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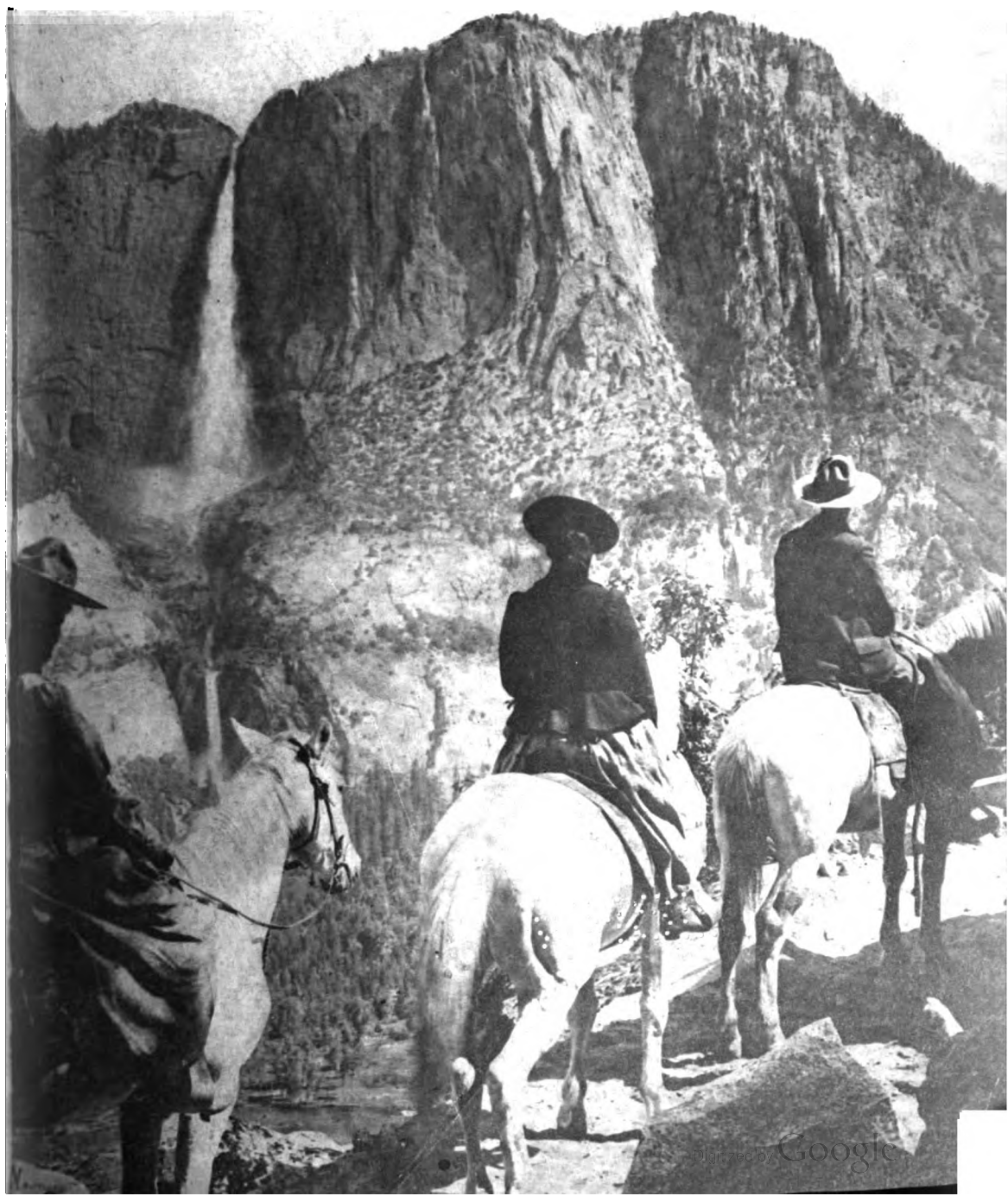
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THE BAPTIST HOME MISSION MONTHLY

PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY

312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

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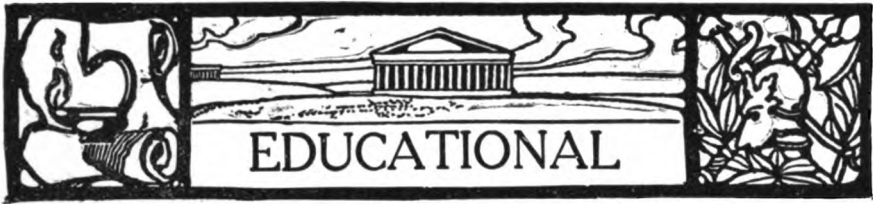
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXXI

JANUARY, 1909

No. 1



A PUBLICITY CAMPAIGN



IN the year 1909 the cause of Home Missions is to be pressed upon the attention of the American people with a purpose and momentum hitherto unknown. The time has come to make the facts and responsibilities so prominent that they cannot possibly be escaped.

¶ Two series of meetings have been planned, in which the Home Mission work is to be presented.

¶ One series is the National Interdenominational Publicity Campaign under the auspices of the Home Missions Council, which includes the Boards of seventeen denominations.

¶ In this campaign, two-days' meetings will be held in Brooklyn, Hartford, Buffalo, Cleveland, Pittsburg, Baltimore, Atlanta and Philadelphia, in the period from January 25 to February 10.

¶ Beginning March 21, meetings in Cincinnati, Nashville, St. Louis, Kansas City, Omaha, Minneapolis and Chicago, closing March 30.

¶ Eminent speakers will present Home Missions in all phases.

¶ The second series is in the interests of the Budget of all the Baptist General Societies, and will extend from the Pacific to the Atlantic, beginning in January and continuing until June. Dr. P. S. Henson, Dr. L. C. Barnes, Dr. M. D. Eubank, Dr. Moseley and Dr. Downie will be among the speakers, and these meetings ought to bring the year to a close with all missionary indebtedness wiped out!

¶ Baptists of the North, we can do it—we will!



What of the New Year?



IN many respects the year 1908 was eventful and will be historical. For one thing, which concerns very closely the welfare of our own country, this year saw the birth of the Home Missions Council, an organization which has gathered into itself seventeen of the denominational home mission boards and societies, and bound them up for co-operative service and a fellowship that cannot fail to make for progress and Christian comity. The foreign mission boards already had such a body, and hence there is now in missions a practical as well as spiritual unity, and a new relationship and *esprit de corps*, which are felt to be delightful and mutually strengthening. The entire resources of the great evangelical denominations can now be swung into line for the high interests of the Kingdom of God.

For another thing, in this year the Christian churches perfected their Federal Council, which becomes a representative body of American Protestantism, and has within it great potency for creating and shaping public opinion on moral and religious questions. The meeting at Philadelphia, of which account is given elsewhere, was a fine exhibition of spiritual unity, and a proof that without violating the conscience of any individual believer or changing the conviction of those aligned under one or another denominational banner, there may be Christian fellowship, brotherly love, and close co-operation in effort.

So far as the Baptists are concerned, 1908 witnessed the completed organization of the Northern Baptist Convention, which has introduced a new centralizing element into the denominational life in the North. While these are days of beginnings, and many movements are ex-

perimental, it is clear at the same time that some things are pretty well decided upon, and that the old order will not be restored. The Convention has come to stay, and there is a widespread sentiment that the new order will be better than the old. The meetings at Oklahoma City marked a denominational epoch.

Religiously, denominationally and interdenominationally, the year 1908 was characterized by the spirit of get together, dwell together in peace and love, and move together in power for service.

What of the New Year? What story shall 1909 add?

No one can foresee what new movements may arise to claim attention. But if the last year's plans are carried forward and the last year's spirit dominates the churches and the leaders, the coming year will be one of spiritual advancement. Out of the new spirit of fellowship and the new common purposes there ought to come a general spiritual awakening and revival that shall inspire the churches of Christ and reach far and wide among the men and women who have been holding aloof from the churches.

Through the Laymen's Movement the cause of missions abroad is being laid upon the hearts of the people. Through the Publicity Campaign already projected the cause of missions at home will be brought before the people more systematically and thoroughly than ever before. Each phase of missions has its imperative. Together the appeal to American Christians is so strong that it should prove irresistible. What we want to do is to secure the active interest of one hundred thousand of the strongest laymen in America in missions. Then something worth while will be done for the world-wide Kingdom.

From the general we must always come to the individual if we would not forget and lose the center of power and resource. For all the larger and broader

results are to be found in the story of what the New Year shall be for you and your neighbor, and so on, one by one, to the last man.

If for each disciple of Jesus Christ our Lord the year 1909 shall be one of deeper consecration, profounder insight, firmer conviction, stronger faith, greater consistency of conduct, larger giving, and more vital spiritual experience flowering in unselfish service, then will it be a year of great joy and blessing for our own and all lands.

With this hope goes our wish to you for a Happy New Year!



A New Volume

WITH this number the BAPTIST HOME MISSION MONTHLY begins its thirty-first volume. Four volumes have been completed since the present editor entered upon a service that has been prosecuted with only one purpose—that of bringing missionary needs and opportunities close to our people. The growth of THE MONTHLY in circulation has been fairly satisfactory, although far from what it ought to be for the best interests of the denomination and its missionary enterprises. The rewards for faithful work—and that is all that claim is laid to—have been ample in the kindly and cordial testimonies of the readers to the interest inspired and the help received.

In the January number of 1904 the editor, hardly seated in the sanctum chair, said: "Of one thing we are profoundly convinced, that there is a truth of home missions stranger than fiction and as interesting, and that the romance of missions offers a most inviting field." We

are more profoundly convinced than ever of that one thing, after four years of effort to get at some of that truth and romance. Never has there been lack of good material, always the lack has been for space.

In the January number of 1905 an editorial on "Missionary Interlinkings" closed with this platform, which once more we may emphasize: "This is the thought with which to move forward—the cause of missions, one and indivisible, as the means of extending the Kingdom of God throughout the world. In study, sympathy, praying, giving, let there be no divided feeling, but an all-inclusive and abounding interest in the great work at home and abroad."

We have also tried diligently to keep the promise made at the beginning—to make every number of THE MONTHLY so readable that the subscriber would look out with anticipation for the next. We have come a long way from reaching the ideal, but the errors and shortcomings have not been of intent, and just as long as the present home mission magazine exists the hope of improvement will shine like a beckoning star before it. May the thirty-first volume be better than the thirtieth!



Lincoln Memorial Day

THE one hundredth anniversary of Abraham Lincoln's birth is to be celebrated on February 12th, and this makes it peculiarly appropriate that on Sunday, February 14th—the day appointed as Home Mission Day in our Sunday-schools—the service should be in honor of the great American. Our service will be a Lincoln Memorial Service, and will emphasize the frontier phases of the home mission work. For Lincoln was a frontier product, and never ashamed of the log cabin and rail splitting period. Nor did he ever outgrow the influence of the early days, nor lose his reverence for the religion that created the character of the good woman who gave him help and Christian home training. The frontier church, the itinerant frontier preacher, the home missionary,

the new settling regions—all these were familiar to the boy who as man was to take place beside Washington in the affections of the American people.

Superintendents will be able to get the programs, with full details, immediately after the first of January, which will give

six weeks for practice and preparation. Every Sunday-school should observe the day, and make a patriotic offering that will reflect honor upon school and country alike. The Home Mission Society and the Women's Societies unite in this service.

NOTE AND COMMENT

¶ Read on another page the experience of Missionary Cober and his companions in Porto Rico and you will realize that their journeys are not always free from absolute peril. His experiences recall the death of one of our Cuban missionaries by drowning while attempting to cross a swollen stream. Note also that the little church of 26 members raised \$25 for the new chapel, besides giving a site. And a dollar in Cuba looks as big to a Cuban, and is as hard to get, as five or ten dollars in this country.

¶ In the Week of Prayer, which begins Jan. 3, Wednesday is set apart for Missions, Home and Foreign. Praise is suggested for the missionary achievement of the last year, especially in Korea, China, Japan, Turkey, and in the spiritually destitute parts of our own country; and prayer for a double portion of the true missionary spirit, for such individual consecration as shall greatly enrich missionary treasures and fill the ranks of the Gospel's heralds.

¶ A note from Dr. Moseley says that the new church at El Cristo, Cuba, where our school is located, was dedicated on the first Sunday in December, with at least four hundred people in attendance. We shall have more to say about this fine structure when the picture of it comes to hand. It is one of the most attractive and best equipped meeting houses as yet erected on the island. The house of worship at Guantanamo is in process of construction, and chapels are planned at Palma Soriano and Baracoa.

¶ The missionary on one of our fields in Nebraska, speaking of the difficulties connected with his work, says: "We hold our services in what is known as the Herald Building, with type cases on one side and shelves full of goods on the opposite side.

It is the only place we can get. We had plans for building a small chapel, but hard times have prevented our executing the work. I am sure that a strong Baptist church can be built up here if we could have a suitable church home." Many a church is in the same condition, and gifts made to the Church Edifice Department would mean life and power to these struggling churches.

¶ A noteworthy example has been set by the Temple Baptist Church of Philadelphia, of which Rev. Thomas H. Sprague is pastor, in the offer to the Philadelphia City Mission Society of \$500 toward the building of an Italian chapel to cost between \$4,000 and \$5,000, on condition that the other Baptist churches of the city raise the balance needed for the purpose. There are about fifteen Italian members in the Temple Church. If we are to accomplish anything of moment among the Italians in Philadelphia a suitable house of worship and work is a necessity.

¶ The Women's Societies have taken action on the proposed union, and with the beginning of the next fiscal year, in April, there will be one organization, with the name The Woman's American Baptist Home Mission Society, co-operating with the American Baptist Home Mission Society. The union was effected with heartiness and practical unanimity, and is the cause of gladness on all sides. The headquarters will be in Chicago, and there will be four districts—New England, Middle States, Middle West and Pacific Coast, each district to be organized under the leadership of a district secretary. *Tidings* and *Home Mission Echoes* will be consolidated and the new official organ will retain the name *Tidings*. The Society will carry on the

distinctive lines of work formerly carried on by the two societies, including missionary and educational work and the training school. After April 1, 1909, all contributions will pass into the one treasury and a new home mission era for our women will begin.

¶ The Oregon Baptist Annual makes a pamphlet of 113 pages, replete with information about the important work of a great State, in which especial interest is taken at present because the Baptist hosts will gather in Portland next June for the annual meetings of the Northern Baptist Convention and the Societies. The session of 1908 was the twenty-third of the State Convention as now organized. The frontispiece gives an excellent likeness of the new Secretary, Rev. F. C. W. Parker, who is also General Missionary of our Society. His portrait is given on another page in this issue. Oregon now has 32 missionaries, and the Home Mission Society has been aiding to the extent of \$6,000, besides church edifice aid amounting last year to \$3,500. The appropriation has been reduced to \$5,500. The Oregon Baptists propose to raise their apportionment, which is \$1,100 more than the contributions of last year. There are altogether 134 churches with 11,424 members. The number of baptisms reported was 788, nearly 300 more than in the year ending with October, 1907. The net gain in membership was something over 300. The church property is valued at \$550,343. For current expenses the churches raised \$62,380, and the total benevolences were \$12,050. The Home Mission offerings increased from \$1,258 in 1907 to \$2,636, and in spite of the financial depression there was an increase all along the line. The Oregon Baptists are a vigorous body, led by able and consecrated ministers, worthy of the early pioneers like Johnson, Fisher and Chandler, who knew no such word as failure.

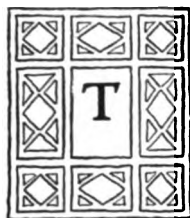
¶ That was a happy thought which thrust a two-days' mission conference into the rushing commercial life of the metropolis. The music hall of the Wanamaker store was placed at the disposal of the committee, and a Home Mission Day and a Foreign Mission Day were arranged for. The meeting was from ten to one each day, and as

a part of the program there was an organ recital by Mr. Arthur Depew. The spacious and beautiful hall was crowded. On the Home Mission Day Commissioner Watchorn presided, and the Presbyterian, Baptist, Methodist, Congregational, Dutch Reformed and Lutheran denominations were represented by the speakers. Secretary White spoke for us on "The Why, Where and How of Baptist Home Missions."

¶ The story of Northern California Baptist Mission Work, which contains the fifty-sixth annual report of the California Convention Board, has been put in neat booklet form by Rev. C. W. Brinstad, the efficient superintendent of missions. Near the beginning we find this acknowledgment: "The American Baptist Home Mission Society has been co-operating with us during the past year in its usual liberal fashion, having contributed over \$8,000 to the general and evangelistic work, and about \$1,500 for the church edifice fund—this, of course, quite aside from the earthquake fund." The very first evangelical work done in San Francisco was by a missionary of the Home Mission Society, who sailed for the Coast a year ahead of the gold discovery.

¶ The Women's Home Mission organizations have very wisely followed the example of the General Boards and Societies, and have formed a Council of Women for Home Missions, with nine denominations represented. This brings together the two interdenominational committees that have been in existence, and will unify the work. The officers are: President, Mrs. George W. Coleman; vice-presidents, Mrs. Fred S. Bennett, Mrs. John Nuveen, Mrs. May Leonard Woodruff, Mrs. Emeline T. Rum-mell, Miss Mary Holm; recording secretary, Miss E. B. Vermilye; corresponding secretary, Mrs. George L. Brownell. There are standing committees on Home Mission Study Course, Summer Conferences, interests in schools, colleges, and young people's conferences, home mission literature, comity and co-operation, and a home mission day of prayer. Mrs. Lathrop, of Boston, is chairman of the committee on literature, so that three of our Baptist women are among the officers in the new movement. This is another of the forward steps significant of close and cordial co-operation.

Corresponding Secretary's Notes



THE Murrow Indian Orphans' Home and Industrial School, at Unchuka, Okla., has been adopted by the American Baptist Home Mission Society, in response to the formal request of the

Board of Directors of the Home on August 19, 1908. A formal agreement has been entered into between the Executive Board of the Society and the Board of Directors of the Home, whereby the control of the Institution is put in the hands of the Home Mission Society, while the Board of Directors still continues to have a degree of responsibility for its management. In the terms of agreement the Society definitely declares "that although it is not within the province of this Society to maintain an orphanage as such, the distinctive educational features of the Home could properly be adopted by the Society and could be under its control as in the case of other incorporated institutions receiving its assistance and the Society hereby expresses its willingness to assume such responsibility provided satisfactory arrangements with the Board of Directors concerning related matters can be effected."

The Society further declares that it cannot become responsible for the support of dependent orphan children, but will use its influence to encourage gifts for this purpose as may be required, and also to co-operate with the Board of Directors in securing offerings for the erection of needed buildings and other improvements.

It is further agreed, that "the character and scope of instruction in the Institution shall be determined by the Society after submission to its Executive Board of the views of the Board of Directors on the subject and the school shall

be subject to inspection and supervision by the Society's representatives. The Society will undertake to enlist the sympathy and the co-operation of others in the maintenance and development of the Home and will aim to have it affiliated in its higher educational work with Indian University at Bacone, Okla."

At the meeting of the Board in December final action was taken for the consummation of the arrangement, which will go into effect on or about April 1, 1909. Further particulars will be given in due time, and a statement from Dr. Murrow himself concerning the plans and the work of the Home.

* * *

Rev. Juan McCarthy, formerly a missionary in South America, has been appointed to Baracoa, Cuba, and reached his field on November 27th. He was duly ordained at Battle Creek, Mich. (as he came to us from another denomination), before going to Cuba, and is highly esteemed by brethren who have had the pleasure of his acquaintance. He is a native of England, but has spent about fifteen years in South America, and has a very fine command of the Spanish language. Baracoa is the easternmost city of importance on the island, and is a place of considerable importance.

Writing soon after his arrival, he says that he found the people greatly interested in hearing the Gospel, and that nine intelligent, splendid young men have already accepted Christ and consecrated themselves to His service in the evangelization of their people. He has already established two or three preaching stations outside of the city, at one of which about 100 people were present, and at another about 200. He reports five or six Bible studies daily with inquirers, and usually two sermons each day at the outstations, besides a great number of re-

ligious visits. It will be necessary soon to erect a suitable house of worship that will cost probably, with a lot, about \$2,500.

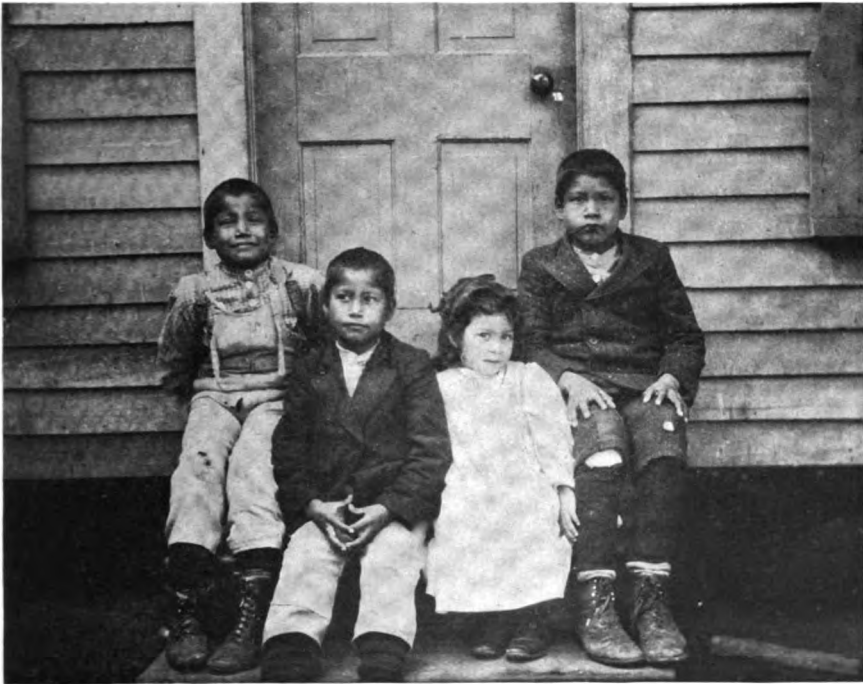
* * *

A series of meetings in the interests of the Budget of all of the Societies is being arranged to extend from the Atlantic to the Pacific, beginning in January and continuing with one or two brief intervals until June, or about four months. Probably about two months will be devoted to the Eastern and Central Western

will represent the societies in the meetings on the Pacific Coast. As soon as the schedule of places and dates is determined, announcement will be made through the denominational papers.

* * *

In view of the remarkable developments in New Mexico, the Executive Board has felt constrained to increase its appropriation to that field by \$2,000 the coming year, making an aggregate of \$8,000 for missionary purposes, besides about \$1,500 for church edifice work.



CHILDREN IN THE INDIAN ORPHANS' HOME. CAIN AND ABEL ON THE LEFT

States, and about six weeks to the Pacific Coast. We are glad to announce that Dr. P. S. Henson, of Boston, has accepted the invitation to be one of the speakers in these meetings. It is expected also that Dr. L. C. Barnes, Dr. M. D. Eubank, and some others, whose names will be announced later, will take part in these meetings, which certainly will be very attractive so far as the personality of the men themselves is concerned and the subjects on which they will speak. It is expected that Dr. Moseley of Cuba, and Dr. Downie of India,

The meeting of the Convention at Roswell, the first week in December, was one of great interest, the offer of the Society stimulating the body to increase the amount which it should attempt to raise in co-operation with the Society from about \$2,000 last year to \$4,000 for the coming year. It is stated that about forty Baptist churches have been organized in New Mexico within the last year. Dr. L. C. Barnes and Rev. Bruce Kinney represented the Society at the Convention. The relations between the Convention and the Society are very

cordial, and the outlook is full of promise for our cause in that Territory.

* * *

The thanks of the Society and of the missionaries to the Indians are due to the good women who have generously responded to requests for gifts for the Christmas season at these missions. An account of the Christmas exercises at some of these will appear later in THE MONTHLY.

* * *

The New England Baptist Conference held at Ford Hall, Boston, December 8th and 9th, was quite a remarkable gathering, about 600 being enrolled; over 200 of whom were ministers from the various New England States. The topics considered related to the varied conditions which exist in New England, such as the Conservation of the Country Churches, the Evangelization of the Cities, and particularly the work among the Foreign Populations. The Corresponding Secretary of the Home Mission Society, by request, delivered an address on "The Christianization of the Foreigner." It is gratifying to note the lively interest which is being taken in this subject by the representatives of the New England Conventions.

* * *

Concerning gifts and loans from the Church Edifice Funds of the Society, we must notify all churches desiring aid in the erection of houses of worship, that it is impracticable for the Society to make grants of \$1,000 or more from either of these funds in the majority of cases, and that such grants must be in most exceptional cases. Furthermore, as a rule, grants are not made for buildings costing over \$10,000. The object of the funds is to aid churches in securing their first homes of worship at a moderate cost and it is not expected that aid will be asked a second time, after many years, when the church having become self-supporting undertakes the erection of a second and much more expensive house of worship.

* * *

Because of inquiries frequently received at the Rooms of the Society, concerning the work of Rev. Leopold Cohn

for the Jews, it seems proper to say that it is purely an individual enterprise, with which the Home Mission Society has now no connection.

A Note from Secretary White

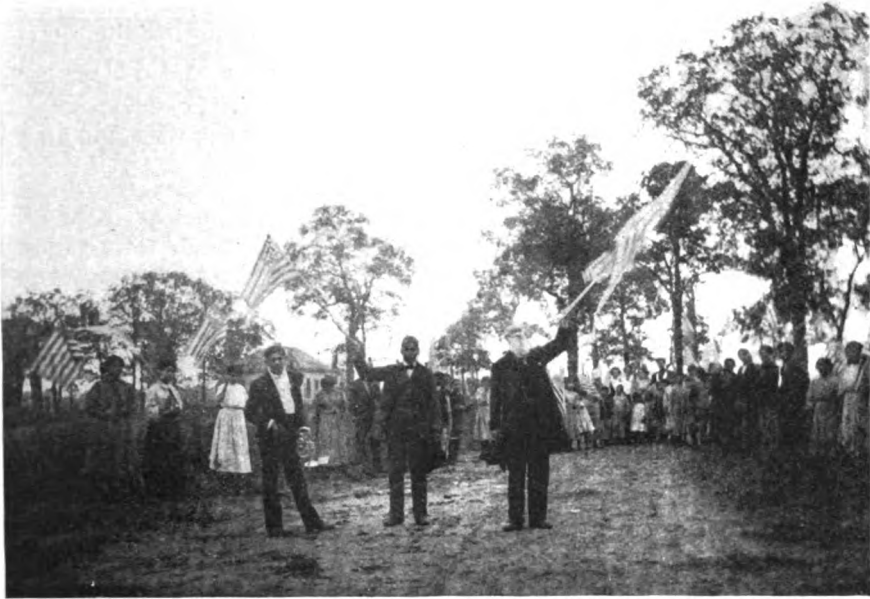
I REGRET that the language of my article published in the November issue entitled "First Impressions of the South" was open to misconstruction. I was neither ignorant nor unmindful of the work of the Southern Baptist Convention for Negroes.

What I had in mind was the importance of Southern white men and women engaging personally in the work of instruction of Negroes. In making the suggestion which I did, I was giving an echo of an address at a recent important conference by a Southern Baptist of some distinction, who gave it as his judgment that the time had come when Southern men and women should be sought for as teachers in the mission schools for Negroes, and suggested that the representatives of societies having this work in charge should, as vacancies occur, seek for Southern men and women to fill them.

I understand that in certain Southern cities of honorable name and history Southern white men and women teach in the Negro public schools. I appreciate and rejoice in the noble missionary enthusiasm of Southern Baptists. There are no human beings so degraded that devoted Southern missionaries do not count it an honor to instruct them for the Master's sake. I do not understand why, if it is a proper thing for Southern men and women as servants of the municipality to teach Negro boys and girls in the public schools, it should be an improper thing for them as servants of the Master to teach in mission schools.

To speak of this work as home mission work was undoubtedly misleading, but there was certainly no desire to underestimate the work of our Southern brethren.

We hope to publish in the February number of THE MONTHLY a statement of the work now being carried on by the Southern Baptist Convention for the Negroes.



DR. MURROW AND HIS INDIAN ORPHANS' SCHOOL WELCOMING THE REPRESENTATIVES OF THE HOME MISSION SOCIETY, DRS. BARNES AND SALE

“UNCHUKA”—“OUR HOME”

By George Sale, D.D., Superintendent of Education



UNCHUKA is a Choctaw word, meaning “Our Home.” It is the name chosen for the post-office that is and the railway station that is to be located at the Murrow Indians’ Orphans’ Home in Coal County, Oklahoma. Unchuka is about twenty miles from the town of Atoka, where the Home was first founded, and six miles from the town of Coalgate.

Rev. J. S. Murrow, the founder of the Home, is a veteran in the work of missions to the Indians. He and his associates have been active in securing valuable lands for the Home, and are most anxious to safeguard the interests of the Institution by committing it to the care of the American Baptist Home Mission Society.

On November 2d the Field Secretary and Superintendent of Education of the Society, under the guidance of Mr. C. J. Eddy, temporary Superintendent of the Home, made a visit of inspection. By the kindness of the Rock Island Railway authorities, a freight train was held for us at Edward’s Station, a passenger coach was attached to the train, and it was stopped at the Home grounds for our convenience.

After inspecting the site chosen for the permanent building of the Home, close by a ridge of outcropping rock sufficient to furnish material for building a city, the party drove to the present frame building of the Home. They saw a bright spot of color on the road ahead, and found as they drew near that Mr. Murrow, the teachers and pupils, had come out to bid them welcome. They all waved the Stars and Stripes and sang, as

the party drew near, "The Star-spangled Banner." As the representatives of the Society alighted, the children opened ranks and the visitors marched through the lane of flags with Mr. Murrow; then the school joined in rank behind and all marched to the school-house, where songs were sung, addresses made, and a collection taken by teachers and students for the Home Mission Society. It was a touching thing, as Dr. Barnes suggested, to hear these Indian children singing "My country, 'tis of thee," when one remembered what white civilization represented by the flag they waved had meant to their fathers and them.

Nor was this the only reception, for the boys had rounded up a fine herd of 250 cattle belonging to the Home, and partly



BOYS' DORMITORY

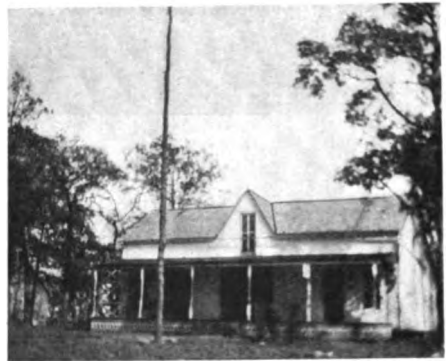
wish to see. This land is owned by the Home in fee simple, and has been secured by Mr. Murrow and his associates for the purposes of the Home. While others were securing all the Indian lands they could for their own selfish purposes, these men were securing and holding these vast acres for the benefit of needy Indian children who could not look after



DINING ROOM

for the benefit of the guests one of the boys lassoed a young bull on the run and they saw the creature turn heels over head as the lariat tightened about the horns.

The afternoon was spent in driving over the vast property of the Home, a beautiful park-like estate of over three thousand acres, with great stretches of prairie pasture land and beautiful wooded portions, which, with the herds of cattle, made as fair a sight as one could



GIRLS' DORMITORY

their own interests. The representatives of the Society were impressed with the unselfish devotion of Mr. Murrow and his associates, with the great value of the holdings of the Home, and the possibilities opening up for effective missionary and educational work in connection with these lands.

As the visitors drove away next morning the teachers and children gathered at the gateway and sang, "God be with you till we meet again."





HERD OF CATTLE ROUNDED UP BY THE INDIAN BOYS OF THE HOME FOR THE ENTERTAINMENT OF THE "TENDERFOOT" VISITORS

THE APPORTIONMENT

**Proof that the Way to Meet It is to Meet It
A Few of Many Cheering Items from New York District**

By District Secretary F. H. Divine



HE pastor of a village church writes: "The Apportionment Committee assigned us \$702 for our Annual Budget, and we expect to raise it. We were installing a new pipe organ, costing \$3,500, during the summer and fall, and now that it is dedicated and paid for, and we are without debt and are ready for the task, we are raising the whole Budget in a lump sum, and we expect to have the amount all in by March 31, 1909." The pastor of a small church writes: "I am determined to raise the apportionment amount, if at all possible." Another says: "The good people of this dear old church voted unanimously this afternoon to raise their apportionment."

The apportionment is out of date, for

read: "Inclosed please find \$96.92 for Home Missions. We were asked to raise \$75. The apportionment plan is a great help." This pastor sent a personal printed letter to each member enclosing a leaflet and an offering envelope with the member's name written thereon, and all was backed up by prayer by pastor and church.

A single day's Missionary Institute was held with a central New York State church, with only a small attendance, but these are some of the results: A layman in the entertaining church set about it at once to secure nine other persons who would join with him in giving \$50 each toward making up the \$675 asked from his church, which was not provided for through their weekly envelope offerings. It is needless to mention the result.

The pastor of another church who was

present went home and sent a letter to all his people telling them what was asked and how much it was needed, and that they could, and he believed they would, raise it. The next Sunday they took the matter up and raised all but \$80 of the more than \$600 asked, and appointed a committee to raise the balance at once. A layman at the same meeting writes: "Last Sunday I presented the Budget to the church at ———, and they voted to set about raising it at once. On my way home I met the young man who is sup-plying ——— Church, and he told me he was so stirred up at the Institute the Friday before that he presented the matter to his people on Sunday morning and raised the whole Budget with a small sum in excess."

A western New York pastor writes: "The Apportionment Committee assigned us \$180 for Home Missions. I asked the church to give \$200 and we have it already with a small surplus, and the end is not yet." This pastor thinks the solution of the whole problem is in sight when the pastors show the proper missionary spirit. Is he right?

Another village pastor writes: "Our church raises its full apportionment of \$120 for Home Missions! Don't do away with the apportionment plan! Our

average for this work has been \$23.76. Thought this good news might cheer you in your work. By all means do not do away with the plan. It has put new missionary zeal into our churches."

The above are only a few of the many like expressions and reports that are in hand.

Scores of our churches are writing in substance: "We raise our benevolence by the weekly envelope system, but shall take a special offering before the close of the year, March 31, if our weekly offering fails to meet the apportionment."

The Budget Apportionment in Pennsylvania

District Secretary Sallade sends cheering news from western Pennsylvania. He says:

"The Pittsburg Association had a Report Day last Monday at Homestead. Out of 74 churches, 56 reported the Budget secured in subscriptions; 3 reported it doubtful; 5 said they could not do it; 9 did not report. In some of the Associations every church is to the good."

That is a great missionary Association—the Pittsburg. It is looking after the foreign population, too, in a remarkable way. Now for eastern Pennsylvania!



BAPTISMAL SCENE, OLUSTEE, OKLAHOMA, FIRST BAPTIST CHURCH



JESUS A POLYGAMIST!

By Lemuel Call Barnes, D.D.

IT was not in Utah, but in northwestern New Mexico. There is a portion of the San Juan Valley which has been settled by Mormons. One town is named Kirtland, after the town in Ohio where the first Mormon temple was built. This valley is literally fruitful, apples and peaches being leading products.

The settlers used to haul fruit one hundred and fifty miles to Albuquerque to market, and still sometimes take it to Gallup, a hundred miles away, although there is now a railroad at Farmington, only twenty miles.

In a region innocent of hotels we were entertained by a sturdy farmer who had seen seventy odd winters in Alabama (where he was born and where he "first saw the light brought by a Latter Day Saint's missionary"), in Utah, and now for ten years in New Mexico.

It was good in this frontier cabin to hear the blessing asked at table by the head of the house. Neither of the Gentile missionaries present was called upon to render this service. But they were labored with faithfully to show them the error of their ways. They were told that Latter Day Saint missionaries have no salary, or even expense money. "My son is a missionary. Gentiles frequently refuse to entertain him without pay. How different that is from our way." Yet

when we left at daybreak the next morning full market rates were taken for the entertainment of both men and team. We did not need to insist on it in the slightest degree. There was no other thought in any one's mind and no thought of inconsistency in the mind of our host. Would that Mormons were the only people oblivious of hiatus between theory and practice.

The greatest zeal was shown in proving polygamy from the New Testament, even from the example of Jesus Himself! "I can show you from your own Bible that Jesus had two wives. It says in the Gospel of John that he was married to Mary and Martha." With perfect confidence he turned the pages to the account of the marriage in Cana and insisted that the one who made the wine was obviously the bridegroom, called in later, as the one who had kept the best till the last. This interpretation was confirmed by the fact that a little further along Jesus is spoken of as the bridegroom who was still with them.

When attention was called to the omission of any mention of Mary and Martha in those passages, our host had thought of them so long as belonging there that he was not in the least discomfited by the mere detail that their names are not printed.

The fertile valleys beyond the Rockies are filling fast with people. The foundations of society are being laid. Is there any need of our putting in the pure Gospel?



The Baptist Forward Movement for Missionary Education

Department Conducted by Secretary John M. Moore

A Midwinter Campaign for Mission Study

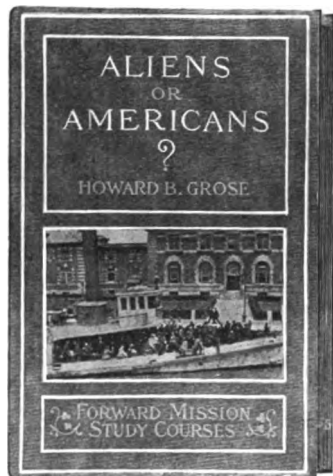


NE Thousand Baptist Mission Study Classes is the slogan of the Forward Movement this year. There were reported about six hundred classes last year, which is our record thus far. Through the special emphasis that has been laid upon Missions in the Sunday-school and Stewardship in the Forward Movement campaign this year, with perhaps a lesser emphasis on mission study, it happens that the number of mission study classes, reported up to date, is considerably less than we can possibly be satisfied with. On looking over our list we find a number of churches from which classes were reported last year whose names are not found this year.

Never have we had more attractive text-books, or better equipment for study classes. In addition to the new Home Mission book, "The Frontier," "Aliens or Americans?" and "The Challenge of the City" are still available, and as helpful as ever for classes that have not yet used them, and the subjects with which they deal grow more important, the problems more difficult, and call for *action* more imperative with every passing year. The problem of making missionary churches can be solved by mission study if pastors and other leaders in the work will address themselves to the task.

The Forward Movement, therefore, calls upon interested workers for a midwinter campaign, beginning January 1st, as a result of which we hope that not less than five hundred mission study classes may be formed. For this propaganda a

number of denominational weeklies have generously given large space and a document has been prepared by the Forward



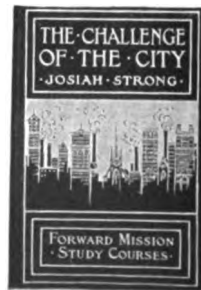
Movement and is being sent out widely. All who love the Master's Kingdom and His appearing should help.

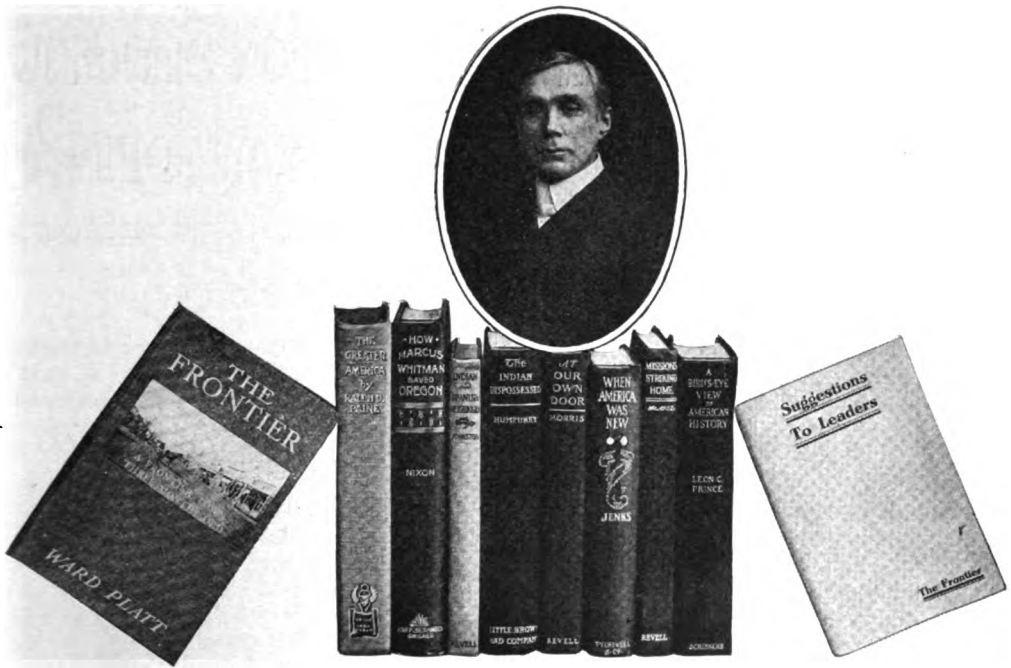
MISSION STUDY ACCESSORIES

Those who have not taken up this work as yet will be surprised to find what a wealth of material has been prepared to



DR. STRONG





make mission study interesting and attractive. A book of "Suggestions to Leaders" is furnished free with each course, together with other denominational helps. A Reference Library of from eight to ten well selected volumes has been issued with each text-book, and is sold at \$5 per set, which is usually less than half of the price of the same books when purchased separately. Maps, charts, etc., are available, and any man or woman with fair intelligence, with or without special qualifications as a teacher, can easily qualify, with the help that is thus furnished, for successful leadership. The Forward Movement would like to get into correspondence with pastors, presidents of young people's societies, leaders of men's Bible classes, etc., who have not yet engaged in mission study. It is believed that some of the difficulties and problems that have thus far prevented the formation of a mission study class can be successfully met through correspondence and through the help that the Forward Movement is prepared to furnish.

"The Frontier"

Editorial mention was made in the December MONTHLY of the new book for home mission study classes—"The Frontier," by Ward Platt. The contribution which this book will make to a most important phase of home mission work is so great that it deserves more extended notice. We can make up for the unavoidable delays by which the publication of this book came so late only by a very aggressive campaign in the opening of the new year for home mission study classes that shall use it.

The first edition of "The Frontier" was the largest first edition yet issued of any of the Forward Home Mission Study Courses, and so great was the demand for it that a second edition was ordered in less than a month. There are only seven chapters in the book, so that the course of study can be completed, if desired, in seven weeks, although the supplementary chapter, "Baptist Missions on the Frontier," which has recently been prepared by the Home Mission Society,

while it will help the reader in the study of the entire book, is well suited for use in an extra session, which shall close the course, and by which the study shall be linked up very definitely to our denominational work. From first to last this book is a fascinating one. It is well illustrated, contains two good maps, and has a number of valuable appendices. Special helps for the leader are furnished by the Forward Movement. There ought to be five hundred Baptist mission study classes using this book.

The first chapter deals with "The Frontier—In the Making," and one is led to marvel and thank God when he reads the wonderful story of how our country has developed from a narrow fringe along the Atlantic coast, sparsely populated, to a great domain 1,300 miles from north to south, extending from ocean to ocean for 3,000 miles and with a population of eighty millions of people. When the Treaty of Peace was signed at the close of the Revolution providing that the United States should extend to the Mississippi River, it seemed to our fathers that there was more territory than could ever be fully occupied, and little wonder, for this section of our country alone contains more square miles than twelve European countries. But there came, in the providence of God, the Louisiana Purchase, which added territory out of which thirteen great States have been constructed; the cession of Florida by Spain, the annexation of Texas, the saving of the Oregon country, and the cession by Mexico of what is now California, Nevada, Utah and Arizona. All this is interestingly told, and one follows the advancing frontier, marvelling at the providence of God, the courage and the faith of the pioneers, and the tremendous possibilities of a nation with such a domain, such a location, and such a people as ours, if only Christian ideals can be made to prevail.

