made that night marked a new era for our work in Mexico City.

Scarcely a day goes by now but that we have visitors here at the house or letters requesting interviews from persons who want and are seeking enlightenment. Our prayer meetings are full to overflowing, and already we have had

half a score of promising conversions traceable more or less directly to the experience of "Father" Pimentel.

No one can say that Mr. Pimentel was offered any inducements in the way of position or appointment to come with us. Our people here in Mexico City are poor and have no magnificent temples which can for a moment be compared to the costly churches and cathedrals owned by the Catholics.

We learn from reliable sources that Mr. Pimentel stood high as a man and as a priest among the Catholics. He was a candidate for the office of Bishop, and was soon to be promoted to that position. Among other things it should be said that he is a clean man with no vicious habits. He has never been addicted to wine drinking as is the case with so many Catholic priests.

Now the question naturally arises, what are we going to do with him? We must use this man in some way. He can and will be of great help to us here in Mexico City and elsewhere. There are two very important mission stations, one of them a new point, where we can use him to very great advantage.

The Archbishop has expressed his surprise that a man who stood so high, and who had so many good things to his credit and so many good things before him, should have stooped down so far as to go with the despised Baptists. Mr. Pimentel is as humble as a child, and is so anxious to learn how to do things in our way. We have already outlined a course of study and reading for him, and he is busy at it every day, and at night we are using him in our missions. For the last three Sunday nights he has spoken at our Sunday evening evangelistic service, and I am pleased to say that we are seeing some good results. Last night fully ten persons stood up and publicly expressed their solemn purpose to leave henceforth the errors and false teachings of the Roman Catholic Church and accept Jesus as their only and all-sufficient Saviour. We are handling these cases carefully, and with patience and a little more light I believe we shall secure some fine material for the church and the work.

Our American Church in Mexico

General Missionary Brewer writes also about the American Baptist Church of the City of Mexico: "So far the work has been a delightful task and the response has been so quick and hearty that I feel God's hand has led us every step of the way. On Sunday, December 8th, the church extended a unanimous call to Rev. A. N. Porter, of Waco, Texas, a splendid young man from Baylor University, to become the assistant pastor, and at the same time they asked me to serve them as pastor. Brother Porter has signified his acceptance of the call and will be here with his family some time in January. I have promised the church to preach for them each Sunday that I am here in the city, if they so desire, and will try and give the work as much of my time as I can without interfering with my regular duties as General Missionary. *The church proposes to pay Brother Porter all of his salary and agreed to raise \$1,800 (Mexican money) per year.* I sincerely trust the church can carry out its purpose to become self-supporting right from the start. It will be a wholesome example for others.

"Brother Porter comes to Mexico with the best of references. I met him personally before he came down to look the field over and obtained splendid recommendations concerning him from President Brooks, of Baylor University, and also from Dr. J. B. Carroll, under whom he studied theology. There is one feature of this new move which has interested all of us, namely, the American Church wanted to call a man who desired to come to Mexico with the purpose to be a missionary to the Mexicans after acquiring the language, and they would give two years for study and preparation, meanwhile paying the man's expenses. Brother Porter says that that suits him exactly, and he hopes to go right to work on the language and prepare himself for the great work of helping to evangelize Mexico; and meanwhile he will be of great help to us in the American Church."

All of which shows that our work in Mexico is taking some rapid strides forward even in the capital.

TRIBUTES TO DR. CHIVERS



FROM the large numbers of tributes to the life and work of Dr. Chivers we take some of the significant sentences, which show the high appreciation of his character and work. These tributes have come from every section, and from organizations and individuals. All bespeak a common sorrow at the loss of a Christian brother, beloved for his own and his work's sake.

PHILADELPHIA CONFERENCE OF BAPTIST MINISTERS

His was indeed a unique personality, as an attractive inspirational preacher, and as a strong bond of denominational fellowship and wise director of denominational activities.

PRESIDENT PACK OF CHEROKEE ACADEMY

His zeal was sane, and his visions of the possibilities of the human soul were revealed in his inspiring addresses, his soul-stirring sermons, and his wise plans and untiring effort to arouse, enlighten and ennoble the soul of his fellow man. . . His visits and addresses were benedictions and blessings long remembered. His gentleness, his modesty, his sincerity, his high ideals, his scholarly mind, his cultured heart, his untiring energy, and his achievements were all an inspiration to the students of the academy.

GEO. H. BREWER, MEXICO

His letters, and I have many of them, always brought cheer and fresh courage. To me he was an inspiration. He was planning to visit our fields in Mexico this coming year, and our hopes were built high that his coming would mark a new era in our work, for his keen insight into the needs of a mission field and the ways in which the whole situation could be materially improved made his visits to the frontier a very welcome event to the missionaries. And now he is gone!

PASTOR H. J. VOSBURGH, OAKLAND, CAL.

We always regarded it as a gracious Providence that he and Dr. Woelfkin happened (?) to be here just after the earthquake. In our close contact since that time his uniformly deep interest in our situation and his unflinching courtesy toward us all had greatly endeared him to our Baptist constituency.

HOME MISSION BOARD, SOUTHERN BAPTISTS

Telegram: The Home Mission Board receives intelligence of Dr. Chivers' death with profound regret. Accept our sincere sympathy.

WOMEN'S BAPTIST HOME MISSION SOCIETY

Dispatch from Mrs. John Nuveen, President: The going of Dr. Chivers is a great loss to the Baptist denomination and the cause of Christ. The Board sends deepest sympathy.

MISSIONARY UNION

The Executive Committee of the Missionary Union share in the profound sense of loss which has come to all departments of the missionary enterprise through the death of Rev. E. E. Chivers, D.D. We record our appreciation of the noble character and devoted services of this servant of God.

DENVER BAPTIST MINISTERS' CONFERENCE

We feel that a rare spirit has been walking among us in the days gone by, and that a true nobleman of the kingdom of heaven has just now been summoned to his native country. His gentlemanly Christian bearing has impressed us deeply, and may well serve as a model for us in our dealings with one another. The cheerful optimism with which his very presence abounded spoke loudly to us of his great faith in God.

BRUCE KINNEY, MISSIONARY SUPERINTENDENT

I can hardly bear to write or think about it. I loved him as a brother—yet who did not who knew him? But I think I knew him better than some did. We have driven for weeks across the plains when we had to get acquainted and into each other's hearts. I cannot express my feeling of personal loss, to say nothing of the loss to the Society.

FACULTY OF SELMA UNIVERSITY

We realize his taking away in the midst of his labors of widening usefulness as an almost irreparable missionary and educational calamity.

PRESIDENT A. H. STRONG OF ROCHESTER

He was a most valuable helper, able, discreet, spiritual, heroic. He has gone up higher, to an exceeding great reward.

DR. L. A. CRANDALL, MINNEAPOLIS

If "laid upon the altar" ever has any reality

it was in his case. What a splendid figure he made on the field where Christ is waging His battle with unrighteousness! The loss to our cause is unspeakably great. But some of us will forget that, in a measure, in our personal sorrow. He was a rare friend.

WOMAN'S AM. BAPTIST HOME MISSION SOCIETY

From President Coleman: It is indeed an irreparable loss which has come to the work, and to each one of us who were in any way associated with Dr. Chivers and had the privilege of knowing him personally.

H. C. TODD, OKLAHOMA CITY

He was one of God's noblemen, and did a great work for our southwest. How we shall miss him!

E. R. POPE, MINNESOTA

All of us who had any official relations with Dr. Chivers learned to appreciate and love him for himself. The shock of his death will be felt in every part of our constituency.

REV. C. R. STOREY, ALBANY, N. Y.

Everywhere he went he set our souls on fire, and left us on a higher plane, with a larger and clearer vision. Thank God for such men!

DR. MANLY J. BREAKER, MISSOURI

I call to my mind some words he once used to me, deprecating great grief at the home going of our friends, but I cannot easily practice the moderation he taught. My sense of personal loss is so great that I am unable to restrain my sorrow. And when I think of the loss to the kingdom of our Lord I mourn not less but more.

ROBERT G. SEYMOUR, D.D.

I was with him in New Mexico when he was too ill really to do his work, and that was the last work he did. You have lost a great and good man.

PRESIDENT E. H. HASKELL

He was a master worker in the great cause of Home Missions, and beloved by every one with whom he came in contact.

DR. ALEXANDER BLACKBURN, SALEM

We have lost a great leader. Frail of body but mighty of mind and heart.

SUPERINTENDENT CHAS. A. COOK

Few men that I have known labored so earnestly and incessantly for the cause he loved as he. He was often tired, yet in his efforts he was tireless. How he will be missed

all over this land and in Canada, too. It may be truly said of him as of Barnabas of old, "He was a good man, full of faith and of the Holy Ghost." He has done a great work for the denomination that will abide as an enduring monument to his devotion and zeal.

DR. WALLACE BUTTRICK

He was such a splendid man and friend that my heart is sore and I feel strangely depressed. How great your loss and sorrow!

REV. A. ROCA, ITALIAN, HARTFORD, CONN.

Brother Chivers' death has brought a painful stroke to my heart, remembering how good, sweet and learned was the dear friend who so unexpectedly has passed away. Dr. Chivers' figure is a smile upon the horizon of my memory.

SOUTHERN CALIFORNIA CONVENTION

Telegram: Southern California Baptists deeply grieved by death of Dr. Chivers.

SECRETARY HENRY C. MABIE

The best men are always of the sort that wish to do everything possible for the great cause, even though at the cost of life. He certainly was in the company of the apostle when he spoke of his desire to spend and be spent for the work of Christ.

DR. T. EDWIN BROWN

I've known and loved and honored Chivers since he began his Buffalo pastorate. A rare spirit, a consecrated servant of Christ. It was a joy to hear and greet him.

GERMAN MINISTERS OF NEW YORK

The cause of missions among the foreign population in this country has sustained in his death the loss of a faithful and sympathizing friend, who recognized the great importance of evangelizing the multitudes who are coming to our shores. We, as German American Baptists, will ever cherish the memory of Brother Chivers.

HARRIET PALMER COOPER

Miss Cooper, representing the Chicago Women's Society, attended the same State Conventions in the West at which Dr. Chivers was present, and had planned to visit the Hopi Indian country with him. She writes: "When I saw his condition I begged of him to go back to New York, but he was so anxious to finish his trip that he had planned. After the doctor insisted on an operation, he wanted to go to California, so that his wife and family would not have the worry and anxiety. His

influence in the New Mexico Convention will never be forgotten. The sermon he preached on Sunday, November 17th (Phil. 1:9-11), was the grandest one he ever preached. He had preached it before, but not with the same spirit as on that morning, so sick-that he had to sit in a chair. The theme was 'Love, the Inspiration to Service,' and he made it so plain that 'religion is the highest common-sense.' Hereafter the first chapter of Philippians will always be associated with Dr. Chivers. Surely it can be said of his life, 'Filled with the fruits of righteousness.'"

N. B. RAIDEN, D.D.

Rev. N. B. Raiden, D.D., writing December 29, 1907, from Cairo, Egypt, says: "He was one of the truest, ablest and most unselfish men I ever worked with. His loss seems to

me to be far-reaching in its consequences not alone to the Society but the whole denomination and the world. I knew him as few did, having spent from two to three months with him each year for several years, and the more intimate my acquaintance and fellowship the more I appreciated and loved him."

SPOKANE BAPTIST MINISTERS' ASSOCIATION

Telegram: Heartfelt sympathy for you and family. 1 Thess. 4:13, Rev. 14:18. "Blessed are the dead which die in the Lord."

BAPTIST YOUNG PEOPLE'S UNION OF AMERICA

The young people mourn the passing of one who was a loved secretary and friend.

REV. J. H. FRANKLIN, COLORADO SPRINGS

He helped me to a larger view of God, of Christ, and of truth. Blessed indeed was his influence and that influence will abide.



CROW WHITE ARM, PRETTY SHELL AND PRETTY BEADS
IN WHITE ARM'S CONVERSION DR. CHIVERS TOOK GREAT DELIGHT, AND THE OLD
CHIEF LOVED HIM DEVOTEDLY



YOUNG PEOPLE'S FORWARD MOVEMENT

Conducted by Secretary John M. Moore

A Mid-year Mission Study Campaign

Following the holidays there ought to be a revival of mission study. Indeed, many churches engaged in Bible study or teacher training in the autumn months have been definitely planning for mission study classes in January and February. Many of the missionary institutes were held too late to allow the completion of the course before the holidays. Now IS THE TIME. During the next two months we expect to enroll as many classes as we now have reported. Following the Pittsburg Convention in March an equal number ought to be formed to round out a good year. Have you taken this work up yet in your church or young people's society? Write to-day for particulars. "Aliens or Americans?" is proving increasingly popular this year. "The Challenge of the City" is a live discussion of a vital subject. Look into this.

What Some Bright Young Pastors Are Discovering

"I have found the mission study class one of the best things I have taken up in my church work. Ours has been the Y. P. S. C. E. studying missions, rather than a newly organized class. We discontinued our prayer meetings to take up the work and have found it profitable. After a little breathing spell, in which time we will return to our prayer meetings again, we shall take up 'Aliens or Americans?' I am pleased the way my people have taken hold of this and sure that much good has come both to myself and my people. The society had one

open meeting, Sunday evening, on China, which proved very interesting."

"Next week we finish our study of 'Aliens or Americans?' in the Friday night prayer meeting. We have continued it on successive nights with the exception of two nights devoted to the usual prayer meeting. The interest has been good and many expressions have come to me appreciative of what we are trying to do. I have ordered for the people about twenty copies of the book."

"I have two study classes going now in my own church, and two soon to start—one *with my deacons*. To-night we took a chapter, 'The Peril of the City,' from 'Aliens or Americans?' and it made a capital prayer meeting. I am more and more convinced this is *the work* for the young people."

A Mission-study Class Prayer Meeting

At the Garfield Park Baptist Church, Chicago, Ill., a prayer meeting was planned and carried out as a result of the Mission Study Class work using "Aliens or Americans?" The subject of the meeting was, "*What are we doing for Foreigners in our city?*" The program, which may be suggestive to other pastors, is here given:

- 1.—Service opened promptly at 8 p. m. with two spirited hymns.
- 2.—Responsive Reading, Psalm 121.
- 3.—Opening Prayer.
- 4.—Scripture (read by three brethren), Luke 4:15-20; John 4:35-42; Acts 6:1-8.
- 5.—Hymn, "Make me a channel of blessing."
- 6.—Short Address by Pastor on "The Foreigners in our City."
- 7.—"The Foreign Peril of the City," Chapter VI from "Aliens or Americans?"
- 8.—"What can we do for the Foreigners in our City?" (The following points being emphasized and written on blackboard):
 - (1) Inform ourselves of The Challenge of the City, etc.

- (2) Pray for them.
- (3) Definite personal work.
- (4) Watch our own life.
- (5) Give your work among them. (Here, a young man read impressively "We want more men like this Ohio Layman" in November Home Mission Monthly.)
- (6) Be interested in civic reform.
- (7) Pray for city and home missionary workers.
- 9.—Hymn, "Jesus shall reign."
- 10.—Season of Prayer.
- 11.—Remarks from several brethren on the subject.
- 12.—Hymn, "My Country, 'tis of Thee."
- 13.—Closing Prayer.

This inspiring service of prayer and conference closed promptly at the usual time. Every member felt its uplifting influence and returned home resolved to learn more of those within our borders, to pray more earnestly for them, and to give liberally for their evangelism, as the offerings are taken for city mission work next Sunday, this prayer service being a preparation for that also.

In the Colorado Highlands



While recuperating his health, Rev. Alexander Turnbull, Assistant Corresponding Secretary of the Home Mission Society, is visiting some of our mission fields in Colorado and New Mexico. He describes pleasantly his experiences during a recent trip to Alamosa and Ortiz, where Rev. J. G. Jeantet is carrying on his work among the Mexicans, while Miss Leland conducts a school. A snow and wind storm that would be called a "blizzard" by a tenderfoot made the ride from Antonito to Ortiz something to remember, but when Ortiz was reached the sun was shining and after a "thaw out" it was found that no harm had been done. Of the school he says:

Imagine a long, low adobe building with a small window, and a narrow door on the side by which we enter; then a room, possibly 12 x 18, with 40 scholars, a teacher, baby organ, chairs, tables and other school paraphernalia, not forgetting a stove, packed into it, and you will wonder where the two visitors found room to stand, sit or talk. Here we found pupils grading from black-eyed infants, fingering alphabet primers, up to big boys and girls doing fair work in arithmetic and history, and one even breaking ground in Latin. One

thinks of such schools as representing, bygone days and fading traditions, but here is the veritable reality planted in the center of the Continent, and reminding us that our tasks are by no means ended, if we are to give these primitive people a fair share of the knowledge and Christian training that have done so much for us. Give your sympathy and prayers to Miss Leland in her lonely, arduous service, and help to hasten the day when in their new room and with better appliances, more and worthier work may be done for this backward community. Then came dinner in a Mexican home where we were most hospitably entertained, and found the fruitage of the helpful training received at Echo Mission, Velarde, N. M., by the mother of the family.

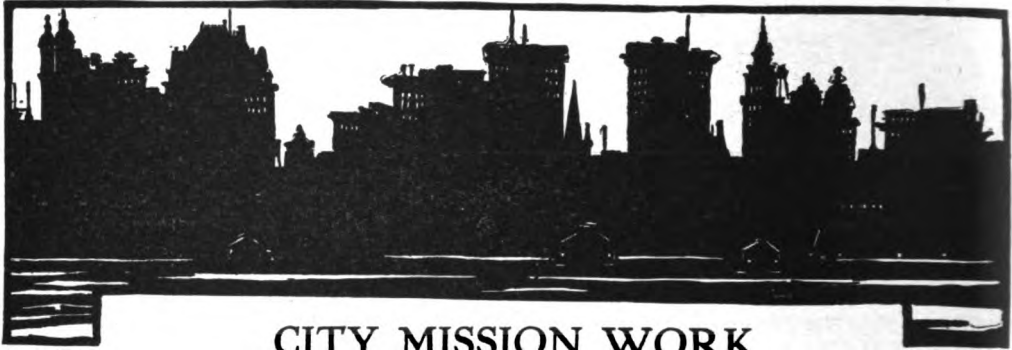
At 2 o'clock a general assembly took place at the school. Tables and school appliances were piled up at one end of the room, and some 50 or 60 persons, young and old, packed into the available space. There was singing, then prayer and testimony, Brother Jeantet directing and interpreting when necessary. The writer gave another address which was kindly received and called forth some remarks from the Mexican brethren. One man in particular made an earnest appeal to his countrymen to profit by the advantages offered them to fit themselves for the higher duties of life. Brief addresses by Miss Leland and Brother Jeantet brought this most interesting service to a close. A hearty farewell was given by all present and we returned to Antonito filled with gratitude for the experiences of the day; full of admiration for the spirit of devotion and earnestness manifested by Miss Leland and Brother Jeantet, who live in the hearts of the people; and deeply touched by the crying need of this place that we believe will yet, by the mighty power of the Gospel, and of faithful Christian teaching, become a source of light and blessing to the whole region roundabout.

Sentence Sermons

Importunity in prayer opens opportunity for service.

No one can shut the divine door of opportunity against you except yourself. You can do it or fail to enter, which is as bad.

The church that keeps to itself will not long keep itself alive.



CITY MISSION WORK

ASSOCIATED BAPTIST CITY MISSION SECRETARIES AND SUPERINTENDENTS OF THE UNITED STATES

REV. HOWARD WAYNE SMITH, Philadelphia, Chairman; JOHN BENTZEN, Portland, Vice-Chairman; REV. W. B. C. MERRY, Ford Building, Boston, Treasurer; H. C. GLEISS, 1736 Concord Ave., Pittsburg, Secretary; REV. CHARLES H. SEARS, 182 Second Ave., New York, Editorial Secretary.

BAPTIST MISSION WORK IN THE CITIES

By Rev. Charles H. Sears, Superintendent New York Baptist City Mission Society

THE NATURE OF THE WORK

SOME of the local churches in the larger cities engage to some degree in mission work. There are a number of Chinese Sunday-schools, for example, connected with local churches in Boston, New York, Philadelphia, Chicago and elsewhere. A number of missions are also sustained by individual churches.

Aside from this local church work, the mission work of the cities is left to the Baptist City Mission Societies and the American Baptist Home Mission Society. The latter works in co-operation with the City Mission Societies in nearly all cases.

The city work includes aid to weak churches not able to maintain themselves, church extension in new sections, missions, missionary visitors among foreign peoples, and various forms of philanthropic service. There has been a decided increase in the missionary work in the cities. The growth of the work in some cities has been rapid of late. While the totals are small compared with the needs of the densely populated fields, it is encouraging to know that a definite work is under way, and that the churches are awakening to the city conditions and the necessity of doing something to improve them. The following facts relate to a newer phase of the City Mission work and indicate the scope of the foreign work which some of the City Mission Societies have in hand at this time.

The Brooklyn Society is conducting work for Italians, Chinese and Hebrews at an expense of about \$2,000.

The Boston Society is working among the Italians and Syrians, involving an expense of about \$400.

The Buffalo Society sustains work for Poles and Italians at an expense of about \$1,200.

The Chicago Society is ministering to the Chinese, Germans, Poles, Swedes, Bohemians, Italians, Finns and Norwegians, involving an annual expenditure of about \$12,000, which does not include about \$10,000 paid by the Home Mission Society.

The Detroit Society is working among Poles, Bohemians and Germans, involving an expense of about \$1,700.

The New York Society is sustaining missions or churches for English, Lettish, Italian, Slovak, Hungarian, Chinese, Finnish, Norwegian, German, Italian, Polish, Swedish and Greek, involving an expense of about \$13,000.

The Philadelphia Society is working among the Swedes, Italians, Poles and Hungarians, involving an annual expenditure of about \$9,000.

The Pittsburg and Allegheny Society sustains work for the Slavs, Croatians, Hungarians, Germans, and Swedes, involving an expenditure of \$10,000.

The City Mission Society of Trenton is conducting Italian and Hungarian work.

TWO PROSPEROUS MISSIONS

By Rev. James M. Bruce, Superintendent of Missions among Foreigners

IT does not always happen that the Superintendent finds so much satisfaction and enjoyment in his visits to the missions as I experienced a few Sundays ago at the two very prosperous and promising French Missions of Lowell and Salem, Mass. Going out from Boston on Sunday morning, I reached Lowell in time for the principal preaching service at 10:30. My coming had not been announced, and I saw, therefore, the ordinary congregation. It was a very good one of not less than seventy people. They looked bright, intelligent and good. There were a number of young people and children, although the congregation was not largely composed of the latter. The Lowell Mission rejoices in the possession of a centrally located and most tasteful and attractive chapel, which is kept in excellent condition by the people themselves. They are very fortunate in having the cordial sympathy and backing of the American Baptist churches of the city, especially the First Baptist Church, into which the majority of their converts are baptized. The pastor, Rev. Dr. O. S. C. Wallace, gives the mission his heartiest fellowship and enlists in its behalf the generous co-operation of his people.

At the moment of my arrival in the chapel the pastor, Rev. Isaac LaFleur, had already begun the service, as I had been somewhat detained in finding my way from the railroad station. He at once welcomed me to the pulpit, and asked me to preach the sermon of the morning. I had great pleasure in doing so, on account of the attention and interest of the congregation. At the close of the preaching service nearly all present remained for the Sunday-school, which came very near to realizing the true Sunday-school ideal of "the church at study." The music both at the service of worship and at the Sunday-school was above the average in quality and spirit. A very beautiful solo was sung after the sermon by a young lady, a member of the church, with her sister as accompanist on the organ. This young lady is a singer of such exceptional quality that she could readily command a good salary in one of the American churches, but she prefers to give her ser-

vices, as her parents also wish her to do, in the mission chapel.

The Lowell mission is the oldest among the Canadian French in New England, having been started in the seventies, and continued ever since with gradually growing prosperity until it is now one of the best established of



REV. O. BROUILLETTE, OF SALEM, MASS.

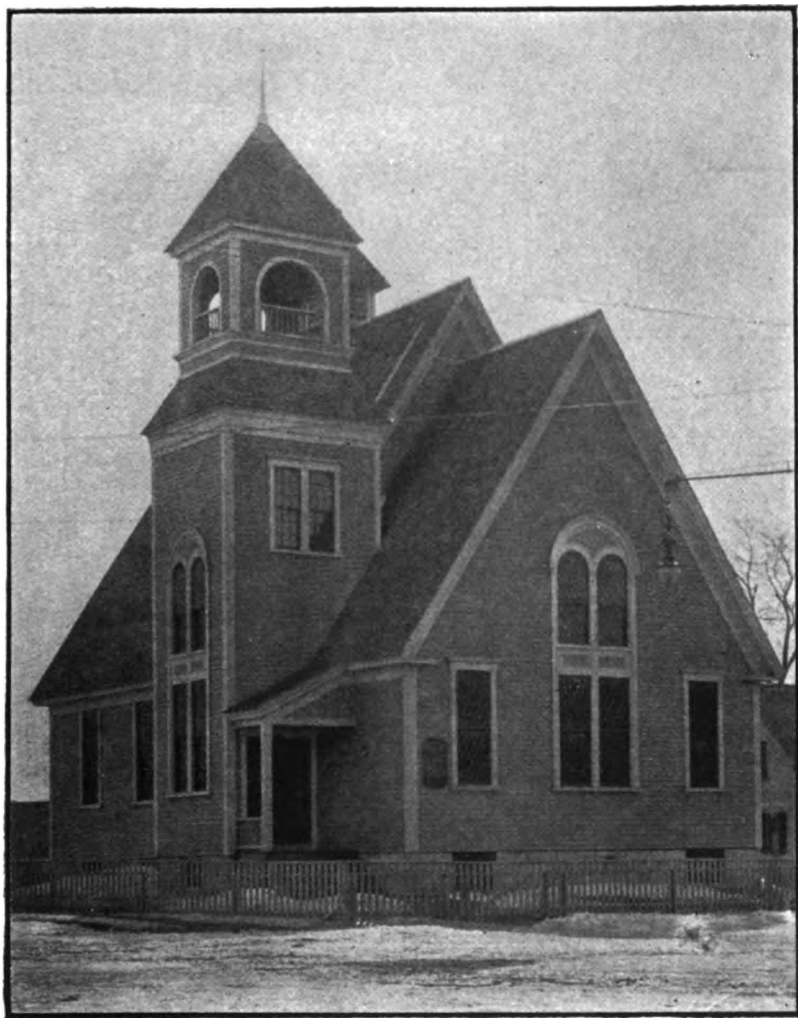
our French missions. Although not an incorporated body, it is an organized Baptist church, with two deacons, a treasurer, a financial and corresponding secretary, and a standing committee of some fifteen members. The Sunday-school has for its superintendent a fine-looking young Frenchman, who evidently devotes a great deal of care to its efficient management, in which he is ably seconded by the pastor. There is a vigorous Young Peo-



REV. ISAAC LA FLEUR, OF LOWELL, MASS.

ple's Society of Christian Endeavor. The whole receipts of the mission for the year 1907 were nearly \$500, a marked improvement over the preceding years. The average attendance at the Sunday morning services, by a conservative estimate, is 60, and in the evening 50; at the Sunday-school, 53; at the C. E., 25; at the weekly prayer meeting, 40. The mission has now about 120 members, connected formally with one or another of the local Baptist churches. This number would represent in the membership of those churches about 300 Canadian people. All of these come more or less directly in contact with the mission, though a number of them are well married into American families, and generally worship in the American churches. Mr. La-Fleur writes, "Conversions occur frequently,

but we are cautious about baptizing all who make confession of faith, lest some should be admitted who do so for selfish motives, but the real work of grace is being done in the hearts of a good number. Jesus is being glorified in the lives of our brethren. No better examples can be found anywhere of real, honest and earnest Christianity than can be found among us." And, it should be added, no better example will readily be found of a faithful and efficient pastor with gifts of head and heart which make his leadership inspiring, as well as practically helpful to his people. The importance of this Lowell mission will be recognized, in view of the fact that out of a population of 96,000, in round numbers, the city of Lowell has a French population of 30,000.



THE FRENCH MISSION CHAPEL IN LOWELL, MASS.

THE SALEM MISSION

I returned to Boston early in the afternoon, having dined most pleasantly in the well-ordered home of Pastor LaFleur. Waiting only a few minutes at the North Station, I took a train for Salem. The mission there is under the care of Rev. Oliva Brouillette, one of the younger French pastors, who has already won the confidence and warm regard of all who know him, as well as the deep affection of his own people. Work was begun in Salem in July, 1903. The French population of the town is 8,000. The first meeting

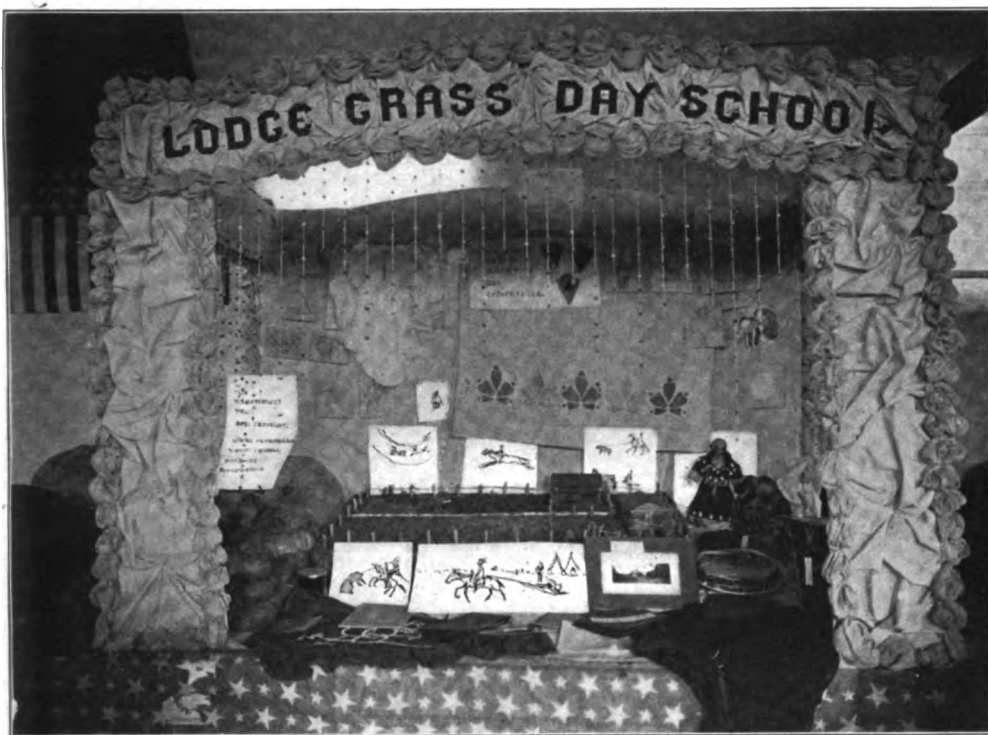
of the mission was held in a dismal hall, and Mr. Brouillette's congregation consisted of five persons. During the last four years, 50 members have been received, and there are now 64 French people connected, through the mission, with the Baptist churches of the city. The present meeting place is a large and comfortable hall centrally situated on the main thoroughfare of the French quarter of the city, but unfortunately on the second floor of a house, and not very convenient of access. When the mission was started the members of it could not pay fifty cents a week for the use of their first hall, which they occupied one

hour on Sunday. Last year they raised \$347 for current expenses, including \$200 for rent of hall, besides light, heating, etc. All the furnishings, comprising organ, piano, pulpit, table, blackboard, stove, chairs, settees, communion service, hymn-books, and a library with a nucleus of 35 volumes, have been added gradually during the present pastorate, and paid for by the people. Instead of one appointment during the week, as at the beginning, there are now four appointments, all of which are well sustained. "One phase of our work," writes Pastor Brouillette, "which God has blessed is the cottage meetings in the members' homes, they inviting their Roman Catholic neighbors, and in the homes of Romanists where allowed. In these meetings we use a portable organ, the gift of a friend, my good wife playing and a handful of converts helping us." At a roll-call held the first week in December 86 were present. In addition to the work at Salem, Pastor Brouillette conducts a service every Sunday afternoon at Lynn, where eight members have been received, and six more in neighboring towns.

On the Sunday evening of my visit, the service was a carefully arranged and admirably carried out Christmas concert. The exercises were mostly in the hands of the children and young people of the Sunday-school, but showed intelligent planning, and thorough drill on the part of their pastor and teachers. Every seat in the hall was occupied. I counted

90 persons in the audience, and more came in later. I was glad to have an opportunity to speak to the people, giving them a brief Christmas talk, and congratulating them upon the steady advance and present hopeful condition of their mission. They greatly need and amply deserve to have a good chapel. Setting an example without precedent among similar missions, they have themselves begun a fund for this purpose, and have now in the Savings Bank \$210 as a building fund. I did not hesitate to promise them that in good time the Home Mission Society would join them in the brave and generous effort they are making to provide themselves with a suitable place of worship. I hope some of our large-hearted friends will help me keep my promise. I asked Pastor Brouillette whether he had in mind a site for the future chapel; he spoke of one or two places on side-streets, near the French thoroughfare, adding modestly: "Of course, it is out of the question for us to think of building on this avenue, on account of the expense." I said to myself, "Why is it out of the question for Baptists to put their chapels on the prominent streets and at the points of vantage? How long are they going to keep on choosing the less desirable sites, and so hampering the future of their mission churches?" Will not the large-minded friends to whom I have already referred save us from adopting this mistaken policy for the promising French Mission of Salem?





WORK DONE BY THE SCHOLARS AT THE CROW MISSION SCHOOL, LODGE GRASS, MONTANA

School Work at Two Gray Hills Mission

By Rev. Lee I. Thayer

As a forward step in our Navajo Mission, the Woman's American Baptist Home Mission Society of Boston authorized the opening of a boarding school. We wanted four little girls to begin with. Boys were offered a-plenty, but the girls were needed at home.

In a providential way the first two girls came to us. A family appealed to us for medical help. We visited their camp and found the mother, a boy of nine years, and a girl of seven, all in need of the doctor's care. The father had spent his all on the medicine men to no good effect. There were two other girls and a baby in the home. We told them that the sick ought to go to the hospital at once and we could care for the two well girls in our own home. The parents gladly fell in with our plan. We took the girls for our school

as our first pupils. The sick we took to the hospital on the reservation, the Episcopal hospital at Ft. Defiance, Arizona, 60 miles distant. The doctor examined the cases and said that the girl had granulated eyelids. The boy had five or six running sores on his leg between the hip and knee. On his knee was a scar about an inch and a half long. The medicine men had attempted to cure his disease—tuberculosis of the bone—by removing from his knee bits of gravel, red ants, etc.! The woman had tuberculosis of the spine, resulting in paralysis of the lower limbs. She was entirely helpless to move about. The medicine men had treated her paralysis by putting her into the fire. The burns left an ugly sore three inches in diameter on her hip and several other smaller sores on her legs and feet. The parents were grateful indeed for the help we gladly gave in caring for the two girls and helping the sick to the place of healing. We trust that all this will open their hearts to receive the Gospel message and that they may soon experience also the healing of the soul.

WESTERN PENNSYLVANIA MISSIONS

What an Association Can Do by a Vigorous Missionary Policy and Consecrated Leadership

AT a special meeting of the Board of Directors of the Pittsburg Baptist Association, held Dec. 2, 1907, the following was unanimously adopted:

The Board of Directors of the Pittsburg (Pa.) Baptist Association hereby testifies its high appreciation of the services of the Rev. H. C. Gleiss for the year 1907 in the office of Corresponding Secretary under the joint appointment of the American Baptist Home Mission Society, the Pittsburg and Allegheny Baptist Union, and this Board.

The work among English-speaking people, which is that of planting and fostering missions, and aiding mission churches in the support of pastors, and in securing church properties, has been carried on with all the efficiency of former years, and shows some decided advance—as in the beginning of four promising new missions, the organization of one new church and the re-organization of one disbanded church.

The work among foreign-speaking peoples, undertaken in a fragmentary way before, has been brought into an organized form the past twelve months, and is gratifying to the highest degree. The First Slovak Baptist Church of America has been organized, with 70 members, with a house of worship at Creighton, and a branch, which also has a house of worship, at Monaca, and a devoted pastor in charge. The First Hungarian Baptist Church of America has also been organized at Homestead with 52 members, and a very efficient pastor in charge. A church property in Homestead has been purchased for this church. The church has branches at McKeesport and at Munhall among Hungarians, and at Rankin (where also it has a good church property) among Croats. An Italian mission has been established, with rented rooms, in the Italian quarter of Pittsburg, with a branch at Sharpsburg. An Italian missionary is in charge, who is doing successful work. North of the Association, at New Castle, a vigorous German and Hungarian mission, with a missionary in charge, has been planted; and south of the Association, at Uniontown, a promising Italian mission, with a missionary

in charge, has been carried on the past nine months. The work at New Castle and at Uniontown is outside the bounds of the Pittsburg Association, but it has been put under the supervision of this Board. Other work among foreign-speaking peoples has been taken up, but it is not organized as yet, and indeed is only a reaching out from the centers named.

We gladly testify to the efficiency of Mr. Gleiss's labors in the English-speaking department of our work, and freely confess that the results in the foreign-speaking department are wholly the results of his planning and execution. Other work has been done by Mr. Gleiss, outside the bounds of the Association and not subject to our supervision, as the representative of the American Baptist Home Mission Society, of which he has made reports to that body.

In view of the importance of the work accomplished in this field in the year 1907, and the importance of its continued prosecution, we, the Board of Directors of the Pittsburg Baptist Association, do strongly recommend to the American Baptist Home Mission Society that they, in co-operation with this Board and the Pittsburg and Allegheny Baptist Union, renew the appointment of the Rev. H. C. Gleiss for the year 1908, and on the same conditions of co-operation now in force.

By instructions of the Board of Directors, given at the special meeting of Dec. 2, 1907, we, the officers of the Board, respectfully communicate this action to you.

H. P. DONNER, *President.*

J. V. STRATTON, *Secretary.*

Rochester Seminary's Training Work for the Foreign Population

IT is an interesting fact that the German Department of Rochester Theological Seminary is doing work among a number of nationalities. We learn from the *Record*, a Seminary publication, that this year there are in the German Department ten non-German students, four Letts, one Bohemian, one Pole and

four Hungarians. "All of them are men for whose abilities, so far as we are able to judge, and for whose convictions we have good respect. One young man has come to us from Russia, to pursue his studies here. All of these non-Germans are good 'mixers,' and it is only when they begin to speak German that one is aware that they belong to a different nationality. We are following the course of the preceding year with respect to them, asking them to enter our regular German classes, which place seems to be the best thus far. We cannot say at present whether the coming of such men to us may mean the addition of another department to our Seminary later on or not. We shall have to leave that to God's leading. We stand ready to do for them what the English department did for us about fifty years ago."

Oklahoma Notes

By T. C. Carleton, State Evangelist

Our recent meeting at Cleveland, Okla., shows the need of this work of the Home Mission Society, and the results prove its wisdom. Three-fourths of our Sunday night congregations were unsaved people. There were 48 additions, from eleven States and one foreign country. Thirty-seven were received by baptism and about 70 on confession of faith. The pastor baptized more people during this meeting than had been baptized in all the nine years of the church's previous history. An Indian woman was converted and baptized, and also the white husband of another Indian. A professed infidel was converted, and shouted for joy when he followed Jesus in baptism. In one of our children's services a twelve-year-old girl was converted. She came from an ungodly home. When baptized she said: "Until last Sunday I didn't know anything about the church or anything religious. Now I am saved. My mother and father are not Christians, nor my grandmother. Pray for them." Before the meeting closed, mother, father and brother—all the family—were converted and baptized. "And a little child shall lead them." I am in a fine meeting now with Pastor W. M. Hoover at Powhuska. There were six additions last night, two from the Catholic school here. The first to take the "Jesus Road" in this meeting was an Indian, daughter of parents who came in twenty-two miles to attend the meeting. Oklahoma mourns the loss of the peerless Chivers and will treasure his memory in loving hearts.



PARSONAGE AT WATONGA, OKLA., MISSION, CHEYENNES.
COST SOCIETY \$700

A Dormitory Burned

PRINCIPAL BROWN'S ANNOUNCEMENT OF A SERIOUS LOSS TO JERUEL ACADEMY

MY DEAR FRIEND:

It is with much sadness that we write you concerning our great misfortune which occurred last Friday morning at 10 o'clock, in the total destruction by fire of our girls' dormitory with all of its contents, and the loss to 17 girls and 3 teachers of their trunks and all clothing; they had nothing left except what they had on. The young men consented cheerfully to give the young ladies and teachers their dormitory, and took less favored and close quarters for themselves. Through it all we see God's hand and are doing the best we can under the circumstances. School is going right along, with as brave a set of young men and homeless, clotheless young women as we have ever seen.

For the replacing of this building we are not wholly prepared. Insurance \$2,000. Young ladies who were fortunate enough to save their clothes divided with the less fortunate; the teachers are giving such as they have, and what is being given them to re-supply their loss, to our unfortunate girls. Indeed, this is our dark hour. "Where He leads me I will follow." Through Him we are trusting our friends. Pray for us.

Your brother,
J. H. BROWN, Principal.

Dedication at Little Fork, Minn.

The village of Little Fork is located in Koochiching County, Minnesota, on the Minnesota and International Railway, some fifteen miles south of the Canadian border. This village was started about three or four years ago, and the first sermon preached there was by Rev. W. H. Walker, at that time missionary pastor at Fort Francis, Can., and at International Falls, Minn. Since then pastors that have served the Baptist Church at International



Falls have gone to Little Fork with considerable regularity, and services have been maintained. Last spring a little church of five members was organized. These people were devoted and energetic, and courageously went forward to erect a building. On Sunday, Nov. 24, 1907, a neat little building was dedicated. It is well located, and has been placed on the rear of the lot, so that there is plenty of room for a future addition, if such should be needed. Three meetings were held, and all of them were well attended. The dedication sermon was preached in the morning by Rev. E. R. Pope, Superintendent of Baptist State Missions, and Rev. H. E. Fuller, the Baptist pastor, offered the dedicatory prayer. In the afternoon Rev. H. R. McKee, pastor of the Baptist church at Bemidji, preached a sermon, and at the evening meeting D. A. Colpitts and J. F. Shaw, two of the members of the church, gave very interesting talks about early experiences, the religious conditions, and work in the community.

The contract price of the building was \$750, and organ, chairs and stove had been pur-

chased at a cost of about \$125 more. So the total value of the property is \$1,000. This community is a new one, and the people are making homes for themselves. They have done exceedingly well in financial matters, and during the day of dedication \$208 was subscribed. This with the gift of \$150 from the church edifice fund of the American Baptist Home Mission Society, and the Minnesota Baptist State Convention, will clear the building from all indebtedness. We are thus established in one of the newest towns of the state, that bids fair to be in coming years an important center.

E. R. POPE.

Appreciation Which is Appreciated

This resolution explains itself and shows that the Home Mission Society's aid is not forgotten:

"Whereas, the Swedish Baptist Church of St. Cloud, Minn., is assembled to celebrate her twenty-fifth anniversary, and whereas, in years past we have received liberal aid from the American Baptist Home Mission Society for support of pastors and also for church building; Therefore, be it resolved, that we, as a church, on this festal occasion, express our heartiest gratitude to said Society.

"By order and in behalf of the Church Committee."

The Publication Society's Catalogue

The Book Department of this catalogue contains descriptions of 4,982 books arranged under 19 different general classifications, which in turn contain 71 sub-classifications. The Bible Department offers 589 styles of Bibles, arranged according to size of type under 15 general classifications. The Department of Holiday Goods lists 424 articles and contains 111 illustrations. The Church and Sunday-school Supply Department has been called encyclopedic by one of the leading dealers in Sunday-school supplies. It contains 16 sections, with 64 sub-headings. Altogether we believe it is the best help ever offered the purchaser of Church and Sunday-school requisites.

DONATIONS OF CLOTHING, ETC.

Bridgeport, Ladies' Second Bapt. Ch., box to I. T., value	\$60 00
IOWA	
Council Bluffs, "Delta Alpha Class" of Sunday School of First Bapt. Ch. to Crow Indians, Mont., box, value	10 00
Vinton, Women's Circle of Bapt. Ch., box to Wyo., value	81 50
MASSACHUSETTS	
South Framingham, Young People, Christmas box to Cheyennes and Arapahoas, value not given.	

PENNSYLVANIA	
Westchester, Ladies' First Bapt. Ch., bbl. to Okla., value not given.	
Sayre, Woman's Missionary Society First Bapt. Ch., bbl. to New Mex., value.....	23 50
RHODE ISLAND	
Providence, Ladies' Society First Bapt. Ch., 2 bbls. to S. D., value.....	151 27
VERMONT	
Rutland, Ladies of Bapt. Ch., bbl. to Fla. Bapt. Acad., value	50 00

BAPTISMS

C. W. Reeder, Atwood, Kas.....	8
J. G. Gentry, Spencerville, Okla.....	13
Vincenzo di Domenica, Italians, Stamford and South Norwalk	5
A. B. Murden, General Missionary, Colored, Ga. Václav Hlad, Bohemians, Immanuel Church, Chicago, Ill.	6
N. S. Hollcroft, Smith Center, Kas.....	23
J. G. Wirth, Long Prairie and Sauk Center, Minn.	8
F. E. Volck, Blaine, Wash.....	19
H. E. Fuller, International Falls, Minn.....	6
M. B. Milne, Little Falls, Minn.....	80
J. I. O'Neil, Bisbee, Ariz.....	17

T. M. Rice, Columbia, Kan.....	11
S. S. Hageman, Abilene, Kan.....	29
J. S. Kinsey, Faribault, Minn.....	7
C. H. Pack, Parsons and Hambleton, W. Va.....	14
A. S. Coats, Evangelist, Conn.....	11
J. H. Davis, Evangelist, So. Dak.....	9
B. C. Cook, City Missionary, Portland, Ore.....	8
E. A. Leonard, First Church, St. Johns, Ore.....	7
E. A. Smith, Arleta, Ore.....	24
J. H. Franklin, Williamson, W. Va.....	16
Alejandro Trevino, Monterrey, Mex.....	8
John Goins, General Missionary, Colored, Mo.....	11
Teofilo Barocio, Mexico City, Mex.....	6
C. W. Finwall, Logan Sq. Norw. Ch., Chicago, Ill.	6

HOME MISSION APPOINTMENTS, JANUARY, 1908

CALIFORNIA, NORTH.	
C. H. Hobart, Oakland and vicinity.	
J. B. Weber, Fallon, Nev.	
G. W. Ayers, Colored people.	
T. M. Davis, North Oakland, Colored.	
S. S. Fisk, Mendocino.	
J. H. Kelley, San Francisco, Third Church, Colored.	
Allen Lewis, Antioch Church, Colored, San Jose.	
J. L. Sproles, Emmanuel Church, San Jose.	
J. B. Travis, San Francisco Church Extension Soc.	
M. R. Wolfe, Healdsburg.	
CALIFORNIA, SOUTH.	
F. O. Nelson, District Missionary, Swedes.	
G. N. Gardner, Tonopah, Nev.	
E. H. Hayden, Newport Beach.	
D. D. Shuck, Chino.	
H. R. Greaves, General Missionary.	
T. N. Loyd, District Missionary.	
W. D. White, Convention Missionary.	
C. J. Banks, Paso Robles.	
H. H. Branch, Bethel Church, Los Angeles.	
E. H. Brooks, Figueroa Street Church, Los Angeles.	
J. O. Burroughs, Convention Pastor.	
S. W. Gage, Covina.	
W. W. Huff, National City.	
C. R. Lamar, La Habra Valley.	
H. E. Marshall, Lompoc.	
L. B. Matthewson, Otay.	
D. S. McGlashan, San Pedro.	
Ronald McKillop, Huntington Beach.	
E. W. Mecum, Camarillo.	
W. J. Millet, Garden Grove.	
F. W. Reynolds, Sup't City Missions, Los Angeles.	
T. M. Rickman, Compton.	
D. W. Rigg, Goleta.	
J. H. Scott, Santa Paula.	
Timothee Tetreault, Los Angeles, French.	
H. B. Turner, San Luis.	
W. W. Youell, Rivera.	
COLORADO.	
C. E. Douhan, Swedes, Greeley.	
J. G. Oster, Swedes, Colorado Springs.	

CONNECTICUT.	
John Barone, Italians, Waterbury.	
Joseph Rapp, Italians, New London.	
Antonio Roco, Italians, Hartford.	
GERMANS.	
J. F. Gasser, Trenton, Ill.	
Gottlieb Heide, Alta Vista, Kas.	
J. M. Hoefflin, Munson, Pa.	
Adam Waldvogel, Immanuel Church, Chicago, Ill.	
Friedrich Jerger, Ebenezer Baptist Church, St. Louis, Miss.	
IDAHO.	
C. L. Parker, Soldier.	
ILLINOIS.	
Adam Janiszewski, Poles, Chicago.	
MAINE.	
P. N. Cayer, French, Waterville.	
MASSACHUSETTS.	
Joseph Anthony, Poles, Chicopee.	
C. E. Johnson, Swedes, Cambridge.	
MINNESOTA.	
G. R. Anderson, District Missionary, Swedes, North and Central Minnesota.	
Nils Ek, Swedes, Thief River Falls.	
C. G. Chandler, Parkers Prairie.	
L. E. Peterson, Swedes, Eyeleth.	
MISSOURI—ST. LOUIS.	
J. C. Armstrong, Sup't City Missions.	
C. E. Benson, Fee Fee Church and Furguson.	
O. O. Green, Compton Heights.	
R. L. Lemons, West Park Church.	
G. H. Murch, Fourth Church.	
Miss M. S. Rosemann, Lady Missionary.	
George Steel, Tower Grove Church.	
MONTANA.	
S. A. Norris, Bethel Colored Church, Butte.	
NEW HAMPSHIRE.	
Adolph Odman, Swedes, Concord.	

NEW MEXICO.

Y. F. Barnett, Avia.
 J. A. Cassidy, Valley Centre, Pleasant Ridge and Plainview.
 C. W. Dicker, Dexter.
 E. D. Fortner, Carter.
 W. J. Gordon, Hagerman.
 J. O. Heath, East Las Vegas.
 E. P. McMurray, Kenna.
 F. P. Neely, Tiaban.
 R. P. Pope, Lincoln Association.

OHIO.

J. T. Lewis, Niles.
 S. J. Peterson, Swedes, Youngstown.

PENNSYLVANIA.

Franz Balogh, Hungarians, Homestead and Rankin.
 John Bjork, Swedes, General Missionary.
 H. C. Gleiss, Sup't Foreign Work, Pittsburg Association and vicinity; Pittsburg and A. Union.
 E. J. Nordlander, Swedes, McKeesport.
 Matthias Steucsek, Slovaks, Creighton and Monca.
 John Kolesnikoff, Russians, Scranton and vicinity.

SOUTH DAKOTA.

Jacob Olson, District Missionary, Danes and Norwegians.
 W. C. Garberson, Burke.
 C. A. Anderson, Swedes, Alcester.

UTAH.

H. O. White, Tremonton.
 J. W. Payne, Garfield.

WASHINGTON, EAST.

J. C. Havnaer, Wallace, Ida.
 W. S. Lake, Union Park Church, Spokane.
 C. S. Treadwell, Colville.
 G. J. Miner, Pastor-at-large.
 Butler Presson, Clarkston.
 J. B. York, Stites.
 I. S. Leonard, Pullman.
 A. M. Allyn, General Missionary.
 John Chandler, Kennewick.
 T. J. Collins, Ritzville.
 W. H. Harris, Cle Elum.
 J. W. Keeterson, Goldendale.
 R. W. King, Sandpoint, Ida.
 D. W. Myers, Wilbur.
 J. J. Payseur, Davenport.
 H. H. Rama, Latah.
 C. C. Rickman, Waterville.
 T. F. Schlosser, Harrison, Ida.
 R. B. Shoun, Prosser.
 R. A. Thomson, Ellensburg.
 J. H. Webber, Hillyard.

WASHINGTON, WEST.

E. N. Bond, Sumas.
 F. S. A. Jensen, Bremerton and Charleston.
 W. A. Scott, Sumner.

EVANGELISTS.

W. L. Clapp, Wisconsin.
 H. Wyse Jones, Oregon and California.
 E. A. Speer, Assistant to H. Wyse Jones, Oregon and California.

The following teachers were appointed: Indian University, Bacone, I. T., Miss Lillian E. Fowler and Miss Edith Morgan; Tidewater Institute, Cheriton, Va., Amanda V. Brown and W. H. Smith; Waters Normal Institute, Winton, N. Caro., Mrs. M. L. Byers.

OKLAHOMA.

W. B. Peoples, Second Church, Guthrie.
 A. B. Elsie, Washington Ave. Ch., Oklahoma City.
 E. D. Jeter, Randlet, Eschite and vicinity.
 Arthur S. Allen, Bristow.
 David J. Austin, Ada, Second Church.
 John D. Baker, Jackson County Association, Duke.
 Gordon T. Bailey, Davidson.
 Benj. F. Ballard, Ivanhoe.
 J. W. Barker, Clinton.
 Geo. W. Bell, Choctaw and Chickasaw Association.
 Horace M. Bennett, Waurika.
 Daniel Bird, Cherokee Indians, Tahlequah.
 W. P. Blake, District Missionary.
 James T. Dowling, Smithville, Rock Creek Church.
 Chas. W. Burnett, Cleveland.
 John H. Byers, Poteau.
 Chas. E. Cannady, Romano and Collinsville.
 Thos. C. Carleton, Evangelist.

J. M. Caves, Crowder and Indianola.
 Robert L. Churchwell, Iona and Hoover.
 Ezra J. Clark, Lenora, Valley Center Church.
 Tyre F. Coe, Sallisaw.
 W. H. Conwell, Cliff, Lebanon and Willis.
 Jerry H. Crain, Antlers, Valliant and Oak Grove.
 Daniel N. Crane, Gage and Indian Creek.
 W. A. Craven, Banty and Wards Chapel.
 Geo. W. Crawford, Deerwood.
 Wm. Crawford, Alva.
 D. N. Curb, New Hope, Graham and Thackary.
 A. J. Davis, Roff.
 Wm. J. Downing, Henryette.
 Wm. H. Driver, Perkins.
 Addison L. Duncan, Pryor Creek.
 Rice C. Farmer, Greer County Association.
 R. E. Ford, Cook.
 J. M. Foster, North McAlester and Savanna.
 J. T. Fincher, Coweta.
 John L. Findell, Allen and Guertie.
 Orlando E. Fowler, Roberts, Meade and Albany.
 James Gore, Coalgate.
 J. M. Gresham, Muldrow.
 John O. Guthrie, Fairview.
 Chas. W. Hampton, Tillman County Association.
 Elbert A. Hardee, Hickory.
 E. H. Harper, Zion Association.
 Anderson M. Harris, Comanche.
 J. B. Hays, Orr and Bob.
 M. D. Hendrik, Shady Grove.
 Jos. M. Higgins, Bache.
 H. E. Hogan, Lindsay.
 Cotesworth H. Holland, Tishomingo.
 Levi H. Holt, Stillwater.
 J. W. Humphrey, Olustee.
 W. E. G. Humphries, Elgin.
 A. W. Ihde, Beaver County Association.
 Geo. W. Jefferson, Chickasaw Association.
 J. T. King, Concord.
 W. A. King, Forum.
 Van. Kretzinger, Walnut Grove.
 B. A. Loving, Woodland County Association.
 Albert Maddox, Hooker and vicinity.
 Forrest Maddox, Oklahoma City Immanuel Church.
 James E. Malloy, Palmer and Rock Creek.
 R. W. Martin, Surprise and Mountain View.
 James P. Martindale, Mountain Home.
 Edward J. Mathews, Centrahoma.
 Robert Broom, Wanette.
 Thomas E. McKenzie, Cordell.
 S. P. McMinn, Perry Chapel.
 D. E. Mellichamp, Oklahoma City, Capitol Hill Ch.
 W. P. Meroney, Walter.
 Noah E. Mitchell, Bridgeport.
 John B. Morris, Mountain Home, Pittsburg.
 Geo. R. Naylor, Wetumka.
 J. L. Odell, Prairie View.
 James A. Ogle, Kingston and Mill Creek.
 M. S. Osborne, Reed.
 Oscar Paschall, Blue Ribbon Settlement.
 O. C. L. Perrington, Union River Association.
 Jos. W. Rankin, Concord Association.
 James R. Reaves, Beaver Association.
 Robert Rennie, Haileyville.
 Robert A. Rushing, Faxon.
 James A. Scott, District Missionary.
 W. R. Selvidge, East Ardmore.
 James R. Sharp, Tryon and vicinity.
 Samuel M. Skaggs, Anadarko.
 H. C. Slaughter, Featherstone.
 L. B. Smelley, Wayne and Canadian.
 Mrs. Lena V. Smith, Office Secretary to Gen. Mia.
 Walter Frederick Smith, Cement.
 J. C. Stalcup, General Missionary.
 Jno. J. Stephens, Oak Grove.
 Andrew J. Taut, Kell.
 A. M. Thompson, Walnut Creek.
 J. B. Vinson, Hurst and Manitou.
 Joseph L. Walker, Wenoka.
 Harvey H. Wallace, Edmond.
 A. G. Washburn, Indians, Five Civilized Tribes.
 Elmer L. Wendell Okemah.
 James White Knox, Lone Oak and vicinity.
 J. M. Wiley, Stigler.
 Archibald H. Wilson, Fort Gibson.
 Clarence T. Willson, Chickasha.
 F. P. Womack, Mt. View, Roosevelt and Twin Mts.
 D. B. Wood, Big Pasture.
 W. M. Wood, Longtown Association.
 Lawrence M. Wright, Mannsville and Cumberland.

Westford Ch.	1 50
Kingston, First B. Y. P. U.	6 00
Wellsville, W. T. Richardson	10 00
Camillus S. S.	7 65
Stockton C. E. S.	8 00
Clifton Park, Center Ch.	18 50
*Troy, Fifth Ave. B. Y. P. U.	5 00
Geneva, First Ch.	119 40
Rochester, Park Ave. Ch.	50 00
Clarence Ch.	3 00
Yonkers, Warburton Avenue Women's Society	180 00
Mariners Harbor Ch.	3 00
Springville Ch.	16 31
Saugerties Ch.	18 75
Massena Ch.	5 64
S. S.	3 00
Clifton S. S.	5 00
Rochester Theological Seminary	21 00
Aurora, Mrs. John Whitmore	3 00
For C. E. F., Averill Park, Mrs. T. E. Saxby	15 00
N. Y. City, John D. Rockefeller	6,507 50
NEW JERSEY, \$791.40	
Plainfield, Miss M. W. McCutchen	10 00
Roseville, C. E. S.	3 25
Hackensack, Calvary Ch.	64 00
Sussex, First Ch.	39 00
Northfield Ch.	5 00
Ridgewood, Emmanuel Ch.	48 17
Passaic, President St. S. S.	11 30
*Elizabeth, Central C. E. S.	19 50
Stelton S. S.	10 00
Piscataway Ch.	68 28
S. S.	5 00
Plainfield Ch.	485 00
Keypoint Ch.	30 00
PENNSYLVANIA, \$1,052.59	
Pittsburgh, Fourth Avenue Ladies' Society	25 00
Bond No. 575	127 50
Montrose, S. A. Dawley	5 00
Sayre Ch.	34 84
S. S.	4 21
B. Y. P. U.	3 00
Philadelphia, Wissahickon Ch.	25 00
North Frankford Ch.	9 78
Gethsemane Ch.	41 52
New Tabernacle Ch.	53 19
Germantown, Second Ch.	33 25
Fourth Ch.	28 22
Alpha Ch.	15 00
Tioga Ch.	58 93
C. E. S.	3 50
Elizabeth Ch.	10 00
Deer Lick, Mrs. P. A. Ealy	30 00
Berwick, First Ch.	10 00
Girardville, Zion Ch.	11 05
Freeport Ch.	10 00
Mars Hill Ch.	13 00
Jersey Shore, S. S.	7 53
Gibson and Jackson Ch.	6 00
Gelatt Ch.	3 75
Sharpsburg Ch.	18 00
Homestead Ch.	24 27
Edinboro Ch.	75
Upland Ch.	51 94
New Kensington Ch.	7 00
New Castle, First Ch.	100 00
Saltillo Ch.	3 43
Lancaster, Olivet Ch.	7 15
Steelton, Central Ch.	6 00
Shamokin Ch.	20 43
Bradford, First Ch.	46 86
S. S.	10 26
Mahoning Ch.	5 11
Saltsburg, B. Y. P. U.	6 00
Prospect, Mt. Zion Ch.	8 24
Chester, North Ch.	6 00

Erie, Swede Ch.	2 00
Creighton, Slav Ch.	4 00
Ellwood City Ch.	6 58
Williamsport, First Ch.	49 31
Logans Valley Ch.	25 00
Factoryville Ch.	16 50
Indiana Ch.	24 29
Evans City Ch.	14 30
Collingdale, First C. E. S.	8 47
Altoona, Memorial Ch.	3 50
McKeesport, First Swedish Ch.	5 00
Monongahela, Effie J. Collingwood	8 75
DELAWARE, \$4.50	
Milford Ch.	4 50
DISTRICT OF COLUMBIA, \$31.37	
*Washington, Mrs. E. Spil-den	5 00
*Mrs. M. W. Hunter	3 00
First Ch.	6 37
Anacostia Ch.	18 00
WEST VIRGINIA, \$167.15	
*Clarksburg S. S.	5 00
Berean Ass'n	55
Rock Camp Ch.	3 00
Hicho, J. A. Sandege	1 00
Vaughan Ch.	3 40
Ronceverte Ch.	22 00
Pleasant Prospect Ch.	4 60
Williamson Ch.	3 00
Rupert, Amwell Ch.	6 40
Letart, D. O. Aten	2 00
Keystone Ch.	2 00
Mt. Hermon Ch.	3 00
Vanetta S. S.	2 00
Gatewood Ch.	10 56
Summerville Ch.	6 55
A Friend	1 00
Mt. Pleasant Ch.	12 10
Wolf Creek, Broad Run Ch.	12 29
Hopewell Ch.	5 35
S. S.	4 65
Alderson, Greenbrier Ch.	31 25
Richwood Ch.	17 50
Little Sewall Ch.	3 25
Russellville Ch.	5 00
KENTUCKY, \$100.00	
*Louisville, Mrs. T. D. Osborne	100 00
NORTH CAROLINA, \$50.00	
Raleigh, Shaw University	50 00
LOUISIANA, \$5.00	
Lake Arthur, G. Williams	5 00
OHIO, \$464.68	
Elyria, First Ch.	104 50
East Cleveland Ch.	150 00
New Vienna S. S.	5 00
Foster, A. E. Haseltine	10 00
Roxabell, John A. Fisher	25
*Greenville Ch.	9 00
Owl Creek Ch.	25 00
Wellington Ch.	13 95
La Grange, First Ch.	8 68
Cleveland, Colored Ch.	4 25
Dayton, Central Ch.	102 30
Nashport Ch.	3 00
Kipton Ch.	18 75
Isleta, G. P. Kime	10 00
MICHIGAN, \$192.69	
*Cass City Ch.	5 00
*Onaway Ch.	13 05
*Grand Rapids, Collected per R. F. Killgore	27 54
Vermontville, E. H. Kime	50
Amboy Ch.	3 00
Grand Rapids, Berean Ch.	19 00
Alma, First Ch.	21 65
Fenton, First Ch.	22 30
Hillsdale Ch.	6 00

Berlin Ch.	4 52
Newaygo Ch.	15 68
Detroit, Beulah Ch.	9 27
River Rouge, Grace Ch.	20 98
Rives Junction Ch.	4 20
INDIANA, \$111.61	
New Bethel Ch.	15 00
Aurora Ch.	29 01
Hayden Ch.	15 00
Tampico Ch.	2 60
Indianapolis, A Friend	50 00
ILLINOIS, \$508.45	
Assumption, James Ridge	5 00
Springfield, Central Ch.	42 72
Pisgah, Union Ch.	40 00
Independence Ch.	5 75
S. S.	3 00
Marissa Ch.	11 00
Little Flock Ch.	3 00
Clarys Grove Ch.	5 50
Tallula, Mrs. J. Q. Spears	5 00
Fillmore Ch.	10 45
Pearl S. S.	2 00
Bois d'Arc Ch.	12 00
Hutsonville, Mrs. G. E. Everingham	5 00
Elgin, First Ch.	99 00
Delavan Ch.	27 20
Pontiac Ch.	17 81
Belvidere, First Ch.	26 00
Joliet, First B. Y. P. U.	3 50
Warengo Ch.	26 51
Chicago, Ogden Park Ch.	50
Mrs. J. W. Alsworth	1 00
Ravenwood Ch.	3 50
Normal Park Ch.	22 00
Garfield Park Ch.	3 00
Memorial Ch.	106 00
Finnish Mission	33 00
WISCONSIN, \$126.74	
Ripon Ch.	16 24
Monroe, Union Ch.	18 00
Sparta Ch.	35 00
Wauwatosa Ch.	38 00
Superior, First Ch.	2 50
Platteville, George Mill-man	2 00
Waupun Ch.	15 00
MINNESOTA, \$706.29	
Clinton Falls, First Ch.	22 96
Minnetta, First Ch.	4 00
St. Paul, Woodland Park Ch.	4 50
Brooklyn Center, First Ch.	12 00
Fergus Falls, Swedish Ch.	5 00
Lake Lillian Ch.	5 00
Mille Lacs, Swedish Ch.	5 00
Fosston, Norwegian Ch.	5 00
McGregor, Mrs. M. N. Smith	1 00
*Kasson, Collected per E. H. Rasmussen	39 27
Windom, John A. Kees	10 00
Minneapolis, First Ch.	133 08
Fourth Ch.	115 48
Lakefield, First Ch.	5 00
Bricevyn, First Ch.	13 61
Duluth, Ebenezer Ch.	10 00
Lake Crystal, Lincoln Ch.	5 89
Spencer Brook, Swedish Ch.	7 75
FOR STATE CONVENTION	
Per C. T. Hallowell	98 22
E. R. McKinney	156 98
IOWA, \$340.79	
Pella Ch.	29 05
Council Bluffs, S. S.	25 00
First Ch.	11 44
Des Moines, Calvary B. Y. P. U.	2 22
Forest Avenue Ch.	7 00
Mrs. Mary E. Kinney	10 00
South Ottumwa Ch.	10 25
Maloy Ch.	7 47
Cumberland Ch.	16 75
Cambria Ch.	15 00
Eden Ch.	10 00
Mt. Ayr Ch.	29 50

Oakland Ch.	35 50
Percival Ch.	8 00
Fairview Ch.	3 50
Guthrie Center Ch.	6 00
Council Bluffs, First S. S.	3 50
Hawarden, Mrs. Nettie Coleman	3 50
Chariton Ch.	30 00
Lorimer Ch.	12 50
Mt. Olive Ch.	4 10
Bedford Ch.	42 10
Goldfield Ch.	10 00
Hawarden S. S.	7 91
Pella Ch.	3 50

MISSOURI, \$20.18

Hopkins, Union Ch.	20 15
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OKLAHOMA, \$8.80

Red Stone Ch.	8 80
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KANSAS, \$498.89

New Hope Ch.	5 00
Belpre, Samuel J. Rudd.	50 00
Scottsville Ch.	2 88
Marion Ch.	20 00
Pleasant Home S. S.	2 25
Gem Y. P. S.	5 00
Brush City Ch.	3 50
Wamego Ch.	3 00
Clay Center Ch.	30 00
Weir, Calvary Ch.	10 00
Garden City Ch.	18 75
Smith Center Ch.	2 00
Newton Ch.	17 00
Neodesha Ch.	15 28
Grenola Ch.	1 00
Caldwell, T. E. Neal.	25 00
Frederick Ch.	8 50
Moline Ch.	2 00
Howard Ch.	18 75
S. S.	2 00
Chanute, Swedish Ch.	10 50
Goddard Ch.	14 00

FOR STATE CONVENTION.

Collected per J. T. Crawford	90 20
J. H. Van Len.	144 30

NEBRASKA, \$418.13

Marietta, Emmanuel S. S.	5 50
Ashland, Memorial Ch.	6 15
Friend Ch.	15 25
Bellwood Ch.	6 35
Grand Island Ch.	190 75
Stromsburg, Eden Ch.	28 85
Elyria Ch.	4 00
Gibbon Ch.	19 51
Prairie Union S. S.	4 85
Palmyra Ch.	14 00
S. S.	3 00
Lorton Ch.	2 00
Prairie Creek Ch.	8 00
Central City Ch.	15 00
Wahoo S. S.	5 28
Burchard B. Y. P. U.	10 00
Stark, Swedish Ch.	25 00
Omaha, Calvary Ch.	41 00
Union Ch.	8 01
Louisville Ch.	3 25

NORTH DAKOTA, \$90.10

Libon Ch.	15 00
Cavaller, First Ch.	15 00

FOR STATE CONVENTION.

Per L. H. Steinhoff.	60 10
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SOUTH DAKOTA, \$994.51

Clear Lake, First Ch.	9 00
Baltic, First Ch.	2 00
Atboh, Swedish Ch.	5 00
Howard Ladies' Society	15 00
*Sioux Falls, Collected per James H. Davis.	33 25
Clark, Mrs. Bennett.	3 00
Goodwin, First Ch.	10 00

FOR STATE CONVENTION.

South Dakota State Convention	900 00
Per H. S. Wold.	17 26

MONTANA, \$81.12

Belt, First Ch.	15 00
Livingstone Ch.	28 20
Stevensville Ch.	5 05
Corvallis Ch.	1 07
Victor Ch.	1 80

WYOMING, \$60.30

Beaver Creek Ch.	11 50
Rairden Ch.	5 00
J. M. Jones.	5 00
Evanston Ch.	29 70
S. S.	4 60
Women's Society.	4 50

COLORADO, \$299.87

Denver, Broadway Ch.	18 51
Florence S. S.	5 00
Church.	10 00

FOR STATE CONVENTION.

Colorado State Convention.	266 36
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NEW MEXICO, \$130.90

FOR STATE CONVENTION.

Per S. S. Arrieta.	15 00
Per F. W. Longfellow.	115 90

ARIZONA, \$19.60

Glendale Ch.	5 50
Salt River Ch.	12 10
S. S.	1 00

IDAHO, \$15.00

Shoshone, Mary A. Millar.	15 00
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CALIFORNIA, \$4,807.36

Long Beach Ch.	219 48
Berkeley Ch.	80 00
Evang. Ch.	12 73
Lompac Ch.	35 00

FOR SOUTHERN CAL. STATE CONVENTION

Southern Cal. State Convention	2,415 00
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FOR GENERAL CONVENTION OF CAL.

General Convention of California	2,045 15
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OREGON, \$359.25

Astoria First Ch.	23 00
Portland First Ch.	326 15
Grace Ch.	4 10
B. Y. P. U.	5 00
Juniors.	1 00

WASHINGTON, \$557.02

*Tacoma, Collected per J. A. Pettit.	17 62
Colored Ch.	1 50
Everett Second Colored Ch.	1 00
Vancouver First Ch.	12 70

FOR NORTHWEST STATE CONVENTION

Per A. D. Carpenter.	250 00
Per L. W. Terry.	274 20

MEXICO, \$5.86

Linares Ch.	2 50
Nuevo Laredo Ch.	3 36

PORTO RICO, \$71.01

Rio Piedras Ch.	8 21
San Anton Ch.	3 00
Rio Grande Ch.	5 00
Cayey Ch.	19 90
Gurabo Ch.	1 70
Cidra Ch.	13 20
Caguas Ch.	20 00

WOMAN'S AM. BAP. HOME MISSION SOCIETY, 2,242.13

WOMEN'S BAPT. HOME MISSION SOCIETY, 485.00

TOTAL, \$27,607.21

Home Mission Monthly, 602.55

Annuity Fund:

Moisertown, Pa., Mary J. Manville.	50 00
Plainfield, N. J., a friend.	8,000 00
Phoenixville, Pa., A. B. Still.	35 17

LEGACIES, \$11,444.11

CONNECTICUT \$16.09

Stamford, Estate of Nancy Smith.	16 09
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MAINE, \$250.00

Norridgewock, Estate of Mrs. H. M. Haywood.	250 00
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MASSACHUSETTS, \$10,767.82

Agawam, Estate of Mary Ann Smith.	259 77
Fall River, Estate of Job M. Leonard.	10,007 75
Leominster, Estate of Adeline F. Hall.	500 00

NEW HAMPSHIRE, \$390.07

Milford, Estate of Timothy H. Parsons.	390 07
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NEW YORK, \$20.43

Cooley, Estate of John Watson.	20 43
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DONATIONS RECEIVED AT INSTITUTIONS

FOR ALABAMA BAPT. UNIV.

Bladen Springs Ala., Bladen Springs Association.	3 00
Burnsville, Ala., North Dallas Association.	4 00
Eufaula, Ala., Eufaula Association.	10 00
Eutaw, Ala., Mt. Olive, Green Co. Women's Con.	2 00
Freland, Ind., Mariah Creek Miss. Society.	5 00
Housewood, Ala., Rev. A. Taswell.	1 00
Macon, Ga., Rev. D. S. Harris.	1 00
Mt. Meigs, Ala., Hardaway Association.	1 60
Mobile, Ala., Colored Bethel Association.	75 00
Opelika, Ala., Ala. Bapt. State Con.	338 15
River Ridge, Ala., Star of Hope Association.	6 45
Selma, Ala., Gibson Concert.	8 85
Selma, Ala., Students Voice.	1 00
Selma, Ala., Printing Office.	8 00

FOR ATLANTA BAPT. COLLEGE

Newman, Ga., Western Union Ass'n.	8 00
Newnan, Ga., Western Union S. S.	5 59
Chicago, Ill., Albert Montague.	4 00
Atlanta, Ga., New Hope Association.	3 50

FOR BENEDICT COLLEGE

Troy, N. Y., Women's Miss. Soc., 2d Bapt. Ch.	10 00
Mrs. P. B. Guernsey.	6 91
Abbeville, S. C., Educ. and S. S. Con., B. Dixon.	10 00
Miss Starr.	27 80
Orangeburg, S. C., Baptist State Con.	13 00
Abbeville, S. C., Little River S. S. Con.	10 00
Miss Starr.	38 00

FOR HOUSTON COLLEGE

Terrell, Rev. A. L. Boone.	1 50
Houston, D. Stevenson.	1 00
La Grange, M. M. Rodgers.	5 00
La Grange, La Grange.	3 20
Houston, Friendship.	8 60
Anderson, Beatrice Williams.	5 00
Houston, W. H. Scott.	1 00
Houston, Antioch.	3 00

Eagle Lake, Walter Knox..	1 85	Wolfe City, M. E. Bell....	50	N. C., High Point, Dr. C.	
Houston, Bethel	3 00	Houston, J. M. Parker....	1 00	J. H. Gaylord.....	12 00
Houston, Paul Yates.....	1 05	FOR INDIAN UNIVERSITY			
Houston, Trustees Antioch		Ohio, Cleveland, Women's		N. C., La Grange, Eula	
Ch.	7 70	Society	35 25	Hood	50
Anderson, A. S. Terrell....	2 60	Euclid Ave. Bapt. Ch.		Nonie Rouse	25
Houston, Shiloh	1 25	FOR MATHER IND. SCHOOL			
Dallas, A. R. Griggs.....	1 00	Medfield, Mass., Miss Lizzie		N. C., Manteo, Miss Maggie	50
Houston, A. Parr.....	1 00	M. Dunn	1 00	Etheridge	10
Houston, Arthur Williams..	75	Gilbertville, Mass., Mrs.		N. C., Raleigh, A Friend..	2 00
Belton, W. Home Mission		Potter	2 25	Nannie Jones	10
Society	1 25	E. Sullivan, N. H., Mrs. E.		S. S. Con.....	16 50
Belton, Sunday-school	2 00	A. Freeman	5 00	N. C., Wilson, Katherine	
Pittsburg, Sunday-school ..	3 25	Dorchester, Mass., Miss E.		Clark	1 00
Pittsburg, H. R. Wilson....	1 00	W. Bumstead	3 00	Pa., Bala, Mrs. L. L.	
Palestine, E. M. Griggs....	1 00	Beaufort, S. C., Friend....	10 00	Baker	100 00
Texarkana, P. W. Wesley..	1 00	Providence, R. I., Stough-		Pa., Glen Roy, Miss L. K.	
Palestine, S. J. Williamson..	1 00	ton Estate	326 60	Miller	1 00
Eagle Lake, Mt. Olive....	2 00	New Bedford, Mass., Mrs.		Mrs. R. A. Wescott... 1 00	
Prairie View, Wyatt Chapel		Horatio Hathaway	35 00	FOR SPELMIAN SEMINARY	
Elwd. C. Lee.....	1 00	FOR SHAW UNIVERSITY			
Bullard, Pitou Jordan.....	1 80	Conn., Westfield, Mrs. Geo.		Ga., Atlanta, Spelman	
Austin, D. H. Scott.....	1 00	Clark	1 00	Teacher	9 00
Hempstead, E. M. Craig....	2 25	Maine, Bangor, Woman's		Mass., Friends	35 00
Olive, H. W. Bendy.....	5 00	M. S. 2d Bapt. Ch....	10 00	Mass., Boston, Mr. S. New-	
Belton, W. H. M. Society..	1 00	Waterville, Mrs. E. B.		ton Cutler	5 00
Victoria, Mahala Green....	30	Foster	5 00	Friend	1 00
Houston, G. A. Williams..	1 00	Mass., Boston, Mrs. Hall..	1 00	Miss Mary F. Taylor..	1 00
Hempstead, Mt. Corinth S.		Mrs. Hawkesworth....	1 00	Mass., Brookline, Miss F.	
S.	5 00	Mrs. Huss	1 00	H. Vose	1 00
Hempstead, A. W. Bennett.	1 00	Mass., Fall River, 1st Bap-	23 25	Mass., Lawrence, Friend..	2 50
Houston, Trinity M. E....	1 85	Ch. Ladies' Miss. Soc.		Mass., Waltham, Miss Bes-	
Houston, I. Austin.....	1 20	1st Bap. Ch., Mrs.		sie R. Jones.....	10 00
Houston, Rev. F. L. Lights	1 25	Wood's S. S. Class..	4 00	N. J., Morristown, Mrs.	
Tyler, S. A. Young.....	2 00	Broadway Chap., Pri-		mary Dept.	2 00
Houston, E. D. Pierson....	2 50	Brownell St. Chap.		N. Y., New York, Miss N.	
Dallas, New Hope.....	5 00	Kings Daughters	6 00	Mary B. H. Cutler....	8 00
N. W. Johnson.....	50	Mrs. C. W. Connell....	10 00	N. Y., New York, Miss N.	
Dallas, Macedonia	5 20	Friends	1 50	B. Parsons	8 00
Cason, J. J. Alexander.....	3 00	Mr. H. H. Horton.....	25 00	S. C., Abbeville, S. S. Con.,	
Kaufman, C. Smith.....	50	Mass., Holyoke, Misses Kate		Little River	10 00
Carthage, J. J. Goodwin....	1 00	and Nellie Stewart..	7 00	FOR VIRGINIA UNION UNIV.	
Denison, Hopewell S. S....	1 25	Worcester, John S. Bap-		Mass., Needham, S. S....	50 00
Bremond, J. C. Clifton....	2 50	Ch.	7 54	Mass., Worcester, S. S....	12 50
Paris, C. N. Hampton.....	1 00	N. C., Durham, Dr. A. M.		Mass., Newton Centre, Har-	
Marshall, P. R. Washington.	1 00	Moore	5 00	riet E. Carpenter.....	150 00
Zion District S. S.....	10 00	Mr. C. C. Spaulding..	2 00	Mass., Haverhill, Portland	
Houston, J. M. Codwell....	2 50	N. C. Chapel Hill, Mr.		St. Ch.	25 00
Cypress W. H. M. Soc.		Robert Davis	1 25	Va., Gilliamsville, Slate Riv-	
Winsboro, L. S. Sims.....	1 00	N. C., Elizabeth City, Mrs.		er Bapt. Ass'n.....	25 00
Zion Hill W. H. M. S.		Bessie DeLoatch Doles.	1 00	Northern Virginia Bapt.	
Palestine, S. E. J. Watson		N. C., Hertford, Mrs. Wm.		Ass'n	25 00
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THE BAPTIST HOME MISSION MONTHLY

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

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR MARCH, 1908

	PAGE		PAGE
EDITORIAL:		THE YOUNG PEOPLE:	
The Cuban Tour.....	86	The Solution of the Problem—Miss	
Now for Oklahoma.....	86	Charlotte F. Clark.....	116
Home Mission Conference.....	86	A College Promoting Mission Study—	
Note and Comment.....	88	An Every-day Topic — Secretary	
GENERAL:		Moore.....	117
A Model Gate Keeper — Robert		CITY MISSION WORK:	
Watchorn.....	91	City Mission Outlook in Pittsburg—	
A Day at Ellis Island—By a New		Rev. H. C. Gleiss.....	118
Jersey Pastor.....	93	DONATIONS AND APPOINTMENTS.. 120	
Scenes in the Steerage—From an Im-		BAPTISMS 121	
migrant's Log Book.....	96	FINANCIAL STATEMENT 121	
CORRESPONDING SECRETARY'S		CONTRIBUTIONS AND LEGACIES.... 121	
NOTES:		ILLUSTRATIONS:	
The Meaning of Missions—Resigna-		Frontispiece: Missionary Schisa and	
tions and Appointments — Field		his Italian Sunday-school.	
Notes.....	105	Commissioner Robert Watchorn.....	90
OBITUARY:		A Typical Jewish Immigrant.....	92
A "Good and Faithful Servant"—F.		A Single Family at Ellis Island.....	93
T. Hazlewood, D. D.....	107	Bright Spots at Ellis Island.....	94
MEXICO:		The Belles of the Steerage.....	97
Working Against Odds—Rev. Stephen		A Group of Slavic Women.....	98
S. Huse, Jr.....	108	Watching the National Dances.....	99
OUR FOREIGN PEOPLES:		Playing Games on the Deck.....	100
Italians and the Gospel—Hector Schisa	109	Girls Whom the Writer Sought to	
THE COLORED PEOPLE:		Shield.....	101
Virginia Union University—President		A Roman Catholic Service in the	
George Rice Hovey.....	111	Steerage.....	102
THE GREAT WEST:		Dining Room of the Right Kind.....	103
Far-famed Cripple Creek—Rev. J. H.		Rev. F. T. Hazlewood, D. D.....	107
Franklin.....	112	Hector Schisa.....	109
THE NORTHWEST:		Section of Victor, Cripple Creek Dis-	
German Baptists in North Dakota—		trict.....	112
Supt. G. A. Schulte.....	114	Anaconda, Colorado.....	113
		Group of Germans at Dedication of	
		Chapel.....	114

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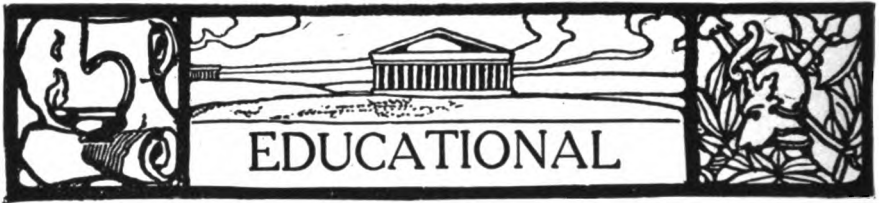
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MISSIONARY SCHISA AND HIS ITALIAN SUNDAY SCHOOL UNITEDTOWN, Pa.

THE BAPTIST HOME MISSION MONTHLY

VOL. XXX

MARCH, 1908

No. 3

LAST CALL

The Home Mission Society makes its final appeal for the year ending March 31, 1908, expressing the hope that most generous contributions may be made to reduce the heavy indebtedness which has accumulated during the last three years, and to avert an increase thereof this year. On February 1st the net debt of the Society was \$221,222.39; obligations maturing to April 1st, \$123,000; making a total required from that date to April 1st \$344,222.39. The estimated deficit, unless contributions shall exceed those of previous years for the same time, will be \$89,222.39. We deeply regret to state that the financial disturbances of the country have already affected the offerings of some of the churches, and hence it is apprehended that the actual deficit may be greater than the amount estimated unless all friends of the Society respond most liberally during the month of March to its appeal.



Corresponding Secretary.





The Cuban Tour

THE Cuban trip was an experience that will not be forgotten by any of those who took it. From the day of sailing to the arrival in Havana, where the party separated—some returning thence by steamer to New York, others by way of New Orleans or Florida—there were no untoward incidents, unless sea-sickness be placed in that category. Of course, since the start was made in the blizzard storm, the good and staunch ship *Segurança* was not exactly as immovable as a house on shore, and a combination of rolling and pitching is apt to prove too much for people with unseaworthy tendencies. But if the first four days were uncomfortable for some, the last four were as beautiful as heart could desire, and not a day's illness befel any member of the party from the landing at Guantanamo to the finish. The account of the missionary tour will come in the April number. Here there is time only to express gratitude to God for the successful accomplishment of the purpose of the journey—the encouragement of the missionaries by the manifestation of interest in their work, and the deepening of missionary zeal on the part of those who came close enough to missionary effort to appreciate its heroisms and hardships.

Now for Oklahoma

THERE are some Baptists who fear that we cannot have a representative delegation at Oklahoma City in May. There is no good reason for such apprehension. The railroad rates will not be prohibitive by any means. And there is every reason why we should have a large attendance from the eastern and central sections. Oklahoma presents the most wonderful development of the time. There may be seen the home mission

growth as in few other places. Those who attend the anniversaries will gain a new idea of their own country and its possibilities, and also of the mission opportunities.

To secure the proper delegation, we appeal to the churches to send their pastors and at least one lay delegate to the meetings. The outlay will more than justify itself. One church in New York State recently sent its pastor to Cuba to study home missions at first hand. That church will reap the benefits of the pastor's trip during months and years to come. Every church that sends its pastor to Oklahoma City will be amply repaid for the money expenditure. Now is the time to take this matter up. Here is a chance for the young people's society to show appreciation of the pastor's helpfulness and constant service, by starting the movement to send him as delegate to the anniversaries.

Of course pastors cannot suggest to their churches that they would like to go to Oklahoma. We can do so for them, however, and the deacons can readily carry the matter through. The meeting of the Northern Baptist Convention, in connection with the annual meetings of the societies, makes it an unusually interesting week.

Home Mission Conference

A HOME Mission Conference on the subject of immigration was held in New York on Thursday, Feb. 20, under the auspices of the Home Missions Council, a new organization which embraces the Home Mission Boards of the various denominations which have headquarters within reaching distance of New York. The Council has for its purpose closer coöperation in effort and the strength which union gives in considering the great questions that confront the Home Mission workers.

This first conference was well attended and of deep interest. The fact has come to be recognized at last that the religious care of the immigrant is vital to our national welfare, and that one of the first duties of patriotic and Christian Americans is to arouse all our churches to present conditions and the vast opportunities which these conditions present. The first topic discussed was Training Schools for Workers among Immigrants. Professor Manganò opened the discussion with a paper covering the ground admirably. We shall give it in substance at a later time. The necessity for adequate training was readily admitted, and many practical suggestions were made. Then the Responsibility of the Local Church for the Foreigners at its Door was considered, the first speaker being Rev. Vaclav Losa, superintendent of foreign work for the Presbytery of Pittsburg, himself an illustration of the trained missionary worker. We shall have the pleasure of reproducing his paper also, as it was enlightening and characteristic. Dr. Davis, of New Britain, told of the large work which his church, the South Congregational, is doing for the foreign element of his city, and illustrations were drawn from other fields by other speakers. There was no lack of speaking material, and the committee was justified in leaving ample room for discussion instead of overloading the program with set addresses or papers.

Professor Edward Steiner was to have spoken in the afternoon and evening, but was stalled in a storm in Pennsylvania. His theme, Possibilities of Interdenominational Coöperation in the Care of the Immigrant, was treated in short addresses by Dr. Thompson, secretary of the Presbyterian Home Board; Dr. Morehouse, of our Society, and Secretary Roberts, of the Y. M. C. A. Immigrant Department. From the discussion it was apparent that in many ways coöperation is practicable in relation to the work among immigrants. In the matters of training, of literature, and of ministry at ports of embarkation and entry, there is much to be gained by a work which will show the unity of Protestantism in the

effort to evangelize the newcomers. The conference passed unanimously a resolution urging the various Boards to go forward in this coöperative service. The evening session was given to the work at Ellis Island, which was presented by Secretary Hutt, of the Y.M.C.A., who has for some months been engaged in the work there, and knows both what is being done and what can and ought to be done. The suggestion was well made by one speaker that a far more effective service could be rendered at Ellis Island through a coöperation that should place the various missionaries under one competent head than by the present system, or lack of it, which leaves the workers of the different denominations or organizations to their own independent devices. As to the value of the day there can be no doubt, and other conferences of similar character will be planned.

An Interesting Worker

MR. HECTOR SCHISA, who is in charge of the new Italian mission at Uniontown, Pa., was for some time an officer in the Italian army, having first received a good school and college education in Naples and Rome. While in the military service, he had occasion to visit (and opportunity to observe) a great many different places in widely separated quarters of the world, thus adding the culture of extensive travel to his school training. He was put in charge of the military telegraphic service at different points, having made a specialty of electrical study in his college course. On leaving the army, he became a Marconi telegraph official on one of the Italian steamers. This position he held until about six months ago. He became a Christian and a Baptist through the influence of a humble English Baptist mission in Genoa. For the past seven years he has been a man of singularly devout spirit, and while carrying on his professional duties has been in direct evangelistic effort. For two or three years the conviction has been growing stronger and stronger in his mind that he ought to give himself wholly to missionary service among his own people. After very ma-

ture consideration on his own part, and on the part of intimate American Baptist friends of his, who had had constant opportunity to become acquainted with his spirit and to estimate his gifts, he was taken last summer into the employ of the Home Mission Society. He rendered a brief service as assistant in

the mission at Boston, and in October last he was sent to Uniontown, Pa., to become the first pastor of a new mission there. The group which we give of his Sunday-school, and a part, by no means the whole, of his congregation, will show to what a good purpose he has been working during the past three or four months.

NOTE AND COMMENT



THIS number of *THE MONTHLY* will be found full of matter of vital interest. If the subject of the foreign peoples in our country keeps to the fore, the reason is that just now there is no escape from it, and we hope in one way or another to stir up our churches to active concern in the matter. We are not discussing a theory but facing a situation, the gravity of which is just beginning to dawn upon the mind of the average American church member. The series of articles on the steerage comes to a close for the present, with suggestions that are practical and should be embodied in legislation. Superintendent Gleiss presents the foreign work in Pittsburg, one of the foreign centers. Missionary Schisa is one of the most devoted and zealous characters yet discovered in our efforts to evangelize the Italians. Read all of the articles, and let the impression grow upon you that you must do something, either in person or by proxy, to forward this great work of Americanization through the most potent agency of the gospel.

¶ The financial situation has not been materially changed since the last report was made in these pages. There must be a substantial increase in all offerings between now and the close of the fiscal year, or the Society will face an accumulated debt that must seriously hamper it in its wide work. One thing is certain, that if the members of our churches could visit a missionary field, whether in Cuba or Porto Rico or Oklahoma or Oregon, they would not listen to any proposition to lessen the amounts contributed to the missionaries or the fields. Everywhere there is so much

larger opportunity than the means will permit of seizing, that to speak of necessary retrenchment is like striking a dagger through the heart of the self-sacrificing workers. We ought to have a great uprising among our people to clear the Society of debt and make advance possible where the doors are wide open and the calls seemingly imperative.

¶ The editor of *THE MONTHLY* was leaving the country just as the news came of the death of his long-time friend, Dr. Hazlewood. Our relations had been those of intimacy, and in time of domestic affliction it was the writer's privilege to minister to his brother and his bereaved family. In addition to the recognition of character and service given elsewhere, we must pay tribute to the sincerity, fidelity and ability of this good man. He was so sound in his judgment, so clear in his perception of a situation, so thorough in the conduct of business, that he was much sought as counselor, and was implicitly trusted by all who had dealings with him. He was a loyal and loving friend, and to many a pastor his secretarial visits were seasons of refreshing. To the work of the Home Mission Society he gave the best years and efforts of his life. He found in this cause for joy. An ardent American, he saw the absolute necessity for an enlarging home mission work in order to preserve our Christian institutions. The death of Dr. Hazlewood will be deeply regretted by a wide circle of friends. It adds another to the heavy blows that have fallen upon the Home Mission Society.

¶ The executive committee of the Baptist White Temple of Oklahoma City for the Anniversaries and the Northern Baptist

Convention, which meet in that city next May, is composed of the following persons: Rev. W. B. Hinson, pastor; Rev. E. E. Ford, assistant pastor; Fred Brasted, Dr. L. Haynes Buxton, Mrs. W. E. Dicken, Capt. J. H. Grant, I. M. Holcomb, F. J. Merrill, Mrs. F. J. Merrill. Any inquiries concerning arrangements, applications for rooms, or suggestions which may be of advantage to the committee in making preparation for the meetings, may be addressed to the chairman, Fred Brasted, 511-514 Baltimore Building, Oklahoma City, Oklahoma. The Baptists of the city and state of Oklahoma are all looking forward to the coming of their brethren from the older states, and are planning to give them a royal western welcome.

¶ A joint meeting of the representatives of the executive committees of the three national societies and of the Northern Baptist Convention was held at the Home Mission Rooms, Borough of Manhattan, New York, on February 13, to draft a program for the meetings in Oklahoma City next May. There were present Rev. Messrs. T. S. Barbour, D.D., F. P. Haggard and C. H. Moss, Mornay Williams, Esq., and Mr. G. E. Briggs, of the Missionary Union; Rev. Messrs. H. L. Morehouse, D.D., and T. J. Villers, D.D., and Mr. J. G. Affleck, of the Home Mission Society; Rev. Messrs. A. J. Rowland, D.D., and W. W. Pratt, D.D., of the Publication Society; and Rev. Messrs. S. H. Greene, D.D., L. A. Crandall, D.D., William C. Bitting, D.D., Mr. George W. Coleman and Rev. R. A. Ashworth, of the Northern Baptist Convention. The whole day was given to the discussion of matters pertaining to the coming meetings and a tentative program was determined upon, which must be passed upon by the executive committees of the several societies before it is given to the public.

¶ Governor Hughes should have the support of every good man in the state in his effort to suppress race track gambling, which has been legalized in plain defiance of the state constitution. There can be no question as to the soundness of the governor's position that the constitution ought to be obeyed, and that no consideration of financial interests should count in such a matter. The men interested in racing have

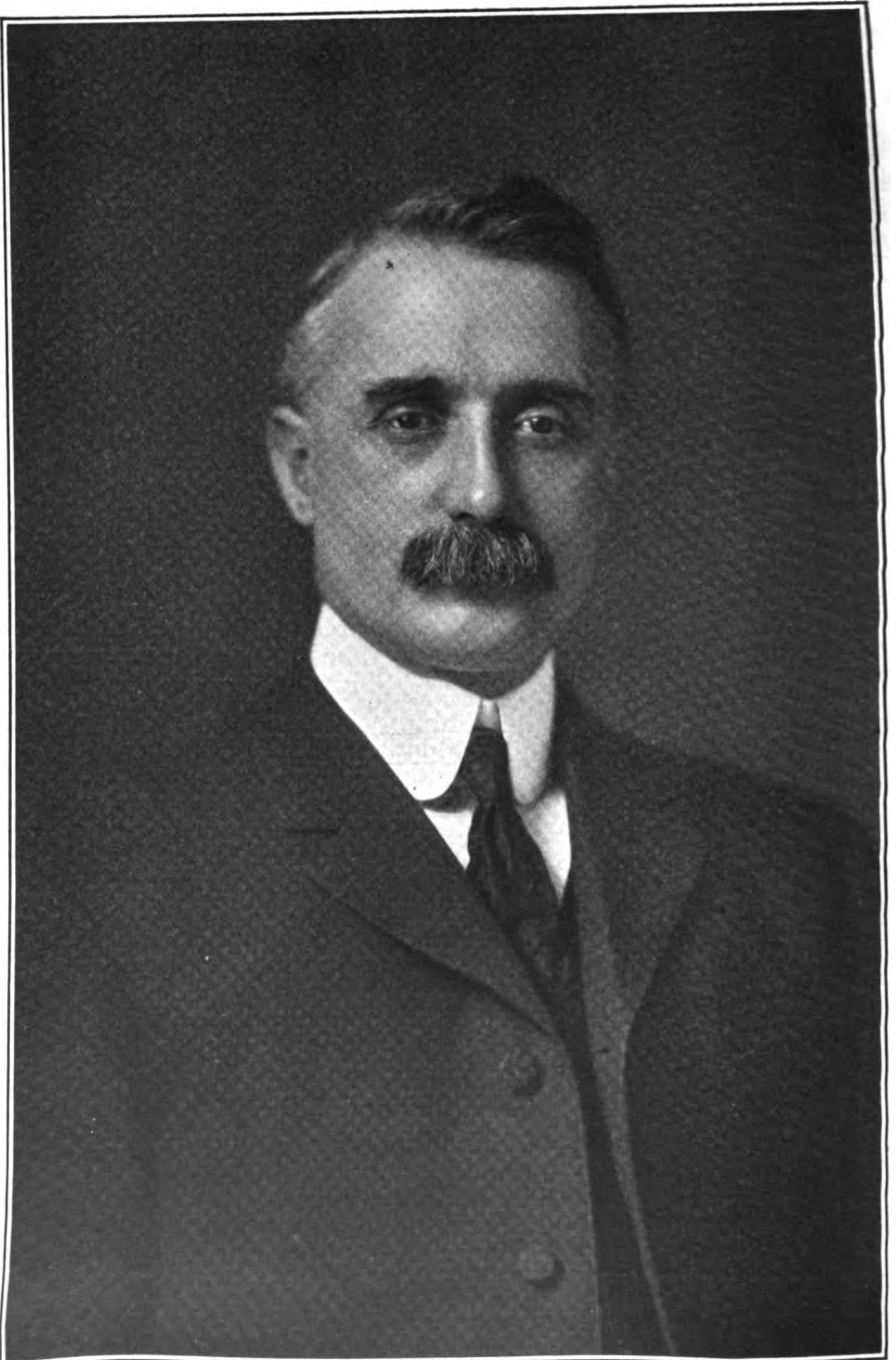
bitterly assailed the proposed measure which would make it as illegal to gamble inside of a track enclosure as outside of it, and very likely a subservient legislature will refuse to repeal the obnoxious law that permits pool-selling. But the Christian people of the state should make it known that they admire the Christian governor for his courage and consistency, and when the time comes should also let the legislators know that votes count and that voters can remember how their representatives stood upon such questions as this. This is a matter not of politics but of ethics and law.

¶ Here is a question suggested by recent observations: Why should you, a member of the church, expect more self-sacrifice, consecration and patience from a missionary or a minister than you are willing to practice yourself? Answers will be gladly received, particularly if they contain a scriptural reason.

¶ Put in the pulpit a man of conviction and fervor and there will be hearers in the pews, Sunday morning and evening too. Congregations want the truth on fire, and they will respond to its appeals, even though the response demands struggle and self-conquest and self-sacrifice. Truth is the bullet, conviction is the powder, fervor is the percussion cap. Let the preacher aim and pull the trigger, and there will be execution.

¶ He who can give a dollar to missions ought to be ashamed to give a dime; but he who can only give a dime ought to be equally ashamed not to give that because he cannot do more.

¶ THE HOME MISSION MONTHLY does not accept advertisements of stocks or mining or other companies, because the editor has no confidence in the glittering offers made by companies that are irresponsible. If any of our Baptist people, ministers or laymen, have money to spare, far wiser and better is it to give it for missions, where it will do lasting good, than to throw it away by investing in any stock mining ventures. In the latter case the money usually goes to enrich the promoters of schemes. Ministers especially should beware of these advertising baits.



Published by courtesy of *The Outlook*

ROBERT WATCHORN, COMMISSIONER OF IMMIGRATION AT THE PORT OF NEW YORK—A MODEL GATE KEEPER

A MODEL GATE KEEPER

Robert Watchorn, Commissioner of Immigration at Ellis Island



REFACING an article on immigration, the editors of the *Outlook* pay this deserved tribute to Commissioner Watchorn, whose portrait we give by courtesy of the same magazine:

The port of New York is pre-eminently the Gateway of the Nation, for more than three-fourths of the million and a quarter immigrants who entered the United States last year landed at Ellis Island. With our present policy of rigid exclusion of those who fail to meet certain requirements of bodily health, moral worthiness, and ability for self-support, the duties of those who guard the gateway are of the highest importance. On the spirit with which the battalion of inspectors, surgeons, and matrons at Ellis Island approach their work, and the thoroughness with which they carry it out, depend, on the one hand, the protection of our country from an influx of undesirable individuals, and, on the other, the maintenance toward this vast throng of "Americans in the rough" of American principles of justice and fair play.

For nearly three years the country has been fortunate in having in command of the sentinel forces at Ellis Island a man who combines with the force of character and the executive ability necessary for a rigid administration of the immigration laws, a broad human sympathy which insures to the incoming alien not only justice but kindness, not only a stern protection of his rights but a warm-hearted care for his comfort.

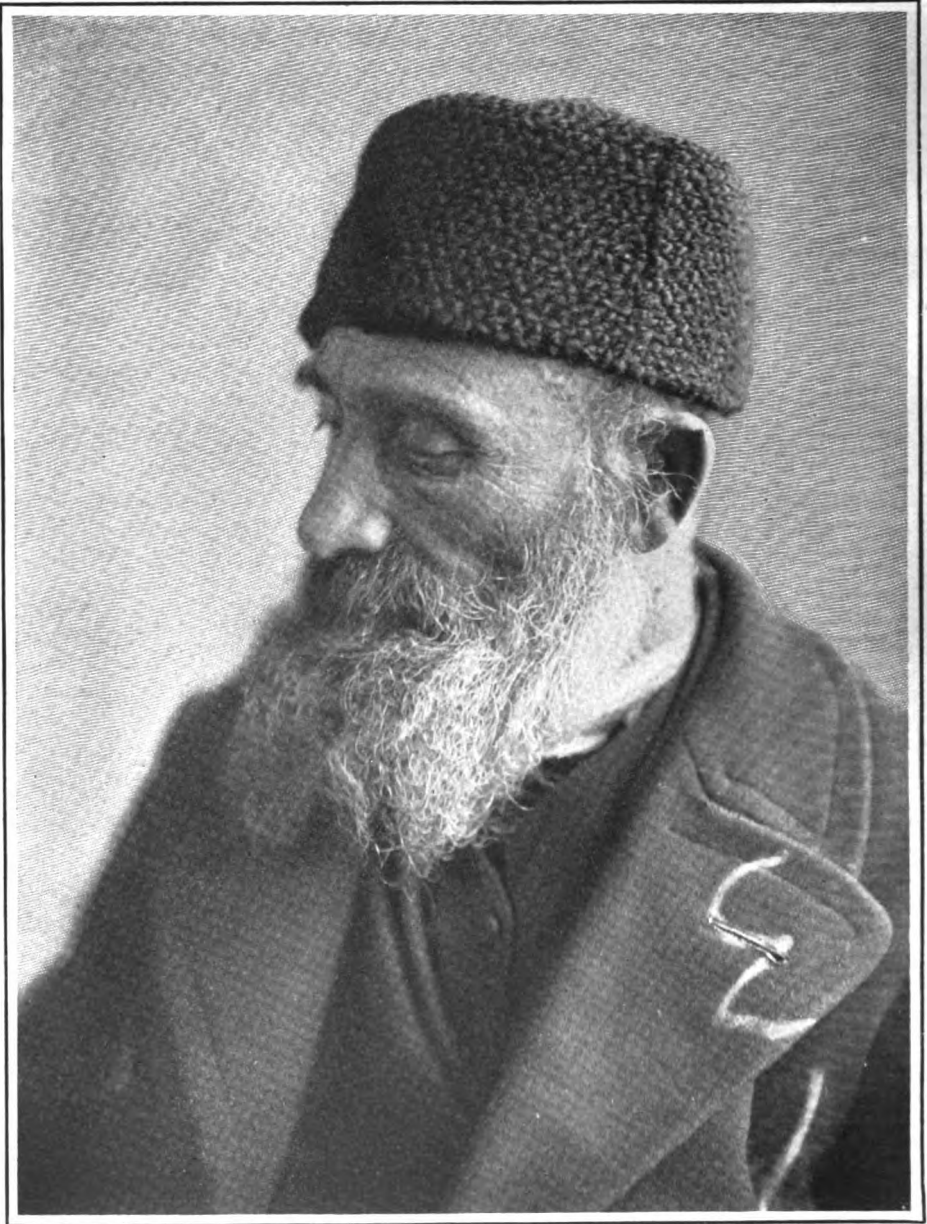
Commissioner Watchorn was an immigrant himself, coming, as a youth, from the coal-pits of Derbyshire to seek his fortune in the mines of Pennsylvania. From the ranks of the laboring men he rose to a position of leadership in the trades-union movement, and, by way of certain executive positions in the State of Pennsylvania, he came, twelve years ago, into the Immigrant Service.

In his administration of Ellis Island the two sides of his character have been strikingly displayed, uniting to produce many improvements in equipment and procedure. The contractors who, for their own profit, violated the terms of their contracts by transferring immigrants

to the railway stations in an unsatisfactory manner; the young and bumptious lawyer who truculently maintained his right not only to stay on the Island against the will of the Commissioner, but to have an immediate interview with his client, a young woman detained pending the decision of a board of special inquiry; the doorkeeper who, suspected on almost overwhelming evidence of a theft from an aged immigrant, steadfastly refused to be searched; and the waiter who had cleaned the dining-room floor but carelessly, all found themselves brought into unpleasantly definite contact with the stern, inflexible side of the Commissioner's character. The first faced not only a canceled contract but a possible prosecution; the second had the option of taking the next boat for New York voluntarily or under escort of two sturdy inspectors; the third found himself searched before he knew it; while the waiter received a terse order to clean the floor, with the significant addition, "I shall be back here in ten minutes." It might be said in parenthesis that the Commissioner *did* return and that he found the floor clean.

The more human side of the man is illustrated by the roof garden, with awnings, easy chairs, and tables for luncheon, which he arranged for the young women of his force. The parapet surrounding it was decorated with boxes of flowering geraniums. When the bill for the plants was received, it was found that there was no appropriation to cover flowers. The Commissioner's comment was characteristic. "I know of an appropriation for just such purposes. The bill has been paid, and the incident is closed." The source of the appropriation would not be hard to guess.

When the Commissioner took office, the main inspection-room was divided, as it is now, into long aisles down which the groups of immigrants passed, and in which they waited their turn of inspection. Many times the exigencies of the case kept them standing for several hours until their opportunity came. The human side of the Commissioner was outraged day after day by the sight of those standing lines of old and young, waiting patiently but wearily for a chance to learn their fate. Roused by the heart, the brain evolved the simple expedient of placing benches in each



A TYPICAL JEWISH IMMIGRANT—BY COURTESY OF THE OUTLOOK

aisle. But, unfortunately, the aisles were not wide enough, and it seemed as if they could not be widened without decreasing their number, owing to the fact that there must be a desk at the head of each one for the use of the inspector. Again the brain, incited now as much by the apparent difficulty of the problem as by the urgings of the heart, went to work. A plan as ingenious as it was simple

(when it had once been demonstrated) was speedily evolved. The Island's own force of workmen made the changes with expedition, and the waiting lines had their seats. Other improvements have been made and projected. Each is a lasting evidence of the Commissioner's passion for efficiency and his generous thoughtfulness for the comfort of those intrusted to his care.



A SINGLE FAMILY FROM HOLLAND—THE TYPE OF IMMIGRANTS WE WANT MORE OF

A DAY AT ELLIS ISLAND

What a Busy Pastor Saw by Taking a Day Off—A Suggestive Source for Sermons

FOR eight years the writer had lived within an hour's journey of Ellis Island and had read with interest newspaper and other accounts of the ever increasing numbers of people who were pouring through the Immigrant station into our country, but he had never seriously considered taking a trip to the Island to see for himself the things of which he had read. In the month of April, 1907, an old Seminary classmate, now a professor in one of our colleges, spent his Easter vacation in the home of the writer, and in their sight-seeing, this trip was made.

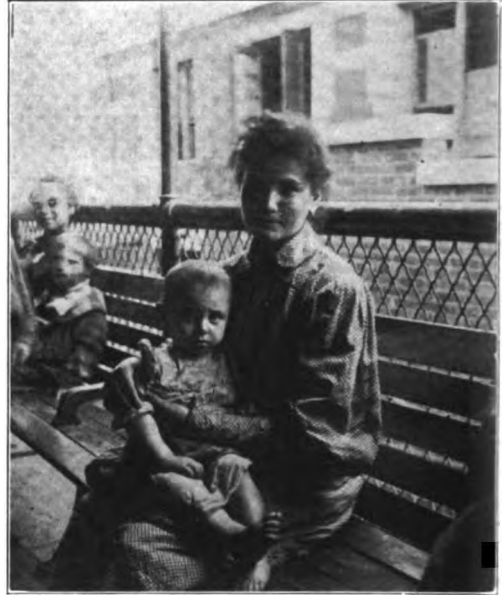
Between eight and nine o'clock one morning we presented ourselves at the

pier in Battery park, handed our card to the official at the gate, and were given permission to visit the Island. Arriving at Ellis Island we followed the crowd and entered the long building where the Immigrants meet their friends, and finding that farther progress in that direction was impossible, we turned about and explained to an official our purpose in visiting the place and were directed to the Information Bureau. Entering the Information Bureau, I handed my card to an attendant and again explained the purpose of my visit. He stamped "Commissioner" upon a card, handed it to me and told me to go to the Commissioner's office, giving me direc-

tions how to find it. Arriving at the Commissioner's office, a young man asked our mission and we stated that we wished to see the Commissioner, at the same time handing him a card. In a few moments a cheery faced man about forty-five years of age came into the office. I asked his name, and finding that we were face to face with Commissioner Watchorn, I introduced myself and my friend and explained the purpose of our visit. Mr. Watchorn told us that he was about to conduct a party of friends through the station and that we might join them.

Leaving the office, we went into the gallery surrounding the room where the Immigrants were received as they come from the barges, and saw the strange multitude pouring up the long stairway, carrying boxes, bags and bundles. At the top of the stairway an official examined and stamped their steamer tags as they walked down the alleyway; after passing this official they were closely scrutinized by a doctor who was looking for deformed bodies or physical defects. A second doctor examined each subject more carefully, while a third doctor examined the eyes of every individual, looking particularly for the symptoms of trachoma. Failing to pass any one of the doctors, certain chalk marks were made upon the garments of the individuals and after they had passed the station of the third examiner they were turned to the left into an enclosure to await a more perfect examination. Those who successfully passed this ordeal, turned to the right into one of twenty long alleyways to await their turn in meeting the legal requirements for entrance. At the desk at the end of each alleyway were two officials who asked the prospective citizen the questions prescribed by law and examined their money. Passing these officials the Immigrant passed down to the large waiting room where he could get his money changed into United States currency; could buy his railroad ticket to his destination, and apprise his friends by telephone or telegraph of the time of his arrival. In an adjoining room the Immigrant bought his food by weight, a Government inspection twice each day insuring the quality and quantity of the

food. Our Immigrant, with his food under his arm and his baggage upon his back, is now directed to the barge which will bear him to his railroad station and his destination.



BRIGHT SPOTS AT ELLIS ISLAND

Perhaps we should stop for just a moment at this point to say a word about the missionary work that is being done among the Immigrants during their brief stay at Ellis Island. Missionaries of our own and other denominations mingle freely among the Immigrants, giving here a word of comfort or advice, there a tract or a New Testament, with Christian counsel if opportunity offers. An untold amount of good is thus being done.

We now return to the point where the Inspector is examining the Immigrant. If it is found that he has not the amount of money required for entrance, or if there seems to be any reason why the man or woman should not be allowed to land upon our shores, instead of being sent to the railroad station, the candidate is sent into a little court room where the case is examined into in a legal way and justice is done to all.

The following case was tried while the

writer was in the room. The interpreter called a name, and a Polish woman stepped forward carrying a little babe in her arms, another child almost a baby clinging to her skirt; her name and age and the name and age of her husband were asked through an interpreter, then she was asked the whereabouts of her husband and who had paid her passage money? How much her husband was earning in the coal mine in Pennsylvania? How much money he had been sending her for the support of herself and children? She had been held because she did not have the required amount of money, but during the interval between the first and second examination she had telegraphed her husband and he had telegraphed her \$10. The Judge decided that she was entitled to go to her husband, and remarked that "a man who had sent his wife the amount she said she had received monthly out of the small salary he was receiving, surely wanted his wife and children." Other cases were tried, and the court decided to send some of them back to the land of their birth. The whole proceeding was conducted with absolute fairness both to the Immigrant and to the tax payers of this country.

Another experience which rarely comes to the visitor at Ellis Island came to us; we were invited to return to the Commissioner's office, and when we were gathered in the office, Commissioner Watchorn explained to us that it was the privilege of the Immigrant to appeal from the decision of the court which we had just visited and in case of such appeal the matter came to him in his private office for decision. He then called three cases of this sort. The first, was that of a Russian about fifty years of age who had a physical defect, the nature of which I have forgotten. All the papers connected with the case containing the findings of the court were laid before the Commissioner and he then conducted his own investigation. The man was a tailor by trade, and the defect noted had never interfered with his work. After care-

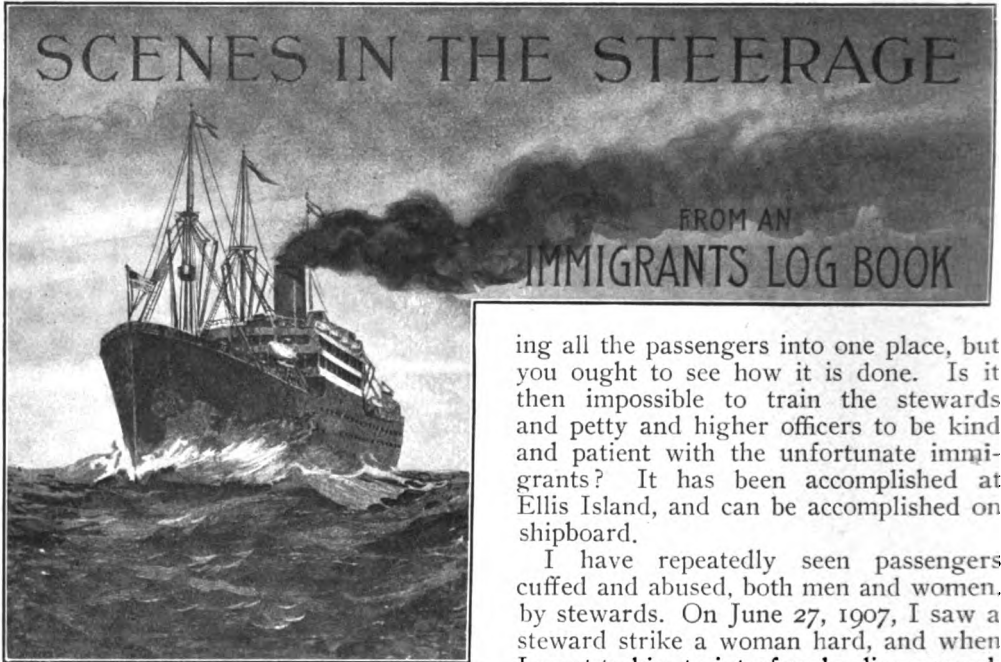
fully weighing the matter it was decided to admit the man. The next case was that of a Russian widow with seven children, the oldest of whom was fourteen years of age. The ground on which they had been detained was that the children in whole or in part were likely to become a public charge. The woman's husband had been killed in the riots in St. Petersburg; she had sold out the little bakery which had been their support, and with her seven children and \$67 in money had landed upon our shores to begin life anew. A brother-in-law residing in New York City, who claimed to possess \$20,000 worth of property, came forward and promised to care for the family until they could care for themselves. They were permitted to land. The third case was that of a Hungarian, a young man, an idiot, whose only relative in this country was a brother, a laboring man, with a large family. The father and mother and other relatives were in the old country. This man was returned to his native land, as the probabilities were that he would be found in a poor house, a public charge, inside of two years if permitted to land.

Just after the last case was dismissed the door opened and a bright-faced, handsome boy about eight years of age rushed into the room, followed by a gentle, dignified lady; after Commissioner Watchorn had kissed the boy he turned to the company and introduced Mrs. Watchorn and his son.

Space will not permit me to relate other experiences of that day. Suffice it to say that we came away impressed with the absolute fairness of our Government in its treatment of the strangers who are coming to our shores: with the uniform courtesy of the officials: and most of all with the personality of the Commissioner. We have at the head of the forces at Ellis Island a great hearted, sympathetic man—a man with a keen discriminating sense of justice—a noble specimen of American manhood.

R. T. C.





**The Treatment that Makes the
Passengers Desperate—Needless Irritation—Cruelty and Insult—Sug-
gestions as to Better Conditions and
Needed Remedies**

III

THE steerage passenger is driven like a sheep from port to starboard, from forward to aft, from below to the main deck, from the main deck to the stinking between-decks. What for?

Now it is to be vaccinated, then to clean out the steerage, then again to examine the tickets, or to give a package of tobacco to the men and candy to the women—one of the few plasters upon the wounded feelings of the constantly irritated steerage passengers.

One of the means of hushing the murmuring ones is to hold back their tickets until the moment they leave the boat. A steerage passenger considers his ticket—or ship's card, as he likes to call it—as the door into New York. So this is a mighty good trick.

Sometimes there is a reason for driv-

ing all the passengers into one place, but you ought to see how it is done. Is it then impossible to train the stewards and petty and higher officers to be kind and patient with the unfortunate immigrants? It has been accomplished at Ellis Island, and can be accomplished on shipboard.

I have repeatedly seen passengers cuffed and abused, both men and women, by stewards. On June 27, 1907, I saw a steward strike a woman hard, and when I went to him to interfere he disappeared. On the ——— one woman told me how on the night of May 21, 1907, she had driven away a steward by hitting him on the head with her shoe, when he woke her at night and made insulting proposals. Another woman on the same steamer told me that more than once when she went into the women's wash-room, she found men belonging to the crew washing themselves there, because it was cleaner than in the men's wash-room.

On June 27th I went up to the captain with two other men and two young women. We complained about a second-cabin steward, who passed a very vulgar remark to one of us in the presence of these young women, who were respectable, and whom I made up my mind to protect as much as possible. The captain told us that the fourth officer should take us to the chief officer, who would settle the matter. We were shown to the chief steward, but never saw the first officer, and the matter was dropped. The two good-looking women were fairly followed all day by bakers, cooks, quarter-masters and stewards, and the surgeon and some of the engineers did not refrain from winking at them. As much



THE BELLES OF THE STEERAGE—SURROUNDED WITH ADMIRERS

as possible I kept in their company, but the temptation seemed too strong, and all my warnings were in vain. At the end of the trip, on July 7, while I was making one of my excursions through the ship for my investigations, I happened to open a curtain in the quartermaster's room, and saw the two girls sitting among the men at 11.30 p. m. A number of beer bottles and the loud singing told me the rest. I do not mean to say that these young women were blameless, but they were not bad when they came on board. They were dressmakers and were hoping to make a good living in America. One of them was only eighteen, and a sweet-looking girl, as the picture shows.

One thing is sure—the seventeen days on board that steamer are a dark blot in the lives of many women. It is enough to say that all through the day the crew had free play among the passengers, and only once did I see and hear the third officer calling down one of the petty officers on account of dealing with the women.

To show that I do not intend to be one-sided, I admit that the passengers among themselves were not above criticism in their conduct in these respects;

but I say again that it is a disgrace that in the twentieth century the steamships that carry so many passengers are not better disciplined. America, for one, suffers through it indirectly. Shall it, then, continue? A scandalous steerage, a grafting steamship company—would that I could abolish both your steerage and your graft!

Two respectable Russian women paid 80 marks (\$32) above their steerage ticket to get a berth in the second cabin. A German gave a fee of 30 marks to one of the petty officers to eat and sleep in his room. Many others would have done the same if they had had the money. Again I say that the steerage as I saw it was not fit for human beings.

VACCINATION

Driven like cattle in the between-decks, with all hatches closed but one, we waited for the vaccination. The air was unbearable, but our protest did not help. At last some of the men forced open a hatch, and some of us escaped. A proof that the whole thing is incomplete and unreliable is the fact that some of us hid and were not vaccinated; nevertheless our card was stamped by the doctor as "vaccinated." In about four hours' time the



A GROUP OF SLAVIC WOMEN

two physicians vaccinated all the steerage passengers, and used the same instrument eight or ten times without sterilizing or cleaning. One of my German friends was made very sick by his vaccination, and while in the hospital with a badly swollen side, was treated with water from the tank, not "aqua destillata." I happened to be present when the wound was dressed, and the doctor's assistant told me he had none, when I made a remark about distilled water.

AMUSEMENTS ON BOARD

"If you do not tickle yourself, nobody else will," is a saying I heard in India, and it is true for the steerage. Music plays a very great part in the pastimes of the day, and harmonicas and violins, mouth-organs and flutes are heard all over the ship when the weather is good.

It was indeed a great sight to see the Jews dancing their national dances, while an old Israelite with long gray whiskers played the violin and the rest clapped their hands to beat time. I never knew the Jews were such a jolly people. There was always something going on among them. One of their favorite games was "meat on the block," as it is called in Germany. One man stands upright and

covers the eyes of another with his hands, so that he cannot see. This man stands in a bent position, with his head against the other man's waist. The men who are in the game stand around him and one of them strikes him as hard as he can on his hips and looks as innocent as possible when the stricken victim looks around to find his man. In case he makes a mistake he has to stand until he guesses the right one, who then takes his place. This was regarded as great sport, especially by the onlookers.

Leapfrog is played by young and old, and it was not a rare sight to see a middle-aged man playing it with a group of boys. We also had some wrestlers on board, and they gave us a complete performance one day, not only in wrestling but also in acrobatic stunts.

Another amusement was to listen to the concert in the second cabin, given by the ship's orchestra; but we had to be very quiet, or else the skylight was closed. Dancing in every shape and form could be seen every day, and many hours were spent that way. There was also a good deal of card playing and gambling, especially among the Poles. Singing was heard at all times, and it was very interesting to me to hear the differ-



WATCHING THE NATIONAL DANCES

ent nationalities sing their native music. Every night at sundown a group of Jews gathered upon the main hatch, and sang socialistic songs in Yiddish. They sang beautifully, although the sentiment of some of the songs was revolutionary enough.

We also had an Italian on board, just one; but he was the center whenever anything was going on. He was a fine singer, and as he could speak German, he charmed all the young women in the second cabin, as, sitting upon the stairs and singing German songs, he looked at them with his beautiful black eyes. The same fellow was a thorough acrobat and could walk on his hands as easily as on his feet. The Italian wanted to go to Panama, he said, where he had worked before; but a few weeks after landing I saw him still hanging around in Hoboken because, as he told me, he was "dead broke." What became of him later I do not know. The officers and crew hated him because he was always ready to tell his opinion when anything was wrong.

RELIGION ON BOARD

The Russian Poles, who are Roman Catholics, do a good deal of singing;

the whole service, in fact, is nothing but a continuation of song and making crosses. The Greek Catholics also use song as the most prominent feature of worship; and every morning between the beds rows of men knelt upon the dirty decks and united in worship. Not only in the morning but at all hours of the day services were arranged by the pious Poles or Slavs. I am sorry to say that it was a mere matter of form with most of them, as the men that drank most and the women that flirted most were the chief partakers in their united service. Going out from America several Roman Catholic Poles told me that they had found the churches at home far better than those in America, which were not what they liked them to be at all. They also told of the terrific power of the Slavic and Polish priests in America.

The Russian Jews that I interviewed told me that many Jews in America lose the faith of their fathers, because the Jews in America come constantly in contact with freethinkers and socialists. Another reason is the necessity of working on Saturday, their Sabbath. One Austrian Jew told me, with tears in his eyes, "I'm going back home, and tell my father all about my backsliding. I'm going



PLAYING GAMES ON THE DECK

home to be a faithful Israelite once more, though I cannot live half so well at home as in America."

I found the Protestant passengers indifferent as a rule. Many opportunities had I to bring the gospel of light to men and women. I shall never forget the two services led by me on Sunday in the second cabin. The first one was going out from America. With a trembling heart I entered the dining room, because I knew there is usually a peculiar combination of people on an ocean liner. I asked the congregation to sing with me, "Jesus, Lover of My Soul," and when I began to sing it only one out of the 250 people joined, and she a dear old Christian lady. The rest of the few Christian people that I met did not dare to sing. But I asked God to strengthen me in my weakness, and the inspiration of the Holy Spirit came over me, and I began to tell of Jesus and His love for sinners, just in a heart to heart talk. The actor and actress that sat right in front of me were deeply touched by the old, old story. They came in laughing, but left the room thinking about Him who died for them. After the service was over I asked those that were desirous to become Christians to hold up their

hands, and some twenty-five hands went up.

After that service I had many opportunities to do personal work among the second and first cabin passengers, some of whom came down to talk to me. One young woman told me she wanted to come back to Jesus, she had backslidden. A young German began a new life and prayed again; he had not prayed for years. The old-time religion was good enough for him.

One Russian Jew was very desirous to hear about the Messiah. I told him about the Lamb of God that taketh away the sin of the world, but somehow he could not see his way clear. Nearly all the Jews I met on my way to Europe had been badly influenced in America, and missed that characteristic piety that is still found in European countries where the Jews are numerous.

On the return from Europe, a German missionary and I found an opportunity to hold a Sunday afternoon service in the second cabin. He spoke in German and I in English. As a result of that meeting a young woman found Jesus, and when I visited her not long ago she told me of the wonderful change in her life and habits.



GIRLS WHOM THE WRITER SOUGHT TO SHIELD FROM BAD MEN

THE ARRIVAL

But I must speed on. At last we were near the promised land, the land of liberty, where so many an immigrant is disappointed in not finding what he looked for, or finding what he did not look for. We heard to our great delight that we should land in the afternoon, and then the packing and dressing began. It was a sight to see these men, women and children assimilate all their earthly possessions in big square boxes and trunks, as far as they had been allowed to bring them down in the steerage, the rest being in the baggage rooms. Some had nothing but jute bags with them, and ropes to tie them together. All were excited, and I heard them speak in low tones about Castle Garden—as Ellis Island was known to them—while dressing and packing.

The women put on their gayest and best clothes, the men their heavy jackets and embroidered shirts and red neckties. It was indeed a picturesque group. I happened to look overboard in the water, and saw a continuous stream of dirty socks, shirts, drawers, blankets, towels and what-not coming out of the port-holes—the last emblems of the steerage

passage. I did pity the poor fishes, and wondered if some of them would not faint when they found the ocean saturated with steerage refuse.

The usual visit of harbor officials, Board of Health and others, took place, and slowly the ship steamed up the North River to Hoboken.

SURPRISING SIGHTS

I was not surprised to see the amazement of the steerage passengers in beholding one of the greatest sights that America offers—the entrance to New York Harbor. Well do I remember how I felt when I came to America for the first time. The skyscrapers, a whole line of them, the ferryboats, the floating palaces of the Hudson River trade, the puffing and whistling towboats crossing our bow with the sauciness of a school-boy, the high floating elevators, the huge smokestacks of a number of ocean liners moored at the long wharves—are a combination of wonders to the inexperienced eye of the immigrant.

The free and easy way of the clean-shaven American officials, their kindness yet businesslike ways, have always been to me a sign of the influence of practical education and well-trained manhood.



A ROMAN CATHOLIC SERVICE IN THE STEERAGE

The immigrants noticed right away the difference between the American man in brass buttons and the man in brass buttons on the steamship, and felt a little easier already.

There we stood, packed and saddled and tagged also, having our numbered white ticket tied to our coat—ready to leave the hated ship. But, oh spite! we saw the ship moored, yet could not leave her. We had to wait till next morning because there was no place for us at Ellis Island. Sometimes the inflow there is so great that passengers have to wait for days before they can land.

It was a very hot night, and men and women took off their heavy old-country clothes and appeared in negligée. Many did not go to bed at all, but just sat up, with their baggage at hand. In the morning we were allowed to go on shore, or at least on the pier, and walked about in the great waiting room for perhaps two hours, while the customs officers examined the baggage. At last the sign was given to take the barges for Ellis Island, and we had our last glimpse of the ship that had been the scene of so much misery and shame. While looking at her black hull, stained all over with refuse of meals and dirt, a good many of our number spat upon the floor to

show their hatred and disgust. One man shook his fist and said, "You'll hear from me, _____!" He intended to write in some home paper about the scandalous steerage. Three other men told me they wanted to do the same thing, but I don't know whether they did. Some of the reasons why more publicity is not given to the steerage conditions are, that many immigrants are illiterate; that many are afraid to do so; that mostly all forget about it when it is over; that the European people are not so quick in publishing facts as the American people; that many publishers do not dare print such articles, because they know the power of the steamship companies. I am very thankful for my opportunity.

While steaming up the river, packed like herring in a barrel, we passed near by the magnificent statue of Liberty. All were amazed, and a Jew who sat alongside of me, sharing with me his basket to sit upon, exclaimed, "That must be the great Columbus!" I did not try to explain to him what it represented, because I would not spoil his enthusiasm.

KIND TREATMENT AT LAST

Leaving the barges we stepped on shore to go through the so much dreaded "Castle Garden," as it used to be called—



DINING ROOM OF THE RIGHT KIND IN THE STEERAGE—ALL LINES SHOULD PROVIDE SUCH ROOMS AND GOOD SERVICE

a name heard in the most remote parts of the world where emigration takes place. Let me pay a word of tribute to Honorable Commissioner Robert Watchorn, who has made Ellis Island what it is. Any of my readers that has not seen Ellis Island as it is to-day, ought to see it. Here is a place where justice reigns and order. Here is a place where the American law is being enforced to the letter. Commissioner Watchorn has learned to treat every immigrant alike. The men under him are trained to be kind and patient. Every corner of Ellis Island is clean and well taken care of. In a nutshell: Ellis Island is a well-oiled, well-running complicated machine. Its machinist is a master mechanic, and if all the employees in the government service were as ambitious and capable as this one, this country would be a good deal better for it.

It is not necessary to describe all the performances an immigrant goes through. Nothing escapes the eyes of the keen officers. Three times I was addressed, for instance, on account of a miniature picture-badge of the "Lincoln Legion." One asked me where my membership was; another said, "You must have been in America before." They

even have time to crack a joke sometimes, and that is a good thing, for an immigrant feels very ill at ease when he passes officer after officer, each of whom may send him back to Europe, which means lost hope, illusions, money.

Getting the coveted "O. K." mark, I came in the railroad waiting room and found many of my shipmates, and was glad to help some of them in various ways. The two girls I wrote about were sitting in one of the detention rooms, weeping bitterly. They did not have enough money. A telegram to their relatives helped them out.

HORSE BETTER TREATED THAN FOLKS

Before making some suggestions as to steerage improvements that should be insisted upon by our government, allow a few words about the outward trip on this same line. The small number of passengers ought to have guaranteed a fine treatment and good accommodations, but I did not find either. The only advantages were that we were served at table, after a fashion, and did not have to wash dishes. We also had a dining room, but, imagine it! in that steamer of 13,000 tons' register, with almost no cargo in the holds, a *race-horse* was

placed in our dining room in an open stall, twelve feet from one of our tables! It may sound strange, but I often envied the noble animal that was so well taken care of, by a man especially engaged for that purpose. The soft hay certainly made a softer bed than our hard pillows and mattresses. The horse had every care and comfort; anything was good enough for steerage men.

The conditions as to immorality were not much better on this ship than on the other, nor was the discipline any improvement. Concerning the table service I find these notes in my book:

"May 24, 1907. How our breakfast was served. A sailor or steward, you may call him both, comes along and pulls a basket full of rolls by a piece of rope tied to one of the handles. He nears one of the tables, upon which there is no tablecloth, and begins to throw the rolls upon it, saying, "That is enough!" On he goes to the next table and repeats the same thing. Then he comes back and sails two potfuls of margarine butter (which we called axle grease) over the table, one to each side. A kettle full of coffee completes the breakfast. Such was the service."

SOME SUGGESTIONS

1. As long as such large numbers of passengers are allowed, with 2,000 people packed in where 1,000 are too many, the steerage will be in a larger or smaller degree a disgrace to humanity.

2. The decks in the steerage should be of wood.

3. While there is one waiter to twelve in the second cabin, and one to six in the first

cabin on the average steamer, there was one to 200 in our steerage.

4. The food ought to be brought to the steerage by the stewards.

5. The dishes ought to be washed not by the passengers but by the stewards.

6. Every ship ought to have bathrooms in the steerage, if only for mothers and children.

7. Every ship should have dining rooms in the steerage.

8. Every ship ought to have special men to keep the toilet and washing rooms clean. This is just as possible in the steerage as in the second cabin.

9. Every ship's steerage ought to be partly or altogether divided into state rooms.

10. Fresh water should be supplied in sufficient quantities. It is certainly possible to supply the fresh water needed by the human beings a ship undertakes to carry.

11. Liquor should not be sold on board, either to the crew or to the passengers. In no case to the crew. Beer might be excepted, because some people, such as the Germans, are so accustomed to it that to deprive them of it would be a hardship.

12. Nothing should be sold by employees except in the canteen.

13. No fee ought to be accepted by crew.

14. A severe discipline should be maintained, especially relating to the protection of women.

15. A claim book ought to be in the steerage for complaints to the company.

[*Note.*—It should be said that the line selected by this observer has been known as among the worst offenders in its treatment of the immigrants. While there are some conditions that need improvement on the best lines, still it is due the most of them to say that they make serious effort to maintain discipline, furnish dining rooms with some kind of service, and attempt to secure a fair amount of cleanliness. While we desire to arouse a healthy sentiment that will demand needed reforms, the best as well as worst of the steerage should be fairly shown, and it should be borne in mind that our "Unknown" hit upon the worst, as it was well he should, in order that the worst might be known. If we can secure brighter experiences, we shall give them also.

—Ed.]





CORRESPONDING SECRETARY'S NOTES

IT seems to us that the attempt made in one of our religious journals to put Home Missions in this land on a different basis from missions to people of other lands is very weak as an argument, and is altogether uncalled for. It is said: "There is not a country in the world except the United States and Canada, in which the general term 'missions' means anything except foreign missions. That is its proper use."

Is this then the logic of the situation? It is "missions" to send missionaries to Spain, Italy, Germany, Scandinavian lands and to Russia; but it is not "missions" when we send missionaries to the millions of these same peoples brought to our doors by the Providence of God! It is "missions" to send men to China and Japan, but it is not "missions" to send missionaries to Chinese and Japanese in America!

It is "missions" to send men to pagan peoples of other lands, but it is not "missions" to send men to pagan Indians in our own land!

It is "missions" to establish educational institutions in foreign lands for the training of capable natives as leaders of native churches, but it is not "missions" to provide similar institutions for like purposes for the two million negro Baptists of our own land!

It is "missions" to provide religious privileges for other peoples, but it is not "missions" to provide Christian privileges for the destitute portions of our own land!

If "missions" in other lands means only foreign missions, it is because no other

land has had conditions like those which have existed and still exist in this land,— vast new regions where sin abounded to be possessed for Christ; Indians and negroes as in no other Christian land; pagans and papists of the lowest types to be saved; and the adjacent millions of Mexico, Cuba and Porto Rico, looking to us alone for the bread of life. This is the unique mission field of modern times and any attempt to minimize its importance or to reduce it to a subordinate position in world-wide missions will, we are sure, fail to receive the approval of our people.

And why should it be said that there are various denominational and interdenominational organizations working for the evangelization of the people of the United States and then over against this set only one denominational society for the rest of mankind? To be fair, should it not be said that there are scores of missionary organizations, denominational and interdenominational, not only in this land but in other Christian lands that are giving millions upon millions for the evangelization of the rest of mankind? America has bigger problems than any other nation on earth, to be worked out by itself alone, while the whole Christian world is engaged in working out the problems in other lands.

* * *

Rev. William M. Lawrence, D.D., of North Orange, has been elected a member of the Executive Board in place of Rev. E. E. Knapp, who has removed from New York City to Amsterdam, N. Y.

* * *

Dr. N. B. Rairden, writing from Jerusalem, Jan. 27th, states that he is very much improved in health, and expects

soon to start for Naples, Italy, and thence traveling northward leisurely arrive in England probably in April or May,

* * *

The Executive Board of the American Baptist Home Mission Society, at a regular meeting on February 10th appointed Rev. Lemuel Call Barnes, D.D., of Worcester, Mass., as field secretary in place of Dr. E. E. Chivers, deceased. Dr. Barnes accepts and expects to enter upon his work about April 1st.

The Board also appointed Rev. Charles Lincoln White, D.D., president of Colby University, Waterville, Maine, as associate corresponding secretary. He expects to be at the Rooms not later than July 1st, and sooner if practicable. Biographical sketches and portraits of both will appear in the April MONTHLY.

* * *



Rev. E. B. Palmer, D.D., of Philadelphia, who has served the Society faithfully as district secretary for about twenty-five years, has tendered his resignation, to take effect April 1st. The Executive Board has formally

expressed its "appreciation of his faithful services during this period, its gratitude for his efficient efforts to advance and conserve the Society's interests, and its best wishes for the years which may yet be given him, that these years may be many, and that the last may be the best, with fullness of light at eventide."

* * *

Rev. Jacob Sallade, of The Temple Baptist Church of Philadelphia, has been appointed district secretary as Dr. Palmer's successor, and enters upon his work March 1st. This appointment is very highly commended by many brethren in the Philadelphia district. The next issue of THE MONTHLY will contain his likeness and an accompanying sketch of his life.

Rev. J. B. Thomas, D.D., district secretary of the Society in Chicago, finds himself on the verge of a nervous prostration, and on the advice of eminent physicians is to take a three months' leave of absence for a sea voyage and an entire change of environment. The Board has therefore granted him a vacation, during which he will probably visit our mission fields in Porto Rico, attending the dedication of the new house at San Juan, going thence to Cuba, and thence to Mexico.

* * *

The friends of the Home Mission Society will deeply regret to learn that Rev. Alexander Turnbull, assistant corresponding secretary of the Society, is advised by his physicians in Denver that he must not return to New York, but must make his home permanently in the West or Southwest, where climatic conditions are more favorable for his recovery. They express the opinion that he may have many years of usefulness before him by this change of climate. It is hoped that his knowledge of the Society's affairs may be utilized in some way in that region. He will have the sympathy of many in this enforced retirement from duty at the Rooms, and he will be greatly missed by his associates here. At present he is at Roswell, New Mexico.

* * *

Dr. J. A. Francis, in connection with his recent visit to Minneapolis and St. Paul, conducted several morning services at Pillsbury Academy, Owatonna, Minn. The principal of the institution, Dr. Price, gave him a cordial welcome, and the whole faculty and pastor of the church gave him their hearty support. At the fifth service between thirty and forty young men and young women took a stand for Christ for the first time, each rising alone and deliberately saying, "I want Christ to be the Master of my life." Besides these a number of professing Christians were greatly revived, and a new, strong, spiritual impulse was given to the entire institution. This is the kind of work which will tell very greatly in future years in the strengthening of our denominational forces.

A "GOOD AND FAITHFUL SERVANT"

District Secretary Francis T. Hazlewood, D.D.

THE death of Rev. F. T. Hazlewood, D.D., of Boston, was a great shock to the officers at the Rooms, who were not even aware of his illness; alarming symptoms not having appeared until a few days before his decease by heart fail-

Ellsworth and Bangor, Maine, and at Lynn, Mass. With this wide acquaintance in his district he began a work which increased in fruitfulness with the passing years. The society's appreciation of his worth is best set forth in a minute adopted at its regular monthly meeting, held February 10th, as follows:



REV. FRANCIS T. HAZLEWOOD, D. D.

ure, which was the result of the gripe. His loss is one widely and deeply felt, particularly by those associated with him in Christian work, they alone knowing best his wide sympathies, genial disposition and good judgment.

Dr. Hazlewood was a man particularly fitted for secretaryship in New England, having been born in Boston, a graduate of Phillips Andover Academy, Brown University and Newton Theological Institution; and having held pastorates in

sition and took great delight in the triumphs of the gospel in our various home mission fields. His physical and intellectual vigor remained unimpaired until his last brief illness, so that he lives in our memory a forceful figure, with a heart of great tenderness, a mind well trained, a faith firmly rooted in Christ, and a life consecrated to his service. To the sorrowing members of his family the Board tenders its sympathy."

"The Executive Board of the American Baptist Home Mission Society records with profound sorrow its great loss in the death of Rev. Francis T. Hazlewood, D.D., on January 22, 1908, in the sixty-ninth year of his age. Entering the service of the society as assistant district secretary in 1891, and assuming the full duties of the office in 1892, he gave nearly seventeen years of energetic and fruitful effort to the development of the missionary spirit of the churches in New England in the interests of Home Missions. Through his personal influence many were led to remember the society in their wills; and in attention to complicated and important matters relating to the settlement of estates in which the society had an interest he displayed marked ability and sound judgment. In all financial matters of his office he was scrupulously exact and methodical. He was assiduous in attention to the duties of his position

WORKING AGAINST ODDS

THREE YEARS IN SAN LUIS POTOSI, MEXICO

By Rev. Stephen S. Huse, Jr.

I was three years ago in January that we came to San Luis Potosi. The Baptist church which had passed through many vicissitudes was then disorganized. Under the direction of Rev. Wm. H. Sloan, property had recently been purchased in a desirable location, and there we attended our first meeting, which was also the farewell service for Rev. Sr. Cavazo, who was leaving for another field. Fourteen were present, including the new missionary and his wife, and three missionaries from the Chicago Board.

For some months the attendance increased, and then we had to close services to build over the new property into a church and parsonage, which took from November till the following April. At the end we had a good meeting-house and a comfortable home and felt encouraged.

In June the church was reorganized and that summer three were received by baptism. But there was a worm in our apple. The adventists had been sowing discontent and saturdanarianism among members who were looking for a chance to be discontented. They and those under their thumb composed nearly the whole congregation, and they decided to keep Saturday. One of the young ladies had married meanwhile, and the other two had decided to change their field of labor. The adventist party, not content with having left, tried to oust the missionary and complete the destruction of the mission.

But the missionary stayed. Those were dark days, but one bright ray of light shone through them; the faithfulness of Marcos Hernandez and his wife. Marcos was one of the first converts that I baptized. Seeing their earnestness I asked him if he would consider taking up the position of helper in the mission. I had not been mistaken, for God had touched his heart to enter the gospel work. So four of us put our shoulder to the wheel

and the mission moved again. I at once commenced giving him a systematic course of instruction; his wife attending many of the classes. Slowly, very slowly against fanaticism and vice and the persistent opposition of Catholic paganism we have gone onward. Four have been baptized during the year. Attendance has increased at the services. But every gain is as hard wrung as a miser's last dollar. From lack of knowledge and early evangelical training—and lime in the back-bone—church members are often unstable, and we have few efficient workers. Hoping to remedy this I have enlarged the scope of instruction for Marcos and his wife, so that I am now giving 28 half-hour periods to teaching, and Mrs. Huse gives instruction in music. These classes are to meet a present need; their permanence is left to the wisdom of the future.

While battling with conditions here we have opened a mission in Soledad. The Catholics, however, molested the family in whose house we held Sunday-school so much that they would no longer let us have the room. We had tried to hire a house before without success, so we wrote to the Home Mission Society, which appropriated money to buy the property necessary to the continuance of the work. The expense was small and the location could not be better. We shall soon reopen the Sunday-school and have preaching services in addition. So the Catholics' determination to run us out of town proves a stepping stone to a larger and more permanent Protestant work.

* * The modern press is not so much a mirror of the times as a mirror of the crimes.

* * The good lawyer is not the one who seeks to get the most cases into court, but rather he who keeps the most clients out of it.

ITALIANS AND THE GOSPEL

By Hector Schisa

Missionary Pastor at Uniontown, Pennsylvania

CONSIDERING that I find myself among Christians, I do not believe it is my duty to lead you on an imaginary trip of exploration among the Italians, because, true to your Christian character, you have certainly many times come into contact with Italian people of the best and worst kinds, and the charity and the wisdom of the Master and your own discernment, must have convinced you that the Italian people are equal to any other civilized people, and, therefore, worthy of esteem and respect.

I will not speak to you, then, of other than the welcome which the Italians give to evangelical work, to the Gospel itself, to the manner of understanding it, of accepting it, and of the hopes there are in it.

I believe that while in Italy itself the work of evangelization is difficult because the priest, reigning despotically and believed to be the true minister of Christ Jesus, still has the power to subdue the masses, and through thousands of pagan customs win the hearts of the Italians, especially the illiterate and uneducated, here, in this free land, the work is not less difficult, nor has it fewer obstacles, because those practices, those customs of adoring God are found here also, having been brought over by the people and still holding a place in their hearts.

The Italians are Catholic because of the great power which hell exercises over their minds, because of circumstances of birth, custom, and because so short a time has passed since it became possible to speak of the true God and of the true worship due to Him.

They are not, however, obedient, in the true sense of the word, to their Church, and to their dogma. That gives great hope.

They have no conception of being Christians. In fact, while they defend their beliefs, their worship and the *parody* of the true God and of the true Christ in which they believe, and which they know, they do not hesitate to blaspheme them,



HECTOR SCHISA

as they blaspheme Mary, the mother of Jesus, and the Saints, in whom they believe, and for whom many would sacrifice their lives.

The conviction that one must earn paradise with a world of labor is so rooted in their minds that they believe themselves always unworthy; they believe they can never attain it, and they deem themselves happy and contented, believing in purgatory. How that can make them happy or even help them to live, is a great mystery which can only be explained by the greatest error and deceit of the priests, that is, BY THE INSTITUTION OF SUFFRAGE FOR THE SOULS IN PURGATORY!

They believe it too bold and disrespectful to approach God directly, and therefore have need of many saints.

From a woman, to whom I was explaining that it is better to pray to Jesus, who lived and died for us, and for our redemption, rather than to Mary, I re-

ceived this answer: "*Women are more apt to be pitiful, so Mary has more pity than Jesus; and then being a mother she must have had more sense and MORE EXPERIENCE than her Son!*"

For them, there is no other God than the God of hell, who chastises; nevertheless, that God must submit to their every external caprice, ambition or desire, to any prayer, springing from any momentary need, as, for example, to make them find a sum of money on the ground, to help them in some dishonest affair or in some revengeful action.

They have no realization of their responsibility in regard to sin, insomuch that, when they have sinned, they say: "I will confess also this, and *even this* will be pardoned me. I will only have to do some MORE PENANCE!"

These are the so-called believers, those who hate one church and prefer another because therein is some more beautiful painting or statue of some patron saint, and who, aside from their passion for their saintly protector, are always ready to strike blows in honor of their Saint!

Let us proceed, now, to the unbelievers.

I am fully convinced that, with few exceptions, there is no Italian unbeliever who wants to be such, or believes himself such, unless he has had a great amount of trouble from the representatives of the Romish Church, or in order to prove himself a superior spirit. They deny God with their lips and with great boldness, while their hearts believe in Him.

In public they speak against God, but then they marry at the Romish Church and there have their children baptized. If you question them they say: "But it is to please our sweethearts or our wives!"

The first, that is, the so-called believers, through constantly hearing it said that they are unworthy of the pardon of God, and that only to the priests is it given to approach God, become without religious conscience, and therefore indifferent and lovers of that easy system which permits them to say: "I do as the priest tells me, and if I err, it will be he who will go to hell!"

The second, that is the so-called un-

believers, confounding God and the Romish Church, become very insolent and hardened.

The first look upon the true servant of Christ as one accursed, or rather as a devil; the second see in him another priest!

The first will fiercely say to you, and perhaps with oaths, that they do not want to become excommunicated Protestants; the second will insult you personally and will add: "They are all hypocrites!"

What is the best way of winning them?

By becoming, before everything else, their friend.

What is the best way to evangelize them?

Living the same life as our Master. The work of the Italian missionary must be a work full of love, in all and for all, corresponding to the example of Christ Jesus, and ready to manifest such an example on any occasion.

They are tired of hearing about a Christ Jesus who is good only when we are dead, that is, for our future life. They have need of knowing Christ, who acts, speaks and gives happiness for this life.

When you, faithful to the Master, speak to them in this manner, and show the possibility of being happy on this earth, with Christ Jesus; our right personally to approach that great fountain or mercy, which is God; speak of salvation through grace; of pardon granted immediately after sincere penitence; of the right to paradise; the believers, closing their eyes, as before some marvelous thing, will say to you: "This would be too beautiful for us sinners."

The unbelievers would say: "But this is a new doctrine which you expound; there is goodness and humanity in this, and it is acceptable!"

From this, you believe, in the name of the Lord, to reap some fruits, but ah, me! indifference, habits, doubt, sluggishness make them remain as they are!

Is this cause for despair? No.

Many joys, from time to time, is it given us to receive in this work.

The greatest of all joys is the knowledge that we are preparing future Chris-

tians, because if the parents themselves do not attend the services, they willingly send the children to the Sunday-school.

Do we want to reap more abundant fruit?

Let the Italian missionaries be truly consecrated to the Lord and ready to mount their Calvary; let them preach Christ, and *Christ risen*, love, pardon, regeneration. Let their lips be closed to every acrimony against the representatives of the Church of Rome (except what I have said during this discourse), but always open to speak of the word of Christ which is peace, peace, peace.

Let them be Christians, truly Christians, and let them show that the visible Church of Christ is not an assembly of egotists, but of active and loving workers.

Let us pray. There is work already done, more is being done, but how little it is, compared to the great mass of those who are lost!

To work, all! with faith and love; and the paganism among the Italians will soon become a dismal remembrance. Amen!

Scottdale, December 5, 1907.

VIRGINIA UNION UNIVERSITY

By President George Rice Hovey

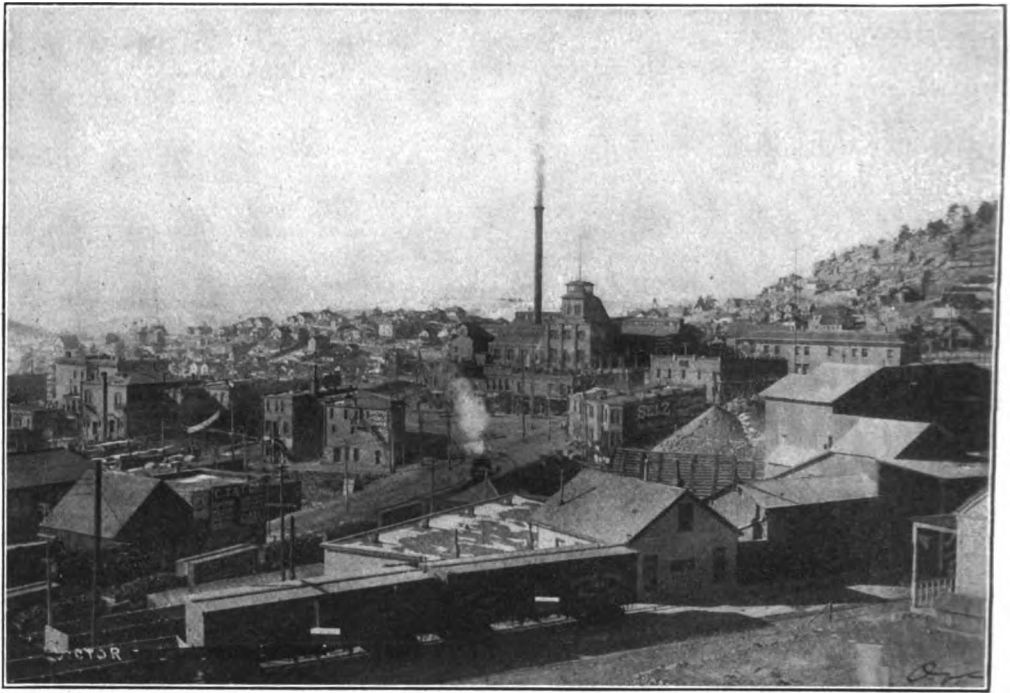
OUR school in Richmond occupies, in some respects, a unique position. It is the only school in Virginia that is giving to colored young men a college training. A few years ago the State Normal School discontinued its college course. There are other schools which bear the name of college, but which are not doing the work of a college. Virginia Union University is ranked by the Carnegie Foundation as high as any white college in the state. It is a rare advantage to occupy so large a field without a competitor.

The University has another no less unusual and striking advantage. It represents a denomination which vastly outnumbers all other denominations in the state combined. The National Baptist Year Book claims 285,576 members of negro Baptist churches in Virginia, while all other denominations in the state number only about 30,000 members. The figures may be too high, but they at least indicate an immense preponderance in number of Baptists over Christians of all other names. In view of these facts it is not surprising that the negroes in the state in general look to Virginia Union University as the capstone of their educational system.

During the holidays the second annual

conference of the principals and teachers of the higher colored schools of Virginia was held at the University. Four-fifths of the schools were represented. A course of study for secondary schools was reported by a committee appointed the preceding year. After full discussion the conference voted its approval of this course, in the hope that the negro schools would conform their curricula to this course as far as possible without interfering with the special work and purpose of each school. The conference was delightfully harmonious and gives promise of accomplishing much in the way of improving the work of higher education among the Negroes.

The University occupies a position in the State which puts a heavy responsibility upon it. It ought to be equipped for the largest usefulness. It ought not to fail in any way to meet the demands upon it. It should leave no excuse for the establishment of another school of the same character. The work can be done far more cheaply and satisfactorily in one strong school, for a great many years to come, than in two or three weaker schools. It would be difficult to fashion conditions more favorable for a large educational work in all parts of a great State than are already ours at Richmond.



SECTION OF VICTOR, CRIPPLE CREEK DISTRICT

FAR FAMED CRIPPLE CREEK

By Rev. J. H. Franklin

A GREAT many years ago, when all the land just to the west of Pike's Peak was in great cattle ranches, a cowboy, in attempting to cross a tiny stream, suffered an accident which resulted in a broken limb. From that day to this the little mountain rivulet has borne the name of "Cripple Creek." It would never have been mentioned except on a map of Teller County had it not chanced to run through that barren section of land which has surprised the world with its wealth of the yellow metal.

It was in the early '90's that a lone prospector, "Bob" Womack, discovered placer gold on a cattle ranch near the hill known as "Mt. Pisgah." The gold fever is most infectious, and soon the people from the adjacent country were pouring into the Mt. Pisgah section in large numbers.

The story of Cripple Creek is a long one, but most interesting. Suffice it to say that where a few years ago the cattle roamed on the public range there has come to exist one of the greatest mining camps, and perhaps the most modern, in the world. The Cripple Creek district, about six miles square, is almost on the western border of the original Louisiana Purchase, at whose purchase price, \$15,000,000, our fathers complained. It is an off year now when Cripple Creek does not produce \$20,000,000; but this article is not intended to boom mining interests in the great camp.

So far as can be learned, the first religious service held in the Cripple Creek district was conducted by good old Father Dyer, of great fame in Methodism in the West. Gathering a few miners around the camp fire at night, he preached the gospel to them.

Since that day Cripple Creek has become a city. Indeed, there are a dozen towns in the district. Neat church buildings adorn the hillsides.

The Baptist work was begun under very interesting circumstances. The little church at Leadville sent its pastor, the Rev. T. T. Martin, to the town that was growing up like magic. To rent a hall would cost him \$25 per night, so on a goods box, on the main thoroughfare, he began his work in the early evening, the time when the miners were coming off shift. Now, Cripple Creek in its boom days was a sight to behold in the early evening hour. Mr. Martin embraced the opportunity of speaking to a great multitude, and held the first service conducted by a Baptist minister in the manner indicated. The church was organized in a little room over a livery stable. Though the organization is now only fourteen years of age, it has had an interesting career. About eight hundred people have been received in its membership, first and last.

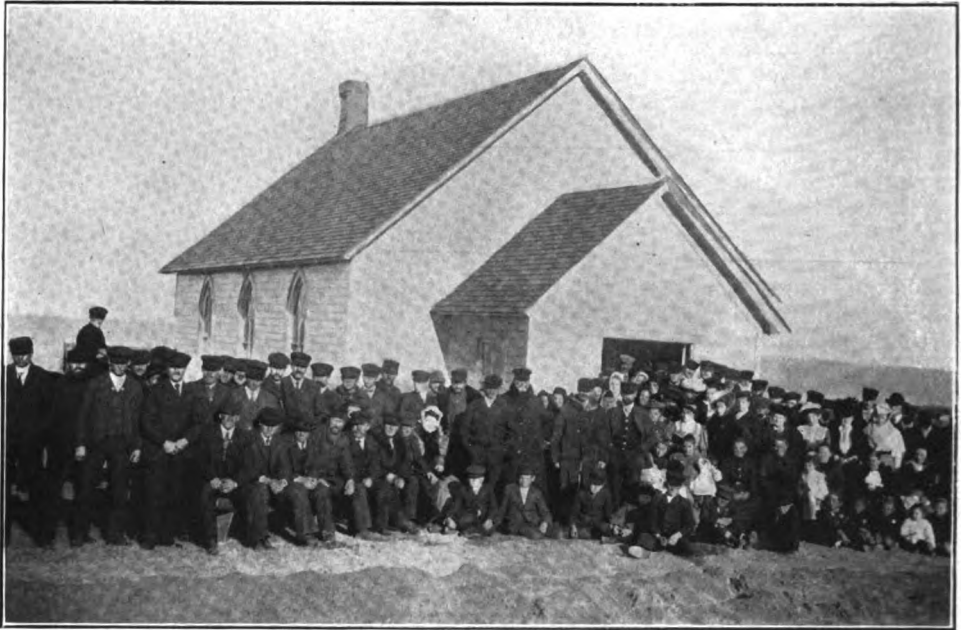
There is a false impression regarding work in mining camps. It is not a case

of having just any one. The man in corduroy may be the superintendent of a mine producing millions of dollars a year, employing hundreds of men, the superintendent himself receiving a salary of ten to twenty thousand dollars. Under him are college graduates, perhaps from the Boston "Tech.," filling positions of responsibility as civil engineers, assayers, chemists, and mining experts. A great mine is far more than a hole in the ground. The gold-mining camps, as a rule, have a thoughtful population. There is a strange fascination in the work of the gospel in a great gold camp. It has been the writer's privilege to be pastor in two whose names have become household words in America. No need of sympathy for the man who rejoices in the privileges that these camps offer a hard worker.

The new pastor at Cripple Creek is Rev. E. B. Taft, until recently pastor at Prescott, Ariz. A splendid young man he is, and those who know him expect a good work at Cripple Creek. At Victor, in the same district, our church is without a pastor.



ANACONDA, CRIPPLE CREEK DISTRICT. BAPTIST CHURCH IN CIRCLE



GROUP OF GERMANS AT DEDICATION OF CHAPEL

GERMAN BAPTISTS IN NORTH DAKOTA

By Superintendent G. A. Schulte

THE accompanying picture represents a group of Germans attending the dedication of a new chapel standing 'way out on the lonely prairie west of the Missouri River. It is in a new settlement called "Eichenfeld." It remains to be seen whether the name will be permanent. It may be too German for Uncle Sam, who frequently changes the designation of a place if a post office is to be established. Thus "Blumenfeld" was Americanized and somewhat incorrectly but very appropriately translated Bloomfield. This the new German settlers can comprehend, and consider it very proper, for they soon learn a little of the language, but they cannot so readily understand, when the beautiful German names with Biblical significance are rudely changed by the railroad corporations into the strange sounding names to a German ear with perhaps the prefix of "Mc" when a station is established.

The German immigrants when they settle in a new district immediately select a familiar name for the place brought over from the Fatherland. Thus we find on our list of Ger-

man churches and missions in North Dakota the names of prominent German cities, like Berlin, Danzig, Kassel and Hamburg, but they are not, to be found on the map of the state. Other significant names as "Hoffnungsthal" (Hopedale), "Glücksthal" (Prosperitydale), "Gnadenfeld" (Gracefield), "Pilgrheim" (Pilgrimhome), and many others are not officially known to exist, but they are very familiar names in the vocabulary of the German Baptists in North Dakota.

And work among the Germans in this state has been remarkably successful. The chapel at Eichenfeld is the eleventh chapel dedicated within one year in the state, and is one of the smallest and plainest of the whole number. The majority of them are real modern church edifices with a seating capacity of 300 or more. The Germans in these country places usually build according to their means, and do not like to have a mortgage on their church property. According to the last report the churches own property valued at \$60,800 with obligations of about \$4,000, but over \$3,000 of this amount is on the parsonages for which

the interest is secured by the rent of the pastor. Practically the German chapels are free of debt, with the exception of a number of them, who have been assisted by the Society, which hold ecclesiastical mortgages for the gifts appropriated. But even these are not according to the German taste.

The fourteen regularly organized German churches in the state have nearly fifty chapels and about sixty meeting places. Some of the churches have a territory of from forty to fifty miles long, with five or more stations, or to be more explicit, the church has so many headquarters, for each station takes care of its own household, but works with the whole body in the support of the pastor, and assists in the building of a meeting house if it is decided to build one at a certain station. This arrangement has its advantages, it strengthens the main body, but it has also its disadvantages; if a church has, for instance, six missions, it means that the pastor will spend one Sunday with each flock every six weeks, and the rest of the time during the week is divided between the different missions. This is too much for the pastor and too little for the people. The work of reorganizing some of the churches is now in progress, and if successful we shall need more workers in the state, as constantly new doors are opening.

Evangelist Schwendener has again spent several months in the state and has conducted a very successful evangelistic campaign among the churches. He reports that at Ventura, a branch of the Danzig church, seventy-six new converts "verkündigten Freude," proclaimed joy. This is the expression used by these people, when they realize that they have found peace through faith in Christ, and this is not a mere expression designating the fact, but it is actually done. As soon as a new convert feels assured of his acceptance by the Lord, he or she will step up to the front, shake hands with the minister, and then will go through the audience telling every one present of his new-born hope. It is a "coming out," taking a stand for Christ and testifying to his saving grace. Bro. Schwendener writes that the spirit of God manifested itself at Ventura in such a remarkable and powerful manner that he was unable to describe it, and if he would attempt to do this he would expose himself to be accused of exaggeration. The old-time revival spirit was manifesting itself among these people in such a remarkable manner that strong men and women are con-

victed of sin and cry for mercy. Scenes like those observed under the preaching of Elder Knapp and other Evangelists a half a century ago have been repeated in North Dakota and other western states during 1907.

The German churches of North Dakota have organized an association. This meets annually in June with one of the churches, usually in the central part of the state. Two missionary conferences are held in the fall, one in the southern part and the other among the northern churches. These missionsfeste, missionary festivals as they are called, are usually of three days' duration, from Saturday morning until Monday evening. They are largely attended. It is expected that every church in the district will be represented by its pastor and a number of members. All will be entertained during their stay by the hospitable church, which has extended a cordial invitation to the sister churches to participate in the "feast." Mission work in the state, in the country, and in the world, are the subjects of the addresses delivered by the pastors present. The missionary interest is thus awakened not only in the churches, where the conferences are held, but subsequently in all the churches represented. The writer of this was present at the very first meeting of this kind held, and rejoices to observe that the inauguration of this movement has been very successful.

An Immigration Story

The Mediator, by Edward A. Steiner. Professor Steiner has entered the field of fiction, although many readers think there is a strong autobiographical vein running through the story. Be that as it may, the reader will get a vivid idea of the life of a Jew in Russia, and what is involved in the change from the father's faith to a new religion and a new land. The description is excellent, and the experiences lead through emigration to reform work in this country. The sweatshop comes in for exposure, and also the unchristian treatment accorded the Jews by nominally Christian people here as well as abroad. The sentimental part of the story is the weakest. The book should be read in order to understand the difficulties which a foreigner has to face and the way to help him. It throws further light upon the subject, which the author treated so instructively in his volume "On the Trail of the Immigrant." (Fleming H. Revell Co., \$1.50.)



YOUNG PEOPLE'S FORWARD MOVEMENT

Conducted by Secretary John M. Moore

The Solution of the Problem

Miss Charlotte F. Clark

"We would like nothing better than to have a mission study class, but we simply haven't the time. Every evening is filled with some church appointment and what can we do?" One young people's society in a New England church was confronted with this problem and perhaps the way it found a solution may help some others. It happened also in this particular church, that there was a general lack of interest in the young people's society. It seemed to be passing through that transition stage which young people's societies must inevitably meet when the older members drop out and the younger ones fail to feel their responsibility for carrying on the work. So it was with the two-fold object of teaching missions and putting new life into the young people's society that the following plan was tried. The committee in charge of the arrangements make no claim to originality, for similar plans have been and are being tried in other parts of the country.

It was decided to devote the regular Sunday evening meetings for nine weeks to a study of city missions, using "The Challenge of the City," by Dr. Josiah Strong. The meetings were to be in every sense sessions for study, and each member was expected to provide himself with a copy of the text-book. Not having the reference library specially prepared by the Young People's Missionary Movement, a visit was made to the local public library, which revealed the presence of no less than twenty-two books bearing on the subject. On investigation it was found that scarcely a single one of these had been taken out more than twice during

the previous year. A request was then made that these be loaned the class for the ten weeks' study and the librarian readily assented. It was found that our collection of twenty-two contained five of the nine books included in the reference library. In addition we had several by Riis, Wyckoff and Woods. This was a good showing for a library maintained by a city of a little over twenty thousand inhabitants.

The next step was the arrangement of a series of personally conducted excursions under the direction of the superintendent of the City Mission Society of an adjoining city. These included visits to settlement houses, Chinese Sunday-schools, temperance meetings, rescue missions, industrial classes and boys' clubs. The committee felt that after all personal observation is the best teacher. Certainly it admirably supplemented the study outlined in the text-book.

Attractive topic cards were prepared on tinted paper, having little flaps at the top to serve as bookmarks. Several hundred of these were printed, bearing the dates, headings of chapters, and the Scripture references, and were freely distributed.

It is not strange that the attendance and interest in the young people's meetings rapidly increased. Those who had heretofore been afraid of the sound of their own voices in a prayer meeting suddenly found themselves entering into animated discussions. Sometimes the conditions in our great cities, which confronted the class in its study, seemed so insurmountable, humanly speaking, that the discussion was abruptly interrupted by a season of importunate prayer for guidance and help. The objection raised by some at the beginning of the course

that the meetings would lose in spirituality was forever silenced. Best of all, there was borne in upon the hearts of many the determination to study more, pray more and do more for those less fortunate than themselves.

An Everyday Topic

In many Young People's societies where there are only one or two interested in mission study it is sometimes difficult to enlist others to join a class. They offer so many excuses for not taking it up. Do not get discouraged, keep at it; try "Aliens or Americans?" It is a book that will surely interest those who never before cared for mission study. After presenting the home mission text-book at a meeting recently, one of our workers tells of her success: "The encouraging feature was they took so readily to the study. Those who had never done anything of the kind were enthusiastic." To be up to date you should study this book. It treats of an everyday topic.—*Missionary Advance*.

A College Promoting Mission Study

From the national capital comes the interesting information that Columbian College is doing extension work in the promotion of Mission Study. In cooperation with the various inter-denominational missionary movements the college has begun four University Extension Courses in the study of Christian Missions. In the announcement which has been issued, they say:

"The importance of such study is appreciated by those who see the strategic importance of spiritual education, controlling sociological, economic, and political relations, and by those as well who accept simply the commission to 'teach all nations.'

"Members of the Faculty of the College conduct these studies. Three of the text-books are from the series of the Forward Mission Study Courses—'Aliens or Americans?' 'The Challenge of the City' and 'The Uplift of China,' and one from the series published by the Inter-denominational Committee of the

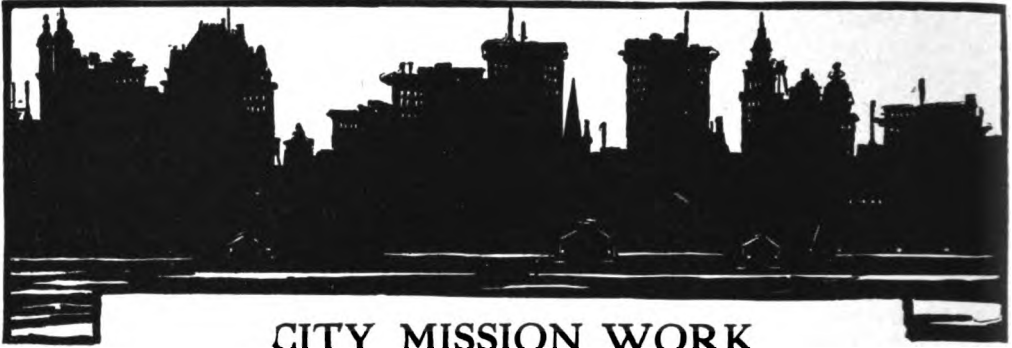
Woman's Boards—'Gloria Christi: An Outline Study of Missions and Social Progress.' These courses are primarily studies, and not lectures; they are designed to help the leaders of classes in the churches and all students of missions. There will be systematic study of the text-book, a consideration of plans of study, methods of teaching, and the organization of classes. All of the courses are open to men and women."

Each course provides for an hour a week for eight weeks. They have begun most prosperously, 150 enrollment cards having been issued at the very beginning. The response given to the announcement of these courses have been most encouraging among the people of all of the churches. Mr. W. A. Wilbur, dean of the college, writes enthusiastically concerning the interest which this new departure has awakened. There are no fees in connection with the work. The studies are announced as the "Luther Rice Mission Study Courses."

In Porto Rico

Transport yourself in imagination to tropical Porto Rico, and attend one of our meetings in the town of Cidra. See it through the description of Rev. E. L. Humphrey, Superintendent of Missions, who has half a dozen fields to look after. He says: "We had a glorious meeting in Cidra last Friday night. I preached on the text, 'This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou has sent,' and then baptized eleven new converts. It was the most beautiful baptismal service I have had in my life. The people were very respectful and thoughtful all through the service, and there was a house full of them. The work there grows continually. In my absence the brethren of the church conduct the meetings. The Sunday-school numbers from sixty to seventy-five, and the membership of the church is now eighty-three." Why not put this bit of evangelistic news, with its fervor and glow, into your prayer meeting?





CITY MISSION WORK

ASSOCIATED BAPTIST CITY MISSION SECRETARIES AND SUPERINTENDENTS OF THE UNITED STATES

REV. HOWARD WAYNE SMITH, Philadelphia, Chairman; JOHN BENTZIEN, Portland, Vice-Chairman; REV. W. B. C. MERRY, Ford Building, Boston, Treasurer; H. C. GLEISS, 1728 Concord Ave., Pittsburg, Secretary; REV. CHARLES H. SEARS, 182 Second Ave., New York, Editorial Secretary.

CITY MISSION OUTLOOK IN PITTSBURG

Rev. H. C. Gleiss, Cor. Sec. Pittsburg and Allegheny Baptist Union

THE WORK IS FOURFOLD

1. The reaching out for the newer sections of the city. In the uptown communities there is the better chance to build up a new congregation. There is not much use trying to build up a new church in the downtown wards by working along the old lines. For this reason all denominations prefer to do most of their work in the uptown or the new suburbs where the work is more fruitful. In this work we have in Pittsburg a very large opening before us. Beyond the Mt. Washington tunnel there is being opened a large section that will in a few years be one of the best residence sections of the city. There is room here for at least two new missions that could within a very few years grow into self-sustaining churches. We have not been able to get a good start for one yet. But there can be no let up until we do have at least one new church there. Then out in Sheraden, where there is a population of 9,000 and not church room enough for 3,000 at a time, we have just begun a mission that should be carefully nursed. There are other places that are almost in the same condition. Then we have several young churches that are struggling to come into the possession of modern church buildings, which are al-

most staggering under their load. These should be helped.

2. The Foreigners. We have large numbers of them, and they are reachable. The work that has been done has proven that abundantly. We Baptists are now working in the following ten languages: English, Welsh, German, Swedish, Slovak, Italian, Hungarian, Croatian, Chinese and Roumanian. In the first four the work is proven and secure. In the next four we are just getting the missions well started, while in the last two the work has not developed far enough to put a missionary of their own people in the field. If we had the men and the means we could to great profit double the number of stations and of workers. The appeal comes to us almost every week to furnish another worker or to open another field, but generally we must say no. The success has been beyond our most sanguine expectations. As a result of the appointment of the Italian missionary last June already fifteen have been received by baptism. In March, 1906, we began a Hungarian mission in Homestead with one member on the field, and about ten at the mission in Rankin across the river. In January, 1907, we organized a Hungarian church there with forty odd members. During

the year 1907 fourteen were baptized, at the last communion service ten received the hand of fellowship. From this mission a work is carried on among the Croatians, the Roumanians, and the Crainers as well.

The work among the Slovaks is prospering as well as can be expected. We need more workers among these last named. Without the co-operation of the Home Mission Society this work would have been impossible.

3. The Churchless Mass. Pittsburg and its immediate environs has not less than 650,000 inhabitants. Of these 500,000 are without connection with any Protestant Church. What an awful condition! How can this great mass be reached? What have we done to reach them? Only this, that we have given a more or less hearty welcome to our general church services, to those who are respectable or at least trained in church lore. To be sure if any well-educated family moved into our neighborhood, or one in any way desirable, special attention has been given by all churches. But the denomination has not yet undertaken any work where the whole body has exerted itself to change the whole moral atmosphere of any given ward or section. I have been praying that the way might this year in some wise be opened that we could by means of a well-planned institutional work and a Samaritan work in a given neighborhood tackle the problem in all earnestness. A committee is trying to work in that direction. May God give us the success.

4. The Slums. That great mass of human beings where there are no attempts at homes, where there are no children and no legally married people. Where all the outcasts and wrecks drift together, hopeless. The great quagmire of humanity. God pity them! But shall we shut the door of hope to them? Surely not. But the exigencies of the case demand that the work here be carried on separately and differently. We have not taken hold of this as yet.

The biggest problem before us is how to get Christians to take hold of this work in the right spirit. Much more money

is needed than we have ever had at our disposal. If we had \$50,000 at our disposal annually we could expend it to good advantage without enlarging our present administration expenses. But important as the money is, it is of greater importance to have a right spirit about the whole matter. And difficult as it is to get the money, it is much more difficult to get the people at large to give themselves to the work. We have in some instances had to let promising openings go to waste where people were crowding in to be taught and helped; and we could get no helpers who were willing to give of their time and effort to assist in doing the needed work. We had one class of 35 and more, with no teacher except a young Jewish girl, herself only a few years from Russia. Oh, that God would awaken his people, to give themselves to his service! I will agree to find work, classes to learn and people to listen to all who will be willing to go to the people where they are. We can not bring them to our workers. Especially as long as many turn their backs on the human soul that smells like garlic or some other uncanny smell. The last year has been the best we have yet had. The financial response has been better than before, and for this year we have laid out more work to be undertaken than before. The times are hard but we trust our God and our brethren, and expect victory in His name.

What One Giver Says

I HAVEN'T MUCH FAITH IN THE FUTURE OF A CHURCH WHICH IS NOT A MISSIONARY CHURCH, because she is devoid of the spirit of our Master Christ.

Many of our Baptist pastors need to be baptized with the missionary spirit, and then they would preach missions to their flocks and many others would be led to believe in and contribute to the cause of missions. It is a burning shame that at a time when professing Christians are handling so much money, our mission boards should have a deficit on their hands to worry about. "Will a man rob God?" and yet how many there are in our churches who are robbing Him.

"A Good Minister"

Death has called another of our able Baptist ministers away. Rev. Eli L. Myrland passed quietly away Thursday morning, Jan. 16th. Eli L. Myrland was born in North Cape, Wis., 1851, of Norwegian parents. His father was one of the first Norwegian Baptist preachers in this country. Bro. Myrland was converted in 1877 in Racine, Wis., and a couple of months later he was baptized. In 1881 he entered the Theological Seminary in Morgan Park, Ill., and after his graduation he served as pastor for the Danish Church, Racine, Wis. From Racine he went to the Norwegian Church in La Crosse, Wis., and later to the Scandinavian Pilgrim Church, Chicago, Ill. Then he spent three and one-half years as pastor for the church at Christiania, Norway.

Since his return to this country he has been working as state missionary first in Iowa and then in Wisconsin.

Dr. Myrland was an evangelical, forceful preacher and an energetic worker, who never seemed to get tired. He was one of the most prominent Norwegian ministers in this country.

Shortly before Christmas he assisted the church in Minneapolis, Minn., with some evangelical extra meetings, which the Lord blessed richly. While he was there he was taken sick with typhoid fever, but still he kept on working. The secretary of the church writes in the Danish denominational paper: While Dr. Myrland preached the gospel with great power, everybody could see that the deadly sickness was working in his body, and they received his words as from the lips of a dying man.

DONATIONS OF CLOTHING, ETC.

CONNECTICUT	
West Hartford, Women's Circle, bbl. to Indian Territory, value plus cash.....	\$52 50
Stamford, in December last, eight Christmas boxes to Indians of Elk Creek Mission, Okla., value not given.	
NEW YORK	
Yonkers, Women's Circle, Warburton Avenue Bapt. Ch., 2 boxes to Okla., value.....	200 00
NEW JERSEY	
Freehold, Women's Missionary Society, bbl. to Minn., value.....	61 22
Camden, Women's Circle, First Bapt. Ch., to Okla., 2 boxes, value.....	200 00
PENNSYLVANIA	
Collingdale, Junior C. E. of First Bapt. Ch., bbl. to Ind. Ter., value.....	25 00
Bridgewater, Women's Mission Circle, box to Okla., value	72 25

MAINE	
Bangor, Women's Circle First Bapt. Ch., 1 bbl. to Shaw University, value.....	40 00
To SPELMAN SEMINARY, clothing and bedding.	
MASSACHUSETTS	
Haverhill, King's Daughters, Portland St. Bapt. Ch., 1 bbl.	
Lincoln, Mrs. Esther M. Barrett, 1 bbl.	
West Somerville, Ladies' Missionary Society of Bapt. Ch., 1 bbl.	
Whitman, Ladies' H. M. Circle, First Bapt. Ch., 1 bbl.	
NEW YORK	
Castile, Women's Baptist Missionary Society, 1 bbl.	
PENNSYLVANIA	
Warren, Woman's H. M. S. Bapt. Ch., 1 bbl.	
RHODE ISLAND	
Providence, Mrs. G. E. Davis, 1 box leaflets.	