The second chapter is entitled "Transforming the Desert." The story of the work of reclaiming our supposedly worthless, arid lands is so new that many who read this book will be amazed to learn the extent of this enterprise and the great moral and social, as well as

economic influence of irrigation. Smythe in his book, "The Conquest of Arid America," which is included in "The Frontier" Reference Library, declares that the western half of this country, in which only five millions of people live, while seventy-five millions live in the East, is by far the better half of the country, and will ultimately support a larger population; and suggests that if the Pilgrim Fathers had landed at San Diego, Cal., instead of upon the shores of Massachusetts, it would have been with great difficulty that the eastern wilderness could have been settled! A table found in the appendixes of "The Frontier" shows that by 1911, 1,910,000 acres of arid lands will have been reclaimed by the government at a cost of \$70,000,000. Since each acre of irrigated land is capable of sustaining two people, and the estimated acreage that may be reclaimed is not less than 100,000,000 of acres, it will be seen that there are possibilities for the development of the West which until recently were not even dreamed of. Irrigation is making a new West, and a new and most promising field for home missionary work is being opened up. It would be hard to find a field for missionary cultivation with better promise of speedy and large returns, since these communities are to be prosperous and intelligent, and if Christianized, will be most generous supporters of every form of missionary work in the years just ahead.

The limits of our space will not allow such an extended review of the other five chapters. They are entitled, "The Giant Northwest," "The West Between and Beyond," "The New Southwest," "The American Indians and Some Other Peoples," "The West and the East." The last chapter closes with these words, "We might never have heard of Abraham or Paul had they refused their westward call. It was their making and their crown of immortality. In the rapid expansion of the kingdom in apostolic days, in the doors then thrown wide, and in victories all out of proportion to those engaged, we recognize the omnipotent, omnipresent, unconquerable Christ. One fact alone bewilders. Israel—



SECRETARY MOCRE AND DR. COOK IN THE BOSTON OFFICE

blind, unresponsive, inscrutable Israel! "God hath raised up another Israel. We face an epoch. Is he not saying, 'Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee!' And thus may our West gain help from our East that in turn it may bear 'the glory of Jehovah' to the waiting Orient."

Kingdom Comments

Sunday-school teachers in schools using the International Lessons will have a rare opportunity during the coming months of teaching missions in the most natural and effective way. The Acts of the Apostles, from which these lessons are taken, is, of course, a missionary book from beginning to end, and yet it is possible for one to study it and teach it as ancient history, even sacred history, without relating it to the acts of the modern apostles on home and foreign mission fields. Many teachers are asking for help in the missionary interpretation and illustration of the regular lessons. In order to meet this need a little pamphlet entitled "Kingdom Comments," giving helpful hints on the International Lessons for the First Quarter of 1909, has been prepared and can be secured free of charge from the Literature Department of the Home Mission Society.

The Best Way to Teach Missions in the Sunday-school

There has come a new appreciation of the missionary obligation and opportunity of the Sunday-school. Wide-awake superintendents and earnest teachers are discovering that not only does the missionary cause need the Sunday-school, but that the Sunday-school, if it is to do its best work, needs missions. Mr. George H. Trull in his book, "A Manual of Missionary Methods for Sunday-school Workers," which ought to be widely circulated among Sunday-school officers and teachers, enumerates the following vital things, which the pupil will lack who grows up in a Sunday-school in which the missionary spirit is not found.

1. He would lack a knowledge of the growth of the Kingdom of God, for the history of Christianity is the history of missions. This would mean cutting out a large part of the Bible, many of the words of Christ and of Paul.
2. He would lack acquaintance with some of the noblest characters of history, and the example of their lives for his own.
3. He would lack an intimate knowledge of conditions in non-Christian lands and their urgent need of the Gospel.
4. He would lack the development of a broad world-wide interest and sympathy,

and a feeling of responsibility for his fellow-men.

5. He would lack the strengthening of faith through the story of the triumphs of the cross.

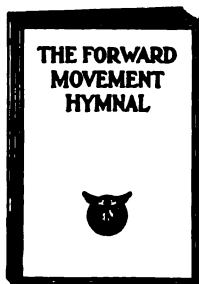
6. He would be ignorant of the strong apologetic for Christianity offered by Christian missions.

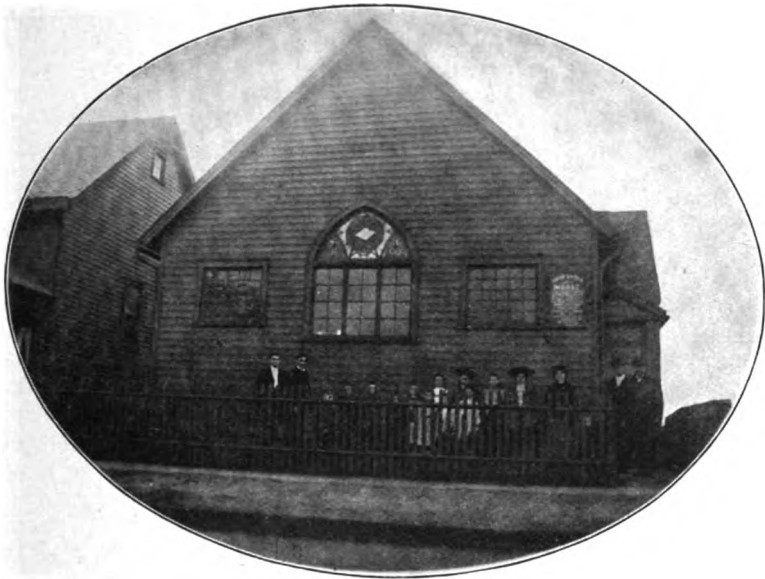
There is a variety of methods for teaching missions in the Sunday-school. All of them are good. The best method, without doubt, is the missionary interpretation and illustration of the regular lesson by the regular Sunday-school teacher. This could be done without any equipment but his Bible and some information concerning the work of our missionary societies. Sunday-school teachers in schools in which the International Lessons are used will have a rare opportunity beginning January, 1909, to teach missions naturally and effectively, since the lessons during the coming year are to be taken from the Acts of the Apostles. Here, again, the teacher needs missions for the sake of illuminating the truth of this subject no less than the missionary cause needs such instruction for the sake of securing an intelligent constituency in the church that is in the making.

As an illustration of what can be done by the teacher who has the vision to see the modernness of Luke's great missionary book, take, for example, Lesson 2, which will be studied on the second Lord's Day in January, the subject of which is "The Descent of the Spirit." Prominent in this narrative is the account of the gift of tongues by which the

Apostles were able to speak in the many languages of the multitude. If the Spirit was so concerned for these dwellers in Jerusalem who had come up from all parts of the Empire, as to make possible this miracle by which they might hear the Gospel, can He be less concerned with the needs of the many peoples thronging all of our great American cities to-day? Let the teacher compare the list of nationalities as given in the second of Acts, Parthians, Medes, Elamites, etc., with the longer list among whom the American Baptist Home Mission Society is doing work, Germans, Scandinavians, French, Mexicans, Chinese, Poles, Bohemians, Finns, Italians, Jews, Slavs, Slovaks, etc. Surely here is an opportunity for the teacher to make his class of boys and girls appreciate the significance of Pentecost to their own lives. But take as another illustration, Lesson 6 on "True and False Brotherhood," in which Barnabas' generous giving to the church is cited as a conspicuous example of true brotherhood. Let the teacher send to the Home Mission Society for the leaflet, "Two Instances of Heroic Giving," and just tell the stories which it records to the class. They will discover what many of our boys and girls and older people, too, are forgetting that we have up-to-date marvels, not only of God's power, but of men's sacrificial service for Christ.

There is not space here to enlarge upon this thought. The Forward Movement stands ready, however, to help any teacher who wishes assistance in making his class see the missionary significance of the work of God. A postal card will bring this help.





FIRST HUNGARIAN MEETING HOUSE, CLEVELAND

Hungarian Baptist Church, Cleveland

By Rev. C. A. Brooks, Supt. City Mission Society

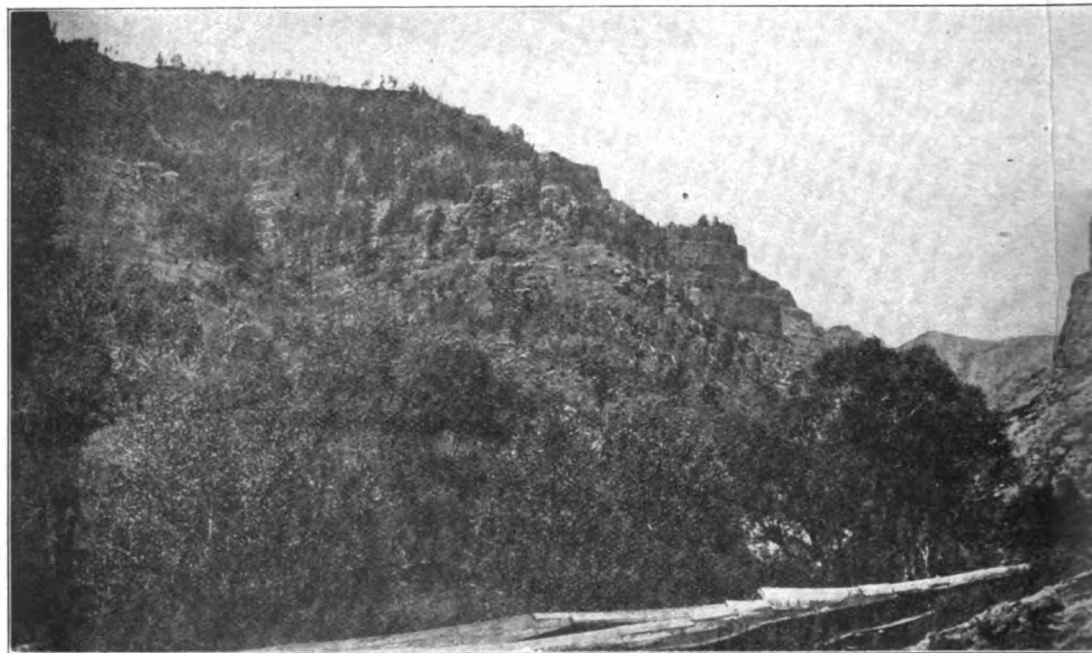
ON October 15th the Permanent Council of the Cleveland Association voted to recognize the Hungarian Baptist Mission as a regularly organized and constituted Baptist church. It was a day full of joy to the Hungarian brothers who had looked forward to the day for a long time. Appropriate services were held in the evening and the English friends were highly pleased with the whole affair. The pastor, Rev. Steven Orosz, came to the church last June from Budapest, Hungary. He was pastor of the First Hungarian Church there, a teacher in their training school and editor of a musical journal—a man greatly beloved by all Hungarian Baptists. Many of the members of the Cleveland church had been members of his church in Budapest. He has shown splendid ability in his conduct of affairs at the City Mission Society, which is gratified to have him at the head of this important work. There are 50,000 Hungarians in Cleveland, and this church, with a mission on the West Side, is the only evangelical body among them.

The chapel is already inadequate for the growing work. The church is aided by the Home Mission Society, which has co-operated from the beginning in fostering the enterprise. Bro. M. Vegh, who was Mr.

Orosz's predecessor, has been appointed by the State Convention to labor among the Hungarians in Ohio. He has already met with gratifying success in a three weeks' visit in Lorain, where there are 7,000 Hungarians. He is a man of consecration and an experienced pioneer worker.



REV. STEVEN OROSZ



A VIEW IN THE BIG HORN BASIN, WYOMING—THE SCENE

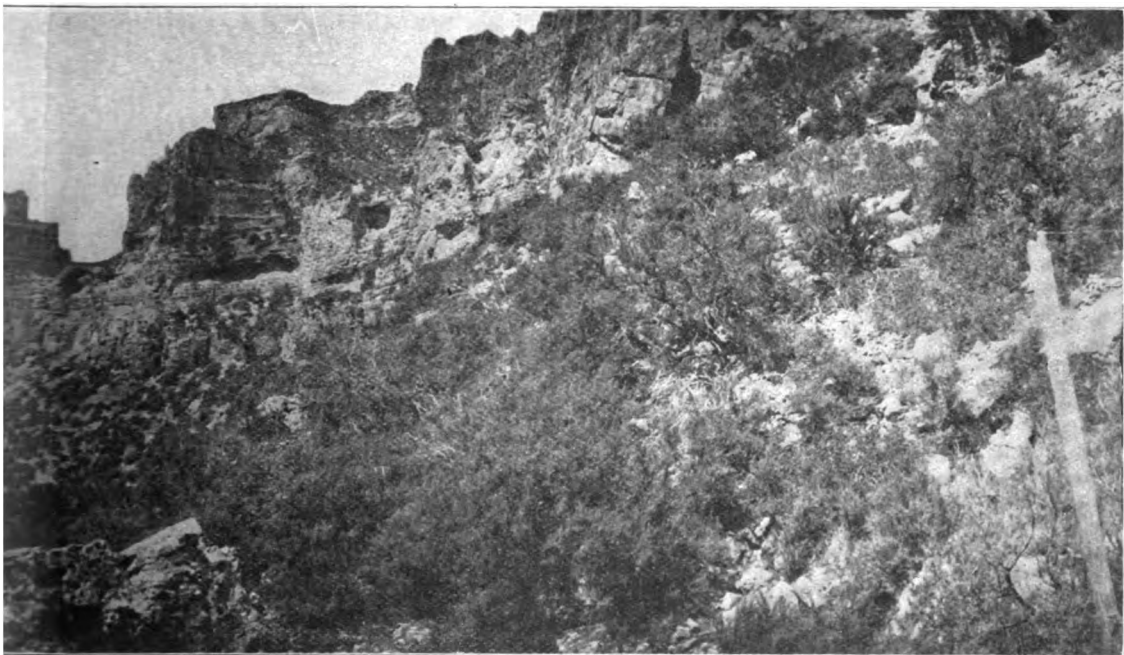
A THOUSAND LAYMEN FOR THE

- ¶ That is what the Northern Baptist Convention, the General Society
- ¶ The Railroads West have already fixed a Rate of Sixty-two Dollars
- ¶ A Good Rate will undoubtedly be granted from Eastern Points to the continental Baptist Train. The Trip will be a Patriotic and N

EVERY BAPTIST SUNDAY.

Should enter with his Sunday-school into the observance of the LINCOLN

- ¶ This will be a day for the inculcation of Patriotism.
- ¶ A Souvenir Program of great Interest and Excellence has been prepared
312 Fourth Avenue, New York.
- ¶ The Women's Home Mission Societies unite with the Home Mission Society



WHAT WILL SURPRISE AND CHARM THE EASTERN TOURISTS

E ANNIVERSARIES IN PORTLAND

s, and the Baptist Brotherhood are working to secure.

s from Chicago to Portland and return.

Chicago. Now let us work up a New England and New York Trans-
missionary Education.

SCHOOL SUPERINTENDENT

OLN MEMORIAL HOME MISSION DAY, February 14, 1909.

d. Be sure to send for it to the American Baptist Home Mission Society,

in this Day and Service.



Our Spanish Speaking Neighbors.

The Third Interdenominational Conference in Port Rico

By Rev. Alvin A. Cober



AMONG the standing arguments of the Roman Catholics against Protestantism are those of the "Apostolic Succession" and the unity of the church. Protestantism, they say, is sporadic in its origin and divided into sects, so that it is without divine sanction and is lacking in unity of doctrine and spirit. The simple statement of these arguments, without even an effort to prove them, carries with it tremendous conviction to the members and adherents of the church and puts those who may be opposed and those who are indifferent on the subject of religion to sad confusion.

To the surprise of many the unity of Protestantism is gradually becoming more and more evident in Porto Rico. For the third time during the brief history of ten years Protestantism has held an interdenominational conference. This conference met in San Juan, Nov. 9-11, and held its day sessions in the Baptist church, while its night sessions, which could not be accommodated in any of the Protestant churches of the city, were held in the theater, a spacious and handsome modern building which was given to us free of charge.

The conference was composed of a splendid representation of delegates from all the denominations at work on the island. I might say the delegates consisted both of American missionaries and Porto

Rican pastors and workers; but we do not like to make distinctions, for down here we are all Porto Ricans.

In opening the conference the pastor of the Baptist church, of San Juan, Sr. Don Dario Ruiz Martinez, in a very happy manner delivered the address of welcome. This session was given to the consideration of the Sunday-school and self-support of the churches. During the day sessions such subjects as mission schools, medical missions and the power of the Gospel were treated. One half day was helpfully spent in the discussion of the subject of The Model Minister; (a) In the Pulpit; (b) In Pastoral Work, and (c) In His Daily Life.

The greatest interest centered in the theater meetings. These were largely and enthusiastically amended. There was an average of about a thousand persons there each night. The address of welcome to these meetings was delivered by the Hon. Dr. Francisco del Valle Atilas, a man of education and culture, the mayor of San Juan. In an eloquent address of half an hour he discussed in an interesting and admirable manner the history of religious liberty. When he concluded his really remarkable address the conference went wild in its applause of his splendid effort. The influence of a man of his standing addressing a Protestant conference is of no small import in Porto Rico. The response to this address was by a layman, a member of the

Presbyterian church of Mayaguez, a practicing physician of no mean reputation. This duty was nicely performed and was a worthy effort of which we were by no means ashamed.

During the first meeting in the theater the following subjects were discussed, viz.: "The Unity of Protestantism," "Protestantism and Education" and "The Bible in Porto Rico." It is no discredit to the other speakers to say that perhaps no address during the entire conference was more clearly conceived, more logically presented and more sweeping in its effect than the discussion of the "Unity of Protestantism" by Rev. N. H. Huffman, of the United Brethren Church. He is a master of the Castilian. The division among the Catholics was wonderfully evident by the time he got through with his discussion and the unity of Protestantism a more real thing than is generally supposed. At the close of the discussion we were in a splendid mood to sing "Blest be the tie that binds."

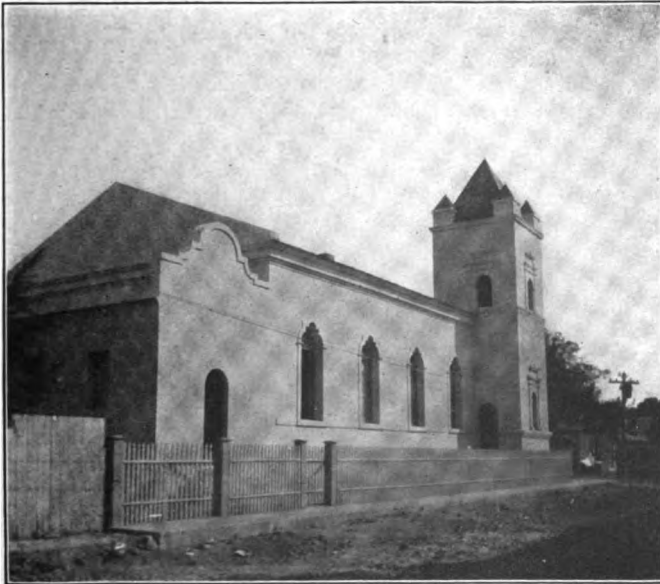
The subjects discussed during the second night in the theater were: "The Re-

lation of the Church and the State," "Protestantism in Porto Rico" and "The Literature of the Bible." All these subjects were clearly, wisely and ably discussed, and Protestantism did itself great honor and has made a long stride in the way of making itself respectable and worthy of consideration by the more intelligent part of our population. Fruits of the meetings are already being realized.

On the whole, the subjects treated were fundamental and strong; the discussions were fair, sane and worthy, both of the subjects and of the men who treated them; and the results, a higher regard for the intelligence and spirit of Protestantism. Men will have greater boldness to examine the claims of Protestantism than before.

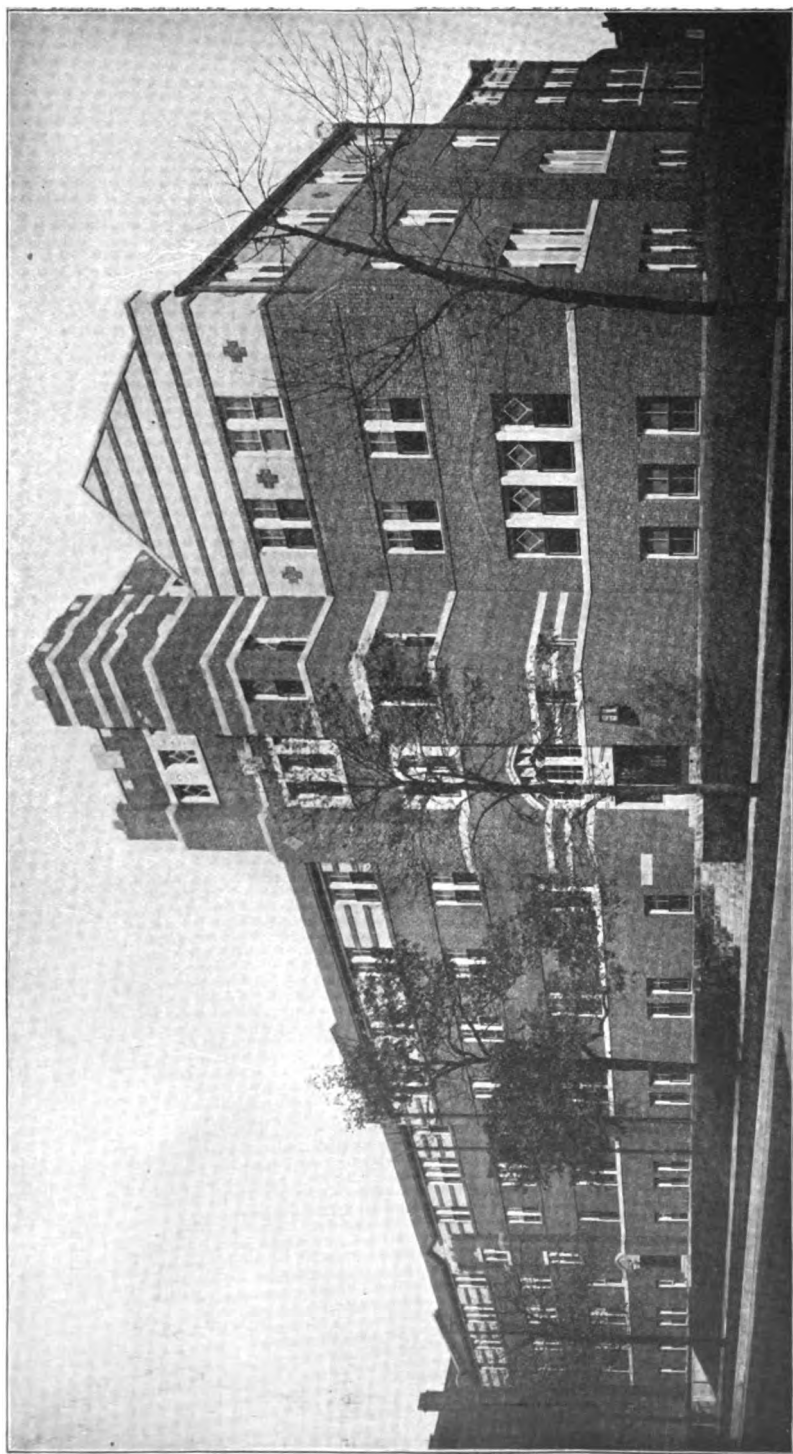
The spirit of harmony in the meetings and the social fellowship during the intervals were delightful. There was a happy, buoyant, optimistic spirit throughout the entire conference and all who attended said "it was good to be there."

San Juan, P. R.



OUR HOUSE OF WORSHIP AT PONCE

NEW BUILDING OF THE MISSIONARY TRAINING SCHOOL IN CHICAGO



Home of the Training School and Headquarters of the Women's Home and Foreign Mission Societies in the West—
A Model Baptist Institution



THE LIBRARY OF THE TRAINING SCHOOL

THE WOMEN'S GREAT ACHIEVEMENT

IT was the Editor's privilege to attend the opening reception in the new home of the Training School of the Woman's American Baptist Home Mission Society (that is to be after April), and the general expression of surprise and pleasure was justified by the buildings and their equipment. This is a notable achievement of the women of the Chicago Society. The Training School long ago proved its inestimable value to the missionary cause, providing trained and consecrated young women workers for both the home and foreign field; but it seemed a bold venture to plan such a structure as now furnishes an adequate and permanent headquarters for the school. The illustrations which we give indicate in part what has been done through the faith and persistence and sacrifice of many noble women.

The exterior of the building is plain, but architecturally good, mingling the feeling of strength and simplicity. The interior is exceedingly attractive by reason of the well arranged rooms and the taste of the wood work. The dormitory rooms are of good size and neatly furnished, many churches having had part in this. Every convenience has been provided, even to a hospital with trained nurses; this being a part of the training which some desire.

That the building was not dedicated at

the time of the reception was due to the fact that the Board had decided not to dedicate so long as a dollar of indebtedness remained, and it was found that after all efforts a sum less than \$5,000 still remained. The joy of the reception was unrestrained, however, and a great company of visitors joined with the Society officers and the school inmates in the gladness of the occasion. We congratulate the large company of devoted women who have labored so long for this consummation of their hopes.

Baptist Missionary Training School

By Mrs. L. C. Barnes

I am spending a few days within reach of the great throbbing center of missionary work, the Baptist Missionary Training School in Chicago.

Some facts regarding the school are easily enumerated. It was organized in 1881; it began with sixteen pupils, twelve of whom were missionaries who came in from the fields for needed preparation. For nine years the school lived and grew and grew in a rented house.

In 1890 the conviction of the importance of the work grew so strong in the hearts of those who knew it best, that three houses were purchased and refitted for its work,

costing with furnishings more than \$50,000. The school, like all healthy vital organisms, grew and grew until this house was too small. The appreciation of the work grew, too, in the hearts of watchful friends.

Now a new home has been built to accommodate two hundred students. Ninety of the two hundred have already entered, although the building was opened only a few days ago. Other students are entering every few days, some having been delayed by unavoidable circumstances until this time. To look into the faces of these earnest, purposeful young women is an inspiration. Native-born Americans naturally outnumber all of the others, but many have come from other lands, the present class representing some fifteen different nationalities, while during the years since the school was organized other countries have sent representatives, including Norway, Sweden, Holland, Germany, Denmark, Poland, Hungary, Iceland, Finland, Bohemia, Bulgaria, Switzerland, Italy, China, Burma, Syria, Africa, Cuba, Mexico and Central America. Truly their going out to their own people will bring again the experiences of Pentecost, when they of all nationalities heard the Gospel in their own tongue to which they were born.

The Training School gives training for work—not for mere theorizing. At the end of the lunch time, the day of my visit, following the morning of study the pupils leaving the dining room pass along the corridor to a large, light, airy room across the hall to find and take their supplies for the afternoon's work. On the tables under the windows are pamphlets, tracts and leaflets in various languages, and each young woman selects and takes with her what she needs for the people to whom she ministers. In



VESTIBULE AND STAIRWAY TO MAIN FLOOR

the drawers and on the shelves which line another side of the room are carefully assorted materials for industrial school work. Quietly they furnish themselves for the afternoon and go out, two by two, ready to meet the people on the ground of daily need and common interest. It all sounds tame as I tell it—it is thrilling to see it.

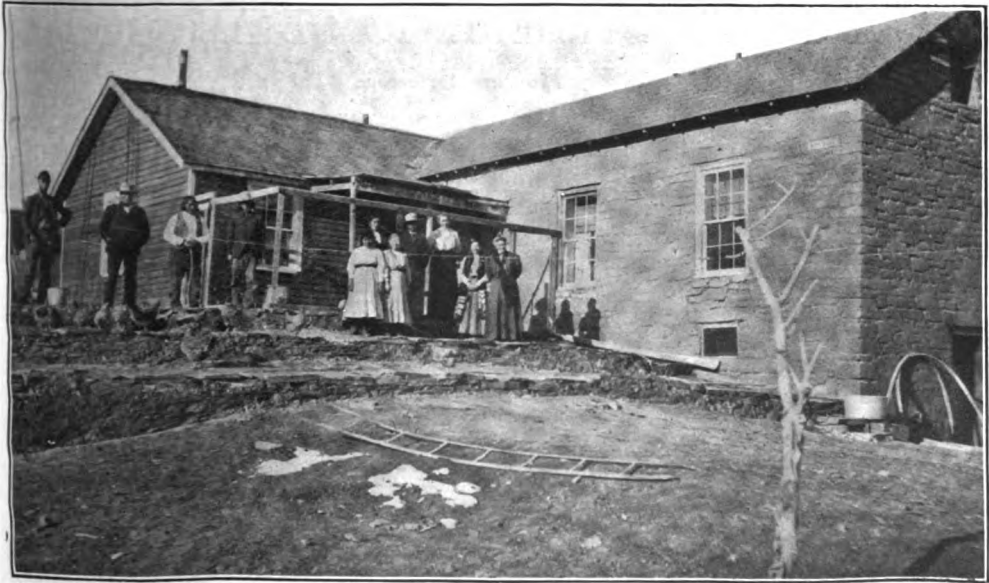
In the twenty-seven years of its history the school has enrolled more than eight hundred students; they are working to-day in India, Burma, Assam, China, Japan, Africa, Central America, South America, Norway, Sweden, Mexico, Cuba, Porto Rico and the Philippines. In our own

land many are giving noble service as city, church, and Sunday-school missionaries, pastor's wives, workers in Young Women's Christian Associations, in various executive positions, and as missionaries among foreign populations and other home fields.

You see the training and the outlook are as broad as Christ's command to carry "the Gospel to every creature." The school could not be narrow in aim under the guidance of the noble women who constitute its Board of Directors, the Board of the Women's Baptist Home Mission Society. An afternoon spent with them, while they ponder the problems which are brought for solution to the Board meeting, reveals them as women of culture and of power—clear-headed, warm-hearted, far-seeing, earnest, and devoted. Their faces are turned toward present need and future opportunity. They have built on broad foundations. The offices of the Woman's Baptist Foreign Missionary

Society of the West, as well as of the Women's Baptist Home Mission Society, are in the Training School Building, in ample rooms especially arranged for them. The two organizations housed under one roof speak with enthusiastic gratitude of the blessings of this close neighborhood with each other. There is no chasm between Home and Foreign work here.

The Woman's Mission Union of the Chicago Association represents both Home and Foreign workers, as nearly all the circles in the churches do. This union work succeeds. The wife of a New England pastor who recently moved to this vicinity said to me a few days ago, "You have no idea of the enthusiasm of these western women for missions. Why, instead of their associational meeting being held once a quarter, they meet here once a month, and they usually have five hundred or more women at every meeting."—*Tidings*.

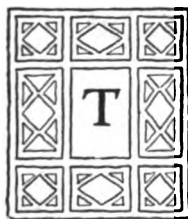


THE HOPI MISSION HOUSE, ARIZONA



A CHURCH FEDERATION DIALOGUE

By Howard B. Grose



THE following dialogue might have taken place between a Leading Layman of Anywhere in the United States and a Distinguished Delegate, just returned from the week's meeting of the Church Federal Council in Philadelphia, Dec. 2-8. As the meeting and movement have a decided bearing upon missions it is proper that some idea of its significance should be given here. Hence the dialogue:

LAYMAN. So you have been to the Federation Conference in Philadelphia. I saw a brief dispatch about it in the paper, but must confess a great deal of ignorance. What was it all about?

DELEGATE. About a good solid week of getting together. That puts it in the smallest compass.

L. But who got together?

D. Appointed representatives of thirty-four evangelical denominations of these United States, including nearly all of the largest; indeed, the Southern Baptists were about the only considerable body not represented.

L. What did the Council want to do?

D. Get together, first of all. That included the perfecting of the organization of the body. You see, there was a big meeting in New York in 1905, known as the Inter-Church Conference on Federation, with thirty Christian bodies represented, having a total membership of nearly eighteen millions. At that meeting a Plan of Federation was adopted and referred to the constituent denominations for acceptance. When two-thirds of the bodies approved, the plan was to become operative, under its own provisions, and the first meeting of the Federal Council was fixed for December, 1908, with quadrennial meetings

thereafter. Under that action there were about 450 of us who gathered in the City of Brotherly Love to manifest it.

L. Love feasts are all right, but to what purpose? What authority could such a body have?

D. About the highest authority known—that of public opinion and common sentiment. As for any other sort, the plan expressly declares that “this Federal Council shall have no authority over the constituent bodies, but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.”

L. It looks to me, then, like a waste of good time and money.

D. I don't believe you would have thought so, had you been there. It seemed to me wonderfully significant. It was not so much what was said and done, as it was the atmosphere, the spirit of the meetings. Indeed, perhaps the most remarkable thing about it was the sight of those strong, typical men of the various denominations—especially the older men, and there was a preponderance of gray-haired leaders—sitting in close contact, in fellowship, and unquestionably enjoying strange emotions as they discovered that nobody wore horns, that men they had supposed so different from themselves were after all of the same flesh and blood, big of heart and broad of sympathies. I tell you, it did me good to watch those men—opinionated beyond all question and ready to die for the faith—as the week wore away, and the debates disclosed the real brotherhood that lay below the denominational lines. Had nothing else happened but that fraternizing of elements hitherto as unmixed as oil and water, the conference would have richly paid.

L. Yes, I believe there is a good deal in that. I have noticed that acquaintance is an antidote for differences. But I am always looking for the practical results.

D. Well, there were some. People differ about that word practical. I should call it a practical result if there were no other outcome than a kindlier spirit between the denominations. That is not all of it, however. This Federal Council, being a delegated body, can speak on some great moral questions for eighteen millions of Protes-

tants, and make its voice heard. Politicians are said to keep their ears to the ground. They would not be likely to miss the utterance of the strongest and soundest body of voters in the United States—not unless they have turned over public affairs to good men like Governor Hughes, which is more than doubtful.

L. We don't want to get the churches mixed up in politics. We have enough of that now, with the Catholic vote and the labor vote, and so on.

D. The church is not going into politics, but into Christian citizenship, for the protection of American institutions. I am sure you will agree heartily with the objects of the new Federation. Listen: “We believe that the great Christian bodies in our country should stand together, should lead in the discussion of and give impulse to all great movements that make for righteousness. We believe that questions like those of marriage and divorce, Sabbath desecration, social evils, child labor, the regulation of labor to capital, problems that are created by foreign immigration, the bettering of the conditions of the laboring classes, and the moral and religious training of the young—concern Christians of every name, and demand their united and concerted action if the church is to lead effectively in the conquest of the world for Christ.”

L. That has the right ring to it, surely. Was that the spirit of the meeting?

D. Indeed it was. And talk was not all. Secretary Sanford reported that the public opinion in South Dakota which put an end to the scandalous divorce law of that State was created by the Federation of Churches of South Dakota. That shows what union can do. No one denomination acting alone could have accomplished that, but when all the evangelical churches act as one it means business, and the politicians know it. So the Federation in New York was back of the agitation on gambling that led to the abolition of racetrack gambling under Governor Hughes' determined leadership.

L. That strikes me as getting at results all right. I had no idea such things were proposed.

D. You should have heard the ringing report on the relation of the church to modern industry, taking up unflinchingly the charges made against the church, and lay-

ing down a platform for righteousness and justice—the square deal, with no favoritism to either rich or poor, employer or employee, but equity for all. It was a strong presentation and will do much to pave the way for better things.

L. But how are you going to reach the workingmen with the resolutions?

D. Some were reached on the spot, for on Sunday afternoon there was a meeting attended by three thousand of them, with representatives from nearly every labor union in Philadelphia, and they listened to a straight-from-the-shoulder Christian brotherhood doctrine from a man who used to be a union worker. He knows them and they know him, and there was plenty of enthusiasm.

L. That must have been worth going to Philadelphia to see. Why didn't you tell me such things were going on?

D. I did not know myself that such a meeting could be held. It made me see some things for the future. And then, the committee on temperance had a ringing report. For one thing, it was plainly recognized that it was about time the church did its own work without having so many outside organizations in the field, all appealing to the churches for support.

L. There certainly would be economy and efficiency both if the churches through such a Federation could do what needs to be done, instead of having irresponsible organizations with costly budgets that take out of the churches what ought to go into the missionary treasuries. The laymen would agree to that proposition. Really, it looks as though there were a lot of common sense in this Federation. It opens up as you look into it. I would be willing to invest something in that kind of enterprise.

D. But there are other things. The report on work in the foreign field led to a support of the missionaries there in adopting such plans of federation and union as they deem best for the progress of the Kingdom of God. And, as for the home work, the Council declared that the time has come for the denominations "to come together in frank, fraternal conference to consider their common interests, especially as they pertain to the cause of home mis-

sions in urban and rural districts in order that financial wastefulness may be stopped, unseemly rivalry eliminated, and earnest co-operation secured in carrying on the work of evangelization."

L. That is getting to the center of things. It comes over me that we are living in a new era. I feel myself growing enthusiastic.

D. That isn't all. It was recommended that the Home Mission Council—the new organization in which seventeen of the denominational Home Mission Boards have united for co-operative effort—and the Executive Committee of the Federal Council unite in an appeal setting forth the reasons for co-operation in home mission work, and that this joint committee aid in arrangements for the holding of mass meetings in the strategic centers, and to take such other action as they may deem expedient in the interests of federated Home Mission work. By the way, the Home Mission Council already has under way a great program of meetings in fifteen of the larger cities East, West and South, beginning the last of January, so that through a publicity campaign on an impressive scale our people may come to know the real home situation.

L. It is high time we had home missions brought before us widely, vividly and impressively. I am glad of that proposed campaign, for if we cannot get at the foreign element in my neighborhood pretty soon there will have to be an exodus of Americans—and, for one, I cannot believe that that is the way to settle the new problem of assimilation.

D. You can see, I think, that many things worth while can be done through federation. There was surprisingly little foolishness at this conference. Now and then a brother would let his longing go ahead of things as they are, but it was noteworthy how evenly the currents ran. The thought was not that of abolishing denominations, but of bringing these denominations close together upon the fundamental doctrines as to which they all agree, and banding them strongly for combined aggressive service. That was the Council's object, and it was accomplished in a degree most encouraging and satisfactory. I believe every Christian should rejoice in such a gathering. A century from now its meaning will be clear enough to the man of that day.

L. You have made me desirous, Dr. Delegate, of taking a little more active part in church affairs that loom so large on the horizon. Four years from now, if I am alive, I shall hope—

D. To take my place as delegate, eh? I shall be only too glad to have you do so, Mr. Layman. If as a result of this new fellowship we can enlist a hundred thousand of our laymen in more aggressive service in the church, this will be a new era

indeed, and the hoped-for revival of true religion will have come.

L. It is my honest conviction that there is no lever that will move the body of the laity more powerfully than that of Christian unity. What have you said about Philadelphia makes me feel that we are on the right road.

D. May God grant it, and so may His kingdom come, in answer to our Lord's own prayer, "That they all may be one."

CHURCH FEDERAL COUNCIL RESOLUTIONS ON CO-OPERATION IN HOME MISSIONS

Passed by the Council at Philadelphia

IN view of the perils that confront our common cause, of the necessity of co-operative action in extending the Lord's Kingdom and of our desire to cultivate that unity of the spirit for which our Master prayed, be it Resolved:

1. That this Federal Council expresses its profound conviction that the time has come for the various denominations here represented to come together in frank, fraternal conference to consider their common interests in the extension of the Lord's Kingdom, especially as they pertain to the cause of Home Missions in urban and rural districts in order that financial wastefulness may be stopped, unseemly rivalry eliminated and earnest co-operation secured in carrying on the work of evangelization.

2. That we hail with gratitude the organization of a Home Missions Council representing the principal Home Mission organizations of the United States for the purpose of more effective service.

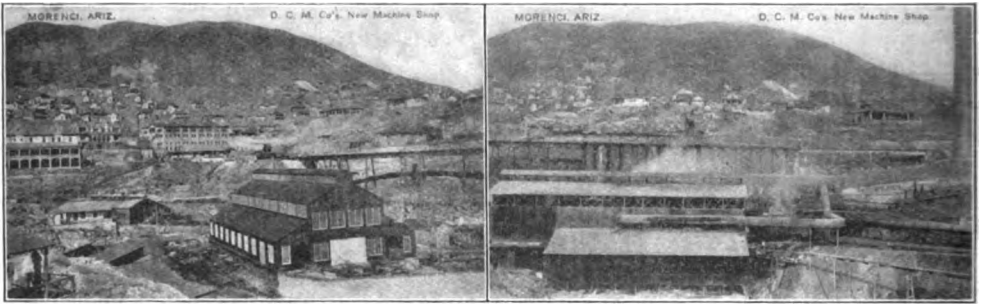
3. That a committee consisting of representatives of the Home Mission Council be requested to join the Executive Committee of this Federal Council in issuing an appeal to the fifteen million constituents in the

fellowship of the two councils, setting forth in succinct form the reasons for co-operation in Home Mission work. That this joint committee be requested to aid in arrangements for the holding of mass meetings in the strategic centers, and to take such other action as they may deem expedient in the interests of federated Home Mission work.

4. That in the various cities where mission work is being carried on, conferences between the different evangelizing agencies be called, such as that held in Chicago during the past year, and that special consideration be given to the matter of federative action as to work in congested districts, among foreigners, and in sections where new church organizations may be contemplated.

5. That in general Home Mission work throughout the land, commissions be formed representing the various denominations interested for the purpose of investigation, advice and the formulation of plans for co-operating in the extension of God's Kingdom, in order that over-churched communities may be relieved, unchurched communities supplied, and the cause of Christ find a new place of honor in the hearts of men.





MORENCI, AN ARIZONA MINING TOWN

By Rev. T. F. McCourtney

MORENCI, Ariz., is located in the mountains of Graham County, six miles from Clifton, another important mining camp near the line of New Mexico. Morenci is reached from Lordsburg on the main line of the Southern Pacific via the Arizona and New Mexico Railway and the Morenci Southern. At Guthrie you change to the Morenci Southern, which is a narrow gauge road and one of the most expensive roads in this country or in any other. From Guthrie to Morenci, about sixteen miles, the road makes five complete loops in climbing up the mountains to the city.

The city itself is the camp for two substantial mining companies, and it is built on company land in a cañon and on the sides of the mountains that are full of copper. There are about 4,000 people in the camp, and fully half of them are foreigners, and several nations are represented. The town is built in a substantial way, especially in the business portions. There is a

constant change on the part of the people who come and go.

The companies have encouraged the building of schools and they have provided a club house and a public reading room and library. The Presbyterians have a nice little chapel—the company built it—and they are the only Protestant church represented. The pastor has charge of the reading room and does very little pastoral work outside of his preaching. In my visitation the people did not hesitate to say that they would like to have another pastor in the town, as there are always many who could thus be reached by a new work, and the pastor himself admitted that another worker would stimulate renewed interest.

The building space is limited, and every available spot has been occupied, and to get a place for a meeting house one must buy a residence from some one and convert it into a meeting house, and this may be done. To rent would be too expensive. Last sum-



PRESBYTERIAN CHAPEL, BUILT BY MINING CO.



THE COMPANY'S STORE FOR THE MINERS



A GREAT MODERN MINING PLANT AND A MISSION OPPORTUNITY

mer plans were under way for a series of meetings to be held there that we might get together the few Baptists and organize and put a man there. The man was ready, and all seemed ripe, but we failed to get a place to meet, and we had not the money with which to buy. While the undertaking has not been given up, we are waiting for the time when we can plant a work there. Lack of money alone prevents.

There are five other new fields that ought to be entered, but the same reason—lack of money—compels us to wait.

An Oregon Church Far Ahead of Its Apportionment

The Baptist Church in Portland, Ore., of which Rev. Fred Buerrmann is pastor, has a membership of 102. In spite of the fact that his wife has been passing through a serious illness, and he could not give the usual attention to personal work, as he had planned, to stimulate an interest in beneficence, his church has succeeded in paying off its own indebtedness and at the same time in taking an offering of \$274.01 for

home mission work, which is the largest offering in the history of the church for this kind of Christian service. Pastor Buerrmann believes in educating his people to do as much as possible for the Kingdom of God, and is nobly succeeding.

Field Notes

Rev. Jesse Hyde, missionary pastor at Lander, Wyo., was recently married to Miss Nellie E. Jester, of St. Louis. The church has recently purchased chairs for temporary seating in the new edifice and an electric lighting system has been installed. The outlook is very hopeful.

Rev. M. E. Guajardo, of Montemorelos, Mex., writes that the Lord is richly blessing the work there; that they have seven services each week in the church and in some suburbs of the city; the attendance at each service having increased greatly, sometimes the seats in the church being completely filled with listeners. He reports eight candidates for baptism, and others who are expected soon.



Studies in the History of Modern Education, by Charles Oliver Hoyt, Ph.D., is not only a book for the teacher who would perfect his training, but for the pastor and the parent, who are equally interested in the development of character and the training of children. From Comenius to Horace Mann the development of the educational system is traced with skilful hand and accurate judgment. Many a reader will feel it a pity that the ideas of the first teacher who dealt scientifically with the subject of education are not dominant to-day. Comenius had no "godless school" notion. Prof. Hoyt says of him: "Devoted to his church and his religion, he aimed to inculcate the highest ideals of religious teaching. Alive to the needs of children and understanding them as no one had done before, he sought to make learning a pleasure. Fully appreciating the work of the teacher, he formulated a method the use of which made the school an institution which developed Christian character and trained good citizens." We wish that could be said truthfully of the common school methods of the present. Compact, with full bibliography and suggestive studies, the volume in its make-up and illustration, as well as in its contents, indicates the high-grade work of the publishers. (Silver, Burdett & Co.)

The life story of *Sheldon Jackson*, as told by Dr. Robert L. Stewart, is full of the romance of home missions. The reader will say every now and then, "This was a man indeed!" This is the hero type, the missionary statesman, the lover of God and man, the wise winner of souls. The author has done his work minutely and faithfully to a degree. He has the devotion to his subject that Boswell had for his Johnson. We are glad for the fullness of the details, however, for they concern a most significant life. For half a century this missionary has been in the field, beginning with

the Choctaw Indians, in Indian Territory, and covering service in Minnesota, Wisconsin, Iowa, Colorado, Utah, New Mexico, Wyoming, Montana and Arizona, winding up in Alaska, where he has done more to mold the civilization than any other single agency, and his biographer would regard that a very mild statement. The reader's pulses will be stirred continually by this record of adventure and achievement in a high cause. (Revell: \$2.00 net.)

Waifs of the Slums and Their Way Out, by Leonard Benedict, is a pitiful book that will fill the reader with indignation that such conditions can exist in this enlightened Christian land in the twentieth century. The writer knows what he is telling about, and gives no second-hand testimony. His purpose is to stir up the good people so that reforms may come. It is not strange that these waifs develop into criminals; it would be strange if they did anything else. Read the volume, so as to know how childhood is imperiled in our great cities, and how human greed lays its hands upon the innocents. (Revell; \$1 net.)

The United Brethren denomination, which is intensely missionary, has been using "Aliens or Americans?" very widely, and classes are still formed for that study. Its Home Missionary Society now makes a departure from the Missionary Movement course temporarily in order to introduce a text-book dealing with the work of its own denomination exclusively. Under the title *Our Heroes* the history of the denomination is traced from its founder, Philip William Otterbein, who came to America as an evangelist in 1752, and settled in Lancaster, Pennsylvania, to the present. It was at the beginning of the nineteenth century that the pioneer work of the denomination began in earnest in Ohio, gradually extending westward to the Pacific. It numbers about 275,000 members in the United States.

DONATIONS OF CLOTHING, ETC.

CONNECTICUT

Stonington, "Home Mission Society," of First Baptist Church, box to South Dakota, value not given.	
Wallingford, Women's Society, \$18.00 and bbl., value not given, to South Dakota..	\$18 00
New Haven, Ladies' Society of First Baptist Church, bbl. to Wyoming, \$92.12, and bbl. to Nebr., \$80 00.....	152 12

DISTRICT COLUMBIA

Anacostia, Miss'y Society of Anacostia Baptist Church, bbl. to Kansas, value.....	125 00
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INDIANA

Hope, Women's Circle, bbl. to Oklahoma, value	78 00
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LONG ISLAND

Richmond Hill, Miss'y Circle, value.....	100 00
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MASSACHUSETTS

Dorchester, Farther Lights' Society, Stoughton St. Baptist Church, bbl. to Oklahoma, value.....	45 00
Arlington, Mission Circle of First Baptist Church, two bbls., to Oklahoma, total value	85 00

NEW JERSEY

Bridgeton, Woman's Miss'y Society First Baptist Church, box to Oklahoma, value.	131 00
Bayonne, Ladies' Miss'y Society, Bergen Point Baptist Church, two bbls. to Kansas and Okla., total value.....	85 00

NEW YORK

White Plains, Junior C. E. Society, First Baptist Church, Christmas boxes to Oklahoma, South Dakota, New Jersey and the South, value not given.	
Greenwich, Woman's Society of Bottskill Baptist Church, box to Utah, value ...	69 00
Rochester, Missionary Circle, Park Avenue Baptist Church, box to Kansas, value..	183 00
Batavia, Woman's Missionary Circle of First Baptist Church, bbls. to Minn., value..	110 00
Six quilts to Rainy Mountain Mission, value.	6 00
Malone, Farnham Mission Circle, bbl. to Nebr., value	80 00
Rochester, Missionary Society, Second Baptist Church, to Mo.	102 00

OHIO

East Cleveland, Woman's Society, bbl. to Oklahoma, value.....	146 00
Cambridge, bbl. to South Dakota from First Church, \$16.25; from Old Cambridge Church, \$5.40; total.....	21 65
Cleveland, Woman's Society East End Baptist Church, bbl. to Montana, value	53 00

DONATIONS TO SPELMAN SEMINARY

GEORGIA

Atlanta, from Spelman Teacher, set of Encyclopedia Britannica.	
Atlanta, from Miss Amy A. Chadwick and Ida Pinckard, pencil sharpeners; value, \$3.00.	

MAINE

Sedgwick, from Miss Mary Smith, a quilt.	
Cambridge, from Women's Miss'y Society, bbl. clothing.	

MASSACHUSETTS

Boston, from Ladies' Benevolent Circle, Tremont Temple Baptist Church, bedding, etc.	
Haverhill, from Miss Mira C. McNeil, holders for laundry.	
Wollaston, from Mrs. G. F. Pinkham, bedding.	
Lowell, from Miss'y Circle Fifth St. Baptist Church, bbl. clothing, the 26th sent to Spelman by that circle.	

NEW YORK

Cortland, from Women's H. Mission Circle, First Baptist Church, bbl. clothing and bedding, value, \$26.25.	
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Waverly, from Women's Miss'y Society, First Baptist Church, \$2.20.

OHIO

Dayton, from Mr. W. D. Chamberlin, Lantern slides and case.

PENNSYLVANIA

E. Stroudsburg, from Miss Elizabeth J. Freeborn, \$5.00.

From a Friend, \$1.00.

From Friends, \$12.50.

CHRISTMAS GIFTS FOR INDIAN MISSIONS

AT CALUMET, OKLA.:

From Mission Circle, Parishville Church, Parishville, N. Y.

" Class of Boys and Bible-school Girls, Albany, N. Y.

" Woman's Miss. Circle, Russell, Iowa.

" Woman's Miss. Circle, Camden, Del.

" A Friend, West Rush, N. Y.

" Woman's Miss. Circle, Cherry Creek, N. Y.

AT RAINY MOUNTAIN, OKLA.:

From Women's Society, Central Church, Elizabeth, N. J.

" Women's Society, Nyack, N. Y.

" Women's Society, Saugerties, N. Y.

" Women's Society and Friends, Manchester, N. H.

" Women's Society Immanuel Baptist Church, Albany, N. Y.

" Women's Society, Madera, Cal.

" Women's Society, First Baptist Church, Batavia, N. Y.

AT COMANCHE MISSION, TAUPA:

From Clarksburg, W. Va.

" Women's Society, Syracuse, N. Y.

" Women's Society, Madison Ave. Baptist Church, N. Y. City.

" Women's Society, Shelbyville, Ill.

" Women's Society, Woodside, L. I.

" Women's Society, Catskill, N. Y.

" Young Ladies' Circle, Stamford, Conn.

" A Friend, Fremont, Nebr.

" Women's Society, First Baptist Church, Worcester, Mass.

" Women of Dayton Union, Dayton, Ohio.

" Women's Society, Waupur, Wis.

AT WATONGA, OKLA.:

From Women's Society, Clarksburg, W. Va.

" Washington Heights Church, N. Y. City.

" Women's Society, First Baptist Church, Rochester, N. Y.

AT ELK CREEK, RED STONE AND APACHE MISSIONS, OKLA.:

From Women's Society, Cambridge, Ohio.

" Women's Society, Rose Hill, N. Y.

" Women's Society, First Baptist Church, Jamestown, N. Y.

" A Friend, Brooklyn, N. Y.

" A Sunday-school Class, Erie, Pa.

" First Baptist Church, Bayonne, N. J.

" Women's Society, First Baptist Church, Belding, Mich.

" North Baptist Sunday-school, Newark, N. J.

" First Baptist Sunday-school, Southington, Conn.

" Women of Dayton Union, Dayton, Ohio.

AT WATONGA, OKLA.:

From Dayton Baptist Women's Union, Dayton, Ohio.

" President Street Baptist Chapel, Passaic, N. J.

" Philathea Class, First Baptist Church, Ogdensburg, N. Y., \$2.00.

" Women's Mission Circle, Fredericktown, Ohio.

" S. S. Philathea Class, Springfield, Ohio.

AT SADDLE MOUNTAIN, OKLA.:

- From Parmlly Memorial Church, Jersey City, N. J.
- " Women's Society, Waupam, Wis.
- " Friends, Sand Creek, Mich (Weston and Morenci Churches).
- " Women's Circle, Springfield, Ohio.
- " Women's Circle, Bergen Point Baptist Church, Bayonne, N. J.

AT ANADARKO, OKLA.:

- From Friends, West Washington, D. C.
- " Women's Circle, First Baptist Church, Bridgeport, Conn.
- " Women's Circle, First Baptist Church, Nashua, N. H.
- " Farther Lights Society, Kirkwood, Mo.
- " Women's Circle, Great Barrington, Mass.

AT DARLINGTON, OKLA.:

- From Friends, Morenci and Weston Baptist Sunday-schools, Sand Creek, Mich.
- " Strong Place, Baptist Sunday-school, Brooklyn, N. Y.
- " Farther Lights, Mt. Vernon, N. Y.

- From Friends, Detroit, Mich.
- " a Friend, Greensburg, Ind.
- " a Friend, Parishville, N. Y.
- " Friends, N. Y. City.
- " S. S. Class, Bainbridge, N. Y.

AT LODGE GRASS, MONT.:

- From Woman's Miss'y Circle, Fredonia, N. Y.
- " Friends, Harbournon, N. J.
- " Ladies' Miss'y Circle, Brattleboro, Vt.
- " Women's Society, Pawtucket, R. I.
- " Women's Society, Baptist Church, Salt Lake City.
- " Farther Lights Society, Newton Centre, Mass.
- " Women's Society, Fairport, N. Y.
- " Women's Society, Pawtucket, R. I.

AT SUNLIGHT MISSION:

- From First Church, Alton, Ill.

AT TWO GRAY HILLS MISSION, NEW MEX.:

- From Women's Society, Stamford, Conn.
- " Friends, Wauwatosa, Wis.
- " Friends, Dividing Creek, N. J.
- " a Friend, Fairfield, Conn.

HOME MISSION APPOINTMENTS, DECEMBER, 1908

ARIZONA.

- Scott Cotten, Yuma.
- C. S. Maddox, Mesa.

COLORADO.

- E. G. Lane, Evangelist.
- Peter Kmita, Russians, Pueblo.
- T. D. Allen, Mexicans, Ortiz.
- J. T. Jenkins, Holyoke.
- E. G. Judd, Arvada.
- W. L. Troyer, Louisville.
- A. H. Ballard, Fort Morgan.
- E. O. Butler, Alamosa.
- H. L. Chapin, Fruita.
- W. H. Collins, Mancos.
- J. G. Jeantet, Mexicans, Ortiz and Alamosa.
- E. M. Kessler, Florence.
- C. B. Lewis, Johnstown.
- Gustaf Nygren, Swedes, Colorado Springs.
- Daniel Reagan, Los Animas.
- W. F. Ripley, General Missionary.
- L. W. Ross, Boyero.
- R. S. Wallace, Pagosa Springs.
- C. N. Wester, Lake Ave. Ch., Pueblo.
- J. F. Wood, Walsenburg.

GERMANS.

- Adolph Guenther, Delmont, S. D.
- M. A. Reinhardt, Montague, Mich.
- Benjamin Graf, Fifth Ch., Chicago, Ill.
- Adam Waldvogel, Immanuel Ch., Chicago, Ill.
- J. T. Linker, Egg Harbor, N. J.
- Henri Gelan, Hoboken, N. J.
- W. A. Raff, Jamesburg, N. J.
- Friedrich Keese, Pilgrim Ch., Jersey City, N. J.
- Frederick Knorr, Newark, N. J.
- H. C. Baum, Union Hill, N. J.

ILLINOIS—CHICAGO.

- R. E. Manning, Superintendent.
- W. W. Dewey, Ogden Park Ch.
- C. W. Finwall, Logan Sq., Norwegian Ch.
- W. E. Hopkins, West Pullman.
- Adamus Janiszewski, Polish Mission.
- J. G. Kallestad, Norwegian Mission.
- Matteo Spadaro, Italian Mission.
- Vaclav Hlad, Bohemian Mission.
- R. L. Kelly, Washington Park Ch.
- Vaclav Kralicek, Bohemian Mission.
- Herman Redin, Lettish Mission.

KANSAS

- E. A. Howard, Evangelist.
- J. M. Robinson, Lakin.
- L. H. Harper, Liberal and vicinity.
- G. C. Peck, Rosedale.
- J. S. Umberger, Sixth St. Ch., Galena.
- J. L. Holm, Swedes, Herndon.
- A. D. Phelps, City Missionary, Kansas City.

MASSACHUSETTS.

- Joseph Anthony, Poles, Chicopee.
- N. N. Aubin, French, Manchaug.
- Oliva Brouillette, French, Salem.
- S. C. Delagneau, French, Worcester.
- J. E. Ekstrom, Swedes, Gardner.
- M. Esselstrom, Finns, Worcester.
- R. N. Gallassi, Italians, Lawrence.
- A. P. Hanson, Swedes, Quincy.
- C. E. Johnson, Swedes, Cambridge.
- J. E. Koskinen, Finns, Worcester.
- Isaac La Fleur, French, Lowell.
- Alfred Lindblom, Swedes, Norwood.
- G. W. Lindstrom, Swedes, Brockton.
- N. E. Nelson, Swedes, New Bedford.
- F. A. Perron, French, Fitchburg and vicinity.
- A. E. Ribourg, French, New Bedford.
- Daniel Rivoire, Italians, Haverhill.
- Francesco Sannella, Italians, Monson.
- F. C. B. Silva, Portuguese, New Bedford.
- J. P. Zettervall, Swedes, Lynn.

MEXICO.

- Josue Valdez, Oaxaca.

MINNESOTA.

- Samuel Hammerstrom, Swedes, Cloquet.
- R. H. Pratt, Hebron Ch., St. Paul.
- T. M. Gilpin, Laporte.
- Gustav Melby, Granite Falls.

MONTANA.

- John Pearson, Stevensville.

NEBRASKA.

- C. H. Masten, Auburn.
- G. F. Reichel, Falls City.
- Edker Burton, McCook.
- Geo. MacDougall, Olivet Ch., Omaha.

NEW JERSEY.

- C. Bila, Hungarians, Trenton.
- A. H. Bergeen, Swedes, Jersey City and Dover.
- Bruno Bruni, Italians, Passaic.
- Alfonso Corbo, Italians, N. Orange.
- S. A. Hurwitz, Jews, Newark.
- Carmino Pagano, Italians, Newark.
- Edouard Revel, French, Paterson.
- Victor Sandell, Swedes, Newark.
- Axel Kumlin, Swedes, Englewood.

NEW YORK.

- C. A. Aldeen, Swedes, Jamestown.

OKLAHOMA.

- H. H. Clouse, Kiowas, Rainy Mountain.
- Philip Cook, Cheyennes, Calumet.
- E. C. Deyo, Comanches, Fort Sill.
- Robert Hamilton, Cheyennes, Watonga.
- G. W. Hlicks, Kiowas and Apaches, Hobart.
- F. L. King, Arapahoes.
- H. H. Treat, Kiowas, Saddle Mountain.
- W. A. Wilkin, Wichitas and Cadoes, Anadarko.

OREGON.

E. A. Leonard, City Miss'y, Portland, Ore.
 D. E. Baker, Oakland.
 John Bentzien, Sup't City Missions, Portland.
 M. M. Bledsoe, Pastor-at-large.
 B. C. Cook, City Missionary, Portland.
 J. F. Heacock, City Missionary, Portland.
 C. W. Hollman, Burns.
 J. H. Howard, Elmira.
 B. B. B. Johnson, Mt. Olivet Col. Ch., Portland.
 I. S. Leonard, Independence.
 I. N. Monroe, Calvary Ch., Portland.
 L. A. Myers, Ontario.
 C. A. Nutley, Hood River.
 Erasmus Owen, Enterprise.
 F. C. W. Parker, Gen'l Miss'y.
 Gilman Parker, Calvary Ch., The Dalles.
 P. S. Rogers, Weston.
 A. G. Sandblom, Swedish Conference.
 D. W. Thurston, City Missionary, Portland.
 A. B. Waltz, City Missionary, Portland.

PENNSYLVANIA.

H. C. Gleiss, Corresponding and Financial Sec'y,
 Pittsburg Association, and the Pittsburg and Allegheny Union.
 Ettore Schisa, Italians, Uniontown.

SOUTH DAKOTA.

B. F. Farrar, Farmingdale and vicinity.
 J. A. Musser, Colton and Zion.
 N. A. Nelson, Norwegians, Burton.

TEXAS.

A. R. Griggs, Gen'l Miss'y, Colored.

UTAH.

G. N. Gardner, Eureka.

WASHINGTON, WEST.

C. F. Eisenmenger, Issaquah.
 D. C. Ellis, Green Lake Ch., Seattle.
 T. A. Fairchild, Immanuel Ch., Lebam.
 P. A. Klein, Dunlap.
 W. A. McCall, South Tacoma.
 E. S. Doyle, Columbia Ch., Seattle.
 W. M. Jennings, Sumas.
 J. S. Andrews, Arlington.
 G. N. Annes, Milton and Pacific City.
 David Anderson, Swedes, Delta and Badger.
 G. A. Bale, Port Townsend.
 S. W. Beaven, Fern Hill.
 Trueman Bishop, Kent.
 Gustaf Blom, Swedes, Ferndale.
 R. I. Case, Lynden.
 L. L. Cloyd, Immanuel Ch., Tacoma.
 H. P. Cochran, Burton.
 Ole Ellison, Swedes, Ballard.
 B. G. Ewald, Raymond.
 Harry Ferguson, Hoquiam.
 M. L. Goff, Anacortes.
 C. R. Howd, Menlo.
 A. J. Huguelet, Marysville.
 F. S. A. Jensen, Charleston and Bremerton.
 J. R. Larsen, Norwegians and Danes, Bellingham.
 D. W. Myers, Burlington and Sedro Wooley.
 Mark Noble, Camas.
 L. T. Root, Elma.
 F. E. Volck, Blaine.
 Robert Yetman, Second Ch., Bellingham.

The following teachers were appointed: Coleman Academy, Gibsland, La., O. L. Coleman, J. D. Stewart, Miss Maggie Jones and Miss Myra Gray; Florida Baptist Academy Jacksonville, Fla., N. W. Collier and Miss S. A. Blocker.

BAPTISMS

Rev. A. R. Cavazos, Sabinas Hidalgo, Lampazos and Villaldama, Mex.....	8	A. J. Davis, Roff, Okla.....	5
Veliz Lopez, Ponce, P. R.....	10	W. J. Downing, Henryetta, Okla.....	24
Francisco Marchan, Yauco, P. R.....	5	R. C. Farmer, Geer Co. Ass'n, Okla.....	6
Luciano Ortiz, Rural Worker, Ponce, P. R.....	8	R. E. Ford, Cook, Okla.....	17
Angel Acevedo, Maneyes, P. R.....	19	O. E. Fowler, Roberta, Meade and Albany, Okla.....	20
Gerardo Davila, Rio Piedras, P. R.....	11	H. H. George, New Bethel Ch., Tyrole, Okla.....	19
Valerio Delgado, Carolina, P. R.....	9	James Gore, Coalgate, Okla.....	11
Dario Ruiz Martinez, San Juan, P. R.....	10	C. H. Gregston, Watonga, Okla.....	6
Juan A. Martinez, Carolina, P. R.....	5	C. W. Hampton, Tillman Co. Ass'n, Okla.....	30
H. E. Marshall, Watts, So. California.....	9	J. M. Handley, Bethel and Harmony Chs., Big Pasture, Okla.....	7
J. A. Kinsman, Fowler, Colo.....	6	E. A. Hardee, Francis, Okla.....	56
N. N. Aubin, French, Manchaug, Mass.....	6	E. H. Harper, Zion Ass'n, Okla.....	14
A. E. Ribourg, French, New Bedford and Fall River, Mass.....	8	S. D. Hart, Fulsom Grove, Okla.....	13
J. B. Rounds, Cheyenne and Arapaho Indians, Okla.....	9	C. W. Haskins, Capitol Hill, Okla.....	7
W. S. Lake, Union Park Ch., Spokane, Wash.....	6	J. B. Hays, Orr, Bob, Woodford and Lone Grove, Okla.....	43
R. A. Thomson, Ellensburg, Wash.....	22	C. H. Holland, Tishomingo, Okla.....	12
C. S. Treadwell, Kettle Falls and vicinity, Wash.....	5	H. P. Hook, Wapanucka and Boggy Depot, Okla.....	33
E. L. Humphrey, Caguas-Cayey District, P. R.....	29	J. W. Humphrey, Olustee, Okla.....	14
C. W. Brinstad, Gen'l Miss'y California No.....	6	G. W. Jefferson, Chickasaw Ass'n, Okla.....	18
Ko Chow, Chinese Evangelist California No.....	7	J. T. King, Concord, Okla.....	5
Chen Om Lin, Chinese, San Francisco, Cal.....	7	R. F. McBroom, Wanette, Okla.....	7
W. M. McCard, District Miss'y, California N.....	14	T. E. McKenzie, Cordell, Okla.....	25
D. J. Austin, Second Ch., Ada, Okla.....	13	W. D. McPhetridge, Little River Ass'n, Okla.....	27
G. I. Bailey, Davidson and Tesca, Okla.....	29	E. J. Malloy, Palmer and Rock Creek, Okla.....	37
D. B. Barnes, Howe, Okla.....	10	W. M. Marlin, Brush Hill, Okla.....	14
Gordon Barrett, Lexington, Okla.....	53	J. P. Martindale, Mountain Home, Okla.....	6
J. W. Bell, Stonewall, Okla.....	35	W. P. Meroney, Walter, Okla.....	20
M. M. Bennett, Vaurika, Okla.....	19	J. B. Morrow, Mt. Home, Pittsburg Co., Okla.....	6
A. M. Brown, Terrall, Okla.....	18	J. B. Reaves, Banner Ass'n, Okla.....	40
J. H. Byers, Poteau, Okla.....	20	W. D. Rogers, Frisco Ass'n, Okla.....	8
C. E. Camady, Ramona and Collinsville, Okla.....	8	R. A. Rushing, Faxon, Okla.....	7
R. M. Carson, Big Springs and Butner, Okla.....	17	J. R. Sharp, Lincoln Co., Ass'n, Okla.....	21
L. H. Churchill, Iona and Hoover, Okla.....	14	H. C. Slaughter, Featherstone, Okla.....	14
W. H. Conwell, Cliff, Lebanon and Willis, Okla.....	13	L. B. Smalley, Wayne and Canadian, Okla.....	20
John Crain, Fort Towson and Idabell, Okla.....	5	J. A. Smith, Poland Chapel, Okla.....	10
J. H. Crain, Antlers, Valliant and Oak Grove, Okla.....	27	J. W. Tenison, Garonimo, Okla.....	14
D. N. Crane, Gage Indian Creek, Okla.....	5	A. M. Thompson, Walnut Creek, Okla.....	14
W. A. Craven, Banty and Wards Chapel, Okla.....	39	J. F. Ward, Ward, Velma, Okla.....	36
G. W. Crawford, Deerwood and Oakland, Okla.....	22	E. F. White, Kinta, Okla.....	12
C. M. Curb, Sterling, Okla.....	68	W. H. Williams, Crescent, Okla.....	14
D. N. Curb, New Hope, Graham, Thackery and Orr, Okla.....	9	F. P. Womack, Mt. View, Roosevelt, Twin Mts., Okla.....	19
		D. B. Wood, Big Pasture, Okla.....	23
		W. M. Wood, Loughtown Ass'n, Okla.....	16

L. W. Wright, Mannsville and Cumberland, Okla.	19	Adolph Baettig, Germans, Wetaskawin and Bittern	11
G. T. Kerrin, Randlett, Okla.	14	Lake, Can.	5
J. T. Stephens, Comanche Co. Ass'n, Okla.	81	F. S. Georgens, Germans, Watertown, Wis.	5
J. L. Walker, Kiowa Co. Ass'n, Okla.	11	W. C. Grant, Portales Ass'n, N. M.	23
A. J. Jones, Sheridan, Wyo.	5	A. B. Parry, Shell and vicinity, Wyo.	5

FINANCIAL STATEMENT FOR NOVEMBER, 1908

RECEIPTS		
Contributions for General Purposes	\$18,058	41
Legacies " " "	948	00
Contributions Specifically Designated	3,277	50
" " " for Church Edifice Gift Fund	5,490	75
	\$27,774	66
Income Accounts for General Fund	4,271	07
" " " Church Edifice Gift Fund	30	96
" " " " " Loan Fund	1,361	88
Miscellaneous	2,663	30
	\$36,101	87
DISBURSEMENTS		
For General Purposes	41,877	67
" Special " as designated	5,019	54
From Church Edifice Gift Fund	5,528	10
" " " " " Loan Fund	2,615	51
Miscellaneous	1,398	50
	\$56,439	32

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, \$88.36		Waltham, M. C. Reed	2 00	Mumford Ch.	41 35
Skowhegan, Bethany, Ch.	10 26	Arlington, Trinity Ch.	26 40	Second Colored Ch.	50
C. E.	1 60	Reading, First Ch.	5 37	Clifton Ch.	4 54
South West Harbor, Mrs.		S. S.	4 15	Greece Ch.	5 65
A. W. Clark	25 00	Palmer, First Ch.	2 74	Hamlin Ch.	22 30
Cumberland Ass'n	2 75	N. Attleboro Ch.	6 83	Henrietta Ch.	5 25
Oakland Ch.	5 00	Cambridge, Broadway Ch.	25 00	Ogden S. S.	11 00
Jay Ch.	5 20	Springfield, Swedish Ch.	2 50	Parma, First Ch.	37 50
Hancock Ass'n	5 35	Wakefield, First Ch.	27 23	Webster Ch.	22 05
NEW HAMPSHIRE, \$17.00		Woodville Ch.	5 00	Parma, Second Ch.	17 45
S. Hampton Ch.	5 00	Cambridge, North Ave. Ch.	112 57	Second S. S.	12 27
Fitzwilliam Ch.	12 00	Fall River, First Harrison		Rochester, Calvary Ch.	37 25
VERMONT, \$80.19		St. Ch.	5 00	Parrell Ave. Ch.	28 30
Fairfax Ch.	5 00	Dedham, Second Ch.	5 56	Pavilion Ch.	6 15
South Londonderry Ch.	5 00	Boston, Ruggles St. Ch.	53 25	Cortland Mem'l Y. P. S.	4 00
West Haven Ch.	5 78	Westboro, First Ch.	31 24	Reeds Corner's Ch.	3 89
Sunshine Circle	2 00	Brockton, Warren Ave. Ch.	10 00	Yonkers, Warburton Ave.	
North Springfield Ch.	15 00	Southbridge, Central Ch.	172 50	S. S.	41 12
*Vergennes, per N. T.		Cambridge, Swedish Ch.	15 00	Troy, 5th Ave. Ch.	75 02
Hafer	16 41	RHODE ISLAND, \$19.29		Addison Ch.	7 27
MASSACHUSETTS, \$1,619.29		Newport, John Clark Memorial S. S.	4 29	N. Y. City, Mount Morris	
Newton Center, Mrs. A. M.		Hope Valley C. E.	15 00	Ch.	22 00
Pickford	150 00	CONNECTICUT, \$124.64		Ransomville Ch.	20 71
Dorchester, Temple Ch.	30 00	Brooklyn Ch.	9 25	S. S.	3 68
Boston, Bowdoin Sq. Y.		Y. P. S.	6 18	Y. P. S.	1 67
P. S.	6 50	Easton Ch.	13 00	Kingston, Wurts St. Ch.	212 20
Andover Ch.	25 00	Meriden, Olive Branch S. S.	10 00	Auburn, Second Ch.	12 21
Pittsfield, First Ch.	140 00	New Britain, Swedish Elim		Westville Ch.	18 00
W. Bridgewater Ch.	2 00	Ch.	1 24	Penfield Ch.	17 50
Somerville, Winter Hill Ch.	18 86	Hartford, Olivet Ch.	6 50	Brooklyn, Borough Park Ch.	20 00
Berkshire Bapt. Ass'n	8 00	South Ch.	25 00	Utica Tabernacle Ch.	91 24
Lowell, First Ch.	46 49	New Britain, Mrs. E. M.	4 00	Akron, First S. S.	5 00
Dedham, Second Ch.	10 00	Wooster	50 27	Brooklyn, E. D. First German	30 00
Swansea Ch.	6 00	Deep River Ch.		Earlville Ch.	6 78
Jamaica Plain, W. J. L.	50 00	NEW YORK, \$4,063.48		Auburn, Immanuel Ch.	12 15
Lowell, French Ch.	5 00	Churchville Ch.	9 12	Canandaigua F. T. H.	25 00
Cambridge, First Ch.	600 00	Brockport Ch.	41 29	Kingston, First B. Y. P. U.	25 00
Pittsfield, First C. E.	15 00	West Henrietta Ch.	24 80	Ransomville Ch.	2 00
Medford, Mrs. H. A. Train.	5 00			Dunkirk, First Ch.	74 76
				Massena S. S.	3 00
				Port Jervis Ch.	23 65

Brooklyn, Greenwood B. Y. P. U.	5 00
Gloversville Ch.	111 46
Alabama, First Ch.	35 00
N. Y. City, Memorial Ch.	550 00
Yonkers, Bethany Ch.	22 00
Holland, First Ch.	13 65
Attica Ch.	60 00
Homer Ch.	6 83
Mayville Ch.	12 43
McGraw Ch.	2 00
Manlius Ch.	28 30
S. S.	4 14
C. E. S.	2 56
Stephentown Ch.	2 50
Oswegatchie Ch.	14 86
Buffalo, Lafayette Ave Ch.	100 00
Mahopac Falls Ch.	1 00
Albion, Y. P. S.	5 00
N. Y. City, Mt. Morris Ch.	35 00
Wayne Ch.	2 00
Bedford Colored Ch.	5 50
Ilion Ch.	28 26
*Brooklyn, Emmanuel S. S.	48 00
*N. Y. City, Collegiate Ch. of the Covenant	40 00
*Mary D. Harris	100 00
*General Education Board	1,666 66
*Rochester, Miss M. B. Howe	3 00
First Woman's Society	10 00
*For C. E. F., Perry, Leister St. Ch.	5 00
NEW JERSEY, \$340.54	
Plainfield, Park Ave Ch.	80 29
Long Branch Ch.	15 23
Pleasantville Ch.	16 00
Harrison, First Ch.	21 48
Hackensack Ch.	100 00
Arlington, Swedish Ch.	5 50
Trenton, C. Bils	5 00
Paterson, French Ch.	17 05
Newbold Ch.	10 58
Bridgeton Ch.	8 06
Camden, Linden Ch.	1 25
*Passaic, President St. Ch.	10 00
*Bloomfield, First S. S.	50 00
PENNSYLVANIA, \$1,439.78	
Sayre, First Ch.	11 00
S. S.	1 81
B. Y. P. U.	1 00
Turtle Creek, First Ch.	5 28
Pittsburg, 4th Ave. Women's Soc.	25 00
Monessen, Bethany Ch.	20 25
Lewisburg Ch.	110 86
Rev. Leroy Stephens, D. D.	20 00
Rev. John T. Judd, D. D.	20 00
Calvin A. Hare	5 00
New Britain S. S.	1 55
Wilkinsburg Ch.	36 21
Pine Creek Ch.	1 84
Pittsburg, 4th Ave. Ch.	500 97
Harlansburg, Unity B. Y. P. U.	2 16
Pittsburg Mt. Washington Ch.	6 00
Upland Ch.	68 64
Scranton, John T. Watkins	5 00
Tioga, First Ch.	2 50
Harrisburg, Tabernacle Ch.	18 46
Phoenixville S. S.	6 18
Danville, First S. S.	1 35
New Britain Ch.	24 56
New Castle, Unity S. S.	1 80
Pittsburg, Homewood Ch.	20 25
Lewisburg S. S.	7 22
Jeanette, First Ch.	32 30
Elizabeth Ch.	6 00
Huntington Valley Memorial S. S.	3 05
Creighton Slav Ch.	4 63
Ford City, First Ch.	12 10
Waynesburg Ch.	59 43
Reading Memorial Ch.	7 08

Wayne, Central Ch.	37 26
Bradford, First Ch.	35 50
Philadelphia, Tioga Temple S. S.	9 00
N. Frankford Ch.	10 67
Belmont Ave. Ch.	52 31
Manayunk B. Y. P. U.	1 00
West Girard Ave. Ch.	10 70
New Tabernacle Ch.	49 72
Roxborough Ch.	51 41
Gethsemane S. S.	111 25
East C. E. S.	8 50
Gethsemane B. Y. P. U.	12 00

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Second S. S.	12 50
First Ch.	5 91
Immanuel Ch.	25 00

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Pine Grove Ch.	5 00
Crany Ch.	4 85
Sutton Ch.	15 00
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Richwood Ch.	52 25
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Haw Creek Ch.	8 58
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Oakland City Ch.	2 00
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Bear Creek Ch.	8 00

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Mrs. S. C. Ohrum	5 00
Zenobia Ch.	5 00
Immanuel Ch.	2 50
Moweaqua Ch.	30 00
Chatham Ch.	2 00
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Gillespie, C. F. Bowersock	1 00
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Garfield Park Ch.	10 00
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Sank Center S. S.	1 70
Bemidji Ch.	5 00
Milaca Ch.	1 50
Sherburn Ch.	5 00

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Lovilla Ch.	5 00
Des Moines, Forest Ave. S. S.	2 76
Clearfield Ch.	19 00
Renwick Ch.	2 00
Humeston Ch.	3 23
S. S.	74 74
Malvern Ch.	25 00
Ogden, People's Ch.	3 96
Eldon Ch.	10 00
Seymour Ch.	23 00
S. S.	2 00
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Des Moines, Forest Ave. Ch.	30 17
Council Bluffs, First Ch.	5 00
Unionville Ch.	3 89
Mitchell Ch.	3 41
*Indianapolis, per Fred Berry	104 90

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Pleasant View Ch.	1 00
Saddle Mountain Ch.	7 50
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Phetridge	2 50
per J. W. Phillips	2 50

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Dover Ch.	7 70
Fall River Ch.	8 06
Lyndon Ch.	10 50
Rev. L. P. Day	2 00

FOR STATE CONVENTION

Kansas State Convention..	443 30
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Kearney Ch.	22 44
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Colorado City Ch.	12 00
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Delta Ch.	8 33
S. S.	5 00
Cedarledge S. S.	2 20
Colorado Springs, Pikes	
Peak S. S.	15 00
Hotchkiss S. S.	8 85
*Boulder, per E. G. Lane ..	85 00
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Convention	395 00

FOR STATE CONVENTION

Colorado State Convention..	1,000 00
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Brookings Ch.	5 00
*Huron, Mrs. Augusta M.	
Post	10 00
*Sioux Falls, per J. H. Davis	32 73

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Per D. F. Nygren	6 25
Per Gustav Nygren	6 25

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Worland Ch.	15 00
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FOR STATE CONVENTION

Per Geo. L. White	129 80
Per W. R. Howell	29 76

ARIZONA, \$25 00

Upper Verde	25 00
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NEW MEXICO, \$5.00

Farrington, G. W. Williams	5 00
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UTAH, \$234.18**FOR STATE CONVENTION**

Per Geo. L. White	234 15
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Oakland, Tenth Ave. Ch.	1 53
San Lucas Ch.	5 00
Santa Clara Ch.	10 60
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Pasadena S. S.	35 00
San Jose S. S.	10 00
Monrovia S. S.	12 00
Redlands S. S.	26 62
Los Angeles, Swedish	
S. S.	5 00
Hollywood S. S.	5 00
Hemet Ch.	11 00
Los Angeles, New Hope Col-	
ored Ch.	6 05
Second Colored Ch.	5 45
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San Francisco, First Ch.	19 35
Gardena Ch.	1 75
S. Pasadena Ch.	12 00
Salinas Lake Ch.	8 00
Otay Ch.	31 00
Pomona Ch.	50 55
Santa Barbara Ch.	20 55
Corning Ch.	70 50
Redlands Ch.	101 88
Chico Ch.	5 25
San Jose Ch.	98 24
Mountain View Ch.	5 00
For Chapel in Porto Rico:	
Compton B. Y. P. U.	10 00
San Jose B. Y. P. U.	25 00
S. Pasadena B. Y. P. U.	8 15
S. Cal. State Convention ..	8 41

OREGON, \$478.43

Shaw, H. H. Tompkins	12 00
*McMinnville, per H. W.	
Jones	43 31
*Per E. A. Spear	39 92

FOR STATE CONVENTION

Oregon State Convention..	380 20
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*Tacoma, per J. A. Pettit ..	17 57
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H. Turner	2 00
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ard	8 82
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Bull	4 00
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Hayward	1 75
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P. Turner	100 00

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terprise Association ..	16 15
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Ch.	3 00
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New Hope Ch.	4 15
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Ala. Dist. Ass'n	125 00
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Old Pine Grove Ass'n	5 05
Mt. Olive, Green Co., Ass'n	5 00
Mt. Pilgrim Ass'n	75 00
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Colored Bethlehem Ass'n ..	75 00
Union Dist. Ass'n	14 51
Dallas Co. S. S. Convention	25 00
Sec. Mt. Pleasant Ass'n ..	25 00
Needham Creek Women's	
Dist. Convention	1 00
Town Creek Ass'n	12 00
S. East Dist. State Conv.	9 01
Needham Creek Ass'n	5 00
Shelby Springs Ass'n	25 00
Bibb Co. Ass'n	8 00
Star of Hope Ass'n	9 90
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Ass'n	20 60
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Rev. A. DeLamotta	7 40
Miss Essie Gibbs	6 90
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ard Hall	21 05

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Flowers	50 00	Springfield, O., St. John's			
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Field	50	Ch.	15 00	St. Johns, N. C., Second	
Col. Edw. H. Haskell....	200 00	Delavan, Wis., Bapt. Ch...	5 00	Bapt., St. Johns.....	7 50
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Mass., Mt. Hermon, Mrs. C.		C. Robinson	5 00	Harrellsville, N. C., Har-	
F. Dickerson	1 00	Atlanta, Ga., B. Y. P. U.		rellsville Chapel	12 50
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L. Bacon	1 00	Spelman teachers	146 85	Grove	3 50
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Ch.	4 80	Ass'n	7 40	Como, N. C., Mill Neck.... 7 25	
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Ch.	8 00	Union Ass'n	10 00	Murfreesboro, N. C., New	
Friends	1 20	Powder Springs, Ga., Friend-		Haven	6 66
Mrs. J. L. Stone.....	6 00	ship Ass'n	8 10	Ahoskie, N. C., New Aho-	
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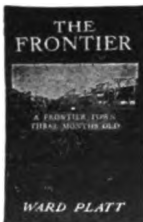
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PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY

312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

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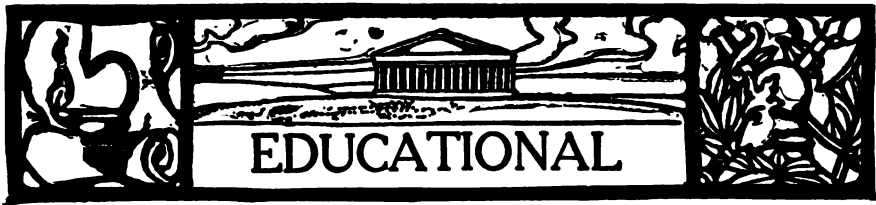
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THE FAVORITE PORTRAIT OF LINCOLN AND "TAD"

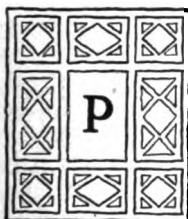
THE BAPTIST HOME MISSION MONTHLY

VOL. XXXI

FEBRUARY, 1909

No.

How the Apportionment Works When Pastor and People Work It



RAISE God from whom all blessings flow! I am mighty glad to have the joy of sending you this draft for \$65.30, our apportionment for the Home Mission Society. It was no trouble to raise it at all. Asked God to give me that amount for your work, then went and

asked the people for the same sum, and, bless their hearts, they gave it gladly.

I believe in the apportionment plan. It has the grace of definiteness.

The churches will give when they are told what to give, what to give it for, and why. We are 30 cents over the amount asked, and if that snowstorm had only held off another day it would have been more.

Every home in the parish—by that I mean every member of the church—received a personally addressed envelope, a printed statement of the Society's needs, and every Sunday the matter was clearly stated from the pulpit. And now you know all the rest. The people of this church have a mighty hard time this week to hold the preacher down. I am more than proud of their loving response, as our membership is less than 200, including children who are in school. We will raise all the rest just as easily. God be with you, and bless you in your work. Sincerely yours, in His Name,

J. A. LARCOMBE.

Waterford, N. Y., Jan. 18, 1909.



Editorial

Abraham Lincoln



IN this age which knows little of hero worship and is wary of ideals, we need not fear that we shall make too much of the Lincoln Centenary. In him we have a hero of un-

common mould. The more we know of him, the more we shall be able to appreciate how truly great he was. The significance of his life as an illustration of the possibilities of America shines before the ambitious boy; the appreciation of his simple honesty and quick conscience grows upon the man engaged in business or public life. There is something of inspiration in Lincoln for everybody, because in him the elemental traits of the finest character were strong. Many words of eulogy have been pronounced upon him, and all deserved, but it is doubtful whether any higher praise has been bestowed than the simple tribute of Secretary Seward—the statesman who had seen his own hopes of the Presidency fall as Lincoln's name rose and who had served with him through periods that tried men's souls and proved their quality—when he said, "Lincoln was the best man I have ever known."

Ambassador Bryce says that Lincoln is to Americans the representative and typical American—typical in the fact that he sprang from the masses of the people, that he remained through his whole career a man of the people, that his chief desire was to be in accord with the beliefs and wishes of the people, that he never failed to trust in the people and to rely on their support. With nice discrimination, the same writer points out

that Lincoln's example is no great encouragement to ordinary men because Lincoln was an extraordinary man. He triumphed over the adverse conditions of his early years because nature had bestowed on him high and rare powers. What his neighbors called his common-sense was a part of his genius. They trusted him, because he spoke to the people as one of themselves. He seemed to be saying not only what each one felt, but expressing the feeling just as each would have expressed it. In reality, he was just as much above his neighbors in insight as was the polished orator or writer, but the plain directness of his language seemed to keep him on their level. In power of intellect, in strength of will, in elevation of view and purpose, he was truly great, but what other great man so genuine, so simple and sympathetic, so devoid of self-conceit. He could not fail to be impressive because he was so sincere.

Lincoln liked to say that he belonged to the common people, whom God must love because He made so many of them. He came from the sturdy, God-fearing pioneer stock that settled Kentucky, Tennessee, Indiana and Illinois. In Virginia the Quaker Lincolns who had migrated from Pennsylvania intermarried with the Baptist Boones, and the families moved together into Kentucky. Biographers and historians, as a rule, are not partial to Baptists, and most of them have overlooked the fact, of considerable interest to us, that Lincoln's father, Thomas, was baptized into the Pigeon Creek Baptist Church in Indiana in 1823, while his sister Sarah united three years later. From the fact of the Baptist families, there is every reason to believe that both of the Christian women who exercised so great an influence upon Lincoln's early life—his mother and stepmother—were members of the Baptist Church in Kentucky. It was a Baptist colony that moved over from Kentucky into southern

Indiana. The fact is of interest, also, and has its bearing upon the denominational relations in Kentucky, that the first letter Lincoln ever wrote, at the age of nine, was to Parson Elkins—a Baptist circuit preacher who was wont to visit the Lincolns in Kentucky—inviting him to come to Indiana and preach a funeral sermon in memory of the mother, whose burial without that ceremony had greatly grieved the boy's heart.