HOME MISSION APPOINTMENTS, FEBRUARY, 1908

ARIZONA	
I. E. McDavid, Globe.	
M. J. Webb, Yuma Valley.	
CALIFORNIA, NORTH	
F. E. Morgan, Penryn and Auburn.	
Edward Richards, Biggs.	
L. J. Baker, South Berkeley.	
F. A. Bruner, Immanuel Church, Sacramento.	
COLORADO	
H. L. Chapin, Fruita.	
S. F. Wood, Walsenburg.	
IDAHO, SOUTH	
C. H. Palmer, Nampa.	
D. D. Murray, Notus.	
GERMANS	
Edward Lindman, Gladwin, Mich.	
Gustav Peitsch, District Missionary.	
Wm. Papenhausen, Springfield, Ill.	
ILLINOIS	
Gust Engstrom, Swedes, Kewanee.	
KANSAS	
W. L. Andrews, Weskan.	
E. E. Howe, Fall River and vicinity.	
R. F. Kirby, Holton.	
J. S. Umberger, Sixth St. Church, Galena.	
John Cashman, Moline and vicinity.	
I. W. Bailey, Wilmore.	
MONTANA	
D. F. Nygren, Swedes, Butte.	
NEBRASKA	
A. V. Dahl, Polk.	
E. E. Finkle, Middle Branch and vicinity.	
Gustav Nyquist, Swedes, South Omaha.	
OREGON	
T. J. Anthony, Heppner.	
J. F. Heacock, Portland, City Missionary.	
I. N. Monroe, Calvary Church, Portland.	
H. E. Ryder, Hermiston.	
PORTO RICO	
Salvador Rivera, Carolina.	
WASHINGTON, WEST	
L. L. Simmons, Winlock.	
WEST VIRGINIA	
J. E. Naylor, Parkersburg.	
WYOMING	
A. H. Ballard, Riverton and vicinity.	

Malden, Thompson S. S. 6 67
 Rockland, First Ch. 13 70
 Needham, First Ch. 105 72
 Globe Village, A Friend. 26 00
 *Boston, Henry W. Peabody 500 00

RHODE ISLAND, \$526.61

Providence, Broadway Ch. 33 90
 Hope Valley S. S. 8 25
 Newport, Second Ch. 87 73
 Providence, Mary L. Welch 150 00
 Fourth Ch. 7 73
 First Ch. 68 95
 Cranston St. Juniors. 10 70
 Union Ch. 97 29
 East Providence, Second Ch. 17 16
 Pawtucket, First Ch. 39 90
 "C" 10 00

CONNECTICUT, \$3,600.17

Norwich, Central Ch. 130 00
 *Rowayton S. S. 4 00
 Bridgeport, First Ch. 302 01
 Wm. A. Grippin. 2,000 00
 *Stamford, First Juniors. 5 00
 Hartford, Mrs. James L. Howard 500 00
 A Friend 1 00
 Asylum Ave. Ch. 146 86
 New London, First Ch. 10 00
 Brooklyn Ch. 8 25
 Jewett City Ch. 7 92
 Rockville Ch. 11 21
 North Woodstock, M. Jane Lyon 10 00
 New Britain, Swedish Ch. 2 00
 Wm. Hawkins 359 00
 E. M. W., in memory of Ann Eliza Woodruff 25 00
 Willimantic, First Ch. 60 85
 Groton Heights S. S. 7 40
 *Plainfield, Union Ch. 3 33
 *Stonington, First Ch. 1 66
 *Andover Ch. 1 34
 *Middletown Ch. 3 84

NEW YORK, \$3,074.86

N. Y. City, Morning Star Mission 17 77
 Frank R. Chambers. 150 00
 Fifth Ave. Ch. 376 06
 *H. L. Morehouse, D.D. 50 00
 Pilgrim S. S. 5 00
 Mt. Morris Ch. 20 00
 *Fifth Ave. S. S. 10 00
 *Brooklyn, Sixth Ave. Ch. 90 00
 Sixth Ave. Ch. 17 69
 *Emmanuel S. S. 52 00
 Lenox Road Ch. 41 00
 Emmanuel Ch. 255 00
 Cohoes, First Ch. 57 92
 Albany, Emmanuel Ch. 285 00
 Camillus Ch. 20 00
 Baldwinville, First Ch. 8 72
 Buffalo, Prospect Ave. Ch. 99 72
 Delaware Ave. Ch. 50 46
 Rochester, Park Ave. Ch. 299 42
 Vernon Ch. 4 10
 Ballston Spa Ch. 58 35
 Yates Ch. 16 15
 Breesport Ch. 2 00
 Minerva Ch. 20 58
 Waverly, First Ch. 50 00
 Pittsford, Y. P. S. 5 00
 Akron, Y. P. S. 5 00
 Stephentown, Marion Rose Sweet 85 00
 Norwich, Calvary Ch. 14 79
 Albion Ch. 3 94
 Bristol Springs Ch. 3 70
 Schenectady, Tabernacle Ch. 1 00
 Westville Ch. 7 86
 Fort Ann Ch. 17 10
 Watertown, Calvary Ch. 28 00
 Broadbain Ch. 50 00
 Truville S. S. 6 73
 Delhi, First Ch. 19 22
 Auburn, First Ch. 54 57
 Madison Ch. 5 00
 *Schenectady, B. Y. P. U. 22 49

Rushville, W. H. Savage and wife 10 00
 Thorn Hill Ch. 5 00
 Brookfield Ch. 4 10
 Attica Ch. 56 96
 Bernhards Bay, Sophie M. Crandell 5 00
 Cortland, First Ch. 18 65
 Hamilton, First Ch. 161 50
 S. S. 10 00
 Rushford, B. Y. P. U. 2 50
 West Middlebury S. S. 2 25
 South Livonia Ch. 7 00
 Cobleskill Ch. 7 50
 Warsaw, Mrs. F. C. Salisbury 50 00
 Elbridge, First Ch. 44 22
 Virgil Ch. 3 00
 Palmyra, First B. Y. P. U. 8 00
 Port Leyden, Bethel Ch. 3 00
 Syracuse, Tabernacle Ch. 25 00
 Sandusky Ch. 11 66
 Triangle Ch. 2 00
 Oneida Ch. 25 00
 S. S. 10 00
 Sidney Center Ch. 8 00
 Little Falls, First Ch. 38 57
 Petersburg S. S. 5 50
 Rushford, First Ch. 7 00
 Perinton Ch. 19 60
 S. S. 10 00
 B. Y. P. U. 10 00
 Syracuse, A Friend. 10 00
 Gilbertsville Ch. 20 00
 Fulton Ch. 26 20
 *Norwich, Calvary Ch. 32 71
 *For C. E. F., New York City, Mary D. Harris. 30 00

NEW JERSEY, \$1,149.37

Bloomfield, First Ch. 122 52
 Matteawan Ch. 2 50
 Roselle Ch. 30 21
 Newark, Clinton Ave. Ch. 126 36
 South Ch. 200 00
 Peddie Memorial Ch. 32 11
 Orange, Washington St. Ch. 36 68
 New Brunswick, Highland Park Ch. 5 31
 Highland Juniors 5 32
 Caldwell, Mrs. H. Steelman 50
 Arlington, Swedish Ch. 5 00
 Bayonne, First Ch. 10 80
 Bergen Point Ch. 11 00
 Haddonfield Ch. 51 47
 Salem, First Ch. 1 19
 Somerville, First Ch. 28 50
 Camden, Trinity Ch. 25 45
 Asbury Park Ch. 5 00
 Keyport S. S. 10 00
 New Brunswick, First Ch. 210 27
 S. S. 25 00
 Florence S. S. 15 30
 Phillipsburg, First Ch. 9 80
 Cherryville Ch. 36 97
 West Hoboken Ch. 47 11
 Westfield Ch. 15 00
 *Bloomfield, First S. S. 50 00
 For C. E. F., Camden S. S. 30 00
 Note: \$53 credited to Holmdel Ch., N. Y., last month should be Holmdel, N. J.

PENNSYLVANIA, \$3,953.36

Philadelphia, A Friend. 5 00
 Germantown, First Ch. 50 00
 Chestnut Hill Ch. 1 00
 H. C. R. 40 00
 Bethlehem Ch. 54 57
 S. S. 12 12
 North Frankford Ch. 15 00
 Mrs. W. B. Stultz 1 00
 Logan Ch. 4 43
 Tioga Temple, C. E. S. 12 75
 Memorial C. E. S. 10 00
 Gettysburg Ch. 95 72
 Woodland S. S. 2 14
 Rev. H. W. Smith. 5 00
 First Ch., A Friend. 100 00

Scranton, Penn Ave. Ch. 225 00
 Richardsville Ch. 2 78
 Indian Creek Ch. 5 00
 Winfield Ch. 8 50
 C. E. S. 2 50
 Knoxville Ch. 6 50
 Reading, First Ch. 92 87
 S. S. 9 01
 Schuylkill Ave. Ch. 3 10
 Phoenixville Ch. 28 25
 Westchester, First Ch. 27 50
 Upland, Samuel A. Crozer. 2,000 00
 West Newton, First Ch. 31 15
 Pittsburg, Lorenze Ave. Ch. 2 40
 Maple Ave. Ch. 23 50
 Chatham St. Welsh Ch. 9 33
 Union Ch. 31 57
 Falls of Schuylkill Ch. 6 32
 S. S. 15 00
 Manayunk, First Juniors. 2 50
 Altoona, First S. S. 5 70
 Great Valley Ch. 17 18
 Meadowville Ch. 6 51
 Mount Union Ch. 10 00
 Danville, First Ch. 6 15
 S. S. 3 30
 Norristown, Calvary Ch. 16 91
 Beaver Falls, First Ch. 12 50
 Coatesville, First Ch. 23 77
 Wilkesbarre, First Ch. 28 53
 Minersville, Welsh Ch. 3 00
 Lansdale Ch. 12 57
 Greensburg, First Ch. 7 53
 Allentown, First Ch. 29 10
 Altoona, First Ch. 53 22
 Picture Rocks S. S. 1 04
 Bellevue, First Ch. 18 66
 Pleasant Hill S. S. 1 50
 Glen Campbell, First Ch. 2 00
 Manayunk S. S. 15 00
 Narberth, Ch. of Evangel. 27 76
 Cold Point Ch. 16 25
 Knoxville, C. E. S. 4 00
 Danville, Rev. A. B. Still. 15 00
 Hepzibah Ch. 5 00
 Bethlehem Ch. 3 25
 Pittsburg, Fourth Ave. S.S. 25 56
 Gillett, South Creek Ch. 10 00
 Smithfield, Mt. Moriah Ch. 51 07
 McKeesport, First Ch. 25 73
 Wesleyville S. S. 3 33
 Jefferson Ch. 4 62
 Upland, Mrs. E. C. Griffith 200 00
 McLane Ch. 2 00
 Pittsburg, Shady Ave. Ch. 56 25
 Westfield Ch. 3 15
 Rochester Ch. 43 80
 Scottsdale Ch. 74 42
 S. S. 5 75
 Brookfield Ch. 1 40
 Sharon Ch. 16 35
 Pittsburg, Bond No. 513. 150 00
 For C. E. F., Danville, Rev. A. B. Still. 5 00

DELAWARE, \$25.80

Wilmington, Swedish Ch. 10 00
 Swedish Y. P. S. 4 18
 Milford Ch. 7 43
 S. S. 69
 Delmar Ch. 3 50

DISTRICT OF COLUMBIA, \$524.47

Washington, First Ch. 11 35
 Metropolitan Ch. 13 12
 Calvary Ch. 500 00

WEST VIRGINIA, \$170.23

Elizabeth Ch. 4 47
 Muddlety, Beulah Ch. 11 50
 Liberty Ch. 9 25
 Bridgeport, O. D. Barnes. 50 00
 Alderson, Greenbrier Ch. 3 95
 Hopewell Ch. 1 00
 Flatwoods, Mrs. J. L. Huffmann 5 00
 Sinking Creek Ch. 3 03
 Dohan, Mossy Ch. 2 50
 Central City Ch. 3 00
 Edmund, Jennette Ch. 5 70
 Joes Creek Ch. 3 40

Crary Ch.	2 00
Elkins Ch.	5 00
Weston Ch.	16 00
Falling Springs, Band of Hope Ch.	7 50
New Prospect Ch.	10 00
Liberty Ch.	6 10
Pleasant Ch.	5 28
Salem Ch.	14 10
*Central City Ch.	1 50

OHIO, \$774.93

Columbus, Russell St. B. Y. P. U.	6 60
Dayton, Williams St. Ch.	20 20
*First Women's Society	150 00
*Cleveland, C. H. Prescott.	50 00
Euclid Ave. S. S.	75 00
Granville, Doane Academy.	76 20
*Springfield, First Women's Society	25 81
Akron, First Ch.	20 00
Cambridge, First Ch.	8 61
South Lorain Ch.	3 71
Willoughby, G. B. Durban.	25 00
Mansfield, Park Ave. Ch.	4 65
Alexandria Ch.	30 39
Johnstown Ch.	9 50
Toledo, Ashland Ave. Ch.	72 14
Harpster Ch.	2 00
Homer Ch.	4 50
Galion Ch.	18 68
Mt. Vernon Ch.	118 12
S. S.	9 46
Hopewell Ch.	7 00
Coalton Ch.	3 73
Cambridge, Second Ch.	18 25
Cantebury, Loch Ch.	8 15
Newcomerstown Ch.	8 00
Vigo Ch.	4 73

MICHIGAN, \$384.47

Gagetown, Elmwood Ch.	4 24
Saginaw, East Side Ch.	50 10
Detroit, North Ch.	26 90
14th Ave. Ch.	10 00
Cass City Ch.	10 00
Spring Lake Ch.	3 40
Dexter Ch.	4 00
Deckerville Ch.	9 33
Jackson Memorial Ch.	34 97
S. S.	1 33
B. Y. P. U.	5 10
*Detroit, Woodward Ave Ch.	215 00
*Grand Rapids, Collected per R. F. Killgore.	10 10

INDIANA, \$842.89

Danville, S. Y. Hardwick.	1 00
Fort Wayne Ch.	137 35
Bethany Ch.	4 30
Cross Plains Ch.	3 50
Hopewell Ch.	19 06
Holton, James A. Bridges.	5 00
Olive Branch Ch.	5 00
Napoleon Ch.	3 50
Coffee Creek Ch.	13 35
S. S.	4 40
Washington Ch.	6 70
Indianapolis, South St.	50 00
Bluff Ave. S. S.	62 00
Connersville Ch.	24 24
S. S.	18 56
B. Y. P. U.	1 45
Fredonia Ch.	3 00
Beard Creek Ch.	4 00
New Liberty Ch.	3 00
Graham Ch.	12 10
Delaware Ch.	2 10
New Albany, Tabernacle Ch.	22 54
Culberston Ave. Ch.	10 70
S. S.	1 85
Otter Creek Ch.	11 13
Vernon Ch.	3 75
Seymour Ch.	36 65
S. S.	18 94
Mrs. Mary O. Smith.	10 00
Hurricane Ch.	7 60
Liberty Ch.	14 13
S. S.	1 15
Laurenceburg Ch.	25 39

Grants Creek Ch.	2 50
Milan Ch.	5 40
Rykens Ridge Ch.	5 40
Lick Branch Ch.	2 50
Duport Ch.	26 00
Veray Ch.	25 00
Brushy Fork Ch.	7 00
Madison Ch.	49 30
Salem Ch.	20 00
S. S.	1 76
Freedom Ch.	2 00
Buffton Ch.	35 62
Muncie, First Ch.	80 95
Mrs. Thomas Warner.	25 00
Mrs. C. M. Carter.	10 00
Mrs. E. B. Slack.	5 00
Miss Emma B. Goodwin.	5 00
Peru, Mr. and Mrs. E. L. Miller.	100 00

ILLINOIS, \$851.06

De Kalb, Swedish Ch.	6 80
Woodstock S. S.	7 62
Chicago, Memorial Ch.	3 00
First Swedish Ch.	1 94
Ogden Park B.Y.P.U.	1 27
First Ch.	128 70
Garfield Park S. S.	2 60
Normal Park Ch.	15 00
Hillcrest Ch.	3 00
Virginia Ch.	5 00
Xenia Ch.	5 50
Pana Ch.	13 01
Oreana Ch.	4 59
B. Y. P. U.	56
Hopewell Ch.	6 55
Diverson Ch.	12 89
Greenland Ch.	1 15
Girard Ch.	16 60
Centralia Ch.	29 24
Alton, First S. S.	16 66
Pleasant Grove Ch.	5 76
Nakomis S. S.	3 38
Hutsonville Ch.	5 00
Carmi Ch.	25 00
Petersburg Ch.	2 75
Bakers Prairie Ch.	5 75
Union Grove Ch.	1 00
Urbana Ch.	13 14
A Friend.	10 00
New Stonington Ch.	18 00
Carbondale Ch.	18 50
E. Patton.	5 00
James M. Etherton.	5 00
Mrs. Vinnie Etherton.	5 00
Mrs. J. C. Hundley.	7 60
Bethel Ch.	3 00
Richtland Ch.	3 00
Litchfield, B. Y. P. U.	2 00
Chicago, Memorial Ch.	2 00
A Friend.	20 00
Dr. and Mrs. Manning.	25 00
Immanuel Ch.	25 00
Sandwich Ch.	15 00
Aurora Ch.	43 00

WISCONSIN, \$190.36

Racine, First C. E. S.	5 00
Pound, C. V. Strelec.	10 00
Wild Rose Ch.	4 85
S. S.	1 00
Warrens S. S.	3 87
Pewaukee Ch.	12 00
Sheboygan Ch.	6 90
Milwaukee, Tabernacle Ch.	78 32
Kilbourne, Miss Freeman.	3 50
Waupaca Ch.	20 20
Eau Claire, Washington Ch.	8 07
Milwaukee, Grace Ch.	20 00
Almond S. S.	1 05
Berlin Ch.	14 70
B. Y. P. U.	3 90

MINNESOTA, \$2,595.29

Minneapolis, Danish Ch.	9 63
Central Ch.	27 00
Calvary Ch.	4 90
Cloquet Ch.	85
Benson Ch.	2 00
Kerkhoven Ch.	3 23

Reynolds, Swedish Ch.	4 83
Windom Ch.	12 62
West Concord Ch.	40 00
St. Frances, Swedish Ch.	5 00
Mrs. G. France.	1 00
St. Paul, First Ch.	3 00
Northfield Ch.	45 61
For C. E. F. Monterey Ch.	3 30
Ellington S. S.	2 00
Deerwood Ch.	2 50
International Falls Ch.	1 00
For State Convention, per Gustav Melby.	37 50
Per Carl Walden.	12 50
Minnesota State Convention.	2,376 80

IOWA, \$816.61

Athelstan Ch.	7 17
Clarinda Ch.	6 00
Atlantic Ch.	5 00
Pioneer, Women's Circle.	5 00
Renwick Ch.	7 13
Sidney Ch.	6 55
Colfax, Women's Circle.	5 85
Manchester Ch.	6 83
Rockwell City.	4 91
Afton, Emmanuel Ch.	6 25
First Ch.	5 50
Winterset Ch.	54 56
S. S.	5 00
Des Moines, Swedish Ch.	5 00
Sibley Ch.	3 20
Fort Dodge Ch.	6 40
Russell Ch.	9 45
Clinton Ch.	12 15
Winfield, Beulah S. S.	3 22
A Friend.	5 00
Marathon S. S.	2 55
Shell Rock Ch.	12 96
Emerson Ch.	38 60
S. S.	5 44
Ohio Ch.	5 25
Forest City S. S.	3 55
Village Creek, Swedish Ch.	23 50
Hamburg Ch.	44 82
S. S.	2 18
B. Y. P. U.	5 00
Murray Ch.	7 00
Corydon Ch.	23 50
Ferry Ch.	3 00
Decorah, Mrs. A. G. Hislop.	6 65
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THE BAPTIST HOME MISSION MONTHLY

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

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR APRIL, 1908

	PAGE		PAGE
EDITORIAL:		ILLUSTRATIONS:	
Cuba	127	Frontispiece: Cabanas from Morro.	
Northern Baptist Convention.....	128	Mr. Crown Going to Meeting.....	131
Our New Secretaries.....	128	L. C. Barnes, D.D.....	132
Papal Nullification in New York.....	129	First Baptist Church, Worcester,	
Note and Comment.....	131	Mass.	138
GENERAL:		Interior of Same.....	134
Farewell and Salutory—L. C.		C. L. White, D.D.....	138
Barnes, D.D.	133	H. R. Moseley, D.D.....	143
Charles Lincoln White, D.D.....	139	Mission at Minas.....	143
The Pittsburg Convention.....	140	Section of Santiago, Cuba.....	144
Jacob Sallade, D.D.....	173	Stairway, Santiago, Cuba.....	145
Significant Denominational Action....	178	The Cockpit	146
CORRESPONDING SECRETARY'S		Pastor Howell	146
NOTES:		Street in Santiago, Cuba.....	147
May Anniversaries	137	Fort at El Caney.....	148
Home Mission Meetings.....	137	El Caney	148
CUBA:		Market, Santiago	149
The Cuban Trip—Howard B. Grose..	142	Visitors at Conference, El Cristo....	150
Our School in Cuba.....	155	Camaguey Hotel	151
Some Impressions—George Sale, D.D.	169	Church at Camaguey.....	151
CHURCH EDIFICE:		Sunday-School at Camaguey.....	152
Central Church, Duluth, Minn.—Rev.		Student at El Cristo.....	153
E. R. Pope.....	171	Mr. and Mrs. Bravo.....	153
THE YOUNG PEOPLE:		Cuban Contrasts	154
Baptist Forward Movement.....	174	Our School in Cuba.....	155
Force and Fervor.....	175	Dr. Moseley's Home.....	156
CITY MISSION WORK:		Teachers of El Cristo School.....	157
Gleanings from the Congestion Ex-		At the Baptism—El Cristo.....	157
hibit—Rev. C. H. Sears.....	176	The Baptism	158
WOMEN'S BAPTIST HOME MISSION		Breaking Ground	159
SOCIETY OF MICHIGAN.....	179	Scenes at El Cristo School.....	160-165
APPOINTMENTS	179	Suburban Town near Havana.....	166
BAPTISMS	180	Church at San Luis.....	167
FINANCIAL STATEMENT	180	Santiago from the Sea.....	168
CONTRIBUTIONS AND LEGACIES... 180		From Dr. Moseley's Piazza.....	169
		Central Baptist Church, Duluth, Minn.	171
		Jacob Sallade, D.D.....	172

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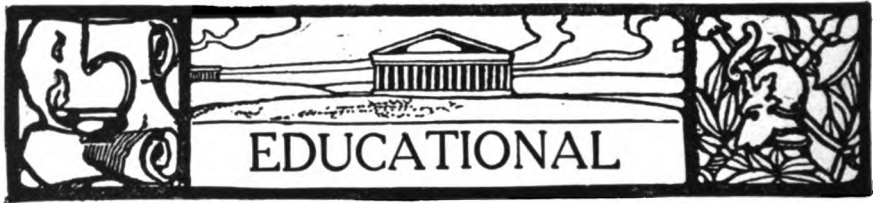
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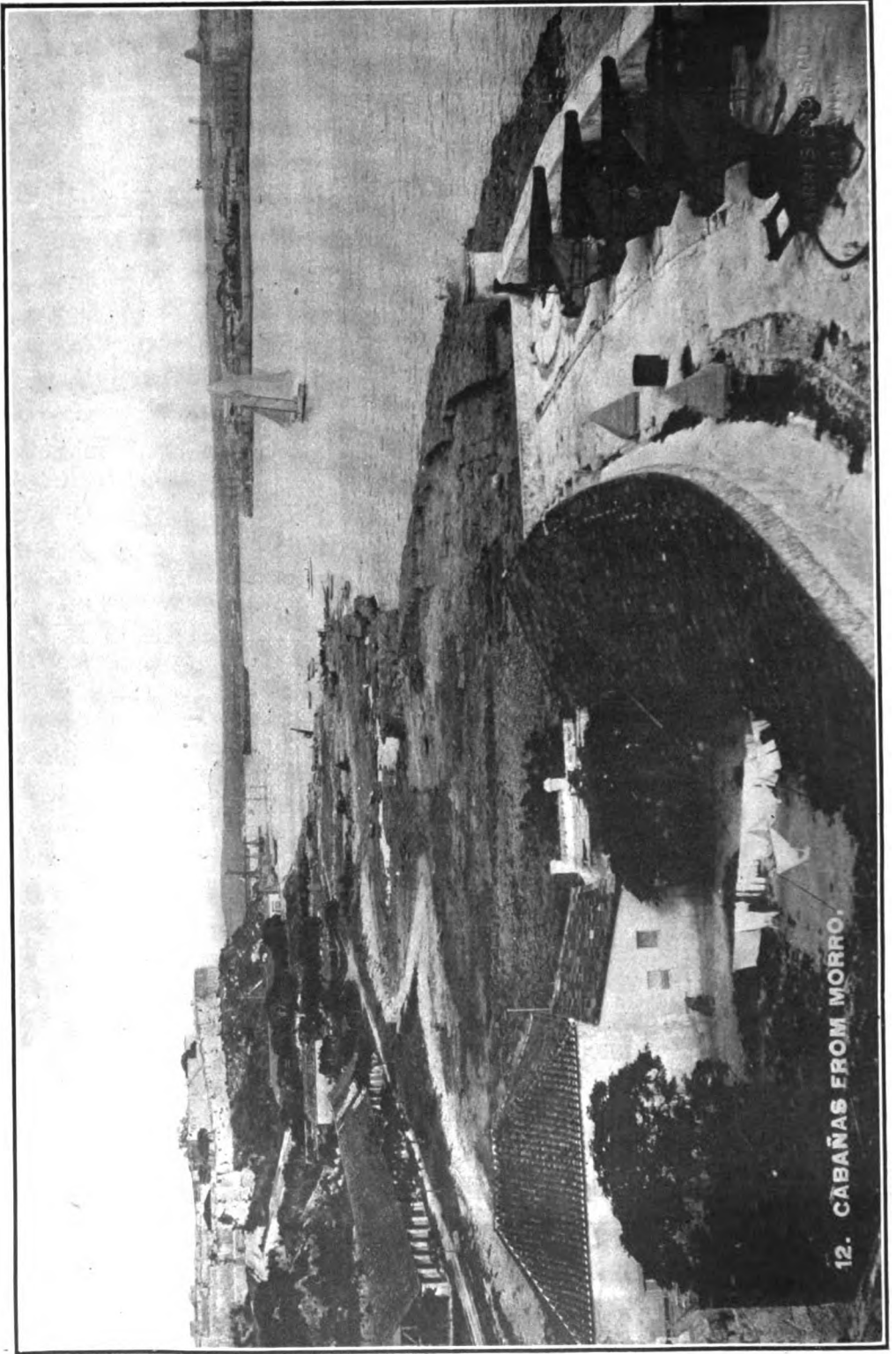
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12. CABAÑAS FROM MORRO.

SEEN FROM THE WALLS OF CABANAS. HAVANA IS A FAIRY CITY, A DREAM OF COLOR DEFYING DESCRIPTION

THE BAPTIST HOME MISSION MONTHLY

VOL. XXX

APRIL, 1908

No. 4



THIS is a Cuban number. For that no apology is necessary. We desire to interest every reader of The Monthly in the Island and our mission work there. This is the formative and reformative period in the life of the Cuban people. Affairs are being shaped now for generations to come. The youth of to-day must be trained for the citizenship of to-morrow. There has come to us providentially a great opportunity in Cuba. We have begun a good work, and made a good beginning. We must move forward and that steadily and with celerity.

The past nine years have done more for the welfare of Cuba, we may well believe, than the hundred years preceding. Right development was impossible under the combined oppression of Spain and Rome—the ecclesiastical rule being even worse than the civil. Now, a freed people have to learn the real meaning of liberty, and be taught how to use it. A vast deal has to be done in training and restraining the forces that have been freed. New ideals of womanhood and home must be introduced, a new standard of morals be established, a new sense of the word “duty” be apprehended. Cuba’s need can be met and only met by the gospel of Jesus Christ.

We seek to show in a measure what is being done in Cuba by our own and other Christian denominations. This number brings a share of the news. May every reader come to take a deeper interest in the beautiful island that promises to be the garden spot and health resort of our hemisphere.



The Northern Baptist Convention

WE are making Baptist history these days. As a layman said at Pittsburg, we are going at so rapid a pace that some people are getting dizzy. But progress in some directions has long been desirable; and it is our conviction that things are moving in the right way. There was room for a better correlation of forces in order to best conserve and most effectively expend the denominational energies. Surely it is good for the denomination to draw together and get together in all possible ways; and since the one common object is the furtherance of the kingdom of God, without selfish scheming or hindrance, there is no need for fear. Too much centralization of power in the Baptist denomination is a scarecrow calculated to frighten only those who neither read history nor understand what Baptists have been, are and are likely to continue to be.

On another page we give the significant action taken by the conference between the national societies and the Northern Baptist Convention. The unanimity of the action and the cordiality existing bespeak the temper of the denomination. There is no disposition to check or hinder any denominational movement that makes for the better and larger development of our missionary enterprises. The loyalty of the Baptists is beyond question. Nothing has been done rashly or that will need to be undone. Time will test the new methods, and so wisely has every step been taken that radicals, conservatives and moderates can all unite in a feeling of satisfaction and confidence.

Now, what we want is a delegated body at Oklahoma City that shall be representative. There is no reason for believing that the east will not be adequately represented. It always has been in the past when the anniversaries have

been held in the central and western sections. It is no further from Boston to Oklahoma City than it is from Oklahoma City to Boston, for example. The very fact of the convention sessions, with free opportunity for live discussion of the great questions with which we have to do, should draw a large number of our influential laymen who have not been in the habit of attending the May meetings. There is no excuse now for any Baptist layman to remain away on the ground that he will have no chance for active participation in affairs. The chance has come. Now for the laymen. We want a thousand of them. What an impulse they could give to our great enterprises at home and abroad. How much there is for them to plan and help accomplish! Laymen, arrange to go to Oklahoma City for the week May 21-27. The \$125 cost to you for fare and entertainment, if you live in New York, say, will be small in comparison to the gain to yourself and the cause.

Our New Secretaries

GRATIFYING indeed are the comments that come from all sides, from the religious press and from pastors and laymen, concerning the recent appointments of the Board. Dr. Barnes was widely known both East and West, having had pastoral experience in both sections, and there was instant recognition of his fitness for the responsible position of Field Secretary. Someone has asked if he is to fill Dr. Chivers' place. No, that is impossible. He will fill his own place. And we have no doubt a benediction will come to him from the spirit of his lamented predecessor, who made his office large by the manner in which he used it. Better than any formal record of Dr. Barnes' career is the statement which he made to his people at Worcester in resigning his pastorate.

We give this combined farewell and salutatory—for such it is—in another part of this issue, and are sure it will be read through. The spirit of the man is revealed in this message. His work as pastor was characterized by missionary zeal, unquenchable and constant. He never left a church with its benevolences in languishing condition. It was his joy to say that the noble Fourth Avenue Church of Pittsburg, of which he was twice pastor, gave more to missions than for current expenses. Of course, those who know our gifted layman, Hon. H. Kirke Porter, understand how that record has been made possible these many years. But the pastor has everything to do with stimulating missionary interest in the church, and it is not too much to say that if every Baptist minister had labored as earnestly as has Dr. Barnes to develop systematic and large benevolence, there would be overflowing treasuries to-day, instead of deficits, and our denomination would be moving forward by leaps and bounds to meet its opportunities. Dr. Barnes, who is now in Porto Rico inspecting missions and learning Spanish, will not cease to stimulate interest in missions, but will extend his inspiring efforts over a wider territory. He expects to begin active service about the middle of April.

Dr. White, while not so well known perhaps in the West, has a large acquaintance in New England, and it will not be long before the brethren of all sections will come to appreciate his sterling qualities. The sketch given elsewhere will introduce him to our readers. We ought to add what is not stated there, that as president of Colby he has in the last seven years brought that institution to new efficiency and prosperity, and added materially to its equipment, while its high Christian character has been emphasized. We greatly rejoice in these strong accessions to the Society's working force. No man could long endure such extra burdens as have been thrown upon Dr. Morehouse, and he of all men ought not to have to bear them. His experience and counsel are too precious to be lost by overstrain.

Let us quote here these just words

from *Zion's Advocate* (Dr. J. K. Wilson, editor), regarding the new secretaryship: "The office to which Dr. White is elected, that of Associate Corresponding Secretary of the American Baptist Home Mission Society, is a new one, but one the wisdom of whose creation will commend itself to the thoughtful portion of the constituency of the Society. Dr. Morehouse has for many years borne the 'burden and heat of the day' in the administration of the Society's affairs. He is easily the Great Secretary in the Societies of our Baptist Zion, our Baptist statesman in the things of the Kingdom of God. But the years are multiplying upon him. It seems entirely in the line of wisdom not only that some one should relieve him of some of the burdens which he is now carrying, but also that some one should be in training to take up his work when he lays it down, and to 'run with the torch' when his race must stop. May the assistance be most efficient and much valued, as it doubtless will be; and may the succession be long delayed!"

Papal Nullification of New York Laws

WHAT is the meaning of this edict from the Vatican, as promulgated by the papal archbishop of New York, on March 15, 1908? It is authoritatively declared that a marriage performed between Catholics or between a Catholic and a baptized non-Catholic by a civil magistrate, alderman, notary public or Protestant minister, will be null and void on and after April 19, 1908.

By the laws of the State of New York, such marriages are declared to be lawful and binding. This edict declares them null and void. If this is not a bold attempt at nullification of the laws of the Empire State, what is it?

In effect it declares as illegitimate the matrimonial relations sanctioned by the State; brands the offspring as illegitimate; and by inexorable logic dissolves the marriage bond in such cases, without authority of the civil courts. A Catholic, after marriage to a non-Catholic by other than a Catholic priest, may, under this

decree, repudiate his wife and marry another with the priestly blessing, on the ground that the first marriage had been declared by the Pontiff on the banks of the Tiber, "null and void!"

This is amazing. If it is not nullifica-

tion, what is it? In these matters, which is the supreme law, the civil or the ecclesiastical? Which the supreme authority, the legislature at Albany, or the conclave at Rome?

H. L. M.

NOTE AND COMMENT

¶ An inspirational missionary conference was held in Buffalo, Thursday and Friday, March 12-13, with the Prospect Avenue Church, whose pastor, Rev. G. G. Johnson, had put much time into the matter, Dr. Mabie, of the Missionary Union, was in charge, and imparted to the sessions an atmosphere that made them most helpful and blessed to those present. While the attendance was not as large as it might easily have been had the Buffalo Baptists appreciated the rich feast set for them, this was perhaps not altogether surprising, and certainly was not allowed to be depressing. Parts in the program were taken by Dr. W. P. Hellings, Prof. John Strong of Rochester Seminary, Dr. E. H. Dickinson, Presbyterian, who told of the Layman's Movement in his denomination, Rev. Frank A. Smith, of Haddonfield, N. J., who explained our Layman's Movement, Dr. George Whitman, Rev. E. H. Dutton, Dr. Pratt, of the Publication Society, and the Editor of THE MONTHLY. These conferences are admirably calculated to quicken the spiritual life of our churches as well as increase the missionary zeal—for the two are inseparable—and if any of our readers have opportunity to attend one, we trust they will seize it.

¶ Friends have asked repeatedly if some of the sermons and addresses of Dr. Chivers were not to be put in print. It is the purpose to do this, and at the request of Mrs. Chivers, the Editorial Secretary will edit such a volume, which will contain also a biography of Dr. Chivers. If you have any matter of especial interest or unusual nature that would aid in the preparation of this sketch, kindly send it to me at 312 Fourth Avenue, New York City. The volume will be published as soon as possible, but the work has to be done in the few spare hours to be found, and the date can-

not yet be definitely fixed. The fact may be regarded as settled, however, that as soon as practicable a fitting volume of the life and sermons will be issued, so that the large circle of friends may have this memoir of one so well and deservedly loved.

¶ The Law and Medical Schools of Shaw University have won high rank by reason of the creditable records made by their students. President Meserve says that three members of the senior class in the Law School recently passed successfully the examinations of the State Board of Law Examiners of North Carolina. Last year ten graduates of the Leonard Medical School, class of 1907, took the examinations of the North Carolina Board, and every one was successful. It is by this kind of sound work, not by talk or claim, that the colored men will get recognition and respect.

¶ **Put down the date: Oklahoma City, May 21-27, 1908. Start from Boston and New York on Monday, May 18, and you can reach Oklahoma City Wednesday morning, and be in time for the opening sessions. The cost will be from \$100 to \$125, including hotel bills. It will be less if the railroad authorities make the one-third rate which we expect; but will not be more than the amount named if full fare has to be paid from New York to St. Louis.**

¶ In the May number we shall show our readers something about Oklahoma, that marvelous state whose growth defies reckoning. We dread to give figures, because they will be out of date before the magazine comes from the press. At the same time, we can tell some astonishing things, and true ones at that, with the hope that hundreds of eastern Baptists will be moved to visit this great home mission field. Look

out for the May number. But don't wait for May to make up your mind to go to the Anniversaries and the Northern Baptist Convention. Read the further notice in the Corresponding Secretary's Notes.

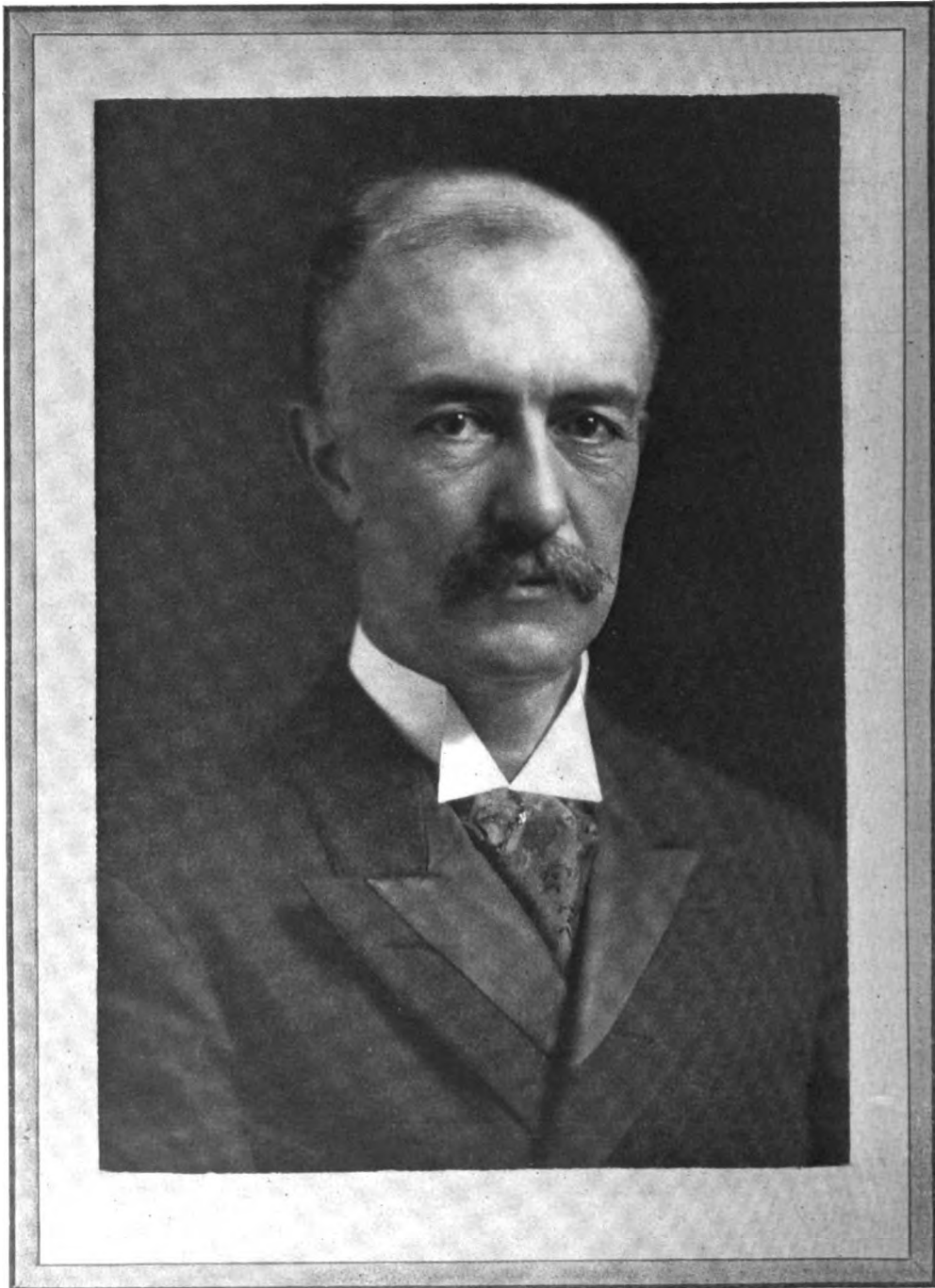
Our missionary at Copper Center, Alaska, Rev. H. S. Atkins, has sent a sketch of the life and work there that will necessarily go over to another issue, but readers will know that it is coming, like a cool breath from the north. It will come all the better in a warmer month. We have also an article of interest from Missionary Hageman at Bayamo, Cuba, but so much of Cuban matter got ahead of him that he, too, will have to wait a little. If the Baptists who do not read *THE MONTHLY* could somehow be made to know what a store of interesting articles we have on hand, they would hasten to subscribe. Tell them, won't you?

The Editor had a most enjoyable visit to Rochester Theological Seminary on Monday, March 9, giving at the invitation

of the Missionary Society the Seventy-five Years' Review of Home Missions prepared for the Washington Anniversary; and prior to that, in the afternoon, at Dr. Strong's suggestion, chatting with the students about the "Day with Bismarck" that lives in the memory. The new building gives the Seminary the kind of equipment it deserves, and it was a delight to hear the men speak of their great President, who has never entered into his work with more zest than now. Those who incline to think our seminaries are out of date should visit Rochester. There is a missionary and evangelistic spirit there that is making itself felt to the ends of the earth, and in the mission fields at home and abroad you will find Rochester men to-day at the front. When the Editor spoke of that heroic young pastor working in the mines of Utah—Rev. C. C. Stillman—and showed his grit and gumption, quick came the response, "One of our men!" The new missionary era has come to our seminaries, and nothing means more for the future of our churches.



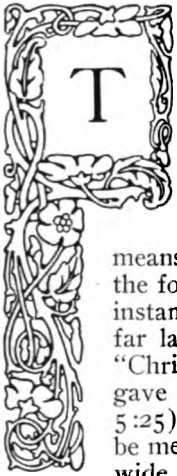
THE INGENIOUS WAY IN WHICH REV. J. A. CROWN AND HIS FAMILY OF LOGAN TRAVEL TO HOLD MEETINGS IN WEST VIRGINIA



LEMUEL CALL BARNES, D.D., FIELD SECRETARY-ELECT

FAREWELL AND SALUTATORY.

Dr. L. C. Barnes' Remarks on Resigning the Pastorate of the First Church, Worcester, Mass., to Become Field Secretary of the Home Mission Society



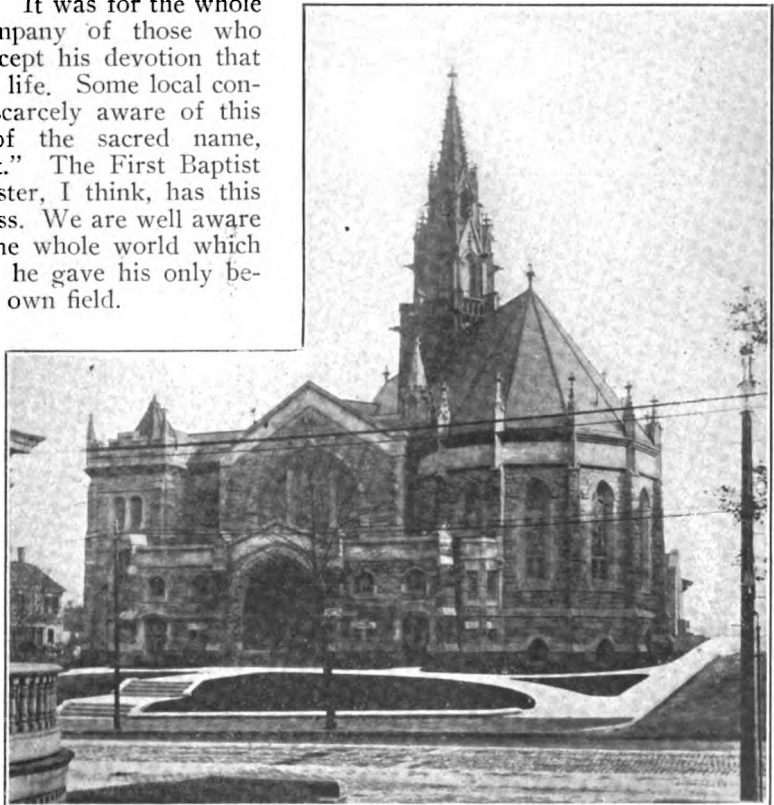
THAT which I bring you this morning is not a conventional sermon, it is not a formal discussion, it is the intimate message of a minister to his own people. In the New Testament the word "church" frequently means a local congregation of the followers of Christ. In other instances it means something far larger. Where it says that "Christ loved the church and gave himself for it" (Eph. 5:25), no one local church can be meant. It was for the whole wide company of those who would accept his devotion that

Christ gave up his life. Some local congregations seem scarcely aware of this wider meaning of the sacred name, "Church of Christ." The First Baptist Church in Worcester, I think, has this larger consciousness. We are well aware of the fact that the whole world which God so loved that he gave his only begotten Son, is our own field.

This local church, in a sense which is not true of any other, is the mother of one of our own greatest denominational movements as the church at large. It was in the brain of a minister of this church that our organization for establishing the kingdom of God in all North America was

conceived. Dr. Jonathan Going resigned the pastorate of this church, locally considered, to become pastor at large, organizing the American Baptist Home Mission Society, and being its first corresponding secretary. In that way the great continental endeavor of Baptists is the offspring of this church.

In his communication to our church on the subject, after many words of tender affection, he says: "Do you then ask, why leave us? My answer is, Not that I love the Baptist church and society in Worcester less, but that I love the body of Baptists and the multitudes who are



FIRST CHURCH, WORCESTER, ERRECTED DURING DR. BARNES' PASTORATE

destitute in the United States more. During my whole ministry I have felt constrained by a sense of duty to devote much attention to objects of religious charity. . . . I have felt a deep solicitude for some years in the moral condition of the West. . . . Plainly, a mighty effort must be made, and by the body of evangelical Christians in the United States, and made soon, or ignorance and heresy and infidelity will entrench themselves too strongly to be repulsed. And in that case it is morally certain that our republic will be overturned and our institutions, civil and religious, will be demolished. . . . To the existence and success of the projected Baptist Home Mission Society it is indispensable that the whole time and energies of some man should be devoted, and our friends, whose opinion ought to determine questions of this sort, have said with great unanimity that this work belongeth to me."

In the course of Dr. Going's first formal communication to the denomination at large he says: "The eyes of multitudes who are destitute are looking for help, and the attention of our intelligent

brethren is directed to us to witness our measures. Much is expected of us. It is known that the numbers, the intelligence and the means of the denomination are competent to do much; and it is expected that we shall expect great things, attempt great things, and devise means to accomplish great things. Shall these expectations be disappointed? We all answer, 'No!' . . . I feel admonished to sobriety in my calculations, as I have embarked my all in this enterprise, and the same consideration ought to be my apology for my zeal in and my wishes for its success. I will not suffer myself to believe that I have resigned a place of obvious usefulness, of comparative comfort, and sufficient respectability, to fail of doing any good—to suffer great solicitude and labor hard in an enterprise which involves to a great extent the credit of a large denomination, and the spiritual welfare of multitudes of the present and of future generations.

"May God give us wisdom and faith and zeal and action and perseverance in a good cause."

In the seventy-five years since your minister thus inaugurated this work it



INTERIOR OF THE FIRST CHURCH, WORCESTER—A BEAUTIFUL HOUSE OF WORSHIP

has grown into vast proportions. But it is yours still, as it was in its infancy. Can a mother forget? God does not. Through this offspring of the church you are now doing mission work in 2,277 mission churches and stations scattered through forty-eight states and territories and eight sections of North America beyond the boundaries of the United States. When, after five years and a half in the secretaryship, Dr. Going laid down the work in order to become president of Granville College, 103 missionaries were in the service of our society. To-day we have working under this organization of ours 1,536. In all, we have organized over 6,000 churches. The workers in the employ of this organ of our church have baptized more than 200,000 people.

Problems unknown at the beginning, like the Negro problem, the alien problem, the city problem, have since loomed large upon the landscape, threatening the very life of the nation. In the fear of God and the love of man, this organization of ours has faced the emergent problems and is bravely, effectively meeting them. We have at this moment 288 teachers and other missionaries among the Negroes. While the First Baptist Church, Worcester, worships to-day in the tongue of Shakespeare and the Pilgrim Fathers, the ministers of its Home Mission Society are proclaiming Christ in twenty-three different languages and a number of dialects besides. At the same time this agency of ours is grappling that other enormous problem, the salvation of the city, entering into organic co-operation with city mission forces throughout the country.

Meantime the West which called out the mighty sympathies of Jonathan Going and this church seventy-five years ago has become the East. He often spoke of this call for the society's ministry as the call of "The Valley," meaning the Mississippi Valley. But the rising tide of human need which he saw there has risen higher still until it has overtopped two ranges of mountains and poured in mighty breakers over all the western coasts. Our society has kept abreast of the wave. We have a thousand missionaries now in the newer West. By this

kind of work only can it be determined now—it is now or never—that the western third of this country shall be a Christian land.

In Spanish America, too, in addition to Mexico long in hand, recent events have called us into a telling campaign in Cuba and Porto Rico. In view of current developments, the Caribbean Sea must be made a Mediterranean of Christian America.

These are but a few hints of the magnificence of the work into which the minister of this church, Jonathan Going, has led us.

To superintend this manifold work there are now nineteen "general missionaries" having charge of a whole state, sometimes two states, then a number of these state districts are grouped together into a larger district, including in one case ten states, with a "superintendent" or a "general superintendent." Then there is a "field secretary" whose business it is to be the brother and helper of all these general officers on the field. Thus our Baptist polity has developed a perfectly simple and businesslike way of pushing the kingdom of God throughout this continent.

Our senior deacon, Simeon Story, baptized here by Jonathan Going before he resigned, is still living and in happy possession of his faculties. So that all this work has developed within the span of a single lifetime. What may some of you young men live to see, and rejoice in also, if you do your part well? But as men ordinarily count generations, more than two have passed away since our Home Mission Society was founded by Pastor Going. Many good men and women have believed in it, and when they went to heaven left money to carry on this work of heaven on earth by the use of the principal or the interest of their bequest. It has come to pass now that when any of you living Christians make an offering of \$5 for home mission work through this organization, the Society is enabled to meet all expenses of collection, administration and superintendence of this vast enterprise without using one cent of your offering for such purposes, thus putting every dollar of your \$5 di-

rectly into the missionary work and—listen!—adding another dollar with it so that your \$5 goes into the actual hand to hand missionary work as \$6. The same ratio holds if it is \$500 or only 5 cents. What hath the First Baptist Church, Worcester, wrought by giving up its beloved minister to start such a cumulative tide of beneficence!

All this aggressive work throughout the continent was deprived of its field officer by the lamented death of Dr. E. E. Chivers last December. He was a man of rare gifts and spirit. No one can fill his place. The work is so immense—with "North America for Christ" as its motto, the whole continent and related islands as its field—that the field officer at most can only touch it at vital points. But the progress of the kingdom of Christ, so far as it is committed to our denomination, depends in some measure upon the doing of this work.

To this task the minister of the First Baptist Church, Worcester, is now called to become associated as field secretary with Dr. Going's great successor in the corresponding secretaryship, Dr. Henry L. Morehouse, the missionary statesman of our day and denomination.

It was my early purpose and hope to be a missionary in foreign lands. Failing in that, I have tried to be a help to missionaries in such ways as have been possible to me. My heart responds with joy to this call for active work with between 1,000 and 2,000 actual missionaries preaching the gospel in twenty or thirty languages of America and its adjacent islands.

Hence I bring you the present statement, resigning the pastorate of this church to become field secretary of the American Baptist Home Mission Society, the resignation to take effect March 31.

It is with genuine reluctance and at the same time with a clear sense of duty that I do this.

The reluctance springs not only from the immeasurable possibilities and vastness of the work to be undertaken, but also from the cry of my heart for continued close fellowship with you. I love to have a people to whom I intimately belong. I have never known any other

way to live. You have been kind to me beyond anything that words can express. I thank you. Your lives have inspired mine. Your devotion of time, money, thought, personal preference and vital energies to the cause of God among men, is the best thing in the world. Sharing this with one another is the best thing in each one's own life.

I must cling to the conviction that it is the will not only of my human heart, but also of the divine Spirit, that our holy fellowship continue, only now in a still wider ministry.

Worcester, Mass.

Missionary Union's Tribute

The following minute has been received from the Rooms in Boston, with reference to the death of Dr. Hazlewood: "The Executive Committee of the Missionary Union have learned with much sorrow of the loss suffered by the Home Mission Society, and many other Christian interests, in the death of Rev. Francis T. Hazlewood, D. D. The close relation sustained by his work to that of representatives of the Union has given to the committee intimate knowledge of the strength of his character and the largeness of his service. They desire to extend to the officers and the Executive Board of the Home Mission Society, and to the family of Dr. Hazlewood, assurance of their very tender sympathy."

The B. Y. P. U. A. Conference

The Baptist Young People's Union of America accepted the invitation of the Baptists of Cleveland, Ohio, endorsed and supported by the Chamber of Commerce, to hold their next annual convention in that city. The dates have been fixed to be July 8-12, and the program committee is vigorously at work to make the forthcoming meeting one of practical value. The location of Cleveland in the center of population and on the south shore of Lake Erie, bordering the Dominion of Canada, should make the chosen meeting place one of unusual popularity.



CORRESPONDING SECRETARY'S NOTES

The May Anniversaries



HERE ought to be a large attendance from the Eastern States at the meetings in Oklahoma City in May. Matters of unusual importance are to be considered. It is desirable that all parts of the country should be well represented so that whatever conclusions may be reached will have due weight with all of our great constituency. It is an hour that calls for sacrifice of time and money by business men as well as pastors. And remember that it is no more difficult for people in the East to attend the Anniversaries in the West, than for people of the West to attend them when held in the East. Indeed, in a direct line, the distance from Boston and New York to Oklahoma City is less than that from San Francisco, Portland and Seattle. It is a half-way meeting place for both the far East and the far West.

The feeling of some that western Baptists, who naturally will largely outnumber eastern Baptists at the Anniversaries, may act rashly and in a revolutionary spirit, is a "bogy." The fact is, the West is full of people from the East who, instead of having their perceptions dulled have had them sharpened, and who are as competent judges of what should be done as any others. Let us beware of the spirit of pharisaism among us.

In the last twenty years the Anniversaries have been held in the Eastern States twelve times; in the Central States seven times, and in the Western

States, twice—once in Denver and once in San Francisco.

The Home Mission Meetings

There will be four sessions of the Home Mission Society, viz.: three on Friday, May 22, and one on Saturday forenoon, the 23d. In the first session there will be a memorial service for Dr. E. E. Chivers. The second session will probably be devoted mainly to our work among the Indians, when several missionaries with groups of converts from the blanket Indians of Oklahoma will be present. It will be worth a long trip to see and hear them. The Friday night session will probably be devoted to a comprehensive survey of our work among the Spanish-speaking people of the southwest, of Mexico, Cuba and Porto Rico, by those who have been on these fields. Stereopticon views of Cuba and Porto Rico will be given.

The last session will probably be devoted to the Society's work in the southwest, including particularly Oklahoma. These meetings will be of absorbing interest.

In only four sessions, with some unusual matters claiming attention, it is impossible to consider the whole work of the Society: hence, this year no time can be given to our work among the foreign populations, or the educational work for the negroes, neither to city missions. These will have their turn in due time.

Have you started a movement to send your pastor as a delegate to the Anniversaries and the meeting of the Northern Baptist Convention in Oklahoma City, May 21-27? Start it now. He ought to go.



CHARLES LINCOLN WHITE, D.D., ASSOCIATE CORRESPONDING SECRETARY

CHARLES LINCOLN WHITE

Associate Corresponding Secretary of the American Baptist Home Mission Society

THOSE who best know Dr. White are most assured that the Home Mission Society has been fortunate in the choice of an associate who shall share with Dr. Morehouse some of the heavy burdens of administration. In every position he has held since graduation from college, from that of pastor to president of Colby College, Dr. White has approved himself as a man who brings things to pass. He comes to his new and broad field with ripe experience, sound judgment, warm heart, and deep conviction as to the urgency of the missionary enterprise. He is strong in administrative ability, quick to grasp a situation, and has proved his capacity to cope with and conquer obstacles. A courteous Christian gentleman, he will make friends wherever he goes, and the more he is known by the denomination the better he will be liked.

Charles Lincoln White was born at Nashua, N. H., Jan. 22, 1863. On his mother's side he comes from pure English stock, his grandfather's farm in Winchester, Mass., never having passed out of the Richardson name since it was secured from the Indians. The father's side was Scotch-Irish, and the earliest members of both families came to this country in the first half of the seventeenth century. He was educated in the private and public schools of Woonsocket, fitted for college at Woburn, entered Brown in 1883, graduating in 1887. Then he took a bicycle trip in the British Isles and on the continent, returning to enter Newton Theological Institution in the fall of 1887. He graduated there in 1890, and again went to Europe for three months. He was ordained to the ministry at Somersworth, N. H., Oct. 17, 1890.

Here he found a church in a small city with a Protestant population constantly diminishing and a foreign population and problem increasing as steadily. Realizing what this meant, he read a paper before the New Hampshire Baptist Con-

vention, urging the establishment of work for the foreign population. As a result a committee was appointed, and Rev. George G. Brien was secured as a state missionary to the French, with fields at Somersworth and Nashua—the Home Mission Society co-operating with the state convention in this new movement. French converts were gathered and received into the Baptist church. After four years and a half, Dec. 1, 1894, Dr. White was called to the First Church, Nashua, where the church was rebuilt and a continuous revival enjoyed. In both the Somersworth and Nashua churches pew rentals were abolished at his suggestion, and the current expenses were amply met by the free seat system. Both churches were also thoroughly organized along lines of systematic benevolence, with greatly increased offerings to all the various missionary and educational enterprises of the denomination. While he was at Nashua French Protestant chapel was erected, with the aid of the Home Mission Society, and many converts were won.

This pastorate was resigned July 1, 1900, to lead a forward movement among the Baptists of the state, made possible by the Ford bequest. The work of the convention was completely reorganized, new lines were established, and Dr. White became general secretary. In addition to the usual work, he engaged in evangelistic and missionary work, especially among the smaller churches. He studied the rural situation, and traveled throughout the state, often going on foot and meeting the people at first-hand, in order to learn the conditions in decadent communities. From this service he was suddenly called in July, 1901, by his unanimous election as president of Colby College. Here he has made an enviable record as administrator, and the trustees have shown their appreciation by this minute, taken from the official acceptance of his resignation:

"WHEREAS, the executive ability and virile characteristics, the persevering industry and promptness, the tireless devotion to duty of the president of Colby College, Charles Lincoln White, together with the attractive personality of the man, have been observed and admired by those in charge of important trusts, who have called him to fill a most responsible place, therefore, the trustees of Colby College resolve:

"That it is with regret that we accept the resignation; that we gratefully and lovingly give tribute to Dr. White for his faithful, loyal and effective service for the college during his administration of its affairs as its president; that we commend him to all the world as a strong and resourceful executive, an able and cultivated educator, and a kind and true Christian gentleman. That we wish him all success in his new field of action and ask of him that the successful future of Colby College and the deliberations on the part of her trustees may be made the subject of his best wishes and prayers."

Dr. White is of an active temperament

and has always been a hard worker. During his college and seminary courses he supplied the churches in Rhode Island and Massachusetts. During the summer of 1886 he was secretary of the Y. M. C. A. at Newport, when the work was in its first days, and every Sunday evening he spoke to large audiences in Truro Park. He received the degree of A. M. from Brown in 1890, and D. D. from Bowdoin in 1902. While president he has preached extensively in Maine for the Baptists, Quakers, Free Baptists, Congregationalists and Methodists, besides having lectured somewhat widely, and engaged in not a little missionary and evangelistic work. On the platform as well as in the Rooms he will further the cause to which he now devotes his best years. The denomination is to be congratulated upon his acceptance of this responsible position.

THE PITTSBURG CONVENTION

In Many Respects the Most Significant Missionary Convention Ever Held in This Country—The Broad Platform of Missions and Intense Moral Earnestness



HE first general international convention under the auspices of the Young People's Missionary Movement was held in Pittsburg, March 10-12. The opening session was on Tuesday morning, and the close came Friday evening. For months the convention had been worked up with the executive skill that marks the movement in its conferences and general plans. Quotas of delegates had been assigned to the various denominations, ours being something over 300, and all agencies were enlisted to secure a large and at the same time representative delegation. This was accomplished with fair success. The enrolment of paid delegates was above 2,000, and the Baptists came nearer to a complete delegation according to quota than any other denomination, thanks to the faithful work done by Secretary Moore, who has a gift as a

delegate-getter or a convention promoter.

The sessions were held in the Music Hall down at the juncture of the Allegheny and Monongahela rivers, and it was not difficult for the 3,000 auditors who gathered day after day morning, afternoon and evening, to hear any speaker who knew how to speak. The first impression made by the great audience was the large proportion of men—at least sixty per cent. Then the moral earnestness of the audiences made itself felt. The seats were filled usually before the sessions opened, and there was little or no going out until the benediction had been pronounced. The people came for a purpose and possessed of one, and the speakers appreciated this. Deep moral earnestness marked the addresses without exception. There was no playing to the galleries. Missions was made the serious business that it really is, and there was no time for trifling in presence of

stupendous facts and pressing demands.

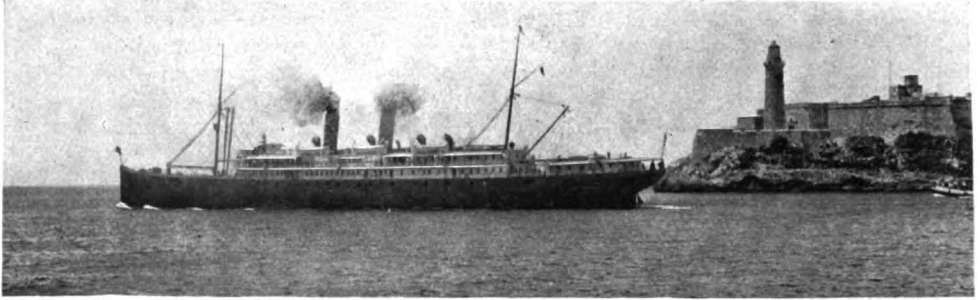
Under the able guidance of President John Willis Baer of California, who holds an exceptional place in the affections of the young people of the land, the convention program moved like clockwork from start to finish. The speakers were on hand, and kept within limits. Not all were equally impressive, but every man had a message. Some sessions were remarkably effective. One of these was the Wednesday morning session, when five addresses of twenty-five minutes each were made by representatives of five lands. Secretary J. H. McAfee, of the Presbyterian Home Board, spoke for our great home mission field of North America, indicating in brilliant and incisive fashion the field and the forces, and by his original and broad treatment inspiring the imagination of his hearers, so that they broke the rule forbidding applause, and could with difficulty be restrained. The closing address on China and the Far Eastern situation by Mr. Brockman was equally statesmanlike. There were other sessions of great power, with such men as Dr. Mackenzie, Robert E. Speer and John R. Mott on the platform. One evening was given to stereopticon and moving pictures showing the missionary work at home and abroad, and Mr. S. Earl Taylor made this an effective means of presentation.

Denominational leaders were present in numbers, including many secretaries of home and foreign boards and societies. Canada sent an especially large delegation. Doubtless the statement made is true that no such missionary gathering, in the interest of the whole field of missions, has taken place hitherto in any country. It resembled the Student Volunteer Convention in numbers and earnestness, while differing altogether in makeup. It could hardly be called a young people's convention distinctively, since much the larger proportion of the audience belonged to middle age to say the least. But that is not where the emphasis lies. The Missionary Movement is not bounded by age lines. It was a great thing to see such a body of thoughtful, intelligent, capable men and

women setting aside everything to attend a strictly missionary meeting, without sensational features or any meretricious methods of appeal. It was noticeable, also, that the speakers were happily free from cheap oratory and that kind of whine that awakens pity for the speaker instead of for the cause. The result shows that men with a message will find hearers. The giving of above \$10,000 in response to the one call made for financial support of the Movement, shows how responsive the people were.

The denominational groups met on Thursday afternoon, and the Fourth Avenue Church had a large audience, while the Forward Movement was presented by Secretary Moore and brief addresses were made by representatives of the denominational societies. There was much interest manifested in the new combined educational movement which is explained in the Young People's Department. The reception of the new idea was cordial, however, and it bids fair to work great good for all of the societies and therefore for the cause and the denomination. As some one said, "Things are moving with a rush just now, and it is hard to keep up with events." But the movements are in the right direction, as we believe, and we all desire one thing—progress, greater efficiency, more giving and larger doing.

When the Free Baptists and Canadian and Southern Baptists came from their separate meetings, the large church was filled, and it was a good sight. We had inspirational addresses from the South and from Canada, and President Hunt of Denison closed with impressive truths. One could not help the feeling that we have unutilized power enough as a denomination to evangelize a large part of the world. If only we could get the power into the right channels. That such conventions as this are a help in that direction we do not doubt. Impulses were stirred, impressions made, purposes deepened, decisions reached, that will profoundly influence many lives, and all make for the advancement of God's kingdom. But for a new missionary era such a gathering would not have been possible.



THE CUBAN TRIP

By Howard B. Grose



CUBA possesses a peculiar charm. One of our missionaries, who had suffered from a nervous breakdown and feared another break in his work, said it did not seem possible for him to leave the work. His whole heart was in it, and he could not now imagine living anywhere else or laboring among any other people. He could not explain it, but the field was irresistibly attractive.

Some of us, I feel very certain, can sympathize with him in that feeling. As memory brings back the days spent on the island there is a spell of enchantment about it. The climate was so ideal, the conditions were so unreal because so dissimilar from those in our own country, the outdoor life was so free, the welcome so cordial, and the fruit of effort so perceptible—no wonder that we should feel drawn thitherward in thought as the biting March winds blow and the storms drive through the streets. Of course we realize that Cuba is not

equally delightful as to weather all the year through; that we had chosen the very best time of the year for our visit; that the rainy season would put a less agreeable aspect on the face of nature; and that we caught only the surface view of a life that is largely filled with hardship and sacrifice, so far as the missionaries go. But the charm remains, and we shall want to go again and stay longer.

To see the island to the best advantage, take the route we followed. It is a long voyage from New York to Santiago—eight days—but the week is most restful and the approach from the eastern end is the most striking. The mountains loom up before you impressively. We had expected mountains, for we had been reading about the iron mines and the sugar valleys and all that, but we had not looked for such height and extent of the ranges. Then, it is the natural sequence to see Guantanamo and Santiago harbors before passing on to that of Havana. The smaller cities and towns lead one to appreciate the contrasts, favorable and otherwise, of the capital. Stopping as we did at the principal points along the railway, we were able to get a fair view of the island as a whole, save west of Havana in the Pinar del Rio Province. The flatness of the western section contrasts with the highlands of the eastern, and the mountain scenes linger most attractively in retrospect. We shall not forget that afternoon ascent of the mountain from Boni-



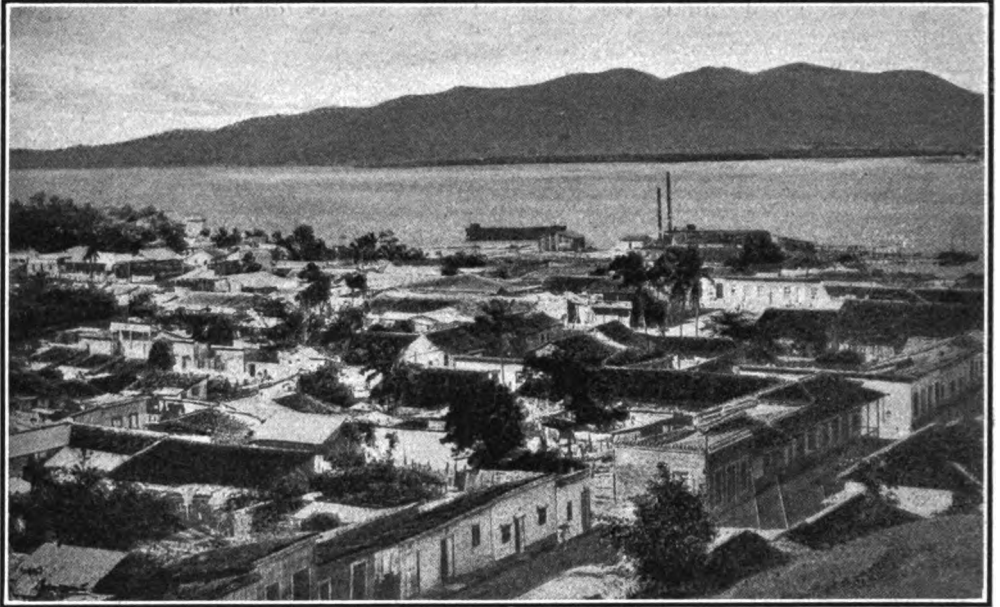
DR. H. R. MOSELEY, AT THE HEAD OF ALL OUR MISSION WORK IN CUBA

ato, following the fine macadam road called "Wood's Folly," with its skilful engineering curves and grades, and its sweeping view of Santiago and its bay, embosomed in the hills. Tourists may well agree that this is one of the most beautiful views in the world. It certainly prepares one to estimate the Yumurri Valley a little later on. And when you have finished sightseeing with that surpassing spectacle of color obtained from the walls of Cabañas, with the panorama of Havana spread before the eyes, there comes over you that indefinable charm of Cuba which, we believe, will make it some day the favorite winter resort for our American people.

In this number we shall be occupied, of necessity, chiefly with the missionary work. It will be possible, later, to give some glimpses of Cuban life and some travel sketches and impressions. The present purpose is to let our people know what our missions in Cuba signify, and to awaken new and deeper interest in a field that presents to us remarkable opportunity. An influential layman said, after reading the sketch in the *Examiner*, "I did not know that we had such a work as that in Cuba." We fear too many of our church members are like him in that, and we want all to know the greatness and character and need of the work, in order that it may be amply provided for.



THE MISSION AT MINAS



A SECTION OF SANTIAGO, WITH VIEW OF THE HARBOR AND MOUNTAINS

Notes from My Diary

Friday, Jan. 24. Blizzard day in New York. Heavy wind yesterday and last night; swirling snow; rather rough outlook for a sea voyage. Party all aboard, however, at 3, ready to sail on the Ward Line steamship *Segurança* for Santiago de Cuba. Roll call:

Mrs. C. X. Crawford, Cleveland, O.; Rev. C. H. Irving, Detroit; Mrs. H. W. Smith, Elizabeth, N. J.; Mrs. A. M. Post, Philadelphia; Rev. B. M. Osgood, Hornell, N. Y.; Thos H. Fearey, Canandaigua; B. F. Zimmerman, New Brunswick; Mrs. Howard B. Grose and myself. Sailed at 4.30. At dinner all reported at table, but as the sea was decidedly unsteady off the Jersey coast several of the number decided not to remain until the meal was finished. Rolling, pitching through the night.

Saturday, Jan. 25. Mr. Irving, Mr. Fearey and myself at breakfast; the others engaged elsewhere, like nearly all the passengers indeed. Heavy head winds, sea quite uncontrollable, too much spray to stay on deck—a long day, interminable to some.

Sunday, Jan. 26. Some reappearances

at table, but company very select there. Find no Bible or hymnbook on board, making it difficult to have song service. (*Mem.* See to it that ships have a good hymnbook and a Bible.) Arrange evening service, singing familiar hymns from memory; brief sermon, and some short addresses. Fair number in saloon.

Tuesday, Jan. 28. Land in sight at sunrise. New Providence, one of the Bahama Islands, Nassau its capital. Many of our passengers bound there. At last the head winds are still, and the air is balmy and summer-like. Day on shore, while ship is unloading freight, is extremely interesting. The English government knows how to run colonies; understands the imposing effect of military uniforms and official pomp and dignity. Nassau the sponge market for the nations, and grape fruit of largest and best variety can be bought for three to four cents. (*Mem.* Men of party groaning because they didn't buy more; moral: improve chance when it comes.)

Wednesday—Thursday. Delightful days; islands ever in sight, water wonderfully blue; air balmy; deck life restful; small company now and congenial, all enjoying one of the best of tables.

This is the kind of sailing one reads about, and the first four days are forgotten by those who found them distressing. The mountains of Cuba in sight as the sun goes down!

Friday, Jan. 31. See the sun rise, and the mountains of the beautiful island near at hand. Make harbor of Guantanamo before 7. Anchor at United States Naval Station, strategically located. Breakfast hardly over when a hearty voice shouts greeting, and Dr. Moseley, our big Superintendent of Cuban Missions, comes aboard with Dr. Sale, Educational Superintendent, who accompanied him from Cristo, and Mr. Howell, indefatigable missionary at Guantanamo. It takes some red tape to get us on the launch Dr. Moseley has chartered, but Cuban officialdom is gracious and Cuban courtesy has held a train for an hour, and thus made possible a visit to the mission at Guantanamo, sixteen miles up in the foothills.

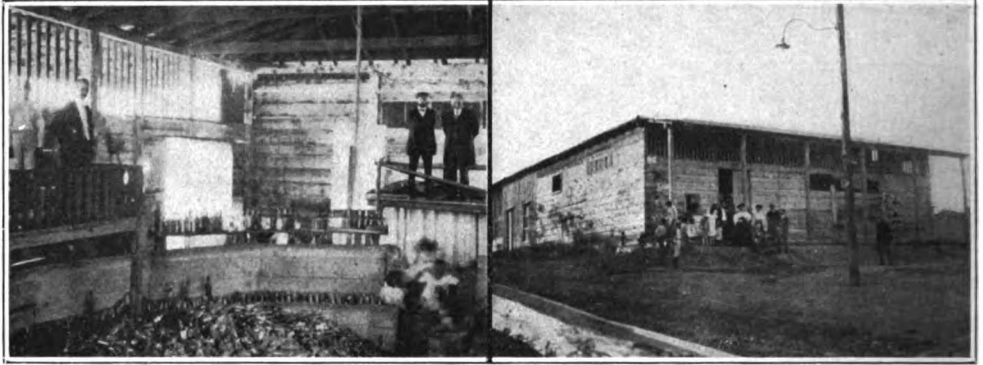
Genuine Cuban dinner, well cooked and wholesome, at Hotel Washington!

Looked up site for proposed church edifice. Best location available an abandoned cockpit. Bane of the old, blessing of the new—cockpit supplanted by the church. Hearty welcome from Mrs. Howell, who takes us all in to a picnic lunch served in the mission *patio*, or inner yard common to all Cuban houses. Hold an evening service, with good singing, short addresses by Dr. Sale and myself, interpreted by Mr. Howell, who makes us say what we ought to, and sermon by Dr. Moseley. Room filled with mixed audience; men, women and children of all shades of color. Attentive hearing despite occasional crying babies. At 9 o'clock taken to a steamer, sixteen miles, by special train, run for us by Brooks & Co., sugar plantation owners, without extra charge. An unusual kindness, greatly appreciated. Cuban courtesy extended to us everywhere, indeed.

Saturday, Feb. 1. Leave Guantanamo harbor at eleven. Charming sail along coast for four hours, until Morro Castle is sighted, at entrance to Santiago har-



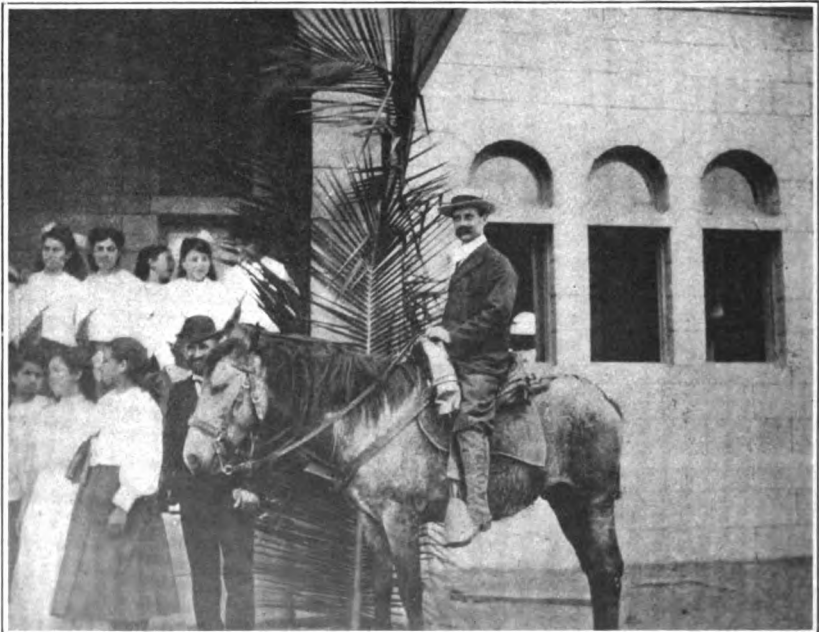
THE ROYAL STAIRWAY IN SANTIAGO—TERRACED HOUSES



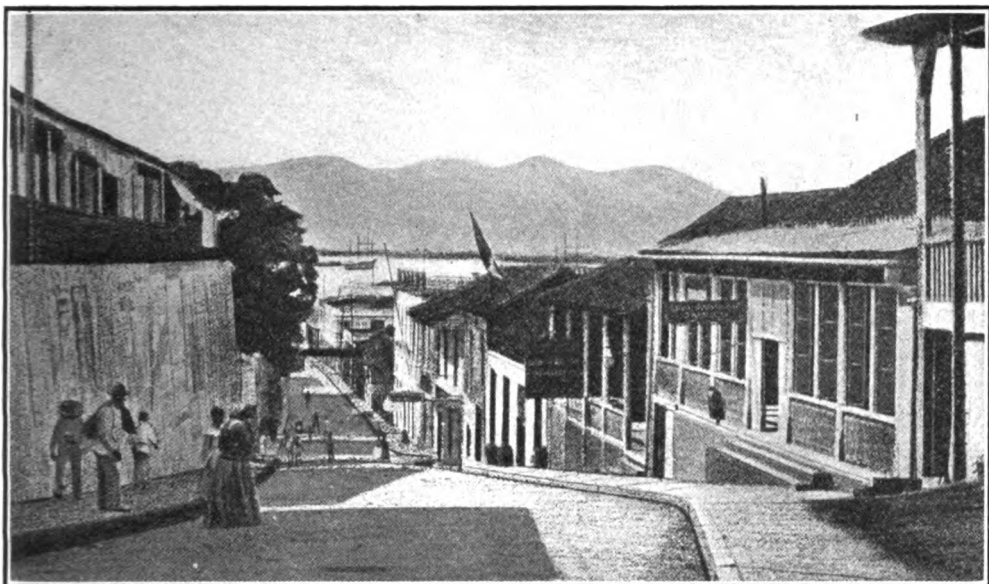
INTERIOR AND EXTERIOR OF A COCKPIT—SITE FOR A CHRISTIAN CHURCH

bor. Mountain range impressive. Morro seems low, and channel is extremely narrow. Daring of Lieut. Hobson's feat in running the *Merrimac* through that passage is evident. Inside, the mountain-embedded bay is lovely. Nature has done much for Santiago de Cuba. Like the *Maine* in Havana harbor, a remnant of sunken warship here reminds one of days that were anxious in the United States as well as in Cuba. Santiago in sunset—radiant scene. Quaint old town on hillside, narrow streets, picturesque

tile roofs, panorama unlike anything in the North. Now comes customs inspection and leaving of ship home of a week; real regret at saying good-bye to Captain Oakes, who has proved as agreeable companion as able commander, always keeping eye on his ship. May his years be many and his sea tales ever as fresh and entertaining! After some dickering with porters—everything done by dickering in Cuba—way is found through sidewalkless streets to hotel with yard on second floor, so to speak—hotel kept by Cuban



PASTOR HOWELL READY FOR A MISSIONARY TOUR OVER THE MOUNTAINS. TAKEN AT THE SCHOOL IN EL CRISTO



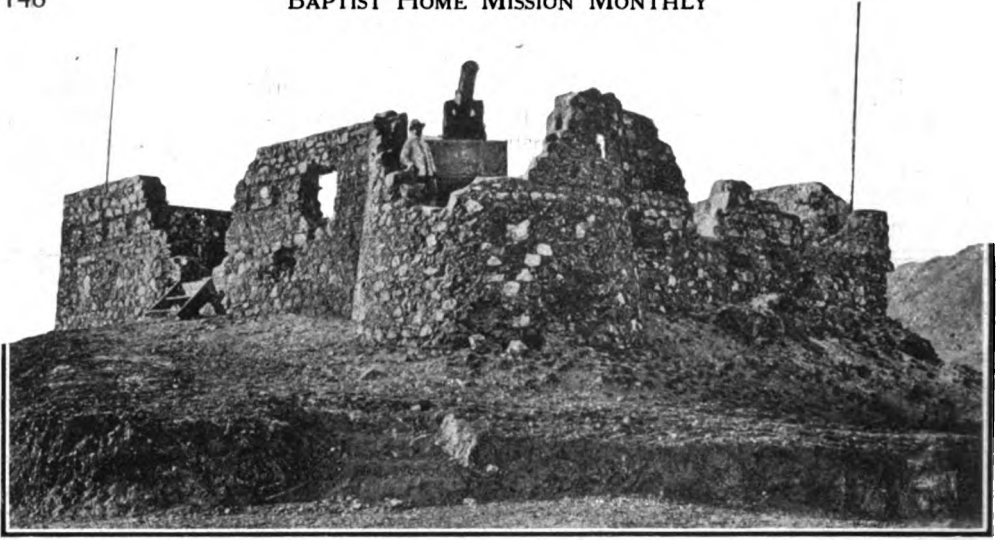
STREET IN SANTIAGO, WHICH IS BUILT ON A STEEP HILLSIDE

man with German wife who understands good cooking. Party divides temporarily. Men stay at hotel; ladies drive twelve miles up mountain to El Cristo; reason, yellow fever scare and resultant caution. No danger, however, as some of party unwittingly pause at infected section to inquire what houses are covered with paper for? They learn, and leave! Yellow fever a past plague in Cuba—no chance now, since Americans cleaned up things.

Sunday, Feb. 2. Dr. Moseley has strenuous program: Sunday-school and Christian Endeavor, 9 to 12; service at Boniato, five miles out, at 3; English service in Santiago at 4.30; evening service at 7. This means for me a 5.30 start at Cristo, and steady go until arrival there again at 11.30 p. m. This is seeing missions indeed, which is what Dr. Moseley says we came to Cuba for. Day as warm as one of our August hot ones at that.

Great day, though. Sunday-school large, with many adults; Bible class of more than forty; bright kindergarten; fine singing and eager listening; Spanish sings easily, talks tardily, but am absorbing it fast. Endeavor meeting fills place of morning service with us. Ready

responses, showing preparation; excellent spirit; fine body of young men, consecrated. Our party all taken to dinner at Mr. Porter's with true southern hospitality. Mr. Porter runs a private school and strongly supports our mission work. Mr. Irving preaches at the English service with fair attendance. Audience fills hall at evening service. Children go to all services and listen as well as the elders. Dr. Sale and I speak briefly in English, with interpreter; congregation sings with heartiness and rich quality of sound; Evangelist De Mier from Porto Rico preaches with many words and great rolling of "r-r-s"; then all give greeting in Spanish or English, and enjoy sense of Christian fellowship. This is the missionary touch, and it does one good. Appreciation is written on so many faces that are bright with gospel light! How the young men hover about us, eager to be of assistance, all smiling at our attempts to say something intelligible in the Castilian tongue. Well worth the trip to see such a company of Christians gathered in the ancient city, so long dominated by priestcraft and oppression. The gospel is going to make Cuba truly free. They applaud that sentiment and believe it.



THE FORT AT EL CANEY, TAKEN BY ASSAULT BY AMERICAN SOLDIERS

Monday, Feb. 3. Patriotic day. Drive to Morro Castle in morning; see dungeons where many men met death in horrible forms; cell in which bold Hobson passed his brief term of imprisonment; renew history of harbor events; trace flights of Spanish warships; watch Cuban soldiery at guard mount; look across to barracks of our United States troops, and wonder if Cuba is capable of

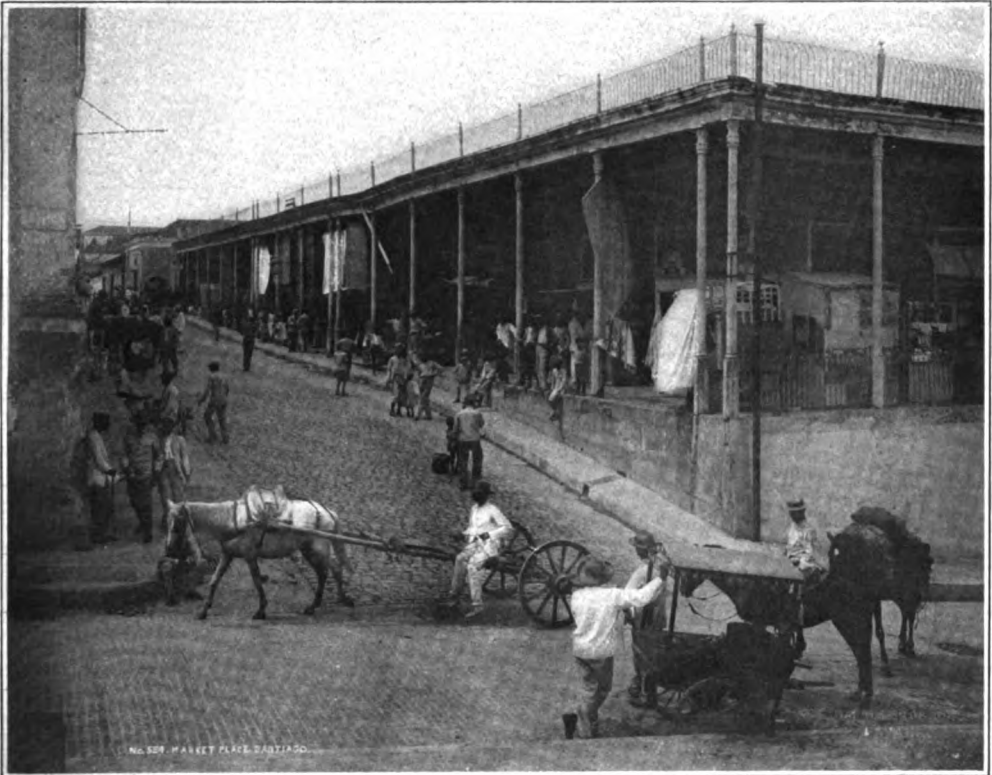
self-government. In afternoon visit San Juan Hill; stand under Peace Tree; climb watch tower and see battle field where some lives were lost and some reputations made; rejoice in the spirit that prompted American interference and participation in that struggle for liberty. Government has reserved park and preserved historic features. Went on to El Caney, four or five miles further out



EL CANEY AS SEEN FROM SAN JUAN HILL. HERE WE DEDICATED A CHAPEL

from Santiago. Saw fort, the attempt to take which cost some hundreds of American lives. Hard rise of ground to scale, with barbed wire and underbrush and full sweep of guns to face. Ruined fort tells the story. Now, Americans again in Caney, but this time to dedicate a chapel to the Prince of Peace. Characteristic Cuban crowd at the services, filling neat chapel, aisles and all, hovering

price and selling price two things—commonly very different. Beating down expected. Shops queer and interesting. Streets full of people, mules and drays, cabs; motley mixture; color everywhere, in dress, on walls of houses; brilliant blues, startling greens, reds and yellows; in foreground blue of bay, in background purple and gray of mountains. Much to attract and fascinate, somewhat to discuss,



MORNING MARKET SCENE IN SANTIAGO—TRUCKING DRAY IN FOREGROUND

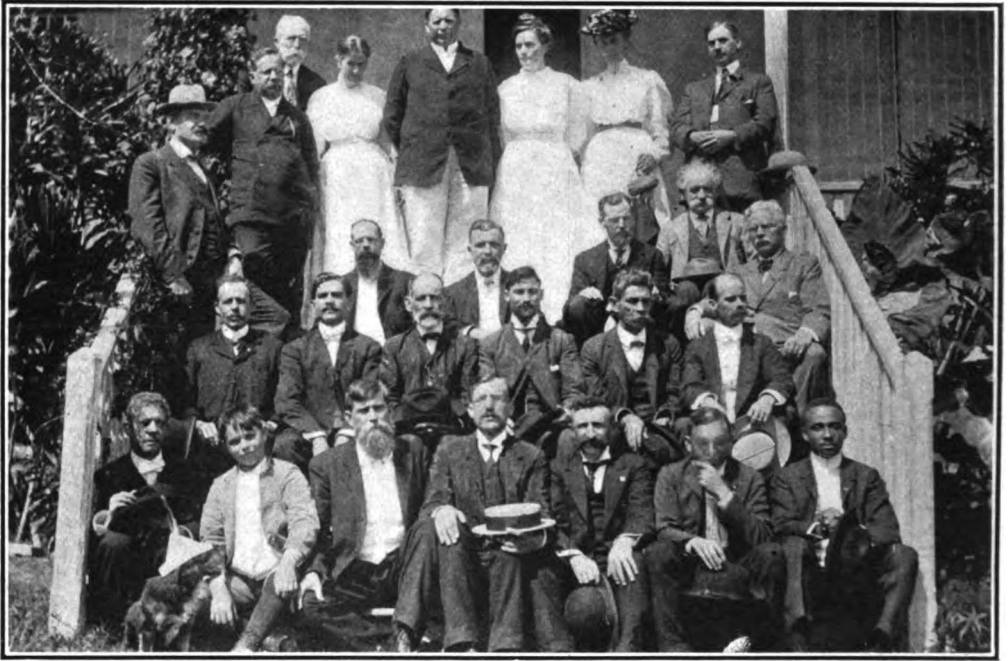
about doors and windows. Children always in evidence, mothers with babies not infrequent, but good order and as attentive hearing as one could expect.

Tuesday, Feb. 4. Sightseeing in Santiago; shown through cathedral by devoted young priest, who displays rare missals and vestments with fond pride; fine old building; Catholics know how to select sites and pre-empt prominence; cannot hold people, however, now that liberty is in the air. Ladies look up linens, laces and panama hats. Asking

strange customs to get used to. Good to get out to Cristo and country air at night.

Wednesday, Feb. 5. Eventful day at El Cristo, by reason of formal opening of mission schools, elsewhere described.

Thursday, Feb. 6. Missionary conference in morning at superintendent's house on hill. Practical discussion of self-support and methods to reach that goal; reports from fields, all encouraging; general sentiment highly favorable to systematic giving; fine group of native missionaries; consecrated spirit manifest;



MISSIONARIES AND VISITORS AT CONFERENCE IN EL CRISTO

group photographed in blazing sun. Afternoon trip over mountain from Boniato on mule cart; surpassing scenery; reach San Luis at 8.30 for evening service; back to Cristo on belated train at midnight; pass drinking places with men gambling at dominoes; vice and virtue found in every land.

Saturday, Feb. 8. Early start, at 6.30, for Camaguey, capital Puerto Principe Province. Three of party gone to dedicate church in mountains at Ensenada. Cuban trains uncertain. Many bridges burned, presumably by incendiaries, discharged employees. Railway cars disgracefully dirty. First-class or second, men smoke everywhere—and women too, and expectorate everywhere. Same in streets and stores and public buildings. Such habits preclude high state of civilization. Dirt demoralizes. Cubans have a lot to learn—what people have not? Long day of experiences with all sorts and conditions of men, women and children. Occasional American in evidence. Cuban men not prepossessing on the whole.

Train four hours late. Reach Cama-

guey at 8; drive to church; meeting awaiting us; fair congregation for special service, with Miss Merriam as interpreter and general manager. The latter she has been for this field, and a good one. Fine spirited, capable, self-sacrificing—noble type of womanhood. And what a consecrated unpaid helper she finds in Miss Epstein; stenographer, singer, devoted to the mission. Pastor Bravo may thank God for such helpers. Educated Spaniard, acquisition to our force in Cuba, he edits *El Mensajero*, preaches and shepherds the flock. American colony at Minas, some miles away, needs preaching service in English. Fruit region this, and ranching. Grape fruit pays largely. Hotel Camaguey, owned by United Railways, best hotel seen thus far; thoroughly tropical; great verandas and interior courts, with palms and flowering shrubs and luxuriance of foliage; large rooms with high ceilings; officers of United States garrison and families lend brilliance of white uniforms and striking toilets to scene; excellent service; good place to spend a month or two. City old and interesting, with perhaps 65,000 people.

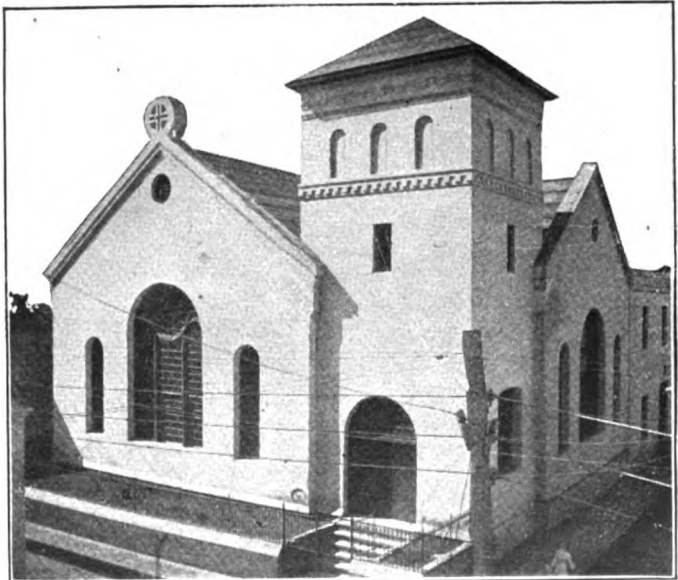


THE CAMAGUEY HOTEL, ONCE SPANISH BARRACKS—A CHARMING STOPPING PLACE

Sunday, Feb. 9. English service in morning, Methodists uniting. Church very attractive, outside and inside. Woodwork rich though simple. Situation central. The kind of edifice Baptists ought to have throughout Cuba. Every cabman knew where "La iglesia Bautista" was, without directions.

To command respect churches must be respectable, especially where Rome raises her stately structures. Evening service in Spanish, except address by Mr. Osgood. Gave my second address in Spanish, with improved pronunciation, thanks to drill by Miss Merriam. Interesting to watch faces of people, who expected an interpreter and were pleased at effort to speak their beautiful tongue. They understood, at any rate. General greetings after service, English and Spanish words flying on all sides. Not so many men as in Santiago.

Southern Methodists paying special attention to American residents; our work even greater among Cubans. Sunday evening is festal time in Camaguey; great plaza ablaze with lights; band plays; people promenade ceaselessly around square, men going one way,



OUR MODEL CHURCH IN CAMAGUEY, NEAR CENTER OF CITY

women the other, so that people are constantly meeting, and frequently flirting. Characteristic scene, revealing light and fickle temperament common. Standards of morals as much unlike American as manners and customs are. Much lifting to be done, new ideals of womanhood and home to be established—Christianity must create new Cuba; but product of centuries can hardly be transformed in a generation.

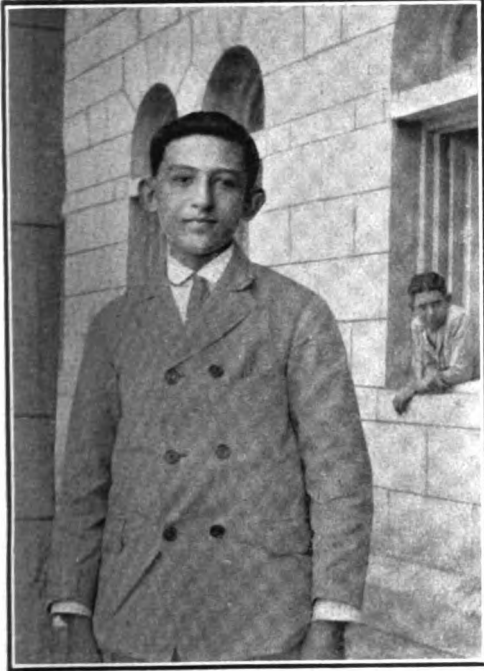
Monday, Feb. 10. Tour of city in morning, including cemetery with striking vaults and monuments. Train for Ciego de Avila in afternoon, to spend night with Missionary Wilson and his devoted wife; most of party go forward to Santa Clara and thence next day to Havana. Mrs. Grose and I find at Ciego warm welcome, but dreariest outlook yet seen. Town of 15,000, growing; only one building of note, and that new. Catholicism dead, "spiritism" prevalent, people indifferent to religion.

Pastor Someillan, of Havana, evangelist, has come to hold special meetings with Mr. Wilson; gathers some boys and girls in afternoon and morning; preaches in evening to motley gathering. Mission has audience room in house where missionary lives; inspected sites, but found none altogether desirable; decided that it takes unconquerable faith to work in such a field; though great need requires great sacrifice, and missionaries willingly make it. There were some exceedingly bright faces among the children, and that is where hope shines in the hardest work. Of companionship for the missionary and his wife in such a place there is none. Isolation as complete as in African station, though distance from friends not quite so great. Ciego our westernmost field at present; held as a strategic point.

Tuesday, Feb. 11. On to Santa Clara in afternoon, arriving at 10 o'clock, and finding accommodations in a genuine Cuban hotel, with mats instead of mat-



SUNDAY-SCHOOL GATHERED BY MR. AND MRS. WILSON—HOPEFUL MATERIAL



CHRISTIAN STUDENT IN OUR SCHOOL AT CRISTO

tresses; landlord spoke no English at night, when arrangements were to be made; spoke some next morning, when bills were to be paid—so did I. You soon learn in Cuba to pay the cab hire before getting into cab, and make definite terms about everything. If you don't learn that, you learn some other things less pleasant—for human nature is grasping, and graft is the curse of Cuba, as gospel alone can be its cure.

Wednesday, Feb. 12. Rapid drive about Santa Clara in early morning. Narrowest streets yet and quaintest, best and poorest houses next-door neighbors. Train at 9 for Havana. A long wearisome day, rather too warm for comfort; mountains no longer visible, and breeze less invigorating, until Matanzas and north coast are reached. Beautiful bay at Matanzas; Yumurri Valley as lovely as tourists describe it, but one can only see about so much to advantage in a single day, and the flesh grows weary. Decide to push on to Havana, instead of staying overnight at Matanzas.

Havana at last, seen in light of setting

sun—a vision of beauty across the harbor, whither ferry soon takes us. Pass the sunken *Mainé* as we go. The lagoon at Venice is what this scene recalls. Havana is certainly charming to see. When it comes to living, give me the smaller cities and mountainous eastern end of the island. The capital has all of a capital's characteristics—foremost the effort to get out of you all that can be got, honestly or otherwise. Must be on the watch everywhere, beginning with licensed porter who handles small baggage and appreciates his own value. Well to know some explosive Spanish, equivalent to western "You git!" Found it occasionally useful when palaver became too animated and charges too exorbitant. Look out for hotels also. Have a written contract in advance if possible. Rumor says Havana will have new American hotel. Room and need for it. Tourists considered fair game, however, in all



PASTOR AND MRS. LUIS MARTINEZ BRAVO

countries—possibly even in ours. Honesty not a national or race monopoly.

Moonlight stroll in evening down Prado to Malecón and along sea wall built by Americans, who have credit for greatly improving and beautifying city. Then trolley ride to suburb of Verdado, millionaire's retreat, with most attractive villas. Soft night air, cooled by ocean's breath—a dream world. Rush and push of New York seem ages and thousands of miles away.

Thursday, Feb. 13. Morro and Cabanas; five hours' trip, to be elsewhere described. View of Havana from Cabanas worth trip from New York to see. Color scheme wonderful; fairly land rather than reality. Visit with Dr. Green, Presbyterian missionary pastor, in evening. Has large and fine church edifice; attended live Christian Endeavor meeting, full of testimonies. Visited Congregational mission; pastor absent at meeting in sub-

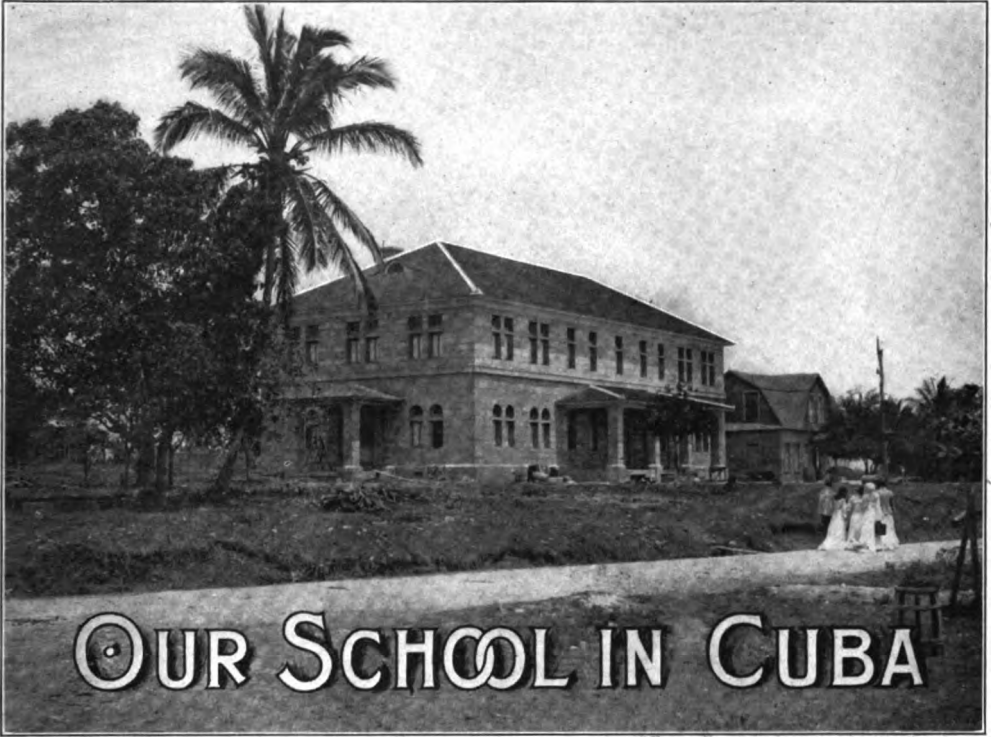
urbs. Baptist pastor, under Southern Baptist Board, in attendance upon Baptist convention at Colon; missed him, therefore. Havana, like all great centers, especially hard mission field; people chiefly given up to money making and pleasure seeking. Great theaters packed; great Catholic churches empty.

Friday, Feb. 14. Ostrich farm, Colon Cemetery, street strolls, calling—a tourist day with everything in it but rest.

Saturday, Feb. 15. Packing for homeward journey. Fine steamship *Saratoga* in the harbor waiting for us. Only four of party—others gone to Florida or New Orleans. Leave Havana in violent rain-storm, first seen on island. Ineffaceable impressions made by this visit. Cuba casts its spell over the imagination. All it needs to become next neighbor to earthly paradise is that transformation of character for which our missionaries work.



CUBAN CONTRASTS: ON ONE SIDE OF THE STREET BEAUTIFUL HOMES, ON THE OTHER MERE SHEDS. COMPETENCE AND POVERTY ARE NEXT-DOOR NEIGHBORS



III

THOSE were eventful and delightful days that we spent at El Cristo. Student life has something contagious about it. The boys and girls had a natural curiosity to see the visitors from the North, equaled by our curiosity to see them. For one, I enjoyed every moment passed among them. It was sport to get out on the ball field with the boys and find that they play baseball as we do and love it as eagerly; that Spanish has had to give way to "one ball," "one strike," "take your base," "out on first," etc., in English. Hence it was possible to umpire, and the nines insisted that I should. That was the easiest way to reach the boys' hearts, and gave chance for some words to them at the students' prayer meeting in the evening. What an "open sesame" is the human touch! The elementary English-Spanish lessons improvised for the entertainment of a bevy of smiling girls were not less interesting, and some of them may remember the English sentences as to the greatness of

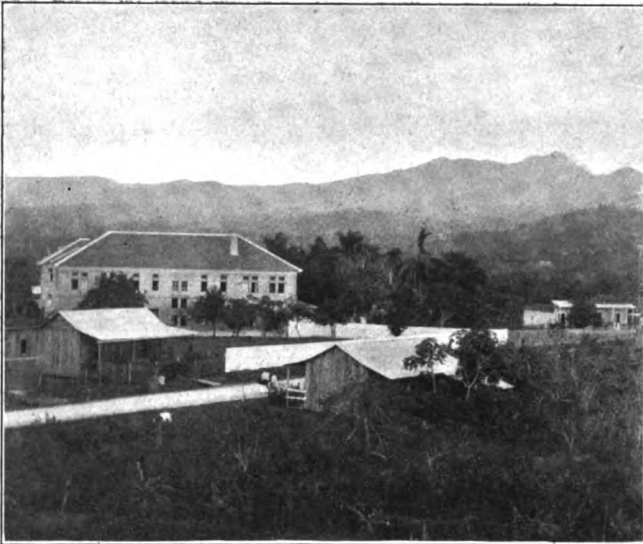
New York as well as I do the Spanish equivalents. It was plain that the relations of teachers and pupils were cordial and affectionate, and that the atmosphere was what the atmosphere of a Christian school should be, charged with confidence and kindness and courtesy. Dr. Sale tells elsewhere of the buildings and the character of the students, so that repetition need not be made here, although I cannot forbear expressing personal pleasure in the fine buildings, which architecturally and educationally are just what they should be, and set a model that will have wide influence undoubtedly in future school projects in the island. Our picture fails to do justice to Moseley Hall, because it was taken before the grounds were put in order and the fence built. There is now a neat and finished appearance to the grounds and buildings on both sides of the street.

Wednesday was the day set for the formal opening of the International Colleges at El Cristo—a name that sounds more formidable than it is, since the Spanish "college" is used to signify high

school or academic grade in English. Then, the name looks to the future, and covers advance that is certain to be made as the necessity and value of the educational work stand out. Dr. Moseley has laid broad foundations for an institution that will develop the Christian life of our converts and train those divinely called

to the work of preaching and teaching; that will also afford exceptional advantages for the youth of the island and draw students from all sections and classes of the people. To inspect the school, to catch its spirit, to see the body of students already gathered, is to be convinced of the wisdom and statesmanship of this project, and to rejoice at the splendid success attained at the very start.

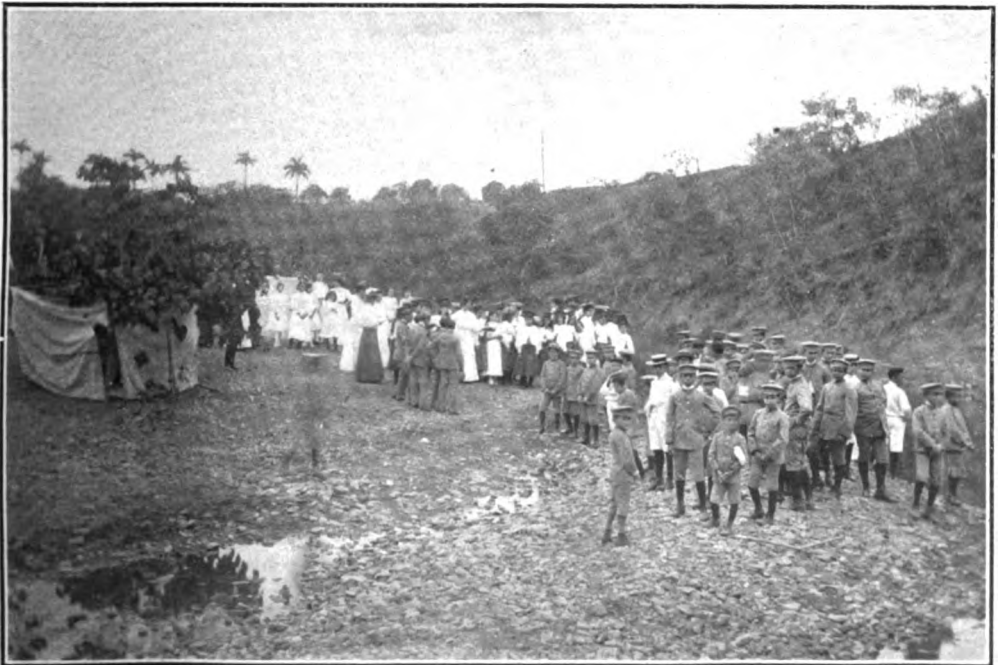
The first event of the day will show at once the essentially missionary quality of the school work. A perfect morning it was, warm but not oppressive. The sun dissipated the night mist and shone forth brilliantly. At 8 o'clock a procession was formed at the school, and students and visitors made their way along the road for a short quarter-mile to the banks of a wind-



DR. MOSELEY'S HOUSE ON THE HILL, WITH VIEW FROM HIS VERANDA SHOWING SCHOOLS



OFFICERS AND TEACHERS OF THE INTERNATIONAL COLLEGES. DR. AND MRS. MOSELEY AND DIRECTOR STORY IN FRONT R.W. PICTURE TAKEN IN BRILLIANT SUN GLARE

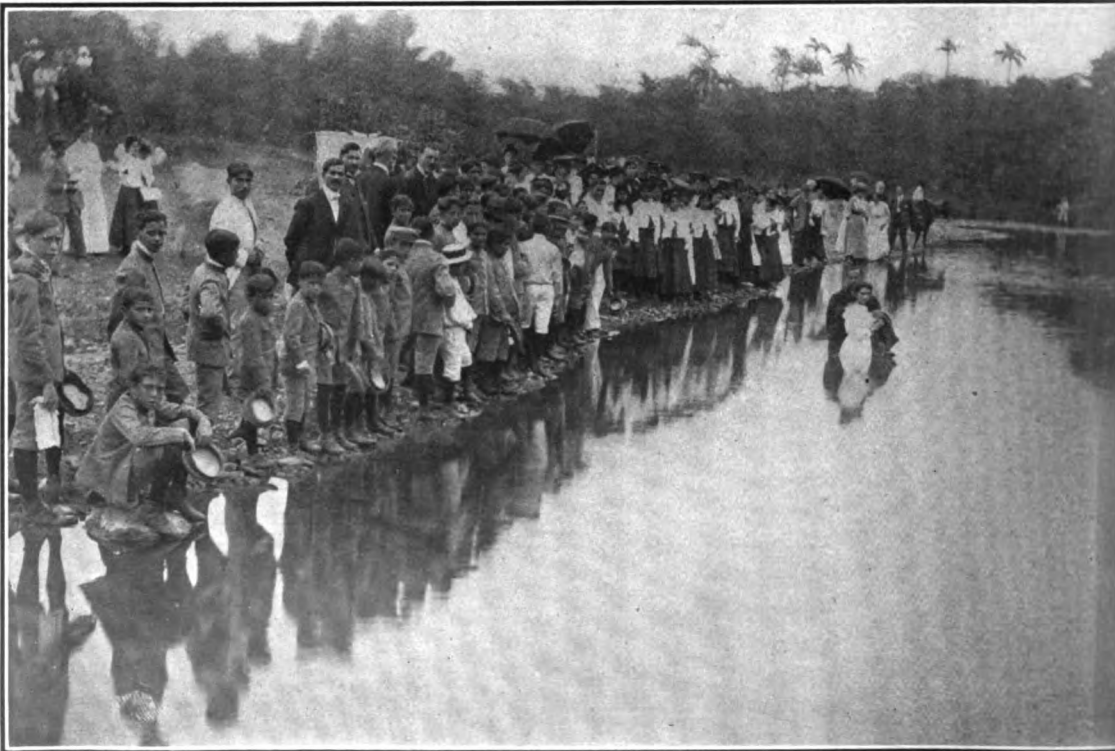


STUDENT BODY AT THE RIVER. DRESSING BOOTH ON THE LEFT

ing stream, reminding one of the Jordan. Two booths had been put up for dressing rooms, and while the candidates were making ready, an address on the nature of the solemn ordinance was delivered by Pastor Bravo of Camaguey. Then, as the large company was lined along the bank, Principal Story led down into the water a young man and baptized him. This young man, Santiago de Linares, is a commercial traveler connected with a Havana firm, and was converted in Santiago during his business trips there. He was devoted to us during our stay, and it would not be at all surprising if he should give himself to missionary work. He has ability and a fine spirit, the very type of young manhood we want to reach and save in Cuba. Then ten of the students, two young men and eight young women, followed the Master in baptism. It was a beautiful and impressive scene, and could not fail to exert a strong influence upon the students, many of whom come from Catholic

or irreligious homes. The faces of the baptized were radiant with joy, and the welcome they received from their comrades later was good to see. The new life was made to seem a reality, and the entrance into it was a public confession not to be mistaken. These are the fruits of the life as well as of the teaching and personal appeals of the teachers. In the picture we give, the young woman about to be baptized is Senorita Antonia Menendez, who in the evening gave the address in English. She is a beautiful character, and intends to devote her life to missionary service. It may be noted here that the intense missionary spirit of our converts is most inspiring. It is also not a little disconcerting when contrasted with the indifference to which we become accustomed at home. But surely the missionary impulse is stirring in our churches, and the news of such zeal and consecration will deepen it.

In the afternoon we broke ground for the new house of worship that is to be



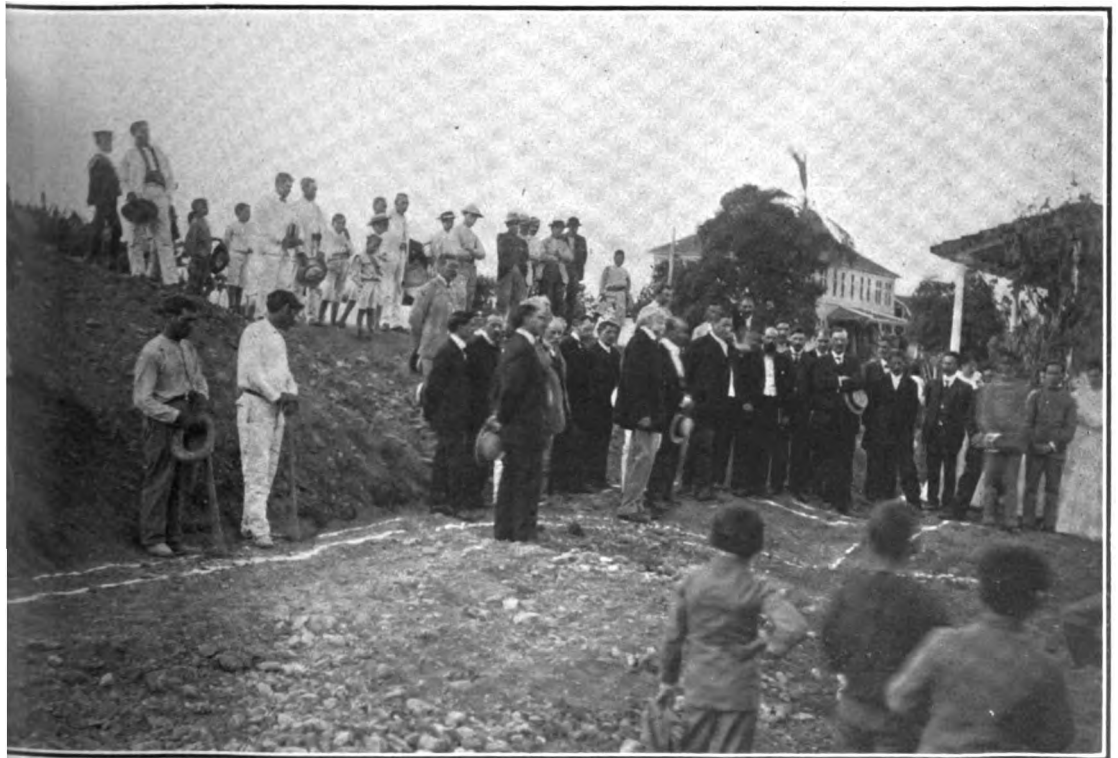
BAPTISM OF SENORITA MENENDEZ, WHO HAS SUFFERED FOR THE FAITH, BY PASTOR STORY



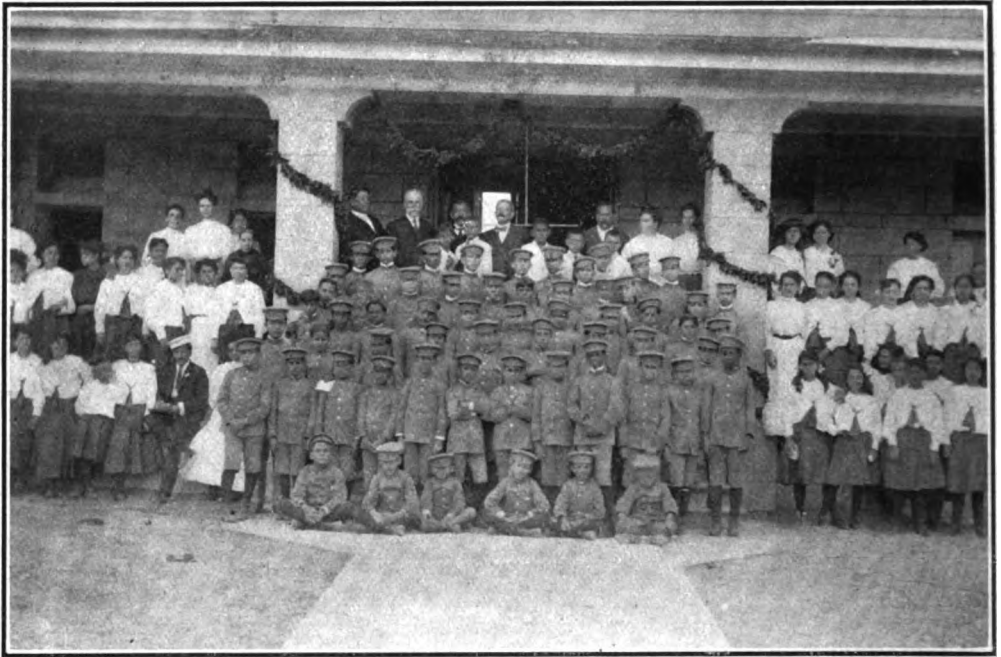
EACH MISSIONARY AND VISITOR DUG A SHOVELFUL OF EARTH AT LEAST

erected for the church which has the students as part of its congregation. The old house was moved up to the school grounds and converted into a dining

room, making a very good one. The new site is very near the school property, as the picture shows, and comprises a spacious lot. The students were formed in



CEREMONIES AT BREAKING GROUND FOR THE NEW CHURCH AT EL CRISTO

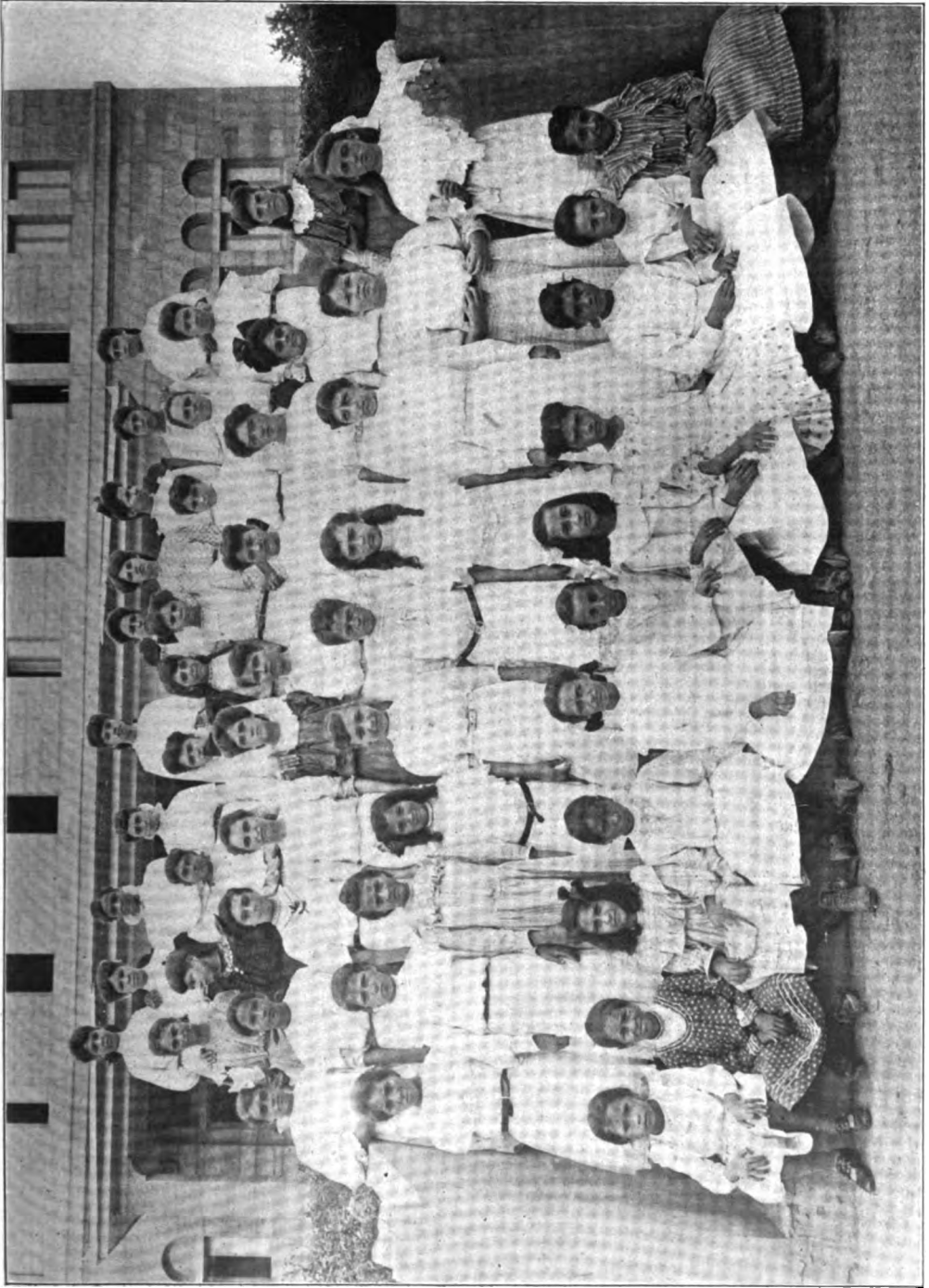


THE BOYS GROUPED IN FRONT OF MOSELEY HALL. KHAKI A HARD COLOR TO PHOTOGRAPH. UNIFORMS OF BOTH BOYS AND GIRLS SHOW WELL, HOWEVER. SIMPLE AND UNIFORM DRESS HAS EXCELLENT EFFECT AND MAKES FOR DEMOCRACY

a hollow square, with a company of missionaries and our American party at one corner, while some laborers were at hand with picks and shovels. Dr. Moseley called upon the Editorial Secretary to represent the Home Mission Society in the setting apart of the ground, and after brief remarks duly interpreted and the devotional services, each member of our party, without distinction of sex, dug at least one spadeful of earth from the corner where the chief stone will be laid. When the new building is finished we shall have a suitable place in which to worship, and the equipment of the school will be for the present complete. And yet, if two more dormitories were built this year, they would be filled in the autumn—for the applications far exceed the accommodations and keep on coming, so that the waiting list will soon be formidable.

The evening brought the occasion for which large preparations had been made. A rare scene it was. My one regret is that we could not secure a flashlight picture, since Santiago did not possess the

necessary apparatus. Thus this historic occasion can only be described in words, which must utterly fail to reproduce it. How can one make you see the arches of palms forming the entrance to the school grounds; the sentinel palms arranged effectively; the lines of Cuban, Spanish, American and school flags lending brilliant color; the swaying lanterns; the company of between four and five hundred seated in the open-air garden before the stately Moseley Hall; the student chorus and visitors on the piazza, which became a platform; while the acetylene lamps shed a soft light over all, and the balmy air was a perfect safeguard against exposure. What a throng of eager, interested faces the speakers looked out upon! On one side were the students, the girls in their white and blue, the boys in their trim khaki uniforms. Fathers and mothers and friends had come, a great company of them from Santiago and many from other places. Dr. Moseley had a right to feel both proud and happy as he saw this fruition of his hopes and plans and toil. It is not



A GROUP OF THE GIRLS TAKEN SOON AFTER THE FALL OPENING. MANY OF THESE ARE CHRISTIANS

strange that he has worn himself out, but he is like Dr. Morehouse and does not know when he is tired out, so goes right ahead. It was a glad hour for him, that is certain, and we all rejoiced with him.

The program would have seemed long perhaps to an American audience, but

forward and said "Amigos Mios," the astonishment upon the faces before me was worth seeing. As I began to read my address in Spanish, which was good Spanish, I feel sure, since my good friend Mr. Howell had done the translating, surprise gave way to interest and occasionally to smiles as the unusual ac-



CHAPEL IN MOSELEY HALL. TOO SMALL TO ACCOMMODATE THE STUDENTS

we had learned that the Cubans have more endurance. They like to talk and also to listen. There were twenty parts, but half of them were musical. Mrs. Moseley had trained the school chorus and quartette, and the songs were creditably rendered. The whole school sings finely, for that matter, the voices having a rich quality. The opening prayer was offered by Rev. D. A. Wilson, pastor at Ciego de Avila. Dr. Moseley gave the "palabras de apertura," or opening words, briefly referring to what had been accomplished. He then introduced for a "discurso" the "Secretario Editorial de la Junta de Misiones," and the time for my surprise had arrived. As I stepped

cent struck their ears. I had the satisfaction, however, of being understood, and of going on for the allotted ten minutes without the nuisance of an "interrupter," as the interpreter is designated. While it is true that at one point I urged them to build noble "roads" instead of "characters," the two words differing in pronunciation only by the introduction of the letter "c," it is also true that good roads are needed in Cuba as well as good characters, so that there is nothing to retract, and the laugh that they had on me did them good and me no harm. The address gave prominence to the work of the consecrated and self-sacrificing missionaries, American and

Cuban, who had made the school possible and necessary.

If you would know how the audience took it, the reporter in *El Mensajero* (our Cuban Baptist paper) says: "un discurso con el que cautivo al auditorio, siendo muy aplaudido." As for me, the Spanish grammar has been a steady companion ever since, and now that Dr. Barnes has gone to Porto Rico to study

but it was earnest and won round applause. Pastor Bravo followed with a thoughtful address on the place of education in missionary effort.

Nothing in the program was more gratifying than the brief addresses of the two students who represented the schools. Both spoke in excellent English, clear and correct. We want to give these addresses, because they show the



A ROOM IN GIRLS' DORMITORY. BUILDING FULL TO OVERFLOWING

the Castilian, it will be a race between us, with doubtless "muchas palabras" in days to come. The Spanish Testament, by the way, is excellent reading.

The director of public schools, el Señor E. Jardines, highly commended the work of the schools, recognizing that this new institution meant much for the progress of higher education in Cuba. He understood that the purpose was not merely to proselyte but to educate, and while the school was distinctively Christian it was conducted in the true spirit of a home. This was oratorical Spanish, with rolling "r" in elocutionary style;

spirit of responsiveness and appreciation. The first was by Señorita Antonia Menendez, whose story of conversion will be told by and by. She said:

DEAR FRIENDS: In behalf of the students of the International Colleges, I thank you and the religious body of which you are a part, for making possible this opportunity for self-advancement. We readily believe that your sole object in planting this institution in our midst is to make your Christ our Master, and His teaching our practice. We can best show our appreciation to you by proving our loyalty to Him. You have planted in our hearts the seed. It is still growing but there has been some fruit, perhaps not the choicest, not the largest, for the abundant harvest is yet to come. May

we not become the leaven that shall make the home life of Cuba to be the reflection of heaven, that shall change the public life to the patriotic life, and cause the Christian life to be the sought-for life?

Many of our homes are closed to the minister whom you have sent to us. More still are the hearts in those homes that are closed to the influences of Christianity. Our fathers and mothers, our brothers and sisters love us. They trust us. We can take Christ where the pastor will not be listened to. The faithfulness and loyalty and life of the Christian, as we are taught it here, we can, and we will, carry back to our homes.

The political life of Cuba is not all that you desire, neither is it what the Cuban hopes for. We are learning a very hard lesson here. At home we sometimes do as we wish. We learn here that we must submit to the things which are best for us. High ideals and a disciplined mind, tempered with religious feeling, cannot but bespeak brighter things where such influence is brought to bear. Shall not we, then, help to make a fairer Cuba?

Jesus came that we might have life, and that we might have it more abundantly. He said that as the Father hath sent me, even so send I you. Our fathers and our brothers are non-religious. Our mothers and sisters hold superstitiously to the tenets of a fast decaying influence. We can take them a religion that has entered our hearts and made our lives clean, a religion that makes us look on the bright side of life, that makes us less selfish. For this we thank God through Jesus Christ, and the American Baptist Home Mission Society, the instrument.

The young man, Jorge Castellanos, is a student for the ministry, and a manly fellow of much promise. He said:

LADIES AND GENTLEMEN: We are gathered together here to-night for a great purpose. We are here to inaugurate these institutions of learning. After many months of labor, and at great expense, we see realized in these buildings the hopes of those who have the best interests of Cuba at heart. Events are great in proportion to the aim and purpose that have given them birth. Many are the transcendental movements that have been brought before the public since Cuba took her place amongst the nations as an independent state. None, however, is greater than the effort that is being made in order to uplift the Cuban people by means of a liberal education. The enlightenment of our people is one of the means by which this nation can be fitted to occupy its place in the circle of independent nations. Education, based upon the solid and purifying influences of Christianity, is the only hope for the future welfare of this land. In the erection of these buildings we see firm steps taken to advance the course of education. Only as we are prepared intellectually, socially and morally shall we be able to progress. Our land has suffered through generations of wars,

revolutions and corrupt government. These have to a great extent banished from Cuba, not only the institutions of learning where our children could be properly trained, but have sown the seed of ignorance and intellectual indolence. These colleges have been established to meet a long-felt want. They have thrown open their doors to the youth of our land, to poor and rich alike, where they can come and drink deeply from the ever flowing fountain of knowledge and wisdom. In these institutions, the youth of our land will receive educational advantages superior to those enjoyed by their forefathers. From these halls of learning, young men and women will go forth to fight the battles of life fully equipped for the fray. And we, the charter pupils of these colleges, appreciating the good that has been done in our behalf, wish to add our tribute to that already offered to those generous souls who have made these magnificent institutions a possibility. In the name of the youth of the land and in the name of future Cuba Libre, we thank you.

Those words deserve rereading. They came from the heart, and reveal the new life which our work opens to the young people. The speaker was the best illustration of a new era for young men in Cuba. He was followed by Evangelist de Mier, of Porto Rico, and then Superintendent Sale spoke of the Society's educational work and its meaning, closing by handing the keys of the new institution to Principal Story, who accepted them in behalf of the school as a solemn charge. His tender words regarding the work showed his affection and enthusiasm, and the applause indicated the esteem and love of the student body for their principal. Dr. Moseley expressed the pleasure and gratitude of all in charge at such an audience and interest, and with the hymn "Good Night" and the benediction the intensely interesting service closed. Of one thing we are assured—none of us could begin to conceive how much the founding of this institution will have to do with the development of the island.

We left El Cristo with regret. The sight of the company of boys and girls waving their hands and the sound of their farewells linger in the memory. We saw nothing else in Cuba that in hopefulness for the future compares with such a foundation for Christian training. Let us see to it that the "Colegios Internacionales" do not lack for the means to realize their highest possibilities.



THE STUDENTS' DINING HALL, MADE OUT OF THE OLD CHURCH BUILDING. A CHEERFUL PLACE



CONTRASTS IN A SUBURBAN TOWN NEAR HAVANA

The Retrospect

AS we think back over our trip, a number of things stand out clear in the perspective. First is the heroic work done by the missionaries. When one has penetrated beneath the surface and seen conditions without the glamor of foreignness and strangeness, the reality of the missionary life reveals itself. These godly men and women are engaged in an every-day work. They cannot run away to the United States when their bodies grow weary and their spirits depressed. They have to face conditions of privation that cannot be understood until shared. They do not talk about it or complain. They rejoice in their work, because their hearts are in it. Most of them are under too heavy strain. They see what ought to be done, and as one of them said, "What can I do? I am told not to overwork; that it is my duty not to kill myself. But here are four or five outstations to be visited, besides the regular work at the home mission. I am so constituted that when I see anything that needs to be done, I try to do it."

That tells the story, and the conclusion is nervous exhaustion.

The Home Mission Society has surely been most fortunate in having such consecrated and able missionaries, under the masterly leadership of Dr. Moseley. Because of their character and endurance, the work under God's blessing has made steady and stable progress. Nine years we have been at work, Dr. Moseley having preached his first sermon in Santiago on the 21st of January, 1899. There are now 32 churches and 24 outstations, 25 missionaries and 2 colporteurs, and above 1,700 members in the churches. The Sunday-schools enrol about 1,400 scholars. The Gospel is being preached widely in the two provinces of Santiago and Puerto Principe. While other denominations have some work in Santiago, Guantanamo and Camaguey—the principal cities of these provinces—our work is much the greatest in influence and scope, and must become increasingly so, since we have been given the territory under the comity plan.

The Society is fortunate not only in its American missionaries, but in the Span-



OUR CHURCH AT SAN LUIS, IN THE SUGAR DISTRICT

ish and Cuban workers who have been raised up. It was a joy to meet such devoted men as Rev. Juan Belda, successor to Missionary Gonzales, who was drowned while on one of his outstation journeys; Rev. Martinez Luis Bravo, pastor at Camaguey and editor of *El Mensajero*; Rev. A. Gongales Perez, of Las Tunas, who is shepherd over a broad territory; Rev. J. R. O'Halloran, of San Luis, and Pedro Delofeu, of Bayamo. The stories of some of these men are full of interest and will be given later. Then there will be something to say of the unusual service of the women missionaries, Miss Barkley and Miss Merriam, who are lightbearers and comforters and advisors in countless homes. We need a much larger body of women workers for a ministry only to be done through their agency. Without such Christian women as Mrs. Moseley, Mrs. Wilson, Mrs. Howell, Miss Merriam and Miss Barkley, our mission history in Cuba would lose some of its best chapters. Other names might be added, including the faithful teachers. Honor to them all, American and native missionaries and teachers, pastors and their wives. If our presence made them more conscious of the deep interest felt in their work by

our Baptist people, we have reason to be glad. Seeing them in their mission environment certainly gave us new comprehension of what it means and costs to be a missionary.

The second thing we came to realize is the vast amount of work to be done in lifting Cuba to a higher plane of life, and the absolute necessity of evangelization as the means of doing it. We have made a remarkable beginning, but it is only a beginning and we must go on. Churches have multiplied, and many communities now have centers of light where before there was moral and spiritual night. To blot out missions would be to destroy the only hope the Cuban people have of better things. But the major part of the task is before us. To us Baptists the two provinces of Puerto Principe and Santiago belong in a peculiar sense. Our principles and practices appeal to the people. There is every reason why we should enter in and possess all this land for the Master. The schools entrenched us in a commanding position in the eastern sections of the island. If the resources shall enable us to build suitable churches at the strategic points and place the right men in the field there will be no question as to the steady develop-

ment of the work. Our missions have passed the novel and experimental stage, and proved that they are established on firm and enduring foundations.

The truth that should lay hold deeply upon the hearts of our people is this—that in the missionary work represented by the Home Mission Society lies the future of Cuba. There must be a deal of change, of improvement. The moral standards must be raised and new ideals of womanhood, family, and spiritual life must be introduced. The Cuban people have generations of bad training and no-training to outgrow; new habits to form, new customs to adopt, before they can reach the condition of civilization which they ought to have. The best promise for the future is the fact that so many of them welcome the missionary efforts and comprehend at least in part what these undertakings mean. The forces of Catholicism, of indifferentism, of spiritism, of frivolity and vice and greed have to be overcome, transformed or exorcised. The task is not that of a day or generation, and progress must be slow. But on the other hand, the past and present are full of encouragement. The children are the field of hope and quick promise. In our missions we already have touched the life of the people at many points, and intro-

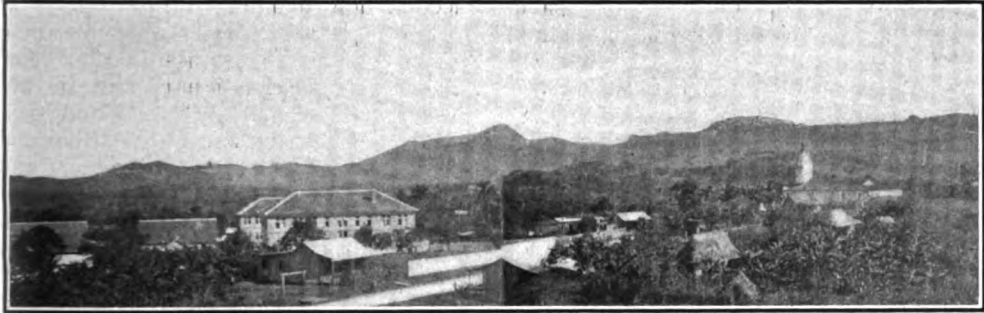
duced a new manner of life that is at work like leaven. The value of these centers of new life is inestimable. The influence of the missionary can be appreciated somewhat better when you have gone with him through a town and seen the kind of recognition he gets and the different sorts of ministry he is able to give according to the need. No people need the pure Gospel more than the Cuban people. The Baptists of the North have reason to rejoice that they are doing something to supply that need. They are making no expenditure of mission funds that is going further for good, or bringing more immediate returns.

Let us close this partial account with the words spoken at El Cristo: "May the richest blessing of God rest upon all the Christian work in Cuba; upon the churches, the Sunday-schools, the college, the pastors and workers, the homes, and upon every member. God bless them all!"

Or, if you read it in the beautiful Spanish: *!Qué la más rica bendición de Dios descanse sobre toda la obra evangélica en Cuba, sobre las iglesias, las escuelas dominicales, los colegios, los pastores, los hogares, y sobre cada uno de vosotros en particular! Qué Dios los bendiga á todos!*



SANTIAGO AS YOU APPROACH BY SEA



PANORAMIC VIEW, LOOKING FROM DR. MOSELEY'S PIAZZA. CATHOLIC CHURCH ON LEFT

SOME IMPRESSIONS

By Superintendent George Sale, D.D.

THE first impression the visitor receives of our El Cristo school is of the beauty and healthfulness of the situation. El Cristo is on the main line of railway from Havana to Santiago and is therefore accessible from all parts of the island. It is some twelve miles from Santiago and 1,000 feet above it. There are three trains a day each way between Santiago and El Cristo, and only recently a "guagua" or stage line was inaugurated, making three or four trips each way daily. The road is one of those built by General Wood, and passes through most beautiful scenery for the entire twelve miles.

An attempt is made in our illustration to show the beauty of the situation of the school. The picture conveys an inadequate idea of the reality. The mountains enclosing the town on every side, the rich tropical growth, the waving fronds of the royal palms, whether seen in the early haze of morning, or in the noonday sun, or when the sky is glorious with sunset, make a picture one can never forget.

A second impression is of the beauty and substantial character of the two main buildings of the school. The architecture fits exactly into the surroundings, and adds to the beauty of the view. Solidly built of concrete blocks, and well finished throughout, the buildings are admirably adapted to school purposes, and give dignity to our educational work.

They are of such a character as to make the most favorable impression on all who see them, and they stand among the very best school buildings on the island.

Rev. A. L. Story, the director of the school, formerly pastor of the church at Bayamo, has had long experience in Spanish-speaking countries and in educational work, and brings the fruits of this experience to the work of the school. He is proving a most efficient administrator and instructor. Considering the necessity that instructors should have a command of the Spanish tongue, it is remarkable that so able a faculty has been secured. For the first year some confusion and crudeness of work was inevitable, especially as the students entering were nearly twice as many as were expected. The year has been one of experiment largely, and the school will enter upon its second year next September under greatly improved conditions.

A deep impression was made upon all the visitors by the character of the student body. A brighter company of young people one would not meet anywhere. Many of the pupils are quite young, but there is a goodly number of serious young men and women among them who wield a most helpful Christian influence. There is no doubt that the history of this school will be that of all Christian schools, the Christian students will be the most powerful factors in the

development of character among their fellows.

The greatest surprise perhaps was at the reception of the school by the Cuban people. It was frankly announced that this was to be an evangelical school, that Christian influences would prevail, and that the Bible would be taught. So far from this deterring students from entering, the applications were so many as to be embarrassing to the management. Young people came from the very best homes, from Catholic as well as Protestant families; and they are all there, studying the Bible, attending prayer meetings, hearing the gospel, aye, and numbers of them receiving the Saviour. At the dedication of the school the Cuban superintendent of education of the Santiago district said that this was the dawn of a new day for Cuba when provision was made not for the training of the mind alone but for the religious instruction as well.

The word on all tongues was, "What an opportunity!" The conviction born in our hearts, "The word for Cuba is NOW!"

An Unbiased Judge

The Home Mission party which visited our Cuban field in February found a recruit on shipboard in the person of Judge Alfred E. Austin, of Norwalk, Conn. Though an Episcopalian Judge Austin took a hearty interest in the object of the party and in our mission work on the island. He was present at the

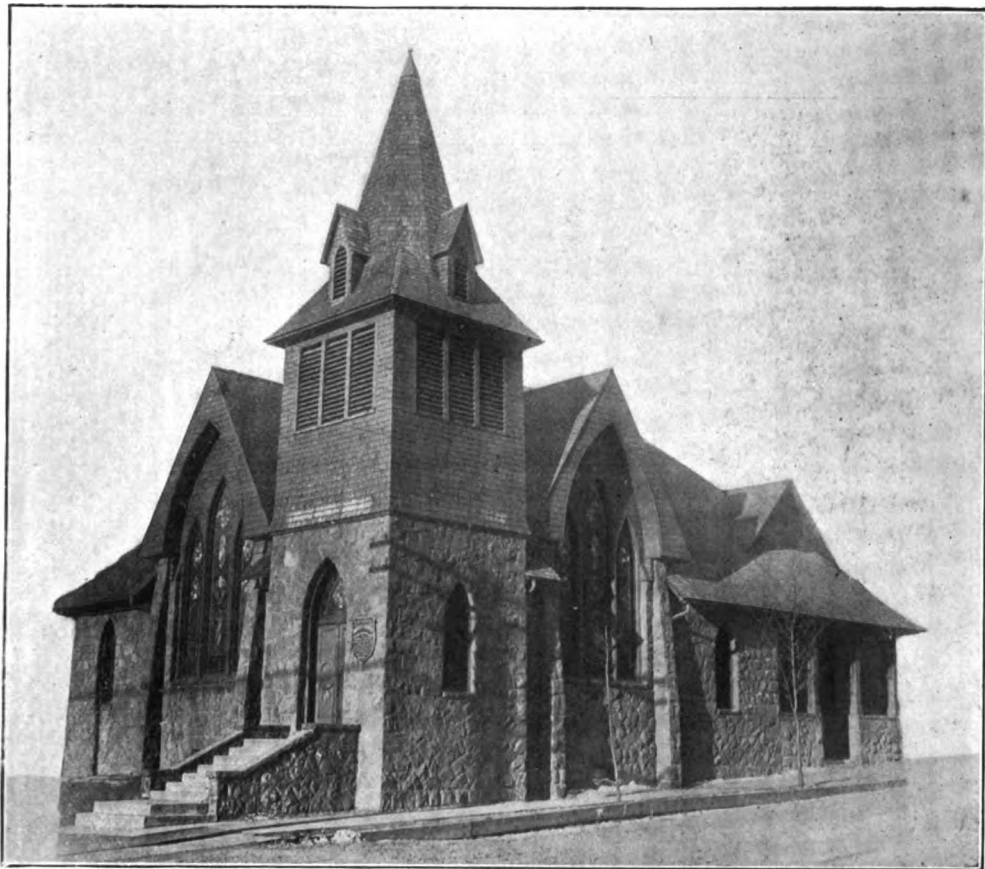
dedication of the college buildings at El Cristo and visited several of the mission stations, even taking the long horseback ride to the Ensenada Valley. Of the addresses at the dedication of the Ensenada Baptist Chapel none was more interesting than that of *el Juey*. The following letter to the superintendent of education, giving the impressions of an outsider as to our Cuban work will be read with interest, though none of our Cuban party think of Judge Austin as an outsider.

SANTIAGO DE CUBA, Feb. 26, 1908.

Dear Sir:—I have visited several schools here and in the vicinity since our stay at Cristo, and have found none which could compare with the one at Cristo in any respect. I certainly think that your denomination is to be congratulated upon the work going on in this Island, and especially upon the men and women engaged in the same. At Guantanamo I was much pleased with Mr. Howell's methods and glad to see the interest he inspired, especially among the young folks. Your school at Cristo certainly compares very favorably, both in buildings and in the appearance of the scholars with many of our northern establishments, and I am not only surprised but much gratified to be able to say this. I am a dyed-in-the-wool Episcopalian, but am more than pleased to see the cause of Christ advanced irrespective of denomination, and the work now carried on in this Island by your Society is wonderful and bound to rebound greatly to its religious advancement. I esteem it a very great privilege that I was fortunate enough to have been in your company and that of your friends, and extend my hearty thanks to you all for the kindness and courtesy extended to me. Hoping to see you again, I am very cordially yours,
ALFRED E. AUSTIN.

To Rev. George Sale.





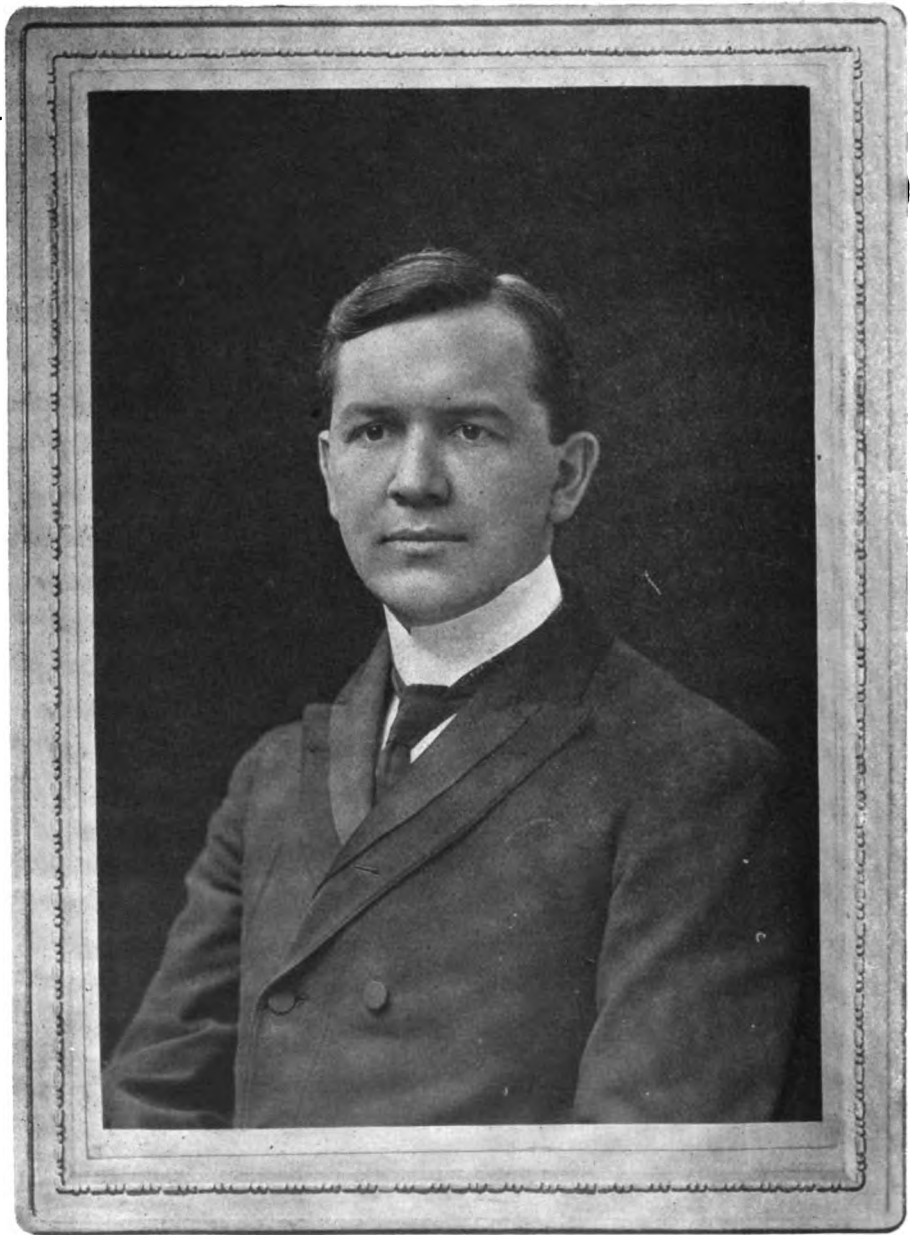
CENTRAL BAPTIST CHURCH, DULUTH, MINNESOTA

Central Baptist Church, Duluth, Minn.

By Rev. E. R. Pope

This church was organized under the name of the Second Baptist Church in December, 1883, and for ten years received assistance in the support of its pastor from the Home Mission Society and the Minnesota Baptist State Convention. During this time a small chapel, costing \$2,400, was built, and a parsonage secured. Early in 1894 Rev. J. W. Loughridge became pastor, and at his coming the church assumed self-support. In the fourteen years of Mr. Loughridge's pastorate there has been large development in every way. A few years ago the building of a better house of worship was undertaken. This was a large enterprise for a church in which there was no wealth.

Courageously and persistently the pastor and people have labored together, and a neat and attractive stone building has been erected, costing about \$16,500. The Home Mission Society made a generous gift from its Church Edifice Fund, and also a loan. Last January the church paid the balance due on the loan. The dedication of the building had been put off until all indebtedness was discharged, and on Sunday, Feb. 23d, the formal services of dedication were held. The church and pastor are deserving of much praise, and many friends rejoice in the successful issue of their enterprise. During these years, while attention has been given to building, the spiritual interests of the church have not been neglected, and good results have been achieved along every line. The church is known for the liberality of its gifts, and its manifest desire to have a part in all denominational work.



JACOB SALLADE, D.D., DISTRICT SECRETARY FOR PENNSYLVANIA

REV. JACOB SALLADE, D.D.

The New District Secretary for Pennsylvania

THE announcement of Dr. Sallade's appointment to succeed Dr. Palmer as District Secretary for Pennsylvania has met with wide approval throughout the state. We are glad to present an excellent and lifelike likeness of him to the larger circle of our readers.

Of the appointment the *Commonwealth* says editorially: "Dr. Palmer's record is second to none in its gifts and growth among the various districts. By his carefulness and keeping everlastingly at it, his district shows the largest gifts, proportionate to the foreign mission gifts, of any district. Surely he has wrought well and can lay down his work with pride. Dr. Sallade comes to the task with a love for that field of work which will make him put his best into it. His pastorates have been greatly blessed and the Tioga Temple people release him with reluctant wills. He is the inventor of the duplex envelope, having had the ambition from his early ministry to coordinate missionary giving and the giving to the local church. His field in which to work many such schemes will now be a larger one, and as our secretaries are in the enviable position of being pastors to pastors the work he can do for our vast home field will be limited only by his personal endurance. We believe that he will not only maintain the high standard of efficiency which has marked Dr. Palmer's administration of the office, but will even carry it beyond that."

The new district secretary comes to his work in the fullness of vigor and enthusiasm. He was born at Williamsport, Pa., in September, 1871. At twenty he entered Crozer Theological Seminary and completed the junior year there. The lack of a broad foundation, however, con-

strained him to return to college, and at the age of twenty-one he entered Richmond College. The full four years' course was taken here and at the same time opportunity was offered for cultivating his gift of organizing, for in the fall of 1895 the newly organized Broadus Memorial Church of Richmond, Va., called him as pastor. This pastorate covered the time of the senior year at college, but in that year the young church grew from a membership of 40 to 120.

In 1896 Dr. Sallade returned to Crozer Seminary and was graduated there in June, 1898. During the summer of 1897 a call was received to the pastorate of the First Baptist Church in Milton, Pa. This pastorate continued four years and a half and was most successful. In December of 1901 Dr. Sallade accepted the call of the First Baptist Church in New Castle, Pa., and remained as pastor until April, 1903, when the Grace Temple elected him to be associate pastor with Dr. Russell H. Conwell. The relationship continued until February, 1905, when the Temple Baptist Church in Tioga claimed his services. In this pastorate he continued his successful record. He has been a missionary pastor. He was given the honorary degree of Doctor of Divinity recently by Temple University of Philadelphia.

Gifted with an attractive personality, winning address, and executive capacity, there is every reason to believe that Dr. Sallade will do much to further the home mission cause in Pennsylvania, itself one of the great mission fields through the vast number of foreigners in its mines and factories. We welcome him to the Society's group of able workers.

IF AMERICAN CHRISTIANITY CANNOT SAVE
AMERICA, IT CERTAINLY WILL NOT BE
ABLE TO SAVE ANY OTHER COUNTRY



THE BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

Conducted by Secretary John M. Moore

The Young People's Forward Movement of the American Baptist Missionary Union and the American Baptist Home Mission Society was inaugurated on Jan. 1, 1907. It grew out of the recent remarkable development of interest in mission study which has been fostered and promoted so effectively during the last five years among young people of all denominations by the Young People's Missionary Movement. Co-operation in promoting the study of home and foreign missions has been found so natural and so sensible that it has seemed wise to enlarge the field of co-operation. The Young People's Forward Movement will, therefore, be succeeded on April 1, 1908, by the Baptist Forward Movement for Missionary Education. The new movement will represent all of the missionary societies of northern Baptists. The American Baptist Missionary Union, The American Baptist Home Mission Society, The American Baptist Publication Society, The Woman's Baptist Foreign Missionary Society, The Woman's Baptist Foreign Missionary Society of the West, The Woman's Baptist Home Mission Society, The Women's American Baptist Home Mission Society.

Not only has the sphere of co-operation been thus enlarged, but the field of activity of the Forward Movement has likewise been greatly extended. Heretofore its work has been confined largely to the formation of study classes in connection with young people's organizations. The field of activity for the new movement includes: Sunday-schools, Young People's Societies, Young Women's Missionary Organizations, Missionary Bands and Institutions of Learning.

In other words, this Movement stands

for a unified and aggressive effort of the home and foreign missionary societies of northern Baptists to capture the rising generation for the missionary enterprise, laying hold of the boys and girls and young people at the responsive period of their lives, and thus secure missionary churches for the enlarged and enlarging opportunities and responsibilities of the immediate future.

Its aim, concretely stated, is the promotion of missionary education among Baptist young people to the end that the missionary enterprise may receive more generous offerings of life and money. The control of the Movement, subject to the Boards of the constituent societies, is vested in a committee of eleven persons, representing all of the societies.

Its work will include at least six lines of activity:

1. The suggestion and collation of material for mission study.
2. The promotion of the circulation of this material.
3. The missionary cultivation of the leaders, officers and teachers of Sunday-schools and of young people's organizations.
4. The development of systematic, generous giving to missions in the Sunday-schools and among young people generally.
5. The promotion of prayer for missions.
6. The promotion among student bodies of missionary study, giving and service.

It will, of course, take time to prepare an adequate literature and secure its circulation. Much material is already available, however, and as rapidly as possible the committee will provide

courses of mission study for all grades, will develop methods of systematic giving for Sunday-schools and young people's societies and inaugurate an aggressive campaign among Baptist students in academies, colleges, universities and theological seminaries. Mission study courses for juniors and for young people are already available. A plan for interesting young people in systematic giving in connection with the regular benevolent offerings of the church has been prepared and can be obtained by mission study classes or young people's societies. It is called "A Stream of Money" for missions. The Forward League is under way and has hundreds of members already. This movement has been described previously in these pages and commends itself.

All correspondence concerning the Forward Movement, or any of its phases of work, may be addressed to Secretary John M. Moore, Box 41, Boston, Mass.

"Force and Fervor"

The Interior, a leading Presbyterian paper, has this to say of one of our Home Mission books:

"The Incoming Millions," by Howard B. Grose, is a study of the making of the Greater America. What that America will be depends upon the present fidelity of Christ's church. We have examined the book thoroughly, and say frankly we do not know where else to find so many facts concerning our own country and its people crowded into such narrow limits or presented with such great force and fervor. A number of excellent illustrations add force to the work. (Fleming H. Revell Company, New York, 50 cents.)

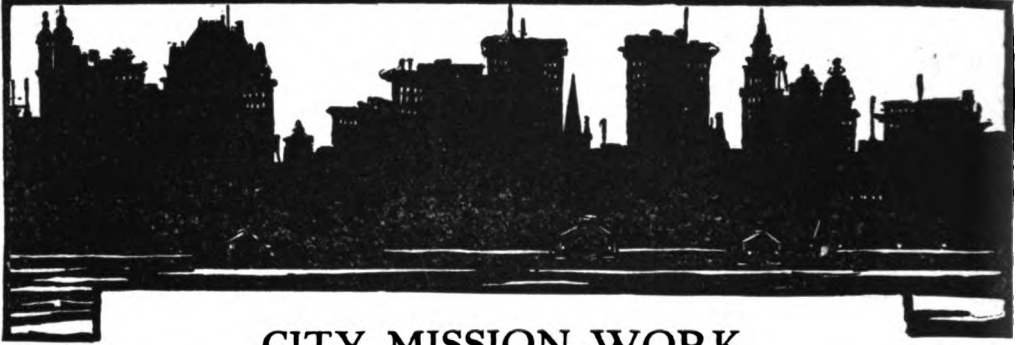
A new edition of this book is just out, making the fifth or sixth, and many of the women's societies are taking it up for reading or for study. Send for a copy to the Home Mission Society, 312 Fourth avenue, New York.

How It Can Be Done

THESE two illustrations of how to do and how not to do for the foreigner are taken from *Woman's Home Missions*, Methodist Episcopal:

To Americanize an alien ought to mean to Christianize him. Dr. Grose says: "The alien can be Americanized upward or downward." Which shall it be? In a certain community in Ohio, where there is a large settlement of Roumanians, a Baptist church undertook to Americanize these aliens upward. Little effort was required. The hand of fellowship was stretched out. The best seats in the synagogue were offered these strangers. After a year eighteen had connected themselves with the church. On Sunday they come to the beautiful church two hours ahead of time for preaching service and study, sing, pray. In the evening they come again in a body. Four of these are converted Jews. This is a pertinent inquiry of the pastor: "If the gospel can save these foreigners on the foreign field, why not on the home?"

Here is another case in point. A large community of Hungarians had congregated in a small New England city. A good woman, moved with the desire to help and with some of the Lord's money in trust, opened a small mission hall and placed a worker there. The people responded, the children were interested as well as the adults, and the chance to Americanize these aliens upward seemed to be a fair one. But after a year of effort the patroness of the mission was unable to continue the work. What did the church of Christ in that community do? Hasten to the rescue? By no means. It continued on the good old way, "eating its morsel alone," and deaf to the call of these starving souls! Why should there not be in every community where there is a Christian church and a Little Italy, or Little Hungary, or a Ghetto, a united, earnest effort on the part of Christian men and women to reach and evangelize these foreigners? Why? Ah, it is easier to take a missionary collection to send the gospel to the heathen than to put heart and brain and hands at work to reach them on our own soil! But they are here, to become part of our body politic, and to help make or mar this fair land. And—they are the purchase of the Redeemer's toil and tears and blood.



CITY MISSION WORK

Gleanings from the Congestion Exhibit

By Rev. Charles H. Sears

Through the co-operative effort of many different organizations, including the Department of Parks, the Tenement House, the Board of Health, and Public Charities Departments of the City Government, and many volunteer organizations, such as the Consumers' League, the Charities Organization Society, the Child Labor Committee, the Association of Settlement Workers, the Federation of Churches, etc., an exhibit of Congestion of Population in New York City is being held in the American Museum of Natural History. In connection with the exhibition a series of most important lectures and conferences were held during the week of March 9th. Gov. Hughes and other public officials, and many who are prominent in various lines of social, educational and philanthropic work participated in the conferences. The following gleanings from the exhibition need no further comment:

CONGESTION

Mr. Eugene Philbin told of a family of a dozen persons, husband, wife and three children, and male boarders living in one room which during the day was used for a sweatshop. Chairs suspended from the ceiling by day, are turned into portable beds at night. In the exhibit a picture of a father, a mother, four children and one boarder living in a basement room may be seen. While such scenes are common they are, of course, extreme. The average East-side family consists of seven persons living in three rooms. But in 12 per cent. of 300 cases investigated by one organization, five persons were found to occupy one room.

Perhaps the most striking exhibit on congestion is a map arranged horizontally and sub-divided into Assembly districts by means of tin partitions. Each sub-division contained as many shot as there are people living in the district. In many sections of the city the shot does not begin to cover the map, for there are 100,000 acres in New York City with but three persons to the acre. While there are 210 acres with 690 persons to the acre. In Boston the densest acre is peopled with 186. The shot is piled almost mountain high in the lower East Side of the city.

CONGESTION AND SWEATSHOPS

A lifesize model of a tenement dwelling is shown in the exhibit. The family of eight occupy one room. The "day scene" represents the mother, older daughter and five young children, ranging from four years, working on artificial flowers for which they receive 4 cents per gross. The "night scene" represents the family of eight, father having returned, sleeping in one stationary bed, one adjustable bed, one bed on the table, and one child sleeping on a chair. Sample neckties are also shown for which the workers receive 55 cents per dozen; silk kimonos for which the worker receives \$1.25 per dozen. During a week by working fourteen hours a day a worker may earn \$4. A child's coat is on exhibition which retails for \$4.98. For making, 12½ cents are paid. A worker may make six in a 14-hour day.

CONGESTION AND MORALITY

Mr. Philbin told of a family, parents and three children, occupying a single bed in one room to reach which they are forced to pass through a room of boarders, consisting of husband and wife and two men. In both rooms the windows are kept closed. Felix Adler

reported, as from a Settlement worker, an instance of 13 people living in one room which contained but one bed, the 13 representing 8 men, 7 unmarried, and 5 unmarried women. Mr. Philbin declared that through his experience as District Attorney he was confident that at least 90 per cent. of crime was due to congestion.

CONGESTION AND HEALTH

There are still in New York City 300,000 "dark" rooms, it was said, without any direct connection with either air or light. These rooms are breeding places for tuberculosis, a disease which claims as its victims nearly one-third of the people who die between the ages of 20 and 45. The relation of congestion to health may be seen in the following: An investigation revealed 2,700 people living in a certain block. In this block, during one year 149 babies were born. The percentage of mortality was extremely high. The investigating committee to make a comparison in a more favored residential section up-town found it necessary to include 28 blocks to get the same number of people. Within these blocks 39 babies were born during the year, and there was not one death, for these were born to be favored. In Manhattan during 1906 the total deaths were 39,831, of these 13,778 were under five years of age. It is said that 51 per cent. of the infant mortality in lower New York is due to lack of intelligence on the part of the mother.

The relation of congestion and sweatshop work to the public health may be judged by the following: A family inflicted with a serious skin disease were found finishing overcoats. They were so poor that they used the overcoats for a covering at night. The coats are being sold throughout the country. A label upon food may tell the truth, not so upon clothing, for an investigator reports finding "made in Texas" on hats made in East Twelfth street.

CONGESTION AND CHILD LABOR

The model of a tenement room with children working at flowers is all too typical. A picture is shown of a boy who began to work in a sweatshop when 11 years old, and working 14 hours a day. A striking photograph of a group of newsboys ranging in age from 13 years taken at 2 A. M. near City Hall is given.

CONGESTION AND THE PUBLIC SCHOOLS

The city is growing so rapidly in congested areas that the Board of Education has not

been able to keep pace with its growth. The result—there are 70,000 children within the greater city who are on "part time," being turned upon the streets one-half of each school day. They would make a line 26½ miles long. A district superintendent of the public schools reported a mother as saying of her daughter who had been deficient in her studies, "You do not know how much we do for Rachel, she has the washtub all to herself"—for study.

A boy frequently tardy confessed, "I stayed up too late; mother don't pull down the bed until 1 o'clock." The child could not sleep while the labor or carousal was going on, for the mattress beds were drawn up to the ceiling to make room for the people, and could be lowered only when all were ready to retire. Put with these facts one from Dr. Strong's book that since 1888, 87 churches and missions have moved from the section below Fourteenth street, which is the area of greatest density in New York.

AMELIORATING INFLUENCES

Rays of light penetrated the darkness of the exhibit; the flowers and fruit distributed by the National Plant and Flower Guild; the models of the new tenements, which are coming to take the place of the old traps and dark tenements; the public playgrounds, still far too few; the increasing number of small parks, increasing all too slowly; the parks set aside for gardening where a boy or girl on a plot 4 x 8, may learn to raise seven kinds of vegetables; many Settlement Houses; small model flats where girls are taught housekeeping; model menus, showing how to make 24 cents provide a breakfast for eight; Vacation Bible Schools in the churches; a magnificent public school system not for study alone but as recreation center; schools not for children alone but for young people and for adults, where foreigners may learn to read, and public lectures in the school buildings and halls and churches.

Governor Hughes said that the most encouraging thing that had come to his notice during his work in Albany was the splendid work that is being done by a very large number of unselfish, intelligent people, who are laboring in one way or another to meet the needs of their fellow men. "Except Jehovah of hosts had left unto us a very small remnant, we should have been as Sodom."

New York City, March 19.

SIGNIFICANT DENOMINATIONAL ACTION

AT the conference in New York, Feb. 14, between committees representing the Executive Committee of the Northern Baptist Convention, the American Baptist Home Mission Society, the American Baptist Missionary Union, and the American Baptist Publication Society, the following resolutions were unanimously passed and have been approved by the executive committees of the four organizations:

Resolved, That it is the sense of this conference that reports of the American Baptist Missionary Union, the American Baptist Home Mission Society, the American Baptist Publication Society, and any other general denominational organization, should be submitted to the Northern Baptist Convention, to be held in Oklahoma City, May, 1908, for its consideration, but that such submission should not be deemed in any manner to determine or prejudice the future relation of such several organizations to the Northern Baptist Convention, the question of such relation being left to be hereafter determined.

And further resolved, that it is also the sense of this conference that any action taken by the Northern Baptist Convention upon the reports of the several societies should be, and should be deemed to be, advisory only.

The outline of the Convention program was also agreed upon. The reports of the general denominational societies will be presented to the Convention, which will hold home mission sessions, foreign mission sessions, publication sessions, taking such action on these reports as is proper in accordance with the resolutions given above.

The Convention program also provides for sessions of the Convention Thursday, May 21, afternoon and evening, for organization and consideration of Convention matters; Saturday afternoon, May 23, to consider "The Functions of the Churches in the Betterment of Social Conditions"; for a Christian Stewardship session, Saturday evening, May 23; Wednesday afternoon, May 27, to consider Laymen's Movements in the Baptist denomination, and Wednesday evening, May 27, to consider the interests of the local church, or "The Culture of the Denominational Unit," when there will be three addresses on "Development of Unused Energies in the Local Church, the Development of the Spirit of Democracy in the Local Church, and a Larger Outlook for the Individual Baptist." Convention business may be considered at any session. Ample time for discussion will be provided.

The joint conference also unanimously

voted to recommend to the four organizations which they represented, that a commission of twenty-one persons be appointed to consider the relation of the Northern Baptist Convention to other Baptist organizations, and to report at the meeting of the Northern Baptist Convention in 1909; three members of this commission to be appointed by each of the boards of the American Baptist Home Mission Society, the American Baptist Missionary Union, and the American Baptist Publication Society; one by the executive committee of the four woman's missionary societies; one by the Baptist Young People's Union of America, and seven by the executive committee of the Northern Baptist Convention.

The presentation of credentials by delegates to the Convention, and also by members of the three general denominational societies, will be insisted upon. No one who expects to vote during the meetings of the Convention, or of the societies, should fail to bring proper credentials, which should be deposited with the enrolment clerks immediately upon arrival.

He Keeps Going

The missionary of Hubbard County, Minn., is Rev. A. M. Holden, of Park Rapids. In a recent letter he says: "The work in many respects is very difficult. The distances are very great, and the missionary is required to walk and drive a great deal. For example, I preach in the morning at Nary; walk six miles to Guthrie; preach at 3 P. M., and then walk to Laporte, seven miles, and preach in the evening. This is glorious work."

What the Society Makes Possible

Read this record of growth, given by Rev. M. L. Goff, pastor at Anacortes, Wash.: "I came here September last year to a little band who pretended to no organization but a Women's Circle of half a dozen. We have been able to rally a church of 31; build a meeting house costing, with the lots, \$1,300, owing but \$37. We have also a Sunday-school of 60, growing from 25. This has been possible by the aid of your Society, for which we are truly thankful."

Women's Baptist Home Mission Society of Michigan

QUARTERLY REPORT

The reports from our missionaries during this quarter have been of both sorts, cheering and depressing. On some of our fields the work has been very encouraging, but for our missionary pastors in northern Michigan the winter has been made a very trying one by the financial depression. Rev. A. K. Scott at Iron Mountain seems to have suffered most. It was impossible to pay the amounts due on their new building and no money could be borrowed anywhere. The entire closing of the church was threatened, but the creditors were induced not to do this. Efforts are being made to aid this struggling church and its efficient pastor.

At the holiday time the hearts of our workers were gladdened by the many contributions which brought cheer to the poor on mission fields. In Detroit, Miss Ergenzinger and Miss Nicolet provided dinner for a great many poor children and mothers on Christmas day, and played Santa Claus in many homes where otherwise he would not have called. The distress among the poor in the city this winter adds much to the work of these two.

We hope to make the Day of Prayer for Home Missions a memorable day, and by our prayers to bring a blessing and an indument of great power for service upon each one of our workers. There is a vacancy in our list of missionaries caused by the resignation of Rev. Killam at Mt. Pleasant as associational missionary.

JESSIE DAY DREXLER.

HOME MISSION APPOINTMENTS, MARCH, 1908

CALIFORNIA.

Chas. H. Davis, Grafton and vicinity.
W. B. Read, St. Johns Ch., Pacific Grove.
Joshua Mills, Colored, Fowler.
D. W. Phelps, Hueneme.
Milo Smith, El Monte.
Wm. F. Binney, Burnett.
C. M. Nelson, Bethel Swedish Ch., San Diego.
A. R. Petty, Occidental Heights, Los Angeles.
H. J. Powell, Oceanside.

COLORADO.

L. F. Glaser, Germans, Loveland.
Jose F. Jeantet, Mexican School, Ortiz.

GERMANS.

G. C. Engelman, Alpena, Mich.

IDAHO.

H. B. Steelman, Caldwell.
A. E. Patch, Lewiston.

KANSAS.

L. H. Harper, Liberal.
P. Hawkins, Caldwell.

MINNESOTA.

T. M. Gilpin, Akely and White Oak.
C. E. Bergfalk, Red River Valley.
A. C. Amundsen, Mizpah.

MONTANA.

E. P. Hoyt, Manhattan and Dry Creek.
R. G. McIntyre, Eureka and vicinity.
N. Wakeham, Corvallis and Hamilton.

NEW HAMPSHIRE.

J. C. Smith, French in N. H.
Adolf Odman, Concord.

OREGON.

H. A. Green, Halsey, Lacombe, Spencer, Butte and Junction City.

SOUTH DAKOTA.

C. M. Cline, Hot Springs and Buffalo Gap.

WASHINGTON.

C. W. McElroy, Pastor-at-large.
D. C. Graham, Godfrey and vicinity.
C. R. Waite, Newport.
E. T. MacAlpine, North Bend.
A. J. Huguelet, Marysville.
D. C. Ellis, Green Lake Ch., Seattle.
H. W. D. Kirkendall, Davis Mem'l Ch., Mt. Vernon.

OKLAHOMA.

C. H. Montgomery, Eufaula.
W. H. Williams, Crescent.
J. F. Johnston, Spiro.
Joseph J. James, Choctaw and Chickasaw Association.
D. T. Bailey, Tesca (Additional).
C. L. Barnes, Howe.
Gordon Barrett, Lexington.
J. W. Bell, Stonewall.
B. B. Brink, Beaver County Association.

A. F. Brockman, Peruna and Haskew.
T. J. Brown, Hinton.
J. L. Caldwell, Yale.
R. M. Carson, Butner and Big Springs.
G. J. Clark, Indianoma Association.
W. A. Clevenger, Davenport.
John Crain, Fort Towson.
G. W. Crawford, Oakland (Additional).
C. M. Curb, Sterling.
N. C. Danner, Texola.
B. O. Field, Cherokee Association.
G. L. Findley, Liberty Ch., Rock Township.
S. W. Fuson, Avery.
J. G. Gentry, Long Creek No. 2.
H. H. George, New Bethel Ch., Tyrola.
J. J. Gibson, Hoffman and Morris.
C. H. Gregston, Watonga.
J. M. Handley, New Harmony Ch., Big Pasture.
John D. Hart, Fulsome Grove.
J. B. Hayes, Woodford (Additional).
M. D. Hendrix, Pittsburg.
G. W. Herrington, Friendship Association.
J. E. Hobbs, Bixby.
H. P. Hook, Wapanucka and Boggy Depot.
E. R. Hosman, Olive Branch.
W. E. G. Humphreys, Fletcher (Additional).
O. W. Jones, Rush Springs.
B. F. King, Pursell.
L. L. Lusk, Nowata.
H. B. McGee, Tecumseh.
S. P. McMinn, Houston (Additional).
W. D. McPhetridge, Little River Association.
W. M. Marlin, Brush Hill.
E. J. Matthews, Lehigh (Additional).
C. W. Morrison, Gracemont.
J. H. L. Owen, Sasakwa.
W. B. Peeples, Guthrie, Second Ch.
J. R. Peters, Illinois River Association.
G. L. Phelps, Pawnee Association.
C. M. Powell, Afton.
Francis Richard, Big Cabin.
DeWitt, Sankey, Hallet.
P. P. Sisemore, Ashland and Newburg.
D. M. Skaggs, Hydro.
J. A. Smith, Poland Chapel.
J. S. Spiers, Beckham County Association.
J. M. Stewart, Providence Ch., Catesby.
A. J. Taut, Chattanooga (Additional).
J. W. Tennison, Geronimo.
I. C. Underwood, Ponca City.
J. J. Ward, Velma.
Lon Yancey, Stillwell.

The following teachers were appointed: Mrs. Florence B. Cordo, Dean, Spelman Seminary, Atlanta, Ga.; Miss Florence Hulsland, Girls' School, Coamo, Porto Rico.

BAPTISMS

S. B. Callaway, Alamagordo, New Mexico.....	5	Gustaf Nygren, Great Falls, Mont.....	8
R. P. Pope, Lincoln Association, New Mexico....	5	John Leber, Hungarians, Germans, New Castle, Pa.	9
W. F. Argow, Germans, Canton, Ohio.....	11	C. E. Johnson, Ebenezer Swedish Ch., Brooklyn, N. Y.	5
Ernest Wiesle, Germans, South Brooklyn, N. Y.	6	John Kolesnikoff, Russians, Scranton and vic....	6
W. F. Raebel, First German Ch., Omaha, Neb....	5	Geo. Hine, La Harpe, Kans.....	6
J. J. James, Red Oak, Okla.....	10		
L. B. Hardy, Livingston, Mont.....			