This is in part a Lincoln number, and the Home Mission Day is made a Lincoln Memorial Day, because we desire to get all the good and inspiration possible out of this great character. Lincoln is exactly the man to appeal to the aroused conscience of our day, when principle is once more talked about and right is restored to a place of consideration in politics. We want more of the statesmanlike insight, the sane judgment, the clearness of conviction, the inflexible integrity exemplified in this plain man from Illinois. It was in defiance of his personal interests, but in obedience to his conviction of right, that he spoke words of such moral weight that a nation came to recognize their truth and turned to him for leadership.



The Budget

THE Budget Conferences are on, and the churches in all parts of the country will assuredly know what the Budget means and will be inspired to raise it in so far as the combined efforts of the representatives of the Societies and the Northern Baptist Convention can accomplish that result. In Philadelphia on a single Sunday the matter was presented in many of the churches—or perhaps a better way to put it would be, in as many as there were men to speak in. Then, on Monday there was an all-day conference, the ministers attending in a body in the morning. The results of such a day cannot be computed. The welcome given to the speakers by the congregations morning and evening was most encouraging. The same kind of program is being carried out in other sections. It is a pity that Drs. Henson, Eubank and Barnes cannot multiply themselves by a

score; but the work they are doing will create centers of influence, and they will keep at it day and night from now until the Anniversaries.

One thing is certain—we are on the right track. The combined Budget Apportionment plan meets with favor in nearly every case where it is rightly presented and understood. Pastors and laymen approve of it because it approves itself to them as sound, businesslike, systematic and simple. When the new method is contrasted with the common haphazard way, and when the union in this method is apprehended, there is an instant response. Whether it will be possible this year to accomplish the mighty financial task set with great boldness and faith by the Northern Baptist Convention remains to be seen; but be the outcome as it may, the right and effective machinery has been set in operation, and the work is not for a month or a year, but for a long future of better things, of assured missionary income, of the regular giving that belongs to wise and faithful and consecrated stewardship. Our present work is to be measured not by the quick return but by the long result.



The Publicity Campaign

BY the time this number reaches our readers, the first series of meetings in the great Home Mission Publicity Campaign conducted by the Home Missions Council will be under way. No campaign of like proportions has ever been carried on in the interest of the great home mission work. The fact that all the great evangelical denominations are united in it gives added significance to it, for this shows that the new conditions created by immigration and the later developments of our American life have at last been recognized, and that the urgent need of greater effort along missionary lines has drawn the denominations together. In this unity there is strength, and we anticipate large results from this campaign of inspiration. The immediate purpose is not to take collections, but to arouse, inform, inspire, and thus pave the way for that intelligent dealing with the subject by our laymen

which will place home missions on a business basis.

The series which began in Brooklyn on Monday, Jan. 25, is to close in Philadelphia on Lincoln's one hundredth birthday, Friday, Feb. 12th. The cities in the list are Brooklyn, Hartford, Buffalo, Cleveland, Pittsburg, Baltimore, Atlanta and Philadelphia. The second series will begin in Cincinnati on Sunday, March 21, and include Nashville, St. Louis, Kansas City, Omaha, Minneapolis and Chicago, closing on Tuesday, March 30. Two days in each city will give opportunity to discuss some of the great themes that touch most closely our life and our country's future.

The speakers are men who should attract the public. They have a message. Among them are Dr. Charles E. Jefferson, one of the strongest preachers in the American pulpit to-day; Prof. Edward A. Steiner, who holds a unique place in his knowledge of the foreign peoples who are coming to this country; Gov. Glenn of North Carolina, one of the public men of patriotic and missionary vision; Commissioner Watchorn of New York, who knows the immigration question from the inside, and Representative Bennet, a leader in government investigation of the subject; Dr. White of Atlanta and Bishop Walters of New York, both acquainted at first hand with the race conditions in the South; and from the experts in home missions on the various Boards, such able leaders as Dr. Morehouse, Dr. Thompson of the Presbyterian Board; Dr. North of the Methodist Episcopal Church; Rev. Charles Stelzle, Dr. Gray of the Southern Baptist Board, and Dr. Herring of the Congregational Home Missionary Society.

Just read these topics, and see if you can afford to miss any of the sessions in your city: "To-day's Outstanding Problems in Home Missions;" "The Unity of the Church in Its Mission to America;" "A Christianized America—for Nation Building;" "A Christianized America—for World Redemption;" "Our Expanding Frontiers;" "City Evangelization;" "Emigration and Immigration;" "The Church and Its Resources;" "The Importance of Educa-

tion in Home Missions;" "The Backward Peoples;" "The Church and the Labor Movement."



Martyr Presidents and the Baptists

ALL intelligent Baptists are this month rejoicing in the fact that Abraham Lincoln, with his splendid moral equipment, was the product of a Baptist household. The strong conscience, coupled with ready adaptation to the necessities of the hour, in short, the fine spring steel of his character, came from our denomination's breeding and tuition.

The second martyr President, Garfield, as all know, was a Disciple, and not only was immersed himself, but as a minister of that denomination was one who immersed many other people. If the dream of some ever comes true, and the Baptists and Disciples are one denomination, then Garfield will be one of our own heroes.

The third martyr president, McKinley, was a Methodist, but when he was converted as an academy boy at the age of 16, he began to study the New Testament in earnest, and found that Jesus went down into the water and came up out. Naturally he concluded that he must be buried with Christ in baptism and rise up again in newness of life. His dear mother, whom he always revered, as the whole world knows, did her best to dissuade him from being baptized as the New Testament teaches. His pastor also brought to bear all the customary arguments against it, but McKinley's conviction was so clear and his conscience so dominant that he insisted upon being baptized according to the Scripture. Accordingly, it was done, so that the third of the martyr Presidents is associated closely with one of our convictions.

It may be a mere coincidence that all the Presidential martyrs are thus linked with our denomination. It suggests, however, that our young people should grow up with the tenacity of conscience and intense loyalty of conviction which qualify for martyrdom. America needs a wide column of these from ocean to ocean.

L. C. BARNES.

NOTE AND COMMENT

¶ There are so many good things coming in *THE MONTHLY* that we cannot take space even to name them. Friends must be patient. Dr. Barnes has written a lively account of some Indian investigations; Superintendent Brewer has gone exhaustively into Mexico; Missionary McCarthy has uttered a "Voice from Cuba;" Mr. Joseph H. Adams has furnished some articles of unusual interest about phases of our city life, with fine illustrations. The only trouble is want of room. But all the good things will come in time.

¶ The value of the farm products in the United States in the year 1908 was well on towards eight billions. Prosperity ought to be felt soon, and the grateful farmers—best off of any agriculturists in the world—should see that some of their vast gains get into the missionary treasuries, which are as empty as the corn and wheat bins are full.

¶ The article we print about Russia and Russians in this country is written by one who loves his own country and desires for his people the blessings of liberty. A Christian worker and student, he loves America ardently as the land of liberty, and appreciates to the fullest extent his advantages. We are indebted to him for some illustrations of Russian life. He belongs to the peaceful revolutionary party that desires to enlighten the Russian people and prepare them for political liberty. He found both liberty and Christianity here, and illustrates in himself how the true Americanization can be brought about. If we can get the foreign immigrant into the right American environment we shall solve the problem of citizenship and character.

¶ Dr. Charles A. Cook has issued through the Publication Society a valuable little volume on "Stewardship and Missions." It is cast in the mission study form, and may be studied by classes as the mission text books are or read at pleasure. We commend it heartily to pastors and laymen. The subject is dealt with practically and interestingly by one who has studied it thoroughly.

The principles of stewardship are laid down on a scriptural basis, and if these are conceded the conclusions logically follow. Undoubtedly Christian giving needs to become more widely a matter of system and principle, and to that end this volume will minister wherever it is read or studied.

¶ Thanks to Dr. J. P. Abbott, pastor of State Street Church, Rockford, Illinois, for this appreciative word regarding the Lincoln Day program: "Have just received the beautiful program for Lincoln's Memorial Service. As a Baptist I am proud of the Society that can publish and the men that can devise a service as worthy of the great occasion, and I want to use it to the best advantage." The orders have been coming in thick and fast. Pastor and superintendent, do not fail to observe the day. If somehow you have missed or forgotten the matter, write at once, take the last Sunday in February, and use the program.

¶ It was almost inevitable that some dissatisfied people should bring charges against a conscientious and strict enforcer of the laws like Commissioner Robert Watchorn; but those who know him and his work have never doubted for a moment that the charges would expose those who made them and clear the Commissioner. In all the history of immigration no man has done so much for the incoming throngs, nor brought about so many improvements at the chief port of entry. President Roosevelt has acted like himself in reappointing the Commissioner, and Secretary Straus has seconded his chief in approval of a faithful and able public servant set in a place of peculiar difficulty and responsibility. To lose such a man would be a calamity.

¶ Among the various replies made to President Roosevelt's statements regarding Roman Catholic aspirants for high public office and the correct American attitude, none has struck the keynote more forcibly than that prepared by a committee of the Philadelphia Conference of Baptist Ministers, with Dr. Hobart as chairman. The

statement of principles and convictions might well be taken into careful consideration by the President and by all lovers of civil and religious liberty. Some people cannot see that Roman Catholicism is both a religious and a political system, and is to be treated accordingly. With it as a religion voters should not concern themselves; but when it comes to matters of public interest, such as the public schools and the separation of church and state, citizens can without bigotry refuse to vote for men whose allegiance to church must dominate their political views, and whose church authorities openly stand for un-American policies. This sound and just Philadelphia statement should be published in a leaflet and circulated broadcast.

¶ Have you sent for a sample copy of that *Missionary Hymnal* yet? Do not fail to do so. It makes the preparation of missionary meetings a delight, and the cost is nominal.

¶ A word to those pastors who are wondering whether the new movement—psychotherapy—is the thing for which the Christian church has been waiting these many generations. Wait a while. Do not be in a hurry for some new thing. Try the gospel with all your power, plus the divine power promised in answer to prayer. We are not calling in question the claims for the sub-conscious, though they may well be challenged, but what people most need is more conscious faith and love and purpose. It is safer to seek to know and do God's will than to submit yourself to some other man's will, no matter how sympathetic and soothing he may be.

¶ It is rather disquieting to have the *Ladies' Home Journal*, that censor of morals, revamping and sending out with apparent sanction the discredited and disproved story about Lincoln's disappearance on the day set for his wedding, leaving the bride, all dressed, to wait and wonder in tears. The story has been investigated carefully by the reputable biographers, and denied by the persons who knew the facts, including Mrs. Edwards, the bride's sister. But it makes gossip and is a spot on the sun, and that seems to be the temper of modern journalism. No man ever paid a more beautiful tribute to American woman-

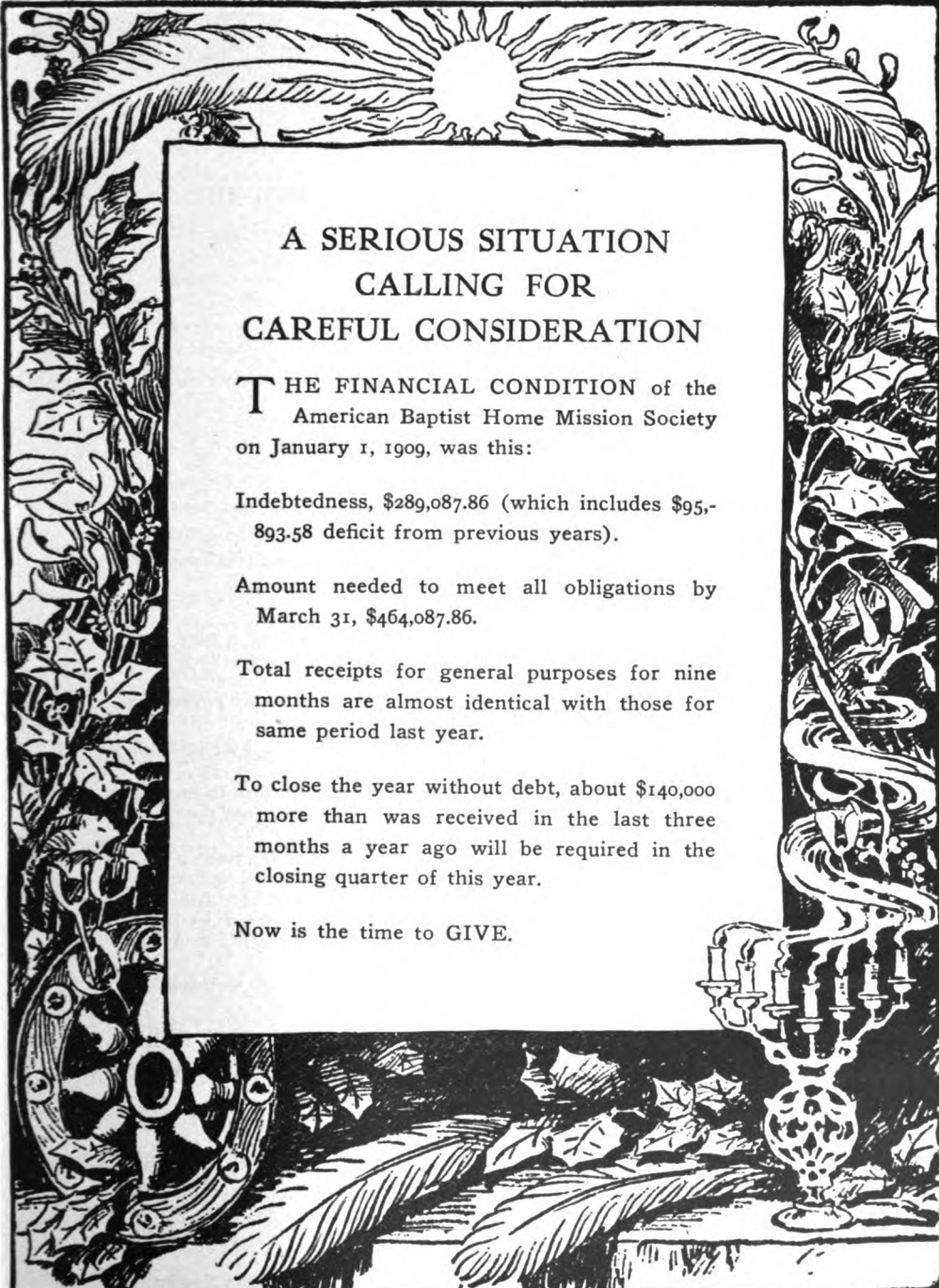
hood than Abraham Lincoln; and probably no man ever suffered more in his married life and kept it to himself. Mr. Bok ought to give us history instead of Herndon's questionable reminiscences.

¶ The Federal Council of the Churches of Christ in America has issued in pamphlet form the report of the committee on "The Church and Modern Industry," and this strong presentation of the relations of the church to labor ought to be in the hands of the ministers and business men. We must not permit the common assumption that the church stands aloof from any part of the people to go unchallenged. Nor should we allow workmen to be set off in a class and dealt with as though they were distinct from other people. This is a democracy, and all who by word or inference introduce the class idea and feeling are doing more harm than any remedies they propose can counteract.

¶ Abraham Lincoln is always called a homely man. Mr. Dana says: "His smile was something most lovely; I have never seen a woman's smile that approached it in its engaging quality; nor have I ever seen another face which would light up as his did when something touched his heart or amused him. You never thought in his presence whether he was awkward or graceful; you thought of nothing except, What a kindly character this man has! The great quality of his appearance was benevolence and benignity; the wish to do somebody good if he could." Emerson would call that "good looking"—making the real test of beauty nothing less than looking good.

¶ To see what results come from our educational work, read Dr. Sale's account on another page of the Waters' Normal Institute, and the remarkable work done by Principal and Mrs. Brown, both graduates of our schools.

¶ The weekly calendar of the Gethsemane Church in Philadelphia is one of the most inspiring little church reminders with which we are acquainted. Pastor Haslam has the editorial gift, and his people get a lot of information that stimulates living and giving. Items and illustrations are made to preach or emphasize the preaching.



A SERIOUS SITUATION CALLING FOR CAREFUL CONSIDERATION

THE FINANCIAL CONDITION of the American Baptist Home Mission Society on January 1, 1909, was this:

Indebtedness, \$289,087.86 (which includes \$95,893.58 deficit from previous years).

Amount needed to meet all obligations by March 31, \$464,087.86.

Total receipts for general purposes for nine months are almost identical with those for same period last year.

To close the year without debt, about \$140,000 more than was received in the last three months a year ago will be required in the closing quarter of this year.

Now is the time to GIVE.





Lincoln Memorial Program

Prelude

Followed by the Doxology

Invocation and Lord's Prayer

The Pastor

Hymn, No. 1: "Hark, 'tis the Watchman's Cry" (See Music Pages)

Responsive Scripture Reading

Led by Superintendent

Jesus Christ and His Commission

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.

For God so loved the world that he gave his only begotten Son,

That whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world;

But that the world through him might be saved.

Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations.

For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

And they went forth, and preached everywhere, the Lord working with them, confirming the word with signs following.

Prayer

The Pastor

Hymn, No. 2: "America, the Beautiful"

Recitation: "The First American"

(From Lowell's Ode)

Responsive Historical Reading

Superintendent and School

SUPERINTENDENT—We honor to-night the memory of that great American Statesman, Emancipator, President, Martyr—Abraham Lincoln. As Christian patriots, we do well to commemorate his character and work. Let us retrace in outline his wonderful life. Where and when was he born?

SCHOOL—In a little log cabin in Elizabethtown, a Kentucky hamlet, on February 12, 1809.

SUPERINTENDENT—What were the chief events of the first forty years of his life?

SCHOOL—He was a backwoods' boy and youth in Kentucky, Indiana and Illinois till twenty-one, working at farming, clerking, boating and rail splitting; in 1832 he enlisted for the Black Hawk War and was made captain; later became storekeeper and surveyor; studied law between times, and at twenty-five was elected to the Illinois Legislature, serving six years; became distinguished as lawyer, took a prominent part in politics, and in 1846 was elected to Congress, voting with the anti-slavery party. At forty he was defeated for the United States Senate.

SUPERINTENDENT—What made him the people's candidate for the presidency?

SCHOOL—His position on the slavery question, then the burning issue which resulted in civil war. He was nominated in 1860 at Chicago, elected, and when he took office found a war beginning. In the President's chair he developed marvelous powers and brought to a successful end the war that saved the Union.

SUPERINTENDENT—What was the act that will immortalize his name?

SCHOOL—Writing the Emancipation Proclamation, which freed four millions of negro slaves.

SUPERINTENDENT—How did his life close?

SCHOOL—Re-elected in 1864, he was just on the point of being freed from the terrible burdens of war, when he was assassinated by J. Wilkes Booth, on April 14, 1865. His tragic death plunged the nation into mourning, and brought the true greatness of his character into world recognition.

SUPERINTENDENT—What rank is given to Lincoln by the American people?

SCHOOL—He stands beside Washington. Washington is known as the Father, Lincoln as the Savior of his country.

SUPERINTENDENT—What was a significant characteristic of these two great Americans?

SCHOOL—That they profoundly believed in God and the Bible, and in the truth that righteousness alone exalteth a nation. In their noble and upright lives they left enduring examples for their countrymen.

Hymn, No. 3: "O Saviour Dear! Immanuel"

A Model Study Class Session—Patriotism and Missions

Hymn, No. 4: "God Bless Our Free America"

Recitation: "Tad Lincoln's Way" (By a Primary Boy)

Recitation: "The Baby's Cry" (By a Primary Girl)

Hymn, No. 5: "Christ, Our King" (By the Primary Department)

Recitation: "Our Country for Christ"

Reading: "The Closing Days"

Hymn, No. 6: "Fling Out the Banner"

Brief Address by the Pastor, explaining Purpose of the Day and the Offering

The Offering for the Frontier Missionary and Educational Work of the three Home Mission Societies uniting in the Service

Closing Exercise or Tableau

Hymn, No. 7: "America"

Benediction



PRESIDENT LINCOLN READING THE EMANCIPATION PROCLAMATION TO HIS CABINET

(Reproduced by courtesy of the John C. Winston Co., publishers of "The Story Life of Lincoln"—a unique volume, and one of the most interesting works on Lincoln published)

THE LINCOLN MEMORIAL DAY

Why Every Church and Sunday-school Should Observe It

I



OUR purpose in the Lincoln Memorial Service set for February 14 goes much further than the securing of an offering for Home Missions from the Sunday-schools. That is an im-

portant part of the plan, and money was never more needed by the Society than now. But that is not the primary object.

We would make this Home Mission Day a Prodigious Promoter of Patriotism.

War discloses and develops Patriotism, but Patriotism is as much needed in peace as in war.

Christian Patriotism needs to be inculcated and increased as much as does Christian Conscience.

The Church and the Sunday-school should preach, teach and practice Patriotism.

Still another purpose of this Day and Service is to bring the Church and Sunday-school together in a Memorial to a great and good man in whom we see Christian Conscience and Patriotism exemplified.

Let the Pastor preach on some of the Great Lessons of Lincoln's Life in the morning. Let the Sunday-school at its regular session practice the hymns of the program—splendid hymns they are, American, patriotic, missionary, Christian, set to worthy and attractive music—hymns that deserve place in the memories of children and adults; and go over the responsive readings.

Then, in the evening let the church edifice be crowded to overflowing with the Sunday-school and the members of church and congregation and as many who do not regularly come to church as can be reached by means of the beautiful souvenir program which may be used advantageously in some measure by pastor and superintendent as an invitation.

If there is a Grand Army Post within

the neighborhood, by all means invite its members to be present in uniform, and honor the men who served in their place to save the Union as Lincoln did in his high station.

Hang the stars and stripes—the biggest flag obtainable—back of pulpit or platform. Decorate the house with bunting. Have the place brilliant with the red, white and blue. Fill the atmosphere with inspiration. It is worth while to take pains to make the occasion memorable.

Remember that for such a Leader this Country of ours can have only one centennial celebration every hundred years.

We shall none of us be on the resident and active list of church or Sunday-school members at the next centennial. Let us make the most of this one.

Pastors, Superintendents, Teachers, Young People, Men's Leagues, Women's Circles, Juniors, and whatever other organizations there may be in the Church—unite with heart and soul and voice and presence and participation to make this a Great Day for Christian Patriotism!

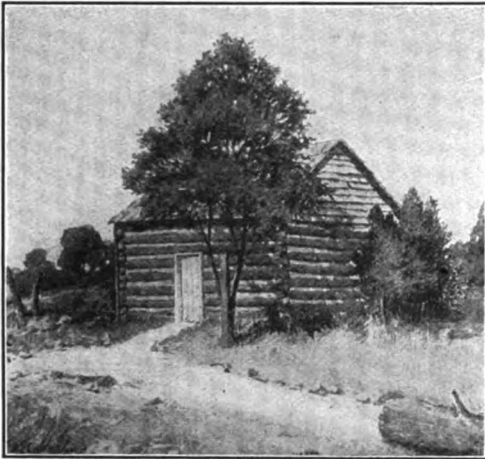


LINCOLN'S BIRTHPLACE IN KENTUCKY

II

The program prepared for the Memorial Service brings out a great many new and little known facts about Lincoln, and some of the incidents of especial interest

to us Baptists and missionary workers. The Model Mission Study Class which forms the central feature of the program can be made to show the church and Sunday-school what our mission study means and how full of instruction and lively information it is. The program



THE LINCOLN CABIN IN INDIANA

appeals to intelligence rather than to childishness, and yet will catch the children as well as the elders. The primary department is recognized, and the hymns are easily learned. The work of the Home Mission Societies in education and on the frontier is wrought in at the right points, and the impression of the whole cannot fail to be interesting, inspiring and helpful.

Let no one be alarmed by the apparent length of the exercise. In full it will not take over an hour and a half, and that is not long for a service full of movement and incident. Then, to meet all views, portions that may be omitted (in case any wish to shorten the time) have been placed in brackets [].

The exercise calls for a small amount of committing to memory and the least amount of preparation consistent with an interesting service. The closing exercise or tableau is simple but may be made most effective. Nobody but the author of it knows how much time it took to gather and condense the material in

that program and put it into form. He has been richly repaid by the careful study—or rather re-study—of Lincoln's life, and the new knowledge gained and impressions received. And his great desire is that by means of this program tens of thousands of American boys and girls may come to feel a real interest in this humane, kindly, pure-hearted, large-souled man, whose first letter was written to a Baptist preacher in Kentucky, asking him to preach a funeral sermon for the boy's mother; whose first school composition was a plea for the kind treatment of animals; whose first knowledge of books came from the Book of books; whose first ideas of speaking came from the frontier preachers; and whose character was so true that it gained for him as a young man the title of which he was most proud of all—"Honest Old Abe."

DO NOT FAIL TO USE THIS PROGRAM and OBSERVE A MEMORIAL DAY. If you cannot get ready by February 14, TAKE A LATER DATE.

Remember that the Home Mission Society furnishes the beautiful Souvenir Programs Free for your use.



PRESIDENT LINCOLN AT McCLELLAN'S CAMP

Corresponding Secretary's Notes



CHRISTMAS for the Chinese comes later than our December date. They make an event of it, however, and carefully prepare their program. The Morning Star Mission to the Chinese in New York City held its

Christmas exercises on Jan. 11, 1909, in the Parish House of the Madison Avenue Baptist Church, which had been generously placed at its disposal for this service. The chapel was filled by a deeply interested congregation, including about seventy-five Chinese with a number of children who took part in the exercises. The whole affair was admirably handled by Rev. Fung Yuet Mow and his associates. An earnest appeal was made by him before the Ministers' Conference the same day for a suitable Chapel in Chinatown, in lieu of the inconvenient and unattractive quarters which the Mission occupies. For \$50,000 property could be secured for this purpose; the heavy annual expense for rent could be saved to the Home Mission Society, and the usefulness of the Mission would be vastly increased. Who will head the movement with a generous pledge?

* * *

THE meetings of the Executive Board of the American Baptist Home Mission Society are held on the second Monday of each month, August excepted. All communications requiring the action of the Board should reach the Rooms before this date. Matters for the Finance Committee should be in hand by noon of the previous Thursday, on which day that Committee meets. Disregard of these arrangements means delay of a month in action by the Board.

Rev. James A. Francis, D.D., and Rev. Samuel McBride, D.D., general evangelists of the Home Mission Society, have been doing very effective and acceptable work during the fall and winter thus far. Their engagements run on until in the spring, and applications for further service thereafter should be made soon to the corresponding secretary of the Society. It is impossible to respond favorably to all calls for their services. Those that propose an evangelistic conference with a group of pastors in the vicinity of the church where special meetings are to be held will usually have the preference.

* * *

The Evangelistic Fund of the Society is overdrawn and it has been found necessary for the time being to pay salaries of evangelists out of the General Fund. Special offerings from individuals for this evangelistic work are asked for.

* * *

It should be understood that the amount given by a church for the services of an evangelist who is engaged by the Home Mission Society is *not* to be regarded as a part of its missionary offering and cannot be applied on its apportionment. A moment's thought will show the reasonableness of this. The work of an evangelist with and for a church is work in the interest of the church itself and not for others. Were the church to secure the services of an evangelist not engaged by the Society, it would expect to give him proper compensation and such compensation for value received would never be regarded as a contribution to missions. The same principle applies in the case of an evangelist engaged by the Society. Churches having the benefit of his labors are expected to relieve the Society as much as possible from the expenses connected with his appointment and to put the

amount thus paid into their current expense account and not into their missionary offerings.

* * *

A church has recently been organized in Porto Rico, at Jerusalem. The zealous members have secured a site and about \$25 for a house of worship, simple but suitable to their needs. The First Baptist Church of New York City, Rev. Dr. I. M. Haldeman pastor, in addition to their regular offering for Home Missions, sends \$400, designated for the erection of a chapel for the First Baptist Church of Jerusalem, Porto Rico. Capital!

Isaac Walker Maclay

The Executive Board of the American Baptist Home Mission Society records with profound sorrow the loss sustained by it in the death of Major Isaac W. Maclay at his home in Yonkers, N. Y., Dec. 29, 1908, aged 67 years. Since his election in 1901 as a member of the Board he greatly endeared himself to his associates by his admirable qualities of mind and heart, while his business judgment in matters requiring the consideration of the Finance Committee, of which he was a member, was highly prized. He came of good stock, his ancestor, Rev. Archibald Maclay of New York, having been prominent in denominational matters, as Chairman of the Committee in 1832 on the preparation of the Constitution for the new Home Mission Society, and subsequently a member of the Executive Committee. Mr. Maclay was a graduate of the New York University and of the Military Academy and held important positions in the public service. It was his sad privilege to be the first to reach President Lincoln's side at the time of his assassination and to help bear him to the house where he died. For several years he was a member of the Board of Trustees of the University of Chicago.

Most creditably he discharged the duties of many official positions to which he was called, serving well his generation, ever maintaining an unsullied Christian reputation. He married Miss Laura A. Havemeyer, daughter of ex-Mayor William F. Havemeyer of New York. To his bereaved family the Board, for itself and on behalf of the Society, extends its sincere sympathy.—*Adopted by the Board, Jan. 11, 1909.*

Porto Rican Progress

REV. A. A. Cober, of San Juan, Porto Rico, writes encouragingly of his work in his district. Under date of December 8th he says:

Last week I went to Carolina and baptized seven candidates. In the evening I preached and administered the Lord's Supper. Although it was Wednesday evening the house was full and perhaps a hundred persons were standing in the street, among the latter was the alcalde (mayor) of the town. On Sunday nights the house is always full and many stand in the streets. We are in great need of a church building in this really good and promising town. There are four more candidates approved by the church who could not come at that meeting. Others are in course of preparation. The town is in a promising condition for our work.

On Sunday night I baptized six into the San Juan church. Several others have been approved by the church and will be baptized later. Two, a young man and a woman of good intelligence and of a good family, made confession of faith during the meeting.

I am delighted with the prospects on my field. Everywhere are manifested the workings of the Spirit, and as soon as the wet season is over I will have quite a number to baptize. The workers are all in excellent spirits and are working faithfully. While I have been very busy I can say that I have never been happier in the Lord's work.





THE RUSSIAN CHRISTIAN

THE CONDITIONS UNDER WHICH HE LIVES IN HIS OWN COUNTRY AND IN HIS REFUGE COUNTRY

By Julian Zelchenko



RUSSIA for the past twenty-five years has been in a great state of revolution. The population of Russia is about 144,000,000, of whom 6,000,000 are Protestants, 11,000,000 Roman

Catholics, 87,000,000 of the Eastern Church (Greek Catholic), 5,000,000 Jews and 13,000,000 Mohammedans.

The government is an absolute monarchy. The Czar not only represents law, but he is law. The national church of Russia is Greek Catholic, of which the Czar is the head. He is also head of the Holy Synod, which has charge of the religious affairs of the country. The Douma is an advisory board elected for five years, but the Czar may at any time overrule or dismiss it and order a new election, especially if the membership of this body is distasteful to him.

There are about 30,000,000 mujics (peasants) in Russia. They are desperately poor, have practically no legal rights, and their struggle for existence is indescribable. Many of them possess

no land, but they have to pay the landowner or the government for the use of the land. The land is practically controlled by the landowners and the government. Briefly, the conditions of this unhappy people are similar to those in France prior to the Revolution.

The life of a student in Russia is a difficult one. Education costs a great deal and is secured with much sacrifice. No poor man can afford to pay the price or overcome the many obstacles thrown in the way of students by the government. There are a few public schools in Russia, but they are of doubtful quality. The "powers that be" are aware that education is the greatest menace to an absolute monarchy, and for that reason education among the poorer classes is strongly opposed. Education of the masses always nullifies the "divine right of kings," and the Russian aristocracy is well aware of the fact.

In 1904 there were 5,000,000 scholars in elementary schools. Compare this with the United States, where there are 15,000,000 pupils in schools, not including those in private educational institutions. Seventy-three per cent. of the population over 12 years of age in Russia is unable to read or write.

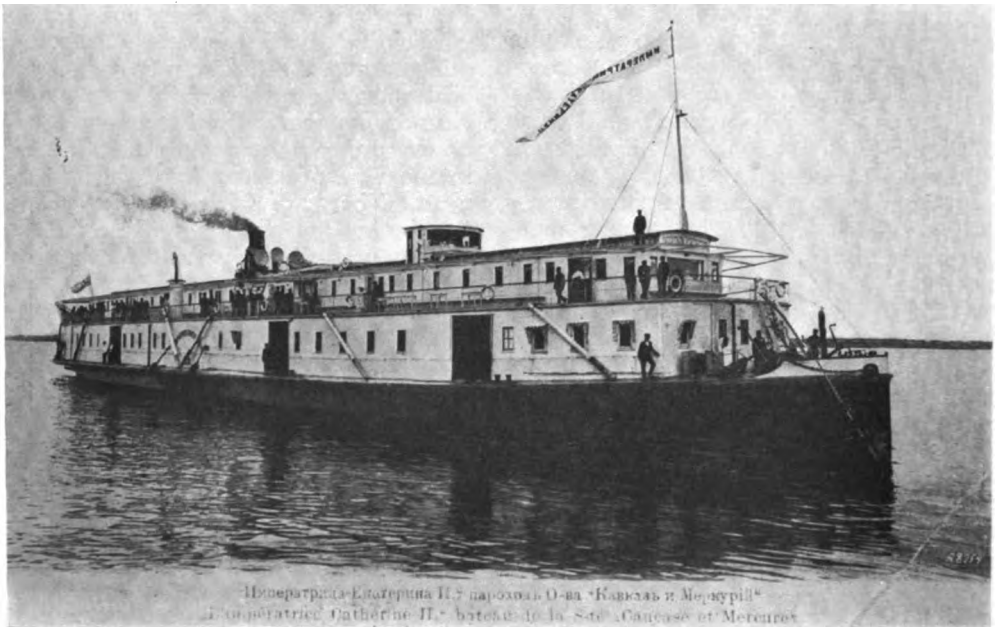
Religion is a very important factor in Russian life, and exact observance of all ecclesiastical rules and regulations of the orthodox faith is rigidly insisted upon. Until within the past two years no other religion was permitted to attain to any marked growth, with the exception of those already in the Empire, when the Czar from motives of policy allowed others to promulgate their doctrines. This privilege, it is feared, is only tentative and will doubtless be revoked by the Czar if the success of these religious doctrines menaces the temporal well-being of the church of which he is the head.

The Greek Catholic Church in Russia with its long line of patriarchs and bishops, its splendid ritualistic service and enormous wealth, has substituted selfishness for charity, contempt of God's poor for faith, and the enrichment of its own treasury for hope.

The brotherhood of man is not spoken of in Russia, and the poor are taught to believe that the "Little Father" is the "Alpha and Omega" of their existence. His order, no matter what the cost, must be obeyed without question of right; the result is that the common people are in

a deplorable state of ignorance and mental decrepitude, while those lower in the social scale are as simple and unsophisticated as children and are as easily led and persuaded. This is one of the reasons why anarchy and Nihilistic doctrines obtain so strong a foothold among them. In this way the better educated men and women take advantage of the ignorance of these simple people to incite them to those deeds of violence which surprise and shock the civilized world, while the Church, as representative and follower of that Man of Peace who went about doing good and who said, "Blessed are the peacemakers," quietly looks on as did the Levite in the parable of the Good Samaritan, and "passes by on the other side." So long as the church suffers no injury, the church is content to let matters rest.

The Russian immigrant (Gentile) who comes to America to find a peaceful home is the most pitiful and poverty-stricken of all aliens. He is driven away by persecution and poverty from his own country and comes here seeking refuge from oppression. All immigrants coming to New York pass through Ellis Island.



RUSSIAN STEAMER, EMPRESS CATHERINE II—A TYPICAL BOAT



A PEASANT'S HOME OF THE BETTER CLASS

There their difficulties begin. Some of them have neither friends nor relations here, but they are strong and willing to work. Some of them have no money when they arrive, and it is very difficult to communicate with their friends some-

times, because they have insufficient addresses.

There is no Russian Society in New York to help the Russian in any way. Practically nothing is being done to help him either at Ellis Island, as he lands, or



RUSSIAN PEASANT AND HIS WIFE AND A VILLAGE COMMUNITY



A RUSSIAN MARKET SCENE

in New York City once he is here. A representative of a Christian institution ought to be placed at once at Ellis Island to help the Gentile Russians. After their dismissal from Ellis Island their struggles for a living begin anew. The majority of them go to their friends or relatives, but these are usually very poor. There are about 5,000 Russians (Gentile) in New York.

There ought to be something done to get these unfortunate people in active touch with that Christianity which has done so much toward uplifting the oppressed and heavy laden in all ages.

On the East Side one finds a cosmopolitan community. Anarchy and anti-Christianity mingle there, and thereby promote every kind of crime. There are few churches on the East Side, as many of the evangelical churches have closed their doors and moved uptown. Under these conditions the Russian (Gentile) lives, with evil on every hand. He is brought into contact with no uplifting

influence, and in this great metropolis of this great Christian country he can live in worse than heathen darkness, seemingly "no man caring for his soul."

The public is well aware of the conditions in the Ghetto. The majority of Russians who are Gentiles work for Jews for very small wages in "sweat shops." This kind of labor is the only alternative for new arrivals, as they know no English, and therefore cannot get employment elsewhere. As one thinks of these new-comers and of the way they are handicapped, one cannot help recalling the words of our Lord, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me." Will no echo of those words stir up Christian Americans to a sense of a neglected privilege?

While attending a Russian meeting on the East Side I met an elderly Russian who works at a salary of \$3.50 per week. On this salary he has to support a wife and children. Many others are similarly

situated, and, working and living on such a pittance, one can imagine *how* they live—four and five in a room is nothing unusual—but what else can they do?

The Disciples' Missionary Union of New York City has recently employed a Russian as city missionary to meet vessels at Ellis Island which bring the Russian "Christians" or "Disciples." This missionary is to form congregations of native Russians who desire to be known as "Christians" only and who accept the Bible as their only guide. Three congregations are now cared for by this native missionary.

It would seem that right here among these Russians on the East Side and in the United States there is an opportunity for a Christian institution to do some good work. And are not these Russians (anarchists and infidels as many suppose them to be) as dear to the heart of our Master as the respectable folks who sit

in our church pews on the Sabbath Day? Would work among them not be as truly service for Him as what we think "real" missionary work in China or the South Sea Islands?

If a Christian institution like a Young Men's Christian Association were established in their midst, with a night school, employment bureau, dormitories and other activities of settlement work, these people would be greatly helped. The distribution of literature in the Russian language, giving information about Christian work, also literature on citizenship, etc., would be a potent factor in the uplifting of these people. I do not know any one doing much for them. Is not the extremity of these Russians the Christian's opportunity? May it not be the voice of the Lord which is calling to you to work for the friendless, neglected Russian?

New York City.



DRIVING UP TO THE RAILWAY STATION



THE LANDING AT WINTON, NORTH CAROLINA

BUILDING A COMMUNITY ABOUT A SCHOOL

By George Sale, D.D., Superintendent of Education

"I am only trying in an humble way to do all the good
I can while passing through life."—Calvin S. Brown.

WINTON, county seat of Hertford County, North Carolina, sits quaintly on the banks of the river Chowan, three miles from Tunis, the nearest railway station, and fifty miles southwest of Norfolk, Va. Somehow the railroad passed Winton by. The town is reached by a ride of three miles in a launch on the picturesque river, and is as quiet and as clean as a country village.

At Winton is Waters Normal Institute, a school for Negroes, aided by the American Baptist Home Mission Society and the Woman's Society, and owned and controlled by a Negro Board of Trustees. The other day a traveling salesman who wished to know the commercial standing of the school went into the local bank to make enquiries. "What? that school?" said the cashier; "Certainly!—that school has been worth more than one hundred thousand dollars to this town," and when one sees the school, and the thrifty Negro community that has been built up around it, one feels that the man underestimated its value.

Speaking of the new building dedicated on Thanksgiving Day a prominent white resident of Winton said to me: "That is the finest auditorium in eastern North Carolina; I'm proud of it." The principal confided to me that this man used to be considered an enemy of the Negro race, and was one of the last men he expected to win over. Now he is proud of a Negro school, which is a feature of his town. This reflects the feeling of the white residents.

When Dr. H. M. Tupper, founder of Shaw University, went first to North Carolina, he visited this section and had some thought of locating his school there. Circumstances decided him in favor of Raleigh, but he did not forget Hertford County. In 1879 a lad named Calvin S. Brown, a native of Salisbury, N. C., arrived at Shaw University and registered as a student. He had spent all his money in laying in a stock of firewood and groceries for his mother at home and had only five dollars when he reached Raleigh. He was ashamed to ask for admission to the boarding department with



STORE IN SCHOOL COMMUNITY

that sum and secured lodging at the home of an old friend in the city. A clever speech in a college debate attracted the attention of some friends to the young man, and the next morning Dr. Tupper called him into his office and told him that the means had been provided for his education. Full of gratitude he entered as a full student of the university and continued there till 1886.

In the summer of 1884 Dr. Tupper, mindful of the needs of Hertford County, put ten dollars into Calvin's hand and told him to go down to Winton and look about with a view to establishing a school. He did so, and his first impressions were unfavorable. He found a poor county village, a Negro population, very poor, vicious, cursed by whiskey. He found a hostile white population. Where the school now stands he found thick woods. Returning to Shaw he made his report and had no desire to return to Hertford. Those who remember Dr. Tupper recall what an imperative from him meant. "I would do anything in the world for Dr. Tupper," says

Mr. Brown. "Dr. Tupper said 'Go!' and I went." The way was hard; discouragements were many, and the young man often thought of giving up the struggle. But Dr. Tupper's letters and an occasional visit from the old soldier held him to his post. Dr. Tupper's command was, "Be a man. Stay." And Brown stayed. He is there still, as everybody in the county, white and black, knows.

Winton Town is a long street. The county court-house, the public school, and a few residences lie on diverging or parallel streets, but when you have driven through the one street you have seen



THE FACULTY OF THE INSTITUTE



NEGRO HOMES IN WINTON

Winton. At the lower end toward the river is the business portion, and the majority of the white residents have their homes there. About three-quarters of a mile from the river one enters the Negro district. The homes are not quite so pretentious, but they are comfortable, attractive, giving evidences of thrift and taste.

At the very end of the street are the buildings of Waters Normal Institute. When Principal Brown went there they had to cut down trees to make room for their first building. To-day there is a group of some six buildings, most of them small, all of wood, except the new building, Morehouse Hall, which is a substantial brick building, containing the auditorium which my white friend said was the finest in eastern North Carolina.

This building has been erected during the year to replace one which was destroyed by fire. The new building cost \$8,000, \$2,000 of this amount being given by the General Education Board. The dedication exercises on Thanksgiving Day were very interesting. A local lodge of Odd Fellows was asked to take part in the exercises and the new building was dedicated according to the ancient rites of that order, the members appearing in full



THE BETTER CLASS OF HOMES



BOARD OF TRUSTEES

regalia. Our Negro brethren have been more successful than we in tying on to the church and its interests almost all forms of social organization, so that the church is a real center of social life, and all other worthy organizations among Negroes are closely related to it. Hence there was nothing incongruous in having an Odd Fellows' lodge dedicate the new building, which is the property of a religious denomination, and represents its effort for Christian education. The entire community is a farming community. Peanuts are the prevailing crop. It

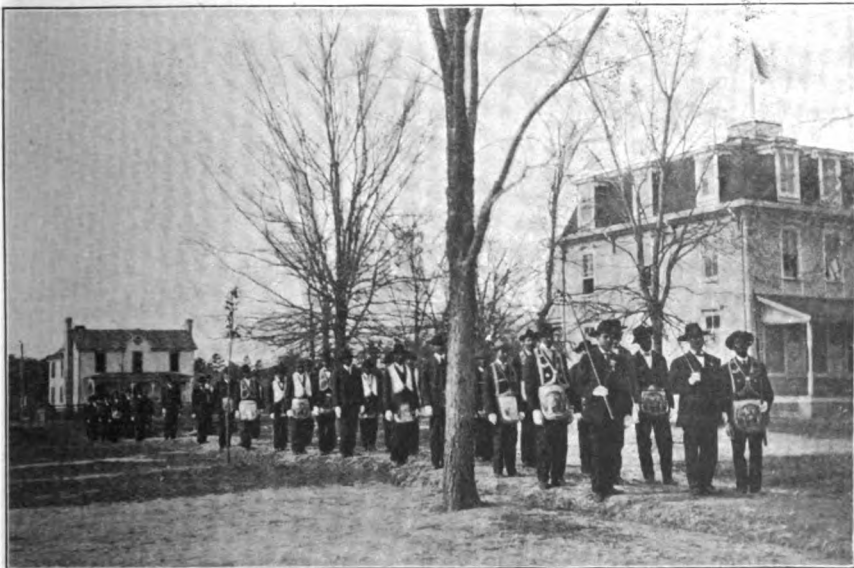


GROUP OF THE GIRLS AT WATERS NORMAL INSTITUTE

is harvest time and the finest of weather for gathering. So many of the boys and girls who will later be in the school are in the fields. But the assembly room is filled with students and their friends.

As a school Waters Institute is not remarkable. There are others of our schools that surpass it in equipment and teaching force. There is a painfully small, but devoted, body of teachers; there is scant class room accommodation and but little apparatus; but withal a spirit of cheerfulness and activity. It is in the school's relation to the community that its great interest and value

lie. Standing in front of the property and looking down the long wide street toward the river, all the houses one sees are owned by Negroes, many of them being old students of the Institute; all of them attracted there by the school. This end of the street was opened by the school through the pine woods, and its charter gives it police powers for three hundred and fifty yards in all directions beyond its campus boundaries. What information is stowed away in Dr. Brown's head about this remarkable community no one else knows. I tried to get all I could. A chance remark elicited the



PROCESSION OF ODD FELLOWS AT DEDICATION OF NEW BUILDING



PRINCIPAL BROWN'S MODEST HOME

astonishing piece of information that land on the school end of the street costs considerably more per foot than on the business end. So I have headed this sketch, "Building a Community Around a School." "With a School," perhaps I should have said, for they have grown up together.

But this is only a part of it. The influence of the school reaches throughout the county. A drive of twelve miles through the country took us past some of the finest farmhouses I have seen in the South, owned by colored people, and by Pleasant Plains Church, one of the most attractive of country churches. Waters Normal Institute draws its chief local support from Hertford County. Well it may, for from the beginning Dr. Brown has preached thrift as a part of his gospel, the ownership of a home on earth as well as of a mansion in the skies, and many of these thrifty farmers owe their possessions to the encouragement given them by "Preacher Brown."

I attended a union meeting of pastors and deacons from the Baptist churches of



PRINCIPAL C. S. BROWN AND FAMILY, WINTON, N. C.

Hertford and Bertie counties and had the pleasure of talking to them about education. I learned, too, how much of a leader this man Brown is. He is known to us as principal of the school. But he has the pastoral care of five of these country churches as well; he is President of the State Baptist Convention, Editor of the State paper, General Land Agent for purchasing farms for his people, and has half a score of minor offices to occupy his leisure time.

The President of a Home Mission College has many spheres of usefulness, and matchmaking is not at all beneath his



A NEGRO FARMHOUSE, HERTFORD COUNTY — AVERAGING WELL WITH WHITE FARMERS' HOMES IN ANY SECTION OF THE COUNTRY

dignity. There came to Shaw University in 1884 a graduate of Hampton Institute, a young woman, who was a native Virginian and of a well-to-do colored family. She became Mrs. Brown, and Dr. Tupper, who was "furnished unto every good work," had not a little to do in bringing the pair together. Dr. Brown says, "Mrs. Brown has contributed immensely to the success of this work. For a number of years she taught in the school without any compensation whatever. Few women can lend more grace, dignity and sweetness to a household than she. The respect shown to her by all classes of people, both white and colored, is unusually great." To second her husband in a work such as is here described, to bear to him nine children, all of whom are living but one wee girl, who, two years ago, was so seriously burned that she died, to

grace a home which is sweet and attractive and an object lesson to the community—this was the part of the good wife, who is still strong and vigorous and active in every good work.

Let our Northern Baptist folk mark this story. A colored lad with the call of God in his soul—Calvin S. Brown; a Christian school where he can get the

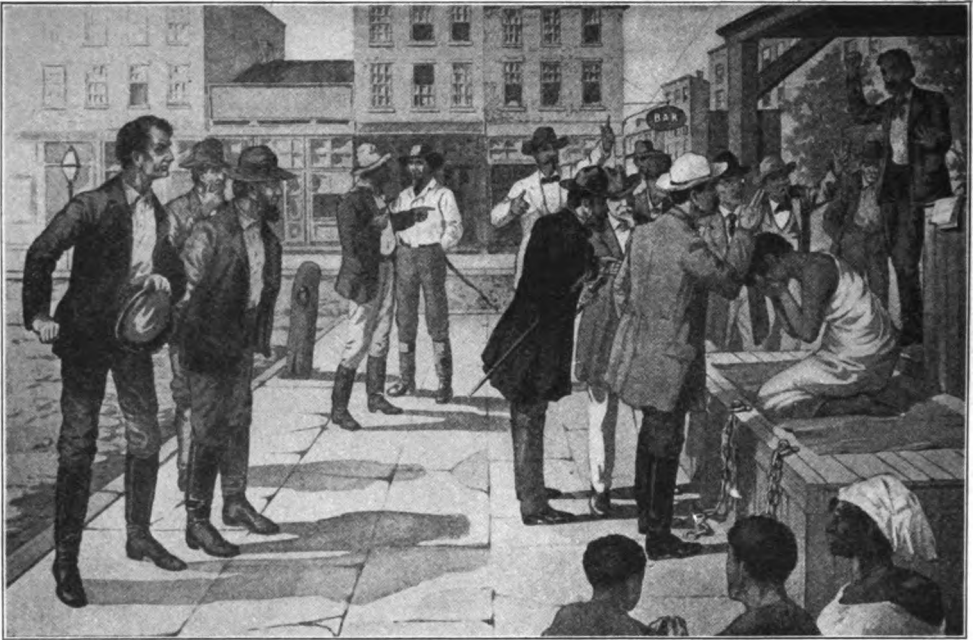


PLEASANT PLAINS CHURCH

training he needs for large service—Shaw University; a Northern friend who makes it possible for the lad to stay in school till he finishes the course—the name is written in Heaven; a college president in whose heart are the interests of the colored people, and who follows up his graduates with wise direction and encouragement—Henry Martin Tupper; a wife trained under the same auspices to do and suffer with him—result: twenty-three years of service, of which this article is a fragmentary sketch. Is this worth while?

Waters Normal Institute is costing the Home Mission Society annually \$720, and the Woman's Board \$1,000. The rest is furnished by the thrifty Negro folk of Hertford County. Does it pay?

There are scores of Negro communities needing a Brown and a Waters Institute. There are scores of Browns to be found and fitted for this work. We are doing this as best we can now. To do it more effectively and on a large scale we need but one thing—a few more thousands annually to put where every dollar tells. That's all!



LINCOLN AT THE SLAVE AUCTION IN NEW ORLEANS—THE SIGHT THAT MADE HIM EMANCIPATOR

LINCOLN'S REPLY TO THE AMERICAN BAPTIST HOME MISSION SOCIETY

By Howard B. Grose



IT will be news to many Baptists to learn that President Lincoln once came into direct touch with our Home Mission Society. The incident is given in the Lincoln Memorial Service, with a part of the President's reply. The full text of this remarkable response is published here, as a matter of historical interest and accuracy. If the expression with regard to the Southern ministers is wanting in Lincoln's customary charity, it must be remembered that the words were spoken at a time of great stress and anxiety, when the nation's chief had been worn almost to the breaking point with the agonies of war. Slavery was now

doubly accursed in his thought, and he spoke as he felt under the indignant impulse of the moment, with the accumulated feeling of years back of it.

This was not the first time, by any means, that the attitude of Christian ministers towards slavery had aroused and astonished Mr. Lincoln. Nor were the Southern ministers the only ones to come within his criticism. It seems to me, indeed, that the words in the Washington reply carried in their stinging comparison something of a bitterness that had rankled in his breast from the time of his first election to the presidency, when he found that the ministers of his own city had sided against him. Let us note what he said then, as a sidelight upon the later utterance.

Just before election Mr. Lincoln wished to know what support his cause had received from the best classes of citizens



From *Abraham Lincoln and the Downfall of American Slavery*, Noah Brooks.
CLERKING IN OFFUTT'S STORE.

in Springfield, and had a canvass made to find out. To his surprise and dismay he found that out of 23 ministers, all but 3 declared against the Republican ticket.

With a face full of sadness Mr. Lincoln turned to his friend and said: "Mr. Bateman, I am not a Christian—God knows I would be one—but I have carefully read the Bible, and I do not so understand this book," and he drew from his bosom a pocket New Testament. "These men know I am for freedom and my opponents are for slavery; and yet, with this book in their hands, in the light of which human bondage cannot live a moment, they are going to vote against me. I cannot understand it at all." Here he paused, his face expressing deep emotion. Then he rose, and said, with trembling voice:

"I know there is a God and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work for me—and I think He has—I believe I am ready. I am nothing, but truth is everything. I know I am right because I know that liberty is right, for Christ teaches it, and Christ is God. I have told them that 'a house divided against itself cannot stand,' and Christ and reason say the same; and they will find it so. Douglas doesn't care whether slavery is voted up or voted down, but God cares, and humanity cares, and I care; and I shall be vindicated; and these men will find that they have not read

their Bibles aright." That seems a pretty strong Christian utterance.

Many good men have deplored the fact that Abraham Lincoln did not make an open profession of Christianity and unite with the church, thus giving it the influence of his great name. From my study of his life, I am led to the conclusion that probably one strong reason why he did not do so was the attitude of a large majority of Christian ministers and churches towards slavery and other great moral issues. He did not find his own fine sense of righteousness and humanity exhibited by many of the church leaders of his day. He could not accept their interpretations of Scripture, ingeniously and specially framed, as it seemed to him, to uphold a monstrous institution. Believing as he did that they read their Bibles wrong, how could he go with them? The Christian Church must be true to truth, regardless of consequences, if it would win to its membership men of



THE RELATED FUNERAL SERMON
The good preacher told of the virtues and the patiently borne sufferings of the departed mother of Abraham Lincoln.

such keen perceptions of right, logical reasoning powers, and honesty of soul as Abraham Lincoln.

LINCOLN AND THE HOME MISSION SOCIETY

When the American Baptist Home Mission Society was organized in 1832, "Honest Abe" Lincoln was leaving off clerking in a general store in New Salem, Illinois, to become a captain in the Black Hawk war. The Society had much to do with the religious development of Illi-

nois, sending nine missionaries there the second year, establishing churches in Chicago, Jacksonville, Quincy and other points. This testimony came in 1833: "The blessings which your Society is conferring, not only upon the inhabitants of the great valley, but upon the whole world, are incalculable." Wherever the Home Mission Society evangelists went, patriotism was inculcated.

When the Civil War came, the Home Mission Society was the medium through which the Northern Baptists expressed their loyalty to the Government. Thus it happened that at the annual meeting in Philadelphia in 1864, when the country was enveloped in thick darkness and men's hearts almost failed for fear of the issue of the conflict, the Society took strong ground to aid and comfort the Government. The *Jubilee Volume* tells us that vigorous resolutions were adopted declaring the rebellion "a crime against civilization, humanity, freedom, and God," and continuing:

Resolved, that we tender to the President of the United States, and to those associated with him in the Government, the assurance of our entire confidence and of our earnest sympathy with them in their efforts to maintain the integrity of the Republic; of our prayers for their success; of our readiness to sustain them by the sacrifice of property and life; and of our hearty assent to the policy of conquering disunion by the uprooting of slavery—its cause.

Resolved, that however prolonged may be the conflict, and whatever it cost, our trust in the final victory of liberty and righteousness remains unshaken; and that, equally in defeat as in victory, we will hold fast to the conviction that a merciful though chastening God will, in His own time, bring forth from the carnage and woe of this civil war a brighter, grander future for our country and the world.

This was sublime language for days of dense darkness to the natural eye. Dr. Ide, Senator Doolittle of Wisconsin, and Hon. A. Hubbell were appointed a committee to convey to the President and Secretary of War these resolutions. They went to Washington, accompanied by a delegation of more than a hundred

members of the Society. President Lincoln received them with great cordiality. Their coming must have cheered him all the more if he remembered the 20 recreant ministers of Springfield. He made a memorable reply, as follows:

"I can only thank you for thus adding to the effective and almost unanimous support which the Christian communities are so zealously giving to the country and to liberty. Indeed, it is difficult to conceive how it could be otherwise with anyone professing Christianity, or even having ordinary perceptions of right and wrong. To read in the Bible, as the word of God Himself, that 'in the sweat of THY face shalt thou eat bread,' and to preach therefrom that in 'the sweat of OTHER men's faces shalt thou eat bread' to my mind can scarcely be reconciled with honest sincerity. When brought to my final reckoning may I have to answer for robbing no man of his goods; yet more tolerable even this than for robbing him of himself and all that was his. When, a year or two ago, those professedly holy men of the South met in the semblance of prayer and devotion and in the name of Him who said, 'As ye would that men should do unto you, do ye even so to them,' appealed to the Christian world to aid them in doing to a whole race of men as they would have no man do to themselves, to my thinking they contemned and insulted God and His church far more than did Satan when he tempted the Saviour with the kingdoms of the earth. But let me forbear, remembering it is also written, 'Judge not, lest ye be judged.'"

In the light of all we learn of Abraham Lincoln as his life developed under the strain of war with its sorrows and burdens; as we see him confessing the peace that had come to him before Gettysburg after he had taken it all to God in prayer; as we hear him confessing his faith to the Christian woman who watched with him by his dying boy in the White House, we believe with a recent writer that he had passed through conversion and found the Christian's peace. He ranks among God's great men—a plain man raised up from the plain people to be the truest representative of democracy the world has seen. His virtues

were the homespun virtues of truthfulness, honesty, kindness, tender-heartedness, sympathy and charity—all characteristics of Christianity. He was not perfect, for he was a man, but he was a good man in the highest sense—a man of reverence and prayer, who loved the right and acted righteously, always tempering justice with mercy. His figure looms ever larger with the passage of time.

"Rich in saving common sense,
And as the greatest only are—
In his simplicity sublime;
Who never sold the truth to serve the
hour,
Nor paltered with Eternal God for power;
Whose life was work, whose language rife
With rugged maxims hewn from life.
Let this great example stand
Colossal, seen in every land,
Till in all lands and through all human
story
The path of duty be the way to glory."



SARAH BUSH LINCOLN

*See of Mr. please see
the Pittsburgh boy -
He is very young, and
I place his interests with
whatever you see with him
Aug. 21, 1863. A. Lincoln*

A NOTE IN LINCOLN'S HANDWRITING

The Religious Side of Lincoln

One cannot read Lincoln's life without becoming impressed with his reverence for religion and his deeply religious nature, while the principles of Christianity are illustrated by his life in a rare degree. Here is a flashlight glimpse into his character:

On the day the news of Lee's surrender at Appomattox was received, the Cabinet meeting was held an hour earlier than usual. Neither the President nor

any member was able for a time to express his feelings. At Mr. Lincoln's suggestion, they all dropped on their knees and offered, in silent prayer and tears, their humble and heartfelt acknowledgment to God for the triumph He had granted to the nation's cause. That was

like Abraham Lincoln—the natural thing for him, and his genuineness and the sincerity of his religious belief were so well known that he could do what few men could.

Thoughtful from boyhood; wanting, as he said, to bound every question north, south, east and west, Lincoln was naturally reticent about his inner experiences. Great joker as he was, he never joked about religion, nor would he tolerate profanity or immoral stories. Once, when a visitor used profane language in his presence, President Lincoln rose and said: "I thought Senator C. had sent me a gentleman. I was mistaken. There is the door, and I wish you good night."

Lincoln told his pastor in Springfield that he had fully investigated the subject and become convinced that the Bible was a Divine revelation, to be obeyed as such.

The war wrought a great change in Lincoln. Always kindly and sympathetic, his heart was wrung with agony at the Union losses, and the thought of the broken homes and stricken hearts all over the land. He often said the war

would kill him, and rather than suffer as he did he would prefer to take the place of the dead soldier on the field. The one thing that sustained him was his faith in God. During the Gettysburg campaign, when tremendous issues depended on a turn of battle, Gen. Sickles, who had been severely wounded, asked the President if he had felt no fears, when all others were alarmed.

"No," said President Lincoln, and added: "Well, I will tell you how it was. In the pinch of your campaign, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of our affairs, I went to my room one day and locked the door, and got down on my knees before Almighty God, and prayed to Him mightily for victory at Gettysburg. I told Him this was His war and our cause His cause. And I then and there made a solemn vow to Almighty

God that if He would stand by our boys at Gettysburg I would give my life to Him. And He *did* and I *will*. And after that—I don't know how it was and I can't explain it—but soon a sweet comfort crept into my soul that things would go all right at Gettysburg, and that is why I had no fears about you." He said this solemnly and pathetically, as if from the very depths of his heart.

General Sickles asked him what news he had from Vicksburg. He answered not much, but Grant was still "pegging away" down there, and said: "I have been praying over Vicksburg also, and believe that our Heavenly Father is going to give us victory there too, because we need it." Of course he did not then know that Vicksburg had already fallen, on the July 4th that was to be doubly memorable. General Grant had now appeared, and Lincoln's faith was justified.

Lincoln's Tribute to American Women

IN different cities great Sanitary Fairs were held to raise money for the benefit of the soldiers, and at one held in Washington the President was an interested spectator and was called upon to speak. He did so briefly, closing with these words: "I am not accustomed to use the language of eulogy; I have never studied the art of paying compliments to women; but I must say that if all that has been said by orators and poets since the creation of the world, in praise of women, were applied to the women of America, it could not do them justice for their conduct during the War. I will close by saying:

"GOD BLESS THE WOMEN OF AMERICA."



From Battles and Leaders of the Civil War.

PRESIDENT LINCOLN LEAVING THE CONFEDERATE WHITE HOUSE AT RICHMOND

The Emancipation Proclamation

Abraham Lincoln will be known in history as the Emancipator. The stroke of his pen, as President, freed over four millions of Negroes. Sept. 22d, 1862, he issued proclamation that on Jan. 1st, 1863, all slaves should be free. The scene at the signing of the Proclamation is thus described by an eye witness:

The Proclamation was unrolled before the President on Jan. 1, by Secretary Seward and his son. Mr. Lincoln took a pen, hesitated, laid down the pen; presently repeated the same operation. Then he turned to Secretary Seward and said: "I have been shaking hands since nine o'clock this morning, and my right arm is almost paralyzed. If my name goes into history it will be for this act, and my whole soul is in it. If my hand trembles when I sign the Proclamation, all who examine the document hereafter will say, 'He hesitated.'" He then turned to the table, took up the pen

again, and slowly, firmly, wrote Abraham Lincoln, with which the whole world is now familiar. He then looked up, smiled, and said, "That will do."

And so he had fulfilled his promise to God made in New Orleans thirty years before. He had wiped away the reproach of slavery from the Republic. This was at last the land of the free.

He was most anxious about the future of the Negroes. When he passed through the streets of Richmond after its surrender, the colored people fell on their knees before him and many kissed his feet. Mr. Lincoln was much embarrassed, and said, "Don't kneel to me; that is not right. You must kneel to God only, and thank Him for the liberty you will hereafter enjoy." It reminds us of Paul's experience at Lystra. No man ever received a greater ovation than the Emancipator received from the emancipated that day, and his eyes were often filled with tears as the poor people pressed about him.



CHRISTMAS WITH THE CROW INDIANS

By Rev. W. A. Petzoldt, Missionary

FOR the past several weeks we have been keeping "open house" at the mission and enjoying the strenuous life. We have sometimes wondered whether the Crow Indians or the missionaries were living in the mission house. Imagine having "receptions" every day, with plenty of work as physician, nurse, seamstress, preparations for the Christmas tree, the children's dinner, camp meeting, etc., thrown in for good measure. For over two weeks Indians have been in the home at nearly every meal hour and almost constantly during other hours of the day. So we have not lacked for company as you will see, nor the opportunity to tell the Gospel story.

From the time the leaves begin to fall until the eventful day arrives, the oft-repeated query is, "How many sleeps to the Big Sunday?" Crow tents began to dot the mission allotment several weeks ago; the Christian Indians and their families began to locate; the big Jesus tent was put up; the pine tree trailed down from the neighborhood hills; and holiday week became a reality. The preparations were not without interest and variety and the amusing incidents eased up the strain and tension somewhat. One of the Crow boys came to call upon his teacher, and while she was out of the room picked up her mirror and comb to straighten his tangled locks. She told him he ought not to use her toilet arti-

cles, as in that way diminutive specimens of insect life might be transferred from one person to another. A closer inspection revealed a "head official" walking over the comb. She said, "There, now, you can see for yourself what I mean." "Oh!" he said, laughing, "Are you 'fraid of um?"

On Christmas eve, after the rendering of a program by the school, the Crow boys and girls had their Christmas dinner in the big tent (33x66). The feast was spread in orderly array on wide strips of paper nailed to the frozen ground, tallow candles gave the light, while two stoves stood guard over the frosty air outside. The children sat around "the table" like so many chattering magpies and ate all that nature would allow. The Crows' appetite is a perennial affair, and in this instance the children sustained the reputation of their elders. They had looked forward for "many moons" to this "big eat," and they certainly enjoyed themselves in the realization of it—thanks to the friends who made this joy possible to them.

The Christmas tree and mission offerings came on Christmas night. About 400 Indians sat on the ground in the dimly lighted tent, making an interesting vari-colored picture in their blankets, painted faces and beaded paraphernalia. The Scripture lesson and Christmas story were followed by the "gifts to Jesus" or

"twelve moon pledges to help take the Jesus road to other tribes." This is the Crows' annual offering to home and foreign missions. A note of encouragement was in the fact that the Crow Christians gave more than in any previous year. The giving was in the inimitable way of the Indian, natural, heartfelt and measureful. The gifts and pledges amounted to \$151.50, not a small sum when one knows the real poverty of the Crows and how they merely eke out an existence most of

The oldest grandmother there was as eager and expectant as any juvenile could be. The Indian dogs are like "Mary's little lamb," they have an unconquerable propensity for following their masters, and wherever you find Indians congregated there you will find their dogs. The services during the evening were enlivened somewhat by occasional dog fights. Aside from this, excellent order prevailed and encouraging attention was given. The gifts were



THIS REMARKABLE MINIATURE MODEL FARM WAS MADE BY M'KINLEY-NOT-MIXED AND LEO MEDICINE CROW, TWO PUPILS OF OUR CROW INDIAN MISSION SCHOOL, AND EXHIBITED AT THE CROW AGENCY INDUSTRIAL FAIR, OCTOBER, 1908. THE BOYS ARE ARTISTS OF PROMISE

the time. In addition to the above, it was decided to take up a general offering (loose change collection) at our regular services the first Sunday of each month. This will be an innovation among our Indians and the outcome will be watched with interest.

The Christmas tree was next in order. We have sometimes thought that the Indian was a child wrapped in the body of a man. However that may be, the Crows were all "children" on Christmas night.

called out by two camp criers in stentorian tones and much merriment and goodwill were manifested as the fortunate ones came forward to receive their presents. Every little while the men would burst into song to voice their appreciation of the tree and the occasion.

The tree was of generous proportions and well laden with gifts. Every Indian present received some token, from the smallest papoose to the old and crippled men and women. The old grandmothers.

who live in the shadows of life, were each given two loaves of bread, an apple and an orange. I have seen the expression of gratitude on their faces and their attempted buoyant carriage would have been sufficient recompense for any one who had a part in the Crows' Christmas tree. Many cheerless lives were brightened a little on that Christmas night, I am sure. It so happened that the last two to receive gifts were the most aged couple there: he over 80 years of age, blind and decrepit; she a cripple and trying to lead him. As they came groping their way forward—almost a case of the blind leading the blind—the man trying to locate the hand that held his gift and the woman so elated that she nervously dropped hers to the ground, what a pathetic picture they made! And yet how typical of the Crows and their need of the Saviour. How crippled, how diseased, how blind, how helpless in their sin, a few groping for the hand of Him who is "the Giver of every good and perfect gift!"

The Christmas festivities closed with a three days' camp meeting. There were three decisions for Christ and the church was much strengthened. The past year has been a very trying one, though we have been privileged to baptize ten who gave evidence of a change of heart and life. Our Jesus Crows have to face many petty persecutions and open ridicule. The Indian is especially sensitive to ridicule, and some one has said "it takes more courage to stand up and be laughed at than it does to stand up and be shot at." We regret to state that two of our edu-

cated believers have thus fallen and gone back into the ways of sin. But we remember that uninvited persecution has ever been a blessing. In this instance it seems to have sifted the chaff from the wheat. Those who remain give evidence both by word of testimony and life of their purpose to live "straighter and stronger" in the Jesus road.

God has a people among the Crows. The work has many elements to stimulate faith and larger effort for the coming days. While there have been discouragements we 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 is at our command; ultimate victory is sure!"

Names of some Indians who received gifts on the Christmas tree:

Looks at the Sky, Comes in a Day, Big Magpie, Arm Around the Neck, Bird Tail Rattle, One Goose, Flat Back, Shows a Fish, Kills Close to Camp, Good Prisoner, Fox Goes Out, Cuts in the Hole, Not Mixed, Talking Pipe, Walking Bird, Covers Up, Rides a White Hipped Horse, Angel Star, Chicken, Raise Up, Short Boy, Full Mouth, Flat Headed Woman, Top of the Moccasin, White Man Runs Him, Yellow Mule, Packs the Hat, Shoos as He Goes, His Grandmother's Knife, Youngest Smart, Rolling Hoop, Big Ox, Couldn't Catch Up, Strikes in the Night, Stays Among the Shooters, Pretty Beads, Kills the One Who Rides, Living Arrow, the Bay Horse.

Lodge Grass, Mon., Jan. 2.



GHOST DANCE OF THE CROW INDIANS

At Rainy Mountain Mission

By Rev. Howard Clouse, Missionary

CHRIST'S birthday with the Indians is not one day, but many days: this year it has been ten days. Many parts make these happy, material, spiritual days; there is the work, sacrifice, benevolence and prayers of many who live far away. Were it not for the Christ-life in you, manifest in the above ways, we could not have much happiness at this time—beautiful have been your offerings and the best in quality we have ever received. We are not able to reward you, but we thank you and lift up our hearts to God for all his benefits. You have a part in bringing this people to Christ. There is the missionary's part: that means all the workers on the field; they are the generals planning the campaign, material and spiritual. But about this Christmas.

All the boxes and barrels had to be drawn five and a half miles from the station; many times freight rates had to be adjusted and paid. Then the boxes had to be opened, presents selected for each Indian, and marked. How many? Over 300 men, women, boys, girls and babies; all the names must be written three times. A box must also be packed for the school seven miles away. Then your own goods must be moved to the church, and the missionary must direct the work of the committees, welcome people and make strangers feel at home, give medicine out, attend to erecting and dressing the tree and popping corn.

There is no time to play, and this mission is not a saints' rest. Our Christians never work harder: for ten days they are to live on the compound around the chapel; tents, cook stoves, heaters, bedding, cooking utensils, all must be transported from home; wood must be cut and drawn, horse feed procured, friends brought from the station, beef killed and dressed, friends entertained. When it comes to hospitality the Indian is in no way selfish. Entertaining in a tent is much harder than at home. The people did unusually well in attending church and working to lead others to Jesus. There was a revival spirit manifested,

and many came forward for prayer, expressing a desire to live close to their Lord this year. The second wife of Chief Appeatone desired baptism, but could not be received by the church because of this unhappy relationship. It grieved us to refuse, but we could not lower the standard. Many of the Ghost Dance people were with us and heard the simple truth of the Gospel. The heart of Christmas is the giving spirit, and the heart-throbs were felt here. Money pledged last year was handed in amounting to \$125. New pledges were made amounting to \$261. This money is for home expenses and to send the Gospel to other tribes. Our tree was on Christmas night and much enjoyed. It has all been very good and of great benefit to the church, and we trust to the Kingdom.

At Elk Creek

Rev. G. W. Hicks and his wife have three missions under their care—Elk Creek, Red Stone and the Apache Mission. At all these there were special meetings and Christmas trees and great happiness. Of the celebration at Elk Creek Mrs. Hicks writes in part as follows:

Our people began camping Tuesday, and that night we had prayer meeting. The next day our young people came in and offered to help, immediately beginning on candy bags, popping corn, etc. After we had gotten the names all tacked on the presents, my young helpers took them all over to the chapel and put them on, decorating the tree with long strings of popcorn, red Christmas bells and the presents, and piling others on the floor. All that afternoon and evening the Indians came in with names to be written and put on to presents they had brought for their friends.

At seven Wednesday evening, everybody was seated in the little chapel, gazing eagerly at the Christmas tree wondering which of the beautiful presents were for him or her. The children could hardly wait until the program and work that goes before the distribution of presents were over. Our people were as hearty as usual in redeeming their

pledges and in making new ones for the coming year. That Indian who prides himself on being the only Kiowa in the old Road rose and said: "What do you want this money for?" When told, he said: "I will give \$5 to Mr. Hicks next Christmas if my grandchild lives to see that day. I want you to pray earnestly that he lives to that day."

The dolls, balls, drums, tin horns and other things that delight the heart of a child were eagerly seized by the little folks who sent back a ringing "Ah-ho." The older people were equally pleased with dishes, sewing bags, thread, combs, brushes, towels, etc.

It must be said that the Indian has quite a hearty sense of humor, and they put very queer presents on for one another: for instance, one person received a long piece of bologna sausage, and oh, how the rest laughed! Another got a live chicken in a box, and every now and

then it would give us its Christmas greetings by a series of loud squawks; and still another man received a two-year-old cow, on paper, "Wo-haw" they call it, otherwise "beef."

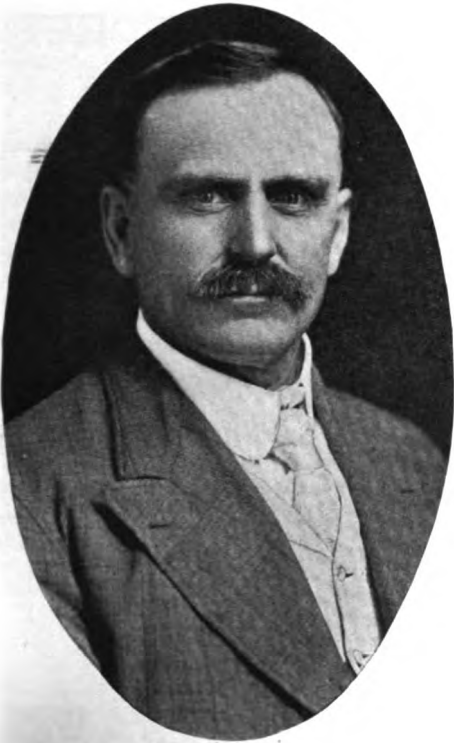
Of all the Christmas times here on Elk Creek in the fifteen years of our work, this has been the best, the most enjoyed of any. Please accept the sincere thanks of both missionaries and Indians for all this good cheer and delightful memories.

Generosity at Saddle Mountain

Too late for use this month comes the report of the Christmas exercises at Saddle Mountain. We give reports from three Indian Missions elsewhere. We must record the fact, however, that the Jesus Money given amounted to \$168.25. The non-Christian Indians shared in the giving, which is the first step to their taking off that "non."



MEMBERS OF THE RAINY MOUNTAIN CHURCH



REV. G. LEE PHELPS
Indian Missionary at Darlington, Okla.

A Thousand Laymen for Portland

THAT was another note struck at the Chicago Conference. The Northern Baptist Convention has decided, by action of its executive committee, to hold its next meeting at Portland, Ore., in the week beginning June 25. The late date was made with distinct reference to securing a large attendance of laymen, as well as in order to secure the advantageous rates made by the railroads for the exposition at Seattle. There is no good reason why a thousand of the leading Baptist men should not gather at Portland to discuss the important questions of policy and administration which are to come before the Convention, and to consider the missionary operations of our national societies.

Such a gathering of men would make a positive impression for good upon the Pacific Coast. It would greatly strengthen

the hands of the brethren in Washington, Oregon and California. It would acquaint the men from the East with conditions to which many of them are strangers, and give to all a new sense of the extent of our country, the nature of its missionary needs, and the bravery required to cross the continent at the time when Johnson and Fisher and Chandler and Wheeler made their way over.

A thousand men for Portland! Talk about it. Plan for it. Decide to be one of them. Persuade your neighbor to be another. Take your wives along, for, of course, we want a thousand of the women also. We ought to make the annual meetings of the Baptists in Portland in 1909 the largest ever held. The trip will prove worth far more than the effort and the expense, and with side meetings it may be made a journey of influence and blessing beyond estimate.

A Helpful Library Movement

THE Associate Corresponding Secretary has received a gift of \$100 to be used in the purchase of books to form a circulating library among our home missionaries.

A number of books on devotional, evangelistic and missionary subjects have been sent to our workers in several of the Western States. The following notice is inserted on the inside cover:

This book is sent to you in the hope that you will gladly read it, and at once give it to some other missionary, pastor or evangelist, who will also read it and pass it forward upon its mission. A copy of this book can be purchased for _____ including postage, by sending to the American Baptist Publication Society, Roger Williams Building, Philadelphia, Pa.

This book is the property of the American Baptist Home Mission Society, and is sent forward with a prayer that it may stimulate its many readers to more aggressive Christian work. Contributions for the purchase of additional books will be gladly received by the Society.

Contributions to extend this work may be sent to the Treasurer, Mr. F. T. Moulton. These books greatly encourage the missionaries whose small salaries make it impossible for them to enjoy this privilege in any other way.

* * The daily press of our day treats us to paragraphs of Christianity and pages of crime.

HOW ONE PASTOR RAISED THE BUDGET

AN instance has come to light of the raising of the Budget in a church in Nebraska by its pastor which is so interesting in itself and so suggestive as an example that permission has been asked and obtained for its wider circulation. Many pastors and churches are on the lookout for ways of doing things. This instance certainly presents suggestions. Notice the prayerful spirit; the placing of responsibility on the individual church members, the painstaking care in it all. No wonder the good results followed. That church is a much happier church, a much stronger church, a much more useful church, and much more loyal to its pastor than before it achieved this excellent result. Here is the story:

"I was much interested in the new plan adopted at Pawnee City with reference to the raising of the Missionary Apportionments for this year. Realizing that our crops were very short and that our people had given very liberally last year, I was much concerned lest they put some strings on me when I began to talk missionary money to them this year. I knew not where to begin. I could not bear the idea of having one of the secretaries coming among us to make a personal canvass of our membership. To me, it meant that the task was too much for the pastor. I was not ready to admit that proposition. I prayed over the matter almost continually for some days after coming from Pawnee City. The Lord was very gracious to me, as He has so often been, and led me in the way. I announced a special service, in connection with our communion service, for Sunday morning, the 18th. Sent out special invitations, stating that matters of special interest would be considered. We had a good attendance. I presented the work of the different Societies as well as I knew how very briefly, showing how the work had outgrown our contributions, and that we must do one of two things, increase our contributions or

withdraw from some important fields. Our people were not ready to retrench. Then I took up the new plan, beginning with the Northern Baptist Convention and coming down through State and Association and church to the individual Christian, and endeavored to link up the individual with the denomination at large. Then I presented the Nebraska plan for this year and asked all who desired to have the secretary come and canvass our people for this apportionment to raise their hands. I waited—and not a single hand went up. Then I said: 'All of you who think we ought to raise this apportionment and do it ourselves without any outside help, will you please raise your hands?' Almost every hand in the room went up. The victory was won. The burden was rolled away.

"One week has passed. As I write I have before me 68 cards, like the sample inclosed, signed by that number of good people, and representing a total of \$286. Our apportionment is \$251. The pledges are all good and will be paid. Our motto was: 'An offering from every member.' No one signed over \$1 per month, but husbands, wives and children signed, some as low as five cents per month. No one seems to feel burdened. Besides this we are to give one-half of the Sunday-school collections to missions. There is already \$10 in that fund. Is this not encouraging for this field? You will remember they are only infants in missionary work. It has done us much good to see the interest manifest here the past week. It seems marvelous. For the first time we are gathering offerings from the church. Before it was always from certain members, perhaps one-third, surely not more, of the membership, and the church received the credit for what these few did. We are all happy now, to have a part in it. I think most likely we have the best church in the state, here in this little town. Do you know of any that has beaten us in this new movement? And remember we are in the dry spot. Some of our people have not raised enough to feed their stock. But we are

going to be loyal to our Saviour and trust Him for material blessings, as well as spiritual."

Is not that a good illustration of what can be done, and how to do it? And now for the aftermath. The trustees of the church met the week following and decided to fix up the parsonage property for the convenience of the pastor! That does not look as though he is to lose anything for leading his people out into mission work. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty."

Concerning the Budget

District Secretary Sallade reports: "We have just finished our campaign of the Pittsburg Association. Out of 74 churches 63 reported. Fifty-four of them said they would raise the entire budget or more, and some have already raised or have the entire budget subscribed. Five only said they could not get the budget, and three thought it was doubtful. How is that for the worst hit district in the United States during the financial panic? If Pittsburg makes good the entire country ought to."



CLASS IN "ALIENS OR AMERICANS?" ST. PARIS, OHIO, BAPTIST YOUNG PEOPLE'S UNION

RESULTS THAT FOLLOW MISSION STUDY

A group from the St. Paris, Ohio, B. Y. P. U., who studied "Aliens or Americans?" during last July and August. The class had enrolled twenty-one, and the average attendance for the eight weeks was seventeen. At the close of the study the class held a public meeting and gave the church the results of their summer's work. A mission box was

placed in the assembly room and after every meeting of the union each member voluntarily places a small offering in the box. The union, numbering twenty-five members, expect to contribute \$50 to missions this year. The church itself was awakened and has voted to raise \$150 for missions this year. That is the way it works out practically.



THE CLASS OF ITALIAN GIRLS WE ARE TRAINING

AN ITALIAN MISSIONARY'S ACCOUNT OF HIS WORK

IN a recent address the Rev. Mimi Marseglia, pastor of one of our Italian churches in Providence, told of his work in his own English, which we give with its original flavor. An educated man of the best Italian type, a skilled watchmaker and repairer before his conversion, Mr. Marseglia is one of our most consecrated and effective missionaries. We reproduce the picture of his charming family. The children are very gifted, and their recitation of Scripture is remarkable. Mr. Marseglia said:

"It is a very great privilege I have today to be here. I had the privilege to be the first to preach the pure Gospel on Federal Hill in the midst of 25,000 Italians, in October, 1899. I was not then joined to any church, but began by hold-

ing meetings in my own house and from house to house. I became a Baptist by studying the Bible, and united with the First Baptist Church of Providence April, 1902.

Three months after I had the gladness of being introduced to Mrs. D. W. Faunce. I offered to preach on Sundays while continuing to support my wife and seven children, if she would find a room on Federal Hill. Mrs. Faunce was so good that she hired for me a room on Dean Street, and I held the first meeting in it July 26, 1902. Afterwards the same lady purchased the lot, and the Rhode Island Baptist State Convention built a chapel on it for the Italians, which was dedicated in July, 1904.

Now I wish to say something about

the religion of the Italians. Among them you find every kind of belief, and no belief. The majority are Roman Catholics. Romanism is idolatry returned to life. It is not necessary to go to other lands to find paganism, because we have it here. Scattered all through the United States, if we count the Italians, we find in Providence there are 37,000, and in the United States 3,000,000, and if we cannot save some of them here shall we be able to save other countries? Romanism is the great negation of God: it denies the Father by setting up the Pope as vice-god in the world and the supreme ruler of the conscience; it denies the Son, taking from Christ His sacerdotal office, as in the sacrifice of the priest who saves the sinner. Romanism also denies the power of the Holy Ghost by magnifying the sacraments and giving to them the power to regenerate the soul. The papacy claims it alone can expose the true sense of the Bible. It places Mary and the Saints as intercessor between God and men, instead of Jesus Christ. It exalts the Pope as chief of the church. Now the Pope tries to exercise his power in America, and while Christians spend their force and money in far-off lands the Pope sends here an edict from the Vatican authoritatively declaring that a marriage performed by a civil magistrate, alderman, notary public or a Protestant minister between a Catholic and a Protestant will be null and void after April 19, 1908. Is not this the beginning of Papal supremacy in the United States?

It is not my intent to go far into these matters. I conclude by saying my people need salvation, and we must save them; we must give them the Gospel in their own tongue. Is it not a great opportunity for you, by aiding our efforts, to announce Jesus Christ to them in their own tongue? What can the American Baptists do to increase the success for

the glory of God and the salvation of souls? We need our place of worship enlarged for our Sunday-school, for a daily reading room, a sewing school room which can be adapted to teaching adults the English language — the Italian children are learning English in the public schools, so they can talk with their parents and induce them to come to church. We need a baptistry to show them how John baptized Jesus Christ. They all join the First Baptist Church in Providence. Will you help us in this glorious work for the good of the Italian people, and the glory of Jesus Christ?

In January, 1905, Mrs. Faunce secured for us a bell, the first bell on Federal Hill to call worshipers together to hear the pure Gospel in that dense population of 27,000 Italians and Irish.

What are the results on Federal Hill? Seventy have been baptized into the First Baptist Church, and two into the Cranston Street Church; we have a Young Peoples' Society of 40 enrolled members; a Sunday-school of 70; a Wednesday evening prayer meeting well attended; Sunday morning and evening services; and at 5 p. m. on Sunday I preach to 500 Italians on the street, and they pay good attention. WE HAVE TWO FOREIGN MISSIONS, too! In May, 1906, I baptized Vincenzo Suitem with his wife; they went to Brazil, and through their labors a mission has been established which is now under the care of the Southern Baptist Convention. My last letter from them describes the reaping of souls. December 30, 1906, I baptized a young Italian who went to Italy. He was light to his parents and friends, and we expect a mission will be started there near Rome. Beloved, we need your sympathy, your money and your prayers, and the time will come when there will be many Italian Baptist churches in the United States for the glory of God.





A TWENTIETH CENTURY PASTOR'S ASSISTANT

By Frederick B. Palmer, D.D.

A Concrete Illustration of the Value of "The Home Mission Monthly" as an Up-to-date Pastor's Help

A THREE-FOLD need confronts every pastor in his desire and efforts to enlarge the gifts of his church for missions, and that need must be supplied if he is ever to accomplish his purpose.

The first need is for missionary intelligence. The second need is for up-to-date missionary intelligence. The third need is for up-to-date missionary intelligence regarding a definite line of missionary operation. This three-fold need is fully supplied by THE HOME MISSION MONTHLY.

That day is past when missionary intelligence of a century, or even of a year ago, will interest and inspire an intelligent Christian to give for the cause of missions. The activities of the Fathers may suffice to show the trend of the growth of the Kingdom in general, but present-day missionary activity must be known to arouse the people to their best endeavor.

Even though a gold mine produced a grade of ore that resulted in large dividends five years ago, it is no guarantee for the sale of stock to-day. One pointed question settles the case, What was the last quarterly dividend? The same is true of men's interest in, and support of, missionary operation; their question invariably is, What is going on in the mission fields for which you are seeking funds?

They demand an intelligent answer, and where this answer is wanting their

support will be wanting, but where the answer is such as THE HOME MISSION MONTHLY enables one to give, their support will be equal to the demands of the field.

The offerings for Home Missions in our church, the year just closed, was the largest in the history of the church, and there is but one reason for the enlarged giving—"Up-to-date missionary intelligence regarding Home Mission work," gleaned largely from the unexcelled MONTHLY.

Once a month an entire prayer meeting evening is devoted to the study of missions. The evening devoted to considering, "The new Acts of the Apostles," attracts a larger attendance than any of the other three mid-week meetings. THE MONTHLY plays a most important part in the success of this special meeting, each month, in that it furnishes a varied interesting, and thrilling program of Home Mission activity. The magazine is not only attractive for its editorials and contributed articles from the fields, but also by reason of the illustrations dealing with the workers, the fields, and the converts.