FINANCIAL STATEMENT FOR FEBRUARY, 1908

RECEIPTS	
Contributions for General Purposes.....	\$26,609 14
Legacies " " ".....	2,132 36
Contributions Specifically Designated.....	750 74
" " " for Church Edifice Gift Fund.....	24 50
	\$29,516 74
Income Accounts for General Fund.....	3,243 71
" " " Church Edifice Gift Fund.....	5,179 28
" " " " Loan Fund.....	4,783 51
Miscellaneous.....	17,431 33
	\$60,154 57
DISBURSEMENTS	
For General Purposes.....	47,846 45
" Special " as designated.....	11,213 40
From Church Edifice Gift Fund.....	11,340 42
West Endfield " Loan Fund.....	5,182 10
Miscellaneous.....	11,072 93
	\$86,655 30

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, \$248.26		Worthington St. Ch.....		RHODE ISLAND, \$278.54	
Auburn, Court St. Ch.....	74 20	Wakefield, First Ch.....	32 93	Providence, Cranston St. Ch.....	100 00
Belfast, First Ch.....	5 50	North Attleboro Ch.....	7 74	Union Ch.....	15 00
St. George, First C. E. S.....	1 00	Hingham Ch.....	4 64	Emma Thurber First Ch.....	20 00
South St. George Ch.....	16 25	East Somerville Ch.....	71 65	Westerly, First Ch.....	80 00
Camden, Chestnut St. Ch.....	2 99	Framingham, First Ch.....	25 00	Wickford, First Ch.....	13 54
Brunswick, Berean Ch.....	2 50	Gardner, First Ch.....	15 65		50 00
Oakland Ch.....	4 92	Malden, First Ch.....	155 85	CONNECTICUT, \$299.02	
West Sumner Ch.....	2 50	Fall River, Second Ch.....	150 00	Easton S. S.....	3 16
Yarmouthville, First Ch.....	5 00	Roxbury, Miss M. Daggett.....	5 00	Hartford, A friend.....	1 00
Morrill Ch.....	12 50	Wolloston, First Ch.....	202 58	South Ch.....	26 50
East Corinth Ch.....	1 28	Dorchester, A friend.....	1 00	Bridgeport, First Y. P. S.....	2 25
Millinocket Ch.....	12 00	Sherburne Falls, First Ch.....	53 45	Rockville, Wm. Butler.....	150 00
West Endfield Ch.....	3 32	Dedham, First Ch.....	3 00	E. G. Butler.....	30 00
Bangor, First Ch.....	30 00	North Acton Ch.....	12 79	Waterford, Second Ch.....	5 50
Second Ch.....	73 26	North Scituate Ch.....	18 48	West Hartford Ch.....	2 50
		Pittsfield, Morningside Ch.....	50 00	Danilou, Mrs. H. N. Clemons.....	1 00
		Roslindale Ch.....	7 00	Stratfield Ch.....	3 00
		Somerville, Winter Hill Ch.....	7 00	Meriden, First Ch.....	24 11
		S. S.....	17 48	*Stamford, First S. S.....	40 00
		Lynn, Washington St. Ch.....	178 00	*South Norwalk, Farther Lights.....	10 00
		North Middlebury, Rev. J. W. Williams.....	2 50		
		Somerville, A friend.....	50 00	NEW YORK, \$10,301.13	
		Fall River, First Ch.....	284 50	New York City, Tremont B. Y. P. U.....	20 00
		Boston, Central Sq. S. S.....	11 33	A friend.....	20 00
		M. D. Y.....	100 00	Madison Ave. Ch.....	322 80
		Wakefield, First Ch.....	34 00	Amity Ch.....	12 74
		Salem, First Ch.....	25 00	Mount Morris Ch.....	15 00
		Taunton, Winthrop St. Ch.....	148 01	Morning Star Mission.....	7 12
		Bellingham Ch.....	5 00	Gen'l Education Board.....	500 00
		Carver Ch.....	4 50		
		Clinton, First Ch.....	35 00		
		Woburn, First Ch.....	10 00		
		*Malden S. S.....	50 00		
NEW HAMPSHIRE, \$170.37					
Newport Ch.....	14 40				
Exeter, First Ch.....	50 00				
Nashua, First Ch.....	100 00				
Hudson Ch.....	5 97				
VERMONT, \$273.20					
Brattleboro, Mrs. L. K. Fuller.....	28 00				
Bennington, First Ch.....	200 39				
Rochester, Olive J. Morrow Fairfax Ch.....	10 00				
*Vergennes, Collected per N. T. Hafer.....	13 00				
	23 81				
MASSACHUSETTS, \$1,824.77					
Lowell, French Ch.....	5 00				

Judson Mem'l Ch.....	653 00
Brooklyn, Emmanuel Ch...	245 00
Greene Ave. Ch.....	104 13
Tabernacle Ch.....	130 00
E. D. First Ch.....	31 20
Ebenezer Swedish Ch.....	10 00
Auburn, Second Ch.....	12 89
Sempronius Ch.....	2 00
Albany, Emmanuel Ch.....	104 29
S. S.....	27 00
Y. P. S.....	18 81
Ontario Ch.....	13 25
Troy, Fifth Ave. Ch.....	79 18
Sixth Ave. S. S.....	6 25
Middletown, F. P. Braman	1 25
Springfield Center, First Ch.	13 00
Worcester, Second Y. P. S.	3 00
Wappinger Falls Ch.....	5 80
S. S.....	4 22
West Park, Beulah Vale....	8 05
Fredonia, First Ch.....	144 83
Rochester, A member of	
First Ch.....	60 00
Cswego, West Ch., A friend	20 00
Eaton Ch.....	10 00
Watkins, Rev. C. W. Brooks	5 00
Richfield Y. P. S.....	2 00
Yonkers, Warburton Ave.	
Ch.....	1,453 43
Albion S. S.....	20 00
Nanuet Ch.....	10 00
Hornell, South Side Ch.	15 25
Wellsville, Rev. and Mrs.	
W. T. Richardson.....	10 00
Utica Tabernacle Ch.....	10 00
Rhinebeck Ch.....	75 00
S. S.....	10 00
Scipio Ch.....	4 50
New Hartford, First Ch.....	11 00
Stillwater, Second S. S.....	12 50
Skaneateles, First Ch.....	9 00
Seneca Falls Ch.....	5 10
Scotia Ch.....	29 00
Rochester, Second Tenney	
Club.....	5 00
North Java, Minnie A. War-	
ren.....	3 00
Mendon, First Ch.....	5 00
Bottskill Ch.....	152 50
Warsaw, Amy J. Barker.....	18 00
West Edmeston Ch.....	2 10
S. S.....	1 00
C. E. S.....	1 00
Canastota Y. P. S.....	2 50
Mt. Morris Y. P. S.....	10 00
Williamsville Ch.....	15 50
Yonkers, James B. Colgate,	
deceased.....	4,750 00
Berne and Knox Chs.....	3 00
Pavilion Ch.....	12 00
Grafton Ch.....	3 00
West Hoosick Ch.....	10 00
Clifton Springs Ch.....	13 25
Albion Ch.....	231 34
Albany, Calvary Ch.....	191 60
S. S.....	62 75
Blue Point Ch.....	5 00
For C. E. F., N. Y. City,	
Christian Herald.....	18 50

NEW JERSEY, \$894.17

PENNSYLVANIA, \$1,446.46

Washington, First Ch.....	20 86
Sayre, Mrs. E. E. Blood....	2 00
Turtle Creek Ch.....	4 87
Philadelphia, A friend....	5 00
Mrs. Gustavus W.	
Knowles.....	200 00
Gethsemane S. S.....	21 75
Immanuel Ch.....	10 56
S. S.....	4 61
Wayland Mem'l S. S.....	5 09
S. Broad St. S. S.....	10 00
Second Ch.....	60 00
Second Germantown Ch.	57 09
New Covenant Ch.....	6 00
North Frankfort Ch.....	11 04
Wissahickon Ch.....	25 00
Broad St. Ch.....	25 00
Rev. A. L. Vail.....	10 00
Germantown Third B.	
Y. P. U.....	10 50
First Y. P. S.....	25 00
Jenkintown Ch.....	14 45
Marsh Creek Ch.....	6 50
Mill Creek Ch.....	7 50
Erie, First Ch.....	41 90
Antrim Ch.....	4 00
Sewickley Ch.....	11 30
Wilkinsburg Ch.....	30 05
Homewood Ch.....	8 30
Bethel Ch.....	5 00
S. S.....	2 00
Beulah Ch.....	5 00
Bates Fork Ch.....	5 00
Enon Ch.....	4 00
J. Corbly Mem'l Ch.	11 00
Jefferson Ch.....	4 00
Macedonia Ch.....	3 60
Mt. Hermon Ch.....	3 60
Pursley Ch.....	12 00
South Ten Mile Ch.....	9 75
South Wheeling Ch.....	5 00
Shenandoah, Calvary Ch.	23 75
Lock Haven Ch.....	11 23
McKeesport, Fifth Ave. Ch.	4 99
Pittsburg, Mt. Washington	
Ch.....	10 00
Homer City, Mr. and Mrs.	
Peter Stahl.....	5 00
Ulysses Ch.....	25 10
Lewisburg Ch.....	15 26
Cherry Flats Ch.....	14 25
Flat Woods Ch.....	21 80
Star Junction Ch.....	7 00
Franklin, First Ch.....	467 65
Uniontown, Gt. Bethel Ch.	50 52
Ardmore, First Ch.....	10 04
California Ch.....	15 76
Springboro Ch.....	2 90
Tarentum Ch.....	12 00
Braddock, First Ch.....	8 29
Wellsboro Ch.....	33 20

DELAWARE, \$28.23

Treadwell Ch.....	8 25
Wilmington, Bethany Ch...	20 00

DISTRICT OF COLUMBIA, \$4.00

Washington, M. E. G.....	4 00
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WEST VIRGINIA, \$204.30

Belva, Mrs. Will Hank.....	2 00
Pratt, Old Kanawha Ch.....	17 80
Barboursville, Antioch Ch.	1 94
Forest Hill, Roles Chapel.	4 00
Rock Castle Ch.....	10 07
Pine Grove Ch.....	5 00
Philippi, R. E. Talbott....	12 50
Grafton Ch.....	10 00
Cedar Grove Ch.....	3 49
Mt. Carbon Ch.....	3 00
Sandy Bottom Ch.....	3 30
Little Sewell Ch.....	1 60
Everson Ch.....	39 01
Oakwood Ch.....	5 00
Lens Creek Ch.....	2 66
Martha, Elmwood Ch.....	6 00
Charleston, Calvary Ch...	34 00
S. S.....	13 98
B. Y. P. U.....	10 00

Slaughter's Creek Ch.....	4 25
Cotton Hill W. M. C.....	6 60
Alderson, Greenbrier Ch..	2 10
Mt. Pleasant Ch.....	5 00
*Whipple S. S.....	1 00

OHIO, \$1,838.33

Warren, A friend.....	100 00
Cleveland, Euclid Ave. Ch.	300 00
Emmanuel Ch.....	4 40
A friend.....	100 00
New London Ch.....	4 50
Avon Ch.....	2 35
Stryker Ch.....	5 30
Springfield, First Ch.....	53 38
Dayton, First Ch.....	367 81
Canton, First S. S.....	6 54
Wooster, Bethany Ch.....	10 00
Warren Ch.....	28 66
Mill Creek Ch.....	14 12
Mt. Zion Ch.....	2 00
Conneaut Ch.....	8 07
Middletown Ch.....	25 00
Greenford Ch.....	3 30
Newman Ch.....	5 25
Oberlin, First Ch.....	46 30
Euclid Ch.....	2 60
Jonah's Run Ch.....	38 25
Auburn Ch.....	5 00
Jamestown Ch.....	5 00
Mill Fork Ch.....	5 71
Columbus, Russell St. Ch.	9 02
Wayland, Bethany Ch.....	4 85
Urbana Ch.....	15 00
S. S.....	7 65
Norwalk Ch.....	27 25
Painesville, First Ch.....	13 47
Martinsburg Ch.....	12 92
Cincinnati, Walnut Hills Ch.	90 08
New Vienna Ch.....	8 00
Zanesville, First Ch.....	10 00
Salem Ch.....	8 00
Toledo, Delia Curtis.....	175 00
Second Ch.....	11 25
Cambridge, Rev. and Mrs.	
H. H. Bawden.....	100 00
North Fairfield Ch.....	3 45
Coshocton Ch.....	34 28
Youngstown, Himrod Ave.	
Ch.....	10 07
Wilmington Ch.....	27 60
Cambridge, Old Cambridge	
Ch.....	9 00
Byesville Ch.....	75 00
Perry Ch.....	12 00
Bethesda, Ebenezer Ch.....	19 00
Dayton, North Women's So-	
ciety.....	12 00

MICHIGAN, \$149.30

Grand Rapids, Calvary Ch..	18 00
Paris Ch.....	11 25
Hastings Ch.....	1 68
Danish-Norwegian Ch..	2 80
Schoolcroft S. S.....	3 50
Ewart Ch.....	10 00
Rives Junction Ch.....	1 00
Williamston Ch.....	13 00
Reno Ch.....	3 00
Girard Ch.....	2 00
Kimball Lake Ch.....	5 00
Calumet Ch.....	12 25
Detroit, Grand River Ave.	
Ch.....	20 00
Jackson, East Main St. Ch.	31 40
Middleville Ch.....	6 44
A friend.....	8 00

INDIANA, \$461.59

Freedom, Mrs. Sarah A.	
Light.....	50
Rochester Ch.....	12 75
New Marion Ch.....	3 25
Butlerville Ch.....	10 00
Rock Creek Ch.....	3 00
Center Square Ch.....	3 00
Ebenezer Ch.....	2 60
Franklin Ch.....	108 97
Seymour B. Y. P. U.....	1 07
Mt. Pleasant Ch.....	1 78

Antioch Ch.	2 25
Kent Ch.	6 20
Westport, Mrs. Jennie Burroughs	5 00
John S. Morris	5 00
Richmond Ch.	9 40
S. S.	9 73
B. Y. P. U.	2 00
Union Ch.	1 25
South Bend, Quincy St. Ch.	2 30
Spring Branch Ch.	7 28
Friendship Ch.	4 41
Borden Ch.	5 60
Wirt Ch.	10 00
North Madison Ch.	5 65
Hogan Hill Ch.	5 00
Muncie, L. A. Clark.	5 00
Mt. Olive, First Ch.	5 10
West Fork Ch.	2 05
Indianapolis, University Pl. Ch.	19 90
Woodruff Pl. B.Y.P.U.	10 00
La Fayette, First B.Y.P.U.	25 70
Spencer, Jonathan L. Allen.	165 85

ILLINOIS, \$875.00

Jacksonville Ch.	68 16
Horace, Miss Dora Tucker.	10 00
Decatur, First Ch.	45 86
S. S.	5 00
Mrs. Harriet E. Starr.	5 00
H. M. Owen.	5 00
Miss Edith W. Bowyer	10 00
Alton, First Ch.	37 65
Delhi Ch.	2 00
Danville, Rev. W. H. Breach	5 00
Bunker Hill Ch.	67 29
S. S.	2 86
Belleville Ch.	3 63
Murphysboro Ch.	7 81
Taylorville, Frank Brewer.	10 00
Richwoods Ch.	1 00
Liter Ch.	5 00
Plainville Ch.	2 47
S. S.	3 00
Manchester Ch.	5 00
Mt. Zion Ch.	2 00
Ridgeway Ch.	4 40
Brushy Grove Ch.	7 50
Medoca Ch.	22 00
Moweaqua Ch.	10 50
Mrs. Wallace Gregory.	5 00
Roadhouse Ch.	9 50
Horace, Mrs. P. M. Tucker	50 00
Sandwich Ch.	14 28
Evanston, Swedish Ch.	10 00
Utica, Robt. Wallace	10 00
Osceola Ch.	9 25
B. Y. P. U.	3 00
Chicago, Western Ave. Ch.	17 78
Englewood Swedish Ch	15 00
Galilee Ch.	9 50
Memorial Ch.	11 00
Maplewood S. S.	5 34
Hyde Park Ch.	8 00
N. S. Burton, D. D.	15 00
Covenant Ch.	3 86
Logan Sq. Nor. Ch.	11 00
First S. S.	10 00
Fourth Swedish Ladies' Society	10 00
Oak Park S. S.	25 00
Lexington Ave. Ch.	42 00
Lake View Swed. Ch.	15 11
Austin Ch.	142 82
Clinton Ch.	11 32
P. S. Heald.	5 00
Marengo S. S.	10 66
Rozetta Ch.	47 75

WISCONSIN, \$333 21

Milwaukee, South Ch.	61 66
Wm. Lindsay	50 00
Manawa, Milton Stanley	2 00
Sheboygan Falls Ch.	5 85
Campbellsport Ch.	7 60
Waukesha Ch.	65 75
Eau Claire, Bethel Ch.	15 35
Cortage, Mrs. A. Weir.	100 00
Merrill Ch.	24 00
For C. E. F., Merrill Ch.	1 00

MINNESOTA, \$112.24

Island Lake, W. P. Harmon	24 00
Red Wing Ch.	10 00
Breckenridge Ch.	1 80
Isanti, Swedish Ch.	4 00
Adrean Ch.	2 50
St. Paul, Burr St. Ch.	40 00
Red Wing, Swedish Ch.	5 94
Ladies' Society	5 00
Blooming Prairie Ch.	10 00
Soudan, Swedish Ch.	5 00
Wanger, Swedish Ch.	2 00
Windom Ch.	2 00

IOWA, \$616.08

Ottumwa, First Ch.	13 55
Dennison Ch.	12 45
Bradgate S. S.	8 28
Massena Top S. S.	4 40
Monroe Ch.	42 25
Eldora Ch.	2 50
Grinnell Ch.	46 00
Ogden, People's Ch.	5 18
Brayton Ch.	10 45
Des Moines, First S. S.	13 30
Corydon, Unity Ch.	5 28
Ames Ch.	5 39
Athelstan Ch.	1 45
Eagle Grove Ch.	10 00
Massena Ch.	2 80
Cedar Rapids, First Ch.	19 10
Glenwood Ch.	30 00
Corning Ch.	18 65
Harlan B. Y. P. U.	1 50
Arthur, Swedish Ch.	8 00
Des Moines, First Ch.	24 70
Red Oak Ch.	105 00
S. S.	12 50
B. Y. P. U.	10 00
Juniors	2 50
Merrills Grove, Danish Ch.	19 37
Woodbine S. S.	1 87
Hawarden Ch.	7 75
Council Bluffs, Memorial Ch.	10 00
Oakland Ch.	6 50
Mitchell Ch.	4 00
Grand Junction Ch.	10 00
S. S.	2 00
La Porte City, D. Hanchett	30 00
Council Bluffs, Swede Ch.	7 50
Davenport, Swede Ch.	15 00
Estherville, Mrs. Annie Bevan	5 00
Rippey Ch.	7 70
Milford Ch.	6 00
Ames B. Y. P. U.	2 00
Bancroft Ch.	9 86
Cuppys Grove, Danish Ch.	40 00
Mt. Ayr Ch.	20 15
Churdan Ch.	6 55

MISSOURI, \$55.00

Marceline, Mrs. Frances	50 00
Allen	5 00
For C. E. F., La Monte Ch.	5 00

INDIAN TERRITORY \$5.00

Tablequah, Cherokee Academy	5 00
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OKLAHOMA, \$40.37

Frederick Ch.	1 40
Little Beaver Ch.	3 12
Loco Ch.	2 00
R. Shirley and wife.	5 00
Mountain View Ch.	12 50
Wichita Mission	10 00
Watonga, Arapahoe Ch.	6 34

KANSAS, \$219.24

El Dorado Ch.	2 00
Homer Creek Ch.	7 75
Garnet Ch.	5 00
Iola Ch.	13 00
Belpre Ch.	10 15
Augusta Ch.	6 00
S. S.	1 00
Latham Ch.	22 80
Floral Ch.	5 62

Dexter, Prairie Ridge Ch.	2 11
Columbus S. S.	1 00
Kincaid Ch.	1 25
Hutchinson Ch.	65 37
S. S.	5 57
Towanda, Fairview Ch.	2 00
S. S.	1 00
Norton Ch.	2 50
Ninescah Ch.	13 10
Bronson Ch.	15 00
Derby Ch.	2 25
Burden, Joel Dyer.	20 00
Erie Ch.	5 00
S. S.	1 36
Ladies' Society	2 50
Dighton Ch.	8 00
Wilson, Bohemian Mission.	5 00

NEBRASKA, \$787.12

North Platte Ch.	15 00
Oakland Y. P. S.	18 10
Alma Ch.	12 00
Bloomington Ch.	12 75
Western Ch.	23 00
Prairie Creek Ch.	2 25
Wilsonville Ch.	6 20
Lincoln, Retta Troyer	5 50
Nebraska City Ch.	31 55
Bethesda Ch.	7 78
Tobias Ch.	7 53
Glenville Ch.	13 75
Juniata, Dea Hilton.	1 00
Chapman Ch.	4 88
Tobias B. Y. P. U.	1 25
Bluff Center Ch.	2 50
Wahoo, Swedish Ch.	4 15
Norman S. S.	2 00
Pawnee City Ch.	11 85
Burchard Ch.	8 67
Oakland, Swedish King's Daughters	10 00
Mrs. M. Anderson.	2 50

FOR STATE CONVENTION

Nebraska State Convention 587 91

NORTH DAKOTA, \$34.12

Beaulieu Ch.	10 00
Bismarck, Swede Ch.	2 12
Mandan, Swede Ch.	4 50
Ruso Ch.	5 00
Minot Ch.	10 00
Hankinson, Aug. Swanson.	2 50

SOUTH DAKOTA, \$18.98

Strandbug Ch.	2 69
A friend	1 36
*Sioux Falls, per J. H. Davis	11 93

MONTANA, \$338.90

Helena, First Ch.	25 75
Butte, First Ch.	53 00
Dillon, First Ch.	18 50

FOR STATE CONVENTION

Montana State Convention.	225 00
Collected per C. F. Lindberg	6 25
Collected per D. F. Nygren	4 15
Collected per Gustaf Nygren	6 25

WYOMING, \$48.00

Hulett Ch.	5 00
Burlington Ch.	10 00
Cheyenne Ch.	20 00
Basin Ch.	13 00

COLORADO, \$1,147.65

Denver, Galilee Ch.	13 80
Judson Mem'l Ch.	39 05
S. S.	15 00
Rocky Ford Ch.	10 00
Dolores, Mary D. C. M. A. D. Smith	3 00
Colorado Springs, J. A. Haycraft	1 00
Louisville Ch.	17 39
S. S.	2 61
Golden S. S.	6 20
Walsenburg Ch.	3 00
Delta S. S.	15 00
Fort Morgan Ch.	22 60

FOR STATE CONVENTION	
Colorado State Convention	1,000 00
NEW MEXICO, \$60.00	
Aztec Ch.	10 00
FOR NEW MEXICO STATE CONVENTION	
Per P. W. Longfellow	50 00
ARIZONA, \$103.47	
FOR STATE CONVENTION	
Arizona State Convention	103 47
IDAHO, \$20.60	
Notus, First Ch.	2 60
Cœuer d'Alene Ch.	18 00
CALIFORNIA, \$836.20	
Perris, Amelia S. Quinton	7 00
Clovis Ch.	2 00
Stanford, Geo. J. Pierce	1 00
Los Angeles, Temple Ch.	500 00
Compton S. S.	3 50
Healdsburg, First Ch.	23 70
San Francisco, Bethel Ch.	10 00
Los Angeles, Temple Ch.	25 00
Oakland, Tenth Ave. Ch.	25 00
James Sundeland	25 00
San Francisco, First Chinese Ch.	144 00
FOR STATE CONVENTION	
General Convention of California, per L. F. Hart	70 00
OREGON, \$87.30	
Portland, Calvary Ch.	40 00
Newberg, First Ch.	22 30
McMinnville, E. A. Spear	25 00
WASHINGTON, \$148.05	
Wahongal, Miss L. Carpenter	1 00
Ellensburg, First Ch.	7 00
Bellingham, Swedish Ch.	9 00
Freeman, First Ch.	7 70
Dryad, First Ch.	2 85
Newport, First Ch.	8 50
Ritzville, First Ch.	35 00
Goldendale, First Ch.	2 00
Snohomish, First Ch.	10 00
Seattle, University Pl. Ch.	20 00
South Tacoma, First Ch.	30 00
Port Angeles, Olivet Ch.	5 00
Shelton, First Ch.	5 00
Vashon, First Ch.	5 00
ALASKA, \$12.10	
Wood Island Ch.	12 10

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TOTAL, \$27 384.42	
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Ga., Augusta, Spelman Graduate	4 00
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Mass., W. Medford, Friend N. J., W. Nutley, Miss Marjorie Shaw	75
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Friend	1 00
Mrs. Robert Harris	200 00
C. E. Soc., Judson Memorial Ch.	2 00
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Mrs. F. N. Littlejohn	1 00
Miss Grace McCune	2 00
Mt. Olivet Bapt. Ch.	25 07
St. James Presb. Ch.	2 55
Miss Alice M. Smith	1 00
Miss Inez W. West	5 00
Woman's Missy Circle, Hope Bapt. Ch.	1 60
N. Y., Rochester, Friend	20 00
R. I., Providence, Mrs. Mary E. Hinds	5 00
S. C., Anderson, Rocky River Ass'n	4 54
Union No. 1, Rocky River Ass'n	3 00
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Dayton, Ohio, E. Canby	100 00
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Millen, Ga., Woman's Miss. and Ed. Con. of the Walker Bapt. Ass'n.	9 20
Augusta, Ga., Trustees W. B. I.	500 00

LEGACIES

ILLINOIS, \$10.00	
Dundee, Est. of Betsy Clark	10 00
MASSACHUSETTS, \$1,064.24	
Gardner, Estate of Susanna Stone	64 24
Weymouth, Estate of Marshall C. Dizer	1,000 00
NEW YORK, \$2,030.00	
Albion, Estate of Carrie L. Densmore	250 00
Carmel, Estate of Isaac D. Barrett	500 00
Malone, Estate of Nancy M. Andrews	500 00
Nyack, Estate of John Watson	780 00
RHODE ISLAND, \$28.12	
Providence, Estate of H. Jackson, D. D.	28 12
DONATIONS RECEIVED AT INSTITUTIONS	
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Mary A. Tefft	43 68
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Dorchester, Mass., Mrs. Wm. H. Turner	2 00
E. Sullivan, N. H., Mrs. M. A. Ware	10 00
Beaufort, S. C., Friend	5 85
Beaufort Orchestra	8 55
FOR SPELMAN SEMINARY	
Fla., Gainesville, Mrs. Mattie F. Days	5 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.

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(The Central National Baptist Newspaper)

Seventy-seventh Year of Publication

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312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR MAY, 1908

	PAGE		PAGE
EDITORIAL:		Cleveland Convention	225
Oklahoma City	185	How One Local Church Is Solving Its Foreign Problem—F. H. Cooper, D.D.	225
The Supreme Thing.....	186	ON THE FIRING LINE:	
A Sound Platform and a Noble Ex- ample	187	What the Missionary Pastors Are Do- ing in Minnesota.....	226
Note and Comment.....	188	A New Hampshire Conference.....	228
The Frontier	211	FINANCIAL STATEMENT	228
GENERAL:		CONTRIBUTIONS AND LEGACIES...	229
An Itinerary in Porto Rico—Rev. F. H. Divine	190	ILLUSTRATIONS:	
Dedication in San Juan—Rev. H. W. Vodra	196	Promenade in San Juan.....	Cover
Porto Rican Progress.....	198	Oklahoma City Park.....	Frontispiece
Josiah Jones and His Vision (Poem)— Howard B. Grose.....	200	Ponce, Porto Rico.....	190
An Urgent Invitation.....	203	Missionary Humphrey at Cayey.....	191
A Transformed Town—The Editor...	204	Groups at Loiza and Ausubal.....	193
THE MAY MEETINGS:		Groups at Rio Grande.....	193
Oklahoma and the May Meetings— Harry Coulter Todd, M.D.....	207	Street in Ponce, Carnival Time.....	194
THE WEST:		Meeting Place in Carolina.....	195
The Brown Hills of the West—Halcy- one Goodrich Morgaridge.....	215	Panorama of Carolina.....	195
A Church Service in a "Good Town" —Rev. I. Orrin Gould.....	216	New Church at San Juan.....	196
An Enterprising Church.....	217	Associational Meeting in Porto Rico..	197
THE AMERICAN INDIAN:		Guzman Arriba Chapel.....	198
Work at Darlington, Okla.—Rev. J. B. Rounds	218	Family Scene in the Country.....	198
THE COLORED PEOPLE:		Missionary Fuster and His Home....	199
Forward Steps in Our Educational Work—George Sale, D.D.....	219	Growth of an Oklahoma Town (three views)	204, 205
MEXICO:		Florence, South Dakota (two views)..	206
American Baptist Services in Monter- rey—Rev. Alex Turnbull.....	220	Oklahoma City in 1889.....	207
CITY MISSIONS:		Pioneer Building, Oklahoma City....	208
A Sunday Afternoon in Lower New York—Rev. C. H. Sears.....	221	Lee Hotel and Annex.....	209
THE YOUNG PEOPLE:		County Court House.....	210
A Stream of Money for Missions— Rev. John M. Moore.....	224	W. B. Hinson, D.D., Pastor White Temple	211
		White Temple, Oklahoma City.....	212
		Old Meeting House.....	213
		Cotton Storage at Oklahoma City....	214
		Meeting House at Meeteetse.....	216
		Special Car at Muskogee.....	217
		Jesus House for Arapahoes.....	218
		Roger Williams University.....	219
		First Slovak Church, New York.....	222
		Children in Summer School.....	223

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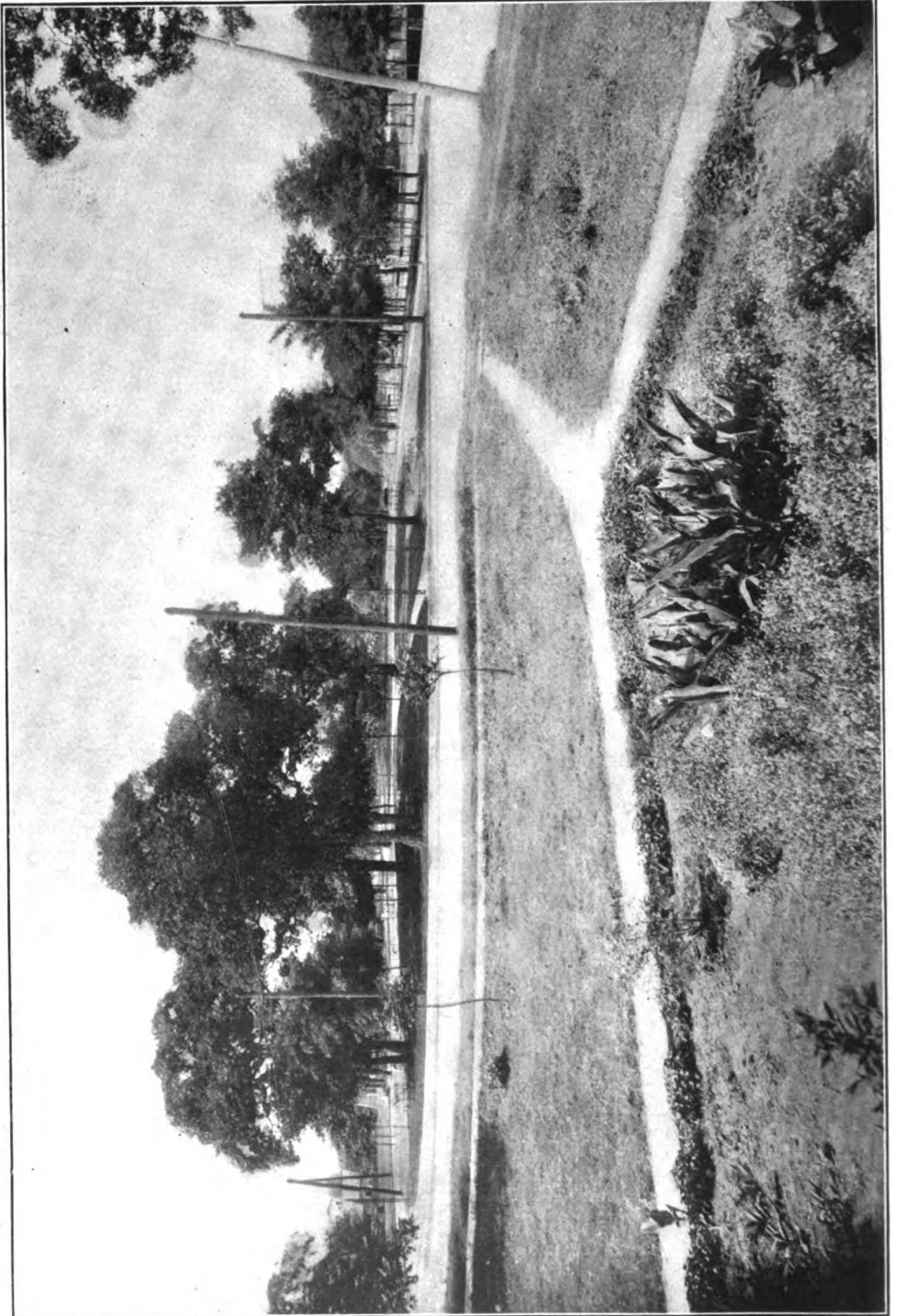
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXX

MAY, 1908

No. 5



KLAHOMA CITY BAPTIST MEETINGS

MAY 21 TO MAY 27, 1908

THE HOME MISSION SOCIETY'S ANNIVERSARY, MAY 22 and 23

GREETINGS and Welcome from the Baptists of Oklahoma and the great Southwest to the Baptists from the North, East and West, who are expected as guests while in attendance upon the sessions of the Northern Baptist Convention and the annual meetings of the American Baptist Missionary Union, the American Baptist Home Mission Society, the American Baptist Publication Society, and the Women's Baptist Home Mission Society of the West. The Oklahoma Baptists have made every provision for the comfort of their prospective guests. The First Church has provided a meeting place that will be the wonder of all who see it. The various committees have made thorough preparation and looked after the minutest details. The hospitality will be characteristically western or southwestern, and what can one say more?

Greetings and appreciation, also, from the Baptists of the North, East and West to the Baptists in Oklahoma City, and the entire company of brethren and sisters in the remarkable region which many of us hope to visit. It is good to go into a territory specifically home missionary, where the field of our frontier operations can be seen at first hand, and where growth can be made real. Some of our pictures indicate that you can see it and feel it and indeed cannot escape the fact of it in this new capital of the newest state of the union. Those of us who become guests will hope that we may carry with us a forward impulse, and leave behind us influences that shall make the Oklahoma people glad we came.

One thing is certain: Never have the Anniversaries been held in a city that could show us a nineteen-year record to parallel that of Oklahoma City.



The Supreme Thing

THE representatives of the Northern Baptists are about to meet in Oklahoma, to perfect the organization of the Northern Baptist Convention, to discuss various matters of denominational interest, and to attend the annual meeting of the General Societies. Among the subjects for discussion will be the new Convention itself, its place in the denominational life and its relations to the existing organizations. This new movement has awakened much interest. Some have seen in it one line of possibilities, and some quite another. Some have discovered perils of centralization, others blessings of closer co-operation. Much depends upon the point of view, and what one wishes to find. All have common interest, however, in the outcome, and this is well. Nothing is so hopeless as indifference.

Then, the Men's Brotherhood and the Laymen's Movement will come up for consideration. Two questions have been raised. What shall the place of the Brotherhood be in the denomination? What function does it propose to perform? What shall be the basis of the Laymen's Movement, so far at least as the proposed Northern Baptist Chapter of it is concerned? Shall it be broadly inclusive of missions, as is the case in Canada and in the South, or be limited to one phase of missions, the foreign? This is a grave question, on the right answer to which, in our judgment, the future of the Movement depends. To limit it to foreign missions will be to make it a temporary affair; to base it broadly should make it a permanent phase of stimulative work in our churches.

There is also the further question as to the relation of these two movements for men in our churches. Shall the Brotherhood seek to include all the men

and men's movements in the local church in its scope, and the Laymen's Movement become its missionary committee? Or shall there be two independent wheels added to the church machinery already existing?

These and other questions are of interest, and profit will doubtless come from discussing them. It is difficult to find anything in this imperfect world that may not be improved, and all alike ought to desire the best method and most adequate and efficient means for doing our important work.

But having said this, the fact remains that the thing of supreme importance for the Baptist denomination lies below all these incidentals. How shall the spiritual life of the churches be quickened and deepened? How shall our membership be enlisted as a whole in the great forward movements of the Kingdom of God? How shall local churches be aroused to the conditions that have grown up around them, and be led to adapt themselves to these new conditions? These are the vital questions.

A new missionary era has dawned. Changes in the pagan nations have opened up new possibilities and made foreign missions an urgent matter as never before. Changes in our own country, through the enormous inflow of foreign peoples during the last ten years, have given to home mission work a new and startling emphasis, impossible to be avoided or evaded, because the foreigner unevangelized is everywhere with us to be evangelized. The pressure of events at home and abroad has created a new missionary appeal and necessity and outlook. The influence of the Students' Volunteer Movement and the Young People's Missionary Movement upon the young people of all the Christian denominations—an influence exerted now from one end of the continent to the other—is already seen in results that

mean new interest, new impulse, larger giving. In church and young people's societies and Sunday-school the subject of missions has a place and recognition not formerly accorded.

More than this, not only is there a new interest in the organized work of missions, but local churches are catching the vision of service in their immediate environment and responding to the vision. The truth that the foreign elements are accessible to the Gospel, and that their evangelization cannot be accomplished without the direct effort of the local churches, is making its way into the mind, heart and conviction of our leaders in the pastorate and among the laity. Some churches are finding their own salvation in the new effort to save others who have hitherto been looked upon as either beyond reach or undesirable or outside of the pale of regular church work. A new consciousness of who is my brother is obtaining in the churches. The idea that it is all right for some to be missionaries, but for the masses of home Christians to "pass by on the other side" when human need is in sight, is not so common as it once was. The true mission of the church to seek and save the unsaved, regardless of place or race or color or social distinction, is gaining new recognition. The very conception of church member is undergoing profound modification.

A missionary evangelistic church—that is the answer to all criticism, the panacea for any existing weakness, the appeal to manhood and womanhood, the response to the need of the unchurched. A missionary evangelistic church, awake to every phase of spiritual and moral and social need and employing every spiritual agency for the regeneration and education of the world—that is the church with spiritual conquest before it. That is the only truly spiritual church. Such a church every Baptist church ought to be, if it is to justify its existence.

Let us discuss freely the incidental and minor matters and give them due place in our meetings, but let us not forget that the supreme thing to pray for and work for is the increase of the mission-

ary and evangelistic spirit in our entire membership. Then the spiritual refreshing and the conversions will come, the missionary debts will be wiped out, the churches will adopt the systematic plan in all their giving, the great enterprises of the kingdom will go forward, and the outside world, beholding such a united, consecrated, consistent church, will feel the magnetic drawing of Christian brotherhood which fulfils its highest function in spiritual inspiration and unselfish helpfulness.

All of which is summed up by saying that the supreme thing in a Christian denomination, as in a Christian church, is Christianity. What we need more than any or all things else, is more Christianity.

A Sound Platform and a Noble Example

THE Canadian brethren of the various denominations who were asked to form an alliance with the Laymen's Movement, when it was proposed to limit the movement to foreign missions, said emphatically, No; and as a condition of coming in insisted that the Laymen's Movement in Canada should combine the home and foreign interests. This condition was acceded to, although that fact was not stated publicly when the action of the General Committee was announced for the United States.

In this action the Canadian brethren set a noble example. Inclusiveness, not exclusiveness, was their broad-minded and brotherly-spirited stand.

We learn, further, that the basis upon which the Southern Baptists have entered into the Movement is precisely that of the Canadian brethren. With them, too, there is to be no division and no exclusion. They have been admitted on that basis. This is an anomalous position indeed—a general movement limited to foreign missions, but with its local divisions organized on quite a different basis.

Since the General Committee has decided to continue on the limited basis, while of necessity allowing each denom-

international chapter to do as it pleases, there remains for the Northern Baptists the simple course of adopting a platform all inclusive, like that of the Southern Baptists and the Canadians of all denominations. It is regrettable that the majority of the General Committee, which is interdenominational, should hold to a position so narrow and unrepresentative. We are glad to know that many of the of-

ficials of the Foreign Boards do not approve of this position, recognizing the fact that the foreign mission treasuries receive large sums from churches planted and fostered by, and even now receiving aid in many cases from, the Home Mission Societies. We do not believe the Northern Baptists will be contented with any platform that ignores half of the great mission field.

NOTE AND COMMENT

THE total receipts of the American Baptist Home Mission Society for the year ending March 1st, 1908, were \$721,672.10. For general purposes the amount was \$540,047.77, being \$18,014.79 more than last year. The legacies amounted to \$77,809.53. The indebtedness is \$95,893.58, being \$23,311.16 more than the debt brought over from the previous year.

¶ Sixty thousand white Baptists in Oklahoma! That ensures a welcome, and a large number present at the anniversaries, so far as local attendance is concerned. The new state is under a strong Baptist influence.

¶ How hard it is to keep up with the new settlements. In the last three years more than a million acres of desert land have been changed into fine farm lands through irrigation in Idaho alone, and during this present year a million acres more will be thrown open for settlement, having been brought under water either through government or state reclamation systems. Six counties of Idaho have no regular Baptist work. Twenty new places ought to be occupied by the Home Mission Society without delay. But what can be done with a debt overhanging?

¶ Religious destitution? Read what Dr. Woody says: "In Montana there are more than 800 school districts, with an average population of 240, leaving out the ten largest districts. More than 300 of these districts have no religious service of any sort, so far as can be ascertained. Probably 200 of the remaining 500 have no church buildings, and religious services are only occasional, if held at all. It is clearly within the truth to say that in this Division (eight

states and Alaska) there are more than 2,000 school districts in which no regular religious services of any sort are held, and four-fifths of them are never reached at all by any kind of religious influences." And the population is increasing so rapidly that new districts are established faster than present ones can be occupied for religious purposes.

¶ Why do we have to assist so many of the churches in the new regions? Do their members give according to their ability? Here is one answer from the field. In West Washington the mission churches averaged last year \$22.30 per resident member for all purposes, and \$2 per capita for benevolence. Now, brother, get the average of your church membership, and if it goes above this average of the churches out where the struggle with new enterprises and unsubdued nature is severe, let the Editor know. Of course, if you find the western average is higher, you will not be expected to own up.

¶ What kind of government are we getting nowadays, and where is this sort of thing going to stop? These two questions are suggested by a dispatch in the papers of Thursday, April 16, dated Paterson, N. J., reading: "Mayor McBride to-day notified heads of all city departments to observe tomorrow, Good Friday, as a legal holiday and conduct no business." When did the mayor become a creator of legal holidays? And why in Protestant America should Good Friday be observed in this manner under official compulsion? It is certainly time that the people awoke to what is going on, and let officials understand what the

proper duties of their offices are. Evidently the doctrine of the separation of Church and State needs to be emphasized anew.

¶ Governor Hughes has been making a strong fight against the gambling forces. The death of a senator left the vote on the anti-racing bills a tie in the Senate, two members having been induced by their "bosses" to change their votes during the Sunday recess. There is no doubt that every means known to the gamblers and the high financiers back of the racetracks were employed to secure the necessary votes to defeat the bill. The governor has made his appeal directly to the people, as he did last year, and the people through mass meetings and letters are making their opinions clear to the senators. Whatever the outcome in the legislature, the governor has done his duty and made the constitutional provision clear. If the people choose to permit certain political bosses to rule, they have only themselves to blame. That the right will prevail in the end we still believe, and all good citizens rejoice in an executive not to be moved by any considerations of personal preferment from the position he believes to be right.

¶ One of the pastors with whom Dr. McBride labored in a series of evangelistic meetings, Rev. R. A. Vose of Owego, N. Y., says: "Dr. McBride is a profound believer in revelation, and is clear and forceful in his preaching, which is mostly doctrinal, but always put in an interesting way, illuminated by telling illustrations. His flashes of natural Irish wit brighten his sermons and often express a truth in a form not to be forgotten. He is free from sensationalism, a sane and wise evangelist. He uses no clap-trap methods to secure card signers, but after presenting a great truth of revelation he gives an opportunity, without over-urging, for all who desire to accept the gospel invitation. Another notable characteristic of his efforts is the strengthening of the tie between pastor and church, rather than drawing the church away from the pastor to the evangelist, as is so often done." There were many conversions during, and following, the meetings, and the church was greatly blessed. Such testimony has come from all the places where Dr. McBride has labored during the winter, and he is render-

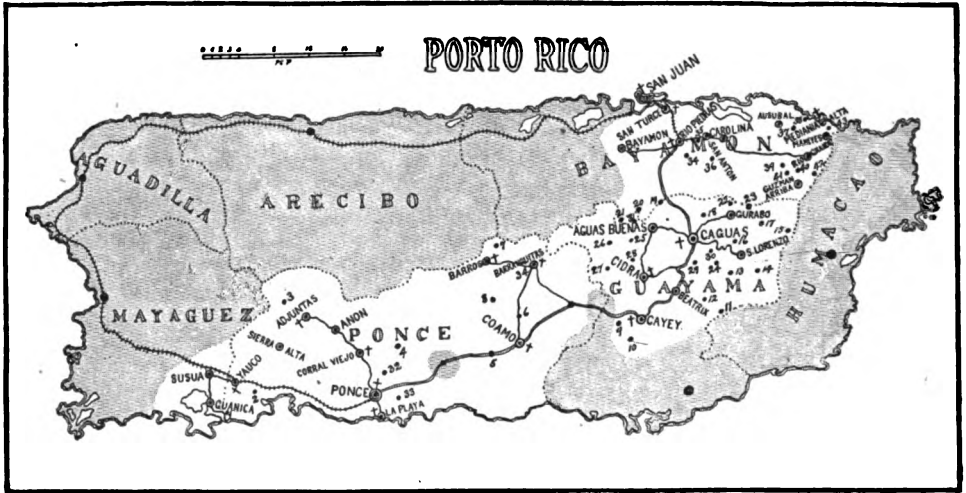
ing the service for which he is well fitted. All of the evangelistic work of the Society has commended itself to the churches. Dr. Francis has not been able to meet a quarter of the calls made upon his time.

¶ It is with very great regret that we announce the physical breakdown of Mrs. L. E. Troyer of Porto Rico. For two years and more she has devoted herself unceasingly to the building up of the girls' school in Coamo. In addition to the burdens of this work, she has had to labor alone during this last year, owing to the illness of her husband, whose lungs were seriously affected by the Porto Rico climate, and who is now in Colorado. Mrs. Troyer has had a wonderful success as principal of the school, and has seen her brightest hopes realized in the progress of the institution; but the constant strain has proved too much for her strength, and she is now in this country for medical treatment.

¶ What an insight into the strenuous life of a missionary superintendent is afforded by the statement of Dr. O. A. Williams that during his thirteen and a half years of field work he averaged about 22,000 miles of travel a year. In all these years he did not meet with a mishap, and his vacations were as rare as flowers in January up in the Minnesota and Dakota region, where his work was done. Few men have rendered better service to the cause of Christ.

¶ Is there any need of evangelization in this country? It is reported that in Kansas City, with its one hundred thousand people, only one in thirty of the population attend evangelical services; yet in face of this the most centrally located Baptist church recently disbanded!

¶ Mormonism not only has Utah in its grasp, but also holds the balance of political power in Idaho and Wyoming, while in northeastern Oregon, in Nevada, Arizona, and some parts of Montana, the Mormons are too numerous for the welfare of Christian work. If Baptists had as much missionary zeal as Mormon apostles and missionaries, there would be a different story to tell about the West. May the day hasten when none shall exceed us in this spirit.



THE WHITE SECTION IS OUR FIELD. THE POINTS NAMED ARE MISSIONS, AND DOTS UNNAMED ARE OUT-STATIONS

AN ITINERARY IN PORTO RICO

By Rev. F. H. Divine

AT noon Saturday, March 14, Dr. and Mrs. Barnes and the writer sailed for Porto Rico on the *Philadelphia*. The day was warm and delightful, an excellent prophecy of a pleasant voyage. The voyage was uneventful save for its general restfulness and the fact that each of our party responded regularly and heartily to every call from the dining hall. This was not true of many others.

The weekly arrival of the mail ship at San Juan is an event in the life of the people, and hence we were given no indifferent welcome as we entered port late Thursday afternoon. Varied indeed were the motives that brought the crowd to the dock. Right heartily were we welcomed by Rev. A. A. Cober, the Baptist Bishop of the San Juan district. And we soon discovered that all our missionary workers were ready and determined to go far beyond reasonableness in giving the hospitality of their homes and serving our every need. However, we tried to remember that we were among them not to make burdens heavier but lighter. We shall not soon forget our generous and hearty welcome everywhere by our noble missionaries and their devoted families.

It is well to have in mind the fact that, by the comity agreement between the various denominations that took up work in the island immediately after its occupancy by the United States, our field covers nearly one-third of the island, beginning at San Juan and Rio Grande in the northeastern section and running across the island to the southwest, making a belt along the military road about twenty miles wide and nearly a hundred miles long. An appreciation of this splendid road, built by the Spanish for military purposes, costing over a million dollars, and requiring over half a century in building, can only be had by a trip over it. Fortunate, indeed, are we that our workers took possession of this section of the island, thus making for general accessibility.

At an early hour Saturday we started on our tour with Cayey, some forty miles distant, as our objective point. We reached Caguas about 11 A. M. and were entertained for four hours by Miss Martin and Miss Placios, who are doing such excellent work in this city and its outstations under the Chicago Woman's Society. We saw the site of the new

edifice soon to be erected, and had our pictures taken just in front in company with the devoted native pastor, Rev. Carmelo Diaz. The need of the new edifice here is immediate and imperative. Caguas is now to be made the center of the Caguas-Cayey district, and the Rev. E. L. Humphrey is to remove from Cayey, where he has lived for several years.

About 3 in the afternoon we began the rest of our day's journey, arriving at Cayey before sunset, where we were most heartily welcomed by Mr. and Mrs. Humphrey and Miss Parks. Here we spent two interesting days. The location is high, the scenery beautiful, and the climate delightful. We visited the very interesting Bible School at 9.30 A. M. It was review Sunday, and it was an inspiration to see how much of the first eight chapters of John these people had learned. In the afternoon Dr. Barnes, Brother Humphrey and myself went four or five miles over a mountain trail on horseback to preaching service at one of the outstations, where the people gather in a private home and listen attentively to the Gospel. We will leave our experiences in horseback riding to the imagination of the readers. We had them. We must say, however, that these little Porto Rican horses, which weigh scarcely more than

500 or 600 pounds, are a delight and are indispensable in the work where there are at present very few roads aside from those built by the government. In the evening the writer tried to preach through an interpreter. It might be more interesting than cheering to know what the people thought of it. On Monday two country chapels were visited on the way to Cedra, where a service was held in the evening.

Upon our return to Cayey Tuesday noon we were met by our genial and able superintendent, Rev. A. B. Rudd, who directed our movements from that time on in a way that served the interests of the work well and ministered to our pleasure and comfort. Tuesday afternoon was spent in driving more than thirty miles to Barros, where a service was held in the evening, Mrs. Barnes having awaited our return at Aibonito. On our return some time was spent at Barranquitas, where we feasted upon the most delicious sweet oranges, far superior to those of our own markets, at four cents per dozen. There is no record as to how many we ate. After a rest and luncheon at Aibonito we started down the mountain for Coamo, passing some of the most magnificent scenery and points of historic interest.



MISSIONARY E. L. HUMPHREY AND PARSONAGE AT CAYEY, PORTO RICO



PASTOR AT LOIZA, PORTO RICO, SECOND FROM THE RIGHT.
MR. VODRA ON THE LEFT



DR. THOMAS OF CHICAGO ON THE RIGHT, WITH PASTOR
AT AUSUBAL NEXT HIM

A day's stop at Coamo gave time to hold an evening service and visit the girls' school and become acquainted with the splendid work that has been begun by Mr. and Mrs. Troyer. It was very pathetic to know that he had been compelled for the past year to remain in Colorado owing to threatened consumption, and that, while Mrs. Troyer had been carrying the responsibility of the school for nearly a year, with the care of the home and two of their three small children, she, too, had been stricken with an unknown malady which had compelled her to give up all further plans for the work and return to the United States and await the uncertain issue of medical and surgical treatment. She sailed for New York the next week after our visit, leaving her children and aged mother to come a little later. When it was known by the pupils of the school that Mrs. Troyer must leave the island and that it was so soon to take place, many were the sobs of broken hearts, and that, too, from those who had been the greatest trial. Love, devotion and service had won their victory. The school year closed April 10. Provision has been made for the continuance of the work next year under the care of Rev. H. W. Vodra, whose district has been added to the San Juan district, under the care of Rev. A. A. Co-

ber. The school for native workers, which has been carried on heretofore at Ponce, will also be transferred to Coamo and be placed under the care of Brother Vodra. These are Baptist pioneer educational days in Porto Rico, and it is confidently believed that the first president of our Porto Rican Theological School will lay a foundation that others may well build upon.

Another drive to Ponce, where our work was first established and where our largest church is located, took us through a rich sugar district and brought us again to the sea. After a day's rest in this quaint oriental city, Brother Rudd took us to his own home about seven miles up into the hills at Corral Viejo. We shall never forget it. The welcome! The delightful, devoted and happy family! The magnificent scenery! The cool and delightful atmosphere! If they enjoyed our coming, we more. Here we remained until Sunday morning, holding a service on Friday evening, and enjoying a reception from 4 to 6 on Saturday afternoon, when some twenty of our own people, missionaries of various denominations, teachers and business people drove out to meet us. There were several characteristic Porto Rican showers that afternoon, regular downpours, but the people came just the same. It was delightful to



PORTO RICAN PASTOR AND FAMILY AT RIO GRANDE—ONE OF OUR NATIVE WORKERS AT HIS HOME



ON LEFT PORTO RICAN AND WIFE BAPTIZED IN A MOUNTAIN BROOK 3,000 FEET ABOVE SEA LEVEL

meet them and learn from them much that a passing visit cannot give.

Sunday morning we returned to Ponce and had service at Playa in the morning and in the Ponce church in the evening. On Monday we took a run on the railroad to Yauco, where a service was held in the evening, after we had made a drive out to Guanica, five miles, and viewed the town and beautiful bay into which our own General Miles came in 1898, when he took possession of the island in the name of the United States. One could not suppress the feeling that we have the right to be there, and that we ought to take the island as completely for Christ.

Returning to Ponce, we started across the island by another route, driving to Adjuntas, where we spent two nights and held a service; then went on to Arecibo, where we took the train for San Juan. It is impossible to describe the beauty of the country, the magnificence of the scenery and the excellence of the roads. They must be seen to be enjoyed. It is enough to say that this last drive was like a dream.

Sunday was given to the dedication of our church at San Juan, of which another has written. Physical indisposition prevented the writer from further visits to points of interest in our work. Leaving Dr. and Mrs. Barnes in the isl-

and for another ten days, the writer sailed for New York on the *San Juan*, April 8, arriving home Tuesday morning, the 14th, delighted to be back at his desk and burdens, but very grateful for the pleasure and revelation that the trip had given.

WHAT HATH GOD WROUGHT?

Since the first Baptist missionary entered the island about nine years ago, 29 Baptist churches have been organized, with a present membership of 1,600, with over 70 other preaching stations, and holding property valued at upwards of \$80,000. Let it be said that the conviction and devotion of these native Christians is above that of the average American Christian who goes to the island. It should also be known that only a small percentage of our Porto Rican Baptists belong to the mixed and negro races. The negroes are found chiefly on the coast and even there are a minority in our work.

Aside from the four able superintendents of our work in the island, our work is carried on by about 25 native workers, all of whom are reported to be clean and efficient men.

SOME IMPRESSIONS

The natural and undeveloped possibilities of the island offer a rich return for the investment of modern methods and



STREET IN PONCE, FRONTING PLAZA—CARNIVAL PROCESSION

enterprise. If the people of the States had any adequate sense of the beauty of the scenery and the delightful climate, Porto Rico would divert not a little of the European travel, and that to the pleasure and profit of all. We have our own Mediterranean region.

The American school system has made great progress in the island, but the work has only been begun. There is the most urgent need for more schools, especially in the rural sections. The increase of appropriation for the coming year is about 25 per cent., or about one-third of the government budget.

It may be as impossible to discover police irregularity in Porto Rico as in New York. We are assured that such conditions exist in a painful degree, but not to be compared with the Spanish régime. With less than 800, or about one-third of the original force, there is scarcely any disorder in the island. In country and city the uniformed policeman is in evidence. I did not see a drunken person during the three weeks, nor a single disorder that would require the attention of

an officer, neither did I see a person under arrest. There is drinking, but little drunkenness.

The English tongue is the conquering speech of the island. Twenty-five years will work wonders, and fifty years will work a revolution. The next visit I make to Porto Rico I expect to be able to preach without an interpreter at any point visited and be understood by most that hear me. Even now many can understand more English than they can use.

SOME PRESSING NEEDS

A bright, strong and courageous young minister to go to San Juan and vicinity and devote himself to English work in church and Bible school. While we are trying to save the native and Spanish-speaking, we should by no means abandon the large number of our own people who have gone there for official, professional and commercial purposes. There are 2,000 such in San Juan, and the Baptists have their share.

Twenty thousand dollars should be expended this very year in chapels not now

planned. At least half of this amount should be expended in country chapels, where \$300 to \$500 will secure the whole equipment. In not a few places we are now paying rental at the rate of ten to thirty per cent. on the needed investment, have an inadequate equipment, and nothing to show for the investment. This is a splendid opportunity for those who are able to own an entire church outfit in a land of rich promise.

There is also need for another general missionary to do work among the Spanish-speaking people.

Why not have all of these while God is furthering His work of grace and raising up native workers to this great conquest?

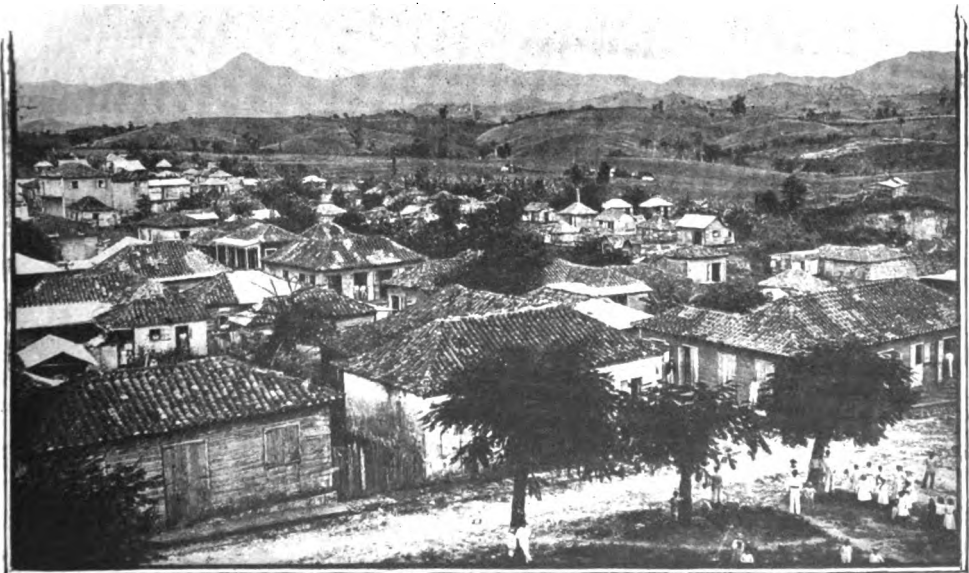
A REGRET

The saddest thing we saw, the one that caused the blush of shame, took place on Sunday, April 5, the day of the dedication of our church at San Juan. Sunday is the great day of sports in Porto Rico, and horse racing is not the least among them. On this particular afternoon thousands of people thronged the races to witness the contest for the Governor's Cup. A prize given by the present Gov-



MEETING PLACE IN CAROLINA, WHICH NEEDS A CHAPEL COSTING FROM \$3,500 TO \$4,000

ernor of the island for a Sunday horse race! And this Governor the appointee of our Christian President, himself a communicant of a Protestant Christian church! Truly, we are sending something to Porto Rico besides the gospel. How many missionaries will it require to offset this kind of Americanism?



THE TOWN OF CAROLINA



THE NEW CHURCH AT SAN JUAN, ON CORNER OF PLAZA. KIOSK IN FOREGROUND CONCEALS THE SIDE ENTRANCE BENEATH LARGE WINDOW. LOCATION COMMANDING.

Dedication in San Juan

By Rev. H. W. Vodra

TWO years ago, the 24th day of April, the American Baptist Home Mission Society purchased a desirable property in the city of San Juan for the purpose of erecting a building which should add permanence, stability and facility to our work. On the 5th day of April, 1908, all hearts were gladdened by the dedication of the new church. The event was the occasion for a veritable gathering of the Baptist clan. The brethren gathered from far and wide. From Ponce in the southwest to Luquillo in the far northeast, some brethren coming down from their homes high up in the hills, a distance of at least forty miles on horseback. But they came from the far North also, for we were honored by the presence of Dr. L. C. Barnes, our newly appointed Field Secretary, and his lovely wife, together with the newly appointed District Secretary for New York,

Rev. F. H. Divine, who had come down with the express purpose of attending the formal opening of the new building.

We were a grateful and proud people on this never-to-be-forgotten day. At last our prayers and our efforts were to be realized in a way far beyond our hopes. A beautiful and commodious building had risen as in a night on one of the principal streets of the city, fronting a beautiful plaza in the very heart of old San Juan. Building and site valued at \$25,000 put the Baptist host at the very forefront of equipment with which to seize the great opportunity for mission work in Porto Rico.

The dedication service was held in Spanish at 10 o'clock A. M., with a crowded house. After the opening exercises, Rev. F. H. Divine addressed the people through an interpreter on behalf of our Home Mission Society. This was followed by an eloquent and heart-searching sermon by our General Missionary, Rev. A. B. Rudd, after which

Rev. H. W. Vodra offered the dedicatory prayer.

In the afternoon Dr. Barnes delivered an interesting and enlightening address to an American congregation which filled the large auditorium. He gave us some new visions of a larger future for Porto Rico. His address was followed by the Hallelujah Chorus of "The Messiah," by the San Juan Musical Society. This service was the beginning of a new work on the part of our forces in Porto Rico.

the Lord's goodness, and of the generosity of their continental brethren. Perhaps a glance backward over the last nine years will not be out of place. Nearly ten years ago the first Baptist missionary landed at San Juan. Humanly speaking he had but two advantages, a knowledge of the Spanish language and a long experience as a missionary in Mexico. There was neither church nor chapel, church member nor Porto Rican preacher. He began at the bottom. What have we



AN ASSOCIATIONAL MEETING IN PORTO RICO

It was announced that a Baptist Sunday-school would be conducted under the leadership of Dr. Dexter, the present Commissioner of Education for Porto Rico. Mr. Cober, our Superintendent for the San Juan District, will preach once a month in English for the benefit of the Baptists and other English-speaking residents of San Juan and vicinity.

The evening service was strictly evangelistic. Mr. Cober had arranged a series of services for each night of the week succeeding the dedication. These services were largely attended and cannot fail of large results for the cause of Christ.

It is not too much to say that the Baptists of Porto Rico are deeply sensible of

to-day? Twenty-nine organized churches scattered over a territory stretching from Mameyes on the extreme northeast coast to Yauco in the southwest; a territory which includes the two largest cities, San Juan and Ponce. In these 29 churches are 1,600 members, whose lives have been redeemed from sin, and who last year contributed upwards of \$2,000 to the cause of their Divine Master. Thirteen of these churches now worship in edifices which have cost from \$600 to \$20,000, and which are a credit to our denomination. Taken altogether, these church edifices aggregate a total value of \$80,000. During these years the Lord has called into the active work of preaching the gospel 26 Porto Rican young men, whose

intelligence, loyalty and earnest consecration to the work cannot be too highly praised. Time does not permit to speak of the Sunday-school and its ever broadening work, of the outposts established in country districts, of the school established by Mrs. Troyer, or of the personal sacrifice of all concerned in order that Porto Rico may be won for Christ. When the shortness of the time is considered one is led to exclaim: "What hath God wrought!" The dedication of the San Juan church does not indeed mark the end of progress, but it may serve as a prominent landmark in a course of brilliant conquest. All honor to the American Baptist Home Mission Society, God's agent in the great work; all honor to the faithful who have labored so diligently; and all glory to Christ who has given the victory.

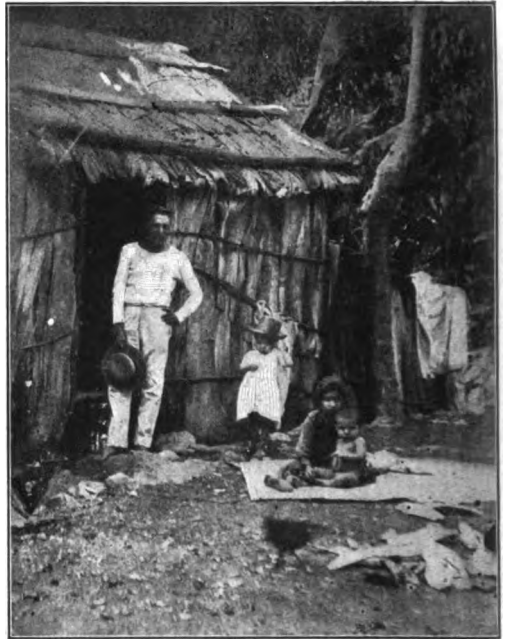
Porto Rican Progress

By Rev. H. W. Vodra

IN a six days' trip over the field we found the work progressing smoothly and on the whole encouragingly. Eight candidates were baptized in Usabal, where we found the brethren filled with enthusiasm. About one hundred persons walked two or three miles



GUZMAN ARRIBA CHAPEL, BUILT BY THE CHURCH WITH AID OF OTHER CHURCHES. SEATS 100; SITUATED 2,500 FEET ABOVE SEA LEVEL



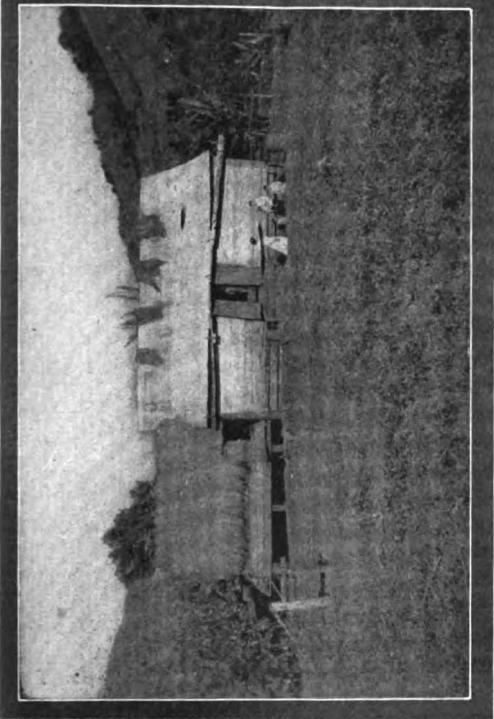
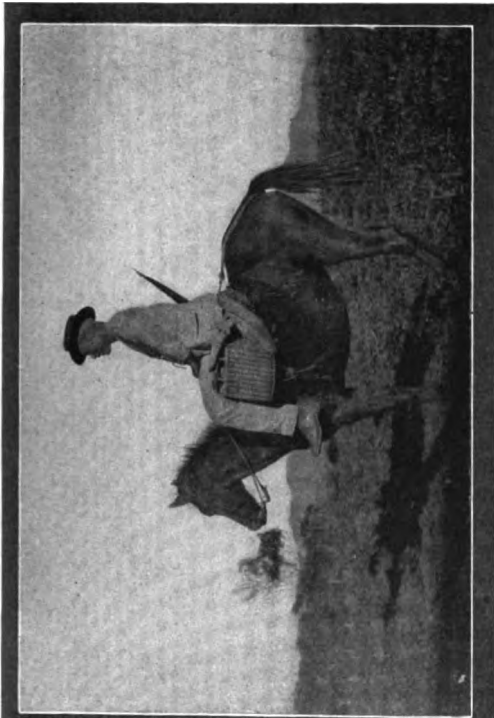
A FAMILY SCENE IN THE COUNTRY

through the hills and fields to witness the baptisms, and 115 crowded the little room at night.

At Mediania eight more were baptized in the sea in the presence of 200 people. At night the chapel was completely filled and the streets in front and at the sides were also filled with people who quietly listened to the sermon. The brethren are in need of new benches or chairs.

We spent a day in the barrio of Mameyes, east of Rio Grande, and preached to a large congregation. Our work here has been interrupted so many times by various causes that I was much surprised and pleased to see so many crowd around and fill the little house. We had difficulty in securing any house at all, but finally succeeded in renting a very small one, which will hold about forty people. Mameyes is a town completely abandoned to Satan except for our work. It gave us great encouragement to see such a large congregation.

The following day we captured four more candidates in Rio Grande, and preached again in the evening. Rio Grande is a Unionist town and strongly anti-American and anti-Protestant. Our



work here shows a falling off from last year, but the four candidates and the congregation which greeted us gave us ground for hope. We must look for more opposition in the towns and especially in Unionist towns. I think it is quite evident to all that this party is allied with the Catholic Church and will use its influence actively, though perhaps secretly, against the spread of the Gospel. The recently elected Speaker of the House of Delegates is a satellite of the Catholic Bishop, which may indicate the trend of things political and religious for the future.

Thursday we went up to see the Apostle Paul of the hills, our friend and brother in Christ, Don Francesco Fuster, and a royal reception he gave us. It is a spiritual feast to meet and converse with this good brother. To see him plying along the narrow ridges, with the New Testament protruding from his pocket and songs of the Kingdom ringing through the valleys and echoing from the hillsides, stiffens one's spiritual backbone, and to follow him on horseback along those same ridges strengthens the faith. God is doing a marvelous work up there in the hills through this brother. A crowded house greeted us at the little chapel, and also the next night at a sub-station or mission of the Guzman Church. I had to preach at this sub-station, but as I listened to this father in Israel talking to his own hill folk, with love beaming from his face, and words of counsel and exhortation on his lips, I was sorry that necessity seemed to compel me to interrupt. But the people wanted to hear the American missionary. This brother talked interestingly and hopefully of the work, telling us that spiritualism, which had long held sway among those hills, was, through the prayer and labor of this church under the blessing of God, dead. He became enthusiastic when we arranged for the opening of six new stations further on in the hills.

Our trip was a delightful one from start to finish, despite several hard rains and several falls on the steep hill roads, which, fortunately, resulted in nothing serious. We returned convinced that the Lord has many people in Porto Rico.

JOSIAH JONES AND HIS VISION

By Rev. Howard B. Grose

I

JOSIAH JONES we've followed now, as some will recollect,
Through various experiences—from wilful church neglect
Through vision to conversion, and such straightout transformation
As brought a great revival to the sleeping congregation.
We saw him first, a man too tired to go to church on Sunday,
Though full of energy and zip for business deals on Monday.
We saw him next, converted, by a Paul-like startling vision
That shocked him to the truth of things and brought him to decision.

II

Josiah was no half-way man, ne'er sat upon the fence;
He had a real religion not a pious-toned pretence,
And kept his faith and cheer and zeal in constant evidence.
No longer did he find himself too tired to go to church,
No longer for excuses did he spend his time in search.
No longer did he criticise the earnest, faithful preacher
Because he wasn't someone else—a Moody or a Beecher.
He set himself in proper trim to run the Christian race,
And tried to keep his covenant by being in his place.
He had no sympathy at all with that large class, the shirkers,
But squarely placed himself among the steady, earnest workers.

III

The hardest fight he had to win—struggle of stoutest stress—
Was with the modern Mammon god—that tight fiend Covetousness.
He knew that true religion must reach deep down in his pocket;
But had to conquer Selfishness before he could unlock it.
The way he won the victory and gave the fiend conniption
Was when the opportunities were given for subscription.
'Twas then he estimated what the deacons ought to do,
And with a sort of chuckle said, "Josiah, that's for you!"
And if old Covetousness rebelled, said, "Multiply by two!"
He found this worked so well that he resolved upon the plan
As wisest way to bring him out a generous-hearted man.
Then gradually he freed himself from foibles, freaks and whims
Until he even joined in singing congregational hymns.
In short, Josiah was so good, so genuine his life,
He was a first-prize puzzle to his admirable wife;
While for his children and his friends, they said they now could see
The sort of thing worth having in such Christianity.

IV

'Twas on Home Mission offering day—a bright and sunny one—
Josiah met the question which, at first, he took in fun,
But presently began to see meant something to be done.
He felt unusually good, was sociable with all,
And fairly touched the line of pride that goes before a fall.
When came the time for pledge-cards, he was quite prepared to sign,
And set down an amount which he considered rather fine.
He patted Self upon the back, as happy as could be,
At such an evidence of growing generosity.
When presently a stranger rose, and fastened his attention
With just this simple question—some ingenious soul's invention:

"WHAT KIND OF A CHURCH WOULD MY CHURCH BE,
IF EVERY CHURCH MEMBER WERE JUST LIKE ME?"

V

The question hit Josiah straight as ball to bull's-eye sent,
 And wrought its work within his heart as heaven's instrument.
 He heeded not aught else was said, but sat as in a trance,
 Oblivious to place and time, to word and circumstance.
 When suddenly a spirit voice spake to him, low but clear,
 So that intent his head he bent each syllable to hear:

*"What kind 'of work, Josiah, would your church, bethink you, do,
 If every member of it were in fact and act like you?
 That you may answer honestly, the truth revealed shall be—
 If really you desire to know, Josiah, look and see!"*

VI

He looked, and saw as in a mirror held before his face,
 While varying expressions o'er his countenance gave chase.
 He saw, for one thing, that if all the members were like him,
 The evening congregations would be fashionably slim,
 That members for their part at least would number very few,
 Perhaps to let the strangers have free playroom in the pew.
 He saw, again, that if they all adopted just his plan,
 'Twould be about 10.40 when the services began—
 That is, unless the minister and choir began alone,
 Because for punctuality he never had been known.
 He saw, again, that if they all were regular as he,
 The Wednesday evening meeting would be skipped two out of three;
 And that if all were like him in the way of taking part,
 The minister would have it to himself from very start:
 For though he once had pleasure in a brief remark or prayer,
 He'd stopped because he thought there were more gifted speakers there.

VII

He saw, again, that if they all declined, as he had done,
 To teach a class in Sunday-school, of teachers there'd be none.
 He saw, again, that if they all, like him, refused to act
 When chosen on committees, since experience he lacked,
 Or to hold office, there would be no officers in fact.
 He also saw that if they all were like him as to weather,
 The church would have no members out sometimes for weeks together,
 Not that he ever meant, indeed, the services to scamp,
 But that he feared the rheumatism when the air was damp.

VIII

And last he saw what touched him in a very tender spot,
 That if all gave as he did, in proportion to their lot,
 The church would suffer hardship, and the world-wide mission cause
 For want of means would be compelled in its great work to pause.
 For while in some ways he had fought for generous conditions,
 He had not come as yet to take much interest in missions;
 And while he had been priding self on that large pledge he made,
 It seemed so little in this light, his conscience was afraid.

IX

Alas! he thought, what kind of church, in truth, would my church be,
 If every member of it were in service just like me?
 And yet he knew within his heart he had not meant to shun
 His duty to the Master who from death his soul had won.
 He knew his heart was in the cause, he loved his church and pastor,
 No sacrifice but he would make to prove unto His Master
 His gratitude and loyalty, his purpose to be true,
 And his desire in everything that Master's will to do.
 Whatever failure he had made was born of thoughtlessness,
 And once his errors known to him, he'd haste to make redress.

X

While musing thus in penitence, the spirit spoke again:
 "The loving Lord is merciful and gracious unto men.
 He knows your thought, he reads your heart, he measures your intent,
 He'll show you now the path to take for your soul's betterment."
 Josiah in the mirror saw a figure like his own,
 A face like his with happy smile, and eyes that fairly shone,
 It seemed just like his double, though he knew he was alone.
 Again he heard the question that had set his soul aflame,
 And brought to him the vision that had covered him with shame.
 "What kind of a church," the voice was droning out, "would my church be,
 If every member of it were a member just like me?"
 "Just look into this mirror," said the spirit voice, "and see."

XI

He looked, and saw strange changes in the twelvemonth that had passed
 By miracle, it seemed to him, since he had looked there last.
 He saw that if each member were like him, then all would go
 To Sunday service promptly at 10.30, rain or snow,
 Unless some real reason, not a whim or mere evasion
 Made absence unavoidable on that devout occasion.
 He saw that those who were like him had set themselves a rule
 To teach whenever needed in the growing Sunday-school,
 And if no teaching called them took their place in Bible class,
 To gain new wisdom from the Book whose words shall never pass.
 He saw the evening service with a crowded house, attent,
 Because, like him, each member with an earnest purpose went,
 And took or families or friends, and gave such cordial greeting
 The unconverted gladly stayed throughout the after-meeting.
 He saw the midweek service all aglow with praise and prayer,
 Because each member, like himself, was promptly present there,
 And present to participate and in a blessing share.

XII

But more than this, there was a warmth, a social atmosphere,
 That filled the souls of those who came to worship there with cheer.
 He saw that all who were like him were one great brotherhood,
 Who made their Christian influence a mighty power for good.
 He saw the church expanding, as outsiders came to feel
 That such religion was a thing both genuine and real.
 He saw the treasury was full, with all bills promptly paid,
 Because the members, just like him, their one-tenth pledges made.
 He saw the buildings in repair, the carpets new and trim,
 Because the members liked to have things proper, just like him.
 And as he saw, he said, "Ah, what a model church 'twould be,
 If only every member were a member just like me."

XIII

But when the vision vanished, and he was himself once more,
 Yet not the same Josiah quite that he had been before.
 The vision had not been in vain, its lesson he had learned,
 And his it was to act upon the truth he had discerned.
 The very first thing that he did—a kind of entering wedge—
 Was to recall his pledge card and then double up his pledge.
 And next he said, God helping him, he'd keep that high ideal,
 And for one member of the church, he'd try to make it real,
 And this he took for motto: "*A live Christian Church 'twill be,
 If only every member will keep trying, just like me.*"



An Urgent Invitation

WE feel impelled by the great importance of the problems and interests to be considered at the coming conventions of our National Baptist Societies, to be held at Oklahoma City, May 20 to May 30, to appeal to our great Baptist constituency, and especially to our laymen, to make a special effort to be present.

The necessity of exercising the highest wisdom in completing the organization of the Northern Baptist Convention, the consideration of the plan and scope of the Laymen's Missionary Movement, the fast growing importance of our work among the foreign born, and the many other important problems related to the welfare of our great denomination, make it evident that this gathering will be one of the most important in our history.

It will also furnish a good opportunity for our people to become acquainted with the development of an important part of our national domain, which promises to be interesting in many respects.

S. W. WOODWARD,
President Am. Baptist Missionary Union.

EDWARD H. HASKELL,
President Am. Baptist Home Mission Soc.

SAMUEL A. CROZER,
President Am. Baptist Publication Soc.

HARRY PRATT JUDSON,
Vice-Pres. Northern Baptist Convention.



MAIN STREET OF AN OKLAHOMA TOWN ON AUGUST 6TH

A TRANSFORMED TOWN

An Imaginary Account of the Kind of History We
Might Be and Ought to Be Making on the Frontier

By Howard B. Grose



READ a home mission chapter out of the great book of the southwest. Five years ago there was an inrush of land and home seekers, and in a few hours a tent town had sprung into existence. Then came the rapid plans for building, and within a few months there was an established place of business and residence, with a population of more than fifteen hundred. The saloon opened in a tent, and soon had a building, and as the frontier settlement grew the evil resorts multiplied. There was no church, no library, no reading room, no pleasant place in which an evening might be spent except the saloons and the variety halls and the gambling dens. It was a wide-open town beyond question, and its moral condition became so bad that the better class of residents were debating removal.

Then a missionary superintendent came on a tour of inspection, spying out the land. He called on a number of the business men and asked them if they did not think the town needed a church.

They admitted that it needed something, if it was to be a safe place for women and children, or even for men who had anything to lose. And they promised to provide a meeting place if the minister would conduct a service. This he did, and the congregation was a surprise to him. He agreed to find a preacher for the town, if they would raise half his salary. That was the first step.

A preacher was found of the right stamp. He was straight in figure and life, had gone through stern experiences in the mining regions and among the cowboys on the ranches, and feared God only. He knew of but one way of salvation, but that was a plain and effective way. His speech was simple and straightforward and went home. On the second Sunday of his services he sent out special invitation to the saloon keepers and gambling-house keepers and their following to come and hear a sermon on "The Kind of Town we Want to Bring up our Children In." Not at all to his surprise, many of these men were in the congregation. Then he pictured the town as it was, with its absolute disregard of law and order. He showed what

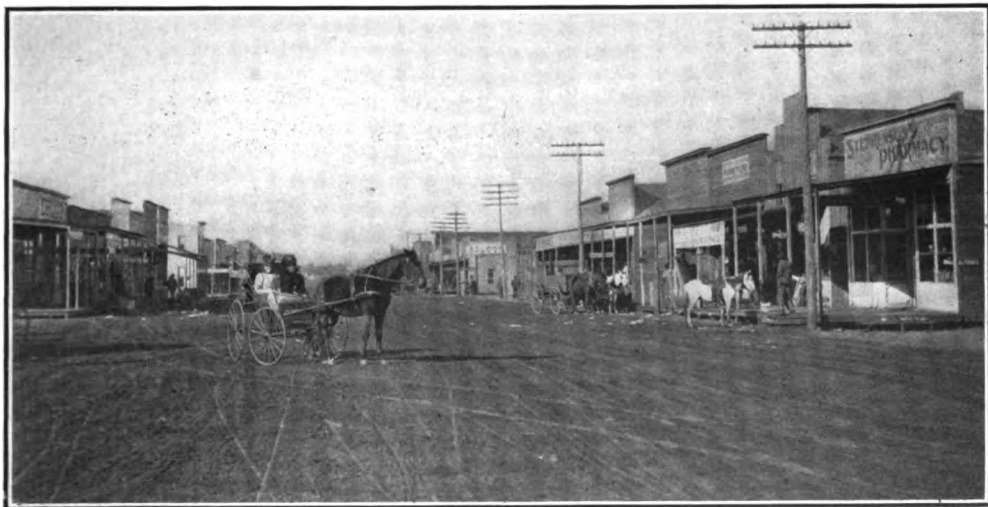


MAIN STREET OF SAME TOWN AUGUST 16TH OF THE SAME YEAR—TEN DAYS' GROWTH

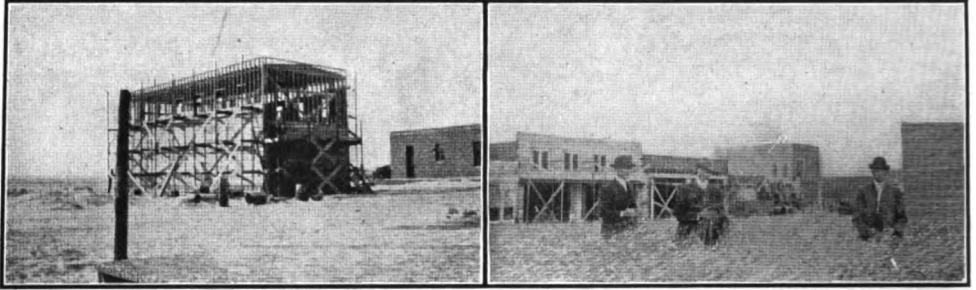
the results of such conditions would be in a few years. Beside that picture he placed a respectable, thrifty, law-abiding, God-fearing community such as he was brought up in. He asked them to consider the children, if not themselves, and say what kind of a town this should be. He did not rant at them about their awful business, but pleaded with them to close the saloons at midnight and on Sunday, not to sell to half-drunken men or children, and to help him in his efforts to keep men with families from drinking up or gambling away their earnings. He told them that he relied upon their good sense and humanity to carry out his plans for better government in their town, and

called upon them to join in a Good Citizenship League which was to be organized the next evening.

It was the man and the way he did it that caught the fancy of the hardest men in the place. They liked his nerve, as they called it, and they knew he was right. They expected him to call them harsh names, and he talked to them as though they were his fellow church members. That Sunday sermon, if it might be called a sermon, settled the character of the town. The Good Citizenship League had the names of almost every saloon keeper on its rolls as charter members. Two proprietors of gambling houses came forward and announced



MAIN STREET OF SAME TOWN NOVEMBER 6TH—THREE MONTHS' GROWTH



FLORENCE, SOUTH DAKOTA, PLATTED IN A WHEAT FIELD

that they had decided to quit that profession and find something that the town needed more. By a unanimous vote it was decided that the saloons should be closed at eleven at night and all day Sunday, and one of the leading saloon keepers seconded the motion, while all of them favored it. In the various measures proposed for town improvement the missionary had no warmer supporters than these very men. A schoolhouse of suitable kind was erected, and used every evening for social and educational purposes. When a meeting house was proposed, every man in the League became a subscriber to the fund, and a plain but commodious house was built. Civic pride was aroused. And the indefatigable minister was the moving power in it all. The church which he organized was aided by the Home Mission Society for two years, and then sent word that further aid would not be needed, as the members could sustain the pastor and give something to the Society, besides, in appreciation of help when help meant life.

There is no way to measure the value of such a church and pastor to such a community. The church is what it

should be everywhere—the center of religious activity and of civic righteousness. It is fulfilling its mission to all sorts and conditions of men. The pastor has the whole town for his parish. He treats the publicans and sinners and social outcasts just as Jesus did, and reaches many of them with the gospel that saves. And while his church has steadily grown in numbers and influence, there are but one-third as many saloons as at the end of the first year, and the Civic League has closed up the gambling places altogether, as detrimental to the town life. The place is not Paradise, nor the only one of its kind, but it is a good example of a town transformed through the gospel ministry which the Home Mission Society makes possible.

What is the name of the town, and of the pastor? does some inquiring pulpit committee ask. Both are imaginary, but might be found, so far as the essential facts are concerned, in more than one section in the great West. There is nothing impracticable in the sketch. Give us men of this type and there will be as many transformed towns as there are transforming leaders.



BUSINESS IN OPERATION SIX MONTHS AFTER TOWN WAS LAID OUT



OKLAHOMA AND THE MAY MEETINGS

By Harry Coulter Todd, M.A., M.D.



NINETEEN years ago Oklahoma was a wilderness. At that time the federal government opened this vast territory for settlement. The years that have followed have been full of progress. The history of the new state is unparalleled, and al-

though at the time of the present writing she has been only a few months a full-fledged member of the sisterhood of states, she exceeds in point of population, wealth, industry and resources a large number of her older sisters.

The fact, however, that Oklahoma has made such rapid progress is not so remarkable when all the conditions are understood. Up to nineteen years ago this was a reservation. About it developed great and progressive states of the Union until Oklahoma became like a park reserve in the midst of an enterprising and prosperous city. Her broad prairies of virgin soil, to the west, were bound to be abundantly productive, and the rugged hills of the east gave evidences of hidden mineral wealth that

only needed to be discovered and developed.

It is no wonder, therefore, that eager homesteaders by the thousand, representing the best American blood, when permission was given, rushed into this garden spot of the west to obtain free homes in Oklahoma. As a recent magazine writer puts it: "The story of Oklahoma has been the story of Americans rebuilding America."

It is stated upon good authority that the percentage of families owning their own homes free from debt is greater in this new state than in any other state in the Union. The spirit of progress dominates every good enterprise, and profiting by the experience gained in the building of other states, Oklahomans have determined to make Oklahoma all that she should be as a result of the work of men possessing high conceptions of home, citizenship, statesmanship, good government and education.

POLITICALLY

The constitution adopted by the new state of Oklahoma, while not commending itself *in toto* to all, must be



THE PIONEER BUILDING, SHOWING THE ARCHITECTURAL TASTE

admitted to possess many sections which are bound to foster good government and be conducive to high morals in our social, financial and political life. Constitutional prohibition, which is being rigidly enforced, has wiped out one of the blackest spots which was bound to dim the luster of this new star, Oklahoma.

EDUCATIONALLY

Ample provision has been made, too, for education, and her system is being modelled on those advanced lines so well perfected in some of the older states, capping the whole constructive plan with an admirable university at Norman. For the maintenance of her school system the state has set aside 2,000,000 acres of her most productive lands, which are already yielding nearly \$300,000 annually.

To quote Richard Lloyd Jones in *Collier's Weekly*, writing upon "The

New Star": "So direct has been the growth toward statehood, so peaceably has it come, that there has been a total absence of that frontierism which made the advent of Kentucky and Illinois picturesque and the story of the Dakotas, Texas and California thrilling. The state of Oklahoma began life in as peaceful and neighborly a fashion as exists to-day in the Genesee Valley, in the pleasant Ozark settlement of Missouri, or along the friendly banks of the Wabash. There is scarcely a town of five hundred people in the new state that is not fully equipped with electric and gas plants, water works, and sewers. In all Oklahoma's larger towns the hotels are well appointed, office buildings rise as stately, and church spires as conspicuous, as in any eastern seaboard city of equal size. Oklahoma came into statehood with more miles of railroad in operation than is

to be found in any one of thirty-three (33) of the older states. She has as many miles of trackage as Maine, New Hampshire and Massachusetts combined, with more than enough left over to build a line from Boston to Pittsburg."

RELIGIOUSLY

Along religious lines Oklahoma is active, and her people, as a whole, are a church-going people.

As a denomination the Baptists, with 52,000 members, are numerically in the lead, and much of the strength of the Baptists in Oklahoma may be attributed to the wise, well organized and aggressive work of the Home Mission Society. This organization has been especially successful in developing the work at strategic points, from which its influence has radiated throughout every hamlet and village of this new state. Many of the strongest churches



THE LEE HOTEL, WITH ANNEX IN PROCESS OF CONSTRUCTION. CITY GROWS TOO FAST FOR THE HOTELS TO KEEP PACE WITH IT



COUNTY COURT HOUSE, OKLAHOMA CITY

of to-day were fostered and largely sustained in the early days by the Home Mission Society. Such was the case with the Baptist White Temple (the First Baptist Church) of Oklahoma City, where the Northern Baptist Convention and anniversaries are to meet in May.

Nineteen years ago there was no Oklahoma City, and no Baptist White Temple Church. To-day this great church of over one thousand members, with its beautiful Doric temple, occupies a conspicuous place among the various churches in this rapidly growing city of the Southwest.

OKLAHOMA CITY

Oklahoma City has a population of nearly fifty thousand. She is favorably located, being only a few miles from the geographical center of the state. She has over thirty miles of asphalt pavement, thirty-five miles of electric street railway, and one hundred and

thirty-two miles of cement and brick sidewalks, one hundred and thirty-five wholesale houses, adequate railroad facilities, and natural gas for fuel.

Oklahoma City is cosmopolitan. The blood of the North, the South, the East and the West is fused here as in few other places. Her pulse throbs with the strength of youth, and the spirit of optimism pervades her every enterprise. Her foundations are laid deep in the hearts of her citizens. They believe in her, they love her; hence the future of this infant city of the Southwest, if the progress of the past is at all prophetic, must be characterized by a record in city-building unparalleled in the annals of history. The Baptists within her gates shall be proud, and her entire citizenship shall esteem it a signal honor to welcome to their hearts and homes the men and women of the Northern Baptist Convention and the Anniversaries.

Oklahoma City.

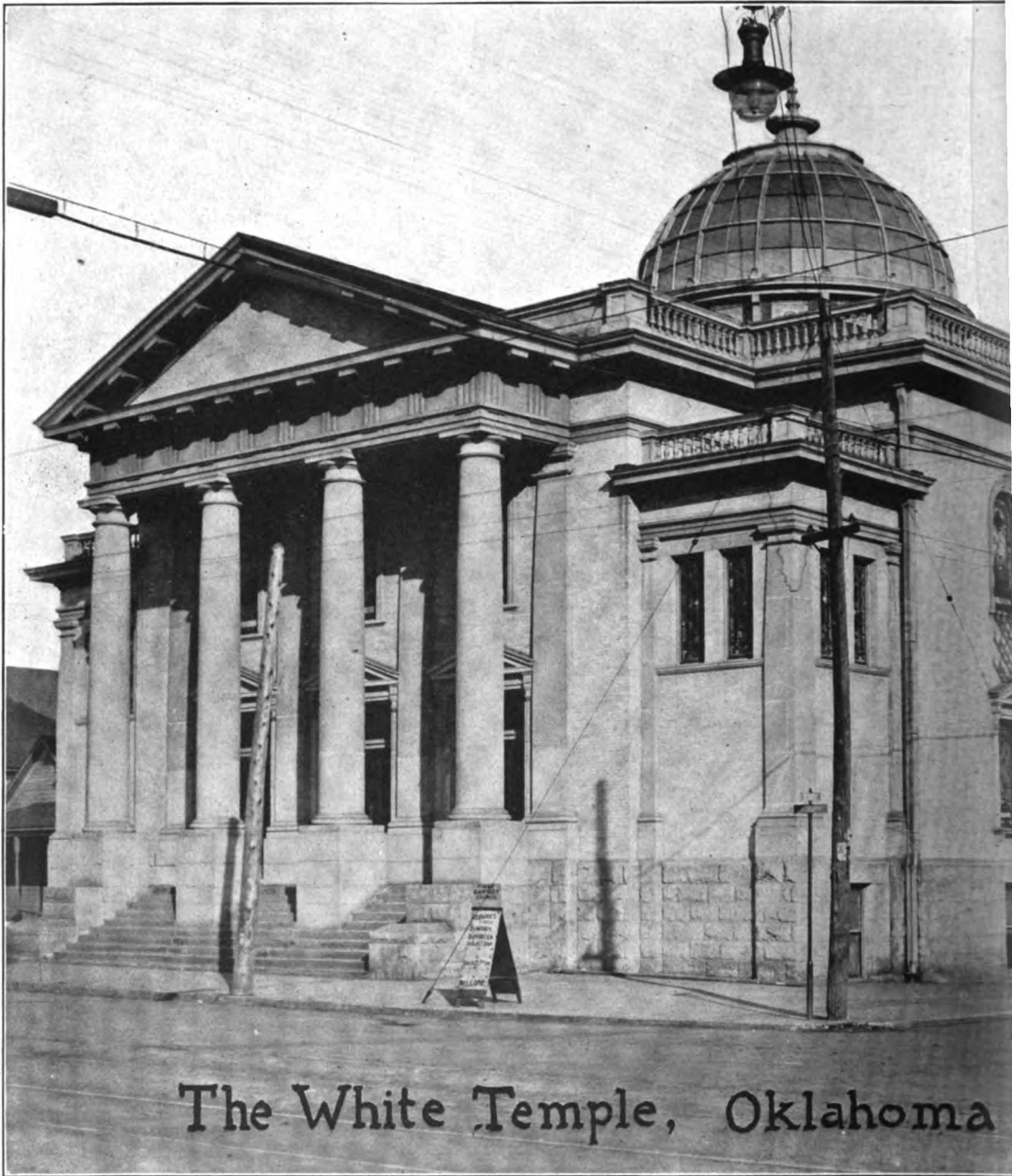
The Frontier

By the Editor

MANY people think there is now no frontier. A recent college graduate of more than average intelligence said not long since, when home mission work on the frontier happened to be mentioned, that there was no frontier; that it had been pushed off the map into the Pacific years ago. Gradually he was led to admit that such a conclusion was based on ignorance of the facts and of a correct definition. If we think of the frontier as that imaginary line which is carried forward by the pioneer settlers who contest with nature for the wilderness and make it blossom like the rose, establishing civilization where there was none before, we shall find it easily in evidence to-day. Indeed, the frontier, while it has been ever changing, is wider and more important than ever. In going to Oklahoma for the May meetings this year, we are going on to the frontier line and ought to get a touch of pioneer life, although we need not expect to find it in Oklahoma City. It takes keen discernment to recognize the border, else some of us would have seen it in the sections where we live.

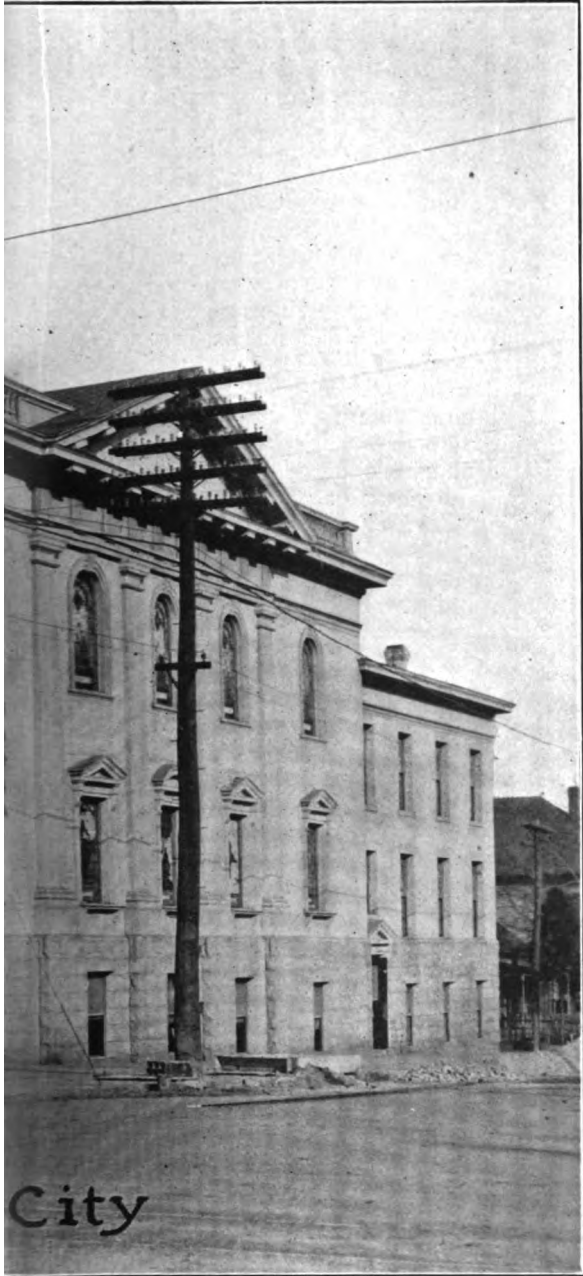
The frontier and the pioneer are inseparable, and they are well calculated to enkindle the imagination. The atmosphere of romance is around them. The pioneer is a fascinating figure in story, however prosaic he may prove in real life. History presents us nothing more attractive than the picture of pioneering. We see little groups of colonists along the Atlantic coast, in Massachusetts, New York, Pennsylvania, Maryland, Virginia. Their border line was but a few miles distant from the guarded settlement. One writer tells us that a surveyor was commissioned in Massachusetts to lay out a highroad from Cambridge towards Albany, as far as the public good required. His road came to an end twelve miles from Boston, and his report to the government was that the work had been "pushed into the wilderness as far as the public need would ever require." He was not the only one who could not see be-

W. B. HINSON, D.D., PASTOR WHITE TEMPLE FIRST BAPTIST CHURCH, OKLAHOMA CITY



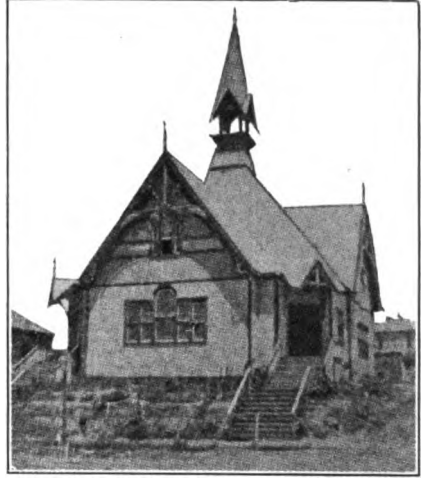
First Baptist Church, Oklahoma City, Ok

This church was organized under the auspices of the Home Mission Society, and Society aided to the amount of \$1,200. The present house of worship, stately and cost \$100,000, and is one of the finest properties in the city. The church has a membership churches of the great Southwest. The Home Mission Society has invested over half a



oma

the erection of the first meeting house the
 odious, dedicated, was built at a cost of about
 ceeding a thousand, and is one of the leading
 illion dollars in the present State of Oklahoma.



THE OLD MEETING HOUSE AT OKLAHOMA CITY

yond his clearing. Slowly the pioneer
 spirits pushed the frontier eastward into
 Maine, northward and westward into
 New Hampshire and Vermont and Mas-
 sachusetts, northward from the Dutch
 town at the mouth of the Hudson, west-
 ward and northward and southward from
 this point and that, until the geographical
 terms had constantly to be redefined.
 "The West" was never the same very
 long. There was a frontier stage in all
 of our great cities and towns. The Mis-
 sissippi was long regarded as the western
 limit, and was so when our Home Mis-
 sion Society was founded in 1832. But
 where is the West now? Dr. Clark tells
 us, in "The Leavening of the Nation,"
 that he visited a primary school in South-
 ern Wyoming, from whose windows the
 peaks of the Rockies were visible. To
 his question, how many of the children
 were born in Wyoming, only two hands
 went up. To the further question, how
 many of them would like to grow up in
 Wyoming and help make it a grand state,
 not a hand was raised, and when the
 catechism was brought to a close with
 the bewildered inquiry, "Where, then, are
 you going?" with a united shout they re-
 plied, "West!"

When gold was discovered in '49 the
 frontier took a leap clear across into Cal-
 ifornia; and ever since there has been a
 double extension, from the west eastward

and from the east westward into the great region between the Mississippi and the Rockies. The chief frontier to-day is found in Oregon and Washington and Wyoming, Nevada, Montana, Utah, Oklahoma, New Mexico, with the streams of civilization pouring in from both sides. Its problems have been complicated by the intermixture of races through the inflow of immigration, and the missionary on the frontier has new conditions to face even harder than the old.

If the figure of the pioneer settler in our history is heroic and romantic, that of the pioneer missionary is not less so. It is fortunate for the country that the missionary has never been far behind the man who was pushing forward for gain. The story of the frontier contains no chapters more thrilling or fascinating than those of the "sky pilots" experiences. As we travel toward Oklahoma City, let us remember the men and wom-

en who have builded their lives into the great states through which we pass, and have made them Christian commonwealths. And, as we realize that there is yet much territory to be possessed, may we be led to a deeper interest in the work of evangelizing North America. That would make the journey worth while.

But whatever else happens, those who have never been out West will be certain to get a new idea of what the frontier is, and will return home with some views very much modified. There never was a better place to go to in order to get one's eyes open than Oklahoma, and there is no better thing than to get one's eyes open. Once get our Christian people to see clearly and impellingly the religious destitution and needs of the present day frontier, and the home mission cause will take a forward bound.

If it is a possibility, do not fail to go to Oklahoma and get a first-hand glimpse of the great and expanding Southwest.



COTTON STORAGE AT OKLAHOMA CITY



The Brown Hills of the West

By Halcyone Goodrich Morgaridge

I love to ride where the trail runs wide
 Along the high divide,
 Where the sun shines bright with dazzling light
 O'er hills on every side;
 Where the day is long and the wind blows strong
 From the vine-clad mountain's crest,
 And I feel at home tho' all alone
 On the great hills of the West.

My heart mounts up with the rich glad hope
 Of years like this to come,
 And my thoughts reply to the coyote's cry
 And the rattler's whirr and hum.
 The day goes on like a wild sweet song
 Till the dusky night comes down,
 And I throw my bed at my horse's head
 Out where the hills are brown.

'Tis a life that thrills and I love the hills
 When the royal autumn comes,
 Where fear is unknown though I ride alone,
 For my horse and I are chums;
 Then a health to him who rides the range
 By storm and sun caressed,
 For days are long and winds blow strong
 On the brown hills of the West.



A CHURCH SERVICE IN A "GOOD TOWN"

By Rev. I. Orrin Gould

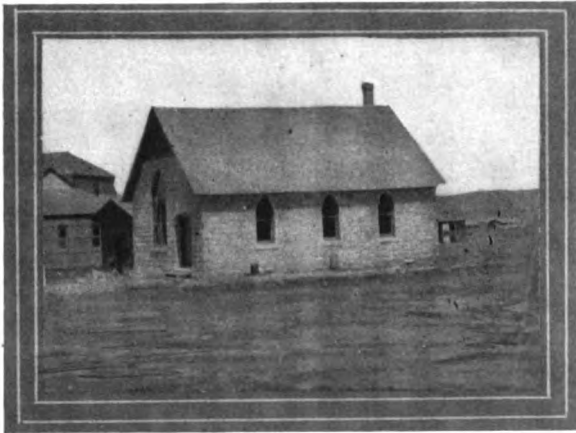
MEETEETSE has been called "The Good Town," and I know personally that its history would *ironically* bear out that statement. There have been more men made to "die with their boots on" here than at any other place in the state. It is a typical western tough town, a "good town" because there is plenty of whiskey and carousing all of the time. It is like the advertisements you see for some cheap shows, "something doing every minute."

Just to give you a little illustration, I will take you to a regular church service,

he stopped promptly at the end of the hymn, greatly to my surprise. I rather feared lest he would keep up the singing throughout the remainder of the service.

Everything went well throughout the entire length of the service, not the least bit of intended disorder. But at the beginning of the service I politely handed each of the three a song-book, but one of them declined, saying he could not sing. At the same time "Bud," as he is familiarly known, reached into his scabbard and pulling out his 32-20 six-shooter, pointed it at the fellow, saying, "Now, you sing, you — of a —." The other fellow sang throughout the remainder of the service.

At the close, I went to each one and shook hands, but "Bud" refused to shake, at the same time feeling in his shirt pocket for something. In a minute he withdrew his hand from his pocket with a piece of money and handing it to me said, "Now, old fellow, we'll shake. My name is Bud Bridges, and this is the first time that you ever had me corralled. Pardner, you have got three of the toughest fellows that ever came down the pike here to-night."



THE BAPTIST CHURCH AT MEETEETSE

Sunday evening, December 29th. When my wife and I arrived at the church to begin the service, we found three men whom I had known for the past three years sitting on the very front seat, pretty well under the influence of liquor.

One of them called to me and said, "Pardner, before you begin won't you sing us a good old southern song?" Explaining to him as best I could that our hymn-book did not have any such songs, he said, "Well, just any of them then." So we began the service and sang four good old hymns. One of the fellows did not hear very well, so he watched me closely, and when I sang he would also sing with all his might. He did not have the tune at all, but that did not matter, so long as he was doing his best. But

I invited them to come again and they said that they would. The whole affair was not exciting or in the least funny to me, for I knew that they were doing the best they knew how. I don't suppose that either of the three had been to church for twenty years at least. During the sermon their occasional "That's right, pardner," assured me that they appreciated what I had to say and were interested during the entire service. How well this shows the need of the great West for the spread of the Gospel. How much the Home Mission Society should be praised and thanked for the help that is so willingly given to such needy fields as this one. We always remember at the Throne of Grace the American Baptist Home Mission Society and its great work.

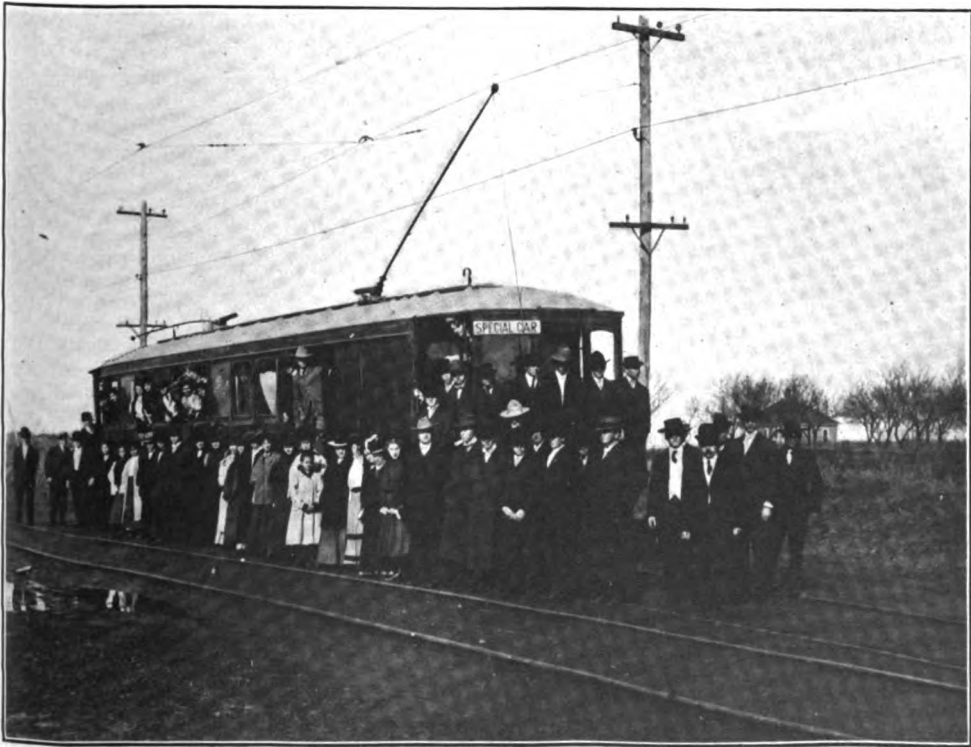
An Enterprising Church

Indian University, Bacone, Okla., is situated about three miles from the city of Muskogee, being reached by trolley from that place. As an expression of the cordial relations existing between the First Baptist Church of Muskogee and the university, and also of the enterprise of the church, a special car was provided at the expense of the church to convey the students and teachers of the university to the Sunday morning services. Our illustration shows the student body just ready to start for church. On account of financial conditions the car has been temporarily discontinued, but it is hoped that it may be resumed in the near future.

The pastor of the church, Rev. A. N. Hall, takes great interest in the work of the university, conducting morning chapel on one day of each week, and is a great help in the religious life of the institution. The co-operation of church and pastor is greatly appreciated.

Who Can Answer?

THE MONTHLY has some warm friends. One of them, John H. Andrews, of Galva, Ill., sends this with his subscription: "In the March number is a poem entitled, 'What Makes a Nation Great?' reminding me of a poem published fifty or seventy-five years ago entitled 'What Constitutes a State?' Also one published soon after entitled, 'What Constitutes a Church?' Can you inform me where the latter poem can be found? I am getting on in years; too old to read all the papers I subscribed for last year; so I cut them all off—six or eight—but I am bound to cling to the B. H. M. M. I well remember when I used to read it under the name of 'Home Mission Record,' H. C. Fish, D.D., my pastor in Newark, N. J., for over twenty years being the editor thereof. . . . When the life and sermons of Dr. Chivers are ready for publication, please inform me, and if I am still above ground I will be sure to have a copy." If any reader can answer that query as to the poem, we should be glad.



SPECIAL CAR TO CARRY INDIAN STUDENTS TO CHURCH IN MUSKOGEE



Work at Darlington, Okla.

By Rev. J. B. Rounds

Our meeting on the South Canadian was held February 7-10, and the Christmas tree was given on the last night of the meeting. The little bonnets for the babies created the most interest on the part of the mothers. One woman picked out a nice little bonnet and coat and asked to have it given to her baby. We saved it for her. The little dolls were greatly appreciated by the little folks and their little eyes danced with joy as they received them. Clarence Powderface, the chief of this band, was there and took a great interest in the meeting, though he is not a Jesus man himself. In his testimony he said he was very glad that the friends in the East took such an interest in his people and he was thinking of coming into the Jesus road himself. He said he advised all the Arapahoes to walk in this good road, as it was the best thing they could do. The old Indian religions were passing away and the Jesus religion was for all people and would not pass away. We are looking for him to come out at the camp meeting in July to be held with the Association. Tall, one of the old men of the tribe and an ex-chief, he is a warm friend of the work there and spoke strong words for the Jesus religion and asked all the young men of his tribe to walk in the Jesus road. He feels that the old men cannot make the change that the Christian life demands, but we are hoping that he will be among the regenerate before long. The mescal men, who do not attend the Jesus meetings, usually come to the Christmas tree, and we are hoping through these meetings to interest them in the other Jesus meetings. In-

dians from Bridgeport, fifteen miles distant, came to the meeting and listened to the Jesus words. This is a field that has no religious influences whatever, and this is probably the only religious influence that has touched their lives this year. They are opposed to the Jesus religion coming among them, but they come these many miles to hear its message because the Christmas tree is attached to it. Some of Brother King's Christian Indians came



JESUS HOUSE FOR THE SOUTH CANADIAN ARAPAHO INDIANS

to our meeting and were very helpful in the meeting. The Christians on this field have been looking forward to this meeting for six months before it came. They are planning now for the Christmas of the coming season. No incidents that attached special importance to any of the gifts came under my observation.

I asked these Indians for \$25 for the Jesus work and they gave me over \$30 at the Christmas meeting.



THE NEW BUILDING OF ROGER WILLIAMS UNIVERSITY AT NASHVILLE

FORWARD STEPS IN OUR EDUCATIONAL WORK

By Superintendent **George Sale, D.D.**

ENCOURAGING advances have been made in our educational work during the year all along the line. The most marked event was the opening of our schools at El Cristo, Cuba. This was fully set forth in the April MONTHLY, and need only be alluded to here.

Several of our Presidents are rejoicing in substantial additions to their equipment in the shape of new buildings.

A NEW ROGER WILLIAMS UNIVERSITY

During the year Roger Williams University has been reopened at Nashville, Tenn., under the control of the Negro Baptist Convention of that State. After the fire that destroyed the buildings of

the University, the Board decided that instead of rebuilding at the expense of the Society and assuming all the responsibility of the institution, it would lay these burdens upon the negroes of the State. Accordingly, a plan of co-operation was adopted; a beautiful campus, with a handsome new building was secured, the Negro Convention and the Home Mission Society each paying one-half the cost, and on January 1, 1908, the new school was opened. Thus has been created in the Negro Baptists of Tennessee a spirit of self-help and responsibility which is even more valuable than the University itself. The full story of this work must be reserved for a future issue of the MONTHLY.

SHAW UNIVERSITY

At the last commencement of Shaw University, at Raleigh, N. C., there was dedicated a handsome new industrial building, named the Tupper Memorial Building. Since that time large additions have been made to Estey girls' dormitory and the administration building, greatly enlarging the accommodations for dormitory and executive purposes. President Meserve rejoices in adequate office room for the work of the University.

HARTSHORN COLLEGE

At the coming commencement a new building will be dedicated at Hartshorn Memorial College, Richmond, Va. This building adjoins the other buildings of the college and is very solidly built of brick, with brick partitions throughout. It gives added dormitories and class rooms, and an enlargement of the chapel, all of which were greatly needed.

JACKSON COLLEGE

Jackson College, Jackson, Miss., will also dedicate a new building at its commencement on May 14. The Associate Corresponding Secretary and the Superintendent of Education will be present on this occasion. The building contains a large chapel and ample class-room accommodations for the college and practically completes the scheme of buildings on the new site.

SECONDARY SCHOOLS

In several of the secondary schools, most of which are owned by negro boards of trustees, and represent the efforts of the negroes themselves to build up educational institutions, new buildings have been erected or are in the course of erection. At Florida Academy, Jacksonville; Florida and Mather School, Beaufort, S. C., attractive new buildings have been completed, and at Walker Baptist Institute, Augusta, Ga., Waters Normal Institute, Winton, N. C., and State University, Louisville, Ky., new buildings are in course of erection.

The additions to equipment here outlined constitute a very desirable and substantial enlargement. In securing them we have had the gratifying co-operation

of the General Education Board, and with the exception of the Cuban schools they have been made without draft upon the general funds of the Society.

American Baptist Services in Monterrey

By Rev. Alexander Turabull

Baptist services in English were first held in Monterrey, Mexico, in 1903, by Rev. P. H. Pierson, then a missionary of this Society, now laboring under the Southern Board at Paral. A small congregation was gathered and the prospect for the organization of a church was favorable, until an outbreak of yellow fever brought the work to a sudden close.

The recent successful effort to establish an American Baptist church in the City of Mexico, and the fact that there are two thousand Americans resident in Monterrey, led Dr. Morehouse to suggest that I should visit the field to see if a church could be organized. A preliminary visitation discovered some 12 members of the Baptist churches in the city, and on the arrival of Rev. Geo. H. Brewer, general missionary for Mexico, it was arranged to hold the first service on Sunday, March 15th, at which there were 15 Americans present and a number of Mexican brethren, including the pastor, Rev. Alejandro Treviño, and his assistant, Rev. Ernesto Barocio.

Brother Treviño, on behalf of the Mexican church, cordially welcomed the American friends to the privileges of their church house, and Brother Brewer made an excellent statement concerning the purpose and expectations of the Home Mission Society in regard to this movement. I preached from Malachi 3: 16, 17, and the benediction was followed by a short season of introduction and conference. At the second service, March 22d, there were 12 Americans present, five of whom were not out the previous Sunday. A member of the church in Mexico City who met us said that the outlook here is just as good as it was there at the beginning; and with 20 Baptist members already known to be in Monterrey, it is believed that the experience of the church in the capital can be duplicated here.



CITY MISSION WORK

A SUNDAY AFTERNOON IN LOWER NEW YORK WITH A BAPTIST PARTY

By One of the Party



“A LETTER seldom comes from Chicago in which some reference is not made to the Sunday afternoon spent in lower New York,” says Mrs. J. K. Barnes. The trip began at three o'clock March 15, at the Second Avenue Baptist Church, which is a mission

center of the Baptist City Mission Society. A portion of the building is shown in the accompanying cut. The party consisted of Mrs. Robert S. MacArthur, Mrs. John Nuveen, president of the Woman's Baptist Home Mission Society; Mrs. A. H. Barber, Mrs. J. C. Jennings, Mr. and Mrs. J. K. Barnes, Mrs. M. C. Reynolds, corresponding secretary of the Women's Baptist Home Mission Society, about fifteen students from Colgate University, and Rev. Charles H. Sears, superintendent of the New York City Baptist Mission Society, who conducted the party.

The Hungarian Mission was in session. After the congregation had sung in their native tongue, Mrs. Nuveen spoke through an interpreter and Mrs. MacArthur gave an

affectionate greeting to a Hungarian woman who was to be baptized in the evening. In another part of the building was seen the Chinese Bible School, which is the oldest of the non-English work at the Second Avenue Church, having been established 25 years ago, and is now conducted by Miss A. Louise Belle and Mr. Chee Chu, a Chinese of fine Christian spirit and ability. After listening to members of the school recite Bible verses in broken English, the party found their way to another part of the building where Rev. A. Zarephenethes, a native of Greece and a man of fine Christian training, was speaking to a group of his own countrymen. Not a woman was to be found in the audience, for in this Greek colony there are few women. The men are migratory. All the more need it seems why they should become messengers of the truth.

A little later the company assembled in an upper room of the church. It proved to be too early for the service of the Slovak church, but a number had assembled and gladly sang in their native tongue. It was worth a long trip to hear the young man sing who is standing on the extreme right of the front line in the picture given herewith. All of him sang, soul animating body.

The Italian service at Second Avenue was not to be held until evening, so the party journeyed for a mile down the Bowery. To



MEMBERS OF THE CONGREGATION OF THE FIRST SLOVAK CHURCH, NEW YORK

the left was the "Ghetto," alive with push-carts, with practically every store and amusement place "wide open." The company passed open saloons, concert halls and penny arcades until it brought up at a lodging house. We pushed our way up the stairs past drunken men into the "sitting room," where Rev. G. H. Dowkontt, M.D., and a group of his helpers were conducting a Gospel meeting. Some were self-respecting laboring men, others social "driftwood" learning too late that the way of the transgressor is hard, very hard; but some are being redeemed. The story of Owen Kildare and of Jerry McAuley is recalled, and many have been reached through Dr. Dowkontt.

One of the Colgate men gave an earnest Gospel message; visitors and men sang heartily Gospel hymns; and after Dr. Dowkontt had invited the men to attend the evening service at the Temple, the members of the company in sadness continued down the Bowery, passing many human derelicts, and arrived safely at another station operated by the City Mission Society—the old Mariners' Temple, where a Lettish service of 160 people was in progress under Mr. Bloomberg, the pastor.

"This is like heaven," exclaimed Mrs. Barber, so marked was the contrast of the fine Lettish congregation as compared with the type of humanity seen in the lodging house and on the lower end of the Bowery. It was a special service, the anniversary of the organization of the Lettish Women's Society,—women who are helping to support a student in Rochester Seminary, and who give far more for foreign missions than the average English-speaking church. Mrs. Reynolds gave a brief address and Mrs. Nuveen was inspired to appeal to the fine group of young women to go to Chicago to prepare for missionary service. How these Lettish people did sing!

The scene was changed; it was now a lower room of the Temple, and we were in the midst of an Italian service, where Rev. Guiseppi Petrelli, assisted by Miss LaVerne Cook, was conducting a service for about 70 Italian men, women and children—the latter much in evidence. It was now supper time. Where better to go than to a Chinese restaurant in the real Chinatown, and eat chop-suey, rice, and Chinese omelet? Mr. Barnes rebelled and ordered Horton's ice-cream. After a brief visit to a Rescue Settlement for girls, a walk of one

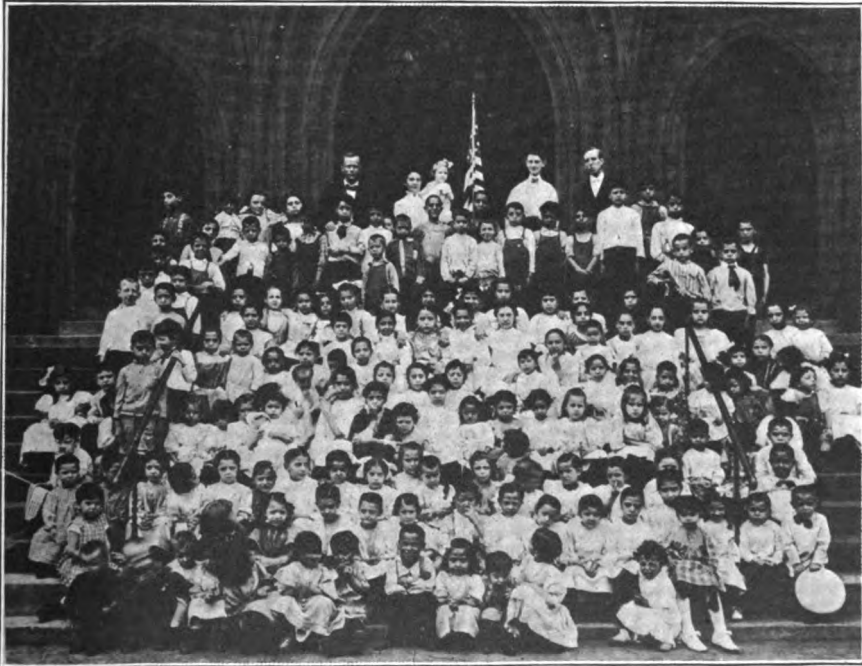
block brought the party to the Morning Star Chinese Mission, a station of the Baptist Home Mission Society, where all were given a warm greeting by Rev. Fung Mow, pastor and superintendent.

Returning to the Mariners' Temple Dr. Dowkontt was found preaching to a good company, chiefly men from the Bowery. The Russian service was held early in the afternoon and so could not be seen. As a final view of the Mariners' Temple work, a visit was paid to the Norwegian Danish Church, which was meeting at the same hour in a lower hall of the building. The room was packed so that the visitors were forced to stand and could only with difficulty get into the small room. After an inspiring song, Mrs. Nuveen spoke to a fine type of Norwegian young people, whom Rev. Peder Stiansen, the pastor, had gathered about him. If such work is possible in an old building, what might not be done

with a building adequate for the needs—a building with suitable meeting rooms for many nationalities? Reader, start the fund!

A walk of a few blocks brought the company to the door of the old Jerry McAuley Water Street Mission, where several hundred men were assembled. The story of transformed lives, as told by several men, some of them dating their conversion by "six days," and others by "two year, ten month and three day," impressed the visitors with the truth of the statement, old but ever new, that "the Gospel is the power of God unto salvation."

All went uptown feeling that if it could be possible to get men enough and money enough, the lower East Side might be transformed through the power of the Gospel of Christ, and that nothing short of the "dynamis" of the Gospel can work the regeneration. What a challenge to Christian wealth and Christian men!



CHILDREN OF MANY NATIONALITIES GATHERED IN SUMMER SCHOOL



THE YOUNG PEOPLE

THE BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

Conducted by Secretary John M. Moore



THIS is the suggestive title given to a plan proposed by the Forward Movement for securing from Baptist young people regular and systematic giving to missions. For some time it has been felt that the Mission Study Movement would not accomplish all that it ought, unless it was followed up by something that would, in a very practical way, link to missionary enterprise the lives of those whose minds and hearts have been stirred. Indeed, it must be admitted that no educational scheme is complete that does not provide for and secure expression on the part of those whose intelligence has been broadened.

The flow of money into the missionary treasuries is intermittent—and scant. It ought to be constant—and abundant. The way to secure a steady *stream of money for missions* is suggested in I Cor. 16:2: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (R. V.)

When our churches generally adopt this sensible, scriptural, successful, apostolic plan, and pursue it earnestly, the financial problem in missions will be solved. In any church, individual members may employ it, adapting it to the existing system in their church.

Thousands of Baptist young people are studying missions. This ought to mean more money for missions *immediately*. An average of even ten cents a week from these would mean a *stream of money* sufficient to pay all the expenses of our West China Mission with its four stations and eighteen missionaries, and support the entire missionary force of northern Baptists in Cuba. The Baptist Forward Movement desires to help Baptist young people who are studying missions—and those who are not—to link their lives by a golden chain to the missionary enterprise, and, therefore, proposes a campaign to secure this *stream of money for missions*. Only let it be understood—*nothing proposed shall conflict with the system of missionary finance in any local church*.

The principles underlying the proposed plan are three:

First—Offerings for Missions shall be laid by weekly;

Second—They shall be distributed according to the wish of the giver, without any suggestion from the Forward Movement as to percentage of division;

Third—They shall be forwarded to the missionary societies in connection with the regular offerings of the church or its missionary organizations.

The movement thus offers itself to pastors as an agency through which they can secure the regular participation of their young people in the benevolences of the church and without segregating these offerings, since all are paid to the regular treasurers, and are sent in the usual way to the denominational societies.

Where the weekly system of raising

money is employed, this plan is very easily adjusted. Where the church takes annual offerings and the treasurer is willing to receive offerings weekly from those wishing so to give, and to distribute them with the church offerings, special "Stream of Money" envelopes are provided free of charge by the missionary societies. Where this cannot be arranged, the giver provides himself with a box where offerings are laid by weekly, and distributed from time to time.

Full information, with samples of folders and envelopes, can be secured by addressing "Stream of Money," Box 41, Boston, Mass.

Cleveland Waits to Welcome the Baptist Hosts

Extensive plans are under way for the taking care of the Baptist Convention of the Young People, which meets at Cleveland, Ohio, July 8th to 12th. The finest auditorium in the city and one of the very best in the Middle West has been secured as the place of meeting. The New Hippodrome, on Euclid avenue, will surely delight all who come, as the equipment is the best that can be secured and the acoustic properties of the building are perfect. The keynotes of the convention are to be missions and evangelism. Begin early to make your plans to visit the beautiful city on the lake and take in the great convention.

Present Day Pioneering

PIONEER work in many portions of the West is still prosecuted by our missionaries very much as it was from thirty to fifty years ago. A missionary writing from North Dakota states that on his trip of thirty miles to an out-station, he froze both of his feet; that he often sleeps in a different bed every night in the week, and frequently has no bed at all, but sleeps on the floor of a shack, thankful that he has even this protection from the storm. Notwithstanding the hardships which he has to endure, he rejoices in the service he is able to render;

saying that he would rather labor there than in any other place he knows of, for the reason that he is giving the gospel to the destitute and laying religious foundations for the future. He states that during the winter he has been out on the field so much of the time that when he returns his little ones scarcely know him.

How One Local Church is Solving Its Foreign Problem

By Frank H. Cooper, D.D., Pastor

The First Church of Cortland, N. Y., is trying to do something for the evangelization of the Italians of that city. The question had long been on the hearts of the people. The Men's Missionary Society had taken the matter up and discussed it and prayed for light. Then the ladies attacked the problem. The Home Mission Society was appealed to and Rev. James M. Bruce was sent to advise the church. A room was rented for a Sunday and Mr. Bruce got a hearing among the Italians, speaking to them in their own language. Upon his suggestion the church asked Mr. Francesco E. Di Bartolo, a young Italian and a Baptist in Syracuse University, to come to Cortland every Sunday to conduct a mission for his countrymen. Mr. Di Bartolo has been coming for a couple of months. Two meetings for Italians are held in the church every Sunday, one a religious service and one for instruction in English. Between twenty and thirty Italians attend these meetings. We find the Italian responsive to the evangelistical appeal and open to conviction as to Protestant Christianity. There seems to be a breaking away from Rome, not only in this country but in Italy itself. Sheep without a shepherd, they need now to be gathered into the evangelical fold.

"AMERICA'S EVANGELIZATION
THE KEY
TO THE EVANGELIZATION
OF THE WORLD"

ON THE FIRING LINE

WHAT THE MISSIONARY PASTORS ARE DOING IN MINNESOTA

MINNEOTA, March 9.

The last three months have been trying for the Church, owing to the money situation; in fact, it has been very up-hill work to raise money. I feel very sorry to think that the Church has been unable to do so little. The Church is engaged in revival effort, with Bro. Tandy for assistant. So far one young lady has accepted Christ and will be baptized soon.

There is a deep interest manifested by the congregation, but it seems difficult to get them to take the stand. There is everything to contend with, bad roads, worldly gatherings, but in the face of it all there is a good attendance—from 50 to 80.

FEELEY, MINN., March 10.

It is nearly three and one-half months since I came to Feeley. The congregation is pretty small, about five men and ten women, all poor settlers, depending on their day wages, and the wages are poor. If we had a baptizing basin in our church we could baptize a man and a woman that have asked to join our church. But we will have to wait until the ice is melted on the lake. There is a young Norwegian that has been converted since I came to Feeley. I feel myself greatly blessed in the work. We have two outstations that I visit as often as possible. There is a place by the name of Black Berry, seven miles west of Feeley. It is a Swedish settlement; small farms scattered here and there, as the place is newly settled. There are no Baptists there, but they come to my meetings anyway, so the school house and the farmer houses are all crowded full. They have a Sunday-school, and about fifteen or twenty children are enrolled. It is a large field, and we hope that they will be converted.

The other outstation is Jessie Lake, in Itasca County. It is about fifty miles northeast of Feeley. Last Sunday I held two meetings in the schoolhouse there, one in the forenoon and one in the afternoon. About forty or fifty people were present. In the afternoon there came to meeting a man and his wife that had walked seven miles over and seven miles back.

I believe there are not many people in Minneapolis that would walk fourteen miles to hear God's word and praise the Lord. These two and many others that have gone long ways were glad and thankful that I came over to those points, and they asked me to come back to Jessie Lake many times. I have held nine meetings in Jessie Lake; five meetings the first time I was up there, and four the last time. There is no Sunday-school there now, as their teacher died last summer, and there is nobody that wants to lead it. The congregation in Feeley have promised to let me visit the people in Jessie Lake one Sunday in every month; and we believe that God shall carry on His mission work through us in Jessie Lake. The mission field is large here in the northern part of Minnesota, and we need more young men to go among the lumbermen. I am well and happy in the work. The congregation is kind toward me, and I am thankful that I can be here, and do what God wants me to do.

PARK RAPIDS, March 9.

During the last quarter I have traveled to reach my appointments and preaching stations, by railroad 570 miles; by team 200 miles; walked 60 miles; furnished five supplies, who have preached 11 sermons, traveled by team 194 miles, and 50 miles by railroad.

At Guthrie we have a proposition like this: A house is offered which, with a few dollars to secure seats, can be used nicely for the time being, and then later could be made over into a neat chapel at a total cost of about \$500. The house and two lots are offered for \$400; and, in case we take this proposition, \$100 subscription is pledged. The schoolhouse we worship in is not sufficient to accommodate, and there is some objection to its use for religious purposes.

RUSH CITY, March 11.

I go to Royalton the third Sunday of the month; have usually a preaching service in some private house on Saturday night, two

services on Sunday, taking part in the Sunday-school (in the church at home I am superintendent), have communion service after the forenoon meeting. Monday night I usually have some kind of a meeting. Tuesday afternoon we have a Ladies' Sewing Circle, very well attended (from ten to fifteen women). Have also been there in the neighborhood, and had meetings sometimes between the usual times I go there. There has been a good deal of sickness around there and in the place I live; so that some of the meetings have not been very well attended. I cannot report full quota of house visiting, because in the country the settlements are much spread, and now of late there has been a lot of snow. During January and February I made 57 visits, but since that I have not made very many. Hope I will make 69 or more. The spiritual outlook on the field is good.

KARLSTAD, March 12.

In the financial way we have done well so far. The church has paid my salary regularly every month. Last October we moved into the new parsonage, which is a good building, worth \$2,000. On this house we have a debt of \$1,500. Besides that we have done what we can toward the work at large. Our work along the spiritual lines has not prospered so well, as far as we can see. Last summer I baptized four, and six came in on their profession; but since we have not received any members. The church is very much interested in the work as a whole. In the month of January we held meetings almost every day, and much interest was manifested; but there were no conversions. Our meetings are well attended, and especially so in town at Sunday evening services.

RED WING, March 18.

I am glad to be able to say the interest in our meetings is good. A few of the recent converts are contemplating baptism. A young peoples' Bible class has been organized, which meets every Tuesday evening. A marked interest has been shown at these studies. The subscription for our church debt is coming in nicely; the church members seem happy to make this offering for the work.

BATTLE LAKE, March 16.

The attendance has not been so large this quarter on account of sickness among our

people. I am glad to report 12 additions to the church. I have good reason to believe that before the close of next quarter I shall see the membership of this church reach 40. You note that the most of the members of the church are women. I am praying especially for the men, and I see reasons to believe that the Lord is working with them, and I hope to report more men united with the church next quarter. Battle Lake went dry. Some of the men who favored saloons were a little frosty after my address at the meeting here, but I think that will blow over. I made some warm friends among the temperance people. The future looks bright; so you may be sure I am very glad I did "stick."

SPENCER BROOK, March 14.

The Lord has been good to us and blessed us. I got a large field now. Here in Spencer Brook I have been holding some English meetings, as here are no English meetings otherwise. There is Wyanette. I have been holding meetings there; and St. Francis, I have been holding two weeks' meetings there; and there is the church at Long Lake. Here are four churches within ten miles that have no preaching except I go there. I have not been able to make so many visits as I should; but I have during the quarter held 70 meetings, so it has kept me driving around. During the meetings we have had 6 conversions, that I think are true conversions. May the Lord keep these dear souls! I have now started a Bible school that we have every Wednesday evening. Now, I thank you very much for your help to us.

OPSTEAD, March 16.

The winter season is from many points of view the most unfavorable season for spreading the gospel in this community. The men are mostly away logging, and the settlers living far apart have many drawbacks to come through snow and cold to the meetings. Yet, considering these facts, our meetings have on the average been well attended both at home here and at the outside stations. At our yearly meeting the church passed resolutions to make preparations for the erection of a parsonage. A parsonage is a first necessity at this place, if we are to carry on our church work, as there is no house in the settlement to rent. Our members are few, and all are in poor

circumstances; but notwithstanding, we will make an effort to succeed in our plans, and hope we shall not fail. We shall need about 25,000 feet of lumber, which we have most all provided for in subscriptions. Furthermore, we have the plans drawn and a promise of about \$104 cash. Lumber, plans and cash on subscriptions equals \$410.66. We will need \$400 or \$500 cash to complete our plan. It will be hard, almost impossible, to raise this sum here; therefore we will have to ask others for help. I sincerely hope that God will be our aid and help in this most necessary work, so that when I send you my next report I shall be able to say that we have commenced building.

A New Hampshire Conference

It was the Editor's privilege to participate in a Missionary Conference in Manchester, N. H., on the first Sunday and Monday in April. The Milford Association took up the matter, and the pastors of Manchester carefully attended to all the details which make a conference successful. Dr. Mabie was in general charge of the program, and with him upon it were Secretary Moore, of the Forward Movement; Drs. Seymour and Spalding, of the Publication Society; Mrs. Reynolds, of the Woman's Society of Boston; the Editorial Secretary

of the Home Mission Society; State Secretary O. C. Sargent, Mrs. Beaman of China, and Dr. L. L. Henson of Providence. The Sunday arrangements made this conference notable, and may well be followed by other pastors who are making up programs. In the morning the Baptist pulpits of Manchester were occupied by the secretaries and other representatives of the three general societies, thus reaching pretty thoroughly the membership of the churches. Then in the evening there was a union service in the First Church, which was packed to the doors to hear Dr. Mabie. This gave fresh spiritual impulse to all the churches, and ensured the success of the meetings on Monday. To Pastors Lemon, Colby and Russell of Manchester, who worked so heartily for the conference, the successful outcome was in large measure due. It was not only a pleasure to present some of the phases of our Home Mission work in Cuba and among the foreign population to the audience that gathered on Monday evening, but also delightful to meet again such fellow-workers as State Secretary Sargent and Pastors Johnson of Nashua and Nichols of Derry. The Granite State has its own immigration problem, besides that of the abandoned farms and churches, and our denomination is fortunate in the sturdy character of the leaders who are striving to meet the new conditions.

FINANCIAL STATEMENT FOR MARCH, 1908

RECEIPTS

Contributions for General Purposes.....	\$107,269	31
Legacies " " " ".....	5,632	87
Contributions Specifically Designated.....	14,633	88
" " " " for Church Edifice Gift Fund.....	25,458	00
	\$152,994	06
Income Accounts for General Fund.....	14,183	83
" " " Church Edifice Gift Fund.....	3,786	57
" " " " " Loan Fund.....	2,343	36
Miscellaneous.....	32,987	89
	\$206,295	71

DISBURSEMENTS

For General Purposes.....	67,037	42
" Special " as designated.....	4,231	65
From Church Edifice Gift Fund.....	12,178	79
" " " " " Loan Fund.....	1,200	00
Miscellaneous.....	34,935	86

\$119,583 72

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, \$1,851.59

Portland, Free St. S. S. . . .	\$7 08
Bethel, Mrs. C. C. Carey . . .	1 00
Skowhegan, Bethany Ch. . . .	11 00
Mechanic Falls, Pleasant St. Ch. . . .	5 00
Rumford Falls, First Ch. . . .	15 59
Nobleboro, First Ch. . . .	5 00
Saco, Main St. Ch. . . .	3 75
Norridgewock, Miss Sarah E. Taylor	5 00
Oldtown Ch.	12 06
Southwest Harbor, Mrs. A. W. Clark	10 00
Bangor, M. Giddings	100 00
Skowhegan, Mrs. Helen S. Coburn	100 00
Louisa H. Coburn	100 00
Portland, First Ch.	144 38
Forest City Ch.	5 27
Farmington Ch.	3 12
Wayne Ch.	3 25
Oakland Ch.	1 66
Waterville, French Ch. . . .	7 48
Caribou Ch.	94 64
Milo Juniors	3 00
A Friend	5 00
Cary Ch.	1 50
Perham S. S. Cradle Roll . .	5 24
So. Waterboro Ch.	5 00
Friendship Ch.	8 00
Presque Isle Ch.	6 00
Woodfords, George H. Carey Ellsworth Ch.	3 00
Swan Island Ch.	2 30
Hancock Ch.	3 00
Monson, Rev. E. S. Drew . .	1 00
Jay Ch.	7 00
Skowhegan, First Ch.	2 00
Westbrook Ch.	5 00
C. E. S.	3 00
Jay, Geo. B. Allen	3 00
St. George, First Ch.	3 64
Spruce Head, Union St. . . .	1 36
Portland, Free St. Ch.	155 00
Hallowell, First Ch.	5 00
Portland, Central Sq. Y. P. S.	1 50
Cornish, I. A. Boudoin	2 50
Sanford Ch.	35 00
South Paris Ch.	13 43
C. E. S.	1 49
Juniors	1 60
Camden, Chestnut St. Ch. . .	3 57
Livermore Falls Ch.	70 00
Jefferson, First Ch.	13 50
Caribou C. E. S.	5 00
Rockport Y. P. S.	2 50
C. E. S.	2 00
Waterville, C. L. White	25 00
Norridgewock, Mrs. F. E. Wright	5 00
Gardner, First Ch.	15 00
Houlton, First Ch.	20 00
S. S.	10 00
Augusta, First Ch.	40 00
Topsham, First Ch.	24 50
Tenant's Harbor Ch.	4 00
Owls Head Ch.	3 25
Ash Point Ch.	3 90
Springvale Ch.	1 00
Fairfield, First Ch.	42 91
North Berwick Ch.	1 00
Y. P. S. C. E.	3 50
Lewiston, First Ch.	80 34
Buxton Centre Ch.	11 85
Biddeford, First Ch.	5 01
Calais, Second Ch.	109 60
S. S.	5 00
C. E. S.	36 00
Harrington Ch.	3 00
Thomaston, Ladies' Soc. . . .	25 00
Auburn, Rev. W. H. Clark . .	5 00
East Winthrop Ch.	3 80

Lee Ch.	35 00
East Summer Ch.	7 10
Bangor, Second Ch.	42 56
First Ch.	29 00
Brewer Ch.	7 50
S. S.	4 95
Y. P. S.	1 69
Oakland C. E. S.	3 22
Waterville, First Ch.	112 73
Norridgewock Ch.	8 81
Lamoine, Mrs. S. J. Young . .	5 75
Bath, First Ch.	5 70
Canton Ch.	7 03
Springvale Ch.	25 96
Lamoine Ch.	90
Sedgwick Ch.	2 75
East Bluehill Ch.	1 04
Mansett Ch.	1 82
Brooklin Ch.	2 50
North Sedgwick Ch.	2 25
Bluchill Ch.	1 88
Portland Central Sq. Ch. . . .	16 71
Skowhegan, Bethany Y. P. S.	10 25
Ellsworth Ch.	3 00
Waldsboro, First Ch.	2 00
North Havers Ch.	5 00

NEW HAMPSHIRE, \$823.57

Fitzwilliam, First Ch.	15 00
West Swamzy Y. P. S.	4 61
S. Lyndebo Ch.	1 00
Goshen Y. P. S.	4 00
Rumney Ch.	7 16
New Boston Ch.	41 09
Laconia Ch.	6 15
Meredith Ch.	9 50
Antrim Ch.	20 00
Rumney Y. P. S.	9 00
Keene, First Ch.	18 10
Kornish Ch.	7 00
Somersworth, First Ch.	3 00
Antrim, Robt J. Abbott	5 50
Mrs. C. M. Abbott	2 50
Hinsdale, First Ch.	8 00
New Ipswich Ch.	8 37
Troy Ch.	11 00
C. E. S.	4 03
Newport, First Ch.	25 60
Plaistow, First Ch.	35 16
Exeter, First Ch.	58 95
First S. S.	2 50
First P. Y. B. U.	3 55
South Hampton Ch.	8 00
Nashua, Crown Hill Ch.	18 45
Lebanon, First Ch.	16 00
Manchester, First Ch.	20 25
Fitzwilliam, S. S. Stone	10 00
Newton, First Ch.	9 75
Manchester, People's Ch.	67 00
Sanbornton, First Ch.	10 00
Warner, First Ch.	2 20
Plaistow, First Ch.	1 00
S. Lydeboro Ch.	9 50
C. E. Soc.	2 00
S. S.	1 07
New Boston Ch.	5 00
Derry Ch.	25 00
Keene, First Ch.	6 61
North Sutton Ch.	8 30
Manchester, Merrimack St. Ch.	45 00
Franklin, First Ch.	44 75
Concord	24 50
Claremont, First Ch.	33 42
Nashua, First Ch.	150 00

VERMONT, \$729.60

Montpelier, First Ch.	33 45
Georgia Plain Ch.	10 00
East Hubbardston Ch.	20 00
Townsend S. S.	4 00
East Bethel, Melissa S. Green	5 00

West Wardsboro Ch.	10 00
Brattleboro, First S. S.	8 33
Bennington, Mrs. Yale	50 00
Putney Ch.	10 00
Manchester Center Ch.	18 00
Panton Ch.	5 00
Powna Ch.	9 68
Jay Ch.	2 50
North Troy Ch.	8 38
S. S.	2 62
Rutland Ch.	60 00
Randolph Ch., First	6 88
East Swanton Ch.	11 00
Groton Ch.	5 12
Whiting Ch.	7 00
West Cornwall Ch.	3 00
Wallington Ch.	11 90
South Londonderry Ch.	12 50
Fairfax Ch.	10 65
Grafton Ch.	16 00
St. Alban's Ch.	18 00
Stamford, First Ch.	10 35
North Bennington Ch.	15 00
Bellows Falls, First Ch.	14 92
Johnson S. S.	6 50
Townshend Ch.	2 75
St. Johnsbury, First Ch.	31 27
Burlington, First Ch.	2 72
First Ch.	40 55
Jamaica Ch.	3 00
Shaftsbury Ch.	75
B. Y. P. U.	86
Cavendish, C. D. Gay	12 50
Barre, First Ch.	22 68
Montgomery Center, First Ch.	9 00
Essex, First Ch.	5 75
Passumpsic Ch.	22 25
S. S.	7 52
C. E. S.	4 23
Colchester Ch. & S. S.	5 00
Essex Junction Ch.	15 18
Brattleboro Ch.	106 81
S. S.	2 19
Middletown Springs Women's Soc.	6 00
Passumpsic Ch.	15 00
S. Londonderry Ch.	7 81

MASSACHUSETTS, \$9,679.28

Wales Ch.	9 50
Somerville, First Ch.	80 00
Holyoke, Second S. S.	38 21
Montague Ch.	5 00
Hyde Park, First Ch.	32 29
Brockton, Messiah Ch.	6 00
First S. S.	9 24
West Townsend Ch.	3 00
Baldwinsville, First Y. P. S. . .	6 50
Haverhill, Second Ch.	3 30
Hampden, First Ch.	17 00
Hingham Ch.	9 05
Lynn, First Ch.	65 00
Newburyport, W. W. Safford, Jr.	54
Cheshire, Dwight Spencer	110 00
Boston, First Ch.	1,000 00
Chelsea, Mrs. A. P. Mason	5 00
Falem, First Ch.	350 00
Foxboro, Y. P. S.	12 50
Aiston, Brighton Ave. Ch.	38 00
Fitchburg, First Ch.	49 00
Andover Ch.	42 50
S. Hanson Ch.	7 58
A Friend	30 00
Haverhill, First Ch.	25 00
Cambridgeport, Mrs. Sarah P. Fuller	275 00
Lynn, Hy. A. Pevear	250 00
Wales Ch.	1 00
Cambridge, First S. S.	14 00
Lawrence, First Ch.	18 00
Lexington Ch.	11 27
Lynn East Ch.	24 39

Hampden Ch.	5 00	Hyde Park Ch.	10 00	Jamaica Plain, First S. S.	50 00
Somerville, Perkins St. Ch.	15 98	Ashland Ch.	4 21	Center St. Ch.	30 00
Springfield Friends	30 00	Newton, Immanuel Ch.	151 37	Clinton, First Ch.	26 02
Boston, First Ch.	1 00	Ellen A. Harwood	200 00	Y. P. S.	16 00
Royalston, Julia M. Shep- ardson	1 00	G. Fred Harwood.	200 00	Agawan, First Ch.	7 75
Woodville Ch.	6 00	Danvers Ch.	28 00	First S. S.	5 00
Baldwinville Ch.	21 25	Dighton, First Ch.	4 16	Needham, First Ch.	44 28
Boston, Clarendon St. S. S.	25 00	Boston, South Ch.	30 00	Cumington Ch.	10 00
Everett, First Ch.	56 29	Foxboro Ch.	13 50	Gloucester, Chapel St. Ch.	14 55
N. Billerica Ch.	19 28	Somerville, A Friend.	10 00	Medfield Ch.	11 00
Weston Ch.	12 23	Haverhill, Portland St. Ch.	53 50	Campello, Warren Ave. Ch.	7 50
Boston, Ruggles St. Men's Society	3 00	Beverly, First S. S.	15 00	Marlborough, First Ch.	43 19
Blaney Mem'l Ch.	7 50	Malden, Maplewood Ch.	64 28	Fitchburg, First Ch.	5 00
Ruggles St. Farther Lights	7 00	Cambridge, First S. S.	76 58	Beth Eden Ch.	6 15
New Bedford South Ch.	3 00	Hanover Ch.	66 00	Westminster Ch.	35 00
Somerville, S. Newton Cut- ler	100 00	Three Rivers, N. E. Barrett Mattapan, C. E. S.	39 25 11 22	Brockton, North Ch.	69 40
Cambridge, Broadway Ch.	17 26	Newton Centre, A Friend. Dorchester, Blaney Mem'l Ch.	10 00 10 00	Worcester, First Ch.	171 56
Inman Sq. S. S.	3 00	Swampscott, Bethany Ch.	20 00	Beverly, First Ch.	69 53
Worcester, Pleasant St. S. S.	25 00	North Reading B. Y. P. U. Milton, First Ch.	2 00 30 00	Boston, Tremont Temple.	525 00
Cambridge, First Ch.	510 00	B. Y. P. U.	15 00	Worcester, South Ch.	7 50
Worcester, Swedish Ch.	11 00	Jamaica Plain, First Ch.	24 08	Waltham, First Ch.	1 00
Springfield, Mary A. Harts- horn	1 00	Hyde Park C. E. S.	4 00	Rosindale, First Ch.	3 00
Westhampton, J. A. Kings- ley	1 00	Bellingham Ch.	3 12	Beverly, First Y. P. S.	2 50
Russell & Woronoco Ch.	9 00	C. E. S.	1 88	Hutson, First Ch.	16 28
Weymouth Ch.	25 00	Dorchester, First Ch.	24 00	Brockton, North Ch.	5 00
Lynn, First Y. P. S.	13 50	Worcester, Lincoln Sq. Y. P. S.	5 75 2 50	Beverly Missy's Legion.	6 00
Norwood Y. P. S.	6 00	Taunton, Winthrop S. S.	2 50	Worcester, Lincoln Sq. Ch.	17 89
Boston, First Ch.	100 00	Melrose, First S. S.	11 10	Geo. C. Whitney	125 00
Sharon, First Ch.	49 09	Somerville, Perkins St. Ch.	5 25	For C. E. F., Lynn, Henry A. Pevear	350 00
S. S.	2 19	Old Cambridge Ch.	54 97		
Southfield, New Marlboro Ch.	4 00	Waltham, First Ch.	40 64		
Medford, First Ch.	161 99	Athol, First Ch.	17 98		
Springfield, Park Ave. Mem'l Ch.	10 48	Andover Ch.	16 58		
Globe Village, A Friend.	25 00	Chelsea, First Ch.	170 15		
Worcester, Dewey St. Ch.	9 30	Granville Ch.	3 58		
Charlemont Ch.	7 00	Northboro Ch.	11 75		
Framingham, First C. E.	4 00	Dorchester, Stoughton St. Ch.	200 00		
Melrose, First Y. P. S.	15 00	Still River Ch.	6 00		
Manchester, First Ch.	8 00	Greenville Ch.	5 00		
Boston, First Ch.	50 00	Grafton, First Ch.	10 00		
Weston S. S.	3 40	East Milton	5 00		
Mattapan Ch.	20 18	Arlington, First Ch.	97 28		
Braintree	3 00	Chelmsford, Central Ch.	2 00		
North Adams, V. A. Whit- aker	10 00	Melrose, First Ch.	70 69		
Palmer, Second C. E. S.	8 00	Orange, First Ch.	33 00		
Amherst Ch.	10 47	Brockton, First Ch.	86 14		
Cambridge, First Ch.	32 50	Randolph, First Ch.	64 27		
West Acton, A Friend.	3 00	Cambridge, Immanuel Ch. Dorchester, Berean Temple Ch.	13 90 2 06		
Southbridge, A Friend.	50 00	Colrain, First Ch.	4 50		
Framingham, First Ch.	25 60	Fayville Ch.	6 00		
Wakefield, First Ch.	10 00	Worcester, South Ch.	4 45		
Somerville, Perkins St. B. Y. P. U.	2 50	Charlestown, Bunker Hill Ch.	6 40		
Raynham S. S.	10 34	Lowell, Worthen St. Ch.	32 30		
West Boylston Ch.	19 65	Holliston Ch.	9 00		
Dighton, First S. S.	2 84	Jamaica Plain, Centre St. Ch.	80 00		
Winter Hill Ch.	30 00	Lowell, First Ch.	186 23		
Salem Central Ch.	29 31	Marshfield, North Ch.	10 00		
Chelmsford Central Y. P. S. Cambridge, First S. S.	30 00 39 00	S. S.	8 00		
Vineyard Haven, First Ch.	43 91	Lowell, Fifth St. Ch.	17 79		
North Grafton Ch.	6 71	Raynham Ch.	12 30		
North Abington Ch.	6 00	Watertown, First Ch.	265 00		
Dorchester, Blaney Mem'l Ch.	16 00	Barnardston, First Ch.	9 98		
Malden, First Y. P. S.	12 87	Brockton, First Ch.	20 00		
North Adams, First Ch.	257 33	Cash	4 00		
Franklin, First Woman's Society	5 00	Edgartown, First Ch.	8 10		
Gay Head Ch.	3 00	Brockton, B. Y. P. U.	5 00		
S. S.	1 00	Peabody, First Ch.	7 35		
Worcester, Dewey St. Ch.	15 00	Natick, First Ch.	13 47		
Salem, French Ch.	5 00	West Medway Ch.	8 00		
Fitchburg Ch.	5 00	Jamaica Plain, First S. S.	10 85		
Wakefield B. Y. P. U.	25 00	Charleston, First S. S.	10 00		
Milton, First Ch.	5 00	Lynn, Washington St. Ch.	33 33		
S. Medford Ch.	11 00	Boston, First Ch.	466 65		
Y. P. S.	4 00	Braintree Ch.	2 50		
East Boston, Trenton St. Ch.	30 00	Haverhill, First Ch.	45 42		
Methuen, First Ch.	3 80	Attleboro, First Ch.	14 84		
Lorin O. Norris	16 00	C. E. S.	7 00		
		Florida Ch.	5 00		
		East Dedham, First Ch.	15 12		
		S. S.	9 85		
		Brookline, First Ch.	99 48		

RHODE ISLAND, \$1,802.84

Providence, Central Ch.	210 00
North Tiverton, Temple Ch	9 78
Warren Ch.	117 01
Wakefield Ch.	10 00
Woonsocket Ch. (French)	15 00
Providence, Cranston St. Ch., 1 cent a day fund.	13 96
Pawtucket, Broad St. Ch.	9 31
Bristol, First Ch.	8 71
East Greenwich Ch.	6 22
Two Friends	100 00
Providence, Mary E. T. Faunce	15 00
Warwick, G. E. Perry.	3 00
Rev. W. H. Lane.	3 00
Richmond, Second Ch.	1 60
Point Judith Ch.	11 00
Jamestown Ch.	8 00
Providence, Broadway Ch.	54 42
East Providence, A Friend. Pawtucket, First Ch.	2 50 111 35
Oaklawn Ch.	25 00
Sanderstown, Narragansett S. S.	7 00
Westerly, Calvary Ch.	18 33
Pawtucket, Eliz. Wadsworth Newport Juniors	1 00 5 00
Providence, Italian Ch.	7 00
Wakefield, First So. Ken- ington S. S.	5 00
Providence, First Ch. S. S.	15 01
Calvary S. S.	25 00
Woonsocket Ch.	80 45
Lonsdale, First Ch.	33 41
Wickford Ch.	10 00
Pawtucket, Thos. A. Hall.	5 00
Bristol, First S. S.	8 00
Providence, Second Ch.	21 47
Cranston St. Ch.	352 84
Stewart St. Ch.	6 50
Jefferson St. Ch.	14 00
Stewart St. S. S.	20 75
Calvary Ch.	48 75
Pawtucket, Woodlawn Ch.	45 00
Newport, Second Ch.	126 46
North Kingston, Allenton Ch.	1 07
Hope Valley, First Ch.	34 40
Providence, First Ch.	79 44
Newport, Second Ch.	46 00
Providence, Roger Wm. Ch. Juniors	54 10 2 00

CONNECTICUT, \$1,028.96

Hartford, A Friend.	1 00
Swedish Bethel Ch.	15 00
Central Thompson Ch.	31 00

Wallingford, First Ch.....	8 35	Coventry Ch.	1 00	B. Y. P. U.	10 03
New Haven, M. M. Grover.	4 00	Albany, Tabernacle Ch	78 05	Amenia Ch.	25 00
Olivet Ch.	8 55	Homer S. S.	15 00	S. S.	2 00
Howard Ave. Ch.	15 00	Vernon Ch.	7 75	C. E. S.	3 00
New Britain, First Ch.....	12 02	Hancock Ch.	50 00	Franklinville, First Ch.....	40 60
Swedish Ch.	2 01	Canandaigua, T. H. F.	25 00	Stanley C. E. S.	6 00
Norwalk, Sunshine Class..	10 00	Keesville, First Ch.....	10 00	Troy, Edw. Carter, Jr.	2 00
North Stonington, First Ch.	15 00	Y. P. S.	5 00	Barker, R. W. Noble.....	50 00
Bridgeport, First Ch.....	4 00	Rochester, Park Ave. Ch.	50 00	Meriden S. S.	4 00
South Norwalk Ch.....	200 00	West Hillsdale Ch.	3 00	Athens Ch.	8 00
Andover Ch.	14 00	Newark B. Y. P. U.	1 75	Cassayuna, Lakeville Ch....	9 35
Eastford Ch.	11 75	Meredith Ch.	5 00	Troy, Second Ch.	58 80
Stonington Borough, First		York Ch.	13 50	Stephentown, First Ch.....	16 10
Ch.	44 20	Buffalo, Geo. Evans.....	5 00	Lockport, First Ch.....	55 00
South Windsor Ch.	7 42	H. K. DeGroat.....	5 00	Rickville Ch.	2 25
B. Y. P. U.	5 00	Frank Shingler.....	5 00	Horseheads Ch.	20 00
Plainfield, Union Ch.....	14 00	Rev. G. G. Johnson.....	5 00	Brookton Ch.	5 00
Deep River Ch.	35 02	W. E. Hill.....	5 00	So. Trenton Ch.	6 50
New Haven, First Ch.....	396 26	Aurora, Mrs. John Whit-		North Gage Ch.	1 00
Mystic Union Ch.	84 13	more.....	2 00	Vernon Ch.	2 00
Stafford Ch.	2 00	Rochester, Miss Frances J.		Harpersfield Ch.	10 03
Torrington, Calvary Ch.....	21 52	Huntley.....	4,000 00	Jefferson & Gilba Ch.....	8 00
Talcotville, Mrs. W. B.		Brooklyn, Central E. D. Ch.	80 00	Canaseraga Ch.	3 00
Phillips.....	2 00	Lenox Road Ch.	14 00	Rochester, Frances J. Hunt-	
Hartford, Suffield St. C.		Emmanuel Ch.	500 00	ley.....	900 00
E. S.	10 00	Washington Ave. Ch.....	200 00	Saratoga Springs, First Ch.	150 13
Bozrah, First Ch.	2 00	Borough Park Ch.	60 00	Poughkeepsie, Bap't Ch. of	
Stafford Ch.	11 00	Sixth Ave. Ch.	28 53	Christ.....	125 00
Hartford Memorial Ch.....	9 20	Bedford Heights Ch.....	32 45	Wellsville Ch.	32 25
Meriden, First Ch.	19 18	Swedish Ebenezer Ch.....	20 00	B. Y. P. U.	5 00
Jewett City Ch.	7 35	Central E. D. Y. P. A.	25 00	Albany, Emmanuel Ch.....	25 19
Mystic Union.....	4 00	Bushwick Ave. Ch.	55 00	*Homer Ch.	90 65
Easton B. W. C. E.	2 00	Marcy Ave. Ch.	212 54	Averill Park, Mary E. Coon	15 00
Hartford, A Friend.....	1 00	Strong Place Ch.	631 00	Alpine, Mr. and Mrs. G. J.	
		Borough Park Ch.	62 03	Dewey.....	5 00
		Euclid Ave. Ch.	3 00	Clymer, Mrs. Z. D. Brown.	3 00
		Emmanuel Ch.	750 00	Pawling, Central Ch.....	48 01
		Ch. of the Redeemer.....	107 58	Freeport Ch.	13 00
		Lavinia J. Schmpf.....	5 00	Lawrenceville Ch.	1 50
		Hanson Place Ch.	112 59	Ramens Ch.	10 00
		First Ch. in Pierrepont		Jamestown, First Ch.....	166 87
		St.	373 88	S. S.	6 95
		Emmanuel Ch.	200 00	Jamestown, Swedish Ch....	7 20
		Borough Park Ch.	20 00	S. S.	2 63
		Greenwood Ch.	30 40	Y. P. S.	1 28
		Greenfield Ch.	4 75	*Rochester, Frances J.	
		Huntley.....	1 90	Huntley.....	100 00
		Wilton Ch.	3 25	*Benton, S. S.	10 00
		Ft. Plain Ch.	77 49	Berlin Ch.	5 00
		Binghamton, First Ch.....	5 58	Hudson, A Friend.....	75 00
		Hannibal Ch.	43 80	Castle, First Ch.....	37 16
		Cooperstown, First Ch.....	4 00	S. S.	5 00
		Sandy Creek Ch.	3 75	Bennington, S. S.	1 00
		Prattsburg Ch.	14 15	Palmyra, First Ch.....	31 50
		Herkimer Ch.	13 28	Troy, First Ch.	88 40
		Batavia Ch.	4 00	Dykemans Ch.	4 00
		Kendaia Ch.	64 40	Rochester, First Ch.....	800 00
		Wolcott Ch.	5 60	Hancock S. S.	10 00
		Baldwinsville, First Ch....	64 92	Franklin, L. W. Jackson...	2 00
		Auburn, First Ch.	42 50	Ossining, First Ch.....	61 66
		Canandaigua Ch.	15 76	Montour Falls, Mr. and	
		Cannonsville Ch.	2 00	Mrs. Spencer Fisher...	50 00
		Richville, Rev. C. E. Witts.	20 00	Friendship, First Ch.....	26 60
		Tarrytown, First Ch.....	50 00	Ft. Edward, Mrs. E. N.	
		Carmel Ch.	2 25	MacMurray.....	50
		Hornby Ch.	12 73	Elba Ch.	21 00
		Royalton Ch.	11 45	S. S.	3 00
		Akron, First Ch.	6 00	Y. P. S.	1 00
		Norway Ch.	5 08	North Darien Ch.	3 00
		Buffalo, Kensington Ch....	4 44	Hartland Ch.	12 50
		McLean, First C. E. S.	1 00	Treadwell Ch.	6 15
		Gowanda, Mrs. H. J. How-		Ft. Anne Ch.	9 00
		ard.....	13 25	Glennwood Ch.	12 00
		Canisteo Ch.	1 00	Westville S. S.	1 33
		C. E. S.	1 50	B. Y. P. U.	1 06
		S. S.	4 50	De Ruyter Ch.	6 00
		Woodhull Ch.	55 00	Penn Yan, First Ch.....	29 00
		Rochester, Park Ave. Ch...	6 80	Mahopac Falls, W. F. Bas-	
		Salem Ch.	1 70	ten.....	5 00
		B. Y. P. U.	4 00	Huntington Ch.	10 00
		Ft. Covington Ch.	5 00	Clinton Ch.	7 00
		Schenectady, Tabernacle Ch.	50 00	Marcellus Ch.	13 00
		Orient Point, Mrs. Emma		West Clarksville Ch.....	7 75
		Beebe.....	4 00	Hornell, First Ch.....	30 00
		East Branch Ch.	28 75	Elmira, So. Side C. E. S...	4 50
		Preston Hollow Ch.....	50 00	Bedford, Women's Soc....	25 00
		Utica Park Ch.	8 00	Dundee Ch.	84 75
		East Troupsburg Ch.....	5 00	Etna Ch.	8 00
		Howard, D. J. Allen.....	2 50	C. E. S.	2 56
		Mariners' Harbor Ch.....	158 45	Newburgh, First Ch.....	108 64
		Rochester, First Ch.....	10 00	Potsdam Ch.	11 25
		Primary S. S.			

Hamburg, First Ch.....	18 83	Y. P. S.....	8 40	Red Bank, First Ch.....	75 00
S. S.....	6 10	Buffalo, E. Ayres.....	-2 00	Newark, Fairmount S. S.....	4 39
Nunda Ch.....	25 00	Ballston Spa, First Ch.....	12 50	Ridgewood, Emmanuel S. S.....	5 50
Elmira, First Ch.....	50 00	Oxford Ch.....	50 00	Hamourg Ch.....	22 25
S. S.....	25 00	Adams, Village Ch.....	65 50	Keyport, First Ch.....	37 68
Yonkers, Bethany Ch.....	17 95	Rochester, Second Ch.....	8 95	Scotch Plains Ch.....	17 00
Stockton, E. C. Shepard.....	5 00	Waterloo Ch.....	7 85	S. S.....	25 00
Buffalo, Reid Mem'l Ch.....	20 00	Petersburg Ch.....	5 00	Roseville Ch.....	80 44
Troy, First Particular Ch.....	164 42	West Oneonta Ch.....	12 40	Hightstown, A Friend.....	25 10
Batavia, First Ch.....	42 82	Syracuse, Calvary Ch.....	71 00	Matawan, First Ch.....	10 41
Whitehall, First Ch.....	17 58	Mount Vision Ch.....	1 00	East Orange.....	450 00
Fleming Ch.....	13 50	Buffalo, Cedar St. Ch.....	15 50	First Hightstown Ch.....	1 00
Rockwood Ch.....	6 00	Watkins, First Ch.....	8 88	Pearl St. Ch., Bridgeton.....	18 43
Rochester, Rev. C. A. Mc-Alpine.....	25 00	East Worcester, First Ch.....	6 00	Samuel W. Beldon, Esq., Newark.....	25 00
North River Ch.....	1 00	Gouverneur, C. E. S.....	2 00	Rev. W. H. Swallow, Camden.....	5 00
Cuba Ch.....	130 00	Ithaca, Tabernacle Ch.....	25 00	Linden Ch., Camden.....	16 74
Lorraine Ch.....	4 65	Glens Falls Ch.....	28 22	Linden Ch. S. S., Camden.....	15 02
Belmont Ch.....	36 80	Schenectady, Emmanuel Ch.....	79 35	Wynn Memorial Ch., C.E.S.....	2 50
Hawverville Ch.....	10 50	Newport, First Ch.....	45 00	Haddonfield Ch.....	52 50
Carmel, Miss Sarah Kelly.....	10 00	East Avon, Sarah L. Watson.....	2 00	Clinton Ave. Ch., Trenton.....	125 00
Rochester, Theo. Seminary.....	59 50	Binghamton, C. A. Clausen.....	3 00	Central Ch., Trenton.....	75 00
Jamaica Ch.....	6 15	Buffalo, First Ch.....	15 00	Quinton Ch.....	30 00
S. S.....	5 00	Potsdam Ch.....	3 85	North Camden Ch.....	125 54
Rochester, Miss Livia A. Manvel.....	10 00	Oswego Ch.....	15 28	Montclair, Swedish Ch.....	2 50
Parma, First Ch.....	82 80	Plainfield Ch.....	10 51	North Orange Ch.....	1,450 00
S. S.....	8 50	Hudson, First Ch.....	28 66	Newark, Peddie Mem'l Ch.....	550 00
Chili Ch.....	14 30	Pulaski, First Ch.....	15 00	Harrison, First Ch.....	10 00
Mumford Ch.....	50 00	Oyster Bay Ch.....	15 00	Bloomfield, First Ch.....	617 47
Rochester, University Ave. Ch.....	5 70	Perinton Ch.....	21 16	Newark, Lyons Farms Ch.....	13 20
Syracuse, Central S. S.....	5 00	Middletown, Calvary Ch.....	4 63	Elizabeth, Central S. S.....	146 31
New Woodstock Ch.....	15 00	Busti Ch.....	16 35	Newark, Rachel A. Swan.....	1 00
Stillwater Ch.....	5 86	Rochester, Theo. Seminary.....	2 50	Frenchtown Ch.....	4 88
Alabama, C. E. S.....	6 00	*Owego Ch.....	85 83	Bayonne, First Ch.....	8 76
Cincinnati Ch.....	7 50	*Yonkers, F. T. Moulton.....	25 00	Scotch Plains Ch.....	10 00
Trout Creek Ch.....	4 00	For C. E. F., N. Y. City.....	2,250 00	Lakewood, First Ch.....	11 50
Randallville Ch.....	42 83	John D. Rockefeller.....	2,250 00	Sandy Ridge S. S.....	6 69
Mexico Ch.....	6 65	For C. E. F., Gloversville Ch.....	6 00	Bromfield, First Ch.....	617 47
Talberg Ch.....	4 59	NEW JERSEY, \$8,564.63		Newark, Fairmount Ch.....	28 90
Fulton S. S.....	6 45	Arlington Ch.....	5 13	PENNSYLVANIA, \$5,377.38	
Y. P. S.....	4 56	Jamesburg Ch.....	5 00	North East, First Ch.....	8 00
Newark, First Ch.....	30 00	Jersey City, First Swedish Ch.....	2 90	Markleysburg Ch.....	5 00
Rochester, Second Ch.....	259 08	Freehold, First Ch.....	38 50	Montrose, C. A. Dawley.....	5 00
Binghamton, Grace Ch.....	3 85	Old Bridge Ch.....	9 00	Towanda, Bethany Ch.....	10 00
S. S.....	1 68	Montclair, Y. P. S.....	5 00	Harrison Valley Ch.....	20 00
Belleville Ch.....	5 00	Plainfield, A Friend.....	250 00	Harrison Valley Ch.....	11 50
Auburn, Second Ch.....	9 29	Jersey City, Parly Mem'l Ch.....	20 00	Crafton Ch.....	6 44
Corona, Elmhurst Ch.....	10 00	Newark, Fifth Ch.....	6 00	Corry, First Ch.....	5 32
Dansville Ch.....	4 50	Freehold, S. S.....	1 00	Ambrose Ch.....	15 00
Mechanicville Mem'l Ch.....	12 00	Morristown, First Ch.....	20 00	Fort Allegheny Ch.....	3 00
Johnstown Ch.....	25 00	Newark, Mt. Pleasant Ch.....	44 35	Sheakleyville Ch.....	18 85
Buffalo, First Ch.....	43 79	Mrs. Augusta M. Post.....	20 00	Pittsford, Luzerne Ave. Ch.....	18 00
Hamilton, First Ch.....	45 00	Paterson Ch., French.....	4 15	South Chester Ch.....	15 70
Sherman Ch.....	16 90	New Brunswick, Livingstone Ave. Ch.....	37 98	Harlansburg, Unity Ch.....	14 18
Andover S. S.....	10 04	Hamilton Square Ch.....	21 21	Johnstown Ch.....	32 12
Mrs. R. B. Burrows.....	5 00	Sewell Ch.....	7 00	Roulette Ch.....	1 00
West Somerset Ch.....	9 50	Chesterfield Ch.....	11 27	Glenside Ch.....	7 15
East Aurora, First Ch.....	1 00	Upper Freehold Ch.....	13 50	Phillipsburg Ch.....	44 10
Rochester, Mr. and Mrs. J. H. Laner.....	7 00	Lambertville, First Ch. and S. S.....	42 00	Williamsport, Erie Ave. Ch.....	24 30
Nicholville Ch.....	8 55	Camden, Grace Ch.....	12 00	St. Clair Ch.....	15 00
Wayne, Village Ch.....	9 50	Haddon Heights Ch.....	10 00	Johnstown, Welsh Ch.....	10 00
C. E. S.....	6 00	Flemington Ch.....	112 00	Williamsport, Calvary Ch.....	15 00
Albany, First Ch.....	69 75	S. S.....	25 00	Erie, Calvary Ch.....	202 40
West Danby Ch.....	2 10	Mt. Ephraim Ch.....	7 25	S. S.....	10 00
Lake Placid, Adirondack Ch.....	27 58	Summit, Oscar Myers.....	75 00	C. E. S.....	2 70
Syracuse, Immanuel S. S.....	18 50	Jersey City, North Ch.....	113 80	Norristown, First S. S.....	10 00
Cortland, First Ch.....	36 32	Newark, North Ch.....	26 60	Peters Creek Ch.....	50 00
Auburn, First Ch.....	5 00	Jameburg, Mrs. M. F. Webster.....	1 00	New Bethlehem Ch.....	21 45
Anglica Ch.....	17 45	Point Pleasant Ch.....	14 00	Canton Ch.....	23 43
Springville, First Ch.....	3 67	Passaic, President St. Chapel.....	7 00	Shenandoah, Welsh Ch.....	25 00
Fredonia, First Ch.....	36 30	Bloomington, First Ch.....	55 00	Shirleysburg Ch.....	4 60
Oswego, First Ch.....	189 39	Bloomfield, Park Ave. Ch.....	17 07	Galeton Ch.....	21 25
Dundee Ch.....	1 85	Bloomfield, First S. S.....	150 00	Brown Township Ch.....	7 00
Perry, Calvary Ch.....	47 50	Trenton, Grace Ch.....	91 90	Pittsburgh, Shady Ave. Ch.....	58 25
S. S.....	10 00	Bridgeton, Daniel Bacon.....	10 00	Lewisburgh, Mrs. P. M. Watrous.....	6 00
C. E. S.....	2 67	Flemington, Mrs. E. S. Deats.....	10 00	Gillette, Sarah H. Pickett.....	10 00
Newfield Ch.....	3 85	Trenton, W. Y. Van Nest.....	25 00	Pittsburgh, H. C. Gleiss.....	10 00
Rochester, Lake Ave. Ch.....	400 00	Hightstown Ch.....	88 10	A Member of the 4th Ave. Ch.....	500 00
Syracuse, First Ch.....	60 75	Trenton, Olivet Ch.....	12 31	Shady Ave. Ch.....	5 00
Immanuel Ch.....	17 00	Bayonne, People's Ch.....	9 04	Allegheny Ave. C. E. S.....	10 00
Cassville Ch.....	5 40	East Orange, First S. S.....	17 56	Wernersville, Mrs. C. L. Deitz.....	1 00
Newark, Mrs. G. L. Wilson.....	3 88	Bloomington Ch.....	10 00	Union City Ch.....	10 00
Panama Ch.....	9 50			Norristown Ch.....	86 14
Wellsburg Ch.....	7 25			Malvern Ch.....	16 48
New Lisbon Ch.....	2 00			S. S.....	3 53
Panama, Miss Anna Hurlburt.....	2 50				
Binghamton, Conklin Ave.....					