I also find THE MONTHLY a most excellent pastor's helper in the preparation of missionary sermons and addresses, and in furnishing illustrations for sermons not strictly missionary.

THE MONTHLY also fits in nicely in the study of missions in the Sunday-school, and is a source of interest even

in the Primary Department, where the pictures attract and hold the attention of the children, while in the more advanced classes the articles are looked for with increasing interest.

In the Young People's meetings, THE MONTHLY is a valuable assistant in the preparation of the monthly missionary meeting. Here, as in every other department which considers the cause of missions, the magazine can be used to good advantage by the committee on program.

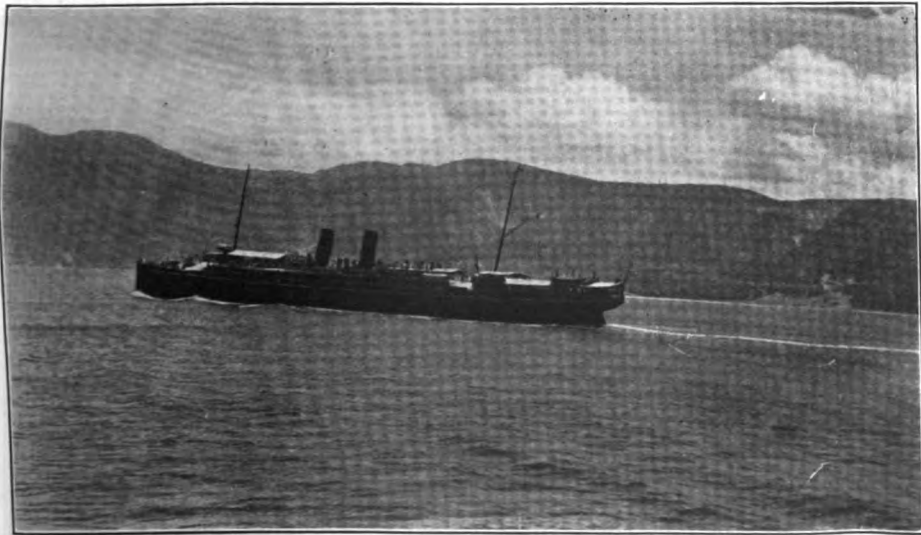
If pastors would only use THE MONTHLY with the same care and zeal which they devote to other departments of their library, they would find the results to be far beyond their anticipation.

This word of caution may be needed, THE MONTHLY will not work itself, and it is a fatal mistake to bring the magazine into any meeting and ask some one off-hand, without previous preparation, to read an article and then pass it on to an-

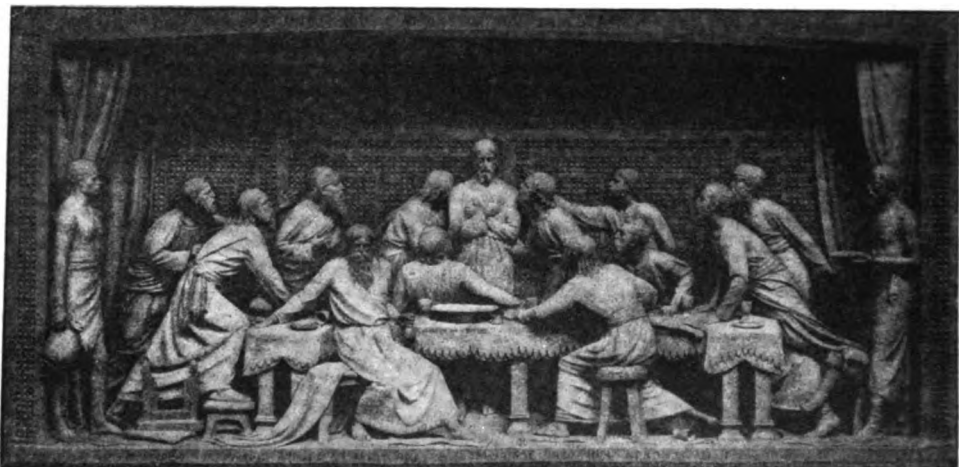
other person equally unprepared to read some selection and so on, to the death of the meeting. However, THE MONTHLY will ever prove a most valuable assistant in the hands of an enthusiast when intelligently adapted to the needs for which it appears. There is no more welcome visitor to my study, home, and church than THE MONTHLY. From every possible point of view, editorially, contributed articles, illustrations, and typographically, our MONTHLY is by long odds the best Home Mission magazine that comes to my hand, and I have access to a large field of such periodicals in a city library.

I have often wondered why some generous missionary enthusiast did not send THE MONTHLY to every library in the United States, where any one on the search for missionary intelligence might find a most fruitful field of up-to-date information.

Boulder, Colo.



MEDITERRANEAN STEAMSHIP PASSING THROUGH THE STRAITS OF MESSINA—SNAPSHOT OF THE SICILIAN COASTLINE, WHERE THE EARTHQUAKE WROUGHT DESTRUCTION



THE LAST SUPPER

The Pertinent Question: Can These Immigrant Multitudes Ever Evangelize Us?*

By William F. Warren, D.D.

WE must not think of the immigrants who are pouring in upon our shores as godless and Christless hordes. In the communities from which they come the percentage of professed followers of Christ is greater than it is in our native American communities. Then, what can more certainly deepen the prayerfulness of a Christian household than the pain of surrendering forever their native land, crossing the stormy ocean and beginning life anew in a land of utter strangers, unsympathetic, and often openly unfriendly?

A while ago I was in a small country village in New England. For the first time in my life I looked upon a Methodist Episcopal church, once filled with happy worshipers, but now closed and abandoned. The population of the entire township was declining, and though a few of the last remaining Methodists had added their help to the older and stronger Congregational church, even

this was looking into the future with fear and trembling. Many of the native stock had died or moved away, and "foreigners were creeping in." This last complaint so interested me that I made further inquiry, and got a boy to guide me to where one of these foreigners—a Finnlander—lived. It was a neatly painted home, with a fine garden and an acre of land, all paid for, and occupied by the Finn and his son. All the foreigners in the village were Finns and there were of them just six men and four women. Of the latter, two were wives of two of the men and two were young women serving in American families. And what sort of people were they? One of the six men, I was told, was a *lay preacher* and, as Sunday services were a long way off and quite irregular, *this little homeless community of ten dreaded and shunned immigrants were maintaining a weekly prayer meeting!* This was in their own tongue, and with such inconveniently located house accommodations as they could command. How I longed for the key to that deserted church, that I might fling wide its doors,

*This most suggestive article is published as a leaflet by the Woman's Home Missionary Society of the Methodist Episcopal Church. It describes the saving opportunity of a large number of our American churches in the country.

and cry: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!" Under the circumstances, however, the best I could do was to seek out the one Christian minister in the place, the pastor of the above mentioned Congregational church, and suggest to him the good policy of reinforcing his dwindling flock by making the acquaintance of these isolated and neglected Christians of a foreign origin, but now and henceforward fellow-townsmen of his and of his people. The pastor I found the more ready to do this since he himself was not a native of America, but an Armenian, liberal minded and well educated, one of the fruits of foreign missions in Western Asia.

Singular as this provision for a New England church of the old order seemed, my surprise was augmented when I discovered that in the next village eastward the old-time Congregational church was also under the pastorate of an immigrant, a Welshman, and that in the next village westward the native English-speaking

Baptist church had for its pastor a young Italian immigrant who, besides serving his own church on Sunday forenoons the year round, supplied to another village in the neighborhood nine months in the year, on Sunday afternoons, its only preaching services.

Dear reader, banish your prejudice against the foreign-born among us. Do not shun, but rather seek, their acquaintance. Speak for them and to them the kind word which you would wish to have spoken were you, like them, an unreturning exile in a far-off land. Teach your children to treat them kindly. Many of their households are more religious than ours. Give them to know that the best your pastor, your Sunday-school, your Epworth League, your church, can offer is gladly tendered. Too long, in Pharisaic exclusiveness, we have despairingly asked: "*Can we ever evangelize these immigrant multitudes?*" For us, the more pertinent question now is: "*Lord, can these immigrant multitudes ever evangelize us?*"

Boston University.



"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE,
YE HAVE DONE IT UNTO ME"



VIRGINIA UNION UNIVERSITY CONFERENCE

By President George R. Hovey, D.D.

VIRGINIAN UNION UNIVERSITY feels that it has a special obligation toward the higher schools of the state, inasmuch as it is recognized by all as doing the highest work done for the negroes in Virginia. The University holds each year during the holidays a conference of the principals and teachers of secondary colored schools of Virginia. This year the third annual conference proved a helpful and valuable occasion. Twelve of the highest schools were represented by some thirty principals and teachers. Dr. Bruce Payne of the University of Virginia and representative of the General Education Board, the man who has done more than any other for the secondary schools of Virginia, gave a very helpful address at one of the sessions. At another Dr. J. D. Eggleston, Superintendent of Public Instruction of Virginia, spoke at length in a very helpful and encouraging way.

Papers were presented by seven teachers of the colored schools, in carrying out a program which included the following subjects: The Financial Aspects of School Management; The Fundamental Aims of a Secondary Course of Study; The Teaching of English; and Practical Methods of Securing Greater Thoroughness in the Schools. The papers called forth valuable discussion, and the conference proved both instructive and stimulating to those who were present.

Among other suggestions for increasing

the thoroughness of the work in the schools was that of having uniform examinations, such as are given in the State of New York. The matter was referred to the executive committee of the conference for further consideration, and for any action that the committee deemed expedient. It was felt that if certain difficulties in such a scheme could be overcome there would be great advantages in having uniform examinations. Another definite action of the conference was the adoption of a series of resolutions deprecating the proposal of the State Board of Education to grant certificates of teaching of a lower grade to colored teachers than those granted to white teachers. It was felt that to grant such certificates would brand colored teachers as inferior, and would make them satisfied with a lower grade of work than they are capable of giving. The Conference felt that the negro schools need the highest grade of teaching, and that it would be a very serious injury to the race as well as to the teachers to set up a lower standard than the present.

The Conference has proved very helpful in bringing the schools closer together, and has emphasized the leadership of the University in the higher educational work of the state. If the University could receive comparatively small additions to its teaching force and equipment, it could meet the very great opportunity that is presented to it in the state of Virginia.

Richmond, Va.



CITY MISSION WORK

ASSOCIATED BAPTIST CITY MISSION SECRETARIES AND SUPER-INTENDENTS OF THE UNITED STATES

REV. HOWARD WAYNE SMITH, Philadelphia, Chairman; JOHN BENTZEN, 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

The Establishment of the First Norwegian-Danish Church in the East

THE growth of personal religion in Norway as the result of evangelical preaching during the last fifty years is a fascinating story. Until the beginning of the nineteenth century Norway was entirely without any evangelical preaching. The first evangelical preacher was a layman Hans Nilsen, who later suffered imprisonment for preaching. The Luther of the Norwegians was Rev. Gustav Adolph Sammers, who led in a dissenters' movement, dating from 1856. The movement had a considerable influence, though Sammers himself proved unequal to such leadership and finally went back into the State Church.

The first Baptist missionary was F. L. Rymker, who was converted in 1845 through the efforts of a worker of the First Mariners' Church, in New York City. Rymker became a member of this church in 1849. After serving as missionary for eight years in Denmark, he entered Norway and became the founder of Baptist work there. The first Baptist church in that country was organized in January, 1860. Baptists during the years since have often suffered for their faith, but now evangelical preaching is welcomed and splendid work is being done. There are to-day 39 churches with a membership of 3,100, including 19 ministers who are devoting all their time to the ministry. Twelve of the

19 have received a theological training at Morgan Park, Illinois. The next fifty years will show a great development of Baptist work in Norway.

The first Norwegian Baptists in this country of which we have record were living in 1840 in New Jersey. The first church was organized in La Salle County, Illinois, in 1848, through the co-operation of the Home Mission Society. The first Danish Church was organized in Poker County, Pa., in 1846, but was soon disbanded. The first church organized that is still in existence is at Raymond, Wisconsin. This church was established in 1856. Since these beginnings the work has grown until there at the present time 97 churches with 5,384 members.

The Danish-Norwegian Theological Seminary at Morgan Park has been a most important factor in the development of Norwegian work, both in America and Norway. The churches are strongest in the middle west. The east until recently has been quite neglected.

The first Norwegian Church of the East to be organized was started as a mission of the New York City Baptist Mission Society in 1903 in the old Mariners' Temple—the mother of churches—located in lower New York. The Rev. Peder Stiansen, who is still the pastor, found it possible after a few months' work to organize a church, and while not a Norwegian family lives in the neighborhood he has been able to attract Norwegians from all parts of Greater New

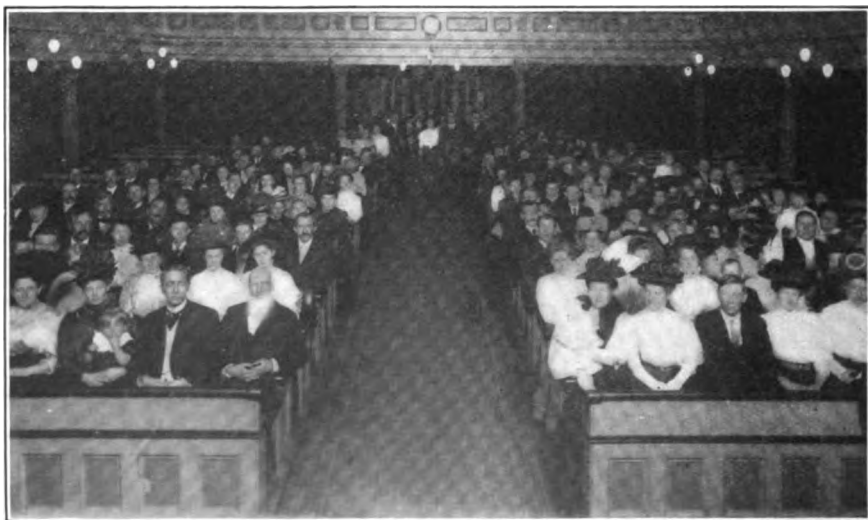
York and from many towns and cities of New Jersey, with the result that a strong church has been established. During these five years 128 have joined the church, of whom 92 are still members. The church has given back to Norway 13 of its members, who have gone out at their own expense as ambassadors for Christ, carrying evangelical messages into the heart of Norway; 9 have gone to various States, including California, North Dakota, Illinois and Minnesota. Two young men are now studying for the ministry, one young woman has already been trained as a missionary, and another is in a training school at Chicago. The life of the church has been characterized by a warm and at times fervid evangelistic spirit which has manifested itself at practically every social gathering and at Fourth of July picnics, as well as through the regular appointments of the church.

There is no Norwegian colony in the Borough of Manhattan, but there is a large colony in Brooklyn. The New York City Baptist Mission Society, which started this work and has generously assisted up to the present time, was reluctant to lose this church, but agreed with the officers of the Home Mission Society and the officers of the church that Brooklyn should become the center of Norwegian work in this sec-

tion, accordingly the church has purchased from the Baptist Extension Society of Brooklyn a church edifice into which it has recently moved. Missions should now be established on Staten Island, in Perth Amboy, and in the Borough of the Bronx.

Thus has been established, and it is believed permanently, the First Norwegian-Danish Baptist Church of the East. The growth and influence of this church illustrates the power of the evangelical message in the lives of men. It also shows the strategic position of New York City in a world-wide movement of evangelization. This church located within the gates of the greatest Gateway City in the world has been able to send its influence through its converts into many States of the West; located as it is at the most important point of departure to the Old World, it has been able to send its members without expense into the heart of Norway, and after giving to the New World and to the Old, is now established in the greatest Foreign-Home City on the globe, where it proposes to continue its threefold ministry, to the immigrant bound for the West, the traveler seeking the home land, and to the Norwegian-Danish-American who is to be a large factor in the life of Greater New York.

CHAS. H. SEARS.



NORWEGIAN CHURCH, SUNDAY, DECEMBER 6, 1908, AFTER A YEAR'S GROWTH

The Baptist Forward Movement for Missionary Education

A Western Trip

Secretary Moore left Boston just before the holidays for an extended Forward Movement campaign which is planned to end with the meeting of the Northern Baptist Convention at Portland. Albany and Buffalo, N. Y.; Pittsburg, Oil City, Sharon, Scottsdale and Connellsville, Pa., and Youngstown, Ohio, were visited in the first stage of the journey.

For the last ten days of January a special series of Forward Movement conferences was projected for the schools of Iowa and Nebraska, including Central, Des Moines and Grand Island colleges, Cedar Valley Seminary, Sac City Institute, and the University of Nebraska. District Secretaries Williams, Proper, Ketman and Jacobs, with local pastors, participate in these conferences.

The field of the Forward Movement includes "institutions of learning," but hitherto the Movement has been unable to enter this promising field with the exception of the conferences held for the last two years in the theological seminaries. It is hoped that this beginning in the colleges will prove as successful as the seminary conferences have been, and that they will be reproduced in other institutions east and west. Thus our missionary societies will gain the valued co-operation of the student bodies, and they in turn may receive that enrichment of life which the missionary enterprise affords.

February will be spent largely in Colorado, and March, April, May and June in Southern California, Arizona, Oregon and Washington.

An efficient assistant, with helpers, will care for the work of the Forward Movement in the secretary's office, and all correspondence will be promptly and carefully attended to, while personal mail will be for-

warded. From month to month in this department the progress and results of this trip will be reported.

How a Pastor Views It

By Rev. Thomas H. Sprague

Pastor Temple Baptist Church, Philadelphia

The Duplex envelope system for the gathering of our Sunday-school offerings was introduced into the school in 1906. About 85 per cent. of the scholars make use of the envelopes, and they are put in the hands of all scholars in Adult, Junior, Primary and Beginners' Departments.

The envelopes are all numbered and we give a cut of one of them herewith.

"I would assign the following reasons for my belief in the worth of the system for Sunday-school purposes:

1. *It is educational.* One of the prime features of the Sunday-school is the valuable training it offers to future members of the church. As we use the duplex system in our church also, and give to the same benevolences as the Sunday-school the child is receiving that education in Christian giving which will make him accustomed to the method of giving in the church, and will already have his interest along the lines of benevolence awakened and stimulated. If the multitudes of non-contributors in our churches had been members of Sunday-schools accustomed to proper methods of finance, they would more likely be found among the ranks of those who are faithful in the church financial obligations.

2. *It is missionary.* By our method of finance the scholars are brought face to face, every week, with their personal responsibility of giving the gospel to the world. With the occasional method of giving to missions they run the chance of comparatively

480

FEB 21 1909

FEB 21 1909

480

Temple Baptist**SUNDAY SCHOOL,**

22nd and Tioga Streets.

Offerings in this end are for
CURRENT EXPENSES.

Missions.

All money put in this end will go according to
the Church Scale for-

FOREIGN MISSIONS.
HOME MISSIONS.
STATE MISSIONS.
CITY MISSIONS.
PUBLICATION SOCIETY.
EDUCATION

seldom hearing or thinking of this essential phase of our work. But giving weekly, every time they see their envelope, the part they can have in missions is brought to their attention; and every Sunday becomes an appropriate time to refer to any branch of the vast field covered by our missionary operations.

3. *It is equitable.* The field is one and the work on the other side of the world is just as truly ours, as is the work on our immediate field. There is no more reason why we should support the work in our own church than there is that we should support our missionary work abroad. It is all our work.

Our method of finance is equitable in that it puts the whole field upon the same basis and gives to the individual equal opportunity for giving to missions and to the support of our own school.

The Home Mission Society and the Colored People

Baptists were among the first to plan and act for the help of the Freedmen. It was the question of slavery that caused the withdrawal of the Southern Baptists from the Home Mission Society in 1845. In 1862, nine months after Fort Sumter was fired upon, the Society resolved at its annual meeting to "take immediate steps to supply with Christian instruction by means of missionaries and teachers the emanci-

pated slaves." From that day the Home Mission Society has been the friend, educator and helper of the colored people.

It has established and helped maintain 26 schools, eleven of college grade and 19 of high-school grade. There were about 350 teachers and over 8,000 students in attendance last year, nearly 500 of whom are students for the ministry. That this educational work is missionary is shown by the fact that few students leave our schools without becoming Christians. More than four million dollars have been spent in this work since 1863, and among the results are thousands of preachers, teachers, doctors and lawyers, and leaders in the church and home and business life of the people freed by Lincoln. The school property is worth nearly two million dollars. The Baptist Home Mission schools in the South are among the foremost agencies in the uplifting of the Negro race, now numbering ten millions, two millions of whom are Baptists. Christian education is the only solution of the race problem in the South, and the freed people have made remarkable progress in the less than half century of their freedom.

"AMERICA'S EVANGELIZATION
THE KEY
TO THE EVANGELIZATION
OF THE WORLD"

NOTES FROM THE FIELD

Rev. C. Pagano, of the Italian Mission in Newark, reports that during the year ten have been received by baptism, twelve by restoration and letter. The Sunday-school has increased until the attendance is over one hundred. About \$400 was raised on the field during the year.

Rev. D. W. James of Loup City, Neb., has been holding meetings at Horace and as a result 31 were received as candidates for baptism.

Rev. J. A. Crown, of Logan, West Virginia, says: "We have begun work on our new church at Monitor, which we hope to pay for and finish this quarter. The building will be worth about \$1,500 or \$2,000 when finished."

From Rev. Jakob Rovik Larson, of Bel-
lingham, Washington, comes this message: "I like to express my own and my people's gratitude for the support the Society has given us on this most promising Norwegian field. The past year was a hard one financially, but things look brighter now. In the middle of this month we will make a payment of \$125 on our debt."

Rev. W. H. Wrapp, Battle Lake, Minn., reports: "Rev. B. B. Hall assisted us in meetings, at the close of which eleven persons were accepted for baptism. The meetings were followed by personal work by the pastor with the result that eight more were accepted for baptism, and two by experience."

N. N. Morten, of Warren, Pa., says: "We have recently taken up a new mission among the Swedes in Mt. Jewett, and it seems very promising. Next Sunday six of them unite with the Swedish church in Kane, two by baptism. More will soon follow."

Rev. W. Argow of Canton, Ohio, writes as follows: "We had our Evangelist, Bro. Lipphardt, with us for two weeks, which was a great help to our church and to our German citizens. A number of souls testified conversion. The members of the church were quickened and encouraged to work more for the Saviour. Also we had a little conference, which was a good help to us again."

Rev. Harold Nielson, Swedish missionary, of Escanaba, Mich., says: "The two new schools are among the new settlers out in the woods, one 18 miles northwest from here, and one 14 miles north. I have hopes that they will be permanent." This is an illustration of the Sunday-school work done by missionaries of the Society.

Does This Mean You?

Who will send a box of clothing and other things to missionary families of two or three members only? We have several applications from small families which we are unable to place, many of our ladies preferring to sew for families where there are several small children; but there is stern necessity in other houses as well, and for such we now plead. In answering kindly mention size of family preferred.

A Correction

A mistake was made in the January MONTHLY in crediting a box of clothing sent to Oklahoma from Hope, Indiana; credit should have been given to the Ladies of the Hope Baptist Church. It was not sent by the Circle, as announced.

DONATIONS OF CLOTHING, ETC.

INDIANA

Hope, Ladies of Hope Baptist Church, bbl. to Oklahoma, value \$78.00

DISTRICT COLUMBIA

Washington, Miss'y Circle Temple Baptist Church, box to Kansas, value..... 100.00

MASSACHUSETTS

Lynn, Woman's Ass'n Washington St. Baptist Church, bbl., value..... 67.80

NEW JERSEY

Roselle, Woman's Mission Circle, box to Kansas, value 100.00

NEW YORK

New York City, B. Y. P. U. Calvary Baptist Church, bbl. to Kansas, value..... 50.00

Yonkers, Miss'y Circle, Bethany Baptist Church, bbl. to Oklahoma, value..... 66.00

Rochester, N. Y., Mrs. A. K. Lent, large box to Oklahoma Indians for Christmas.

PENNSYLVANIA

Philadelphia, A Friend, for Indian Christmas, package, value not given.

FOR SPELMAN SEMINARY

Ga., Atlanta, Mrs. E. P. Johnson, China Berry Tree.
 N. J., Haddonfield, Women's Circle, First Baptist Church, bbl., value \$37, bedding and clothing.
 N. Y., Cortland, Golden Link Circle, First Baptist Church, 18 towels.
 N. Y., New York City, Am. Bible Union, 63 A. B. U. New Testaments.

Ohio, Madison, Ladies' Soc'y, First Baptist Church, bbl., bedding and clothing.
 Pa., Philadelphia, A Friend, 800 calendars.
 R. I., Providence, Ladies' Aid Soc'y, Union Baptist Church, bbl., bedding and clothing.
 R. I., Warren, Woman's Home Miss'y of Baptist Church, bbl., bedding and clothing.

HOME MISSION APPOINTMENTS, JANUARY, 1909

ARIZONA

Joshua Haley, 2d Col. Ch., Douglas.
 R. L. Creal, Tempe.
 E. Norris, 2d Col. Ch., Tucson.

CALIFORNIA—SOUTH

D. D. Shuck, Chino.
 J. B. Fox, Grand Ave. Ch., San Diego.
 Britton Ross, Thermal.
 E. J. Abar, Orange.
 W. F. Binney, Burnett.
 H. H. Branch, Bethel Ch., Los Angeles.
 J. O. Burroughs, Convention Pastor.
 W. W. Catherwood, Huntington Park.
 James Coutts, Hueneme.
 W. H. Galbraith, Ocean Side.
 H. R. Greaves, Gen'l Miss'y.
 E. H. Hayden, Newport Beach.
 W. W. Huff, National City.
 C. W. Iler, Bishop.
 C. R. Lamar, La Habra.
 V. H. Lindsley, East Highlands.
 H. E. Marshall, Watts.
 L. B. Mathewson, Beth Eden Ch., Otay.
 James McClinnon, Lompoc.
 D. S. McGlashan, San Pedro.
 Ronald McKillop, Huntington Beach.
 W. J. Millet, Garden Grove.
 C. M. Nelson, Bethel Swedish Church, San Diego.
 H. W. Nice, Tonopah, Nev.
 T. M. Rickman, Compton.
 D. W. Rigg, Oak Dale Ch., Goleta.
 James Robertson, Bethel Ch., Santa Paula.
 Milo Smith, El Monte.
 J. B. Thomas, Occidental Heights.
 H. B. Turner, San Luis Obispo.
 W. H. Walker, Jr., Highland Park Ch., Los Angeles.
 W. W. Youell, Rivera.

CALIFORNIA—NORTH

W. C. Driver, Alturas.
 J. C. Colyar, Dist. Miss'y.
 James Gore, Modesto.
 L. J. Baker, South Berkeley Ch., Oakland.
 E. M. Bliss, Visalia.
 F. A. Bruner, Emmanuel Ch., Sacramento.
 W. A. Chapman, Westport.
 F. A. Houston, Tulare.
 E. L. Spaulding, San Pablo.
 G. W. Ayres, Dist. Miss'y, Col.
 W. J. Beaven, Sunnyvale.
 C. W. Brinstad, Gen'l Miss'y.
 W. C. Cook, Clovis.
 C. O. Dalhed, Swedes, San Jose.
 C. H. Davis, Graton.
 H. W. Davis, Palo Alto.
 T. M. Davis, North Oakland.
 R. E. Day, Burlingame.
 G. W. Disher, St. Helena.
 C. H. Hobart, Oakland and vic.
 Ko Chow, Chinese Evangelist.
 Allen Lewis, Antioch Colored Ch., San Jose.
 W. M. McCart, Dist. Miss'y.
 Mollie McMinn, Chinese, San Francisco.
 J. L. Matthews, Fowler.
 Peter Peterson, Dist. Miss'y, Danes.
 E. B. Reed, Pacific Grove, Colored.
 Edward Richards, Biggs.
 A. D. Shaw, Coalinga.
 J. L. Sproles, Emmanuel Ch., San Jose.
 W. E. Tanner, Melrose Ch., Oakland.
 J. B. Travis, Bethel Ch., San Francisco.
 F. T. Walker, 2d Col. Ch., Bakersfield.
 D. J. Weddle, Manka Ch., Sulsum Valley.
 R. B. Whitaker, Ocean View.
 S. G. Wilson, Emmanuel Ch., Sparks, Nev.
 R. S. Withrow, Millville and vic.

COLORADO

D. B. Livingstone, Lamar.
 H. MacD. Thompson, Montrose.
 J. R. George, Cedar Edge.
 L. C. Glaser, Germans, Loveland.
 Duncan Lamont, Victor.

CONNECTICUT

John Barone, Italians, Waterbury.
 Alfredo Barone, Italians, Stamford and S. Norwalk.
 Angelo Di Domenica, Italians, New Haven.
 Joseph Rapp, Italians, New London.
 Pietro Sbracco, Italians, Bristol and Meriden.

CUBA

Ramon Cadiz, Missionary Helper, Baracoa field.

IDAHO—SOUTH

W. J. Agee, Notus.
 C. H. Blom, Payette Valley.
 J. W. Falls, Arco and vic.
 A. E. Greene, Boise Valley Ch., Eagle and Ustick.
 W. R. Hardy, St. Paul, Col. Ch., Boise.
 W. E. Sawyer, Roswell.

ILLINOIS

E. H. Bancroft, Trinity Ch., Chicago.
 Gust. Engstrom, Swedes, Kewanee.

MASSACHUSETTS

G. A. Dahlquist, Swedes, Springfield.
 Antonio Sannella, Italians, Monson.
 Angelo Peruzzi, Italians, Haverhill.
 Arnaldo Nattino, Italians, Milford.

MISSOURI

W. O. Lewis, Compton Heights Ch. and Supt. Missions, St. Louis.

MONTANA

J. M. Whisler, Eureka.
 W. A. Petzoldt, Crow Indian Mission, Lodge Grass.

NEW MEXICO

L. I. Thayer, Navajo Indians, Crozier.
 J. O. Heath, Las Vegas.
 S. S. Arrieta, Mexican people, Lincoln Ass'n.
 J. B. Bell, Dist. Miss'y, Col.
 S. B. Callaway, Alamogordo.
 J. A. Cassidy, Plainview, Pecos Valley, Elkins and Hope.
 A. L. Duncan, Stanley and Sunshine Valley.
 W. J. Downing, Clovis.
 W. C. Grant, Portales Ass'n.
 H. P. Haley, Logan and Naravisa.
 R. T. Harris, Portales Ass'n.
 G. R. Huffman, Florence Ch., Loving.
 D. B. Jackson, Estancia and Mountainair.
 J. W. Johnson, Melrose.
 L. L. Kyle, Cantara and New Bethel Ch.
 E. F. McNeill, Grady.
 C. A. Mangham, Artec.
 R. C. Medaris, Lincoln Ass'n.
 D. B. Moore, Cromer.
 R. P. Pope, Lincoln Ass'n.
 J. G. Sanchez, Mexicans, Las Vegas.
 S. W. Sherrod, Lone Vale.
 E. M. Waller, Mountain View and Good Hope.
 Marcellus Watkins, Lordsburg.

NEW YORK

Wilhelm Kohler, New York, Swedish Conference.
 Vasil Kondourianca, Greeks, Albany.
 Oswaldo Pampana, Italians, Albany and Troy.
 Francesco Di Tomasso, Italians, Gloversville and Amsterdam.

Peder Stiansen, Norw.-Danish Ch., Greater New York.

NORTH CAROLINA

S. H. Witherspoon, Dist. Miss'y, Colored.

NORTH DAKOTA

W. L. Anderson, Gen'l Miss'y.
 Peter Ryden, Kenmare.
 Samuel Batchelor, Fairmount.

OHIO

S. J. Peterson, Swedes, Youngstown.

OKLAHOMA

- G. L. Phelps, Cheyennes, Darlington.
 J. B. Acorn, Fairfield Ch., Stillwell (Indian).
 A. S. Allen, Pawnee and vic.
 R. C. Allnutt, Maud.
 J. W. Barker, Clinton.
 Gordon Barrett, Lexington.
 Boyer Beaver, Muskogee and Wichita Ass'n (Indian).
 G. W. Bell, Choctaw and Chickasaw Ass'n (Indian).
 J. W. Bell, Stonewall.
 C. H. Berry, Weleetka.
 F. C. Bingham, Okmulgee.
 Daniel Bird, Cherokee Ass'n (Indian).
 William Bird, 14 Mile Creek (Indian).
 J. T. Bowling, Rock Creek Ch., Smithville.
 T. J. Briscoe, Orr.
 J. P. Brooks, Anadarko.
 T. J. Brown, Hinton.
 J. H. Byers, Poteau.
 C. E. Canady, Ramona and Collinsville.
 E. N. Campbell, Cement.
 T. C. Carleton, Evangelist.
 Robert Carr, Muskogee and Wichita Ass'n (Indian).
 R. M. Carson, Hughes, Fairview and Big Springs.
 J. M. Caves, Canadian and Crowder.
 W. A. Clevenger, Parkland.
 O. J. Cole, Cimmaron Ass'n.
 J. H. Cook, Deep Red.
 Joseph Coming, New Baptist Mission (Indian).
 John Crain, Ft. Towson and Idabel.
 Jerry H. Crain, Antlers, Valliant and Soper.
 D. N. Crane, Gage.
 W. A. Craven, Mount Carmel.
 William Crawford, Fairview.
 G. A. Creekmore, Medford.
 D. S. Cromer, Greer Co. Ass'n.
 R. C. Farmer, Greer Co. Ass'n.
 J. L. Findell, Alderson and Krebs.
 G. L. Findley, Arnett.
 R. E. Ford, Canadian.
 O. E. Fowler, Bushnell, Silo and Roberts.
 W. G. W. Fry, Pleasant Grove Ch., Walls.
 H. H. George, Spaulding.
 J. A. Gragg, Pittsburg.
 J. W. Gregston, Fair View.
 C. H. Gregston, Watonga.
 L. Greene, Jackson County Ass'n.
 J. M. B. Gresham, Bokoshe.
 W. A. Hall, Billings.
 J. W. Handley, Harrison.
 E. A. Hardee, Sasakwa and Francis.
 E. H. Harper, Ashland and Guertie.
 F. B. Harrell, Zion Ass'n.
 C. W. Haskins, Capitol Hill.
 E. R. Hosman, Lawrence Unity.
 H. L. Hawkins, Chattanooga.
 M. B. Hayes, Woodford.
 J. S. Henderson, Sallisaw.
 G. T. Herrin, Randlett.
 C. H. Holland, Tishomingo, Ravia and Millburn.
 L. H. Holt, Stillwater.
 W. M. Hoover, Paradise.
 H. T. Hook, Boggy Depot.
 W. E. G. Humphreys, Elgin.
 J. W. Humphrey, Olustee.
 B. F. King, Purcell.
 Van Kretzinger, Waynoka.
 J. F. Leake, Manitou.
 T. P. Levins, Lewis and vicinity.
 B. A. Loving, Woodward Co. Ass'n.
 Albert Maddox, Guymon.
 Forest Maddox, Immanuel Ch., Okla. City.
 J. E. Malloy, Centrahoma and Tupelo.
 W. M. Marlin, Brush Hill.
 L. P. Martindale.
 R. L. Meigs, Pryor Creek.
 D. E. Mellichamp, Checotah.
 Joseph Mingo, Muskogee, Wichita Ass'n (Indian).
 N. E. Mitchell, Bridgeport.
 J. A. Morse, Morris.
 E. McKenzie, Cordell.
 T. McKee, Wewoka.
 S. P. McMinn, Houston and Perry Chapel.
 G. R. Naylor, Hartshorne.
 H. E. Neighbour, Bristow.
 J. L. Odell, Buffalo.
 J. A. Ogle, Sulphur and Mill Creek.
 W. J. Parmely, Savanna and Kiowa.
 J. B. Parrack, Caddo and Colbert.
 J. P. Peden, Coweta.
 W. B. Peeples, 2d Ch., Chickasha.
 J. R. Peters, Illinois River Ass'n.
 J. W. Rankin, Bethel Ch., Washita.
 J. B. Reaves, Banner Ass'n.
 Robert Rennie, Haileyville.
 J. J. Risenger, Pleasant View.
 W. D. Rogers, Grant.
 J. B. Rounds, Dist. Miss'y Mining Dists.
 J. A. Scott, Evangelist.
 J. R. Sharp, Lincoln Ass'n.
 A. J. Shelton, Golf.
 H. C. Slaughter, Featherston.
 Mrs. L. V. Smith, Office Assist., Gen'l Miss'y.
 R. E. Smith, Dill.
 J. A. Smyth, Poland Chapel.
 J. T. Spillman, Fairfax.
 J. C. Stalcup, Gen'l Miss'y.
 J. T. Stephens, Comanche Co. Ass'n.
 Cortez, Stubblefield, Evangelist.
 G. M. Taylor, Corinth Ch., Caddo and Caney and Harmony Ch., Atoka.
 A. J. Taut, Grandfield.
 T. H. Teel, Hopewell Ch., Devol.
 J. W. Tennison, Geronimo.
 W. B. Touey, Coalgate.
 I. C. Underwood, Ponca City.
 J. R. Vaughn, Porum.
 J. B. Vinson, Davidson and Hurst.
 J. L. Walker, Snyder.
 J. R. Warren, East Side Ch., Muskogee.
 A. G. Washburn, Five Civilized Tribes.
 E. L. Wendell, North Canadian Ass'n.
 J. M. Wiley, Stigler.
 F. P. Womack, Kiowa Ass'n.
 D. B. Wood, Isadore, Mountain Home Schoolhouse and Pleasant Valley.
 I. S. Wright, High Hill No. 2 (Indian).
 L. W. Wright, Madill.

OREGON

- C. H. Davis, Hillsboro.
 Fung Chak, Chinese, Portland.
 H. A. Green, Harrisburg and Halsey.
 A. N. Jacquemin, Central Point.

PENNSYLVANIA

- Miss Rachel Armstrong, foreigners, Scranton and vic.
 John Bjork, Swedes, Pittsburg and Western Pa.
 E. J. Nordlander, Swedes, McKeesport.
 Matthias Steucsek, Slovaks, Creighton and Monaca.
 Franz Balogh, Hungarians, Homestead, Rankin and vic.

SOUTH DAKOTA

- J. T. Brown, Centerville.
 W. I. Murphy, Hill City.
 W. B. Stewart, Pastor-at-large.
 O. J. Terrell, Centerville.
 J. A. Backlund, Swedes, Strandburg.
 J. S. Kinsey, Pastor-at-large.
 E. H. Turner, Dist. Miss'y.

UTAH

- A. B. Parry, Murray.

WASHINGTON—EAST

- C. R. Waite, Douglass County.
 John McAllister, Cle Elum.
 G. W. Hunter, Dist. Miss'y.
 Allan, McRea, Wallace, Ida.
 H. H. Rama, Wilbur.
 A. C. Saxton, Grangeville, Ida.
 A. M. Allyn, Gen'l Miss'y.
 M. E. Bollen, Freeman.
 W. S. Cooke, Hartline.
 J. H. Douglas, Pomeroy.
 W. H. English, Prosser.
 P. L. Kelley, Latah.
 R. W. King, Sandpoint, Ida.
 W. S. Lake, Union Pk. Ch., Spokane.
 C. C. Rickman, Waterville.
 J. F. Rorex, Sunny Side.
 M. R. Thompson, Davenport.
 C. S. Treadwell, Kettle Falls.
 J. H. Webber, Hillyard Ch., Spokane.

WASHINGTON—WEST

- L. W. Terry, Gen'l Miss'y.
 A. D. Carpenter, Seattle.
 W. A. McCall, Woodland Park Ch., Seattle.
 N. J. Thornquist, Swedish Conference.