Warrior Run, Welsh Ch...	4 00	Green Ridge, S. S. Scranton	25 00	Logan Ch.	10 00
Ansonville, Zion Ch.....	12 30	New Kensington Ch.....	15 98	Lookout Ch.	5 25
Middletown Ch.	3 50	Mansfield Ch.	15 00	Tomsburg	3 00
Village Green, Y. P. S.	9 00	K. M. H. and L. B. H.		Milton, Rev. A. B. Perry...	2 00
Big Crossing Ch.	5 00	Mansfield	6 00	Enon Ch.	13 00
Waynesburg Ch.	22 00	Cyrus De Mott, Millville...	10 00	Central City Ch.....	11 00
Slate Run	8 75	New Milford Ch.	6 00	Mud River Ch.....	6 01
Warren, First Ch.	38 00	Pine Flat Ch.	1 00	S. S.	1 00
East Nautmale Ch.....	5 75	Huntington Ch.	17 50	Elizabeth, Rev. T. J. Monroe	1 75
Charleston Ch.	15 00	First Iyrene Ch.	8 75	Serena, Rev. J. W. Moore...	10 00
Ebensburg Ch.	1 00	Leatherwood Ch.	6 55	Hanna, Kanawha S. S.	2 15
Middleburgh Ch.	1 60	Shady Ave. Ch., Pittsburgh.	56 25	J. M. Deem	1 00
Glassport Ch.	2 00	Fourth Ave. Ch., Pittsburgh	375 00	Spanishburg State Road Ch.	4 25
Rudley Park	32 60	Wyoming Ch.	3 00	St. Mary's Ch.	25 10
Kittanning, First Ch.....	10 50	Beth Eden Ch., Allegheny...	40 70	S. S.	1 00
Lewisburg, Frank E. Rock-		Watsonstown Ch.	3 40	Ravenswood Ch.	37 85
wood	5 00	Oakland Ch., Pittsburgh...	50 00	S. S.	2 51
Carbondale, E. N. Peck	10 00	Maple Ave. Ch., Pittsburgh	21 50	Williamson Ch.	10 00
Altoona, Memorial Ch.....	15 33	First Danville Ch.	6 20	Elizabeth	17 93
Rev. W. E. Pritchard	5 00	S. S.	1 84	Walton Ch.	1 00
Harrisburg, First Ch.....	5 00	A. J. Still, Danville	3 00	Straight Creek Ch.	10 00
Upland, Robert H. Crozer.....	1,000 00	East Brady Ch.	10 00	Meadow Creek Ch.	3 00
Warren, Swedish Ch.	25 00	Ebensburg Ch.	10 48	Orma, C. Stalnaker	4 25
Factoryville S. S.	4 06	Church Evangel, Narberth...	22 24	Two Runs Ch.	2 50
Primary S. S.	1 79	Clefield Ch.	7 00	Poca Ch.	2 00
Philadelphia, J. A. Schulte	5 00	S. S.	3 00	Long Reach Ch.	40 00
Oak Lane Ch.	35 17	Greenville Ch., Limestone...	7 10	Forks of Coal Ch.	10 00
Calvary S. S.	5 00	Zion Ch., Reidsburg	5 80	Cross Roads, Mrs. Benitha	25 00
New Tabernacle Ch.....	33 92	First Ch., Wayne	4 75	Eddy	12 00
Gethsemane Ch.	34 74	First Ch., McKeesport...	39 04	Milton Ch.	12 00
Miss'y Conv.	7 23	First Ch., Brookville	15 00	Mt. Tabor	10 63
Passyunk Ch.	15 00	Townville Ch.	12 50	Meadow Grove Ch.	1 46
S. Broad St. Ch.	7 75	First Ch., Meadville	5 22	Charleston Cn.	61 57
New Tabernacle S. S.	25 00	Forest Lake Ch.	5 00	Mt. Vernon Ch.	10 00
Wissahickon B. Y. P. U.	10 00	S. S.	1 10	Cobbs Creek Ch.	10 00
First Chinese Ch.	10 00	Centreville Ch.	1 60	Huntington, Fifth Ave. Ch.	208 13
Mary L. Wilbur	5 00	First Ch., Troy	20 00	Graffon Ch.	20 00
Lehigh Ave. Ch.	5 90	S. Clinton Ch.	3 00	Parkersburg, Calvary Ch...	24 31
Gethsemane Ch.	8 64	New Brighton Ch.	31 81	Spencer Ch.	22 86
Chester Ave.	6 20	Calvary Ch., Norristown...	10 70	Williamston Ch.	6 60
Epiphany Ch.	75 00	Coudersport Ch.	38 05	Juniors	1 00
First Ch.	15 00	Kane Ch.	16 00	New Martinsville Ch.....	9 00
East Ch. & C. E. S.	5 00	Blakely Ch., Olyphant.....	19 04	Silverton, Jesse Leeson...	2 00
Scan'd Women's Soc.	10 00	Jackson, Summit Ch.	2 15	Beale, Jordan Ch.	5 20
Fifth Ave. Ch. & S. S.	90 60	Glen Run Ch., Atglen	6 00	Barren Creek Ch.	5 00
Oak Lane Ch.	42 18	Greensburg Ch.	7 19	Pliny, Mrs. F. C. Dabney...	50
Fifth B. Y. P. U.	25 00	Winburne, Swedish Ch.....	5 00	Selbyville, Mrs. E. Tenney.	1 00
Angora S. S.	5 00	Hollidaysburg Ch.	31 25	Harmony Ch.	8 00
Temple Ch., Tioga	45 00	First Ch., Damascus	3 00	Moundsville Ch.	28 15
Mt. Vernon S. S.	10 00	Mrs. Margaret B. Dean,		S. S.	1 50
W. Mt. Vernon S. S.	10 00	Hollidaysburg	10 00	B. Y. P. U.	2 50
Second Ch., German-		Philadelphia, Calvary B. Y.		Parkersburg Ch.	164 07
town	76 67	P. U.	5 00	KENTUCKY, \$2.00	
Roxborough S. S.	40 00	Scranton, Memorial Ch.	4 32	Wakefield, C. I. Perley...	2 00
Olney Ch.	2 00	Ronco, Mrs. Elias K. Mc-		GEORGIA, \$20.00	
Geo. Scatchard, First		Caffrey	10 00	Atlanta, Collected per G. A.	
Germanatown	10 00	Erie, A Friend	10 00	Goodwin	20 00
Memorial Ch.	71 62	Sayre, First Ch.	17 62	MISSISSIPPI, \$3.00	
Mrs. A. E. Milnor	5 00	Washington, First Ch.....	31 10	Vicksburg, Miss Ella M.	
Wayland Mem'l S. S.	7 27	Jeannette, First Ch.	27 33	Varian	1 00
Frankford Ch.	27 63	Turtle Creek Ch.	20 78	M. Eva Richardson	2 00
B. Y. P. U.	20 00	Aldenville Ch.	7 00	ALABAMA, \$2.00	
Spruce St. Ch.	10 09	Philadelphia, Olivet Ch....	4 00	Tallaedga, Fred V. Lester..	2 00
Fiftieth Ch.	18 10	DELAWARE, \$864.70		TEXAS, \$5.00	
First Ch.	449 50	New Castle Ch.	5 00	Marshall, Josephine L.	
Epiphany Ch.	81 15	Wilmington, Second Ch.....	145 00	Cressey	5 00
Hebron Ch.	16 68	S. S.	15 00	OHIO, \$2,491.34	
North Ch.	3 88	North Wilmington Ch.	15 67	Shelby, First Ch.	6 00
Miss E. T. Waterman,		Delaware State Conv.	185 00	Cleveland, First Ch.	387 60
New Tabernacle Ch.,		Delaware State Conv.	150 00	Columbus, 10th Ave. Ch....	5 00
in memoriam Mrs. A.		Delaware State Conv.	49 03	Licking Ch.	13 75
S. Waterman	5 00	[DISTRICT OF COLUMBIA, \$873.81]		Cincinnati, Norwood Ch....	25 32
Clarks' Green Ch.	1 00	Washington, Calvary S. S.	100 00	Youngstown, First Ch.	30 27
Reynoldsville Ch.	15 40	Washington, First Ch.	18 03	Rockville Ch.	5 00
Great Bethel Ch. S. S.,		Temple Ch.	85 00	S. S.	2 00
Uniontown	20 00	A Friend	4 00	Springfield, Blessed Hope	
Calvary Ch., Erie	6 00	Grace Church	27 50	Ch.	2 98
Calvary Ch., Williamsport.	17 75	Grace Church	30 34	Dayton, North Ch.	4 00
Calvary Ch., Williamsport,		East Washington Hgts. Ch.	20 00	Linden Ave., Women's	
B. Y. P. U.	5 00	Washington, Calvary Ch.	500 00	Soc.	50 00
Midway Ch.	30 09	Temple Ch., C. E. S.	8 00	Haynes St., Miss'y Cir-	
Wilksburg Ch.	31 50	First Ch.	10 91	cle	15 00
Oakmont Ch.	14 40	Kendall Ch.	20 73	Blessed Hope, Women's	
Zion Ch., Reading	1 00	S. S.	20 00	Soc.	3 45
Eatonville Ch.	7 20	Metropolitan Ch.	25 02	Sidney, First Women's Soc.	10 00
First Welsh Ch., Scranton.	10 00	Bethany Ch.	9 28	Hillsboro Ch.	24 37
Mrs. P. A. Ealy, Simpson's		WEST VIRGINIA, \$881.03			
Store	20 00	Raven Rock, Geo. D. Mc-			
Augusta Ch., Fisher's Ferry	8 00	Mahan	5 00		
Sharpville Ch.	7 05				

Roxabel, First Ch.	13 00	Grand Rapids, Wealthy Ave. Ch.	37 51	Palmyra Ch.	10 33
Centerville, Women's Soc.	2 00	S. S.	4 97	Roodhouse, B. Y. P. U.	2 00
Liabon, Women's Society	6 35	Detroit, North Ch.	21 59	Carrlinton	25 70
Greenville, Women's Society	37 28	Alto Ch.	5 00	Arthur, Mrs. Annette Ellars	6 00
Marietta, First Ch.	1 10	Climax Ch.	9 25	Troy Ch.	14 00
Salem Ch.	100 00	Hart Ch.	2 50	S. S.	12 00
Dayton, First S. S.	57 92	Manistee Ch.	8 75	B. Y. P. U.	1 00
Londonville Ch.	2 35	Rochester Ch.	10 75	Juniors	1 00
S. S.	1 00	Bay City, South Ch.	6 50	Alton, Cherry St. S. S.	6 00
B. Y. P. U.	8 25	Howell Ch.	20 81	Springfield, Wm. P. Asa.	5 00
Chesterville Ch.	5 30	Clark Lake Ch.	5 00	Springfield, South 7th St. Ch.	17 63
Franklin Ch.	65 45	Tuscola Ch.	2 50	O'Fallon Ch.	16 50
Radnor Ch.	5 00	Napoleon Ch.	2 55	S. S.	24 10
Cincinnati, Price Hill Ch.	5 00	Eaton Rapids Ch.	121 00	Oak Hill Ch.	9 55
Youngstown, Swedish Ch.	1 00	Jackson, Ganson St. B. Y. P. U.	4 00	Flora Ch.	4 50
Thompson Ch.	5 70	Port Huron, Calvary Ch.	4 45	Missy Circle	5 00
Chesterland Ch.	31 30	Women's Soc.	2 50	Brighton Ch.	3 50
S. S.	47 75	B. Y. P. U.	1 05	Honey Creek Ch.	4 00
Lebanon Ch.	60 00	Grand Rapids, Fountain St. Ch.	200 00	Shelbyville, First Ch.	45 18
Canton Ch.	8 00	Birmingham Ch.	14 00	B. Y. P. U.	5 00
Toledo, Ashland Ave. S. S.	8 12	Eastport Ch.	8 85	Nokomis Ch.	8 75
Zanesville Ch.	3 00	Detroit, Mrs. L. J. Heaton. A Friend	10 00	Clark's Chapel Ch.	3 05
New Matamoros Ch.	15 00	Athens Ch.	3 50	Hickory Grove Ch.	6 00
Sand Fork Ch.	8 28	Battle Creek, First Ch.	112 38	Plainville, B. Y. P. U.	7 78
Gallio Ch.	100 00	Redford Ch.	8 50	Belleville Ch.	43 00
Cleveland, James O. Mosher Little Muskingum Ch.	100 00	Sand Hill Ch.	7 00	Mt. Vernon, First Ch.	49 96
Cleveland, First Women's Soc.	10 00	Brooklyn Ch.	8 10	Fairmount S. S.	5 00
Euclid Ave. Women's Soc.	26 51	Ganges, Fernville Ch.	25 00	Bethel Ch.	2 00
Columbus, First Ch.	52 78	Colon Ch.	8 66	Bethany Ch.	1 00
Madison Ch.	11 86	B. Y. P. U.	3 00	Collinsville Ch.	2 00
Geneva Ch.	1 32	Englishville, A. E. Watkins Harbor Beach	5 00	Mt. Zion	60
Painesville, First Ch.	3 07	Atlas Ch.	7 50	Waverly Ch.	10 50
Salem Ch.	39 15	Detroit, First French Ch.	7 38	S. S.	2 00
S. S.	9 00	Porter Ch.	5 10	Blue Mound Ch.	11 00
Columbus, 10th Ave. Ch.	20 10	Dimondale Ch.	2 50	Collinsville, Miss Matilda Cook	105 00
Cambridge, First Ch.	11 65	Baldwin, Prairie Ch.	6 00	Mt. Sterling Ch.	4 00
Greenfield S. S.	6 25	Clear Lake Ch.	3 00	Mattoon, Central Ch.	16 30
Bucyrus Ch.	4 40	Northville Ch.	3 00	Pleasant Grove Ch.	1 50
Frederickstown Ch.	70 00	Sturgis Ch.	10 80	Greenview Ch.	15 15
South Point (Gallopis)	24 12	Highland Ch.	11 00	Centralia Ch.	5 00
Middletown	30 00	Kalamazoo, First Ch.	130 76	Jerseyville, Mrs. Jane Randolph	5 00
Dayton Central	5 00	Detroit, First Ch.	75 00	Greenfield Ch.	5 00
Jefferson Ch.	6 50	Grand River Ave. Ch.	6 30	East St. Louis, First S. S.	2 35
S. S.	4 50	Ferry Ave. Ch.	50 00	Winstanley Ch.	5 20
Wilmington Ch.	29 00	Parshallville Ch.	8 00	Du Quoin Ch.	60 50
S. S.	1 00	Muskegon Heights, Jacob Mem'l Ch.	6 28	Griggsville Ch.	8 78
Haskins Ch.	34 25	Flint Ch.	60 00	Fosterburg Ch.	7 50
B. Y. P. U.	2 00	Ionia Ch.	80 00	Cairo, Calvary Ch.	8 86
Juniors	27 00	Kalamazoo, First Ch.	9 65	Edinburg Ch.	3 00
Ironton, B. Y. P. U., First Ch.	18 60	Jackson Ch.	10 82	East St. Louis, Second Ch.	11 75
Canton, First	30 00	Bay City, Broadway Ch.	7 00	Granite City Ch.	22 00
B. Y. P. U.	8 94	Quincy Ch.	4 89	Orville O. Todd, L. M.	5 00
Marion Ch.	1 36	Holly Ch.	87	Hillsboro Ch.	12 25
Madisonville	81 47	S. S.	5 80	Newark, Mrs. J. R. Thompson son	1 00
S. S.	3 65	Standish S. S.	2 00	Aurora, Claim St. Ch.	13 46
B. Y. P. U.	53 36	Lapeer Ch.	1 63	Chatsworth Ch.	30 00
Columbus, B. J. Lookris.	20 98	Norwell Ch.	7 00	Toulon Ch.	56 08
Xenia Ch.	3 00	Kalkaska Ch.	4 85	Orion Ch.	18 00
S. S.	30 00	Menominee, First Ch.	15 45	Tennessee Ch.	1 50
Toledo, Ashland Ave.	20 98	S. S.	6 74	Colchester Ch.	7 00
Dayton, North S. S.	3 00	B. Y. P. U.	2 68	Cedar Creek Ch.	9 50
Granville, First	30 72	Adrian, First Ch.	65 85	Bethel Ch.	5 00
Springfield, First Women's Soc.	37 78	Norway, Swedish Ch.	6 00	Chenoa Ch.	5 25
First Women's Soc.	3 20	Hartford Ch.	20 00	Aurora, First Ch.	33 32
Warren Ch.	10 40	Grand Rapids, Collected per R. F. Killgore.	14 60	B. Y. P. U.	5 00
Cincinnati, Mt. Auburn Ch.	97 85	ILLINOIS, \$3,841.87		Watertown Ch.	11 34
Hyde Park Ch.	7 00	Joj, Mrs. Daniel Stevenson.	50	Kaukaee Ch.	76 35
Jamestown Ch.	1 00	Geneva, Swedish	4 00	El Paso Ch.	80 67
Wyoming Ch.	3 00	Carlinsville, F. H. Culp.	10 00	Deer Park Ch.	5 16
S. S.	1 00	Chicago, Mary L. Halteman	5 00	Ottawa Ch.	10 72
B. Y. P. U.	3 00	Seneca, Miss M. E. Newport	1 00	Wasco Ch.	5 00
Primary S. S.	28 84	Girard, Mrs. A. H. Simmons Harold Metcalf	5 00	Peoria, First Ch.	60 40
Zanesville, Market St. Ch.	21 50	Kane, B. Y. P. U.	2 00	Normal Ch.	3 00
Pleasant View Ch.	18 53	Mrs. Helen Fenity	2 00	Benson Ch.	12 47
Hubbard Ch.	146 97	Miss Clara Fenity	1 00	Galesburg, First Ch.	108 10
Dayton, First Regular Ch.	25 00	Church	2 00	St. Mary's Ch.	7 00
East 3d St. Women's Society	2 50	Pierson Sta., J. B. Fisher.	6 00	Pleasant Grove Ch.	84
	60			Farmington Ch.	2 10
	2 00			Berwyn Ch.	30 00
	1 74			Bradford Ch.	3 75
				Canton Ch.	36 78
				Fairbury Ch.	6 70
				Joliet, First Ch., B. Y. P. U.	4 36
				Bloomington Ch.	23 43
				B. Y. P. U.	19 04

Momence Ch.	17 25	Memorial Ch.	3 00	Mitchell, William H. Sallee.	10 00	
Berwick Ch.	32 88	Normal Park Ch.	50 00	Lost River Ch.	7 05	
Berwick Ch.	1 00	Second German Ch.	10 00	Livonia Ch.	9 85	
Morgan Park, Mr. and Mrs. G. A. Cressey.	100 00	Immanuel Ch., Bohe.	20 00	S. S.	1 57	
Princeton Ch.	25 25	Memorial Ch.	5 00	Mitchell Ch.	18 00	
Chicago, Washington Pl. Ch.	10 63	Towards Debt	100 00	Women's Mission Circle	7 00	
Lexington Ave. Ch.	38 40	Quincy, First Ch.	90 00	Paoli Ch.	2 50	
Shiloh Ch.	5 00	Rev. J. B. Rogers.	10 00	Orleans Ch.	25 00	
First Bohemian Ch.	25 00	For C. E. F., Canton Ch.	1 00	Friendly Grove Ch.	7 50	
Second Ch.	46 57	For C. E. F., Berwick Ch.	1 00	Edwardsport Ch.	28 91	
Elim Swedish Ch.	11 85	INDIANA, \$2,370.10			Heltonville Ch.	3 75
Covenant Ch.	30 98	Zenas Ch.	3 85	New Hope Ch.	1 00	
Oak Park	5 00	Seymour, Thomas Conway.	5 00	Vincennes Ch.	21 39	
Macomb Ch.	30 00	Pleasant Valley Ch.	6 50	Worthington Ch.	2 00	
Evanston Ch.	353 45	Little Union Ch.	2 37	Rockport Ch.	7 50	
Baldwinville Ch.	6 50	Ebenezer Ch.	16 75	White River Ch.	6 80	
S. S.	5 00	Franklin, J. D. Cockrell.	5 00	Lebanon Ch.	5 00	
B. Y. P. U.	2 50	Smedley, Samuel Batt.	1 00	Avoca Ch.	4 00	
Monmouth, Swedish Ch.	5 00	Versailles Ch.	7 07	West Baden Ch.	11 30	
Canton Ch.	2 00	Bethel Ch.	5 70	Evansville, Calvary Ch.	41 37	
Wilton Centre Ch.	5 00	Westport Ch.	7 00	J. Y. Cabanis, L. M.	5 00	
Bushnell B. Y. P. U.	1 25	Kewauna, Mrs. Mary A. Julian	8 00	Oregon Ch.	2 35	
Tiskilwa Ch.	57 66	Miss Lillie Julian.	2 00	Princeton Ch.	10 20	
S. S.	2 50	Logansport, Miss Carrie De Wolfe.	25 00	Pleasantville Ch.	2 00	
Ontario, Ladies' Society	5 50	Crooked Creek Ch.	10 00	Winding Branch Ch.	1 00	
Tiskilwa, Geo. Gibbons.	40 00	Harmony Ch.	2 05	Graham Ch. add'l.	3 90	
Joliet, First Ch.	2 75	Prairie Creek, Second Ch.	5 00	Little Pigeon Ch.	1 50	
Morris Ch.	17 50	Pleasant View Ch.	10 00	South Bend Ch.	60 00	
Littleton, Mrs. Jas. Arvin.	10 00	St. Paul, Mrs. M. E. Gosnell Brooklyn, J. M. Powell.	25 00	South Bend, Mrs. Peter Stocker.	10 00	
Carthage Ch.	31 15	Little Shiloh Ch.	3 40	Washington, First Ch.	20 00	
Waterman Ch.	7 50	Bethel Ch.	2 10	J. G. Allen, L. M.	6 00	
Morgan Park, D. H. Cooley, D. D.	5 00	Wabash, Ella Conner.	6 00	Mrs. W. E. Cole, L. M.	5 00	
Normal Ch.	18 56	Prairie Creek, First Ch.	9 40	Erz Mattingly, L. M.	1 35	
White's Grove S. S.	5 00	Evidence Ch.	9 85	Union Ch.	5 00	
Roseville Ch.	50 00	Gilead Ch.	3 20	Indian Prairie Ch.	27 10	
B. Y. P. U.	5 00	Franklin, W. H. Thompson.	5 00	Sandborn, Geo. W. Lucas, L. M.	5 00	
Monmouth Ch.	112 20	Walter S. Thompson.	5 00	Hammond, Rev. J. E. Sharp Bicknell Ch.	5 00	
Morris Ch.	2 00	Muncie, Mrs. B. W. Wilson Brook, H. C. Pierson.	10 00	S. S.	20 10	
Chenoa Ch.	5 00	Pleasant Valley Ch.	1 25	Scaffold Lick Ch.	3 50	
McLean Ch.	8 25	Indianapolis, First Ch. S. S. Richmond Jr.	52 28	Evansville, First Ch.	80 50	
Pittsfield Ch.	9 10	Macedonia Ch.	3 60	Politic Ch.	10 00	
Girard, Mrs. M. J. Enslow, L. M.	5 00	A Friend.	1 00	North Vernon Ch.	14 00	
Hutsonville, First Ch., Ladies' Aid.	1 00	Coal City, Miss Ivy Bucklew.	2 00	S. S.	5 00	
Paradise Ch.	11 00	Spencer Ch.	23 32	B. Y. P. U.	1 00	
Muncie Ch.	13 00	Pleasant Run Ch.	7 00	Mrs. P. O. Duncan.	5 00	
Woodburn Ch.	3 00	Huntington Ch.	14 00	Sarah Overturf.	5 00	
Kinderhook Ch.	7 50	Providence Ch.	1 00	Sparta Ch.	12 27	
Jonesboro Ch.	3 04	Ellettsville Ch.	14 90	Bedford Ch.	69 41	
Danville Ch.	10 25	S. S.	4 10	S. S.	7 30	
Greenville, P. V. Ulmet.	2 00	Campbellsburg Ch.	6 15	B. Y. P. U.	2 20	
Arthur Ch.	9 00	Alfordsville Ch.	8 45	Indianapolis, Bluff Ave., B. Y. P. U.	85	
Fidelity Ch.	12 50	Mill Creek Ch.	6 60	Deer Creek Ch.	4 00	
Berlin Ch.	3 80	Letts Ch.	48 35	Martinville Ch.	10 05	
New Berlin, Mrs. P. N. Boynton.	5 00	Alpha Ch.	2 75	Brazil Ch.	10 82	
Mrs. C. A. Warren.	5 00	Shelburn Ch.	2 60	Gosport Ch.	3 00	
Murrayville Ch.	5 00	Terre Haute, 8th Ave. Ch.	1 00	Madrid Creek Ch.	18 85	
Urbana, Dr. Jas. S. Mason.	1 00	Miss Emilie L. Meyer, L. M.	5 00	Peru Ch.	173 05	
Pleasant Ridge Ch.	7 25	Tabernacle Mission Circle.	7 91	Rockville Ch.	4 00	
Pierson Ch.	10 17	A Friend.	5 00	WISCONSIN, \$664. 65		
Monticello Ch.	3 50	Alton Ch.	3 00	Sun Prairie, Thos. Pope.	2 00	
Kell, C. T. Kell.	3 00	Mt. Horeb Ch.	4 75	Appleton Ch.	10 85	
J. O. Riley.	1 00	Samaria Ch.	3 57	Kenosha, Swedish Ch.	2 50	
J. H. Purdue.	1 00	Mt. Zion Ch.	2 81	Delavan Ch.	102 26	
Hutsonville Ch.	3 50	Quincy Ch.	1 75	Milwaukee, Thos. Beecher.	5 00	
Taylorville Ch.	21 25	Liberty Ch.	8 00	Berlin Ch.	11 23	
Alton, First Ch. S. S.	10 88	S. S.	1 00	Beloit Ch.	18 55	
First Ch.	90 22	Beech Grove Ch.	10 00	North Fond du Lac Ch.	6 60	
East St. Louis, First Ch.	82 40	Moore's Hill Ch.	7 02	Campbelloport B. Y. P. U.	1 23	
Chicago, Austin Swedish.	21 27	Petersburg Ch.	18 12	West Allis Ch.	6 60	
First Ch., Mrs. Haigh.	10 00	New Albany, Rev. I. C. Van Winkle.	1 00	Silver Lake Ch.	4 00	
Memorial Ch.	1 00	Baker's Creek Ch.	12 84	Runyan Swedish Ch.	3 80	
Immanuel Ch.	53 00	Hymera Ch.	6 60	Oshkosh Ch.	5 00	
Austin, First Ch.	39 25	Dana Ch.	9 00	Oconto Ch.	3 00	
Bethel Ch.	12 00	Whitestown, C. A. Marshall Peru, Mrs. Milton Shirk.	20 00	Eau Claire Ch.	36 05	
Auburn Park Ch.	17 51	Pleasant Ridge Ch.	1 00	Oulu Swedish Ch.	5 50	
Western Ave. Ch.	10 99	Muncie, 17th St. Ch.	20 00	Stoughton Ch.	28 58	
Immanuel Ch., Mrs. J. Nuveen.	50 00	Indianapolis, Mr. and Mrs. J. W. Hutchinson.	5 00	Madison Ch.	38 00	
Hyde Park Ch.	300 00	Mt. Pleasant Ch.	1 95	Soldiers Grove, Mrs. A. E. Parker.	2 00	
A Friend.	1 00			North Freedom, Mrs. E. C. Ristan.	10 00	
Lake View, Swed.	3 50			Lyndon Ch.	2 74	
Oak Park Ch.	105 25			Ogdensburg Ch.	4 00	
Dr. and Mrs. R. E. Manning.	25 00			Green Bay, First Ch.	8 00	
Messiah Ch.	22 67			Germantown, Danish Ch.	3 00	
Second Ch.	51 28					

Warrens, W. A. Barber.....	100 00	B. Y. P. U.....	5 00	Grundy, Centre Ch.....	34 00
Camp Douglass, Norwegian.	4 18	S. S.	5 00	Fifteen Mile Station Ch....	18 00
Westboro, Swedish Ch.....	1 55	Rochester Ch.	44 45	Kirkman S. S.	1 00
Spring Prairie, Ladies' Soc.	5 00	Detroit Ch.	76 81	Mrs. Bessie Glynn.....	75 00
Waukau Ch.	5 00	Kasson Ch.	36 96	Doon, C. E. S.	2 56
Milwaukee, Garfield Ave.		Kenyon Ch.	7 00	Council Bluffs, Danish Ch..	28 00
Ch.	34 50	Austin Ch.	6 85	B. Y. P. U.....	2 50
Superior, Swedish Ch.....	26 50	Albert Lea, Danish Nor. Ch.	51 05	Women's Soc.	2 00
Afton Ch.	5 00	Alden Ch.	4 60	Rowley, Mrs. E. S. Powles.	5 00
Union Grove, Danish Ch.	3 55	Clarks Grove	16 37	Cherokee, Mt. Olive Ch....	20 00
Halifax Creek, Norwegian		St. Paul Ch.....	10 00	Decorah, Elizabeth Wend-	
Ch.	4 00	Taylor Ch.	5 00	ling	10 00
Green Bay, First Ch.....	21 75	Westbrook, Danish Nor. Ch.	23 46	Cedar Falls, Myra Call....	5 00
Osceola Ch.	4 25	Walworth, Danish Nor. Ch.	5 42	Renwick Ch.	16 35
Black River Falls Ch.....	5 00	Faribault Ch.	9 65	Frank Trowbridge and	
Almond Ch.	10 00	Good Thunder Ch.....	10 00	wife	5 00
Sheboygan, German Ch.....	6 75	Breckenridge Ch.	3 63	Louisa Centre, D. Woodruff	5 00
Lyons, Wm. A. Day.....	2 50	International Falls	1 00	Fifteen Mile Station Ch....	12 00
A Friend	30	S. S.	1 00	Danville Ch.	15 00
Appleton, per W. L. Clapp.	79 55	Minneapolis, First Ch.....	1 00	Lowell S. S.	3 15
Ripon, B. Y. P. U.....	26 00	Chicago Ave. Ch.....	24 91	Ames Ch.	17 11
		Calvary Ch.	5 32	Iowa City Ch.	2 00
		Central Ch.	38 86	Prof. A. N. Currier.....	5 00
		S. S.	15 00	Indianola, Fred Berry....	5 00
		Tabernacle Ch.	36 66	Ayrshire Ch.	8 00
		S. S.	5 00	Corning Ch.	1 00
		Immanuel Ch.	55 00	Rippey, Beaver Ch.....	7 50
		St. Paul, First Ch.....	2 00	Pilot Mound Ch.....	8 00
		Presque Isle, J. F. Hopkin-		Kendrick Ch.	10 55
		son	7 00	Fort Madison Ch.....	4 00
		Kasson, per E. H. Ras-		South Ottumwa Ch.....	1 50
		mussen	94 05	Gowrie, Swedish Ch.....	22 60
		Bellingham, Collected per		Lottie Peterson	15 00
		Eugene A. Spear.....	41 82	Cherokee Ch.	19 00
		St. Paul, First Ch.....	140 00	Mt. Ayr, Joseph Robinson..	5 00
		Minneapolis, Trinity Ch.	145 38	J. A. Stephenson	5 00
		FOR STATE CONVENTION.		Mrs. Tremby	5 00
		Collected per C. T. Hal-		Bedford Ch.	4 50
		lowell	43 15	Gilmore, Danish Ch.....	10 00
		Gustaf Melby	37 50	Storm Lake Ch.	13 00
		E. R. McKinney.....	213 52	Muscatine Ch.	36 53
		Minnesota State Conv.....	2,400 00	Chester, M. Leslie.....	2 00
		Minnesota State Conv.....	192 98	Essex, Mrs. Jane Nye.....	10 00
				Devoy Ch.	8 72
				Centerville Ch.	7 60
				S. S.	3 00
				Jordan's Grove Ch.....	34 74
				S. S.	13 66
				Cresco Ch.	27 26
				Council Bluffs, First Ch.	14 40
				Tama Ch.	8 10
				Villisca S. S.	2 25
				Rockwell City Ch.....	8 00
				Farlin Ch.	10 00
				Des Moines, L. H. Loomis.	10 00
				J. H. Cochrane	5 00
				Mr. Aldrege	5 00
				Brayton Ch.	5 00
				Creston, Swedish Ch.....	3 00
				Burlington, First Ch.....	6 30
				Kiron, Swan Johnson.....	4 75
				Des Moines, First Ch.....	62 86
				D. D. Proper.....	25 00
				Indianola Ch.	1 66
				New Hampton	208 57
				S. S.	5 00
				B. Y. P. U.....	5 00
				Junior	1 00
				Ladies' Aid	5 00
				Prairie Flower Ch.....	2 60
				S. S.	1 94
				B. Y. P. U.....	1 04
				Maloy Ch.	4 00
				Cascade B. Y. P. U.....	12 85
				Danville Ch.	6 00
				Eagle Grove	10 00
				Grundy Centre, 15-Mile	
				Grove Mission	2 00
				Mt. Moriah	25 25
				Shell Rock	10 00
				F. Newcomb	5 00
				L. Rice	5 00
				Des Moines, Forest Ave..	16 97
				Osage Ch.	127 55
				Pioneer Ch.	5 00
				New Hartford Ch.....	10 00
				B. Y. P. U.....	2 00
				S. S.	90
				Newton Ch.	13 84
				Swaledale S. S.	2 26
				Sioux City	63 50

MINNESOTA, \$5,225.03

FOR STATE CONVENTION.

IOWA, \$2,344.38

Marion	13 00	McAlester Ch.	60 00	Bayard, Osage Valley Ch. . . .	3 07	
Bradgate	13 80	Ada, Second Ch.	2 50	Caldwell Ch.	20 00	
Russell Ch.	12 12	Newata Ch.	15 00	Parsons Ch.	52 15	
Vinton	36 20	Claremore Ch.	16 25	Arkansas City	8 05	
Cedar Rapids, First Ch.	22 35	Brush Hill Ch.	1 50	McCuno, Mt. Carmel Ch. . . .	50	
Burlington, Walnut St. Ch. . . .	8 88	Oklahoma City Ch.	37 25	Smith Centre Ch.	50	
S. S.	78	Shawnee Ch.	34 00	Cedar Valley Ch.	5 00	
Sibley Ch.	2 27	Durant Ch.	25 00	Noodesha Ch.	4 25	
Boone Ch.	20 11	Boswell Ch.	1 25	Leon, Little Walnut Ch. . . .	2 75	
Shenandoah	31 50	Oak Grove, Second Ch. . . .	1 25	McDonald Ch.	4 00	
Cedar Rapids, Danish	6 25	Watonga Ch.	5 00	Phillipsburg Ch.	18 00	
Greenfield Ch.	4 50	Henryetta Ch.	10 00	Mound Valley Y. P. S. . . .	3 45	
S. S.	47	Cleveland Ch.	1 25	Winfield Ch.	100 00	
Dubuque Ch.	13 83	Nardin Ch.	6 00	Dexter Ch.	33 85	
B. Y. P. U.	95	Spire Ch.	20 00	S. S. . . .	3 04	
Centerville	58	Tishomingo Ch.	10 00	Hays, A. E. Goodman	4 50	
Eldora Ch.	9 20	Bacone, Indian Univ. . . .	34 82	Olmitz, John F. Boyle	4 00	
Mason City	29 95	Fawhuska Ch.	8 00	Phillipsburg Ch.	5 00	
Waterloo, Walnut St.	28 58	Erick Ch.	16 85	Fairport Ch.	20 00	
Waverly Ch.	48 13	KANSAS, \$4,068.18			Sunnyside Ch.	3 70
S. S.	11 87	Rosedale Ch.	15 00	Clough Valley Ch.	7 50	
Humboldt S. S.	6 94	Arkansas City, Pleasant Val. . . .	2 86	Pittsburg Ch.	43 25	
Chariton Ch.	20 50	Ch.	1 10	Chanute Ch.	19 43	
Des Moines, Calvary Ch. . . .	31 53	Buxton Ch.	1 10	Latham, Jr. B. Y. P. U. . . .	2 63	
Ogden, People's Wom. Soc. . . .	4 32	Courtland, White Rock Ch. . . .	2 50	Pittsburg, First Ch.	50 00	
Cascade Ch.	2 00	Mound Valley Ch.	13 41	Weir Ch.	1 54	
Sac City Ch.	30 00	Weir, Pleasant View Ch. . . .	2 35	Sabetha Ch.	1 00	
Cedar Falls, Danish Ch.	5 00	Prairie Ridge Ch.	7 75	Wellington Ch.	30 00	
Webster City Ch.	23 22	Medicine Lodge Ch.	20 50	Winfield Ch.	57 50	
Fort Dodge Ch.	12 47	Caldwell, Locust Grove Ch. . . .	3 05	Clay Center Ch.	95 00	
Northwood Ch.	20 90	Derby Ch.	1 00	Concordia Ch.	58 61	
Clinton Ch.	38 01	Attica Ch.	6 50	Ottawa Ch.	15 00	
Rockwell Ch.	20 00	Green Ch.	6 69	Fairview, Delaware S. S. . . .	49 30	
Des Moines, First Ch.	38 00	Augusta, Central Ch.	5 00	Belleville Ch.	7 00	
Osage B. Y. P. U.	15 15	Cedarvale Ch.	1 31	Wichita, First Ch.	152 25	
MISSOURI, \$435.09			St. John's Ch.	6 75	Elgin Ch.	5 00
St. Louis, E. F. S. Randall. . . .	6 25	Hackney Y. P. S. . . .	1 00	Labette Ch.	3 65	
Board of Gen'l Home and	428 84	Ch.	24 00	Independence Ch.	12 05	
Foreign Missions	25 00	Iola, G. R. Bunnel. . . .	10 00	Gem Ch.	8 75	
OKLAHOMA, \$801.28			Benton, Palmyra Ch.	18 00	S. S.	2 30
Saddle Mt. Ch.	2 00	Sabetha Ch.	2 00	Norton Ch.	7 99	
South Canadian Mission. . . .	35 00	Cedarvale Ch.	6 90	Topeka, Swedish Ch.	7 43	
Tyrone B. Y. P. U.	7 85	Sabetha, Ref. S. J. Miner. . . .	20 00	Minneapolis Ch.	2 00	
Taupha, Comanche Ch.	100 00	El Dorado Ch.	10 00	Lawrence, First Ch.	101 04	
Rainy Mountain Ch.	5 25	South Haven Ch.	13 50	FOR STATE CONVENTION.		
Unchuha, Murrow's Indian	10 00	Harper S. S.	2 00	Per J. T. Crawford.	90 65	
Home	30 00	Kansas City S. S. . . .	2 00	J. H. Van Leu.	146 50	
Hobart, Elk Creek Ch.	30 00	Sedan S. S.	6 25	Kansas State Conv.	2,083 27	
Watonga, First Cheyenne Ch. . . .	7 00	Sedan Ch.	19 35	NEBRASKA, \$2,644.83		
Second Cheyenne Ch.	15 00	Cullison, James Porter. . . .	25 00	Minden, Liberty Ch.	5 00	
Calumet Ch.	6 00	Mt. Pleasant Ch. . . .	7 50	Red Cloud Ch.	10 00	
Tahlequah, Cherokee Acad-	30 00	Chas. W. Porter. . . .	2 50	Gothenburg, Swedish Ch. . . .	15 00	
emy	10 46	Pratt Ch.	25 27	Stromsburg, Swedish Ch. . . .	71 45	
Tyrone Ch.	30	Smith Centre, Plain View	1 40	Swed. Mission Circle. . . .	10 00	
Plainview S. S.	5 00	Ch.	10 46	Silver Creek, Mrs. S. H. . . .	10 00	
Rocky Ch.	2 50	Oberlin Ch.	2 73	Tolman and daughter. . . .	18 05	
Mrs. J. O. Guthrie.	11 50	Norton Ch.	10 00	McCook Ch.	4 10	
Paul's Valley Ch.	25 00	Colby Ch.	11 08	S. S.	6 00	
Walter Ch.	5 30	Clyde Ch.	9 16	Burchard Ch.	43 75	
Temple Ch.	25 00	Belleville Ch.	6 87	Glenville Ch.	25 77	
Muskogee Ch.	5 00	S. S.	4 00	Stromsburg, Eden Ch.	8 00	
Lawton Ch.	2 50	Enterprise, Swedish Ch. . . .	5 00	Osceola, Swedish Ch.	2 00	
Reed S. S.	10 00	Ottawa, J. T. Rosson. . . .	1 45	S. S.	2 00	
Elgin Ch.	1 15	Belle Plain Ch.	4 01	B. Y. P. U.	36 72	
Stillwater Ch.	35	Oxford Ch.	3 17	Hastings Ch.	20 00	
West Eufala Indian Ch. . . .	2 50	Walnut Ch.	17 15	Grand Island, Friends. . . .	10 00	
Salt Creek, Indian Ch.	26 00	Conway Springs Ch. . . .	18 58	David City, H. L. Boston. . . .	5 00	
Daniel Bird	5 00	Cherryvale Ch.	3 13	Stormsburg, Swed. S. S. . . .	44 03	
Blackwell Ch.	9 00	S. S.	4 68	Oakland Ch.	10 00	
McAlester Ch.	5 00	Sun City Ch.	4 50	S. S.	14 02	
Davis Ch.	2 00	Protection Ch.	5 00	E. Lincoln Ch.	61 00	
Saddle Mt. Ch.	5 00	Wayside Ch.	4 50	Gothenburg, Swed. Ch. . . .	20 00	
Raydon Ch.	3 00	Roy's Creek Ch.	5 79	Lincoln, Mr. and Mrs. A. S. . . .	85 06	
Counts Ch.	65	Augusta Ch.	2 13	Fielding	15 85	
Sycamore Ch.	1 50	Latha Ch.	3 25	Edgar Ch.	2 66	
Madden Grove Ch.	85	Kincaid Ch.	18 80	S. S.	30 00	
Retrop Ch.	3 00	West Wichita Ch. . . .	39 27	Omaha, Grace Ch.	42 00	
Faxon Ch.	1 50	S. S.	2 67	Oakland, Swedish Ch. . . .	13 25	
Wanette Ch.	20 00	Y. P. S. . . .	2 00	Juniatta Ch.	3 00	
Poteau Ch.	2 50	Medicine Lodge Ch. . . .	50 00	S. S.	9 00	
Perkins Ch.	5 00	Sharon, Enon Ch.	1 69	Falls City Ch.	100 00	
Mounds Ch.	75	Lakin Ch.	9 00	Omaha, Mrs. J. F. Carpenter	10 00	
Glen Pool Ch.	5 00	Eureka Ch.	5 40	Miss Dresser	30 00	
Blake and wife.	2 60	Galena Ch.	12 40	Peru Ch.	2 00	
Butner Ch.	20 00	Clyde Ch.	8 92	Elyria, H. H. Berry. . . .	4 68	
Mutual Ch.	8 10	Columbus Ch.	15 00	Fairbury Ch.	15 05	
Ada, First Ch.	20 00	Fort Scott Ch.	66 00	Tecumseh Ch.	5 31	
Cordell Ch.	3 00	Ladies' Soc.	9 50	S. S.		
Yarkon Ch.						
C. W. Hampton.						

Springview Ch.	5 00
Glenn Rock	2 47
Wymore Ch.	40 00
Prairie Union Ch.	37 70
Pawnee City Ch.	33 50
Friend, B. Y. P. U.	1 00
Nebraska City Ch.	6 25
Lincoln, First Ch.	100 00
Alliance Ch.	35 00
Alexandria Ch.	10 50
Hershey Ch.	3 80
Omaha, Calvary Ch., Mr. and Mrs. N. B. Raiden	100 00
Valley, Second Swedish Ch.	5 06
Hastings Ch.	8 24
Lincoln, East Ch.	15 00
Brock Ch.	6 50
Folk Ch.	10 00
Stella Ch.	10 00
Glenville, Mrs. G. Brandt.	50 00
John Kamm	20 00
Carroll Ch.	5 50
Beatrice, German Ch.	15 58
First Ch.	29 40
Valley, First Swedish Ch.	9 00
Nebraska State Convention.	665 58

NORTH DAKOTA, \$384.66

Grand Forks Ch.	172 60
Mandan S. S.	6 68
Vang, Norwegian S. S.	5 00
Bathgate Ch.	4 80
Rutland, Swedish Ch.	5 00
Rolla Ch.	3 25
Sheyenne Ch.	5 00
Cooperstown Ch.	6 88
S. S.	3 60
B. Y. P. U.	2 02
Kulum Ch.	15 00
Minot Ch.	4 00
New Rockford Ch.	5 00
Grafton Ch.	12 50
Fargo, First Ch.	49 00
Hillsboro, Norwegian Ch.	5 50
S. S.	4 00

FOR STATE CONVENTION.

Per L. H. Steinhoff	39 88
North Dakota State Conv.	250 00

SOUTH DAKOTA, \$1,242.68

Dell Rapids, Scand. Ladies' Soc.	5 00
Page Ch.	20 00
Loyalton Ch.	2 00
Colton Ch.	10 00
Elkton Ch.	11 20
S. S.	5 00
Spring Valley Ch.	7 50
Orleans Ch.	5 00
Pierpont Ch. and S. S.	15 00
Berton Ch.	14 25
Alcester, Swedish Ch.	20 00
Watertown Ch.	21 00
Dell Rapids, Scand. Ch.	9 35
Sewing Soc. No. 2.	5 00
Clear Lake Ch.	10 00
Sioux Falls, Jas. H. Davis.	10 00
Wagner Ch.	10 00
Athol, Swedish Ch.	5 00
Turkey Valley, Scand. Ch.	15 00
Big Springs, Swedish Ch.	150 90
Dell Rapids Ch.	25 00
Wakonda, Bethel Scand. Ch.	3 00
Deadwood Ch.	55 00
Hot Springs Ch.	7 45
Avon, G. E. Lohr.	5 00
Mr. D. Plautgi.	50
Madison Ch.	32 00
Mitchell Ch.	18 55
Bradley Ch.	14 75
Aberdeen Ch.	17 00
Sioux Falls, W. C. King.	10 00
Watertown Ch.	6 20
Sioux Falls, Swedish Ch.	9 45
Big Springs Ch.	14 10
Lake Worden, Women's Soc.	5 00
Rapid City Ch.	20 85
Sioux Falls, Collected per J. H. Davis.	22 60

S. Dakota State Convention	600 00
Per Hans S. Wold.	25 13

MONTANA, \$218.36

Lodge Grass, First Crow In- dian Ch.	25 00
George Hill	1 00
Minnie Hill	2 00
Mary Hill	2 00
Alexander Hill	2 00
Robert Raise Up.	50
George Deputee	5 00
Mrs. Deputee	2 00
Albert Deputee	2 00
Flora and Jennie Depu- tee	8 00
Richard W. Cummings.	2 00
Full Mouth	1 00
Flat Dog	50
Barney Bravo	2 00
Yellow Mule	2 00
Andrew Wallace	2 00
Big Sheep	1 00
Rides a White Hipped Horse	1 00
Clara White Hipped Horse	1 00
Mrs. Show a Fish	1 00
Kills Close to Camp.	1 00
Scolds the Bear.	1 50
Mrs. Long Way Off.	25
Pretty Shell	1 00
Mrs. Iron Horse.	25
Albert Anderson	2 00
Pretty Enemy	1 00
Gros Ventre	25
Mrs. Don't Run.	1 50
Mrs. White Man Runs Him	50
Another Beaver	25
Grey Bull	25
Bear Don't Walk.	1 00
Left Hand	1 50
Mrs. Left Hand.	1 00
Walks on Ice.	1 00
Mrs. Walks on Ice.	1 50
Esther Steals the Bear.	1 00
Yellow Tail	1 50
Red Wolf	1 75
Mansville, Mrs. J. E. Chiv- ers	25 00
Lodge Grass, Geo. Hill	5 00
Geo. Deputee	5 00
Mrs. Shows a Fish.	1 00
First Indian Ch.	14 00
Billings, First Ch.	75 36
Anaconda, Carl Lindberg.	5 00
Lewiston Ch.	5 00

WYOMING, \$149.93

Burlington Ch.	5 80
Meeteetsee S. S.	3 25
Worland Ch.	10 05
Thermopolis Ch.	8 70
Cheyenne, First S. S.	10 00
B. Y. P. U.	5 00
Mission Circle, Cheyenne.	5 00
Cheyenne, First Ch.	22 85
Garland, J. M. Titterington.	2 00
Sheridan Ch.	19 20
Gillette Ch.	15 08
Evanston, J. L. Atkinson.	20 00
Riverton, A. H. Ballard.	8 00
Basin, Otto Ch.	20 00

COLORADO, \$2,161.96

Denver, Bethel S. S.	4 76
Pueblo, First Ch.	80 10
Trinidad Ch.	10 00
Denver, Galilee Ch.	100 00
Fowler Ch.	12 00
Delta S. S.	10 00
Ordway Ch.	8 00
Denver, Broadway Ch.	41 17
J. A. Wright.	10 00
Boulder Ch.	140 00
Denver, Galilee S. S.	15 00
Judson Memorial Ch.	29 00
Bethel Ch.	37 00
Delta, Dr. and Mrs. Stock- man	100 00

Trinidad, Prof. J. B. Treat.	5 00
Severance Ch.	11 00
Fowler Ch.	8 00
Pueblo, Mesa Ch.	25 00
S. S.	5 00
B. Y. P. U.	15 00
Holley Ch.	28 05
Golden Ch.	33 60
Denver, Fruitdale Ch.	3 00
S. S.	2 50
Canon City, Lena Morris.	1 00
Fort Collins Ch.	111 22
Greeley Ch.	98 80
Lafayette S. S.	6 00
Delta Ch.	12 82
Holyoke Ch.	36 04
Sterling Ch.	34 80
Aspen, A. J. Robinson.	5 00
Loveland, D. T. Pulliam.	100 00
Eaton Ch.	80 00
Denver, First Ch.	265 11
Beth Eden	20 00
Calvary	29 97
Judson Memorial	18 00
B. Y. P. U.	20 00
Swedish Ch.	10 00
Trinidad Ch.	35 00
Salida Ch.	77 50
Ault S. S.	3 55
Lamar	40 50
Monte Vista, Ladies' Soc.	10 00
Denver, Capital Hill Ch.	80 45
Durango, B. Y. P. U.	5 00
Denver, Galilee Ch.	70 00
For C. E. F., Colorado State Conv.	100 00

FOR STATE CONVENTION.

Colorado State Conv.	218 02
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NEW MEXICO, \$487.62

Alamogordo, First Ch.	10 00
Santa Fe Ch.	5 00
Hagerman Ch.	5 53
Y. P. S.	1 00
Albuquerque Ch.	3 50
Potales Ch.	11 56
Hagerman Ch.	3 54
Artesia Ch.	4 70
Elda Ch.	7 50
Alamogordo Ch.	5 53

FOR STATE CONVENTION.

New Mexico State Conv.	363 27
Collected per Y. F. Barnett	12 50
P. W. Longfellow.	25 00

ARIZONA, \$1,200.90

Prescott Ch.	7 50
Naco S. S.	6 75
Douglas, Second Ch.	2 50
Globe Ch.	15 00
Buckeye Ch.	1 00

FOR STATE CONVENTION.

Arizona State Convention.	416 85
Arizona State Convention.	751 50

NEVADA, \$9.70

Tonopah Ch.	6 00
Fellon Ch.	3 70

UTAH, \$305.36

Salt Lake City.	25 00
W. C. Orem.	10 00
Odgen, First Ch.	25 00
Odgen Ch.	49 85
Provo Ch.	13 80

FOR STATE CONVENTION.

Per Geo. L. White.	182 21
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IDAHO, \$500.23

Middleton, First Ch.	5 65
Roswell, First Ch.	2 40
Wallace Ch.	8 00
B. Y. P. U.	2 00
Caldwell Ch.	15 00
Sandpoint Ch.	19 75
S. S.	3 25
Weiser Ch.	13 00

FOR SOUTHERN IDAHO STATE CONVENTION.
 So. Idaho State Convention. 849 40
 So. Idaho State Convention. 96 77

CALIFORNIA, \$6,322.63

Ducor, S. S.	5 00
San Francisco, Hamilton Square Ch.	115 80
Hamilton Square Ch.	15 20
Santa Clara, First Ch.	30 30
Madera, First Ch.	28 00
Oakland, Calvary Ch.	13 50
Berkeley, Evangel. Ch.	34 25
San Francisco, Covenant Ch.	5 00
La Habra, Rev. C. R. Lamar	2 50
McCloud, First Ch.	35 00
San Jose, Emmanuel Ch.	5 00
Oakland, Mrs. Matilda "Brown"	10 00
Ceres, First Ch.	20 00
Selma, First Ch.	50 50
Tulare, First Ch.	8 70
Sacramento, Shiloh Ch.	3 30
Malaga, First Ch.	12 25
Oakland, First Ch.	33 45
Los Angeles, Central Ch.	158 66
Temple Ch.	238 80
Soquel, J. D. Dorsey	2 50
San Diego, First Ch.	277 89
Exeter Ch.	21 00
Selma, B. Y. P. U.	5 00
Auburn Ch.	20 00
Penryn Ch.	33 50
S. S.	1 50
Fullerton, First Ch.	22 00
Oakland, St. Helena Ch. and S. S.	4 50
Santa Rosa Ch.	20 00
Oakdale Ch. and S. S., Goleta	9 18
San Jose, Swedish Ch.	6 65
Graton Ch.	14 00
San Jose, Antioch Ch.	1 00
Fresno, Second Ch.	5 00
Santa Paula Ch.	35 00
Petaluma Ch.	62 00
Clovis, W. O. Thomas	10 50
Azusa, A. P. Griffith	40 00
Paso Robles Ch.	12 00
Sacramento, Emanuel	25 00
Oakland, Tenth Ave. Ch.	120 00
Los Angeles, Temple Ch.	20 00
Orchard Ave. Ch.	90 00
Hollywood Ch.	23 50
Temple Ch.	35 00
Hueneme Ch.	15 50
Alameda Ch.	10 00

FOR STATE CONVENTION.

Gen. Conv. of California	2,238 89
Southern California Conv.	2,333 33

OREGON, \$2,651.91

Gales Creek, Thomas Cox	5 00
Burns, First Ch.	10 00
Baker City, Juniors	5 00
Roseburg, Juniors	25 00
Portland, Highland Ch.	10 00
Sellwood Ch.	15 00
First Ch.	175 75
Arleta Ch.	30 00
Central Ch.	63 00
Second Ch.	12 50
Echo, First Ch.	6 00
Halsey Ch.	7 00
Albany Ch.	20 00
Ione Ch.	5 00
Cresswell Ch.	1 25
Mt. Pleasant Ch.	10 00
Portland, Third Ch.	5 00
Carlton Ch.	10 00
Springfield Ch.	5 00
La Comb Ch.	5 00
Spencer, Butte Ch.	2 50
Brownsville Ch.	10 50
Tallman Ch.	1 25
Lebanon Ch.	3 75
S. S.	2 00
Hermiston Ch.	27 63
Amity Ch.	12 50

Helix Ch.	7 50
Weston Ch.	8 25
Baker City, First Ch.	14 30
Oregon City, First Ch.	75 00
Medford Ch.	19 82
Athens Ch.	15 00
S. S.	2 50
Elmira Ch.	6 45
McMinnville Ch.	168 31
Heppner Ch.	25 00
Portland, First Ch.	25 00
Hood River Ch.	21 05
Salem Ch.	23 50
McMinnville, per H. W. Jones	108 39

FOR STATE CONVENTION.

Oregon State Convention	1,669 21
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WASHINGTON, \$2,133.02

Spokane, Grace	34 00
Brush Prairie Ch.	4 15
Bellingham Ch.	82 15
Cle Elum Ch.	18 00
Wilbur Ch.	15 00
Sherman Ch.	5 00
Kennewick Ch.	12 00
Colville Ch.	10 00
Seattle, Tabernacle Ch.	350 00
Sumner Ch.	6 75
Preston, Swedish Ch.	9 62
S. S.	3 48
Sewing Society	5 00
Pomeroy Ch.	3 20
S. S.	3 29
Walla Walla, Park St. Ch.	40 00
Bellingham, Immanuel	6 25
Seattle, Adelpia S. S.	85 00
Spokane, Central Ch.	85 00
Enon Ch.	6 00
North Yakima Ch.	100 00
Issaquah Ch.	15 32
Tekoa Ch.	15 75
Seattle, University Pl. Ch.	2 00
La Conner, Bethesda Ch.	50 04
Olympia, Central	48 25
Tacoma, First Ch.	15 00
Seattle, Fremont Ch.	18 45
Stanwood Ch.	3 31
Mt. Vernon, Davis Mem'l Ch.	10 00
Tacoma, Bethesda Ch.	4 90
Immanuel Ch.	18 30
Chehalis, First Ch.	10 00
Hoquaim, Swedish Ch.	17 00
Ballard, Swedish Ch.	15 00
Tacoma, First Ch.	139 27
Latah, First Ch.	5 50
Everett, Second Col. Ch.	1 50
Wenatchee, First Ch.	32 50
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PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
 312 FOURTH AVE., NEW YORK CITY
 REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR JUNE, 1908

	PAGE	PAGE			
EDITORIAL:					
What of To-morrow?.....	241	Gospel Transformation	275		
A Paradox	242	The Claims of Idaho.....	275		
Christ's Domination	242	A Convention That Will Help.....	276		
The Ultimate Man.....	242	BAPTISMS			
When Things Go Fast.....	243	276			
Have You Tried It?.....	243	APPOINTMENTS			
A Long Step Ahead.....	243	277			
Note and Comment.....	244	DONATIONS OF CLOTHING.....			
		278			
GENERAL:			FINANCIAL STATEMENT		
How the Girls' School at Coamo Was		279			
Started—Mrs. L. E. Troyer.....	246	CONTRIBUTIONS AND LEGACIES... 279			
The Work of the Year.....	251	ILLUSTRATIONS:			
Among the Foreign Population—J. M.		Cover: Osage Indian Baby.			
Bruce	262	Frontispiece: Industrial Department,			
A Legacy That Should Inspire Others		Shaw University.			
to Give	264	School at Coamo, P. R.....	246		
Foreigners in Baltimore.....	265	School Girls, Coamo, P. R.....	247		
Southeastern Europe in Southwestern		Mrs. L. E. Troyer.....	248		
Pennsylvania—Rev. H. C. Gleiss..	267	Rev. L. E. Troyer.....	249		
Unification of Baptist Forces.....	273	Two Coamo School Girls.....	250		
		Cherokee Academy	259		
THE YOUNG PEOPLE:			Indian Students	260	
The Baptist Forward Movement....	271	Magyar Girl	263		
The Summer Conferences.....	272	Deacon Lenox, Mary A. Lenox, and			
Christian Stewardship	272	Log Church	264		
BY THE WAY:			Flag Drill at Slav Mission, Pittsburg.	266	
A Touching Contribution.....	274	Sunday-school of Slavs, Pittsburg....	268		
Commencement at Shaw.....	274	Rev. and Mrs. A. F. Brockman.....	275		

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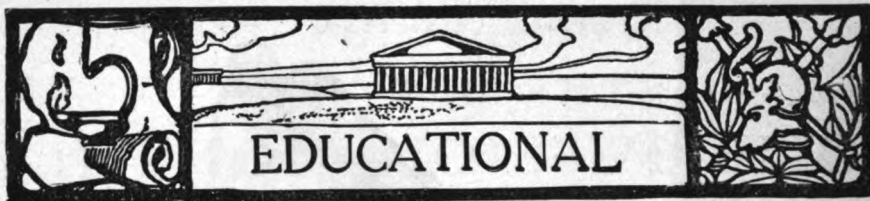
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXX

JUNE, 1908

No. 6

WHAT OF TO-MORROW?



THE Home Mission Society has added another year of achievement to the seventy-five that preceded it. The record is significant. Note these items:

The number of missionaries engaged in the various fields and phases of the Society's work was 1,533. Whether they preached or taught or ministered by the wayside, they were equally missionary. More than two-thirds of them were in the frontier service in our great country. No statistics can begin to tell the blessed results of their self-sacrificing labors.

The number received by baptism into the missionary churches was 7,404; by letter and experience 8,880; a total of 16,284. This proves that fruit-

ful work was done. We should like to know whether this proportion of additions can be found in an equal number of churches independent of outside help.

The benevolent contributions reported from the 66,268 members of the missionary churches amounted to \$155,167, or an average of \$2.33 per capita. A large part of this went from home mission churches to support the foreign mission work.

Since its organization the Home Mission Society has commissioned 35,597 missionaries and teachers, and 6,158 churches have been organized through its efforts. Into these churches 215,572 converts have been baptized.

In the light of such facts, there can be no thought of a retrograde movement. It is true that there is a debt, and a distressingly heavy one; but we believe it to be true, also, that the denomination will rise to the situation and not only raise the debt, but say, Move forward!

If there is an imperative work in North America, it is the work of Home Missions.



A Paradox

ONE of the Home Mission workers, in sending in a report, has this to say on a subject of great importance: "The interest in Home Missions, as in other mission work, is general as to churches, but not as to individuals. A large per cent. of the churches give something, but it is contributed by a very small per cent. of the members. Not more than one in eight of our members give anything. The great problem is, as it has been for years, how to get all the people interested in carrying out the Great Commission. The situation is paradoxical: A great majority on the side of missions, but only a small minority doing anything. An interest in the work in its general features, but a failure, not to say refusal, to recognize personal responsibility prevails. Fortunately most of the pastors can be relied upon to favor any movement looking to the improvement of conditions, and we still have hope that the rank and file of the denomination may be awakened and made to take part in the work."

That comes close to the heart of the matter. Deficits in the missionary treasuries would not exist if the giving were more widely distributed. The minority are carrying the burdens and contributing the money. But we have faith in the development of systematic giving, and in the training of the rising generation of Christians in the better methods. There certainly has been a missionary awakening. Immediate financial results may not be realized, but the mission study and the more widespread missionary information will surely bring about new conditions in days to come.

Christ's Domination

IN the course of his admirable address at Pittsburg on Consecration, Mr. John R. Mott dwelt upon the lordship of Christ, and the fact that it was His right

to dominate all parts of our life. After considering Christ's rightful domination of our bodies and the use of our time, he said:

"Then Christ should dominate not only the body and time, but our money as well. Our money is so much of ourselves or so much of somebody else. That is, it is stored up personality. It is such a great power that I sometimes think of money as omnipotent, omnipresent and eternal. It has power greatly to multiply man's opportunities, influence and fruitfulness. We might solve all the financial problems of foreign missions if a sufficient number of Christians would acknowledge the lordship of Jesus Christ over their money. We are trustees, and in no sense sole proprietors. We are trustees not simply of a tenth, but of all we possess. Christ cannot be called the Lord of a man's life, if He is not at the same time Lord of His substance."

This goes to the root of stewardship, and puts the matter squarely. Consecration, as Mr. Mott says, is a comprehensive thing. Christ is either Lord of all, or not Lord at all. He wants us undivided.

The Ultimate Man

IN the view of Mr. J. E. McAfee, of the Presbyterian Home Board, who represented home mission work in the Pittsburg Convention, North America, has been divinely chosen as the laboratory where God is to produce the highest type of the race. He said in his address: "Men are saved to serve. Missions and continents are dedicated by the will of God to the fulfillment of universal benign purposes. The physical equipment of this continent for the supreme service to the world is not the least eminent mark of the divine favor.

"No one race may claim the final man. To produce him, elements must come

from all the races; the crime of Abel must be atoned ere God will perform his final good for man in men. Here that atonement is being wrought. Here all the races meet and epitomize the race. Each shipload brings its elements to contribute to the ultimate composite. God has scoured the antipodes for the final output of his laboratory. By the shipload He gathers them in, the fair and swarthy, phlegmatic and nervous, energetic and indolent, the sage, the promoter, the sentimentalist, the tender-hearted, the iron-willed, the philosopher, the man of affairs. Be still. The Almighty is at labor in his laboratory in making a man. Babel is being redeemed.

"Our incomparable civilization with its overflowing plenty, its knack of making the most out of the least, is the principal human alchemy by which peasant is transmuted into priest. Can we redeem our American cities, can we transfuse the splendid material civilization of this North American continent with the spiritual potency of the kingdom of God? That is the end for which this laboratory was constructed."

Where Things Grow Fast

IF you wish to see towns grow, go to Oklahoma, or to Idaho, say. Read this, written by a truthful missionary superintendent, and see what it means if our missionary enterprise is to keep pace with the material development. Speaking of the irrigated and reclaimed lands, amounting to a million and a half acres already, he says:

"Very largely people settle on tracts of only 40 and 80 acres, so that with the towns and cities that are springing up all over these tracts these projects mean a wonderful increase in population for Idaho. In one section where three years ago not a half dozen families lived, to-day there are eleven towns and 40,000 people. And this will be repeated again and again in the next few years in other parts of the state.

"People are coming to our State by the thousands, and they are, as a general thing, people of enterprise and push who are investing all their money to secure

the greatest possible development and largest possible improvement of the country. To illustrate the rapid improvements of these days and the wonderful transformation of the country, let me tell of one remarkable incident. October 1st I went to the opening of the North Side Twin Falls tract, a barren desert comprising 180,000 acres, that took place at the new town of Jerome, which is in the heart of the tract, and 16 miles from a railroad. Just three months before that date the town site of Jerome had been surveyed, and at that time there was not a soul living within 12 miles of there, and yet when I visited this three months old town I found electric lights, water works and street sprinklers."

Have You Tried It?

The pastor of a large Baptist church in the Middle West writes as follows: "You will be glad to know that one of our young men's classes, averaging one hundred, taught by a consecrated high school professor, is studying, at the regular Sunday-school hour, Strong's 'Challenge of the City.' Scores of my people besides are reading the book, and our whole church has been helped.

"I find that those young people of my church, who are studying the home mission problems, are worth vastly more for the work than any others. As the work progresses, it becomes fascinating, and the whole church is manifesting a spirit of determination such as I have rarely seen."

A Long Step Ahead

IT is long since we have chronicled an event more prophetic of good than the action of the boards of the Women's Societies looking to a union of the two Home Mission organizations, in co-operation with the Home Mission Society. Not since the organization of the woman's work, thirty years or so ago, has there been a better thing done. There is nothing to be lost, very much to be gained, by this union, which will undoubtedly be effected in the autumn. We

congratulate the denomination upon this step, and congratulate still more the leaders in this movement, who have been divinely led to such a wise and sound conclusion. The Woman's American Baptist Home Mission Society, with headquarters at Chicago, and with its districts well officered, as they will be, should do a large and valuable work for the extension of the kingdom of God.

Blessed be the day of consolidation and coöperation in our missionary work!

INCREASE IN CIRCULATION

New Subscribers

January	803
February	936
March	880

Total for three months.....2,619
Present number of clubs..... 760

NOTE AND COMMENT

¶ By the time our readers receive this issue of *THE MONTHLY*, the anniversaries will have been held in Oklahoma City, and the delegates to the Northern Baptist Convention and the annual meetings of the Societies will be making their way homeward. Of one thing we are sure—that the gathering in the great Southwest will be of good to Oklahoma and to all who participate in it. Our readers may count on seeing through the editorial eyes whatever is observed. Hence, it will be well to look out for the July number.

¶ The only thing we know of that keeps pace with the Oklahoma growth is the growth of *THE MONTHLY* subscription list. If you wonder why you do not receive the magazine within a few days after your name has been sent in, remember that with from six hundred to a thousand new names a month to look after, it takes lively work to keep the subscription list in repair and prompt running order. Then, if a name comes in just after the revised list has gone to the mailing company, it is not easy to add to the list for that month. But if you do not get *THE MONTHLY* as soon as you think you ought to, send a postal as a reminder—only make it as gentle and Christian as you can.

¶ June introduces the first of the summer conferences, and July and August will have enough of them to afford an opportunity for a host of Christian people to catch the enthusiasm and share in the benefits of these missionary gatherings. A conference week is not quite like anything else yet provided, and if you have not had the experience, it will be worth while to get it this year.

¶ One is constantly reminded of the wisdom of a careful use of language. It is so easy to be misunderstood. It is not easy to say exactly what you mean, so plainly that even the wayfaring and ignorant man can understand it, but it pays to make the effort. It is far better to write and rewrite than to be kept busy explaining and apologizing.

¶ Field Secretary Barnes began his work for the Society by visiting our mission fields in Porto Rico. He brought back with him a fine lot of photographs, and our readers are to have the privilege of seeing many of them through the processes of reproduction, both in *THE MONTHLY* and on the stereopticon screen. Dr. Barnes has promised some travel sketches, but we are going to keep them until September, when the freshening weather will create new appetite for good missionary reading, and when the matter will come into immediate applicability for missionary meetings.

¶ The Home Mission Society has added to its stereopticon equipment four new series of views, covering Cuba, Porto Rico, Mexico, and the colored people. The sets on Cuba and Porto Rico can most satisfactorily be divided into two parts, with about sixty slides in each. Accompanying lectures will be furnished. These are distinctively travel lectures, and will prove popular, since the points of interest are covered. While our mission work is shown in detail, the life and customs of the people and the places of interest are also exhibited.

¶ In order to make it easy for pastors and others to know what is possible in the way of a stereopticon, *THE MONTHLY* has investigated the matter, and is prepared to give reliable information as to lanterns, il-

luminants, and prices. Where a church uses electric light, the matter is exceedingly simple and inexpensive, and an outfit can be made a most valuable adjunct to church, young people's society, and Sunday-school. The editor used to find the stereopticon of great value in the Sunday-school, where he used it at the quarterly review to give both a review and preview; while judicious use of it for missionary and educational, and sometimes evangelistic, purposes was a most effective aid. Where electricity is wanting, it is now possible to secure excellent results at insignificant cost by the use of the acetylene gas outfit; while oxy-hydrogen has been made available through a self-developing device that is portable and easily managed. Because we believe thoroughly in education and inspiration through the eye, we have obtained information which is yours for the asking.

¶ The Baptist Forward Movement is projecting a Sunday-school series that will mean much for missions if the superintendents and teachers recognize the value of what is offered, and do their part. This we feel sure they will do, when once the project is made known to them. The great thing is to hit the happy medium; to introduce missions here and there, at the fitting time, and in the attractive way, and thus create an interest that is genuine in a work that is of supreme importance. Happy the Sunday-school that has a superintendent alive to the essence of missions! Happy the class whose teacher is not only an enthusiast as to the Bible, but full of that Bible's missionary spirit!

¶ More and more proud the people of the United States should be of the good man who is governor of the Empire State. When he takes his stand on principle, on a great moral issue, Governor Hughes is immovable as a rock. Opposition only makes him firmer. Bossism only strengthens his appeal directly to the people. It matters nothing to this new type of public servant that his course threatens his own political prospects. He has greater things on hand than to look out for political fences—his own or any other man's. And the people of New York not alone, but of the whole country, are fast coming to recognize in him the champion of genuine democracy, of the people's rights against boss rule, of constitutional government. By his charac-

ter and administration Governor Hughes has elevated the gubernatorial office in the eyes of the people throughout the Union.

¶ The Home Mission Society has some new literature that is attractive. There are leaflets giving the facts you want to know regarding our work in Cuba and Porto Rico; there is a sketch full of life concerning a characteristic meeting in Meeteetse; there is the Home Mission Hand-book for 1908, giving the facts in brief from the annual report; there are also pamphlets which describe the schools in El Cristo, Cuba, and Coamo, Porto Rico. The facts in a nutshell are also available in a leaflet; so that there is no reason why every Baptist should not be bristling with home mission information. Send for the new literature. Five cents will bring you the entire package.

¶ What part does the Home Mission Society play in the establishing of a new commonwealth? The Home Mission Society has expended a total of \$610,000 in the two territories which now compose the state of Oklahoma, and has made grants to nearly 150 churches in the erection of houses of worship. This, apart from the work among the blanket Indians of the State.

¶ The Home Mission Society has put into the missionary and church edifice work in the states of Washington, Oregon, Idaho, Montana, Arizona, Nevada and California a total of \$1,400,000 in round numbers. And they are all crying for more, more.

¶ Eight new meeting houses were built in Colorado last year, five of which received aid from the Church Edifice Fund of the Home Mission Society. If a roll could be called of all the churches in the West that have been aided in building their houses of worship by the Society, the list would show how greatly and widely our cause has been fostered by this agency. The aid in church building comes at the critical time and often saves the cause.

He who can give a dollar to missions ought to be ashamed to give a dime; but he who can only give a dime ought to be equally ashamed not to give that because he cannot do more.



How the Girls' School at Coamo Was Started

By Mrs. L. E. Troyer



AT the earnest request of many friends I am constrained to give this story of the Girls' Mission School at Coamo, Porto Rico. To the Lord be all the glory. It has been His work and not man's, as the following lines will reveal.

Husband and I entered the work and the field a joint company to do battle for the Lord, and though I had no commission from the Home Mission Society, I felt that a higher power had thrust me forth and to this heavenly commission longed to prove faithful. For several years our united prayer had been to be able to labor in some neglected part of the vineyard, so with joy unspeakable we left home and its comforts and the companionships of the homeland and sailed away across the sea to our long coveted field. If there be any merit in

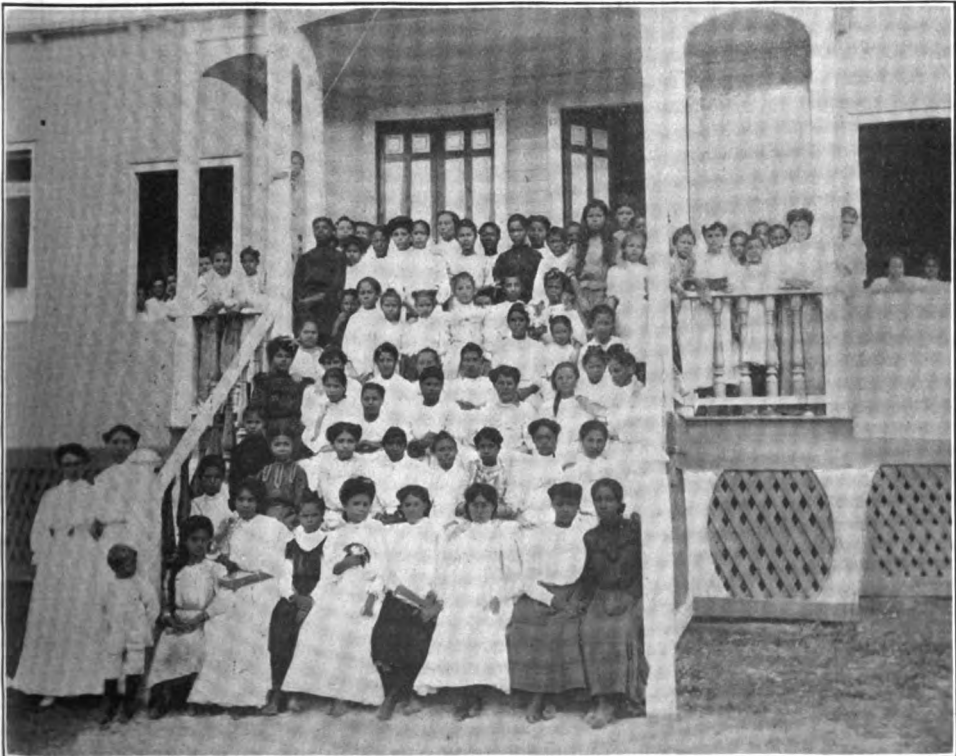
this story, it is largely due to the kind aid and loyal support of my husband who has ever made me a companion and helpmeet in his pastoral work.

Mission-fields, however, have different problems, the first and greatest being the acquiring of a new language. Happily for me he did not leave me behind, but proved true to the firm, and for a whole year we plodded on together in the study of the language; at the end of which time we were happy to find that by a liberal use of hands and head, we could make ourselves understood. Meanwhile the problems of the field had been rising mountain high, and we cast about for a point to begin. Our hearts were daily made to bleed by the ignorance, superstition and vice by which we were surrounded. The little shacks, the sight of the little uncared-for children, the little nude bodies, as many of them were

clothed solely with the sunshine, a smile, or mayhap a straw hat. The sight, I say, of all these things caused us deep pain and we sought for some way to uplift. We felt our limitations as to the language, but we determined as soon as practicable to establish a school and get in these little ones as we might, and clothe and care for them. We even went so far as to buy a quantity of material, which we found at a bargain sale, which we hoped some day to convert into little garments for the needy ones. But the Lord had different plans, and at the beginning of the school year and in a most unexpected way brought us in touch with a teacher for our contemplated school; and though we did not feel just ready to begin such a work, being slow of speech (in Spanish), we found that if we were to have the aid of this most desirable and well-equipped teacher we must begin at once ere she be transferred to some other field.

The problem of a place for the school was solved in the two small rooms in the rear of the church; so with fear and trembling we went about to establish our little school, thinking we could make out some way with the little ones. The general missionary kindly sent us a native Bible woman to help gather the children. Well do I remember her return after the first day of canvassing for the school. She presented me with the names of about thirty-five, *nearly all of whom were grown young women*. My heart almost stopped within me. If I had thought that I could, with blackboard and chalk and a few meager equipments, make out with the little tots, I had not dreamed of such an undertaking as that. I was simply dumb before her.

She said, "Don't you think this a fine list? The mothers are anxious on every side that you should teach the girls to sew and to make the beautiful things they find in your home."



THE SCHOOL CONDUCTED BY MRS. TROYER AT COAMO, PORTO RICO



MRS. L. E. TROYER

"Well, but," I said, "they take their girls out of school long before this age."

"Yes, and they must do it that they may work and learn to provide for themselves."

Then it was that God gave me the idea of the Industrial School. But the difficulties, how they rose mountain high before me! My means were meager. Where were to be found books and other necessary equipments for these girls, to say nothing of the material to keep fifty girls busy? Then was brought to my mind the story read in my girlhood of one who, long years before, had the courage to found an orphanage when her sole earthly possession was but five pounds. I remember how, as she confided her plan to her most trusted friend, she turned upon her with, "Dorothy, do you think five pounds sufficient to found an orphanage?" And she, with the light of faith in her eye, made answer, "My friend, I do not think five pounds to be sufficient, but I do think that five pounds plus Dorothy Dodd plus God are sufficient." And so they proved to be. The Spirit revealed to me at that moment that her Lord was my Lord, and some

way my faith rose up to meet it, even faith to speak in an unknown tongue, for the word of God was to have a prominent place in our curriculum, and it was no small task to prepare a lesson for each morning.

All I can say is that God honored the work, and as is His custom provided far beyond our faith; at no time did He fail us. How can I tell you the world of good done the first year, as these girls were brought together in sweet girlish fellowship for the first time in all their lives and had the precious truths of the Gospel sown in their hearts. Many of these seeds have sprung up and borne fruit unto baptism, and the end is not yet.

The school was brought into existence so suddenly and so miraculously that we had not even time to consult Doctor Morehouse and get the consent of the Board for its opening. When we recovered our bearings and had time to think, we had mixed feelings as to how such a step would be received at headquarters. Finally, in the Lord's time, we had courage enough at our command to write and make full confession and speak of the future plans of the school, it only we might be properly equipped. We spoke of the large number received and of the still larger number for whom we had no room. The Lord touched the great heart of our great leader, and Doctor Morehouse at once adopted us and along came the following cheery letter:

"The Lord bless you in your God-given task. It is just what we want in Porto Rico. I have had copies made of your letter and I am writing some of our wealthy women to see if we cannot get you properly housed and equipped for next year."

Such news was far beyond anything we had hoped or dreamed! The Troyer household were jubilant! In a short time came another joy-giving letter saying five hundred dollars had been subscribed by Mrs. Shirk of Indiana; and well, you all know that Doctor Morehouse is a sort of religious politician, and in his statesmanlike manner suggested that I write the donor and give further



REV. L. E. TROYER

notes of interest and also enclose a picture of the girls as I had enclosed one to him. This I was glad to do and sent on an additional letter enclosing pieces of drawn work which the girls had made in school. As he had neglected to give me her address, I presumed to send the letter to him to be forwarded to the proper address; and then it was that a strange thing happened. Shall I say he sent the letter to the wrong woman? No, he sent the letter to the right woman, but not to the woman who gave the five hundred dollars. (Shall we say it was his first misdirected effort?) Guided by the Holy Spirit he penned the name of Miss Frances Huntley of New York, and she being a woman whom God could use, sat down at once and carried out His will and wrote out and sent by return mail another check for five hundred dollars. Doctor Morehouse wrote, "Of course Mrs. Troyer will think this providential, and I know not why she shouldn't"; and so she did. Wouldn't you?

Miss Huntley then wrote, "What shall I do with the pieces of drawn work?"

They were meant, of course, for another." And so I followed our secretary's good advice and wrote Miss Huntley, commending her on being a woman to whom God could turn when He needed five hundred dollars and get it. I enclosed in this personal letter a circular letter speaking of our need of a teacher. The arrow reached her heart and brought another check for five hundred dollars. The Dayton and Yonkers ladies were then inspired and came along and insured the building.

June had come and we began to be anxious about the building. It began to look as though it might be impossible to finish it for the fall term. Indeed, we were told by some on the field that it would be an utter impossibility, that if our new home then well under way were completed in time to move in before the fall term we could count ourselves most fortunate. Over seventy-five girls had applied for admission for the coming year. Their disappointed faces rose up before us and we could not rest. Husband noted the state of affairs and kindly took me to task. "Have you never heard," he said, "that that which is impossible with man is possible with God? Let us trust Him for that building." And wonderful to relate (rather, natural to relate) the impossible happened and we opened school in our new building just one week later than the year before. The natives said "it was a 'maravilla' (a miracle) to have a house built so quickly in Porto Rico."

At the opening it was filled with a happy lot of girls, so happy with their new home. The work of the year was richly blessed of God; indeed so great as to make it imperative to have another building. And when, in the spring, it was necessary for the mission family to return for rest, they hurried away to be in time for the May anniversaries at Washington. There, all unexpectedly, they were asked to tell the story of the school and the Lord touched hearts, and as you may readily guess, the funds, unsolicited by man, were voluntarily pledged to erect a new building.

What the school does for the work the following results will show:

It has deeply entrenched itself in the hearts of the people, thus giving prominence to Protestantism. It has brought honor to the church, in that it has had the loyal support of the leading citizens of Coamo. Many of our girls are from leading families, such as the mayor's, and other officials and merchants. The school has seemed exactly to fit the needs of the young girls, and has been said to be the greatest moralizing agency at work in Coamo. It has made us a multitude of friends, and has opened many doors and hearts; in fact, some whole families have been brought into the church by its influence. It prepares church workers, as some of our most active leaders in the church have been baptized from the ranks of our girls. It has more than doubled our Sunday-school attendance, one-fourth of which is from the school girls and one-half of which is from the families of our girls. It spreads the Gospel, as many of the girls carry home the lessons of the morning, and grow in grace as they re-teach its truth to the family. In this way many have been led to come to services and later to accept Christ. This last year has been one rich in spiritual growth. Many of the girls have been completely transformed, and one would not recognize them as the wayward, thoughtless girls of two years ago. The Spirit is at work in many hearts and we feel that great and good things are in store for the girls of Coamo. Some of our girls have married and set up Christian homes. Can you measure the influence

of these new homes for the coming years?

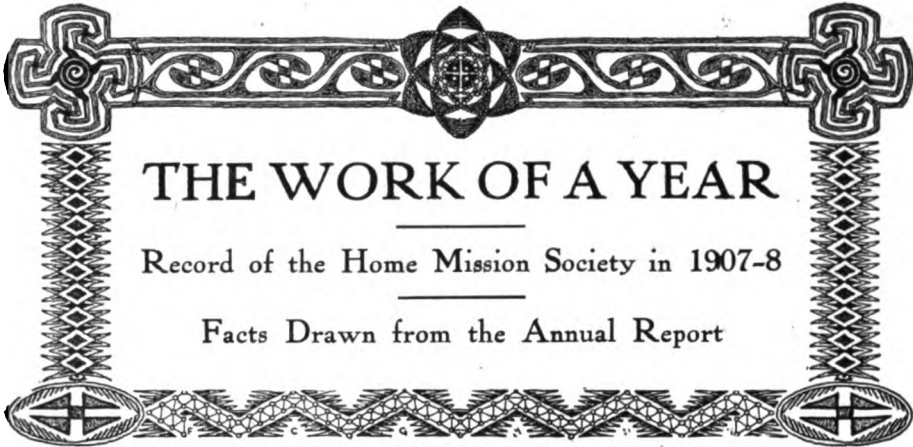
We believe with all our hearts that upon the uplifting of the women of Porto Rico depends her future power. Do you want a part in this most interesting work?

Send all offerings for the school to Dr. H. L. Morehouse, 312 Fourth Ave., New York.

A later note from Mrs. Troyer brings the news that the City of Coamo has given them another acre of ground adjoining their present site, on which is to be erected the new dormitory for girls. This gives us a most beautiful compound. Special interest and significance is added to this gift in the fact that the leading doctor of Coamo had secured the site upon which to erect a house for himself, when Mrs. Troyer laid before him her plan for the enlargement of the Coamo Mission School, and the desirability of just that spot of ground. He, like the good friend of the school that he is, and has always been, relinquished his right to the land and bought another lot very much inferior in every way to the one he had given up. Does not that act speak volumes for the esteem in which the school is held? The city also granted a lot back of the church on which a new building has been erected to serve as a Sunday-school room for the girls' class, and also during the week as a recitation room for the boys' school to be opened next fall.



TWO COAMO SCHOOL GIRLS



THE WORK OF A YEAR

Record of the Home Mission Society in 1907-8

Facts Drawn from the Annual Report

I HE seventy-sixth annual report of the Executive Board of the American Baptist Home Mission Society is submitted, with special salutation to its numerous constituency in this new commonwealth, to whom in their early struggles its liberal aid

was given, and with whom it now harmoniously co-operates in organized missionary effort. Particular greeting also to the consecrated company of pioneer preachers who have endured hardness as good soldiers of the Lord Jesus Christ. The rapidity and solidity of our denominational development here, in so brief a period, has been unparalleled in our history. Here we have a fresh and forcible illustration of the truth that "He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing sheaves with him," and that the proclamation of the Gospel message of justification by faith in the crucified and risen Christ and regeneration by the Holy Spirit is still the power of God unto salvation, whether to the White Man of the city or to the untutored Red Man of the tepee. Here faith is strengthened and courage is renewed for future tasks.

CHANGES IN THE FORCE

The report then refers to the unusual bereavement, in the death of Dr. Chivers, Dr. E. H. E. Jameson, and Dr. F. T. Hazlewood. Changes have brought into service Dr. L. C. Barnes as Field Secretary and Dr. C. L. White as Associate Corresponding Secretary. Rev. F. H. Divine succeeds Dr. S. McBride as District Secretary for

New York and Northern New Jersey; and Dr. Jacob Sallade succeeds Dr. E. B. Palmer in Pennsylvania. Dr. N. B. Rairden, after a long illness, resumes work as Superintendent for the Trans-Mississippi Division.

THE YOUNG PEOPLE

The history of the Baptist Forward Movement for Missionary Education is briefly given, with the report of Secretary J. M. Moore, showing how the home and foreign societies and the Publication Society have entered into co-operation to spread missionary knowledge in Sunday-schools, Young People's Societies, Young Women's Missionary organizations, Mission Bands, and institutions of learning. The declared purpose and aim of the Movement is "the promotion of missionary education among Baptist young people, to the end that the missionary enterprise may receive more generous offerings of life and money." Definite effort is made to persuade our young people to form habits of systematic giving, and to do this in connection with and not apart from the churches of which they are members.

Last fall the Board approved the recommendation of a joint committee of the three General Societies, for the publication of a mission periodical in the interests of all, for use especially, though not exclusively, in our Sunday-schools. The Publication Society assumes all financial responsibility of its publication; the other societies co-operating in furnishing material for the paper and in promoting its circulation. The first issue of this publication, *World-Wide*, appeared in January. Thus, in various ways, the organized forces of the denomination are getting together, by their own

initiative, for more effective service in the interests of the Kingdom as a whole.

II FINANCIAL

The report of the Board last year contained a special statement concerning the Society's financial condition, with its indebtedness of \$72,582.42 and the probable necessity of retrenchment the ensuing year. At the annual meeting in Washington it was voted "that it is the sense of the Baptist denomination as represented on the floor that the Society should not plan retrenchment for the coming year." Nevertheless, the Board, after full consideration of the subject, felt constrained to make reductions wherever possible without jeopardizing the work. This decision, as events have proved, was wise, having measurably saved the Society from a much more serious indebtedness. As it is, the deficit for the year is \$23,311.16, making the total indebtedness \$95,893.58. Had it not been for the unexpected expense connected with the completion and equipment of the new school buildings at El Cristo, Cuba, the deficit for the current year would have been only about \$8,000. But the investment thus made in this educational plant gives ample promise of great returns for the benefit of our work in Cuba. There will be no corresponding draft from any quarter upon the general fund of the Society during the coming year, hence no similar addition to the present deficit. However, account must be taken of the termination of the annual installments of about \$26,000 which have been received during the last six years from the estate of the late Daniel Sharp Ford of Boston, Mass. Nothing more being available from that source, it remains to be determined whether a corresponding increase of resources can be secured from others, or whether a reduction of this amount must be made in appropriations for the coming year.

THE YEAR'S WORK

The grand total of receipts for all purposes the past year was \$721,672.10, being \$80,994.58 less than for the previous year. In last year's receipts, however, were included the exceptional offerings of \$45,134.13 for the California Relief Fund.

For the General Fund receipts from all sources were \$540,047.77, being \$18,014.97 more than for the previous year. The total legacies, for general purposes, \$68,349.14, being \$2,834.28 more than last year, and for all purposes \$149,653.72. This came from

75 estates. Designated receipts from the Woman's American Baptist Home Mission Society (Boston) were \$21,881.65, and from the Women's Baptist Home Mission Society (Chicago), \$5,133.82. Special individual gifts for general purposes amount to \$104,239.89, being about \$10,000 less than last year.

THE BUDGET AND APPORTIONMENT PLAN

In accordance with the instructions of the Society at Washington in regard to the budget for 1907-8 and an apportionment of the amount required to states, associations and churches as soon as practicable, a printed circular was prepared, concerning the "New Method," with an apportionment of the amounts required from each state for the year's work. Through the district secretaries there was a subdivision of these amounts to associations and churches, not in any sense as an assessment, but rather as a statement of the proportionate sum from each, in order to secure the aggregate named in the budget. Many of the associations had met before this was issued. The plan therefore has not had a full and fair trial during the past year.

Some churches, under the energetic leadership of their pastors, have generously met their apportionment; many others appear to have paid no attention to the matter. Criticisms of the method have been comparatively few; commendations many. Contributions from the churches are \$12,009.52 more than those of the previous year, though this increase is barely one-fourth of what was asked for. How much of this should be credited to the new method cannot definitely be determined. But for the financial disturbances of the country for several months and consequent diminished contributions from some churches in commercial centers, the showing would doubtless have been more favorable.

IMMEDIATE DEMANDS

A million dollars for special purposes, over and above the annual receipts of the Society, are an immediate need.

For city mission work \$100,000 annually should be expended during the next three years. Golden opportunities in our large and rapidly growing cities are slipping from us because of financial inability on the part of Baptists resident in localities where new work should be undertaken.

For pressing enlargement of work among our foreign-speaking population and among the Spanish-speaking peoples of the Southwest, of Mexico, Cuba and Porto Rico, at

least \$50,000 annually for the next three years is needed. Our efforts for the evangelization of the Spanish-speaking peoples in the Southwest are distressingly inadequate. What are five or six laborers among these 300,000? We have merely touched the fringe of enormous masses of people from some European countries. Their accessibility here, and their deplorable ignorance of the Gospel, constitute a providential summons to us to prosecute this work more vigorously, before the opportune period for the evangelization of these millions shall have passed away.

The awakening of Mexico and its rapid rise in the elements of national life and power call for more aggressive work there. Surely \$10,000 per year does not worthily represent the measure of our obligation to give the Gospel to these fourteen millions of our sister Republic.

Phenomenal success in Cuba and Porto Rico call for larger outlays and reinforcements. Evangelism and education must go hand in hand.

Immediate needs in our educational work for the Negroes call for at least \$500,000 of this amount.

Measures should be adopted to secure as large a proportion as possible of this million dollars immediately; in any event, to secure the whole within the next three years. Part of it, indeed, as in city mission work, would run through this period. Four years ago, though the need of a special effort in this direction was strongly felt, the Home Mission Society refrained from doing anything, inasmuch as a forward movement by the Missionary Union in the interests of its educational work in foreign lands was then announced, and it was considered both courteous and best that for two or three years it should have right of way. Now, after four years of waiting, the time has come for these special needs in our Home Mission fields to be presented and pressed upon the denomination. In the march of events here we should no longer "mark time," but advance with heroic resolve and the consecration of larger resources for the immediate demands upon us in these vast and varied Home Mission enterprises.

III

MISSIONARY DEPARTMENT

The whole number of laborers, missionaries and teachers supported wholly or in part by the Society has been 1,533, distributed as follows: In New England, 63; Mid-

dle and Central States, 101; Southern States, 255; Western States and Territories, 993; Canadian Dominion, 11; Mexico, 33; Cuba, 38; Porto Rico, 39. French missionaries have wrought in 8 states, Scandinavian missionaries in 25 states; German missionaries in 21 states and Canada; colored missionaries in 16 states.

Among the foreign populations there have been 331 missionaries; among the colored people 52 missionaries and 247 teachers; the Indians, 26 and 26; the Mexicans, 27 and 18; the Cubans, 27 and 11; the Porto Ricans, 32 and 7, respectively; and among Americans, 729 missionaries.

The Society aids in the maintenance of 39 schools established for the colored people, Indians, Mexicans, Cubans and Porto Ricans.

SUMMARY OF THE YEAR

Number of laborers.....	1,533
Weeks of labor.....	52,121
Churches and out-stations supplied.	2,158
Sermons preached	117,991
Prayer-meetings attended	51,277
Religious visits made.....	358,484
Bibles and Testaments distributed..	12,880
Pages of tracts distributed.....	1,998,924
Received by baptism.....	7,404
Received by letter and experience...	8,880
Total membership of mission churches	66,268
Churches organized	45
Sunday-schools under care of missionaries	1,460
Attendance at Sunday-schools.....	89,611
Benevolent contributions reported..	\$155,167.49

RESULTS OF SEVENTY-SIX YEARS

Number of commissions to missionaries and teachers.....	35,597
Weeks of service reported.....	1,245,877
*Sermons preached	3,027,410
*Prayer meetings attended.....	1,548,379
*Religious visits to families and individuals	8,090,386
Persons baptized	215,572
Churches organized	6,158
*During last 67 years.	

THE SOCIETY'S WORK IN THE SOUTHWEST

The invitation from the Baptists of Oklahoma City to the Societies to hold their anniversaries here in 1908 was received at first with astonishment by many who were not cognizant of the remarkable development in the city and the state in the brief period of their history. Of the Society's part in the advancement of Baptist interests, not only here, but throughout the Southwest, mention may most properly be made.

In 1889, the Executive Board in its annual report said: "The opening of Okla-

homa (April 22, 1889) calls loudly for missionaries and chapels, and to these calls the Society must at once respond." Early in 1890 two missionaries were appointed to what were considered strategic points, Guthrie and Oklahoma City; followed soon by a third and also by a general missionary. Dr. H. C. Woods, Superintendent of Missions, visited the new fields early in 1890, as did also the present Corresponding Secretary of the Society in the fall of the same year, when he found the new chapel in Oklahoma City, toward which a gift of \$1,200 had been made, nearing completion.

The *Oklahoma Baptist* for October, 1890, gave the location of "twenty Baptist churches supplied by eleven pastors, and a total membership of 377; also seven Sunday-schools with an average attendance of 399. One church has a temporary house, two others are building, others we are planning to build." What wonderful progress has been made in these years! In that same portion of Oklahoma there are about 25,000 Baptists; and in what was Indian Territory about 30,000 more; making a total of 55,000; including as estimated 18,000 Negroes and 4,000 Indians.

For about ten years, in the swiftly formative period of the new territory, nearly all the missionary and church edifice work was done by the American Baptist Home Mission Society.

The total expenditure of the Society to the present time for missionary purposes in the two territories now comprising the State of Oklahoma is \$287,128.71; for educational purposes, \$275,691.74; and in gifts for church edifice work (besides numerous loans), \$47,196.05; making a grand total of \$610,016.50.

THE WEST

The West still has first claims upon the Society, which rejoices in the splendid progress of the denomination throughout the entire region in recent years. The spirit of unity and of consequent aggressiveness in Home Mission work is most cheering. Some of the younger State and Territorial Conventions, as shown in reports of superintendents of missions and general missionaries, have assumed financial obligations in our co-operative work that put to blush many abler conventions in the older States. It is a joy to aid those who are heroically doing their utmost. Out of such stress and strain in missionary endeavor comes the sturdy material that gives character and power to the denomination. From many quarters come reports of a new

and large inrush of settlers, where lands have lately been thrown open to settlement or where vast irrigation projects have approached or are approaching completion, and in connection also with extensive railway construction. The infilling of the middle western regions is going forward at a rapid rate that requires our most vigorous effort and most liberal outlay to occupy new fields.

Fifty-nine mission churches became self-supporting last year; but there are fully 185 new fields that ought to be occupied the present year. Last year 100 new fields were taken up. Many missionaries have from two to five out-stations; while general and district missionaries make exploring tours into new localities to discover Baptists and to ascertain where new churches can be wisely organized. From the first the pioneer missionary has preceded the construction of railways, making long and tedious journeys on foot and on horseback, cheerfully enduring hardness as a good soldier of Jesus Christ. Here in Oklahoma these men have wrought most successfully and are worthy of high honor.

In taking account of results of this western work, we must reckon the contributions of the Baptist churches of the West to Foreign Missions. These have amounted to nearly \$2,000,000. It is also stated on excellent authority that from one Western State, which has been the recipient of large aid from the Home Mission Society, 25 missionaries have gone to foreign lands. Indeed, it frequently happens that churches which were aided for years from our missionary funds, and aided liberally also in the erection of their houses of worship, give far more annually to foreign missions than to the work of the Society. In some cases the disproportion is so great as to be painful, as indicating a forgetfulness of the claims of the Society and the needs of our Home Mission fields.

THE INDIANS

Since assuming charge of the Indian mission work in 1865, the Society has expended for educational work among the civilized tribes \$275,691. Cherokee Academy has now been consolidated with Indian University at Bacone, near Muskogee.

Our missions among the semi-civilized or "blanket" Indians naturally have special prominence at this annual meeting, which is held in proximity to them, so that provision has been made for their representatives to attend, both for their own benefit and ours.

The beginnings of this work are as follows: Rev. G. W. Hicks (a Cherokee), to the uncivilized tribes of the Wichita Agency, in 1887, and definitely to the Kiowas at Elk Creek in January, 1894. Rev. E. C. Deyo, to the Comanches, near Fort Sill, October, 1893. Rev. Robert Hamilton, to the Cheyennes, July, 1895. Rev. Philip Cook, a native preacher, to the Cheyennes, October, 1898. Rev. H. H. Clouse, to the Kiowas at Rainy Mountain, April, 1896. Rev. F. L. King, to the Arapahoes, September, 1898; some work, however, having been done among them previously by Rev. Robert Hamilton. Work among the Apaches has been conducted in connection with the Kiowa Mission by Rev. G. W. Hicks, who in 1906 started a separate mission for them. Rev. J. B. Rounds, to the Cheyennes and Arapahoes at Darlington, January, 1905. The Saddle Mountain Mission among the Kiowas was started under the auspices of the Women's Baptist Home Mission Society in 1897, Rev. H. H. Treat (1907), pastor. Rev. W. A. Wilkin has had charge of the Wichita Mission for several years. Besides these missions under this Society's auspices, there is another among the Osages in co-operation with the general work in Oklahoma.

Besides these missions in Oklahoma, others have been maintained, among the Navajoes of New Mexico, at Two Gray Hills, since January, 1902, and one among the Crows, at Lodge Grass, Montana, since January, 1904, when Rev. W. A. Petzoldt was appointed to that field.

Among the Kiowas there are 4 Baptist churches with 451 members, including Apaches; among the Comanches, 1 church with 109 members; among the Arapahoes, 1 church with 50 members; and another, including some Cheyennes, with 68 members; among the Cheyennes, 2 churches with 141 members; among the Wichitas and Caddos, 1 church with 40 members; making a total in Oklahoma of 10 churches with 859 members. The church among the Crows numbers 15 members.

At all these principal stations there are chapels and parsonages, and some other buildings, representing an outlay for these purposes by the Society of about \$9,000. For missionaries' salaries to these uncivilized tribes in Oklahoma since 1888 there has been appropriated \$79,793.43, making the total for both purposes nearly \$90,000.

MEXICO

The outlook in Mexico is more favorable than in many years. Decided advance has

been made. Through the efforts of Rev. George H. Brewer, general missionary, an American Baptist Church has been organized in the City of Mexico. It has called and supports a pastor without help from the Society, and shares with our Mexican church in the use of our church edifice for public services. It is hoped that another American church will soon be organized in Monterey.

Two new mission fields near the City of Mexico have been occupied. Two Spanish-speaking missionaries have been added to our force, one a cultured man from Spain, the other a converted ecclesiastic of high standing.

Perhaps the most important event of the year is the establishment of a Baptist Theological School under the Society's auspices in Monterey, Mexico, and of which Rev. Alejandro Treviño is the head. It was opened in the fall of 1907, and has had an enrollment of eight young men. More will attend next year. This work of raising up efficient Mexican ministers must be vigorously prosecuted, for by them must the evangelization of Mexico be accomplished.

CUBA AND PORTO RICO

Continued prosperity attends our missionary work in Cuba and Porto Rico. The reports of Dr. H. R. Moseley, General Missionary for Eastern Cuba, and Rev. A. B. Rudd, General Missionary for Porto Rico, show how wisely and well the work is being done. The aggregate totals of what has been accomplished within the short space of nine years affords cause for profound thanksgiving and encouragement. Where nine years ago there were solid Roman Catholic communities, and such a thing as a Baptist Church was unknown, we now have 63 Baptist churches with 3,318 members; 90 missionary out-stations, 35 houses of worship, 9 parsonages, and church property valued at \$140,000; besides two flourishing schools, carrying the total property valuation to \$185,000.

Our American missionaries are placing responsibilities upon the converts for the evangelization of their own people and training them in contributing toward the support of their pastors. The publication semi-monthly of our Baptist papers, *El Evangelista* in Porto Rico and *El Mensajero* in Cuba, is of great value. Such papers, with their fresh and timely contents, are worth far more than ordinary tracts as adjuncts to the work of evangelization and edification.

FOREIGN POPULATIONS

The number of missionaries among the foreign-speaking peoples in the United States the past year was 330. The list of nationalities or peoples is as follows: French Canadians, chiefly in New England; Germans, Swedes, Norwegians, Danes, Finns, Bohemians, Poles, Russians, Jews, Hungarians, Slavs, Slovaks, Lithuanians, Letts, Italians, Portuguese, Greeks, Chinese, Japanese and Syrians. Very few are the States and Territories in our field in which there are not missionaries to some of these people. In New England there were 63 last year, mostly laboring under a plan of co-operation between the Society and the State Conventions.

Co-operation with the German Conference continues, both in missionary and church edifice work, the German Baptists displaying much liberality and zeal in their missionary enterprises. The record of 19 German Baptist church edifices built last year, 15 of them on mission fields, is without a parallel in their work. Two evangelists have labored with much success. The numerical gain was 917, making a total of 28,351 German Baptists in the United States and Canada.

A center of great activity is in and around Pittsburg, in co-operation with the Pittsburg and Allegheny Baptist Union. Missionaries preach in ten languages: English, Welsh, German, Swedish, Slovak, Italian, Hungarian, Croatian, Roumanian and Chinese.

Our missions to the Italians are most encouraging. The Society last summer released Rev. A. Mangano to devote himself wholly to the Italian Department of the Divinity School of Colgate University, in Brooklyn.

The mission to the Chinese of San Francisco will ere long return to the new building, now being erected on the old site in the Chinese quarter, which has been to a large extent rebuilt in a more substantial manner, and will doubtless remain indefinitely the center of the Chinese population in that city.

American Christianity is on trial to-day, as it stands face to face with these millions from many other lands, a large proportion of whom are properly a field for missionary effort. No work anywhere in the world is more urgent just now than this. Had we, as Baptists, done our full duty for their evangelization in recent years, many of those who have temporarily returned to their native lands would doubtless have been light-bearers to their people, to

whom a foreign missionary of another nationality could not get access. Calls for enlargement multiply. Doors of opportunity open on every hand. For lack of means, we are not doing among many of these people one-quarter of what ought to be done.

OUR CITIES

There have been no notable changes in our co-operative work with City Mission Societies during the year. Appeals for enlarged appropriations have come from several quarters, but the financial condition of the Society has prevented compliance therewith. This co-operative work is maintained with the city mission societies of the Boroughs of Manhattan and Brooklyn in New York City to a limited extent; and comprehensively with similar organizations in Buffalo, Detroit, Chicago and St. Louis.

It is hoped that the new book for mission study classes, "The Challenge of the City," by Dr. Josiah Strong, may quicken interest in the evangelization of the unchurched multitudes who constitute a most needy field for evangelical missionary effort. Indeed, the frequent abandonment of old fields by churches that were once strong is most painful and alarming. Evangelical Christianity is on trial in these great cities, probably as nowhere else in the world. If it surrenders its strongholds here, how shall it conquer the strongholds of evil elsewhere?

EVANGELISM

The Special Committee of the Society on Evangelism has suffered a great loss in the death of Dr. E. E. Chivers, its secretary and general superintendent. Before this sad event in December last, he had been instrumental in bringing about the appointment of two evangelists-at-large, Dr. James A. Francis, who began his work in this capacity September 1, 1907, and Dr. Samuel McBride, who began in January of this year. They have been unable to respond to many calls for their services. Unsolicited testimonials concerning the character and value of their work come from many sources.

During the year fourteen State evangelists have been appointed, mostly for the entire time, in co-operation with the following State Conventions: Connecticut, Vermont, Pennsylvania, Michigan, Wisconsin, Minnesota, Iowa, South Dakota, Nebraska, Colorado, Oregon, West Washington, Northern California and Southern California.

THE MONTHLY

Arrangements have been made with the Missionary Union for special club rates to subscribers for the *Baptist Missionary Magazine* and the *Baptist Home Mission Monthly*, as follows: In clubs of five per cent. of the church membership, 65 cents; to ministers, 40 cents. Single annual subscriptions for both periodicals, \$1.25. This has evidently been received with favor, as indicated in the increased subscription list, which is the largest in the history of *The Monthly*.

IV

CHURCH EDIFICE DEPARTMENT

THE YEAR'S WORK

The number of churches aided during the year 1907 by gift only, 67; by loan only 10; by gift and loan, 30. The total number of grants from the loan fund, 40; the total number of grants from the gift fund, 97. The location and number of churches receiving aid in the following States, Territories and Republics are:

By gifts—Arizona, 1; California, 10; Colorado, 4; Cuba, 6; Idaho, 1; Illinois, 1; Indian Territory, 2; Kansas, 3; Mexico, 1; Michigan, 3; Minnesota, 8; Montana, 1; Nevada, 2; New Jersey, 1; New Mexico, 3; New York, 1; North Dakota, 4; Oklahoma, 16; Oregon, 3; Pennsylvania, 1; Porto Rico, 8; South Dakota, 1; Vermont, 1; Washington, 7; West Virginia, 3; Wisconsin, 2; Wyoming, 3.

By loans—California, 4; Colorado, 3; Idaho, 1; Indian Territory, 1; Illinois, 3; Kansas, 1; Minnesota, 2; Nevada, 2; New Mexico, 3; North Dakota, 1; Oklahoma, 2; Oregon, 4; South Dakota, 2; Washington, 6; West Virginia, 1; Wisconsin, 2; Wyoming, 2.

The gift fund received \$49,637 and appropriated \$52,417, an average of \$540 to each church aided.

The loan fund received \$20,711 loans repaid, \$6,264 interest, or \$26,975; and loaned to 40 churches \$30,550, an average of \$743 to each church. There are 271 loans outstanding.

The whole number of churches aided up to the present time is 2,735, of these 2,391 have been aided in the past 27 years.

The total amounts of grants from the loan and gift funds (other than Cuba, Porto Rico and Mexico) of \$83,967.79 has secured church property of the value of \$296,700.

CHURCH EDIFICES

The value of the Church Edifice Gift Fund in assisting struggling churches on

our mission fields to secure modest houses of worship is beyond all calculation. In rural communities and villages, a grant of \$250 to \$400 proves a great stimulus in obtaining the remainder required, commonly about \$2,000; while the general rule that the grant shall be paid when it will complete the house without indebtedness, unless it be to the loan fund, constitutes a leverage to dedicate free of debt. In the larger cities, where the cost of lots is heavy and where more expensive buildings are necessary, larger grants have to be made, though these are rarely in excess of \$1,000. Indeed, the moderate amount available for this purpose is prohibitory of many large gifts without depriving numerous smaller churches of any assistance whatever. For the last five years the average receipts of the gift fund for current purposes, and apart from designated contributions to the California Relief Fund, were \$11,700. This is not half the amount reported by some other denominational organizations for Church Edifice work. Rarely does a church make a contribution to this fund; while in several other denominations the work of church extension is included in the list of objects for the annual offerings of the churches.

Reports from our representatives on mission fields show that at least 138 church edifices should be built this year.

PORTO RICO

The chief event of the year in Porto Rico was the dedication, April 5, 1908, of the new church edifice at San Juan, at a cost, including equipment, of about \$10,000. It is admirably located in the heart of the city on the corner of a thoroughfare and a small plaza, and is much admired for its simple architectural effect. It is seated with pews and lighted with electricity. In this capital city of the island our work, which has suffered for lack of a suitable place of worship, is taking on new life and strength.

Plans are well advanced for the erection of a chapel at Caguas, one of the most important and flourishing cities of the interior. The immediate need thereafter is from \$10,000 to \$15,000 for the erection of rural chapels in the barrios, where it is difficult to get rooms of any kind. Structures suitable for our purposes can be erected, with such help in labor and materials as the people will give, for \$500 to \$1,000 each. Rarely is there a house of worship of any kind in these densely populated districts, where eager congregations greet the missionary, and where many have confessed Christ.

In Cuba a new house of worship at El

Cristo is being erected, to accommodate the larger congregations as a result of the attendance of pupils at the school opened there during the year. Two chapels have been built at other points.

In Mexico aid has been extended to the Mexican Baptist Church at Sabinas Hidalgo in the completion of a chapel to cost about \$2,000 in American money. Exceptional assistance must be given to the vigorous Mexican church at Monterey for a new and better building on another location away from the objectionable surroundings of the present site. This historic first Baptist Church of the Republic, in that important city where an American church may soon be organized, has special claims upon our consideration.

V

EDUCATIONAL

Our educational work among comparatively dependent and undeveloped races and peoples is thoroughly missionary in its motives, methods and aims. Within the last forty years about 8,000 conversions of students have been reported. This is the more remarkable in view of the fact that most of the pupils, often 80 to 90 per cent., are members of churches. Frequently special evangelistic services have been held in these institutions with most gratifying results. In most, if not in all, of the schools for the negroes there are student missionary societies. The average enrolment of students for the ministry is about 500.

The general statistics for the last year were as follows: Whole number of schools, 28; pupils, 8,311; students for the ministry, 488; conversions reported, 371; number of teachers, 436.

The total expense to the Society for this educational work the past year was \$199,321.89. Of this amount, \$160,269.35 was for the negroes; \$9,694.06 for the Indians; \$4,610.50 for Mexicans; \$21,209.56 for Cubans; \$3,538.42 for Porto Ricans. Of the amount for the negroes, \$83,853.70 was for teachers' salaries, of which \$14,025.18 was received from the Woman's American Baptist Home Mission Society (Boston); \$66,499.92 for buildings and improvements, for expenses of maintenance, including repairs, insurance, etc. Of the amount for buildings, \$21,000 was from the General Education Board.

SCHOOLS IN CUBA AND PORTO RICO

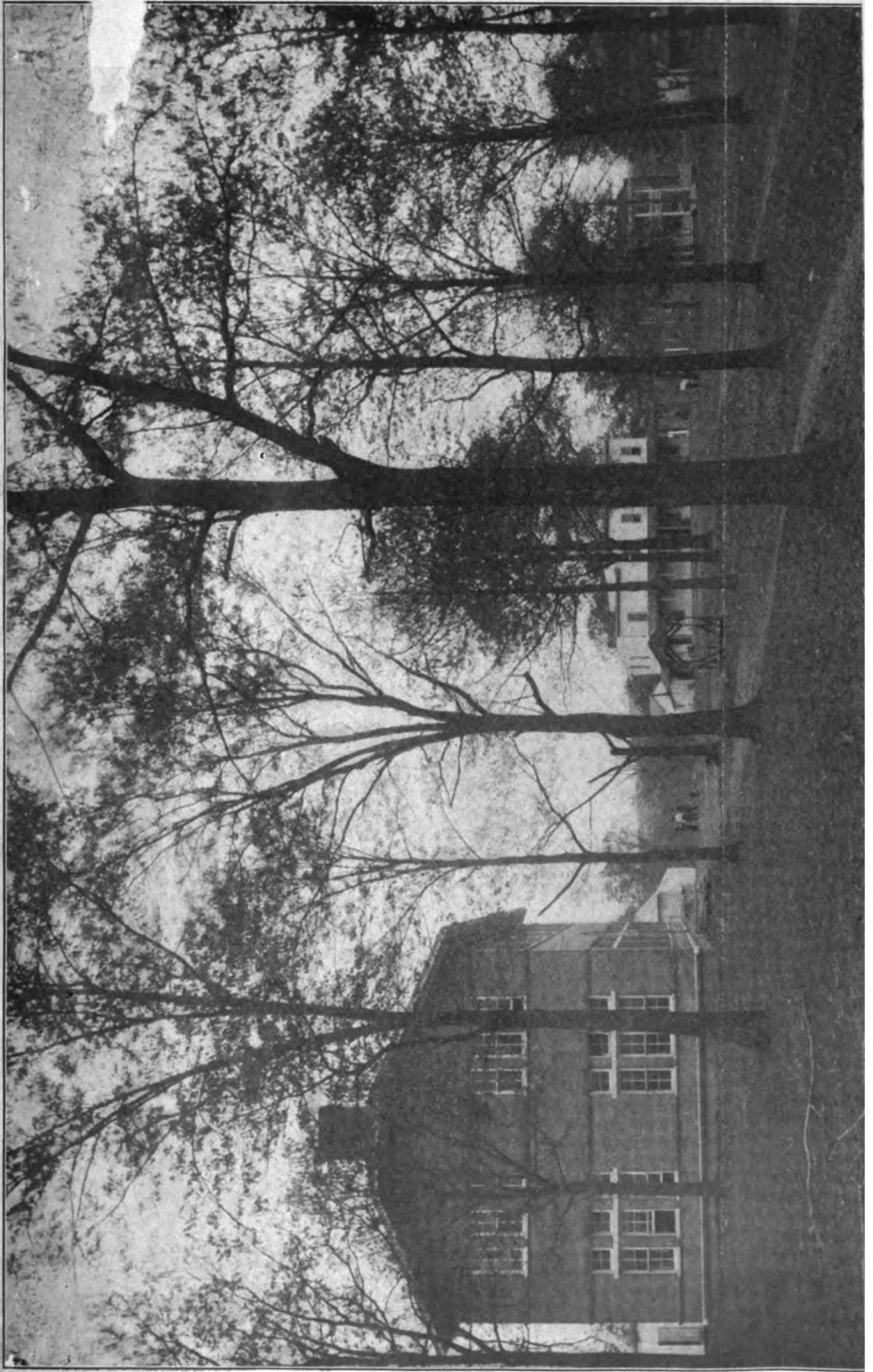
Christian education must be the handmaid of evangelization in the Spanish-speaking islands in order to prepare a qual-

ified native ministry of capable workers in all forms of church activity. Hence, the establishment of the school for young men and young women at El Cristo, near Santiago, Cuba, which was opened in October, 1907, the formal dedication exercises taking place February 5, 1908, when a number of American friends were present. The total cost for grounds, buildings, equipments, fencing, etc., has been nearly \$40,000, of which about \$17,000 was designated gifts. The buildings should stand for centuries. The school, of which Rev. A. L. Story is principal, has had phenomenal success, and given Baptists a commanding position throughout Eastern Cuba. We regard it as one of the wisest possible investments.

Superintendent Sale says in his report: "Our schools everywhere are full to overflowing. The Society is to be congratulated on the ability and devotion of the presidents and teachers of its educational institutions and the excellent results that are being secured in the lives of the students."

CONCLUSION

The administration of the Society's affairs, though increasingly onerous year by year, is attended with much satisfaction on the part of your Board, because of the far-reaching effects of its many-sided activities. It is preëminent as a pioneer missionary agency and as a constructive force in the formative stages of denominational development in the newer sections of our country; it sustains close co-operative relations with about forty other organizations; its operations extend to every State and Territory in the Union with two minor exceptions, and into Canada, Mexico, Cuba and Porto Rico; its missionaries preach to twenty-five different nationalities or peoples; its evangelistic force and methods keep to the front the supreme work of the churches; and fields of home mission tillage furnish large supplies of men and money for foreign missions. American civilization has been enriched and purified and other lands and peoples have been blessed through these home mission activities. As this nation comes into closer and more influential relations with other nations, especially those of the Orient, its thorough evangelization is of the highest importance to the progress of the Kingdom of God in the Earth. A fitting home mission prayer is that of the sixty-seventh psalm: "God be merciful to us and bless us, and cause his face to shine upon us, that Thy way may be known upon Earth, Thy salvation among all nations."

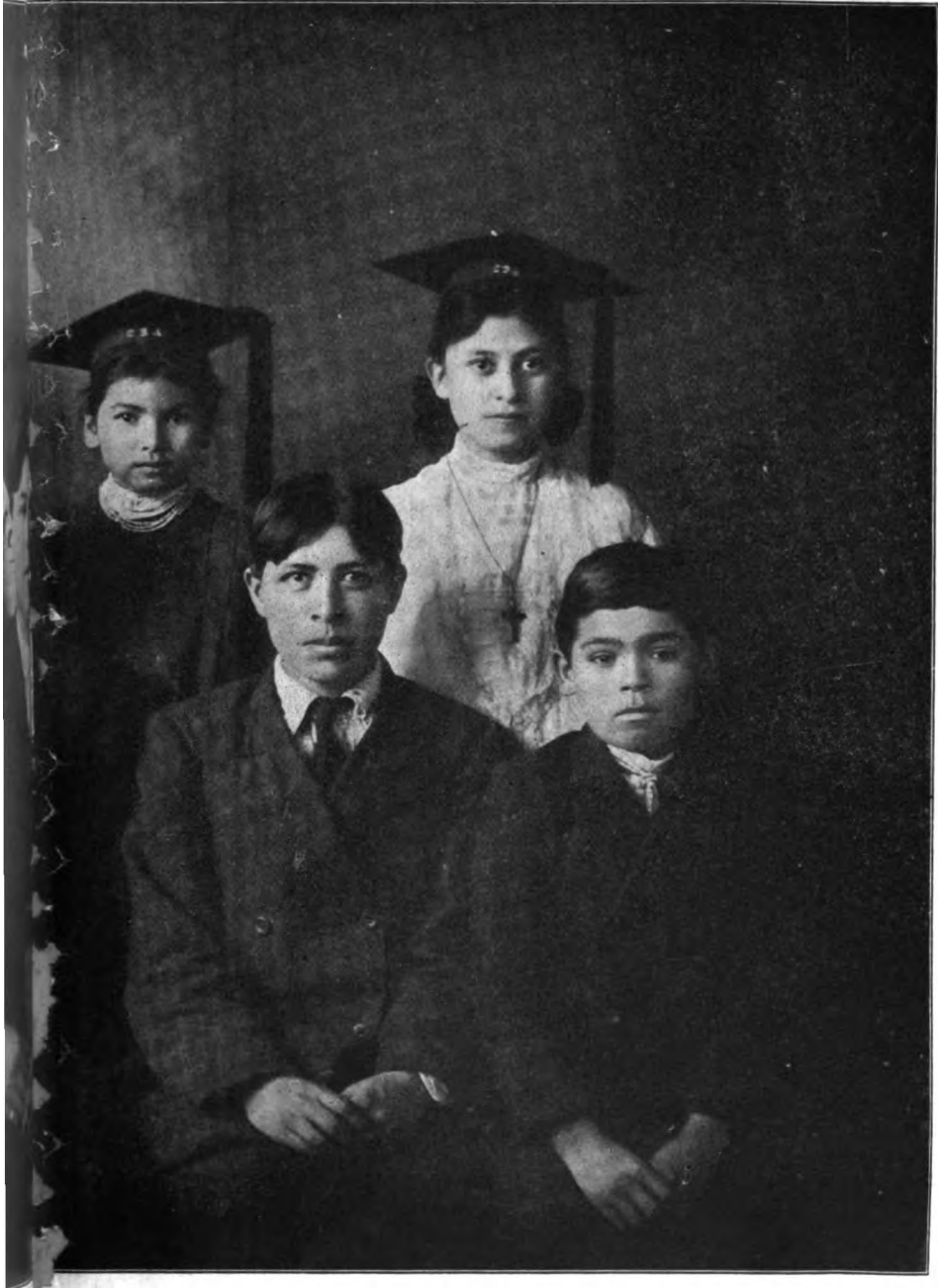


CHEROKEE ACADEMY AT TAHLEQUAH, OKLAHOMA, AND CAMPUS



A GROUP OF FULL-BLOOD INDIAN STUDENTS

These students illustrate the character and quality of the young men
Mission Schools. They rank high in both scholarship and character.



INDIAN UNIVERSITY, BACONE, OKLAHOMA

women who are being trained for American citizenship in the Home
, and have caught from their teachers the spirit of Christianity

AMONG THE FOREIGN POPULATIONS

By Rev. James M. Bruce, Superintendent



THE work of the Society among the foreign-speaking peoples in our country shows many signs of growing strength and solidity. It is still experimental, of course, in its newer departments. Most of those with whom we have to deal in the present day immigration are unacquainted with Baptist ideas. They have been ac-

customed to the formalism and domination of state churches, combined largely with the assumptions of Romish sacerdotalism. They hardly know the meaning of individual conviction and responsibility in religion. A democratic church organization is to them so novel a conception as to be at first beyond their grasp. To many our baptism is at first an obstacle. It becomes, however, when understood, valuable as a test and significant as a pledge. Thus the results secured have more than numerical importance. We are gathering and moulding material for future churches.

In our older German and Scandinavian missions the development of independent church life has long since taken place. Those missions have become organized, self-supporting churches, contributing with great generosity in proportion to their means towards our denominational missionary agencies. There is every reason to anticipate a similar development among the nationalities more recently arrived; but for the present it is generally wiser that the work with them should remain under the care of the American churches. In this way their religious and ecclesiastical life is sympathetically fostered and correctly guided. It has therefore been the policy of the Home Mission Society, and of the State and City Socie-

ties co-operating with it, to encourage the most cordial relations between local churches and the missions for foreigners.

Nothing has been more cheering than the disposition increasingly manifested by the churches to recognize and use their opportunities of service in behalf of the foreign population's within their reach. In every instance where this spirit has shown itself, racial and social antipathies have readily given way, and those who have helped others have themselves prospered. It is by such co-operation on the part of churches that we have been able, in spite of financial stringency, not only to maintain, but even somewhat to extend our activities. In western Pennsylvania one church assumed almost the entire responsibility for a new Italian mission. We succeeded in finding for them a missionary who proved singularly well adapted to the field, and within a period of eight or nine months a Sunday-school of over 100 was gathered, and about 20 intelligent converts were baptized. Meetings have also been held in the neighboring towns, from two or three of which there comes now an urgent demand for a separate missionary, whose support they are willing to guarantee. In an adjacent portion of the same state the work among the great Slav communities has taken on such proportions that there is now a loud call for an itinerant evangelist who shall give all his time, in as many languages as possible, to that region.

A recent and especially interesting incident was the opening of an Italian mission in Washington, D. C. It was the outgrowth of a work which for two or three years had been carried on by a gentleman and his daughter in Washington, who were not members of a Baptist church. Their earnest and loyal Christian spirit brought them more and more into sympathy with our views, and when circumstances caused their removal from Washington, they were led to give over their Italian mission into the charge of one of our Baptist churches in that city. It has now been taken under the care of



MAGYAR GIRL

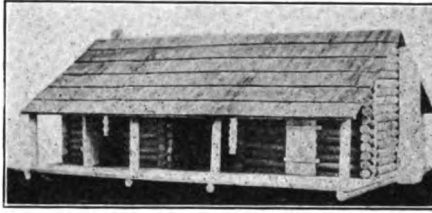
the Columbia Missionary Association, in conjunction with our Society. We have just sent there a gifted young missionary, and the work gives every promise of steady progress.

There is no reason to fear (or to hope, as some perhaps would rather say) that the temporary check of immigration caused by the last year's financial depres-

sion will seriously reduce the field of our work among foreigners. Our opportunity and responsibility remain unchanged. We shall always have more to do. The tide which has temporarily ebbed will soon set in again, and meanwhile our foreign populations still remain so large and religiously needy that there is every incentive to utmost effort in their behalf.



DEACON E. H. LENOX, WHO DROVE FIRST EMIGRANT TEAM TO OREGON IN 1843



HOUSE OF D. T. LENOX, WHERE FIRST BAPTIST CHURCH IN OREGON WAS ORGANIZED, MAY 25, 1844. HAD FIRST SUNDAY-SCHOOL ON THE COAST



MARY LENOX, FIRST PERSON BAPTIZED IN OREGON, FEB., '45. SCHOLAR IN SUNDAY-SCHOOL

A LEGACY THAT SHOULD INSPIRE OTHERS TO GIVE

IN making report upon the year's work on the Pacific Coast, Dr. Woody says: "One feature of the year should not pass without mention, namely, the receipt of the balance of a legacy from the estate of the widow of George C. Chandler. Dr. Chandler and his wife belonged to that pioneer group of missionaries that made possible the Baptist conditions of to-day. Coming to Oregon in 1851, from Indiana, where he had been in 1839 pastor of the First Church of Indianapolis and afterwards president of Franklin College, they gave themselves unstintedly to the work of the Gospel for many years. A mention of the fact of such a legacy should stir up the liberality of many in behalf of this work to which these two heroic toilers gave their life and service."

The pioneer missionaries, Ezra Fisher, Hezekiah Johnson, and George C. Chandler, will ever be held in honor by the Baptists of Oregon. They were strong men, and laid firm foundations on the North Pacific Coast. Pioneers Johnson and Fisher reached Oregon in December, 1845, making the hazardous journey in company. The church in Oregon City was organized with Mr. Johnson as pastor, and built in 1848 the first Baptist meeting house west of the Rockies. Mr. Chandler felt the missionary impulse, and was sent out by the Home Mission Society, succeeding Mr. Johnson in the pastorate. In 1853 Mr. Chandler contributed \$4 of his then scanty resources for foreign missions—this being the first foreign mission contribution from the

Pacific Coast, and made by a home missionary. We like to mention such facts because they show how inseparably intertwined are the home and foreign interests, and how the fields on which the home mission funds are expended are always yielding back to the foreign treasury. It is not strange that Dr. Chandler and his widow, who was his faithful missionary co-worker, should have remembered missions in their wills.

In his interesting historical sketches, Rev. C. H. Mattoon, who has preserved much historical material of value, says that "among the thoroughly educated men, highly qualified to occupy any position and rapidly rise to distinction, but who 'forsook all,' and left refined and cultured homes to patiently travel across a continent, none perhaps on the North Pacific Coast stands higher than George C. Chandler." He was born at Chester, Vt., in 1807, "experienced religion" in 1825, and his license to preach, given by the Springfield (Vt.) Baptist Church, was signed by Ezra Fisher, afterward a fellow laborer in Oregon. Mr. Chandler graduated at Newton in 1838. He began his pastoral life in Indiana, under the missionary call. Mrs. Chandler thus tells how, and why, they went West:

"Mr. Chandler did not come out to Indiana under appointment of any society, but we came. (means being furnished by our parents) by the invitation of two brethren belonging to the small church at Terre Haute. The invitation was sent to the principal of the Newton Theological Institution just before Mr.

Chandler graduated, and the only offer or promise made by them, or any one else, was that any young minister from that institution who would come out and preach for them should have his board for one year. With no more for earthly encouragement, we started out at our own expense, and arrived at Terre Haute in 1838, with two or three dollars in our pockets."

The brethren also boarded Mrs. Chandler, who taught school to pay her way. Her husband became pastor of the First Church in Indianapolis, and was elected president of Franklin College, where he remained until 1850, when the missionary impulse to enter new fields led him to respond to his friend Fisher's urgency and choose Oregon for his home. He was to be president of a college, but that project was temporarily abandoned, and he settled on a "claim," making his living from his farm, and preaching for the feeble churches in the destitute places of Oregon. His circuit reached some sixty miles from home. He assisted in building five meeting houses. Sometimes he walked fifteen miles to an appointment. In 1858 he was made first president of McMinnville College, but he continued to preach. He was a strong preacher and a leader of high character. He gave twenty-four years of his life to the establishing of Christianity in Oregon. Through a legacy to the cause he loved, once more he speaks in behalf of home missions.

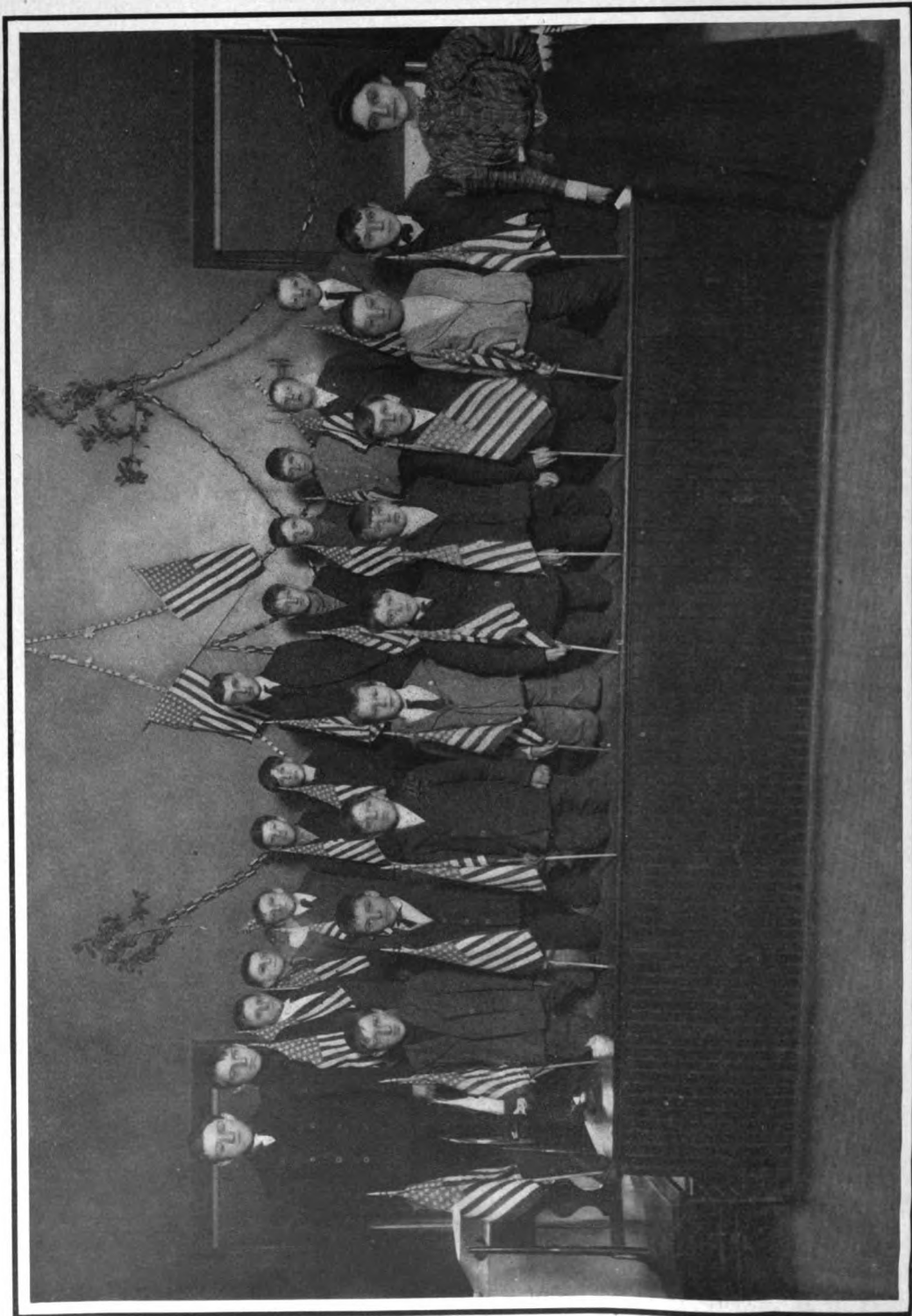
The Foreigners in Baltimore

I. W. McIlvain, corresponding secretary of the Maryland Tract Society, writes to the editor as follows, giving information we are glad to get concerning work among the foreign population of Baltimore:

"I have just been reading your *Aliens or Americans?* It is a work which should stir the hearts of all who read it. Our Society, originally a branch of the American Tract Society, has now become in reality an interdenominational home missionary society for the State of Maryland, more especially for the city of Baltimore. Here, although we are the least

foreign of the great cities, we meet the great problems of the immigrants at our wharves and in the foreign population in our city. In one of our wards the list of the voters was published and over sixty per cent. of the voters, not residents, were foreigners, chiefly Russian or Polish Jews. Proportionately we have, I believe, more Jews in our city than any other American city except New York. Until very recently we have had few foreigners outside of Baltimore, because of the cheap negro labor. But that is such an uncertain quantity, that especially in the canning factories, of which there are a great number, foreigners, especially Bohemians and Poles, are being obtained.

"It may interest you to know what we are doing for the foreigner here. We have more non-English immigrants than any other port, except, of course, New York. We have a large corps of missionaries to meet the immigrants, including two ministers, Lutheran and Presbyterian, Bohemian, and a Bohemian Presbyterian deaconess. We have two homes for immigrants, one German, the other Bohemian, to which by the by the Emperor of Austria sent a contribution. The Jews are looked after by their charitable societies. Besides a large number of German Protestant churches we have three Bohemian, two Presbyterian, one Methodist Episcopal. In these other Slavs are reached. A Ruthenian student at the Johns Hopkins has a large Bible class of his fellow country men who study the Bible together. We have also missions to the Italians, not many of whom are here, by the Methodist Episcopal church, and a mission recently formed to the Poles. Then we have a Polish Jewish mission under Presbyterian care, which is bearing good fruit. There are several Chinese Sunday-schools. Our Society does a great deal of visiting among the poor and ignorant, and we reach many of the foreigners, having tracts and testaments in their language. Our visitors are carefully chosen and are generally well received. We never attempt to proselyte, but frequently talk with non-Protestants on religious subjects, and pray with them.



SOUTHEASTERN EUROPE IN SOUTHWESTERN PENNSYLVANIA

By Rev. H. C. Gleiss

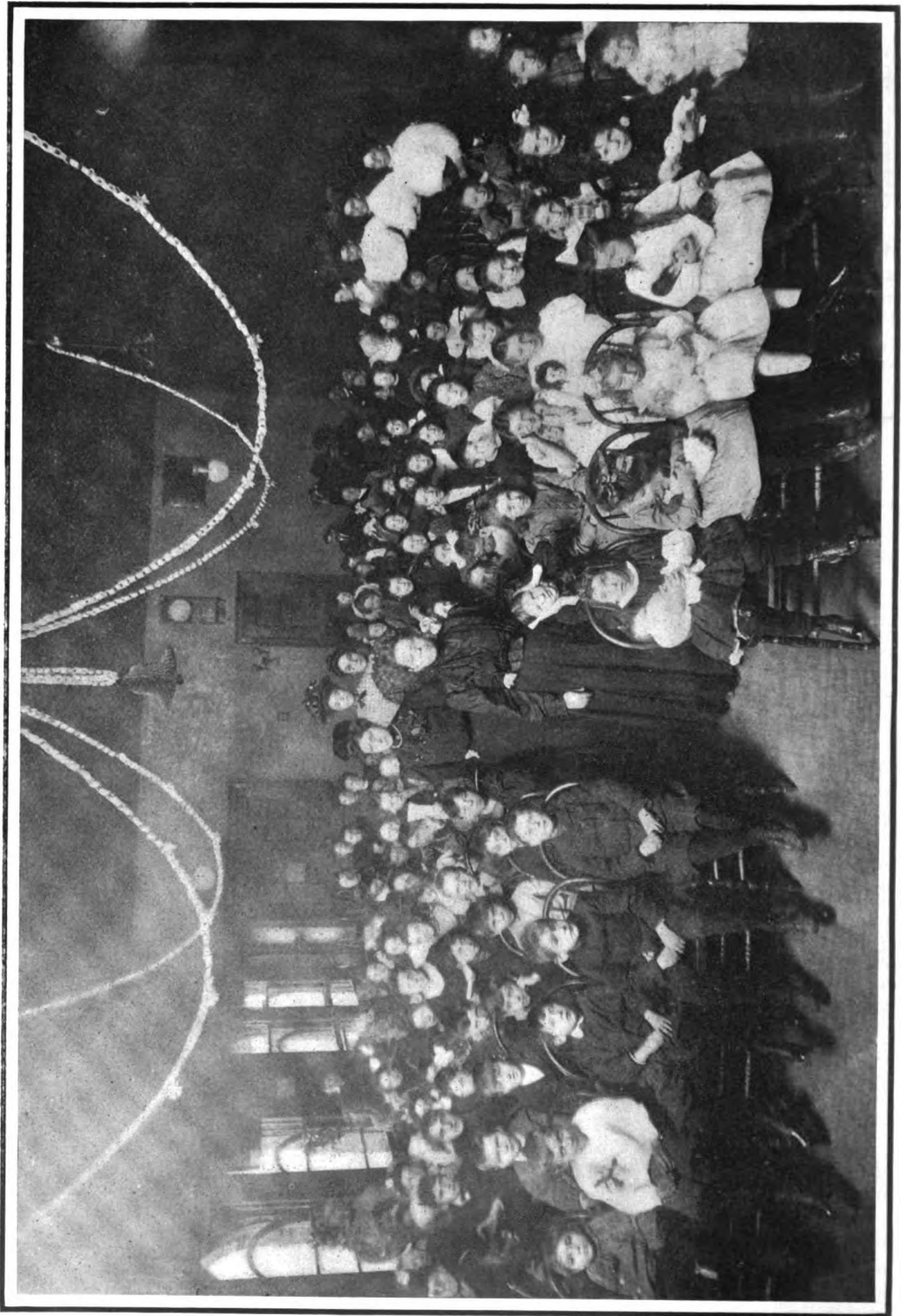
A FEW years ago a gentleman was traveling in Austria in the same compartment with two women who told him that they went traveling a far distance, twenty-five miles. When he told them he was traveling to America, they wondered if that could really be farther away. Simple peasant folk. This is a pretty accurate description of those coming to us from Austro-Hungary and the Balkan Peninsula. Three-quarters, or perhaps nine-tenths of them had never seen a great city, nor had they a conception of the immense ocean, nor indeed of the vast business world lying beyond, till they set out on their long journey to America.

Prof. Steiner tells an interesting story of how the stream is gathered. Beginning away in their mountain fastnesses and far back inland, they begin in small straggling bands. These continue to merge, grow larger till the mighty stream empties at Ellis Island. We often hear them spoken of as the dregs of society, the refuse of Europe, criminals and ex-convicts. There is perhaps some truth in this, but of four-fifths of the people of southwestern Europe it is absolutely not true. These people have been kept in perpetual tutelage by a paternal government. Treating them mostly as incompetents, they were kept under close surveillance and given no chance to develop self-control or self-government. Living aside from the great highways of commerce and marts of the world, they have remained almost untouched by modern culture and the accompanying vices. When visited in their native home, one finds them in their rustic simplicity of several centuries ago,—with few needs and fewer resources. They are very largely overgrown children, big boys, very poorly prepared to go out into a greedy and commercialized world, and meet the dangers and withstand the vices there besetting their path. Their one great as-

set is a strong healthy body, with a willingness to labor.

If we could visit one of their native towns, we would find it generally an ungraded country road with a row of ancient, unpretentious houses on each side, strung out for from one-half to one mile. In some cases a cross-road is found, and only in the fewest cases a well planned town with parallel streets. In these villages they live in virgin simplicity, knowing nothing of our many conveniences. But all around them they have all of God's pure air and untarnished nature. They know no question of sanitation. There can be no thought of overcrowding. It has never occurred to them to limit the hours of labor. With them the great question has been to find sufficient employment to sustain life. Their social life was of the simplest. Few of the excesses were known.

With regard to their intellectual life there is great variety. In Austro-Hungary there have been a multitude of nationalities without a nation. There are the Hungarians, the Germans and eight or nine kinds of Slavs, as the Poles, Bohemians, Moravians, Slovaks, Ruthenians, Slovenes, Croatians, Servians and Crainers. These are without a national language. There is no Austrian language or nation. In this medley of dialects there is no concerted action for better educational facilities. Each province wants to be the original one,—each claims to have the genuine language and is jealous of every other one. In some sections all schools are forbidden except those in the authorized language. Nowhere in southeastern Europe is there an adequate educational system. In the Balkan Peninsula the unsettled state of affairs leave these people in a worse condition. In Prussia, with her 134,000,000 people and 120 languages—in the majority of which there is little or no literature—in about 100 of which the Bible



SUNDAY-SCHOOL OF SLAV CHILDREN WITH DEBBIE WILSON

has not yet been translated, there we have a still graver problem.

I wish we could get clearly before us who these people of southeastern Europe are. Not criminals and designing impostors, but ignorant children of nature, possessed of all the natural evils of such people, but also of all the capabilities of the physiologically well-developed people. Yet a people who have never either now or in their past history had a fair chance at development,—who have never had a free open Bible with all of its attendant blessings. Nevertheless, a people ambitious to rise in the scale of humanity. These are coming to us in great numbers.

IN SOUTHWESTERN PENNSYLVANIA

Now, can you imagine the initiation these people receive into the intricacies of our civilization? How they are deceived and imposed upon? How they are coached in deceit and falsehood at the time of their embarkation? How they are met by sharks upon their arrival either at New York or their point of destination? How they must very generally pay bribe money to some foreman in order to secure a position? He sees his friends who spend money freely, have access to all that he is anxious for,—what beneficent impression does all this make upon him? Remember he does not know anything of the excellent characteristics of our people, nor of the beautiful Christian characters whom you know. All that he knows is what has happened to him or to his friends. How some employer has been exploiting him,—how his compatriots have been killed,—how he has been abused, cursed and despised as a dirty foreigner or dangerous criminal. With the one praiseworthy exception of the Christians who have been interested in them, this has been their training.

In this condition the saloon (the curse of our civilization) seems to him his best friend. It is to him—who is usually crowded into unsanitary quarters—a pleasant meeting place. Here he meets his countrymen, where messages of the homeland are exchanged. For the first time in his life he has more money in his pocket than is necessary to supply his im-

mediate needs, hence he feels he can satisfy his appetites, ignorant of the ruin to his health, of the awful appetite formed or of the dangerous influences thus thrown around him.

How many are there? No one knows. In Allegheny County perhaps 130,000. In southwestern Pennsylvania certainly not less than 200,000. That is, from southeastern Europe alone, altogether not less than 500,000 foreigners and children.

What do they do? All kinds of unskilled labor,—in the mills, iron works, construction works, coal mines, coke ovens, etc., with a sprinkling among the various trades, professions and lines of business.

Where are they? Not in any given locality, but scattered all over the country, though usually they segregate in colonies. Wherever a large factory is opened or construction work is undertaken, wherever work can be obtained. They are the most mobile, capable of more endurance, able-bodied and willing, hence eagerly sought for.

How do they live? Usually in droves. When they first come they want the cheapest lodging possible, independent of what wages are paid, or what the moral or physical atmosphere of such lodging place. In the villages, it depends largely upon the land owners and employers. I have known men to work for less wages in order to be able to live in the villages. In the cities, of course, the employers cannot control their housing. This should be under police regulation. If greed were not so dominant, and their ignorance of sanitary decency not so dense, the matter could be more easily remedied. At any rate, it is an evil and must be abated.

At first the men usually come alone, but as a colony is formed and they become at home, the married men send for their families and the unmarried eagerly seek wives. So much so, that marriageable young women are at a great premium among them. I have not found one "elderly young lady" among them in southwestern Pennsylvania.

These people are making their homes among us. Their children very generally attend our public schools. Their descendants are striving for higher and better

things. They are pressing up into all professions and callings. Our children will have to compete with them in every avenue of life, not only in common labor. Our children's children will be intermarrying with theirs. All of this is of vast, yea of vital importance to our country. Indeed it will give a new stamp to our national life. Will that be baneful or helpful? Some say baneful. I say it depends entirely upon how we, as a nation, take hold of it. From an ethnic or physiological point of view, we need not be afraid. I am convinced that the infusion of new, healthy, red blood could be of great benefit. If, however, they are neglected and ignored,—if left unevangelized, to be still more degraded by debasing influences, then they will become a national menace. What then is our duty and privilege in this matter? I suggest three things.

First of all, show them a noble life with high ideals. Whenever we come into contact with them, we, the Christians, should let our light shine. Teaching by example and precept what it means to be a citizen of America. A real Christian gentleman. How often we have failed in this! They should be taught (shown) a reverence for divine things. Should not be compelled to work on Sundays. The best way to elevate and help them is to show a real Christian interest in them. Treat them as a brother man.

Secondly, shut up the devil's stronghold on them. We could send the saloon out of business if we would,—so long as the saloons thrive we cannot possibly reach them as a body. We can—and do—reach individuals, but so long as the saloon is allowed to fasten its tentacles upon them, all Christian work has tremendous obstacles in the way.

Thirdly, establish missions among them in their native tongues. The only thing that can really elevate them is the Gospel. Give them the pure Gospel, and every new convert will become a true American in spirit if not in language. Give such an one an education, and no one need to be ashamed of them. I said give them the Gospel in their own language,—this is essential, not for the sake of the language but for the sake of the work. If we reach only for the children in the English, then we have the bulk of their people untouched. We condemn these older ones to go without the Gospel. We have their active opposition, because we would be really educating their children away from them.

Much can be done by Americans, especially in reaching the children and the homes. Every such effort should be encouraged. Every church should take some part in it. But to have a permanent work among them it must be very largely done in the mother tongue. The next generation will invariably be uncompromising Americans.





THE BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

By Secretary John M. Moore

IN the last MONTHLY appeared the announcement that the Young People's Forward Movement of the Missionary Union and the Home Mission Society had been succeeded by the Baptist Forward Movement for Missionary Education, representing all the missionary societies. This means more to the future of our denomination than perhaps appears from a casual reading. Let us think it over together.

The day for great missionary operations has dawned. All the conditions for immediate missionary advance have been fulfilled but one. The doors are open. The millions are accessible at home and abroad. In a marvellous way America has been providentially prepared for leadership among the nations. But America, herself, has become a wonderful mission field. Resources for a mighty missionary campaign are abundant, and now, just as soon as the churches can be made missionary, genuinely and thoroughly missionary, the King's business can be done in a way worthy of the King.

The Baptist Forward Movement for Missionary Education addresses itself to the solution of this fundamental missionary problem. Its task is that of making missionary churches. Note well these significant features of its work.

First: It is a unified work. All of the missionary societies are interested in missionary education, and now they unite, both the general societies and the women's societies, to do this fundamental basal work together, making common cause at this point for the missionary education of the church that is to be. The success of the experiment in co-operation by the Missionary Union and the Home Mission Society prior to the inauguration of this movement led log-

ically to this larger co-operative endeavor and promises its success.

Second: It is a young people's movement. Not that it is confined to Young People's Societies, although they constitute an important part of its field. The Movement will work in every organization of the church in which the young are found, Sunday-schools, Young Women's Missionary Societies, Mission Bands. Already the Committee is addressing itself seriously to the task of creating an adequate missionary literature for use in Sunday-schools, and will soon be prepared to offer through the Publication Society courses of mission studies suited to all grades, and second to those of no other denomination. Simultaneously with this a supplementary campaign for systematic giving in Sunday-schools will be conducted. Here is a field of immense resources. An average of but two cents per week from the members of Baptist Sunday-schools would add to our missionary finances not less than a million dollars a year.

Baptist students are also included in the vision of this aggressive movement. In our institutions of learning to-day are those who are to be leaders in the world's thought and life to-morrow. It will be the work of the Forward Movement to see that these go forth from college halls under the inspiration of the vision of an evangelized world, some to be missionaries in home and foreign fields, with a still larger company not less intelligent, and not less devoted, who shall be "fellow workers" for the truth in the churches at home.

Third: It is an educational movement. And it must be educational in the best sense. The missionary studies to be issued will conform to the requirements

of modern pedagogy. They will, therefore, broaden the intelligence, fire the imagination, stir the heart, quicken the sympathies, and last and greatest, move the will to loving surrender to the service of Christ for the salvation of the world.

Already in the "Forward League" and "A Stream of Money for Missions," we have approved methods for practically following up young people's mission study classes. In such ways as these, and by still better methods, adapted to the different grades in Sunday-schools, must this entire educational program provide to secure practical expression in the lives of those who have been brought under the influence of the larger vision of Christ's service and the world's need.

In the program of every Baptist association, Sunday-school convention, and young people's rally, this important movement ought to have sympathetic and adequate presentation. For such as are appointed to render this service as speakers, we have a bulletin of information concerning the Movement, which will be furnished free upon application.

The Summer Conferences

THE Forward Movement is just now carrying on a strenuous campaign recruiting delegates for the summer conferences. The results of these conferences have been of such positive and marked helpfulness in recent years, that it is felt that much of the success of our great campaign, which is planned for next fall, will depend upon our getting strong, representative delegations at these conferences.

The Young People's Missionary Movement will hold five conferences this year in the field of our constituency; the first at Pertle Springs, Missouri, June 12-19. Baptists have been given a generous place on the program; Rev. W. J. Williamson, D.D., of St. Louis, will preach the Sunday sermons; W. E. Witter, of Boston, and Bruce Kinney, of Topeka, will teach mission study classes, and Secretary Moore will preside over all the sessions of the Conference. We have been allotted 125 delegates. The second Conference will be held at Lake Geneva, June 23-July 1, in which a number of representative speakers and leaders will participate. Baptists are allotted 150 delegates

for this Conference. As usual, there will be two Conferences at Silver Bay, the first on Missions in the Sunday-school, July 15-23, at which we are allowed 50 delegates. Secretary Witter, of Boston, and Professor Owens, of Lewisburg, Pa., will teach classes at this Conference, and Rev. H. T. Musselman of the Publication Society and Secretary Moore will conduct Institutes. Immediately following the Sunday-school Conference, the Silver Bay General Conference will be held July 24-August 2. We are allotted 125 delegates this year, 25 more than in preceding years, but at the rate at which applications are coming in now we will not be able to register all who apply. The closing conference in this series will be held at Mt. Union College, Alliance, Ohio, August 11-19.

In addition to these conferences, special attention is being given to mission study at the Baptist State Assemblies, at many of which there will be daily mission study classes. The B. Y. P. U. Convention at Cleveland is also to be a great inspirational missionary occasion, and in addition to the addresses that will be delivered there will be mission study classes.

The Women's Missionary Societies will have their summer conferences as usual at Northfield, Chautauqua, and Winona Lake. It is hoped that our Baptist people will avail themselves of these splendid inspirational opportunities.

Christian Stewardship

The aim of the Baptist Forward Movement being avowedly Missionary Education, "to the end that the missionary enterprise may receive more generous offerings of life and money," it was necessary that it emphasize the principle and urge the practice of Christian Stewardship, and suggest practical methods of Missionary giving. The General Committee on Christian Stewardship, recognizing the obvious duplication of effort at this point, took the following significant action on April 21, 1908:

WHEREAS, It is important that the special campaign of education in the principles of Christian Stewardship, which has been successfully conducted by this Committee for nearly five years, should be made permanent, and

WHEREAS, We rejoice that the Baptist Forward Movement for Missionary Education affords an opportunity to make permanent the Christian Stewardship campaign; and desiring

to avoid overlapping in the great work, therefore

Resolved, That we request the Committee of the Baptist Forward Movement to assume the supervision of the Stewardship work, making the necessary provision for its continuance in harmony with their methods of operation; and be it further

Resolved, That a committee of three be appointed to meet with the Committee of the Baptist Forward Movement for Missionary Education at their next meeting to present this request, and should the request be favored, to confer concerning the details of the merging of the Christian Stewardship campaign with their work.

THE TRUST ACCEPTED

These resolutions were presented to the General Committee of the Forward Movement on April 25, 1908. The important trust thus committed was accepted. Upon approval by the Northern Baptist Convention, the Forward Movement, through its Stewardship Committee, will assume and continue the publication and circulation of Stewardship literature which has been carried on so effectively during the past five years. Stewardship study classes will be made a prominent feature of its educational campaign and practical methods for missionary giving, already prepared, will be vigorously promoted.

UNIFICATION OF BAPTIST FORCES

Believing that the time has come when the best interests of Baptist home mission work demands the unification of the two women's home mission societies, the boards of the Women's Baptist Home Mission Society and the Woman's American Baptist Home Mission Society desire to make the following statement:

In February, 1908, as the result of a suggestion made by the board of directors of the Woman's American Baptist Home Mission Society, five members of each board were appointed to form a committee of conference. This committee has held several meetings, and has carefully considered the questions pertaining to unification. The conclusions reached by this committee have been accepted by the respective boards, and are now presented by them to the constituencies of the two societies and to the denomination:

We believe that the Women's Baptist Home Mission Society and the Woman's American Baptist Home Mission Society should consolidate, and thus form one society of Baptist women for the prosecution of home mission work.

That the name of the new society should be the Woman's American Baptist Home Mission Society, co-operating with the American Baptist Home Mission Society, and that its headquarters should be in Chicago.

That the new society should bind itself to continue the distinctive lines of work now carried on by the two societies—this statement to be understood to include missionary and

educational work, and the Baptist Missionary Training School in Chicago.

That for purposes of organization the country should be divided into four districts, as follows: District of New England, District of the Middle States, District of the Middle West, District of the Pacific Coast; and that each district be organized under the leadership of a district secretary in such manner as will be best suited for the vigorous prosecution of the work of the society in that district.

That the monthly papers now published by the two societies, namely, *Tidings* and *Home Mission Echoes*, should be consolidated, and a strong and able monthly magazine be published by the new society.

In view of these conclusions, we recommend that the annual meeting of each society held in May, 1908, be adjourned to meet on Wednesday November 11, 1908, at such a place as may be designated by its board of directors, to take action at that time on the union of the two societies.

We submit this statement to the women of our churches with the assured confidence that the God of all grace who has led us in the past will lead us in the future, and with the prayer that our hearts and minds may be responsive to his guidance. On behalf of the boards,

MRS. JOHN NUVEEN,
President Women's Baptist Home Mission Society.

MRS. GEORGE W. COLEMAN,
President Woman's American Baptist Home Mission Society.



A Touching Contribution

Wallace B. Snell was a member of the North Baptist Church of Brockton, Mass., when he died, August 30, 1907, at the age of 25. He had for years been the only living child of his widowed mother. He was sadly afflicted, besides being a cripple all his life, so that he was unable to do much except sit under a tree during the summer seasons and sell papers and confectionery on a very small scale. On Sunday, March 22, a special offering for missionary purposes was being taken in the church when the pastor, Rev. A. T. Ringold, dropped in a check of \$100 and explained to the congregation that he was making this offering for one whose hand had been stilled in death some months ago, Brother Wallace Snell. He had saved this amount from his small earnings, though he had been a regular contributor to the church finances while he lived. His mother had placed the money in her pastor's hands a few days previous, saying it was the request of "Wallie" that it be devoted to missionary purposes. \$35 went to the Home Mission Society, \$35 to the Missionary Union, and \$30 to the Massachusetts Baptist Missionary Society. "Blessed are the dead who die in the Lord . . . for their works follow with them."

Truly this was consecrated giving, and sets a shining example. The mother works hard for her living, and is lonely and afflicted. She was peculiarly devoted to her son during his helplessness. He was a member of the church for eight or ten years. For this account of a touching incident we thank the pastor.

"AMERICA'S EVANGELIZATION
THE KEY
TO THE EVANGELIZATION
OF THE WORLD"

Commencement at Shaw

SHAW UNIVERSITY held its forty-third annual commencement on May 7, the twenty-third anniversary of the Leonard Medical School being observed at the same time. Ninety-three students received their diplomas, and seventeen were awarded certificates for work done in the industrial courses. The students and a large audience of loyal friends of the University listened to a thoughtful and inspiring address by Dr. C. L. White, the new Associate Corresponding Secretary of the Home Mission Society. Dr. White was most cordially received on this his first official visit to the school; and his address made a deep impression. A significant feature of the program was a discussion by one of the graduating class of the values for health of various foods, and a practical demonstration of improved methods of cooking. In his parting address President Meserve said:

"The way out, and the only way out of the present wilderness, is a universal high type of moral and Christian character; home building and staying at home, instead of loitering on the streets and in other public places; daily activity at some trade, or in some other useful occupations; shunning the court house; constant attendance upon church and Sunday-school; the training of the children for many years in the secular schools, and the bringing of them up every day of the week in the home in the nurture and admonition of the Lord. When this is done there will be a rising and increasing race, strong in its men and women and strong because the individuals of the race are strong in the Lord and in the power of his might."

The visitors by invitation passed to the Estey building and viewed with great interest the industrial work of Shaw University. The specimens of cooking, sewing, millinery and other industrial lines were excellent, and showed that there had been great advancement in these lines during the year.

Gospel Transformation

Of one of the Oklahoma evangelists, Rev. T. K. Tyson gives this account: Among the trophies of God's great mercy that have gladdened the hearts of the Oklahoma brethren is Rev. A. F. Brockman, now of Charleston, Woodward Co.



REV. A. F. BROCKMAN AND WIFE

He is a converted infidel, saloon keeper and gambler, whom men regarded as a hopeless drunkard; but God's grace was sufficient to save and use him. For the past ten years he has been an earnest, acceptable preacher of the Gospel. Brother Brockman and his devoted wife are doing a most self-denying work in their needy district, enduring unusual hardships for the love of Christ and their fellow homesteaders. Only a portion of the time has he received any aid from the Oklahoma Baptist State Convention, and then only to the extent of twenty-five dollars a year, because Brother Brockman felt that there were so many other men and places needing assistance that he ought not ask for more. For the most part he has done independent evangelistic work, and the Lord has greatly blessed his efforts.

The Claims of Idaho

By Rev. W. H. Bowler, General Missionary

The field of the Southern Idaho Baptist Convention is about 300 miles from east to west and 250 from north to south, and has a population of about 225,000. We have 37 Baptist churches with a membership of about 1,600. Six out of 18 counties have no regular Baptist work of any kind, while there are 11 towns with a population of 500 to 3,000 without regular Baptist work. During the past year 26 places have been occupied; 17 missionary pastors have been under appointment. These have also labored at 15 outstations. The average salary of the missionaries is \$708, toward which the Home Mission Society and the Convention give an average of \$247.

Five new churches have been organized and one church edifice erected. The numerical increase for the year is 259. A general missionary for Idaho was appointed this year, and an evangelist has labored there a part of the year in co-operation with Montana.

During the coming year we hope to occupy at least six new fields and build five new church edifices, for which we need a grant of about \$2,500 from the Church Edifice Funds. IT WOULD SERIOUSLY HANDICAP US TO HAVE ANY REDUCTION OF APPROPRIATION FOR MISSIONARY PURPOSES FOR THE COMING YEAR WHEN THE DEMANDS FOR LABORERS ARE INCREASING RATHER THAN DIMINISHING. This will appear from the fact that during the past two or three years about 1,200,000 acres of desert land has been reclaimed by irrigation and opened for settlement. This has been taken up by settlers in small tracts; about 1,000,000 acres more are to be thrown open the coming year. The government has already appropriated \$380,000 for additional reclamation work in Southern Idaho this year. Let no one suppose that the day for home mission work for Idaho is past, but rather let it be realized that the day and opportunity for such work is even greater than before.

Is there a club for The Monthly in your church? If not, will you see that there is one?

A Convention That Will Help

The aim of the B. Y. P. U. A. Convention to be held in Cleveland, Ohio, July 8th to 12th, is designed to help the Young Baptists of America to a better understanding of the Christian life and its possibilities. If you want a deepening of the spiritual life you will surely find it here. If you are anxious to get new ideas in service for the Master you will find these during the sessions of the Convention and in the open air and shop meetings which are to be held during these four days. If you want to get a fresh baptism of the spirit of evangel-

ism and missionary enthusiasm we believe you may find this experience in the Convention. A fresh Vision is assured us by the place on the program of some of the ablest leaders in these departments that can be secured. The entire program is designed with a view to spiritual ends. We will gather "On the King's Business" and everything will be tributary to this end. Plan to be with us! Get your delegations selected early! Begin now to make the Convention a matter of prayer, so as we gather we may come up on a wave of prayer! JULY 8th TO 12th.

BAPTISMS

W. L. Harms, Yecker Ave. Ch., Kansas City, Kas.	5	A. L. Story, Bayamo, Cuba	11
E. S. Paddock, Galilee Ch., Topeka, Kans.	29	D. A. Wilson, Camaguey, Cuba	9
J. S. Umberger, Sixth St. Ch., Galena, Kans.	78	Juan R. Cepero, Barros, Porto Rico	12
C. E. Bergfalk, Swedes, Comfort, Minn.	8	Eugenio Alvarado Yauco	9
John Hallstrom, Swedes, Brunswick, Minn.	17	P. Hawkins, Caldwell, Kans.	17
A. A. Bronnau, Norwegians, Valley City, N. D.	6	O. O. Green, Compton Heights Ch., St. Louis, Mo.	7
C. F. Ramsbottom, Richmond, W. Va.	8	W. J. Coulston, Evangelist, Neb.	6
W. A. Scott, Sumner, Wash.	11	C. W. Finwall, Logan Sq., Norwegian Ch., Chicago, Ill.	10
J. W. Bailey, Wilmore, Kans.	18	H. L. Chapin, Fruita, Colo.	11
C. G. Chandler, Parkers Prairie, Minn.	14	G. M. Lindstrom, Swedes, Brockton, Mass.	6
Ludwig Djupstrom, Swedes, Bay City, Mich.	7	A. E. Ribourg, French, New Bedford and Fall River	5
Gustav Melby, Granite Falls, Minn.	13	E. M. Wadsworth, Cedar St. Ch., Buffalo, N. Y.	39
R. L. Lemons, West Park Ch., St. Louis, Mo.	5	J. L. Odell, Prairie View, Okla.	12
C. L. A. Christensen, Scands., Lime Grove, Neb.	8	W. A. Wilkin, Wichita and Caddo Indians	16
W. M. Rownd, So. Side Ch., Buffalo, N. Y.	5	C. C. Rickman, Waterville, Wash.	8
Ernest Draper, Glendale and Salt River, Ariz.	7	T. F. Schlosser, Harrison, Idaho	8
M. B. Critchett, Clear Lake, S. D.	8	J. H. Webber, Hillyard, Wash.	8
Paul Hallin, Swedes, Sioux Falls, S. D.	5	H. H. Branch, Bethel Ch., Los Angeles, Cal.	6
F. H. Baker, Evangelist, Northern Pa.	20	D. S. McGlashan, San Pedro, Cal.	6
J. E. Vanek, Poles and Bohemians, Detroit, Mich.	6	Matts Esselstrom, Finns, Worcester, Mass.	12
M. E. Gaujardo, Montemorelos and El Porvenir, Mexico	8	A. F. Brockman, Haakew and Paruna, Okla.	7
L. L. Zboray, Foreigners, Lackawanna and Wyo. Valleys, Pa.	7	R. C. Farmer, Greer County Assoc., Okla.	12
John Goins, General Miss'y, Colored, Mo.	84	H. E. Hogan, Lindsay, Okla.	9
Vaclav Kralicek, Bohemians, Chicago, Ill.	9	J. F. Johnson, Spiro, Okla.	5
J. B. Blackledge, Council Grove, Kans.	7	B. F. King, Purcell, Okla.	6
F. I. Drexler, Gratiot Ave. Ch., Detroit, Mich.	15	B. A. Loving, Woodward Co. Assoc., Okla.	7
T. M. Gilpin, Akely and White Oak, Minn.	8	J. L. Walker, Wewoka, Okla.	5
M. B. Milne, Little Falls, Minn.	8	C. H. Blom, Holly, Colo.	15
Nels Nelson, Swedes, Bethel Ch., Minneapolis, Minn.	6	R. N. Galassi, Italians, Lawrence, Mass.	15
G. O. Moc, Norwegians, Fosston, Minn.	5	J. W. Barker, Clinton, Okla.	7
George Warner, Frazee, Minn.	20	J. M. Foster, No. McAlester and Savanna, Okla.	23
W. E. Wrapp, Battle Lake, Minn.	10	R. T. McBroom, Wanette, Okla.	9
C. R. Welden, Peru, Neb.	14	J. R. Sharp, Tryon and vic., Okla.	8
Alejandro Trevino, Monterrey, Mex.	20	I. C. Underwood, Ponca City, Okla.	5
Columbus Wardlaw, Safford, Ariz.	8	E. C. Deyo, Comanche Indians, Okla.	10
W. C. Driver, Bishop and vicinity, Cal.	9	W. J. Downing, Henryette, Okla.	11
L. H. Steinhoff, Northwestern Assoc., N. D.	12	E. L. Wendell, Okemah, Okla.	10
J. T. Heacock, City Miss'y, Portland, Ore.	17	Alfred Lindblom, Swedes, Lowell, Mass.	11
R. F. Kirby, Holton, Kans.	7	E. D. Jeter, Randlett and Eschite, Okla.	5
A. B. Eisey, Washington Ave. Ch., Okla City, Okla.	5	C. W. Brinstad, General Miss'y, Cal. N.	6
D. E. Baker, Umpqua Assoc., Ore.	20	G. E. Boynton, Waterford, Cal.	20
A. N. Jacquemin, Central Point and Merlin, Ore.	10	H. W. Davis, Palo Alto, Cal.	5
A. B. Waltz, Portland, City Miss'y, Ore.	13	W. M. McCart, Dist. Miss'y, Cal. N.	8
P. G. Nelson, Evangelist, Swedes, Minn.	31	E. B. Reed, St. John's Ch., Pacific Grove, Cal.	10
J. H. Davis, Evangelist, S. D.	31	E. O. Butler, Alamosa, Colo.	17
R. F. Killgore, Evangelist, Mich.	69	Wm Crawford, Alva, Okla.	14
Bruno Bruni, Italians, Passaic, N. J.	7	C. M. Curb, Sterling, Okla.	8
Francesco di Tomasso, Italians, Amsterdam and Gloversville, N. Y.	14	S. W. Humphrey, Olustee, Okla.	5
Adolph Bendzulla, Poles, Buffalo, N. Y.	12	James Gore, Coalgate, Okla.	5
Henri Gelan, Germans, Hoboken, N. J.	6	J. C. Colyer, Dist. Miss'y, Cal. No.	20
Juan Belda, Manzanillo, Cuba	6	H. E. Marshall, Watta.	5
Martinez Bravo, Camaguey, Cuba	12	R. W. Martin, Surprise, Okla.	23
H. R. Moseley, Gen'l Missionary, Cuba.	11	D. M. Skaggs, Hydro, Okla.	7
J. R. O. Halloran, San Luis, Cuba.	6	J. E. Speers, Beckham Co. Assoc., Okla.	20
J. Gonzales Perez, Tunas, Cuba.	10	W. S. Lake, Union Park Ch., Spokane Wash.	6
		B. B. Boardman, Beaver Co. Assoc., Okla.	17

HOME MISSION APPOINTMENTS, APRIL AND MAY, 1908

ARIZONA

Ray Hewlett, Buckeye and Palo Verde.
W. M. Riddle.

CALIFORNIA, NORTH

James A. Sutherland, Sparks, Nev.

CALIFORNIA, SOUTH

W. C. Driver, Bishop and vicinity.

R. D. Fish, Oxnard.

H. E. Marshall, Watts

E. J. Abar, Orange.

W. H. Walker, Jr., Highland Park Ch., Los Angeles.

CONNECTICUT

Vincenzo di Domenico, Italians, Stamford.

IDAHO, SOUTH

A. B. Clark, Ida Falls.

T. L. Lewis, Cambridge.

ILLINOIS

Rev. Mr. Spadaro, Italians, Chicago.

MICHIGAN

Wilhelm Malin, Finns, Hancock and vicinity.

MONTANA

O. P. Bishop, Bozeman.

J. A. Hughes, Stevensville.

NEW JERSEY

John Kallman Finns, Jersey City.

NEW MEXICO

W. J. Gordon, Dexter.

R. T. Harris, Logan.

L. L. Kyle, Red Lake.

NEW YORK

G. H. Dowkontt, Mariners' Temple, New York.

N. E. Johnson, Swedish Ebenezer Ch., Brooklyn.

NORTH DAKOTA

Lachlan McKinnon, Calvin.

I. M. E. Hakland, Scandinavians, Hillsboro and Grand Forks.

OKLAHOMA

W. P. Betts, Hackberry and vicinity.

R. L. Churchwell, Hooker.

Joseph Corning, Old Moravian Mission.

J. B. Hays, Lone Grove.

II. T. Jones, Broken Arrow.

SOUTH DAKOTA

A. R. Button, Bradley.

W. D. Carroll, Goodwin.

J. R. Lindblom, Dist. Miss'y, Scandinavians.

C. F. Hansen, Dist. Miss'y, Danes.

J. A. Musser, Colton.

J. W. De Merritt, Spencer.

G. R. Nelson, Lily (Student).

WASHINGTON, WEST

P. A. Kleim, Dunlap.

ARIZONA

C. H. Stover, Naco.

C. S. Maddox, Mesa.

J. B. Bell, Dist. Miss'y, Colored People.

W. R. Burgess, Second Colored Ch., Phoenix.

Ray Hewlett, Buckeye.

T. F. McCourtney, General Missionary.

I. R. McDavid, Globe.

W. M. Riddle, Clifton.

J. C. Sweeney, 2d Colored Ch., Douglass.

R. H. Wade, 2d Colored Ch., Tucson.

F. T. Walker, Prescott.

Columbus Wardlaw, Safford.

M. J. Webb, Yuma County.

Cornelius Williams, Bisbee.

D. C. Williams, Tucson.

CALIFORNIA, NORTH

David J. Weddle, Manka Ch., Suisun Valley.

CALIFORNIA, SOUTH

J. F. Hughes, Miss'y to the Colored People.

COLORADO

C. M. Kessler, Florence.

L. W. Ross, Boyero and vicinity.

Morten Josien, Berthoud.

Peter Kinita, Slavic People in Pueblo.

W. L. Troyer, Louisville.

CONNECTICUT

A. J. Linde, Swedes, Waterbury.

CUBA

H. R. Moseley, D.D., Superintendent of Missions.

Santiago Mission, Francisco Pais.

Pedro Deulofeu.

Rafael Delgado.

Jose Escandell.

Armando Bustamante.

A. L. Story.

Guantanamo Mission, A. B. Howell.

DELAWARE

Herman Litorin, Swedes, Wilmington.

IOWA

Fred Berry, Evangelist.

KANSAS

J. S. Umberger, Sixth St. Ch., Galena.

S. S. Bandy, 2d Colored Ch., El Dorado.

J. P. Blackledge, Council Grove.

C. J. Bullen, Oronoque.

M. L. Copeland, 2d Colored Ch., Arkansas City.

Robert Cox, 2d Colored Ch., Ellsworth.

J. L. Dudley, Mt. Zion Colored Ch., Fort Scott.

A. E. Goodman, Hays.

C. S. Gordon, Mt. Zion Colored Ch., Dunlap.

A. S. Gwinn, Erie.

S. S. Hageman, Abilene.

George Hine, La Harpe.

J. L. Holm, Swedes, Herndon.

W. M. Jackson, Colored, Hillsdale, Kans.

E. H. Lee, 1st Colored Ch., Jtmore.

G. W. Livingston, 2d Colored Ch., Girard.

J. M. Moss, Mt. Olive Colored Ch., Quindaro.

A. D. Phelps, City Miss'y, Kansas City.

E. N. Pierce, Great Bend.

A. J. Rogers, Bethlehem Colored Ch., Sedan.

E. H. Teall, Norton.

W. F. Warder, 2d Colored Ch., Winfield.

MEXICO

Geo. H. Brewer, Gen. Miss'y.

D. S. Barocio, Linares.

Ernesto Barocio, Monterrey and N. L. Assoc.

Teofilo Barocio, Mexico City.

Policarpo Barro, Aguas Calientes.

Carlos Belloc, Tampico (Assistant).

J. R. Castillo, San Luis Potosi.

A. R. Cavazos, Sabinas Hidalgo.

C. E. Conwell, Medical Missionary, Mexico City.

J. Diaz de Leon, Montemorles and vicinity (Asst.).

Refugio Garza, Santa Rosa (nec. trav. exps.).

M. E. Guajardo, Montemorles and vicinity.

H. Q. Morton, Tampico.

V. R. Pimentel, Mexico City and vicinity.

Alejandro Trevino, Monterrey.

T. T. Trevino, Monterrey (Assistant).

Fernando Uriegas, Puebla.

PORTO RICO

A. B. Rudd, General Missionary.

Eugenio Alvarado, Yauco.

Juan Sanchez, Guanica.

Ramon Velez Lopez, Ponce.

Luciano Ortiz, Ponce, Rural Worker.

Manuel Almodovar, Ponce, Rural Worker.

Dionicio Hernandez, Adjustas.

Abelardo Diaz, Coamo.

Cicilio Vargas, Coamo, Rural Worker.

Gabriel de Santiago, Barranquitas.

Juan R. Cepero, Barros.

Elpidio de Mier, Ponce, Evangelist.

Carmelo Diaz.

Antero Rivera.

Ramon Ramirez.

Galo Montes.

Primitivo Quiles.

H. Quiles.

Pio Ramirez.

Modesto Salgado.

Jesus Diaz.

Edgar L. Humphrey.

H. V. Vodra, Rio Piedras District.

Angel Acevedo, Rio Grande.

Salvador Rivera, Carolina.

Gerardo Davila, Rio Piedras.

Jose Perez Melon, Loiza.

Rural Workers.

Incidentals.

Evangelists.

A. A. Cober, San Juan District.

Dario Ruiz Martinez, San Juan.

MASSACHUSETTS

Alfred Barone, Italians, Springfield.

Francesco Sannella, Monson.

MICHIGAN

B. M. Johnson, Swedes, Norway.

J. E. Christiansen, Danes and Norwegians, Edmore and Frankfort.

L. O. F. Cote, French, Detroit.
 E. C. Murphy, Beulah Ch., Detroit.
 Joseph Vaneck, Poles and Bohemians, Detroit.
 F. G. Wolter, 8d German Ch., Detroit.

MINNESOTA
 Aran Erickson, Norwegians, Fosston and vicinity.
 A. E. Lysell, Swedes, Comfort.
 M. B. Milne, Little Falls.

MONTANA
 White Arm, Crow Indians.

NEBRASKA
 L. C. Fons, Danes, Turtle Creek.
 A. C. Eaton, Arnold.
 J. C. Williams, Bloomington.
 August Berglund, Swedes, Wahoa.

NEW YORK
 J. M. Bruce, Supt. Foreign Work, Eastern States.
 E. P. Farnham, Supt. Brooklyn and Long Island, N. Y.
 Fung Yuet Mow, Chinese Mission, New York, N. Y.
 Thos. Swithenback, Brooklyn and Long Island, N. Y.

OREGON
 G. S. Clevenger, Talent and Eagle Point.

PENNSYLVANIA
 Rachel Armstrong, Foreigners, Scranton and vicinity.

WASHINGTON, EAST
 H. H. Rama, Douglas County.
 J. C. Havnaer, Tekoa.

WASHINGTON, WEST
 Allen McRea, Port Townsend.
 David Anderson, Swedes, Badger District.
 Trueman Bishop, Kent.
 F. A. Fairchild, Menlo.
 M. L. Goff, Anacortes.
 H. C. Parsons, Everett.
 J. P. Yarboro, Yacolt and Charter Oak.

WEST VIRGINIA
 L. C. Hylbert, Richwood.
 C. E. Wilson, Lazearville.

WYOMING
 A. I. Jones, Sheridan.

SUPERINTENDENTS OF MISSIONS AND DISTRICT SECRETARIES
 N. B. Rairden, Trans-Mississippi Division.
 C. A. Wooddy, Pacific Coast Division.
 O. A. Williams, Special Representative.
 T. K. Tyson, Assistant to District Secretaries.
 F. H. Divine, New York District.
 S. C. Fulmer, Wabash District.
 Bruce Kinney, South Western District.
 A. M. Petty, Southern Pacific District.
 D. D. Proper, Central District.
 Jacob Sallade, Phila. District.
 J. S. Stump, Kanawha District.
 J. B. Thomas, Chicago District.

GERMANS
 C. H. Edinger, Velva, N. D., 3 mos., June 1, 1908.
 John Leopoldt, 1st Ch., Rochester, N. Y. (Student),
 3½ mos., June 1, 1908.
 The following 12 months, June 1, 1908:
 Wm. F. Argow, 1st Ch., Canton, Ohio.

Adolph Baettig, Wetaskiwin, Alberta, Can.
 August Boelter, Minneapolis, Minn.
 Otto W. Brenner, Lemberg, Can.
 Frederick Bueermann, 2d Ch., Portland, Ore.
 H. L. Dietz, Denver, Colo.
 Julius E. Ehrhorn, 1st Ch., Shattuck, Okla.
 Geo. C. Englemann, Alpena, Mich.
 Robert Fenske (Robert), Beaver Hills Ch., Can.
 Theodore Fry, 1st Ch., Lodi, Cal.
 J. Franklin Gasser, Trenton, Ill.
 Frank S. Georgens, 1st Ch., Sheboygan, Wis.
 William Graf, 1st Ch., Startup, Wash.
 Albert Graner, 1st Ch., Seattle, Wash.
 Carl A. Gruhn, 2d Ch., Buffalo, N. Y.
 Gottlieb Heide, Alta Vista, Kans.
 John Heinrich, Delmont, S. D.
 Friedrich Herrmann, Dist. Miss'y, N. D.
 Friedrich Herrmann, Dist. Miss'y, N. D.
 J. M. Hoefflin, 1st Ch., Munson, Pa.
 Albert Karlenzig, Plum Coulee, Can.
 John Kejr, Lorraine, Kans.
 Jacou Knapp, Knee Hill Creek, Alberta, Can.
 Edward Kneisler, 1st Ch., Sebastopol, Can.
 C. C. Langlotz, Dist. Miss'y, Minn.
 Albert Linder, 1st Ch., Evansville, Ind.
 W. A. Lipphardt, Evangelist.
 John J. Lucas, 1st Ch., Lind, Wash.
 G. H. B. Marzke, Fairfax and Naper, S. D.
 J. H. Merkel, General Missionary.
 Frederick J. Monschke, 1st Ch., Cleveland, O.
 William H. Mueller, Kingfisher, Okla.
 Edward Niemann, Arnprior, Ont., Can.
 William Papenhausen, Springfield, Ill.
 Julius Pekrul, Southey, Sask., Can.
 Paterson, A. M., Bessie, Okla.
 William F. Raebel, 1st Ch., Omaha, Neb.
 Friedrich I. Reichle, 1st Ch., Spokane, Wash.
 Max Alban Reinhardt, Beaver, Mich.
 Jacob P. Rempel, Whitemouth, Man., Can.
 August Rohde, Komalty, Okla.
 Hugo T. Schade, Elgin, Ill.
 Benjamin Wittich, Pittsburg, Pa.
 Ludwig Schedler, Edmonton, Alta., Can.
 Carl Schenck, Bridgeport, Conn.
 Richard A. Schmidt, Allegheny, Pa., 1st Ch.
 William A. Schoen, Topeka, Kans.
 G. A. Schulte, General Superintendent.
 Wm. Schunke, Northwest Ter., Can.
 Henry Schwendener, Evangelist.
 Henry Selhorn, 1st Ch., Indianapolis, Ind.
 Thomas Stoeri, Hutchinson, Minn.
 August Transchel, Humphrey and Creston.
 Ernest Wiestle, 1st Ch., So. Bklyn., N. Y.
 J. A. H. Wuttke, 1st German Ch., Tacoma, Wash.
 Federico Franco.
 Bayamo Mission: A. C. Hageman, Joaquin Antunes,
 Julio Nogal.
 Manzanillo Mission: Juan Belda.
 Tunas Mission: Gonzales Perez. J. R. O. Halloran.
 Camaguey Mission: D. A. Wilson, Martinez Bravo,
 Pablo Valdes, Matias San Jose.

DONATIONS OF CLOTHING, ETC.

MASSACHUSETTS
 Woman's Benev. Society, First Baptist Church,
 of Beverly, box to Kansas, value not given.

NEW YORK
 Ladies, Madison Avenue Church, New York City,
 box to South Dakota, value not given.
 Ladies' Society, Fort Covington, box to South
 Dakota, value \$28
 Women's Miss'y Circle, First Baptist Church,
 Peekskill, box to Indian Territory, value,
 with cash 51
 Women's Society of Baptist Church, Montour
 Falls, bbl. to Idaho, value 40

PENNSYLVANIA
 Ladies' Society Bethlehem Baptist Church, Ger-
 mantown, bbl. to Oregon, value 80

RHODE ISLAND
 Ladies' Society, Providence, box to North Dakota,
 value not given.
 Ladies' Second Baptist Church, Newport, box to
 Pennsylvania, value 100

FOR SPELMAN SEMINARY
MASSACHUSETTS
 Ladies' Society, Wollaston, bedding, 2 bbls.
NEW YORK
 S. S. Class, Fredonia, bedding, 1 box.
 Ladies' Society, Baptist Church of Lowville, room
 furnishings, 1 bbl.

RHODE ISLAND
 Women's Home Mission Society, Providence,
 Pearl St. Church, bedding and clothing, 1 bbl.

VERMONT
 Chester, bedding and clothing, 1 box.

Prospect Hill Ch.....	19 10
Pughtown Ch.....	5 00
Ansonville, Zion Ch.....	13 32
Johnstown Ave. Ch.....	10 00
Waymarth, Clinton Ch.....	8 50
Du Bois, First Ch.....	13 28
Montgomery Ch.....	7 69
Mt. Washington Ch.....	7 50
Pittsburgh, Union Ch.....	30 40
Homer S. S.....	2 00
Spartansburg, Mrs. Lucy Winans.....	1 00
Coatesville S. S.....	37 50
Milesburg Ch.....	17 30
Bellevue, First Ch.....	17 57
Balligomingo Ch.....	1 50
Picture Rocks B. Y. P. U.....	2 05
Crozer Seminary Y. M. C. A.....	86 57
Starrucca Ch.....	88
Homestead Ch.....	24 90
Huntingdon Valley Memorial S. S.....	2 80
Brandywine Ch.....	10 85
Williamsport, First Ch.....	46 23
Philadelphia, Gethsemane Ch.....	17 19
Blockley Mem'l Ch.....	27 00
Temple Y. P. S.....	2 75
Claysville, Pleasant Grove Ch.....	12 00
Gillett, First Ch.....	5 08
Kennett Square Ch.....	54 66
Swissvale Ch.....	3 00
Washington, First S. S.....	75 00
DELAWARE, \$112.79	
Wilmington, Bethany Ch.....	45 04
Delaware Ave. Ch.....	17 75
Delaware State Mission Soc.	50 00
WEST VIRGINIA, \$102.81	
New England Ch.....	5 00
New Bern, Mrs. Sophia All- man.....	5 00
Stumptown, Rev. Daniel Huffman.....	5 00
Mill Creek Ch.....	1 80
Hinton, Central Ch.....	6 00
Ronconverte Ch.....	5 00
Spencer Ch.....	1 67
Milton, Enon Ch.....	5 00
Long Reach Ch.....	15 00
Parkersburg, Bethel Ch.....	6 10
Monongah Sta., Mrs. Wm. Holbert.....	5 00
Guyandotte Ch.....	8 00
Sand Run Ch.....	1 45
Beckley, Raleigh Ch.....	27 57
Monongah Sta., T. F. Mc- Intyre.....	1 00
Leon Ch.....	26 75
S. S.....	8 25
Parkersburg Ch.....	3 85
Garnet, Mt. Olivet Ch.....	9 50
Parkersburg, Briscoe Ch.....	4 75
Moundsville S. S.....	6 82
Rievesville, Macedonia Ch.....	5 00
TEXAS, \$5.00	
Dallas, A. R. Griggs.....	5 00
OHIO, \$1,777.39	
Madison Ch.....	6 60
Warren Ch.....	80 38
Dayton Memorial Ch.....	8 00
Lockland Ch.....	13 70
Seville Ch.....	30 00
Springfield Ch.....	24 24
Newtonville Ch.....	4 60
Cincinnati, Norwood Ch.....	29 80
North Royalton Ch.....	4 61
Akron Ch.....	55 61
Madison Ch.....	1 35
Spring Creek Ch.....	10 00
Wooster, Bethany Ch.....	18 50
Willoughby, Geo. R. Green.....	20 00
Westerville, Mrs. H. A. S. Seely.....	5 00
Toledo, Wm. Sheridan.....	15 00
Dayton, First Regular Ch., E. J. Barney.....	1,500 00

MICHIGAN, \$138.87	
Northville Ch.....	10 00
North Street Ch.....	6 50
Garden Dale Ch.....	2 00
Wadhams Ch.....	1 50
Harbor Beach Ch.....	4 72
Ann Arbor, First Ch.....	35 65
Menominee, First Ch.....	3 00
*Saginaw, Fordney Ave. Ch.....	25 50
INDIANA, \$63.72	
Indianapolis, South St. Ch.....	12 68
Rev. C. P. Kirby.....	5 00
Mentone Ch.....	6 75
Bloomington Ch.....	7 60
Boonville Ch.....	13 00
Goshen Ch.....	8 00
Anderson Ch.....	11 19
Huron Ch.....	4 50
ILLINOIS, \$627.64	
Upper Alton Ch.....	127 78
Jerseyville, Mrs. M. C. Stel- er.....	5 00
Ch.....	25 00
Urbana Ch.....	25 64
C. Linville Ch.....	7 95
Cairo, Calvary Ch.....	5 75
Moweaqua, B. Y. P. U.....	5 25
East Alton Ch.....	10 00
S. S.....	5 00
Barrow Ch.....	4 76
Assumption Ch.....	9 00
Nakomis Ch.....	3 50
Ewing Ch.....	1 30
Marengo Ch.....	17 50
Bethel Ch.....	7 30
Loda Ch.....	22 14
Chicago Heights, S. S.....	8 55
Peoria, Bethany Ch.....	13 30
Delavan Ch.....	16 00
Thomson Ch.....	5 00
Normal, E. P. Brand.....	5 00
Bethel Ch.....	2 00
Sparland S. S.....	4 00
Hudson Ch.....	11 05
Joliet, Eastern Ave. Ch.....	40 50
St. Anne Ch.....	10 00
S. S.....	3 00
Donner's Grove Ch.....	14 00
Mason City Ch.....	6 30
Barrington Ch.....	4 00
Chicago, Memorial Ch.....	1 25
First Swedish Ch.....	2 32
Ottawa, Mrs. Mary C. Mer- rifield.....	200 00
Kewanee, Swedish Ch.....	3 50
WISCONSIN, \$225.44	
Portage, Mrs. A. Weir.....	145 00
Superior Ch.....	34 00
Warrens Ch.....	4 56
S. S.....	1 40
Darien Ch.....	9 11
Watertown, German Ch.....	7 50
Milwaukee, South Ch.....	19 25
Grands Rapids Ch.....	4 62
MINNESOTA, \$68.72	
Farmington Ch.....	5 00
Byron Ch.....	3 00
Detroit Ch.....	7 33
Leenthrop, Swedish Ch.....	4 00
Harris, Swedish Ch.....	2 50
Minneapolis, First Ch.....	5 00
For C. E. F., Eveleth Ch.....	1 90
Alden Ch.....	6 00
Minneapolis, Tabernacle Ch.....	5 00
Royalton Ch.....	2 50
St. Paul, Bethany Ch.....	3 00
Tyler Ch.....	2 00
Grove City Ch.....	1 50
St. James S. S.....	1 14
Spencer Brook Ch.....	1 62
Minneapolis, Central Ch.....	17 23
IOWA, \$390.85	
Bloomfield Ch.....	10 15
Algona Ch.....	18 00
Newell, Danish B. Y. P. U.....	5 00
Corwith Ch.....	2 11

Iowa F.....	85 25
Sioux City, First Ch.....	13 50
Hawarden Ch.....	19 25
Waukon Ch.....	36 50
Perry Ch.....	26 00
Waterloo, A. Friend.....	100 00
Collected per Fred Berry.....	125 09
MISSOURI, \$155.76	
Jefferson City, J. Goins.....	6 00
Kansas City, Caroline W. Coats.....	20 00
Mrs. E. B. Fulton.....	5 00
Board of Gen'l Home and Foreign Missions.....	124 76
OKLAHOMA, \$106.76	
Guthrie, Second Ch.....	1 00
East Ardmore Ch.....	5 00
Haileyville S. S.....	1 44
Edmond Ch.....	4 40
Fairview Ch.....	5 00
Hickory Ch.....	10 00
Longwood Ch.....	1 90
New Hope Ch.....	2 10
Cleveland Ch.....	1 00
Spring Hill.....	1 50
Choate, Prairie Ch.....	1 50
Wayne, Canadian Ch.....	4 10
Hooker Ch.....	25 00
Marlow Ch.....	1 75
Houston, Perry Chapel.....	5 00
Salem Ch.....	6 40
Tecumseh Ch.....	6 65
Collingsville Ch.....	10 00
Clinton Ch.....	10 69
Bixby Ch.....	1 00
Eldorado Ch.....	90
New Harmony Ch.....	7 50
Plain View Ch.....	2 20
Taupa Ch.....	3 57
Bacone, Indian Univ.....	1 00
KANSAS, \$144.76	
Coffeyville Ch.....	25 00
Valley Ct. Ch.....	4 00
Hiiawatha Ch.....	28 57
Marion Township Ch.....	9 00
Alta Vista Ch.....	13 00
Elm Creek Ch.....	7 00
Norton Ch.....	6 25
Oak Creek Ch.....	3 25
Protection Ch.....	1 00
Wilmore Ch.....	2 50
Oberlin Ch.....	6 87
Oronogue Ch.....	5 00
Hutchinson Ch.....	12 93
Pleasant View Ch.....	21 39
NEBRASKA, \$28.00	
Sumner Ch.....	5 00
Western S. S.....	12 00
Norfolk Y. P. S.....	7 00
Tremont, German B. Y. P. U.....	4 00
NORTH DAKOTA, \$18.82	
Orleans S. S.....	2 07
Ellendale Ch.....	1 50
Langdon Ch.....	13 00
Hillsboro Ch.....	2 25
SOUTH DAKOTA, \$91.17	
Buffalo Gap Ch.....	2 51
Montrose Ch.....	15 00
Armour Ch.....	13 00
Spencer Ch.....	10 00
Oldham S. S.....	4 98
*Collected per Jas. H. Davis.....	45 70
WYOMING, \$3.00	
Otto Ch.....	3 00
COLORADO, \$71.81	
Greeley B. Y. P. U.....	8 06
Pueblo, J. Croes and wife.....	5 00
Canon City, Mt. Olive Ch.....	1 00
*Collected per E. G. Lane.....	57 75
NEW MEXICO, \$81.42	
Artesia Ch.....	13 30
Corona Ch.....	5 75

Tecumcari Ch.	20 00
East Las Vegas.	20 00
FOR STATE CONVENTION.	
Per F. W. Longfellow....	22 27
ARIZONA, \$92.76	
Upper and Lower Verd' Ch.	40 00
Tempe Ch.	20 26
Puecnix, First Ch.	22 00
UTAH, \$20.25	
Salt Lake City, Calvary Ch.	2 00
Springville Ch.	4 25
Near Valley Ch.	14 00
CALIFORNIA, \$286.25	
Camarillo Ch.	16 00
Anderson S. S.	8 50
Dinubor Ch.	8 25
*Willows Ch.	136 00
*Oakland, Tenth Ave. Ch.	77 50
FOR STATE CONVENTION.	
Southern California State Convention	40 00
OREGON \$468.60	
FOR STATE CONVENTION.	
Oregon State Convention...	468 60
WASHINGTON, \$48.82	
Hartline Ch.	10 00
*Tacoma. Collected per J. A. Pettit	38 82
PORTO RICO, \$97.05	
Cayey Ch.	19 00
Cidra Ch.	17 70
San Lorenzo Ch.	15 00
Aguas Ch.	33 10
Aguas Buenas Ch.	12 25
WOMEN'S BAPT HOME MISSION SOCIETY.....	
	\$1.43
WOMAN'S AM. BAP. HOME MISSION SOCIETY .	
	2,416.63
TOTAL, \$12,326.23	
Home Mission Monthly, .	298.99
Annuitiy Fund:	
Springfield, Mass., Mrs. S. J. V. Root.....	1,000 00
LEGACIES \$4,300.73	
MASSACHUSETTS, \$3,163.53	
Cambridge, Estate of Josiah W. Cook	500 00
Estate of Wm. Howe, D. D.	1,050 00
Hanson, Estate of Phebe H. Cox	1,618 53

FOR PERMANENT TRUST FUND	
CONNECTICUT, \$687.20	
Willimantic, Estate of Jane E. Avery	687 20
MASSACHUSETTS, \$450.00	
Cambridge, Estate of Wm. Howe, D.D.	450 00
DONATIONS RECEIVED AT INSTITUTIONS	
FOR HOWE BAPT. INSTITUTE	
Mason, Tenn., Dr. Rumsey Fields	1 00
B. Y. P. U. District Conv.	4 00
Stanton, Tenn., C. E. Shores	1 00
Denmark, Tenn., Brown's Creek Ass'n	19 00
Memphis, Tenn., Missionary Training Class	103 00
Memphis, Tenn., H. C. Gaines	1 00
FOR SPELMAN SEMINARY	
Ala., Mobile, Miss Daisy Jackson	2 50
Ga., Atlanta, Miss Amy A. Chadwick	1 00
Rev. A. De Lamotta... ..	1 00
Miss Ira Holman.....	2 00
Mr. Z. T. Hubert.....	3 00
Miss Laura Kent.....	6 00
Mrs. Cora L. Laster... ..	6 00
Miss Ida Pinkard.....	1 00
Proceeds, Spelman Entertainment	54 00
Spelman Teachers	109 50
Ga., Augusta, Miss S. B. Jenkins	2 00
Spelman Graduate	5 00
Augusta, Chipley, Western Union Ass'n	1 20
Mass., Boston, through W. A. B. H. M. S.	101 14
Mass., No. Scituate, Miss Sarah T. Bailey.....	2 00
Mrs. Walter Sargent... ..	3 00
Mich., Detroit, T. T. Leete, Sr.	5 00
Second Bap't Ch.	3 58
Mich., Port Huron, Mr. Jacob Cook	25
Mr. and Mrs. C. F. Cox	1 00
Mrs. J. H. Doig.....	1 00
Junior Union, First Bap't Ch.	2 00
Miss Frances Smith....	4 00
Dr. S. K. Smith.....	10 00
N. C., Salisbury, Mrs. Mayme M. Melton....	2 00

N. Y., Fredonia, Friend....	68
N. Y., Lowville, Farther Light Society	16 00
Ohio, Cleveland, Josephine Mission	5 00
Ohio, Norwalk, Mr. A. B. Chamberlin	1 00
Three Friends	75
S. C., Anderson, Rocky River Ass'n	2 00
S. C., Greenville, Miss K. Anna Scott	5 00
Texas, Bagwell, Mrs. Pearl M. Davis	5 00
FOR WALKER BAPT. INST.	
Augusta, Ga., S. S. Convention, Canaan Bap't Ch. Proceeds entertainment Musical Com.	2 50
Tabernacle Bap't Ch., Dea. Ryan's Club....	20 00
15 05	
FOR WESTERN COLLEGE	
St. Louis, Mo., Chamber St. Ch.	5 00
Clarksdale, Mo., Clarksdale Bap't Ch.	4 05
Macon, Mo., Rosa B. Johnson	10 00
Keokuk, Ia., Rev. Dr. T. H. Phillips	2 00
St. Joseph, Mo., First Bap't Ch.	6 75
Omaha, Neb., Women's Home and Foreign Mission	5 00
Quincy, Ill., Virginia Gerren	1 00
St. Louis, Mo., Mr. Arthur Buckner	1 00
Mooreville, Mo., Mr. T. J. Kidd	2 00
Huntsville, Mo., Prof. R. L. Logan	1 00
Moberly, Mo., Pilgrim Rest Bap't Ch.	1 50
Shelbina, Mo., Second Bap't Ch.	18 50
Edina, Mo., Mt. Calvary Bap't S. S.	2 25
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THE BAPTIST HOME MISSION MONTHLY

PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
312 FOURTH AVE., NEW YORK CITY
REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR JULY, 1908

	PAGE		PAGE
EDITORIAL:		THE YOUNG PEOPLE:	
The Thing to Do.....	283	The Inspirational and Educational Value of the Coming B. Y. P. U. A. Convention—Milford W. Forshay.	
Developing a New Interest.....	284	FINANCIAL STATEMENT	307
A Significant Commission.....	285	CONTRIBUTIONS AND LEGACIES	307
In Convention Assembled.....	285	ILLUSTRATIONS:	
Note and Comment.....	286	Cover: Liberty Enlightening the World	
GENERAL:		Frontispiece: Italian Sunday-school in Waterbury.	
The Oklahoma Meetings—The Editorial Secretary	288	Broadway, Oklahoma City.....	288
Indian Talks at Oklahoma.....	298	Portraits at Indian Camp.....	289
OUR SPANISH-SPEAKING NEIGHBORS:		Indians Visiting Chapel Car Evangel.	290
Tropical Triumphs for the Truth—Rev. A. B. Rudd.....	300	Abraham Maddox, Wife and Baby—Comanches	291
Eastern Cuba Baptist Association—Rev. A. B. Howell.....	301	Kiowa Deacons at Oklahoma.....	292
FOREIGN-SPEAKING PEOPLES:		Indian Children at Encampment.....	293
Ordination of Ettore M. Schisa.....	302	Sarah Aitsan	294
Italian Missionary Convention.....	302	Apache John, Baptist Deacon.....	295
French Missionary Conference—Rev. J. M. Bruce.....	304	Blind Chief Left Hand.....	296
The Living Word—Rev. Alex. Turnbull	304	Rev. T. K. Tyson.....	296
CITY MISSION WORK:		Indian Encampment at Oklahoma City	298
City Missions at Oklahoma—Rev. Charles H. Sears.....	305	Jack Wolf and Wife.....	299
		Mayor of Cristo, Cuba.....	301
		Rev. Hector Schisa.....	302
		Indian Mother and Child.....	303

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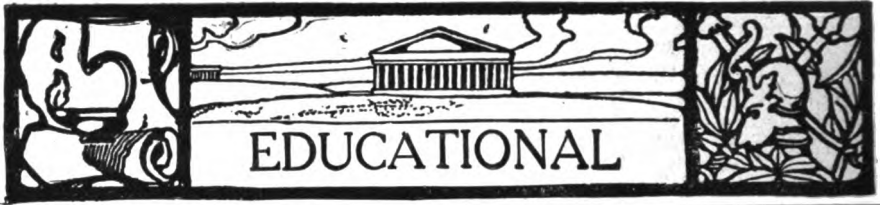
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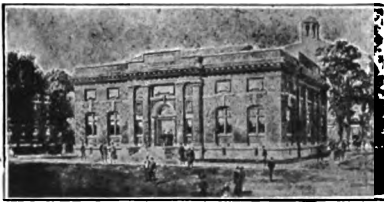
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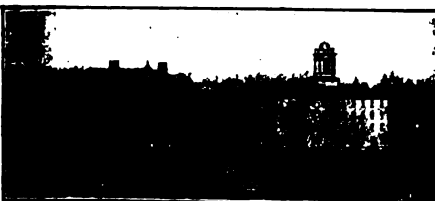
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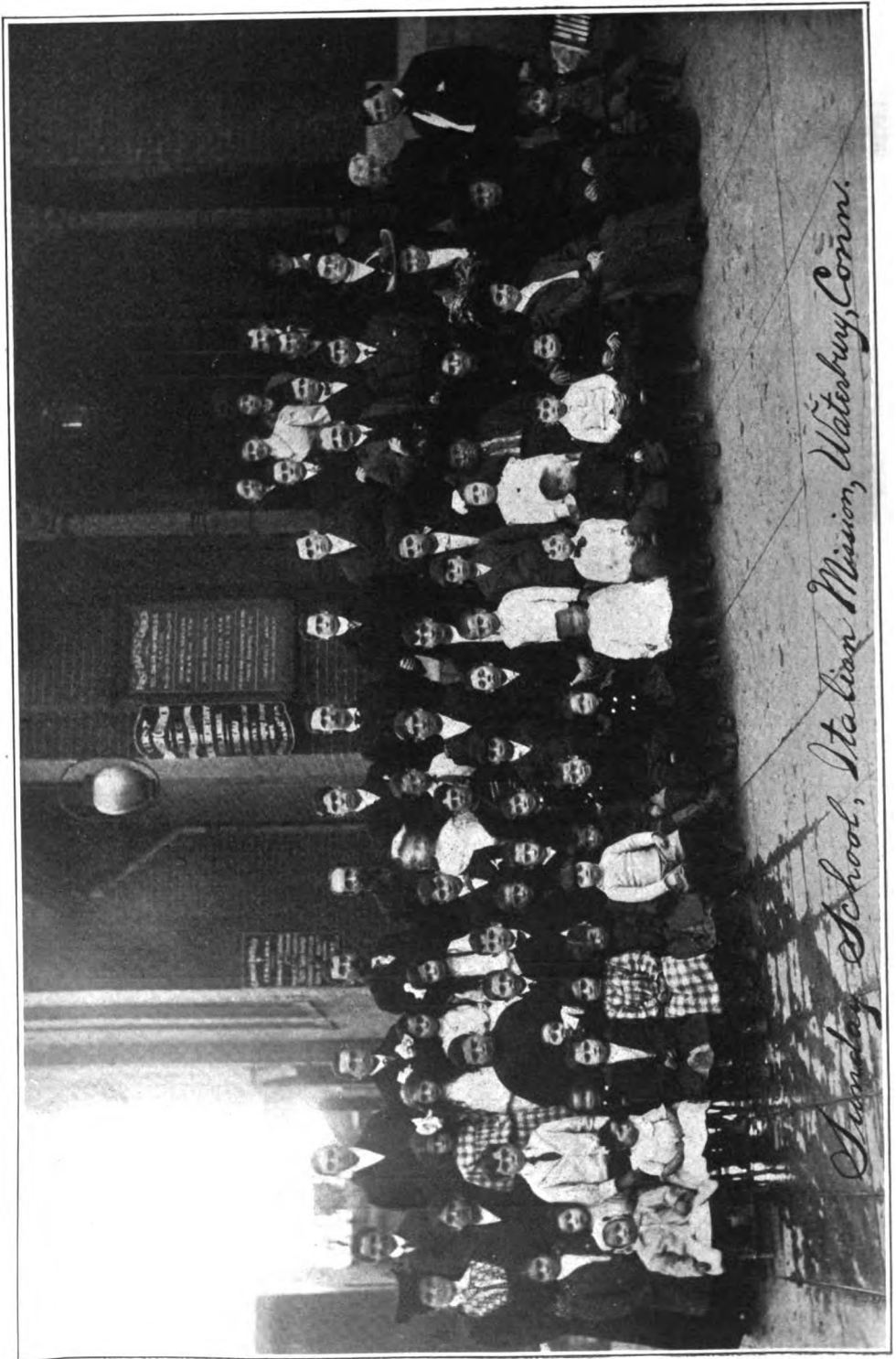
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXX

JULY, 1908

No. 7



THE THING TO DO

☞ The Baptists have met and organized and resolved. That is good so far as it goes.

☞ The thing to do now is to see that the objects of the organization are secured, and the resolutions carried into effect.

☞ Certainly one of the most significant plans adopted at Oklahoma by the Northern Baptist Convention was that of the joint missionary budget. This comes pretty near the ideal method for raising the funds needed for the home and foreign missionary enterprises of the denomination.

☞ But the budget will neither explain itself nor raise money.

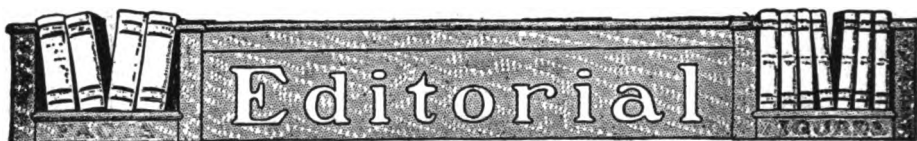
☞ The thing to do is to see that every association and local church understands the new method and is induced to give it a fair trial.

☞ The Convention recorded its conviction that the missionary debts should be paid this year, and that in addition to raising the amounts needed for the year, without curtailing the work as at present planned and projected.

☞ The thing to do is to make this conviction dominant in the churches, so that the debts shall actually be paid and the current expenses also be provided for.

☞ The thing to do, in short, is to do the thing that the denomination, as represented by its delegates at Oklahoma City, has said should be done.





Developing a New Interest



ONE of the reasons for hoping that the Northern Baptist Convention will prove a denominational good lies in the oft-repeated assertion that it will develop a new interest on the part of the ministers and laity at large. If it does this there will be an undoubted gain. If the average Baptist can be drawn through the Convention idea to feel his obligations as a disciple and church member more keenly; if he can be led to regard all the operations of the denomination as more particularly his own concern; if he can be interested as an active partner in the vast department business of the kingdom, and be brought into actual and active connection with the work in some phase or place, then the new order will be a blessing indeed.

The test of the new order, as was frequently emphasized in the sessions, is not to be found in the planning or carrying out of programs, not in the size and enthusiasm of meetings, not in the addresses and debates and resolutions. The test comes when the local churches are reached with the Convention plans and proposals. Can the Convention enthusiasm be carried into the churches? Can the new methods be made to appear more effective and desirable than the old? Can the pastors be brought into a closer co-operation and sympathy, so that they shall lead the churches in adopting the Convention plans?

We are of those who see possibilities in the Convention along just this line of developing a new interest. To develop this interest in the local church members has been our study and aim for years, with not enough success to warrant pride or satisfaction. We hail any means that promises more fully to accomplish this result. If any have felt out of sympathy

with the societies, on the ground that the societies seemed to be independent organizations, the Convention may enlist their service, for this must be every Baptist's just as much as it is any Baptist's. We must all say "our" Convention, as we all ought to say "our" Home Mission Society, for that is what it is.

All we are after is results. Any method, but let us get the results. It matters little whether the money comes in through the efforts of the district secretaries or the convention finance committee or inspirational conferences, or from individual sense of personal responsibility—the essential is to get the funds to carry on the work on a scale commensurate with the denominational resources, opportunities and obligations.

It does matter greatly, however, that the giving shall be the result of personal and intelligent interest. The educational feature of missions is not confined to the mission fields, unless we regard every church as a legitimate missionary field. Where the Northern Baptist Convention can do much is in providing a profoundly interested constituency that shall be ready to receive training in missionary lines and instruction in missionary affairs.

If there is to be such a constituency, every Baptist who has caught the new idea and the missionary spirit must become a propagandist and put in a busy year. Talk to your brother Baptist about the budget and the apportionment. Explain away his misapprehensions, if he feels that this is an outside interference with the freedom of the local church. Get your church interested in the plans for the year. If every one of the thousand delegates at Oklahoma City shall become an active promoter of the new order, there will be something doing worth while this coming year.

The one word which the Baptists should stand for this year, in every line, is *ADVANCE*. God has given us a great work to do. Will we do it?

A Significant Commission

IN this era of new things, one of the most significant as yet proposed is to be found in a commission which was appointed, on resolution by Dr. Morehouse, by the Northern Baptist Convention. This commission is to study the question of caring for aged ministers and their dependent widows and orphans, with view to formulate a denominational policy and bring existing agencies into co-ordination. It is safe to say that in Dr. Morehouse's mind there is some plan looking to large things in a much needed direction.

We do not know anything about his plan, and do not therefore speak for him or anyone else, but we are confident that if the matter of ministerial relief could be placed on the same basis as that of the teachers' pension fund provided by the Carnegie Foundation, the whole outlook of the ministry would be changed, and the ministry would be elevated at once to a new plane. What is needed next, in the development of our church life, is a Ministers' Fund, mounting into the millions, affording certainty under careful administration that every faithful minister shall be suitably provided for in old age, or in case of illness. If the anxiety concerning the future of his dependent wife and children could be removed, the minister would carry a light heart and be able to do a different work.

Is it not time that the service of the ministry—on the whole the most self-sacrificing and poorly paid service in the world—should be recognized as on a par with that of the teacher? It is a fact that the salaries of the professors who are the recipients of the Carnegie benefaction are much above the average ministerial salary, although the teachers also are paid altogether too little in proportion to the value of their work to the highest interests of the nation.

What we propose is a twenty million dollar fund for the pensioning of ministers who have performed a certain service and reached the age of retirement, and for the support of dependent wives and widows of ministers. This would put the Baptists in the forefront in a dis-

tion to be coveted. Who will name the fund by setting aside the twenty millions?

In Convention Assembled

THAT tells the story of the Baptists at Oklahoma City. The delegates, each given place only on presentation of the proper voucher from church or other accredited body, were seated by States, had a sense of responsibility for what was going on, and were steadily in their places. The fact that the floor was open to every delegate acted like a stimulus to some, but was appreciated by all.

This convention ran for the most part with remarkable smoothness and regularity. A stranger would not have imagined that this was a new kind of meeting for the Northern Baptists. They took to it as naturally as a young preacher takes to quotations.

Some of the Baptists feel that history was made with extreme rapidity in the Convention, and that some pretty radical measures were carried. At the same time, probably no one present in the sessions failed to note the strong spirit of conservatism that manifested itself more and more. The consciousness of power brought that of responsibility for its use, and responsibility tempered the most ambitious and aggressive with conservatism. At any rate, no one need fear that any man or set of men will run away with the denomination. And as we were there "in Convention assembled," there certainly was a feeling of brotherhood, of power, of ability to express conviction, of united movement, that was new and exhilarating and enlarging.

The Baptists had now a way to speak out about things, and they did it. The Convention could declare its conviction concerning some of the great reform questions of the day, and it did.

Of course, there are many things to be done before the ideals of individuality and solidarity shall be reached in a merger of spiritual brotherhood. But in spite of all questions and hesitations and discussions of this and that, we believe that the denomination will find through the Convention a new consciousness and a larger influence.

NOTE AND COMMENT

¶ A THOUSAND LAYMEN FOR PORTLAND, ORE., in 1909. That was the first campaign cry from the Pacific Coast when the Northern Baptist Convention voted that the meetings next year should be in Portland. The number is something to work towards. Mind, the slogan is not, a thousand delegates. That number was almost reached at Oklahoma City. The aim is *a thousand laymen*, in addition to the large number of ministers who will be sure to be there. There ought to be a Baptist Train from the East that should make a distinct impression all the way across the continent. The thing to do is not to ask why the meetings should be held in Oregon, but just to decide now to go. The transcontinental trip costs something, but it is worth far more than it costs. It does more to make one a whole American and a Christian patriot than all the other influences that can be brought to bear. This is our first gun for Portland, 1909.

¶ The question is a natural one, and should be answered, Why was it decided to go to Oregon next year, thus virtually going twice in succession to points remote from the center, and in the same direction? The reason is that the choice of Oklahoma was dictated at Washington by motives of policy that will be appreciated wherever the facts are known. At the same time, the claims of the Pacific Coast were recognized, and a virtual pledge was given that the denominational meetings should be held in Oregon in 1909. The committee which reported to the Convention at Oklahoma stated, in its report, that if the matter of place had come before the committee as a new matter, without any restrictions, a different section would have been chosen, for obvious reasons; but in view of the circumstances, Portland was recommended. Portland it is, therefore, and it is for us to make the Portland Convention one of the most memorable in our annals. A veritable wonderland is that which invites us; and unless plans fail, the Baptists will have opportunity to make their influence felt at strategic points from the Dakotas to the Pacific, from Oregon to Southern California on the Coast, and

thence to the Gulf of Mexico on the return. We can make this a gospel campaign six to ten thousand miles in length if we will.

¶ We heard a number of remarks at Oklahoma City about poor terminal facilities, and strangely enough the speakers were not talking about the railroads, either.

¶ The Indian, as a rule, sets the model in his testimony. He has a single idea, expresses it tersely, picturesquely, imaginatively, says "That's all," and sits down. Nothing was more marked than this at Oklahoma. "Ah, but they know how to stop when they get through," said one delegate to another. "Yes, and they know when they have got through," was the reply. Nuggets of gold in both remarks for those who can extract them from experience.

¶ Dr. Moseley has been spending some weeks in this country, seeking relief from digestive troubles brought on by overwork. He has partially recovered, and will return soon to Cuba, where he feels that the work demands his presence.

¶ Many friends were glad to see Mrs. Troyer at Oklahoma, and to know that her health is fairly good. Mr. Troyer also has greatly improved, and hopes to be able to work among the Spanish-speaking people in New Mexico or Mexico, since the Porto Rican climate will not do for him. The embroidered work of the Coamo school girls which Mrs. Troyer had on exhibition and sale was greatly admired. Her enthusiasm for the school is unabated.

¶ One of the most effective illustrations given at Oklahoma City was Dr. Barnes' "vestibuled missionary train," as contrasted with the jolting, bumping freight train. The Convention idea was met in the modern express, every part held in such close relation that it runs like a single, coherent whole. His address struck the high point of co-operative efficiency.

¶ The denomination suffers a loss in the death of President Merrill of Colgate Uni-

versity. Called from the pastorate, Dr. Merrill made a scholarly president, who was also an executive of unusual ability, and he gave to Colgate a dignified administration, and in every way advanced the interests of the institution. He was deeply interested in the new training school for Italian workers, which forms a new link between our educational forces and the foreign peoples.

¶ Here is the testimony of Rev. T. C. Carleton, a state missionary of Oklahoma, to the changes wrought by prohibition: "I am now in meetings in Ponca City. This town was full of saloons and drunkards when I was here a year ago, but now it is sober and orderly, thanks to prohibition statehood."

¶ Governor Hughes has succeeded in his efforts to have the anti-gambling racetrack bills passed, and it is now a prison offense to follow the former bookmaking practices on the racetracks. The bills passed the Senate by one vote, 26 to 25, the gambling element holding every one of the Senators who voted against the measure at the regular session, but being unable to bribe any Senator to change his vote. Thus Mr. Wallace's vote saved the day, and it was Governor Hughes's campaign speeches that won the election for Mr. Wallace. It was a dramatic moment in the Senate when Senator Foelker, who had risen from his sickbed to cast his needed vote, pronounced the "aye" that sent the gambling crowd to the wall in defeat, and won for the people a victory that will be more truly appreciated later on. It was a fight for constitution and righteousness against a most defiant and powerful interest, which drew to its support all the political bosses who hate the Governor. Days of reckoning are yet to come for some of the legislators, but the people of the Empire State recognize that their governor is not only a man of right purpose but of dogged determination, and they like that sort.

¶ There are so many good things coming in THE MONTHLY that you cannot afford to miss a single number. August is a summer month and a vacation away-from-home time, but be sure to look at the August number when you get home, for it will have some especially interesting things in it.

¶ Mr. O. B. Leonard, of Plainfield, N. J., writes that the poem "What Constitutes a State," referred to in a recent number of THE MONTHLY, can be found in Sir Wm. Jones' ode in imitation of Alcaeus. We are also indebted to Mr. Leonard for a copy of the poem "What Constitutes a Church."

¶ There was a great scene at the last session of the Women's Home Mission Society at Oklahoma when, as a spontaneous matter, an offering was made for the Training School. The pledges came in thick and fast, and when everything was counted up it was found that the fine sum of \$13,370 had been raised. That was a good day's work, and all rejoiced in it. The Training School has done a needed and noble work, and in its new and suitable home will have equipment adequate to enlarged needs. There seemed to be but one note struck with regard to the union of the societies east and west, and that was a note of gladness and satisfaction. The era of the convention is the era of consolidation and co-operation—two words that spell power for progress.

¶ The prohibition sentiment is dominant in Oklahoma. The people are rightly proud of the fact that the state began as a prohibition state. Dr. Hinson, in his welcome, said "Oklahoma is the last born and the best born, because it was born sober." The Dakota delegate who said Oklahoma was not the only state so born was right, but the new commonwealth of the southwest has made the matter conspicuous. The chamber of commerce takes pains to disprove the allegations of the brewers and liquor dealers that prohibition means death to prosperity. Two great breweries in Oklahoma City have become storage warehouses. The brewers left a hundred houses empty when they took their employees away, and there were some seventy saloons closed, so that it was charged that the city would have a lot of empty stores and houses on hand. On the contrary, every store has been rented and every house, and houses are at a premium, while building is rushing. Now, prohibition is regarded as a source of prosperity to everybody except the brewers and distillers and the liquor sellers. The Oklahomans in general are firm believers in the reform laws and propose to enforce them.



BROADWAY, OKLAHOMA CITY—A BUSY THOROUGHFARE

THE OKLAHOMA MEETINGS

By the Editorial Secretary

IT is not my purpose to make a report of the great week at Oklahoma City. The religious papers have given you the details, and if you do not take any one of the weekly papers of the denomination, never will there be a better time than now for you to make acquaintance with them. Moreover, the Convention ordered the various publishers to send hundreds of copies of their papers to the churches, so that there might be a widespread information as to the proceedings.

What I hope to do is to give some impressions that may help you to feel as though you were in the White Temple, sharing in epoch-making episodes; or visiting the Indian encampment and looking straight into the strong, honest, kindly faces of Lone Wolf and Apache John and Chief Sane-co, or talking to the bright boys and girls of the tribes; or whirling in an auto along the broad streets and boulevards of a wonder city, whose homes especially are a surprise and delight.

After the long ride across flat-floored Kansas, it is a relief to come upon a more rolling and broken and naturally wooded section. The difference is apparent soon after crossing the line into what was Indian Territory, now the northerly part of Oklahoma. At Osage, after dinner at the railway station, while waiting for a delayed train, I had my first testimony to the faithfulness of our missionaries. Getting into conversation with a man in horseman's dress, and learning that he had ridden all over the Osage Reservation, I asked him if he had fallen in with any missionaries. He said he had, and proceeded to eulogize most highly one missionary in particular—a Baptist named Burnett, who was the sort of man, he said, that would make anybody believe in religion, because his was so genuine. Then he went on to tell how Mr. Burnett had taken Benny Strike-Axe (long one of our interpreters) home and nursed him till he died, though Benny had a loathsome disease



REV. DEYO

APACHE JOHN

MR. PORTERFIELD

LONE WOLF

REV. H. H. CLOUSE

of which the Indians were afraid. Nothing could scare the missionary and his wife. Then a bright Indian girl, who had been waitress at the hotel and was a general favorite, was taken down with typhoid fever. The Indians dread the fever and would not take her, the hotel people could not keep her, and my informant found, just as he had expected, that Mr. and Mrs. Burnett were nursing her, and cared for her till she died. "That's the kind of man he is," said the bronzed man, with pride. He said he couldn't understand how such a man, educated and able, could give up everything for a lot of savages who did not appreciate what he did for them. But he found he was mistaken about the apparent lack of appreciation; for after the missionary was removed to another field, the Indians of the whole section, he said, were disconsolate and in mourning, saying they had lost their best friend and the only man who helped them and loved them.

It was a splendid testimony to the character of our Indian missionaries, and they are all of the same stamp. I told a company of Baptists gathered in the chapel car "Evangel," which was taken down on our train from Parsons, Kansas, to Oklahoma City, that for pure heroism and consecration, I did not know of any missionaries anywhere that surpassed our workers among the Indians. After I had seen the Indians and the missionaries at Oklahoma City I felt still more sure of it. They have their compensations, of course, but the work demands the utmost heroism all the same.

When I reached Oklahoma City, a day in advance of the meetings, I found all

the committees ready for work, the basement of the church a scene of activity. Superintendent Bruce Kinney had brought together a fine display of Indian blankets and all sorts of wares; Superintendent Brewer had some fine samples of Mexican weaving and pottery; Mrs. Troyer had embroidery done by the Comamo school girls; and with the display of home mission literature and pictures the Home Mission booth was an inviting place. It was thronged most of the time between sessions, and it was amazing to see the way the literature disappeared. The anniversary number of THE MONTHLY was especially in demand, and the editor would be insensible to anything if he did not appreciate the many kind things said of the missionary literature of to-day. All the societies had ample space, and never have the arrangements been more commodious or the exhibits more attractive. The Home Mission Society was next door neighbor to the Publication Society, which had a big library of books on hand.

A special word is due the Oklahoma brethren for their faithful and efficient committee work. No previous committee had faced so complex a situation. The Convention created new conditions. For example, the badges had to be printed for each State, an item of detail involving no slight trouble. The registration of delegates called for the presentation of credentials and an accurate record. The rules were rigid, and rightly so. The only way to have a delegated body is to insist that every delegate shall have and hand over his credentials. Without a delegate's badge there was no admission to the floor of the Conven-

tion. It was necessary to do the work of registration at lightning speed, and it was thoroughly done, clerks working at night to accomplish it, so that it was possible at the first session to announce the registration up to that hour. The entertainment was another matter of difficulty and delicacy, and it must be said that the people opened their homes most generously, while the hotels did the best they could. They were inadequate and overwhelmed, but there was little real

the committee slept on a cot in the church during the entire meetings, in order to be on hand early and late. He said he was too busy to go home. Judge Brasted, the chairman of the committee, who had all details in his grasp and was able to answer ten questions at once and keep his temper, told me that he had been in his law office only half an hour for a fortnight. One of the leading lawyers of the city, this indicates how laymen laid aside everything for the cause. And



GROUP OF THE INDIANS VISITING CHAPEL CAR EVANGEL

suffering or discomfort, and it was easily worth that to be in the new and bounding commonwealth, and to feel the pulse of the great southwest. As for the floods, they were not to be classed as a regular thing, and indeed they lent an added novelty to the situation. It is not everyone that can participate in a flood or an earthquake, and our condition was not at any time serious. One night, when the downpour of rain was at its hardest, I was caught too late for a car to the home where I had the good fortune to be a guest, so that with a dozen others I camped out in the White Temple. In that way I learned that one member of

it was all done with the warm hospitality that makes it a delight to go anywhere in the southern section of our country.

Then, see what the ladies of the church had agreed to do. It did not suit their ideas of hospitality to take money for entertainment, yet since free entertainment did not meet the views of those in charge of the meetings, this was the plan adopted—that all money received for entertainment should be given by the Baptist ladies to the church aid society, to go toward reducing the church debt. Strong body of men and women, deeply devoted, no wonder the First Church has gone ahead so wondrously, in eight years



ABRAHAM MADDOX, WIFE AND BABY—COMANCHE INDIANS

rising to the front rank in city and state, passing the thousand mark in membership, and building one of the finest houses of worship to be found anywhere. Never could the Home Mission Society point with greater pride to one of its children. This is a church-going section, by the way. They told me that the White Temple, seating seventeen hundred, was commonly crowded to standing room on Sunday evening, with a great congregation also in the morning, and a great Sunday-school. Other denominations have large churches, and the fine edifices tell at once what the people think of their churches. Oklahoma has been greatly prospered and is bound to be prosperous, but money-making is not the only thing thought of. There is a vast amount of public spirit of the right sort, and presently the visitor begins to note the absence of the foreign elements that press upon his attention in other sections. This is an American population, with scarcely enough aliens in it to be thought of. Such a condition I had not found in years. If one would measure the difference which immigration has made in our American life, perhaps there is no better way than to contrast the conditions in Oklahoma City

with those in Newark or New Haven or Cleveland.

All this is getting to the Convention as slowly as some of the delegates did who were detained by washouts and reached their destination only on the day of adjournment. The Women's Home Mission Society had a day of meetings, beginning on Wednesday, and then on Thursday afternoon, almost before anybody appreciated the full significance of it, we were in Convention assembled, and new things were being done. President Judson, head of the Chicago University as successor to Dr. Harper, was in the chair, in the absence of Governor Hughes, and from the first it was evident that we had a presiding officer who knew how to preside—a master of parliamentary practice, quick in resource, armed to meet all points that might arise, yet withal a gracious and courteous ruler, so affable that an appeal from the decision of the chair was not to be thought of, and possessed of the saving sense of humor. President Judson, it may be said, was largely unknown to the denomination, and the denomination was as much unknown to him, when he entered upon his duties as presiding officer of the

Northern Baptist Convention; but he learned a lot about the Baptists in a week, and so did they about him, with mutually agreeable and wholesome results. To President Judson the Convention owes in no small degree its successful embarkation upon an untried sea. It was a wise vote that put him as captain for another year.

Meanwhile, the session was on for which many had waited with keen anticipation. The regrets of Governor Hughes were read, and his name was greeted with the applause that belongs to him from all good men. Appropriate messages were sent him by the Convention, and it was agreed that the country would honor itself if such a leader were placed in another presidency with somewhat wider range of power and influence. Then President Judson made an address to the point, pleading for denominational adaptation to modern methods. These two closing paragraphs are worthy to go in your note-book:

Our Baptist cause has peculiar need for this modernization of method, and peculiar advantages for effective use of its transformed pow-

ers. Two things are of the very soul of Baptist polity. Soul liberty we love to call one cardinal principle—no creed, no hierarchy, must stand between the individual human soul and the eternal verities. The independent church is as vital—no association, no convention, no prelates, can dictate creed or practice to a sovereign Baptist church. These are the doctrines of our forefathers which have come down to us as a precious heritage of the ages. We can at need abandon all else—when we abandon these fundamentals we abandon all. But this is particularism—this is democracy pure and simple. Can ecclesiastical democracy so co-ordinate its energies as to accomplish its common purposes effectively, without surrendering its cherished liberties? It is in the endeavor to answer that question that we are gathered here to-day.

But notice—it is the same question which every modern State is answering. Democracy is the spirit of the age. Autocracy, oligarchy, feudalism, have vanished and are vanishing from the face of the earth. Men are learning to substitute co-operation for subordination—and they in that way have learned to avoid waste and enormously to multiply results. The Northern Baptist Convention will never control the Baptist churches. If it attains its end it will be the agency by which the Baptist churches can unify and energize all their common activities, at a great saving of force which now goes to waste. We have the men, we have the money, we have the earnest purpose. Let us learn modern efficient organization, whereby we



JACK WOLF

LONE WOLF

LUCIUS AITSAN

ADELPAN

DEACON SAME-CO

may combine these without loss in doing our part to quicken all the world with the ethical and spiritual motive which Jesus of Nazareth brought to human kind.

There is the Convention idea, and the aim and hope of its advocates. As soon as the applause was over, and the provisional constitution had been made permanent, Dr. .Bitting, the secretary, reported the work of the year and the favorable action of the churches upon the Convention plan. The executive committee had a report to make, and immediately a lively debate was on as to whether there should be a commission of twenty-one to consider the relations of the denominational societies to the Convention, to report a year later, or whether something should be done at once, and the Convention have a committee all its own to confer with other committees. There was plenty of interest, and both courses found earnest advocates; but when it was over and the plan for a conference committee was adopted, there was no sulking in the tents. And let it be noted at once, that difference of opinion did not mean and was not taken to mean lack of brotherly feeling. And as the Convention went on, it was manifest that the sense of obligation brought a feeling of conservatism. The debates were lively, but as a rule they resulted in a unanimous vote, proving the strength of the arguments and the open mindedness of the delegates. The debating sessions of the Convention were altogether creditable to the brains and sense and moderation and fairness and Christian spirit of the denomination as therein represented.

The freedom of the floor was a fact in constant evidence. Now any delegate could have his chance to immortalize himself, or at least say his say, if quick enough to catch the presiding officer's eye. The tendency to shut off debate through impatience was checked deliberately by the body, and thereafter every cause had its patient hearing. The Northern Baptist Convention was a going body, going as though it had always been going, instead of being a new thing under the sun. It created a large conference committee to deal with society reports that might be submitted to it, and was



THREE CHILDREN FROM CHRISTIAN FAMILIES

making progress with long strides. The national societies had in advance agreed to submit reports to it, and this was done, so that with the exception of occasional executive sessions of the Societies, it was Convention week all the way through. At times the situation was a trifle perplexing, and the old lines between the society anniversaries were scarcely visible, but on the whole the sessions were remarkable for sustained interest. The delegates were in their places, for they had definite places, each state by itself. This proved every way desirable, for it was easy for a state delegation to act or confer, and one knew where to go to find his own people. Undoubtedly the sense of responsibility as delegate prevented the customary drifting away from the sessions. Saturday afternoon, which is usually reserved for sight-seeing, had one of the most interesting topics up for discussion and one of the largest gatherings of the week.

Our Home Mission sessions, which constituted in a sense the anniversary meeting, came first in order after the Convention was in running trim, and on Friday and on Saturday morning the vast work in our country was under consideration. At these sessions President Haskell was in the chair. His address was chiefly upon the subject of immigration, in which he takes a deep interest. It sounded a true note and was appreciated as the utterance of a layman who backs up his words by active efforts in behalf of missions universal. Dr. Morehouse received the recognition to which his remarkable services for the denomination and the Kingdom entitle him, and one of the memorable incidents of the week occurred when he was referring to the cordial friendliness with which the great Societies had prosecuted their work. Just prior to his remarks, Dr. Mabie had taken the floor to insist that any effort to pay off the debt of the Missionary Union must include the debts of

the other Societies as well. The delegates showed their appreciation of this large heartedness, characteristic of the Union's veteran secretary, and Dr. Morehouse sprang to his feet to thank his brother and tell how they had worked together to raise a half million to pay off the combined debts some years before. At this Dr. Mabie came forward and threw his arms around Dr. Morehouse, while the great company applauded and cheered, and thanked God for great leaders.

In the presentation of our cause, considerable emphasis was laid this year upon the work among the Spanish-speaking peoples. Mexico and New Mexico, Cuba and Porto Rico were thus brought to the front, while the frontier work was in sight and so needed no platform aid. Of course, the Indian missions testified for themselves, so that in fact they formed the most impressive feature of the whole Convention. We were on Indian territory. Within a radius of a hundred miles were the larger number of our missions among the blanket Indians. But for the floods, the plan to visit some of these missions after the Convention and see the work in progress, would have been carried out. But it was also the plan to bring a large number of the Indians to Oklahoma City and form an encampment there, in order that the white people might come into actual contact with Christian Indians, and that the Christian Indians might feel the influence of the great meetings of the white people. The results were all that could have been hoped for on both sides.

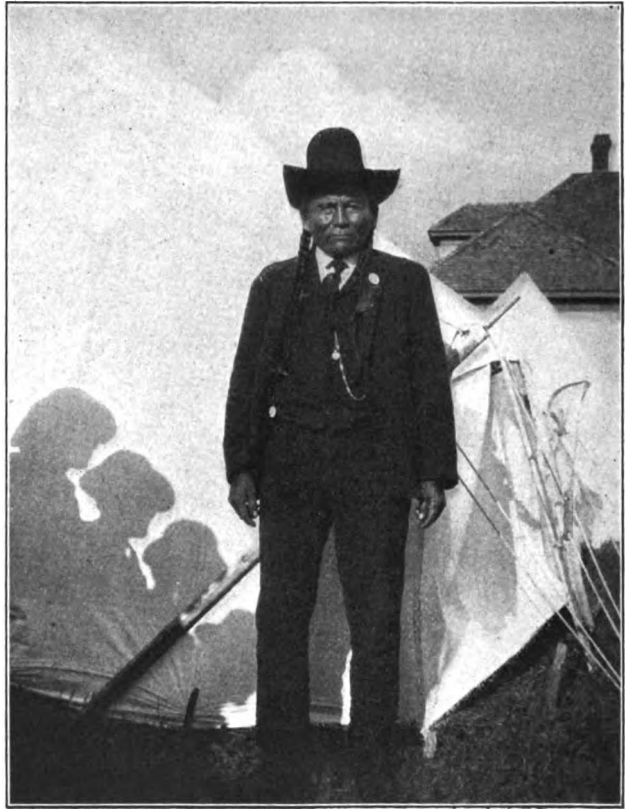
Certain it is that the company of more than 150 Indians—men, women and children—who came to get and to give, to see and be seen, to hear and to testify, made an object lesson that will not be forgotten. "That gives me a new conception of the transforming power of the gospel," said one delegate after another, seeing the redeemed Indians, hearing their quaint and stirring testimonies, noting the light in their usually stolid faces, and realizing in a measure the distance they had traveled in the Jesus Road from the old pagan conditions. Those deacons of the Kiowas and Comanches and Ara-



SARAH AITSAN, A CHRISTIAN GIRL

pahoes and Apaches'— what sturdy, practical, splendidly built men they were! The women were dressed mostly in the bright colors they love, and the children at times wore the native costumes for exhibition purposes. But all were so happy and orderly and clean and trim that, as one Oklahoman said: "I can't understand these Indians. This is the first time I ever saw a set of clean, well dressed, quiet Indians like these. Who are they and where did they learn to act like this?" He did not know he was talking to a delegate, and he frankly admitted that if Christianity had made such a difference in the dirty redskins, it must be a mighty good thing and there ought to be more of it around in Oklahoma City. Wherewith the scribe agreed most heartily, not only as to Oklahoma but everywhere.

At two sessions the Indians were the leading feature. Friday afternoon the front seats in the gallery were given to them, and on the platform a number of the strong men who were to speak briefly were seated among the missionaries. That was a profoundly touching session. Rev. Bruce Kinney, who had been in general charge of the matter, told what their presence signified, and how faithful and generous and steadfast the Indian converts were. Missionaries Clouse of the Kiowas, Geil of the Comanches, Hicks of the Cherokees, Hamilton of the Cheyennes, King of the Arapahoes, Rounds of the Cheyennes, Learn of Alaska, gave glimpses of what has been accomplished in their fields. Then a number of the Indians gave their testimony, with the aid of an interpreter. The effect was thrilling. Here were the living witnesses to the gospel power that had brought them from pagan superstition and sin into the light and joy of the Jesus Road. They were simple and



APACHE JOHN, FAITHFUL DEACON

strong, and imparted something of their simple faith to many who watched and listened to them.

The session closed with consideration of the Indian school work at Tahlequah and Bacone, addresses being made by Principal Pack and President Collette. The latter said that 8,000 young men and women have attended the Indian University, and there are this year four students for the ministry who are supported by the students. Take it altogether, this was one of the most effective home mission sessions ever held, and the power of it was felt by all. The second Indian service was on Sunday morning, prior to the preaching service. We shall give the testimonies by themselves.

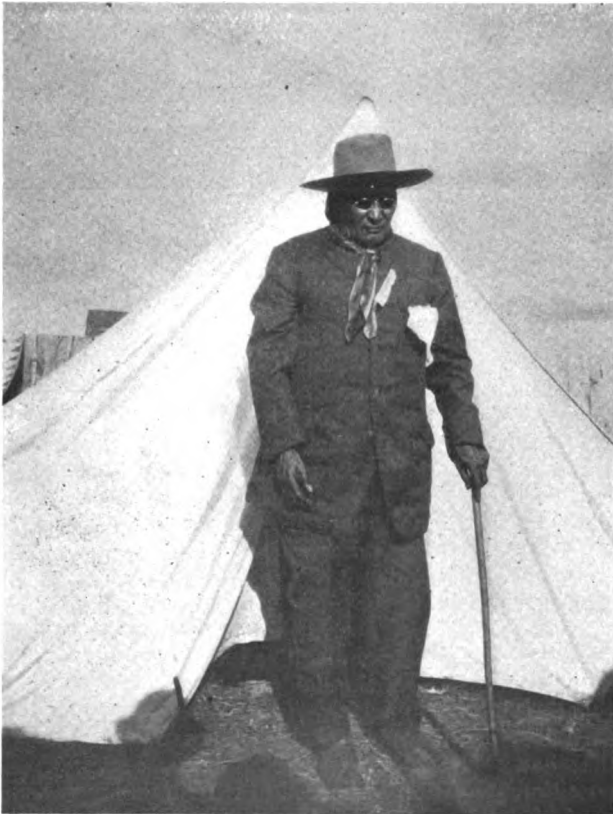
The most thrilling scene of the Convention occurred on Friday afternoon, during the Indian talks. This excellent description of it is given by Rev. A. L.

Wadsworth, in the *Watchman*:

"The last talk was given by Chief Left Hand of the Arapaho tribe—a big fellow — tall, broad shouldered, with high forehead and projecting cheek bones, and short hair. He is blind and has to be led about. He had his spectacles thrown up on his forehead like our old grandmothers. He was dressed in citizen's clothes. He had a yellow bandanna tied loose around his neck and a white handkerchief hung in broad folds out of his breast pocket. On his feet he wore a pair of buff moccasins, beautifully embroidered around the edge. He was a striking figure. He is over 70 years old. He was converted 18 months ago. He spoke in loud, guttural tones in his vernacular. Jesse Bent interpreted for him. No sooner had Chief Left Hand ceased speaking than Rev. T. K. Tyson of Michigan, who sat in the front pew directly



REV. T. K. TYSON



BLIND CHIEF LEFT HAND, A NOTABLE CONVERT

behind my chair, jumped to his feet and asked the floor for a moment. His request was granted by the presiding officer. And then was enacted a scene never to be repeated, a dramatic incident of thrilling power. Mr. Tyson told how as a soldier he was ordered forty-four years ago to Oklahoma Territory to fight the Indians who were on the warpath. One of the leaders on the Indian side in a hard fought battle was Chief Left Hand. Mr. Tyson expressed a desire to shake hands with the blind old man as a Christian brother. Instantly he was called to the platform. Near the rear of the platform the two old fighters met face to face, not now as red handed enemies seeking each other's lives, but as brothers in Christ, with peace in their hearts. They clasped right hands; they put their left arms around each other's

neck in a loving embrace; tears streamed down both their battle-scarred faces; their frames quivered with intense emotion. The hundreds of delegates and visitors rose to their feet; they went wild with enthusiasm; they clapped their hands; they cheered; they let fall unbidden, unchecked tears; they gave expression to their pent up feelings by singing with fervor the doxology, 'Praise God from Whom all blessings flow.'

"It was an experience of a lifetime. Not often in religious gatherings does there come a dramatic climax such as this."

Hundreds of the delegates and visitors made their way to the encampment, in the outskirts, and saw how Indians live in their tepees and tents. The camera has enabled us to present a few of our Indian friends, together with a partial view of the encampment. There is no doubt that the Indians had a good time. They wandered all over town when not in meeting, but not one of them got into any difficulty, and as already indicated they were a source of amazement to large numbers of the city people, who knew nothing of such an intelligent, orderly and well dressed class. The red badges and the blue made the Indians very proud. Those of them who had a right to delegates' seats by reason of their church membership and appointment were proud of the fact, even if they could not understand the debates.

During the Home Mission sessions there was a memorial service, in which many tender and true words were spoken of Dr. Chivers by men who had loved and labored with him. Dr. Morehouse presided. The tributes were personal, and it was fitting that they should be spoken in a place where he was greatly loved by the people. The possibilities of Oklahoma were with him a favorite theme. A message of sympathy was sent to Mrs. Chivers by Miss Chivers, who

was present at the meetings. Their present home is not far distant from Oklahoma City.

WHAT WILL COME OF IT?

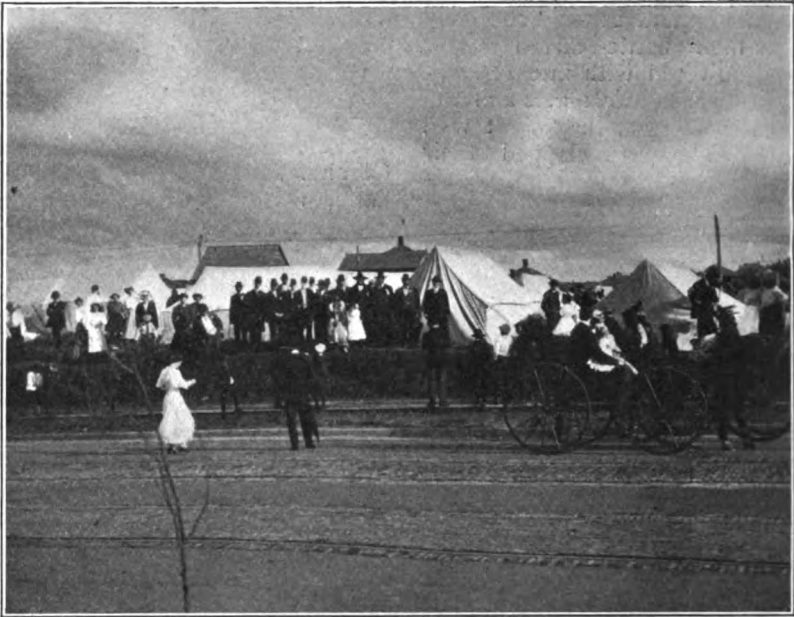
The principal things accomplished at Oklahoma City were these: On the one hand, the national Societies voted to align themselves with the Northern Baptist Convention, and in so far as their charters and legal status would permit, to become affiliated parts of the Convention. On the other hand, the Convention recognized that, in accepting this relation, it must place itself behind the Societies in the raising of funds for the missionary work. More than that, it proposed a joint budget, which it will apportion so that every Baptist church shall be asked to do its share not only to raise the total sum needed for the current year, but also to pay off the present debts, which amount to nearly \$300,000 all told.

The budget for the year ending March 31, 1909, as approved by the Convention, is as follows:

FOR CURRENT EXPENSES	
For Publication Society...	\$103,000
For Home Mission Society	442,000
For Missionary Union....	547,000
	\$1,092,000
FOR PAYMENT OF INDEBTEDNESS	
For Publication Society...	\$30,000
For Home Mission Society	96,000
For Missionary Union....	158,000
	284,000
For working capital for these Societies	124,000
	Total
	\$1,500,000

If the denomination, under the inspiration of the Convention, shall meet this demand, which is not at all beyond its resources, the Convention will amply justify its place and fulfil its promise. Toward this end let us all work with might and main, remembering that it is not for the means, but for the great end that we are all working.





THE INDIAN ENCAMPMENT AT OKLAHOMA CITY

INDIAN TALKS AT OKLAHOMA

IT was an interesting spectacle when the full-blood Indians who had been converted to Christ from heathenism appeared before the Northern Baptist Convention. Some of the Indians were educated and spoke English, as Charlie Ross, the Comanche interpreter, who said: "I am glad to be here. I want to thank you for the missionaries sent out to the Indians."

Chief Lone Wolf, a full-blood Kiowa, said: "You had me come here and you put me up before the Christian people, and I am so glad in my heart that I can hardly speak. Thirty-five years ago I did not know that I was leading my young men on the wrong road and on the warpath. I did not know until the missionaries told me. My people were sick and Dr. Morehouse brought them medicine that made them well, and we are glad for the missionaries and are willing to help them lead others to God."

Apache John said: "I hope you will all remember my name in your prayers. I am glad the missionaries have come among our people to work."

Philip Cook, the first native preacher

among the Cheyennes, who had served first as an interpreter, then was granted license to preach, and is to-day doing great work on his field, where his time is given to helping his people. He asked for prayers for the Cheyennes and he believes that they will some day all be Christians.

Buffalo Meat, who was captured during the war and carried as a prisoner to St. Augustine, Fla., where he was held for five years, said: "I heard of this meeting here in Oklahoma City and am glad I am here with you. I want to tell you how much progress we have made and to ask you for your earnest prayers and for more missionaries. The ways of the Cheyennes are hard and stiff and it is hard to fight with the old Indian ways, but we are working hard to overcome them and with your prayers we will go ahead to do our best."

Chief Left Hand, the old Arapaho chief who has killed many white people in the early days, is a powerful old fellow, and, although blind, appeared on the platform and said: "Glad to be here. I can't see with my eyes, but with my

heart. I want to say a few words about when I was in the dark. I am in a new life now. Jesus led me out of the dark, and off our old Indian warpath, and I want you all to remember me. I am a little child in Christianity. It is all new and strange to me since I was born into the Jesus Road. I thank the Lord for sending me here to be with you Christian people. I want to get my people to be Christians, so I set the example. Remember me in your prayers. That's all."

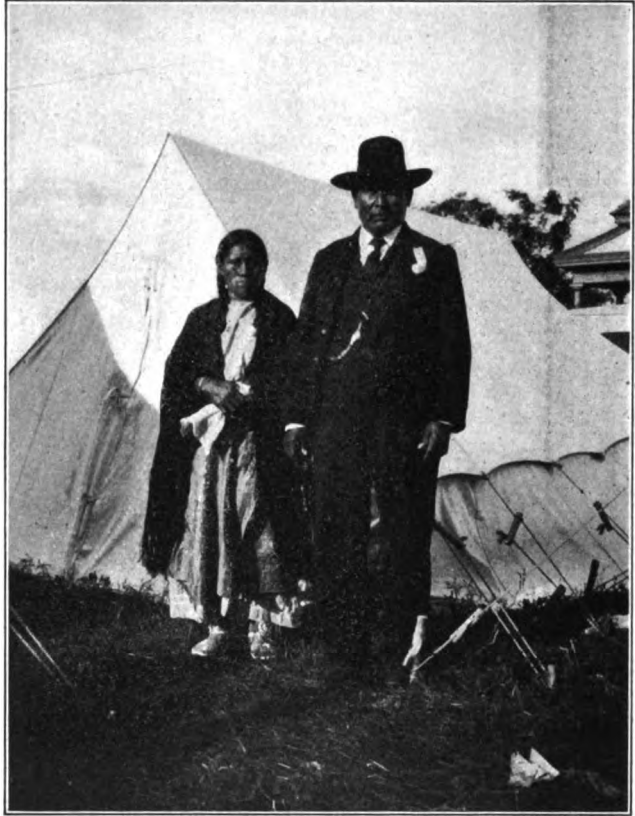
Deacon Sane-co, Rainy Mountain Church, a Kiowa, said: "I used to be a great sinner. I am thankful that Jesus Road came, and I am saved—clean inside and outside. When the country was opened, the white men raised cotton. I picked cotton for one white man. He gave me a sack. I put in it cotton, bolls and all. When he put it in wagon, it looked very dirty. But when he took it to gin and ginned it, it came out in the boll all white and clean. That is just like my life. It used to be dirty, when Jesus took me and made me white and clean."

When Deacon Sane-co was trying to leave the old heathen ways of the Indians, the medicine man threatened that if he did not give up the Jesus Road he would call a mescal feast and that at sundown the next day he would die. Sane-co, though trembling greatly, replied: "I do not care what you do, I shall not turn from the Jesus Road." The mescal feast was called, and the Indians ate all night and the next day.

Toward night of the second day, when Sane-co should have fallen dead according to the prediction of the medicine man, the old medicine man himself took to bleeding from the mouth, and soon expired. Thus the very curse which he pronounced upon Sane-co fell upon him-

self. The Indians said, "This is the work of God," and it had a great influence upon them.

Deacon Ho-ba, of Rainy Mountain Church, said: "I used to worship image. I cut skin from my breast and held it up to sun so that he would bless me. Now,



JACK WOLF AND WIFE, CHURCH MEMBERS

I have left all that bad road behind."

Foster Burgess, of the Comanche Baptist Church, said: "I was away at school a long time. I learned to speak the English language, but it did not help me in my life. One day, while working in the field, Jesus' spirit came to me. I fought against Him, but I am glad that Jesus did not quit me, but He kept fighting until I gave up and now I am happy in His road."

Gospel songs were sung by groups of Indians from the different tribes in their own tongues.

OUR SPANISH-SPEAKING NEIGHBORS



Tropical Triumphs for the Truth

By Missionary A. B. Rudd

SOME weeks ago one of the anti-evangelical papers of Porto Rico announced the startling fact that the Protestants were about to disappear from the Island. This was news to many of us. For the last nine years we have watched the spread of the Kingdom from north to south, from east to west; and to learn that at the end of this time we had nothing to show for these years of gospel work was enough, had it been true, to take away our breath. I have been wondering whether or not the editor of this paper had seen, when he made this statement, the statistical report of the evangelical work in Porto Rico up to January first of this year. The probabilities are he had; the facts therein contained make his statement stand out in bold relief. Some of these facts are as follows: English workers (native and continental, male and female, preachers and teachers) on the Island, 255; preaching points, 472; organized churches, 137; church members, 8,890; Sunday-schools, 177; attendance at these schools, 10,326; houses of worship built, 88; value of mission property, including churches, schools and parsonages, \$496,451. Of the twelve different denominations, the Presbyterians stand first, with 2,208 members; the Baptists second, with 1,650, and the Methodists third, with 1,500 members.

To be fair with the readers of THE MONTHLY and at the same time frank with the writer of the above statement, I will say, in the language of Sam Weller, that in the light of facts presented by

these statements the said author "did not tell the truth, but on the contrary quite the reverse."

The writer has been on the mission field nearly twenty years, and has had during this time many delightful experiences in the Lord's work; but the experiences of week before last broke the record, at least in one particular: never had he had before the pleasure of organizing three new churches in a single week. Horsebacking it through the beautiful mountains of the center of the Island; coming in close personal contact with the mountain folk; talking to them of the glorious, soul-saving truths of Him who came to redeem them; burying "with Him by baptism into death" 28 new believers; organizing these babes in Christ into three local churches, which are to stand through the years to come as lights in their respective mountain regions—surely this was an experience that even the angels might covet. To the 29 Baptist churches previously organized are now added "these three," Damian Arriba, with nine members; Barranquitas, with seven; and Pedro Garcia, with eleven. The first and last are country churches; the second is in a small town where, after five years of seed-sowing, we are just now reaping the first results.

"Merry-Legs," my mountain climber, lost flesh though not spirit during these ten days of roughing it through the mountains. His rider lost neither, though he gained greatly in the latter as he witnessed the steady march of the Truth in the very strongholds of error.

Speaking of work in the country districts leads me to say that Brother Humphrey writes of four additional groups

of country believers which he hopes soon to baptize and organize into New Testament churches. The people of Porto Rico are in the country. Rome realizes this and is making tremendous efforts to hold the country people. Some of her methods, if put down in black and white, would do her but little credit. But never mind about *her* methods. What are *ours*? SOW DOWN KNEE-DEEP EVERY BARRIO OF PORTO RICO WITH GOSPEL TRUTH. In *His* name we have set our hands and hearts to do this most worthy work; and in *His* name we will carry it through.

Ponce, June, 1908.

Eastern Cuba Baptist Association

THE fourth annual session of the Eastern Cuba Baptist Association met with the church in Songo April 23d, 24th and 25th. Twenty-six churches were represented. A deep spiritual feeling characterized all the sessions, which awakened a desire in all the workers for a fuller consecration this coming year. On the evening of the 24th an after-meeting was held by the men which lasted until after eleven o'clock.

Deep regret was expressed by the Association on account of the sickness of our superintendent, Dr. Moseley, and

many prayers are being offered for his complete recovery.

A vote of thanks was given to the Women's Baptist Home Mission Society for the great work they are doing in Eastern Cuba, and the Association expressed its sympathy in the loss these Societies have had during the year in the death of Drs. Chivers and Hazlewood and Miss Burdette. Also to the Woman's American Baptist Home Mission Society for the work being done by its teachers in our mission schools.

Twenty-four churches sent in reports, and in these there have been 134 baptisms this year, the largest number, 22, being reported by the church at Tunas.

The report of the associational treasurer shows a steady growth of the churches toward self-support. This year \$816.63 was collected for this purpose, and of this amount \$100 has been sent to the Home Mission Society as a contribution from this Association. The churches reporting show that \$1,775.85 have been collected for all purposes during the year.

The Association expressed its confidence in the work done by the schools at El Cristo and looks forward to the time when those who shall come from these schools will be a power for the evangelization of Eastern Cuba.

A. B. HOWELL, *Assoc. Sec'y.*



THE MAYOR OF CRISTO, HIS CHILDREN AND GAME COCK

OUR ITALIAN WORK

Ordination of Ettore M. Schisa

On the 19th of May Mr. Ettore Schisa, of whom and of whose work at Uniontown, Pa., THE MONTHLY has already given interesting accounts, was ordained to the ministry in the great Bethel Baptist Church of Uniontown. The ordaining council met in the afternoon and



REV. HECTOR SCHISA

listened with unqualified satisfaction and the deepest interest to Mr. Schisa's account of his Christian experience, call to the ministry and views of doctrine. With the assistance of Rev. J. M. Bruce as interpreter he made a statement that was clear and impressive. The Council voted unanimously to advise the Church to proceed with Mr. Schisa's ordination, and the services were held in the evening under the direction of the pastor, Rev. I. B. Bromley, D.D., who had been chosen moderator of the Council. Dr. Bromley recalled briefly some interesting points in the history of the great Bethel Church, which is the oldest church in the Monongahela Association, having been

founded more than a hundred years ago. He added that it was fifty-one years since an ordination had taken place in the church and further that this was the first ordination of an Italian Baptist minister which had occurred in the Western Pennsylvania district. The ordination sermon was preached by the Rev. Mr. Bruce and the other portions of the service were impressively performed by pastors of neighboring churches. Every prospect is encouraging for Mr. Schisa's work. A very intelligent Italian lady, a resident of Uniontown for 26 years, recently wrote a letter which was published in the *Bollettino della Sera*, a leading Italian paper of New York, in which she characterized Mr. Schisa as the first religious worker who had come to minister to the Italians of Uniontown, and exhorted the Roman Catholic priests who had followed him not to interfere with his beneficent service.

Italian Missionary Convention

The Tenth Annual Convention of the Italian Baptist Missionary Society was held June 9-11 in the beautiful chapel and parish house of the Italian Baptist Church at New Haven. There was an unusually large attendance, larger than at any previous conference. Twenty-five of the missions were represented and with two or three exceptions the pastors of these were present.

The sessions were full of animation and interest. Vivacious discussions occurred, but a good spirit and an earnest purpose pervaded them all. The Rev. A. Roca, of Hartford, was elected chairman. The annual sermon was preached by the Rev. G. Buggelli, of Buffalo. Other addresses were made by the Rev. Messrs. Allegri, of Providence; Robert Walker, of New York; A. Mangano, of Brooklyn; L. Scelfo, of Brooklyn; A. Barone, of Springfield, Mass., and A. Peruzzi, of Albany.

One of the most interesting and felicitous sessions of the Convention was that of Wednesday afternoon, when the missionaries gave brief reports of their work.

These not only furnished for the most part satisfactory statistics of results, but also showed that the labors of the year had been done with zeal and consecration. The whole tone of this session was spiritually uplifting. The Convention held no more profitable gathering. It was the time for getting at the heart of things, and was, as it should have been, characterized by the warmest Christian fellowship. The number received by baptism during the year is 209. The average Sunday attendance has been, in all the missions together, 1,071. The number of prayer meetings attended, 1,093. The Sunday-school pupils enrolled number 1,304. The figures thus briefly summarized by no means cover all the efforts put forth, nor all the results accomplished. There has been at various points a great deal of outdoor preaching and some tent work, so far as means could be provided. There has been constant house-to-house visiting. Summer schools have been carried on. The children have enjoyed summer outings and other festivals. More

than \$2,000 was contributed by the congregations for current expenses and benevolent objects. The general condition and prospects of the Italian work warrant encouragement and hope.

The closing session of the Convention was addressed by the Rev. Dr. Munroe, pastor of the Calvary Baptist Church of New Haven, who is one of the most devoted friends of the mission and has received nearly all its converts into his church; the Rev. Dr. A. B. Coats, secretary of the Connecticut State Convention; Dr. E. J. Walker, a New Haven layman, whose interest in the work has been indefatigable for many years; the Rev. Dr. H. B. Grose, who surprised and greatly gratified the Italian portion of the audience by addressing them in their own language; and Rev. J. M. Bruce, who brought the greetings of the Home Mission Society. A hearty vote of thanks to Pastor and Mrs. Di Domenica and their people expressed the Convention delegates' appreciation of the delightful hospitality they received.



INDIAN MOTHER AND BABY

French Missionary Conference

The Twenty-second Conference of the French Baptist missions was held June 3d and 4th with the Church at Lowell, Mass., of which the Rev. Isaac La Fleur is pastor. The attractive and commodious chapel was made most inviting and the delegates were received with a generous hospitality which added much to the social fellowship of the gathering.

The Rev. A. E. Ribourg, of New Bedford, was re-elected president of the Conference. Excellent addresses on topics of evangelistic character were made by the Rev. Messrs. I. B. LeClaire, of Biddeford; P. N. Cayer, of Waterville; F. A. Perron, of Fitchburg, and G. G. Brien, of Holyoke. Rev. Mr. Ribourg discussed judiciously and convincingly the question of the right use of Controversial Preaching. Rev. F. W. Padelford, of the Massachusetts Missionary Association, preached on Wednesday evening to a numerous congregation.

The venerable and beloved Dr. J. N. Williams, for the past thirty-five years in charge of the New England French work, gave with his accustomed charm of literary style and genial humor a vivid historical sketch of the beginnings and development of the Lowell mission.

At the closing meeting on Thursday afternoon, the Rev. Dr. O. C. S. Wallace of Lowell spoke inspiringly of "The Higher Patriotism," and expressed his earnest affection for the French work and the happiness he felt in receiving into the membership of his church most of those who came into a Protestant faith through its influence. Rev. Joseph Paradis, pastor of the French Methodist Mission, brought cordial fraternal greetings and made practical suggestions regarding temperance work. The Rev. J. M. Bruce, on behalf of the Home Mission Society, made an informal address of congratulation for what had been accomplished and exhortation to further advance.

At one point in the service of the afternoon the chairman introduced a young man who desired to make a personal statement. He presented himself as the brother of the Rev. O. Brouillette, pastor of the Salem mission and secretary of

the Conference. With deep feeling and manly frankness Mr. Brouillette made the avowal of his new-found Gospel faith, which he desired thankfully to confess before his fellow-believers. He went on to express the sorrow with which he now remembered the bitterness, amounting almost to persecution, he had shown when his brother, years ago, embraced the Protestant faith and, turning to Pastor Brouillette, asked his forgiveness. The two brothers, who had not met for more than twelve years, clasped hands in a simple and touching renewal of the early tie, so long rudely broken, and now so happily re-established.

The Living Word

By Rev. Alex. Turabull

At a recent meeting of the Mexican church in this place, a poor man presented himself for membership and related the following remarkable experience: A number of years ago, while working for a wealthy landowner, he happened to overhear a conversation between a minister and his master. The faithful servant of God was presenting the Gospel, and urging the man to give his heart to the Saviour; but he refused to receive the message, and, some time after, died without hope. The poor workman, knowing the circumstances, was deeply impressed by the sad death and said: "I will not die like that." And recalling the truth he had overheard, with no one to guide him, he became obedient to the Divine word, and acting in simple faith, gave his heart to God, and began a life of prayer. Verily the word of God is "living and powerful;" and "the little child" enters into the Kingdom.



CITY MISSION WORK

ASSOCIATED BAPTIST CITY MISSION SECRETARIES AND SUPERINTENDENTS OF THE UNITED STATES

REV. HOWARD WAYNE SMITH, Philadelphia, Chairman; JOHN BENTZIEH, Portland, Vice-Chairman; REV. W. B. C. MERRY, Ford Building, Boston, Treasurer; REV. H. T. CRANE, Cincinnati, Secretary; REV. CHARLES H. SEARS, 162 Second Ave., New York, Editorial Secretary

CITY MISSIONS AT OKLAHOMA

By Rev. Charles H. Sears

THERE was a disposition on the part of many in attendance at the Northern Baptist Convention to give City Missions the consideration that the problems demand. Denominational cyclones are forming now in the East. Denominational leaders are beginning to realize that it is well to recognize the formation of these cyclones before our eastern cities are devastated and our denominational strength impaired.

The informal conferences were participated in chiefly by City Mission Secretaries and Superintendents from a few of the larger cities. One conference, however, addressed by Dr. Shailer Mathews, of Chicago, brought together a large and representative attendance. Representatives of a considerable number of cities reported upon the scope of mission work in their respective fields and upon the denominational agencies at work at these problems. The reports indicated a rather chaotic condition, no systematic plan of co-operation, and the greatest variety of method in actual work.

One-half hour was given by the Convention on Saturday afternoon at the beginning of the session to Dr. Mathews, who pointed out the trend of our denominational life in great cities. He said that our great cities were suffering from a malady which he termed "suburbanitis." He noted the variety of conditions within the great cities. There is the outer zone requiring church extension activity; next the zone occupied by newly formed and struggling church; next the zone occupied by churches that are a real source of strength to the denomination. "We must keep them and they must keep us," said Dr. Mathews. Within is the zone occupied by churches once strong, churches that now have a large membership, but have become honeycombed by removals, and are now suffering from the "dropsy" of statistics. In the center is a large area where self-support

is impossible—a field that is purely missionary.

Dr. Mathews did not say, as he might have said, that the inner circle is constantly widening and threatens to encompass the others. His appeal was for denominational recognition of the existence of huge problems and the imperative need of doing things on a big scale, that can be done only through denominational co-operation. At the conclusion of the address Rev. Howard Wayne Smith, President of the City Mission Association, presented the following resolutions, which were adopted, and the committee was appointed as appended:

WHEREAS, Changing conditions, due to the large and increasing immigration into this country, and the resulting congestion of population in our large and growing cities, have created a complex and difficult problem in these cities, which demands the most careful and prayerful consideration by the Baptist denomination; and whereas, in certain of these cities there are organized Baptist City Mission Societies and Church Unions that are struggling with this problem; and whereas, there seems to be, not only a lack of co-ordination between these City Mission Societies and the larger denominational Societies, including State Conventions, but also an altogether inadequate financial support for the work; therefore be it

Resolved, That the Northern Baptist Convention appoint a Committee of Nine on the city problem to investigate the entire situation throughout the country, with especial reference to the matter of co-ordination, and report at the next annual meeting of the Convention.

Committee: H. W. Smith, Pennsylvania; Chas. H. Sears, New York; G. E. Horr, Massachusetts; H. T. Crane, Ohio; G. E. Burlingame, California; Shailer Mathews, Illinois; E. P. Farnham, New York; Benj. Otto, Missouri; R. M. West, Minnesota.



THE YOUNG PEOPLE

The Inspirational and Educational Value of the Coming B. Y. P. U. A. Convention

By Milford W. Forshay

MANY interested and faithful Christians have never attended a great gathering of the Lord's workers because they do not think there is much for them to learn which they can put to practical use. The ideas and plans are for the larger church organizations and the leaders of extensive operations—ideas and plans which the ordinary member in a small society cannot utilize. This is a mistaken notion, and a moment's consideration of two features of the continental convention of Baptist Young People's Societies soon to convene in Cleveland, O., will show how valuable such a gathering may be made to any one who comes with a desire to increase his efficiency in the Master's work.

One of the first blessings to be experienced is the spiritual quickening which ensues from the inspiration of associating with those who are aflame with zeal for the Lord of Hosts. The lack of just this is what keeps things on the dead level in so many churches and young people's societies. The members pray and carry on the machinery of the services in a mechanical, routine way, from a sense of duty—and they reap a mechanical, routine result. What is needed is an inspirational quickening that will enable conditions to be recognized and opportunities seized. These are present in every field of action, however limited, yet they remain unseen because attention is not particularly directed to them.

The coming convention will be conducted in a manner to open the eyes of everyone present at its meetings to the possibilities that lie before all for further interests of the Kingdom of Heaven. The things that may be done will be held up to view by those who have accomplished them in other localities, and he who hears will feel that he has a new power for grappling with the needs of his particular locality. This is the great desideratum for the average worker—to see and seize what God has for us to do where we are. "Our society

doesn't see much more to do in this field." Come to the convention and get a broader vision and a quickened sight!

But what if a person sees many things to do, sees for the first time that they demand attention, yet is at a loss to know how to proceed? This convention will not only stir to action, but will instruct in method of accomplishment. Tried and proved measures will be explained. Simply to be stirred to see what ought to be done is vastly educational, and to attend the many conferences for workers which are to be held will wonderfully increase the knowledge of how to go about the work. Spurgeon gave expression to the thought of pity for him who could not learn from another. At Cleveland will be gathered men who not only learned from one another but whose varied experiences in the activities of the Kingdom make them competent instructors to all.

Not by any means least in the educational value of the convention will be the statement of facts regarding the progress of Christianity throughout the world, especially in our own land. It will be learned, too, what has been accomplished by the educational methods of the Union, and what lies before us to be done. Nothing hinders advance work so much as ignorance of the wonderful progress and tremendous force the gospel is making and exerting to-day in the world. To know what God is doing through His people is to stimulate each to greater activity, and to know how to put this stimulation to the most effective use is the duty and high privilege of every follower of Jesus the Christ. Do we know all that we may know about the work the Lord has committed to our hands, and do we employ our knowledge to the best advantage? If not, then let us come to this great convention and learn, let us come to be blessed and inspired by the association of those who are planning and working to take the world for Christ by means of the spiritual power and enthusiasm of young manhood and young womanhood consecrated to the "King of Kings and Lord of Lords"—a more efficient part of which force every member of the Kingdom ought to be.

Rates for the Cleveland Convention

The railways have given the B. Y. P. U. a better rate than we had dared hope for, in view of the difficulty that has been experienced of late in obtaining any kind of concession. Whether or not you attend the Convention during those days, you can obtain the flat rate of a fare and one-half for the round trip. Many other such gatherings require the payment of some fee to secure the return passage, and a certificate of delegation; no such certi-

ificate will be required by the railroads for our Convention.

There will be a registration fee for the Convention itself of \$1, for which there will be tendered the Official Program, a handsome Souvenir, a booklet of Cleveland, the Badge, and a good reserved seat in the Hippodrome, which will insure comfort and convenience during the meetings.

It is desired that as many as can will forward their names to Mr. C. W. Shinn, The Arcade, Cleveland, Ohio.

FINANCIAL STATEMENT FOR MAY, 1908

RECEIPTS

Contributions for General Purposes.....	\$6,369 24
Legacies " " ".....	1,240 33
Contributions Specifically Designated.....	1,056 40
" " " for Church Edifice Gift Fund.....	393 22
	<hr/>
	\$9,059 19
Income Accounts for General Edifice.....	3,428 43
" " " Church Edifice Gift Fund.....	362 86
" " " " " " " Loan Fund.....	701 33
Miscellaneous	11,286 00
	<hr/>
	\$24,837 81

DISBURSEMENTS

For General Purposes.....	\$49,666 16
" Special as designated	3,350 55
From Church Edifice Gift Fund.....	10,975 00
" " " " " " " Loan Fund	1,000 00
Miscellaneous	7,061 82
	<hr/>
	\$72,053 53

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, \$28.23		Boston, Lewis A. Crossett.. 100 00	Groton, First Ch. 16 69
Presque Isle, First Ch.	\$2 70	Haverhill, Portland St. Y. P. S. 25 00	Elizabethtown Ch. 5 00
Woolwich, First Ch.	5 00		Oswego, West Ch. 12 12
Monson Ch.	1 46	RHODE ISLAND, \$77.21	
Milo Ch.	7 45	Providence, Central B. Y. P. U. \$25 00	N. Y. City, E. Griffin 4 00
Dover & Foxcroft Ch.	5 03	Cranston St. Ch. "Cent a Day Fund"..... 17 81	Warrenburg Ch. 18 00
Parkman Ch.	1 85	Quidnesset Ch. 85 00	Clifton Ch. 19 03
Piscataquis, Y. P. U.	74		Buffalo, Hunt Ave. Ch. 18 25
Kennebunk Ch.	4 00	CONNECTICUT, \$36.50	
NEW HAMPSHIRE, \$5.00		Hartford, South Ch. \$25 00	Valley Falls Ch. 4 00
Manchester, First Ch.	\$2 00	Bridgeport, Swedish Ch. .. 5 00	Truthville Ch. 7 45
Salem Depot S. S.	3 00	Winsted Ch. 4 70	Glens Falls Ch. 29 80
VERMONT, \$36.11		New Britain, Elim Swedish Ch. 1 80	Portage Ch. 8 89
Brattleboro, per W. T. Hafer \$36 11		NEW YORK, \$1,154.97	
MASSACHUSETTS, \$412.78		Troy, Fifth Ave. Ch. \$76 00	S. S. 1 00
Pittsfield, First S. S.	\$30 25	Greenport, First Ch. 73 81	C. E. S. 2 61
Worcester, French Ch.	5 00	Freedom, Bethel Ch. 2 25	Dalton Ch. 16 00
Dorchester, Stoughton St. C. E. S.	10 00	Buffalo, Delaware Ave. Ch. .. 51 53	Ogdensburg, First Ch. 139 49
Boston, Tabernacle Ch.	5 00	Brooklyn, First Ch. in Pierpont St. 25 00	Unadilla Ch. 4 50
Conway B. Y. P. U.	2 60	New Rochelle, Salem S. S. 75 00	Smyrna Ch. 2 00
Taunton, Winthrop St. S. S.	25 83	Hoosic Falls, First Ch. 38 62	S. S. 2 00
Woburn, First Ch.	52 50	Italy Hill Ch. 6 20	Port Chester Ch. 28 75
Lynn, Essex St. C. E. S.	4 64	Ogden Ch. 21 20	Shenandoah, Bethel Ch. 30 39
West Bridgewater Ch.	11 00	Brooklyn, Borough Park Ch. 20 00	Cortland, First S. S. 20 00
Old Cambridge Y. P. S.	5 00	Mahopac Falls Ch. 43 55	Franklin, First Ch. 9 00
North Tewksbury S. S.	10 00	West Portland Ch. 25 00	Canandaigua, T. H. F. 25 00
West Somerville Ch.	96 50		Dundee Y. P. S. 8 00
North Tewksbury Ch.	29 46		Oneonta, First Ch. 87 82
			North Darien Ch. 8 85
			Brooklyn, West End Ch. 33 30
			N. Y. City, Morning Star Mission 7 10
			N. Y. City, Mt. Morris Ch. 10 00
			Half Moon, First Ch. 7 57

Walton, First Ch.....	10 80
Fultonville Ch.....	5 00
Wilson Ch.....	4 00
Castorland Ch.....	10 00
Potsdam Ch.....	5 00
Brooklyn, Greene Ave. Ch.....	66 40
Ossining, First Women's Soc	5 00
Croton Falls, F. A. Purdy..	5 00

NEW JERSEY, \$127.31

River Edge, Alex. Baker...	\$5 00
Palmyra, Central Ch.....	7 62
Oaklyn Ch.....	6 50
Mt. Holley, First Ch.....	26 50
Camden, Bethany Ch.....	7 70
Woodbury, Central Ch.....	10 75
Greenwich Ch.....	8 64
Atlantic City, First Ch.....	44 90
Junction, Central Ch.....	6 70
Newark, W. G. Findley.....	3 00

PENNSYLVANIA, \$828.39

Pittsburg, Fourth Ave. Ladies Soc.....	\$50 00
Bristol, First S. S.....	9 00
McKeesport, Fifth Ave Ch.	8 45
Lansdale Ch.....	6 89
Elizabeth S. S.....	3 00
Wilkesburg Ch.....	3 56
Saltsburg B. Y. P. U.....	4 69
Franklin, Adelaide S. Miller	75 00
Collingdale, First Ch.....	6 42
Ford City, First Ch.....	10 00
Lower Merion S. S.....	14 80
Elizabeth Ch.....	4 00
Pitcairn, First Ch.....	5 00
Pottstown, First Ch.....	60 00
Upland S. S.....	71 49
Clarion, First Ch.....	15 00
Erie, East Sixth St. Ch.....	7 00
Charleroi, First Ch.....	3 00
Pottsville, First Ch.....	44 81
Waynesburg Ch.....	85 80
Potter Brook Ch.....	3 55
Downington Ch.....	7 45
Homewood Ch.....	17 60
Bristol, First Ch.....	10 38
Vincent Ch.....	17 50
Butler, First Ch.....	13 87
Saltsburg Ch.....	21 59
Muncy Ch.....	22 87
Blooming Grove, First Ch.	2 50
Parker Ford S. S.....	6 00
Norristown, First Ch.....	3 00
Colerain Ch.....	4 00
Crafton Ch.....	6 25
Turbotville Ch.....	5 11
Pittsburg, Wylie Ave. Ch.	5 00
Sykesville, Bethel Ch.....	2 50
Hawley Ch.....	10 53
York, First Ch.....	5 00
Philadelphia, Frankford Ch.	3 94
Nicotown Ch.....	8 29
Richmond Ch.....	11 67
Roxborough B. Y. P. U.	3 50
Frankford Ave. Ch.....	53 07
Broad St. Ch.....	85 10
Second Germantown S.S.	25 00
Frankford S. S.....	25 00
East Ch.....	50 00
A Friend.....	5 71
Lansdowne, C. E. S.....	7 00
Parsons Ch.....	5 00

DELAWARE, \$50 00

Delaware State Mission Soc.	\$50 00
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DISTRICT OF COLUMBIA, \$60.06

Washington, First Ch.....	\$10 61
Bethany Ch.....	30 00
Brookland Ch.....	19 45

SOUTH CAROLINA, \$4.00

Columbia, Benedict College.	\$4 00
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TEXAS, \$10.00

Marshall, Bishop College...	\$10 00
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OHIO, \$34.72

Delaware, E. A. Allen.....	\$1 00
Salem S. S.....	1 00
Torch Ch.....	3 75
Troy Ch.....	40

Vanderhoof Ch.....	25
Mansfield, Park Ave. Ch...	8 00
Delaware, Mrs. E. A. Allen	8 00
Antiquity Ch.....	2 35
S. S.....	1 00
Defiance, First Ch.....	6 97
Pleasant Valley.....	2 50
Manchester.....	4 50

MICHIGAN, \$42.00

Leslie, Harriet M. Spaulding	\$5 00
Albion, Mrs. Augusta M.	10 00
Post.....	10 00
Port Huron, Calvary B. Y.	2 00
P. U.....	25 00

WISCONSIN, \$118.40

Albany Ch.....	\$15 58
S. S.....	8 17
Monticello Ch.....	1 25
Verona Ch.....	12 05
S. S.....	1 74
Monroe Ch.....	12 27
Elkhorn Ch.....	11 25
Walworth Ch.....	13 64
Clinton Ch.....	23 65
East Delavan Ch.....	8 30
Mt. Hope Ch.....	17 50

INDIANA, \$125.32

Hymeria Ch.....	\$4 13
Stanford Ch.....	4 25
Bethel Ch.....	13 00
Indianapolis, College Ave.	44 02
College B. Y. P. U.....	8 02
Hugh S. Bykirk.....	5 00
Mrs. Helen M. D. Bykirk	5 00
Miss L. Fay Fulmer.....	15 00
Shelbyville, Rev. Geo. H.	5 00
Jayne.....	1 25
Mt. Zion S. S.....	4 10
Milan Ch.....	4 55
Bear Creek Ch.....	11 00
Frankfort, Rev. S. S. Clark	1 00
and daughter.....	1 00
Evansville, A Friend.....	1 00

ILLINOIS, \$548.40

Sidell Ch.....	\$24 50
S. S.....	10 00
Juniors.....	1 00
Tolono Ch.....	5 00
Prairie Grove Ch.....	8 00
Mt. Vernon Ch.....	5 00
Olive Branch Ch.....	7 35
Danville, First S. S.....	3 34
Carbondale, Mrs. Anna B.	5 00
Mitchell.....	10 54
Litchfield Ch.....	1 15
Liberty S. S.....	4 00
Palermo Ch.....	18 69
Gifford Ch.....	2 39
S. S.....	5 00
John Clark.....	5 00
Walter S. Ware.....	5 00
Mrs. Bertha W. Hamilton	5 00
Rev. H. H. Smith.....	5 00
R. H. Morse.....	5 00
Atwood Ch.....	14 81
Arcola Ch.....	7 25
Indianola Ch.....	9 15
E. B. Willison.....	5 00
Mrs. Martha E. Willison	5 00
Momence Ch.....	14 85
Cordora Ch.....	18 01
Utica Ch.....	22 95
Pekin Ch.....	16 60
Clyde Ch.....	3 25
La Moille Ch.....	17 75
Rockford, First Ch.....	13 75
Rozetta B. Y. P. U.....	3 58
Sterling Ch.....	20 00
Moline Ch.....	18 16
Mason City Ch.....	75
Buda Ch.....	12 10
S. S.....	1 55
Batavia Ch.....	22 10
Lincoln Ch.....	23 02

Waterman.....	4 50
Chicago, Oak Park Ch.....	65 43
Third Swedish Ch.....	3 26
Englewood Ch.....	48 32
Belden Ave. Ch.....	25 00
Austin, First Ch.....	2 60
North Shore Ch.....	25 00
Western Ave.....	4 65
For C. E. F., Chicago,	
Englewood Ch.....	1 00

MINNESOTA, \$341.92

St. Paul, Second Swedish	\$1 81
Ch.....	2 55
Minneapolis, Central Ch...	5 00
Bethesda Ch.....	100 00
Good Thunder, W. V. Garvin	100 00
Minneapolis, Chicago Ave.	25 24
S. S.....	2 60
Lengby, Swedish Ch.....	2 50
Rush City Ch.....	60 00
St. Paul, First Ch.....	3 16
For C. E. F.....	5 54
Detroit Ch.....	3 25
Comfort Ch.....	5 55
Mankato, Swedish Ch.....	10 00
Duluth, Central Ch.....	1 50
Mille Lacs S. S.....	1 00
Minnesota City Ch.....	5 00
Kerkhoven Ch.....	4 00
Thief River Falls Ch.....	2 67
Walworth Ch.....	1 80
Fahlun Ch.....	1 20
Hastings Ch.....	3 00
Stillwater Ch.....	100 00
Good Thunder, W. V. Garvin	

IOWA, \$166.72

Ottumwa, First Ch.....	\$23 50
Ogden, People's Ch.....	3 47
Swaledale Ch.....	15 00
Ames Ch.....	8 78
Iowa Falls Ch.....	20 25
S. S.....	5 00
Waukon Ch.....	23 69
Independence Ch.....	17 23
Dubuque, First Ch.....	3 64
S. S.....	1 12
B. Y. P. U.....	1 15
Quasqueton Ch.....	5 00
West Mitchell Ch.....	4 00
Des Moines, Forest Ave. Ch	1 90
Independence Ch.....	8 25
Perry Ch.....	12 75
Hudson Ch.....	4 96
Missouri Valley S. S.....	2 88
Hawarden, Mrs. Nettie Coleman	5 00

OKLAHOMA, \$557.20

Geronimo Ch.....	\$2 00
Texola Ch.....	2 50
Wayonka Ch.....	3 15
Kell Ch.....	1 00
Kingston Ch.....	3 00
Collected per J. J. James..	85
Eufala Ch.....	6 25
Kanawa Ch.....	2 50
Fletcher Ch.....	1 20
Boswell Ch.....	2 50
Cook Ch.....	75
Olustee Ch.....	11 00
Talala Ch.....	3 50
Mt. Carmel Ch.....	2 50
Eschitti, Randlett Ch.....	2 50
Velma Ch.....	5 00
Green Hill Ch.....	25
Lexington Ch.....	7 50
Ryan Ch.....	8 65
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THE BAPTIST HOME MISSION MONTHLY

PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY

312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR AUGUST, 1908

	PAGE		PAGE
EDITORIAL:		Summer Conferences and Conventions	327
The Ideal Plan.....	311	Junior Congregation for Missions— Rev. J. R. Wood.....	328
The Apportionment	312	The Forward Movement and Christian Stewardship	328
A Happy Solution.....	313	Graded Mission Studies for the Sun- day-school	320
Push in Porto Rico.....	313	DONATIONS AND BAPTISMS.....	331
Note and Comment.....	314	APPOINTMENTS FOR JUNE AND JULY	331
THE FOREIGN POPULATIONS:		FINANCIAL STATEMENT	332
Our Duty to the Foreign Born—Ad- dress by President Haskell.....	310	CONTRIBUTIONS AND LEGACIES... 333	
OUR SPANISH-SPEAKING NEIGHBORS:		ILLUSTRATIONS:	
Campaigning in Cuba—Rev. A. C. Hageman	320	Frontispiece: Four Racial Types in Cuba	
CORRESPONDING SECRETARY'S NOTES:		A Country Home in Cuba.....	320
Charles B. Canfield—The Work in Mexico	323	Rev. A. C. Hageman.....	321
OUR DISTRICT SECRETARIES:		Group of Cuban Negro Boys.....	322
Rev. Alonzo M. Petty—Edward H. Emett	325	Charles B. Canfield—By courtesy of The Examiner	323
HOME MISSIONS COUNCIL.....	326	Church at Nuevo Laredo, Mex.....	324
THE BAPTIST FORWARD MOVEMENT:		Rev. Alonzo M. Petty.....	325
The Whole Story—Rev. John M. Moore	327	Church at Parsons, Kans.....	330

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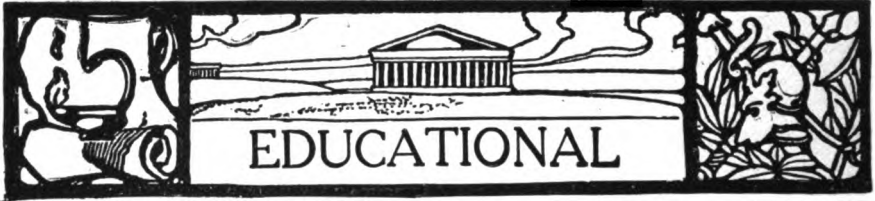
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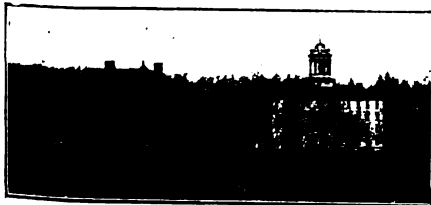
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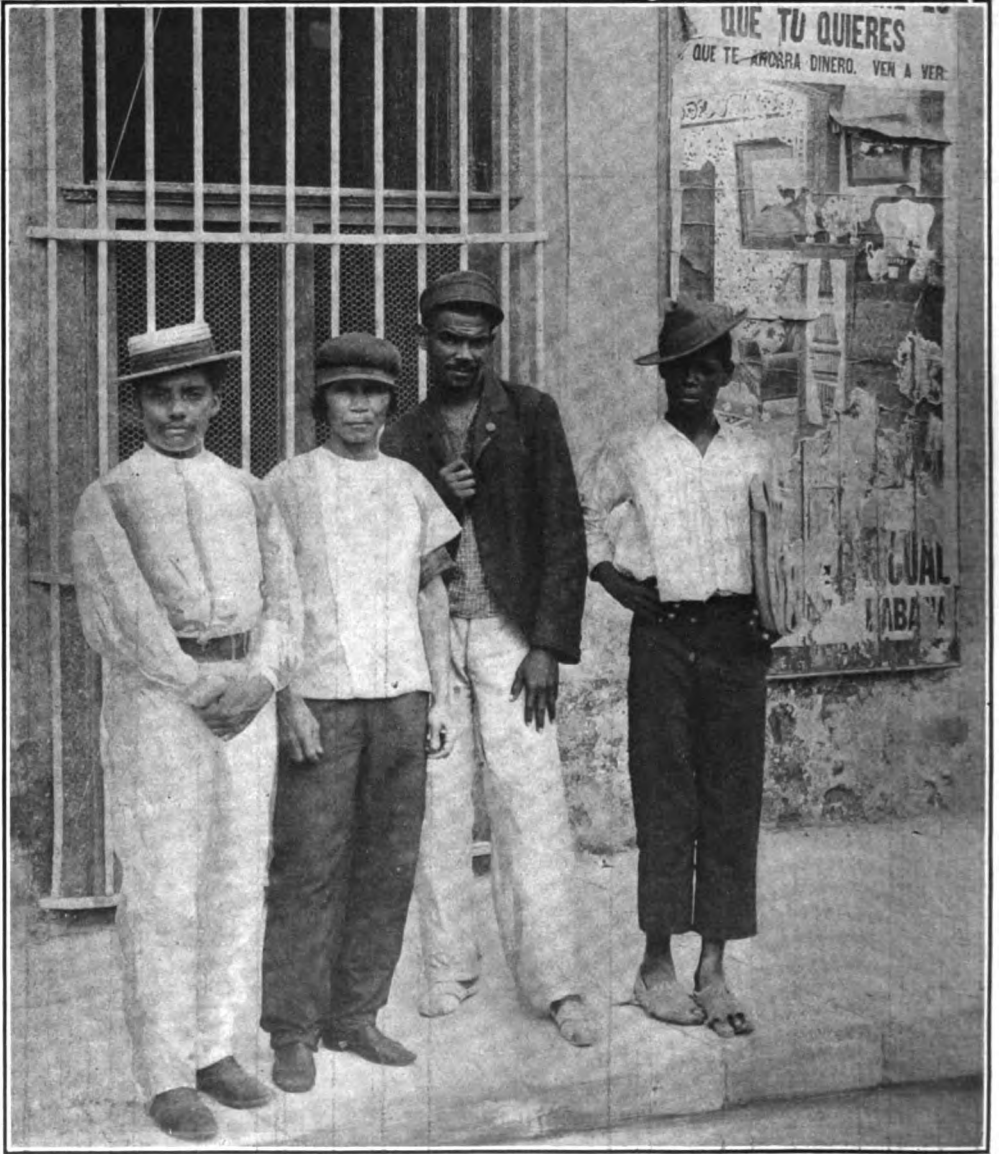
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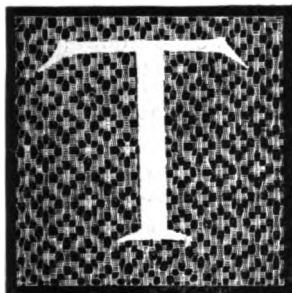
THE BAPTIST HOME MISSION MONTHLY

VOL. XXX

AUGUST, 1908

No. 8

THE IDEAL PLAN



THEORETICALLY, the Ideal Plan is what we are all after.

Practically, it is easier to evolve the Ideal Plan than it is to put it into Practice and make it Work.

The Ideal Plan, so far as Missionary Giving is concerned, has not only been discovered, but adopted already by more than one church, and is therefore a Real Plan as well as an Ideal one.

The Ideal Plan, moreover, has been recommended to all Baptist churches within the territory of the Northern Baptist Convention.

It is absolutely simple and sure.

This is the Ideal Plan: For every local Baptist Church to determine how much it ought to raise during the current year for missions at home and abroad, and for other objects that come legitimately within the limits of Christian benevolence, and then include the total in the church budget for the year.

This would put the missionary offering on the same plane of obligation as the pastor's salary, the coal bills, and the choir expense. The church treasurer would put aside the missionary proportion of moneys raised as scrupulously every week and month as that appropriated for salaries and light.

This would also put our missionary operations on a new basis, and vitally interest the church membership in them. It is the Plan of economy, of certainty, of common sense, and of common applicability.

Is it not worth trying for a year?





The Apportionment



THE Northern Baptist Convention, organized at Oklahoma City, took a most important step for the denomination when it decided upon the plan of a co-ordinated or single missionary budget, to be presented to the churches under a general apportionment system. Nor did the Convention stop with this significant forward step. It resolutely set itself to the gigantic task of aiding the Missionary Societies to raise not only the current funds needed for the current year, but also funds sufficient to pay off the existing debts, amounting to above \$270,000, with something additional as a security fund.

In pursuance of this purpose, the Apportionment Committee appointed by the Convention has done the difficult work assigned to it, and the State Committees have also been at work, so that without undue delay the local churches might be reached with the suggestions of the Convention.

Next month we shall lay the facts fully before the readers of THE MONTHLY. Now we desire merely to warn our people against prejudice in connection with the term "apportionment." The word "assessment" has been used occasionally, and harshly criticised by those who are disposed to question any new method of raising missionary funds. The word "assessment" has no place in the plan adopted by the Northern Baptist Convention. No one has any idea of dictating to the churches what they shall raise for missions or anything else. The Convention has no more idea of telling a local church how much it must give to missions than it has of telling how much salary it must pay its pastor. Apportionment is not assessment. Get that false idea out of the way.

Apportionment is not dictation but suggestion. Taking the offerings of the churches of a State for a number of years past as a standard, the Convention Committee suggests to the local churches of that State, through the associational and State committees, that a certain total sum be raised this year, in order that our missionary work may go on, our debts be paid, and serious crippling of the great missionary enterprises of the Baptist denomination be avoided.

Let it be distinctly borne in mind, if the total asked for seems large and perhaps burdensome, that this combined budget for the present year is not an indication of what may be expected next year, but is the budget of an emergency year. The Convention decided to ask the denomination to rise up and do a large and generous and noble thing, believing that the people would respond to the needs of a critical situation. It is in that spirit, as an emergency measure, that the present apportionment has been made.

The apportionment plan is a new thing so far as the denomination at large is concerned. But that does not imply that it is not a most desirable thing. By its adoption the Methodist Episcopal Church has forged to the front in missions and in other departments of church activity. The Presbyterian Church is adopting it with increasing evidences of favor and success. It sets the standard towards which the churches can strive. Some churches will find it a struggle to equal the apportionment, others will give much more, making up for those which, after hard effort, find the giving below the amount asked. But no church that honestly tries to meet the suggestion of the Convention Committee will regret the effort. And if at the end of the year the missionary deficits shall be wiped out, a thing which the denomination is abundantly able to accomplish, a new and mighty impetus will be given to us as a Christian denomination.

A Happy Solution

THE discussion of the Laymen's Missionary Movement disclosed the fact that our denomination is indisposed to put up unnecessary dividing fences, and is comprehensively missionary. The fine thing about it was that the men who have been most active in the laymen's movement, and who believe, as we all do, that the providential opportunities in the Far East should arouse American Christians to immediate action, were broad-minded in regard to our work as a whole, and ready to serve through whatever agency might be afforded. The home and foreign were blended and recognized as one great missionary enterprise, demanding of the denomination far more in the way of consecration, enthusiasm, thoughtful consideration, prayer and offerings than has yet been realized.

The general sentiment seemed to be that the Baptist Brotherhood presented an adequate means for prosecuting work of every kind among the men, and that it would be wiser for the Laymen's Movement to work out its plans through the constituency which the Brotherhood would afford than to have two organizations for men in our churches. The burden of responsibility is now put upon the Brotherhood. There ought to be an active work for missions among the laymen. If the Brotherhood is to undertake this, it must push its organization, display the needed energy, and make it understood that missions will be emphasized as one of the great objects to further which the Brotherhood exists. As allied to the Northern Baptist Convention and endorsed by it, the Baptist Brotherhood has a large work laid out for it.



Push in Porto Rico

WE commonly associate leisure, if not laziness, with the semi-tropical countries. It is true that things do not move so fast there in general. But our missionaries lead a sufficiently strenuous life to satisfy anybody in any climate. Here is a leaf from the life of Rev. Alvin A. Cober, our missionary superintendent in San Juan, Porto Rico.

The paragraph was not written for publication, but it should be read. It was written by a man just recovering from illness resulting from overwork:

"I went to the country as I said. I first went to Ausubal. It was a hot trip for a man in my condition. I stood it better, however, than I expected. Baptized 11, married three couples, preached a sermon and celebrated the Lord's Supper, all in the afternoon. *How those zealous people do need a chapel!* They said there were 234 people in the service. How they could get that number into that small room I do not know. The room is only 18½ x 20½ feet. They were wedged in like sardines. We were so crowded that when we came to celebrate the Lord's Supper we could not get the members to sit together to take the communion without sending some of the people out to give the others a chance to move. There was literally not a foot of standing room.

"From here I went to Loiza, where I baptized 3 candidates, the first fruits of this fanatically Catholic town. I preached to 40 people who ventured into our place of worship and to possibly twice as many more on the outside. At Medianía Alta I preached also, and we celebrated the Lord's Supper, a goodly number of people being present. I returned home feeling better than when I left.

"I am pleased to report myself in better condition physically. I have had in some respects the hardest fight of my life. My family and some of my friends were beginning to tremble for me. I am, of course, not my usual self yet; but I am gaining, and if nothing happens I will be all right in a short time."



Two open doors God sets before the Church: An open door of access to divine love and might, and an open door of opportunity to use this acquired love and might in service.

The world rightly despises a church that asks only for a quartet to sing it and a preacher to preach it into sweet, sound and selfish sleep.

Backward looks should inspire to forward leaps.

NOTE AND COMMENT

¶ It is a pleasure to record well-deserved honors. In conferring degrees, an institution may honor itself as much as it does the recipient. This was true in the case of Rochester University, when it gave the degree of Doctor of Laws to Dr. Morehouse, on the occasion of the fiftieth reunion of his notable class. Dr. Morehouse has won his right to degrees by long and distinguished service. Merit is also recognized in the D.D. bestowed upon Secretary Haggard, of the Missionary Union, by Colby, where he graduated in '86, not '68, as the papers announced. Richmond College has done an equally good thing in adding the letters D.D. to the name of Rev. A. B. Rudd, our devoted superintendent of missions in Porto Rico. This is the "purchasing of a good degree" in the scriptural sense.

¶ Rev. G. W. Hicks, missionary to the Kiowas at Elk Creek, Oklahoma, has an out-station among the Apaches who have shown great interest in the building of a chapel for themselves. He writes that with the grant made by the Society the house is nearly completed but that there is an indebtedness of \$275 to be provided for. The Indians hauled the lumber for twenty-five miles free of charge, thus showing their genuine interest in the work. The Society does not consider it practicable to make any additional appropriation, in view of the enormous demands in other quarters upon the Church Edifice Gift Fund. If any are disposed to assist in meeting the deficit, money can be sent to the Society designated for this purpose. Mr. Hicks also is very desirous that a bell may be secured for the chapel. The cost of the bell, with freight, etc., would be probably about \$60.

¶ Dr. Henson is a maker of expressive phrases. Who but he would have thought of saying, in describing a fall that nearly broke his skull, "I struck on the unthatched part of my roof." He also brought down the house by saying that he was a born optimist, "like the man who fell ten stories and at each window shouted, 'All right so far!' and at bottom bounded up like a rubber ball." In his mental and physical vigor,

the genial Doctor proves that there is no deadline to a live man with young spirits. The annual sermon at Oklahoma City was among his best pulpit utterances. Tremont Temple has been notified, by the way, that with the expiration of five years of service in December next the pastoral term will close. Dr. Henson purposes to spend the winters in California, the summers in the mountains of New Hampshire, where he has a home, and to devote himself to literary and platform work. We hope he will write a volume of reminiscences, for if he does it will be a contribution to the joys of living.

¶ Fifty-four Mormon missionaries sailed from Boston recently for European countries, to spread the false religion of the Utah hierarchy. These are all volunteer missionaries, with terms of service from two to five years, and they have to pay their own expenses. Of course, the word volunteer must be taken with a reservation. They may be willing or unwilling volunteers; they have to go when designated, or take the consequences, which are ostracism and loss of chance to make a living. The fact remains that they go, and that Mormonism is spreading its poison everywhere. We must exceed the Mormons in missionary zeal and efficiency, or they will Mormonize more people than we Christianize.

¶ A Catholic priest in New York recently preached a sermon in which he asserted that the parish schools are not providing a real education, so that Catholic parents send their children to the public and high schools, where they learn heresies and are lost to the faith. He said a committee from the archbishops of the country, at a meeting of the Catholic colleges, when asked to make the attendance of Catholic children at Catholic schools a matter of compulsion, refused to do so on the ground that an inferior course would be given them. While the priest's purpose is to have the church schools improved and the public schools abandoned by children of Catholic parents, his statements are undoubtedly true both as to the inferior character of the parish

schools and the higher Catholic institutions as well, and also as to the loss of children. Nor is the loss confined to children. In this democratic atmosphere it is exceedingly difficult for the priest to maintain his domination.

¶ The claims of the Home Mission field are being recognized more and more by our ministers and the students in the theological seminaries. The appeal is to heroism and manhood, to the highest motives that can actuate a Christian. And men are as responsive to this appeal to-day as ever they were. The thing to avoid is the presentation of an effeminate religion. The age is especially intolerant of a soft-slipped ministry; especially appreciative of sterling character.

¶ Here is a testimony recently given by our friend White Arm, of the Crow Mission: "I've set my heart like an open door to Jesus, and I don't intend to shut it." What a volume there is in that sentence, and what immense significance! And here is another testimony, from the Crow Indian, Gros Ventre: "I've taken Jesus Christ for partner and I don't intend to take any other partners with me." Somehow, the Indian thought pierces to the heart of things. Preachers should cultivate the use of words that are in themselves illustrations and pictures.

¶ Twenty-five years ago the General Missionary Society of the German Baptist churches was organized. There were then 137 German-speaking churches with 9,922 members; now there are 276 churches with 28,351 members. There are 282 church edifices valued at \$1,776,900. Over \$400,000 was raised last year. In the face of such facts, can any one doubt the wisdom that led to co-operation with the Germans on the part of the Home Mission Society? There are no more stable and loyal churches in the denomination.

¶ Rev. Bruce Kinney, missionary superintendent in the West, has issued a series of Indian postal cards. These are attractive, and calculated to interest those who receive them in our Indian work. The set can be obtained by writing either to the Home Mission Society, or directly to Mr. Kinney at Topeka, Kans. The price for

the set of four is five cents. We commend the use of these cards to pastors.

¶ "I preach in the morning at Nary; walk six miles to Guthrie; preach at 3 p. m., and then walk seven miles to Laporte and preach in the evening. This is glorious work." Talk about stalwart missionary stuff, there is a sample of it from Minnesota. Such a man ought to preach sermons with a go in them.

¶ We earnestly request pastors of churches which are engaging in work among the foreign populations, to send us accounts of their work. It is most encouraging to know that very many of our local churches are awake to their evangelistic opportunities, and are establishing work for the Italians and other peoples settling in their neighborhood. This is the method that will revive the churches and solve the immigration issues.

¶ The Home Mission Society has just published a dialogue concerning Mexico and our missions there, which is full of information, and furnishes the material for a most interesting missionary meeting in a form well adapted to use. Send for it.

¶ The trustees of Newton Theological Institution have served their seminary and the denomination well by electing to the presidency Prof. Geo. E. Horr, D.D., who has rendered such efficient service as head of the department of church history. As editor of the *Watchman* Dr. Horr approved himself as a scholar and executive alike, whose judgment was sought and valued by boards and business men. He was on many boards of trustees because of his insight into affairs and his sound judgment, and his influence is widespread. By his ability as a thinker and writer he has gained a large constituency, not by any means confined to our denomination. He has been among the preachers at Wellesley for many years, and since his connection with Newton has been in steady demand as a speaker. A progressive conservative, of constructive and organizing capacity, with a true view of what a theological seminary should be, we are confident that he will give Newton an administration of the highest character, and render a service of great value to the coming ministry and the kingdom of God.

The Foreign Populations



OUR DUTY TO THE FOREIGN BORN

Address by President E. H. Haskell at Oklahoma City



DEEM it an honor, as well as a high privilege, to be permitted this beautiful morning in this enterprising city of the Southwest, to bring you the greetings of the Home Mission Society, as you gather to consider not only a period of remarkable achievement, but to address yourselves

to the outlining of a greater campaign, which is already eloquent with promise for the future, in the extension of our Master's Kingdom on earth.

I appreciate this privilege, also, because it gives me the opportunity, as a layman, to pay my tribute of praise and eulogy to the honored and consecrated men and women, who, through all the years that are gone, builded so firmly and so well the foundation of this honored Society, and who have contributed so much to the making of its glorious history.

How can we ever forget those earlier leaders, those earlier missionaries of the Cross, those Christian pioneers of our frontier, who threw themselves into the great contest of conserving and redeeming our homeland to our Lord and Saviour Jesus Christ, enduring hardship and privation like good soldiers, in order that the seed might be planted which should later on bring such glorious results in the creation of these great Christian constituencies, endowed with Christian and civic virtues, which are at once the hope as

well as the surety of the great Christian Commonwealth of the future.

And what shall I say of results—of the remarkable and glorious record which this Society has been able to accomplish during these many years? Of its relation to the conserving and building up of all that is highest and best, in the development of this great nation which we all love, of its influence, not only morally and spiritually, but also along the line of the formation of public opinion, and the quickening of the public conscience. How its voice has rung out clear and true, for truth and righteousness, and how it has protested against public wrongs, and evils, wherever entrenched!

It is fitting with the splendid record of this Society in its relation to the planting of the thousands of churches throughout the great Middle and Western States, that we should celebrate the opening of another quarter century of missionary effort by coming to this new State of Oklahoma, this most splendid achievement in the making of an American Commonwealth, which has developed from infancy to maturity in so remarkably short a period of years, and that here we are able to see typified a Christian constituency, founded upon those patriotic and civic virtues which have been the inspiration of true patriots through all our American history—an ideal as well as an idealized democracy.

While the time will not permit me to rehearse the greater activities of the Society during these many years, I cannot

refrain from a brief reference to its wonderful record in the planting of six thousand churches and ten thousand Bible schools, of its circulation of millions of pages of Christian literature, of its remarkable work among the Indians, of its efforts for the evangelization of our foreign-born population, of its instantly seizing the golden opportunity of establishing Christian schools and churches in our neighboring provinces of Cuba and Porto Rico, and last but not least, in its glorious and ennobling Christian work among the colored people of the Southland, in the successful training and elevating of over seventy thousand youth, who through its helpful and beneficent influences have been fitted, not only personally for nobler and more useful lives, but as a great conserving Christian force, which will be of mighty influence in the shaping of the growth of the new South in the years to come.

I shall not attempt, in the few moments allowed me, to refer even briefly to some of the problems which are pressing upon us for immediate consideration and solution. These will be presented during the sessions of the Society by some of our great missionary leaders, who have been giving their lives to the careful and conscientious study of these problems, and whose suggestions, I am sure, will be received and appreciated with a sense of obligation by this great Baptist constituency who have gathered here from nearly every State of this Union.

There is, however, one important problem which is now confronting not only our denomination, but also the entire Christian Church of America, and which is fast pressing for solution, with an insistence and persistence which in my judgment calls for immediate and serious consideration, and that is our duty to the foreign born who are flocking to our shores in such increasing numbers at the rate of over a million souls each year.

At a social gathering in Shanghai last May, I had the pleasure of meeting Archdeacon Moule, one of the great missionary statesmen of the Church of England, who for forty years has been giving his life for China, and who, after expressing his appreciation of the pleasure and great

benefit which the visit of our laymen to China had given their missionaries, made this most significant statement, "If I were engaged in Christian work in America I should feel that the greatest problem my church had to face was the evangelization of the million or more aliens who are flocking to your shores each year from all parts of the world."

What Archdeacon Moule referred to as a problem, in the minds of many of our people is regarded as a "great peril," but whether a problem or a peril, it is a source of great anxiety to all Christian patriots in America, and one which it is the imperative duty of the Christian Church to meet, to the end that this great body of men and women who are coming here to better their condition may be brought under the influence of our Christian churches and missionary societies.

As many of you are aware, this problem has been giving us deep concern for many years. Even in those earlier missionary years, fifty years ago, our leading missionary workers were concerned and often appalled at the constantly increasing tide of immigration, which threatened, as they expressed it, "not only the perpetuity of our American institutions, but the welfare and growth of our Christian church." But in these fifty years our American institutions and our democratic principles of government have not succumbed to foreign invasion, nor are they likely to in years to come. And during this eventful period we have had the satisfaction of writing some of the most interesting chapters in the history of Christianity, and of our own Home Mission Society.

No other people on earth ever had such a privilege, or such an opportunity, to impress upon these alien people the Gospel of our Lord and Saviour as have we who represent the Christian churches of America; and in proportion as we have recognized our great mission and been faithful to it we have been blessed.

As Christian men and women this should appeal to us because of the double duty we owe these people. First, we have a patriotic duty to perform, as Christian citizens, in co-operating with the forces

which stand for the development of the best type of citizenship, in order that these aliens who come to our shores shall be assimilated into our body politic along distinctively Christian lines, and so become a helpful influence in the conserving of all that is best in our American life. And second, we owe it to these people that every opportunity should be given them to understand and feel the assimilating and Christianizing power of the Gospel as it comes into their daily lives.

And this task of making Christian citizens of these people who flock to our cities is one of ever increasing vastness and complexity, and that calls for the exercise of the greatest wisdom and patience. Much that has been attempted by our National, State and City Missionary Societies has been of an experimental nature, and with varying degrees of success. I think a great deal more could have been accomplished if there had been a better co-ordination of the forces and agencies which are at work by the various denominations.

There has been, in some cities, too much duplication of effort in the same direction—too many appeals for the same purpose, with the result that for lack of funds some well-established fields of labor have been abandoned.

There should be a better co-ordination of the forces which are laboring for the same purpose, especially along the lines of selecting, preparing and training the best men and women for work among these people.

My own judgment is that the most effective agency for reaching the great masses of these alien people will be through the organization of a number of thoroughly equipped training schools in our larger cities, after the plan of the Gordon Training School in Boston, the Chicago University work among the Scandinavians, the Italian work of the Hamilton Seminary in Brooklyn, and the very creditable work in behalf of the Germans at Rochester Seminary, for the selection and training of preachers, workers, and Bible women, from among these alien converts, who can thus easily reach these people through their own conse-

crated living and their familiarity with their language and social life.

For the reason that our missionaries cannot come to understand the Chinese and Japanese in all their domestic, religious and other relations as a native convert can, the policy of our foreign missionary societies is now being changed to meet these well-recognized conditions, and for these same reasons, to meet and help and instruct in religious matters our Italian, Scandinavian, French, Syrian and Slavic citizens, as they come to make their home with us, we should adopt the same policy and methods in preparing and equipping our Christian converts from these people for this great work. If we are in earnest in these great missionary enterprises which are committed to our care, we must adopt the most effective methods of reaching these people.

I never consider the possibilities of our work among the Italians without recalling an incident in connection with the conversion of one of these immigrants, who came under the influence of our City Mission Society in Boston a number of years ago, and who was not only the means of organizing a few years later a native Italian church in one of our suburbs, but some four years ago, after having acquired a competence, returned to his native land as a lay preacher, and since has organized almost within the sight of Rome a native Baptist church.

Who can measure the influence of such missionary efforts, when we realize that in all probability not a single ship has left our shores during the past six months in which nearly a half million souls have returned to Europe, but that carried with it, planted in the minds and hearts of some of these, our alien friends, the seeds of a possible evangelical awakening and regeneration of many of those countries whence they came.

Had we done our full duty, or had even one in ten who have gone back, gone back a saved and sanctified soul, who can measure or sum up what results might have followed?

I want to emphasize also what I feel to be another great opportunity for missionary effort, which has come to us dur-

ing the past few years, and that is the providential opening up, especially to our own denomination, of the provinces of Cuba and Porto Rico.

At a later session, you will have brought before you by our honored Field Secretary, and by Dr. Grose, our Editorial Secretary, a most interesting statement of what in the providence of God we have already accomplished in these islands, and some suggestions as to the wisdom of immediately enlarging both our school and church edifice work.

I sincerely trust that this great opportunity will be availed of without delay.

We have been hearing a great deal during the past year of the Laymen's Missionary Movement, and what it hopes to accomplish, and a great deal of discussion has been given to the plan and scope which this movement should take in our own denomination, in combining our Home Mission enterprises with our pressing Foreign Mission needs. It is not my purpose or desire to discuss these at this time, especially as the matter is to be considered at a later session of the Northern Baptist Convention. Whatever opinions I may have as to the best course for us to pursue, I am sure that our great Baptist constituency will reach a wise and satisfactory conclusion as to its relation to this great movement.

But I want to emphasize, as one of those identified with this movement from its inception, and who was privileged to visit several of our important mission stations in China and Japan and to attend the great Morrison Missionary Conference at Shanghai, that it is one of the most hopeful features of this great movement that in a sense, as never before, we are beginning to enlist the active sympathy and co-operation of thousands of our laymen, who are beginning to realize not only their duty to these great missionary enterprises of our denomination, but the great opportunity which is being opened up to us as Christian business men to identify ourselves with this great forward movement.

It is not, and should not be, a question of methods or of fields of effort, rather should it be, and let us all pray it may be, within our own great denomination, a

movement which has for its great and holy purpose the cultivation, in the broadest and most beneficent sense, of the missionary spirit, of the spirit that animated and fired a Judson, a Boardman, a Clough, and an Ashmore, or a Goings, a Backus, a Morehouse, or a Chivers, to consecrate all their gifts to the glory of God and the salvation of their fellowmen.

What we all need more than anything else, what this great denomination needs more than anything else, as it enters upon another quarter century period of achievement, is a reconsecration of all that we have and are, laymen and clergy, in the spirit of our blessed Lord, and in the spirit of the body of sainted men and women made perfect, who through all these years have given their lives to our great missionary enterprises.

I feel sure that if any of our laymen who have been giving their years to the acquisition of wealth or power or political preferment had their lives to live over again, they would be glad to invest more liberally in men and institutions which stand for the moral and spiritual uplift of humanity, to the end that when they have passed away, these great missionary and philanthropic enterprises would continue to have the benefit of their influence and financial support in the building up of our Master's Kingdom on earth.

We have been and are passing through a period of financial disturbance and loss to many of our honored members. But we should bear in mind that this is the way with the most of our human investments; for it is as true to-day as it has been through all the ages that "riches will take to themselves wings." But the investments which we make in the name of our Lord—what we give to our churches, to our hospitals, to our great missionary enterprises, and to every cause in which we try to exemplify the religion we profess—these investments will endure forever and the dividends from them will never fail. So may we realize in this new consecration not only our own duty, but our greatest privilege as well, in dedicating all that we have and are to the service of our blessed Lord in the advancement of His Kingdom throughout the whole world.



A SIMPLE HOME IN THE COUNTRY IN CUBA, WHERE LIFE IS PRIMITIVE

CAMPAIGNING IN CUBA

By Rev. A. C. Hageman

MAY 15, Signor Antunez (the native preacher) and I left Bayamo early in the morning for Santa Rita, fifteen miles distant. We had planned to conduct a service there, but were unable to find a place to spend the night, so we rode on to Jiguani, six miles farther, where Mr. Antunez preached. The congregation was small, but of the better class Cubans.

May 16 we conducted another service at Jiguani, at which time I preached in my kind of Spanish. The same night there was a meeting of Catholics, a public school examination, a political meeting, and later a baile (dance). Two await baptism here that were not prepared at this time.

May 17 (Sunday) we rode to Baire, nine miles distant, where we attended a

live Sunday-school at four o'clock in the afternoon. At eight in the evening I again preached. Though there was much rain, the house was more than half filled. Five declared themselves prepared for baptism.

May 18, at ten in the morning, Signor Antunez preached, after which I baptized five, who were of the best Cuban material. At eight in the evening Signor Antunez again preached, after which I administered communion. A business meeting was then held. The envelope system (numbered and dated) was adopted. The church voted to give twenty per cent. of their public collections for the Home Mission Society and the Missionary Union.

May 19, a party of eight members of

the Baire church were transported in an ox cart to Maffo, nine miles distant. Signor Antunez walked, and I followed late in the afternoon with others. Here we remained three days. The first night Signor Antunez preached to a well filled house, notwithstanding the downpour of rain that continued during the entire meeting. At the close of the service fourteen expressed a desire to openly enter the Christian life, receive baptism and organize a Baptist church in Maffo. They



MISSIONARY A. C. HAGEMAN

were examined by me in the presence of the members from Baire. Though there has been no church in Maffo, these persons, mostly men and white, have heard the gospel in the other churches on the Island, and gave good evidence of sincere Christian experience.

May 20 (the national holiday in Cuba), at eleven in the morning, a party of forty rode, walked and drove to the river, a mile and a half distant, where I baptized twelve who had been received the previous night. The first one to enter the water was the Alcalde of Maffo, a bright

young man, whose wife followed the next day. Mr. Antunez again preached. The Christians from Baire assisted in the singing. In the evening I again preached, and though the rain was terrific during the entire time, every seat and all available space for standing room was occupied. They listened intently to my bad Spanish and I think they understood all I had to say. At the close of the service, a Baptist church was formally organized. A deacon, treasurer and secretary were elected. Communion was then administered. An offering was received, and plans made for regular subscriptions to the work of the Lord in Maffo, Cuba, and the whole world. Then I asked them if they desired a church building, and if so, could they contribute a part of the money necessary for its construction. It was thought that \$250 would pay for such a building that would meet the requirements for a church in Maffo. They are raising \$50 (most of which was secured that night) and I shall attempt to secure the other \$200 from friends in the States (provided that this plan meets with the approval of the Board). The people departed that night very happy.

May 21, at ten in the morning, we again went to the river, where I baptized four more candidates, Sr. Antunez preaching once more. In the afternoon we went again to the river and baptized the wife of the Alcalde. In the evening Sr. Antunez preached once more. Though there was much rain at the time of the meeting, the little church gathered eagerly to hear the gospel once more. A half dozen more await baptism.

May 22 I departed early in the morning for Bayamo, forty miles from Maffo, arriving at five in the afternoon, the horse totally exhausted. I think that it will be necessary for me to have a better horse in the near future. I weigh 185 pounds, and the horse is pretty light for me. The very high prices in Bayamo make the cost of living so great that I am not able to buy a horse of my own. I am told that a first-class horse will cost \$140, and that my horse is worth about \$70. I wonder if it will be possible to get hold of that other \$70? It would soon be saved in the extra time that I

have to spend on the road; for my horse scarcely goes faster than a walk. For a lighter man my horse will do very well.

I shall leave again Monday for a week out, going in the opposite direction. From this time on I shall make regular visits to every church in the district, except when hindered by the rains. I understand that there is money and material in hand for a baptistry in the church at Cauto. If this is true I shall go next week to Cauto and get the baptistry built, after which I shall baptize a number who have long awaited baptism. *I am asking every church in this district to adopt the weekly giving system, using envelopes numbered and dated.* Also in addition to what they now give for the pastor and the evangelist in Cuba, I am asking them to make a small offering for Home Missions and for Foreign Missions through our Societies in the States. The amounts will be small, but the instruction will be good.

May 25, together with another assistant, Signor Zambrano (who does not preach, but is a colporter, going everywhere in this district distributing tracts, selling Bibles, reading the Bible, holding prayer meetings and Sunday-schools in the homes), I rode to Veguitas, a town of 1,300, 21 miles from Bayamo on the new macadamed road. Here we have a preaching point but no organization. Another assistant, Signor Nogal, lives in one part of our rented quarters, the front room of which is used for the services held every Monday night. A lady missionary from the States lives here. I preached Monday night.

May 26, Signor Nogal, Signor Zambrano and I rode on 15 miles farther to Jibacoa, where we found a live church of forty members. I preached in the evening, administered communion, and conducted a business meeting. The envelope system and missionary subscription were adopted.

May 27 we retraced our steps to Yara, which is six miles from Veguitas. Yara is on the new road to Manzanillo. I preached, administered communion, and conducted a business meeting. The envelope and mission plan was adopted. At the close of the service, one young lady,

the daughter of a colonel in the late war, confessed Christ as Saviour, and desired to be baptized at once. The next morning Signor Zambrano and I returned to Bayamo, where I remained sick for three or four days. Too much sun and too much horse.

A wedding. Yes, for the Cuban government at Havana has granted me permission. The Alcalde (mayor) here has acquiesced, and the Secretary of the Judge has given his consent. Now I must file a "Solicitud Matrimonial."



A GROUP OF NEGRO BOYS IN CUBA—READY FOR ANYTHING, ESPECIALLY IF IT IS GOOD TO EAT—A CLASS EASILY REACHED AND EDUCATED

make out an "Acta Matrimonial," get the parents' signature to the "Consentimiento para menores," then I must publish the "Edicto" for fifteen days before the wedding on the church door, on the door of the office of the Secretary of the Judge, and send one to the bride; then after issuing the "Certificado de Matrimonio" and paying a dollar I may marry the couple. If I make any mistake I am liable to a fine of one hundred dollars and five years in prison. We make no charge to those who are to be married.

Corresponding Secretary's Notes



ON the death of Mr. Charles B. Canfield, on June 16th, in the seventy-eighth year of his age, the American Baptist Home Mission Society has suffered a great loss. For about eleven years he was a

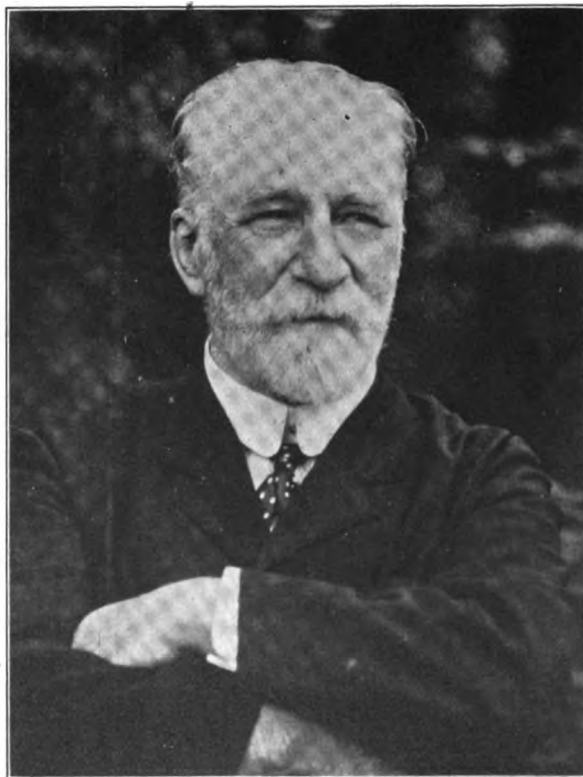
most faithful and devoted member of its Executive Board, bringing to this service sound judgment, great conscientiousness, a devout and courteous spirit, qualities which greatly endeared him to all his associates, as also did his regular attention to the duties of the position. His worthy ambition in this official position, as also in the church, seemed to be to aid to the extent of his ability in the development of the efficiency of these organizations, thereby hastening the advance of the Kingdom of Christ in the earth.



Rev. George Brewer, General Missionary for Mexico, reports an extensive trip through the northern part of the Republic. He attended the closing exercises of the school in Monterrey, witnessed the examinations of the boys, carefully examined their manuscripts and work, and was greatly pleased with what had been done during the first six months of the school. Improvement of this kind for two or three years will give many choice young men for the work. He also visited Mr. Morton, the missionary at Tampico, who is zealously studying the language, and

should by October 1st be able to use it to some extent. One of the urgent needs of the school is an organ, as the boys are being taught music. It is hoped that some one who reads this number of THE MONTHLY will feel moved to provide this instrument. A letter should be addressed to Rev. Alejandro Treviño, 165 Galeana St., Monterrey, Mexico.

From Monterrey Mr. Brewer visited Sabinas Hidalgo and held meetings, which were attended by enthusiastic crowds. He reports that he never preached to more eager listeners than in this place. Pastor Cavazos is doing a



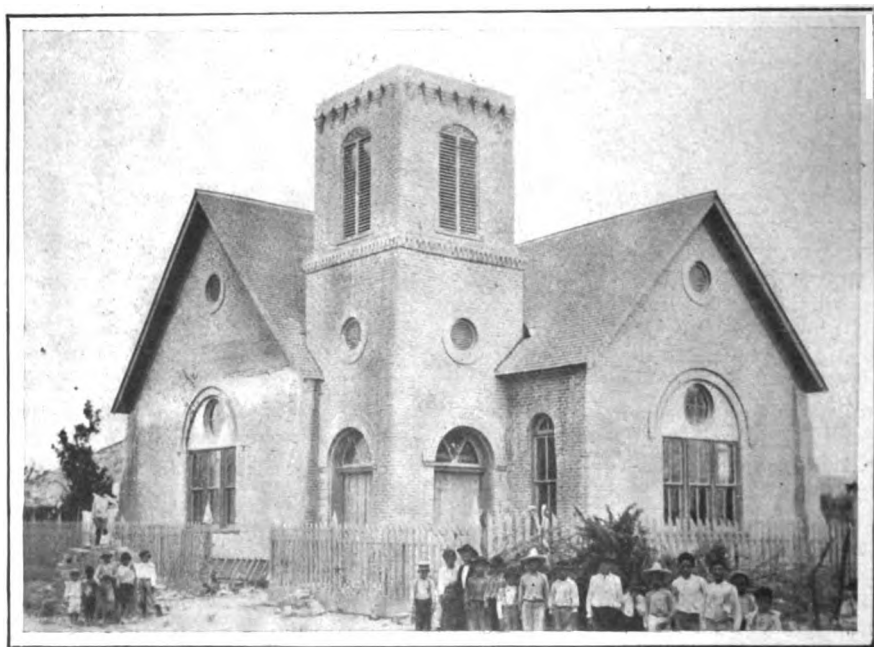
CHARLES B. CANFIELD

splendid work in view of the poor equipment. They are now in need of a new house of worship, as their present building is a wretched upstairs room, wholly inadequate to hold the crowd who want to hear the Gospel. Progress is being made in providing for the new church. In addition to what has been pledged, a gift of \$1,000, sent by some friend of missionary work in Mexico who is looking for a suitable missionary investment, would make this new church building an immediate possibility and start this prosperous mission forward on its new life. He next visited the field of Villaldama, where there is a new mission about 20 miles west of Sabinas Hidalgo. Here a rented house is used and a good interest has been awakened; the average attendance is 30, the room will hold few, if any, more. The place has 5,000 people and ours is practically the only evangelical work in the community. \$500 would be sufficient to erect a small house at this place.

Nuevo Laredo was reached the first day after Mr. Kimball had terminated

his work. This missionary, who has continuously served the Society for many years at this station, is about to remove to Texas and expects in the fall to enter upon special Christian work. At a service held on July 2d, Mr. Washington Westrup, of Monterrey, preached with great acceptance to the church, which immediately afterward in a business session extended to him a unanimous call to become its pastor. For several years Mr. Westrup has halted between two opinions as to whether he would devote his life to the ministry or to business, and he has now consecrated himself to the ministry. He has given up a position as draftsman and model-maker in a large foundry in Monterrey to become a missionary to his own people at a considerable financial loss. He has marked ability and had excellent training under Rev. Alejandro Treviño.

Mr. Brewer is addressing himself with great energy to his work in Mexico, and already has a strong grasp of the situation. Our prospects are unusually good for a solid growth.



CHURCH AT NUEVO LAREDO, MEXICO

Rev. Alonzo M. Petty**District Secretary for California, Nevada,
Utah and Arizona**

By Edward H. Emett

When the Home Mission Society called upon Rev. Alonzo M. Petty to exercise supervision over California, Nevada,

Baptist Convention, fit him pre-eminently for the place. He is a man of strong personality, an earnest and enthusiastic worker, an organizer of unquestioned ability, thoroughly evangelistic in his temperament, and he expects to win in everything he undertakes.

In some respects the field that he is now occupying as district secretary is one of the most important in America. There are problems of a religious nature to be solved in Utah, affecting the fundamental principles of our constitution, that wise administration along Baptist lines will help to settle. In Arizona questions of an entirely different nature await solution. Here thousands of people seek restoration to health. Many of our Baptist families of the East go there and find in certain sections that they are deprived of the privileges of their own church. The close proximity of a part of this state to a foreign-speaking people and the consequent intermingling of Mexicans and English requires the presence of a wise guiding hand. Then, too, Nevada with its mingling industries and rugged homes, where wealth is being accumulated and where, by reason of the inaccessibility of many of these mining camps to the railroads, the establishment and building of churches is made difficult, demands prayerful consideration at the hands of our denomination's representative; while Cali-

formia with its diversified people and interests and its rapidly developing enterprises, not to speak of its unexcelled climate and natural resources, making it America's "Land of Promise," calls for generalship of no mean order.

This is truly a day of expansion and new interests. Great demands are being made upon all who are seeking the establishment of God's Kingdom. Our

Utah and Arizona, it was endowed with superior wisdom. No man in our denomination is better acquainted with the opportunities and condition of this vast territory, covering over 5,600 square miles, than Mr. Petty. His more than twenty years in California, the pastorates he has filled, the evangelistic work he has done, and more recently his position as Secretary of the Southern California



own denomination is to have no small part in the unparalleled opportunities for development, but to do its best work it must have men who, like Hobab of old, can be "eyes" for our great Baptist brotherhood, and who can inspire men to attempt great things for God. All of this is found in the man who has been selected to aid Rev. C. A. Wooddy, D.D., the General Superintendent of the Pacific Division.

The Home Missions Council

A STEP of very unusual significance has recently been taken by the Home Mission Boards of the various denominations of our country. Feeling the need of closer conference and co-operation, last fall a few representatives of these Boards met, and having adopted a tentative plan of action, invited the co-operation of other Boards in the formation of a "Home Missions Council." The responses were very gratifying, and before the winter was past the Home Mission Boards of the following denominations had formally signified their desire for membership in this organization: Baptist, Congregational, Episcopal, Lutheran, Methodist Episcopal, Methodist Protestant, Presbyterian North, Presbyterian South, Reformed, United Presbyterian. Others have signified their intention of joining in the movement, and it is expected that with the beginning of another fall practically the entire organized home mission forces of evangelical churches will be united in this new bond. The organization is designed to include not merely Home Mission Boards technically so called, but all denominational organizations engaged in doing any type of home mission work.

One of the first things decided upon by the Council was the calling of a conference to consider the interests of religious work among our immigrant populations. This was held February 20. In an all-day and evening session, four chief things were discussed: the education of workers, the enlistment of English-speaking churches for the care of foreigners at their doors, co-operation among the denominations in this branch

of endeavor, and the nature and needs of the missionary work at Ellis Island. The conference was attended by about one hundred persons, ranging in residence from Boston to Chicago.

The Executive Committee have recently decided upon a plan of joint presentation of the home mission cause in the leading cities of the country at some time during the coming winter. It is proposed to hold a series of conventions, each running over the better part of two days, in which the saving of our nation shall be presented in the most inclusive and comprehensive way possible, and without any reference to denominational lines or requirements except that on the final evening of the convention denominational meetings will be held. It is believed that there will be a prompt and enthusiastic response from the people to such mode of presentation. The secretaries and Boards of the various home mission organizations are profoundly convinced that the time has come when a closer co-operation both in the presentation of the work and in its prosecution is not only desirable but in a larger degree than ever before feasible. They are hoping and expecting that along these lines of closer fellowship it will be possible not only to do their work more economically, but to attain a degree of effectiveness and an enlistment of means and of workers commensurate with the overshadowing importance of the ends sought.

The movement is in close sympathy with that for the federation of the churches which has made such gratifying progress the last few years. It is hoped that at the next national convention of the Federation, which is to be held in Philadelphia in December next, the Home Mission Boards may be able to join their influence in securing fresh awakening of the mind and conscience of the Christian community to the unity of all the interests which center in the Church of Jesus Christ.

CHARLES L. THOMPSON,
President.

J. BROWNLEE VOORHEES,
Secretary.

The Baptist Forward Movement for Missionary Education

The Whole Story

The Baptist Forward Movement for Missionary Education has issued a booklet with the title, "The Whole Story," which traces in a most interesting way the development of events which have resulted in the latest comprehensive plan for increasing interest in and offerings for the evangelization of the world. The sentences of the Foreword challenge attention:

"We have entered upon a great epoch in the history of the Church. It is a time when unparalleled opportunity at home and abroad calls for unprecedented giving of life and money in sacrificial service for the evangelization of all peoples. It is a time when God's call to service is emphasized by a thousand providences. It is a time when the people of God possess adequate resources in power and men and money for mighty missionary operations. It is the Kadesh Barnea of the Church when she has two options and only two,—the promised land or the wilderness, glorious triumph or awful failure, joy or judgment."

Then follows a sketch of—

The beginning of the movement for developing and organizing the forces of the young life in the churches; the rise of the denominational societies; the emphasizing of the educational idea by the Baptist Union as embodied in the Christian Culture Courses, including the "most comprehensive series of mission studies that have ever been offered to the young people of any denomination." Then comes the story of the Student Missionary uprising with its record of 3,482 volunteers, who prior to January 1, 1907, had sailed to the mission field; the United Study of Missions among Women; the Young People's Missionary Movement and the Young People's Forward Movement among the Baptists, culminating in the Baptist Forward Movement for Missionary Education. Two or three features only of this splendid advance movement can be noted here: (1)

The Forward League—an enrollment of those who will supplement the work of the missionaries by securing for them an intelligent and generous co-operation in the churches. A list of those who sign the League's Declaration of Purpose is kept by the Secretary of the Forward Movement. (2) The teaching of Missions in the Sunday-school is provided for by ten picture stories for the beginners and ten books for the other grades, beginning with Book 1, "The Child's Manual Missionary Book," for the Primary Department, and ending with Book 10, "The Baptists and Their Missionary Work," for adults. (3) The "Stream of Money" plan for systematic weekly giving for Missions.

You should read "The Whole Story," and Secretary John M. Moore, Box 41, Boston, will gladly send it upon request.

Summer Conferences and Conventions

Inspirational opportunities for Baptist young people have been many during the summer months, and many of our young people have availed themselves of the privileges afforded to prepare for more intelligent and effective work in the promotion of missionary education.

The first of the series of summer conferences of the Young People's Missionary Movement was held at Pertle Springs, Mo., in June. On account of the flood in the Southwest the attendance was far smaller than it had been expected, but it is doubtful if there has been a more helpful conference held in the history of the movement. About one-sixth of the delegates present were Baptists, and all these were representative and efficient workers. Among the Baptist leaders and missionaries in attendance were Rev. L. W. Cronk-hite, D.D., and Rev. W. A. S. Sharp, of Burma, Rev. Bruce Kinney, of the Home Mission Society, Rev. M. D. Eubank, M.D., of China, and Rev. John M. Moore, of the Forward

Movement, the latter presiding over all the sessions of the conference. Three of the six evening meetings were addressed by Baptist speakers. Secretary Bruce Kinney gave an inspiring address on "The Frontier," illustrated by the stereopticon.

The Lake Geneva, Wis., Conference was held during the latter part of June, and was equally strong in spiritual helpfulness. About one-seventh of the delegates were Baptists. Secretary Kinney taught a mission study class, using "Aliens or Americans?" and Dr. Cronkhite was in charge of a class studying "The Moslem World." Other Baptist leaders present were Rev. and Mrs. William Axling, of Japan; Rev. George R. Dye, of Burma, and Secretary Moore.

The Cleveland Convention of the Baptist Young People's Union of America also provided for mission study. There were simultaneous classes meeting for two sessions, studying "Aliens or Americans?" under the leadership of Secretary Moore, "The Why and How of Foreign Missions," taught by Rev. J. G. Brown, Secretary of the Baptist Foreign Mission Board of Toronto, and "Stewardship," taught by Rev. C. A. Cook, D.D. The large attendance at these classes showed the genuine interest in missionary education that is growing among our Baptist young people.

During July the Silver Bay Conferences are held, and it is probable that at both of these the Baptist delegations will lead all others in numbers, while mission study will have a generous place on the programs of a number of state Baptist assemblies.

We are getting ready for a great fall campaign.

Junior Congregation for Missions

By J. R. Wood

The Juvenile Church is no new thing. But the use of a Juvenile Congregation, almost exclusively for missions, is a new use of a Juvenile Church. Childhood and youth is the time to begin instruction of any kind; hence, our public schools for general education, our Bible schools for Bible instruction, our Young People's Societies—Senior and Junior—for instruction in church duties. And now I suggest a Junior Congregation for instruction in Missions. It means a new organization and new work; it calls for new workers, or old workers on a new line; it means other time to be given largely by the same children who

attend our Bible schools and Junior Societies. But what of that? If missions are essentially Christian, it is essential that people know them, and to know them they must be taught. In respect to teachers the churches are full of unemployed members, or members not working up to their fullest capacity. As to more time, the church buildings are now too frequently closed when we consider the value of the building and its location, judging merely from an economic viewpoint.

At any rate the Church of Christ has now grasped so truly the importance of Missions—so many thousands of lives does she have involved, so many millions of dollars does she invest annually, so evidently does she believe Christ has spoken—that she must insist on her children being instructed properly in respect to Missions, even if some less important enterprise shall be forced to a less important place in her life.

Now the Bible school is of first importance to the church, as the foundation is of first importance to the construction of a house. But the Bible school is not to command the *whole* attention of the child any more than the foundation is to demand the *whole* attention of the builder. To crowd too much into the Bible school may weaken, by dividing the interest, the fundamental idea in the child's mind. And it is unnecessary to do this; for a Junior Congregation for Missions will draw children, will grow in numbers as in interest, will give larger and better opportunity for missionary instruction, will draw the older people very soon, will develop a missionary church, will prepare Christian disciples for a new era of missionary activity unequaled in the history of the church, will fulfill the mind of Christ and bring to pass very speedily the conditions which will warrant the return of Christ, and the answer to the prayer "Thy Kingdom come."

The Forward Movement and Christian Stewardship

At the request of the General Committee on Christian Stewardship the work of that committee has been turned over to the General Committee of the Baptist Forward Movement for Missionary Education, the Northern Baptist Convention approving of this action at its meeting in Oklahoma. This is another important step in the work of unifying the mis-

sionary educational work of our denomination, since the stewardship campaign has been, and will, continue to be wholly an educational movement.

Rev. C. A. Cook, D.D., who has rendered such efficient service as Superintendent of the Stewardship Committee, is retained for the present as Stewardship Secretary of the Forward Movement. He is at present engaged in the task of rewriting his book on stewardship to bring it into harmony with the general form and treatment of the mission study text-books of the Young People's Missionary Movement. This book in its larger form will be issued by the American Baptist Publication Society early in autumn. Secretary Cook has also recently prepared a pamphlet on weekly giving for missions, which will be particularly helpful to churches which are considering the adoption of this better way of missionary finance. The Forward Movement is also supplying Sunday-schools and young people's societies with material for weekly giving in what is called "A Stream of Money for Missions." "Twin" envelopes similar to the duplex are provided free of charge to Sunday-schools adopting this plan for their finances and correspondence is invited. This work is carried on by the Forward Movement not as a collecting agency, since it receives no money from the churches, but as an essential part of its educational program. Missionary instruction and missionary giving should go hand in hand, and the systematic promotion of both of these in the Sunday-school in our generation will secure missionary churches for the tasks of the days that are just ahead.

Graded Mission Studies for the Sunday-school

For more thorough work than is possible otherwise, a brief connected course of missionary study is necessary. The Forward Movement finds little such material in existence, and has projected a course of graded mission studies, which it is believed will be received with enthusiasm by Sunday-school workers. Some of these studies have already been published, and the others will be issued as rapidly as is possible consistent with the best work. It is intended that they shall conform to the high standard of modern pedagogy and be a wholly creditable addition to our denominational literature.

The Editorial Committee is now at work on this series of studies. The best writers possible are preparing them. They will be published by our Publication Society, and offered to the whole Baptist Sunday-school world. The price of the studies will be the lowest possible. With this series of studies offered to the public, the Baptist Forward Movement for Missionary Education places itself in the front line of missionary education to-day. A new enthusiasm for missions should be created in the heart of every Baptist who reads this announcement.

BAPTIST FORWARD MOVEMENT SERIES

These studies will consist of ten missionary lesson picture stories and ten missionary lesson books, as follows:

I. For the Kindergarten or Beginners' Department

1. *Beginners' Missionary Pictures with Story. Foreign Series. Six Sets. Ten pictures and missionary story with each set. Also leaflet guide for teachers.*

2. *Beginners' Missionary Pictures with Story. Home Series. Four Sets. Ten pictures with story in each set. Also leaflet guide for teachers.*

II. For the Primary Department

The above pictures can be used as lessons in the lower grades of the primary. As a child begins to read in this department the following books are offered:

1. "The Child's Manual Missionary Book." With this book is a set of missionary pictures, designed to be pasted in the book by the children. Space is also provided for the writing of the story under the picture. The manual method of teaching missions should find a wide place in our Sunday-schools.

2. "The Children of Missionary Lands." Missionary pictures and objects will be furnished with this book whenever desired.

3. "Heathen Children and Their Friends." Stories of missionaries in their work for the children.

III. For the Junior Department

1. "Missionary Heroes of the Bible."

2. "Heroes of Modern Missions."

3. "Heroes of Modern Missions."

IV. For the Intermediate Department

1. "The Heathen Nations and Their Needs. Answering the awakening altruism."

2. "The Story of Our Baptist Missionary Work." Written in story form and designed

not only to acquaint the pupils with the facts of our Baptist missionary work but to suggest ways in which the pupils can take part in the work.

V. For the Seniors and Adult Departments

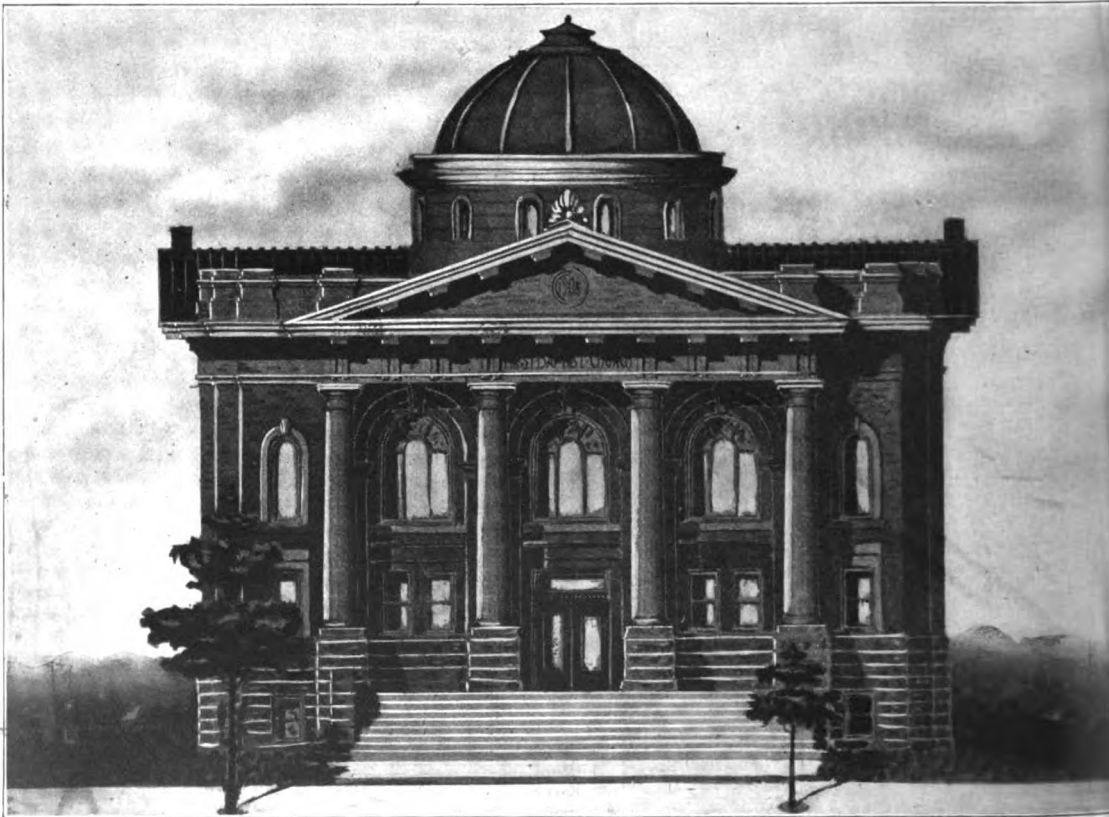
The principle of freedom as to studies should rule in these departments of the school. There are many missionary books adopted for use here, such as the books of the Young People's Missionary Movement. Only two books are therefore added by the Baptist Forward Movement. They are:

1. "The Bible as a Missionary Book." The aim is to show the divine right of missions.
2. "The Baptist and Their Missionary Work." This is the climax to our series of studies, the aim being to furnish our Baptist young men and women with a correct knowl-

edge of our work and thus lead them to an intelligent support of the same.

Besides these graded missionary studies there are the following general books:

1. "Missionary Programs for the Sunday-school." Eight fifteen minutes opening exercises for the Sunday-school, presenting the great truths and needs of missions in a devotional way.
2. "Missionary Games and Exercises for Children." A book for teachers.
3. "Missions and Missionary Teaching in the Sunday-school." A manual for Sunday-school teachers and for leaders of mission study classes.
4. "The Baptist Forward Movement Missionary Hymnal." Contains the best missionary hymns.



NEW HOUSE OF WORSHIP OF THE FIRST BAPTIST CHURCH OF PARSONS, KANS.; ONE OF THE FINEST BUILDINGS IN ONE OF THE BEST RESIDENCE TOWNS IN THE GREAT COMMONWEALTH

There is a New Soap in Town

Of making many soaps there is no end, so a new soap is not an uncommon thing. But this is an uncommon thing in a new soap, for it has a character and quality as superior and distinctive as Mennen's Borated Talcum Toilet Powder to which it is the natural complement.

Mennen's Borated Skin Soap, put up in a distinguishing blue wrapper, has the same attractive individuality which has made Mennen's Talcum Powder famous the world over. Soap

and Powder supplement each other in the work of caring for the skin and improving the complexion.

Mennen's Borated Skin Soap is made of the very choicest and finest of ingredients. Its standard of delicacy is the delicate skin of the infant, and its use for the baby's bath will promote the healthfulness of baby's skin.

Mennen's Borated Skin Soap is really as essential to the toilet of refinement as Mennen's Borated Talcum Toilet Powder.

DONATIONS OF CLOTHING, ETC.

CONNECTICUT

For office use, donation of Aldine & Guylock pens, New Haven. A Friend, value..... \$9 00

NEW YORK

Women's Circle, First Baptist Church, Rochester, box to Oklahoma, value..... 171 10
 Women's Mission Circle, First Baptist Church, Ossining, box to Oklahoma, value..... 95 65

RHODE ISLAND

A Friend, Providence, books to Americus Institute, Ga.

TO JACKSON COLLEGE, MISS.

First Baptist Church, Fort Wayne, Ind., 3 bbls.
 Baptist Church, Canton, Me., 1 box bedding.

Cambridge, Mass., A Friend, 1 feather bed.
 Cambridge, Mass., Baptist Church, 1 bbl.
 Clinton, Ladies' Soc., 3 bbls.
 Woonsocket, R. I., Ladies' Society, 1 bbl.

TO SHAW UNIVERSITY, N. C.

Bristol, Conn., clothing, silverware, 1 bbl.
 Stonington, Conn., table linen, bedding, 1 box.
 Bangor, Me., Women's Soc., First Baptist Ch., clothing, 1 bbl.
 Oakland, Me., A Friend, 1 Standard Dictionary.
 Fall River, Mass., Women's Society First Baptist Ch., clothing, 1 bbl.
 Silver City, N. C., A Friend, a clock.
 Bala, Pa., A Friend, a clock.
 Bala, Pa., A Friend, clothing, 1 bbl.

BAPTISMS

L. G. Clark, Pastor-at-Large, California North.... 5
 Wm. Graf, Germans, Startup, Wash..... 10
 F. M. Burtch, Hailey and vicinity, Idaho..... 16
 A. B. Clark, Idaho Falls, Idaho..... 6
 A. F. White, Payette, Idaho..... 12
 Wm. Remington, Lewiston, Mont..... 8
 S. S. Arrieta, Dist. Miss., Mexicans, New Mex. 8
 J. G. Gasser, First German Church, Trenton, N. J. 10
 Gottlieb Heide, Germans, Alta Vista, Kans..... 6

F. I. Reichle, First German Ch., Spokane, Wash.. 23
 T. G. Magruder, Emmett, Idaho..... 8
 G. F. Wahlberg, Swedes, Manchester, N. H..... 9
 Albert Linder, Germans, Evansville, Ind..... 6
 M. J. Sigler, Thermopolis and Worland, Wyo... 9
 W. J. Gordon, Hagerman and Dexter, New Mex... 5
 Carl Schenk, Germans, Bridgeport, Conn..... 10
 R. G. Adams, Colored, District Missionary, Va... 10

HOME MISSION APPOINTMENTS, JUNE AND JULY, 1908

JULY

ARIZONA

I. E. McDavid, Globe.

COLORADO

E. G. Judd, Arvada.

CONNECTICUT

Joseph Rapp, Italians, New London.

ILLINOIS

John Linder, Swedes, Geneva.

MINNESOTA

T. M. Gilpin, Akeley and White Oak.

J. W. Nixon, Judson Memorial Mission, Minneapolis.

MONTANA

T. L. Huxley, Lewistown.

NEBRASKA

J. M. F. Herrman, Paxton.

E. A. Riney, Farnam.

H. O. King, Lawrence.

G. P. Reichel, Falls City.

D. W. James, Loup City.

NORTH DAKOTA

Olof. Enget, Norwegians, Valley City.

G. E. Ledson, New Rockford.

OREGON

Erasmus Owen, Enterprise.

G. R. Varney, Hillsboro.

PENNSYLVANIA

Edward Mascellaro, Italians, Connellsville and vicinity.

Sven Svenson, Swedes, Philadelphia.

L. L. Zboray, Foreigners, Wyoming and Lackawanna Valleys.

SOUTH DAKOTA

Arsene Fauquet, Pastor-at-Large.

VIRGINIA

D. N. Vassar, General Missionary, Colored.

W. M. Cousins, District Missionary, Colored, East.

G. W. Kilgore, District Missionary, Colored, Southwest.

O. C. Jones, District Missionary, Colored, North.

WASHINGTON

A. B. Baird, Fern Hill.

THE Following Teachers Were Appointed:

Atlanta Baptist College, Ga.—R. L. Van Deman.

Mather School, Beaufort, S. C.—Miss M. L. Lester.

Tidewater Institute, Cheriton, Va.—G. E. Read, prin.;

W. H. Smith, Mayme E. Mapp, Santiago, Cuba.—

Miss Maggie Howell, Coamo, Porto Rico.—Miss

Hattie A. Greenlaw.

JUNE

ARIZONA

William Wilber, Glendale.

Earnest Draper, Salt River Valley.

John E. Kanarr, Bisbee.

Eugene Keene, Upper and Middle Verde.

CALIFORNIA, SOUTH

W. C. Driver, District Missionary.

W. E. Catherwood, Huntington Park.

James Coutts, Hueneme.

E. H. Hayden, Newport Beach.

V. H. Linsley, East Highlands.

James McClinnon, Lompoc.

COLORADO

Walter Brannon, Mt. Olive Ch., Rocky Ford.

Axel Tjerlund, Swedes, Greeley and vicinity.

G. M. Bienert, Germans, South of Edmonton, Canada.

ILLINOIS

E. H. Bancroft, Trinity Ch., Chicago.

MASSACHUSETTS

A. P. Hanson, Swedes, Quincy.

MICHIGAN

W. W. Des Autels, Jefferson Ave. Mission, Detroit.

F. I. Drexler, Gratiot Ave. Ch., Detroit.

William Walker, Green Ave. Ch., Detroit.

NEBRASKA

Louis Hofer, Jr., Merna.

C. H. Marten, Auburn.

NEW MEXICO

J. A. Land, Corona and vicinity.

OHIO

Stephen Orosz, Hungarians, Cleveland.

OREGON

P. S. Rogers, Milton.

PORTO RICO

Francisco Marchan, Yauco.

Eduardo Flores, La Playa de Ponce.

SOUTH DAKOTA

G. W. Bird, Elk Point.

M. A. Hainer, Lead.

E. H. Jackson, Baltic.

WASHINGTON—EAST

W. T. Gibbs, Cottonwood, Ida.

C. E. Hutchinson, Coleville.

D. W. Myers, Hartline.

A. C. Saxton, Grangeville.

J. H. Douglass, Pomeroy.

C. S. Treadwell, Kettle Falls.

A. E. Paton, Lewiston, Idaho.

WASHINGTON, WEST

G. N. Annes, Milton and Pacific City.

OKLAHOMA

J. T. Stephens, Comanche County Association.

J. W. Phillips, Mills County Association.

J. R. Sharp, Lincoln County Association.

A. S. Allan, Pawnee and vicinity.

J. P. Brooks, Anadarko.

A. M. Brown, Terrall.

Robert Carr, Muskogee and Wichita Association.

R. P. Chenault, Geary.

William Crawford, Tonkawa.

J. M. B. Gresham, La Florida.

Henry M. Hays, Muskogee and Wichita Association.

Newton Johnson, Choctaw and Chickasaw Association.

T. F. Levins, Lewis.

D. E. Mellichamp, Checotah.

W. H. Merideth, Muldrow.

S. F. Murphy, Kiowa.

John Nelson, New Hope Church, Degnau.

Robert Rennie, Dow.

W. D. Rogers, Frisco Association.

J. T. Spellman, Fairfax.

W. B. Toney, Tahlequah.

E. F. White, Kinta.

C. T. Willson, Chickasaw, City Missionary.

The Following Teachers Were Appointed:

Coamo School, Coamo, Porto Rico.—Miss Frances Hulslander, Miss Florence Hulslander. International College, El Cristo, Cuba.—A. L. Story, Nora Wilson, Luella Williams, Maude Goddard, Louisa Marting Brars, Candad Albuerne, Ruth M. Haynes, Mrs. E. O. Moseley, Robert E. Porter, Pedro Pons, Gonzalo Castellion, James A. Palmer. Benedict College, Columbia, S. C.—Byron Valentine, Homer C. Lyman, M. Agnes Wooding, Ruth C. Watson, Lillie E. Porterfield, Mrs. H. C. Lyman. Hartshorn Memorial College, Richmond, Va.—Lyman B. Tefft, Miss Carrie V. Dyer, Miss Belle J. Clark, Miss Finette Jewett, Miss Dixie E. Williams, Mrs. Lillian A. Hope. Mather Industrial School, Beaufort, S. C.—Sarah E. Own, May N. Curtis, Annie S. Hayward, Lizzie R. Kinsman, Eva M. Nix. Primary Teacher, Harriet M. Sanders, Mariette A. Ware. Spelman Seminary, At-

lanta, Ga.—Misses Marriet E. Giles, Maud B. Cole, Florence B. Cordo, Mary Cotton, Rebecca H. Davis, Maria C. Grover, Anna C. Little, Helen A. McAlpine, Mary J. Packard, Alice M. Paxton, Mae B. Peckham, Arna Suter, Lucy H. Upton, Evelina O. Warden, Myra L. Boynton, Anna M. Brill, Mattie C. Durham, Ruth E. Griffith, Margaret L. Hamilton, Eivira B. Hamlin, Cora Hardy, M. Minerva Hoyt, Eugenia B. Hope, Clara A. Howard, F. Blanche Hunniman, Angti E. Kendall, Cordelia Kent, Dora S. Keyes, Edna E. Lamson, Amanda J. Lawson, Susanna W. Merritt, Mary E. Nelson, Mabel H. Parsons, Eliza A. Perkins, Ethel R. Piper, Florence A. Richards, Myrtle J. Schermerhorn, Mary A. Scoville, Eugenie Shapleigh, Nellie C. Smith, Laura A. Strout, Lucy H. Tappin, Lena M. Topping, Mabel A. Topping, Lydia Whitaker, Ethel J. Wood, Abbie E. Woodbury. Thompson Institute, Lumberton, N. C.—W. H. Knuckles, Carrie Thornton, Esther Thocker.

JUNE (Additional)

W. L. Williamson, Yuma, Ariz.
C. W. Bishop, Hope Church, Wilmington, Delaware.
W. H. Savage, Milford, Delaware.
Edward Fleming, General Missionary, Finna.
A. A. Layton, Twin Falls, South Idaho.
E. A. Howard, Evangelist, Kansas.
N. M. Malouf, Syrians, Boston, Mass.
C. E. Hillis, Falls City, Neb.
W. R. Moon, Harbine, Neb.
E. L. Field, Louisville, Neb.
G. L. Phelps, Pawnee County, Okla.
H. S. Wold, Bonesteel, South Dakota.
J. W. Payne, Garfield, Utah.
E. C. Stillman, Eureka, Utah.
A. B. Bellondi, Italians, Barre, Vt.
W. S. Lake, Union Park Church, Spokane, Wash.

The Following Teachers Were Appointed:

Atlanta Baptist College, Atlanta, Ga.—Pres. John Hlope, S. H. Archer, B. G. Brawley, Miss M. F. Dinkins, Mrs. D. E. Harvey, Miss M. M. Rogers, C. C. Smith, C. H. Wardlaw, J. B. Watson. Benedict College, Columbia, S. C.—Pres. Abraham C. Osborn, James L. Reese, Robert F. Lee, Thomas L. Duckett, George W. Pegues, George W. Hess, Lura F. Cary, Adelaide M. Pierson, Sarah H. Chester, Juliet C. Penny, Katherine Smock, Ella M. Humicker, Cecilia B. Gary, Louise W. Valentine. Bishop College, Marshall, Tex.—Pres. C. H. Maxson, Mariet D. Barker, Josephine L. Cressey, Hattie L. Finney, Lulu E. Fowler, Oscar A. Fuller, Alice Haskell, O. E. Perpener, Mrs. A. C. Brown, E. M. Gill, Mabel N. Moon. Jackson College, Jackson, Miss.—Pres. Luther G. Barrett, Ella M. Barrett, Herbert D. Casey, Florence H. Casey, R. Alberta Felt, Clara E. Granberry, Ella M. Hillpot, Effa Guest, William T. Bentley, Maud A. Berney, Nora V. Robinson. Shaw University, Raleigh, N. C.—Pres. C. F. Meserve, Emily C. Ayer, Mary M. Barbee, Ida J. Brown, Elsie M. Bryant, Victoria Bunn, Lovelace B. Capchart, Miriam S. Cates, Alice W. Chase, William C. Carver, Martha M. Dickinson, Gaston A. Edwards, Alice M. Emerson, Charles R. Frazer, Joshua L. Levister, Philip F. Morris, Charlotte Murray, Cicero F. Pope, Nicholas F. Roberts, Mrs. L. J. Sackett, Mrs. Theo. Williams, K. P. Battle, M.D.; C. B. Crowell, Ph.G.; A. W. Goodwin, M.D.; A. W. Knox, M.D.; R. H. Lewis, M.D.; Jas. McKee, M.D.; W. S. Royster, M.D.; S. A. Shade, Ph.G. Virginia Union University, Richmond, Va.—Pres. George Rice Hovey, Emily F. Ames, Mrs. Anderson, J. W. Barco, Lucy M. Dennison, Ella S. Fort, Harper S. Fortune, Kate E. Gale, W. P. Hayes, P. J. Henry, Joseph E. Jones, G. M. P. King, W. W. Pearson, Chas. T. Russell, C. E. Schaible, J. B. Simpson, A. B. Steer, Wesley A. Stevens, William Spain, R. Neal. Indian University, Bacon, Okla.—Pres. E. N. Collette, E. D. Cave, Myrtle H. Collette, Lillian E. Fowler, Mrs. J. C. Guest, Ella M. Hayes, N. F. Upchurch, Cora B. Clover, Flora Murphy, Ethel Blackstone. Waters' Normal Institute, Winton, N. C.—Pres. C. S. Brown, Amaza J. Brown, Bettie H. Smith, Addie L. Hall, Maudie H. Sampson. Alabama Baptist Colored University, Selma, Ala.—Pres. R. T. Pollard, G. W. Wigginton, Ruth A. Holdrum, S. R. W. Smith. New Bern Collegiate (Ind.) Institute, New Bern, N. C.—Prin. A. L. E. Weeks, Annie E. Weeks, Jeruel Acadm, Athens, Ga.—Prin. J. H. Brown, Roberta M. Millner, C. H. S. Lyons.

Canton Ch.	5 80
Bridgeton, Berean Temple Ch.	29 13
Mullica Hill Ch.	8 00
Burlington, First Ch.	41 45
Vineland, First Ch.	34 05
South Plainfield, First C. E. S.	2 50
Mount Bethel Ch.	3 20
Milburn S. S.	5 72
Millington Ch.	28 15
S. S.	5 00
Morristown, First Ch.	160 00
Elizabeth, First Ch.	41 25
*Metuchen S. S.	10 00

PENNSYLVANIA, \$4,887.01

Milesburg Ch.	1 00
Wilkesbarre, Meade St. Ch.	5 00
Parrish St. Ch.	5 00
Nanticoke Ch.	4 50
Jackson, First Ch.	1 10
Newton Square Ch.	12 45
Goshen Ch.	8 00
State Road Ch.	11 40
Antrim Ch.	3 00
Crozer Sem. Y. M. C. A.	35 00
Picture Rock S. S.	2 89
Nesquehoning, First Ch.	3 60
Centralia, First S. S.	2 25
Huntington, First Ch.	10 00
Point Pleasant Ch.	15 00
West Chester, Olivet Ch.	2 65
East Brady S. S.	2 00
B. Y. P. U.	3 50
Brushburg Ch.	11 20
Susquehanna, First Ch.	6 50
Weston Ch.	4 13
Hooked Creek Ch.	2 00
Slippery Rocks, Zion S. S.	12 00
Punxsutawney Ch.	5 00
Mt. Hermon Ch.	8 58
Covington Ch.	5 55
Berwick Ch.	1 80
Philadelphia, Germantown, Third Ch.	11 67
North Frankford Ch.	36 92
New Tabernacle Ch.	16 00
Oak Lane S. S.	35 00
Second S. S.	5 00
Manatawna Ch.	14 77
Wayland Mem. Ch.	1 00
Scranton, C. R. LaBarre.	2 00
Montgomery, Mrs. J. J. Bear Turtle Creek Ch.	7 85
Philadelphia, Rev. Jacob Sallade	9 75
Pittsburgh, Bond No. 575.	127 50
*Washington, M. C. Treat.	3,000 00
For C. E. F., *Washington, M. C. Treat.	1,400 00

MARYLAND, \$2.00

Frostburg Ch.	2 00
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WEST VIRGINIA, \$517.28

Cedero Ch.	5 00
Handley Ch.	12 00
Philippi, Fred O. Blue.	5 00
A. S. Paling.	5 00
Dan J. Taft.	10 00
W. T. Ice, Jr.	2 50
Wm. A. Byrer.	1 00
Mt. Olive Ch.	5 00
A. H. Roe.	1 00
Gorman Ch.	4 55
Stillwell Ch.	8 00
Oak Grove Ch.	2 60
Barboursville Ch.	6 50
S. S.	2 82
Fay, Zion Ch.	3 80
Mt. Hobart Ch.	1 00
West Fork S. S.	9 00
Upland, Mt. Zion Ch.	10 10
Parkersburg, John W. Dudley.	2 00
Simpsons Creek Ch.	22 84
Black Betsey, Elizabeth Ch.	3 50
S. S.	1 70
Wadestown, Union Ch.	40 00
Zoar Ch.	4 60
Ganley Bridge Ch.	8 83

McIntire Ch.	5 25
Adanston, Hepzibah Ch.	14 50
Grantsville, Bethlehem Ch.	8 00
Webster Ch.	11 00
Union Valley Ch.	5 00
Clarksburg Ch.	71 91
Good Hope Ch.	2 74
Rushrun Ch.	1 05
Reedy, Mrs. N. L. Ledsome Mrs. G. M. Chenoweth.	1 00
Mannington Ch.	18 50
Middleville Ch.	8 00
New Martinsville S. S.	2 25
Cowen Ch.	8 40
Roosevelt, Mt. Zion Ch.	7 25
Barracksville, Bethesda Ch.	5 85
Shinnston Ch.	7 50
Lumberport Ch.	18 21
S. S.	2 71
Huntington, 20th St. Ch.	75 00
S. S.	25 00
Uffington, Bethel Ch.	4 50
Terra Alta, Corinth Mission Pine Run Mission.	3 19
Zela, Antioch S. S.	1 25
Glenwood, Palestine Ch.	3 00
Fairmont, Palestine Ch.	5 30
Gypsy Ch.	2 45
Indian Creek Ch.	2 80
Simpson, Union Ch.	6 59
Gladesville Ch.	10 41

OHIO, \$566.09

Youngstown, Himrod Ave. Ch.	4 98
Toledo, Ashland Ave. Ch.	25 00
Vermillion Ch.	3 30
Chester Ch.	8 12
Chillicothe, Tabernacle Ch.	15 35
S. S.	4 65
Mt. Moriah Ch.	2 20
New Baravia, Center Chapel Cambridge Ch.	23 85
East Liverpool Ch.	1 00
Martins Ferry Ch.	30 85
Plain City Ch.	40 00
Dellionvale, St. Miriah Ch.	5 00
Salem, First Ch.	10 71
Clear Fork, N. C.	16 20
Alliance Ch.	7 25
Columbia Ch.	13 00
Zanesville, Fair Oaks Ch.	25 00
Dayton, Third St. Ch.	13 61
Memorial Ch.	10 00
Newark Ch.	6 00
Ironton, First S. S.	36 24
Cleveland, G. H. Olmstead.	10 00
Toledo, Mem'l Ch.	25 00
Bowling Green Ch.	9 78
Fostoria Ch.	6 95
S. S.	3 55
Salem Ch.	1 00
Pleasant Valley Ch.	1 25
Gallipolis, First Ch.	3 00
S. S.	10 80
Withamsville Ch.	2 20
Ada Ch.	2 00
Caldwell Ch.	25 00
C. E.	3 40
New Harmony Ch.	3 95
Good Hope Ch.	3 60
Dayton, First B. Y. P. U.	1 30
Pomeroy Ch.	10 00
Waterbury, J. Barone.	11 50
St. Mary's, First Ch.	4 00
Cincinnati, Linwood Ch.	7 75
Willoughby, Mrs. B. J. Durban.	23 25
Cincinnati, Ninth St. Ch.	45 00
50 00	

MICHIGAN, \$795.67

Detroit, Hudson Ave. Ch.	25 00
Scottville Ch.	6 50
Tecumseh Ch.	11 41
S. S.	3 30
B. Y. P. U.	1 50
Saline Ch.	7 45
Stockbridge Ch.	10 95
Novi Ch.	7 24
Rollin Ch.	2 50
Edmore, Dane Ch.	4 15

Plymouth Ch.	21 00
Morenci Ch.	17 25
Reed City Ch.	3 25
Grass Lake Ch.	6 95
Pau Pau Ch.	7 92
Charlotte Ch.	20 60
Detroit, Gratiot Ave. Ch.	9 48
S. S.	3 46
Battle Creek, D. W. Cronk-hite.	7 00
Detroit, North Ch.	19 40
Mason, First Ch.	52 30
Newberg S. S.	3 00
Ch.	6 69
Coldwater Ch.	77 35
Byron Ch.	2 50
Northville Ch.	3 00
Farmington Ch.	1 00
Jones, Mrs. P. H. Taiber.	41 95
Albion, First Ch.	50 00
Plainwell, First Ch.	6 50
Three Oaks Ch.	3 25
New Buffalo Ch.	16 43
Marshall Ch.	40 85
Jackson, First Ch.	1 00
Emerson Ch.	58 35
Mt. Morris Ch.	78 50
Weston Ch.	5 50
Bear Lake Ch.	1 00
Luther, Mrs. Raymond.	10 00
Travers City Ch.	3 74
Jackson, Second Colored Ch.	9 00
Boyne City Ch.	1 00
St. Charles, Breckenridge Ch.	15 00
Ashley, Ladies' Aid.	2 00
Harbor Springs Ch.	12 00
Milan Ch.	2 00
Berrien Springs Ch.	12 00
Vassar Ch.	32 50
Benton Harbor Ch.	2 00
Ann Arbor, First Ch.	40 00
*Detroit, Woodward Ave. Ch.	16 20
*Battle Creek, Collected by H. R. Moseley.	