BAPTISMS

W. T. Cantrell, Texico, N. Mex.....	6	G. E. Benson, Fee Fee Ch., Ferguson, Mo.....	11
F. P. McNeeley, Taibou, N. Mex.....	5	Alejandro Trevino, Monterrey, Mex.....	10
J. S. Spires, Beckham Co. Ass'n, Okla.....	56	E. A. Riney, Farnam, Neb.....	7
C. S. Maddox, Mesa, Ariz.....	11	B. C. Miller, Clayton, N. M.....	26
John Barone, Italians, Waterbury, Conn.....	5	B. C. Cook, City Miss'y, Portland, Ore.....	9
Antonio Roca, Italians, Hartford, Conn.....	5	Erasmus Owen, Enterprise, Ore.....	5
N. E. Valerius, Swedes, Hartford, Conn.....	5	D. W. Thurston, City Miss'y, Portland, Ore.....	18
D. D. Crawford, Dist. Miss'y, Col'd, Ga.....	39	D. E. Baker, Oakland, Ore.....	16
H. D. Martin, Dist. Miss'y, Col'd, Ga.....	99	M. C. Marseglia, Italiana, Dean St. Mission, Providence, R. I.....	5
W. W. Dewey, Ogden Park Ch., Chicago, Ill.....	6	F. S. A. Jensen, Bremerton and Charleston, Wash.....	9
Vaclav Hlad, Bohemians, Chicago, Ill.....	6	E. A. Howard, Evangelist, Kans.....	54
L. H. Harper, Liberal, Kans.....	12	M. E. Guajardo, Montemorelos, Mex.....	6
E. S. Paddock, Galilee Ch., Topeka, Kans.....	6	D. W. James, Loup City, Neb.....	7
F. I. Drexler, Gratiot Ave. Ch., Detroit, Mich.....	6	C. H. Masten, Auburn, Neb.....	10
J. E. Vanek, Poles and Bohemians, Detroit, Mich.....	5	C. H. Pack, Hambleton, W. Va.....	5
D. D. Day, Pipestone, Minn.....	18	J. H. Davis, Evangelist, S. D.....	14
W. E. Wrapp, Battle Lake, Minn.....	14	Alfonso Corbo, Italians, No. Orange, N. J.....	7

FINANCIAL STATEMENT FOR DECEMBER, 1908

RECEIPTS

Contributions for General Purposes.....	\$30,753	44
Legacies.....	6,827	85
Contributions Specifically Designated.....	1,316	44
for Church Edifice Gift Fund.....	664	57
	\$39,562	30
Income Accounts for General Fund.....	6,051	37
" " " Church Edifice Gift Fund.....	1,869	43
" " " " " " Loan Fund.....	1,662	37
Miscellaneous.....	11,013	71
	\$60,159	18

DISBURSEMENTS

For General Purposes.....	61,614	29
" Special " as designated.....	8,090	56
From Church Edifice Gift Fund.....	8,754	80
" " " Loan Fund.....	243	40
Miscellaneous.....	10,204	11
	\$88,907	16

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, \$181.31		Concord, Adolph Odman...	5 00	Cambridge, First S. S.....	25 00
Westbrook Ch.....	7 50	Stratford Ch.....	8 45	Wakefield, First Ch.....	10 00
Eastport, Washington St. Ch.....	47 76	Portsmouth, Middle St. Ch.....	61 52	Dorchester, Temple Ch.....	104 95
Freeport Ch.....	35 00	S. S.....	5 00	Roslindeale Ch.....	58 52
Paris, First Ch., "In memory of Mrs. Alonzo King".....	20 00	Manchester, Peoples Ch.....	35 00	Weston Ch.....	91 04
Bath, First Ch.....	4 20	VERMONT, \$77.20		Cambridge, B. O. Pierce.....	25 00
Saco, Main St. Ch.....	16 35	Fair Haven Ch.....	13 39	Newton Center, M. James.....	1 00
Belfast, First Ch.....	7 75	Richford Ch.....	40 00	Boston, First Ch.....	500 00
Oakland Ch.....	7 81	N. Troy Ch.....	4 00	Berean Temple Ch.....	1 10
Wayne Ch.....	3 25	East Franklin Ch.....	2 00	Dudley St. Ch.....	162 39
Nobleboro, First Ch.....	5 00	*Collected per N. T. Hafer	17 81	Ruggles St., Lettish Ch.....	10 00
Belfast, First C. E.....	10 00	MASSACHUSETTS, \$1,873.44		Cummington Ch.....	10 00
Eastport, Washington St. C. E.....	5 00	Hanover, First Ch.....	24 00	Cambridge, Mt. Auburn Mission.....	7 50
Oldtown Ch.....	6 35	Dighton, First Ch.....	2 00	West Royalston Ch.....	5 75
Waterville, French Ch.....	5 34	S. S.....	1 00	West Acton Ch.....	16 00
NEW HAMPSHIRE, \$184.97		Charlestown, First Ch.....	23 62	New Bedford, Portuguese Ch.....	2 50
Exeter, First Ch.....	52 00	Everett, Glendale Ch.....	14 80	Westwood Ch.....	13 00
Fitzwilliam, First Ch.....	16 00	Fitchburg, First Ch.....	72 00	Somerville, Winter Hill Ch.....	89 00
Y. P. S.....	2 00	Jamaica Plains, First Ch.....	18 00	Needham, First S. S.....	5 81
		A Friend.....	25 00	Needham, First Ch.....	139 80
		Northampton, First Ch.....	20 20	Quincy, A. P. Hanson.....	5 00
		Melrose, First Y. P. S.....	16 00	*Needham, First S. S.....	25 00
		Marshfield, First Ch.....	8 17	*Salem, First S. S.....	8 76

*Worcester, Pleasant St. S. S.	25 00	Elbridge Ch.	43 40	Montrose, S. A. Dawley....	5 00
For C. E. F., Northampton Ch.	6 78	Throopville S. S.	5 00	Upland, Samuel Crozer....	2,000 00
RHODE ISLAND, \$548.54					
East Greenwich, First Ch..	5 19	Springville, First Ch.	12 25	Pittsburgh, Bond No. 575....	127 50
Providence, Mt. Pleasant Ch.	15 59	Camillus S. S.	6 93	*N. Frankford S. S.	25 00
Jamestown, Central Ch.	6 25	Hooisic Falls, First Ch.	17 63	*For C. E. F., Washington, M. C. Treat.	400 00
Providence, Broadway Ch.	11 55	Malone, First Ch.	10 00	DELAWARE, \$25.03	
Newport, Second Ch.	150 00	Marcellus Ch.	14 00	Wilmington, Delaware Ave. Ch.	15 65
Providence, Central Ch.	187 20	Little Falls, First S. S.	25 00	S. S.	9 38
Wickford, First Ch.	34 76	N. Y. City, Mt. Morris Ch.	20 00	DISTRICT OF COLUMBIA, \$75.00	
Tiverton, Central Ch.	123 00	Binghamton, Mrs. L. A. Curtis	85	*Washington, Metropolitan Ch.	75 00
Providence, Mrs. M. E. T. Faunce	15 00	*N. Y. City, Collegiate Ch. of the Covenant....	35 00	WEST VIRGINIA, \$215.67	
CONNECTICUT, \$200.16		*Hartford Juniors	3 75	Mt. Pleasant Ch.	3 00
Southington, First Ch.	86 00	*Brooklyn, Mrs. L. K. Barnes	26 00	Willow Island	10 94
S. S.	15 00	*Mt. Vernon Ch.	80 00	Jennette Ch.	8 00
Ansonia, First Ch.	49 94	*For C. E. F., Castile B. Y. P. U.	20 00	Summersville Ch.	4 25
S. S.	4 50	Attica, Center Ch.	5 00	Zenith Valley	3 58
New Britain, Swedish Elim Ch.	2 00	Y. P. S.	25 00	Indian Mills Ch.	9 88
Hartford, Shiloh Ch.	1 60	Bethany Y. P. S.	5 00	Enon Ch.	16 40
Still River Ch.	10 15	Portageville Y. P. S.	5 00	Pleasant Hill Ch.	3 68
East Lynne Ch.	10 57	NEW JERSEY, \$1,027.86		Winifrede Ch.	1 40
A friend	6 00	Arlington, First Ch.	43 30	Witchers Creek Ch.	5 14
Hartford, First S. S.	15 00	Jamesburg, German Ch.	13 00	Mt. Lewis Ch.	1 27
NEW YORK, \$2,982.59		Bayonne, Bergen Point Ch.	59 88	Clendenin Ch.	5 34
Oswego, Rev. R. W. Fountain	2 00	Jersey City, Swedish Ch.	2 12	Amwell Ch.	11 01
Brooklyn, 6th Ave. Ch.	25 10	New Market Y. P. S.	5 00	Hinton, Central Ch.	12 50
Washington Ave. Ch.	312 42	Millville, North Ch.	14 00	Mt. Lookout, Mt. Pleasant Ch.	17 24
Kingston, Warts St. S. S.	5 00	Alloway Ch.	6 75	Griffiths Creek Ch.	7 67
Chautauque, Lena Potter..	50 00	Pennsgrove, First Ch.	5 00	Clayton Ch.	2 25
Rose, First Ch.	7 00	Newark, North S. S.	15 08	Keystone Ch.	3 00
Camillus, First Y. P. S.	20 00	Plainfield, First Ch.	405 00	Matoaka Ch.	12 85
Akron, First Ch.	96 92	Piscataway Ch.	77 88	Ronceverte Ch.	15 00
Eden, Ann E., Colburn "In memoriam"	25 00	S. S.	5 00	Laurel Creek Ch.	5 00
Wellsville, W. T. Richardson and wife..	15 00	Stelton S. S.	10 00	Salem Ch.	12 15
Brooklyn, Borough Park Ch.	20 00	Jersey City, Farmly Mem'l Ch.	39 74	Pleasant, Prospect Ch.	5 17
Newburgh, Moulton Mem'l Ch.	3 45	Manasquan, First Ch.	6 00	Richwood Ch.	13 47
Buffalo, Delaware Ave. Ch.	27 15	Arlington, First C. E. S.	5 00	Hopewell Ch.	8 60
Ontario Ch.	12 18	Pasale, First Ch.	228 00	S. S.	9 92
N. Y. City, Morning Star Mission	5 88	Newark, Fairmount Ch.	39 61	Herdson Ch.	7 10
Hornor Ch.	21 82	*Bloomfield, D. G. Garabrant	50 00	OHIO, \$666.24	
Batavia, First Ch.	30 21	Note—\$100 credited in November for Hackensack Ch. was from Calvary Bapt. Ch. of Hackensack.		DeGraff, Women's Society..	5 00
South Livonia Ch.	4 00	PENNSYLVANIA, \$4,224.95		Shelby Ch.	7 50
Jefferson & Gilboa ..	12 00	McKeasport, First Swedish Ch.	20 20	Pleasant Valley Ch.	4 83
Jamestown, First Swedish Ch.	5 50	Ch.	18 63	Harmony Ch.	1 70
Bath Ch.	19 07	Hathoro Ch. and S. S.	13 53	East Cleveland Ch.	230 49
S. S.	1 28	Pittston, Luzerne Ave. Ch.	18 00	New Vienna S. S.	6 00
B. Y. P. U.	2 00	Saltito Ch.	3 34	Lorain St. Ch.	5 00
Gaines & Murray Ch.	13 00	Shenandoah, Calvary Ch.	34 85	Barbertown S. S.	4 92
B. Y. P. U.	2 00	West Newton, First Ch.	61 00	Women's Society ..	5 00
Moriah Ch.	3 50	Lewistown Ch.	20 20	Church ..	2 59
Perrysburg Ch.	13 59	Green Ridge Ch.	25 68	La Grange Ch.	8 92
Syracuse, First Ch.	61 25	Erie, W. 18th St. Ch.	3 40	Kings Creek Ch.	15 00
Albion, First Ch.	326 07	Allegheny, Beth Eden Ch. and S. S.	87 95	S. S.	2 17
N. Y. City, Second Ave. Ch.	18 04	Gibson and Jackson Ch.	7 10	Bedford, First Ch.	1 59
Highland, J. L. Pratt ..	50 00	Lansdowne Ch.	10 55	Conneant Ch.	24 07
West Park, Beulah Vale Ch.	50 00	Hazleton, First Ch.	14 45	Granville Ch.	28 37
Mariners Harbor Ch.	4 75	Norristown, First C. E. S.	3 00	Washington Ch.	5 85
Athens Ch.	7 23	Lancaster, Olivet Ch.	4 50	Attica Ch.	9 00
Macedon Ch.	2 00	Jacksville, Mt. Zion Ch.	13 66	Norwalk Ch.	32 00
S. S.	3 00	West Chester, First S. S.	9 65	Hopewell Ch.	8 00
Brooklyn, First Ch. in Pierrepont St.	617 67	Scranton, Penn. Ave. Ch.	200 00	Youngstown, Swedish Ch.	10 00
Hartford Ch.	7 92	Banksville Ch.	1 00	Avon Ch.	2 05
Lake Kenka	10 00	Duquesne Ch.	10 00	Lakewood Ch.	6 50
N. Y. City, First Slovak Ch.	15 00	McKees Rocks Ch.	12 15	Glouster Ch.	5 50
Ogden Ch.	26 70	Monongahela, First Ch.	21 51	Granville, Mrs. E. S. Shepardson	25 00
N. Y. City, Calvary Ch.	44 00	Phoenixville, First Ch.	22 10	Isleta, G. P. Kime ..	12 00
Attica Ch.	8 35	Rochester, First Ch.	40 00	Cleveland, East End B. Y. P. U.	25 00
S. S.	1 65	Lansdale Ch.	6 48	For C. E. F., Springfield, First Ch., Wom. Soc.	35 29
Jra.	5 00	Oil City, First Ch.	10 00	Dayton, Blessed Hope, Women's Soc.	2 40
Clifton Park Ch.	13 15	New Castle, First Ch.	100 00	Lisbon, Women's Soc.	5 00
Albany, Emmanuel Ch.	500 00	Mount Pleasant, First Ch.	25 00	Dayton, First Ch., Women's Soc.	130 00
N. Y. City, Morning Star Mission	10 07	Ten Mile Ass'n.	52 70	INDIANA, \$260.62	
West Plattsburg Ch.	10 35	Conference	2 50	Paris Crossing, Charles Wright ..	10 00
Sandy Hill Ch.	64 00	Indiana Ass'n ..	8 00	Brushy Fork Ch.	5 75
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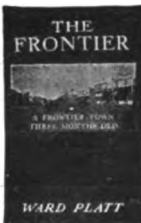
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312 FOURTH AVE., NEW YORK CITY
REV. HOWARD B. GROSE, EDITOR

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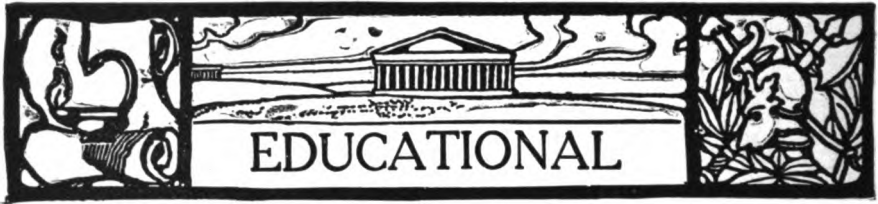
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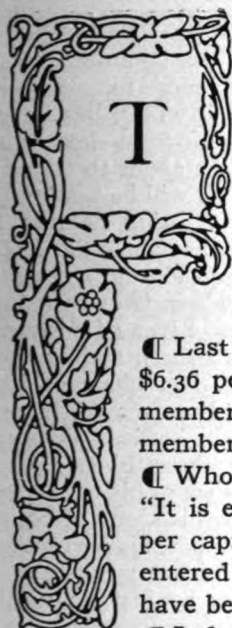
VOL. XXXI

MARCH, 1909

No. 3



A BANNER CHURCH



HERE is a little church of about forty members in New Hampshire — the Baptist Church of Fitzwilliam — which belongs in the banner class, whether it fully raises its apportionment this year or not.

¶ This church, a country church without any rich members, is and has been missionary. The pastor is missionary through and through, as one of his members says, and the people nobly second him.

¶ Last year, for example, the members of this church gave \$6.36 per capita for missions; and the thirty-two resident members who gave this included school children and aged members without income.

¶ Who will question this statement of our correspondent: "It is evident that if all Baptist churches had given \$6.36 per capita not one of the Missionary Societies would have entered upon the present year with a debt. There would have been money for advancement all along the line."

¶ Indeed there would. And may the example of this missionary church inspire many others.

¶ We shall be glad to place any other churches that equal this amount per capita in this banner class. Send in the names, brethren.

¶ Meanwhile, every church that is striving to raise its apportionment will not fail of its reward. The giving church is the living church.



The Budget Campaign



THE Budget Conferences have now been held in New England and the Central Eastern States, and the leaders—Drs. Henson, Eubank and Barnes—who are doing such efficient service in bringing the subject home to the local churches through the group meetings, are moving on westward. Wherever they go they are met with cordiality and an expression of the people's interest in the present movement. It is a great thing to have the cause of missions brought home in this way, and probably nothing would be of greater advantage to the Societies than a continuance of such a joint campaign until every part of the country has been gone over, including the smaller cities and towns. The contact of leaders with pastors and laymen is one of the most desirable features of these meetings.

Aside from the direct advantages of spreading information, answering objections if there are any, explaining points not understood, and inspiring new interest by the presentation of the facts concerning great fields at home and abroad, there are indirect results not to be underestimated. Take it in the matter of getting together. One who attended the meetings in New York at the Ministers' Conference at Madison Avenue Church and at Calvary Church in the afternoon and evening, said that he had not seen such a meeting in the metropolis in a very long time, and never in the interest of our missionary work. It was a drawing together of representative pastors and members of our churches such as is deeply needed if Baptist interests in the city are to be fostered. So it has been in other places. Every movement that draws our churches into closer relationship and acquaintance and co-operation is of good.

The gladness with which the people

hail the union of effort which marks the new era in our denominational life is significant. The combined appeal, the combined budget, the brotherly spirit, the recognition of the fact that every part of our work is bound up with the whole, whether it be work of local church or association or state convention or city mission or educational society or national missionary society—all this makes for development of power. It is not too much to say that the Northern Baptists are one in spirit, sympathy and co-operation in all lines of effort as never before. In that spirit lies conquest.

Long Live the President

BY the time this number of THE MONTHLY comes to your hand, President Roosevelt will either have left the White House for the last time as President or will be about to do so, and President-elect Taft will be assuming his high office. It is fitting at this time, therefore, to recognize anew the fact that in President Roosevelt the country has had a leader to whom it owes a lasting debt of gratitude. Liver of a strenuous life, his faults have been mainly the excess of his virtues. But whatever failings he may have, and however much his best friends may wish he had done some things differently, these things are not to be mentioned in view of his robust manliness, his integrity, his scorn of contemptible men and methods, his perceptions of truth, and his dominant purpose to safeguard his country against unquestioned evils and unlawful encroachments. No man has ever done more to arouse the people to the dangers of plutocracy, or to quicken their consciences.

President Roosevelt understands the value of the home missionary in the development of the West, and has spoken true and ringing words in regard to this self-sacrificing class of men. Few know the frontier better than he, and hence he

appreciates the valor of the frontier preacher who is equal to his post.

As the President leaves office, he carries with him the honor and esteem and affectionate regard of the great masses of the American people. And as the President-elect takes office, he faces a people confident of his ability to fill it worthily. No man could have a better chance to make an administration to his liking. The issues are those of peaceful development, so far as appears, and his kindly spirit and judicial temper may do much to further our national progress.

One President passes, another takes the chair—long live the President!

The Publicity Campaign

IT was the Editor's privilege to have some part in the first series of public meetings conducted under the auspices of the Home Missions Council. There is no doubt that much good was done by the conferences which began in Brooklyn, and followed at Hartford, Buffalo, Cleveland, Pittsburg, Baltimore and Atlanta, concluding the week following in Philadelphia, where on Lincoln's birthday there was a large meeting that fitly closed the series. All along the line there were audiences of representative people, rising as at Buffalo to more than twelve hundred, and manifesting in all sessions a deep interest in the subjects presented. The weather was propitious until Cleveland was reached, when something of a western blizzard made its appearance. The fact of union effort, exemplified by the Home Missions Council, was greeted as most significant, and from all sides have come testimonies as to the influence exerted upon the communities.

The speaking was for the most part of a high order and to the point. Where Dr. Morehouse opened with his setting forth of the Outstanding Problems in Home Missions, the people were not left in doubt as to the nature of the problems or their vital importance. He spoke of the cities and their mixed population, of the great immigration which makes this a home-foreign field, of the race problem, the frontier with the Indian and Mormon

problems as a part of it, the islands of Cuba and Porto Rico thrown upon us as a new responsibility—all this constituting such a mission work and opportunity as the world never offered at any other period. It was a presentation that gripped. Dr. Herring of the Congregational Board made a stirring appeal for that closer church co-operation in extending the kingdom of God which is illustrated by the present campaign. Dr. Charles E. Jefferson in his thoughtful and incisive way showed how necessary it is for America to do some thorough housecleaning before we can hope to reform and evangelize other peoples. Dr. Josiah Strong indicated what this country is and ought to be, with its marvellous laboratory facilities. The frontier was made to loom large in importance by Dr. Ward Platt, whose volume on that subject is a textbook to be read or studied with profit. What American Protestantism has to do with and for the foreign population was treated by the present writer, with the assistance of Professor Steiner in Pittsburg, engagements preventing his speaking elsewhere. Dr. North discussed the city as the field of supreme importance, and Rev. Charles Stelzle gave his message concerning the church and labor. Dr. John E. White, of Atlanta, spoke most effectively for the backward peoples, while at Buffalo a negro speaker, taking the place of Bishop Walters, made one of the best addresses of the series.

This recital of names and topics conveys little impression of the trip. There was pretty steady travel, for the meetings overlapped, and more than once the nights were passed on the sleeping cars. But always there was a cordial reception from the audiences, and the meeting with so many people was an inspiration that compensated fully for the weariness to the flesh. Then, this was a new thing, this publicity campaign in the interest of home missions and of so many denominations engaged in the same work. It was in the nature of an experiment, and one was alert to observe where improvement could be made in plan or presentation another time. For another time there surely will be. The value of such meetings was too manifest to allow the

first experience to be also the last. But next time we hope the whole cause of missions may be presented in a joint publicity campaign which shall enlist all our Boards.

Here is a Letter to Read

IF all the Sunday-schools that used the Lincoln Memorial Day program were to make an offering in proportion to membership and ability equal to that of the Chinese Morning Star Mission in New York, the Day would be one of the big financial features of the year. Read this characteristic letter, which came with the offering of \$8.84, and remember that the givers are of the class not regarded as good enough to be allowed to come to this country:

My dear Sir: Mr. T. Swithenbank and our teachers get up the Lincoln Memorial Home Mission Day last night, and our Chinese young men give a Chinese dinner for all our teachers, for Chinese New Year and Lincoln's Memorial Day. We get over sixty people together. We have a good time for the great man Lincoln of America, and for our God's name. The collection is enclosed.

This Mission has to work and worship in a poor hall three flights up. It is time that a suitable home was provided for as noble a company of workers and givers as can be found anywhere. Rev. Fung Yuet Mow is the scholarly pastor.

"It is Up to Us"

WE have not seen anything truer or more to the point on the budget than the following editorial which appeared in *The Standard* for August 22,

1908. Read it over and see if there is any other conclusion possible:

"Apportionment committees may plan, and secretaries may apportion to the churches, and the denominational papers may commend, and the churches may accept the apportionment, but if individuals do not respond the whole plan will fall to the ground. If the new apportionment plan for securing missionary money, in every way so admirable, does not bring the results expected, it will be the fault neither of the plan nor of the executives, but of the individual members of our churches. 'It is up to us,' now, and it must be down to our pockets. On every hand, especially among business men, we hear praise of this same, business-like, simple plan, adopted in Oklahoma, of indicating the duty of each church in its relation to the great cause of missions—to extending the kingdom of Christ. But no apportionment, no matter how commendable, pays itself. Individuals must recognize their own particular responsibility in the matter. But in making known this duty and bringing it home to each member of his church, the pastor has a responsibility which he cannot evade, which he cannot put on other shoulders. He cannot make his people pay their share, but he can and he must, if the new apportionment plan is to be a success—plainly, tactfully, sweet-spiritedly explain it, and defend it, and make it operative. Be it known, therefore, that if the plan fails in securing the amount apportioned, pastors and church members, and not the committee, will be responsible for the deficit."



NOTE AND COMMENT



UR cover represents the incoming life at Ellis Island. For a time the number of immigrants was relatively small, but already the tide is flowing strong this way again. It is good to have a moral wicket gate such as Mr. Adams describes in his interesting article, and we only wish it were possible to increase greatly the detective ability, in the case of men as well as women. Under our laws, administered as rigidly as is possible, there are thousands admitted who ought to be sent back. We want more of two things—legislation and deportation. Let us be thankful, meanwhile, that the guardians of the gateway are doing what they can to shut out the unworthy.

¶ To a correspondent who inquires how we can reconcile our statements about Lincoln's first letter to Baptist Parson Elkin with the statement of a writer in the *Independent* that the boy made a journey of fifty miles and got a Methodist preacher to go back with him and hold a funeral service for his mother, we can only say that we cannot reconcile the statements at all. We believe that the *Independent's* correspondent is in error. Noah Brooks, our authority, was a private secretary of President Lincoln, and a careful writer who had no denominational favoritisms. As for the boy's making the journey, that is plainly beside the facts. He himself said in after life that he never had returned to Kentucky after the family's departure for Indiana. Then the distance from Gentryville to the Kentucky home was a hundred miles instead of fifty, and no boy of nine alone could possibly have made it. So we shall stick to our letter story as the true one. Perhaps the fact that Thomas Lincoln and Nancy Hanks were married by a Methodist preacher led to the supposition that there were no other preachers down there; but the woods were full of Baptists, and it was Baptist Parson Elkin that little Abe knew and wrote to. His name is given in *Benedict's History of the Baptists*, p. 811, "Robert Elkin," and he was in the

Elkhorn Association. He emigrated from Virginia, as did the Lincolns.

¶ By the way, the reports that come in from the Lincoln Memorial Day are very gratifying. The subject was not only appropriate but inspiring, and where the exercise was carried out with spirit and drill it could scarcely fail to arouse Christian patriotism. And we need that in these days. In our present condition there is much that demands serious consideration. This is the day of problems. But there is no problem that cannot be solved by individual righteousness, and to increase the amount of that is the purpose for which every home mission society and every true disciple of Jesus exists.

¶ One of the interesting things about the Lincoln Memorial Day is the number of Scandinavian and German and Italian and Chinese Sunday-schools that have used the exercise and taken offerings. They show an interest in the great American not second to that manifested by the American born. There is nothing good and great in American character that is not appreciated by these peoples who find here their home and their adopted country.

¶ The poem which we print in this issue is one of the best we have seen anywhere. The *New York Tribune* copied it from the *Binghamton Republican*. It has the true patriotic and prophetic ring to it.

¶ Dr. Samuel McBride, General Evangelist, is to hold meetings with the Fourth Avenue Church in Pittsburg, and Dr. Francis will soon be with the First Church in Kalamazoo, Michigan, Rev. John E. Smith pastor. Both have been richly blessed in their labors this winter.

¶ The Publication Society has decided not to have a business manager, but instead to give Dr. Rowland, the General Secretary, an assistant in the person of Rev. Howard Wayne Smith, for four years at the head of the city mission work in Philadelphia. In this work as in his preceding pastorates, Mr. Smith has made himself known for his zeal

and ability, and the Publication Society is to be congratulated upon securing his services.

¶ Missionary Aubin published three of his gospel leaflets for February, the edition numbering 21,000. He says that by count one leaflet was read by fifteen persons in a railway station, another by eight. They are passed from hand to hand. A Roman Catholic in Vermont has written for some of the leaflets, and another in Massachusetts, who began with the tracts three years ago, now wants a Testament. "Do you Pray?" and "Whose Fault is It?" are the titles of two of the latest issues.

¶ President Booker of Arkansas Baptist College has written a booklet on "The Young White Man and Negro Education," in which he appeals to the young white men of the South to help the young colored men to fit themselves for the work which they must do if the Southern whites are to be successful. It is a good plea well made, and the instance cited of a young white man who, having a trade with the school in books and stationery, became interested in its work, and in his will left \$50 to the school, shows that some of the class appealed to have discernment and a helpful spirit. The College is doing a valuable work, and making its way in the esteem of all classes of people, thanks not a little to the competent man at the head.

¶ With the March number *Echoes* will cease to be, and the work of the united women's home mission societies will be presented by *Tidings*. *Echoes* has been a valued medium, and through its columns both the Woman's American Baptist Home Mission Society and the Home Mission Society have spoken to the Christian women of our churches in New England. Welcome to the new *Tidings*.

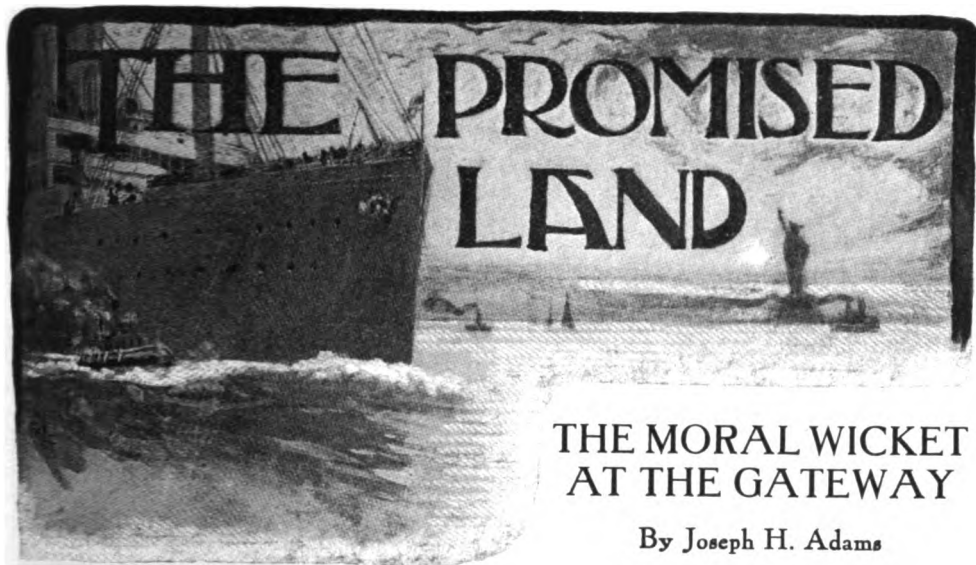
¶ The death of President Weston of Crozer Seminary removes a venerable figure from public life and service. Dr. Weston built himself into the Seminary of which he was the first president, and by his character and scholarship was a blessing to large numbers of people. He was a favorite teacher and speaker at Northfield, and al-

ways influential for righteousness. He loved to tell of his first ministerial experiences as a home missionary, and said those years were invaluable to him. He was a warm friend of missions at home and abroad, and was a true servant of Jesus Christ. A genial companion, a true friend, a leader by virtue of his genuine manhood, President Weston was revered and beloved by all who knew him.

¶ The Editor greatly enjoyed a visit recently made to Newton Theological Institution, and had the privilege of speaking to the students on home mission fields and their call to the beginning minister. There is a fine body of men at Newton, and the spirit generated under the leadership of President Horr and his associates in the faculty is buoyant, hopeful and alert. It was good to hear the way the men spoke of their work, and to feel the enthusiasm of the place. As for location, what campus in the country can compare with Newton hill? Such an environment ought to produce men of broad vision and high mindedness.

¶ Do not forget the planning for Portland, Oregon, in June next. The April number of THE MONTHLY will endeavor not only to make you remember the Anniversaries, but resolve to go. Read in this number the sketch of one of our pioneer missionaries, Rev. Hezekiah Johnson, by his gifted son, Professor Johnson, another of the boys who remembers the log cabin as his earliest home. We thank him for the sketch and the excellent likeness of his father.

¶ Abuse never pays. The story of an Italian youth, now a student for the ministry, shows that his attention was first drawn to Missionary Mangano and his services by an abusive epithet applied to the preacher by a Catholic priest, who denounced the Protestant from the pulpit as a "jackass." That spurred the boy's curiosity to go and see what the person so described and held up to ridicule was like. And if the lad went to scoff, he remained to pray; for he had felt yearnings for something better, and the missionary was the first person he ever met who could tell him how to get rid of the burden of his sins. Read the story, told as it is in the artless way of the young convert.



THE MORAL WICKET AT THE GATEWAY

By Joseph H. Adams



HE visitors to Ellis Island on a rush day will be admitted to the gallery surrounding and above the spacious main floor over which the immigrants swarm like a hive of bees, and where they can be looked down upon as they are grouped into companies of thirty each awaiting their turn to be admitted into "Americana," the land of the free. The human line as it forms at the head of the grand stairway passes the medical examiners and then out on the main floor, where seats are provided for the comfort of the immigrants while waiting. Little or nothing is known, however, of the "moral wicket" which they have passed on the way from the "medical" line to the group of seats where they can rest, awaiting their turn for admittance, and the visitors looking down are not aware of this silent feature of inspection in the system. Those who are familiar with the routine of this great clearing house for aliens, know that this inspection goes on diligently while every shipload of immigrants is being passed in; and were it not for this phase of the work, which is carried on by the matrons and the women inspectors who go down the bay and mingle with the immigrant passengers, many undesirable individ-

uals would pass in and add their demoralizing influence to the community.

The woman pauper, the female of questionable character, the runaway child wife, and the unaccompanied woman may have been primed as to what to say, but their looks may belie them to their undoing. When it is known that more than three hundred thousand women have passed this wicket in the year 1908, one can readily realize what this moral inquiry means for the country.

This moral wicket is a small gate separating an enclosure of wire from the main floor, and within the enclosure there stands a small desk where the registration of "detained" cases is made. Having passed the two medical inspectors, the unwary immigrant is totally unprepared for the severest test of all, a test quite unexpected and a veritable "third degree." The young woman suspect is for the moment held up between the two matrons, and, first learning her nationality, one or the other of the matrons asks some of these questions: "You are alone?" "You are married?" "You are single?" "Where are your friends?" "You have children?" "Where is their father?" "Where do they live?" "You do not know?" "Just slip in here a moment." And the Scandinavian girl is



THE GIRL WHO FOUND HER LOVER, AND THE MISSIONARY HELPER AND FRIEND

ushered into the enclosure to await special inquiry, but at the hands of a woman, because if there is the least doubt of her morality, a woman or young girl is never questioned by the Board of Special Inquiry composed of men.

One of the matrons, Mrs. M. E. Stucklin, has been unusually successful during the past twenty years in detecting the little incongruities that go to make up the features of the suspect; and to the casual observer it seems almost a miracle how these guardians of the moral wicket pick out those who oftentimes confirm this suspicion and are held for deportation. The few words spoken in a foreign tongue, the glance at a companion, the suspicious appearance, the lifting of a corner of a shawl, or the frightened look on the face of a suspect, will often lead to the detection of something that will eventually turn an immigrant back, or start an investigation that will result in the uncovering of something that would otherwise pass the in-

spectors at the desks and permit the admittance of an undesirable or distressed case.

Aside from meeting the requirements laid down by the immigration laws and the common methods of investigation leading up to the acceptance of the alien's statements, there are many side issues and little comedies, melodramas, and tragedies that are recurring continually on the stage at Ellis Island. These little plays that are acted behind scenes (for the curtain is not raised to the curious or morbid) bring out the realities of life, the hardships and uncertainties, and nowhere in this broad land is there such a concentration of these human dramas as at this "Gateway of Nations." What leads to the beginning of the play, and who starts the music before the curtain goes up in the court room of Special Inquiry, is practically unknown—to the visitors, but it may have begun on the steamer on the way over, or when the women inspectors boarded the boat at Quarantine; or perhaps not until the

moral wicket is reached is a suggestion of trouble brought out.

Just beyond the medical line, where the doctors are always on the lookout for the dreaded *favus* and *trachoma*, and where the weeding-out process takes place, there is a bench or two set apart in a small wicket enclosure, and the gateway leading to it is mentally termed "moral" because of the many women suspects who pass through it. Some pass out again and back to the shores from whence they came, but, as in all cases at Ellis Island they are always given the benefit of the doubt. It is one of the most interesting sights in this great clearing house to watch the shifting process at the moral wicket, and to get close enough to the new arrivals so that some idea can be had as to the ways and means the matrons have in carrying on their work.

"You see," said Mrs. Stucklin, "this part of the work would be difficult and impossible for a man to perform. There is a natural instinct born in a woman that none but she can understand, and in reading her sex there must be a sixth

sense, a natural intuition, which this sort of work develops. Some might call this intuition sister love, but really I believe it is merely an interest in your fellow-creatures. These women who pass in here are all strangers in a strange land. Perhaps few or none of them have ever seen a fine building like this, most of them are poor and unattractive. Some of them suffer a great deal, and this naturally arouses one's sympathies and compassion—not love. It would be impossible, of course, to bestow sister love on the vast throng of women who pass this wicket in a year, but humanity and the milk of human kindness must play a great part in the work. Someone must be responsible for the moral character of these women before they pass this house and enter a new life in a land of freedom—more freedom than they have been accustomed to, and which is sometimes prone to unfit them for better lives in congested quarters of cities or other localities to which they would naturally flock, and where the moral atmosphere is not always of the best. If this examination were not made there would be a great deal more corruption in the United States than the better half could realize; therefore someone must ascertain the moral poise of these foreign women, one of whom is capable of demoralizing a whole neighborhood if she is so inclined."

Every woman who has a child must give satisfactory account of its father. The father must be with the family, or be here to meet them if he has sent for them, or there must be some direct means of knowing that he is in a foreign country and that the family are here by his consent.

"See that little woman?" A matron pointed to one coming down the line with a baby in her arms and a little girl tugging at her skirts. "Well, that woman's husband is with her. They have become separated somehow, but they will get together on the floor. See how she looks back in the line of men following. She is keeping her eyes on him. There! See, that is her husband"—pointing to a man just reaching the top step in the grand staircase. "See how he



RUNAWAY MOTHER AND TWO GIRLS (ITALIAN) WHO WERE SENT BACK



COMING TO FIND FATHER, WHO RAN AWAY TO AMERICA—FAMILY MUST GO BACK

watches her anxiously! It is almost impossible to mistake the father of a family, and it is quite as easy to detect when the woman is alone. There are many cases, however, when some man has been supplied to pass the woman into the country. He plays the rôle of husband, but is invariably detected, for more than one trap has been set for him. He is either over-anxious to answer questions, or he is evasive and surly; and the woman loses her nerve and breaks down or is disagreeably defiant. Those qualities add strength to our belief that something is wrong, and on further investigation we usually find that a great deal is wrong."

See that group—the man, woman, and two children, all Italians! They came in on the *Barbarossa* yesterday, and they are going back on her when she sails next Wednesday. They would have passed in all right if the little boy had kept quiet. The surgeon hurt his feelings when he

examined his eyes, and the little fellow began to cry. 'Mia da! Mia da!' Mrs. Stucklin's quick ear caught the meaning of the baby's words, and, catching up the little fellow, she tried to soothe him. A little piece of candy from a convenient skirt pocket, where other candies reposed for other little ones, too, soon brought back the smile of pleasure. Speaking in Italian, she said, "Where is your papa?" and as quickly the answer came, "Gone." Ah! And so through the baby cry the steamer takes them home. The man was not the father, but the mother's brother. The father had not sent for them, although he was in the West and had been there two years. The baby in the mother's arms was his, or theirs, but what of her condition, for she would soon become a mother. It was plain to see why this man came. There were explanations to make, questions to be asked and answered, and on telegraphic communication with the father he would have nothing to do with

the woman who had transgressed the laws of her church; so back to Sicily they go.

Within the enclosure three attractive French girls and their escorts are awaiting further investigation. They came over second cabin on a French liner, and the boarding officers as they mingled with the passengers caught some French conversation that cast suspicion on the sextet. Instead of passing out on the pier to New York and nobody knows where, they are rounded up and sent to Ellis Island with the steerage immigrants. They were tourists? Yes. All single? Yes. And yet they occupied three staterooms—a man and a woman in each—and the ship's papers called them "married." The "hotel" to which they were destined, a notorious house in a still more notorious neighborhood, was evidence enough, and this gay party took the next French steamer back to the shores where liberty and license are features of their inheritance.

Runaway wives and husbands are as great a drug in the market as the girl who comes to be married and her lover fails to appear. The two Hungarians sitting on the bench are very innocent appearing. They have been here a week, and will wait a few days more until the ship sails to take them home again. The woman has run away with her husband's brother, and once in America they are safe. But to get in—ah, that is another thing. The cable works quicker than the steamer sails, and the consul at Budapest had the information in the hands of the immigration commissioners a day after the steamer cleared, therefore the work at this end was easy, although the names were assumed. There are many cases of runaway women—many more than one would think. The women seem to tire of their life of drudgery in foreign lands, and come here alone or bring a child or two in hopes of bettering themselves and their children. "We can always locate a runaway the moment she lands," said one of the matrons. "She has an air of uncertainty. She is always going to friends somewhere, but she doesn't know just where or how to get there. She has money? Yes, but not

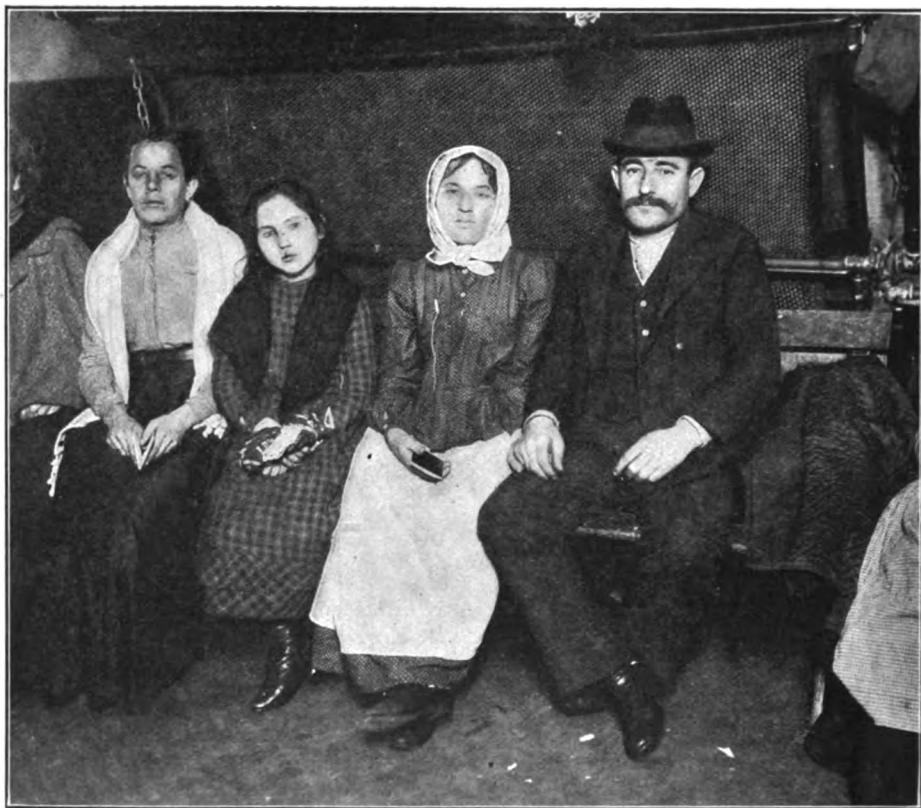
enough to support her long. She has no trade or occupation, and is of the lower class, and nothing better than the sweat-shop stares her in the face. It is immorality or starvation, so she is sent back."

The cunning and deceit practiced by some of these runaway women is amazing to the authorities, and hard to comprehend, for they are most sure to be found out. The case of a runaway woman that came under our supervision last fall was a revelation to the matrons, for she was set down as the record prevaricator of the year. The woman was married—she took her oath on the Bible. She had two pretty children, seven and nine years of age, and she had taught them the art of falsifying on the trip over here. They were met by her father and mother, who had not seen her for twelve years and knew nothing about the children or her "marriage." Before the parents arrived at the Island, however, the woman and children were cross-questioned, and the answers so conflicted with one another that they were individually questioned in separate rooms. The children, without their mother to prompt them, told the truth, and when confronted with their statements she flew in such a rage that it required force to prevent her maltreating the children, who cowered and ran to others for protection. An interesting state of affairs was developed. The woman was mistress to a gilded nobleman (?) and was going to pass these children off as his and that she was their governess bringing them to America on a visit—she to see her parents, they to see the country. The old parents were advised of the situation before they saw her, and could not realize this until assured by the highest authorities. The poor old people were heartbroken. They had come a long distance, they saw, and they understood. The erring daughter confessed, she was kissed goodbye, and bid godspeed back to the country and the people that had corrupted her; but the old people carried home heavy hearts, and the tragedy was on this side of the ocean then.

A similar case of an Italian mother and two daughters "detained for insufficient evidence" came up for investiga-

tion from the same shipload. This mother and daughters had studied their parts well. They had run away from Milan and the husband and father. The family was met by the woman's old father and mother, who had been notified of their coming and came from Trenton

officials the old man exhibited a letter of recent date from the husband and father in which he said they were all living happily in Milan. Yet in the face of this evidence the woman stoutly maintained that the husband had died and that the date on the letter was badly written and



TWO HUNGARIANS SENT BACK—WOMAN ELOPED WITH HER HUSBAND'S BROTHER

to meet them. Before the parents arrived, however, the woman was questioned. She said with a sad expression that her husband, the father of the girls, was dead, had been dead for three years. The girls were questioned separately and confirmed the mother's statement, even to naming the cemetery in which the father's remains were buried and the church in which the funeral was held. Everything appeared to be all right until the old folks arrived. They were questioned before seeing the daughter and girls, and to the utter amazement of the

was four years old. The envelope, however, with its telltale postmarks and dates, dispelled all doubt. When confronted with the threat of arrest for perjury, the girls betrayed the mother. They were, of course, held for deportation, and in the days following and before the steamer sailed word came from Italy inquiring for the runaways, saying that the husband and father was looking high and low for them. Loud lamentations, threats and defiance were of no avail, and the day before they sailed away their photographs were made for

record, and the savage expression on the woman's face and the frightened appearance of the girls could not escape the watchful eyes at the moral wicket, if all other signs had failed.

On the line from the *Arabic*, a well dressed young lady comes with no baggage save a small grip, and no money but eighteen shillings. She has passed the medical line, but a quiet word from the matron brings a bright smile from the newcomer. Yes, she is here to be married. "Jan" had sent for her, paid her passage, and would be here soon to meet her. One, two, three days passed, and no "Jan." Anxiety soon turned to fear, and fear to misgivings. No, she could not be admitted to go to him. She had no friends here, and the authorities are not turning good-looking, well dressed young women loose into this country to fall prey to the unmitigated scamp who is ever on the lookout for the unwary. She has telegraphed, but no reply comes.

Among the list of dead in a Northwestern accident appears one "Jan Sorenson," with tickets through to New York in pocket. An inspector read of the disaster two days before the girl arrived, and by the merest chance remembered it and connected the names. The telegraph works again. Then sorrow is the portion dealt to this girl, for the answer comes, "He is dead." She must go back. The matrons and missionaries cannot comfort her. The joyful trip over is a funeral march back, and she can never see the face of her lover and husband that was to be.

Every shipload brings its portion of sorrow and suffering, and gayety is almost out of the question at Ellis Island among the class that struggle, and these are in the large majority. Here you see more misery than can be imagined, misery born of perpetual hardships, and it is in quest of better times and an easier life that the hundreds of thousands knock at our doors annually for admittance. Death in the steerage casts gloom over a shipload of immigrants, and they do not recover from the effects of it until they have passed out from the gateway. The other day a woman just landed and

detained on account of the illness of her child, had lost her baby at sea. Her agony and grief were pitiable, and on the third day after arriving here the other child passed away, after heroic efforts on the part of the hospital physicians to save it. Nothing could be done to check her grief, and it seemed as if she would mourn herself to death. Her husband came for her the fourth day, and hardly knew her, she had changed so in her week of tribulation. It is for these poor women our heartstrings are wrung, and, as Mrs. Stucklin says, no one can comfort them or give advice better than the matrons, who seem to be able to cope with every situation, though many of them are most trying.