INDIANA, \$134.01

Mt. Zion Ch.	2 75
Waveland S. S.	3 60
Dunkirk Ch.	22 50
Garrett Ch.	3 00
Indianapolis, Garden Jrs.	3 00
Silverville Ch.	3 10
Mt. Vernon Ch.	1 75
Mishawaka Ch.	68 26
South Bend, Quincy St. Ch.	1 55
Chili Ch.	8 00
Michigan City Ch.	9 00
Bango Ch.	2 50
Michigan City, Rev. J. C. Carstens.	6 00

ILLINOIS, \$1,166.91

Mahonet Ch.	23 48
S. S.	5 00
Chrisman Ch.	39 45
S. S.	3 00
Rantoul Ch.	24 50
Hammond Ch.	10 00
Tuscola Ch.	24 00
S. S.	8 00
Jrs.	1 50
Paris Ch.	36 93
Salem Ch.	2 55
Bourbon Ch.	7 75
Rockford, State St. Ch.	98 70
S. S.	8 07
B. Y. P. U.	5 00
Stillman Valley Ch.	14 96
De Kalb Ch.	23 00
B. Y. P. U.	8 00
La Salle Ch.	5 60
Rockton Ch.	7 25
Belvidere, South Ch.	6 00
Freeport Ch.	15 00
Deer Creek Ch.	30 27
Pleasant Plains Ch.	6 23
Dixon Ch.	50 00
Chicago, Immanuel Boh. Ch.	5 00
Englewood Ch.	5 25

Oak Park, First Ch....	48 00
Second Ch.	43 46
Covenant Ch.	23 71
Roseland Ch.	4 00
Ravenswood Ch.	73 26
Mrs. Chas. F. Ingals...	500 00

WISCONSIN, \$288.06

Oshkosh Ch.	57 80
Eau Claire Ch.	75
La Crosse, Tabernacle Ch.	6 80
Milwaukee, First Ch.	197 51
Otsego Ch.	5 00
Lodi Ch.	13 50
Madison Ch.	8 29

MINNESOTA, \$368.29

International Falls, Ch.	3 11
Winnebago City, W. A. Miller	2 00
*Kasson, per E. H. Rasmussen	58 95
For C. E. F., Canby S. S.	1 50
Ch.	3 50
Redwing Ch.	6 65
Breckenridge Ch.	3 00
Deerwood Ch.	1 75
Brooklyn Center S. S.	4 00
St. Cloud, Swedish Ch.	1 60
La Porte S. S.	1 00
New Auburn S. S.	2 25
Frazee Ch.	11 45
St. Paul, Danish S. S.	5 00
Ch.	2 28
Alden Ch.	5 10
Lake Crystal Ch.	4 50
Pipestone S. S.	4 00
Ch.	4 40
Grove City Y. P.	2 00
Ch.	3 25

FOR STATE CONVENTION.

Per A. L. Holden.....	50 00
Per C. T. Hallowell.....	85 02
Per E. R. Pope.....	100 00

IOWA, \$124.78

Toledo Ch.	4 25
Tama Ch.	18 00
S. S.	7 80
Keokuk S. S.	5 00
Rossville Ch.	6 55
Fredericksburg Ch.	4 00
Marshalltown Ch.	22 36
Louisa Center Ch.	13 50
Silver City Ch.	3 00
Ollie S. S.	3 53
Clear Lake Ch.	9 00
Sheffield Ch.	25 00

MISSOURI, \$238.70

St. Louis, Immanuel Ch.	238 70
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OKLAHOMA, \$103.70

Comanche Ch.	10 00
Skedee Ch.	75
Pawnee Ch.	1 00
High Hill, Second Ch.	50
Nonata Ch.	7 03
Gilead Ch.	1 37
Rock Creek Ch.	2 50
Hopewell Ch.	3 50
Union Chapel Ch.	1 50
Foss Ch.	20 00
Kremlin Ch.	5 25
Elmer Ch.	9 00
Willow View Ch.	2 50
Bokoshe Ch.	1 00
Woodward Ch.	25 00
Wapaunka & Ebenezer Chs.	2 50
South Persimmon S. S.	1 00
New Hope Ch.	2 50
Henessey S. S.	4 24
Tyrone, B. Y. P. U.	2 59

KANSAS, \$421.38

Saron Ch.	4 50
Cawker City Ch.	17 00
Hamlin Ch.	2 00
Vicksburg Ch.	9 13
S. S.	1 02
Argentine S. S.	6 00
Anaga Ch.	25 00
Cummings Ch.	3 20

Sharon Springs, Swedish Ch.	5 00
*Collected per E. A. Howard	88 11
FOR STATE CONVENTION.	
Per J. T. Crawford.....	102 45
Per J. H. Van Leu.....	157 97

NEBRASKA, \$88.21

Wahoo S. S.	2 62
Eudell, First Ch.	5 00
Holdredge Ch.	25 60
Randolph, Mr. and Mrs. Hammond	7 00
Fremont Ch.	10 75
Albion Ch.	27 25
Fairbury Ch.	3 52
Kenisaw, Mrs. Hattie J. Osler	1 00
For C. E. F., Fairbury Ch.	5 47

NORTH DAKOTA, \$58.09

Bismarck Ch.	19 50
FOR STATE CONVENTION.	
Per L. H. Steinhoff.....	38 59

SOUTH DAKOTA, \$204.17

Brookings Ch.	27 50
Lead City Ch.	25 00
Summit, Scand. Ch.	4 50
Starr Valley Ch.	6 00
Sun Prairie, Swedish Ch.	5 50
Huron Ch.	21 00
Parker Ch.	9 16
Centerville Ch.	10 00
*Deadwood, First Ch.	76 15
*Sioux Falls, per J. H. Davis	6 86
FOR STATE CONVENTION.	
Per H. S. Hold.....	12 50

COLORADO, \$118.37

Cripple Creek, First Ch.	15 25
Alamosa Ch.	7 42
Holyoke Ch.	5 00
Victor Ch.	17 00
Leadville Ch.	35 00
S. S.	5 00
Denver, Judson Memorial Ch.	2 25
Broadway Ch.	10 40
Durango, First Ch.	18 05

NEW MEXICO, \$39.38

Clayton, First Ch.	37 38
Mountainair, J. A. Land.....	2 00

ARIZONA, \$36.50

Kings City Ch.	36 50
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UTAH, \$17.50

Salt Lake City, Calvary Ch.	2 50
Eureka Ch.	10 00
S. S.	5 00

IDAHO, \$18.00

Weiser, First Ch.	5 00
B. Y. P. U.	3 00
Shoshone, Mary A. Milan.....	10 00

CALIFORNIA, \$607.81

Berkeley, Evangel Ch.	32 56
Los Angeles, D. K. Edwards	50 00
San Jose, Emmanuel Ch.	10 00
Glendale S. S.	20 32
Chico Ch.	5 60
Clivio Ch.	15 00
Glendale Ch.	117 25
Lemoore Ch.	10 00
Compton Ch.	25 00
Ontario Ch.	78 40
Santa Barbara Ch.	102 95
San Pedro Ch.	27 56
Kings City Ch.	5 00
Redwood City Ch.	1 00
Santa Clara S. S.	3 00
Paradise, First Ch.	5 00
Porterville Ch.	85 42
Escondido, C. G. Cressy.....	5 00
For C. E. F., San Francisco, First C. E. S.	8 75

OREGON \$68.37

McMinnville, First Ch.	17 85
Medford, First Ch.	2 50

Grants Pass, First Ch.	20 43
Hood River, First Ch.	1 25
Coquille, First Ch.	1 35
Central Point, First Ch.	10 50
Spring Valley, First Ch.	2 50
Grass Valley, First Ch.	4 00
Adams, First Ch.	5 00

WASHINGTON, \$1,430.00

Tekoa, First Ch.	5 00
Fern Hill, First Ch.	7 00
Lisabeulla S. S.	7 00
Seattle, First Chinese Ch.	21 50
Spokane, Emmanuel Ch.	50 00
Yacolt, First Ch.	2 00
Manette Ch.	23 25
South Tacoma, Jr. Union.....	2 00
Tacoma, per J. A. Pettit.....	44 50
For East Wash. & N. Idaho State Convention	500 00
NORTHWEST STATE CONVENTION.	
Per A. D. Carpenter.....	250 00
L. W. Terry.....	517 75

MEXICO, \$2.00

Monterrey, Collected per Alex. Turnbull	2 00
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CUBA, \$100.40

Collected per H. R. Moseley	100 00
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GENERAL MISSIONARY SOCIETY OF GERMAN BAPTIST CHS. . . . 2,000.00

WOMAN'S AM. BAP. HOME MISSION SOCIETY . . . 2,416.63

WOMEN'S BAPT HOME MISSION SOCIETY..... 990.00

TOTAL, \$22,382.47

Home Mission Monthly, . 529.80

Annuity Fund:

N. Y., Rochester, Sarah E. Mallory	1,000 00
Pa., Moisertown, Mary J. Manville	950 00
Pa., Phoenixville, Rev. A. B. Still.....	36 40

LEGACIES \$1,089.68

CONNECTICUT, \$100.00

Hartford, Estate of Maria M. Perry	100 00
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MASSACHUSETTS, \$50.00

Beverly, Estate of Mrs. Martha J. Remmonds.....	50 00
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NEW HAMPSHIRE, \$209.65

New Boston, Estate of Jane Langdell	209 68
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TEXAS, \$730.00

Dallas, Estate of Eliza McCoy	730 00
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DONATIONS RECEIVED AT INSTITUTIONS FOR BENEDICT COLLEGE

Greenville, S. C., Enoree S. S. Convention	15 40
Orangeburg, S. C., State Convention	25 50
Anderson, S. C., Rocky R. Ass'n	13 15
Ridge Spring, S. C., Ebenezer Union	8 00
N. Y. City, Mary Harris.....	100 00
Middleton Sp., Va., Women's Miss. Society.....	6 00
Greenville, S. C., Enoree S. S. Convention.....	59 04
N. Y. City, A. B. H. M. S.	500 00
Columbia, S. C., C. B. Gary, Women's State Convention	28 80
C. B. Gary.....	1 00
Wm. N. Sanders.....	50

FOR HARTSHORN MEM. COL.

Richmond, Va., Alumnae Association	10 75
Springfield, Miss., Third Baptist Ch.	10 00
H. M. College, Mary A. Left	400 00

FOR INDIAN UNIVERSITY

Kingfisher, Okla., First Cheyenne Ch.	2 50
Watonga, Okla., Indian Cheyenne Ch.	2 50
Calumet Mission	1 00
Muskogee, Okla., Women's Baptist Ass'n	21 30
Cleveland, Ohio, Euclid Ave. Woman's Society	35 25

FOR JACKSON COLLEGE

Jackson College, Musical Department	170 00
Phila., Penn., Am. Bap't Pub. Society	12 50
Jackson College, Primary Department	16 50
Jackson, Miss., Friends	13 50
Jackson College, Students	17 00
Jackson, Miss., Mr. Gresham	2 00

FOR JERUEL ACADEMY

Athens, Ga., M. B. Morton	5 00
Dr. C. A. Ryder	2 50
Rev. S. F. Harris	3 00
Cardiff, Ala., Hattie D. Jackson	1 50
L. G. Belcher	1 50
W. N. Bell	50
Washington Jacks	50
Entertainment	2 00
Crawford, Ga., Jeruel Association	833 00
Atlanta, Ga., Atl. S. S. and B. Y. P. U. Conv.	8 30
Athens, Ga., Woman's Dist. Convention	7 00
Alumnae-Alumni Association	12 75
Jeruel Acad. Concerts	73 05
Friends	42 71

FOR MATHER IND. SCHOOL

Port Royal, S. C., J. A. Barlow	30
Worcester, Mass., Mrs. Jennie Lane	2 00
Beaufort, S. C., Friend	8 99
Port Royal, S. C., Mr. Farris	30
Bristol, Pa., Phebe A. Hazard	10 34

FOR SELMA UNIVERSITY

Auburn, Ala., Mrs. B. V. Pearson	1 25
Ebenezer B. Y. P. U.	1 00
Ebenezer Church	1 50
Alexander City, Ala., Bethel Ch.	1 35
Aldrich, Ala., Epsaliah Bap't Ch.	7 30
Alberta, Ala., W. H. Montgomery	1 00
Augustine, Ala., R. Z. Deyampert	1 00
Mrs. R. Z. Deyampert	1 75
Birmingham, Ala., Rev. S. L. Martin	1 00
Rev. C. L. Fisher	1 00
Rev. W. R. Pettiford	1 00
Mr. J. B. Miller	1 00
Rev. Goodgame	5 00
Rev. P. H. Hughes	2 50
Beatrice, Ala., Rev. J. H. Stallworth	50
Browns, Ala., Good Hope Ch.	2 00
Birmingham, Ala., New Hope Bap't Ch.	4 00
16th St. Bap't Ch.	10 00
Rev. A. C. Jackson	5 00
Chattanooga, Tenn., Rev. E. Moore	1 00

Calhoun, Ala., Mrs. F. Edwards	5 00
Rev. E. E. Edwards	1 00
Carrlton, Ala., J. W. T. Cunningham	2 00
Coalfire, Ala., Christian Hope S. S.	2 00
Comer, Ala., Rev. M. S. Comer	1 00
Rev. M. S. Comer	50
Claiborne, Ala., Free Mission Association	26 00
Free Mission S. S. Convention	5 00
Comer, Ala., Prof. S. L. Battle	2 00
Cedarville, Ala., Mars Hill	1 50
Demopolis, Ala., L. S. Johnson	1 00
Decatur, Ala., G. F. Oliver	1 00
Deatesville, Ala., Rev. A. J. Jones	1 00
Demopolis, Ala., Morning Star Ch.	1 00
East Lake, Ala., Rev. G. R. Nash	1 00
Mt. Zion Ch.	1 00
Mt. Zion Ch.	2 00
Mt. Zion S. S.	2 00
Faunsdale, Ala., J. W. Holloway	75
O. L. Lewis	25
Ft. Deposit, Ala., Rev. M. Ellington	1 00
Mrs. Ella Hawkins	40
Faunsdale, Ala., Prof. J. H. Martin	1 00
Funston, Ala., Mt. Zion Ch.	1 00
Faunsdale, Ala., Zion Hill S. S.	1 00
Ft. Deposit, Ala., Rev. M. Ellington	1 00
Faunsdale, Ala., Zion Hill Ch.	1 00
Bap't Ch.	8 00
Ft. Deposit, Ala., Bethlehem Bap't Ch.	5 50
Faunsdale, Ala., Susie Shines	25
Gordo, Ala., New Home Ch.	2 00
Greensboro, Ala., Rev. J. H. Thornton	1 00
Gallion, Ala., Bethlehem Ch.	1 00
Gadsden, Ala., Antioch Ch.	2 11
Friendship Ch.	13 00
Helena, Ark., Rev. E. C. Morris	1 00
Haynesville, Ala., Mt. Moriah Ch.	1 00
Hazen, Ala., Mrs. A. C. Collins	5 00
Jones, Ala., Grand United Benevolent Order	1 00
Livingstone, Ala., W. H. Chiles	5 00
P. F. Ware	1 40
First Bap't Ch.	1 50
LaFayette, Ala., Friendship Ch.	5 00
Friendship Ch.	2 50
Linden, Ala., St. Emanuel S. S.	1 00
Loundesboro, Ala., Miss M. F. Morton	40
Linden, Ala., Wm. Holmes	25
Loundesboro, Ala., Mrs. Amanda Tyler	1 00
T. B. Brown	2 00
Mt. Meigs, Ala., E. J. Davis	1 00
Mobile, Ala., C. F. Johnson	25 00
Milport, Ala., Holly Grove Ch.	3 00
Montgomery, Ala., Day St. Bap't Ch.	5 00
White Ramah Ch.	2 00
J. J. Neal	4 00
Miss. So. White Ramah Ch.	1 00

Mobile, Ala., Lilly Bap't Ch. S. S., B. Y. P. U.	7 00
Montgomery, Ala., Dexter Ave. Ch.	5 00
Mobile, Ala., St. Louis St. Ch.	1 50
Women's Miss. Soc.	1 00
Mt. Pilgrim S. S. Convention	125 00
Marion, Ala., Bethel Ch.	1 50
Union Bap't Ch.	1 75
Bethel Ch.	2 00
Mt. Meigs, Ala., Antioch Bap't Ch.	3 00
Marion, Ala., Hopewell Bap't Ch.	1 25
Mobile, Ala., Mamie Andre	50
Ida V. Andre	1 00
Marion, Ala., G. C. Bolling	25
Nashville, Ala., Rev. H. Boyd	1 00
Opekika, Ala., Alice Menafee	50
Orrville, Ala., Shiloh Ch.	2 00
Opekika, Ala., Bethesda Ch.	2 00
Old Spring Hill, Ala., Rev. S. C. Carter	2 00
Opekika, Ala., Mrs. D. V. Summers	50
Peterman, Ala., Rev. Russell Polk, Ala., Rev. B. F. Baxter	1 00
Pratt City, Ala., First Bap't Ch.	5 00
Plateau, Ala., Rev. L. F. Jackson	1 15
Pollard, Ala., Rev. Chas. Sowell	1 00
Plateau, Ala., Leonidas Jackson	25
Prestwick, Ala., Hattie Belton	25
D. B. Belton	1 00
Pickensville, Ala., Sarah A. Ball	25
Prestwick, Ala., Rev. D. Belton	3 00
Ramah, Ala., Miss. So. Bap't Ch.	1 50
Selma, Ala., Concert of Musical and Indus. Dept.	24 85
Rev. R. T. Pollard	10 00
Dea. R. Hudson	75
Commencement Sermon	25 10
Shelby, Ala., J. B. Jennings	1 03
Sylacauga, Ala., P. C. Cad-dell	1 00
Selma, Ala., Thos. Kirksey	75
Florence Kirksey	50
Rev. D. V. Jemison	3 00
P. Bailey	25
A. S. Allison	10
Golden Jones	65
S a m a n t h a, Ala., Holly Springs Ch.	3 10
Selma, Ala., Sec. Yr. Normal Class	1 10
E. W. Knight	1 00
Sec. Yr. Normal Class	5 80
Chas. Ballard	1 00
Small Gifts	35
First Bap't Ch.	5 00
Sylacauga, Ala., Rising Star Ch.	1 00
Selma, Ala., Tabernacle Ch.	5 00
Scotts Sta., Ala., Green Lief Ch.	1 00
Selma, Ala., Model School Concert	22 10
Public Collection	5 65
Sylacauga, Ala., J. W. Rodgers	1 00
Selma, Ala., Printing Office	11 60
P. J. Lancaster	15
Sunny South, Ala., Lola Kennedy	20
Selma, Ala., E. M. Morton	50
Rev. G. L. Thornton	1 00
R. L. Anderson	1 00

Tuskegee, Ala., Rev. I. H. Boden	1 00	Mr. J. H. Cutler	50 00	Spelman Teachers	47 55
Rev. I. H. Boden	1 00	Wm. H. Dexter	35 00	Mrs. Hattie R. Watson	4 00
Tuscaloosa, Ala., I. H. Smith	1 00	Edwin B. Holmes	28 70	Winterville, Mrs. Ella F. Billups	2 00
Thomaston, Ala., Rev. M. E. Jones	50	Alonzo Meserve	28 70	Mass., Concord, Mrs. C. H. Towle	8 00
Uniontown, Ala., Rev. Wm. Madison	1 00	R. L. O'Brien	28 70	Newton, Mr. G. Fred Harwood	25 00
Rev. S. L. Holloway	50	Mrs. A. M. Pickford	25 00	Salem, Miss A. R. Knight	5 00
Union Springs, Ala., Dea. E. S. Pruitt	75	Elmer E. Silver	28 70	Mr. Edwin N. Peabody	5 00
Dr. A. M. Williams	1 00	Geo. W. Tapley	50 00	Mr. Joseph Price	25 00
Dea. T. Hensley	75	Mrs. Wm. J. Tirrell	30 00	Southbridge, Friend	80 00
Dea. W. T. Thomas	50	Tremont Temple S. S.	28 70	Mich., Adrian, Mr. and Mrs. Chas. Carr	5 00
Uniontown, Ala., Jordan Deed	25	Katie E. Whittier	33 00	Mrs. John Knapp	3 75
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REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR SEPTEMBER, 1908

EDITORIAL:

The Frontier	339
Enlisting Non-Resident Members....	340
A Solemn Question	341
Note and Comment.....	342

GENERAL:

The Big Horn Basin of Wyoming— Rev. Bruce Kinney.....	344
Arzen Tereschenko—Rev. L. L. Zboray	348
A Day at Spelman Seminary—Miss Mabel H. Parsons.....	350
How One Association Did It.....	355

FOREIGN POPULATIONS:

Italian Mission at Scottdale, Pa.—Rev. E. C. Kunkle	352
Ordination of Italian Missionary—Rev. J. M. Bruce	353

WITH OUR DISTRICT SECRETARIES:

Rev. Jas. E. Norcross, Appointee for New England	354
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CITY MISSION WORK:

Home Mission Week at Chautauqua— Rev. H. T. Crane.....	357
Side Lights on Child Life in New York—C. H. S.	358

THE BAPTIST FORWARD MOVEMENT:

The Silver Bay Conference—Rev. J. M. Moore	359
New Announcements	359

NOTES FROM THE FIELD..... 360

FINANCIAL STATEMENT FOR JULY 361

CONTRIBUTIONS AND LEGACIES... 361

ILLUSTRATIONS:

Cover—Irrigation.	
Frontispiece—An Irrigation Plant in the West.	
Mr. George W. Coleman.....	343
Map of Big Horn Basin.....	344
Arzen Tereschenko	348
Spelman Graduates	350
Missionary Schisa and Brethren....	353
Rev. Giuseppe Petrelli.....	353
Rev. James E. Norcross.....	354

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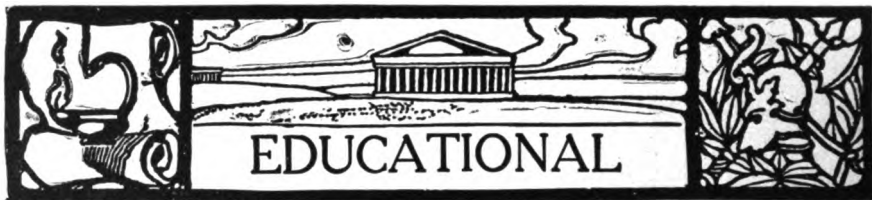
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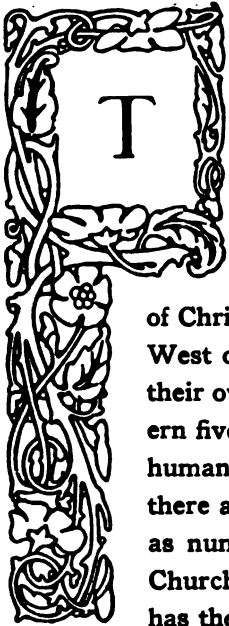
THE BAPTIST HOME MISSION MONTHLY

VOL. XXX

SEPTEMBER, 1908

No. 9

THE FRONTIER



THE Frontier is to be the special subject of study and consideration this coming year. The Home Mission text-book for study classes will have "The Frontier" for its title and theme, and two other books will appeal to the juniors, and the women especially, along the same line. Hence the following paragraph from Mr. McAfee's volume, "Missions Striking Home," is worthy of careful thought:

"I hope you understand, therefore, that we of the Church of Christ have committed to us not merely the evangelization in the West of twenty-five millions, more or less, of human beings. For their own sakes, and as mere human beings, the people of the western five-sevenths of the United States are no better than any other human beings; of course not. And if we are out to count noses, there are at the most only twenty-five millions. A paltry handful, as numbers go. But the importance, the eternal sanctity of the Church's mission in the West appears rather in this, that here she has the chance to touch and shape the forces bound to be the most potent in the world for hastening or retarding the kingdom of God. Here is the chance to redeem those who shall in their turn be in very truth the world's redeemers, or who shall live and strive to curse the world. The West, the biggest portion of this great land of ours, uncovers the question as to whether the Church of Christ conceives itself large enough and vital enough to make the kingdom of God a reality in the most potent civilization in the world. You and I have the spiritual vision and energy to be sure how that question will be answered. Have we not?"



Enlisting the Non-Resident Members



WHEN the apportionments are sent to the churches the increase for this year in many instances will seem very large. In Maine, for instance, the pastors will be asked to persuade their members to give forty cents per capita for Home Missions when a year ago they gave twenty cents per capita.

When we place forty cents per church member over against the motto "North America for Christ," the amount does not seem large. No one, indeed, can say that it is; but to obtain twice as much this year as last from the members for a given Society, and for all the Societies, means an undertaking from which, no doubt, many pastors will shrink, and to which all will address themselves with fear and trembling.

It is a time when every one who has a suggestion which may bear fruitage should boldly speak out in meeting, that the discouraged pastor may undertake his new duty with a joy that shall immediately exalt it into a privilege.

While making a study of statistics some years ago, and again more recently, in connection with our church membership, I was surprised to find how large a proportion of the total membership is reported as non-resident. The Baptist Year-Book of 1908 for some reason does not give the non-resident members; but the minutes of the various conventions give us very startling facts.

In one of my own pastorates, after very careful correspondence with absent members and retiring from the list a large number whose residence for many years had not been determined, out of a membership of 580 there still remained 90 non-resident members. But one or more churches in the State then reported,

and some yet report, quite as many non-resident members as resident.

What, then, would we suggest? Simply this. To make an earnest effort to persuade the non-resident members to join this year, and every year, in raising the allotted contributions for missions. Many whose names are on the list of the average church doubtless have long since died and come to their eternal inheritance. Others may be entirely indifferent to the call of missions; still others may be making benevolent offerings in the communities where they reside. A great many, however, will be found who are living in communities where there is no Baptist Church, and where their total gifts for church work are for the maintenance of local Christian enterprises. Among this number will often be found people of considerable wealth, who will be interested in any unusual effort that the home church is making.

When the church edifice is to be remodeled, or rebuilt, or a parsonage erected, or memorial windows obtained, how carefully church committees scan the horizon for absent members and for those who have been interested directly or indirectly in other days in the church. In many instances almost impossible results have been achieved by such determined efforts; and these gifts have united the non-resident members to the church with a new tie which shows itself in letters which we have heard read at church roll-calls and reunions, breathing a deep affection which bursts forth like a pent-up fire.

And why not do the same for missions! Let each pastor at once look up the non-resident list of his church and write a personal letter to each one, giving a comprehensive statement of the need and asking each one receiving the letter to make a contribution to the missionary offering of the church. Judging from my own experience as a pastor, the result of such careful solicitation will be

a surprise, and one which will come like a breath from heaven, full of grace and encouragement.

It would be well to suggest in a letter, that probably some may wish to give in memory of those who had gone to "that other room in our Father's house," and who have left a blessed memory. But while large gifts may be solicited, small gifts, if representing the donor's ability, should be equally appreciated. Nothing will do the non-resident members so much good as to be often asked to contribute to the missionary offering of their church; and what will more stimulate the resident members to give generously than to hear the letters which absent members write, and to learn of their offerings for missions? Why not try it, pastors—having the church vote formal approval of the letter.

One word more: do not be discouraged if the first letter does not call forth many responses. Write a second, and a third, and a fourth if necessary. Let us learn a lesson from the most skilful business men of the country, who say that even the fourth letter of solicitation brings abundant results.

C. L. W.

A Solemn Question

THE immigration figures for the year ending June 30 show that the income and outgo of aliens came near to being equal. This was due to the absence of work and ease of going to the old home to spend the winter and wait for the demand for labor again in America. Half a million of new-comers and half a million of home-goers, in round numbers, suggest the mobility of a large working force and the missionary possibilities of evangelized foreigners.

This latter thought is impressively presented by Mr. McAfee in "Missions Striking Home"—a little volume that ought to have a wide reading because of its incisiveness and suggestiveness. Speaking of the outgo he says: "We have just now, during the last month or so, sent over to Europe 200,000 missionaries. How is that for missioning? That

is doing the business on a scale which Boards do not undertake. And such missionaries! missionaries to whom attaches no taint of professionalism. Nobody can throw it back at them that they are preaching their Gospel for pay. They preach their Gospel because they cannot help it, because their faith has found its assurance in what has been wrought in their own experience. The root of the matter is in themselves—in their pockets? no, no! not alone in their pockets; the roots have run far deeper. What if the roots had run to the perennial depths? What if these had been given to see the best, the very best in American civilization? What if they had found a real Christian civilization? What if the Church of Christ had been equal to its task here, and the spiritual forces which she wields had run through and through, and saturated the lives of these 200,000 missionaries? What sort of missionaries would they be? What could they not achieve on this mission which they have set about?"

Put the larger figures, the 500,000 and more who have gone back, and let the questions press upon the imagination. Certain it is that we have unprecedented and unparalleled opportunities to spread the Gospel throughout the Old World. America is a marvelous mission field. The home-going aliens are carrying back what they have gotten from their stay here. They are carrying much gold, but that is the least of it. They are profoundly influencing the ideas and customs and ways of the Old World.

The important question is what they have learned here, and what influences they will carry back. If we are really in urgent haste about the extension of God's Kingdom, we can be sure that one of the most effective ways to further that end is to evangelize the men and women who come over to us from beyond the seas. Whether they remain here, or go back, they will become agents of extension to a degree in which no other agents can equal them. God has laid out our work for us, and on a tremendous scale. May His people have eyes to see and will to move forward.

NOTE AND COMMENT

¶ In view of the fact that so large a part of the work of the Field Secretary is in the West, it has been decided that he will have headquarters in Chicago during a portion of the year. Accordingly, the post office address of both Dr. and Mrs. Barnes will be Baptist Home Mission Rooms, 324 Dearborn St., Chicago, Ill., for a time, beginning September 1st.

¶ Reports from meetings of State Committees on Apportionments to Churches are very gratifying. The members of these committees generally have addressed themselves with genuine enthusiasm and great efficiency to their task and are entitled to commendation for their valuable co-operation in this matter. There is a general impression in favor of the apportionment plan, though perfection is not expected the first year.

¶ Rev. H. Wyse Jones, of McMinnville, Oregon, who for about four years has been State Evangelist for Oregon and for Northern California, has been appointed as General Evangelist for the Pacific Coast Division, including the States of Washington, Oregon, Idaho, Montana, California, Nevada, Utah and Arizona. His work will be in accordance with the general policy of the Society, holding conferences on evangelism, and in special services with churches. He will have associated with him a Gospel singer. His work will be closely related to the general missionary work of the Society and plans will be made in conference with Dr. C. A. Wooddy, of Oregon, the Superintendent of Missions for the Pacific Coast Division. In accepting the appointment Mr. Jones says: "As I look over the vast field already white unto the harvest, I crave wisdom, strength and grace to do my best until the night comes on. The four years on the Coast have given me a vision of its need, likewise of its possibilities, that has thrilled my soul by night and day. To the accomplishment of the tasks before us, in the Master's name I dedicate my life."

¶ *The Standard* is printing a very valuable series of articles entitled "A Tale of Ten Cities." The writers are representative men

in their cities, and their purpose is to describe the religious conditions, the needs and what the churches are doing to meet them. Dr. MacArthur began the series, showing something of the work and the demands for more of it in New York. These articles cannot fail to emphasize the necessity of greatly enlarging the work of city missions. The city is now the critical point in the development of our civilization, and it must be recognized as distinctively a mission field. The country cannot be indifferent to the city conditions, nor is it unlikely that city mission work will have to call upon outside resources. Certainly our Protestant churches must stop abandoning the downtown sections, unless the city is to be given over to the forces of evil. In these articles *The Standard* is rendering a real service to the denomination.

¶ In planning for the winter campaign pastors will do well to remember that the Home Mission Society is prepared to furnish them with illustrated lectures covering the various phases of its work. There are sets of slides on the general work of the Society, this serving as a good introduction, to be followed by the special sets on immigration school work, Cuba, Porto Rico, Mexico, the Indians, and church building on the frontier. The use of the lantern makes it possible to bring old and young face to face with missionary conditions and to stimulate interest in the great movements for the evangelization of the world. The up-to-date church is equipped with a lantern, and our missionary societies make it easy for the pastor to employ this educational agency to good advantage. Send for further particulars, and get your orders in early.

¶ *THE MONTHLY* has some articles of special interest in hand, including a home mission dialogue and a story of the effective kind. Dr. Franklin Johnson, of Chicago University, has written a sketch of his father, Rev. Hezekiah Johnson, who went out to Oregon for the Society in 1845, and in company with Ezra Fisher established the Baptist cause there. You cannot af-

ford to miss a single number of THE MONTHLY for the coming year—or any other year, for that matter.

¶ Dr. Morehouse has been taking a brief vacation in the Catskills, and Dr. White has been in charge during his absence. It is so long since the indefatigable senior secretary has had a real vacation that we suspect he has forgotten what to do with one; but his host of friends will be glad to feel that he will have competent assistance in the office and not be obliged to do the work of three instead of one.

¶ Mr. Moore has given his impressions of Silver Bay, and the editor agrees with him that the quality of the delegates this year was unusually high. Our home mission classes were well taught and well attended, and our missionary, Rev. Bruce Kinney, opened the eyes of many to home conditions. The Missionary Movement Board elected Mr. Harry Wade Hicks as General Secretary, and if he accepts all will feel that the Movement will be wisely directed. He has been a leader in it from the first, understands thoroughly its aims and policy, and as its president has had to do largely with its development.

¶ It is now possible to announce with sufficient certainty that the Home Mission text-book on "The Frontier" will be out in time for the study classes in October. Dr. Ward Platt, the author, has given us a broad and informing treatment of a great subject, and our young people who study this work will have a new idea of their own country. By and by we shall come to see that ignorance concerning America is a shame to Americans, as well as the source of peril. This study of the Frontier will not be confined to the young people, and we shall be surprised and disappointed if pastors do not become inspired with the theme and in turn inspire their people with deeper concern for the welfare of this union of mighty commonwealths, whose potentialities are brought vividly to view by Dr. Platt. Send in your orders now. The price will be 50c. per copy in cloth, or 35c. in paper binding; postage 8c. extra.

¶ Social questions are pressing themselves upon public attention more and more, and the relation of the Christian church to these questions is a subject that must be carefully

considered and dealt with if the church is to lead in our civilization. As a means to a better understanding of social conditions and to acquaintance and fellowship on the part of men and women interested in the welfare of humanity, the Sociological Conference which has become a feature of the summer season at Sagamore Beach, Massachusetts, under the fostering care and splendid hospitality of Mr. George W. Coleman,



MR. GEORGE W. COLEMAN

one of our ablest Baptist laymen of Boston, is worthy of note. The hundred or more guests who passed three days together in the seaside resort will not soon lose the influence of the earnest and illuminating discussion of great and vital themes. We had the socialist point of view, through such able exponents as Robert Hunter and John Spargo, and the church point of view from Dr. Leighton Williams, whose address on the socialized church was masterly. Mr. Coleman has created a new center of influence, and if succeeding conferences shall be like the two already held in interest and inspiration, Sagamore Beach will take its place with Lake Mohonk as a conference center, creator and molder of public opinion.

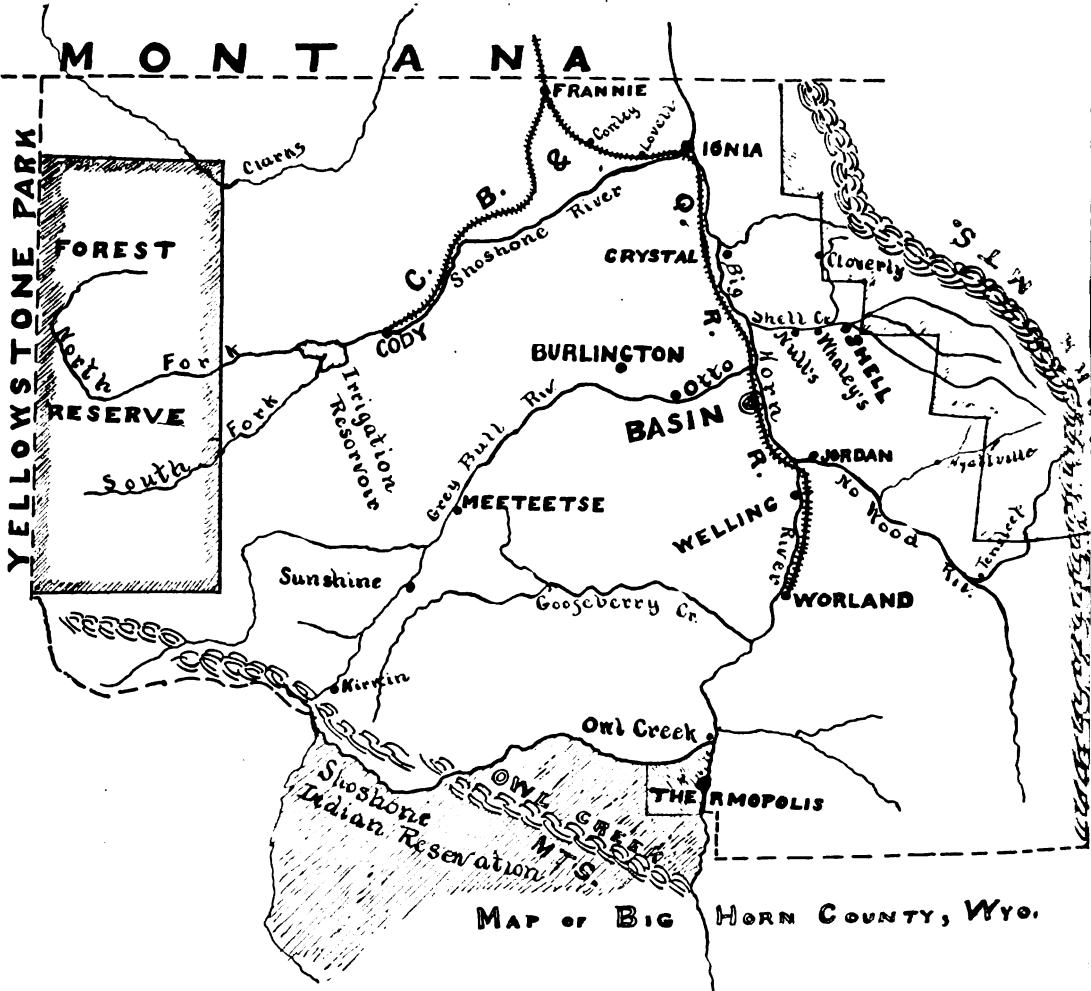
THE BIG HORN BASIN OF WYOMING

By Rev. Bruce Kinney

FOR our present purpose the Big Horn Basin will be considered as identical with Big Horn County. This county has an area of 12,260 square miles, or about ten times that of the State of Rhode Island. It is really a titanic "basin" with a rim of mountains in which there were once great numbers of mountain sheep or "big horns," as they were called. Hence the name Big Horn Basin. This sheep is not made

entirely of sheep. While it has enormous horns something like those of the domestic ram, its coat is not wool, but hair like that of a deer. A few of these animals may still be found amid the almost inaccessible peaks where eternal snow abides.

On the east of the Basin rise the Big Horn Mountains, and on the west the main range of the Rockies, while on the north and south, respectively, are the



Pryor and Owl Creek ranges. The Big Horn River enters the Basin in the south and passes out in the north through canyons rugged and impassable with walls that rise almost perpendicularly a third of a mile high. There is not any way into the Basin except over the mountains or high passes.

ALTITUDE AND CLIMATE

This Basin was once a great lake which broke through its confining walls into the valley of the Yellowstone, leaving great level benches of rich, sedimentary soil. The elevation varies from about 3,000 feet, at the canyon of the Big Horn in the north, to some towns of 5,000 and on up to the summits of the range 13,000 feet above the sea.

The climate on the whole is a delightful surprise to the easterner. The extremes of temperature vary greatly with the altitude, but neither extreme is felt as it would be in the east because of the dryness of the atmosphere, there being an average of only ten inches of rainfall per year.

POPULATION

In 1890 there were so few people here that the government did not think they were worth counting, and in the census of that year reported Big Horn County as having "no population." The regular state census of 1905, fifteen years later, gave it 10,000, and it is having its greatest period of development since that time. It is almost entirely American in character.

The railroad first entered the Basin through Pryor Gap in 1901 and skirted its northern border to Cody, the home of "Buffalo Bill." In 1906 an extension was built from Frannie, a town on this branch near the Montana line, south up the Big Horn to Worland, a distance of 90 miles. Later it was extended 20 miles further to Kirby. This is doing much to develop the country, and the road will soon be built 20 miles further to Thermopolis, and ultimately to Denver, with branches up the fertile Grey Bull Valley and elsewhere. Other roads are looking with covetous eyes for an entrance to this growing country.

IRRIGATION

At first practically the only industry was stock raising, but gradually irrigation was introduced and its utility proven until now there are great ditches 30 miles long in operation, and still greater ones under construction. One private enterprise nearing completion has a main ditch 60 miles long. Another will cover 200,000 acres of land. About eight miles above Cody the government is building an irrigation reservoir in the cañon of the Shoshone (Stinking Water) River. The retaining dam will be 310 feet high and will create a lake twenty miles long and fifteen wide, making possible the cultivation of another 200,000 acres. These reservoirs control the damaging floods of springtime, insuring a regular and permanent supply of water during the entire season. There are numerous smaller enterprises which will each minister to the needs of from 20,000 to 30,000 acres of thirsty soil.

Because of these improvements the older towns are growing rapidly and new ones are springing up like magic. Worland, for instance, grew from nothing to a prosperous, well-built town of 500 people in six months. In another year it may easily double.

Gradually the great stock ranges are being broken up into farms, where all the varied crops known to this latitude are being produced, and where soon will be established the various industries which mark our complex civilization. It will always be a great stock country because of the summer ranges which lie high up within the forest reserves and can not be cultivated. With smaller herds of better stock the farmers will make better profits than ever. The few cowboys that remain are soon to take their place with the buffalo among the myths of the past and be succeeded by a mighty host of tillers of the soil. A beet sugar factory—even two of them—are among the possibilities of the near future.

MINES

of precious metals are being developed at Kirwin and elsewhere, which will be

of great value when transportation is provided for their output. Coal is found in great quantities in so many places that no comment is occasioned when it is discovered in another locality.

Undoubtedly multitudes will go to Thermopolis after the railroad builds there to take advantage of the healing properties of what is without question one of the finest mineral springs in the world. It has a daily flow of over 18,000,000 gallons, is owned by the state and absolutely free. -

This section has almost unlimited resources and possibilities. Any man acquainted with the West and the possibilities of irrigation, who sees this great area of fertile soil and the abundant, untouched supply of water, can easily have a vision of 100,000 prosperous people within the present limits of this county during the lifetime of some now living.

The foregoing facts are given to justify the

MISSIONARY WORK

we are doing in this field. Fortunately for us as Baptists we were the first to establish permanent work in this county. In 1893 the Home Mission Society sent Rev. J. L. Limes to Sheridan, Wyo., as missionary pastor. He had the real missionary spirit. In spite of the fact that his was a hard frontier field, he had not been there long when he yearned to give the Gospel to the "region beyond." He was soon making missionary tours across the Big Horn Mountains several times a year. This was a perilous trip, especially in winter time. It was 110 miles to the nearest settlement on the other side. Sometimes he could not go over the high passes and was obliged to go around through Pryor Gap, which doubled the distance. In 1895 Bro. Limes became pastor at Billings, Montana, but spent part of his time each month in the Basin. Days and nights were passed in blizzards that blotted out the sky and every landmark, and left the traveler in a snowy sea as trackless as the ocean. At other times he would be lost in the fastnesses of the mountains with no companion but his famous Indian pony. Some may say, "How romantic!" It may be romantic to read

about it by your fireside, but it is not so to the main actor in such stirring scenes, when his life is imperiled every hour.

Bro. Limes took up a homestead near Otto, and in 1898 moved his family there. In writing of these things he says: "There was little in the way of organization. It was largely itinerary preaching. The first organization was a little Sunday-school in Marquette in October, 1895. The next was the church at Otto with eight members, December 14th, the same year. This church was disbanded when the seat of county government was located at Basin. When the Basin City church was organized in 1898, the Baptists all over the county held their membership there. They all lived from seven to sixty miles from Basin City."

He also organized the Burlington church October 10, 1897, and numerous Sunday-schools all over the county were the product of his untiring energy. For health reasons he left the Basin and went to California in 1901. Under the conditions it could not be otherwise than that the work greatly lapsed between the time of his leaving and the coming of

REV. J. M. JONES

in the spring of 1902. He found two organizations (though one of them had only two members), one church building, and material on the ground for another. The day of pioneering and "itinerary preaching" had not passed, and it was not long before "Preacher Jones" and his missionary team were known to every person in the whole country. Neither was the day of peril over, for the few miles of railroad now in operation were of no use to our missionary. Through summer's sun, winter's snow and the floods of spring he traveled with his team. His reports show that he drove annually from 6,000 to 8,000 miles.

He has an appointment on the other side of the Big Horn River. As he approaches that turbid stream the encouraging news reaches him that a man and team were swept to destruction at this very ford on the day before. The bottom is full of quicksands, and huge cakes of ice are hurtling dangerously, but Jones

keeps his appointment, if the people do not. Several times in crossing these streams the horses swam, the buggy floated, and everything movable was washed away. Valuable papers were lost and Jones barely escaped with his life. It is not "romantic" to enter a cold stream at floodtide and not know whether you will live to climb the opposite bank. It is not "romantic" to be driven to a strange ranch by a storm, be received with suspicion, treated with contempt, and be in danger of instant death if he had made an unfortunate move. He afterwards learned that it was a veritable "robbers' roost," and they thought he was a detective pretending to be a preacher. All this and more he endured, not for the love of romance, but for the love of Christ, which constrained him.

Since Missionary Jones began his work, ten entirely new churches have been organized, and one of the old ones has been revived and reorganized. Six of the new churches were personally organized by him, and he effected the preliminary work for the other two. It is a remarkable tribute to his foresight and sagacity that two years before a rail was laid south of Frannie, Bro. Jones had organized a chain of six stations up the Big Horn River at what have since proved to be strategic points along the new railroad. Some of these organizations are very small as yet, but we are on the ground, the work is being carried on, and the future is big with promise. For a long time the missionary labored in this great region alone except for some transitory evangelistic help. We now have six men, tried and true, devoting their entire time to that county. Their work is as follows, the post office address of each being placed first:

Rev. J. M. Jones, formerly district missionary in Iowa, now pastor of the Manderson and Rairden churches, with three regular outstations.

Rev. J. O. Gould, who was raised and worked as a cowboy near where he now lives, graduated at William Jewell College, now pastor of the Meeteetse and Burlington churches, with three regular outstations.

Rev. M. J. Sigler, for years district

missionary in Iowa and South Dakota, now pastor at Worland and Thermopolis, with two regular outstations.

Rev. W. R. Howell, formerly associational missionary in Detroit, pastor of Basin and Otto churches.

Rev. Alfred B. Parry, Shell, Crystal and Ionia churches.

Rev. J. M. Titterington, Garland church.

Our work in the Basin may be summarized as follows:

Burlington, organized Oct. 10, 1897; property \$1,000; members 34. Basin, organized 1898, reorganized Oct. 11, 1902; property \$1,500; members 50. Shell, organized May 9, 1902; property \$1,500; members 22. Thermopolis, organized April 29, 1904; (building) property \$2,500; members 37. Manderson, organized March 20, 1904; property \$500; members 18. Meeteetse, organized Oct. 13, 1904; property \$2,500; members 12. Crystal, organized Dec. 20, 1904; no property; members 9. Ionia, organized Jan. 22, 1905; no property; members 6. Rairden, organized Aug. 21, 1905; property \$1,000; members 10. Worland, organized July 26, 1906; property \$1,500; members 23. Otto, organized 1908; no property; members 8. Garland, organized 1908; no property. Total, \$13,300; members 229.

All of these churches and outstations have Sunday-schools. Some may think this is not a great showing, but no other denomination can make a better one in the Basin. It has been foundation work amidst conditions that no one can realize who has not done real frontier work. Eight of these churches were organized where there was no other religious work in the place at the time. Indeed, seven of them are located in places where there is still no other work. There is only one really important place in the Basin where we have no church.

The constituency of the Baptist Home Mission Society may rest assured that the foundations have been laid in self-sacrifice, and almost in blood. Upon these foundations there will appear a glorious superstructure to the honor of our God in the coming Empire of the Big Horn Basin.

ARZEN TERESCHENKO

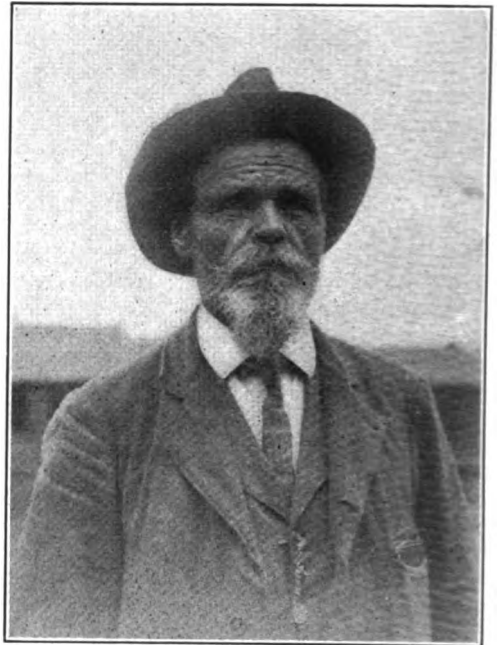
By Rev. L. L. Zboray



ABOUT thirty years ago in a village in Russia, Arzen Tereschenko, then thirty years of age, met the first man who impressed him as being a really good man. Upon becoming acquainted, Arzen learned that the stranger was a "Bible man," and that he was in that village to speak at some Bible meetings. These were night meetings, and held in a secret place. Arzen showed such interest that he was made acquainted with the meeting place. His interest grew with attendance upon the meetings. The day that saw him the most deeply interested and anxiously waiting for night to come, that he might hear more about the "good news," turned out to be a day of keen disappointment to him. The police had found out that such meetings were being held and the place of gathering became known to them and they planned to raid it. Arzen's "good man" heard of the intended raid and escaped, going no one knew where. The little that he had learned about Christ's gospel had awakened in Tereschenko a great desire for more knowledge. One day he met a man whom he had seen at the Bible meetings. He sought further information about the Bible from him, but this man was likewise a beginner; however, he told Tereschenko that there was a similar meeting place in a village some

THIRTY-FIVE MILES DISTANT

This was good news, and on the morrow, bidding farewell to his family, Tereschenko started for the new meeting place. It was in the winter, and a deep snow covered the ground, but with provisions to last him two days, Tereschenko journeyed on. He had to walk the entire distance, but his mind was centered so much on higher things, and the anticipated joy of hearing more of the Gospel, that he reached his destination almost before he was aware that he was near it. As he came within sight of the village



ARZEN TERESCHENKO

he began to think about how he would find the place of meeting. He knew no one in the village and might readily make a mistake and inquire of some enemy. As the Spirit sent Philip to the Ethiopian eunuch, so the Spirit directed that Tereschenko should be greeted by one of the followers of Jesus. The first man that Tereschenko met welcomed him, took him to his home, provided him with some of the comforts of the home and at midnight took him to the place of worship. Tereschenko remained in that home six weeks, attending the meetings every night. He was converted, and increased in the knowledge of the truth, so that when he returned home at the end of six weeks he began preaching the glad tidings he had learned and accepted.

WITHIN THREE HOURS

of his arrival home he was arrested for preaching the Gospel. As it was new

work to him, and he was zealous, he had not taken the precaution which more experienced preachers usually took. Maybe precaution was not in him, for during the first year of his Christian life he was imprisoned for preaching 180 times. His periods of imprisonment varied from three hours to two days; occasionally as long as a week. When in jail he was chained with heavy irons to an iron post, hands and feet close together, and he lying on a stone pavement. His food was dry bread and water, which was served once a day. Sometimes he was chained to a gang of criminals. Often his sentence was to be beaten with the Cossack's whip, in which shot of different sizes is braided with leather. This was administered until the flesh was cut in various places. Then he was sent home and forbidden to preach again. But he could not be silenced; he felt that he must tell everyone the good news. As the imprisonment and punishment seemed to have no effect upon him, the Russian authorities decided to send him into

SIBERIAN EXILE

among Tartars, with whom he could not converse. This sentence was imposed and carried out, and Tereschenko was sent to the Siberian forests. The work of criminals deported to Siberia was to cut timber and build government roads. Tereschenko was sent to that part of Siberia where the thermometer registers about 60 degrees below zero for three months. Much of his work was cutting timber in impassable forests. For five years he thus wrought, being shown each day what he was to do and then left to do it. When evening came he was taken to the place of confinement and chained to a stone post for the night. Tereschenko states that He who said, "Come unto Me, all yet that labor, and are heavy laden, and I will give you rest," gave him rest continually, and he was so conscious of the presence of God that he

forgot he was an exile. At the end of five years he was brought into Russian civilization. He was still a prisoner, and as such, in company with a chain gang of sixteen criminals, he was set to work as a stone-breaker, repairing government roads. Two Cossack soldiers had charge of this chain gang. In a short time Tereschenko won the confidence of the soldiers and after a few months they became Christians. Then Tereschenko was given more liberty and permitted to talk with the sixteen convicts about the Gospel of Jesus Christ. In a very short time the

WHOLE GANG WERE CONVERTS

The guards, after their conversion, applied to the authorities for the release of Tereschenko, and at the end of about three years he was pardoned and permitted to return to his home. He immediately began to preach and won many converts to Jesus Christ, among the number being his wife, who was not a Christian when he was sent into exile. The old persecution began again, and the Christian brethren fearing permanent exile in Siberia for him, raised the necessary money to pay his passage to the United States. It was about June, 1903, that he came to Scranton, Pa., and immediately started to work among the Russians, telling them about Jesus. He has been a splendid help in rounding up the first converts in Scranton, where there is now a very promising Russian Baptist Mission. Living a life of personal self-denial, he has visited over 150 cities, towns and villages, preaching the good news to his own people. For over three years he has wrought, unsupported by any Missionary Society. When offered a salary of \$50 a month from one of the denominations if he would work for them he refused. He is as loyal in America to Bible truth as he was in Russia. He is a preacher of "the faith once delivered to the saints," and not of the faith decreed by ecclesiastical saints.





SPELMAN SEMINARY GRADUATES

A DAY AT SPELMAN

By Miss Mabel H. Parsons, Travelling Secretary

POSSIBLY you will not deem us slow in this "Mt. Holyoke of the South" when you learn that a day at Spelman begins the night before. The girls who have to be up at four o'clock in the morning to go to the laundry or kitchen are allowed to retire betimes so as to lose no hours of blessed repose. The leader of this "early to bed and early to rise" company takes an alarm clock to her room, so that all may compose themselves to peaceful slumber and sweet dreams, knowing that the shrill metallic call to duty will sound at the appointed time. At this hour of cock-crow, not even the clock is permitted to be noisy, but at the first sound is quickly smothered under a pillow. The girls tip-toe along the corridors and down the stairs, speaking only in whispers. Later, when they return to prepare for

breakfast, the day for all has well begun as the rising bell calls us to life and activity at 5:45. An hour after, long lines may be seen as the 325 resident students walk in single file from Morehouse, Packard and Rockefeller Halls to the dining room in the building known as Morgan Hall. At the tap of the bell, all are seated when the following blessing is sung:

"Be present at our table, Lord,
Be here as everywhere adored.
Give us Thy grace and grant that we
May feast in Paradise with Thee."

Ten girls are at a table and in turn each one serves as waitress. The dining room matron is ever present to see that all goes well; that proper attention is paid to knife and fork, and that suitable conversation is carried on in tones ever

soft, gentle and low—excellent always in woman. After breakfast Saturday and Sunday mornings, the folding-doors between the dining rooms are thrown open, when we have Devotions led by one of the teachers. Other mornings there is not this lingering, as Prayers are held in connection with the beginning of school so as to include the 303 day pupils. A very busy time follows the morning meal, for duties along the line of sweeping, dusting, dish-washing and bed-making must be faithfully performed before the ringing of the bell for classes at 8:15. As each boarding pupil gives an hour's work every day under supervision to the Institution, all learn something of the important art of housekeeping.

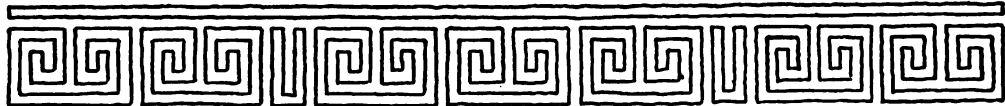
From eight fifteen until twelve o'clock, a beautiful silence rests upon the campus, broken only by the song of birds. Sometimes a class in gardening may be seen hoeing and raking on their plot of ground or an outdoor class in physical culture going through a graceful march or drill. Pupils in the Practice and High School Departments are having recitations, while others are busy at dressmaking, printing, nursing, cooking, basketry and music. Upon the stroke of noon, lines again appear coming from Giles and Rockefeller buildings and bending towards the dining hall. Luncheon is a brief, informal affair, so that some time remains for a walk and talk on the grounds. Then does the air resound with the music of many voices, amid which the carol of birds is lost, nor is it missed as happy laughter floats above and around. At 12.25 classes form again, and all are busy and quiet until three o'clock, when school is dismissed. Then the girls who tiptoed to the laundry in the still, grey dawn, take their clothes from the lines to the ironing room, where accommodation is provided for fifty workers. Though so many gather here, little sound is heard except the click of the irons. The laundry matron is at her desk or walking to and fro ready to give advice or render assistance. From her comes permission for the girls to sing as they stand at their boards and here, it is said, the old-time plantation melodies are heard at their best. As each one finishes her work, she

emerges from the laundry with a pile of snowy linen in her arms and goes to her room; the remainder of the time is for pleasure. Other girls also are busy in the afternoons as advanced classes in dressmaking, printing, millinery and cooking meet after three o'clock. Even so, there are many beside for whom the afternoon is free for games, fancy work, reading, visiting or basketball. The afternoon program thus varies, but each girl has some leisure, so that no one has an excuse for being what all work and no play makes one.

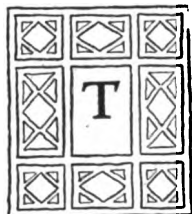
Dinner is at five o'clock, a half hour service is held at 6.15 when all go to chapel, Bible in hand. The only fault ever found in Spelman Seminary is that the Bible is taught too much. The very pupils offering this criticism are the ones most anxious in after years to send their daughters to this self-same school where the sacred word is so constantly perused and studied. It is only when our girls go out to face the world, leaving forever the walls of this Christian school where they have been so carefully sheltered and guided, that they fully realize how important to them is the Sword of the Spirit—which is the Word of God. Our aim is that the testimonies of the Lord shall be hidden in their hearts. Perchance this may be the reason why so many of our pupils do well their part in the world. A carefully kept record testifies that 94 per cent. of our graduates turn out well.

Friday night offers a diversion by way of a lecture or a concert, when the pleasure is shared with the young men of Atlanta Baptist College. These evenings are exceedingly popular, made especially so by a few moments' social time following the entertainment. Other evenings are spent in the land of books. In each dormitory is a large assembly room known as Study Hall, where chairs and tables are provided for sixty persons, and here the girls gather to prepare for classes on the morrow. Quiet prevails until nine o'clock, when the bell in the steeple rings out the hour and the good night song is sung, often by sleepy voices, for the day is done and it is the time of stars.

With our District Secretaries



THE APPOINTEE FOR NEW ENGLAND



THE Society has appointed Rev. James E. Norcross, pastor of the First Baptist Church of Jamaica Plain, as District Secretary for New England, to succeed the lamented Dr. Hazlewood. Mr. Norcross has accepted, and will begin his service the first of September. He has peculiar qualifications for the new post, as he was for eleven years engaged in business in the retail and wholesale dry-goods line before entering upon distinctively religious work. He felt called to this at first in connection with the Y. M. C. A., and was a secretary in Watertown and Waltham, Mass. Then the ministry made its imperative call, and he took a theological course at Newton Theological Institution, graduating in 1897. He was assistant pastor at Watertown for four years, and has had two pastorates, one at Amesbury, the second at Jamaica Plain. He thus knows both the business and the ministerial life, and has the executive and platform capacity demanded by the dual nature of the District Secretary's work.

The *Watchman* says of him: "He is a virile, magnetic and impressive speaker. In all his pastorates he has been eminently successful. He is especially wise and winning with young people, and in addition to his services in his own fields, has been in great demand as a speaker on numerous and varied occasions."

It is an interesting fact that Mr. Norcross, who was born in Watertown, was baptized by Heman Lincoln, of Newton Theological Institution, namesake of the Heman Lincoln who was first president

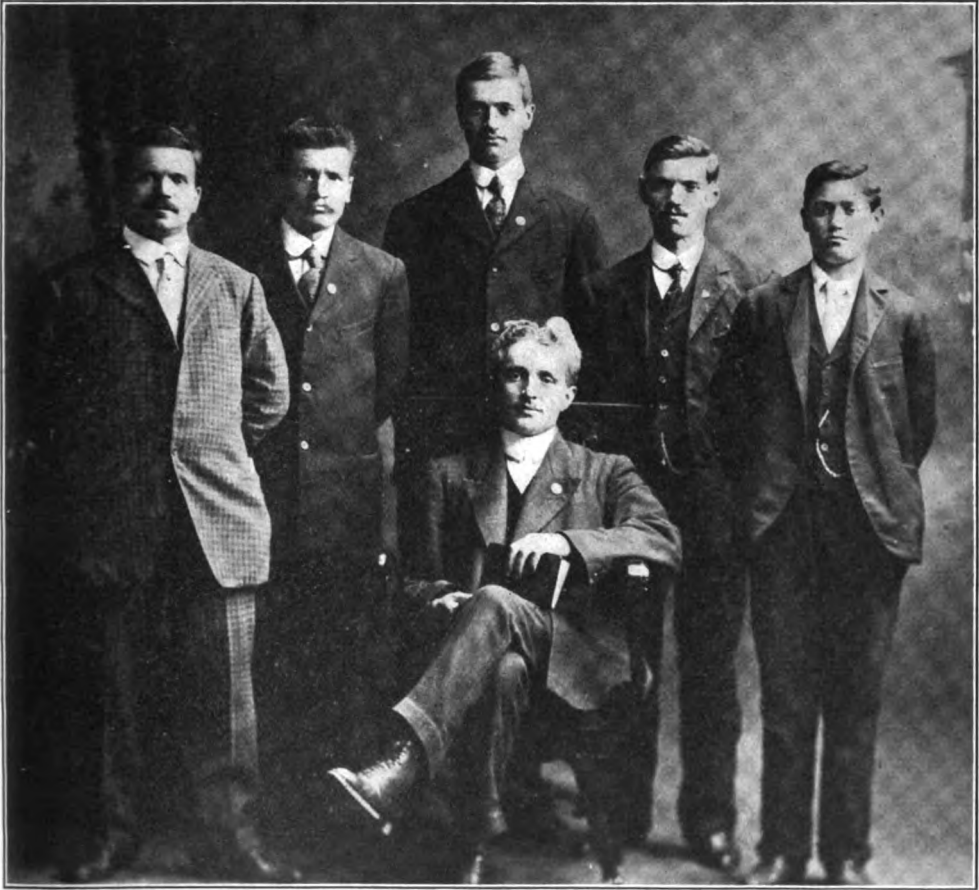
of the American Baptist Home Mission Society. Mr. Norcross married Miss Mary Ella Sherman, of Albany, N. Y., and they have one child living, a daughter Mildred, who expects to enter Mt.



REV. JAMES E. NORCROSS

Holyoke in 1909. Another interesting coincidence is found in the fact that the present Editorial Secretary of the Home Mission Society was called from the Jamaica Plain pastorate, so that this church may come to regard itself as a training school for secretarial positions.

Mr. Norcross recently served his brethren as president of the Boston Baptist Ministers' Conference, and is highly regarded by all who know him and have relations with him.



MISSIONARY SCHISA AND FIVE SCOTSDALE ITALIAN BRETHREN

The Italian Mission in Scottdale, Pa.

By Rev. Edward C. Kunkle

IT was initiated on Feb. 9, 1908, under the auspices of the Christian Endeavor Society of the First Baptist Church. The need and importance of a mission had long been felt and the matter had been given serious consideration at frequent intervals. The decision to establish a mission was definitely made in connection with the visit of Rev. A. Mangano to the church on Sunday, Feb. 9. On that evening the service was largely attended, in response to a special invitation, by the Italians of Scottdale and vicinity. The occasion was one of great interest and enthusiasm to the church, and revealed a readiness on the part of the Italians to respond to the proposed movement in their behalf. Mr. Mangano's presence is remembered with

delight by Americans and Italians alike.

The mission was begun with Rev. Hector M. Schisa as missionary, in connection with his work with the Great Bethel Church of Uniontown. Those guaranteeing the necessary support of the mission did so for three months only, reserving any further guarantee until the wisdom of the effort could be assured. Before the three months had expired it was felt that the mission had come to stay. It is now regarded as a settled department of the ministry of the church. It is recognized to be an integral part of the church and has been proven to be a great blessing to the church.

The work of Bro. Schisa has been effective from the beginning. Night schools in Italian and English have been held weekly on Monday and Friday evenings. A Bible school for children has been held in the afternoon

after school hours, of the same days. As was anticipated there has been a temporary decrease in the numbers both of men and children attending the sessions of the schools. This has been due, especially among the children, in part to opposition by the priest. In part also it has been due, especially among the men, to the insistent Bible teaching of Bro. Schisa in connection with the night school. A large Bible class meets every Sunday at 9:30 A. M., under the leadership of Mr. J. W. Clarke. Larger quarters are needed to meet the needs and opportunities of this class. It is hoped that a special room may be secured for it.

There have been baptized into the church five members from the mission. Others are now awaiting consideration by the church. All who have been baptized have given the best of evidence of a vital and intelligent grasp of the Christian life.

Ordination of Italian Missionary

By Rev. J. M. Bruce

ON Thursday, June 18th, at the Mariners' Temple in New York Mr. Giuseppe Petrelli, who has been in charge of the Italian mission there for more than two years, was regularly ordained to the ministry. Mr. Petrelli became a Protestant and a Baptist in Italy. He had been a lawyer, and being a man of excellent general and professional culture, had good prospects in his chosen career. But when he confessed his new Christian faith by receiving baptism in the little chapel of the Naples Baptist Mission, he felt strongly the conviction that he was called to the Gospel ministry. He was led at the same time to come to America, believing that he would find here larger and freer opportunity than in Italy for evangelistic service among his countrymen. Within a few months after his arrival in New York he became pastor of the Temple Mission, one of the longest established and most important of our Italian Baptist churches. His work has included the care of the Italian mission at the Second Avenue Church. He has shown himself a devoted and judicious pastor, indefatigable as a winner of souls and wise in training and leadership. Eighty persons have been baptized since he began his service.

Mr. Petrelli appeared before the Permanent Council at its May meeting and made a more than ordinarily favorable impression on all

who heard his clear-cut and deeply earnest statement regarding his personal experience and doctrinal views.

The ordination service, at which Rev. Richard Hartley presided, was attended by a congregation, chiefly Italian, which almost filled the spacious basement of the Temple. Rev. Lewis Scelfo, of Brooklyn, read the Scripture lesson and Rev. Dr. Dowkontt, pastor of the



REV. GIUSEPPE PETRELLI

Mariners' Temple, made the opening prayer. Rev. James M. Bruce, of the Home Mission Society, preached the ordination sermon. Rev. C. H. Sears, of the Baptist City Mission, spoke cordial words of appreciation and hope. He also introduced a member of the Second Avenue Mission, who, with an affectionate message from the people there, presented to Mr. Petrelli on their behalf a handsome, morocco-bound Bible. This was followed by a similar expression from the Temple Mission, prettily delivered by two of the Sunday-school pupils who brought the gift of a valuable Bible dictionary. The pastor, much moved by these unexpected tributes of regard, responded with a brief and tender assurance of his love for the people and his desire to accomplish more for their good. Rev. Antonio Mangano gave the charge to the church, and the Rev. Robert Walker welcomed the pastor to the ministry and offered the ordaining prayer.

HOW ONE ASSOCIATION DID IT

A Model Letter Sent to Each Local Church by the Apportionment Committee of the Oneida (N. Y.) Association—The True Ring—The Spirit That Wins

UTICA, N. Y., July 22, 1908.

DEAR BROTHER—We have now a Northern Baptist Convention, and this new dignity has brought new duty and responsibility. At the May meeting of the Convention, held in Oklahoma City, it was recommended that the Baptists of the North should make special effort to raise during this current year a total budget of \$1,500,000 for the work of God in America and in the world, through the agencies of our three principal societies—the Missionary Union, the Home Mission Society, and the Publication Society. The recommendation was adopted by the Convention, and already National, State, and Associational Committees have been appointed to apportion the amount and to stimulate the denomination to the accomplishment of this worthy ideal.

The Empire State has been signally honored in being requested to raise \$492,500 of the total budget—\$250,000 for Foreign Missions,

\$216,500 for Home Missions, and \$26,000 for the Publication Society. And Oneida Association is asked to raise \$4,275, or \$2,500 for Foreign Missions, \$1,400 for Home Missions, and \$375 for the Publication Society. This will mean a big advance for the Oneida Association. Our gifts (*i. e.*, the average for the past three years) have been for the three Societies, respectively, \$420.70, \$337.02, \$127.58. We are asked to increase our offerings to these three objects to 53 cents per member for Foreign Missions, to 30 cents per member for Home Missions, and to 8 cents per member for the Publication Society. Brother minister, this will mean a long pull, a strong pull, and an all pull together pull if it is to be done. And the burden of getting it done rests on just one man in each Baptist church—and that man is the pastor. WE CAN DO IT IF WE ALL TRY. WILL YOU TRY? Here is the apportionment by churches:

	Foreign Missions	Home Missions	Pub. Soc'y
Bartlett	\$25 00	\$25 00	\$15 00
Berean	50 00	10 00	6 00
Boonville	225 00	70 00	25 00
Camden	10 00	10 00	5 00
Cassville	170 00	25 00	10 00
Clinton	35 00	30 00	12 00
Durhamville	5 00	12 00	10 00
Maple Flats	25 00	8 00	4 00
New Hartford	75 00	40 00	15 00
North Bay	25 00	5 00	5 00
North Gage	25 00	5 00	2 00
Oneida	200 00	100 00	15 00
Remsen, First	60 00	30 00	10 00
Remsen, Second	25 00	5 00	2 00
Rome	140 00	100 00	35 00
Trenton, First	60 00	15 00	8 00
Trenton, Second	25 00	10 00	4 00
Utica, Calvary	10 00	15 00	10 00
Utica, East	25 00	25 00	10 00
Utica, Immanuel	10 00	35 00	15 00
Utica, Park	250 00	225 00	30 00
Utica, Tabernacle	500 00	350 00	55 00
Vernon	75 00	25 00	7 00
Walesville	50 00	10 00	5 00
Waterville	125 00	25 00	10 00
West Winfield	125 00	50 00	15 00
Whitesboro	125 00	75 00	25 00

Now we know that each pastor can best develop in his own way the beneficences of his own people, and we have no suggestion to make to our brethren along this line. We only wish to call attention to two or three things:

1. This is not an assessment but a suggestion—but it is a suggestion worth trying.

2. If this splendid ideal is reached this year it will "pay all the current expenses of our three great societies, wipe out their debts, and provide a small working capital for each."

3. Each church that fails of its apportionment contributes just that much toward the failure of the whole.

Let us make this year a banner year for the Oneida Association in the matter of beneficence. If any member of the Associational Committee can be of the slightest service to you in helping to do what is expected of us by the State Committee, please command him. And will you not kindly DROP A CARD NOT LATER THAN JULY 27th to the Rev. G. Woodvine Ball, No. 21 Grant St., Utica, telling him whether we may depend on your coöperation in the effort to make this fine advance toward the better day of better beneficences in our Baptist churches. To fail at the end may bring no blame; to fail at the outset brings its own condemnation for not trying.

Yours in the fine privilege of a great work,

JOHN SNAPE, *Chairman,*

F. T. LATHAM,

G. WOODVINE BALL, *Secretary,*

Committee for the Oneida Association.

What Pastor Snape Put in His Church Calendar

Tabernacle Baptist Church of Utica

The Northern Baptist Convention at the recent meeting in Oklahoma City recommended a total budget of \$1,500,000 for the current year for our three Societies (Foreign Missions, Home Missions and the Publication Society).

The recommendation was adopted and National, State and Associational Committees are at work. The Pastor of Tabernacle was appointed chairman for the Oneida Association.

His task will be to encourage the brethren and churches to reach the ideal as suggested by the State Committee, viz., to increase the amount given by the twenty-eight churches of the Association, for Foreign Missions from \$420.70 (the average for the past three years) to \$2,500; to increase the offering for Home Missions from \$337.02 to \$1,400; to increase the offering for the Publication Society from \$127.58 to \$375. Associated with the Pastor on the committee are Revs. Ball and Latham. If we meet the ideal set for us (and, of course, this is not an assessment, but a suggestion or ideal toward which to work), the individual offering must be increased from 9c. per member to 53c. per member for Foreign Missions and offering for Home Missions be increased to 30c. per member. The Tabernacle Church is asked by the committee to raise this year for Foreign Missions, \$500; for Home Missions, \$350; for Publication Society, \$55, as over against \$99.25, \$59.33, \$32, respectively, the average for the past three years. *This is a big advance, but Tabernacle can do it.* It is a great pleasure to the Pastor to notice that the average offerings per Sunday since the inauguration of the weekly system of giving to beneficences meet and match this splendid ideal. The average has been \$32.06 3-10 per week. We are going to beat this when the plan gets thoroughly established, but if we simply maintain this average the total at the end of the year will be \$1,667.27 3-5. According to the distribution of our gifts as planned by the Committee on Beneficences this will mean \$500.17 for Foreign Missions; \$333.45 for Home Missions; \$116.71 for Publication Society. *Praise the Lord! We have anticipated the Northern Baptist Convention, and were preparing to do what was expected of us before we knew what it was.*





CITY MISSION WORK

ASSOCIATED BAPTIST CITY MISSION SECRETARIES AND SUPERINTENDENTS OF THE UNITED STATES

REV. HOWARD WAYNE SMITH, Philadelphia, Chairman; JOHN BENTZIE, Portland, Vice-Chairman; REV. W. B. C. MERRY, Ford Building, Boston, Treasurer; REV. H. T. CRANE, Cincinnati, Secretary; REV. CHARLES H. SEARS, 162 Second Ave., New York, Editorial Secretary

HOME MISSION WEEK AT CHAUTAUQUA

By Rev. H. T. Crane

IT is not called "Home Mission Week" on the printed program, and the speaker's subject would not at first reading lead you to suppose that there would be Home Mission addresses, but nevertheless both subjects and addresses have been filled with this paramount topic.

1. The great cause of Temperance has been considered by the most influential workers in that line. Men from the North and South have shown the awful power of drink, as working against the home, the church and the State. Yet the note was optimistic and not pessimistic. Reasons were given for the great wave sweeping over the country, reaching from ocean to ocean.

Col. Geo. Bain, Rev. Howard Russell and Rev. G. W. Young were among the prominent speakers.

2. One whole session was devoted to Pure Food, and Dr. Wiley, the authority, showed us how the masses in our city were being destroyed in body and soul by the greed for money, and how the better nature of the American people had risen up and demanded a halt. He said the greatest gain had not been made in changing the character of food and medicine, but in the great moral uplift to the American people.

One can easily see how any moral uplift or moral reform can be a great help to the cause of Home Missions.

3. The great question of capital and labor has had several sessions, and Dean Hall of the Chicago Law School spoke upon the subject, Federal Regulation of Business; and Commissioner Smith of the Department of Commerce and Labor of the United States spoke upon the topic, The Constructive Policy of Governmental Supervision of Corporations.

Both of these addresses touched upon the great questions which are prominent in our cities and which our churches are feeling in the alienation of both classes from their services.

Rev. Graham Taylor, in five devotional addresses, gave most vivid pictures of the condition of some of the wards in Chicago and the need of the Christ spirit in the slums of our city as the great answer to the immigrant question.

Rev. Chas. Stelzle is giving a series of addresses on the general subject of "Labor and the Church," setting forth the federation of churches and Christian organizations in New York City; a social program for the churches; Christ as a social reformer.

The eyes of the people are beginning to be opened to the great needs of our cities.

The great evils of the press were dwelt upon by the young editor of *Collier's Weekly*, and Mr. Burrows of Cleveland.

4. "The immigrant" was presented to us with all his "possibilities," and likewise his

"probabilities" if he was not reached by the Gospel.

War with all its horrors, Peace with her blessings, were brought before us by Dean Rogers of Cincinnati, and Mr. Holt, managing editor of *The Independent*, who by means of the lantern took us to The Hague and the Peace Conference.

5. A conference — interdenominational — on missions is being held here this week. Mrs. Peabody, Mrs. Montgomery and other workers well known are here.

While this conference is under the United Study Society, it is broad and catholic in its spirit. Every seed corn sown in a foreign land is going eventually to help the cause of missions at home and make our battle easier.

The work of the Young People's Movement is also being explained to a large number of young people from many States, aided by moving pictures.

Indeed, I have heard more Home Mission addresses here than for years before.

SOME POINTS MADE

It was among the labor guilds that the Gospel had its freest course in apostolic days.

Organized labor is a powerful factor in our social life.

The cigarmakers' union spent \$8,000,000 in twenty-eight years for its dependent members.

According to the United States Commissioner of Labor, the labor unions are doing more to Americanize the immigrant than any other agency. Who will Christianize him?

New York is not an American city, but a city in America, owing to the foreigner.

Underlying the social unrest there is a deep religious spirit.

The church creates social unrest, it must also cure it.

There are twenty-five million Socialists in the world to-day.

The city is to dominate the world.

The Russians print and read more books than Americans.

Side Lights on Child Life in New York

C. H. S.

Miss Katherine Smith, a Vacation School teacher at the Central Park Baptist Church reports: "A little ten-year-old girl came to

me and said that she could not attend the school unless she could be allowed to come in after ten o'clock; she said that she had to get up at six, cook breakfast for her father and brothers as her mother is sick, and then had to do washing which the family are accustomed to take in to help in the expenses, and that when she got the wash on the line she could come to the school and wanted to. The rule was suspended and the girl has been a cheerful and faithful attendant, but she would not come to the 'ice cream treat' because her mother said that because she could not be there as the other children for the regular exercises that they would think that she had come for the ice cream, so she staid away."

Mr. Cary, of the Mariners' Temple Vacation School, says: "I went through the whole school, and the large majority could not remember when they had their clothes off last. Jimmie is a bright-eyed fellow; one day he informed me that any place I would let him go his father would let him go, but his mother would not. She was his stepmother and she treated him very badly. He showed me a black and blue place on his arm where his stepmother had bitten him."

Miss Lindquist, of the Second Avenue Vacation Bible School, reports: "Every day something of interest has happened. The day we had our pictures taken a little girl was standing outside of the door. Some one asked me why she was not in the picture, and I replied that I had not seen her. Upon asking the child why she had not come in, she said that she did not want to crumple her dress, and I afterwards learned that she had risen before six o'clock that morning and had pressed both of her sisters' dresses besides her own. This little girl's name is Rose, aged nine, and her sisters are three and four years old."

Mr. Van Vleck, of the Neighborhood Vacation Bible School, says: "The thing that impressed me most was when, a week ago, I was distributing some flowers, and one of the girls asked me on what street I had bought them. When I told her I did not buy them in the city but had gotten them in the country, she asked me what 'the country' was. I told her about the country, and Thursday she will go there for two weeks"



The Baptist Forward Movement for Missionary Education

The Silver Bay Conferences

By Rev. J. M. Moore



THE two annual summer conferences of the Young People's Missionary Movement at Silver Bay were probably the very best that the Movement has ever conducted. The spiritual ideals of these conferences, as well as the personnel of speakers and leaders, combined to produce a profound impression upon the splendid body of young life that

was gathered from the Northeastern States.

From our denominational point of view these conferences were of far greater value than any of previous years, because of the number and strength of our delegates. Our total enrolment at the first conference on "The Sunday-school and Missions" was 35, our delegation being a trifle larger than any other. We had 111 delegates in the general conference, our delegation being the only one that exceeded one hundred. Among the representatives of our missionary societies and other institutions at one or both conferences were Secretaries L. C. Barnes, Howard B. Grose, Jacob Sallade, F. H. Divine, Bruce Kinney, of the Home Mission Society; Mrs. N. N. Bishop of the Woman's Home Mission Society; Secretaries F. P. Haggard, C. L. Rhoades and W. E. Witter, Miss Ella D. MacLaurin, and Missionaries L. W. Cronkhite, A. E. Nichols, and M. D. Eubank, of the Missionary Union; Misses Carrie E. Perrine and Julia H. Wright of the Women's Foreign Missionary Societies; Secretary W. W. Pratt, Editor H. T. Musselman and J. D. Springston of the Publication Society; Secretary John M. Moore of the Forward Movement; Rev. H. C. Gleiss, Superintendent of Missions in

the Pittsburg Association; Prof. John B. Anderson, of Colgate Theological Seminary, and Dean Milton G. Evans, of Crozer Seminary.

Baptist speakers and leaders were given a large place on the program. Dr. Evans gave a series of seven lectures on "The Bible a Missionary Book." Mr. Kinney, Dr. Eubank and Mr. Rhoades were among the most acceptable speakers. Mission study classes were led by Dr. Witter, Dr. C. D. Case, of Buffalo; Dr. Cronkhite, Rev. F. M. White, of Winthrop, Mass.; Professor Owens, of Bucknell University, and Mr. Moore.

Institutes were conducted by Dr. Haggard, Mr. Musselman, and Mr. Moore, while others participated helpfully in many of the meetings.

Three denominational meetings were held at the second conference, and they were enthusiastic; two good denominational meetings being also held at the Sunday-school conference.

It was decided to complete the task begun last year of raising money for a Baptist building at Silver Bay. This will be erected this fall at a cost not to exceed \$750.

There was a growing appreciation of the importance of the problems of Home Missions as the sessions of the conference advanced. Mission study classes were conducted in the study of "The Frontier," the new home mission text-book, and "The Challenge of the City." A number of home mission addresses were given, none stronger than those by Secretary Bruce Kinney, who completely captured the conference with his thrilling story of conditions and results on the frontier.

These conferences have prepared scores of Baptist leaders for intelligent and efficient service in the great Forward Movement campaign this fall.

New Announcements

The Forward Movement has just issued its announcements for fall and winter work. One of these gives full information concerning mission study classes, what and how and why.

Another gives help to Sunday-school workers with suggested policies desiring to introduce missionary features. Every superintendent should have a third folder entitled "A Missionary Policy for the Sunday-school." In ad-

dition to these are a number of pieces of printed matter on weekly giving for missions in church Sunday-school and young people's society. A postal card will bring it all. Fall in line!

FRESH FROM THE FIELD

Work in Washington

Rev. J. P. Yarboro, of Randle, Wash., is pioneering in a large unoccupied field. Reflect upon what he is trying to do:

"There is only one Baptist minister within sixty miles of me, and he is engaged on a farm. He does but little work for the Master. The field which I mention takes in the entire Valley of the Cowlits, covering a distance of ninety or one hundred miles, with its adjacent valleys and tributaries. These places are being rapidly settled by all classes of people. The minds of many are preoccupied by every "ism" representing the different localities from which they came. By persistent effort for the last two years, I have gone into many of these homes. I find many who care little for the gospel, while many others rejoice at the very thought of a missionary coming into their homes. By persevering effort, Baptist sentiment can be planted and fixed so that we will have a number of strong churches in the near future. No one can begin to imagine the destitution in this field without seeing with his own eyes. We have a little weak church here at Randle. The next we find is a small church at Salkum, 40 miles from here. I preached to that church last year, and as I had no way of conveyance but to go on horseback, mireing up often in the mud, and having to alight often to allow my horse to pull himself out of the mud I soon found it too much for my strength to continue the work.

"But, oh, how I feel drawn toward them when I remember how eager they were to hear the gospel, as I would try to preach to them. It pains me when I think of them, and numbers of other places where they are truly ready and waiting for the gospel. But sad to say, there is no one sent to them! 'How can we preach, except they be sent?' 'And how can they hear without a preacher?' I know that God wants His people to give the 'One Tenth,' and send men into these places."

Meeting House a Necessity to Permanence and Success

This missionary pastor in Washington puts the church edifice case none too strong. Read what Rev. R. I. Case says of his field:

"The one drawback to our work from the beginning has been a suitable house of worship. We have had to crowd our congregation into a room 24x34 feet square. There have been Sunday evenings when a third as many as I had in the church went away, because of the crowded condition of the room. Now the interest has reached that point when all concerned feel that we should rise and build, and the question naturally arises, 'How well shall we build?' This building is going to mean much to the Baptist cause in Lynden, Wash. There are business men who will give liberally, if we will build well, and I firmly believe that if we can receive a liberal outside aid at this time, the church can build, and build well; and our work be grandly and permanently established. The two outstations I have established are doing finely, and there is another very important one that will soon demand my attention; and a fourth one that could be worked up. 'The field is white, ready to the harvest,' but we have done practically all we can until we have a house of our own. May the blessed Lord open up the way to a new church home for Lynden."

The largest club for THE MONTHLY from a missionary church is that sent by Rev. Daniel G. Dumkin, pastor of the church at Billings, Mont. The club numbers thirty-three! We feel certain of one thing—that this church will be found making a liberal offering to the Missionary Union. The church that is alive to the home mission needs is ready also to respond to the calls from over the seas.

We have in press a leaflet by Dr. Proper on "Home Missions in Relation to Foreign Missions," presenting in striking form the one mind and purpose in all true missionary work. Send for the leaflet for distribution.

Manayunk, First Ch...	55 96	Detroit North Ch.....	21 69	Blue Island Ch.....	21 40
Fox Chase, Bethany Ch.	30 00	Rochester Ch.	11 75	Aurora, First Ch.....	39 22
East C. E. S.....	5 00	Quincy Ch.	4 76	Rock Island, First Ch.....	19 51
Turtle Creek, F. F. Crandell	8 50	Sturgis, G. H. Talbert....	40	B. Y. P. U.....	4 00
Monongahela, Effie J. Col-		Ludington Ch.	6 00	Towanda Ch.	5 00
lingwood.....	8 75	Lyons Ch.	10 00	Downer's Grove Ch.....	4 00
Sayre, First Ch.....	15 07	Collected per R. F. Killgore	2 19	Mt. Carroll Ch.....	65 00
S. S.....	1 01			S. S.....	10 00
Olyphant, Welsh Ch.....	8 00			B. Y. P. U.....	10 00
				York Ch.	4 55
DELAWARE, \$8.00				S. S.....	2 75
Wilmington North Ch.....	8 00			Elgin, Emmanuel Ch.....	10 61
DISTRICT OF COLUMBIA, \$20.98				Chicago, Bethany Ch.....	25 00
Washington, Metropolitan				Irving Park Ch.....	5 00
Ch.	20 98			Oak Park, First Ch.....	10 00
				Englewood Ch.	10 00
WEST VIRGINIA, \$202.98				Roseland Ch.....	26 55
Wheeling Ch.	25 60			First Swedish Ch.....	2 14
Phillipi S. S.....	2 50			Kewance, Swedish Ch.....	2 60
Flint, Liberty Ch.....	10 00				
Parsons Ch.	26 00			WISCONSIN, \$192.42	
Hambleton Ch.	7 25			Fox Lake Ch.....	14 00
Kingwood Ch.	9 00			Augusta Ch.	3 50
Pleasant Grove Ch.....	3 11			Beaver Dam Ch.....	38 00
Henrys Fork Ch.....	8 00			Lake Nebogamon, Swedish	
New Milton, Mt. Pleasant				Ch.	1 17
Ch.	3 40			Evansville Ch.	13 75
Hopewell S. S.....	1 15			Union Ch.	6 55
Perkins, Bailey Stump....	5 00			Blair, E. A. Hanson.....	8 00
Center Branch Ch.....	6 90			*Collected per W. L. Clapp	112 45
Middle Run Ch.....	3 30				
West Union Ch.....	8 45			MINNESOTA, \$2,777.13	
Big Otter Ch.	3 00			Detroit Ch.	5 88
Strange Creek Ch.....	1 00			For C. E. F.....	
Oxford, Horn Creek Ch.....	10 00			Long Prairie S. S.....	3 22
Fowler's Knob Ch.....	3 50			Whiteville S. S.....	1 00
Crow Summit, Sand Creek				Rochester Ch.	5 00
Ch.	1 50			Money Creek Ch.....	5 00
Holly Wood Ch.....	3 32			Stanchfield Ch.....	5 00
Sutton Ch.	48 00				
Janelew, Broad Run Ch.....	11 00			FOR STATE CONVENTION	
Revere Ch.	1 00			Per E. R. McKinney.....	272 93
Roosevelt, Mt. Zion Ch....	1 00			Per G. Melby.....	62 50
				Minnesota State Convent'n.	3,416 60
VIRGINIA, \$11.00					
Onancock, St. John's Ch....	11 00			IOWA, \$650.23	
SOUTH CAROLINA, \$23.30				Danville Ch.	50 00
Columbia, Collected per R.				Sheffield Ch.	5 50
F. Lee.....	23 30			West Union S. S.....	4 44
				New Haven Ch.....	14 39
OHIO, \$874.42				Muscataine Ch.....	1 00
Springfield, Bethel Ch.....	3 66			Fairfield Ch.	4 00
Springdale Ch.	10 31			S. S.....	1 10
Granville Ch.	57 40			Goldfield Ch.	6 60
Clark Top Ch.	6 15			Farmington Ch.....	10 25
Springfield Ch.....	16 06			S. S.....	5 00
Canton Ch.	44 40			Jra.....	1 50
Amelia Ch.	1 10			Croton Ch.	1 85
Toledo Ch.	17 00			Sperry Ch.	4 15
Tippecanoe City Ch.....	5 00			Cherokee B. Y. P. U.....	1 50
Marietta Ch.	11 00			Waterloo, First Ch.....	88 50
Cincinnati, Norwood Ch...	18 47			Akron B. Y. P. U.....	6 35
Perry Ch.	4 50			Russell Ch.	5 41
Centerville Ch.....	2 70			Sibley Ch.	3 05
Plain City Ch.....	28 57			Comanche S. S.....	3 00
S. S.....	2 20			Ch.	18 25
Granville, D. M. Shepardson				Harlan Danish Ch.....	41 25
Dayton, First Regular Ch...	308 11			Clinton, First Ch.....	10 33
Riley Creek Ch.....	2 76			Mt. Pleasant S. S.....	3 00
Deucher, Independence Ch.	3 00			Winfield, Beulah Ch.....	10 00
Cambridge, First Ch.....	9 13			Ft. Dodge Ch.....	3 00
Haviland Ch.	13 24			Cedar Falls Ch.....	10 00
Avon S. S.....	1 50			Burlington, First Ch.....	3 87
Bellefontaine, First Ch....	16 66			Cedar Rapids, Calvary Ch.	5 00
Kirkersville Ch.....	5 00			Renwick Ch.	7 80
Urbana, First Ch.....	24 00			Swaledale Ch.....	18 70
*Dayton, F. P. Beaver.....	150 00			Cherokee, Mt. Olive Ch...	6 25
*For C. E. F., Dayton Ass'n,				Hudson Ch.	7 35
Women's Soc.....	75 50			Osage Ch.	20 34
Riley Creek Ch.	27 06			Webster City Ch.....	12 65
				Denison Ch.	8 55
MICHIGAN, \$234.35				Toledo S. S.....	9 14
Frankfort Ch.	1 42			Waterloo, First Ch.....	36 94
Kawkawlin Ch.	2 00			Harrisburg Ch.....	10 13
Medina Ch.	7 50			Davenport, Calvary Ch.....	97 65
Bay City, West Ch.....	23 00			Cedar Rapids, First Ch.....	18 20
Detroit, 14th Ave. Ch.....	43 70			Waterloo, Walnut St. Ch...	25 11
S. S.....	1 30			*Humeston, Mrs. M. F.	
Scotten Ave. Ch.....	8 23			Coffey.....	1 00
Onaway Ch.	8 30			Indiana, Collected per F.	55 13
Escanaba Ch.	20 60			Berry.....	
Battle Creek, First Ch.....	42 46				
S. S.....	19 25			MISSOURI, \$547.43	
				Board of Gen'l Home and	
				Foreign Missions.....	567 43

OKLAHOMA, \$5.25

Kingfisher, First Cheyenne Ch.	2 25
Watonga, Second Ch.	2 50
Calumet, Ind. Ch.	50

KANSAS, \$101.22

Peabody Ch.	3 55
S. S.	2 45
Collyer Ch.	2 54
Moran S. S.	82
Kirwin, West Union Ch.	1 00
Salina Ch.	9 40
Quinter, Old Mt. Pleasant Ch.	2 95
Sabatha, A. J. Miner	10 00
Whiting Ch.	9 15
Kansas City, First Ch.	5 00
Ottawa, First Ch.	87 52
Corning Ch.	5 00
Minneapolis Ch.	20 00
Topeka, Quinton Mission	2 66
Walton Ch.	5 00
Downs Ch.	13 58
Codell Ch.	5 00
Asherville Ch.	15 40
S. S.	4 00
Leland Ch.	6 75

NEBRASKA, \$529.95

Bladen S. S.	8 85
Blair Ch.	11 00
Omaha, Immanuel B. Y. P. U.	2 50
Eudell, Second Ch.	7 00
Ansley Ch.	10 00
S. S.	5 45
B. Y. P. U.	1 00
John A. Hall	5 00
Silver Creek Ch.	25 50
S. S.	2 50
Arnold Ch.	2 50
Wellfleet Ch.	4 00
Valley Ch.	3 00
Ash Grove Ch.	2 00
Dickens Ch.	5 35
Stanton Ch.	6 75
Omaha, Calvary Ch.	119 00
I. W. Carpenter	100 00
Omaha, First Ch.	135 55
Columbus Ch.	10 75
Lindsay, Palestine Ch.	45 00
Farnam Ch.	12 25
Merna Ch.	10 00

NORTH DAKOTA, \$89.33

Calvin Ch.	14 10
Lisbon Ch.	35 00
Park River, Edinburgh Ch.	6 00
Jamestown Ch.	4 23

SOUTH DAKOTA, \$1,483.41

Conde Ch.	35 60
Canton Ch.	9 20

Bradley Ch.	9 00
Pierre Ch.	33 35
Ipwich Ch.	119 78
Vermillion Ch.	13 55
*Collected per Jas. H. Davis	25 74

FOR STATE CONVENTION
South Dakota State Convention

1,214 19

WYOMING, \$29.00

Riverton Ch.	10 00
Cheyenne Ch.	14 00
Jrs.	5 00

COLORADO, \$727.96

Delta Ch.	46 25
Fruita Ch.	15 00
Louisville Ch.	7 00
Pear Park Ch.	16 75
S. S.	10 00
Jrs.	3 25
Loveland Ch.	175 00
Denver, Calvary Ch.	25 19
Alamosa, Spanish Ch.	2 00
Colorado Springs, First Ch.	200 00
Montrose Ch.	12 25
Johnstown Ch.	11 45
Lewisville, L. E. Troyer	50 00
Canon City, W. L. Harris	1 00
*Boulder, Collected per E. G. Lane	122 82

FOR STATE CONVENTION
Per Peter Kinita

30 00

ARIZONA, \$3.30

Globe Ch.	3 30
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IDAHO, \$890.15

Blackfoot Ch.	25 50
Cambridge Ch.	25 00
Moscow Ch.	50 00
Hailey Ch.	18 00
Picabo Ch.	5 50
Bellevue Ch.	5 50

FOR STATE CONVENTION
Southern Idaho State Convention

460 65

CALIFORNIA, \$1,881.32

San Francisco, First Ch.	118 99
S. S.	10 00
Bishop Ch.	31 85
Pomona Ch.	110 14
Los Angeles Ch. and S. S.	435 00
Pomona B. Y. P. U.	10 00
Newport Ch.	5 00
National City Ch.	40 50
*S. S.	10 00
Burnett Ch.	13 00
*Camarrillo S. S.	7 00
*Pomona S. S.	9 94
Salina Ch.	43 80
Glendale Ch.	11 25
*San Pablo S. S.	1 00
Hemet Ch.	21 00

Ontario Ch.	25 00
Santa Clara Ch.	11 08
Santa Cruz Ch.	96 00
Rivera Ch.	15 00
Covina Ch.	2 00
*Santa Barbara S. S.	80 00
Pasadena Ch.	325 00
Chico Ch.	8 50
Biggs Ch.	15 00
S. S.	1 70
Waterford, First Ch.	10 00
Covina Ch.	45 00
S. S.	5 00

FOR SOUTHERN CAL. STATE CONVENTION

Per T. N. Lord..... 100 00

Per W. C. Driver..... 175 00

Note.—(*) For Indian Work.

OREGON, \$433.11

Ashland, First Ch.	1 00
McMinnville, First Ch.	2 00
Oregon City, First Ch.	30 11
FOR STATE CONVENTION	
Oregon State Convention	600 00

WASHINGTON, \$581.40

Everett, Negro Ch.	2 00
Kirkland, First Ch.	15 00
Custer, First Ch.	4 15
Seattle, Chinese Ch.	10 00
Palouse, First Ch.	27 00
Dayton, First Ch.	10 00
*Collected per J. A. Pettit	13 25

FOR STATE CONVENTION
East Washington and No. Id. State Convention

500 00

PORTO RICO, \$15.00

Caguas Ch.	12 00
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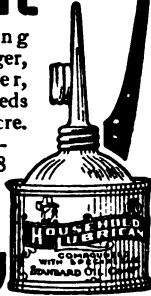
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THE BAPTIST HOME MISSION MONTHLY

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

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR OCTOBER, 1908

EDITORIAL:	
The Missionary Spirit.....	365
That Formidable Apportionment.....	366
Home Mission Conventions.....	367
The Non-Contributing Churches.....	367
Note and Comment.....	368
GENERAL:	
A Call to Prayer.....	370
The New Chinese Church Edifice in San Francisco—C. A. Woody, D.D.	371
Effect of a Bible Lesson—Sarah E. Owen	378
How Prayer Was Answered.....	379
OUR FOREIGN PEOPLES:	
The Local Church and the Foreigner —Rev. Chester F. Ralston.....	374
A New Work Among the Italians— Rev. A. E. A. Palmquist.....	376
Studying Immigration.....	378
FIELD SECRETARY'S NOTES:	
First Guns in United Campaign—L. C. Barnes, D.D.....	377
THE HOME MISSION SOCIETY IN OKLAHOMA—J. C. Stalcup.....	
380	
OUR SPANISH-SPEAKING NEIGHBORS:	
Ensenada the Beautiful—Rev. Ber- tram K. Osgood.....	384
Mexican News and Notes.....	389
THE NORTH AMERICAN INDIAN:	
Oklahoma Indian Association—Rev. Robert Hamilton	390
The First Apache Church—Rev. Harry H. Treat.....	392
POEM: What Constitutes a Church?.....	393
THE BAPTIST FORWARD MOVEMENT:	
Program for the Year—Secretary John M. Moore.....	394
THE COLORED PEOPLE:	
The Clifton Conference—Geo. Sale, D.D.	397
ON THE FIRING LINE:	
The Finnish Mission House in Seattle	399
A Word from an Interpreter.....	399
A Frontier Association—A Chance to Help—Help at the Right Time....	400
Pacific Coast Chapel for Porto Rico..	401
Hulbert Rickman	396
HOME MISSION APPOINTMENTS... 403	
FINANCIAL STATEMENT FOR AUGUST	
408	
CONTRIBUTIONS AND LEGACIES... 403	
ILLUSTRATIONS:	
Cover—Metropolitan Building, with world's highest tower.	
Frontispiece—Italians of First Bap- tist Church, Gloversville.	
New Chinese Church, San Francisco.	371
Rev. Francesco Di Tommaso.....	374
Y. M. C. A. Students of Immigration	375
The Mounted Missionary Party.....	384
A Vision Beautiful on the Way to	
Ensenada	384
A Humble but Hospitable Home....	385
Dr. Sale Mounted on a Cuban Pony.	385
The Chapel at Ensenada.....	386
Public School at Ensenada.....	387
Cuban Housewife Grinding Coffee....	388
Theological Faculty and Students at Monterey	389
Chief Left Hand.....	391
Pastor Shaw and His Pet Papoose...	391
Hulbert Rickman	396
Third Baptist Church, San Francisco.	398
The Finnish Mission House in Seattle	399
Indians Drying Meat and Skins.....	403

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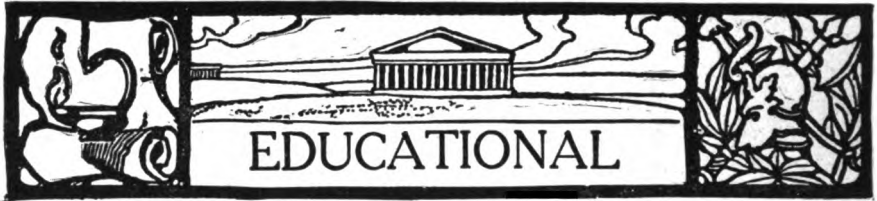
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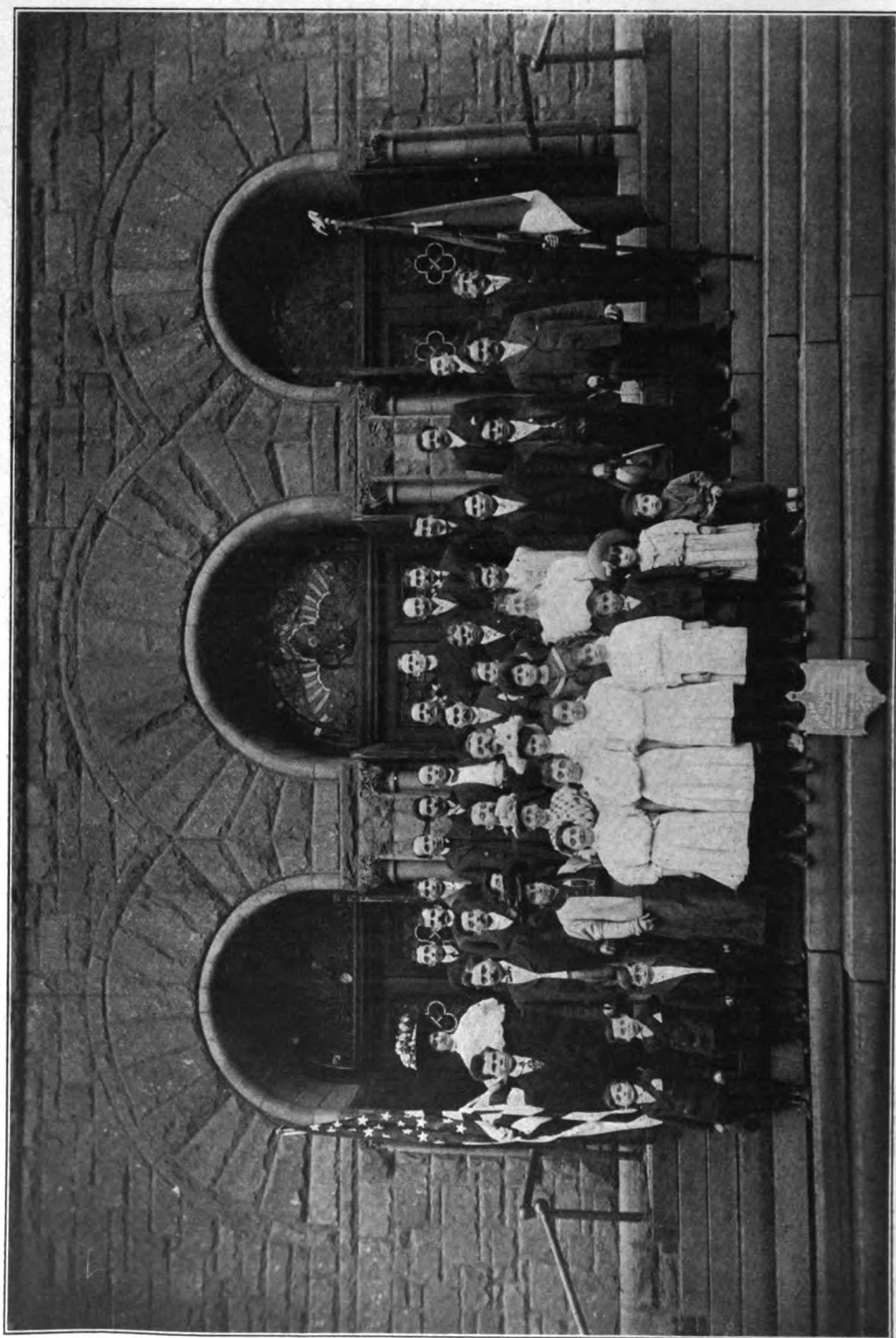
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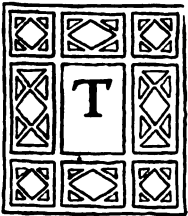
THE BAPTIST HOME MISSION MONTHLY

VOL. XXX

OCTOBER, 1908

No. 10

THE MISSIONARY SPIRIT



HE missionary spirit steadily manifested by converts among the Indians and foreign peoples is frequently a rebuke to those who have taken all the good gifts of the Gospel without thinking much of passing them on to others.

Read the testimony of Deacon Saneco, of one of our Oklahoma Indian churches, and see how his thought turns to the Indians who have no missionaries to instruct and guide

them. Here is a sermon—one of the most effective missionary sermons we know of—in a paragraph:

“I love to tell the unsaved people about Jesus and His salvation. I always speak about His dying for our sins, and His coming up from the grave. Our minister helps me in the Jesus Road, and I help him in his work for our people. We pull like a big wagon team. (That is Christian co-operation in church service, surely.)

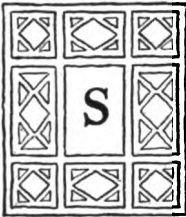
“There are many Indians out West who are poor in heart; they have no missionaries. I want our Christian brothers and sisters to pray and give more earnest to send them missionaries. I believe the great God, our Father, is an intelligent God, and has great power, and He is going to save these people after awhile. That is all.”

That is enough, for a great and true-hearted man speaks the unselfish desire of his soul for his brethren who know not the Gospel.

This same earnest missionary spirit in our churches would solve all the serious problems in American life. In possession of this spirit let us emulate Deacon Saneco.



That Formidable Apportionment



EE MS hopeless, does it? The figures do loom up at first. Here is a church that has been giving at the rate of \$135 for Home and \$150 for Foreign Missions, with something for State Missions and the Publication Society and Ministerial Education and Relief, considerable for miscellaneous, and the women running their end of the benevolences. Year after year there has been little variation, except that financial depression has occasionally reduced the annual offerings somewhat. The church may be said to have its habit of giving, such as it is.

Now what happens? Along comes the Northern Baptist Convention and finds the missionary societies with debts piling up towards \$300,000, besides greatly increased demands for larger appropriations—imperative appeals from every field at home and abroad. Obviously there is only one thing for the vigorous young Convention to do, and it does that one thing. Makes out a joint budget, covering the running expenses for the current year and the debts, with a bit over for full measure, and drops this budget on the churches, saying, "Go to, now, brethren and sisters of the mighty Baptist host, we will raise it all this year, and thus do our duty and show that we are children of the King, ready to do His business!"

But who is to go to? The apportionment committees meet in various states and confer over the carefully prepared lists of contributions. These perplexed committees see at once that the amounts asked for from the churches must be greatly increased if the totals aimed at are to be reached. The raise is fairly proportioned, but it is concededly a large

raise, especially for the larger churches, some of which have five or six hundred names on the roll, but half of them in some instances non-resident or non-findable and certainly non-payable.

How does it work with our church in question? Instead of \$135 for Home Missions it is apportioned \$400; instead of \$150 for Foreign, \$500; and so on, until a total of \$1,200 is piled up. This looks large, to be sure, but is it large, when all the facts are taken into consideration? Two dollars a member for missions is not a large sum to ask or expect. Two dollars a year from a Christian for the worldwide missionary enterprise must strike us, indeed, as pitifully small, when we see with open vision and realize the tremendous interests involved—our own homes and families and religious liberties included. The truth is that we have been doing small things so long that we have come to hesitate when any advance is proposed. Instead of this rise in the total proving a source of discouragement, it should act as an incitement to do something worth while. We must engage in missions as though we meant serious business, and were willing to give as much to this great cause as to a week's amusements or personal luxuries. We do not ask people to give up any of their personal luxuries, but may we not ask them to give for the church and missions in some measure proportionate to the importance and needs of the cause? The appeal is to larger things, to the heroic.

The outcome will depend much upon the spirit in which the churches take the apportionment and undertake the year's work of money getting. If the systematic methods are adopted, and regular weekly giving for missions is introduced and honestly tried, we believe that nearly all of the churches thus entering upon the undertaking will be amazed at the amount of money raised, and that with

less strain than usual. Where there is apathy and the old system of a missionary collection on three or four Sundays is followed, the old result may or may not be reached.

What will you do about it, pastor? That tells in the main what your church will do about it. It is a pity that you must supply the largest quantity of enthusiasm, but pity or not, 'tis true, and the pastor who can do it is going to lead his church not only into missionary giving but into spiritual renewing.

There is no church but can raise its apportionment if the members will to do it. What is your church going to do? What will you make your personal equation and your pocketbook count for in answering that question?

Home Mission Conventions

THE Home Missions Council, which now includes all the leading denominational Home Mission Boards in the country, has decided upon a comprehensive series of Home Mission Conventions, to be held in the winter and spring, with view to bring before our people impressively the present missionary appeal of North America. Few of us realize the vast changes that have taken place in our population during the past quarter century. These changes have affected pretty much every phase of American life. We have not assimilated the immigrants. They have foreignized us to a much larger extent than we have Americanized them. We are in a tremendous social transition, and it is a question as to who is doing the greatest formative work and exerting the commanding influence. He would be bold who should assert that what without offense we may call the American spirit and ideals and influences are dominant.

At any rate, there needs to be an awakening of the Christian churches of America in regard to the pressing duty of home evangelization. There are great, living questions to be discussed, and if the Home Missions Council can summon great men to the discussion, and gather tens of thousands of our best men and

women in the prominent cities to consider these things that make for America's true welfare, a splendid service will be rendered and a supreme cause will be furthered.

The Non-Contributing Churches

TO reach the non-contributing churches and secure a contribution for missions this year—that is one of the tasks to be undertaken with serious purpose by the district secretaries of the various societies in all sections—east and west. If all the non-contributing churches could be brought into line—like that one reported by District Secretary Petty in his district—a church that has hitherto made no contribution so far as the records show, but that now comes forward with \$115—the debts would go rapidly enough. The result was reached, in this instance, by a visit from the representative with a live message and a live lot of Home Mission literature. Of course, there will be a club for THE MONTHLY, and the missionary education will go on. The start is the hardest thing oftentimes.

There is interest enough, if it can be aroused. There is money to match the interest. Awaken the interest and the stream of money, about which Forward Movement Secretary Moore is persistently and properly telling us, will begin to flow. The problem is to get at the non-contributing churches and set the members to thinking about missions. There are two means chiefly to be employed—the living voice and the printed literature. Nothing can take the place of personality in this work. A man on fire with missions is the best means yet invented to quicken missionary interest. The secretaries can do much; the pastors can do more. But in the case of the non-contributing church, the greatest difficulty of all may be to arouse the pastor and secure his co-operation.

Let every possible effort be made, then, to swing the churches that are now in the non-contributing over into the contributing column. That would relieve the stress of the present and mean much for the future.

NOTE AND COMMENT

¶ The financial condition of the American Baptist Home Mission Society on September 1 is a cause of much concern. The indebtedness was \$208,889.26, being \$37,317.42 more than at the same date last year. Of this amount about \$96,000 was brought over from last year. Receipts from churches show an increase of \$5,000 over those of the same period last year; but there is a loss of \$14,033.87 in legacies; while the total receipts for general purposes were \$117,117.11, as compared with \$116,633.19 a year ago.

¶ We have heard of one church which does not think it can meet its apportionment—very likely will not try to do so. It is a church with about a thousand members on the rolls, and for at least a dozen years it has never made a contribution to the Home Mission Society, while it did but little better for the Missionary Union. The church has plenty of means, a fine house of worship, and pays its pastor a good salary. Unless a new vision of the Kingdom comes to them, its members could hardly be expected to meet the rather heavy apportionment, which ought to be ten times heavier to make up for past remissness. But sometime they will have to meet their Lord and Master—and what then?

¶ We are promised the next text-book on "The Frontier" about the first of this month, but we will give a little grace and hope to get it by the tenth. It is worth waiting for. The author has brought together the facts which show impressively the amazing development and resources and possibilities of our country materially and commercially; while all this emphasizes the opportunities and responsibilities religiously. The sense of Americanism pervades the volume, and the missionary's significance and service appear throughout. If two hundred thousand young people in our churches study this volume this winter, and probably that is an under-estimate, the result cannot fail to be of great good. Many young men will feel called to the frontier fields, in the true volunteer spirit—for the book proves that it requires utmost consecration, ability and grace to fill and hold these fields. The call is to the finest and strongest, to

the molders of civilization, creators of character in the commonwealth.

¶ The Home Mission Society will publish a supplemental chapter, covering compactly our Baptist work on the frontier, to go with the text-book and round out its missionary side. It will be well for study classes to devote a special evening to this phase of the subject. Illustrative sketches of frontier service will also be collected in a booklet and furnished to leaders of study classes. A great tidal wave of Americanism ought to roll over the country as a result of the impetus given by this study of a wonderful land.

¶ We have seen all the proofs of the new *Forward Movement Hymnal*, and do not hesitate to say that it is a superb collection of missionary hymns. The devotional section contains enough hymns to make the little book suitable for any prayer meeting, and if the missionary hymns which are new shall be learned, the singing in our meetings will be greatly enriched. The book will be attractive, strongly bound, and will sell for only fifteen cents. It will contain Scripture readings, responsive and otherwise, specifically missionary, and thus will furnish leaders of missionary meetings much desired help in this direction, as well as in hymns suitable for all occasions.

¶ Secretary Moore gets the credit for saying that "in some churches missions seem to be a side issue, and outside at that." But that will not long be true of a church that admits the Forward Movement Secretary and promoter into its pulpit.

¶ If you do not find your article or item in *THE MONTHLY* this month, do not be utterly discouraged, nor think that it will never appear. Patience should not be confined to the editors, but shared by the contributors. During the summer months we have been sparing of space; but even with the usual number of pages there has to be selection, for the amount of matter is very great, and alas, all of it is important—to somebody, especially that which is left over.

¶ An excellent book on mission studies in the Bible is "Where the Book Speaks," by Dr. Archibald McLean, whose one aim is to show the connection between missions and the Bible. Sunday-school teachers and pastors will find plenty of suggestiveness in this volume, which is published by Revell. The treatment is at once scholarly and popular, and the Scripture is not wrested in order to adapt it to the author's purpose. We can highly commend the volume.

¶ Dr. G. M. P. King, who entered the educational work of the Home Mission Society in 1869, and was for more than twenty years president of the Wayland University, has been "doctored" again, this time by the State University (Negro) at Louisville, which conferred upon him the degree of Doctor of Laws, in virtue of his "learning, usefulness and piety." President J. R. L. Diggs, of State University, was a pupil of Dr. King, which makes the mark of appreciation the more highly prized.

¶ We share in the sorrow that has been brought to countless hearts all over the land by the death of "Uncle Boston" W. Smith. He was a rare man, rarely gifted for his large and continental work. He carried sunshine with him wherever he went. He won the hearts of the children instantly, and the older people were equally glad to see and hear him. The denomination has suffered a great loss, and the Publication Society its most widely loved worker. The world has so few spirits of his type that it can ill afford to lose them.

¶ From recent utterances it would appear that the Roman Catholic leaders are preparing to push a campaign for the securing of appropriations of public moneys for the support of parochial schools. The Romanists are evidently feeling their political strength, and becoming confident that they can control legislatures. But history should teach them cautionary lessons. Just as soon as the Roman Catholic or any other ecclesiastical body enters the political domain and raises the question of absolute separation of Church and State in America, that moment the issue is clear. Nor do we doubt the outcome. If there is one thing the American people will resist, as sternly as the tax on tea was resisted, it is the ap-

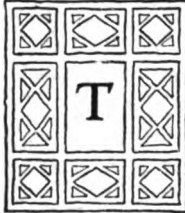
propriation of public money for sectarian purposes. Hands off the public schools, and the public school funds!

¶ THE MONTHLY is pleased to receive a renewal of subscription from a lady aged 86, who has been interested for many years in the Home Mission work, and who pays two years in advance. There is no age limit to those who maintain active interest in the great world enterprises.

¶ One of the good things a church federation can do is illustrated by the Church Federation of Los Angeles, Cal., whose request is given on another page. This central organization of the churches undertakes to secure from every pastor the names of church members or other persons who are removing to Los Angeles, and to give the names to the pastor of the denomination indicated who is nearest the address of the newcomers. It is the purpose to get in touch with the new people and see to it that they have no excuse for falling into the non-church going class. The movement is practical and in the right direction, and may well be tried in other cities.

¶ The growth of mission study enrollment shows how missionary interest has been rising with new knowledge. In 1902-3 the number enrolled in the mission study classes, as reported to the Young People's Missionary Movement, was 17,000. In 1905-6 it reached 61,000; in 1906-7 it was around 100,000; and last year the total was 175,000, in round numbers. This was class enrollment only. It does not require much faith to believe that the number this year will go up to 225,000. Great numbers of the young people are just waking up to the interest of missions, if not to the fact of their existence and meaning. In the home work we are glad to know that over 60,000 copies of "Aliens or Americans?" have been issued, while the unwaning interest in the great subject of immigration is indicated by the announcement that Revell is to issue another edition of "The Incoming Millions," written especially in the interests of the Women's Boards. All of this home mission study makes for truer Americans and more evangelistic Christians, and hosts of young men and women are becoming positive and active forces for righteousness.

A Call to Prayer—October 18 to 25



THE Northern Baptist Convention, at its meeting in Oklahoma City last May, adopted the following:

"Because of the serious financial needs of all our Missionary Societies and because most distressing retrenchments in our missionary enterprises are threatened; therefore, be it

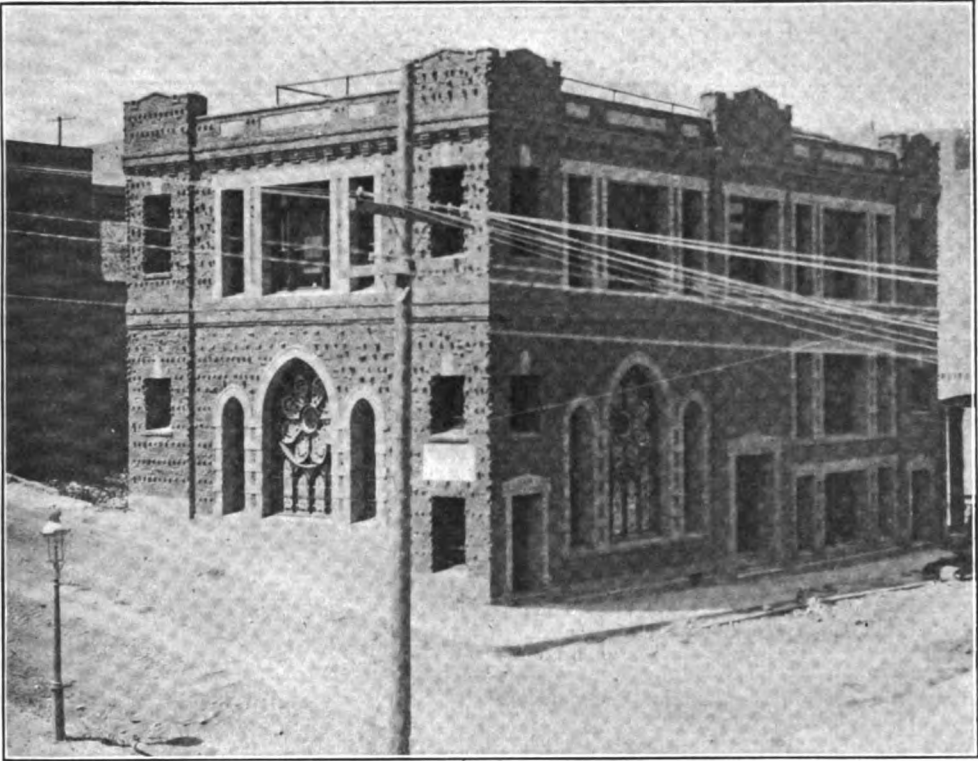
"RESOLVED, That the officers of the Missionary Societies present unite in issuing a call to our entire constituency, to observe a week of prayer to definitely spread these great needs before the God of missions, and to seek the divine guidance to meet these needs and deliverance from these perils."

Pursuant to this action, the week beginning Sunday, October 18th, 1908, is designated as a period for special prayer for an adequate increase of offerings to maintain our missionary enterprises in this and in other lands.

Peculiar appropriateness attaches to the selection of this week, because of the fact that October 21st will be the centennial anniversary of the birth of Rev. S. F. Smith, D.D., author of the two notable hymns, "My Country 'tis of Thee" and "The Morning Light is Breaking," both of which also first appeared in 1832, the same year in which the American Baptist Home Mission Society was organized. Stirring events in the Home and Foreign Mission fields at that time doubtless furnished inspiration for these immortal hymns. It is suggested that on Sunday morning, October 18th, and at the ensuing mid-week prayer meeting, both of these hymns be sung by more than a million members of our church from the Atlantic to the Pacific, making a continental chorus of praise and prayer. Sunday-schools and Young Peoples' Societies are also earnestly requested to unite in this service.

Extraordinary conditions in our missionary enterprises constitute a providential summons to prayer. The Northern Baptist Convention has recommended that \$1,500,000 should be raised this year for the maintenance of the work of our Societies, for their relief from accumulated indebtedness, and for a small reserve fund to avert deficits. This certainly should not be regarded as difficult for one and a quarter million Baptists of the North and West. Let a great and united volume of prayer ascend to God for the quickening influence of His Spirit in the hearts of our people, inspiring them to consecrate more generously than hitherto their means for the whole world's evangelization. On behalf of the Societies:

F. P. HAGGARD, Corresponding Secretary,
American Baptist Missionary Union.
H. L. MOREHOUSE, Corresponding Secretary,
American Baptist Home Mission Society.
A. J. ROWLAND, Corresponding Secretary,
American Baptist Publication Society.



NEW CHINESE CHURCH, ON SITE OF DESTROYED CHURCH, SAN FRANCISCO

THE NEW CHINESE CHURCH EDIFICE IN SAN FRANCISCO

By C. A. Woody, D.D.

SUNDAY, August 30th, was a great day with the Chinese Baptists of San Francisco, since it brought to them the opening and dedication of their rebuilt church home. It will be remembered that the old church was destroyed entirely by fire at the time of the San Francisco disaster. Appeal was made for rebuilding it in connection with the appeal for our other interests, and a sufficient amount was secured to warrant the undertaking.

Last spring arrangements were completed with Mr. G. F. Burlingame to prepare plans for the house, and with him-

self and Mr. George H. Moore of San Francisco for building the house. We congratulated ourselves on this arrangement, as Mr. Moore erected the former building, which had served us so well and which withstood the earthquake shock without damage.

The new house is built of clinker brick, trimmed around all openings with cream-colored pressed brick, giving a very good contrast and a pleasing effect. The lot owned by the Society is approximately 41 by 61 feet, and the building covers the whole of it. It is located on the corner of Sacramento Street and Waverly Place. The building is arranged to serve several purposes. At the south end on the ground floor is the chapel,

seating nearly 200 persons; it is provided with pews, neat pulpit furniture, convenient baptistry, a study for the pastor, and an office for the superintendent. It is lighted by two large art glass windows. This room occupies about 38 feet of the length of the lot. At the rear of the lot we excavated for five or six feet and secured a room about 20 by 34, which is set apart for a Chinese reading room and Y. M. C. A., open all the time to the Chinese. Just over this is a similar sized room, which opens like a gallery into the audience room by rolling partitions. This is to be used for the night school work for Chinese men.

On the upper floor, which extends over all the rooms heretofore mentioned, we have arranged four handsome and well-lighted school rooms now used by the Woman's Baptist Home Mission Society for their school work for children and girls. A rest room for the teachers is also provided, and necessary toilets and store rooms. A wide stairway is continued to the roof and here a playground or roof garden 30 by 60 is provided for the kindergarten pupils. It will doubtless also serve other useful purposes in the work of the mission. I may say here that on the Friday before dedication in these upper school rooms the attendance was 72, I believe. I did not learn the enrollment. In the night school work carried on by the Home Mission Society the attendance is about 50, which is much larger than before the fire.

The entire cost of the building and the furnishings, including the school furniture provided by the Women's Society, will slightly exceed \$23,000. Of this amount about \$8,000 was derived from insurance on the former building, the remainder coming chiefly from the California Relief Fund. The building is wholly creditable to the Society and the denomination, and the Chinese are greatly pleased with it so far as I heard from them individually. Indeed, several of the brethren assured me that it was by far the best of its kind in Chinatown. It is certainly far in advance of the former building, and provides not only adequate facilities for more effective work, but also

has many comforts for the mission workers that will gratify all Baptists who visit the building.

The service of dedication was held at three o'clock p. m. The audience was very large, I think quite 400 being inside of and about the building. A large proportion of these, of course, were Chinese, but there were present members of six or seven of the American churches with Negroes and Japanese. The Chinese Consul, who was present and accepted a seat on the platform, spoke during the services most appreciatively of what Christianity was doing for his people and of his desire to co-operate with Christian people in any efforts they would make against the opium habit and trade.

The sermon was preached by Rev. C. A. Wooddy, Superintendent of Missions for the Pacific Division, who has general oversight of this work. Rev. A. W. Rider offered the invocation, Dr. H. G. Vosburg offered the prayer, Rev. J. B. Travis conducted the music. The prayer of dedication in English was offered by Rev. Geo. E. Burlingame, and in Chinese by the pastor of the church, Rev. C. O. Liu. The children of the schools sang most acceptably two songs during the service. Rev. Gong Tyng, who has long been a member of the church and a supporter of the work, was useful as interpreter in both Chinese and English at various points. We also had the presence of our efficient Chinese evangelist, Rev. Ko Chow, and the colporter, Sum Sing. The service had been very carefully arranged by the superintendent, Miss Mollie McMinn. I am writing this after a week of many details in other meetings and some of those present may not be mentioned, through oversight, but no one of them will forget the meeting.

The supervision of the building operations has been in the hands of Brethren Gaylord, Hobart, and Brinstad, and they deserve great praise for the time and care they have given to all details. Miss McMinn has been wise in planning many of the details for the comfort of the workers and the efficiency of the work, and I feel that she deserves special mention and thanks. Likewise, the builders have seemed to take a deep personal in-

terest in the work and have given us a house that will accredit them as worthy of larger trusts. I nominate them as builders of the First Baptist Church in San Francisco, which I hope may soon have beginning.

Congratulatory messages from Chinese Christians were received from many places, such as Los Angeles, Portland, New York City, and quite a number of

offerings had come in from these sources. A liberal offering was taken at the services for the purpose of fitting up the reading room with books and periodicals. Our Chinese work now starts off in San Francisco with good promise and with a better material equipment than ever before. If upon it we may have the blessing of God it will be greatly prospered. For this let every reader pray.



EFFECT OF A BIBLE LESSON

By Sarah E. Owen, Principal of Mather School, Beaufort, S. C.

AMONG the new students enrolled at the beginning of the year were Annie and Edna. Fair and graceful in person and above the average in mental ability, the sisters won the esteem of teachers and students. They were able to pay a fair amount towards board and tuition, willingly working out the balance. They had no money for books, and these were loaned, with the exception of the history. Those had all been given out. Annie was obliged to study with an accommodating classmate. In Edna's case there was too much pride to accept assistance that way. We had received from Watertown a barrel of mercantile paper. On this paper, freely given out to the students, Edna wrote out her history lesson every day, that she might study independently during the evening study period. One morning during recitation Rina Snooks, one of our day students, reported Edna as consulting her history paper. Edna was asked to explain. The girl denied the charge. Rina hastened again to assert the fact, only to be met by a firmer denial. What could be done? The recitation could not be delayed and the matter must be settled out of class; and it was left with the feeling that Rina, who was not always present at devotions, and was a poorer student than Edna, might have preferred the charge in a moment of irritation. But our Father cares for

His own. A signal triumph was to come.

Some time during the week the Bible History students, of whom Edna was one, were taking notes as usual. The story of Achan had been reached, and after the note books were closed, a voice seemed speaking in my heart, that the lesson should be made personal, though I did not think especially of Edna or Rina. The command, the disobedience, and the terrible defeat, were dwelt upon.

With quiet, thoughtful faces the girls retired from the class. That evening, after the girls had passed to their room, and it was nearing time for the retiring bell, there was a timid rap at my door, a little note was passed to me, the messenger speeding rapidly back to her room. The note was in Edna's well-known writing, always beautifully done, and expressed with the painstaking care which marked all her school work. Most penitently did the girl make confession of her double fault—consulting her history paper, and then denying the fact. Said she: "I am ashamed to tell you; but I will never do it again." And she never did. A graduate from Mather School, and later from a higher institution, and now a teacher among her people, who can compute the far-reaching influence of that Bible lesson upon Edna's life and the lives of others moulded by her faithful work!

THE LOCAL CHURCH AND THE FOREIGNER

By Rev. Chester F. Ralston

THE work among the Italians of Gloversville was begun in July of 1906. The work was inaugurated by the Karens of the First Baptist Church, the oldest Woman's Baptist Foreign Missionary Society in the United States. An industrial school was opened in an Italian home, three of whose members had been received into the fellowship of the church. This school attracted some thirty children in all, who met once each week, generally on Saturday afternoons, from July until October. With some fear as to the outcome the place of meeting was then changed to the prayer meeting room of the church. Because of this transfer a small number of the children were prohibited by their parents from longer attending the sessions of the school. In the end, however, a gain was made in the attendance. During these months the children were taught to sing Gospel songs, and to each of them was given, from time to time, beautiful picture cards emphasizing some Bible truth or scene in the life of Jesus. By the middle of October the interest in the industrial school had developed to such an extent that the Karens felt warranted in seeking an arrangement whereby an Italian missionary might be secured for part time service in our midst.

This plan was perfected and Rev. Francesco Di Tommaso, of Troy, entered upon the work, giving one day in two weeks to our city, visiting during the day and holding a cottage meeting in the evening in some Italian home. Ere long it was deemed wise to transfer the place of these meetings to the church prayer meeting room. The interest and attendance increased in a most gratifying manner. Before the winter had passed (Mr. Tommaso began his work with us the 1st of November) several men were inquiring the way of salvation. They were fast losing, or had already lost, faith in Romanism. In truth, the Italians as a people are breaking away from Rome in large numbers, wise instruction and leadership being all that is now needed to

convert them in increasing numbers to Christ and Protestantism. In the month of March, 1907, the church listened to the testimony of twelve Italian men, after these men had first given most satisfactory evidence to the pastor and deacons that they had received a new life and



REV. FRANCESCO DI TOMMASO

hope in Jesus Christ. Being approved for baptism, Bro. Tommaso had the great joy of baptizing them, a sight long to be remembered by the 1,200 persons who witnessed the ordinance. With a single exception these men have proven themselves worthy the confidence the church has reposed in them. They are glove cutters by profession, a most excellent trade, and earn from \$50 to \$85 per month when working full time. They hold American ideals for themselves and families, desiring the best of advantages afforded, and ready generally to adopt the American standard of living.

Beginning last January Rev. Mr. Tom-

maso, through the co-operation of the Home Mission Society and the State Convention, moved to Gloversville, and now gives his full time to the work in our city, though it is expected that Amsterdam will command one-half his services at an early date. The number of Italians interested in our mission constantly increases. During the past year we have baptized thirteen, of whom nine were men. Mr. Tommaso preaches to these people every Sunday afternoon, and holds a prayer meeting and Bible study hour with them on Friday evenings. He conducts many cottage meetings also, and with the help of four young ladies of the church conducts a night school once each week, where the English language is taught. This latter work is proving quite a helpful feature for we have found that many of the Italians, *i. e.*, the grown ones, desire to learn to speak, read and write the English language. All in all, Mr. Tommaso's work touches directly the lives of more than 125 Italians, every week affording new homes into which he is welcomed.

Probably forty to fifty of the Italian men and children, with possibly three or four women, are members of our Sunday-school, some eighteen of the men being members of the pastor's Baraca class. If the Italians of our city could understand the English language we could easily have an Italian Sunday-school of one hundred members.

The Italians, as a people, are well-mannered, grateful, eager to rise, independent, open to the truth. In public services their gentility is most marked. They do not force themselves to the front. They are willing to co-operate, but are not bold in their mingling with others. Their minds are open to the truth if only the missionary will show to them a brother's heart and interest. Personally, I have never ministered to any people who express a deeper and sincerer gratitude for efforts in their behalf. They are honest, pay their debts, and hold in high regard the chastity of womanhood.

It is most difficult to secure the interest of the women, and seldom are any found in our meetings. This is due to three things. Primarily, the women are

more superstitious than the men in regard to their religious devotions. This closes their minds in most cases. Again, they usually have large families and so cannot be spared from the home to attend meetings. Third, they do not mingle with Americans as do their husbands and fathers. The wise and winning work among the women must be a faithful, careful labor in the homes, a day-to-day, hand-to-hand work. In the end this will make its inroads and bring its returns.

I may anticipate a question or two, and so answer them. What has been the attitude of our church toward this work, and toward the receiving of these people into our membership? I am glad to say that from the beginning the church has shown a friendly spirit. A few objected at the first, some stood aloof and may yet, but there was no open hostility to the movement. Of twelve deacons and nine trustees all favor the work, most of them very earnestly.

What has been the attitude of the Roman Catholic churches? Of course, one of opposition. One of misrepresentation. One of threat and tyranny. But gradually this opposition is losing. Mr. Tommaso does not retaliate in kind. He goes on his way and about his particular mission in a quiet, sincere, Christlike manner, thereby winning increasing favor. He preaches to these people a pure and simple Gospel, shows to them a brother's love and sympathy and interest, and they gradually learn who is the safer, sincerer pastor. A missionary work baptized in the spirit of love and sympathy, an open Bible with its messages set forth in their beauty and simplicity, will win with these people in the end.

We believe the future of our work here, now just two years old, is very promising. We consider ourselves fortunate in having so godly and consecrated a man as Mr. Tommaso to lead us in this work—and we are likewise fortunate, as is he, in the presence and labors of his most excellent wife, and we feel the Lord will set His seal with increasing favor upon our brother's work, a man who knows Jesus, as he also knows the real animus of Romanism, having been educated in the Roman church in Italy.

A New Work among the Italians

By Rev. A. E. A. Palmquist



IT should scarcely be called a new work, for it is nearly two years since the work was started. During this time Miss Florence E. Carr and Mr. Zerilli did work upon the field. On August 14th Mr. Mascellaro, of Boston, came with his family and began work among his people. He is supported by the First Baptist Church of Connellsville, the Pittsburg Association, and the Home Mission Society.

The work has opened very auspiciously. On August 24th the successful pastor among the Italians of Uniontown, Rev. Hector Schisa, came to help Mr. Mascellaro in a series of meetings. Each evening for a week services were held upon the street and in the Baptist church. The attendance was good and the interest splendid. During the week more than a hundred Italians expressed a desire to live a Christian life.

The plan of the meetings was as follows: The street service was held at seven o'clock, and was intended to interest a large number of Italians on the street. Service was conducted by Mr. Schisa, Mr. Mascellaro and Miss Carr. These meetings were somewhat interfered with by the brass band in the theatre and a drunken policeman, but the local pastor succeeded in having the authorities protect the missionaries. At the first it was necessary to give personal invitation to get the Italians to come to the church, and also to explain to the Americans that it was for their interest to evangelize the foreigners and make of them good citizens. Be it said to the credit of the Americans that they helped very kindly in the street services.

Each evening at the church slides were used to illustrate the life of Christ. At the first meeting there was but little interest, but when the audiences began to understand the life of Christ the interest increased. It is very interesting to those

of us who have heard the parables and stories of Jesus times without number, to see with what earnestness these Italians listened to the same stories for the first time. When the picture of the Prodigal Son was thrown upon the screen and Rev. Mr. Schisa told in his own dramatic way the story of the Prodigal, tears were in all eyes. The same was true when the betrayal by Judas was shown and told.

There was some opposition on the part of the Catholics. One evening, when an old woman was asked to follow Jesus, at the church, she answered, "I was warned not to come to this church, because you are Protestants, but I have come and I believe that you have the true way and I will come again. God bless you."

A large number of Americans attended the services. It was interesting to note the power of the Gospel songs, even when not understood. While Mr. Schisa gave the invitation, the Americans sang some appropriate song, and under the influence of the Holy Spirit the Italians came forward in tears of repentance.

At the last service the question was asked how many of those present were willing to accept Christ as their Saviour. Thirty-six responded. To this number Mr. Schisa explained carefully the position of the Baptists and asked as many as desired to make a study of the Bible and the principles of the Baptist denomination and to live consistent Christian lives to come forward and shake his hand. Twenty-six responded to this invitation. Then Mr. Schisa addressed some words in English to the Americans present, urging them to accept Christ, and one responded.

The series of meetings was closed in a dramatic way. After the local pastor and the new Italian pastor had been introduced to the converts and each had spoken, Old Glory was thrown on the screen, and the audience rising, sang with enthusiasm, "My country, 'tis of thee, sweet land of liberty."

As a pastor the writer feels called upon to urge our churches to do all that is possible for the evangelizing of the foreigners in our midst. It is a work that brings great blessings to the church that undertakes it.

Connellsville, Pa.

“If I were a missionary at Canton, China, my first prayer every morning would be for the success of American Home Missions, for the sake of Canton, China.”—*Austin B. Phelps.*

FIRST GUNS IN UNITED CAMPAIGN

By the Field Secretary

OHIO is at the front in Church as well as State. Near the center of the State on its highest land is Mt. Vernon, with Hiawatha Lake Assembly, ranking in the first half-dozen of all the “Chautauquas” of the country. Here Ohio’s apportionment committee met, Mr. G. H. Olmstead, of Cleveland, chairman, and Rev. C. E. Stanton, of Cincinnati, secretary. Other members present were Mr. W. D. Chamberlain, of Dayton, and Rev. P. M. Mills, of Marietta. They were assisted by the district secretaries of the three Societies and by Rev. E. A. Read, Secretary of the Ohio B. Y. P. U. A., who has a close acquaintance with the churches of the State. The able business men on the committee gave the work many long hours of careful attention. One feature of the result, which will have marked educative value to many churches, is the apportioning to each church in the ratio for the three objects of the apportionment for the whole State. This will strongly tend to secure breadth and balance of missionary interest.

The committee invited the apportionment committee of the Ohio Convention to join its apportioned budget with that of the three general societies, so that all may go to the churches in one co-ordinated budget.

Then a great platform meeting was held in the Hiawatha Assembly Auditorium July 28th, to inaugurate this

united campaign. It is planned to follow it up, not only by co-operative effort of all the secretaries in associations and churches, but also by intervisitation of pastors and laymen, so that the State may rise in a solid body to the new and great occasion.

Combining the State and general budgets had been favorably considered in New Jersey, Pennsylvania and other States. But Ohio was the first to hold a representative public meeting, actually launching the plan.

Missionary interests have large attention at Hiawatha, the leading Baptist “Chautauqua,” which is under the direction of Rev. C. J. Rose, General Secretary of the Ohio Convention. One hour every day is given to mission study classes and one hour to “mission lectures.” The Field Secretary enjoyed very much spending five days at the Assembly and speaking on “Essential Principles of the Missionary Enterprise.”

Dr. Barnes’ Itinerary

- Oct. 2, Hotel Riverview, Pierre, S. D.
- Oct. 7, Exchange Hotel, Pawnee City, Neb.
- Oct. 12, Hotel Ryan, St. Paul, Minn.
- Oct. 16, Baptist Convention Headquarters, Minneapolis, Minn.
- Oct. 21, Merchants’ Hotel, Moberly, Mo.
- Oct. 22, The St. Nicholas Hotel, Decatur, Ill.
- Oct. 28-Nov. 3, New Early Hotel, Chickasha, Okla.
- From Nov. 9-11, 324 Dearborn St., Chicago, Ill.



B. L. DAWSON
Iowa College, '08



V. C. HART, JR.
Institute and Training School, '08



H. A. M'CONNAUGHEY
Oberlin College, '08

Studying Immigration

THE State Young Men's Christian Association of Pennsylvania has gone ahead in the matter of looking after immigrant men, and is doing much practical work. The plans laid are far-seeing. One feature that has attracted considerable attention is the sending of six young men abroad under the direction of Professor E. A. Steiner, to study conditions and the peoples and their languages in the foreign lands from which the greater number of immigrants now come. This training expedition for the preparation of immigrant leaders is an admirable idea, and when the young men return from their year's investigation they will be put into the regions where the most immigrants are, to seek the moral and spiritual welfare of the men. The men have been carefully selected for

this important mission, and enter upon the service with the missionary spirit that characterizes the student volunteers. They are as truly entering a missionary service. They can become centers of influence and helpfulness, and play an invaluable part in Americanizing the young men who are thronging to America.

When these young men come back, they will not only be able to approach the foreigners through acquaintance with their homeland and language, but also to acquaint Americans with the true character of the foreigners. This is not the least important part of their mission. To repeat a statement which we believe profoundly true, alien assimilation depends very largely upon American attitude. Not alien attitude, mark, but our attitude. The American is often harder to change than the alien. Dr. Steiner was to conduct a bicycle tour of Bohemia.



C. D. BLACHLY
Iowa College, '08



EDWARD E. BOHNER
Dickinson College, '06



J. H. DAGUER, JR.
Washington and Jefferson College, '06

Poland, Hungary, Southern Russia, Bulgaria, Roumania, Servia and Italy, bringing the party into direct contact with the people. This expedition is only one feature of a work that has broadened from its beginning in Pennsylvania, until the International Industrial Committee has taken it up, and is laying plans to reach and enlighten and help every man who seeks a home in our land. This is good, patriotic, Christian work, and we wish the Association godspeed in it.

How Prayer Was Answered

By Sarah E. Owen

THE early years of my service in the South were spent as a pioneer teacher in a little Negro church. The clerk of the church was a hard drinker and stood in the way of spiritual advancement for congregation and Bible School.

Our many talks with this man were of no avail. Advice and entreaties were swept away like straws down a stream. The day before Christmas I said to my teachers, "Let us pray that the clerk may have no whiskey to-morrow." Our petitions were fervent, though the case seemed hopeless. Speaking of the matter a little later to the man, that he might know how earnest was our desire for his reformation, he looked as though he regarded our prayers as a mere waste of words. It did seem as if nothing short of a miracle could prevent his having the deadly drink.

I did not see the man again for nearly a week. When I met him he stopped me and said, with startling vehemence, "*Don't you pray against me any more!*" It confused me to such an extent that for a moment I failed to understand, and again he exclaimed, "*Don't you pray against me any more!*" Then followed the explanation. He did get his jug of whiskey and put it in the wagon. He took the nearest way home, a short cut across a cotton field; turning to take the jug, he found the jolting had tipped it over, loosened the cork, and the liquor was lost. Looking earnestly in my face, he once more exclaimed, "*Don't you pray against me any more!*" He learned that

prayer could be answered; we learned a lesson in trust that we have not since forgotten.

Northampton, Mass.

Note and Comment

¶ The largest club for THE MONTHLY from a missionary church is that sent by Rev. Daniel G. Dunkin, pastor of the church at Billings, Mont. The club numbers thirty-three! We feel certain of one thing—that this church will be found making a liberal offering to the Missionary Union. The church that is alive to the home mission needs is ready also to respond to the calls from over the seas.

¶ The Federation of Churches Council will hold a great convention in Philadelphia this coming December. All of the leading denominations have entered into this movement for Christian co-operation. The Baptists are well represented on the various committees by the delegates appointed by the Northern Baptist Convention, and the topics cover a wide range. It is time to present a united Christian front if we are to accomplish the Master's business in our own and foreign lands.

¶ The following is the kind of report one likes to read. It comes from Sallison, Oklahoma, and represents the expansive ideas of that great State: "This is my first quarter on this field. We have recently had a glorious meeting, with 19 additions to the church, 15 by baptism. We are greatly in need of more room. Our house is entirely too small for any service we have. We need a \$10,000 brick or stone. This town is growing, is the county seat, and will in the course of a few years be an important town. We have enrolled in our Sunday-school 170, and our house will only hold 200 people when every seat is taken and extra chairs are in. The church is not able to build the house we need. Can we expect any help from you all?" Bibles and tracts can also be used to advantage, says this progressive pastor, Rev. J. S. Henderson. We like his pluck and large vision, and hope the adequate meeting house will come ere long. The first question is, How much can the church do for itself? Money raising, like charity, should begin at home.



BROADWAY, OKLAHOMA CITY—A BUSY THOROUGHFARE

THE HOME MISSION SOCIETY'S WORK IN OKLAHOMA

By J. C. Stalcup, General Missionary

Address Delivered at the Annual Meeting in Oklahoma City



At the request of Dr. Morehouse, it is my privilege and duty to speak to you of the work of the Home Mission Society in what is now the new State of Oklahoma. I shall not undertake to go into the details of the work done by the Society during the many years of its activities in these two territories. It is a fact worthy of note, however, that the first Baptist church constituted within the limits of what is now Oklahoma, and the American Baptist Home Mission Society, were organized the same year.

The Home Mission Society, although organized in 1832, did no work in the two territories until 1865. In that year the Indian Mission Work, which was first begun by the Triennial Convention in 1817, when they appointed Isaac McCoy

as missionary to the North American Indians, was transferred by the American Baptist Missionary Union to the Home Mission Society. From that day until the present the Society has been vitally connected with the progress of the Baptist interests in our State.

When I moved to McAlester with my family and united with the First Baptist Church of that city, about ten years ago, they were represented in what was then called "The Territorial Convention of Indian Territory," and were in co-operation with the American Baptist Home Mission Society of New York. This being the first church in which I ever held membership which had such organic connection, I confess to you that for a time I felt a little lonesome and wondered how it had come about that I was thus situated. Looking back over the events

that have transpired since that day, I can see plainly the hand of God in it all.

At that time, as many of you know, there were two Baptist general bodies in each of the two territories; one of which in each territory was in co-operation with the Northern Societies, and the other in co-operation with the Boards of the Southern Baptist Convention. There I was, not of choice, I frankly confess, but under what appeared to be a strange Providence, a member of a church in co-operation with I hardly knew what. I had some *little* knowledge (placing the accent heavily upon the word "little") of the work of the Home Mission Society, mainly through what I knew at long range of Doctors Rairden and Morehouse. I was not expecting that either of them had horns, neither was I expecting to find in them the warm Christian hearts and the fraternal spirit which were manifest so plainly on coming into closer touch and fellowship with them. I am glad of the opportunity here in this presence to bear testimony to the fact that during all these years of service, as I have come into closer touch with these servants of my Master and the great Society which they represent, my love and fellowship for them have grown, until from the depths of my heart, making use of the language of the Apostle Paul to the Philippians, I can say, "I thank my God upon every remembrance of you—for your fellowship in the Gospel from the first day until now." Not that I love with any less devotion the people of my own beautiful Southland, under whose sunny skies and balmy air I was born and have always lived. No, not that. My heart thrills with unspeakable joy as I think of the land where my father died. I love with an undying devotion her rocks and templed hills. May my hand forget her cunning, my arm fall palsied at my side, my tongue cleave to the roof of my mouth, if ever I forget the country where sleep my father, mother and many who were dear as life to me; but forgetting the unhappy things which are past, I strive to live in a fraternal atmosphere that knows neither North nor South, East nor West, and in which I can invest most effectively whatever in-

fluence and strength God has given me for the enlargement of His Kingdom in *all* parts of our great country and thus help to make it what I believe our Saviour intends it should be, the **BASE OF SUPPLIES FOR WORLD-WIDE EVANGELIZATION.**

I shall not here recall any of the unhappy conditions that prevailed in this country at the time above referred to, further than to say that the work was unsatisfactory to every one.

In the month of September, 1900, according to a plan previously arranged and agreed upon, the two General Bodies of both Territories were dissolved and a General Convention was organized in each Territory, and a plan of work agreed upon by which we were to be in co-operation with the Home Mission Society of New York and the Home Board of the Southern Baptist Convention on equal terms. Under this arrangement the work was carried on with marvelous success, until on the 9th of November, 1906, statehood having been assured, the two Territorial Conventions by unanimous vote dissolved, and our present Baptist General Convention of Oklahoma was organized out of the constituency of the other two Conventions; and the same plan of work, under which we had worked so harmoniously and effectively for six years, was unanimously adopted by the new Convention and agreed to by the representatives of the two co-operating Boards.

Having been connected intimately and officially with the work of the Convention during this time, I have had most excellent opportunities to observe the practical application of Home Missions as carried on by these two engines of power. At the beginning of this plan of work, seven and one-half years ago, these Boards each paid four-ninths of the entire cost of the missionary work done by our Convention. Each successive year we have assumed a larger portion of the burden of the work at home, until now we are paying one-half the cost and the two Boards each one-fourth. During these years of beginnings much has been accomplished. Each year has been better than its predecessor. More than one-half

of the present Baptist population has been added to our churches during these seven and one-half years by our co-operative work. But much remains to be done. As I have gone over the field and observed the many needs in both country and town, and noted the many crystalizing centers rapidly becoming the centers of commercial and educational power, which should be occupied quickly and transformed into centers of missionary power and influence, I am almost overwhelmed with the magnitude of the work. But when I compare what has been accomplished in this period of time with what has been done in surrounding states under more favorable conditions, being better organized and better equipped for service, I take courage. In this regard, I beg to call your attention briefly to the result of some investigations which I have made along this line. In making this comparison, I have taken into account the amount of money *invested* by each State in State Missions and the *number of baptisms* reported as the result of this investment, thus obtaining the actual cost in money of each baptism reported.

	Invested	Reported	Baptisms cost each
Oregon	\$13,587	116	\$117
New Jersey	13,659	144	94
Nebraska	10,290	198	52
New York	30,147	640	47
Kansas	8,121	171	47
Iowa	8,879	226	39
Illinois	9,047	333	27
Alabama	23,945	970	25
W. Virginia	9,362	411	23
Tennessee	27,362	1,310	20
Texas	104,810	6,477	16
Kentucky	24,827	1,613	15
N. Carolina	36,897	2,372	15
Oklahoma	28,439	3,015	9

In calling your attention to this comparison, it is not done in a boastful spirit, but for the purpose of showing you and through you the constituency back of you, that the offerings which they have made and invested by the Society in missionary enterprises on this field have been expended wisely and judiciously; and to encourage the continuation of investments as necessity may require and conditions justify.

On behalf of the Baptists of this new State, I desire to express to you, and

through you to those who have given their means and made these investments possible, our sincere gratitude. We thank you from the depths of our hearts for every dollar which you have invested here, which has proven such a tremendous factor in the development of this new country. We thank you, not only for your money, but for your sympathetic help in carrying on the work during the days of our numerical and financial weakness; but more than this, we thank you for the many brave and loyal men and women who have come from your midst and given their lives to the service, joining hands with us in planting the Gospel of the Son of God as the foundation upon which we are now, under the providence of God, building a great State. The Words of the Master, as He sat resting himself upon the curb of Jacob's well, when He said, "Other men labored and ye have entered into their labors," ought to fall with ponderous weight upon the hearts and consciences of every Baptist in the State. We would prove ourselves unworthy of the blessings thus bestowed upon us if we were to fail to respond to the calls of God, as they come to us through these two channels of Home Missionary effort, to assist them in carrying on the great work in which they are engaged.

I must confess for our people that we have not responded as heartily and liberally in the past as we should. There is so much at home to engage the thought and activities of our people that there is danger of becoming too much absorbed in local matters to the neglect of Home and Foreign Missions. But the Baptists of this State are not an ungrateful people; and when the history of the past, with the many blessings that have been brought to us through these channels, is made known to them and pressed upon their hearts, I believe they will soon respond in a way that will place them in the front rank in every great battle fought for Home and Foreign Missions.

There is danger just at this point, that when we take our eyes from the local field, which presses so heavily upon our hearts and which is so inviting for the

investment of both money and manhood, we shall overlook Home Missions entirely and see only the Foreign Field. If I am not mistaken, this danger is not confined alone to the work in Oklahoma, but is plainly manifest in the Laymen's Movement of America. In my humble judgment, a tendency to concentrate the energies of any part of the churches of Jesus Christ on any one phase of our Lord's work, or upon any one section of His field, is out of harmony with God's word. I do not mean by what I have just said to minimize the magnitude or the importance of our State work, which of necessity lies at the base of all of our missionary operations, nor to detract in any sense from the supreme significance of world-wide evangelization; but I do mean to say that there is danger at this point that the work carried on by our Home Mission Societies may be sadly neglected. In my judgment, there never has been a time since the organization of the Home Mission Society and the Home Board when these two agencies of our denomination were as badly needed as at the present time. Believing, as I do, that America is destined under the providence of God to lead the nations of the earth in matters of civic righteousness, as well as to furnish in a large measure the men and money and to lead the forces of God in the evangelization of the world, I am

simply trying to place the proper emphasis upon this phase of the work. I shall not undertake in the time allotted to me to discuss the importance of doing Home Mission work or the wisdom of our present plan. I am persuaded that the men and women composing this Convention have long since passed the necessity of such a discussion. Experience in the past has shown us that the State Conventions, acting singly and alone, cannot meet and grapple successfully with many of the intricate problems confronting us as an American people. We must have a common channel through which we can gather up the entire surplus strength of the denomination and concentrate it upon these baffling problems. Thank God, we have two such channels in the Home Mission Society and the Home Board of the Southern Baptist Convention, which have been used by our Baptist people with great success in the past, and which are to-day more deeply enshrined in the hearts of Baptists than ever before.

May the harmonious spirit that has been so manifest in these two great Boards, as they have stood side by side with each other and with us in our work on this field during these years of foundation laying, continue until its influence and power shall be felt for good from ocean to ocean, and from the pine-clad hills of Michigan to the blue waters of the Gulf.





THE MOUNTED MISSIONARY PARTY

A VISION BEAUTIFUL

ENSENADA THE BEAUTIFUL

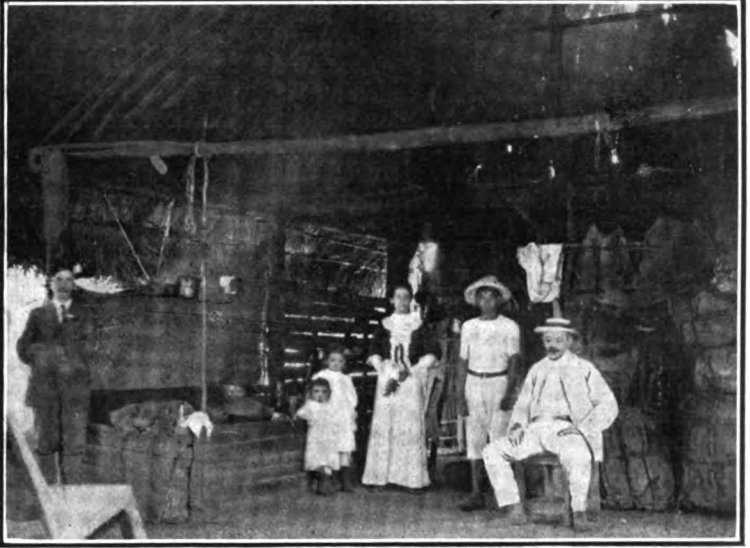
By Rev. Bertram R. Osgood

THE recent trip to our mission field in Cuba, "The Pearl of the Antilles," which was so efficiently managed by the versatile editor of THE BAPTIST HOME MISSION MONTHLY, proved to be my most delightful and profitable experience in travel. The most eventful side-trip of this tour was the journey to Ensenada, which was so pleasantly and wisely directed by Rev. A. B. Howell, our missionary at Guantanamo.

We were prepared for the rough experiences of our horseback ride of fifteen miles, on Saturday, by the amusing discomforts of the previous evening, at San Luis. After assisting in the special service at the San Luis church, on Friday evening, February 7, visiting, at midnight, a \$750,000 sugar mill, in full operation, brilliantly illuminated by many electric arc lights; spending the night in company with Dr. George Sale and Rev. C. H. Irving, in the San Luis church, turning it for the time being, as Dr. Sale remarked, into a "Hotel Bautista," listening to the nasal music, which one of the party, with a pile of hymn books under

his head, was sonorously producing; and enjoying, after a cold and sleepless night, the breakfast provided by Missionary O'Halloran and wife, we took the Cuba Eastern R. R. train for Songo Station. Here we were met by Missionary Howell with horses for the party. He had made an early start in order to secure horses at Songo village and complete arrangements for the mountain climb.

The party was made up of Rev. A. B. Howell, Rev. George Sale, D.D., the Home Mission Society's Superintendent of Education, Rev. C. H. Irving, of Detroit, Mich., Judge Austin, of Norwalk, Conn., with whom delightful acquaintance had been formed on shipboard, and the writer. The most of the party could not claim to be experienced horseback riders. It was a case with them of "stick tight and trust the horse." Faithful little animals they were. It appeared as if some of their climbs were almost perpendicular. They brought us through without any accident, although Dr. Sale's horse was so slow that the rider had to "work his passage." Up and down the



THE WAY TO ENSENADA

THE HOSPITABLE, HUMBLE HOME WHERE THE PARTY ABODE

hills and across the valleys, it seemed as if the intense rays of the sun would make grease spots of some of the party, and bone dust of the others. We felt that we could drink a gallon apiece, but no proper liquid refreshments were to be obtained. We overtook a native on horseback, whose horse was so wild that it suddenly became unmanageable and threw its rider. This happened so near to the writer that he feared an unbecoming descent was inevitable.

The scenery on every hand was varied and charming. The avenues of royal palms, the forests and dense undergrowth, luxuriant vegetation, coconut palms, banana and cocoa or chocolate trees, coffee plants, beautiful valleys, streams of the clearest water, rugged mountain steeps, and sky of the richest azure, afforded vistas superior to anything we had ever seen. We stopped to examine the ruins of an old sugar mill by the roadside. Yonder in the valley an army of Cubans once surrounded a company of Spaniards. Yet in spite of their small numbers, by superior arms and discipline, the Spaniards fought their way out. Later on, we all dismounted to visit a country school. It was recess. The schoolhouse was primitive without and within. Teacher and pupils were as in-



DR. SALE ON A CUBAN PONY

terested in having their pictures taken as we were to photograph the curious group. Some distance on we came to a place where workmen were widening the road. It was full of brush and fallen trees. How could we get by? We came to believe that Missionary Howell and those little Cuban horses could go anywhere. Sometimes I feared that I would slide off over the head of my horse; and then, up hill, it seemed that I would have to leave him by way of the tail end. On the last mountain descent, before reaching our destination, there stretched before us the most beautiful view of tropical luxuriance we had ever seen. Nature here was dressed in her loveliest. The quietness and restfulness of it all would make one of the most restorative retreats for wearied nerves. Our thoughts ascended to God. Our hearts echoed the praise of the Psalmist: "The earth is full of the goodness of the Lord." Some four or five times we crossed the same stream as we meandered along the narrow path, that led toward the other side of the valley, to the village set on a hill.

We were all glad to dismount. The aching muscles of our tired bodies welcomed relief. We threw ourselves on the nearest chairs. To quench our burning thirst was the first desire. Everything drinkable provided by our host, and all the oranges on hand, were soon disposed of. The hospitality of the good people of the village, the shade of the

trees and houses, and the bathing in the cooling stream and inviting swimming-hole near by, soon restored our diminished vitality. The dinner provided by the host and hostess, Señor and Señora Candelario Cardero, was royally Cuban. Such dishes as *sopa de fideo*, *nyame*, *lechuga*, *albondigas*, *arroz con pollo*, *carne con papas*, *lechon asado*, *plantano frito*, and *flan* were served. Some of them we would call soup, potatoes, wild lettuce, meat stew, roast pig, fried plantains, and custard.

The public school was not in session when we arrived. Some of the scholars, however, were brought together and photographed. If one were to judge by the systematic arrangement and neatness of the schoolroom, the conclusion would be that the schoolmaster was a teacher of the first class. He attended the dedicatory exercises of the chapel in the evening, and greatly appreciated the complimentary references of several of our speakers to his school.

The several hundred people inhabiting this valley are of a high character. They are almost a pure white with only the slightest trace of negro blood. Apparently every woman was a blonde. As a class, the people impressed us as the highest type of Cubans we had the privilege of meeting. No naked children, sometimes called "living pictures," or "statues in bronze," were to be seen here. The virtue of both men and women was unquestioned. It indeed appeared quite



INTERIOR OF ENSENADA CHAPEL, WITH VISITORS



CHAPEL BUILT BY THE MOUNTAIN PEOPLE

strange in our eyes, to see a woman smoking a cigar, which she threw away in masculine fashion before entering the chapel service. Tobacco of the finest quality is generally raised in this valley. There are many localities in Cuba where it is not considered improper for a woman to smoke.

The primary object of this journey was the dedication of the recently erected chapel. The children here were no less curious than elsewhere. The preparations for the evening exercises greatly interested them. What uplifting influences this chapel will throw around these little ones! The fronds of the royal palm made royal decorations. The lumber used in the construction of the chapel was grown and prepared in the valley. The land on which it was built was given by Señor Cardero, the leading man of the village. It is the only church, the only gospel light, in all the valley. It stands at the end of the village street like a beacon of hope. It is the only public meeting place the people have. Long before the hour of the service, the people began to assemble. And when the meeting opened nearly every seat was taken, and crowds stood about the door and windows. Fathers, mothers, and babies were there. They came singly. They came in twos. They came in families. Missionary Howell presided. The congregation sang earnestly. Brother Franco offered prayer in Spanish. Words of Christian greeting and encouragement

were spoken by Dr. Sale, Mr. Irving, Judge Austin, and the writer. It was a meeting which we will never forget. It prophesied still greater things for the glory of God, and the spiritual uplift of the people. It was a most happy occasion for Rev. A. B. Howell and his Cuban associate, who have done such a great work here. Each worker visits this field but once a month, which affords religious services for the district only every two weeks. Surely such noble people, so hungry for the gospel, deserve a resident missionary.

Those who attended the service were in no hurry to leave the church. They remained a long time after the conclusion of the exercises, engaged in conversation; thus making an after-meeting of peculiar social value. It is a habit they have, we were told. What an attractiveness such a habit would give to many of the religious services in our churches at home. Some of the brethren were not a little anxious that the room should soon be vacated, since it was necessary that the chapel be used for the night, as a "saint's rest," even as the church at San Luis had been used for a dormitory. Cots were supplied, and all slept the sleep of the weary.

After further enjoying the hospitality of our friends, an early start was made for Songo village, six miles further away than our starting-point of the day before. No incident of the return journey was more significant than the season of



FIRST BUILDING IS A PUBLIC SCHOOL



AND THIS IS THE SURPRISING INTERIOR



THE CUBAN HOUSEWIFE GRINDING COFFEE IN PRIMITIVE FASHION

prayer on the mountain top. Pastor Franco and Señor Linares, a promising young Cuban who expects to prepare for the Christian ministry, and one other member of the party, were in the lead. Following a long and hard climb, in a refreshing arbor on the top of the mountain, we poured out our hearts to God in prayer; the first two in Spanish and the other in English. The consecrated spirit of these young Cuban brethren was inspiring. With more men of this type, "Cuba for Christ" will soon be realized. The outlook is as "bright as the promises of God." Cuba is a "land of promise." The field is most hopeful. I think our Home Mission Society has no field that will yield greater returns for the money and life invested.

Early in the afternoon we reached

Songo village, where photographs were taken of the party before dismounting. For once off, we felt that it would require a derrick to get us on again. The hotel keeper and wife soon provided a satisfying meal; after which the hostess, together with her coffee-making utensils, made for our photographer an interesting picture, showing something of the Cuban method of making coffee. After visiting the mayor of the district, a noble looking man, in sympathy with our mission work; the Roman Catholic cathedral, which through disuse had long since crumbled into ruins, and our own beautiful chapel, the scene of the labors of Pastor Franco, and the hopeful and faithful Miss Barclay, we took the train for El Cristo, which had now come to seem like home.

Hornell, N. Y.





FACULTY AND STUDENTS OF THE SEMINARY AT MONTEREY, MEXICO

Mexican News and Notes

As indicative of the advance of Mexico may be noted the following:

Extensive harbor improvements at Vera Cruz, and an outlay of about \$1,200,000 for a railway depot there.

A modern hotel of seven stories with 500 rooms, at a cost of \$1,500,000, soon to be erected in the City of Mexico.

The recent discovery near Tampico of the most extensive oil deposits on the American continent, that will greatly enhance the importance of that city as a commercial emporium.

The expenditure by the State of Vera Cruz of \$700,000, for the support of 874 public schools, with an average monthly enrollment of 790,000 pupils.

It may surprise many to know that there is an American school in the City of Mexico with over 200 pupils, indicating the strength of the American colony. The school has been running for four years, and is of a high grade, its di-

plomas admitting to nearly all of the American colleges or state universities. The school is maintained by the American colonists.

Quite as significant as the material improvements is the fact that the authorities have declared that lotteries will no longer be allowed in the federal district after this year. The concession under which a private corporation operates a large lottery will not be renewed, and the national enterprise will simultaneously cease to exist. State lotteries are also to be barred in the federal district, and peddlers of lottery tickets will be suppressed. The lottery is the curse of Mexico, and the gambling mania has infected all classes, ruining multitudes of young people as well as old. The moral effect of lottery suppression will be very great. It is believed the States will follow the course of the national government in the matter. All this opens the way for increased missionary effort.



OKLAHOMA INDIAN BAPTIST ASSOCIATION

By Rev. Robert Hamilton



THE Oklahoma Indian Baptist Association was an event looked forward to for many months, and the weeks preceding it were filled with hard physical labor and anxiety. It had been a hard year, barren of visible results. Not a single baptism had been reported in either of the Cheyenne churches, and only five on the entire Cheyenne and Arapaho field.

On our field some men had been arrested and tried to test the law against mes-cal or peyote. The law had been found ineffective, but the trial served to stir up tremendous opposition to the missionaries and Christian Indians. During the winter an effort was made to pass a law through the legislature that would be effective. This also created great excitement among the tribes in the

vicinity of Guthrie.

Would the heathen Indians attend? Would the Holy Spirit prevail and get a victory over their prejudice? Would we meet with defeat, and go back to our fields with heavy hearts to begin another

year of toil and waiting? Meetings were held in the camps for several days, while the Indians were gathering. Many fervent prayers were offered, but no indication of a breaking up of the fallow ground.

The day of the beginning of the Association arrived. The Christian Indians from the tribes to the South began to pour in from the railroad, and their inspiring songs in the Kiowa and Comanche language were like martial music to the disheartened Cheyennes and Arapahos.

Brother J. G. Brendel, of Pawnee, preached the opening sermon that night. It was a great sermon. A sunrise prayer meeting was announced for the morning, and two hundred attended. The Holy Spirit was almost visible. Such melting power! From that hour every Christian was ready for service. Each morning at daybreak the sonorous voice of old blind Chief Left Hand could be heard as he was led through that great camp, exhorting the Christians to arise and consecrate that day to Jesus, to make the most of these precious hours. To the unsaved he urged the putting away of all thoughts of worldly things, and the giving up of these days to seeking Jesus and His Road. The Association was organized, and business dispatched with decorum, throughout Friday and Saturday morning. The hour for the doctrinal



CHIEF LEFT HAND

sermon arrived. Brother E. C. Deyo, of the Comanche Mission, was at his best. All his training in the schools of the prophets, his knowledge of the Indian thought, his secret fellowship with the Master, all were drawn upon to produce that sermon. The tent was packed, and all about the outside Indian men and women were sitting in the sun listening while this quiet man of God told the old story of Nicodemus seeking the Kingdom, and made plain to this waiting crowd, as Christ did to His audience of one, the mystery of the "New Birth." The five interpreters took the message and hurled it at their people with all their might. One could see that the truth was striking home.

Then followed the invitation. The old chiefs exhorted each in his own tongue, while the Kiowas sang. Other tribes took up the strain, until song after song was sung, and almost an hour had passed. All that we were able to understand concerning the music was that it was lifting up toward Heaven. At last, Grant Left Hand, the old chief's favorite son, a very wicked man in the past, came forward. Many of the Arapahos fell on his neck weeping. Others came, Cheyennes, Arapahos, Comanches, until twenty-eight had taken the chairs in front, thus indicating their surrender to Jesus. From this time until the close of the meeting there were converts at each service.

Four of the most influential head men of the Arapahos were among the number, also the wife of Chief Three Fingers, principal chief of the Cheyennes. Sunday was given up largely to the examination of candidates for baptism, and late in the evening a long procession moved toward the river, where 34 were buried with Christ in baptism. It was a beautiful and impressive sight. A fellowship service closed the meeting, and all returned to their fields rejoicing.



PASTOR MARK B. SHAW

The Hypnotizing Pastor's Smile

Among the pastors at Oklahoma City was Rev. Mark B. Shaw of San Bernardino, who became especially interested in the Indians and visited their encampment. He established a friendship with a mite of an Indian, and his friend photographed him as in the picture here given. "Pastor Shaw and His Pet Papoose" is the title given by a daily paper to the picture, which we reproduce as showing the power of a persuasive smile. The papoose was perfectly content with her new friend and position. The Indians won their way to many hearts during that week in their own territory.

THE FIRST APACHE CHURCH

By Rev. Harry H. Treat

On Saturday and Sunday, July 11 and 12, a new church was organized and its chapel dedicated among the blanket Indians of Oklahoma. This was the first Baptist church among the Apache Indians. All who were at Oklahoma City will remember Apache John, the chief, who spoke. He gave the ground upon which the chapel is built, and was elected treasurer of the new church.

The missionaries and a goodly number of members from the Kiowa churches at Rainy Mountain, Elk Creek, Saddle Mountain and Red Stone were present by invitation; also the missionary and some members from the Comanche church. As all the work had to be done through two interpreters it took all day to organize. Missionary G. W. Hicks, who started the work among the Apaches and who is the present pastor, was elected moderator of the Presbytery, and Missionary Treat of Saddle Mountain clerk.

The moderator read a letter from the Red Stone Kiowa church, dismissing five Kiowas and twenty-four Apaches to organize a new church. The articles of faith, as given in the Star Book, were then read and explained by Rev. H. H. Clouse of Rainy Mountain. These were accepted by the members. The covenant was explained by Rev. E. C. Deyo of the First Comanche Church. I gave the charge to the church, explaining what the church is and should do. The new organization took the name of the First Apache Baptist Church, and elected four deacons, clerk, treasurer, sexton and a Woman's Missionary Society officers. Bro. Deyo instructed as to the relation of church and pastor, and Bro. Clouse instructed the deacons as to their duties.

On Sunday morning the chapel was dedicated. Bro. Clouse preached the sermon from the text, Psalm 65: 4: "We shall be satisfied with the goodness of Thy house, Thy holy temple." Rev. E. C. Deyo offered the dedicatory prayer. Before the prayer, however, Bro. Hicks gave a statement of the finances of the building of the chapel. The Home Mission Society had given \$600. Nearly \$400 more had been raised among the Apache and Kiowa Indians and from some white people. But a black spot of \$255.30 still remained. He

asked that the chapel be given to God clean of debt. There were perhaps 120 Indians present. At once pledges began. The new Apache church members gave \$118, leading all in their gifts. A total of \$343.43 was secured in pledges and cash in a very little while. So all may be clear, for the pledges will be paid as soon as the government makes its grass money payment to the Indians.

In the afternoon a beautiful sight was witnessed when nine were led to the nearby Cache Creek and baptized.

Writing of his work among the Comanche Indians, Rev. E. C. Deyo says that six have been baptized during the past quarter, while six others asked for baptism. Three of these lived on the Mennonite Brethren field, so he gave their names to the missionary there, in the spirit of Christian comity. The families of two girls objected to baptism, and, of course, the missionary would not receive them against their parents' wishes. The church is growing some in the matter of giving, having given more in the present year than in any year previous.

Have You Church Members in Los Angeles?

The Church Federation of Los Angeles serves as a clearing house for churches of all denominations. If members of your church move to this city, write or send their names and addresses and denominations to which they belong. Address *Church Federation of Los Angeles, Los Angeles, Cal.* The names will be put in the hands of the pastor of their denomination nearest the address given. Strangers come to us in multitudes, help us shepherd them.

The World's Sunday-school Convention

The sixth convention of the World's Sunday-school Association will be held in Washington in June, 1910. The last one was held in Rome last June. This will draw Sunday-school workers from all parts of the world.

What Constitutes a Church?

What constitutes a Church?

Not Roman Basilic or Gothic pile,
 With fretted roof, tall spire, and long-drawn aisle,
 These only mock thy search;
 Fantastic sepulchres when all is said—
 Seek not the living Church among the dead.

What is a Church indeed?

Not tripled hierarchy, or throned priest,
 The stolen trappings of the Romish beast,
 Altar, or well-sung creed,
 Rites magical, to save, to sanctify,
 Nor aught that lulls the ear, or lures the eye.

A band of faithful men,
 Met for God's worship in an upper room,
 Or canopied by Midnight's starry dome,
 On hillside, or lone glen,
 To hear the counsels of his Holy Word,
 Pledged to each other and their common Lord.

These, few as they may be,
 Compose a Church, such as in pristine age,
 Defied the tyrant's zeal, the bigot's rage,
 For where but two or three
 Whatever place in Faith's communion meet,
 There with Christ's presence is a Church complete.

—Author unknown.

The Baptist Forward Movement

for Missionary Education



1908-09



EVER in all the history of our denomination have there been such careful plans laid and such material provided for missionary education as for the coming year. The enlargement of the plan of the Forward Movement to include all of our missionary agencies continues to approve itself to all, and three other denominations, taking the suggestion from us, are now proposing to organize their work along the same lines. A further step was taken at a recent meeting of the committee, with a view to still further unification, by relating the Forward Movement helpfully to the state and city missionary organizations. The following report was presented by a sub-committee and adopted:

The importance and the complexity of the problem submitted to us make it impossible to reach any final conclusions at once. We recommend, however, the following as possible and desirable immediate steps:

First, that Baptist State and City Missionary Societies be invited to supply supplemental mission study material, each concerning its own field, and that the Baptist Forward Movement for Missionary Education send out the material so provided as a part of that distributed to classes organized for the study of subjects relating to their fields.

Second, that the organization of Baptist State Convention Secretaries and the organization of Baptist City Mission Superintendents be invited to nominate each one corresponding member of the General Committee of the Baptist Forward Movement for Missionary Education, who may be invited to attend meetings of the committee, at which matters of common interest are to be discussed and may in other ways contribute to the solution of the problem of ultimate relationships in the Forward Movement.

Every person interested in missionary education should secure at once, if he has not received them, the three new announcements. Announcement number one concerns mission

study in the Young People's Society. It contains 16 pages. There is a brief statement concerning the Forward Movement, suggestions as to what mission study classes are and how to organize them, the accessories that are provided, and the best methods of following up the mission study class to secure definite, practical results in lives and money. The folder is so prepared that when opened eight pages appear on one sheet. These contain full announcements concerning the mission study books of the Home Mission Society, the Missionary Union, the Woman's Societies, the new Stewardship Studies and the Conquest Missionary Course of the B. Y. P. U. of A. for missionary meetings.

Announcement number two tells all about the Forward Movement Campaign for missions in the Sunday-school. Following the opening brief statement as to the Forward Movement there is an outline missionary ideal for the Sunday-school, a plea for a definite missionary policy, and three suggestive plans for superintendents. The inside of the folder is divided into two parts of four pages each, the one part being headed "For Securing Missionary *Impression*," and the other, "For Securing Missionary *Expression*." Under the first there is a discussion of the regular missionary lesson, graded studies, supplemental work and special days. Under the second the Stream of Money plan for weekly offerings is fully outlined, with additional suggestions concerning prayer and missions and the Sunday-school as a recruiting agency.

Announcement number three has to do with Christian stewardship. It gives a brief historical statement of the promotion of systematic giving and Christian stewardship among Northern Baptists during the last twelve years, which is followed by a discussion of Christian stewardship "principles and practices." These principles are stated and suggestions given for their promotion. Under "practices" a plan is proposed by which these principles may be

made practical in the life of the individual and in the work of the church.

These announcements will all be sent upon request to the Baptist Forward Movement for Missionary Education, Box 41, Boston, Mass.

Itinerary

Secretary J. M. Moore left Boston September 18 for a western trip to extend over some six weeks. During this time he will participate in a series of relay mission study classes under the auspices of the Baptist young people in the Cleveland Association; will address an international young people's gathering in Oak Park, Ill.; present the work in the Chicago Ministers' Conference, and attend the following State Conventions: North Dakota, South Dakota, Wisconsin, Minnesota, Indiana, West Virginia, Ohio, Michigan and New Jersey, presenting the work in churches on intervening Sundays.

Missions in the Sunday-school will have an important place in the addresses which he will deliver, since the Forward Movement is making this a leading feature of its work this year.

A Recruiting Agency

A continuous campaign for missionary education in the Sunday-school, such as we are now beginning, should solve the problem of men and women for missionary work. At present there are not nearly enough well qualified candidates to meet the needs either in home or foreign missionary work. Bishop Thoburn accounts for this when he says, "Thousands of well qualified young men and young women are not even thinking of the missionary enterprise, simply because it has never been brought before them in such a way as to suggest that they could engage in it if they so desire.

Missions as a life work should frequently be brought to the attention of boys and girls and young people of the Sunday-school at the crucial time when lasting impressions are being made and life purposes formed. If only 1-250 of the present membership of the Sunday-school body in the United States and Canada should enter missionary work, there would be a force large enough to evangelize America and heathen lands in a single generation.

Special Days

There is a demand for programs for missionary concerts to be held either during the Sunday-school hour or at a morning or evening service of the church under the direction of the Sunday-school. Four of these are recommended by the Forward Movement.

CHILDREN'S DAY.—For many years the second Sunday in June has been recognized as Children's Day, and it has been widely observed and immensely popular. The American Baptist Publication Society provides programs for this service.

BIBLE DAY.—Similarly, the second Sunday in November has been set apart as Bible Day, and is being observed by an increasing number of Baptist Sunday-schools. Programs are provided by the Publication Society, and offerings taken for the work of distributing Bibles at home and in foreign lands.

Two new missionary days have been suggested:

FOREIGN MISSION DAY.—The Foreign Missionary Societies will provide this year for a Sunday-school missionary concert to be held in December, for which they will furnish program. This program can be used for the Christmas service of the Sunday-school if desired.

HOME MISSION DAY.—The Home Mission Societies will provide a program for a home missionary concert to be held in February. It will be suitable for the Sunday nearest Washington's or Lincoln's birthday, and will provide opportunity for a strong plea for the highest Christian patriotism.

Programs for each of the above services will be furnished without charge to schools taking a missionary offering. For information, write the societies directly.

The Regular Lesson

The natural place at which to begin in teaching missions in the Sunday-school is with the regular Sunday-school lesson. The Bible is essentially a missionary book, and our Sunday-school teaching is not adequate unless it makes this impression upon the lives of the pupils. Not all passages studied yield themselves naturally to missionary interpretation, however, and this ought never to be forced. But when the missionary interpreta-

tion is natural, violence is done to the Scripture if its missionary truth is obscured.

Beginning January 1st, 1909, the International Lessons will be taken from the Acts of the Apostles. This will afford a fine opportunity for teachers to introduce missions naturally, since the Acts of the Apostles is nothing more or less than a missionary book. It will be found, however, that lessons that do not yield naturally to a missionary *interpretation* may be illumined by missionary *illustrations*. These will be found in *The Baptist Teacher*, *The Sunday-school Times*, and more and more in the quarterlies and denominational papers. Teachers should keep their eyes open in their reading of missionary books and periodicals for incidents that can be effectively used as missionary illustrations. Where there is a regular teachers' meeting, a few minutes ought to be given at each session for the presentation of missionary illustrations. To furnish these will afford the Missionary Committee a duty and an opportunity.

Prayer and Missions

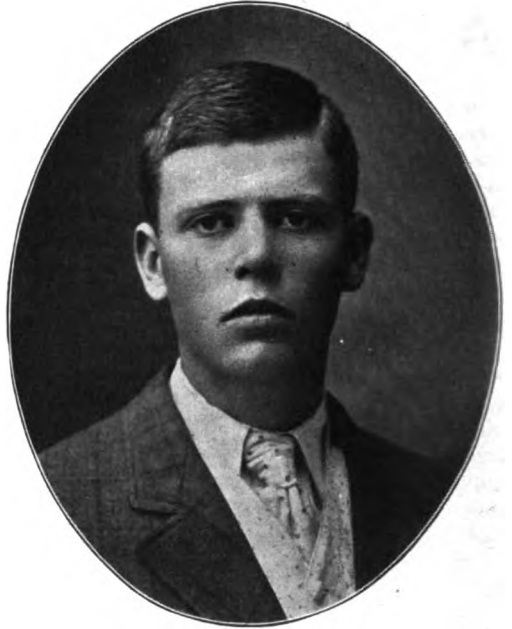
Missionary instruction in the Sunday-school should find expression in prayer for missions and missionaries, not only in the public worship of the school, but also in the private devotion of the scholars.

For cultivating the prayer-life, use the Prayer Cycles and calendars of the missionary societies, or make your own. Circulate books and leaflets on prayer among the teachers and older scholars. Give an occasional Sunday entirely to "Prayer and Missions," with suitable Scripture, incidents and examples from the lives of missionaries, and have many brief, definite prayers. Have older scholars make prayer lists and form prayer groups.

Remember Neesima's words, "Let us advance upon our knees," and James Chalmers', "Thank God for bairns' prayer. I like best the prayers of children."

"AMERICA'S EVANGELIZATION
THE KEY
TO THE EVANGELIZATION
OF THE WORLD"

What an Enthusiastic Boy Can Do for Missions in a Church



Hulbert Rickman

The above cut is a picture of Hulbert Rickman, a son of the Rev. Thomas Rickman, a missionary of the Society and located at Compton, Cal. He is sixteen years old, has already announced himself as fully decided to enter the Gospel ministry, and is preparing himself for that work. Mr. Rickman is a warm friend to the Baptist Home Mission Society and *THE BAPTIST HOME MISSION MONTHLY*; in the Compton church of less than 75 members he has secured 25 subscriptions for *THE MONTHLY*, and says there are some more that he expects to secure at Compton. This shows what one boy can do for Home Missions when he takes hold with a heart and hand. So delightful has the work been to him that he has asked a letter of introduction from Secretary Petty that he may go out and secure subscriptions in other churches; the letter, of course, has been granted. Hulbert's standing in the high school is the very highest—both in point of study and deportment; he is a faithful and indefatigable worker in the church and Sunday-school, and is sure to be heard of in a wider circle of influence later.

THE CLIFTON CONFERENCE

By George Sale, D.D.

A CONFERENCE of which it could be said that it represented "the assembling of more intelligence and experience on the question of the Negro and his progress than was ever gathered in one place in this country," was surely one to attract attention. These were the words of Dr. John E. White, of Atlanta, Ga., in accepting the presidency of the conference at the home of Mr. W. N. Hartshorn at Clifton, Mass., August 18-20, to consider problems relating to the moral and religious training of the Negro.

That Dr. White, a Southerner, prominent as a religious leader of the South, should be president of the conference was itself a significant fact. That it should include a Northern and a Southern general, who fought on opposite sides at Gettysburg, and men who at the time of that great battle were in slavery, like the venerable Bishop Wesley J. Gaines of the African Methodist Episcopal Church, gave it striking picturesque effect. That it included the representatives of 34 colleges and schools for Negroes of 17 States, of 9 missionary organizations, and 12 denominational bodies, insured its representative character.

The conference was called by Mr. W. N. Hartshorn, chairman of the Committee on Work among the Negroes of the International Sunday-school Association. The members were entertained by Mr. Hartshorn with rare tact and courtesy, and the meetings were held in the large parlors of Dyke Rock Cottage, Mr. Hartshorn's summer home.

The representative character of the conference, with complete freedom of speech, gave opportunity for the fullest expression of opinion on all sides of the topics discussed. Differences of viewpoint there were, and sharp differences of interpretation of past events, but withal a good nature and prevalence of Christian temper and fellowship that were most gratifying.

Four general topics were ably and intelligently considered by the conference. Each topic was first discussed by four speakers—two white and two Negro—and was then opened for general consideration. The topics were as follows: "The Negro in Slavery Days"; "The Negro as a Free Man"; "The

Present Condition of the Negro in His Mental, Moral, Religious and Secular Life"; "The Present Needs of the Negro." The Baptists were represented among the speakers by Superintendent Sale and President Meserve of Shaw University.

The discussion of these topics led to the consideration of the main purpose of the conference, and a committee was appointed to formulate the opinion of the conference and to make declaration as to the policy and plans for future work.

After thoughtful and prayerful consideration, the committee presented the following as the sentiment and expression of the conference, and it was unanimously adopted:

A National Conference, consisting of the presidents of thirty-four institutions for the education of the Negro, representatives of nine missionary organizations, officials of the International Sunday-school Association, pastors, Sunday-school and church leaders, and business and professional men, assembled to consider the present moral and religious condition and needs of the Negro race, after a three days' session in Clifton, August 18, 19, 20, makes the following declaration:

(1) That we gratefully recognize the phenomenal progress of the Negro race since Emancipation, and the excellent work that is being done by the educational institutions for the Negro in Bible instruction.

(2) That the fundamental need in the present condition of the Negro is the development of right moral motives and high standards in the mass of the race.

(3) That the permanent uplifting of the race must be through the moral and religious instruction of the children and youth in their homes, schools and churches.

(4) That the Sunday-school, when properly organized and conducted, is a great effective agency for imparting the principles of the Christian religion and the saving knowledge of God's word.

In view of this declaration the conference recommends: That the International Sunday-school Association be requested, through its Committee on Work among Negroes, to cooperate with the committee appointed by this

conference, in carrying out plans for the inauguration of systematic and thorough courses of Sunday-school training and instruction in colleges and schools for Negroes.

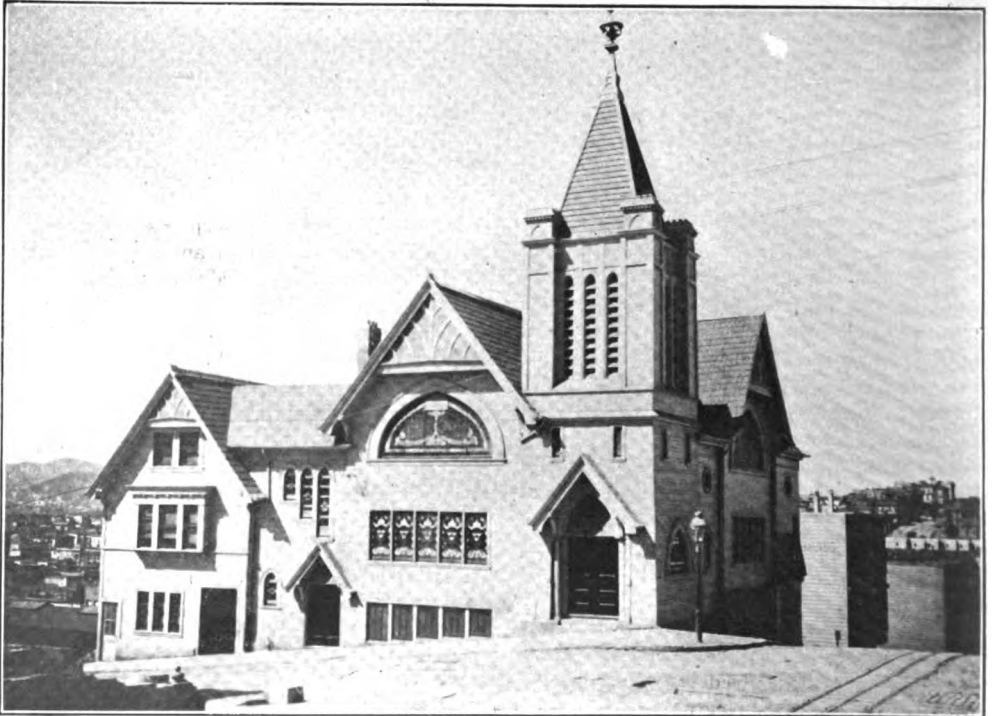
In accordance with the above declaration, the conference appointed the following committee to co-operate with the committee already appointed by the International Sunday-school Association, which has charge of "The Work Among and for the Negroes":

John E. White, Atlanta, Ga., pastor Second Baptist Church; W. P. Thirkield, president Howard University, Washington, D. C.; Geo. Sale, Atlanta, Ga., superintendent of education, American Baptist Home Mission Society; James E. Snedecor, superintendent Stillman Institute, Tuscaloosa, Ala.; Frank G. Wood-

worth, president Tougaloo University, Tougaloo, Miss.; William Goodell Frost, president Berea College, Berea, Ky.; Bishop Geo. W. Clinton, A. M. E. Zion Church, Charlotte, N. C.; M. C. B. Mason, secretary Freedman's Aid Society of the M. E. Church, Cincinnati, Ohio; R. T. Pollard, president Selma University, Selma, Ala.; H. L. McCrorey, president Biddle University, Charlotte, N. C.

The plans to be worked out by this committee are yet undeveloped, but the conference itself was one of great value, especially in bringing together so large a body of workers under different auspices for the same ends, and in bringing back the emphasis in Negro education from material and economic to moral and spiritual values.

THE REBUILDING OF SAN FRANCISCO



THIRD BAPTIST CHURCH (NEGRO), SAN FRANCISCO, BUILT BY RECONSTRUCTION FUNDS. PARSONAGE JOINED TO CHURCH ON THE LEFT. GOOD SUNDAY-SCHOOL ROOMS IN BASEMENT



The Finnish Mission House in Seattle

This fine building, which has just been completed and dedicated, stands on a lot 105 x 107, for which \$1,000 was paid. The location is desirable. The house is 30 x 45, with cement basement eight feet high for a reading room, laundry room and store room. The main floor has a meeting hall that seats 175, a study and a kitchen. On the second floor are rooms in suit for the pastor or the missionary, and three rooms to let. On the third floor are seven rooms for Finnish girls who work out, available for them when they rest or change places. Rev. Edward Fleming says: "The work has been done by donation for the most part. We have not received any help from outside, not from our sister churches even so far. The house cost some \$5,000, and we will have a debt on it of about \$800. God has been good to us.

"The field is now open for us and we need another man, because I cannot be in all the places. We ought to have help for a missionary who should devote all his time to the Finnish-speaking Finns. A few hundred dollars now will mean more than many thousands a year or so from now."

A Word from an Interpreter

Dr. Morehouse recently received this letter from an Indian who has been serving as interpreter:

DEAR BROTHER:—I have been helping Mr. Deyo in his work. I interpret for him when he ask me every time. I am staying here at the mission with him. Mr. Deyo and I and two other Indians, members of our church, went to the Apaches when they were dedicating their new church. And we help in paying the debt on the new church; each gave \$10 to them. And nine were baptized at the meeting. I am glad I have this work. I am trying to help the best I could in this work. I feel I am blessed in my work. I still remember the big convention that was held in Oklahoma City. I am glad I went to that. I was blessed very much in my heart.

FOSTER BURGESS.

There is the true spirit. How many times have you gone to the dedication of a new church and put in \$10 towards the debt? These Indians have little ready money, but their hearts respond to every missionary appeal.

ON THE FIRING LINE

A Frontier Association

Dr. A. O. Williams, the special representative of the Society, gives us a glimpse into his experience on the field in the following note: "I am at home for the day, on my way from Columbus to Alexandria, Neb. The Custer Association reminded me of early days in Nebraska. It was held at the Second Endall Church, some fifteen miles from the railroad. The nearest house to this church is half a mile away; it is the home of Deacon B. L. Nicholas, who, with his bride, came from Wales nearly thirty years ago. We were greeted by a household of faith, parents and nine children, all active in church work; they entertained at their hospitable home between twenty and thirty of those in attendance; the house was filled, two tents were erected, and the overflow of these shelters slept in the wagon-box.

"An interesting feature of one of the sessions was an anthem by the seven daughters of Mr. and Mrs. Nicholas, and a solo by the mother. There are but twenty-seven members in this church, but the chapel was filled at every one of the meetings. On Sunday the congregation packed the house, and many stood outside at the open windows. This associational gathering was an event that meant much to the families of this farming community, many of whom drove long distances to be present."

A Chance to Help

An Oklahoma missionary pastor desires your aid. He says: "Here I am with the western pastors and missionaries who are forging their way through unbelief and false doctrines, trying to take this land for Christ and the church. Immigrants are said to be pouring into this section at the rate of from ten to twenty thousand families per day. And we Baptists feel it our duty to reach these people with the Gospel. This we are doing as rapidly as money and men can be secured. We just feel that we must take this new country for our Master. 'The field is already white unto harvest.' At present we haven't men or money to anything like cover this vast field; but we have a plan by which we hope to reach every home with

our literature if we can have the co-operation of our home missionary friends. We want to sow the seed of truth in this field of destitution, and as soon as possible follow with the preached word. And we expect to reap a harvest for the Master. This is our plan. all who want a part in sowing good seed in this soil, send me good books and papers, which I will gladly put in homes where they are very much needed; or write me and I will give you names of persons to whom you can send your literature direct. Address all letters to W. R. Botts, Pastor First Baptist Church, Mutual, Oklahoma.

Help at the Right Time

A year ago we finally decided to sell our church down town. The church plant has since been moved to our East Street Mission, Allegheny, a district which has proved most promising. From the proceeds of the old structure lots were bought and a simple and practical edifice has been built for \$9,500, with apartments for the pastor. The entire property cost \$13,000. The membership stands at 80. Thirty-five only are able to contribute. Hard times overtook us in the erection of our church. What a test of hope, faith and trust it was! There was fear in many a heart, which at times almost amounted to trembling. How thankful we are to the Church Edifice department of the Home Mission Society for its aid of \$500 out of the Gift Fund. No wonder the 7th of June, the day of dedication, was a day of rich blessing and thanksgiving. The sum of \$1,700 was raised in subscriptions and cash. There still remain about \$3,500 unprovided for.

Every branch of church work has taken a decided turn for the better, especially Sunday-school work and the attendance of friends. Ninety per cent. of the district are German-speaking or other nationalities understanding the German language. August 2d we had our first baptismal service in the new church—a young family of Hungarian Poles, who speak the German fairly well. May God help us in this most important mission of Greater Pittsburgh.

R. A. SCHMIDT, Pastor.

North Pittsburgh, Pa.

A Pacific Coast Chapel for Porto Rico

AT the Utah State Convention an appeal was made by District Secretary Petty to the Baptist young people of the Pacific Coast District to raise \$1,000 to build a chapel near Coamo. This project will undoubtedly be carried out. Among the pastors responding to the appeal was Rev. L. S. Bowerman, of the East Side Church, Salt Lake City. In his church bulletin, *The Welcome*, we find this item:

"One of the finest sessions of the State Convention was Wednesday evening, when the work in Porto Rico was presented by Mr. and Mrs. Troyer. An appeal was made for a new chapel to be known as the Pacific Coast Chapel, and to be erected by gifts from young peoples' societies. The pastor assumed the responsibility of pledging our society for twenty-five dollars. He was too modest; sixty-three dollars were pledged by members after the meeting adjourned, and he was told it was the aim to raise it to an even hundred."

Which is pretty good for the Christian Endeavor Society of a Home Mission church in the Mormon capital. The membership of the church is 222, and there were 48 additions last year, 17 by baptism. The church gave last year \$586 to missions, fully up to its new apportionment, which it hopes to exceed. That is the spirit that wins.

Field Notes

The Swedish Baptists of New England number about 2,500, their conference embracing 21 churches. The church membership has increased about a thousand since the organization of the conference nine years ago. The churches raised nearly \$50,000 last year for the extension of the Kingdom. The Scandinavian population of Massachusetts is over 100,000. At the last annual meeting of the conference resolutions were passed, expressing the sincere gratitude and appreciation of the Swedish Baptists to the Home Mission Society for the financial and moral support which, in conjunction with other organizations, it has given to the Swedish work. Staunch and loyal Baptists are the members of the Swedish churches.

Strategic points we are now occupying. Rev.

Maynard R. Thompson writes from his new field, Davenport, Washington: "I came here the latter part of July. The work is opening hopefully and the people are responsive. Davenport is the county seat and the most important town in a county famous for its wheat. The crops this year are poor." That means harder work for the missionary pastor. Washington has a splendid band of ministers, who know how to live on meagre salaries and yet push their work.

Here is a message from Texico, down in New Mexico, that great empire now in the beginning of real development: "We began our meeting the first Sunday in August and continued three weeks. We received 27 members. Rev. J. H. Bennett did the preaching for twelve days. Rev. James Pruden led the song service and preached twelve days also. The Christian people are revived and the church is greatly strengthened. The pastor is happy, and we are marching on joyously to better things. Many Baptists who had been holding their letters came in." That tells a story. Stray church members can scarcely resist a revival church.

The church at Loup City, Neb., is busy preparing the church edifice. The Ladies' Aid Society, writes Pastor D. N. James, has already raised \$140, which will be used in re-shingling the roof. The repairs include new roof, steel ceiling, pews, furnace, basement under the whole church and paint inside and out. The Lord's blessing is felt in the interest shown in the work of repairing and in the growing spiritual interest, two converts having been baptized recently.

Rev. Carmelo Diaz, pastor of the Caguas Church, Porto Rico, recently made a missionary trip among the churches of the Northern District. In 13 days he held 15 meetings, baptized 27 persons, married three couples, and organized one church, besides holding many private conversations on religious topics. He was in the saddle daily. Everywhere he went in town and country he found large congregations eager to hear his most interesting expositions of Gospel truth. In all the country around the churches sounded the praises of our Brother Vodra, who has done so much for them.



INDIANS DRYING MEAT AND SKINS

HOME MISSION APPOINTMENTS IN SEPTEMBER

CALIFORNIA

D. D. Schuck, Chino.
 W. J. Beaver, Sunnyvale.
 E. B. Hatch, Gonzales.
 Chenk Om Lin, Chinese, San Francisco.

COLORADO

A. H. Ballard, Fort Morgan.
 R. S. Wallace, Pagosa Springs.
 H. MacD. Thompson, Montrose.
 F. A. Conners, Ault.

CUBA

Juan McCarthy.

GERMANS

Fred'k W. Socolofsky, Pound, Wisc.
 Paul A. Schenk, Quincy, Ill.
 Henry Wernick, District Missionary, Ill.

KANSAS CITY

John Cashman, Moline and vicinity.
 J. T. Dewell, Columbus.
 L. H. Harper, Liberal and vicinity.
 E. E. Howe, Fall River and vicinity.
 R. L. Kennedy, Mt. Zion Church, Colored, Columbus.
 G. C. Pack, Rosedale.
 Nelson Sowell, First Church, Colored, Edith.
 James Tipps, Second Church, Colored, Russell.
 J. S. Umberger, Sixth Street Church, Galena.
 J. L. Welton, Second Colored Church, Clay Center.

MAINE

Nelson Hedeon, Swedes, Portland.

MASSACHUSETTS

Carl H. Lager, Swedes, Norwood.
 J. P. Zettervall, Swedes, Lynn.

MEXICO

Washington Westrup, Nuevo Laredo.

MICHIGAN

Fred Merrifield, Baptist Guild, Ann Arbor.

MINNESOTA

B. B. Hall, Immanuel Church, St. Paul.
 N. H. Woldhagen, Danes, Norwegians, Walworth.
 R. G. W. Hartley, Burr Street Church, St. Paul.
 C. J. Hill, Swedes, McIntosh.

NEW YORK

N. E. Miller, Hunt Avenue Church, Buffalo.
 E. M. Wadsworth, Cedar Street Church, Buffalo.
 F. H. Young, Kensington Church, Buffalo.

OKLAHOMA

C. H. Montgomery.

John Crain, Isabell.

W. A. Hall, Billings.
 J. N. Handley, Bethel Church, Big Pasture.
 C. W. Hasking, Capitol Hill.
 R. L. Meigs, Pryor Creek.
 J. A. Morse, Morris.
 J. L. Walker, Kiowa County Association.
 H. E. Neighbour, Bristow.
 C. T. Wilkinson, Beocker.
 D. N. Curb, Orr.
 J. S. Henderson, Sallisaw.

OREGON

C. P. Coe, Dallas.
 I. S. Leonard, Independence.

PENNSYLVANIA

Cyril Billik, Russians and Ruthenians, Scranton and vicinity.

John P. Forsell, Swedes, Erie.
 Arzen Tereschenko, Russians, Berwick.

SOUTH DAKOTA

L. M. Hainer, Camp Creek and Butte.
 B. T. Farrar, Pastor-at-large.
 E. H. Turner, Lyman County.
 Pierre Danis, French, Hill City.
 Peter Jorgensen, Danes, Woonsocket.

UTAH

J. A. Cody, Garfield.
 G. L. White, General Missionary, Utah and Wyo.
 John A. Allen, Calvary Ch., Colored, Salt Lake City.
 Charles F. Smalley, Provo.
 L. E. Troyer, Burlington and Rio Grande Missions, Salt Lake City.
 Henry O. White, Tremonton.

WASHINGTON

G. W. Hunter, Northern Washington.
 Robert Yeatman, Second Church, South Bellingham.

WYOMING

Frank C. Barrett, Riverton.

FRENCH

J. N. Williams, New England States.

EVANGELISTS

C. K. Flanders, Connecticut.
 J. A. Francis, Evangelist-at-large.
 E. H. Rasmussen, Minnesota.
 W. J. Coulston, Nebraska.
 N. T. Hafer, Vermont.

Rochester Univ. Y. M. C. A.	2 10	Goshen Ch.	10 44	Iron Mountain Ch.	2 10
Albion, Wm. E. Barker	10 00	Hopewell Ch.	2 00	S. S.	4 94
Lansing & Groton Chs.	18 19	Salem Ch.	1 25	Atlas Ch.	2 50
Murray Isle, A friend.	50 00	Mineral Ch.	4 00	Detroit, First Ch.	49 77
*N. Y. City, General Edu-		South Mill Creek Ch.	40	Litchfield Ch.	2 76
ciation Board	1,666 66	Little Capon Ch.	2 85	Grand Blanc Ch.	40 00
Morning Star Mission	2 60	Lost City Ch.	1 00	Cement City, Columbia Ch.	5 75
*Manchester, S. S.	2 85	Davis Ch.	1 00	Ovid Ch.	20 28
Waterford Ch.	30 40	Mt. Moriah Ch.	4 00	Norway, Swedish Ch.	2 50
Middletown, Calvary S. S.	6 17	Union Ch.	6 00	Chelsea, First Ch.	25 00
State B. Y. P. U.	17 76	Fairview Ch.	2 43	Detroit, Woodward Ave. Ch.	500 00
		Mouth of Greenbrier Ch.	3 15	*Grand Rapids, per R. F.	
DISTRICT OF COLUMBIA, \$48.19		Prosperity Ch.	2 00	Killgore	20 87
Washington, First Ch.	10 69	Oxford Ch.	85		
Second Ch.	37 50	Harrisville Ch.	2 00		
		Pleasant Hill Ch.	2 00	INDIANA, \$251.85	
PENNSYLVANIA, \$481.18		Crisp, Zoar Ch.	1 00	Delphi Ch.	22 00
Bradford, First Ch.	32 50	Goffs, Central Ch.	1 50	Royal Center Ch.	3 00
S. S.	8 71	Standing Stone Ch.	7 27	S. S.	4 00
Danville, First Ch.	7 27	Spruce Creek Ch.	4 00	Friendship Ch.	2 85
Lockport Ch.	3 00	Tanners Fork Ch.	3 75	Crawfordsville Ch.	33 89
Pine Banks, Bethel.	6 60	Chestnut Grove Ch.	5 00	Mt. Etna Ch.	2 50
Williamsport, First Ch.	43 67	Big Island Run Ch.	3 00	Sharon Ch.	6 35
Wilkinsburg Ch.	33 54	French Creek Ch.	85	Sand Creek Ch.	8 00
Transfer Ch.	17 75	Three Poplars Ch.	2 00	Monon Ch.	7 93
Blackville Ch.	20 00	Goose Creek Ch.	1 50	S. S.	1 84
Slippery Rocks, Zion B. Y.		Burnsville Ch.	1 50	Terre Haute, First Ch.	33 96
P. U.	2 00	Redemption Ch.	3 50	S. S.	7 59
McKeesport, Fifth Ave. Ch.	7 45	Pt. Pleasant Ch.	2 18	Jrs.	10 00
Mansfield Ch.	11 79	Mt. Lebanon Ch.	4 00	Greenwood, B. Y. P. U.	1 00
Williamsport, Memorial Ch.	17 00	Murphys Creek Ch.	10 67	Jrs.	1 00
Preston Center Ch.	1 50	Pine Grove Ch.	4 17	C. F. Miller	5 00
Herrick Center *Ch.	1 26	Troy Ch.	6 75	Mt. Pleasant Ch.	1 00
Philadelphia, Trinity S. S.	5 00	Mt. Vernon Ch.	4 00	Shiloh Ch.	5 00
Trinity Ch.	15 13	Indian Fork Ch.	5 00	Poston Ch.	9 54
Whitehall Ch.	7 96	Coons Run Ch.	3 55	Friendship Ch.	5 00
Second Germantown Ch.	44 05	Vadis Ch.	15 00	Pipe Creek Ch.	4 00
Wayland Mem'l B. Y.		Palatine Ch.	1 00	Westport, Carl Gaston	2 00
P. U.	15 00	Teays Valley Ass'n.	2 86	Middle Fork Ch.	11 00
Montrose, S. A. Dawley	5 00	Belington Ch.	4 75	Waveland Ch.	3 80
Pittsburgh, Bond No. 513.	150 00	Hall, Bethany Ch.	2 05	Morgantown Ch.	2 65
Washington, First Ch.	20 00	Pruntytown, Beulah Ch.	7 00	Beech Grove Ch.	4 50
*Philadelphia, Mantua Y. P.		Simpson, Point Pleasant Ch.	2 00	Newlands Creek Ch.	2 00
S.	5 00	Triplet, Little Creek Ch.	5 00	Mt. Moriah Ch.	9 00
		Sweet Home Ch.	1 00	Gooland Ch.	22 15
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PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR NOVEMBER, 1908

<p>EDITORIAL: The Missionary Budget..... 408 A Memorable Home Mission Church. 409 Note and Comment..... 411</p> <p>GENERAL: My House by the Side of the Road (Poem)—Sam Walter Foss..... 407 Porto Rico and Paradise—Field Sec- retary L. Call Barnes..... 414 N. B. Rairden a Foundation Builder— Henry Alford Porter, D.D..... 433</p> <p>CORRESPONDING SECRETARY'S NOTES 436</p> <p>THE COLORED PEOPLE: First Impression of the South— Charles L. White, D.D..... 438 Opening of the Negro Schools..... 442</p> <p>THE FOREIGN POPULATIONS: Two New Missionaries Ordained..... 448 The Letts—Rev. H. Redin..... 449 Baptist Mission Work among the Boh- emians of Chicago—Rev. R. E. Manning 451 South Dakota's Missionary Call..... 454 A Missionary Church—Rev. Thomas A. Young 455</p> <p>BAPTIST FORWARD MOVEMENT: A Trip to the Northwest..... 456 Christian Stewardship 457 Field Notes 458</p> <p>BAPTISMS 458 HOME MISSION APPOINTMENTS... 459 FINANCIAL STATEMENT 460 CONTRIBUTIONS AND LEGACIES... 460</p> <p>ILLUSTRATIONS: Frontispiece: View of the Harbor of San Juan, Porto Rico. First Baptist Meeting House and First Baptist Church of To-day in Chicago 410 Hotel "Las Palmas," Santurce, Porto Rico 415</p>	<p>ILLUSTRATIONS (Continued): New Church at San Juan..... 416 Hon. Edwin H. Dexter and Family... 417 Rev. A. A. Cober and Family..... 418 Rented Mission Building at San Anton Cathedral, San Juan..... 419 Dano Ruiz Martinez of San Juan.... 420 Missionary Bungalow at Rio Piedras. 421 Three Native Porto Rican Missionaries 422 Native Climbing a Coconut Tree... 423 The Military Road, Porto Rico (two views) 423, 424, 435 Missionary E. L. Humphrey and Col- porter Modesto 424 Views in Barros 425 The Mountains near Cayey..... 426 General Missionary Rudd and Family 427 Baptism in the Ocean at Ausubal.... 428 Model Baptist Church in Ponce..... 429 Corral Viejo Chapel..... 429 Adjuntas, Porto Rico..... 430 Guanica Harbor, Porto Rico..... 431 N. B. Rairden, D.D..... 433 Professional Graduates of Spelman Seminary 439 Campus of Spelman Seminary..... 440 Cooking Class at Shaw University... 441 Types of Girls in Grammar Grades... 442 Waters Normal Institute..... 443 Negro Students at Drill..... 444 Rev. Nicola J. Scarito..... 448 Rev. Francesco Sannela..... 449 Sunday-school Emanuel Baptist Church, Chicago 451 First Bohemian Baptist Church, Chi- cago 452 Emanuel Baptist Church, Chicago.... 453 First Bohemian Baptist Sunday-school 453 Location of Lands in South Dakota... 454 Tent Evangel, with Evangelist Turner and His Daughter..... 455</p>
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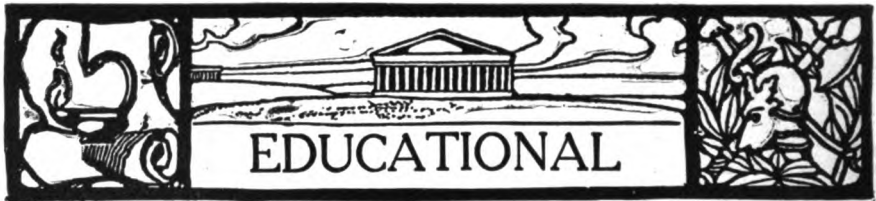
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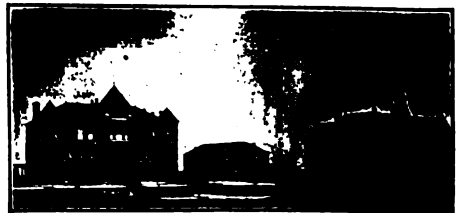
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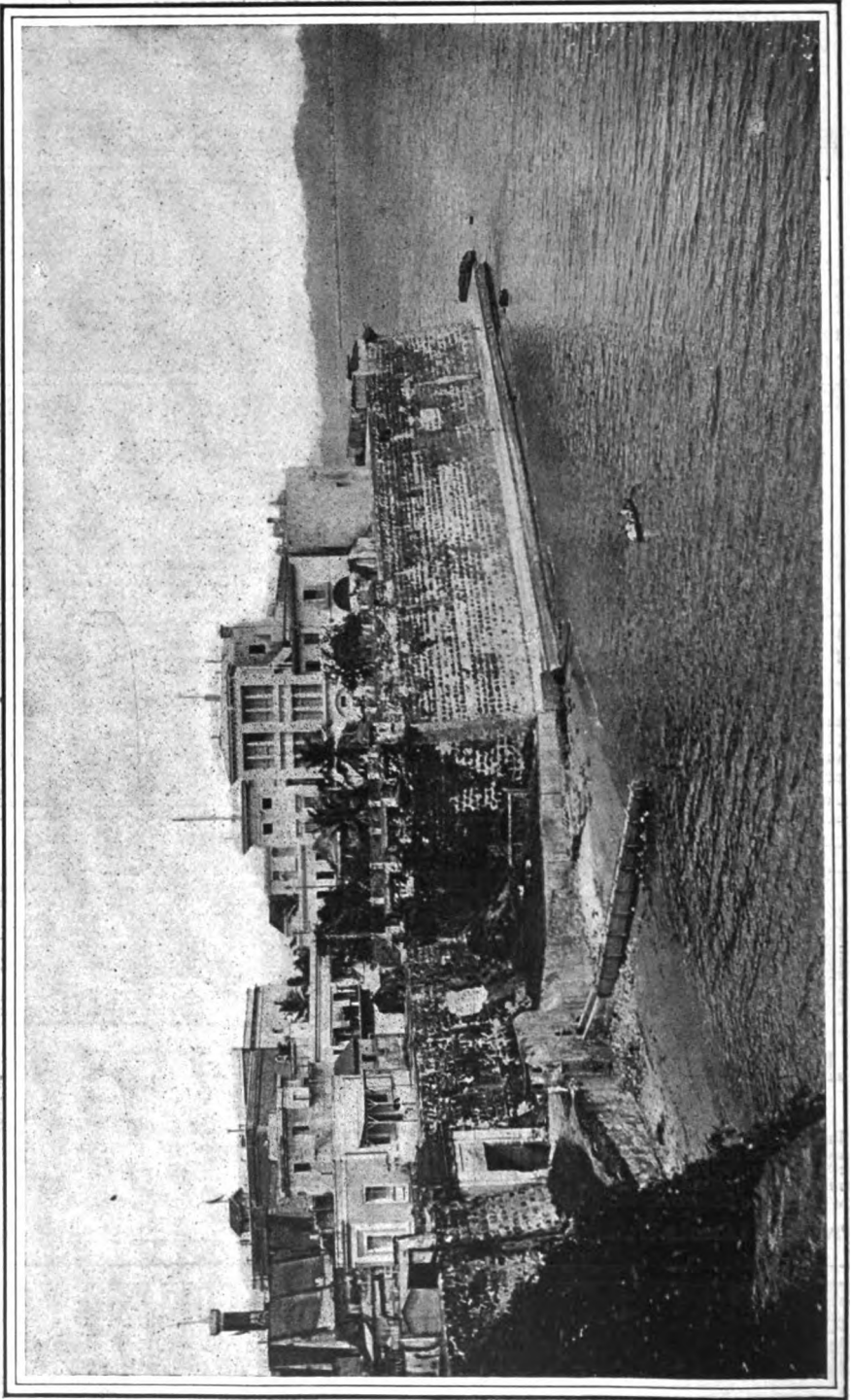


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VIEW OF THE HARBOR OF SAN JUAN, PORTO RICO

THE BAPTIST HOME MISSION MONTHLY

VOL. XXX

NOVEMBER, 1908

No. 11

MY HOUSE BY THE SIDE OF THE ROAD

By Sam Walter Foss

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;
But let me live by the side of the road,
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by;
The men who are good, and the men who are bad,
As good, and as bad, as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban;
Let me live in a house by the side of the road,
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles or their tears,
Both parts of an infinite plan;
Let me live in my house by the side of the road,
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height,
And the road passes on through the long afternoon,
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road,
Where the race of men go by;
They are good, they are bad, they are weak, they are strong,
Wise, foolish, and so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man.



The Missionary Budget



HE apportionment plan, with its single missionary budget, has direct and indirect advantages and benefits. The method is simple. It goes straight to the center of things. The people are told the needs of the missionary societies, and asked to share in the enterprise to a given amount. If that amount is raised by every church there will be no deficit, the debts will be wiped out, and it will be possible to go forward with new courage to larger conquests.

The single budget idea appeals to pastors and laymen alike. It simplifies things very much to present a single total and set up a standard to be reached. The presentation of the various causes in their turn is rendered much easier when the people understand that they are working under a systematic plan. The sense of responsibility is made more real. If one church feels that its apportionment is pretty heavy, it knows that every other church would share with it that conviction, and does share with it an individual responsibility.

Nothing could be more encouraging than the cordial reception with which the new plan has met in all sections of the country and from the Baptists as a whole in our constituency. The District Secretaries report that the laymen especially express their hearty approval of a movement that seems to them business-like and just—a real attempt to rise in a systematic and Christian way to meet the obligations imposed by conditions of grave import. Nor is approval all there is to it. The laymen are taking hold of the business end of it in the local churches, where the money has to be raised. Our people at large may feel greatly heartened by the outlook. If only every pastor and every church will do

what it can, this will be a great year for missions, in spite of financial depression and the political uncertainties.

Moreover, the apportionment plan, and the single budget, are not mere experiments for to-day. We hope we are entering upon an era of permanent improvement, of improvement so great that it will make it impossible to think of a return to the old way. This is the systematic as against the haphazard, and both in the process and the results is calculated to afford satisfaction to all concerned.

Already there are evidences of an outcome in individual instances that would, if prophesied, have been regarded as chimerical. Numbers of churches which, when the apportionment was first announced, thought it would be impossible to raise such an amount—perhaps four or five times as much as had been given in previous years—have surprised and delighted themselves by reporting not only the apportionment raised, but exceeded, in two notable cases by one-third. The truth is that our churches have no idea what they can do by system and when an interest is awakened in a great cause that appeals to every Christian sentiment. And many pastors who hesitate to speak of money have no idea what it would mean to the local interests of the church and to their own inadequate support if they were to develop the spirit of systematic giving. There is money enough, even when the hard times feeling is abroad. What is sought now is not the large gifts of the few, but the multitude of gifts graded according to ability of the great membership.

One of the indirect benefits is the sense of solidarity and unity that grows out of a combined budget. One association that we know has added to the apportionment recommended by the Northern Baptist Convention certain amounts for State Missions and ministerial education and support, and has asked for \$1.60 per

member in order to meet the grand total; and the brethren have taken hold of the work in the spirit that spells success. Very likely many other associations have done the same thing. This stimulates the right feeling that our work is one, and that in its prosecution there is no unholy rivalry, no division of opinion. For the marked drawing together of our Baptist people in a new consciousness of brotherhood and an actual practice of co-operation we should all be profoundly thankful. This means advance and enthusiasm and achievement. Let us all add our mite of cheer and inspiration and not be satisfied with anything less than personal share in the work and victories of the everlasting kingdom.

A Memorable Home Mission Church

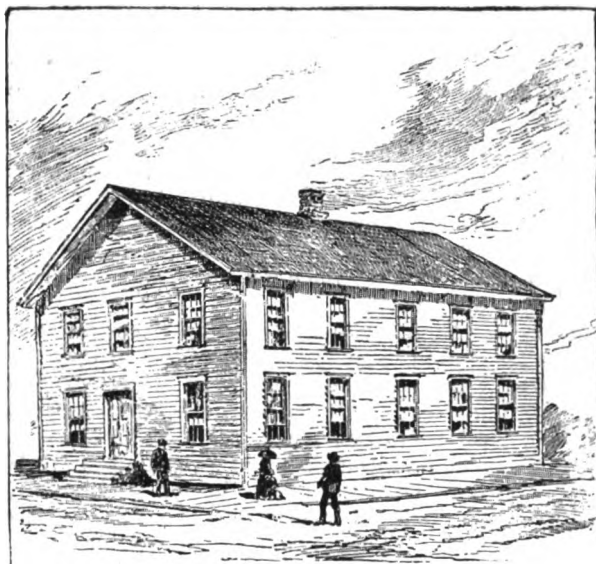
THE First Baptist Church of Chicago celebrated its seventy-fifth anniversary during the last week of October. Its birth takes us back to the time when Chicago was on the far frontier, and to the beginning days of the American Baptist Home Mission Society; which, indeed, was only one year old when it sent Rev. Allen B. Freeman, a zealous young minister, fresh from graduation at Hamilton Seminary, to plant a Baptist outpost at the small trading settlement, which keen eyes had marked as a strategic point. The story of the founding of this mother of churches forms a most interesting chapter of our home mission history. For many of the facts we are indebted to Mr. Edward Goodman, so long one of the proprietors of the *Standard*, and for over fifty years one of the most devoted members of the First Church.

Dr. Going, the first Corresponding Secretary, who had his eye on promising young men in the seminaries, saw the missionary in Freeman, and at first planned to send him to Ohio, where his father lived. But just then a letter came from a Dr. Temple, a Virginian, who had sought escape from lung trouble by making his home in Chicago, where he arrived with his family early in 1838. A Baptist, he wanted a pastor, and in his

letter to Secretary Going he offered to become "responsible for \$200 per annum for the support of a young man of first-rate talent, whose whole soul is in the cause of Christ, who may be sent out immediately." He added, "As I understand the case there is no church there, and but few inhabitants, but they are rapidly increasing, and we want to exhibit one phenomenon to show that the Baptists for once get up as early as their neighbors."

So it was that young Freeman was commissioned for Chicago, instead of Ohio. He departed from New York on his long western journey—for long and often perilous it was in those days—visiting his father in Ohio, preaching at Buffalo, Detroit and St. Joseph on his way, and being joined in northern Ohio by his bride. They reached Chicago Aug. 15, 1833, and found it primitive enough. The Indians were around in numbers, and not infrequently it was thought necessary to take refuge from them in Fort Dearborn, which had a garrison of about a hundred men. It is hard to realize that where now rise the palaces and skyscrapers of the second city of the United States, the Indians roamed wild and free seventy-five years ago.

But the young and zealous missionary was too busy to worry about the Indians or the rude conditions. Dr. Temple took the couple into his own home, and Mr. Freeman wrote that Dr. Temple was "parsonage, salary and supply." The missionary discovered some twenty Baptists, and a subscription was at once circulated for a meeting house for church and school. The sum of \$300 was secured, later increased to \$450, and the next week after Mr. Freeman's arrival carpenters were at work on a frame building, completed before the end of September at a cost of \$600. This was a two-story affair, the lower story for church services, with seating space for a hundred persons, the second floor for Sunday and day school. The house forms a striking contrast to the splendid brown-stone edifice in which the First Church has its present home, but the finishing of the little frame building was a Baptist event in its day. Before Mr.



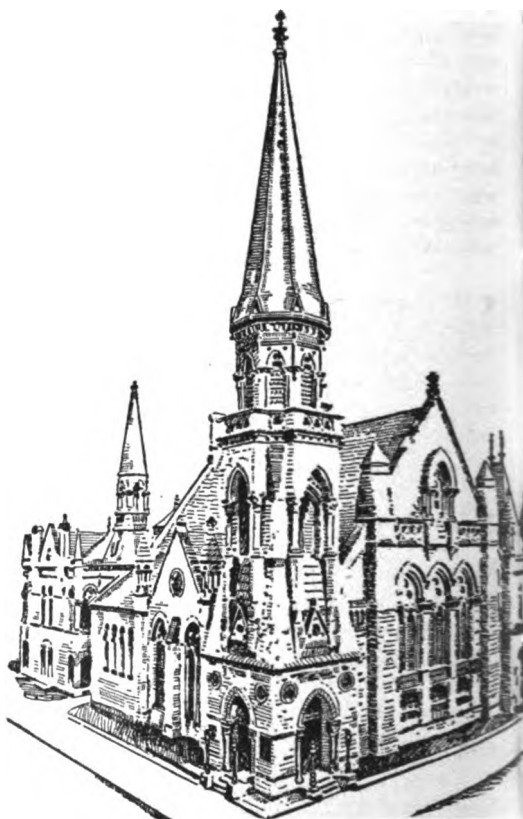
THE FIRST BAPTIST MEETING HOUSE IN CHICAGO

Freeman had been in Chicago two months, not only was the meeting house in use, but a meeting was called to organize a church; and on Oct. 19, 1833, the First Baptist Church was fully established, with fifteen constituent members. Born in the evangelistic and missionary spirit, blessing came from the first, and this spirit has marked the church through a notable and noble history. Lake Michigan furnished the first baptistry, and Mrs. Temple was the first person baptized by the pastor. A Sunday-school was organized early in 1834, and Mr. Freeman established a Bible class in Fort Dearborn and received several soldiers into the church.

Chicago was too small and the outside need too pressing, and the young pastor made missionary tours for many miles west and southwest on the prairies. The result of a few months' service of this kind was the organization of five churches. But it was at seemingly terrible cost. The journeys were wearing, the weather severe at times, the conditions trying to the stoutest frame. Early in December Mr. Freeman went to Pavilion in Kendall County to recognize a new church. On the way home his horse died, and he was obliged to walk about thirty miles, carrying his saddle most of

the way. The exertion and exposure brought on a cold that developed into pneumonia, and on Dec. 15, at the age of 27, he died. His last words to his young wife were: "Tell my father I died at my post and in my Master's work."

Great was the loss, but the missionary pastor, in a short year and a half, had impressed his high Christian ideals upon the church, and he left a powerful influence upon the rapidly growing community. "His pleasant face and attractive manner, his devotion, his earnestness, his power in preaching, made his name a household word," says Mr. Goodman. He reminds us of Kingman Nott. Who shall say his spirit did not live on in



THE FIRST BAPTIST CHURCH OF TO-DAY

the church, which has done so much to extend the kingdom of God? And who shall compute the value of the Home Mission enterprise which has through its missionaries founded and fostered churches at strategic points all through the great West? Dr. Austen K. de Blois, the present pastor, beloved successor of honored ministers, not only glories in the missionary past of the old

First Church, but yet more delights in the marvelous missionary opportunities of the present, and seeks to carry the church forward along all the lines of world conquest. The church environment has become one of home missions, and the unevangelized field of the world begins now at the very church doors. May the First Church be at the front in every movement of progress!

NOTE AND COMMENT

¶ It is reported that one hundred thousand persons applied for the 160 acre homesteads made available by the opening of another section of the Rosebud Reservation. There were ten thousand registration applications on a single day, October 12. The result is that only one in twenty-two applicants can be successful. The lands are known to be rich, and the government price of \$6 per acre is far below the market value. Secretary Morehouse speaks on his page of the new obligations imposed upon the Society by this inrush of settlers into South Dakota; and the State Convention report, from which we quote elsewhere, emphasizes the necessity of immediate action. To-morrow will not do when a homestead rush is on.

¶ A goodly portion of this issue of THE MONTHLY is given to Field Secretary Barnes' account of his trip to Porto Rico last spring. Our readers will not begrudge the space, and we believe that a stronger impression is made by giving a full survey of a particular field in a single issue. Porto Rico is small enough to be grasped in this way, although by no means a small mission field, as Dr. Barnes shows us. He is a happy traveler and has a happy way of making fellow-travelers of his readers. Our work in all the Spanish-speaking countries continues to show marked evidences of the divine approval.

¶ This month we give a glimpse of the early history of the First Baptist Church of Chicago. In the next number we shall show the unique home of the Second Baptist Church of St. Louis, of which Dr. W. C. Bitting is the pastor. Now we will only

say that this influential Second Church of St. Louis, like the First of Chicago, was the outgrowth of missionary effort on the part of the American Baptist Home Mission Society. It was organized in a school-room in 1833, and Dr. John M. Peck, founder of the Society, served the church as supply pastor at various times during the first struggling years. Congratulations to Dr. Bitting on the completion and dedication of what is a new departure in church architecture in this country.

¶ Announcement has been made that at the Alaska-Yukon-Pacific Exposition at Seattle, which opens in June, there will be no liquor selling on the grounds. This is the first time this experiment has been tried, but the directors have decided to heed the temperance sentiment and take the financial risk involved. Hearty support should be given them in this stand.

¶ Pastors who are in search of illustrated lecture sermons will do well to write to us for Bulletin No. 2, telling of the fine series which the Underwood and Underwood Stereopticon Department is now prepared to furnish. The lectures cover the Bible and Bible Lands, the Life of Christ, and the Old and New Testaments in Art; besides travel and historical and art series of great interest. The slides are made from the famous Underwood photographs, and have no superiors. We can recommend them from personal knowledge.

¶ For Christian people to campaign for Governor Hughes is not to enter into politics in the common use of that term. The issue is distinctively one of civic righteous-

ness, of enforcement of law, of obedience to the constitution, of purity in politics, of good government in the interests of all the people, without special regard to party bosses or claims. Governor Charles E. Hughes stands on his record, and his appeal is made for him by his own character and by the character of his acts as executive. His renomination was in response to the popular will, against the openly expressed antagonism of the party leaders. Opposed to him are all the forces that oppose the church and whatever desires righteousness. The gamblers are against him with bitter hatred. The brewers have organized a Personal Liberty League. Fine guardians, they, of personal liberty! The Wall Street gamblers fear that a move may next be made against their nefarious business, and they would feel much safer if Murphy and Connors were running the State government. An opposition of resentment aptly characterizes what the clean, high-minded, incorruptible candidate of the best people, regardless of party, has to meet. It is the duty of every good citizen to use all possible influence to secure the re-election of Governor Hughes; for this is in no sense a partisan issue, it is the issue of government by the people, and by the best people instead of the worst. Governor Hughes is recognized the country over as the finest representative of a new civic conscience and a new type of public servant, and it behooves Christian people to bestir themselves and make their power felt.

¶ Our cause in Salt Lake City will be greatly advanced by the union of the First and East Side Baptist churches, under the pastorate of Rev. Louis S. Bowerman, who has been laboring so acceptably and successfully as pastor of the East Side Church. The matter of union was carefully considered, and when action was taken by the churches it was with the utmost unity and cordiality. The feeling was strong that a larger and more aggressive work could be done by one strong, centrally located organization with an adequate equipment. This will be a possibility as a result of the union. The two churches will have property worth about \$40,000, or \$25,000 in excess of the lot purchased by the First Church, in a most desirable location. The plans adopted

for a new house of worship, with furnishings, would call for an expenditure of nearly \$70,000. Small things will not do in Salt Lake City to-day, if Mormonism is to be met by the Gospel. The Baptists have never been in so good a position for positive and aggressive work, and all will join in a prayer that the present forward movement may be but the beginning of larger things in Utah.

¶ The Home Mission Society, with the denomination North and South, suffers an unusual loss in the death of Dr. Manly J. Breaker, of St. Louis, who served for eleven years as joint representative of home and foreign missions for the Northern and Southern Baptists. That he made this service effective speaks volumes for his ability, breadth of sympathies, and genial Christian character. He knew no sectionalism, no division in missions. He was a man of initiative, of great capacity for work, of fine mind and true heart, and his great district will deeply mourn his sudden death from heart trouble. Dr. Breaker was born in North Carolina in 1850, and was a graduate of William Jewell College and the Southern Baptist Theological Seminary. The Missouri Plan of missionary co-operation was largely due to him, and he proved to be the one who could make it work successfully. The campaign of education in missions which he carried on has brought results that will be lasting. Hon. E. W. Stevens, who was closely associated with him in the State missionary work for twenty years, says of him: "He was the author of the Missouri Plan. Not only have contributions to both Home and Foreign Missions largely increased, been more than quadrupled, but there have been established a unity and brotherliness that have excited the admiration of the entire land and exercised an influence far beyond the borders of Missouri. Every movement fostered by our denomination and for the good of men has lost a stalwart and faithful friend."

¶ An interesting study of the growth and distribution of the leading religious denominations in Minnesota has been made by Rev. E. R. Pope, Superintendent of State Missions. This is the kind of study that

must precede intelligent activity in the extension of our work. For one point of interest, it is found that 47 per cent. of the population lives outside of incorporated cities and towns. Among these country districts the Roman church has 150 churches, and in 129 of these communities they furnish the only religious service and instruction. There are 260 places where Protestant churches are found. The Baptists are in 95 of them; and of the 3,841 Baptist members in these 95 churches, 2,865 are in the foreign-speaking churches. There is plainly plenty of room in the country districts of Minnesota for Gospel missionary work. Taking the State as a whole, the Catholics claim 358,322 members in a population of 1,979,912 in 1905. The combined Protestant membership is 174,498. The Baptists have 282 churches and 24,294 members, coming third in the Protestant list, with the Methodists and Presbyterians in the lead. The foreign cast of the population is indicated by the fact that we have 91 Swedish churches with 6,287 members; 23 Dane-Norwegian churches with 1,483 members; 11 German churches, with 841 members, and 3 Finnish churches with 113 members; a total of 128 foreign-speaking churches, with 8,730 members, or more than one-third of the whole membership.

¶ The following extract from a letter written by a layman in an important city of the central part of the country carries its own moral with it:

"I have enclosed postal order for \$20 as my mite towards the work you are trying to do for the Master. I have been reading of that church (in THE MONTHLY) of about 1,000 members which has not made a contribution in a dozen years. It is about eighteen years since I joined our church, and I have no recollection of its ever having taken a collection for Home Missions. We have 700 members and we manage to squeeze about \$75 or \$80 for the Missionary Union; a little for state and city missions. Would to God our church membership was alive to its obligation to God to give the Gospel to a perishing world. If our pastors were tithe givers and tithe preachers we would have much larger results. When our members take as much interest in the salvation of souls as they do

in the dress they wear, and in self-gratification, then the debts will be wiped out, and you brethren who have to bear the heat and burden of the day will cease growing gray worrying as to where the means are coming from to carry on the work. With an earnest prayer for God's blessing to rest on your work."

We should like to know what this church will say to the apportionment. But if our correspondent is correct about no offerings, what have the pastors been doing these eighteen years? This is true, that if all the non-contributing churches were to make a contribution this year, according to ability, the debts would go, without any further appeal.

¶ All who are interested in the work of the Young People's Missionary Movement will be glad to learn that the general secretaryship has been accepted by Mr. Harry Wade Hicks, one of the secretaries of the American Board (Congregational), and also one of the originators of the Movement which has now convinced him as to his duty to become active head. He has served as president from the beginning, knows every step of the progress made, and is known to the young people everywhere. A man of tact, wisdom, experience and well balanced judgment, Mr. Hicks gives to the Movement added guarantee of largest usefulness.

¶ That there is plenty of room left for settlement in the United States may be seen from the fact that of the total area of acres in the western public land states—the total being 981,144,000—the number of vacant acres is 442,513,262, or a little over 45 per cent., 16 per cent. of the entire area being reserved. A movement of the congested populations toward the small five and ten acre farms of irrigated sections would be most favorable for the healthful development of the country.

¶ The faithfulness of the Indians is testified to by the fact that some of the Apache converts waited thirteen years for the establishing of a Baptist church which should be their "Jesus Home," as they denominate it. These Indians belong to Apache John's band.

OUR SPANISH-SPEAKING NEIGHBORS



PORTO RICO AND PARADISE

By Field Secretary L. Call Barnes, D.D.

PORTO RICO and Paradise begin with the same letter. The coincidence does not end with the initials. The second consonants

are the same (philologists depend on consonants chiefly for identification), and the third are linguals that are often interchanged. At any rate, with two or three features changed—features in which the process of change has now been begun—Porto Rico would be a heaven on earth. Rich Haven is the meaning of Porto Rico.

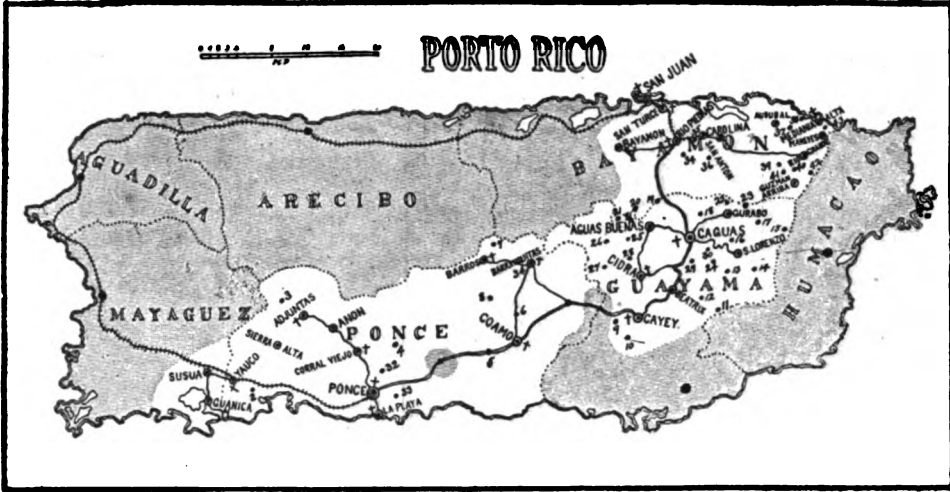
God and man have made the island what it is. So far as God made it, it is already a Paradise. Every good American ought to go there at least for a visit. It is only half as far from New York as England is in space, time and cost of going. It is twice more unlike the United States than is England. The Middle Ages and the Twentieth Century meet at every turn in Porto Rico. In both town and country ox carts and automobiles contest the right of way. Wooden plows and steam gang plows work plantations which are in sight of each other. You can use a telephone or wireless telegraphy there, but most people get word by going for it on foot (barefoot) or at best on the back of one of the little horses of the island which apparently have been dwarfed by bearing the burdens of centuries. Sit still anywhere in Porto Rico and a moving kaleidoscope of colors and curious forms will greet the eye. Your next trip abroad would better be to this haven of interest under your own flag.

THE VOYAGE

Every Saturday noon, on one line of steamships or another, a boat leaves New York for Porto Rico, the southeastern outpost of our country. One does not see land between the Jersey Coast and the island. It is a straightaway sail of 1,425 miles, occupying from four and a half to five days. The ships, though not large as compared with the *Lusitania*, are immense as compared with the *Mayflower*. They are seaworthy and comfortable, affording a most delightful voyage. The new Field Secretary of the Home Mission Society, with his wife and the new District Secretary for New York and Northern New Jersey, sailed on the *Philadelphia*, one of the best of the line, though not quite as large or steady in the water as some. It was the first long voyage of the District Secretary, but he neither gave in nor gave out. The sea was in "a bit of a bobble" as we crossed the gulf stream, both going and coming. We all enjoyed the sail most thoroughly, indicating, perhaps, that Home Mission forces are happily adjustable to the great expansion of the field.

THE LAND AND LANDINGS

Porto Rico is a parallelogram about the size of Connecticut. It rises out of the deepest abysses and the bluest waters found anywhere in the ocean. It is simply a cluster of mountain peaks sticking up three or four thousand feet out of the sea, but stretching higher from the hidden base than do the highest of the Himalayas above their visible foundations. But these giddy heights of terra firma are not bleak and barren. They are covered with verdure to the very tops



THE WHITE SECTION IS OUR FIELD. THE POINTS NAMED ARE MISSIONS, AND DOTS UNNAMED ARE OUTSTATIONS

and swarm all over with humanity. There are more people to the square mile than anywhere else except in Belgium. It has been said of Belgium that it is not a country, but the manufacturing center of Europe. But the dense population of Porto Rico is rural,—92 out of every 100 live by agriculture. This island heap of earth is nothing less than

a tropical line of humanity. It was well populated when the Spaniards took possession four hundred years ago. But in a single generation of brutality they practically annihilated the natives. This was far from the purpose of Columbus, however. He came desiring to make his name Christopher—the Bringer for Christ—the most significant feature of





THE NEW CHURCH AT SAN JUAN, ON CORNER OF PLAZA

his life. It was on his second voyage, namely in 1493, that he made the first European landing on Porto Rico. This was on the northeastern shore of the island for the purpose of obtaining a supply of water. The neighborhood has ever since been called the Watering Place, Aguadilla. But your steamer will land you at San Juan, the capital. As you go into the island you realize that you are entering a medieval port.

That you may gradually adjust yourself to the new conditions of life, you do well to go directly to "Las Palmas" hotel in the suburb of Santurce. It is conducted by an American in such a way that you are at once at home at the same time that you are enjoying new dishes and sights. Your table boy may speak English freely, being from the English-speaking island only sixty miles away, where his great-grandparents were converts at the first evangelical mission station of modern times, that of the Moravians at St. Thomas.

THE CAPITAL

When you enter the city by trolley car the next morning you will be most interested in the new Baptist meeting house on the corner of San Francisco Street and the plaza, or public square, of the same name. St. Francis is one of the epoch-making names in the world's history of missions. The location is excellent, chiefly because it is close to the heart of the city's life. The house is a worthy one, contrasting favorably in appearance with the church of San Francisco across the plaza, even with the cathedral itself, which is not far away.

You will be glad to look into the face of the Porto Rican pastor of the church, Don Dano Ruiz Martinez. It was taken in front of the chapel where we have recently organized a church in the suburb of Santurce.

SCHOOLS

One social call, at least, you will want to make in the capital. It is on the United

States Commissioner of Education, Hon. Edwin H. Dexter (author of the only adequate "History of Education in the United States") and his charming family. They live across the street from the Governor's palace, in a characteristic Porto Rican city house of the best class. It is adorned with the trophies of a scholar's antiquarian interest in the island. In the paradise regained about which we are thinking the public school is a great factor. After four hundred years the Spaniards turned over to us one schoolhouse. Up to last year we had built 101. In the first year of his administration Commissioner Dexter has secured appropriations for building 175 more. At the same time, without waiting for them, he has increased the attendance at the existing schools more than 25 per cent. These and other phenomenal achievements have added interest for us in the fact that Commissioner Dexter is the son of a Maine Baptist minister and is superintendent of our English-speaking Sunday-school in the new meeting house. Mrs. Dexter, with her musical and other gifts, is his loyal helper in Christian service. The associate

superintendent of the school is Lieut. D. Robnett, paymaster in the United States Navy. Mr. and Mrs. Robnett are staunch Alabama Baptists.

A SEE

In Rio Piedras, a suburb further out than Santurce, on the same car line, much of the higher life of the island centers. Here is located the Normal School, which is the beginning of the insular University. The Protestant Episcopal Bishop resides here, also the Baptist Bishop for the entire San Juan district, Rev. A. A. Cober, formerly one of our pastors in Dayton, Ohio, originally a good gift to us from our sister denomination, the Dunkards. Brother Cober has quickly acquired a preaching use of Spanish and is now in charge of the work in the capital and of a dozen other stations on the north side of the island. Our missionary bungalow at Rio Piedras is directly opposite the spacious grounds of the Normal School.

His alert-minded children, like those of Commissioner Dexter himself, have found the public schools of San Juan every bit as exacting in standard as those



HON. EDWIN H. DEXTER, U. S. COMMISSIONER OF EDUCATION IN PORTO RICO, AND FAMILY

which they have been attending in the States. Mr. Cober's daughter is a teacher. The oldest son has just graduated from high school. They both go to Bucknell University this fall. The self-sacrificing ministries and gracious hospitality of Mrs. Cober make the missionary's home a center of wide-reaching blessing.

Rio Piedras is the center of the effective work done for many years by Rev. H. P. McCormick, D.D. Here we have a good meeting house.

BETWEEN SEA AND MOUNTAINS

The other centers of our work in the San Juan district lie to the eastward between the Luquillo Mountains and the north coast of the island. Taking a pony coach with General Missionary Rudd, we come first to a cottage in the rural neighborhood, San Anton. Although one of the most attractive looking of our many rented mission stations, it is obviously almost wholly inadequate.

The next point of interest is Carolina with its three thousand inhabitants and a Roman Catholic church building. On our way back we shall stop here for an evening service in our poor mission hall. But to-day we push on to the river, the furthest northeastern boundary of our Baptist field.

ONE OF THE INSPIRATIONS

One of the inspirations of work in Porto Rico is that the different denominations are not overlapping and wasting divine energy in competition. At the beginning of Protestant work in the island



REV. A. A. COBER AND FAMILY, SANTURCE

nine years ago, it was agreed that whatever denomination first started work in a field should be left to itself there unless the town should come to have seven thousand people or more. Christian work is not being overdone in Porto Rico. Even the head of the Roman Catholic Church on the island, Bishop Jones, said to the writer that there is room for us all, freely affirming that Porto Rico has never been truly evangelized and frankly acknowledging that the Protestant work is quickening that of his own church.

After inspecting our hall at the village of Mameyes we retrace our steps to Rio



RENTED MISSION BUILDING AT SAN ANTON

Grande and stop for the night at a gem of a Porto Rican hotel. It is one story high and not very long or wide. But bed, board and service are good. The angel of the church in Rio Grande is Angel Acevedo, the pastor.

THEOLOGICAL CLINICS

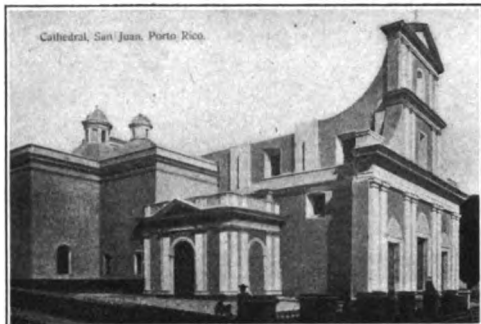
He has the beginning of a good library and, like all our Porto Rican pastors, is getting an education while he works. Some of our own theological seminaries in the States are talking about having "theological clinics." The plan is in successful use in Porto Rico. The work is

so urgent and the laborers so few that every man must be on the field. A carefully arranged course of study with the best available text-books has been laid out and is followed by our Porto Rican pastors. The course includes Life of Christ, Biblical Studies, Christian Evidences, Theology, Homiletics and Church History. Once a month the brethren meet in a study conference with the missionary superintendent of the district and go over the work of the month. At the close of the year they gather from all the island for an institute, including written examinations on the work of the year, with certificates of progress. The Lord has given us some thirty promising young men. Most of them take up their line of study with hungry zest.

MEATY COCOANUTS

The next morning we take to the saddle for a ride through the cocoanut groves along the ocean. We see a boy climb, with no climbers

but such as nature gave him, the slender stem of a tree swaying in the trade winds. He pulls off and kicks off twenty-nine cocoanuts, apparently about one-half the crop on that tree. There are four crops a year. The owner of two acres of these trees tells us that if he only had three acres he would be richly endowed for life. The tree bears for fifty or sixty years. For miles through the cocoanut forest there is a continuous village of thatched cabins? Are you in America or in Africa? You come unexpectedly upon a grandmother at the doorway of her cabin read-

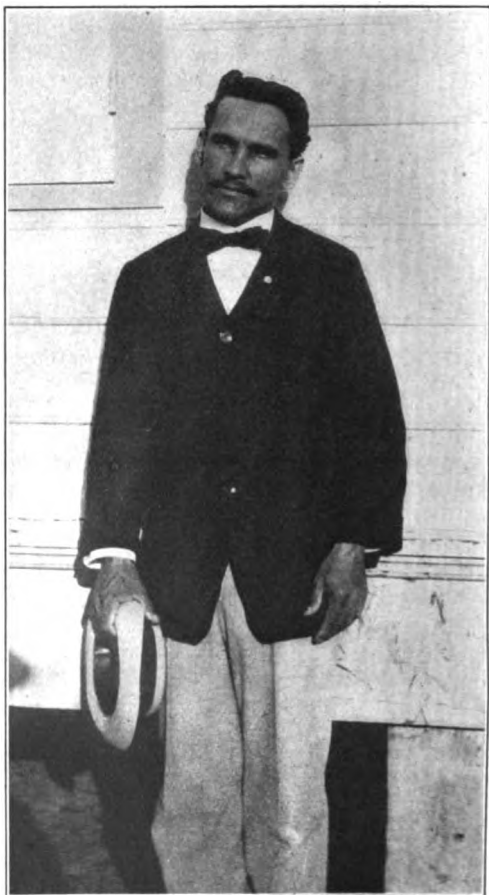


ing! It is a Spanish New Testament. Nearby is a chapel built by the generosity of Mr. D. G. Garabrant. While a boy goes to bring you the refreshing drink of a cocoanut "from Mr. McCormick's favorite tree" an impromptu prayer meeting gathers. The unmistakable sincerity and earnestness of these Christians goes to the heart and makes the new Field Secretary ask for their prayers in behalf of his wide work.

The cocoanut trees and picturesque cabins continue all the way to the little town of Loiza. Here the Roman church is tumbling to ruin. Inquiring the way to the home of the evangelical minister, you are told that and more too, "He performed a marriage ceremony recently." Why is that the talk of the town? Let the happy bridegroom, one of the well-to-do citizens, tell you an hour later as you sit with him baking under the low tin roof of the mission hall opened not long ago. "I enjoyed attending the services here with my son and daughter, twenty-six and twenty-four years of age, and their mother. I only listened for a while, till one day I took Jesus for my own Saviour and Friend. I was so happy and within half an hour I arranged to be married to the dear mother of my children." Thank God that such an event is the talk of the town! More than one-third of all the households in Porto Rico await the work of missionaries and the entrance of the Spirit of Him who was at the marriage in Cana of Galilee before seeking the sanction of law either divine or human for their existence as families. It is only through Christian homes that the paradise lost can be regained. Speaking of homes, one need

not look for more generous Christian hospitality than that which we enjoyed that day in the tiny home of Jose Peres Melon and the Senora who have exiled themselves from their friends and associations in the capital in order to be our missionaries at Loiza.

On the way from Loiza to Ausubal we pass a sugar mill, which is not one of the large ones of the island, but it employs seven locomotives to haul in the cane, the manager informing us that he will have none but those manufactured by the H. K. Porter Co. of Pittsburg, Pa. It is fitting that the former president of the American Baptist Home Mission Society and its constant benefactor should be the porter of so much sweetness in Porto Rico.



DANO RUIZ MARTINEZ OF SAN JUAN



MISSIONARY BUNGALOW AT RIO PIEDRAS—A CHRISTIAN HOME

WOMAN, MAN, MEETING HOUSE

At Ausubal a few years ago a Christian woman was in earnest to have her husband converted. He would have nothing to do with the new religion. One day when he was lying in a hammock she offered him an attractive leaflet. He pushed it away. Then she herself held it before his eyes. At last he read the first sentence or two and finally took it in his own hands while she slipped away. Imagine her delight when later she found him devouring it. Before he let go of it he knelt and gave his heart to Christ, gave his life to service. He has gathered a large church and goes with the Gospel into the region about urging it upon people as it had been blessedly urged upon him. His ways are unique. When the church assembles for its regular worship,

instead of reading the Bible to the people, he has them recite it one after another for perhaps three-quarters of an hour. He is one of our esteemed missionaries, but his name does not appear in the list simply because the church is self-supporting. But there is one thing which we ought to do for them and do it immediately—build them a chapel. Eight hundred dollars will do it with what the people out of their poverty will add. Look at the accompanying picture of their present house of worship and decide what you will do about it. Superintendent Cober, administering the Lord's Supper in the close atmosphere there recently, felt as if he would faint, but wrote cheerfully that he knew he could not fall to the floor, because the people were packed so closely that it would be im-



THREE OF OUR NATIVE PORTO RICAN MISSIONARIES

Gabriel de Santiago

Dionisio Hernandez

Carmelo Diaz

possible for him to fall down. Think of two hundred and twenty-four people in a room $18\frac{1}{2} \times 20\frac{1}{2}$ feet, having but two small windows and under a tropical sun!

The larger towns in our field are now fairly well supplied or in process of being supplied with meeting houses. But our village and country churches are in desperate need of homes. Seventeen of them ought to be started this year. From \$250 to \$2,500 will enable the churches to build them. Again I say, what will you do about it?

MOUNTAINS

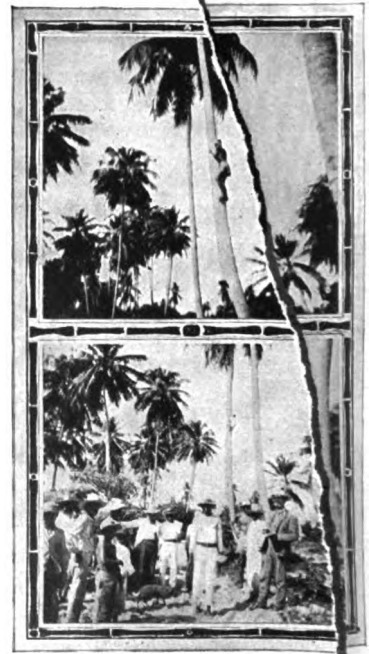
Leaving Ausubal, we pass the Luquillo range of mountains, between three and four thousand feet in height. El Yunque (The Anvil) on the left is the conspicuous landmark seen from San Juan and all this portion of the island. Guide books, accounts of travel, and the inhabitants all agree that this is the highest point on the island. But the U. S. Coast and Geodetic survey indicates at least seven peaks in the eastern-central portion of the island as higher, the highest being 4,295 feet.

But this Luquillo range has a special formation, because high on the slopes which we can see there are many disciples. With a glass we can pick out the house of Francisco Fuster. He came to Porto Rico from his native Spain as one of the soldiers of the king. After the cession of the island to the United States he became a coffee planter on Luquillo, and under the influence of our missions

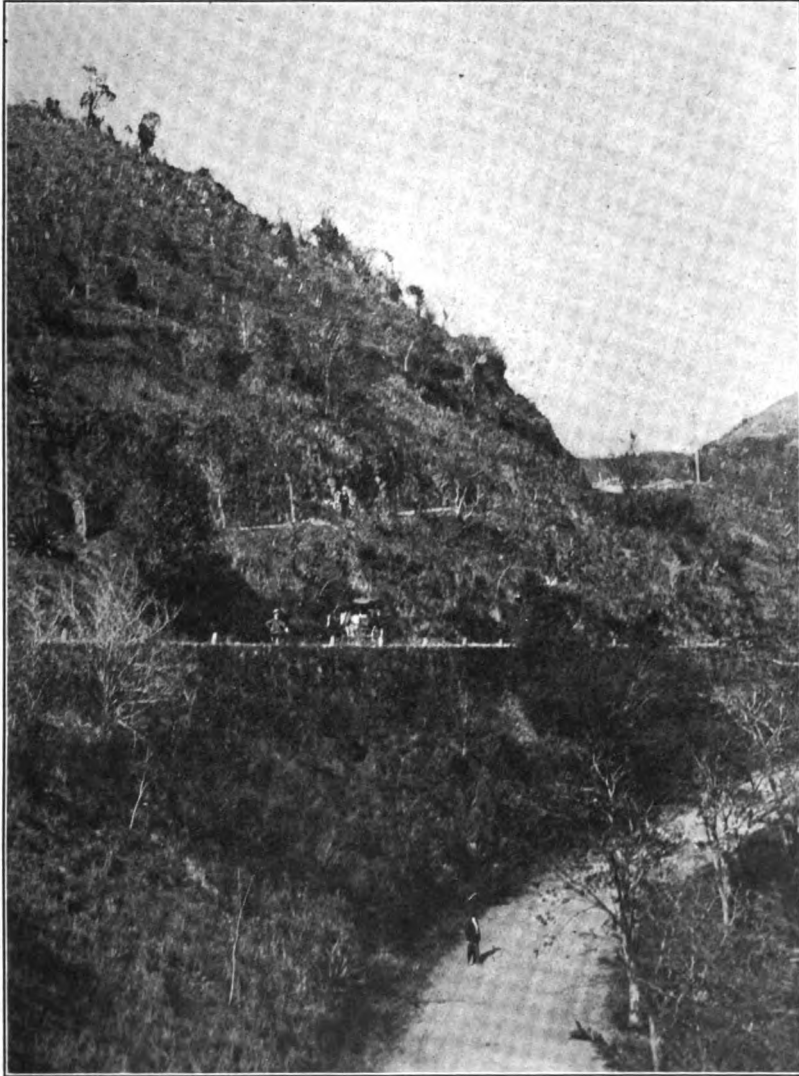
became a soldier of the King of kings. On his own horse and at his own charges he goes all over those mountain sides winning men to Christ.

He has a number of preaching stations besides the church in his own house. The work is developing gloriously. Add to this the fact that the chief diversion of the Field Secretary is mountain tramping, and you can fancy the reluctance with which these mountains were left out of his itinerary on this trip.

Easy way to get a meal if one is good at the climbing. One of our missionaries and a group of natives watch the operation with glee



NATIVE CLIMBING A TREE FOR COCONUTS NEAR MEDIANIA — SNAP-SHOT IN THE ACT



THE MILITARY ROAD, WITH MESSRS. RUDD, BARNES AND DIVINE EN ROUTE

THE CHICAGO OF PORTO RICO

We must hasten our steps across the island. The center of our second missionary district is Caguas. It is on the one great Spanish highway through Porto Rico and is the terminus of a railroad just completed from San Juan. It is a booming town with three large tobacco factories. An American who has been in business there for a number of years told the writer that Caguas is the Chicago of the island.

It will do for a Baptist Chicago, anyhow, for we have here Miss Martin and Miss Palacias, of the Chicago Training School, doing it much credit. In a few months they have developed a Sunday-school of half a dozen or less into an enthusiastic school of a hundred or so. They go also to the outlying mission stations teaching mothers and children the way of life and, incidentally, good ways of living. They are doing much also by the example of their neat housekeeping.



MISSIONARY E. L. HUMPHREY AND COLPORTER MODESTO, IN FRONT OF CHURCH LOT, WITH OLD BUILDING, IN CAGUAS

They are making their little home something of an orphan asylum. Their table is also a boon for missionary wayfarers, especially since the Chicago of Porto Rico has no hotel at which an American likes to eat.

The pastor at Caguas, Don Carmelo Diaz, is older than most of our Porto Rican ministers, and is held in the highest esteem. It was a joy to hear him preach the Gospel one Sunday morning. He has great gifts, both of character and speech. The little hall is uncomfortably crowded at both Sunday-school and preaching services. But we have a well-chosen lot and the contract let for a good meeting house.

A few miles from Caguas, over good roads in various directions, are little towns in which we have thriving churches—Aguas Buenas, Gurabo, San Lorenzo, Cidra and Cayey, with some country churches between towns. They are all charmingly located amid the mountains. Cayey and Cidra are the only ones with

meeting houses. The superintendent of this whole district is Rev. E. L. Humphrey, formerly of Kansas. For years he has been doing the work of an apostle in this hill country. At Cayey, where he has lived until recently, there is a congregation remarkable for the number of men attending. It was a trip never to be forgotten with the bishop in his cart to Cidra, where crowds always welcome him. It is a delight to talk even through interpretation to such a large and enthusiastic company of disciples. The return to Cayey by a bridle path the next morning, with only a native lad for guide, was exhilarating. Not quite so much can be said of a Sunday afternoon ride in the rain to an outstation. The New York Secretary being a heavyweight, one of the ponies flatly refused to carry him. Since one foot stuck in the stirrup, it might have been no joke, if it had not been a grassy place or if "Vanilla" after the successful bucking had not stood perfectly still. The Field Secretary's pony

slipped and slid him off in a mud-hole. But as it happened to be on one of the hilltops of which he is so fond, he was happy. The way those ponies took us up and down stony, slippery trails, so steep as to suggest ladders, was a marvel.

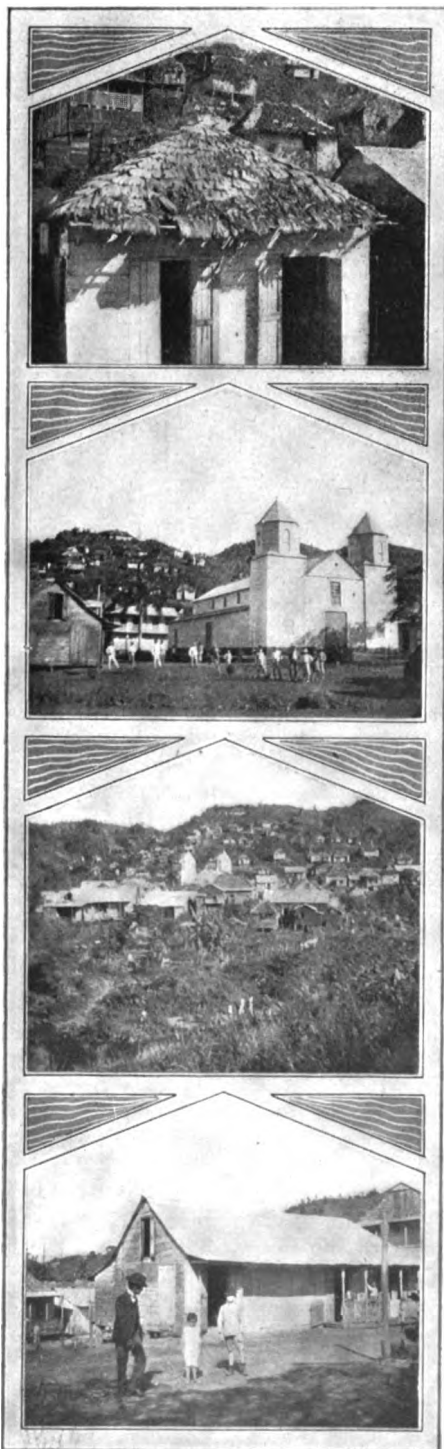
Cayey on the central mountain range is the old Spanish station for acclimating troops. The Baptist parsonage there, with Mr. and Mrs. Humphrey presiding, we found to be just the place for breaking in missionary recruits.

The Baptist see, however, has since been removed to Caguas, because that place is more central. Our cut shows Mr. Humphrey standing in front of the old dwelling on the new church lot at Caguas. The dwelling will be removed to another location for a parsonage. At the right is our one Porto Rican colporteur, Modesto, with his boxes of Bibles and tracts, mounted for a tour in the country, where he knows how to make himself at home for Christ in the cabins of the farmers. On the other side is the missionary cart and "Vanilla," the latter giving no suggestion of bucking possibilities.

Superintendent Humphrey has a decidedly practical turn of mind in many directions. As we jog along in the cart, he shows that, conditions being what they are in Porto Rico, it is much more economical to own church accommodations than it is to hire them. For instance, in the fine town of Aguas Buenas, where we have just been holding a meeting, we are obliged to pay \$144 a year rent for the poor place which serves as mission hall and parsonage. That is the equivalent of 5 per cent. interest on \$2,880. But if any one—individual or church—would give the Society only \$1,800 for this purpose, it would build an attractive chapel and a cozy parsonage. There is a profitable investment for thrifty stewards of the manifold grace of God.

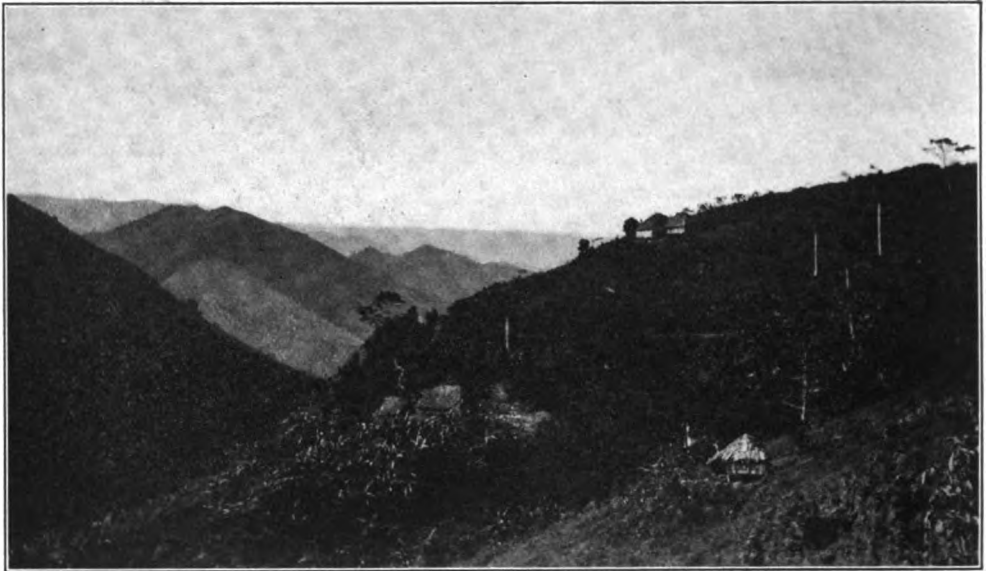
THE CENTER OF PARADISE

From Cayey we go, under the guidance of Brother Rudd, northwestward along the broken plateau to Barros at the very center of the island. Till a road was completed there less than two years ago,



VIEWS IN BARROS

1. HOMES OF THE HUMBLE. 2. THE ROMAN CATHOLIC CHURCH. 3. THE TOWN FROM THE WEST. 4. OUR RENTED PREMISES.



THE MOUNTAINS NEAR CAVEY—ONE OF THE FINEST VIEWS

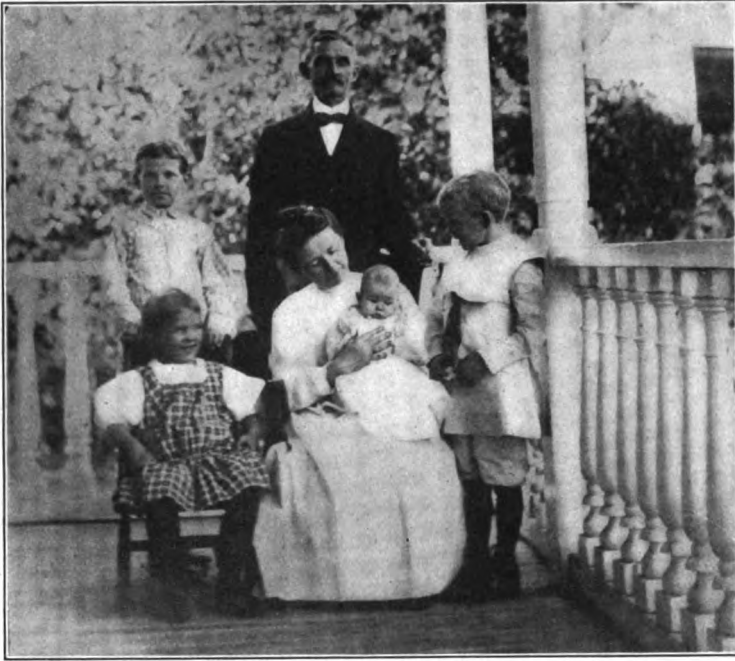
no wheel could reach the place. Dr. Morehouse, on his memorable visit, had to go over terrific mountain trails. In less than ten years our government has built more highways twice over in length than the previous government had built in four hundred years. In spite of its seclusion, or because of it, Barros is one of the most intelligent communities in Porto Rico. There is far more Spanish blood in the mountains than on the mountain plains. Several of our best preachers have come from the church in Barros. Our party is distributed in pleasant homes. It is the happy lot of the Field Secretary to be in the home of Senor and Senora Canino. This fine man is United States Revenue Collector. Though not members of the church they are close adherents. Mrs. Canino's father, a very prosperous planter two hours away over the mountains, provides a hall for services at his hacienda (farm). Mrs. Canino's brother, an earnest Christian and teacher, is a guest at the same time. Mr. Canino, cherishing for some time a trust in Christ, promised to make it definite and with a public confession before long. A delightful letter received from him since returning to the States says that both he and his wife have been baptized. The

church in Barros, with its gifted young pastor and membership, is called to be a central place in realizing paradise in Porto Rico.

On the return journey we stop at Baranquitos long enough to buy oranges at four cents a dozen, "so sweet," as the market women said, "that you will be sure to come again for more"—long enough more especially to visit the pastor and to inspect our church property. A new road is being opened from Baranquitos northward, which will greatly shorten the distance between San Juan and Ponce. This would be a capital spot for a Baptist sanitorium and assembly ground to which exhausted workers could return for recuperation, both physical and spiritual. Our Methodist brethren have one in view at Aibonito, not far away. Proximity might give decided advantages by making available for both the same medical and inspirational experts.

WHERE FORCES MET

Soon after returning to the old highway we come to "the jumping-off place," where the mountain heights fall directly to the Caribbean Sea coastal plains. On these heights the Spanish forces



GENERAL MISSIONARY RUDD AND FAMILY

awaited the coming of the Americans. You can see the military road winding below you for miles. Here were conditions for a bloody struggle. At the critical moment word reached both armies that a peace protocol had been agreed upon. Now only the forces of peace go up and down this zigzag road. If you look sharply you can see a missionary worker on each step of the ladder.

PRECIOUS FREIGHT

We are soon in the town of Coamo, from which the largest ship between New York and Porto Rico gets its name. We find the large church here in mourning. One of its leading members, a man of sterling Christian character, has just "crossed the river," and its beloved missionary, Rev. L. E. Troyer, has been compelled by failure of health to cross the sea. Now Mrs. Troyer, the organizing genius of the Coamo Girls' School, is very ill, and, as soon as able, must join her husband in the States. In addition to ordinary studies, the girls have been taught and employed in making beautiful fancy work,

which has induced some and enabled others to attend who otherwise might not have done so. They listen with alert faces to words spoken to them, especially those by the Secretary's wife. In the school room and corridors one and another of them are giving way to grief because of the deep hold which their departing principal has on their heart-strings. General Missionary Rudd assures them that the school will open with a corps of devoted teachers in the autumn, most of them being the same as heretofore. The Home Mission Society and both Women's Societies are sustaining workers in Coamo. The school building has been arranged for teaching cooking and other practical arts, which are much needed in the homes of Porto Rico. A great mission lies before it in such directions.

Another institution of precious promise opens in Coamo this fall, a ministerial training school. Rev. H. W. Vodra, who has been learning the language as well as other first lessons in missionary work on the Rio Piedras field, becomes superintendent of the Coamo District and



BAPTISM IN THE OCEAN AT AUSUBAL

head teacher in the embryo theological seminary. He is highly gifted for this work, and it is hoped that nothing will prevent the carrying out of these plans. Remember in prayer Coamo and its great educational possibilities in our work.

THE SOUTHERN METROPOLIS

Three hours from Coamo, with many glimpses of the Caribbean Sea, bring us to Ponce, with its twenty-six thousand people. It is the second city of the island in size, its residents count it first in desirability as a place to live. It is built mostly of brick and stone, its streets are regular, the one to the harbor three miles distant having much traffic. There are three hospitals and twenty-one public schools. The cathedral on the central plaza is impressive by reason of age, three hundred years. Our Baptist house of worship is excellent and is pictured on post cards as "The Protestant Church."

For nine years Bro. A. B. Rudd has been the missionary here. He has built up an intelligent body of believers. Incidental "undesigned evidences" of the high esteem in which he is held by the community appear on every hand. The inhabitants have struggled with his short English name, and after spelling it in the following fifty-five ways, have given it up: Ros, Rud, Rude, Rod, Rood, Roode,

Rbuld, Rudt, Rund, Rodd, Rut, Ru, Road, Rond, Ruct, Rudda, Rurd, Ruu, Rudde, Rot, Roud, Rult, Roodd, Rubb, Rutt, Rol, Rus, Ridd, Rop, Rup, Roda. Rua, Rock, Rouser, Riudur, Rogg, Ruth, Russ, Rott, Rute Rorpp, Rorp, Red, Ruadd, Roz, Roax, Rook, Ruddo, Rubb, Rubd, Russ, Ruod Rudel, Ruble, Rudu.

They think of him as being so truly one of themselves that they speak of him and to him in their own Castilian style as Don Bartolo. They are more apt to use the first or middle name than the last. Is not Bartholomew Spanished Bartolo? We found both highly educated and most humble Porto Ricans entirely outside of his church circles speaking spontaneously in the warmest terms of Don Bartolo. The common people would not know whom you meant if you asked about Mr. Rudd. He is the hearty choice of his brother missionaries for superintendent of the work on the whole island. Richmond College, his *alma mater*, bestowing on him a degree this year, placed the Latin initials "D.D." where they have their simple, elemental meaning, teacher of divine realities.

Fine, promising men, to whom it was a pleasure to talk, have the past year in Ponce formed the nucleus of the ministerial training school which Dr. Rudd transfers to Coamo this year.

THE HEART OF PARADISE REGAINED

An hour from town in the foot hills, Dr. Rudd has built up a strong, self-supporting country church with a pastor. There Dr. Morehouse wisely located the Rudd parsonage several years ago. It is an extremely simple, one-story habitation for the bishop of a whole island. Working men by the hundred thousand in the States have more pretentious homes. But there is no home anywhere of any size which more beautifully exemplifies the ideal of a Christian home. Paul's high standards for bishops are met. The missionary's wife and children are effective missionaries by grace of refined, wholesome, natural Christian living. Instead of trembling at the intimacy of the children with the Porto Rican children, one feels that clear tide of home life is so strong that it overflows and cannot be invaded.

One speaks of this at Corral Viejo as at former places, not for personal congratulation, however merited, but because in Porto Rico the supreme need, greater than the need of American enterprise, greater than the need of schools, greater even than the need of churches (except as they are the only guarantee of the supply of the greater need), is the need of Christian homes. Our missionaries, both natives of the States and of the island, are rendering their greatest ser-

Corral Viejo
Chapel.
Dedicated
January, 1904
What Can
Be Done
for \$800
Including
Furniture



vice by exalting the home. It is the heart of the paradise to be regained.

By way of contrast, showing this need, only a few miles from Ponce is a town where the children of the Roman priest have been living with him for years, recognized as his by the whole community and acknowledged by himself, the husband of their mother and he being on amicable terms! According to Spanish authorities this is by no means a solitary instance. But one gladly draws the veil over much that he learned and unmistakably saw concerning the paradise lost, lost largely through the neglect and worse of the Spanish church authorities. Let us rejoice that Bishop Jones is in earnest with us to recover the lost ground. It has been so long lost that it will tax the utmost faith and devotion of us all for years to come to regain it. But it can be done, must be done, is being done. Ten years ago there was but one evangelical church in the island. To-day there are 140, with 9,000 communicants.

AMONG THE PEAKS

Two or three hours from Corral Viejo and the new Ponce-Arecibo road across the island we come to Adjuntas, a town of twenty-five hundred people in a deep depression amid the loftiest heights of Porto Rico. It is a significant place in which to begin missionary service. The previous two weeks of time and travel have been given to missions by the generosity of the First Church, Worcester, Mass., in gracious courtesy to its pastor and his wife. So that it comes about that the first day as actual Field Secretary of the Home Mission Society is



OUR MODEL BAPTIST CHURCH IN PONCE. SUCH HOUSES COMMAND RESPECT AND GIVE US PROPER STANDING AND EQUIPMENT

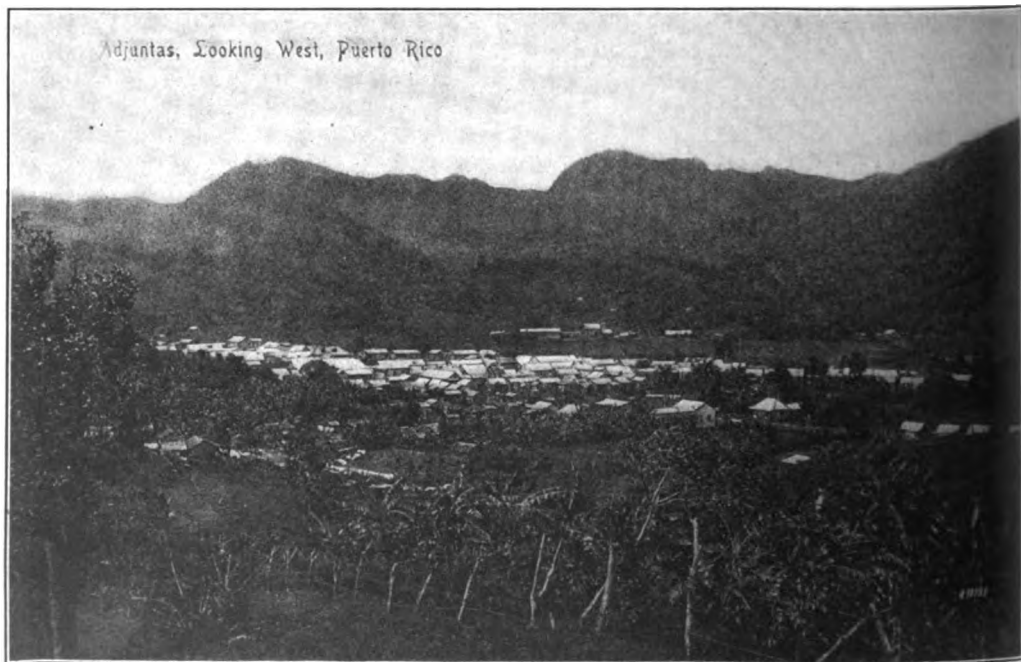
passed at the forefront of a foreign home mission field, on the very firing line. Delicacy forbids giving the facts, which would show that there are few more significant mission fields in the world. In the morning we took ponies to Novillo summit, where we could survey at once nearly a quarter of the whole island. We saw in the far northwest the blue bay and shore where Christopher Columbus first planted the cross. We saw the mountains and valleys everywhere dotted with homes which to-day need a Christ-bearer to come to them. We saw haciendas where He has already been welcomed. We saw Guilarte and other noble peaks which ought to be made to the thought of every dweller among them fingers pointing heavenward. Men living on the side of Novillo who had followed us to the mountain top heard the blessing asked as we broke bread on its rocky crest. That opened the way which the General Secretary was gentle and alert in following with a Gospel message, probably the first ever heard by those mountaineers.

Then we went down into the needy town, oh, so needy! And the need is being met. While we were away the

elect lady had heard a Gospel song floating out from the doorway of a tiny home and shop as the singing tailor within worked at his trade. In the morning the church gathered in its substantial stone chapel. There the missionary administered the Lord's Supper to the disciples, and the disciple who was just entering upon a new service of vast responsibilities, difficulties and joys, felt that it was good to be in communion with the Crucified and Victorious.

The new road across the island by Adjuntas is more loftily picturesque than the old road by Cayey. But they both have elements of true sublimity. In twenty-four hours from Adjuntas by coach to Arecibo and rail to San Juan, we are back in the capital for the dedication of our house of worship there and more missionary touring.

Not a few places which were visited with great interest have had to be passed untouched by this brief account. Some four hundred miles were traversed as road and bridle path wind up and down the island. All but six of our regular places of worship were visited by day or by evening. Disciples were convened, and talks given in about twenty of them.

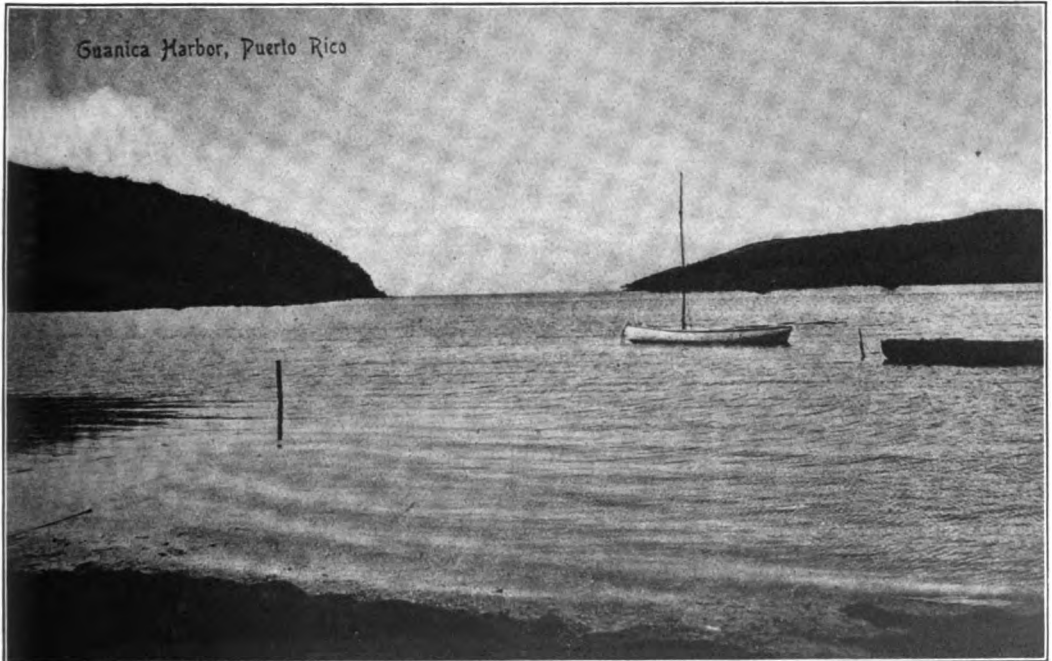


Acquaintance was made with twenty-six of the Porto Rican pastors and special workers. They are an interesting company of brethren. Two of them have been ordained, Rev. Carmelo Diaz, the revered pastor in Caguas, and Rev. Ramon Veloz, pastor in Ponce, who has a most promising future. Our staff of missionaries in charge of the field stretching diagonally clear across the island is choice, but it is too small, only four men. We need one or two more immediately. The staff is reinforced by eight women, in addition to the wives of the missionaries, making in all three times as many women as men. Mrs. J. P. Duggan at Ponce has a noble record there and elsewhere with Christian personality and also with her pen.

Our ship sails from San Juan, but in thought let us leave the island through the port by which the American forces entered ten years ago. Taking train at Ponce we soon reach Yauco, a prosperous town where we have a good church and house of worship. Then, in three-quarters of an hour by cart road, we arrive at Guanica on the shore of Guanica Bay. A navy could ride on its deep

waters, anchoring close in shore. Through the narrow portal between yonder hills the American forces sailed in unexpectedly in 1898. They came to Porto Rico and to that particular part because General Miles saw that it was the strategic thing to do. He was scarcely able to obtain consent from Washington for the expedition, and the authorities there were greatly surprised when they learned that he had made Guanica his landing place. But events proved that he had acted with the greatest wisdom. An almost bloodless occupation of the whole island was the result. The south side of the island in the main welcomed the American flag. So it was that a Christian soldier took possession of this lost paradise for the sake of his country and for the good of the people. When the land was named in the first place for John the Baptist and was recovered to liberty and progress by a Baptist general, shall we not as Baptists do our full share in making Porto Rico a paradise regained?

We have a church at this very spot, Guanica. It greatly needs a chapel. Who will give twelve hundred dollars to build it?



Extracto de la Asamblea de Iglesias Bautistas, celebrada en Rio Piedras, 1908

Iglesias de la Asociación.	REPRESENTANTES	Num. de miembros.	ACREDITADOS			BAJAS		OFENDIDAS			Suscriptores en "Evangelista".		
			Bautismos	Por Experiencia	Por carta	Muertos.	Espulses	Por carta	Iglesias.	Escuelas.		Beneficencia.	Total.
1 Adjuntas.	A. Negrón de Berdeguer.	60	10			2	3		34.72 \$	9.53 \$	8.58 \$	30	
2 Ausubal.	Claudio Flores.	62	9	8	3	4	8		20.05	11.05	10.60	15	
3 Aguas Buenas.	Galo Montes.	125		2		3	18	6	37.90	3.49		9	
4 Anón.	Manuel Almodóvar.	50	4	1	2		2		40.60	15.99		22	
5 Barranquitas.	G. de Santiago.	7	7						123.96	10.00	50.00	10	
6 Barros.	M. de Rojas y Ed. Flores.	59	17		1		4		2.50			23	
7 Bayamón de Cidra.	Jesús Díaz.	25	3		6		3		18	19.57		4	
8 Beatriz de Cidra	Regis Rodríguez.	23	7		6	3	3	4	56	139.36	22.86	30	
9 Caguas.	Jesús Maimy.	131	4		6		10		48	62.47	20.00	38	
10 Carolina.	Vicente Figueroa.	36	4		6				1	62.47	5.50	30	
11 Cayey	Pablo Vallopy C. Aponte	68	19		3		8		2	142.60	22.42	35	
12 Cidra	S. Nuñez y P. Quiles.	99	22		3	1	1	5	1	108.83	11.32	30	
13 Coamo.	Enrique G. Cains.	66	9		4	1	1	1	132	64.00	34.00	62	
14 Corral Viejo	Epifanio Rubio.	72	10		4		4		83	99.41	28.13	35	
15 Culebras. (Barros).	Eduardo Otero.	9	5		4				1	4.50	4.36	35	
16 Guánica	Tomás Perez	13	6		4	1	1		28	19.57	4.34	10	
17 Gurabo	Antero Riviera.	36	6				7		16	27.75	1.85	12	
18 Guzmán Arriba.	Julio Castrana.	63	10				2	5	1	30	34.08	14	
19 Jerusalem, R. Grande	Eugenio Lopez.	19	15		4				1	34	3.84	6	
20 Mameyes	Juan Rosado.	15	11					4	2	24	8.31	4	
21 Medania Alta.	Inocencio Wolkers.	38	3		1	3			2	37	8.30	25	
22 Pedro García. (Coamo	Cecilio Vargas.	11	11		1				1	31	4.01		
23 Playa de Ponce.	Ediviges Gallego.	56			1	5	2		1	59	59.53	21	
24 Ponce.	R. Esbrí, Cristóbal San- tiago y R. Vélez López.	211	22		1	4	9	3	4	217	222.30	50	
25 Rio-Grande.	Regalado Maldonado.	20	2		2		1	5		30	18.85	9	
26 Rio-Piedras.	Manuel Matos.	98	11		5	2	1		1	56	54.34	80	
27 San Antón.	Emeterio Hano.	21	5	3		1	2	1	2	32	53.17	10	
28 San Juan.	Eladio Maldonado.	49	10				21	7	2	80	111.09	30	
29 San Lorenzo.	Juan Vazquez.	39				2	4		1	10	18.07	17	
30 Sanlúcar.	Juan Delgado.	10			11		1		1	25	8.13	8	
31 Sierra Alta.	Francisco Marchán.	25	5				1		1	14	3.95	7	
32 Susúa Baja.	José Claudio.	15				2	1		1	30	13.00	1	
33 Yauco.	Ceterino Vega.	83	9		60		1		2	90	76.67	36	
		1.714	232	14		33	114	51	45	1.660	\$ 1,645.28	\$ 417.43	683
											\$ 159.87	\$ 2,220.08	

Aunque en el extracto de los informes de las iglesias aparecen 683 suscriptores a "El Evangelista", hemos de manifestar que entre las iglesias de la Alianza Cristiana, suscripciones directas, canges y bibliotecas públicas, se envían la diferencia de 1.300 ejemplares que es el número que en la actualidad tira "El Evangelista".

La Redacción.

This tabular report of the Baptist Association of Porto Rico, held in Rio Piedras, shows the present condition of the work and the careful methods followed. The Spanish is easily understood. The lines at the top read: "Extract from the Minutes of the Baptist Churches (Association) celebrated in Rio Piedras, 1908. Churches of the Association. Delegates, No. of Members, Gains by Baptism, Experience, Letter, Loans: by Death, Expulsion, Letter. Sunday-schools: No. of Schools, Average Attendance. Offerings: Churches, Schools, Benevolence. Subscribers to *El Evangelista*."

N. B. RAIRDEN A FOUNDATION BUILDER

By Henry Alford Porter, D.D.

I STAND before a noble church. It is a poem in stone. Its walls rise to majestic proportions; its towers are lofty and imposing. It looks as though it might stand till Gabriel blows his trumpet.

Many feet below the surface the foundation is laid broad and strong. The materials of the foundation may be less beautiful, but they are not less enduring than the walls. The workmanship down there in the dark is less ornamental, but it is not less true and painstaking. Because the foundation is sound the walls above it do not topple.

You are building a commonwealth in Oklahoma. You are still at work on the foundation, but as the years go by the superstructure will rise in strong, true lines, resting on the bricks you are putting in to-day. Some day the world will be charmed by its beauty and impressed by its strength. And men will ask who laid the foundation; who had the wisdom and foresight to put there in the obscurity of the early days such solid and massive substructure.

And foremost among the foundation-builders will be named the American Baptist Home Mission Society, which came at "the opening," which put men and money into the new territory, and with faith in God and the future, and with true statesmanship, planned for greater things than most men dreamed of.

For thirteen years the representative of the Home Mission Society has been Dr. N. B. Rairden. At the State Convention, at Associations, at the meetings of the State Board, and the mission stations among the Indians, wherever a man could serve by loving counsel and wise planning and sympathetic fellowship, he was to be found. With infinite painstaking, making the walls strong and the lines true; with patience and tact, dealing with every problem; he has won the love, as he has commanded the respect of the entire Baptist brotherhood.

In a very real way Dr. Rairden has laid down his life for the brethren. Never thinking of self, he has exhausted his physical resources and has become a physical bankrupt in his labor for others. And now that he must cease from the intense activities of the past and for a season from some shady nook merely look



N. B. RAIRDEN, D.D.

on while others build, let every Oklahoma Baptist remember that it was for him and his dear ones that this man has given himself; and let his gratitude be spelled large in greater activity in the kingdom and deeper devotion to the cause for which he has toiled. Let the love that Oklahoma Baptists bear to Dr. Rairden reveal itself in better service to his King. Let news of faithfulness and progress and harmony and hearty co-operation with his successor reach him yonder in his quiet corner and cheer him and hasten his return to health and activity.

Louisville, Ky.



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THE MILITARY ROAD IN PORTO F

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CO, FROM SAN JUAN TO PONCE

Corresponding Secretary's Notes



THE statement of the Treasurer of the Home Mission Society covering the first six months of its fiscal year, to Sept. 30, 1908, shows that the total receipts for general purposes were \$137,269.68, as against \$137,190.82 for the corresponding period of last year. The contributions from churches show a decrease of about \$5,400; there has been a decrease also of about \$12,000 from the annuity funds released; while these are in part offset by an increase of nearly \$10,000 in legacies. The debt is \$239,206.07, being \$39,217.19 more than at the same time last year. It is evident therefore that heroic efforts will need to be made during the remainder of the year to enable the Society to meet its obligations.

* * *

Rev. N. B. Rairden, on September 4, 1908, tendered his resignation as General Superintendent for the Trans-Mississippi Division. This he did under the advice of his physician, who expressed his conviction that relief from all care and responsibility of the work for a time is essential to his recovery. In his letter on the subject, he says:

"In presenting my resignation, I feel that I cannot express the sore trial it is to me to think of giving up the work in which I have tried to serve our common Lord, the Home Mission Society, and the denomination. Hundreds of churches in my Division have been established during the twenty-one years and more of my work for the Society, while eight of the Conventions which have been, or are now, in my Division, have been organized by my counsel and under my supervision. More than one hundred young men now in the ministry have been called out from the churches and have dedicated their lives to the ministry in response to the Divine call, with whom I have been permitted to advise and counsel in regard to their life work, and are to-day honoring the Master in this and other lands. I could not love these churches and interests

more if they were my own children, and I would gladly sacrifice my life, as I have my health, in their service.

"I want to say that I have never received anything but kindness, love and appreciation from the officers and board of the Society. I still crave your earnest sympathy and prayers, that if it be the Lord's will, my health may be restored, and I may again be permitted to labor in the Master's service; but that whatever may be His will, I may be satisfied."

At the September meeting of the Board it was decided to defer action upon the acceptance of Dr. Rairden's resignation until the October meeting, when, after due consideration of the subject, the following action was taken:

The Executive Board of the American Baptist Home Mission Society receives the resignation of Dr. N. B. Rairden of Omaha as Superintendent of Missions for the trans-Mississippi Division with deep regret that the condition of his health, as declared by physicians and friends, demands the absolute relinquishment of the cares and responsibilities of the position for a while at least.

The Board records with gratitude to God his gift of our brother to this Society in the formative period of our missionary work and denominational life in most of the eleven States and territories in his Division and in the development of which he has been a potent factor second to no other. The best years of his life, the best powers of mind and heart have been given unstintedly to the complex and often perplexing work, from the laying of foundations on the frontier through all the subsequent constructive processes of organized activity and combined effort. His life has been built into the life of the denomination throughout all that region, while his influence has extended throughout the whole denomination. Sagacious, patient, resolute for the right, indefatigable, broad-minded, tender-hearted, sympathetic, effective in public address and Christlike in spirit, his presence among his brethren these many years has been a benediction and his service for the Society of incalculable value. It is our prayer that he may be graciously sustained and comforted

in his trial, and that many years of usefulness may be granted him in the service of our Lord.

The Board is reluctant to have the official relations of Dr. Rairden to the Society at once absolutely terminated, and therefore asks him to continue for the remainder of the year as Superintendent Emeritus, at half salary, with the understanding that this carries with it no obligation for any service whatever, while the Society may have the benefit of his advice occasionally as the state of his health shall allow.

We express to him our sincere sympathy in his affliction, and our hope for his speedy recovery and the resumption of his active relations with the Society.

Adopted by the Board, Oct. 12, 1908.

* * *

The expansion of our Home Mission work in Wyoming and in South Dakota has thrown upon the Society a very heavy responsibility. Demands for increased appropriations in excess of our calculations of six months ago are so imperative that the Board has been unable to turn a deaf ear to appeals for larger appropriations to occupy new fields that are being rapidly settled. Accordingly, at the recent meeting of the Wyoming Convention the announcement was made of an increase by the Society of \$1,000, to enable us to appoint a District Missionary for a large region that was without religious privileges. This by no means meets all the demands.

At the meeting of the South Dakota State Convention at Pierre in October, the opening of the Rosebud Reservation and the approaching opening of other Reservations within a few months, constituted a real crisis in the history of our missionary work in that State. After the churches had done their utmost the resources were utterly inadequate to the needs of the field. The Board of the Convention in their petition to the Home Mission Society stated that west of the Missouri River with the exception of the Black Hills, in fourteen counties comprising one-half of the area of our State,

there are but two Baptist churches. All of this vast region except a few hundred square miles is arable; is crossed by three lines of railroad, while others are projected; and scores of towns are without any churches or services. It is stated that during the spring months of the present year, immigrant freight cars crossed the Missouri within the borders of this State at the rate of forty-five per day. Further facts about the needs are presented elsewhere in this issue of THE MONTHLY. Dr. D. D. Proper adds that arrangements are now being made to open for settlement another million acres of the Cheyenne Indian Reservation north and west from Pierre during the next few months, and the urgency of the situation calls for prompt and aggressive effort on the part of the Society to occupy new fields.

Notwithstanding the reluctance of the Board to incur any additional indebtedness at this time, it was nevertheless decided at the October meeting that an extra appropriation of \$1,500 should be made to South Dakota in order to occupy the most important points in the new frontier districts. The Board relies upon the denomination to sustain it in these measures rather than to decline assistance and let the golden opportunities pass.

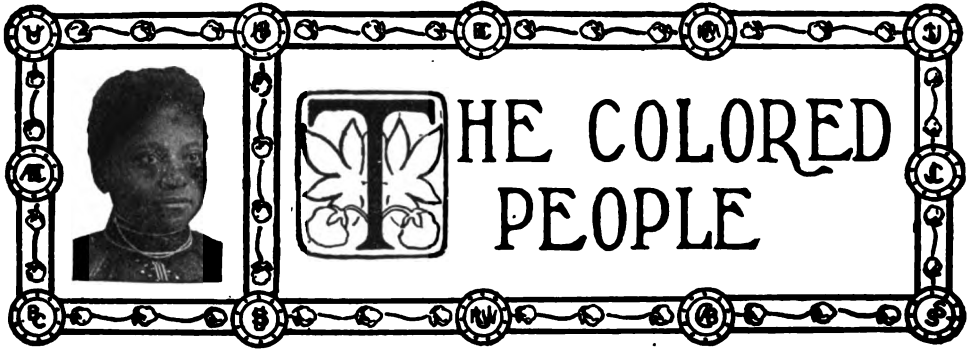
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The arrangement made by the Executive Board of the Home Mission Society for the care and cultivation of the fields formerly embraced in the Trans-Mississippi Division, with the addition thereto of two others is as follows:

Dr. D. D. Proper will have as his field, both as District Secretary and Superintendent of Missions, the States of Iowa, Nebraska, North Dakota, South Dakota and Wyoming.

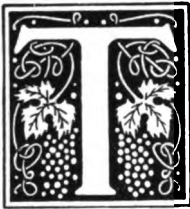
Rev. Bruce Kinney will have for his field as District Secretary and Superintendent of Missions, Kansas, Colorado, Oklahoma and New Mexico.





FIRST IMPRESSION OF THE SOUTH

By Charles L. White, D.D.



HE Mason and Dixon Line was crossed in the night and I awoke one morning to find myself in a new land. When the porter said that we were approaching Richmond it seemed like a dream. Early impressions of long talks

with my several uncles who were in the Union Army, and what I had read, produced a strange and indescribable feeling as I prepared for my first day in the south; a day which was to give me a new picture of a united country in which the Kingdom of God is silently building the temples of peace and brotherhood.

By an accident I missed meeting President Tefft, who had come at an early hour to welcome me; but I was piloted by a little negro boy, walking up Lee Street, until at length I came to Hartshorn Memorial College. When the president returned, we were friends at once.

That morning I addressed the girls at their chapel service, visited several classes, at one of which I was called upon to recite in another brief address, met the teachers socially, inspected the buildings, and dined with the president. The eager attention in the class rooms and the enthusiasm of the teachers impressed me. The new extension, forming practically another large building for dormitory and class-room, was approaching completion. President Tefft has strong convictions concerning the kind of an education the negroes should receive, and has persistently built his ideas into the school, until the work of his

teachers impresses one by its solidarity. His answers to my questions showed how patiently he has brooded over the problem of negro education.

My next pleasure was to visit the Virginia Union University, where I addressed the men in their chapel service. I was the guest of President and Mrs. Hovey, who labor as one in their important work. It was interesting to learn from President Hovey's lips of the providential occurrences in the erection of the imposing buildings and to note the constant lifting of the level of the intellectual requirements. The buildings were visited, and after a talk with the bookkeeper and an examination of the method of keeping the accounts, I attended the annual meeting of the trustees.

This body is composed of the leading white and colored pastors and laymen of Richmond. The chairman was a colored minister and the recording secretary was a white pastor. The discussion was frankly conducted on a high plane, and this picture of the representatives of both races seriously considering the fundamental question of negro education made me hopeful of the future. It was a pleasure to greet again Dr. King, who will always be remembered as one of the makers of Booker T. Washington, and also to meet for the first time Professor Simpson. Both of these members of the faculty were graduates of Colby College.

I journeyed from Richmond in company with Dr. Sale, who had left New York somewhat later than myself, and our first stop was at Raleigh, where I spent several days of



PROFESSIONAL GRADUATES OF SPELMAN SEMINARY

commencement week. The first evening was devoted to an Alumni Association. The hall was filled with eager graduates of most of the classes. The air was charged with enthusiasm, and the addresses of the alumni were full of interest. Dr. Sale and I spoke briefly, about 10 o'clock. Just when the meeting ended I never learned: but there was enough enthusiasm and people enough ready to speak to easily run the meeting until morning.

The next day the commencement exercises drew a great audience, and it is probable that many had to be turned away. It was the first sermon that I had preached to a colored congregation. I found the people as sympathetic, attentive and evidently following my words in a manner as helpful, at least to the preacher, as I had ever experienced in the north. That evening I spoke to one hundred or more girls in Estey Hall at their vesper service, and later attended a reception which President and Mrs. Meserve gave to the graduates and friends of the school. The following day I inspected the plant, noted with pleasure the growth of the institution. The number in attendance is large and the courses in medicine, law and pharmacy draw students from almost every state of the South. Among the pleasant memories of Raleigh was a visit to the Dorothy Dix asylum, the gifted superintendent of which is the Dean of the Medical School of Shaw University. From there we went to the Federal Cemetery, passed the Confederate Soldiers' Home and carefully examined the Home for Blind and Deaf provided for the colored children by the State of North Carolina. All but one of the teachers are Shaw graduates and the superintendent was formerly a member of the faculty of the University.

The next rest was at Atlanta, where I found myself a guest of President Giles, and soon had my heart touched, as seldom before, by the life of Spelman Seminary. Up to this moment

the impression made upon my mind by the three schools visited was very strong, but when to this feeling was added the influence that seemed to emanate from Spelman Seminary, especially when looking into the faces of 650 girls at their chapel services, I thought of President Robinson's remark that "there are times when a preacher can be excused, if, after he has done his best, he cannot make all the tears run down on the inside." To visit the many buildings and notice the varied work undertaken and accomplished by Spelman, to examine the workings of the office, to deliver a baccalaureate address to an immense congregation, to speak to the girls at chapel, and again at the planting of the class tree, to pass two most delightful hours with the fifty teachers, and to have a long talk with President Giles about the school, was enough to fill to overflowing the first two days of the visit.

My faith was greatly stimulated by a visit to the Friendship Church, in the vestry of which the school was organized twenty-seven years ago. This room does not look as it did then, but it seemed holy ground to me, and I much enjoyed preaching on Sunday evening in this colored church, where the gifted pastor, Dr. Carter, has had a long and fruitful ministry. On two different mornings while at Spelman, I was awakened by the singing of students, who were allowed to enter the room beneath where I was sleeping, and thus I pleasantly began the new day. Three songs I now recall—"I Want To Be a Christian in My Heart," "I Will Do the Task He Assigns Me," "He Is Coming to Carry Me Home." These three sentiments cover all life—conversion, service and heavenly reward.

During this week, with Dr. Sale, I visited the Atlanta Baptist College, where he had such an important presidency of fourteen years. Here the ultimate ideal for all our schools has been worked out; for during Dr. Sale's administration as fast as it seemed wise

the faculty of white teachers was changed until now every professor, including the president, is of the negro race.

The installation of President John Hope was arranged by the faculty, and was a service calculated to greatly impress one who has always lived in the North. President Hope had been the acting president of the college, and has begun his administration under happy auspices, enjoying as he does the confidence of both races.

It was a pleasure to attend, with Dr. Sale and his family, the church of which they are members, where Dr. Purcell preached a sermon, full of heart and strength. Though sitting in the congregation, I soon found myself offering the long prayer, and later observed that Dr. Sale, by my side, pronounced the benediction.

It was a long ride to Jackson, Miss., but here I was pleased to find a former pastor of the church at Winchester, Mass., who, with his wife, is strongly holding this fort of education. The examination of the improvements in the two older buildings, attending the students' exercises and concert, and delivering an address at the dedication of Chivers' Hall, filled two days. The administration of President Barrett has yielded gratifying results. The school is well located, and he has won his way to the favor of both races.

The journey from Jackson to Marshall, Texas, was made in the midst of floods, but we entered Marshall on time, although on the first train for four days. One has only to go

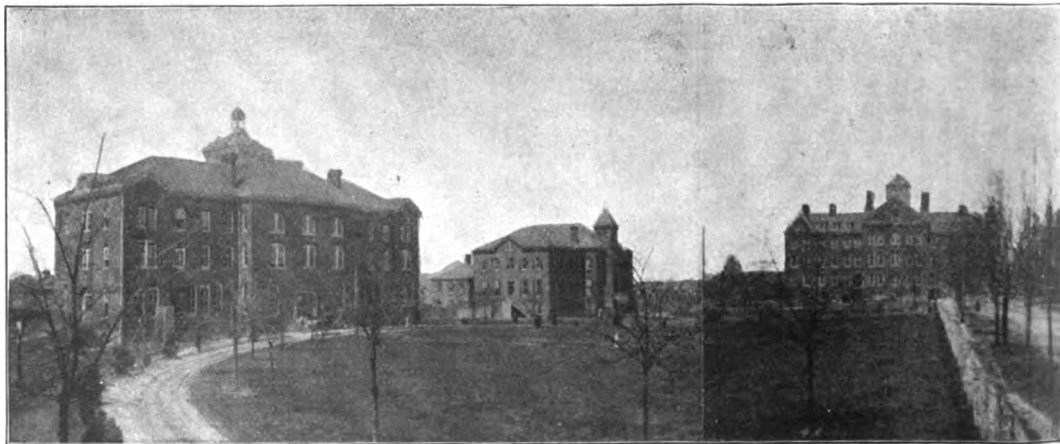
to Bishop College in Marshall to be convinced that Negro education meets a great need in the South. Here I saw the Negroes come to town on Saturday afternoon.

The college is overcrowded with students, has an excellent equipment of buildings and apparatus, and is taught by the same type of consecrated teachers I had met in other schools. President Maxson is the master of the situation. The president's spacious residence was an old mansion of former slave days, and as I passed a restless night my imagination was busy with those earlier times and those questions whose solution was found at such awful cost.

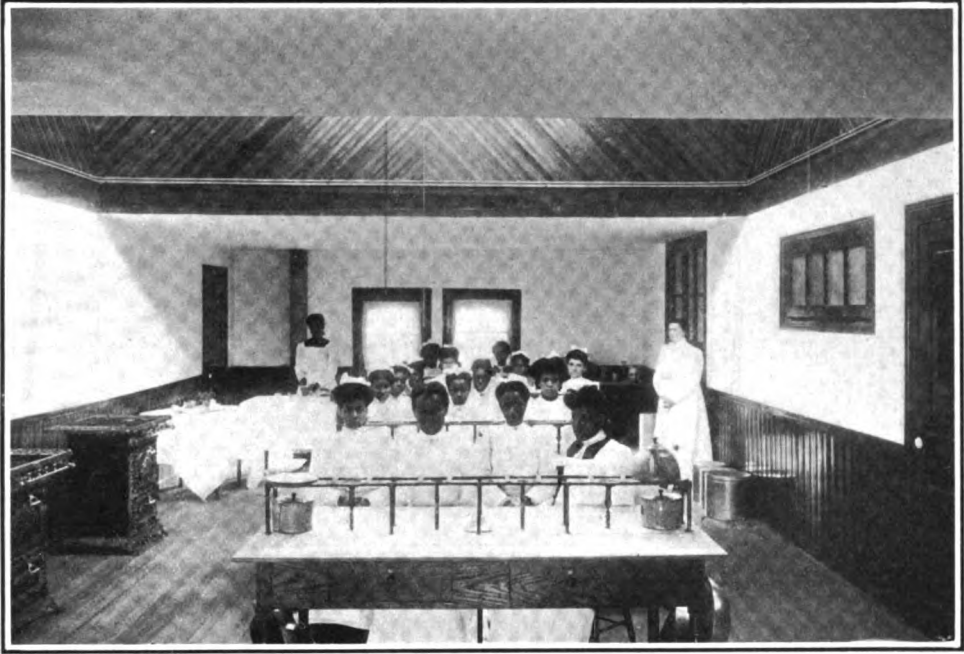
No one can visit these institutions and not be impressed with the ability and consecration of the teachers, the meager salaries which they patiently accept, and the need for pensioning those who have remained longest in the service.

These southern colleges for the Negroes have always enjoyed the blessing of God, and their output has been an investment in family, institutional and church life, while they have given hundreds of lawyers, physicians, nurses, mechanics, tradesmen and ministers to their race. These institutions are fortunate in having as their Superintendent of Education Dr. Sale, who knows the Negro problem as few in the nation.

It is significant to notice the steady introduction of industrial training along mechanical, electrical and other lines, with plans for still greater enlargement; the ideal being the



CAMPUS OF SPELMAN SEMINARY AT ATLANTA



COOKING CLASS AT SHAW UNIVERSITY

culture of the heart, the training of the hand and the development of the mind, while the students are being instructed for civic leadership in the communities in which they will find their homes.

These schools and the churches are the bright spots in the Negro problem. There are indeed criminal blacks and criminal whites. Dissipation in certain forms of evil have brought forth much the same result in both races, as they will among any people. The future of the Negro depends upon the Gospel of Christ reaching down through missionary endeavor to the people in their homes and business, and no surer way of accomplishing this end can be created than to push with renewed vigor the work of our schools which train young men and women for leadership among their own people.

The Negro population furnishes the most natural avenue for home mission work for the southern white Baptists. The Presbyterian Church South is doing this service, and most nobly, too. Why do not the Baptists of the South undertake it? They are greatly interested in the saving of the Negroes in Africa,

and why do they not put forth renewed effort in their own land where several millions of Negroes live? They understand the Negro as no one else does.

May we not soon expect southern white teachers to offer themselves for our colored denominational schools, and, indeed, in a spirit of splendid consecration to teach the Negro public schools and also their Sunday-schools? There are gracious indications that the conscience of some noble Christians of the South, so zealous in many other kinds of Christian work, is being aroused on this subject.

I returned home from the Clifton Conference on Negro Education, where representatives of both races in the North and South were assembled, with the conviction that the day is not far distant when many southern white Christians will gladly enter this door. When they do enter this door of Christian work, the same consecration with which their missionaries and teachers go from the South to people of many races, they will find it to be an open door which no man, nor sectional feeling, nor race prejudice, nor unhappy and unfortunate past associations can close.



TYPES OF GIRLS IN GRAMMAR GRADES—BISHOP COLLEGE

THE OPENING OF THE NEGRO SCHOOLS

VIRGINIA UNION UNIVERSITY

The tenth year of the united school in Richmond opened September 30th. Hard times seriously affected the earnings of many of the students, and some of our best men were unable to earn money enough to return to school. In addition to this, the University cut off its lowest class this year,—a class which has ordinarily numbered twenty or twenty-five students. Until now it has seemed necessary to give instruction in the three upper grades of a grammar school course, on account of the fact that a large part of our students come from the country, where the schools are open only five months of the year, and do not carry the students beyond the grade mentioned. Within the last few years, however, a considerable number of higher schools have been started in various parts of the state, and it has seemed best for the young men from the country to go to those schools rather than come to Richmond.

Notwithstanding the hard times and the cutting off of our lowest class, the enrollment is nearly as large as it was last year, and will probably reach the same figures, two hundred and fifty. This year two students are enrolled from Africa, one from the Lagos region and the other from Southern Africa. Both of them are the sons of chiefs; and are men of unusual ability and Christian character. Several students also come from the West Indies. There will be about one hundred preparing for the Christian ministry.

The University is evidently gaining a wide reputation, and is receiving more students from different denominations than ever before. It occupies a unique position in the State of Virginia, being the only school that is actually giving to the colored young men a higher ed-

ucation. It ought to present so strong a course of study, and offer so satisfactory advantages that there would be no reason for the establishment of another school to duplicate its work for many decades to come. It needs two more professorships and another dormitory in order to meet the reasonable demands for a thorough education for the leaders of the colored people of Virginia.

Eleven acres of ground were purchased a year ago for the enlargement of the farm and garden. Excellent crops have been raised upon them this year, which will diminish to some extent the boarding department.

It is very unfortunate that, while the industrial education of the Negroes is receiving large contributions, and the higher schools for the white race are receiving great endowments and gifts, the higher schools for the colored people are often called upon to diminish their expenditures. It seems to those who are engaged in this work that there is no place where money can be invested in educational work with the promise of larger results for the amount invested than in the higher Christian education of the leaders of a developing race.

GEO. R. HOVEY, President.

HARTSHORN MEMORIAL COLLEGE

So far as numbers are concerned, Hartshorn College has had the usual opening. Students have shown a little less promptness in pressing in than last year—perhaps because they knew that there would be room for all who should come. Examinations of new students began Tuesday, September 29th. Friday afternoon the formal opening took place. Prayer was offered by Dr. King, of the University. Addresses were made by Dr. Nelson, president of the Woman's College (white); by Dr.



WATERS NORMAL INSTITUTE, WINTON, N. C.

James, pastor of the Grove Avenue Baptist Church, and by Dr. Johnson, pastor of the First Baptist Church (colored).

Sunday night, October 11th, the First Baptist Church had a service of "welcome" for the students of the University and of Hartshorn College. Mrs. Dr. Johnson gave the address of welcome to the students of Hartshorn, and the response was made by the president. This year, for the second time in twenty-five years, a student has presented herself prepared to enter the Freshman college class.

The New England Woman's Society and the Western are about to unite their work and their fortunes. This brings together that which ought not to be separated—the school work and the more general mission work. As the token of this there comes to Hartshorn a missionary of the Western Society, Miss Rider, to find a home with us and a base from which to carry on her work, from which she cannot be dislodged by the freaks of landlords or boarding mistresses.

The matter of special present interest with Hartshorn is the work of heating and furnishing the new building, and getting it ready for students. For weeks the building has been busy and strident with this work. The hot-water heating plant has just been tested, so far as it can be tested without cold weather, and is found to work beautifully. The hot water goes promptly to the farthest radiator. The planning and the work has been done by the General Fire Extinguisher Company of Providence.

Who will help meet the expenses of furnishing students' rooms? Who will send bedding? A very large supply is needed. Plumb-

ing is expensive, as everybody knows who has had experience. There is a large job of this work to be done. The blessing which comes on those who help in the Lord's work is awaiting the cheerful giver.

L. B. TEFFT, President.

SHAW UNIVERSITY

Shaw University has had the best opening in its history. We have been striving for years to have all of the students present at the start and our efforts this year have been unusually successful. There were 270 present at chapel on Thursday, October 1st; on Friday, the 2d there were 304 and on Monday and Tuesday the attendance was 348 and 376 respectively. There are not less than 400 on the campus today, October 10th. The indications all point to a hard year financially, but I have never seen a better spirit on the part of both students and teachers. The new students seem to be well equipped and are entering with enthusiasm upon their work, and participating earnestly in all features of college life. For several years we have not been able to admit all who made application, for lack of accommodations, and the same conditions continue this year. Our motto, at least for some time to come, must be: "Not enlargement, but betterment." A larger teaching force must be provided another year.

C. F. MESERVE, President.

BENEDICT COLLEGE

In spite of short crops and the great losses resulting from the floods through this section in August, Benedict College has opened with an unexpectedly large enrollment. At the



NEGRO STUDENTS DRILL AT ONE OF OUR SCHOOLS

close of the first week there were registered 212 in the college department and over 100 in the training school. Many more will come in later when the cotton is in.

Every year we see stronger evidences of desired education among the colored people, and they are not contented with a little; they see the advantages of higher education and strive for it. We have already enrolled in our graduating class (members of which are licensed to teach) 41, the largest class we have ever had, and there will undoubtedly be additions later.

A. C. OSBORN, President.

ATLANTA BAPTIST COLLEGE

Our college opened October 6, and the enrollment is already 140 boys and men, notwithstanding the fact we cut off the lowest grade this year and have had, therefore, to reject a number of applicants. This, as far as I can find, is the largest enrollment that the school has ever had in its opening week, and is especially reassuring because the dry weather in Georgia followed by destructive floods had made the outlook unfavorable, and we had feared a reduction in numbers. It is gratifying to note that a large proportion of these students is enrolled in the academic and collegiate departments and that 83 of the total number are boarders. Many of these students are very young. Some are the sons of former students of the college. It is inspiring to observe this second generation and to see the sustained interest in education.

JOHN HOPE, President.

SPELMAN SEMINARY

The twentieth year of Spelman Seminary opened October 6th with great promise. The

skies were bright. The school flag waved on Giles Hall, the highest building. Roses from the garden graced the platform. The teachers had been on the grounds several days, preparing to welcome the students. The first faculty meeting, a sweetly solemn prayer-meeting, had been held on Sunday afternoon at the president's cottage. All day and all night Monday and Tuesday travelers and trunks had been pouring in. Members of the Y. W. C. A. had arrived two days before the rest to carry out a plan they made in the spring for a cordial welcome to new comers. They arranged a room for their refreshment after their journeyings and accompanied them to the office and to their halls. They are to hold a reception for them next week.

The chapel was filled with students and their friends. Praise and prayer went up from the throng to the good Lord who had brought them together once more after the long vacation. Eloquent words of warning and encouragement, with pointed illustrations, were given. Then groups of students were assigned to the several departments and examinations and classification began.

The enrollment thus far is 507, boarders 265, day scholars 242.

HARRIET GILES, President.

JACKSON COLLEGE

Jackson College held her thirty-second annual opening October 7th. We had worked hard for nearly three weeks in getting ready. It was a beautiful day. The grounds were in fine condition. At 10 o'clock we met in our splendid new building, Chivers Hall, and in as fine a school chapel auditorium as one could desire. Indeed, I have been to many of the missionary schools in the South, and I

know of none finer. The platform was well filled by prominent Negroes, and there were many visitors in the audience back of the students. And the students numbered nearly a third more than last year—the largest number up to that time. We were especially gratified to see a much larger proportion of advanced students, particularly in the academy. Six new earnest teachers met with us, only one of whom had taught in the South before. But we were pained to lose, for the year at least, from unexpected circumstances, two of our long tried and faithful lady teachers. Two special features help us, the fine new school building referred to and the opening of a Manual Training Department under Prof. F. C. Green, graduate of Worcester Polytechnic Institute, who with his interesting wife comes here with the recommendation and blessing of our noble Field Secretary, Dr. Barnes. The cotton crop is under average, and times are still slow, but we are expecting a grand year. Since opening, students have come in faster than usual.

LUTHER G. BARRETT, President.

JERUEL ACADEMY

This privilege of speaking through the columns of THE MONTHLY to the host of friends interested in the uplift of our people is appreciated. The Academy, the pioneer secondary school of Georgia, although under the disadvantage caused by the loss of our building, opened encouragingly with good attendance. Our greatest need is a building for the girls. We rejoice that the foundation is being laid and the timbers are being made ready for immediate erection; ere long our girls will have a home. We feared this lack would seriously affect for awhile the enrollment, but not so. The number is increased over the first week of last term by 10 per cent., giving 111 students, and each day an increase is noted.

The faculty is enthusiastic and eager for work, going into it with zest. From the absolute necessity of having a building for dormitories for present use, the original plan for brick building is held in reserve and a smaller frame structure, 14 rooms, kitchen and dining hall, was decided upon as being the quickest to meet our pressing demands.

When completed and furnished, an outlay of more than \$3,000 will be required.

J. H. BROWN, Principal.

NEW BERN COLLEGIATE INDUSTRIAL INSTITUTE

On Oct. 5th the school opened with an enrollment of 43, and Oct. 12th this number was increased to 83. The average age of the pupils is 20 years. About 44 of this number are public school teachers who teach in this section of the state. There are in this number eight counties represented. The outlook for this school year is very good, and we are hoping for a greater success than in any previous year.

A. L. E. WEEKS, Principal.

SELMA UNIVERSITY

The session of 1908-9 began on Monday, Oct. 5th, under the most favorable circumstances. It was the most inspiring, opening within the present administration. There were present more visitors, both out of town and in the town, than ever before at the institution upon such an occasion. Several of the city pastors and business men delivered ten minute addresses upon such subjects as the following: "The new student just entered school, how does he feel and what of it?" "The studious young man or woman, watch his progress in the world"; "How to make friends of your teacher"; "The young man or woman in school with not much money, what must he do?" "Faithfulness to church duties during school life"; "The danger of a student tampering with his health."

The institution has been running just seven days, and to this time the enrollment is 360. We have five new members of the faculty, viz., Misses Minnie Pennoyer, Preceptress; Lizzie E. Holmes, Assistant Matron; Maggie A. Martin, literary department; Rev. C. O. Boothe, D.D., dean theological department; Prof. E. L. Patterson, literary department. We feel that these new teachers have already entered into the spirit of the work, and that the work this year has bright prospects.

R. T. POLLARD, President.

THE WESTERN COLLEGE

September 29, 1908, marked the eighteenth annual opening of the Western College and Industrial Institute. This institution is located in the northern part of Macon, Mo. The site is a very beautiful and healthful one. More than eleven acres comprise the college lands, on two of which the three buildings are located, the other land is used for agricultural purposes.

This eighteenth opening marks the third year of the presidency of Dr. James Henry Garnett, and the presence of more than ninety students the third week of the work indicates the keen interest aroused and the implicit confidence placed in this institution under his management. We have a student constituency from more than half the States of the Union, beginning with Colorado on the West, extending to Illinois on the East, and from Iowa on the North to Texas on the South. It was inspiring to note the bright, intelligent faces eager to begin that preparation now universally acknowledged an absolute necessity for life's service.

CHAS. B. JOHNSON.

MATHER INDUSTRIAL SCHOOL

The school year opened happily September 28, with enrollment of 38 of the 140 students who intend to come. Field work operates against the early coming of the majority of students. All settle at once into earnest work as if there had been no break. The spirit of promptness is noteworthy. None likes to be locked out by the last bell. One great need is to secure funds for the final payments on the new dormitory, Houghton Memorial, and provide for a better equipped laundry. The first Friday night prayer meeting was a joyful one. Sunday night the testimonies rang out so good and true that one new student, unconverted, was deeply touched. Blessed is it to have part in the development of a people who under Providence must contribute later to the best in our loved land.

SARAH E. OWEN, Principal.

WATERS NORMAL INSTITUTE

During the summer vacation, we put in hard licks in our effort to get our new brick building ready for use October 5th, the day set to open school. We rejoice to state that all the rooms designed as dormitories for young men were ready at the appointed time; and in this building we can easily lodge 52 young men. The building is indeed a credit to the institution, and is regarded by good judges to be easily worth ten thousand dollars.

In addition to the dormitory rooms for young men, this building contains two large study rooms 16x40, and an assembly room 40x80. More than 20 boarders and 60 day pupils were enrolled at the beginning, and the

number has been increasing daily. This is an agricultural section, and most of our students come from the farms. Many are unable to come in until the crops are gathered. The teachers were at their desks, and the classes began to recite regularly on the second day.

The panic is beginning to be felt in this section now, and the task of raising money to push the work to completion has been exceedingly hard and embarrassing. We are asking our friends far and near to give us a "Thanksgiving offering" to relieve our severe embarrassment. Never, perhaps, in the history of the school have we felt more keenly the need of help. We have set apart Thanksgiving Day to dedicate our new building and to christen it as "Morehouse Hall." For the lack of funds to meet present obligations and to put on the finishing touches, we may have to suspend work and leave our beautiful structure unfinished. We expect Dr. Sale with us on Thanksgiving Day to speak. We need sympathy, prayers, and money.

C. S. BROWN, Principal.

FLORIDA BAPTIST CONVENTION

The Florida Baptist Academy, Jacksonville, Fla., began its seventeenth annual session, Sept. 30th, with an enrollment of 175 pupils. There were present at the opening exercises representative pastors from various sections of the State. All the other Protestant denominations of the city had one representative present who took part on the program.

In view of the general financial depression, we think the opening very auspicious. We regret very much to be compelled to chronicle the fact that many of our last year students, especially the older boys, report that they will not be able to return to school this year because of lack of funds. The number of students applying this year for the privilege of working their way through is unusually large. Among them will be found some of our most promising students. We are much pained to turn them away, but are absolutely without means to help them unless friends can be found to contribute to a fund or to individual students, for this purpose. The year opens with a promise of achievements and results that are very gratifying. Before the school year is very old we expect this year as formerly, to be taxed to the limit of our capacity. The outlook financially is not so reassuring, of the twelve teachers on our faculty the sal-

ary of only three have been, thus far, but partially provided for through Home Mission Societies. The matter of prompt payment of the salaries of our workers is the burden we would lay on the hearts of those who pray and give.

N. W. COLLIER, Principal.

AMERICUS INSTITUTE

Americus Institute has begun its twelfth term under the most favorable conditions, with the brightest prospects, and in the highest hopes ever experienced in the history of the institution. Since the close of last term, we have made some much needed improvements which make it possible for us to do better work than we have ever done, notwithstanding all of our work has been good. The Negroes who own the school have never been in such good spirits as they now appear; nor have they seemed so ready to rally to its support. At the association just closed, a plan of systematic giving was warmly adopted which we feel sure will mean much for the work during the present term. From the number of new students coming in, we feel sure that the school is still gaining in the estimation of the people. Already we are nearing the hundred mark.

Notwithstanding the panic, indications are now pointing to the largest enrollment we have ever had. Then too, we have added another man to our faculty, which means much for the work.

M. W. REDDICK, Principal.

COLEMAN ACADEMY

We opened Monday, Oct. 12. The enrollment is 103. There are three States represented and all parts of this State also. Our attendance is largely represented by farmers, therefore they come in late. Considering the overflows, the weevil and the low price for cotton, we have reason to look for a drop off. We have repaired No. 1 building and are planning to commence work on New Century Building, after which we will commence the erection of the new dining hall. We have made a fine crop of corn, peas, potatoes and peanuts. Have two fine gardens and will have twenty-eight hogs to kill. The students cultivated the farm. We will have ten teachers and seven assistants, whose hearts seem to be in the work. Give us your prayers.

O. L. COLEMAN, Principal.

HOWE INSTITUTE, MEMPHIS

It gives me pleasure to announce the opening of Howe Institute under the most favorable conditions. More than 100 students, from several States, presented themselves. Notwithstanding the effects of the recent panic, the enrollment to date is in excess of the corresponding date last year. The per cent. of new students is large, and the student body on the whole is a bright, intelligent and promising set of young people. The foundations of the principal's cottage and woman's building have been laid, and the work of construction is being rapidly pushed. With the completion of these buildings, the dormitory and industrial facilities of the institution will be greatly increased. The people of Memphis and of the state of Tennessee greatly encourage us by their loyal support.

T. O. FULLER, Principal.

FLORIDA INSTITUTE

The Florida Institute began its 29th session Monday, October 5, 1908. The opening exercises were witnessed by an appreciative audience. Many students from different parts of the state were at the opening; enrollment 77. The exercises were very impressive, and much interest was manifested in the work by way of speech-making. The outlook of the school is indeed hopeful. The number of students grows almost daily. The faculty is made up of very efficient teachers, the majority of whom are college graduates, who came from among the best schools in our great country, and who have had a number of years of experience in educational work. We cannot but hope that this year's work will be crowned with an abundant success.

L. C. JONES, Principal.

THOMPSON INSTITUTE

Thompson Institute opened October 5th with as good attendance as usual. Owing to the fact that we are in the great cotton belt of North Carolina students are sometimes detained at home a few days to help save the crops. The outlook is for a very prosperous year. The students already here are taking hold of their work nicely. The indication is that in spite of the panic we shall have a large attendance this session. Our teaching force seem to be delighted with their work, and everything is moving along smoothly.

W. H. KNUCKLES, Principal.

The Foreign Populations



TWO NEW MISSIONARIES ORDAINED

Italian Missionary Ordained at Washington, D. C.

On the evening of October 7th the Rev. Nicola J. Scarito was ordained as pastor of the Italian mission of Washington, D. C., which worships in the commodious and attractive Memorial Chapel. Mr. Scarito took charge of the mission about six months ago. He had worked for some time previously in a mission of the Methodist Episcopal Church at Newark. Through his own thought and study he was led to adopt the Baptist position and received baptism last spring in the Bethany Church in Washington, the pastor of which, Rev. Hugh T. Stevenson, has special oversight of the Italian mission. At the examination Council, held in August last, Mr. Scarito made a most favorable impression by the clearness of his statements and by the spiritual earnestness he manifested. His work is difficult because the Italian population of Washington is not, as in many other cities, gathered in one quarter, but is widely dispersed. But his courage and diligence are already beginning to tell upon the situation. The Baptists will not regret having started in as pioneers among the 10,000 Italians of the national capital. Before this time the only effort to reach them was through a Sunday-school and prayer meeting work carried on mainly by a gifted and consecrated young American woman who devoted her rare Italian scholarship to this high purpose. Being obliged to remove from Washington, she entrusted her enterprise to the Bethany Church and the present mission has grown out of it and has come under the care of the Columbia Baptist Association and the Home Mission Society, with the prospect of co-operation from the Southern Baptist Convention.

The ordination services were directed by the Rev. E. Hez Swem, moderator of the Council.

A congregation, largely of American friends of the mission, comfortably filled the chapel. The sermon was preached by Rev. James M. Bruce, who afterwards also addressed a simple "charge to the church" to the little group of Italians representing the mission. The ordination prayer was offered by the Rev. Dr.



REV. NICOLA J. SCARITO

Muir, and other parts of the interesting and impressive service were performed by Rev. C. F. Winbigler, Rev. H. W. O. Millington and Rev. Hugh T. Stevenson.

An Interesting Career

How a Shoe Factory Boy Became a Student and Minister

An ordination of unusual interest occurred at the State Street Church in Springfield, on Sunday evening, June 7. A council, representing the churches of the Westfield Association, had met in the State Street Church in May, and after a prolonged examination had voted to set apart to the Gospel ministry Mr. Frank Sannella, pastor of the Italian Baptist Church in Monson.

Mr. Sannella is one of our most gifted and trusted men. The story of his conversion is most interesting. Some eight years ago when Mr. Barone began his work among the Italians at Haverhill, Frank Sannella as a boy was working in a shoe factory and helping to care for his brothers and sisters who were largely dependent upon him. When Mr. Barone was preaching in the open air, Frank stood on the edge of the crowd and threw stones at the missionary. Finally the Spirit of God touched his heart and he became a most zealous convert to the faith. He became an earnest student of the Word, and late at night he sat in his little tenement room studying the Bible. He became markedly proficient in the Scriptures. At one time he compelled the Italian priest to leave the city, confounding him in open-air services by the simple use of the Scriptures.

Recognizing his ability and promise, his pastor, Rev. H. E. Chapman, opened the way for him to enter the Gordon Training School. After completing his work there he was placed for two years in charge of the Italian Mission in Springfield. Last winter he was made pastor of our only Italian Baptist church at Monson, where he is doing most excellent work. He has commended himself most highly to his brethren and to the officials of the Missionary Society. He has a most hearty welcome into the Baptist ministry. It is such products of our missionary work as Mr. Sannella that prove the importance of our efforts.

At the ordination service the sermon was preached by the General Secretary, the charge to the candidate was given by Rev. W. W. Weeks, D.D., of Springfield, and the welcome to the ministry by Rev. Angelo Peruzzi of Albany, N. Y. Rev. J. M. Bruce, D.D., of the Home Mission Society, offered the prayer of ordination.



REV. FRANCESCO SANNELLA—ONCE HE THREW STONES AT A MISSIONARY; NOW HE IS HIMSELF A DEVOTED MINISTER

The Letts

By Rev. H. Redin, Pastor First Lettish Baptist Church, Chicago

THE Letts are a nation averaging about three millions. Their language is neither Slavish nor German. In it are many words of the Sanscrit. The people live in the three governments of Kurland, Liveland and Vitebsk in Russia. Kurland and Liveland lie at the East Sea. The Letts favor very much the Swedes and Norwegians. They are known in Russia as good, thrifty farmers and sober, reliable and trustworthy people.

In 1159 the Catholic priests with soldiers came in the Lettish country, and after 71 long years of wars took one tribe after the other, made them their body servants, and added them to the Catholic Church. By thousands the poor, defenseless people were driven into the Duna River and by force were sprinkled against their will. But in the darkness of the night they went back into the river to wash away their baptism.

In 1522 the Lutheran doctrine was adopted in Kurland and Liveland. But the people in

Vitebsk remained Catholics. All these people had been robbed of their country. The country inhabited by the Letts is surrounded by Germany, Lithauen, Russia, Estland and by the East Sea on the West. In a day and a half you can cross the sea to Denmark and Sweden. All these larger nations wanted the Lettish country as their own.

In 1562 Liveland came under the government of the Lithauans. Then after 200 years the Poles, and after them the Swedes, reigned in these countries.

In 1586 the first book was printed in the Lettish language, and that was Dr. Martin Luther's Small Catechism. Now the Lettish literature has thousands of books. The Letts have more than 10,000 songs and national hymns and many thousand proverbs of their own. The first Lettish Bible was printed in 1689.

In 1710 Russia took possession of Liveland and in 1795 also took Kurland. Just a small part of all the people were free. In 1818 the Russian Government gave all the Lettish people their liberty. But they had to buy back their country in portions for large amounts of money.

In 1861 the Baptists came to the Letts from Germany and brought them the Gospel, that makes us free from all sin. The Letts who took this faith were persecuted by the Lutheran pastors and the rich people. They were whipped, taken to prison and their property was taken away. But the good work went on. Now the Lettish Baptists with their children are about 11,000. In the city of Libau there are four Baptist churches, and in Riga there are three large Baptist churches with many stations. In the Lettish country there are 62 Baptist churches. In addition there are in Russia 20 Lettish Baptist churches, and in Brazil 5 or 6.

LETTIS IN AMERICA

The great difficulties drove this people to emigrate to Russia, Brazil and America. About twenty years ago the Letts began in greater parties to come to America, but they are scattered in different states. In the large cities, as Philadelphia, New York, Cleveland, Boston and Chicago, there are thousands of them, but a definite figure cannot be given.

About ten years ago some of the inexperienced Lettish young people in the old country were influenced by the anarchist party. Others are Lutherans, and a small part Catholics. A

part of the Letts turn to the Baptists. The Lettish people from all these parties are here in America. In the last three years the immigration of Lettish people has increased greatly. There are 5 Lettish Baptist churches.

THE LETTISH BAPTIST CHURCH IN CHICAGO was organized in October, 1907. In May, 1908, I took up the work in this church. The work was very difficult, but even then we added 9 to our membership by the end of September. Now this church has 60 members. We have organized two Sunday-schools of 41 children and young people. A number of young people distribute tracts. Two choirs with 40 singers help in the meetings, which we hold at two different places. Our attendance is good. Our Young People's Society is active. A missionary spirit begins to prevail. We feel much obliged to the American brethren for their helping in our work.

A Suggestive Book

A Prophet in Babylon, by W. J. Dawson. Dr. Dawson in this book undertakes the somewhat ambitious task of supplanting the Christian Church by the League of Service. He depicts the supposed experiences of an eloquent metropolitan pastor who becomes a Christian socialist and finds that his official board are not in sympathy with his views. Things go on from one point to another until the preacher is ready to take the Madison Square Garden and organize his new world-reforming brotherhood. There is a lot of truth in the book, and though it does not always preserve an impartial spirit or tell the whole truth, it should on the whole do good. Doubtless the church needs to take a livelier interest in human conditions and to become far more democratic and missionary. As to the remedy here suggested, that is another matter. Free lances like John Gaunt, and independent offshoots, there have been many—but they are only a memory, while the church moves on. Dr. Dawson, by the way, knows how to tell his tale with power. He is a literary artist. Moreover, one can hardly question that he has woven something from his own experience into this work, notwithstanding its American locale. Those who read to purpose will resolve to make the church in truth a league of service rather than leave it for vague movements. (Fleming H. Revell Co., \$1.50.)



SUNDAY-SCHOOL OF THE EMANUEL (BOHEMIAN) BAPTIST CHURCH, CHICAGO

BAPTIST CITY MISSION WORK AMONG THE BOHEMIANS OF CHICAGO

By Rev. R. E. Manning



HIS work was begun by the First German Church, under the leadership of that devoted servant of God, Rev. Jacob Meier, then pastor. At that time the mission work among the foreign-speaking people of Chicago was conducted by the Home Mission Society,

under the direction of what was called the "Committee on Foreign Populations." The Baptist Social Union voted \$200 towards the salary of a Bohemian missionary. It was easier to vote the salary than to find the missionary. It was said that there were not five men in the United States who could preach a sermon in the Bohemian language. As it afterward appeared, it seemed very evident that the Lord had gone before in providing a man who was well fitted to conduct the work. Among the missionaries speaking the German language was found a native educated Bohemian, John Kejr, who was not only willing but anxious to engage in work among his countrymen.

Brother S. B. Lingle, of the First Church, who was much interested in the Bohemians, erected a building for the use of the mission. As he wished the property to be used permanently for this purpose, he decided the same to the City Mission Society. Brother Kejr preached and conducted a Sunday-school in the Bohemian language, and Brother Lingle conducted a school in the English language.

In this work he was assisted by the young ladies from the Missionary Training School, who also conducted an Industrial School. A church was organized with 84 members, which was the first Bohemian Baptist church organized in America, and Brother Kejr was called to the pastorate. This organization was effected in 1896.

Not long after this it seemed wise for the Home and City Mission Societies to combine their work among all nationalities, the superintendent of the latter to have general oversight of the work. While the Society granted the use of the building without rent, the more progressive members of the church expressed a desire for ownership. With a frontage of 75 feet, and a building two stories in height and as wide as could consistently be constructed, it was considered that \$10,000 was a conservative estimate of the value of the property. The members of the church proposed that if the Society would make them a donation of one-half of the estimated value of the property, they would pay \$1,500 cash and \$200 per year on the balance without interest. It was also agreed that not until the indebtedness was reduced to \$2,000 would a deed be expected. These conditions were accepted by the Society, and for two years the payments were made. About this time the church wished to enlarge and improve the building, but they were unable to raise a suf

ficient amount with which to do this without mortgaging the property for a portion of it, and therefore they requested the Society to give them \$1,100 more, which would reduce the indebtedness to the required amount for granting the deed. They also stipulated that no more payments should be required for the next six years. The Society voted to accept the terms and the Home Mission Society made a gift of \$400. The building was enlarged and remodeled at an expense of about \$6,500. They now have an audience room 60 feet square, a room for prayer meetings, apartments for the pastor and janitor, a gymnasium and a room for their printing press. The property is considered to be worth \$17,500, with an indebtedness of only \$3,500, aside from the \$2,000 indebtedness to the Society. The present membership is 165. The number enrolled in the Sunday-school is 350, with an average attendance of 250. They also conduct a mission on Forty-first Avenue which has an enrollment of 80, with an average attendance of 50. They also conduct a mission on Eighteenth Street which has an enrollment of 60, with an average attendance of 40. They have a large B. Y. P. U. membership, and at one of their annual meetings there were nearly 250 in attendance. An unusually large per-

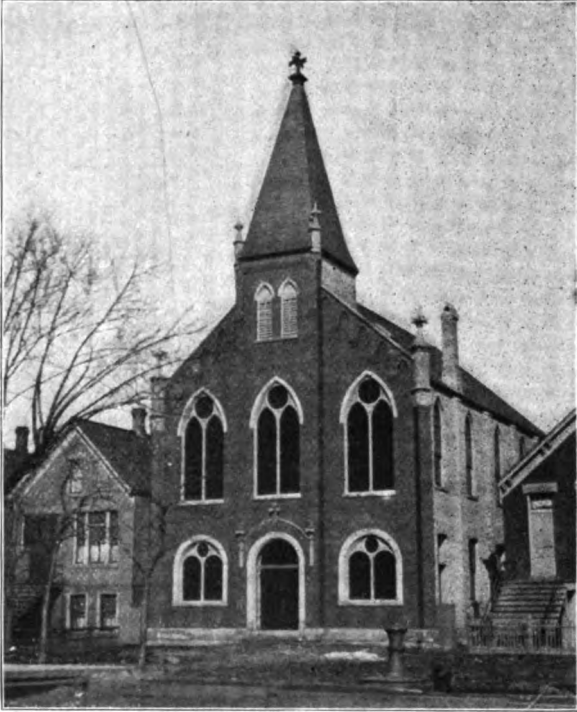
centage of the membership of the church attend the meetings for prayer. At the time when their membership was 100, the writer was surprised at the number present, and at his request one of the brethren counted them and reported that there were 92 present. This was an unusually large attendance, but it is usually from 30 to 50 per cent. of the membership.

The English-speaking Sunday-school, which is held in the afternoon, has an enrollment of 400, with an average attendance of 200. One of their young men graduated from the University of Chicago, then secured a position as teacher in the public school, and has since been promoted to a principalship. Another young man is pursuing a course in the same university. Their singing is led by a large chorus choir and is excellent in quality.

The Emanuel Bohemian Church was organized in 1901, and is located more than three miles southwest of the First Church. They began at a place northeast of the present location, where they bought a lot and erected a neat little chapel. Soon afterward they started a mission about a mile southwest, where they also bought a lot and erected another chapel. This arrangement was not very satisfactory and they finally decided to sell both



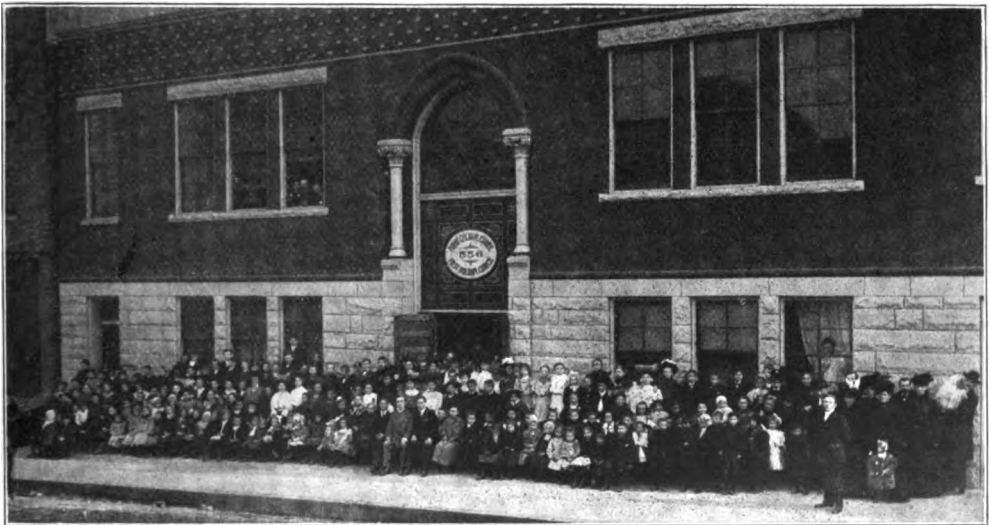
FIRST BOHEMIAN BAPTIST CHURCH, CHICAGO



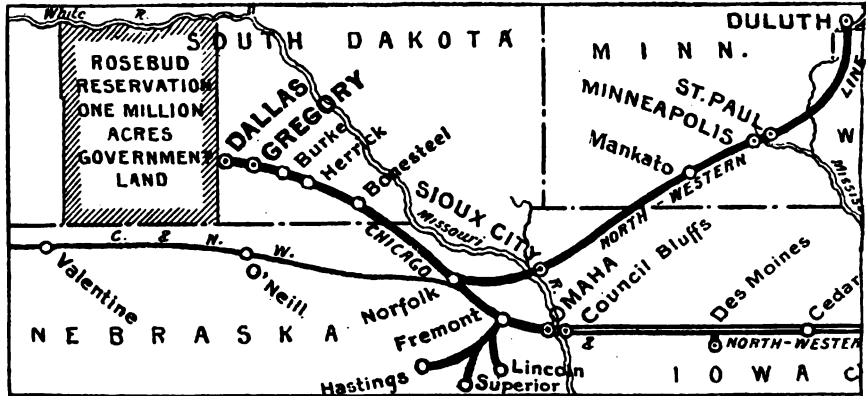
EMANUEL BAPTIST CHURCH (BOHEMIAN)

properties, which were encumbered, and buy a lot in a better location and erect a good building where all the services could be held. They now have a property valued at \$15,000, with an indebtedness of \$5,100. They have a

church membership of 142 and a Sunday-school with an enrollment of 550. The attendance at the preaching services is nearly equal to the membership. The boys have an organization called "Daniel's Band" and the girls one called "The Garden of Jesus." Their services are conducted in a dignified and profitable manner. Not long since the assistant superintendent of the Second Church Sunday-school requested the writer to bring a group of children from some one of the foreign-speaking schools, with the object in view of increasing their interest in our City Mission work. About 30 came from these two organizations. One of the boys read a paper telling how they conducted their services, and then they gave a practical illustration of the same in prayer, testimony and singing. The girls then did the same. During these exercises they were all standing facing the school. The impression produced was very favorable indeed, as the children conducted themselves in a dignified and solemn manner befitting the spirit of the occasion. We believe it will be the means of increasing the offerings for and personal interest in the conduct of the work being done jointly by the Home and City Mission Societies.



FIRST BOHEMIAN BAPTIST SUNDAY-SCHOOL, CHICAGO



LOCATION OF THE LANDS RECENTLY OPENED TO SETTLEMENT IN SOUTH DAKOTA

SOUTH DAKOTA'S MISSIONARY CALL

The report of the South Dakota Convention contains this stirring appeal:

OUR OPPORTUNITY

South Dakota is a land of marvelous opportunities for Baptists. Four years ago the population of the vast area between the Missouri River and the Black Hills did not exceed seven thousand persons, all of whom directly or indirectly depended upon stock-raising for subsistence. At that time a great change began which will continue until the state is transformed. With the opening of a few thousand acres of the Rosebud Indian Reservation in Gregory County, hundreds of thousands of persons tried to secure one of the 2,500 homesteads available. The disappointed ones turned their attention to the lands in Lyman, Stanley and other counties and the movement thus started has been accelerated by the building of two lines of railway across this country. Since the first of March of the current year thousands of carloads of settlers' belongings have crossed the Missouri River. The character of the people who are occupying this territory is almost without exception unusual, in that they are not only intelligent Americans, farmers, mechanics and merchants, but particularly young men and women from eastern South Dakota, Minnesota, Iowa and Illinois, and they are taking hold of making homes with the same determination and courage that has characterized the pioneers of other sections of this great land from the beginning. As they are almost without exception English-speaking people, the character of missionary work be-

yond the river will necessarily be different than when the state was first settled. Just at this hour we face the fact that a whole county on the southern border of the state is by proclamation of the President being opened to settlement, and that within a few months it will be thickly populated, and new towns spring up as by magic. Thus there is open before us an area as large as many states into which are coming thousands of people who are open to evangelization. IS IT NOT TIME FOR SOUTH DAKOTA BAPTISTS TO READ THE SUMMONS TO A MIGHTY FUTURE? The challenge that comes to us from the tremendous changes taking place in our state is, not to work in a sectarian spirit, simply for *Baptist* interests, but rather FOR THE KINGDOM OF GOD. THE KINGDOM OF GOD SHOULD BE OUR FIRST CONSIDERATION. Our great concern is that the reign of CHRIST OUR KING may be extended along with this expansion in material things. If it be true, as another says, that "America as a nation is more vitally related to the Kingdom of God than any other single nation on earth," may we not truly say that SOUTH DAKOTA IS JUST NOW MORE VITALLY RELATED TO THAT KINGDOM THAN ANY OTHER STATE IN THE NATION? And what of the mission of the six thousand Baptists of this state? This, in brief, that if God ever called a people to an intelligent service that will on future ages tell, He is calling us here and now.

A Missionary Church

By Rev. Thomas S. Young

It is a source of satisfaction and real help to the Baptists of Topeka and vicinity to have Rev. Bruce Kinney, the efficient district secretary of the Home Mission Society, and family, living with us in Topeka. Although out of the city most of the time, during the few days that he is at home he is a loyal worker. Mrs. Kinney also is one of our efficient helpers.

During the winter Mr. Kinney delivered three lectures on succeeding Monday evenings before the First Church. His subjects were: "Work on the Frontier," "Work Among the Indians," and "Foreign Immigration." These were illustrated with stereopticon and were intensely interesting.

As another missionary feature the Missionary Committee of the Young People's Society gave a Home Mission Social growing out of the study of the book "Aliens or Americans?" The junior department of our Sunday-school was turned into a veritable Ellis Island with all the officers and detention pens. Some fifteen different nationalities were represented as having just landed.

These representatives numbered from one to twenty in each company. The evening was one of instruction, humor and something of pathos, and seemed to have been thoroughly enjoyed by the great audience that crowded the room. We are looking forward to other socials of a similar character.

Is This a Good Excuse?

Here is a difficulty which Rev. Theodore Frey, of Lodi, California, is trying to meet: "It is surprising how many members of Baptist churches in the east are living in this neighborhood, but cannot be persuaded to join our church. They do offer all kinds of excuses, but I have of late found out the cause in some cases at least, and it's only: 'We can go to church, but don't have to help pay the pastor's salary.' I, for my part, think this is about as poor an excuse as any church member can get up. The question I am trying to solve is how can I meet this difficulty successfully?" How many other missionary pastors are confronting similar conditions? The excuse is a pitifully poor one indeed.



TENT EVANGEL., WITH EVANGELIST TURNER AND HIS DAUGHTER, A GOSPEL SINGER. THIS IS ONE OF SOUTH DAKOTA'S METHODS OF REACHING UNCHURCHED COMMUNITIES

The Baptist Forward Movement for Missionary Education



A Trip to the Northwest

Secretary Moore left his office on September 18th for a trip to the Northwest, the special purpose of which was attendance upon state conventions for the presentation of the Forward Movement. It is believed that a little account of his journeyings will not be uninteresting, as showing how the work is being presented and received in different parts of the country.

The first stop was at Cleveland, where Mr. D. E. Green, an enthusiastic young attorney who has been "doing things" in young people's work, had arranged for mission study classes after the now popular "relay" plan. Throughout Saturday afternoon classes were conducted simultaneously in "The Challenge of the City" and "The Why and How of Foreign Missions." In the evening another chapter of the books was studied and two conferences were conducted on "Mission Study" and "Missions in the Sunday-school." There were about seventy persons present, and as they were picked people who meant business the result will doubtless be many mission study classes among Cleveland Baptist young people.

A stop of two days in Chicago gave opportunity for four addresses, at the Lexington Avenue Baptist Church, at a union mass meeting of young people in Oak Park, the Ministers' Conference and the Training School. Then away to the Northwest. The next stop was Fargo, N. D., where the state convention was in session. Several days were spent here, and they were days of good fellowship and fruitful work. Two resolutions were passed by the convention, which promise large things for the work of the Forward Movement in this new state since both have enthusiastic committees back of them. The stewardship committee calls for the observance of Sunday, Nov. 20, as Stewardship Day in all the churches, and the consideration of the weekly system in missionary finance. The second ac-

tion referred to was the inauguration of a forward movement in this state to secure systematic missionary instruction and giving in every Baptist Sunday-school in the state. The "Stream of Money" plan will be pushed by an earnest committee that is already at work to get into touch with every superintendent in the state.

Leaving North Dakota there was opportunity for spending a Sunday in this thriving town of Aberdeen, S. D., where the Forward Movement found earnest people ready to respond to the appeal for advance. Dr. Barnes and the Secretary of the Forward Movement did team work here in a "Kingdom Conference" on Monday evening.

Then came Pierre and the annual convention of aggressive South Dakota Baptists. There is a fine spirit of enthusiasm in this splendid body. A great field is being opened up "across the river," and South Dakota Baptists are eager to enter it. At the very time that the convention was in session thousands were pouring into Tripp County for the opening of the Indian lands. It was a fine place to gather material for the study of the new mission study book, "The Frontier." There is one vast section of South Dakota rapidly being settled, and with an area equal to the state of New York, with only two Baptist churches. And yet one was not on the frontier in Pierre. In the convention headquarters hotel there was a sign in the washroom which made a Boston man feel quite at home. It read:

Pedal teguments brilliantly illuminated and artistically lubricated for the infinitesimal compensation of ten cents an operation.

The South Dakota convention took similar action to its sister convention for the promotion of Christian stewardship and missions in the Sunday-school.

A ride of twenty-four hours from Pierre made one feel "back east" when he arrived at

Madison, where Wisconsin Baptists were in session in their beautiful capital city. They are not to be a whit behind their sisters in promoting missions in the Sunday-school, and have a strong committee at work.

From Madison there was necessary a little doubling on the track to greet the Baptists of the Twin Cities. The work here was strenuous and delightful, beginning with a great young people's missionary rally in St. Paul, with 500 young people (one of the very finest meetings of the kind the secretary has ever seen). Sunday was a busy day, with sermons in the Calvary and Trinity churches, a short talk to the Calvary Sunday-school, an address on "Men and Missions" at the Y. M. C. A., and a conference of Minneapolis Baptist Sunday-school workers. Monday gave opportunity for a meeting with the Ministers' Conference and Monday evening the State Convention began—but the printer is calling for copy.

Christian Stewardship—The Thing That is Vital

"One thing thou lackest." Lack in the consecration of wealth is due largely to a lack of knowledge of the principles of Christian Stewardship.

Pastors, Sunday-school workers, leaders in young people's societies, have no more important work or greater opportunity than is to be found in the promotion of stewardship principles. Work among the young now will bring large returns in the coming days.

A vigorous campaign of education is necessary. It is suggested that this be inaugurated by observing Sunday, November 15, or some more suitable date, as Stewardship Day with a sermon on Systematic and Proportionate giving, and that the blank, "My Stewardship," be used to secure a committal to the giving of some definite percentage of the income. Programs for this service will be furnished at 15 cents per hundred.

While there is difference of opinion as to the place of tithing in Christian giving, there is no question as to the value of the systematic proportionate giving for which Paul pleads in I Cor. 16:2; and the tenth is for most Christians a good percentage with which to begin. For a canvass of the church to this end on Stewardship Day, or at some other time, the Forward Movement will supply, free of charge, blanks which read as follows:

MY STEWARDSHIP

Name
 Address
 Date

Please mark with a cross (X) the section below which you are willing to fulfill.

- 1 I have practiced the giving of one-tenth for years, but will now increase to.....per cent.
- 2 I will give to God at least ONE-TENTH of my income.
- 3 I will adopt for a THREE-MONTHS' TRIAL the plan of giving ONE-TENTH.
- 4 I will give henceforth some FIXED PORTION and agree to study stewardship.

At the weekly prayer meeting following it is suggested that *Weekly Giving to Missions* be the topic for consideration looking to the adoption of this plan, and that the campaign of education be continued as follows:

Sermons. Keep the subject before the people. In the statement of principles given above topics and texts are suggested. Follow up sermons by distribution of Stewardship literature. See list on last page.

In the Sunday-school. Use the Sunday-school Opening Exercise on Christian Stewardship. Introduce the plans of the Forward Movement. See "announcement number two."

In the Young People's Society. Three courses of study are offered: A single study. A course of four studies. A course of eight studies. For particulars see "announcement number one."

In the Prayer Meeting. Definite Stewardship topics. Short papers or addresses by laymen. Provision for free discussion.



Field Notes

At least 200 business enterprises will spring into existence along these new railways and irrigation canals, and ere long this portion of Washington will be doubled. We are not occupying more than one-half the fields open to us to-day, and at our present rate of operations will be unable to occupy one-quarter of those that will spring up during the next two years. Instead of an expenditure of \$9,000, we ought to expend at least \$15,000 for missionary purposes in eastern Washington and northern Idaho for several years to come.

F. I. Reichle, First German Baptist Church, Spokane, Wash.: "When the Society sent us here three years and six months ago, we found but one German Baptist sister here, but we found many Germans, a number of whom could not understand the language of the country, and God blessed our work so that we now have a wideawake church of seventy

members, the First German Baptist Church of Spokane, Wash. Two years ago we secured a piece of property which now has a value of \$2,000; and on which we are now erecting a house of worship costing not less than \$5,000. Without the help of the Society we could not have accomplished that, and next to God we are indebted to the Home Mission Society. We hope that soon the time will come when we are able to repay in part at least the debt we owe the Society."

In North Dakota, where the religious needs are great, the German and Scandinavian Baptists are doing their best to help. The Scandinavians have a district missionary, and the Danish church at Clark's Grove, Minn., has supported a missionary to work among the Scandinavian people in the northwestern section of the state. Three of the Swedish churches secured student-pastors during the summer, paying their salaries without calling for outside help.

BAPTISMS

H. D. Martin, Dist. Miss'y, Colored, Georgia.....	8	J. J. Payseur, Davenport, Wash.....	14
Vaclav Hlad, Bohemians, Immanuel Ch., Chicago, Ill.....	6	J. H. Davis, Evangelist, S. D.....	26
N. S. Hollcroft, Smith Center, Kans.....	5	D. E. Baker, Umpqua Assoc., Ore.....	29
E. M. Wadsworth, Cedar St. Ch., Buffalo, N. Y.....	12	H. A. Green, Halsey, Lacombe, Spencer Butte and Junction City, Ore.....	8
Antonio Roca, Italians, Hartford, Conn.....	6	A. P. Hanson, Swedes, Jamestown, N. Y.....	6
Vaclav Kralicek, Bohemians, Chicago, Ill.....	18	Teofilo Barocio, Mexico City, Mex.....	11
G. G. Laughlin, Immanuel Ch., Chicago, Ill.....	12	J. Diaz de Leon, Montemorelos, Mex.....	5
W. L. Harms, Yecker Ave. Ch., Kansas City, Kans.....	8	Ernest Draper, Salt River and vicinity, Ariz.....	5
E. M. Pierce, Great Bend, Kans.....	8	M. E. Guajardo, Montemorelos, Mex.....	5
F. T. Drexler, Gratiot Ave. Ch., Detroit, Mich.....	15	L. L. Zboray, Lackawanna & Wyoming Valleys, Pa.....	17
John Oliver, St. Cloud, Minn.....	13	J. E. Vanek, Poles and Bohemians, Detroit, Mich.....	8
George Steel, Tower Grove Ch., St. Louis, Mo.....	15	C. G. Flanagan, Arlington, S. D.....	25
E. N. Bond, Sumas, Wash.....	18	John Goins, Gen. Miss'y, Colored, Mo.....	5
J. A. Pettit, Evangelist, Western Washington.....	11	J. B. Brooks, Anadarko, Okla.....	8
S. S. Bandy, Colored, El Dorado, Kans.....	6	C. M. Curb, Sterling, Okla.....	14
M. M. Nicholson, Sherburn, Minn.....	9	H. B. McGee, Tecumseh, Okla.....	19
Adolph Bendzulla, Poles, Buffalo, N. Y.....	9	W. D. Rogers, Frisco Assoc., Okla.....	10
S. O. Borsheim, Norwegians, Gladys, N. D.....	5	N. N. Aubinn, French, Manchaug, Mass.....	6
S. J. Peterson, Swedes, Providence, R. I.....	6	F. A. Perron, French, Fitchburg, Gardner, Leominster and vicinity, Mass.....	5
W. W. Dewey, Ogden Park Ch., Chicago, Ill.....	5	J. H. Byers, Poteau, Okla.....	20
H. E. Fuller, International Falls, Minn.....	5	J. W. Bell, Stonewall, Okla.....	5
J. C. Smith, French, Dist. Miss'y, N. H.....	6	J. H. Crain, Antlers, Valliant and Oak Grove, Okla.....	8
A. C. Keene, Elkton, S. D.....	7	W. J. Downing, Henryetta, Okla.....	11
C. J. Spiers, Dodge City, Kans.....	10	R. C. Farmer, Greer County Assoc., Okla.....	5
Alejandro Trevino, Monterrey, Mex.....	28	J. B. Hays, Orr, Bob, Woodford and Lone Grove, Okla.....	9
F. E. Hudson, Huron, S. D.....	13	M. D. Hendrix, Shady Grove and Pittsburg, Okla.....	5
W. L. Goff, Anacortes, Wash.....	6	J. M. Humphrey, Olustee, Okla.....	10
Philip Graif, Arlington, Wash.....	5	R. W. Inde, Beaver County Assoc., Okla.....	15
L. T. Root, Elma, Wash.....	8	S. P. McMinn, Houston and Perry Chapel, Okla.....	15
J. T. Brown, Pastor-at-large, S. D.....	8	Forrest Maddox, Immanuel Ch., Okla. City, Okla.....	16
I. W. Bailey, Wilmore, Kans.....	10	J. A. Ogle, Kingston and Mill Creek, Okla.....	22
C. T. Hallowell, Dist. Miss'y, Minn.....	11	J. A. Scott, Dist. Miss'y, Okla.....	15
G. H. Murch, Fourth Ch., St. Louis, Mo.....	31	Lewis Scelfo, Italians, Brooklyn, N. Y.....	6
F. G. Wolter, Third German Ch., Detroit, Mich.....	13	R. E. Ford, Coak, Okla.....	20
S. S. Hageman, Abilene, Kans.....	10	J. M. Foster, North McAlester and Savanna, Okla.....	20
B. M. Johnson, Swedes, Norway, Mich.....	16	H. E. Hogan, Lindsay, Okla.....	9
R. L. Lemon, West Park Ch., St. Louis, Mo.....	9	I. C. Underwood, Ponca City, Okla.....	12
P. L. Kelly, Pilger and Stanton, Neb.....	10	A. H. Rama, Douglas County, Wash.....	14
Frederick Donovan, Benson, Neb.....	8	E. J. Abar, Orange, California.....	6
Angelo Di Domenica, Italians, New Haven, Conn.....	6	H. H. Branch, Bethel Ch., Los Angeles, Cal.....	6
I. H. Clemons, Russell, Kans.....	17	W. W. Catherwood, Huntington Park, Cal.....	6
Robert Cox, Second Colored Ch., Ellsworth, Kans.....	7	S. W. Gage, Covina, Cal.....	6
C. E. Bergfalk, Swedes, River Valley Dist., Minn.....	10	V. H. Lindsay, East Highlands, Cal.....	13
E. B. Johnson, Sawyer, North Dakota.....	9	A. R. Perry, Occidental Hts., Los Angeles, Cal.....	5
L. H. Steinhoff, North Western Assoc., N. D.....	9		
E. J. Nordlander, Swedes, McKeesport, Pa.....	9		

W. H. Conwell, Cliff, Lebanon and Willis, Okla.	5	Jacob Knapp, Germans, Knee Hill Creek, Canada.	5
Francis Richards, Big Cabin, Okla.	12	J. G. Sanchez, Mexicans, Las Vegas, N. Mex.	5
R. A. Rushing, Faxon, Okla.	6	R. P. Pope, Lincoln Ass'n, New Mexico.	7
Daniel Reagan, Las Animas, Colo.	8	W. J. Coulston, Evangelist, Nebraska.	10
C. L. Barnes, Howe, Okla.	15	C. S. Maddox, Mesa, Arizona.	6
A. B. Spires, Beckham County Assoc., Okla.	28	W. W. Dewey, Ogden Park Ch., Chicago, Ill.	14
E. C. Deyo, Comanche Indians, Okla.	6	W. L. Harms, Yecker Ave. Ch., Kansas City, Kans.	12
E. H. Harper, Zion Assoc., Okla.	12	Alejandro Trevino, Monterrey, Mex.	12
J. T. Stephens, Comanche County Assoc., Okla.	20	John Lindgren, Finns, Michigan.	6
Joseph Corning, Old Moravian Mission, Okla.	8	L. M. Stolberg, Swedes, Mankato, Minn.	8
R. W. Martin, Mt. View Ch., Surprise, Okla.	9	John G. Wirth, Long Prairie and Sauk Centre, Minn.	10
Madison Slaughter, Porterville and vicinity, Cal.	20	B. C. Miller, Clayton, N. Mex.	5
M. E. Wolfe, Healdsburg, Cal.	13	Samuel Batchellor, Victor Mem'l Ch., Coopers-town, N. D.	10
J. M. Barker, Clinton, Okla.	7	J. F. Heacock, City Miss'y, Portland, Ore.	10
E. R. McKinney, North Western Assoc., Minn.	6	H. E. Ryder, Hermiton, Ore.	13
Robert Fenske, Germans, Beaver Hills, Canada.	13	E. J. Nordlander, Swedes, McKeesport, Pa.	5
A. I. Jones, Sheridan, Wyo.	7	M. B. Critchett, Clear Lake, S. D.	9
Albert Karlenzig, Germans, Plum Coulee, Can.	19	L. C. Hulbert, Richmond, W. Va.	13
J. J. Lucas, Germans, Lind, Wash.	7	F. W. Socolofsky, Germans, Pound, Wis.	8
Dean Hamilton, Mountain Home, Idaho.	15	S. S. Hageman, Abilene, Kans.	9
C. H. Palmer, Nampa, Idaho.	13	A. J. Hoag, West Duluth, Minn.	5
Frederick Herrmann, Germans, No. Dakota Assoc.	6	H. R. McKee, Bemidji, Minn.	5
Julius Pekrul, Germans, Southey, Canada.	25	Bruno Bruni, Italians, Passaic, N. J.	8
G. F. Reichel, First German Ch., Omaha, Neb.	6	J. H. Franklin, Williamson, W. Va.	5
P. H. Evans, Hagerman, Idaho.	7	A. B. Murden, Gen. Miss'y, Colored, Ga.	30
J. W. Johnson, Melrose, N. M.	20	H. E. Fuller, International Falls, Minn.	12
G. M. Bienert, District Missionary Germans, Canada	6	E. A. Howard, Evangelist, Kans.	62
Joaquin Antunez, Bayamo—Manzanillo Fields, Cuba.	10	Arzou Tereschenko, Russians, Berwick, Pa.	6
Rafael Delgado, Santiago Mission, Cuba.	10	D. S. Barocio, Linares, Mex.	8
A. C. Hagerman, Bayamo Mission, Cuba.	23	Ettore Schisa, Italians, Uniontown, Pa.	25
Gonzales Perez, Tunas Mission, Cuba.	13	J. A. Crown, Logan, W. Va.	21
J. A. Casady, Valley Centre, Pleasant Ridge and Plainview, N. Mex.	8		

HOME MISSION APPOINTMENTS IN OCTOBER

ARIZONA		NORTH DAKOTA	
D. C. Williams, Globe.		N. S. Miller, Swedes, Rutland.	
COLORADO		S. O. Borsheim, Norwegians, Gladys.	
W. H. Collins, Mancos.		B. L. Carlton, Swedes, Fargo.	
A. M. Craven, Ordway.		Olof Enget, Norwegians, Valley City.	
GEORGIA		E. B. Johnson, Sawyer.	
A. B. Murden, Gen'l Miss'y (Colored).		Ole Larson, District Miss'y, Scand's.	
D. D. Crawford, Dis't Miss'y.		Lachlan McKinnon, Calvin.	
H. D. Martin, Dis't Miss'y.		R. A. MacMullen, Minot.	
GERMANS		J. A. Moe, Scand's, Park River.	
F. S. Goergens, Watertown, Wis.		G. B. Newcomb, Bismarck.	
Emil Muller, Sheboygan, Wis.		I. F. Olberg, Norwegians, Vang and Beaulieu.	
IDAHO, SOUTH		C. C. Williams, Ludden.	
W. H. Bowler, Gen'l Miss'y.		OKLAHOMA	
A. E. Clark, Idaho Falls.		Wm. Crawford, Fairfield.	
F. M. Burtch, Hagerman.		OREGON	
P. H. Evans, Blackfoot.		D. W. Thurston, City Miss'y, Portland.	
Dean Hamilton, Mountain Home.		PENNSYLVANIA	
T. L. Lewis, Cambridge.		John Leber, Hungarians and Germans, New Castle.	
T. G. Magruder, Emmett.		PORTO RICO	
C. H. Palmer, Nampa.		Jose Perez, Rural Worker, Yauco Field.	
J. H. Schenck, Rupert and vicinity.		RHODE ISLAND	
H. B. Steelman, Caldwell.		Eric Hallden, Swedes, Providence.	
A. F. White, Payette.		E. C. Ramette, French, Woonsocket.	
ILLINOIS		Gideon Aubin, French, Providence.	
R. L. Kelly, Washington Park Ch., Chicago.		M. C. Marseglia, Italians, Providence.	
E. A. Asplund, Swedes, Monmouth.		Giovanni Allegri, Italians, Providence.	
MAINE		UTAH	
I. B. Le Claire, French Biddford and Saco.		John Wagner, Murrey.	
MONTANA		WASHINGTON, EAST	
F. A. Agar, Gen'l Miss'y.		H. H. Rama, Wilbur.	
L. M. Hainer, Midland.		W. H. English, Prosser.	
D. M. Hand, Anaconda.		M. R. Thompson, Davenport.	
L. B. Hardy, Livingston.		WYOMING	
E. P. White, Manhattan and Dry Creek.		F. C. Barrett, Riverton.	
T. L. Huxley, Lewistown.		G. C. Cress, Evanston.	
M. O. Keller, Forsythe.		G. T. Gibson, Gillette.	
C. F. Lindberg, Swedes, Anaconda.		W. R. Howell, District Miss'y.	
A. B. Morris, Kalispell.		J. M. Jones, Rairden, Neiber and vicinity.	
M. M. Nicholson, Belt Valley.		M. J. Sigler, Thermopolis and Worland.	
D. F. Nygren, Swedes, Butte.		The Following Teachers Were Appointed:	
Gustaf Nygren, Swedes, Great Falls.		Florida Institute, Live Oak, Fla.—L. C. Jones, Principal; J. A. Grimes, Mrs. Hattie B. Alston.	
Nicholas Wakeman, Hamilton and Corvallis.		Shaw University, Raleigh, N. Car.—Peter F. Roberts, Calvin E. Lightner.	
NEW HAMPSHIRE		Spelman Seminary, Atlanta, Ga.—Miss Hazel H. Chute.	
C. F. Wahlberg, Swedes, Manchester.		State University, Louisville, Ky.—W. T. Amiger, President; Robert J. Terrell, Horace L. Preston, Eugene K. Jones, Mamie E. Steward, Lillian P. Pope, Charlotte C. Purce.	
Adolph Odman, Swedes, Concord.			
NEW MEXICO			
Ewell Atwood, Hagerman.			
O. N. McBride, Silver City.			
NEW YORK			
Miss J. E. Stuart, Chinese Mission, N. Y. City.			
Thomas Swithenback, Chinese Mission, N. Y. City.			

Dividing Creek Ch.....	4 00	Good Hope Ch.....	2 50	Oleley Ch.....	3 00
Plainfield, Faith Ch.....	15 00	Copen, Providence Ch.....	5 00	Horse Shoe Ch.....	1 00
Hackensack, First S. S.....	16 00	Little Buffalo Ch.....	46	Ten Mile Ch.....	1 88
Moorestown, First Ch.....	45 00	Salem Ch.....	78	Big Battle, Welcome Ch.....	2 00
Bridgeton, Berean S. S.....	1 97	Cutlip Ch.....	1 00	Spencer S. S.....	2 50
Camden, Grace Ch.....	18 04	Webster Springs Ch.....	5 00	Lansing Ch.....	8 55
Haddon Heights, A friend.....	1 00	Big Otter Ch.....	1 00	Boothsville S. S.....	2 50
Camden, Tabernacle S. S.....	3 00	Elkins Ch.....	10 00	Silent Grove Ch.....	4 00
Collingswood, First Ch.....	4 80	Worthington Ch.....	4 00	Berryburg, Mt. Vernon Ch.....	2 28
Haddonfield, First Ch.....	49 70	Peterstown Ch.....	16 50	Mt. William Ch.....	5 50
New Brunswick, Livingston Ave. Ch.....	74 33	Collected per R. D. W. Meadows.....	12 75	Pleasant Grove Ch.....	1 15
Ridgewood, Mrs. Chas. R. Vincent.....	5 00	Band of Hope Ch.....	1 00	Lone Oak Ch.....	1 00
Holmdel Ch.....	56 60	West Point Ch.....	2 00	Earnest, Banner Ch.....	1 50
PENNSYLVANIA, \$1,496.99					
Rose Valley Ch.....	13 80	Mt. Hermon Ch.....	1 84	Poca Fork Ch.....	3 00
Kane, First Ch.....	1 50	Potts Creek Ch.....	3 00	Rush Creek Ch.....	6 18
Antrim Ch.....	9 00	Sweet Springs Valley Ch.....	13 00	Looneyville, Flatfork Ch.....	1 75
Hammond Ch.....	9 00	Indian Mills Ch.....	7 07	Wallback, Rossville Ch.....	1 50
South Wheeling Ch.....	3 50	Laurel Creek Ch.....	1 00	Evelyn, Hill Grove.....	1 60
Bellevue S. S.....	1 96	Greenbrier Ch.....	1 00	Rock Castle, Long Hollow Ch.....	1 13
Pittsburg, Mt. Washington Ch.....	8 50	Little Wolf Creek Ch.....	3 00	Meadowdale Ch.....	2 00
East Brady Ch.....	10 00	Hinton, Central Ch.....	6 00	Valley Bell Ch.....	98
S. S.....	4 50	Boothsville Ch.....	8 12	Mt. Olive Ch.....	1 00
Holbrook, Macedonia Ch.....	3 00	Crary Ch.....	2 00	Harmony Ch.....	1 00
Philadelphia, N. Frankford Ch.....	11 48	Little Union Ch.....	5 81	Kaymoor Ch.....	2 00
Memorial Ch.....	1 00	Goshen Union Ch.....	12 84	Red Star Mission.....	6 74
Logan Ch.....	10 00	Milton Union Ch.....	6 00	Odd, Mountain Valley Ch.....	1 00
Turtle Creek, First Ch.....	9 00	Glenville Ch.....	10 66	Mt. Hope Ch.....	2 50
Glenside, First Ch.....	9 11	Cashmere Ch.....	8 72	Fayetteville Ch.....	1 00
Erie, Calvary C. E. S.....	7 00	Albright Ch.....	2 00	Mabscot, Calvary Ch.....	2 00
Dividing Creek Ch.....	8 00	Forks of Cheat Ch.....	5 05	Collected per W. G. Cook.....	3 00
Hollidaysburg, First Ch.....	9 63	Pleasant Grove Ch.....	2 00	Oswald Ch.....	3 44
Laurelia, Berlin Ch.....	2 50	Mt. Zion Ch.....	2 00	Harmony Ch.....	14 00
Bloomburg Ch.....	12 80	Hopewell Ch.....	5 00	Wilsonburg Ch.....	3 18
S. S.....	4 37	Ball Gap Ch.....	5 00	Centerpoint, Pleasant Ch.....	4 00
Cross Fork Ch.....	3 00	Fort Gray Ch.....	1 00	Sardia Ch.....	1 15
Ruff Creek, Bethlehem Ch.....	9 00	Spencer Lick Ch.....	1 96	Dola Bingamon Ch.....	1 85
Painter Run, Bailey Creek Ch.....	1 00	Big Hurricane Ch.....	2 00	Smith Ch.....	3 25
Morris, Immanuel Ch.....	1 50	Tabors Creek Ch.....	1 00	Willow Tree Ch.....	7 15
State Run, Mrs. W. R. Campbell.....	2 00	Hustler, Macedonia Ch.....	1 00	Homewood Ch.....	2 00
Dunkard, Silas Ross and wife.....	1 50	Pharaoh, Craggstown Ch.....	5 00	Fairview Ch.....	7 50
Scenery Hill, Mt. Zion Ch.....	3 00	Washington Ch.....	2 50	Reynoldsville, Bethlehem Ch.....	5 00
Picture Rocks Ch.....	9 35	Whites Creek Ch.....	2 00	Monongalia Ch.....	5 00
Meadville Ch.....	3 50	Greenbrier Ch.....	1 14	Dents Run.....	4 55
Huntingdon, First Ch.....	17 50	Docks Creek Ch.....	1 00	Fairmont, First Ch.....	100 00
Lansdale, First Ch.....	7 48	Oak Grove Ch.....	8 00	Guyardotte Ass'n.....	22 85
Williamsport, Erie Ave. Ch.....	10 80	Rush Run Ch.....	1 10	Zoar Ch.....	16 00
West Finley, Enon Ch.....	18 00	Clay Ch.....	5 00	Nameless.....	1 85
Bradford, First Ch.....	17 00	Elk River Ch.....	1 00	Bone Creek Ch.....	3 80
Tyrone, First Ch.....	5 82	Flat Fork Ch.....	1 50	Cedar Creek Ch.....	2 00
Muncy Ch.....	24 95	Long Run Ch.....	1 50	Cedar Grove Ch.....	1 00
Monongahela, Union Ch.....	9 18	Dimple, Laurel Fork Ch.....	1 00	Progress, Crooked Fork Ch.....	1 30
Falls City Ch.....	3 00	Mt. Olive Ch.....	1 80	Stouts Mills, Dusk Camp Ch.....	1 25
New Geneva Ch.....	2 00	Dille, New Hope Ch.....	4 00	Withers, Eliam Ch.....	2 00
Oak Hill Ch.....	11 40	New Antioch Ch.....	1 00	Harmony Ch.....	1 00
Olive Branch Ch.....	4 35	Sugar Creek Ch.....	1 89	Jesse's Run Ch.....	2 00
Sugar Grove Ch.....	6 00	Dessie Unity Ch.....	2 00	Mt. Pisgah Ch.....	7 96
Jenkintown S. S.....	1 92	Upper Mill Creek Ch.....	2 80	Hurk, Mt. Olive Ch.....	3 00
Williamsport, First Ch.....	36 15	Confidence, Spencer Chapel Ch.....	1 00	Vemis, Oak Grove Ch.....	60
Cherry Tree Ch.....	1 50	Pool, Mt. Gilead Ch.....	5 55	Road Run Ch.....	1 00
Barbours, Loyalsock Ch.....	2 00	Renick Ch.....	2 00	Stewarts Creek Ch.....	1 25
Berwick Ch.....	3 53	Austed Ch.....	8 00	Palestine, Antioch Ch.....	60
Hallstead Ch.....	15 00	Smoat Blue Sulphur Ch.....	3 25	Kyger, Bethlehem Ch.....	3 50
Campdown, Wyalusing Ch.....	10 10	Thurmond Ch.....	1 00	Amina, Bethel Ch.....	2 50
Sharpville Ch.....	4 68	Meadow Fork Ch.....	1 00	Goodhope Ch.....	2 03
Greensboro Ch.....	11 75	Glade Creek Ch.....	1 83	Reedy Ch.....	1 00
Milton Ch.....	30 00	Dempsey, Laurel Creek Ch.....	1 83	Ryan, Mt. Moriah Ch.....	2 00
Erie, E. Sixth St. Ch.....	6 00	Jumping Branch, Blue Stone Ch.....	15 60	Jordans Light Ch.....	2 21
Clarks Summit Ch.....	1 50	Gatewood Ch.....	50	Hughart, Sinking Creek Ch.....	1 00
Pigeon Creek Ch.....	12 50	Maple Valley Ch.....	2 00	Keystone Ch.....	5 00
Philadelphia, Chester Ave. Ch.....	2 25	Nesco, New Prospect Ch.....	2 40	SOUTH CAROLINA, \$19.34	
84th St. S. S.....	5 00	Oak Hill Ch.....	12 00	Columbia, collected per R. F. Lee.....	19 34
New Tabernacle Ch.....	36 65	C. T. Jones.....	25 00	GEORGIA, \$44.85	
Northwest Ch.....	5 47	Sprague Ch.....	1 42	Atlanta, collected per G. A. Goodwin.....	
Erie, Swedish Ch.....	4 00	Arbela, Shiloh Ch.....	1 00	44 85	
*For C. E. F., Washington, M. C. Treat.....	1,000 00	Hardman, Fork Ch.....	1 67	OHIO, \$534.22	
DELAWARE, \$4.00					
Camden, Wyoming Ch.....	4 00	Coalsmouth Ch.....	13 00	Dayton Memorial S. S.....	
WEST VIRGINIA, \$654.10					
Hico, Sunday Road Ch.....	2 00	Angel, Brair Creek Ch.....	2 00	Van Wert Ch.....	
		Putney Ch.....	1 10	Bedford, First Ch.....	
		Carbondale Ch.....	1 00	Cincinnati, Lincoln Park Ch.....	
		Glendenin Ch.....	75	Youngstown, Himrod Ave. Ch.....	
		Green Bottom Ch.....	1 25	Ch.....	
		Pleasant Oak Ch.....	1 25	Ironton S. S.....	
		Jarrett, Sandy Grove Ch.....	1 50	Toledo, Ashland Ave. Ch.....	
		Two Mile Grove Ch.....	1 00	Cambridge, White Eyes Plains Ch.....	
		Diamond, Witchers Creek Ch.....	2 00	3 00	
		Esksdale Ch.....	5 00		
		Sugar Creek Ch.....	1 00		

Reno, New Harmony Ch...	50
Sugar Creek Ch.....	3 00
Cæsars Creek Ch.....	3 85
Cowen's Creek S. S.....	1 00
Kenton Ch.....	13 05
Richwood Ch.....	9 50
Myrtle Tree Ch.....	5 35
Millerstown Ch.....	5 00
Dayton Memorial Ch.....	8 00
Forest Ch.....	2 50
Cincinnati, Hyde Park Ch.	3 60
Sandusky Ch.....	5 00
Troy Ch.....	31 55
Litchfield Ch.....	6 11
Dayton Central Ch.....	15 10
Newark, Fifth St. Ch.....	25 49
Sand Fork Ch.....	5 00
Monroeville Ch.....	5 00
Reed Ch.....	5 00
Hazlet Ch.....	14 80
S. S.....	1 77
Union Branch Ch.....	6 00
Holloway Ch.....	1 00
Greenville, First Ch.....	21 26
S. S.....	1 71
Jackson Ch.....	5 55
Miami Ass'n.....	6 70
Achor Ch.....	3 50
Cambridge, First Ch.....	5 82
*Dayton, W. D. Chamberlin	100 00
*Dayton, First Ch. S. S.....	25 00
*For C. E. F., Troy Wom-	
en's Soc.....	13 00

MICHIGAN, \$284.59

Petosky Parr Mem'l Ch....	52 00
Lapeer Ch.....	8 51
Oxford Ch.....	65 00
Detroit, North Ch.....	17 35
Rankin Ch.....	4 00
Flushing Ch.....	2 00
Hadley Ch.....	3 00
Almont Ch.....	1 60
Orion Ch.....	3 00
Lawton Ch.....	9 25
Crowell North Ch.....	2 20
Gaylord Ch.....	13 53
Grand Rapids, Burton Ave.	
B. Y. P. U.....	2 00
Brighton Ch.....	3 40
Detroit, Green Ave. Ch....	4 00
Plainwell Ch.....	50 00
Bay City, Swedish Ch.....	1 25
*Grand Rapids per R. F.	
Killgore.....	12 50

ILLINOIS, \$981.12

Wheaton Ch.....	122 25
Geneseo Ch.....	4 00
Andalusia Ch.....	2 00
Alpha Ch.....	5 00
Tremont Ch.....	5 60
North Prairie Ch.....	16 50
Pontiac Ch.....	27 80
Plainfield B. Y. P. U.....	12 00
S. S.....	10 00
Oak Park, First Ch.....	10 00
Joliet, First Ch.....	25 20
Towanda Ch.....	3 00
Elgin, First Ch.....	65 00
Chicago, South Ch.....	10 32
Immanuel Ch.....	29 65
Swedish Conference.....	312 50
Lexington Ave. Ch.....	38 15
Washington Park Ch.....	2 88
Urbana Ch.....	29 72
Waverly S. S.....	5 00
Alton, Cherry St. Ch.....	24 74
Granite City S. S.....	3 00
Jackson Twp Ch.....	1 00
Sullivan Ch.....	2 00
Mt. Zion Ch.....	3 50
Shiloh Ch.....	1 81
New Hope Ch.....	1 00
Roodhouse, Mrs. C. S. Terry	50
Virden Ch.....	16 00
Benton Ch.....	27 55
Mrs. J. T. Chenault.....	5 00
Chicago, Fourth Ch.....	78 00
Pontiac Ch.....	22 00
Elvaston Ch.....	3 00

Plymouth Ch.....	5 00
Littleton Ch.....	6 00
Princeton, First Ch.....	30 00
Lexington Ch.....	15 45

INDIANA, \$442.29

Freedom Ch.....	8 81
Shelbyville Ch.....	38 53
Mrs. A. J. Thurston.....	10 00
Rev. O. A. Cook.....	5 00
I. N. Cooper.....	5 00
New Market Ch.....	6 00
Clayton Ch.....	60
Sugar Creek Ch., M. F.....	7 50
Thorn Creek Ch.....	7 20
Buffton, G. F. McFarren.....	25 00
Indianapolis, Tuxedo Park	
Ch.....	5 00
Woodruff Place Ch.....	50 00
First B. Y. P. U.....	25 00
Wolcott, Mrs. Emma Davis-	
son.....	5 00
St. Louis Crossing Ch.....	11 20
Elizaville Ch.....	7 44
Kokomo Ch.....	20 00
Boyleston Ch.....	2 00
Rosburg Ch.....	1 00
Orestes Ch.....	9 47
Union Ch.....	9 00
Lily Creek Ch.....	12 00
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Mt. Olivet Ch.....	1 00
Salem, Second Ch.....	19 50
Second S. S.....	5 50
Bethel Ch.....	6 20
Osgood Ch.....	6 13
Rising Sun Ch.....	2 00
Tanglewood Ch.....	3 15
Bridgeton Ch.....	8 10
New Mayville Ch.....	2 15
Veales Creek Ch.....	4 50
Sullivan Ch.....	3 00
Chalmers Ch.....	9 78
Springdale Ch.....	5 00
Wolcott Ch.....	5 50
Burnettsville Ch.....	2 46
Columbia City Ch.....	13 35
Union Ch.....	4 85
Second Ch.....	1 86
Prairie Ch.....	2 00
Martinsville, T. J. Town-	
send.....	1 00
Needmore, Wm. E. Prather,	
M. D.....	1 00
Pleasant Ridge Ch.....	6 60
Liberty Centre Ch.....	6 35
Acton Ch.....	9 80
Brookfield Ch.....	4 50
Cumberland Ch.....	14 10
Pleasant View Ch.....	2 50
Poneto Ch.....	2 40
Ebenezer Ch.....	1 52
New Liberty Ch.....	1 90
Friendswood Ch.....	1 10
S. S.....	1 57
Summittville Ch.....	17 53
Tennessee Valley Ch.....	6 64

WISCONSIN, \$77.29

Hudson Ch.....	10 35
New Richmond Ch.....	2 75
Cumberland Ch.....	4 00
Kendall Ch.....	10 00
Waupum, Union Ch.....	18 73
Ashland Ch.....	2 31
Swedish Ch.....	8 65
Soldiers' Grove, A. E.....	
Parker.....	2 00
Hudson Ch.....	16 00
Stevens Point Ch.....	7 50

MINNESOTA, \$537.70

Red Wing Ch.....	5 80
Albert Lea Ch.....	65 05
Owatonna Ch.....	35 00
Milaca, Swedish Ladies' So-	
ciety.....	10 00
Lake Crystal Ch.....	20 00
*Albert Lea S. S.....	25 00
*Kasson, per E. H. Ras-	
mussen.....	18 72

FOR STATE CONVENTION

Per E. R. Pope.....	100 00
A. L. Holden.....	50 00
C. T. Hollowall.....	79 47
R. G. Hartley.....	66 65
Gustav Melby.....	62 50

IOWA, \$276.08

West Mitchell Ch.....	3 36
Cherokee B. Y. P. U.....	1 50
South English Ch.....	5 78
Maquoketa Ch.....	10 00
Competine Ch.....	6 15
Bradgate S. S.....	2 40
Cherokee B. Y. P. U.....	1 50
Hampton Ch.....	25 12
Riceville Ch.....	15 00
Downey Ch.....	12 34
S. S.....	1 16
Highland Ch.....	6 61
Bradgate Ch.....	15 00
Clearfield Ch.....	7 95
Indianola S. S.....	5 29
Kiton, Swedish S. S.....	11 13
Mt. Union Ch.....	20 00
S. S.....	2 50
De Witt Ch.....	13 00
Creston S. S.....	4 45
Colfax Ch.....	16 50
Yarmouth Ch.....	5 00
Seymour Ch.....	25 25
Goldfield Ch.....	7 05
Boone Ch.....	14 27
Ains Springs Ch.....	4 00
Nora Worth Ch.....	15 67
B. Y. P. U.....	2 50

MISSOURI, \$163.83

Board of Gen'l Home and	
Foreign Missions.....	163 83

OKLAHOMA, \$2.67

Tyrone, B. Y. P. U.....	2 67
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KANSAS, \$830.13

Jordan Creek Ch.....	5 00
Antrim Ch.....	2 25
Huron Ch.....	2 30
Fairport Ch.....	20 00
Roxbury S. S.....	1 00
Brownell Ch.....	5 65
Abilene Ch.....	9 50
Tany Ch.....	6 81
Canton Ch.....	6 18
Atchison Ch.....	118 00
Farnell Branch Ch.....	2 00
Yates Center Ch.....	5 48
S. S.....	1 52
McLouth Ch.....	2 50
Wakeeny Ch.....	2 50
Spring Hill, Elm Grove Ch.	12 25
Wetmore Ch.....	3 00
Lansing Ch.....	2 85
Reading Ch.....	2 80
Stilwell, Aubry Ch.....	5 00
Council Grove Ch.....	2 50
S. S.....	2 00
Argentine Ch.....	5 00
Paola Ch.....	10 57
S. S.....	7 91
Morrill Ch.....	17 20
Plains Ch.....	6 75
Liberal Ch.....	5 00
Hurt, New Hope Ch.....	1 00
Salem Ch.....	2 00
Leavenworth, Kickapoo Ch.	4 53
Old Mt. Pleasant Ch.....	2 00
Wamego B. Y. P. U.....	2 50
S. S.....	2 50
Lebo Ch.....	7 11
Garden City S. S.....	6 81
Hodgeman, Mt. Carmel Ch.	1 70
Waverly Ch.....	1 85
Burlingame Ch.....	9 35
Rosedale Ch.....	15 00
Green Valley Ch.....	2 27
Blue Mound Ch.....	2 40
Dodge City Ch.....	15 00
Iola G. R. Bunnel.....	10 00
Bancroft Ch.....	2 25
Holtton Ch.....	20 00
Atchison Ch.....	5 00

Grand Centre Ch.....	1 00
Downs Ch.....	2 17
Hays Ch.....	14 85
Russel Ch.....	1 00
Cheyenne Ch.....	25
Lucas Ch.....	1 00
A Friend.....	1 00
Augusta, Central S. S.....	1 00
Goddard Ch.....	2 00
Mt. Orum Ch.....	3 00
Ada Ch.....	12 00
*Arkansas City per E. A. Howard.....	106 17
FOR STATE CONVENTION	
Per J. T. Crawford.....	140 39
J. H. Van Leu.....	157 00

NEBRASKA, \$622.76

Palestine Ch.....	7 00
Liberty Ch.....	5 00
Burwell Ch.....	1 75
Atlanta S. S.....	1 50
Juniata Ch.....	5 00
Omaha, Grace Ch.....	15 00
Swedish Ch.....	4 50
Broken Bow Ch.....	39 70
Turtle Creek, Danish Ch.....	5 50
Riverside Ch.....	18 00
Oakland, Swedish Ch.....	4 00
Blair Ch.....	18 75
B. Y. P. U.....	3 25
Farther Lights.....	10 00
S. S.....	5 00
Omaha, Calvary Ch.....	34 05
FOR STATE CONVENTION	
Nebraska State Convention.....	344 76

SOUTH DAKOTA, \$64.15

Vermillion Ch.....	48 15
Star Valley Ch.....	1 25
Burke Ch.....	9 60
Dixon Ch.....	2 50
Lucas Ch.....	50
*Sioux Falls, per Jas. H. Davis.....	2 25

MONTANA, \$100.00

*Lodge Grass, Mr. and Mrs. Geo. Deputee.....	100 00
--	--------

WYOMING, \$428.08

Mr. and Mrs. O. A. Petzoldt.....	100 00
FOR STATE CONVENTION	
Per G. L. White.....	328 '08

NEW MEXICO, \$33.50

Hope Ch.....	1 00
Cloviss Ch.....	5 00
Faibau Ch.....	2 50

Melrose Ch.....	16 00
C. A. Manyhan.....	9 00

ARIZONA, \$8.50

For C. E. F., Bisbee B. Y. P. U.....	5 50
Note—\$36.50 reported in June from King City Ch., Ariz., should read "Phoenix Baptist Ch., \$36.50."	

COLORADO, \$446.04

Grand Junction S. S.....	14 50
Sagauche Ch.....	25 00
Cripple Creek B. Y. P. U.....	4 00
Denver, Broadway Ch.....	11 81
Calvary Ch.....	22 28
Grand Junction B. Y. P. U.....	8 50
FOR STATE CONVENTION	
Colorado State Convention.....	360 00

NEVADA, \$37.04

Tonopah Ch.....	37 04
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UTAH, \$318.40

Murray Ch.....	3 00
*Salt Lake City, Mrs. L. E. Trover.....	125 00
FOR UTAH STATE CONVENTION	
Per G. L. White.....	190 40

CALIFORNIA, \$3,210.12

Pasadena Ch.....	98 75
Ontario Ch.....	3 00
South Pasadena Ch.....	67 45
Morgan Hill Ch.....	12 00
Glendale Ch.....	2 00
Gonzales Ch.....	9 70
Alhambra Ch.....	13 50
Fullerton Ch.....	10 00
Gardena Ch.....	15 53
San Francisco Ch.....	20 89
Chino Ch.....	38 60
Oceanside Ch.....	28 99

For Indian Work:	
Orange S. S.....	4 24
Julian S. S.....	2 30
Rivera S. S.....	3 50
Hemet S. S.....	5 00
Alhambra S. S.....	15 00
Aromas S. S.....	5 00
Oceanside S. S.....	1 78
Riverside S. S.....	100 00
Highland Park S. S.....	5 00
Riverside Ch.....	482 50
Mrs. Chas. Button, in memory of Rev. Chas. Button.....	50 00
Highland Park Ch.....	25 00
Palo Alto Ch.....	18 00
*Corning S. S.....	15 00

*For C. E. F.:	
Hemet B. Y. P. U.....	5 00
Camarrillo, Jr., B. Y. P. U.....	5 00
San Bernardino B. Y. P. U.....	20 00
Gardena B. Y. P. U.....	8 55
Riverside B. Y. P. U.....	52 50
Riverside, Jr., B. Y. P. U.....	15 00

FOR STATE CONVENTION

General Convention of California.....	2,063 36
Note—\$435 reported from Los Angeles Ch. in July should read, "Los Angeles, Calvary Ch., \$435."	

PORTO RICO, \$21.00

Caguas Ch.....	12 00
Caye Ch.....	9 00

WASHINGTON, \$2,697.28

Seattle, Finnish Ch.....	5 00
Tacoma, per J. A. Pettit.....	7 50
FOR STATE CONVENTION	
Northwest State Convent'n.....	2,057 23
Per L. W. Terry.....	27 55

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN..... \$250.00

TOTAL, \$16,529.29

Home Mission Monthly.....	497 53
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ANNUITY FUND:

Waukau, Wis., Rev. A. T. Miller.....	100 00
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LEGACIES, \$7,495.69

CONNECTICUT, \$485.00	
Norwich, Estate of Dorcas R. Stoddard.....	485 00

MASSACHUSETTS, \$2,000.00

Newton Center, Estate of Mellen Bray.....	2,000 00
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NEW YORK, \$1,279.06

Fayetteville, Estate of Fidelity D. Eaton.....	1,279 06
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TEXAS, \$2,300.00

Dallas, Estate of Miss Eliza McCoy.....	2,500 00
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WEST VIRGINIA, \$100.00

Spencer, Estate of Mrs. R. P. Burke.....	100 00
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WISCONSIN, \$1,131.63

Janesville, Estate of James B. Crosby.....	1,131 63
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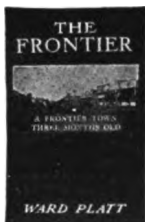
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PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY
312 FOURTH AVE., NEW YORK CITY
REV. HOWARD B. GROSE, EDITOR

CONTENTS FOR DECEMBER, 1908

EDITORIAL:

The Christmas Spirit.....	466
The Baptist Brotherhood and Missions	468
Note and Comment	468

GENERAL:

A Neglected Corner of Mexico—Rev. Geo. H. Brewer.....	470
The New America (Hymn).....	473
The Hartford Italian Mission—Rev. James M. Bruce.....	474
A Giving Church.....	487
A Case of Pluck and Chance to Help	487

OUR SPANISH SPEAKING NEIGHBORS:

Work in Porto Rico—Rev. A. A. Cober	478
A Six Days' Campaign in Cuba—Rev. A. C. Hageman.....	480

THE CHINESE WORK:

A Confucian Chinese Editor's View of Christianity—Rev. Gong Tyng.....	482
Letter from the Chinese Church.....	486

HOME MISSION FIELD NOTES:

From Albany, Minnesota, Mexico, Oklahoma, Arizona, Colorado—Sec'y C. L. White.....	488
--	-----

THE NORTH AMERICAN INDIAN:

Indian Outreaching Work—Rev. F. L. King	490
What Two Indians Thought of the Anniversaries	491

THE BAPTIST FORWARD MOVEMENT:

Sunday-school Work—Sec'y John M. Moore	492
--	-----

CITY MISSION WORK:

Will You Help Answer These Questions?—Rev. Chas. H. Sears.....	494
--	-----

DONATIONS OF CLOTHING.....

HOME MISSION APPOINTMENTS... 496

FINANCIAL STATEMENT

CONTRIBUTIONS AND LEGACIES... 497

INDEX TO VOLUME XXX..... 502

ILLUSTRATIONS:

Cover—Early Christmas Morning.	
Frontispiece—Italian Mission in Hartford, Conn.	
La Soledad, Oaxaca, Mex.....	470
Rev. A. Roca.....	474
Mr. Charles E. Prior.....	475
Pietro Sbrocco	475
Professor Venditti	476
Native Workers in Porto Rico.....	479
New Church at El Cristo, Cuba.....	480
Near Railway Station, El Cristo.....	481
Rev. Ko Chow.....	483
Fac-simile Chinese Newspaper.....	485
Baptism, Indian Orphans.....	490
Lumber Camp Vista.....	495

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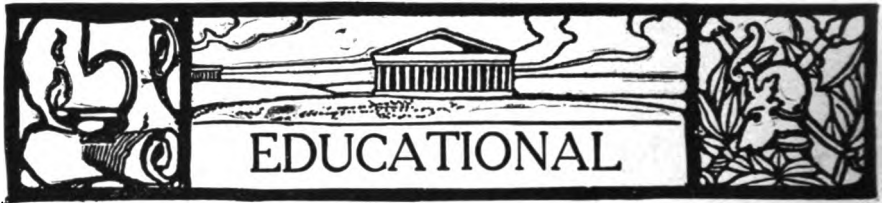
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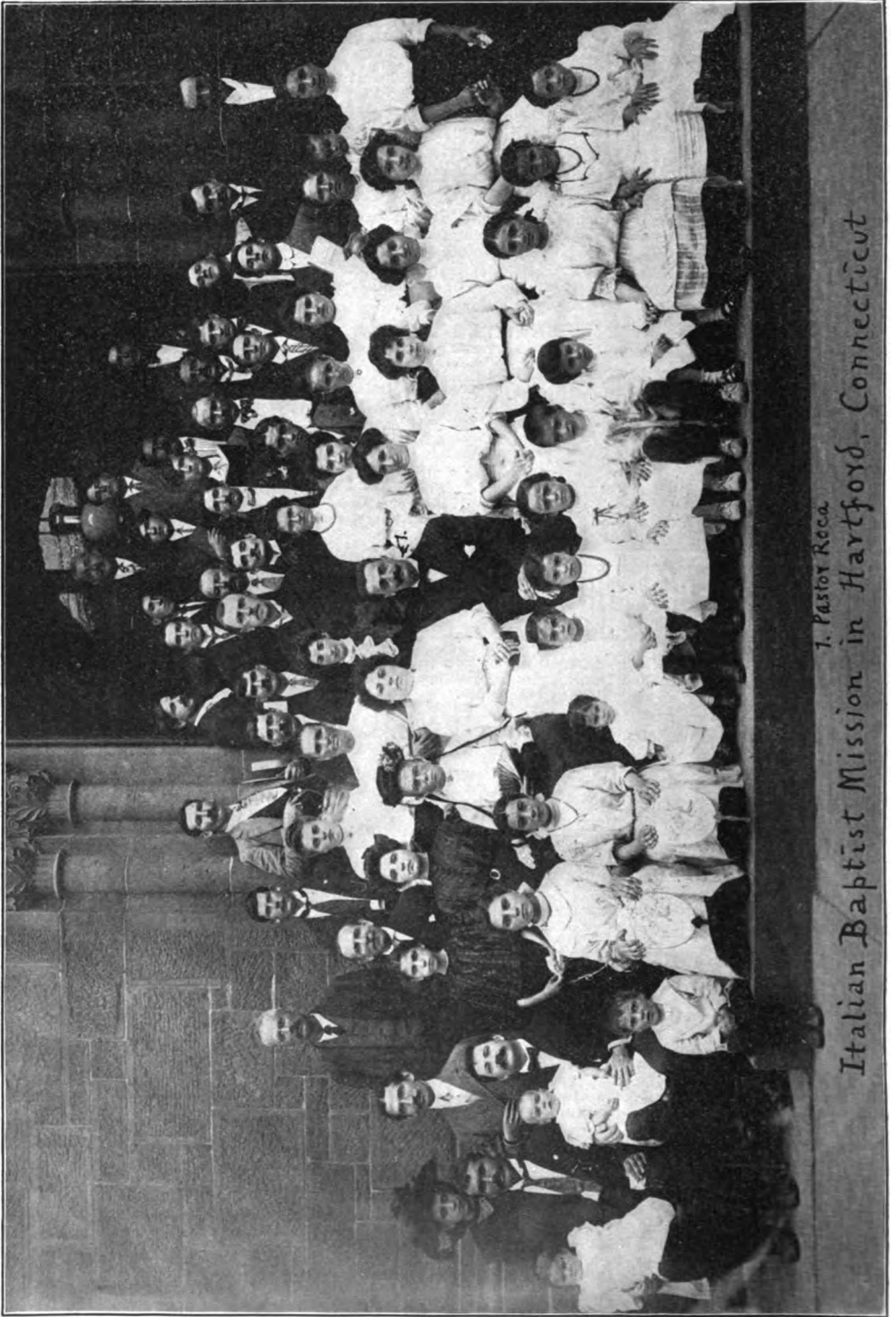
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXX

DECEMBER, 1908

No. 12



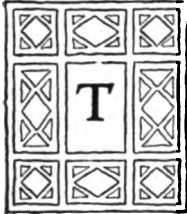
Let God's Christmas Gift Inspire Our Giving Comparative Statement of Receipts

Contributions	Sept., 1908	Sept., 1907	Apr. to Oct., 1908	Apr. to Oct., 1907
Churches	\$7,416.62	\$7,806.43	\$40,619.30	\$46,062.46
Sunday-schools	488.70	219.36	1,884.30	1,685.99
Young People's Societies.....	78.48	154.69	641.36	760.00
Women's Societies	250.00	615.00	9,084.45	9,352.48
State Conventions	6,027.40	7,088.07	25,700.41	22,092.15
Individuals	414.00	833.95	5,421.29	6,366.32
Total Contributions	\$14,675.20	\$16,717.50	\$84,351.11	\$86,319.40
Legacies	4,731.90	1,034.12	13,325.44	23,061.53
Income Invested Funds.....	3,089.68	1,992.09	25,193.13	25,234.89
Annuities Released	1,000.00	1,000.00	14,400.00	2,575.00
Total Receipts	\$23,496.78	\$20,743.71	\$137,269.68	\$137,190.82

The total debt Sept. 30, 1907, was \$199,988.88; Sept. 30, 1908, \$239,206.07; an increase in the six months of \$39,217.19. It will be noted that the total receipts for the six months were about the same as last year. The contributions from the churches showed about \$5,500 less. This is the vital point, where large increase must be looked for in the next four months.



The Christmas Spirit



HERE can be no doubt that the Christmas spirit is the spirit of unity, of fraternity, of brotherly love, of peace and good will. Applied to nations or denominations, to organizations or individuals, if the Christmas spirit prevailed there would be no divisions, no unseemly rivalries or jealousies, no quarrelings caused by selfishness or greed. There would be neither jarring sects nor warring states.

It is not too optimistic, certainly, to believe that the Christmas spirit is increasingly prevalent. The millennium is a long way off, and peace and good will sometimes seem befogged and belated, yet there are many evidences which encourage the belief that on the whole there is a steady progress forward and upward throughout the world.

The time is one of tremendous import. Vast changes are taking place. The prophecy that a nation shall be born in a day seems realizable in China, where at least a nation is being reborn under our very eyes. Who can foresee what Christianity may accomplish in the Orient within the next decade? If the new civilization replaces the old, it will be a civilization not occidental but Christian, permeated by the Christ spirit. The most intelligent Chinese know that and many of them welcome it.

In our own country, among all the evangelical denominations there is a new spirit of fraternity. So conspicuous is this that it may fairly be called an awakening. The divisions of Christendom are recognized as sufficiently serious drawbacks to demand at least a careful inquiry into the causes of division to-day, and an earnest intent to come together wherever that can be brought about without sacrifice of principle. None would

force conviction, for religious liberty is now a foundation stone of American Protestantism; but it is felt that the conviction ought to be in evidence, and based on worthy grounds. Where it is found that there is no longer any real cause for separation, whatever may once have been the case, the spirit makes for union, as it ought to do.

What God has in store for His people we cannot tell. Neither prophecy nor planning may mean much. But we can all rejoice that in our denominational relations generally, as in the missionary operations of our own denomination, there is a new manifestation at this glad season of the Christmas spirit of unity and good will.



The Brotherhood and Missions

WHEN the Northern Baptist Convention expressed itself in favor of the Baptist Brotherhood as the organization for men in our churches which should include all forms of service, it was



intended that through this organization the cause of missions should be placed before the laymen in a way to impress and interest them, and secure from them a larger measure of support. At the first general conference of the Brotherhood, therefore, which was held in Chicago, Nov. 12-13, two sessions were devoted to missions. On Thursday afternoon there were addresses by members of the foreign deputation which went to China and Japan, and by several representatives of the home field. The whole cause of missions was presented effectively. On Thursday evening there were three addresses at the meeting in the Immanuel Church. Dr. E. B. Bryan, President of Franklin College, spoke of the foreign field; Mr. George W. Coleman of Boston presented the home work, and Dr. Johnston Myers spoke of city missions. This was an inspiring session, and the large audience was made to feel the vast importance of the missionary enterprise in which we are engaged. The whole world was brought into neighborhood through the vision of its needs. Then, at the closing banquet, Field Secretary Barnes spoke on the relation of the Brotherhood to missions, while Dr. Mullins touched on its relation to the ministry, and Hon. Francis W. Parker, President of the Brotherhood, on its relation to good citizenship.

The conference took the following action with regard to missions, thus laying down a solid plank in its platform of purposes and principles:

WHEREAS, The Northern Baptist Convention at its session in Oklahoma City by unanimous resolution strongly commended the union of the Baptist Laymen's Missionary Movement with the Baptist Brotherhood; and whereas, this consolidated Brotherhood has declared that the evangelization of the world both at home and abroad is the supreme obligation of the Christians of this generation; and whereas, unparalleled crises in the great world movements of the present hour afford unlimited opportunities for reaching those who are without the Gospel; therefore,

Resolved, That this organization recognizes in the imperative financial needs of our three great missionary bodies a clarion call to the

men of the denomination to join in a supreme effort to raise the united budget of \$1,500,000 approved by the Northern Baptist Convention; that the members of the Brotherhood here assembled solemnly pledge themselves as individuals to do all in their power to secure the consummation of this great object, and agree earnestly to support and actively to co-operate with these missionary societies; that local and state Brotherhoods be urged to impart information and inspiration regarding our great missionary enterprises, and in all practicable ways secure the enlistment of every man in every church in this Christ-honoring campaign.

WHEREAS, Information is the basis of interest and interest the basis of giving; and whereas, the men of our denomination at large possess far too little knowledge of our missionary work and its problems, needs and opportunities; therefore,

Resolved, That we recommend that they seek to inform themselves by reading missionary books and devotional papers and magazines, and by participating in Baptist gatherings and special missionary conferences for men.

"Every man in every church." That is the right kind of a motto. That is the end to strive for. It is not to be attained easily, nor in a day or a year, but it can be done if those who are already interested are only interested enough, and will begin an active and perpetual propaganda. The new methods make the effort easier than hitherto. The combined budget appeals to business men. The joining of the missionary forces in close co-operation appeals to the good sense and the Christian spirit of the laity at large. The imperativeness of the needs at home and abroad gives an unwonted emphasis to their presentation. The awakened interest through mission study has greatly increased the number of those who are ready to do something to awaken others. Conditions are nearly all favorable to a forward movement that shall mean large things for the denomination and the Kingdom of God.

Now let every man who belongs to the Brotherhood, or who has chance to be a leader in organizing a local branch in his church, do his part to reach every man in every church. If reached for missions, be sure he will be reached also for spiritual power as a church member.



NOTE AND COMMENT

¶ Dr. Aked of New York has been over to Boston and made an easy capture of the city—much easier than his ancestors once upon a time. His Social Union address stirred up much enthusiasm. He made a sturdy defense of the Baptist principles. These, he said, are the foundation of modern freedom, and are the elements that inspire heroism of the later centuries. He gave this epigrammatic statement, which is worthy of remembrance: "Baptists are not Baptists because they baptize, but baptize because they are Baptists." The more you think of that the more you will see in it, if you understand the Baptist position correctly. In answer to the claim that our work is accomplished, he said: "Baptists are not a little minded people, but strenuous fighters for liberty, which makes for civil and religious freedom and righteousness. They stand for freedom against privilege and for spirituality against formalism, and they were never more needed than in this day of materialism in life." It is well occasionally to realize that we do stand for something large and worth while, though in no boastful or bigoted way.

¶ The Gethsemane Church in Philadelphia sets an example. Under the inspiring leadership of Dr. J. H. Haslam, who made the trip to the Orient, the church has voted to support its own representatives on the home and foreign fields. It will give \$1,200 toward the foreign missionary salary, and \$600 toward that of the home missionary, who will receive his support in part from the church he serves. Dr. Eubank is to be the foreign representative and Rev. W. R. Howell, one of our most efficient missionary pastors in Wyoming, the home representative. This is a noble example. The apportionment will have no terrors for such a church.

¶ Secretary Haggard of the Missionary Union reported at the meeting of the Baptist Brotherhood in Chicago that the reports received by the general committee on

apportionment were most gratifying. In many of the States the matter has been taken up systematically and thoroughly, and the responses from churches and pastors are regarded as especially encouraging. The undertaking is a big one, and to arouse the local church is no easy task—even to get at it is something of a problem oftentimes; but the general sentiment is all in favor of the combined budget and the new co-operation.

¶ Home Mission Day in the Sunday-schools is to come on the 14th of February, between the birthdays of Lincoln and Washington. The program, which is in preparation, will be patriotic, with that great American, Abraham Lincoln, as its chief character, because Lincoln brings us close to the frontier and belongs to the pioneer class; because, further, he knew what it was to attend worship in the little frontier house of logs, and learned his best lessons of life in childhood from a Christian mother; and because he represents the frontier character in its sturdy American virtues and capacities. It is hoped that Sunday-school superintendents will make of this day a Home Mission Rally of great power and influence, and to the end that full preparation may be made and the requisite rehearsing be given, the program will be ready by the first of January.

¶ The many vexatious delays in securing our text-book, "The Frontier," do not alter the fact that the subject is a live one, the text-book full of information, and this a good time for study classes to organize and enter upon the work. At any rate, preparations can be made for a start immediately after the holidays. The reference library is excellent, and one cannot possibly take up this study without becoming a much larger and better informed citizen. Nor will the missionary impulse be lacking, for Dr. Platt sees to it that the missionary needs are made clear and the missionary obligation imperative.



¶ Then we are glad to have from the press the supplementary chapter on "Baptist Missions on the Frontier." This is a full chapter, giving the history of our Baptist Home Mission work on the frontier from the beginning, going far back of the organization of the Home Mission Society in 1832. There is plenty of study for a course of half a dozen sessions in this one chapter, together with the chapter of "Frontier Sketches," which forms a companion publication. This contains incidents which illustrate the experiences of the pioneer preachers and pastors. If you have already purchased a copy of "The Frontier," send to the Home Mission Society for the Baptist supplementary chapter, which will be forwarded.

¶ The nine volumes which make up the reference library for the study of "The Frontier" form a set not to be estimated in value by the price—five dollars. This is a bargain price, but the books are not bargain counter books. Smythe's *Conquest of Arid America* is a stirring book; Prince's *Bird's Eye View of American History* is a marvel of condensation and recalls the things one ought to know; Humphrey's *The Indian Dispossessed* is one-sided and not up-to-date, but will do good if it awakens interest in the Indians; Drake's *The Making of the Great West* is a useful handbook; Mowry's *Territorial Growth of the United States* shows how we achieved our present national boundaries; Morris' *At Our Own Doors* takes us into the atmosphere and experiences of the pioneer missionaries in our frontier settlements; Jenks' *When America Was New* gives us glimpses of the home life, the customs and manners of the people in the earlier days; McAfee's *Missions Striking Home* puts the great home mission task before us; and Shelton's *Heroes of the Cross* tells the story of five of the missionaries who laid foundations. This is material for the making of Christian patriots, and we need a lot of them.

¶ The Publication Society lost a valuable servant when Mr. Geo. H. Springer, for many years in charge of its Boston branch,

was removed by death. He was not only a good business man, but he was pre-eminently a friendly man, never too busy or weary to do a favor. He had a host of friends, and proved what a magnet simple kindness and courtesy create. The Society will be fortunate if it can find a successor as accommodating and able.

¶ We are doing a venturesome thing in this issue of *THE MONTHLY*, but it is a prosaic life that does not dare occasionally. We refer to the publication of a new tune for our national hymn, "America." The very idea will seem little less than an outrage to some, yet there is something to be said on the other side, as usual, and in this case something new to be sung. It is not expected that the tune, which has been written by Miss Anna F. Parry, a member of the First Baptist Church of Malden, Mass., will at once supersede the tune familiar to us all, and doubtless loved by most of us. That it is quite proper to give people a chance to know that there is a new tune, and one that has found considerable approval already and been used on many patriotic occasions, is all we contend for. Try it, and if you like it, sing it. This is a free America, and Baptists believe above all things in liberty. On the other hand, nobody has to sing it who does not wish to; so there should be no harm done.





A NEGLECTED CORNER OF MEXICO

By George H. Brewer



WITHIN one hundred yards of the Baptist church property in Mexico City is the Panteon de San Fernando, the resting place of Mexico's most illustrious dead.

The most prominent monument within this interesting enclosure is that of "the Washington of Mexico," Benito Juarez. He died on the 19th of July, 1872, aged sixty-six years, and his grateful country erected this beautiful Grecian temple of spotless white marble over his grave as a tribute to his memory. Summer and winter this tomb is fragrant with the floral offerings laid upon it by the patriots of this land, to whom the name of Juarez spells liberty. Juarez and President Diaz are two of Mexico's greatest sons. Their names are invariably linked upon all occasions of national importance. Both of these great men came from Oaxaca, one of the southern States of the Republic. Where diamonds are

once found, others equally as good are likely to be found, and a district in Mexico, noted for its sturdy manhood, that can produce a Juarez and a Diaz, is certainly worth saving. Oaxaca, for some reason, has been overlooked in the planting of Baptist missions in Mexico. It ought not to have been so, for Oaxaca was the first to proclaim religious liberty in Mexico; and somehow religious liberty and Baptists generally go hand in hand. In a humble little house in an out of the way place in the city of Oaxaca there is a brass tablet upon the wall which announces that upon that spot Juarez framed the immortal constitution which separated the State from the Church and proclaimed equal religious rights to all. Baptists have been a long time finding this out, for we ought to have had a mission there from the first.

The story is told of President Juarez, that as he was busy carrying into effect his reform laws, and was opening the

closed streets of Mexico City, cutting through unsightly and useless convent walls to make way for the traffic of the city, when he came to Guerrero street, also one block from where the Baptist church now stands, the Franciscan monks and nuns surrounded the workmen and intimidated them with dire threats of calamity from on high if they persisted in carrying out the instructions of the President. The workmen fled from the work in terror. Several hundred soldiers were then detailed by Juarez to tear down the old walls and cut the street through. These soldiers were also intimidated by the powerful clergy and frantic appeals of the nuns. They abandoned the task and refused to lay hands upon the convent walls. Then President Juarez said: "I know where to find men who will do what I want done. I will send to Oaxaca and bring my Indians up from their homes. They will do the work." And they did it. To this day any one passing San Fernando Church on Guerrero street can see where the wall

was cut down and the street put through by the Oaxaca Indians.

We are not to understand by this fact of Oaxaca's loyalty to Juarez's principles that it will now be an easy task to evangelize this neglected state. Let us not make that mistake. Mission work in any Roman Catholic country is always hard. Undoubtedly it would have been much easier in those early days when the door was first opened to Protestant missions. Oaxaca, like all other States in Mexico, has been in the undisturbed possession of the Roman Catholics from the conquest in the sixteenth century to the middle of the nineteenth. However unfair the methods used for its introduction, it must be confessed that it has gained a powerful hold upon the hearts of the people, and the priests to this day are molding and shaping the character of Mexican people with all the pliability of clay in the potter's hands.

Very few of those who read these lines have any adequate conception of what Romanism is in Mexico. It must be seen to be appreciated. The Mexican article must not for a moment be compared to the external manifestations of this system seen in the United States. The American type has been forced into decency, so far as outward appearances are concerned. Down here in Mexico it goes right on in all its ugliness and outward as well as inward corruption.

"But," some one says, "it is getting better, is it not?" Yes, some of the people who are breaking away from Romanism are certainly getting better, but Romanism is no better here now than it was when Cortez landed.

For about sixty years there have been two powerful influences at work in Mexico. One is Protestant though, and the other is skepticism. While both are as wide apart as the poles, yet both lead away from Romanism. In the wake of the American army, in 1846-8, the Bible, without note or comment, was introduced for the first time into Mexico. As a consequence, there has been a decided reaction against sacerdotal tyranny, and the political life of the nation has been powerfully affected, but the serpent's fangs had previously sunk so deep into



MILITARY PARADE IN OAXACA

the moral life of the nation that there has been but little moral improvement, except here and there throughout the Republic where Protestant missions have been planted and successfully prosecuted. The State of Oaxaca is no exception to the general rule. In all this vast State, with a population of 964,611, there is one small Methodist mission with a membership of less than 100, a day school with an enrollment of about 60 scholars, and two or three out-stations where preaching services are held. This is the only oasis in all the desert.

One-third of the population in the State of Oaxaca is formed of meztizos and whites. These two classes represent the civilized and educated people. The other two-thirds are composed of the various Indian tribes. The Indians do not change much, nor have outside influences altered to any appreciable extent the distinctive customs of the several tribal branches. The Indians of Oaxaca are an industrious and peaceful people. They are doing the best they know how to do. Education is woefully wanting. It is safe to say that 95 per cent. of them cannot read or write. They are quick to appreciate anything done to better their condition. The moral condition is, of course, low. Priests everywhere discourage civil marriage, and the civil laws do not recognize ecclesiastical marriages, hence the people of the lower Indian class never get married at all. The example of uncleanness which the people see in a corrupt priesthood removes all restraint from their religious convictions, and they give themselves up to the gratification of their baser passions.

Liquor drinking in Oaxaca is almost universal. The Roman Catholic Church

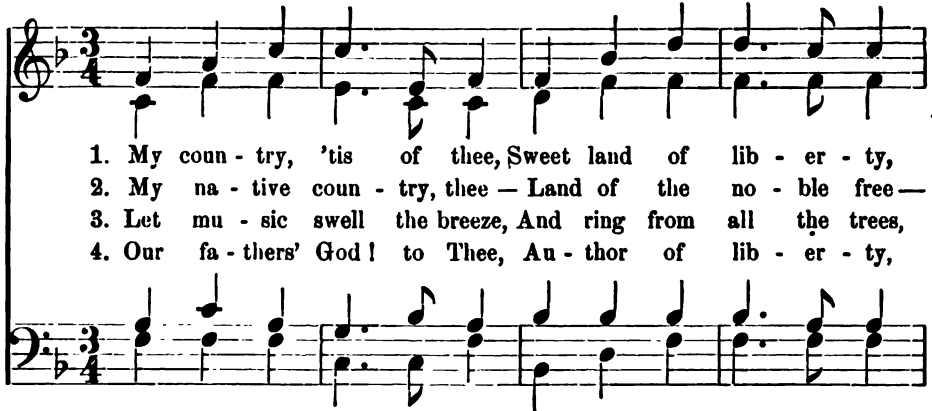
has done nothing to restrain this vice. Indeed, the priest who is not sadly addicted to the use of intoxicating drink would be a rarity. The Archbishop of Oaxaca is himself the owner of a pulque plantation, and has recently begun the importation of this drink into the city of Oaxaca to be sold at the saloons.

What ought we to do about this great, rich state of Oaxaca which we have for so long neglected? There can be but one answer to that question. We must bring to these misguided souls the pure Gospel of the Son of God, and we must do it now. In the city of Oaxaca we should make a beginning. There are 60,000 souls in and around this city, and within a radius of 25 miles there are 75,000 more. It is a strategic center, and it would be easy and inexpensive to establish out-stations in many places where the Gospel has never been preached by any missionary of any denomination. A good house on a prominent corner in this city is offered to us at a very nominal rental, and in this house we would have room enough for the preaching services and a home for the missionary.


In concluding this article on one of the neglected states of Mexico, it ought to be added that there are nine large states and territories south of our southernmost mission station, embracing a country with an area of over 1,000,000 square miles and a population of 5,000,000 people, and not a single Baptist missionary in all that vast region. The border line of this immense missionary field is within a four days' journey of the city of Chicago. Rome says, "hands off," "leave it alone," but Jesus Christ says, "Go in and possess the land." To which voice will we listen?



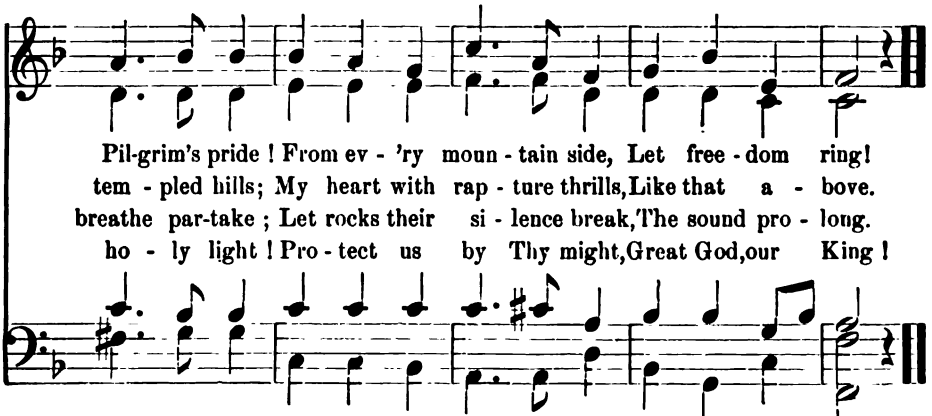
The New America



1. My coun - try, 'tis of thee, Sweet land of lib - er - ty,
 2. My na - tive coun - try, thee — Land of the no - ble free —
 3. Let mu - sic swell the breeze, And ring from all the trees,
 4. Our fa - thers' God! to Thee, Au - thor of lib - er - ty,



Of thee I sing; Land where my fa - thers died! Land of the
 Thy name I love; I love thy rocks and rills, Thy woods and
 Sweet free-dom's song; Let mor - tal tongues a - wake; Let all that
 To Thee we sing; Long may our land be bright, With free-dom's



Pil-grim's pride! From ev - 'ry moun - tain side, Let free - dom ring!
 tem - pled hills; My heart with rap - ture thrills, Like that a - bove.
 breathe par-take; Let rocks their si - lence break, The sound pro - long.
 ho - ly light! Pro - tect us by Thy might, Great God, our King!

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THE HARTFORD ITALIAN MISSION

By Rev. James M. Bruce

I HAVE seldom spent an evening of fuller interest and pleasure than in Hartford on Friday last on the occasion of the dedication of the new hall for the Italian mission. It is a room in the high, bright basement of the First Baptist Church, which has been remodelled and specially fitted for this service. From the beginning of the Italian work in Hartford it has been mothered and, with the exception of a brief interval, housed, by the First Church. It was started in 1901 under the auspices of the Hartford Baptist Union. The Rev. Antonio Roca, one of the most gifted and ardent of our Italian missionaries, has been, practically from the beginning, its pastor and has done a singularly faithful and fruitful work.

From what he quaintly calls "some bird-view of the accomplished," which he kindly furnished at my request, the following brief narrative is mainly drawn. When he took charge of the work he had just arrived from Naples to evangelize his fellow countrymen here "with his head buzzing of the old left and the new found world." While "prophecies of failure were raining all around" he went to work, "just with the strength of one who had given all he had to accomplish at least in part an ideal." He went around canvassing among his people and quickly captured, with his winning personality and ardent zeal, "their love and attention." In a few weeks he got hold of "a fairly well number of them." His most enthusiastic ally among the American pastors—all friendly and helpful—was "that lovely and learned gentleman," the Rev. Frank

Dixon, at that time the "brilliant pastor of the South Church." Mr. Roca made acquaintance with the Italian fruit dealers, introducing himself in their shops by the purchase of five cents' worth of peanuts, "which," he writes, "I never liked and rather hate." When he had accumulated many bags of peanuts, lying



REV. A. ROCA

weeks untasted on his table, he invited his friends to come and hear a lecture on religion in the First Baptist Church. "They looked uneasy, but for respect of me they promised to come." The parlor of the church was fairly filled and "they went home enthusiastic."

With the hope of gathering more hearers a place of meeting was hired "in the slum," a butcher shop kept by a Jew—a dark, dirty, ill-smelling room warmed more or less by a stove in very ill repair. "Well, my friends, all men of the new quarter, they laughed at it, but came for



MR. CHARLES E. PRIOR

me. They were nice people. The butcher shop was filled—jammed.”

“Here I must speak of the greatest helper of the mission: While we were yet in the First Church one day came in a very handsome gentleman, and he then was the President of the Baptist Union, Mr. Charles E. Prior, a banker. He made me understand that he would do all he could for the mission, and because he is the finest organ player he began to teach us how to sing the hymns. When we left the First Church to go down the slum, Mr. Prior came with us. But there in winter the place was damp, the atmosphere foul, decent people objected to come in. Then Mr. Prior and I and Mr. Dixon thought to make return to the First Church. The mission was well known. I had become famous among best Italians and Americans, and the mission went on nicely, Mr. Prior coming every Sunday twice for us. He got into the deepest interest for the mission.

He became an integrant part of it, his heart all went with it, and we loved and love him. The crowd has gone and has returned and because of the fluctuancy of the Italians to find work we lost hundreds, but thousands received the gospel and were all the faithful with us we would boast of the largest congregation.

“One Sunday an elderly woman came to the mission. She was poor, yes, but immaculate in her clothes. She sat down and listened. That day I happened to talk of the images and history of idolatry and tried to impress the mind of the most intellectual of my people. Could never believe that the most affected would be this uneducated woman. That time we were all men in the mission. It seemed so funny to see a woman, so lonesome in the room.

“The next Sunday the woman returned. She sat and listened with the most thoughtful devotion. Meeting over, I went to shake hands with her and



SIGNOR PIETRO SBROCCO

ask her if she liked the church. She said, 'Your sermon is not for me, but all the spirit it contains is in my soul. Last Sunday your sermon was too high for me, but I understood it and went home and burned all the images I had. I am converted, and I want my husband converted, too. He is sick since nine years. I have been Catholic until last Sunday and heard mass every day, and communicated, but now is over.'

"To hear that she had burnt the images, she a Catholic and only one Sunday in church, I thought it was a passenger impression and that she would soon be a Catholic again. I was wrong. Monday I went to see her invalid husband. He was so ill, so frail. I spoke to him, I prescribed for him" (Mr. Roca, it should be said, is a physician as well as a preacher, a true medical missionary, whose ministry of healing is much sought by his countrymen and gives him, of course, peculiar access to them). "He came to the mission with his wife. He wept, I saw him and he said, 'I am a dead man. I am converted to Jesus. Do, please, baptize me. Do not let me die without baptism.'

"I still thought it was a passenger emotion, and blamed my own impressive preaching. I called on him again. He and his wife never left (missed) a single meeting of the mission. He got cured. He is now a splendid man, strong and hard worker, she a happy woman. They were baptized. They never let a moment pass without evangelizing in their own way, which if it is crude it is effective. Hated, insulted, abandoned by one of her sons, she keeps along talking of Christ, and she is so moving when she tells that after she saw Christ health and happiness came home to them. She speaks at the prayer meeting, in dialect, we love to hear it, because the few words she says are always so appropriate to the subject."

Another convert of the Hartford mission is a young man of good family and excellent education, who came to this country "to teach music and see the new world," Professor Venditti. "When he came he was like all Italians, Catholic by name only. He happened to board with a fine convert of ours, who invited him

to read the Bible. Venditti laughed at him. One night I saw him, and without showing any interest to convert him we began to talk of music. Then the talk came on the immortality of the soul. He was a very attentive listener. I invited him to the mission. He said, 'Sometimes.' One Sunday I noticed his thin, intelligent face among the crowd. He



PROFESSOR VENDITTI

did not lose a word of mine. He came in the evening, he came the next Sunday. He asked for baptism. I asked him how did he decide to join the mission. He said, 'After the first sermon I heard I went home, and in great doubt I knelt before the bed and prayed to be illuminated which way to take. I went to sleep and in the morning I woke up determined to be a Christian. Venditti today is one of the pearls of the mission.

"More than a year ago the Sbrocco family joined the mission. Vincenzo, the young brother, is a fine pianist, and Pietro, who is a self-made man and has ac-

quired a large education, will be a minister in Bristol for the Italians and of the best. His faith and love for Christ are unique." (Mr. Sbrocco is already established at Bristol, and is working there with the efficient help of his newly wedded American wife with whom he became acquainted through her service among the Italian missions under the Women's Board.)

"Some years ago I met a nice family who had just come from Italy. Reverse of fortune and a father who was too easy with his money brought them to this shore, to find work and be quiet and unknown, a married brother and two sisters. They came from aristocratic blood and have an education which few can afford. I met them and was so sorry for their misfortune. They had fallen down the slum, where an unhappy future would have waited them. I helped them and they became so attached to me personally. But I wanted them out from the priest influence. So little by little, by talking and breaking one by one all those ties with which family sake and conscience had bound them to the Romanism—of course, with the intelligents it is easy to have an understanding, so they came to the mission, they loved it, and they are now a nice part of it.

"One main success of the mission has been and is the brave American friends it has. Mr. Prior is the star among them, and his devotion to us is a blessing. He is the center of it and I should not know what to do without him. Constant in the service of the Master, he leaves his home early every Sunday morning to play for the Italians, and when he does not come then the mission seems mourning. The other friends we have here, from so many others, are the Misses Howard and their sister, Mrs. Bennett, who have done immense good

among us, and their goodness is an encouragement."

The exercises of dedication of the new hall were appropriately and most genially directed by Mr. Prior, who read a historical paper, introduced the speakers and played the organ! Nearly all the Baptist pastors of the city were present, the Rev. Harold Pattison of the First Church sending a cordial letter of regret for his absence on account of an out-of-town engagement. The revered and beloved Dr. Stone, so cherished by all Connecticut Baptists and by all the Christian people of Hartford, and so honored throughout the land, made the brief and most tender and impressive dedicatory prayer. Later, in place of the address for which he was scheduled, Dr. Stone, as an example, he modestly prefaced, of the value of committing Scripture to memory, recited with perfect simplicity but with extraordinary and thrilling dramatic effect the parable of the Prodigal Son. The different pastors spoke good and hearty words of congratulation and cheer. The president of the Baptist Union told inspiringly of what had been done and of what was hoped to be done in the future. Mr. Roca spoke with characteristic felicity in his delightful Italian English. The Rev. Angelo di Domenica of New Haven spoke to the Italians, who formed nearly half the congregation that filled the hall, and also, with equal facility and point, to the American friends. It was my privilege on behalf of the Home Mission Society to thank the Hartford Baptists for the notable illustration they had given and continue to give of that cordial local co-operation upon which the best success of our efforts must depend; and also to greet the Italian friends and rejoice with them on the noble work of their mission and on the attractive new home to which they were welcomed.





Our Spanish Speaking Neighbors

OUR WORK IN PORTO RICO

By Rev. Alvin A. Cober

ANOTHER year of ecclesiastical history has been completed among us. In completion and in commemoration of this fact was held our seventh Associational gathering. The Rio Piedras church, the oldest of our churches, was the happy hostess of the churches' representatives. These gatherings are awaited each year with great expectation and pleasure. Many of our churches, although located within short distances of one another, are nevertheless quite isolated on account of the difficulty and expense of travel. These meetings give opportunity for social and intellectual as well as spiritual stimulus. There is great attachment among our native brethren and the privilege of interchange of experiences affords them much comfort and profit. In this way they brace and stimulate one another for the work of the coming year.

The work of the Association proper is largely done by the native pastors. They have a large part in the making of the programs and they do most of the speaking in the sessions. Many of the addresses are very creditable indeed. When we consider that a few years ago these brethren scarcely had seen a Bible we cannot but be astonished at the spirit and ability they manifest in the work.

The reading of the reports from the churches forms a very interesting and important part of the program. The keenest possible interest is shown from the first to the last. All over the congregation may be seen men and women with paper and pencil in hand taking

notes. The growth of the work during the year and the relative increase among the churches is of great interest to them. The range of the topics considered in these meetings is about the same as in the associational gatherings of the States. The subjects of Home and Foreign Missions were amply discussed, and a unanimous vote was taken to take two offerings each year for Foreign Missions and suggestions were also agreed upon looking toward self-support and Home Mission work by the native churches.

The reports from the churches showed that the work of the year has been very gratifying. Five new churches have been organized, making thirty-three in all. Some of these churches are beginning their history with peculiar interest and opportunity, and from the present outlook will soon be among our strong churches. During the year there were baptized 252 persons. Looking over the list seven of our churches have reported no baptisms. This can be accounted for from the fact that they have had insufficient service. One of the peculiarly sad things among us is, that some of our churches having good opportunities for growth are handicapped because they cannot be supplied with proper service. We need trained men for our work. To procure them we need a training school. We have no greater need than this. Our work suffers in more ways than one on this account. The largest number of baptisms in any church was 22. Two of our churches have had this number. The

whole number of members of our churches is 1,714. During the year some of the churches have exercised discipline, some of them perhaps a little sharply, and so the net increase in the churches is held down to 128. But our churches are in a good, healthy condition and some of them have a goodly number of candidates for baptism, so that the outlook is most excellent.

A very important feature which has been associated with our yearly gatherings is a Theological Institute for the benefit of the native pastors. After the Association proper, a week was spent in the presentation of a variety of subjects, theological and practical. Some of these were given by some of the native pastors. All were required to take notes and be able to give a review of the subjects presented. The brethren are to be highly complimented for the interest manifested and the work actually performed. They were a tired lot at the end of the week. Dr. A. B. Rudd and Rev. E. L.

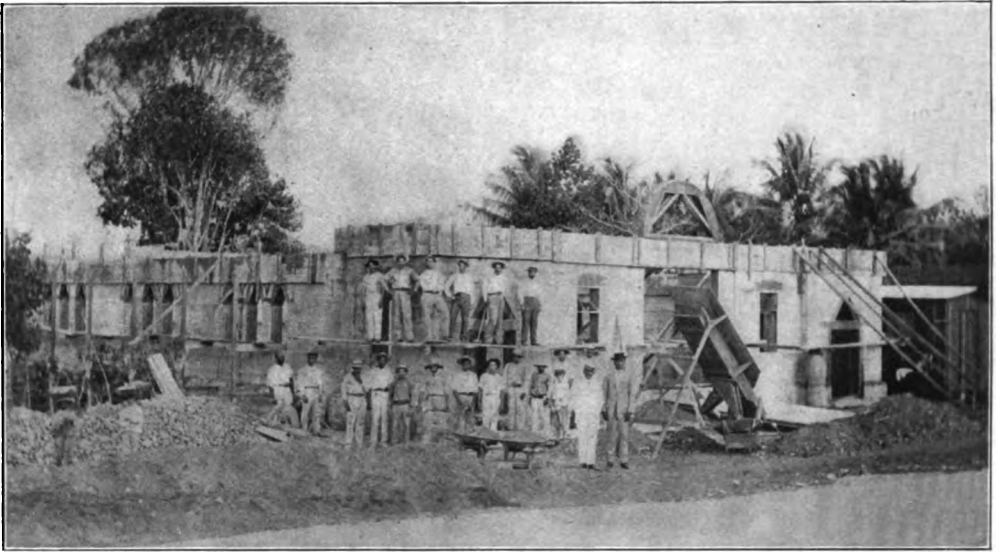
Humphrey were very helpful to the brethren in the discourses they offered. The week was a very profitable one to the brethren.

Another feature of the work among our workers is the monthly meetings in each district where, under the direction of the superintendent of the district, they study the Life of Christ, Christian Evidences, Theology, Church History, Homiletics, etc., during the year. Some of the brethren do very good work, as their examinations at the end of the year show.

Rev. H. W. Vodra will have charge of our school interests at Coamo. The work, which was begun by Dr. Rudd at Ponce last year, in the way of teaching some young men, will be continued at Coamo by Brother Vodra. This is the beginning of our much needed Training School. For a building and equipment for this work we are praying to the Heavenly Father and looking toward the North. When may we expect an answer?



NATIVE WORKERS IN PORTO RICO



THE NEW CHURCH AT EL CRISTO IN PROCESS OF CONSTRUCTION

A SIX DAYS' CAMPAIGN IN CUBA

By Rev. A. C. Hageman
Missionary Pastor at Bayamo

YOU will be interested in the result of six days. Mr. Zambrano, our colporter in this district, Mrs. Hageman and I spent two days at Santa Rita. Mrs. Hageman played at each service, conducted a song service at the beginning of each service for an hour, and sang a solo at each service. Mr. Zambrano sold Bibles, gave away tracts, visited in the homes, and assisted in the services. I visited the homes and preached every night.

At Santa Rita we started at four o'clock in the morning (to avoid the sun) for the river, walking the entire distance, seven and a half miles, where I baptized two ladies. The second evening we partook of communion, the first service of that kind in the church. The meetings were largely attended both nights; the house, doors, windows and streets were full.

At Jiguani we repeated the two nights' meetings. The first night the largest number of persons was present that I had yet seen at the church. The second night the house was full before the

lamps were lighted. When the service began the house was packed, the streets on both sides were full, and the adjoining houses furnished seating room for many more. After a half hour song service, I baptized a young man and two boys, then preached, then baptized two little girls; then we had communion. Jiguani has been a hard point, and very few have attended the services. This large and interesting service was very encouraging. Three young ladies have since expressed a desire to enter the Christian life and unite with the church, one a school teacher and daughter of the mayor. We were royally entertained at the home of the mayor during our two days' stay at Jiguani.

We then went to Baire, where the same interest and spirit prevailed. The two services were well attended and the members much encouraged. At the close of the second night we administered communion, using the new service that you sent down by Mr. Story. The members publicly expressed their appreciation and

delegated one of their members to write you a letter to be forwarded to the church that made the present.

The two nights' meetings, with my wife's help, were so successful that I desire now to go to each point for seven nights, concentrating the efforts of the colporter, the lady missionary who is to be sent there, my wife and myself for seven days in each church. Mrs. Hageman will attend to the song service each night. The lady will conduct a children's meeting each day, the colporter will sell Bibles, distribute tracts and make calls during the day and assist in the meetings at night. I shall make visits and preach at night. Such an effort cannot but bring results of a lasting nature.

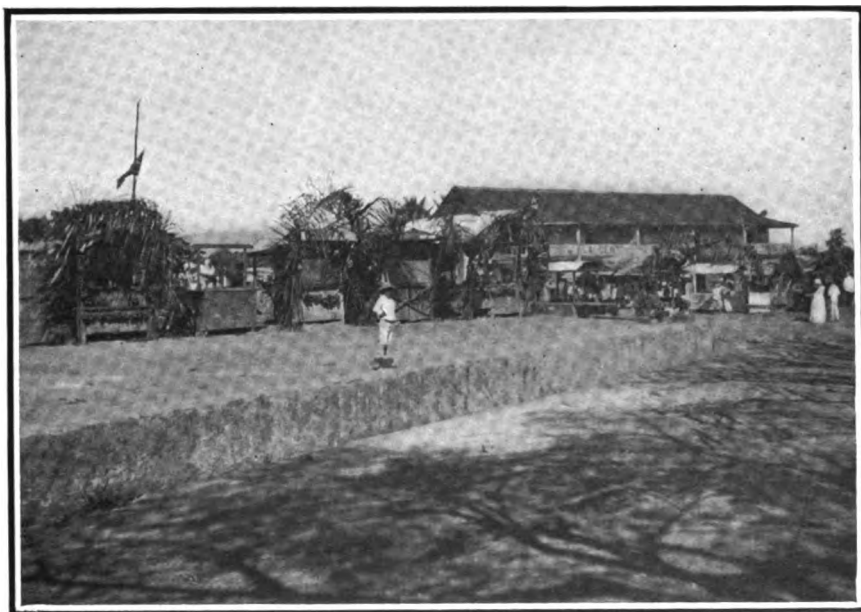


The Opening at El Cristo

By Principal A. L. Story

The new year opens up with greater prospects and greater opportunities. We have reached a larger circle this year and we must not allow the opportunity

to slip. This year we registered the following number of students: Boarders—girls, 52; boys, 70; total, 122. Day pupils—boys, 12; girls, 13; total, 25. Total number of pupils, 137. This year will show much better results, as the greater part of the pupils are last year's scholars, trained to our way of doing and in discipline studies and general habits much better. You cannot imagine the cruel and malicious warfare that has been waged against the college by the Roman Catholics and others who see in these schools the greatest instrument for the work of the Gospel. Lies, vile calumny, misrepresentation and every other instrument that priests and nuns are such masters of, have been used, but in vain. To counteract the work of our schools, the priests have commenced to put up fine buildings in Santiago, and they are to open up next year with all the machinery that they can put to work. This means that we must put our institutions on the best possible footing if we wish to hold our ground. We can do it easily, but will we? We shall see. Our teachers are doing better work and people in general are satisfied.



VIEW NEAR THE RAILWAY STATION IN EL CRISTO



A CONFUCIAN CHINESE EDITOR'S VIEW OF CHRISTIANITY

Published by Chung Sa Yat Po, San Francisco, Cal., Friday, September 4th, 1908.

Translated by Rev. Gong Tyng

THE fact that prosperity awaits the Baptist Church was shown at its dedication in the month of August, 1908. The white people and Chinese of all classes joined with them in songs of praise and congratulatory speeches. Tea was served and enjoyed. Truly the occasion is one worthy of remembrance.

I have carefully observed the structure. The first floor is devoted to a preaching auditorium, while the other parts are for school purposes, where boys and girls are taught. The school is divided into six departments. Instruction is also given at night. The main purpose is to teach Christianity and to aid in spreading the Gospel.

The name of the Baptist Church stands for the teaching and giving forth of the vital principles of the life of Jesus Christ. The Christians have no race distinction, yellow and white are alike; no national distinction, Americans and Chinese are alike all disciples of Jesus Christ.

A structure for the Chinese has been made possible after many years through the donations of good people. At the time of the earthquake it was reduced to dust and débris unworthy to be seen.

From the midst of this ruin there arose a grand edifice adorned with beautiful stained, pictured glass, full of sunlight; grand, useful, healthful, to help adorn Chinatown in San Francisco. I congratulate the white Christians for their perfection of character. They are just and upright and filled with virtue. I ask my people to respect them and to gratefully receive their instructions.

The teachings of Jesus Christ are shown to be right by His commandments, a perfect law for all nations, such as: Honor thy father and thy mother; do not covet; commit no adultery; do not steal; do not bear false witness against thy neighbor; do not kill. These commandments are solid as gold and sound as jade. No nation or no tribe can live in peace and violate them. Whether you are a disciple of Jesus, or of Confucius, or of Buddha, or of Mohammed, whether Greek or Jew, you cannot live at peace without the above commandments. But the disciples of Jesus alone keep them. His disciples have love for all, therefore they teach and preach. The Master, the Saviour, was crucified by the Jews and shed his blood for the world as ordained

by God. His disciples to-day are preaching His doctrine with a self-denying spirit; persecution cannot turn them back, their doctrine is just, their hearts are true and their steps firm. They love all people alike. They teach with sincerity and without race distinction and nationality such as the world possesses.

The Christian teaching brings the idea of a republican form of government



REV. KO CHOW, MISSIONARY PASTOR IN SAN FRANCISCO

such as we find in the United States and in some parts of Europe. To-day the nations of the five great continents are fighting for territorial possessions, so as to enrich their personal value, but in the eyes of Jesus Christ they are as thieves and robbers.

Christian people are looking for peace and are always trying to make the different factions come together in unity. Therefore, churches, missionary societies and benevolent and educational institutions have no connection with politics. Yet there have been missionaries and

teachers who have gone to China and have forgotten their calling so far as to meddle with things which do not concern them. The persecution of the Christians, coupled with the fact that national representatives taking advantage of the Chinese not knowing the difference between the governmental treaty and the Christian persecution, demanded great indemnity and large amounts of territory. So the Chinese think that Christian teaching is nothing but a pretext for robbery, so that all the good works that the Christian teachers have done, have not been sufficient to remove the stigma from their good names. The teaching of Jesus Christ is to have love for all, but the Christian nations have used the opportunity to rob and plunder under His name and have brought disgrace upon His cause. I hope these conditions are things of the past, but we are guarding against their repetition.

Confucius said, "When you are taught teach others." He and other Eastern sages taught similar things. Jesus Christ taught His disciples to love. They love the Chinese as they do their own people. Therefore, Jesus Christ's disciples build churches and schools to teach them. Confucius said to teach others when you yourself have learned. Therefore, Christians who have not only held the principle, but have devoted their lives to its promulgation, should at least be accorded honor and respect equal to that granted a follower of Confucius. But the ignorant believe that the Christians are teaching immoral doctrines, and look upon them as the enemies of the right principles. The Boxer trouble was the result of this belief, and it also brings distress and trouble to the country.

Confucius' teaching is: "Do not do to others as you do not wish them to do to you." Christ's teaching is: "Do unto others as you wish them to do unto you." Is not that fuller and richer?

I can foresee the prosperity of the Baptist church. The Americans give liberally for the erection of edifices in which to teach our people. The ignorant may not appreciate the value of the work. They may even slander them, not knowing that they have the solid faith

in Jesus Christ and are filled with love for the Chinese which makes them treat them as brothers and sisters. This is the highest civilization.

The Americans to-day have a republican form of government. The people make their own laws. Both high and low have common rights. This is due to the teachings of Jesus Christ. The Chinese wish very much that they had the republican form of government to-day, but they have not learned and do not understand it, so how can we legislate laws? Therefore, the time is not ripe for such an act. I am afraid we may never be able. Are we going to continue to have a monarchy? Monarchies will never bring prosperity and freedom.

Take an instance of Christian love and self-denial: Miss McMinn went to China as a teacher among the Chinese girls and women, remaining in China eight years in Canton. She is a lady of refinement, yet she did not hesitate to cross ten thousand miles of wide ocean to carry the Gospel. She is an example of one firm in her cause and in the love of Christ. After the earthquake she became the superintendent of the Chinese Baptist Mission. All has been successful under her care. Is she not true and energetic? She is a woman, and yet so earnest and active and thoughtful for the cause. Have any of our Chinese officials and scholars gone abroad and taught and preached Confucianism? Have any of us preached and taught while we were abroad as the Christians talk to people by the wayside? We are covered by the same heaven and protected by the same earth; so we are all brothers and should treat each other as brothers. We have a Commissioner of Education sent here by the government. Are we building schools in which to educate our children with the same earnestness as the white people? From what I have seen of the work of the Baptist Church, I am afraid that the white people are teaching our children with more earnestness and kindness than our own people are.

Oh, my countrymen, are you not aware that without education you will be ignorant and cannot be prosperous? The will of heaven is to save the good and

cast out the bad, the same as a miner sets the sieve beside the stream to wash away the waste and save the gold. Think of the great ruling Power that loves justice, and follow the example of the white people that doeth good.



Letter from the Chinese Church

Berkeley, Cal., Sept. 10, 1908.

REV. HENRY L. MOREHOUSE, D.D.

Dear Brother: I wish to take this opportunity to thank you and the Board for the erection of the beautiful and useful structure in which we may gather to worship God and preach the Gospel. We hope to show our heartfelt appreciation and gratitude for the long support granted us by continuing to earnestly carry on the work of Christianizing the Chinese in this country and by remaining true to our Master.

We dedicated the building to the cause of Christ on August thirtieth. If you could have been here you would have said, "God hath done all things well." You would say that God had indeed blessed the work. There was no standing room and many invited guests had to be turned away for lack of accommodation.

The Chinese Consul General was present, and in his address told us that if the creed of the Christians, which we embraced, was written out and handed to him he would send it to his home government and tell them that he had had personal contact with the Christians, and had found them to be a true and upright people.

We do indeed thank you for sending us Miss McMinn. I believe that the officials of the Home and State Boards have reason to be thankful in having such a faithful and competent person to superintend the work. We are pleased to have her, and she is pleased to be with us. Since she came to us a year ago last August, through her earnest efforts such a cohesive power has been created that the church is linked together in love.

We also wish to express our gratitude and sincere thanks, both to Rev. C. W. Brinstad and Rev. C. A. Woody, D.D. Mr. Brinstad has constantly rendered us assistance and helpful advice whenever necessary. Dr. Woody never left us in time of need. He presided

over the dedication and impressed everyone with the need of the work in the cause of Christ.

The Home Mission Society has indeed spent a large sum since the work among the Chinese here was first commenced, but it was money put in a worthy cause, and has had lasting effects for good. I shall cite a few instances in order that you may know of them personally. Among the Chinese converts are the following men whose conversions are results of the work fostered by the Home Mission Society: Gong Tyng was a missionary and organized a prosperous mission in Portland, Oregon, in which hundreds of conversions took place. Rev. Ko Chow is now an evangelist. Chow Wing was pastor of the Hong Kong church. He died two months ago. Chow Lang was pastor of the Chicago church, and is now in New York. Fung Yet Mow is now pastor in New York. Lee Too is also doing Christian work in New York. But this is not all. The Christian wives are all doing good work. Sam Song Bo's wife is now the superintendent of a girls' school in China, and is a noble Christian worker among the women. Chew Wah Back's wife has brought up eight children, all of whom are Christians. The eldest is now attending California College in Oakland. These are only a very few of the many fruits of the labor. I mention these because many of the Americans will know them personally. May Divine blessing and strength rest upon you.

Yours very respectfully,

GONG TYNG
C. O. LIU

Committee on behalf of the Chinese Baptist Church of San Francisco, Cal.



A Giving Church

If every church did as well proportionately as the little church at Gonzales, Cal., the mission cause would prosper. Read what Missionary Pastor Egbert B. Hatch says: "As I report no prayer meetings attended an explanation is in order. We have all told only 12 members. Five of these live eight miles away. Of the seven who live in town, three are permanent invalids. Under these circumstances we have not been able to sustain a weekly prayer meeting. August 6, 1908, we

contributed \$9.70 for the American Baptist Home Mission Society. Next Sunday we take collection for American Baptist Missionary Union, and shall make it \$15, the amount required by the budget. I have no outstations here to supply, and as a rule preach only twice each Sunday here at home. Our Sunday-school gives for mission purposes, but I have not the exact amount."



A Case of Pluck and a Chance to Help

Fire has destroyed a large part of Bisbee, Arizona, and here is what Pastor John E. Kanarr says:

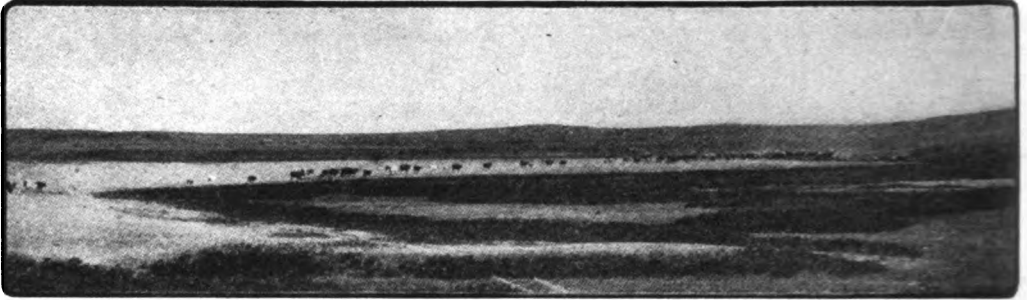
"Had no insurance on anything. Church, parsonage and contents all gone. Had time to save only a few books and some clothing. My LIBRARY of 600 volumes, typewriter, furniture, dishes, silverware, etc., all lost. DO YOU KNOW OF SOME GOOD BROTHER WHO WOULD SEND ME A COMMENTARY ON THE NEW TESTAMENT AND A DICTIONARY? With these I could get along very well for the present.

"Have already raised about \$800 for a new church edifice which will cost about \$5,000. We are within the fire limits and will have to build a brick or cement house. We hope to begin to build in a few weeks, and trust that the Home Mission Society will give us every possible assistance in the way of gift and loan.

"A large portion of Bisbee was burned, and it is a great loss to many now, but in the future it will add much to the city. I also think it will be a blessing to the future of our church. We may get a better location. If not, the present one will be improved on account of better buildings erected in the vicinity. It is proposed to run a new street in front of our lot, which will be very public. Heretofore there were only trails leading to our church.

"We shall do the very best we can considering our condition and circumstances. For the present my family are crowded in two small basement rooms up the canyon. We built two churches in Pennsylvania, and know what it is to sacrifice for Christ's sake."

That Commentary and Dictionary, and a hundred other books, ought to go at once to Rev. John E. Kanarr, Bisbee, Arizona. Who will send them?



HOME MISSION FIELD NOTES

By Secretary Chas. L. White

IT is sometimes argued that churches receiving financial aid ought to be exempt from giving missionary money, because they themselves are maintained in part by missionary gifts. It is refreshing, therefore, to find among a few reports that came to my desk on a recent day the following encouraging facts: The three churches reporting are all from the State of Washington. In one the church is able to give toward the pastor's salary \$150, but for the last three months ending Sept. 30th the missionary contributions for various objects amounted to \$54. The second church contributes toward the minister's salary \$500 a year, and during the last quarter has contributed \$123.01 for benevolence. The third church gives \$600 toward the minister's salary, and has raised for missionary purposes during the same period \$274.58.

* * *

Our Italian missionary writes from Albany: "I was satisfied with my open-air meetings at 4 o'clock on Sundays. I have had an average attendance of sixty people who are very much interested and refreshed. What the fruits will be only our Lord knows. We have passed through a crisis of fanaticism. The Catholic Italian people are enthusiastic over the erection of St. Antonio's church."

* * *

The self-sacrificing spirit of many Western missionaries is revealed in the following quotation: "The salary has not been paid from the fact that the church has pledged itself to raise the amount required at the time of dedication. I told them that when they had finished raising that they could make mine up."

Rev. N. Nelson, of the Bethel Baptist Church of Minneapolis, writes: "We expect to raise \$1,000 to pay on the new church. We have now \$1,600 pledged that has not been collected."

* * *

Rev. C. A. Sandvall, of Rush City, writes: "I have had twenty-one meetings of the young children about eleven years of age, and have instructed them in the catechism; besides this, I have been instructing young people in singing and music, and then I use their services in meetings to attract the people."

* * *

One pastor writes: "When I go to a mission field in a neighboring town soon, I will lay the matter before the church. If they raise my salary a little so that I can get along during the coming year, I will not ask anything from the society, as I know the Americans and Swedes are hard up for money, but if the church is unable to do so, I think I shall have to ask you to continue your help for another year. I cannot work for less than \$100 a quarter." How is that for consecration?

* * *

Alejandro Trevino writes from Monterrey of the condition of the work: "The Theological School reopened on the first day of the month. Twelve young men are enrolled this year. All of the students from last year came back and four new ones were received. With the assistance of the students we have established new missions in the city, and I have also to send them out by turn to the near places to hold services and to sell Testaments.

"After the summer vacation and the intense heat, the Sunday-school and the other services are again full of enthusiasm. Twelve young converts have been baptized, and we expect others will follow soon. The collections for our meeting-house continue. We have nearly \$2,000 of Mexican money. We hope that something can be done before long."

* * *

Another missionary writes: "During the last quarter much good has been done by going from house to house, as more than fifty families opened their doors for me to go and talk to them about Jesus Christ, the only one who can save the lost. Six have been baptized, and others will be next month."

* * *

From Sallisaw, Okla., has come the following: "Our people are all poor, and only a few of them own their own homes. We need a good house of worship, and I believe we could have 200 in the Sunday-school every Sunday if we only had room for them. We need a house costing not less than \$2,000, as the town is growing in every direction. Many public improvements are going on. A \$60,000 water plant is now being built, a public school costing \$25,000 is to start within a few days. It is expected also that a courthouse will be built within eighteen months costing not less than \$50,000. A town of such prominence and rapidly growing needs a Baptist church."

* * *

From Prescott, Ariz., where Rev. Francis S. Walker is pastor, eleven students in the teachers' training class have been graduated after nine months of special instruction by the pastor. At once a second class of fifteen members was organized. "Recently one of the business men of the town made a public confession of Christ and will be baptized soon. We are hoping that this may be only the beginning of a great revival in our town. Dr. A. C. Dixon and Prof. D. B. Towner have promised to do evangelistic work here. I have received invitations to hold preaching services at Crown King, Skull Valley and Kirksland. They do not have services in any one of these places except Crown King, and then only once a month."

* * *

Rev. Ernesto Barocio, of Monterrey, Mex., writes: "I have recently visited Lamires, being invited there by Brother D. S. Barocio,

pastor of the church, and had the pleasure of helping him for three days, preaching every evening to good audiences. The Sunday I spent there I baptized six candidates. Others are expected to be baptized on the next visit of some ordained minister."



A Breeze from Colorado

A busy man is the pastor at Boyero. Here is a look in upon his field and work:

"I am finding a few more Baptists on this field nearly every Lord's day. Most of them are workers. Our efforts to bring things to pass are meeting with some success. Quite a number have sent for their church letters. We are planning for a new church building. We are expecting to build with adobe brick or cement. The cost will be little aside from the work. We think we have discovered plans by which nearly all our large valley can be irrigated.

On account of long rides and a lot of work on our own house to make it comfortable for winter, we have been unable to do the calling that the field demands. ONCE IN FOUR WEEKS WE RIDE 40 MILES AND PREACH FOUR TIMES IN A SINGLE DAY, AND NO SUNDAY LESS THAN 30 MILES AND THREE SERMONS. Once in two weeks we preach on Friday evening, and it looks now as though a strong little missionary Baptist church would grow out of that week-day effort. Splendid material is on the ground.

The other day a good Baptist brother gave me a nice driving horse, saying that a team was not enough for my work. I have a splendid span of Mexican ponies.

In the near future I shall try to arrange for an offering from each of my appointments for the Home Mission Society. I am trying to inform all the people, many of whom know little about the Baptists, of the great work of our denomination. May God bless the Home Mission Society."

"AMERICA'S EVANGELIZATION
THE KEY
TO THE EVANGELIZATION
OF THE WORLD"



BAPTISM OF SEVENTEEN ORPHAN INDIANS BY REV. G. LEE PHELPS, SUPERINTENDENT OF THE MURROW INDIAN ORPHAN HOME. HE HAS LED OVER FIFTY INTO THE JESUS ROAD THE PAST YEAR

Indian Outreaching Work

By Missionary F. L. King

During the last quarter we have been looking beyond our own church life to the further interests of the Arapaho people in other parts of the reservation. There are about three or four hundred Arapahoes located on the South Canadian River in what is known as the Bridgeport District. Some time ago these people were preached to by an Episcopalian missionary. Nearly two years ago this brother left these people, and they have not had any one to help them since in giving them the gospel. A very few of these are Christians. Possibly a half dozen would be all there are among them. The field is now open for some one to go and preach to them, and they seem willing to welcome any who may come. The work naturally falls to the Arapahoes of this church and their missionary to look after it. First because these people are of the same tribe as our people here, being related by the ties of blood, and also on account of the proximity to the mission here. They are about 15 or 20 miles distant.

I have made one trip through this country and announced to the people our intention of coming to them with the Jesus Words once every moon. They received me kindly and seemed willing that the Gospel might be told them. The country is rough and difficult of travel. Our plan is at first to visit the camps

and preach to them there in a way similar to the way we started on this field ten years ago. Then we hope to select some central place and there get the Indians to come together to hear the Word preached.

A few weeks ago Rev. J. A. Day, of Pawhuska, Okla., wrote us asking that the Arapaho Christians might be sent over to help the Osages to become Christians. Ten Arapahoes with their missionary went. We spent three days with the Osages in meetings with them. These ten Arapaho Christians were by the power of God transformed into ten strong preachers of the Word. I have never heard such earnest pleadings coming from the lips of any Indian Christians before as came from these Arapahoes as they stood before the Osage heathen people of their own race, and pleaded with them to accept Christ. Their hearts were full of God's love, and they felt, by His power, masters of the situation.

The Arapahoes had so recently come out from the very things that still bind the Osages to death, and they better than any others were able to tell them how to have relief. Last Sunday seven Osages were baptized and at least two others are awaiting baptism. Not only this, but we have a stronger band here from having gone there to help the Osages.

I need not say in conclusion that we have reason to be hopeful and thankful as to the work here.

F. L. KING.

Watonga, Okla.

WHAT TWO OF THE INDIANS THOUGHT OF THE ANNIVERSARIES

WE wish to preserve in **THE MONTHLY** and have all our readers see the following, which we quote from *The Standard*, showing the influence of the Oklahoma meetings upon the Indians:

There were no more interested—or interesting—attendants upon the meetings at Oklahoma City than the Baptist Indians. *The Standard* has requested two of them to describe the meetings and the impressions which these gatherings made. Through the kindness of Rev. H. H. Clouse, of Mountain View, Okla., for a number of years missionary to the Kiowas, two of the leaders were induced to tell what they saw and felt at Oklahoma City during the convention:

SANECO'S TALK

"I am the man who has been over to Oklahoma City. I was with the Christian people, God's people. I saw with my own eyes and my own heart that meeting. The people there are doing our Father's work and Jesus' work, too. I see our Christian brothers and sisters, white and red. They are trusting in God, and working with all their hearts in the Jesus Road; and it makes my heart strong in Christ. Our Indians want to work like these people with all our strength, and we want to make the Jesus Road larger and brighter in the world.

"I say to my white brothers and sisters, who live east of us, and some far away: I very much thank you for your prayers for our people. In the old days, before I became a Christian, in the old ways, I was like an empty water bucket, all dried out in my heart. When I found the Jesus Road and became a Christian, my heart has been just like a bucket full of fresh water, every day, week, month, and year.

"I love to tell the unsaved people about Jesus and his salvation. I always speak about his dying for our sins and his coming up

from the grave. Our minister helps me in the Jesus Road, and I help him in his work for our people. We pull like a big wagon team. There are many Indians out west who are poor in heart; they have no missionaries. I want our Christian brothers and sisters to pray and give more earnest to send them missionaries. I believe the great God, our Father, is an intelligent God, and has great power, and he is going to save these people after awhile. That is all."

HOBEY'S TALK

"I met God's servants, God's people, down to Oklahoma City. I have never been to such a big thing in all my life. This is the first time I have been to such a big meeting. When I see that meeting I am much astonished. The Christian people meet together, and they are so pure and clean in working for Jesus. They are a holy people. When I was with those people I had many good lessons from them. Some were working for Jesus, and giving money to Him and His work. When I was in that meeting my thoughts were like this: When I go back to our people, and tell them of this story about Oklahoma City, I want to make roads to give more to Jesus, and have them give more to send the missionaries. For I am very sorry for these unsaved people, for they are lost, and I want them to find the Jesus Road.

"When I was at the convention I was so happy every day, because I have more lessons in the Jesus way. My heart get strong. I am very much thank to the white Christians for saving our people by sending the Bible and our missionaries. I wish all the tribe could be at that meeting, and see how these Jesus people do.

"I have forgotten my father's and my grandfather's old religion. I never think about that. That has passed away from me. I have only God and Christ. This is our new way. That is all."



The Baptist Forward Movement

for Missionary Education



Department Conducted by Secretary John M. Moore

Supplemental Work

FOR THE SCHOOL OR A DEPARTMENT

The introduction of missionary features as supplemental exercises once a month has been successfully tried in many Sunday-schools. To meet this demand the Forward Movement is preparing a series of fifteen minute missionary exercises suitable for the opening or closing of the Sunday-school session. These will cover the entire field of missionary activity. There is also a fine series of enlargements which are admirably suited for this purpose, especially for the primary and intermediate grades. These pictures are 25 by 30 inches, and are thus large enough to be seen from all parts of the ordinary Sunday-school room. A descriptive story accompanies each. A set of six pictures, three illustrating home, and three foreign missions, can be secured for 75 cents. Ten or fifteen minutes once a month can profitably be employed in their use. The subjects are:

- Li Tsu Chen, a Chinese Christian Student.
- A Christian at a Wayside Shrine in Japan.
- A Dog Preaching a Sermon.
- Boys from the Street.
- An Italian Rag-Picker's Home.
- What Is a Typewriter?

FOR CLASSES

Stereographs. Sixteen pictures with stereoscope, \$1.50.

Curio Box. Object lessons for juniors with manual, \$1.50. Send for circular.

Post-cards illustrating home and foreign missions.

Missionary Picture Stories. Ten pictures and story with each set illustrating home and foreign missions. Ten cents per set.

RESOLUTIONS

The following resolutions were adopted presenting the views of the Sunday-school Con-

ference of the Young People's Missionary Movement at Silver Bay, N. Y., July 23, 1908.

In view of the necessity for the training of the Sunday-school scholars in giving as well as in other lines of Christian education, we recommend the following financial policy for general adoption:

1. That every scholar give to all objects in which he should be trained to be interested, and in relative proportion to their importance.
2. That some duplex system of finance be adopted for the Sunday-school. (a) For the Sunday-school treasury, to be used for such purposes as the school may designate; (b) for missionary and other benevolences.
3. (a) That this system be used each week, and (b) that a definite pledge on the weekly basis be sought for each of the above objects from every scholar in the school.
4. That the adoption of this plan should not eliminate, but encourage additional offerings on special days, such as Christmas, Easter, Children's Day, etc.
5. (a) That the Sunday-school give at least as much for missionary and other benevolences as is expended for local support, and (b) that each Sunday-school keep in correspondence with its Missionary Boards to ascertain the needs of each.

NOTE—Where schools are already supported by the church and give all their offerings to missions and other benevolences, we advise that opportunity be given the scholar either through the Sunday-school or church channels to give to the support of the church.

LOUISVILLE INTERNATIONAL SUNDAY-SCHOOL CONVENTION

In his triennial report Marion Lawrance, General Secretary, said:

There is a movement on foot now to bring the scholars to a decision on benevolences, so that they may contribute regularly a specific

sum each week. One great denomination is specifically working at this. We wish all would undertake the same thing. Habits of missionary giving formed in the younger years of life will not only stay by throughout the years, but the habit thus formed will grow, and the missionary phase of our work will be greatly prospered thereby. The scholars who systematically give but a penny a week to benevolences will be the men who will give large sums in later years.

"A STREAM OF MONEY"

The *least* that any school should do in the way of missionary giving is to take an offering on each of the four special missionary days provided. Where there is a more aggressive missionary spirit these will be supplemented by a monthly missionary offering. *The ideal plan* is a weekly offering. This is Scriptural (see I Cor. 16:2) and efficient, securing a steady "Stream of Money for Missions." It is approved by leading Sunday-school workers of all denominations.

Where the "twin" envelope is introduced and the plan pushed, three things are almost sure to result: more money for current expenses; more money for missions; and, best of all, the formation of habits of regular systematic giving that will make the boys and girls of the Sunday-school of to-day faithful and efficient members of the church of to-morrow.

Baptist Sunday-schools in the North gave last year to all our General and Women's Missionary Societies an aggregate of \$67,018. The total enrolment in these schools is in round numbers one million, and that means 6 7-10 cents each per year, or less than 1-7 of a cent each per week. The Episcopal Sunday-schools

gave 15½ cents per member, and the Methodists 10 cents per member for foreign missions alone. If the "Stream of Money" plan is widely adopted it will speedily double, treble and quadruple our missionary offerings. Every school should aim at an average of not less than two cents per week for missions.

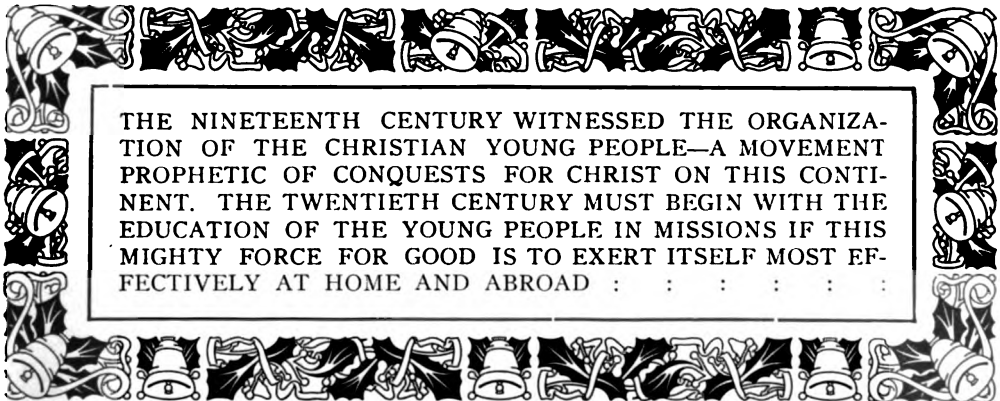
SUPPLIES

The Forward Movement gladly furnishes all needed supplies for schools adopting the "Stream of Money" plan. There is no charge for these except for carriage.

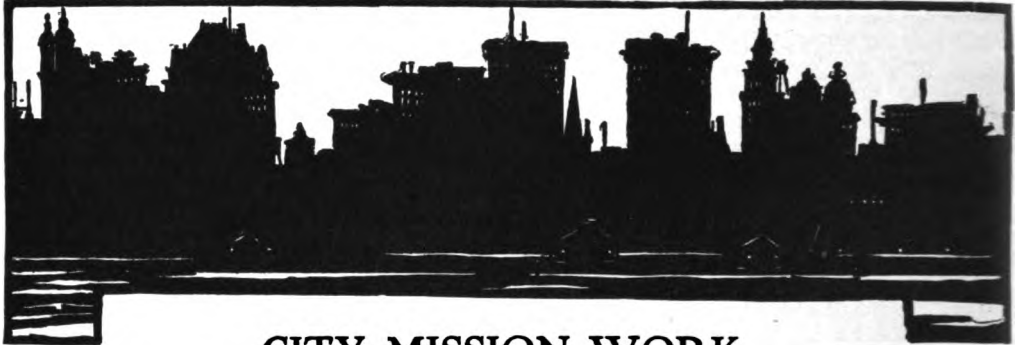
Leaflets. "A Stream of Money for Missions," is a four-page folder giving information about weekly giving for the church, young people's society or Sunday-school. "The Why and How of Weekly Giving," containing six pages, gives reasons for introducing weekly giving and tells how to go about it. These are supplied officers and teachers.

Pledge Blanks. These are furnished in two forms. There is a simple pledge card and an illustrated leaflet with attractive picture and interesting missionary story with pledge blank attached. Either of these will be furnished in sufficient quantities for a complete canvass of the school.

Envelopes. "Twin" envelopes containing two receptacles, one for offering for current expenses and one for missionary offering, will also be provided in sufficient quantities to supply each member of the school with a package of fifty-two envelopes for the year. Where the current expenses of the school are provided for by the church, a single envelope is furnished. If desired, an attractive box will be provided instead for primary and beginners' departments.



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



CITY MISSION WORK

ASSOCIATED BAPTIST CITY MISSION SECRETARIES AND SUPERINTENDENTS OF THE UNITED STATES

REV. HOWARD WAYNE SMITH, Philadelphia, Chairman; JOHN BENTZIEW, Portland, Vice-Chairman; Rev. W. B. C. MERRY, Ford Building, Boston, Treasurer; Rev. H. T. CRANE, Cincinnati, Secretary; REV. CHARLES H. SEARS, 103 Second Ave., New York, Editorial Secretary

WILL YOU HELP ANSWER THESE QUESTIONS?

The Northern Baptist Convention at Oklahoma passed the following resolution:

WHEREAS, Changing conditions, due to the large and increasing immigration into this country, and the resulting congestion of the population in our large and growing cities, have created a complex and difficult problem in these cities, which demands the most careful and prayerful consideration by the Baptist denomination; and whereas, in some of these cities there are organized Baptist City Mission Societies and Church Unions that are struggling with this problem; and whereas, there seems to be not only a lack of co-ordination between these City Mission Societies and the large denominational societies, including State Conventions, but also inadequate financial support in this work; therefore be it

Resolved, That the Northern Baptist Convention appoint a Commission of Nine on the City Problems to investigate the entire situation throughout the country, with especial reference to the matter of co-ordination, and report at the next annual meeting of the Convention.

The following list of questions has been sent out by the committee, which is composed of the following members: Rev. H. W. Smith, Philadelphia; Dr. G. E. Burlingame, San Francisco; Rev. H. T. Crane, Cincinnati; Dr. E. P. Farnham, Rev. C. H. Sears, New York; Dr. Geo. E. Horr, Boston; Rev. Benj. Otto, Kansas City.

THE MONTHLY will go to many who are able to give information who will receive a copy of the questions. Will you each take them seriously and make response to Rev. Howard Wayne Smith, Chairman, 1630 Chestnut St., Philadelphia? The assistance of all who are interested in the great problem of saving the cities is earnestly sought.

Name of city.....Its population.....
What nationalities make up the population?

Is there a Baptist City Mission, Church Extension, or other organization of Baptist churches in your city for local work?

Its name
Please send a copy of its Constitution, By-Laws and last Annual Report.

What lines of work are carried on?

DEPARTMENTS	AMT. EXPENDED ANNUALLY
Church Extension
Mission Study Schools.....
Rescue Missions
Work among foreigners.....
Aid to town churches (institutional or otherwise).....
House to house visiting.....
Colportage work
What is the membership in each foreign church, congregation or branch?	

NATIONALITY	NUMBER
.....
.....
.....

What are your total expenditures per year?

 Donations by American Baptist Home Mission Society
 Donations by American Baptist Publication Society
 Donations by American Baptist State Convention
 Donations by your local Association.....
 Donations by other denominational organizations
 Income from invested funds.....
 Is the amount contributed by outside denominational organizations disbursed by you or from the headquarters of the assisting society?

 What is the plan of co-operation with the general denominational societies?

What mission work is being done by local churches or other Baptist organizations not in co-operation with your local organization of Baptist churches?

 What down town churches in your city not aided by any denominational organizations?

 What is the nature of their work?

 Are their problems financial or otherwise?

 Have you a Woman's Auxiliary to your City Organization?
 Please state any other facts that will help give an idea of the condition of Baptist work in your city. (Use separate sheet for this and the next question.)
 What suggestions can you offer for the use of the Commission on City Mission problems?



A LUMBER CAMP IN NORTHERN MINNESOTA

DONATIONS OF CLOTHING, ETC.

CONNECTICUT

Meriden, Farther Lights of First Baptist Ch., Christmas Box to Oklahoma.
 Norwich, Ladies' Mission Circle, First Baptist Church, barrel to Nebraska, value..... \$48 86

NEW YORK

Jgdensburg, Ladies' Society of Baptist Church, barrel to Washington, value \$74.25; cash, \$11.50; total 85 75
 Albion, Ladies' Mission Circle of Baptist Church, barrel and box, Wyoming, value. 115 00

Young People's Society, box to Italian Mission, N. Y. City, and to Columbia College, S. C.
 Lima, Ladies' Society, Baptist Church, box to Minn., value 35 05

NEW JERSEY

Passaic, Ladies' Society, President St. Baptist Chapel, box to S. Dak., value..... 100 00
 Montclair, Ladies' Circle, First Baptist Church, to Neb., two barrels, value \$200, cash \$12, total 212 00

East Orange, Women's Missy. Society, East Orange Baptist Church, 2 barrels to Neb., value \$75, and two barrels to Oklahoma, value \$85, total.....	160 00
Baptist Church, 3 barrels to New Mexico, Plainfield, Women's Home Missy. Soc., First value	122 50
MASSACHUSETTS	
Baldwinville, Woman's Missy. Soc., 5 barrels to Beaufort, S. C., 6 quilts to Two Gray Hills Mission, New Mexico.	
Gt. Barrington, Woman's Bapt. Missy. Soc. of North Egremont, barrel to Minn., value..	47 50

OHIO	
Cincinnati, Cincinnati Women's Bapt. Home Miss. Union, barrel to Oklahoma, value..	67 88
RHODE ISLAND	
Pawtucket, Ladies' Society, barrel to Wyoming, value	95 00
VERMONT	
Brattleboro, Ladies' Society Bapt. Church, 3 boxes to Neb., value \$135; another box to Neb., \$65; total.....	200 00

HOME MISSION APPOINTMENTS, NOVEMBER, 1908

ARIZONA	
R. H. Wade, Second Colored Church, Globe.	
CALIFORNIA, SOUTH	
G. N. Gardner, Tonopah, Nev.	
CONNECTICUT	
B. F. Benoit, French, Putnam and Danielson.	
J. E. Klingberg, Elim Swede Ch., New Britain.	
Antonio Roca, Italians, Hartford.	
N. E. Valerius, Swedes, Hartford.	
O. C. Wieden, Swedes, New Haven.	
GERMANS	
Christian Armbruster, Folsomdale, Wyo.	
Jacob Knapp, Whitemouth, Manitoba, Can.	
ILLINOIS	
Hermann Redin, Lettish, Chicago.	
J. V. Vidberg, Swedes, Waukegan.	
C. E. Wedholm, District Missionary, Swedes.	
KANSAS	
R. F. Kirby, Holton.	
W. L. Andrews, Weskan and vicinity.	
I. W. Bailey, Wilmore and vicinity.	
C. J. Bullers, Oronoque.	
J. T. Dowell, Columbus.	
L. P. Drake, Colony and vicinity.	
A. S. Gwinn, Erie.	
W. L. Harms, Yecker Ave. Ch., Kansas City.	
T. T. Moore, Herrington.	
J. P. Blackledge, Council Grove.	
L. H. Clemons, Ellsworth.	
J. T. Crawford, General Missionary.	
W. K. Estill, Fredonia.	
S. S. Hageman, Junction City.	
N. S. Hollcroft, Smith Center.	
E. Kardell, Swedes, Enterprise.	
E. S. Paddock, Seward Ave. Ch., Topeka.	
J. H. Van Leu, General Missionary, Colored People.	
J. E. Watson, Belle Plaine.	
MAINE	
L. O. F. Cote, French, Waterville.	
MASSACHUSETTS	
Arthur St. James, French, Marlboro and vicinity.	
MEXICO	
L. E. Troyer, Puebla.	
MICHIGAN	
P. N. Cayer, French, Detroit.	
Harold Nielson, Swedes, Escanaba.	
Ludwig Djupstrom, Swedes, Bay City.	
G. A. Johnson, Swedes, Menominee.	
John Lindgrin, Finns, Michigan.	
Harold Nielsen, Swedes, Escanaba.	
MINNESOTA	
I. D. Alford, Worthington.	
A. C. Amundsen, Mizpah.	
A. S. Andersen, Danes, Alden.	
E. J. Anderson, Swedes, Oxford.	
G. R. Anderson, District Missionary, Swedes.	
C. A. Berg, Swedes, Virginia.	
C. G. Chandler, Parkers Prairie.	
N. L. Christiansen, Danes and Norwegians.	
E. E. Dahl, Swedes, Deerwood.	
A. J. Dahlstrom, Swedes, Bethany Ch., St. Paul.	
D. D. Day, Pipestone.	
Nils Ek, Swedes, Thief River Falls.	
August Ekstrom, Second Swede Ch., St. Paul.	
P. O. Elkstrom, Swedes, Deerwood.	
Aran Erickson, Danes and Norwegians, Fosston.	
E. O. Ericson, Swedes, Opestad.	
H. E. Fuller, International Falls and Little Fork.	
B. B. Hall, Immanuel Ch., St. Paul.	
Gust. Hall, Swedes, Spencer Brook.	
C. T. Hallowell, District Missionary, Southern Minn.	
C. J. Hill, Swedes, McIntosh, Langby and Holst.	
C. B. Hilton, Campbell and Tenney.	
A. J. Hoag, West Duluth.	
J. G. Johanson, Swedes, Harris.	
J. O. Larson, Swedes, Kerkhoven and Benson.	
O. S. Lindberg, Swedes, Red Wing.	
A. E. Lysell, Swedes, Comfort.	
H. R. McKee, Bemidji.	
M. B. Milne, Little Falls.	
W. H. Mount, Philadelphia Ch., St. Paul.	
Nels Nelson, Swedes, Bethel Ch., Minneapolis.	
P. G. Nelson, Evangelist, Swedes.	
Olaves Nesterud, Norwegians, Lakefield.	
J. W. Nixon, Judson Memorial Chapel, Minneapolis.	
John Oliver, St. Cloud.	
E. R. Pope, General Missionary.	
Andrew Sisell, Swedes, Feeley.	
Samuel Van Tassel, Sleepy Eye.	
George Warner, Frazee.	
J. W. Wirth, Long Prairie.	
N. H. Woldhagen, Danes and Norwegians, Walworth.	
W. E. Wrapp, Battle Lake.	
MONTANA	
S. A. Norris, Bethel Colored Ch., Butte.	
NEBRASKA	
W. J. Coulston, Evangelist.	
C. R. Welden, Peru.	
W. H. Davis, Bridgeport.	
A. C. Eaton, Arnold.	
E. L. Field, Louisville.	
D. F. Firor, District Missionary.	
J. D. Brady, Merna.	
C. L. A. Christensen, Scandinavians, Lime Grove.	
Edmond Clark, Wellfleet and vicinity.	
C. F. Ducholm, Shelton.	
L. C. Fons, Danes, Turtle Creek.	
J. M. Huston, District Missionary.	
D. W. James, Loup City.	
F. E. Jams, Wilsonville.	
W. R. Moon, Harbine (one-half time).	
C. J. Pope, General Missionary.	
E. A. Riney, Farnam.	
J. A. Surgeon, Spring View.	
NEW HAMPSHIRE	
J. C. Smith, District Missionary, French.	
NEW JERSEY	
Axel Kumlin, Swedes, Englewood.	
PENNSYLVANIA	
N. N. Morten, Swedes, Warren.	
Lee Hong, Chinese, Philadelphia.	
WASHINGTON, WEST	
J. A. Pettit, Evangelist.	
SOUTH DAKOTA	
C. A. Anderson, Swedes, Alcester.	
G. W. Bird, Elk Point.	
A. R. Button, Bradley.	
C. M. Cline, Hot Springs and Buffalo Gap.	
M. B. Critchett, Clear Lake.	
J. H. Davis, Evangelist.	
J. W. De Merritt, Spencer.	
W. C. Garberson, Burke and Lucas.	
M. A. Hainer, Lead and Camp Crook.	
Paul Hallin, Swedes, Sioux Falls.	
C. F. Hansen, District Missionary, Scandinavians.	
E. H. Jackson, Baltic.	
A. C. Keene, Elkton.	
W. C. King, General Missionary.	
J. R. Lindblom, District Missionary, Scandinavians.	
C. R. McLaird, Egan.	

West Girard Ave. Ch.	17 96
Germantown, Third B. Y. P. U.	8 50
Wayland Mem'l Ch.	4 30
Mrs. Carrie A. Stafford	50 00
Gethsemane Ch.	51 59
Mantua Ch.	25 88
Mantua S. S.	16 44
Germantown, First Ch.	10 00
Lansdowne Ch.	20 00
Homestead, First Hungarian Ch.	7 10
Pittsburg, Fourth Ave Ladies' Soc.	25 00
*North Frankford S. S.	25 00

DELAWARE, \$17.78

Wilmington, Hope Ch.	17 78
DISTRICT OF COLUMBIA, \$34.35	
Washington, Metropolitan Ch.	13 83
First Ch.	20 52

WEST VIRGINIA, \$437.33

Danville Ch.	60
Rev. A. Griffith	1 00
Morgantown, First Ch.	88 10
Ravens Eye, Minnie Belle Ch.	4 00
Alderson Ch.	2 50
Little Creek Ch.	2 50
Strange Creek Ch.	1 00
Winnifrede, New West S. S.	4 00
Buffalo Ch.	10 00
Culloden S. S.	3 00
Fork Ridge Ch.	3 50
Williamson Ch.	6 00
Bentons Ferry Ch.	3 05
Flemington, G. C. Brohard.	50 00
Mrs. G. C. Brohard.	50 00
W. F. Reynolds	1 00
Mrs. T. H. Cather	50
Rock Castle Ass'n.	30 58
Newark Ch.	1 00
Grantsville, J. W. Pell.	150 00
Elkins, First Ch.	8 75
Pemberton, Dr. J. A. Wood	5 00
Branwell Ch.	11 85
Grafton Ch.	5 00

GEORGIA, \$2.25

Atlanta, Collected per C. C. Smith	2 25
SOUTH CAROLINA, \$24.68	
Columbia, Collected per R. F. Lee	24 68

OHIO, \$1,092.56

Piqua, First Ch.	15 00
Morristown, Watson Smith.	1 00
Valley Ch.	12 00
Granville Ch.	46 79
Canton Ch.	33 66
Springfield, First Ch.	15 46
Hubbard Ch.	19 37
Cincinnati, Norwood Ch.	18 76
Neptune Ch.	1 73
Cincinnati, Columbia Ch.	17 49
Sidney Ch.	5 00
Massillon Ch.	9 07
Youngstown, Himrod Ave. Ch.	5 16
Bethany Ch.	10 75
Cincinnati, Ninth St. Ch.	91 92
Ironton, First Ch.	34 85
Greenfield Ch.	16 66
Findlay Ch.	9 65
North Dayton Ch.	12 50
Newport Ch.	8 00
Pleasant Valley Ch.	1 00
Zanesville, Market St. Ch.	47 71
Perryville Ch.	8 27
Hamilton Ch.	9 45
Forest Ch.	76
Harrison Ch.	5 00
Litchfield S. S.	2 00
Kings Creek Ch.	6 65
South Point Ch.	2 80
Leatherwood Ch.	1 00
Rockwood Ch.	2 00
Fairview Ch.	3 00
Solida Ch.	2 00

Ice Creek Ch.	1 50
Mt. Pleasant Ch.	2 00
Pomaria Ch.	4 25
Symmes Ch.	1 50
Zoar Ch.	2 50
Storms Creek Ch.	2 00
Union Ch.	5 50
Portsmouth, Kendall Ave. Ch.	1 00
St. Paris, First Women's Soc.	5 00
Ohio Ch.	5 75
Gordon Ch.	5 00
New Market Ch.	3 00
Kingsville Ch.	10 90
S. S.	1 05
Greenford Ch.	4 10
Cleveland, East End Ch.	150 65
Lakewood Ch.	22 00
Winterset, Lena M. Rinehart	1 00
Piqua, Carrie G. Gale.	5 00
Calvary B. Y. P. U.	2 55
Marshfield, Isaac Efav.	1 00
Harmony Ch.	50
Painsville, First Ch.	31 23
Cleveland, Alfred Rymell.	20 00
Ashland, Anne Thomson.	1 00
Ashtabula, First Ch.	30 00
Dayton, First Regular Ch.	251 84
*E. M. Thresher.	50 00

INDIANA, \$1,186.13

Rockville Ch.	8 95
Hicks Ch.	2 00
Brooksbuch Ch.	1 00
Homer Ch.	3 21
South Whitley Ch.	7 75
Churubusco Ch.	2 30
Mt. Pleasant, Second Ch.	19 95
S. S.	8 55
Franklin, John Clark.	10 00
Waynetown Ch.	10 00
Coatesville Ch.	2 35
Big Walnut Ch.	1 25
Union Valley Ch.	1 00
Elizaville Ch.	5 00
Gulletts Creek Ch.	50
Fayetteville Ch.	1 75
Mt. Gilead Ch.	8 75
S. S.	2 50
Franklin, Rev. R. W. Clark	5 00
Rushville Ch.	5 17
Alexandria Ch.	6 70
S. S.	2 71
Concord Ch.	5 00
Spring Branch B. Y. P. U.	5 00
Long Run Ch.	6 00
Union Ch.	4 00
Whiteland Ch.	5 00
Ebenezer Ch.	3 00
Olive Branch Ch.	2 90
Jefferson Ch.	6 56
Zions Mount Ch.	1 00
Warren Ch.	32 80
S. S.	8 40
Bloomington Ch.	11 40
Auburn Ch.	16 08
Wolcottville Ch.	7 00
Columbus Ch.	32 72
Wimona Ch.	4 00
Anderson Ch.	7 50
Peru Ch.	183 85
Fairmount Ch.	11 67
S. S.	3 88
Indianapolis, First Ch.	570 83
81st St. Ch.	45 75
College Ave. S. S.	13 26
South St. Ch.	11 68
Terre Haute, Poplar St. Ch.	2 80
Fairbanks Ch.	2 50
Friendly Grove Ch.	25
New Providence Ch.	1 87
Lexington Ch.	1 00
Commissy Ch.	2 00
Indian Kentucky Ch.	4 00
Roana, Mrs. Allie Schudy.	5 00
Amity Ch.	3 00
Warsaw Ch.	16 50
Hebron Ch.	20 00
Oswego Ch.	8 00
New Bethel Ch.	10 00

MICHIGAN, \$497.74

Alpena, First Ch.	14 80
Jackson, First Ch.	2 75
Webberville, First Ch.	3 25
Oakfield Ch.	8 00
Detroit, Polish Ch.	13 00
Muskegon Ch.	26 80
Belding Ch.	23 00
Centerville Ch.	2 50
Hemlock Rd. Ch.	2 25
Greenville Ch.	38 57
Tuscola Ch.	4 60
Imlay City Ch.	18 00
Falo Ch.	20 00
South Haven B. Y. P. U.	5 00
Detroit, Stanton Park Ch.	19 15
First Ch.	35 84
Saginaw, First Ch.	43 98
Flushing Ch.	34 75
Gauges, Edw. Hutchins.	20 00
Williamston Ch.	14 00
Essexville Ch.	1 50
Grand Rapids, Scribner St. Ch.	12 25
Second S. S.	9 28
Walled Lake Ch.	18 80
Leslie Ch.	11 25
Port Huron, First Ch.	37 69
S. S.	9 23
B. Y. P. U.	5 00
Detroit, Warren Ave. Ch.	44 50
Educational Society	5 00

ILLINOIS, \$514.14

Aalsey B. Y. P. U.	2 00
Olney Ch.	8 00
Champaign Ch.	7 35
Highland, Mrs. Adeline Estoppy	5 00
Alton, First Ch. and S. S.	11 31
Liberty Ch.	2 25
Newton Ch.	3 02
Sailor Springs Ch.	1 50
Lawrenceville Ch.	2 00
Wakefield, Mrs. I. C. Warren	1 00
Ingraham, J. H. Tolliver	50
New Salem Ch.	1 00
Barry Ch.	26 60
Mt. Zion Ch.	4 80
Aurora, First Ch.	27 34
Marengo Ch.	25 00
Waukegan Ch.	25 00
Mary McClasky	1 00
Savannah Ch.	6 00
Sycamore Ch.	22 85
Wheaton Ch.	22 75
Clyde Ch.	7 80
Chicago, Englewood Ch.	5 00
Elim Swedish Ch.	7 88
Calvary Ch.	5 60
Trinity Ch.	10 00
Fourth Ch.	2 75
First Swedish Ch.	2 10
Rogers Park Ch.	26 75
Belden Ave. Ch.	50 00
First Ch.	10 50
Garfield Park Ch.	25 00
W. L. Templeton.	15 00
Western Ave. Ch.	100 00
Second Ch.	37 39
Kewanee, Swedish Ch.	3 10

WISCONSIN, \$131.48

Hudson Ch.	2 00
Madison Ch.	4 42
Edmunds, Mrs. M. Maugham	10 00
Omro Ch.	22 50
New Lisbon Ch.	2 00
N. Fond du Lac Ch.	5 00
Ashland, Mrs. S. Olson.	2 00
Cumberland Ch.	8 25
Fond du Lac, First Ch.	5 63
Pound, Polish Ch.	5 00
Wauwatosa, per W. L. Clapp	64 68

MINNESOTA, \$2,852.23

St. Charles Ch.	5 00
Minneapolis, Calvary Ch.	8 34
Montevideo Ch.	21 00
Minnesota State Convent'n.	2,817 89

IOWA, \$590.45		Jewell Ch.	80 44	Payette, First Ch.	43 16
Newell, Daniah Ch.	18 75	Hollenberg Ch.	3 00	Boise, St. Paul's Colored Ch.	1 00
Hittman S. S.	4 50	Leavenworth Ch.	4 00	Shoshone, First Ch.	103 75
Coal Ridge Ch.	4 00	S. S.	1 00	FOR STATE CONVENTION	
Franklin Ch.	3 00	Ottawa, First Ch.	42 75	Southern Idaho State Con-	
Concord Ch.	3 25	Strong City Ch.	5 00	vention 475 07	
Mt. Pleasant Ch.	3 75	Attica Ch.	7 50	CALIFORNIA, \$189.06	
Muscataine Ch.	39 69	Barnard Ch.	5 00	Berkeley, Evangel Ch.	27 56
Manchester Ch.	7 50	Beverly Ch.	1 00	San Francisco, First Chinese	
B. Y. P. U.	3 50	Marshall Center Ch.	50	Ch.	101 20
Clinton Ch.	11 60	Onaga Ch.	25	South Berkeley Ch.	15 00
Shellsburg S. S.	3 75	Kings College Ch.	4 55	Marysville, Mt. Olivet Col-	
Russell Ch.	4 40	Pleasant Valley Ch.	4 88	ored Ch.	3 00
Knoxville S. S.	4 10	Plano Ch.	11 45	Orange, First Ch.	25 00
Humboldt S. S.	6 57	Bethel Ch.	3 60	San Diego, Swedish Bethel	
Goldfield S. S.	2 50	Washington Ch.	16 50	Ch.	5 00
Marshalltown Ch.	33 64	McPherson Ch.	46 98	General Convention of Cali-	
Greenfield Ch.	1 95	S. S.	13 00	fornia	12 30
Renwick Ch.	12 52	Mrs. L. R. Lawson.	18 00	OREGON, \$37.92	
Burlington, First Ch.	3 51	Marion Ch.	20 43	Marshfield, First Ch.	11 00
Webster City Ch.	6 06	Emporia Ch.	36 31	Portland, Second German	
Beacon Ch.	1 00	Garden City Ch.	24 65	Ch.	15 00
Cedar Rapids, Calvary S. S.	18 19	Kansas City, First Ch.	5 00	First Swedish Ch.	4 42
Akron Ch.	4 00	Topeka, First Ch.	64 08	Merlin, First Ch.	2 50
Ainsworth Ch.	1 05	B. Y. P. U.	25 00	Baker City, Junior Union.	5 00
Keota S. S.	1 93	Troy Ch.	1 50	WASHINGTON, \$2,846.73	
Brighton Ch.	50	S. S.	1 50	Seattle, First Ch.	150 00
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THE BAPTIST HOME MISSION MONTHLY


INDEX TO VOLUME XXX, 1908

	PAGE		PAGE
ANNIVERSARIES:		Rev. Alonzo M. Petty.....	325
An Urgent Invitation.....	203	Rev. James E. Norcross.....	352
Oklahoma and the May Meetings. <i>Dr. H. C. Todd</i>	207	Rev. N. B. Rairden.....	483
The Oklahoma Meetings. <i>Editorial Secretary</i> ..	288	DONATIONS OF CLOTHING.....	37, 79, 120, 278, 331, 495
Indian Talks at Oklahoma.....	298	EDITORIAL:	
ANNUAL REPORT SUMMARY.....	261	The New Year.....	1
APPOINTMENTS.....	38, 79, 120, 179, 277, 331, 402, 459, 496	The Thirtieth Volume.....	2
APPORTIONMENT:		The Ideal Field Secretary.....	3
How One Association Did It.....	855	High Citizenship.....	43
BAPTISMS.....	37, 79, 121, 180, 276, 331, 458	Financial Statement.....	44
BOHEMIANS:		Off for Cuba.....	44
Baptist Work in Chicago. <i>Rev. R. E. Manning</i>	451	Our Negro Schools.....	44
BOOKS AND AUTHORS.....	36	Concerning Immigration.....	45
BY THE WAY.....	35, 274	Last Call.....	85
CHINESE:		The Cuban Tour.....	86
New Chinese Church, San Francisco. <i>Rev. C. A. Woody</i>	371	Now for Oklahoma.....	86
A Confucian Chinese Editor's View.....	482	Home Mission Conferences.....	86
CITY MISSIONS:		An Interesting Worker.....	127
Baptist Work in the Cities. <i>Rev. C. H. Sears</i>	70	Cuba.....	187
City Mission Outlook in Pittsburg. <i>Rev. H. C. Ghess</i>	118	Northern Baptist Convention.....	128
Gleanings from the Congestion Exhibit. <i>Rev. C. H. Sears</i>	176	Our New Secretaries.....	128
Sunday Afternoon in Lower New York.....	221	Papal Nullification.....	129
City Missions at Oklahoma. <i>Rev. C. H. Sears</i>	305	Oklahoma City Meetings.....	185
Home Mission Work at Chautauqua. <i>Rev. H. T. Crane</i>	357	The Supreme Thing.....	186
Bohemian Work in Chicago. <i>Rev. R. E. Manning</i>	457	A Sound Platform and a Noble Example.....	187
Will You Answer These Questions?.....	494	What of To-morrow?.....	241
CONFERENCES:		A Paradox.....	242
Some Noteworthy Conferences. <i>Editorial Secretary</i>	57	Christ's Domination.....	242
The Pittsburg Convention.....	140	The Ultimate Man.....	242
Silver Bay Conferences.....	359	Where Things Grow.....	243
Conference at Hiawatha Lake.....	377	Have You Tried It?.....	243
The Clifton Conference. <i>Rev. Geo. Sale</i>	397	A Long Step Ahead.....	243
CONTRIBUTIONS AND LEGACIES... 39, 81, 121, 180, 229, 279, 307, 333, 361, 403, 460, 497		The Thing to Do.....	283
CORRESPONDING SECRETARY'S NOTES... 22, 55, 105, 137, 323, 436		Developing Interest.....	284
COLORED PEOPLE:		A Significant Commission.....	285
Dormitory Burned.....	77	Convention Assembled.....	285
Virginia Union University. <i>Rev. G. R. Hovey</i>	111	The Ideal Plan.....	311
Forward Steps in Our Educational Work. <i>Rev. Geo. Sale</i>	219	The Apportionment.....	312
A Day at Spelman. <i>Miss Mabel H. Parsons</i>	350	A Happy Solution.....	313
Effect of a Bible Lesson. <i>Miss S. E. Owen</i>	373	Push in Porto Rico.....	313
First Impressions of the South. <i>Rev. C. L. White</i>	438	The Frontier.....	339
Opening of Negro Schools.....	442	Enlisting Non-resident Members.....	340
CUBA:		A Solemn Question.....	341
An Attractive Program.....	28	The Missionary Spirit.....	365
The Cuban Trip. <i>Rev. H. B. Grose</i>	142	The Formidable Apportionment.....	366
Our School in Cuba.....	155	Home Mission Conventions.....	367
Some Impressions. <i>Rev. Geo. Sale</i>	169	Non-contributing Churches.....	367
Eastern Cuba Association.....	301	The Missionary Budget.....	408
Campaigning in Cuba. <i>Rev. A. C. Hageman</i>	320	A Memorable Home Mission Church.....	409
Ensenada the Beautiful. <i>Rev. B. M. Osgood</i>	384	The Christmas Spirit.....	466
A Six Days' Campaign in Cuba. <i>Rev. A. C. Hageman</i>	480	Baptist Brotherhood and Missions.....	466
Opening at El Cristo. <i>Rev. A. L. Story</i>	481	EDUCATIONAL:	
CHURCH EDIFICE:		Dormitory Burned.....	77
Dedication at Little Fork, Minn.....	78	Virginia Union University. <i>G. R. Hovey</i>	111
Central Church, Duluth, Minn. <i>Rev. E. R. Pope</i>	171	Forward Steps in Our Educational Work. <i>Rev. Geo. Sale</i>	219
DISTRICT SECRETARIES:		A Day at Spelman. <i>Miss Mabel H. Parsons</i>	350
Rev. F. H. Divine.....	29	Opening of Negro Schools.....	442
Rev. Jacob Sallade.....	173	FINANCIAL STATEMENT... 39, 81, 121, 180, 228, 279, 307, 333, 361, 403, 460, 497	
		FINNS:	
		Finnish Mission House, Seattle.....	399
		FOREIGN POPULATIONS.....	24, 76, 353
		From an Immigrant's Log Book.....	15, 48, 96
		My Roumanian Brethren.....	27
		Western Pennsylvania.....	76
		Among the Foreign Populations. <i>Rev. J. M. Bruce</i>	263
		Southeastern Europe in Southwestern Pennsylvania. <i>Rev. H. C. Gleiss</i>	267
		Our Duty to the Foreign Born. <i>E. H. Haskell</i>	316
		Arzen Tereschenko. <i>Rev. L. L. Zboray</i>	343
		FRENCH:	
		Two Prosperous Missions. <i>Rev. J. M. Bruce</i> ..	71

	PAGE
GENERAL:	
A Typical Appeal.....	13
Farewell and Salutory. <i>L. C. Barnes, D.D.</i>	183
Charles Lincoln White, D.D.....	189
Significant Denominational Action.....	178
Our Duty to the Foreign Born. <i>E. H. Haskell</i>	816
A Call to Prayer.....	870
Home Mission Field Notes. <i>Rev. C. L. White</i>	488
GERMANS:	
German Baptist in North Dakota. <i>Rev. G. A. Schulte</i>	114
GREAT WEST:	
Far Famed Cripple Creek. <i>Rev. J. H. Franklin</i>	119
A Transformed Town. <i>Rev. H. B. Grose</i>	204
The Frontier. <i>The Editor</i>	211
A Church Service in a "Good Town." <i>Rev. I. R. Gould</i>	216
An Enterprising Church.....	217
Pioneer Work (On the Firing Line).....	226
A Legacy That Should Inspire Others to Give.....	264
Gospel Transformation.....	275
The Big Horn Basin. <i>Rev. Bruce Kinney</i>	344
HYMNS:	
The New America.....	478
IMMIGRATION	24
From an Immigrant's Log Book.....	15, 48, 96
A Model Gate Keeper.....	91
A Day at Ellis Island. <i>R. T. C.</i>	98
Studying Immigration.....	378
INDIANS:	
School Work at Two Gray Hills. <i>Rev. L. I. Thayer</i>	75
Work at Darlington, Okla. <i>Rev. J. B. Rounds</i>	218
Indian Talks at Oklahoma.....	298
Oklahoma Baptist Association. <i>Rev. Robt. Hamilton</i>	390
First Apache Church. <i>Rev. H. H. Treat</i>	392
Indian Outreaching Work. <i>Rev. F. L. King</i>	490
ITALIANS:	
Italian Mission, Uniontown, Pa.....	24
Italians and the Gospel. <i>Hector Schisa</i>	109
Ordination of H. M. Schisa.....	302
Italian Missionary Convention.....	303
Italian Mission, Scottsdale, Pa. <i>Rev. E. C. Kunkle</i>	353
Ordination of G. Petrelli.....	354
The Local Church and the Foreigner. <i>Rev. C. F. Ralston</i>	374
Work at Connellsville, Pa. <i>Rev. A. E. A. Palmquist</i>	376
Two New Missionaries.....	448
Hartford Italian Mission. <i>Rev. J. M. Bruce</i>	474
LETTS	449
MEXICO: Notes	389
Redemption of Father Pimentel. <i>Rev. Geo. H. Brewer</i>	62
Working Against Odds. <i>Rev. S. S. Huse, Jr.</i>	108
American Services in Monterrey. <i>Rev. A. Turnbull</i>	221
A Neglected Corner in Mexico. <i>Rev. Geo. H. Brewer</i>	470
NOTE AND COMMENT	5, 46, 88, 130, 188, 244, 286, 314, 342, 368, 379, 411, 468
OBITUARY:	
Elijah Eynon Chivers, D.D.....	7, 32, 65
F. T. Hazlewood, D.D.....	107
Rev. E. L. Myrland.....	120
OKLAHOMA	207, 288
Home Mission Society's Work in Oklahoma. <i>J. C. Stalcup</i>	380
POETRY:	
Josiah Jones and His Vision. <i>Rev. H. B. Grose</i>	200
The Brown Hills of the West. <i>H. G. Morgaridge</i>	215
What Constitutes a Church— <i>Anon</i>	393
My House by the Side of the Road. <i>S. W. Foss</i>	407
PORTO RICO:	
In the Porto Rican Hills. <i>Rev. H. W. Vodra</i>	60
An Itinerary in Porto Rico. <i>Rev. F. H. Divine</i>	190
Dedication at San Juan. <i>Rev. H. W. Vodra</i>	196
Porto Rican Progress. <i>Rev. H. W. Vodra</i>	198
How the Girls' School at Coamo Was Started. <i>Mrs. L. E. Troyer</i>	246
Triumphs for the Truth. <i>Rev. A. B. Rudd</i>	300
Porto Rico and Paradise. <i>Rev. L. C. Barnes</i>	414
Work in Porto Rico. <i>Rev. A. A. Cober</i>	478

	PAGE
READER'S CLUB	34
ROUMANIANS:	
My Roumanian Brethren. <i>G. R. Robbins, D.D.</i>	27
RUSSIANS:	
Arzen Tereschenko. <i>Rev. L. L. Zboray</i>	348
SOUTH DAKOTA:	
South Dakota Missionary Call.....	454
WOMEN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN	179
Unification of Baptist Forces.....	273
YOUNG PEOPLE:	
Young People's Forward Movement.....	31, 68, 116
Baptist Forward Movement for Missionary Education.....	174, 224, 271, 327, 394, 456
A Stream of Money for Missions.....	224
B. Y. P. U. Convention. <i>Rev. M. W. Foshay</i>	306
Silver Bay Conferences.....	359
Supplemental Work.....	498
CONTRIBUTORS:	
Blackburn, A.....	Cover No. 3
Barnes, L. C.....	133, 377, 414
Beman, W. W.....	7
Brewer, G. H.....	62, 470
Bowler, W. H.....	375
Bruce, J. M.....	24, 71, 354, 474
Cober, A. A.....	478
Crane, H. G.....	857
Divine, F. H.....	190
Emmett, E. H.....	325
Foshay, M. W.....	306
Foss, S. W.....	407
Franklin, J. H.....	112
Gould, I. O.....	216
Grose, H. B.....	57, 142, 200, 204, 211, 288
Gleiss, H. C.....	118
Hageman, A. C.....	320, 480
Hamilton, R.....	390
Haskell, E. H.....	316
Hovey, G. R.....	111
Huse, S. S., Jr.....	108
Kinney, B. C.....	844
Kunkle, E. C.....	352
Manning, R. E.....	450
Moore, J. M.....	68, 116, 174, 224, 271, 359, 496
Morehouse, H. L.....	105, 137, 432
Morgaridge, H. G.....	215
Osgood, B. M.....	384
Owen, S. E.....	373, 379
Palmquist, A. E. A.....	376
Parsons, Miss M. H.....	350
Pope, E. R.....	171
Porter, H. A.....	433
Ralston, C. F.....	374
Robbins, G. R.....	27
Rounds, J. B.....	218
Rudd, A. B.....	300
Sale, Geo.....	169, 219, 397
Schisa, H.....	109
Schulte, G. A.....	114
Sears, C. H.....	70, 176, 805
Stalcup, J. C.....	380
Thayer, L. J.....	75
Treat, H. H.....	392
Todd, H. C.....	207
Troyer, Mrs. L. E.....	246
Turnbull, A.....	220, 304
Vodra, H. W.....	60, 196, 198
White, C. L.....	438, 488
Woody, C. A.....	371
Zboray, L. L.....	348
ILLUSTRATIONS:	
Chinese.....	485
City Missions.....	222, 223, 451, 453
Church Edifice.....	12, 73, 77, 78, 133, 184, 171, 216, 330, 371, 398, 399, 410, 416, 429
Cuba...Cover, No. 4; Frontispiece, No. 4, 8 and 11, 28, 143 to 170, 320, 322, 384 to 388, 480, 481	
Foreign Populations.....Frontispiece No. 3, 7 and 10, 26, 57, 58, 59, 72, 73, 114, 266, 268, 358, 378	
Frontier.....Frontispiece No. 9, 112, 113, 131, 304 to 218, 264, 445	
Immigration...Covers Nos. 1, 2; Frontispiece No. 1, and 14, 16, 18, 19, 20, 48, 49, 50, 51, 52, 53, 92, 93, 94, 96, 97, 98, 99, 100, 101, 102, 108, 263	
Indians.....Cover No. 6 and 67, 75, 77, 260, 289 to 296, 402	
Italians.....	24
Maps.....	190, 344, 415, 454
Mexico.....	324, 389, 470, 471

	PAGE		PAGE
Michigan	23	Martinez, D. R.	420
Oklahoma.....Frontispiece No. 5; 207 to 214; 288	288	Moseley, H. R.	142
	to 296, 380	Norcross, J. E.	352
Porto Rico....Cover No. 5; Frontispiece No. 2, 11;		Palmer, E. B.	106
60, 61, 190 to 199, 246 to 250, 301, 414 to 432, 479		Petrelli, G.	354
Schools.....Frontispiece No. 6; 219, 259, 260, 350,	389, 439 to 444	Petty, A. M.	325
PORTRAITS:		Prior, Charles E.	476
Apache John	295	Rairden, N. B.	433
Barnes, L. C.	132	Rickman, H.	396
Bravo, L. M.	158	Roca, Rev. A.	474
Brouillette, O.	71	Rudd, H. B. and family.....	427
Brockman, A. F. and wife.....	275	Sallade, J.	172
Canfield, C. B.	323	Sannella, F.	449
Chivers, E. E.	3, 8	Scarito, N. J.	448
Coleman, G. W.	343	Schisa, H.	24, 109, 302
Dexter, E. H. and family.....	47	Shaw, M. B.	391
Divine, F. H.	29	Steusek, Miss Susie.....	59
Hageman, A. C.	321	Tereschenko, A.	348
Hazlewood, F. T.	107	Tommaso, F. D.	374
Hinson, W. B.	211	Troyer, L. E.	248
Howell, A. B.	146	Troyer, Mrs. L. E.	249
Jack Wolf and wife.....	299	Tyson, T. K.	296
Ko Chow, Rev.	483	Venditti, Professor	476
La Fleur, I.	72	Watchorn, R.	90
Left Hand	296, 391	White Arm and wife.....	67
Lenox, E. H. and sister.....	264	White, C. L.	138
		Sbrocco, Pietro	475



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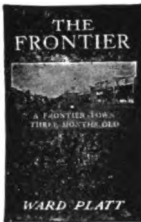
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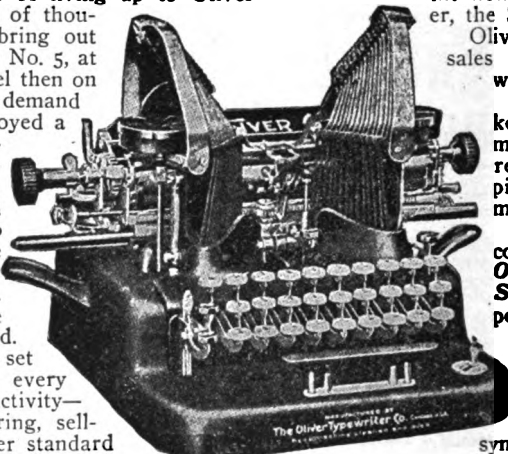
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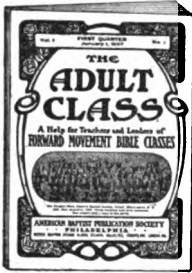
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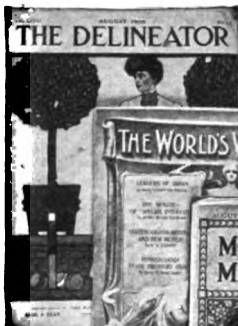
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of Spring months, with its raw chill winds, is especially hard on delicate complexions, unless protected and kept soft and clear by daily use of

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A delightful healing and soothing toilet necessity, containing none of the risky chemicals found in cheap toilet powders imitating Mennen's. Just get the habit of using Mennen's every day of the year, after shaving and after bathing.

Put up in non-refillable boxes, for your protection. If Mennen's face is on the cover, it's genuine and a guarantee of purity. Delightful after shaving. Sold everywhere, or by mail 25c. Guaranteed under the Food and Drugs Act, June 30, 1906. Serial No. 1542.

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Try Mennen's Violet (Borated) Talcum Powder. It has the scent of fresh cut Parma Violets.




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Light—soft, mellow, rich— from handsomely decorated Cordova Candles is the added charm you need to complete the decoration of your dining-room.

CORDOVA Wax Candles

are made in shades and tints that easily match your peculiar color scheme. More effective for a formal dinner than glaring electric light or gas. In cartons, 20 to 40 candles each.

Ask your dealer for Cordova Wax Candles.

STANDARD OIL COMPANY
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THE BAPTIST HOME MISSION MONTHLY

MAY
1907



PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION

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The
Ideal
Dentifrice

A CHAIN of testimonials from dentists in practice attests the unequalled excellence of Dentacura Tooth Paste. It cleans the teeth, destroys bacteria, prevents decay. It is applied to the brush without the waste attending the use of powder. That you may know by experience its value we will send you free a sample tube of Dentacura and our booklet, "Taking Care of the Teeth." Write at once. Offer expires June 1, 1907.

Dentacura may be had at most toilet counters. Price 25c. If your dealer does not have it, we will send it on receipt of price. Dentacura Company, 200 Alling St., Newark, N. J.



The trays hold 30, 35, or 40 crystal, hand-made glasses. Diameter of the trays 11¼ inches.

POLISHED ALUMINUM—

Very Light Weight

Also, STERLING SILVER, SILVER PLATE, and other materials

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"Our people are delighted with your Individual Communion Set here in Detroit as they were in my former parish, the First Baptist Church, Worcester, Mass."—*Spencer B. Meeser, D.D.*

"More and more convinced that this selection was of the best."—*Alexander Lewis, Worcester, Mass.*

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MENNEN'S

BORATED TALCUM TOILET POWDER

Maytime Flowers

are not more welcome, after Winter's cold and snows, than is Mennen's Borated Talcum Powder to the tender raw skin, roughened by the wind of early Spring, of the woman who values a good complexion, and to the man who shaves. In the nursery Mennen's comes first—the purest and safest of healing and soothing toilet powders.

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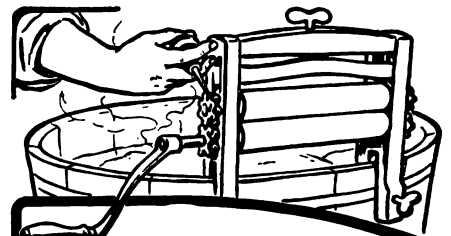
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Remove "household friction" by using "Household Lubricant." Try it on the sewing machine, the clothes wringer, rusty locks, stubborn hinges, or any other bearing that cries for oil. Best thing of the kind for domestic purposes—won't corrode or gum. Sold in four and eight ounce tin oilers. Ask your dealer for it.

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HENRY L. MOREHOUSE, SECRETARY 1879-1907

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Dentacura may be had at most toilet counters. Price 25c. If your dealer does not have it, we will send it on receipt of price. Dentacura Company, 200 Alling St., Newark, N. J.



The trays hold 30, 35, or 40 crystal, hand-made glasses. Diameter of the trays 1 1/4 inches.

POLISHED ALUMINUM—

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Will insist upon the use of Standard Floor Dressing in public schools.

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STANDARD Floor Dressing

positively prevents germ-laden dust from rising. It makes schools, public and office buildings sanitary and removes a very dangerous menace to public health.

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in the hands of the little captain at the helm,—the "complexion specialist," whose results are certain, whose fees are small.

MENNEN'S Borated Talcum TOILET POWDER

protects and soothes, a sure relief from Sunburn, Prickly Heat, Chafing, etc. Put up in non-refillable boxes—the "box that lox"—for your protection. If Mennen's face is on the cover it's genuine and a guarantee of purity. Delightful after shaving. Guaranteed under Food & Drugs Act, June 30, 1906, Serial No. 1542. Sold everywhere, or by mail, 25c.

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Try Mennen's
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It has the scent of
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Beautiful and artistic. Just the thing to make the dinner-table attractive. Adds an indescribable charm—a peculiar "something" that is far and away better than the glare of other lights. Beautiful forms and tints to match any scheme of decoration. One-pound cartons, 20 to 40 candles each.

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THE CHALLENGE OF THE CITY

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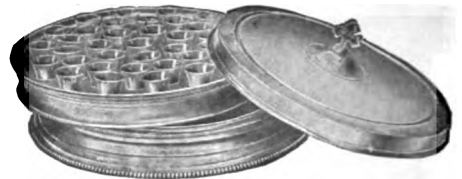
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"YOU'RE SAFE"

in the hands of the little captain at the helm.—the "complexion specialist," whose results are certain, whose fees are small.

MENNEN'S Borated Talcum TOILET POWDER

protects and soothes, a sure relief from Sunburn, Prickly Heat, Chafing, etc. Put up in non-refillable boxes—the "box that licks"—for your protection. If Mennen's face is on the cover it's genuine and a guarantee of purity. Delightful after shaving. Guaranteed under Food & Drugs Act, June 30, 1906. Serial No. 1542. Sold everywhere, or by mail, 25c. **SAMPLE FREE**

G. Mennen Co., Newark, N.J.



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Fewer jars and jolts when rusty joints, creaky hinges, stiff bearings and other things that naturally go hard are made easy by a slight application of

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Best oil for the sewing machine, the clothes wringer, lawn mower, typewriter, bicycle—anything that needs oiling—any time, anywhere. Will neither gum nor corrode. Put up in 4 and 8 ounce tin oilers. All dealers.

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OCTOBER 1907

THE BAPTIST HOME MISSION MONTHLY



A MIDWINTER MISSIONARY TOUR

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Paste



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"When Frost is on the Pumpkin and feller's in the shock," there comes a feeling of satisfaction to daily users of

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at having survived the summer months with clear skin and complexions unimpaired. Mennen's is a safe and pure toilet necessity, delightful after bathing and after shaving, and indispensable in the nursery.

For your protection it is put up in a non-refillable box—the "box that last." If MENNEN'S face is on the cover it's genuine and a guarantee of purity. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial No. 1542.

Sold everywhere, or by mail, 25 cents. **Sample Free.**

GERHARD MENNEN CO., Newark, N. J.

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It has the scent of fresh-cut Parma Violets

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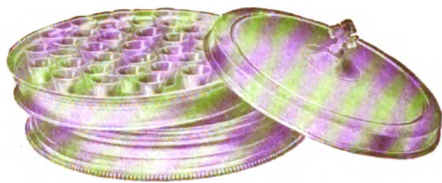
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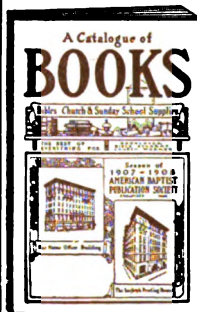


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Annual Catalogue



The Society is preparing its annual Catalogue of Books, Bibles, and Church and Sunday School Supplies for 1907-1908. Special attention is being given to the book department. For lovers of good books who wish a carefully classified and suggestive list it will be unsurpassed. All whose names are on the Society's mailing lists will receive a copy. Others may secure one free by sending a post-card.

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The Formation of the New Testament. By GEORGE HOOPER FERRIS, D. D. 16mo. Price, 90 cents net, postpaid.

Christ and Buddha. By J. N. CUSHING, D. D. With an Introduction by HENRY M. KING, D. D. 16mo. Price, 60 cents net, postpaid.

That Blessed Hope. By DAVID HEAGLE, D.D., Ph.D. Price, 75 cents net, postpaid.

Christian Agnosticism. By Prof. E. H. JOHNSON, D. D. Price, probably \$1.00.

Gail Weston. By Mrs. S. R. GRAHAM CLARK. 12mo. Illustrated. Price, \$1.25.

The Morning Hour of American Baptist Missions. By A. L. VAIL, D. D. 12mo. Price, probably \$1.25.

The Fruit of the Desert. By EVERETT T. TOMLINSON. Illustrated. 12mo. Price, \$1.25.

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at the heart of all complexion troubles, by protecting the skin before it is roughened and chapped by keen fall winds.

Mennen's Borated Talcum Toilet Powder protects as well as heals; if used daily it keeps the skin clear and smooth. For chapping and chafing there's nothing half so good as Mennen's. After bathing and after shaving it is delightful.

Put up in non-refillable boxes—the "box that lox"—for your protection. If Mennen's face is on the cover it's genuine and a guarantee of purity. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial No. 1542. Sold everywhere, or by mail 25 cents. Sample Free.

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(Founded in 1819)

A Weekly Baptist Magazine

The Watchman devotes special attention to publishing articles of inspirational and permanent value, to adequate accounts of evangelistic movements, and to discussion of the live social questions of the day.

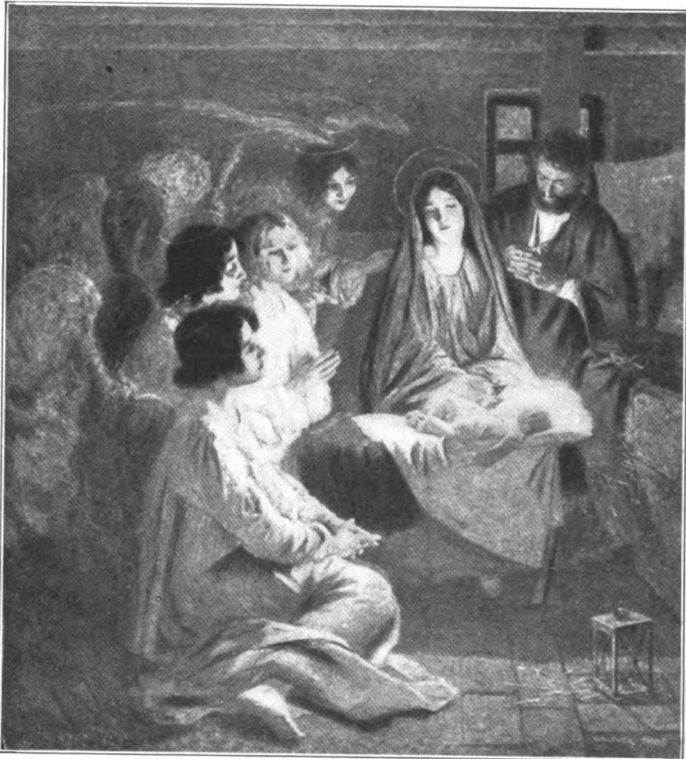
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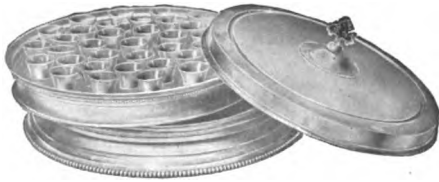


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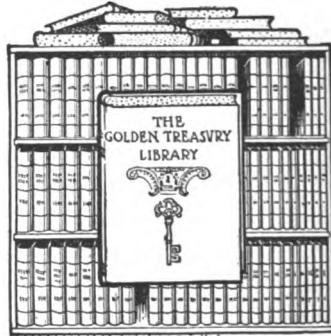


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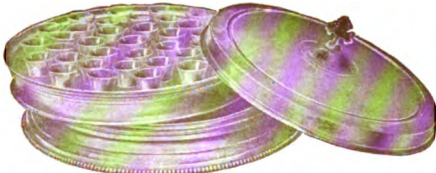
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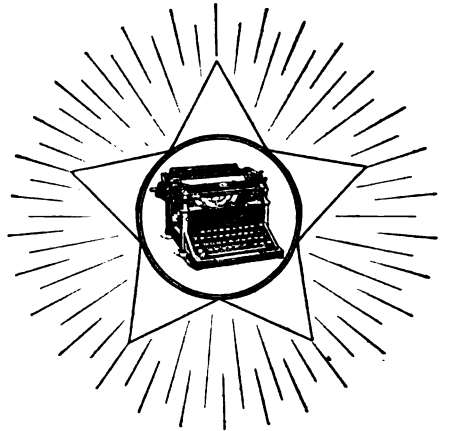


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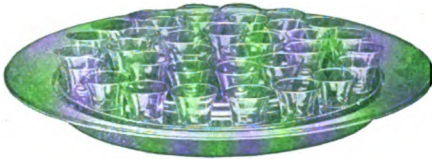
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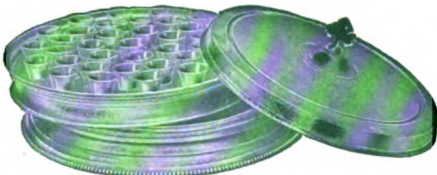
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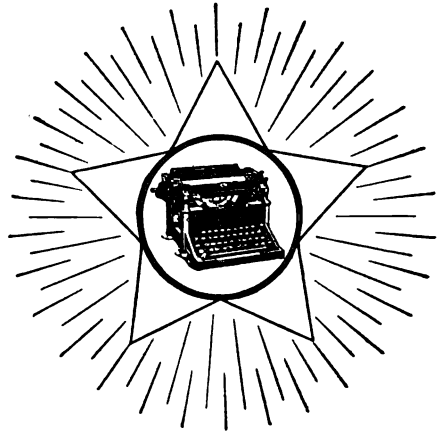


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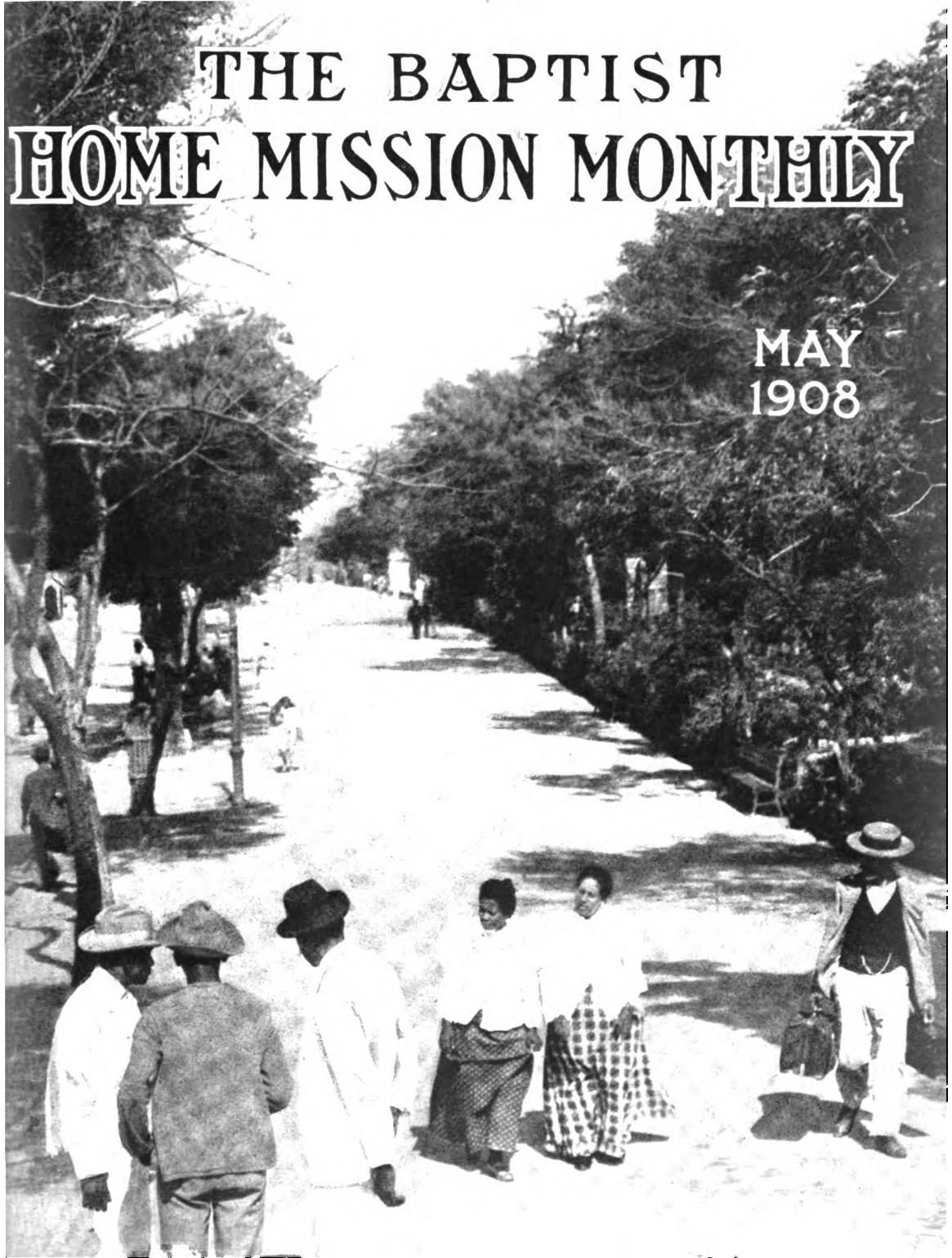
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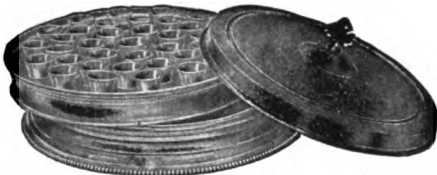


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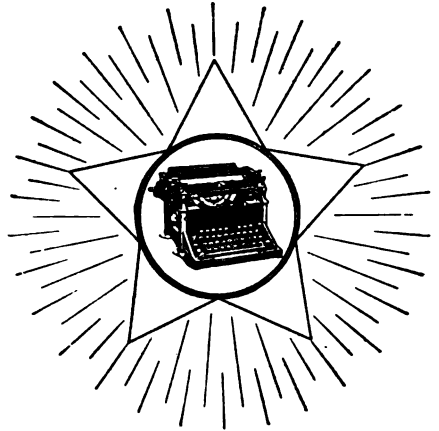
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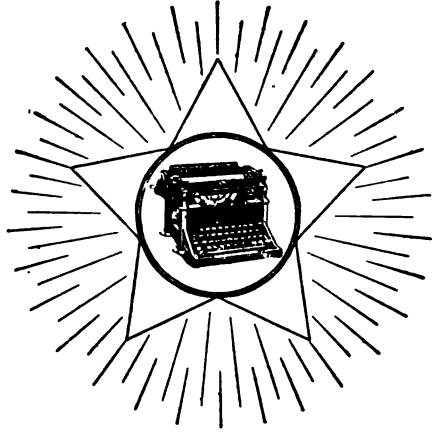
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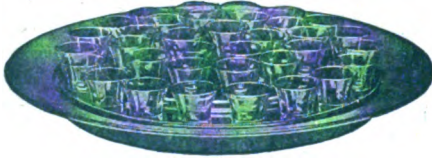
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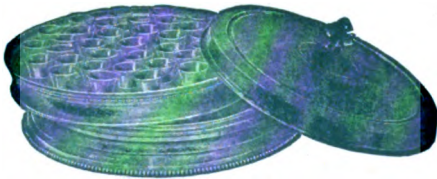
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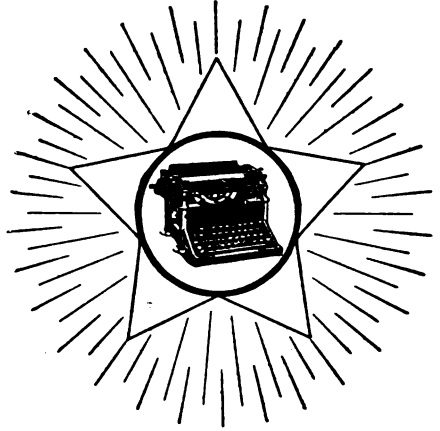


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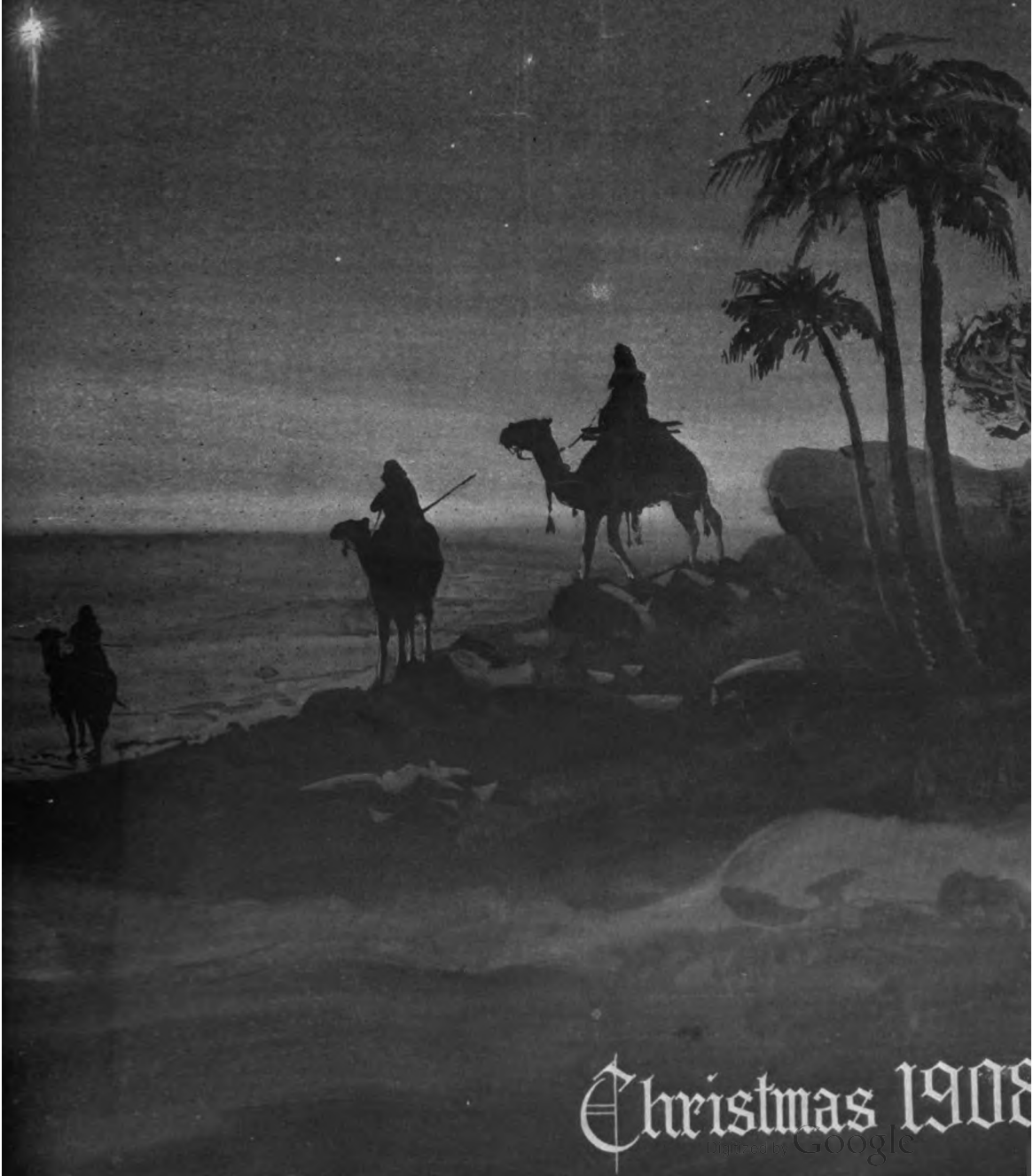
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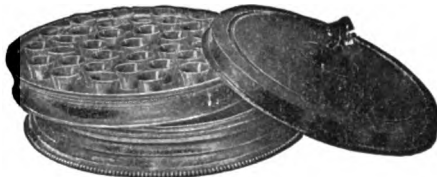
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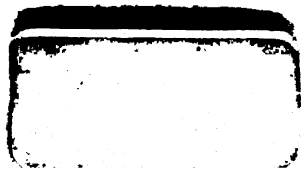
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