Of the many sides of the "moral" question that come under the watchful eyes of the authorities, none perhaps are so puzzling as the complex ones such as the laws of foreign countries permit. "That stolid-looking mother and four children must go back to Russia," said a matron. "The question is too complex to be handled here. The father of the two boys came here some years ago to make a home. Two years after his departure word reached the mother that he had died. She married another man, the father of the girls, and before the second was born he ran away to America. The woman had moved from her first abode and a letter from her first husband never reached her. The parents furnished money for her to go to America to find husband number two, and when she arrived, merely by accident she met husband number one, who had come to meet his brother arriving from Russia. The woman, then with two living husbands and two sets of children, could not go to her first husband as he would not accept or care for the children by husband number two, and as number two could not be found the woman and her children went back, where the authorities in her home village can have the pleasure of unraveling the tangle. Every woman who is about to become a mother is stopped. If she can communicate with her husband and give evidence that she has been legally married and has money enough to support her or friends

to care for her, she is passed in. If, however, a woman who is not legally married should enter the United States and a child be born, there would be more harm done to the woman and child than one unaccustomed to this sort of business is aware of. The child would not be recognized here, the woman would be scorned, and we should be severely censured for admitting such cases. This is the greatest and hardest part of the work we have to do, and to detect these cases is the most difficult and trying on our sympathies. A case of this kind is always detained until the person responsible for the wrong is discovered or until the woman confesses that she is not married. Then she is returned."

The immediate work for the day was over, and one of the missionaries led the way to the "women detained" rooms, where a sorrowful young girl hardly more than sixteen was reclining on a bench crying. "This," said Miss Matthews, one of the angels of comfort to the really needy, "is the most pitiful case we have had in a long time. This poor girl comes with practically nothing but her sorrow. We have given her clothing and tried to comfort her. She comes from Poland, an outcast from her parents' home. They have sent her over here in quest of her lover and betrayer. He is a friend of her brother, and if we can find him perhaps the powers will be kind." The machinery that was set in motion at Ellis Island resulted in the inspectors locating the brother and rounding up the betrayer; and while they had to go to Hartford to get him, he was brought to Ellis Island, at the eleventh hour, just on the eve of her deportation.

He married her and promised to look out and care for the young child wife. He has kept his word, for he is under Government inspection for three years. But every case of this kind is not so easily disposed of, and the last scene of the tragedy is played before a foreign audience out across the sea and far from the land of promise.

Those who give the matrons the greatest trouble and are hardest to manage, they say, are the deceitful, willful, and secretive girls. There is a tone of savagery about their natures that is difficult to subdue in order to elicit from them the information necessary for our satisfaction. This unconquerable element is a menace to the population of the tenement quarters and the farming districts into which they go, and yet if proof against them cannot be had, they are let in. The woman who is found to be absolutely malicious and really criminal in her ideas and thought is speedily deported, and among the undesirable class we are always on the lookout for the professionally immoral girls that come here from Paris, Brussels, Hamburg, and other cities in Europe, to gain admittance into the notorious sections of our large cities. There are many women who are so sly and successful in covering their real natures that they pass, for our inspection is naturally limited to a short time only. These are of the class that fill our jails and that if caught within the three-year limit are deported.

After this brief recital, do you wonder that there is a Moral Wicket placed at the gateway, and do you not think there is a necessity for it?

New York City.





ABRAHAM LINCOLN

If any one hath doubt or fear
That this is Freedom's chosen clime—
That God hath sown and planted here
The richest harvest field of Time—
Let him take heart, throw off his fears,
As he looks back a hundred years.

Cities and fields and wealth untold,
With equal rights before the law;
And, better than all lands and gold—
Such as the Old World never saw—
Freedom and peace, the right to be—
And honor to those who made us free.

Our greatness did not happen so;
We owe it not to chance or fate;
In furnace heat, by blow on blow,
Were forged the things that made us great;
And men still live who bore that heat,
And felt those deadly hammers beat.

Not in the pampered courts of kings,
Not in the homes that rich men keep,
God calls His Davids with their slings,
Or wakes His Samuels from their sleep;
But from the homes of toil and need
Calls those who serve as well as lead.

Such was the hero of our race,
Skilled in the school of common things,
He felt the sweat on Labor's face,
He knew the pinch of want, the stings
The bondman felt, and all the wrong
The weak had suffered from the strong.

God passed the waiting centuries by,
And kept him for our time of need—
To lead us with His courage high—
To make our country free indeed;
Then, that he be by none surpassed,
God crowned him martyr at the last.

Let speech and pen and song proclaim
Our grateful praise this natal morn;
Time hath preserved no nobler name,
And generations yet unborn
Shall swell the pride of those who can
Claim Lincoln as their countryman.

—CHARLES M. DICKINSON.

"Righteousness exalteth a Nation"



Corresponding Secretary's Notes



THE observance of Lincoln Memorial Home Mission Day by the Sunday-school of the Baptist Temple, of Brooklyn, was of such exceptional interest as to be worthy of special notice. The usual morning service was suspended, and the entire school and congregation met in the large auditorium, which has a seating capacity of about 1,800, the house being well filled. The rear of the platform was beautifully decorated with flags and in the center was a fine bust of Lincoln which had just been presented to the pastor by the men's club of the church. The readings and recitations were rendered most effectively, while the large chorus choir of over one hundred voices, and the Sunday-school orchestra of about eighteen members, constituted a most attractive feature of the exercise. An anthem entitled "Great God of Nations" was rendered by the choir, at the close of which the chorus of the "Star Spangled Banner" was taken up by the choir and the great congregation, which rose simultaneously. The closing tableau as suggested in the program was very simple and impressive. The fifteen little girls in white, with red sashes, formed in line on the platform and displayed their blue shields with white figures and letters, as follows:

1809 LINCOLN 1909

Then the eight girls with the figures knelt in a row in front, separated by a negro girl and the boy in uniform who represented Tad Lincoln, holding between them a large picture of Lincoln draped in red, white and blue. The second line was formed by the seven girls with the letters of Lincoln's name; and

in the rear a young woman dressed as the Goddess of Liberty, with the Stars and Stripes, made a striking central figure. The picture was beautiful, one not soon to be forgotten. While this group remained in position the audience rose and sang the closing hymn, "My Country, 'tis of Thee," and the benediction was pronounced.

A feature of particular interest was an address by Capt. Hedley, Past Commander of the G. A. R., who in his boyhood at Springfield, Illinois, personally knew Mr. Lincoln, and spoke in a most interesting way of the noble elements of his character.

Dr. H. B. Grose, author of the exercise, who was present, was called to the platform, and made a few remarks expressive of his appreciation of the manner in which the exercise had been rendered and of the interest that he himself had felt in the preparation of it as an inspiration to our young people to emulate the virtues of Lincoln in his devotion to the higher interests of humanity. Dr. Cortland Myers, the pastor, in brief remarks, emphasized the lessons of the hour. The service as a whole made a deep impression.

* * *

The sympathy of many of his friends will go out to Dr. N. B. Rairden in the death of his father, Rev. J. F. Rairden, on January 17th, 1909, at his home in Kansas, who spent about fifty years in the Baptist ministry, a considerable portion of it as a pioneer missionary of the Home Mission Society in Iowa, Missouri and Kansas. He was instrumental in the organization of nearly thirty Baptist churches, and left a strong impress upon the denomination in the fields where he labored. Another son, in the ministry, Rev. J. R. Rairden, survives him.

HOW IS IT GOING?

By Dr. Lemuel Call Barnes, Field Secretary

THE United Budget Campaign is going well so far as can be judged by the three men who are meeting brethren in conferences in various parts of the country. At nearly every conference expression is given by the pastor or some one else from each church represented. The vital question is: Does your church expect to raise its apportionment? Most of the churches reporting expect to do it. Almost every man had difficulties in the way of doing it to mention. These are not excuses for the occasion, but are real difficulties; building enterprises in many cases; or mortgages on buildings; special undertakings in local philanthropy; many of the members out of work; and so on, and so on. In a great majority of the churches there is a feeling that the apportionments are large, exceedingly large. As a matter of fact it had to be so in all the churches in order to cover the million and a half. In spite of all these things and of the fact that the churches have only about half a year this first year in which to do the work, they appear to be rising magnificently to meet the occasion. There is scarcely a conference where we do not hear of some churches which have raised or are in a good way to raise more than the apportionment.

Members of the State Committees in Pennsylvania, New Hampshire, Maine and Connecticut have hopes that their states as states will raise the amounts apportioned to them. Weeks ago sixty out of sixty-five churches in the Pittsburg Association, Pennsylvania, expected to raise the apportionment. Several of them had already done it, two or three more than done it. In the old meeting-house of the first Baptist Church in America, at Providence, R. I., twenty-seven ministers reported concerning the prospects in their churches. Twenty-five, and finally twenty-six, of them spoke hopefully. In the twenty-seventh the pastor had just come into the field. At the conference in

New York City delegates representing sixty-eight churches were present. Dr. Eubank says that sixty-nine of them raised the hand to indicate that an earnest attempt was being made to raise the apportionment in each one. There may have been a slight error in this count, but it is substantially correct, and it is better to see double than not to see at all.

One significant finding is that almost no one raises the hand or voice in opposition to the United Budget and apportionment plan. There is not even enough sign of opposition to stir up defensive discussion. Yet there has been great earnestness and even intense enthusiasm. The pastor of a church in Maine said: "When one comes to us with a subscription paper it is always a great help to know about what others are doing and what is expected of us. This, which is always true of individuals, is true of a church. It is a great help to us to know what is our share. More than that, if we fail to raise our apportionment we shall know that if people perish without the gospel in destitute regions our church is responsible for some of them, since all other churches have their apportionments and there is no more than enough all told to meet the most urgent necessities."

The receipts of the Home Mission Society for the month of January from the churches rose fifty per cent above the receipts of that month last year. If the tide continues to rise at this rate there is good hope of final success. If it does not continue to rise, however, success is impossible. Let every church complete its apportionment at the earliest possible hour and send in the amounts already raised as far as they are in hand.

If you ask, "Watchman, what of the night?" we must answer, "The morning cometh," or rather, there is no night; we are already in the dawn of a greater denominational achievement than ever before.

New York, Feb. 19.



WHY I DIDN'T LIKE THE APPORTIONMENT AND WHY I CHANGED MY MIND

A Confession by a Candid Convert

I CONFESS that I didn't like the apportionment and at one time decided that there was no budget for me this year, if ever.

The trouble was not with the apportionment plan. That struck me as right when first I heard of it. Deacon Truax asked me if I liked the idea of a tax, and what were we Baptists coming to anyhow, what with this Convention business and telling folks what they'd got to give. I told the Deacon it was no tax, nor anything of the sort—just a way to let the churches know what would keep the missionary machine running if all the churches did their part. The apportionment indicated their part, that was all. Nobody said a church had got to pay it or go to jail or bankruptcy. I defended the apportionment pretty warmly, and still believe in the principle of it.

Then the joint budget idea struck me as common sense come to the front at last. Now we knew where we were. and we could add on something for the State work and ministerial education, and the women would look after their collections without any urging, and the whole thing would be done decently and in order. Then, when the unrelated and unofficial and irresponsible brother with a special scheme came along we could tell him we were busy raising the budget, and there wasn't any room for things that were not hitched on to the Society wagon. I liked all that first rate.

But the trouble came when our particular apportionment was sent to us by the committee of our state. That committee seemed to think that because our

church had been giving to the top of its income, and more too, the proper thing was to strike us for a whole lot more. They seemed to go on the principle that "from those who have already sacrificed much shall much more be required." They actually asked our members, none of them rich or even what would be called well-to-do, to give more than six dollars and a half per head for missions.

How did they come to do it? Well, I suspect it was because we had a live missionary pastor, and for a long time he had kept us pretty well stirred up about the home field and the foreign field, so that we had made a big effort to give all we could, and had a fine record, if I do say it as am the treasurer and know. Instead of giving us credit and realizing that if we did the same as the last two years we would be doing better than any other church in the whole State, they just piled it on to us, probably feeling that we would have pride enough to outdo ourselves.

But it didn't work that way, because we learned what the other churches were expected to do, and that made us warm enough, I can tell you. There was a church twice as big as ours, and with a fancy paid choir and whole lot of things we couldn't afford and didn't want anyhow—and that church was only apportioned to the tune of about forty cents a member, while ours was six dollars and a half! Wouldn't that start your blood a little?

Suppose that big church hadn't given much of anything to missions, was that our fault? Were we to make up for the

stinginess of other folks? It seemed to me it would only be fair to make such a church as that pay the six dollars and a half, and let us off once for the forty cents. But that wasn't the worst of it. Pretty soon I saw a fine notice in my paper about how the Q— Church had raised its apportionment, and how easy it was done, and how all the people were rejoicing, and the new plan was a corker and the missionary millennium was coming soon enough.

Then I knew what the meaning of righteous indignation was, or if I didn't I was indignant anyhow. There was that big prosperous church praising itself publicly for having once in its history raised a missionary offering about one-tenth of what it ought to do; while our little church, that had been doing so much more for missions year after year and saying nothing about it was now struggling under a burden of apportionment that it never could lift, so that it would have to go down in the list of those that had failed to do what was asked! It made me hot all over, and I said I would go back on the whole apportionment plan right there, and beg Deacon Truax's pardon for having said a good word for it. I talked quite a little about it, and all the people felt as I did, except the pastor and one or two of the biggest givers. They told me that we mustn't stop doing all we could because other folks got in the papers, and that all we had to do was our own duty and when we had done our best the Lord would know it and that was enough.

The more I thought about it, after I had cooled down, the less I could hold against the apportionment plan. But I thought it ought to be worked more fairly by the committees, and they shouldn't put so much on some of us and so little on others. And I told them so pretty plainly, and they—why, they owned up. They said they were new at it, and did their best, and when they found a willing

church like ours, a real missionary church, it did them so much good that they just said, "Oh, that church will do anything!" and put up the figures, without thinking of the injustice of it. They were sorry, and said they only expected us to do the best we could, and another year they would make it right. Of course you can't quarrel hard enough to satisfy you with the people who take it all back and are sorry, and I found it hard to keep my indignation at high pressure.

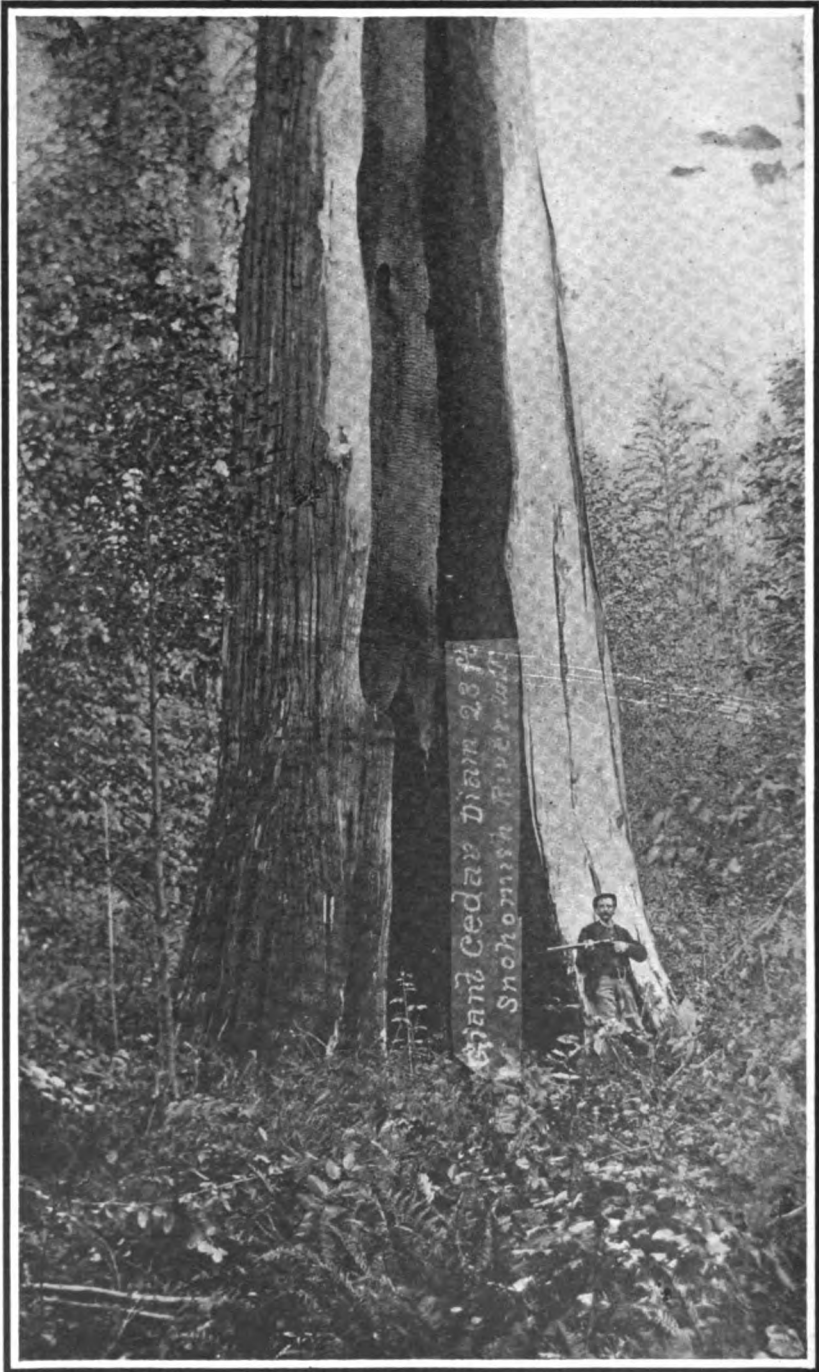
The pastor prayed all there was left of it out of me at the next midweek meeting, and when he made his appeal for the budget, and told us how badly the money was needed, and how if it wasn't raised there would be missionaries in China and Burma and Wyoming and Oregon and Cuba and the Philippines that would have to give up work, and nobody could bear to think of it—

"Pastor and brethren and sisters," said I, "I have been hurting instead of helping, because I felt hurt," said I. "But I am going in to do all I can to see that we raise our apportionment even if it is too big—and then we'll tell 'em to be fair next time."

The pastor said this was the best of all, for we must work together, and there was no use trying to do the Master's church work without consecration. And then he prayed. I don't know, but I think if every church member in the whole United States could have heard that prayer, the budget campaign could stop right off and the secretaries give their time to the places that need them, for the treasuries would be full and overflowing.

So you see it was not the apportionment but *our* apportionment that I didn't like, and while I must be honest and say yet that I do not think it fair, at the same time I see that I am not to reckon by what the Q— Church does or the notice it gets in the papers, but must do my level best to see our little church through and the big victory won.





ONE OF THE BIG INDUCEMENTS TO GO TO PORTLAND IN JUNE—A THOUSAND LAYMEN
WANTED—BE ONE OF THEM

The Foreign Populations



BULGARIANS IN AMERICA

Translated by Miss Ellen M. Stone

FROM an article in the *Zornitsa* (*Morning Star*), the only religious paper published in Bulgaria under evangelical auspices, we take the following facts, written by Rev. M. N. Popoff. He has recently returned to his church at Sophia, the capital of the province, after a prolonged absence in Great Britain, Germany, and the United States, in which he succeeded in raising several thousand dollars additional to the three thousand given in Bulgaria, for the necessary enlargement and repairs on their church edifice. Pastor Popoff writes:

"I remember when all the Bulgarians in the United States could be counted upon one's fingers, and these were young men hungry for an education, which they had not the means to obtain in Europe. Now many laborers come, and one and all find here that for which they came.

"My first meeting with Bulgarians during this visit of mine to America was in New York, at a meeting of the newly organized Bulgarian society, 'The Pilgrim.' The object of this organization is to maintain the national spirit and to help newcomers. It purposes to have a Bulgaria Emigrant Home in New York. In the city itself there are few Bulgarians, though many live in its vicinity. Two Bulgarian newspapers are published in America, the *Rabotnik* (*Workman*) in New York, and the other somewhere in the West. Dreadful reports of the condition of their people in this country are published in the Bulgarian

press; hence the ineffectual attempt by the parent government not long since to restrain emigration to the United States. I found them, in general, thankful for their lot here. Almost all who came to study have succeeded. Among the exceptions is the solitary student who was maintained by his family at home. All the rest support themselves while studying. Very few have returned discouraged to Bulgaria. Some have been compelled, against their will, to remain in America, by the prejudice in their land to American educated physicians. Thus for example the brothers, Doctors Ivan and Hristo Balabanoff, who have made a good position for themselves in Tacoma, Wash. Mr. Vasil Bozovsky is the most popular physician in Dunkirk, N. Y., with the most modern appliances in his office, and owns a fine residence, handsomely appointed. Mr. Boicheff, of Syracuse, although but recently graduated from his medical school, is well reputed, and has his own home already.

"Other successful Bulgarians in America are: In New York, Messrs. St. N. Karaivanoff, a draughtsman with well-known architects in Wall street; Miss Donka Panayotova, a teacher in the Educational Alliance; Messrs. Petko Tsanoff and Vasil Kondjbanoff, electricians. In Syracuse is found, besides Dr. Boicheff, Mr. George N. Terzieff, a chemist, who finished his course at Harvard College, and is now one of the chief chemists of the Salvey Process. As soon as he completed his studies he was called to this establishment with the offer

of a \$1,200 salary. Thirty chemists, specialists, are employed here. One of them said to me: 'When we are in doubt about anything pertaining to our work, we go to George. He is our authority.' In Rochester I found B. Karaivanoff and Peter Miheloff, partners in business, who give promise of becoming prosperous merchants.

"When I asked Bulgarians how they liked America, some answered: 'It is a beautiful land, and the people are good, but we cannot talk with them in English.' This is the reason why some of our Bulgarians have suffered there. As they do not know the language they are given the lowest work. Moreover, they are not accustomed to heavy and hurried labor, like Americans. To a huge Macedonian, who had been chief of a brigand-band, I believe, I said that he was fit for an American policeman. 'But,' he replied, 'I can't talk English.'

"I learned that most Bulgarians go West. That is well. Better wages are found in that section, because there are fewer workmen. In one place, they tell me, there is a village entirely Bulgarian. In Chicago there is a Bulgarian Christian Endeavor Society.

"Generally, the Macedonian laborer receives from five to ten francs (one to two dollars) a day. I saw Macedonian boys, bootblacks, who earn from six to eight dollars per week. So far as I could learn, almost all of them send home regularly good sums of money to those left behind."

The pastor adds some sound advice to his countrymen who may be contemplating a sojourn in America:

(1) Learn beforehand a little English.

(2) Prepare at least two hundred francs, \$40, beside your traveling expenses, to support yourself until you find work.

(3) Be ready for any honest toil, even though it be rough and heavy.

(4) Resolve to be industrious, saving and honest.

(5) If sickly, do not start out, for you will certainly be returned.

(6) You will be deported also if the officials find out that you have gone to America under contract with some exploiting agent of a steamship line, who deceives people with the promise of ready work upon arrival.

(7) Upon reaching America do not stop in the East, which is full of workmen. Go west of Chicago.

As to the religious needs of the Bulgarian workman in America, Pastor Popoff continues: "Since he does not know the language, he does not step into American churches, and there are no Bulgarian churches as yet. For indispensable religious rites, baptism, marriage and funerals, he turns to the Catholic churches. He loses his naturally devout spirit. Evangelical societies in the United States have done nothing for the Bulgarian, some of whom have wished to purchase a copy of the New Testament in their own tongue, and have not been able to find one. Here is missionary work for the Bulgarian national church, but from the dead we cannot expect activity. I am trying to interest some American benevolent societies to do for the Bulgarians what they are doing for pilgrims of other nationalities who have come to their country."

America's Duty to Albania

The occasionally enthusiastic patriotic convocations which the several hundred Albanians resident in Boston hold serve to remind us of the presence among us of representatives of that valiant race which dwells in ancient Illyricum, on the eastern shore of the Adriatic. They are a people ever yearning for freedom, notwithstanding they have been for five centuries subject to Turkey, and our churches in this country need to bring upon these eager, ambitious young men influences that will make them ultimately of real service to their native land, whose woes rest so heavily upon them that they have been disposed to carry their case to The Hague Conference. They did carry it there, with no immediate aid from the conference. There are said to be ten thousand Albanians already in America,

found principally in cities and towns from Boston to Buffalo, N. Y. It is to the credit of a church in Jamestown, N. Y., that through a devoted attorney in its membership, a number of the two hundred resident Albanians have been gathered into the Sunday-school and made to feel the warmth of a Christian welcome. The church set apart two pews especially for them, and induced Prof. Steiner of

Iowa College to give them sound advice touching the advancing of their national interest through proving that they are men of character and ability. A church in this region which has also ministered effectively to the Albanians is the Congregational church in Natick. It is plain that America has a large part to play in relation to these young Albanian patriots.



A YOUNG ITALIAN'S STORY

How the Gospel Transformed a Youthful Gambler and Mischief Maker into an Honest and Happy Member of Society



CLOSED from the outside world, and under so-called Christian guidance, you can see the result, during the stay of nine years, only receiving instructions from priests and nuns, and all that time I did not know what Christianity meant. It is true when Christ said, "Can the blind lead the blind?"

I want to tell some of the experiences I have had. The reason why I was put in this Catholic institution was that my father thought it would do me good, for his intention was to bring me up as a priest to fulfill the wishes of my uncle in Italy who is a priest there. But thank God that it was not His plan. My father died a year later and I was left there, because my mother was left a widow with three children.

While I remained there they kept me under strict rules, but I had no power to obey them. I could not keep myself from doing wicked things. I don't remember a week that I was not punished, sometimes every day in the week; always in mischief and running away from the

home and going about stealing from fruit stands and other places.

Whenever my mother came to visit me they always complained about me. One incident I want to tell, how they tried to make me a better boy, always by beating me, sometimes on the hands and on the back. One day I escaped by jumping the fence, and when I returned the sister did not notice it, until someone told her. It was time to go to bed. Instead of letting me go to bed that evening I was put outside in the hall to wait until she got the others ready for a night's sleep. Every time she passed me I got on my knees and begged to be forgiven, but she was so hard, that after several times I pleaded to her, she gave me a good thrashing with a rattan and sent me to bed crying, with a good warm back. Are these the Sisters of Mercy?

I always do wonder, why they did not tell me about Jesus. They had so many crucifixes hanging on the walls. I did not know that a Saviour had died for me, and that he could make me the boy they wanted that I should be.

Many more things I could tell, but it would take too long. So many times I was made to kneel down before images,

and to pray. Sometimes I did pray with all my heart, but who was there to listen to me? I prayed sometimes two and three hours on my knees and never felt any better than before, because the next day I would do the same.

After nine years' thrashing that I received, my stepfather, who never be-



AUTHOR OF THIS AUTOBIOGRAPHICAL SKETCH

lieved in priests and nuns, desired to take me out, but my mother refused. Anyway, he told me to run away, and he would make it all right with her. Thank God that I had the chance to come out, but in what condition? My body was black and blue, and my ears were nearly falling off from being pulled and boxed all the time I was there.

Then I went to a public school for two years and from there I was expelled two times. For the first time, I was brought back by a good neighbor, but the second time they refused to let me in.

In the neighborhood where I once lived I was the complaint of all. Sometimes the neighbors wanted to see my mother spank me in their own presence,

and they were not satisfied if I was not punished.

When my parents saw that they could not do anything else, they tried to put me back in the home again, but they refused me. Then they sent me to work, and now came the real temptations, with the money I earned. I came into contact with a company of drinkers and gamblers, with whom I have learned the vilest habits and profane language, that was my first Italian. From time to time, as I grew up in that atmosphere, you can imagine what I was. Soon I became one of the leaders.

One of the habits which I had as a gambler I want to describe, to show how I was so enslaved to it. One night, as usual, I went to gamble, with a side partner, for whom I always played, and then we would share up whatever we won. But that night we lost all that we had in cash, but it did not stop me. I pawned everything I had around me and also my companion's things, such as revolvers, rings, watch and chain, etc., with no result. Did that make me stop? No. In the night when I came home I searched every pocket and took all the money that I could find so that in the morning I might go and gamble again. Not only once did I do that, but many times. As a drinker of liquor, I was just as good as any of my companions, sometimes even surpassed them.

I am sorry to mention, and ashamed to go over the black record I have left behind. My desire is now that all the things I have done should be as good as they are bad. But it is not too late to sow good seed.

I will not stop here, but go on further and tell you where I came to. One day I had a quarrel with my stepfather, and stabbed him three times, nearly killing him. I know sure that it was God's hand that saved him from dying. All the doctors that we called gave him up, but in spite of it all he was saved. I blamed my brother and he suffered imprisonment, and I fled from home. After awhile my mother made peace and he pardoned me, and to-day we are living in peace.

I will not tell any more things that I

did, because you would be scandalized, if not already. In every place I went I earned a reputation not of anything good. Everywhere I went they called me a devil.

Leading a life of sin and shame as I know it now, I was not satisfied with all the worldly pleasure, and in all my wanderings and doings there was something within me that I could not satisfy. Every Sunday my first duty was to go to church, but it was of no use to me. Many times I went to the priest to confess my sins and always tried to make a sincere confession of them. I never did feel any better nor happier, always felt with a burden that I never could get rid of, and sometimes, became so discouraged that I would not go at all.

One Sunday, which I will never forget all my lifetime, and that was the most blessed day. I went to mass as usual; and when the time came for the sermon to be preached, the priest with a smile on his lips and a pamphlet in his hand, read it to the congregation, and with another smile, and a good look at every one of us, he opened his mouth and pronounced these solemn words: "That man that wrote this a jackass." I said within myself, I want to go and see this jackass, and see what he looks like. The following evening I went to see him in spite of all the priest's threats, and truly did I find one in character as humble as an ass. After eleven o'clock that night, I felt as if I had laid part of my burden on him, because he assured me of something that I never heard before, and I went home with a burning spirit. The next evening I invited my brother. He refused to come. After my persuasion he came, for that evening. He told my mother that I would become a Protestant, and she worried much and cried that I was forever lost. She thought there was no hope for me any more, bad as I was, and now becoming a Protestant—imagine how she felt.

After a few weeks I started to pull down all the pictures representing so-called saints and images, and at last took down one that my mother was highly devoted to. She cried for two days. Although I did it in a harsh way, I could

not help it. Before my eyes they were my enemies. First I had all my trust in them. Before the tent closed for the season my mother saw that I came home early, and she did not have to go looking around for me, as she always had. Then she changed her mind and came down to the tent for the few remaining days.

Some time after I was converted I went to the same priest, who knew me well, to ask him questions, and what do you think he told me in the last conversation I have had with him. "I am surprised that you have changed your religion. Think of the benefit you got from the Institution. They gave you food, clothing, shelter, and even an education, and now you have turned your back against them." I answered him and said, "I did not change my religion, but the religion has changed me. It has changed my life and my home, and even my pockets. Where I carried a pack of cards, to-day in the same pocket I have a New Testament. I have become acquainted with God through my Saviour Jesus Christ, and he has made me feel happy and also has left me a testament, and you know that when a loving father leaves a testament in it there is always something good. To-day it is my guide and my hope, all the promises that are therein. He told me that the book was no good because it was not authorized by the pope and bishop, and I could not read it. He offered me other books, but I said, "This book is the one that satisfies my soul."

I would like to explain the joy and happiness of my conversion, but it is beyond my power. What I can say is this: Dirt, water and sunshine make a beautiful rose; when this process can be explained then I can explain how God took me, a piece of useless humanity which was stumbling along, and by and by will, as I know sure, translate me into the kingdom of God.

Jesus did not call me to the higher, but to the highest things. He wants my best, He gave me His best.

When I accepted Jesus there came a change in me—in my life, thoughts, in my desires and principles, in convictions and in affections, and also in my aims, hopes and influence over others.

THE AMERICANIZING OF HANS

By Rev. H. A. Jump



HANS was a German immigrant boy, and he had been in the United States only a few months when he began to attend the public school.

One morning as he was entering the school building a rough hand was laid upon his shoulder. He turned in alarm. There stood a big fellow whom he had often watched leading the games on the roof-garden.

"Dutchy, I want your pencil. Hand it over. Quick!"

"Vat for you want mein pen-cil?" asked Hans.

"Never mind 'vat for.' Give it up or I'll thump yer jaw into jelly."

"Thump" and "jaw" and "jelly" were words unintelligible to Hans, but he understood the tone. He grasped his pencil more tightly and started to run; but by accident—or was it intended?—another boy got in his way; he was thrown to the ground, and a moment later his assailant was strutting off richer to the extent of a lead-pencil. This was the first step in the Americanizing of Hans.

The next experience befell him one recess as he was looking over the new reader which he had just bought at the teacher's request.

"Hello, Sauerkraut," growled a rough voice in his ear, "What are you reading?" It was one of his classmates.

"Mein book. Warum?" answered Hans.

"But, you fool, that isn't the book you want. That is the book for the American boys. This is the one the new German boys like you read out of"—and he drew from his pocket a torn and dirty volume.

"Nein, nein, sie haben wrong," protested Hans.

"No, I'm not wrong. But I'll tell you what I'll do, Dutchy. I'll change books with you, and then you'll be all right.' And before Hans comprehended the situation the trade had been effected. The book he found in his hand was a worn-out and useless copy of *the same text-book* which his benefactor was now carrying triumphantly upstairs. This was the second step in the Americanizing of Hans.

Remembering these two experiences Hans took refuge behind a barrier of cold suspicion when a third schoolmate, some days later, essayed conversation.

"Nein, I vill do nodings mit you Americans," declared Hans.

"But, Hans, I want to help you," said his companion. "Our Sunday-school teacher last Sunday told us to be good Christian boys, to find some other lonely, friendless boy and try to give him a good time. Won't you come to my house and play horse this afternoon?"

Then Hans relieved his mind. "Jah, jah, I know how ve play horse. You vill say, 'Hans, you be de horse, I be de drifer,' und den you club, club, club leetle Hans till he be von sausage. Und den you say, 'Nein, ve no play horse no more, ve play store,' and you gif me moneys vor mein marbles, und ven I go mein home to, mein vader he say, 'Hans, you von pig fool! This moneys is no moneys, it is tins!' Nein, nein, I do nodings mit you Americans. I like me petter die Deutscher vay."

And the third step, which ought to have been the first step, in the Americanizing of Hans never came.

Moral: *The progress of "Benevolent Assimilation" has several ends, and sometimes we do not begin it at the right end. Is not the missionary end the right end?*
—The Home Missionary.





THE PUBLICITY CAMPAIGN OF THE HOME MISSIONS COUNCIL

By Rev. Wm. W. Clark, Executive Secretary

HOME MISSIONS THE THEME—NATIONAL EVANGELISM THE MEANS—NATIONAL RIGHTEOUSNESS THE END—AMERICA FOR CHRIST—AND THROUGH AMERICA, CHRIST FOR THE WORLD



THE long-expected campaign is on. Great addresses on great subjects by eminent speakers was the aim of the Home Missions Council in planning this big interdenominational publicity campaign, and that aim has been carried out successively in eight large cities. It is a great accomplishment to have seventeen denominations united, and it is an inspiration to work with the leaders of these ecclesiastical bodies and find them all presenting a united front in this educational movement for home missions and national righteousness.

THE BROOKLYN MEETINGS

The first gun was fired in the Baptist Temple, Brooklyn, on Monday afternoon, January 25. The spacious building was decorated for the occasion with large national flags, and over the platform hung a banner with the suggestive inscription "America; a Field, a Force, Our Country for Christ." Prof. Rossiter W. Raymond presided, and after an earnest exhortation for unity and aggressiveness in the work of home and foreign missions, introduced as the first speaker H. L. Morehouse, D. D., the veteran Secretary of the American Baptist Home Mission Society. His paper was full of valuable suggestiveness in the wide scope of work presented by the spiritual conditions East and West, our congested cities, our alien peoples and our Indian and negro problems. James I. Vance, D. D., of Newark,

N. J., made an earnest plea for unity, because of the consequent efficiency in Christian work and in the discharge of its duty to America.

In the evening the audience was much larger, and greeted with enthusiasm Commissioner Robert Watchorn, who presided, and with ringing words urged the return of Christian people to the spiritual worship and service of God as the only solution of the pressing problems which confronted them. The "Temple Chorus Choir" of a hundred voices, rendered several admirable selections, and Rev. J. Howard Melish, rector of the Holy Trinity Protestant Episcopal Church of Brooklyn, spoke eloquently of the need to Christianize America that she might build her national character strongly and permanently.

The topic of the address of Dr. Charles E. Jefferson, of the Broadway Tabernacle, New York, was "A Christianized America—for World Redemption," and called forth an earnest warning against the thought that merely material prosperity and power could make us a leader or an influence for good among the nations. "Asia," said the speaker, "is the land of origins; Europe, the land of separations; but America is the land of reunions, in whose alembic all the nations of the earth are to be fused into one nationality. This can not be done by any power save the power of the spiritual life."

On the second day of the conference the services were transferred to the Central Congregational Church, of which Dr. Cadman is pastor, and the larger audi-

ence in the afternoon evinced the interest awakened by the services of the previous day.

Rev. Dr. J. Ross Stevenson, pastor of the Fifth Avenue Presbyterian Church of New York, presided at this session, and the first speaker was Dr. W. S. Holt, of Portland, Ore., his subject, "Our Expanding Frontiers." He showed how these frontiers were constantly growing, East as well as West, and in the lands beyond as well as at home, and that the time to sow the Gospel seed was now, before these vast communities had become fixed in their thoughts and ideals. Dr. Frank Mason North spoke of "City Evangelization," and the many problems which these vast city populations now present, problems new and urgent in their importance and bearing on the future life of the nation.

Mr. Harry Wade Hicks, of the Young People's Missionary Movement, spoke briefly of the need of more perfect information, and urged that Christian people should use the many means of inspiration and instruction afforded by the missionary magazines and books now so fully provided by our missionary boards.

The final session was in the evening, when a large audience greeted the speakers. Mr. Robert Fulton Cutting was the chairman, and the speakers for the evening were: Bishop Wilson, of the Methodist Episcopal Church, whose subject was, "The Church's Resources—Men and Means"; and the Rev. Charles Stelzle, who is the Superintendent of the Department of Church and Labor of the Presbyterian Church, and has given much study to these questions of the relation of the laboring man to the Church.

IN OTHER CITIES

The city of Hartford required no effort to capture. Its efficient committee for two months had been preparing for this campaign. Presiding over the meetings in the First Congregational Church were Hon. Edward W. Hooker, Major E. V. Preston, Rev. W. W. Bowdish, D.D., and the Rt. Rev. Chauncey B. Brewster, Bishop of Connecticut. Noticeable was the number of ministers present from outside the city. "The addresses were strong and

the experiment a great success," writes the chairman.

On to Buffalo and then on to Cleveland; two full days in each city. The speakers changed, some retiring, others arriving. The pace was rapid and the enthusiasm continued. Saturday was a day of rest, enabling the speakers to get their second wind for Pittsburg, and this they needed in the smoky city. A reinforcement of men with more ammunition arrived, and a committee of forty greeted our campaigners on Saturday and arranged for a banner day on Sunday. The pulpits were filled by the visitors in the morning. Three union services were held in the afternoon in different parts of the city, and six union services at night. On Monday over six hundred ministers, who had given up their regular denominational gatherings, assembled in the Fourth Baptist Church to listen to our speakers. A general service was held in the afternoon and denominational rallies at night. The chairman of the committee writes: "This has been a great campaign for Pittsburg. The speakers were grand and they acquitted themselves to the entire approval of every one."

Across the Alleghanies, and Baltimore was reached for services on Monday and Tuesday, then a departure was made for Atlanta, where the meetings were fine. In the City of Brotherly Love fifty members of the local committee from all denominations greeted the campaigners on Lincoln's birthday and the day preceding, and this ended the Eastern series of the publicity campaign with enthusiasm and one of the most significant meetings of the Lincoln Memorial day.

ECHOES OF THE CAMPAIGN

The Chairman of the Hartford Committee writes:

"The meetings here were a decided success. A large number of ministers from outside of the city were in attendance. The addresses were strong. The conventional Home Missionary speech was not made. A newer and wider definition was suggested. The local papers have given full and complimentary accounts. I am sure great good was done. This is the opinion expressed by all with whom I have spoken."

The *Buffalo News* says:

"The auditorium of the Central Presbyterian Church was crowded with listeners eager to hear some of the greatest pulpit orators of the country explaining the most pressing problems of the day. No more eloquent or powerful address has been heard in Buffalo in a long time than that delivered by Rev. H. C. Herring, D. D., of New York, the General Secretary of the Congregational Home Missionary Society, who explained "The Unity of the Church in its Mission to America."

In the evening following 1,200 men and women were crowded in the church. "America, God's Laboratory for the World" was the subject of the inspiring address by Rev. Josiah Strong, D. D., and the concluding address given by Rev. Charles E. Jefferson, Pastor of the Broadway Tabernacle, whose mass of facts and figures proved to be one of the most interesting topics of the session."

A visitor in Atlanta writes:

"It was my pleasure to attend the Home Mission Publicity Campaign meetings in this city. Both the attendance and interest were surely gratifying. The speakers acquitted

themselves with credit, and no doubt the effects of this campaign will be far-reaching."

A member of the local committee says: "I am glad to tell you that the Publicity Campaign was a great success here. We had fine crowds and great addresses. If the other meetings arouse as much interest as the one in Atlanta, I feel sure that the country will receive great benefit from this effort."

Sunday and Monday were banner days in the smoky city of Pittsburg. The secretary of the committee writes:

"We have had the final meetings of our committee. We wound up our business, paid all our bills and instructed the treasurer to send you the balance of \$155 to help out on your printing. Our committee worked along in fine harmony, and we enjoyed our fellowship very much. The meetings were a great success. One immediate result is that the various denominations are to get together and plan to co-operate in their city mission work to such an extent as to prevent overlapping."

Such a result as this from one city pays for all the effort that has been put forth.



Appreciation and Appeal

To the Officers of the American Baptist Home Mission Society:

DEAR BRETHREN: The Conference of Presidents and Principals of your schools wishes to express its deep gratitude to you for the great work which the Society, under God, has been able to accomplish for the Negroes of the South in the past. We also deeply appreciate the difficulties of the circumstances under which you labor in view of the limited means at your disposal. We are mindful also of the vast extent and importance of the work of the Society, of which the work in the South is only a part. And yet we desire to express our conviction that there never was a time when the Negro race was in greater need of wise

and Christian brotherly help. We feel that the cutting off in some sections of the South of the state and city support from the high schools and higher grammar grades puts a special obligation on those stronger brethren who are able to bear the infirmities of the weak. We believe that the great investment made in these schools is rendering a constantly increasing service, and in our judgment it is of the utmost importance to maintain their present efficiency and to secure the enlargement of their equipment by the placing of additional means at their disposal to meet the growing and imperative needs.

J. H. Garnett, Western College, Macon, Mo.; G. R. Hovey, Virginia Union University, Richmond; C. H. Maxon, Bishop College, Marshall, Texas, Committee.

Jan. 14, 1909.

CAGUAS BAPTISTS REJOICING

By Rev. H. W. Vodra

SUNDAY, Jan. 3, 1909, was a glad day for the Baptist church of Caguas. The hopes and prayers of many months saw their fulfillment in the dedication of a beautiful new building, commodious and prominently situated. Pastor Carmelo Diaz and Missionary Humphrey, together with the aid of the Misses Palacios and Martin, our efficient lady missionary force in Caguas, had prepared a delightful program.

The day dawned cloudy and wet but the rain could not dampen the ardor of a large number of people, both Porto Ricans and Americans, who came out to the morning service.

This service was in charge of the pastor, Rev. Carmelo Diaz. The sermon of the morning had been assigned to our genial General Missionary, Dr. A. B. Rudd, but on account of a recent severe attack of the grippe he was unable to preach and the writer was substituted and preached from Jas. 1:27. Rev. Ramon Velez Lopez, pastor of our Ponce church, read the Scripture and Pastor Diaz offered prayer.

The afternoon service was conducted in English. The sky had cleared, and Bro. Cober found himself confronted with an interesting congregation consisting of Americans and Porto Ricans. Many of the latter understood not one word of the sermon, but listened with marvelous attention. We all wished that they might have understood for the sermon was one to satisfy the need of all. We were refreshed and strengthened and all felt the presence of the Unseen Guest.

The speakers of the evening faced a packed house. Not one seat vacant and many standing, inside and out in the street. Many had come in from surrounding towns. Missionary Humphrey conducted the service. The dedication sermon was preached by Rev. Ramon Velez Lopez. This brother delighted us all by his concise treatment of the words of Christ to Peter: "Thou art Peter, and upon this rock I will build my church." He showed a thorough grasp of the subject and made it plain that not

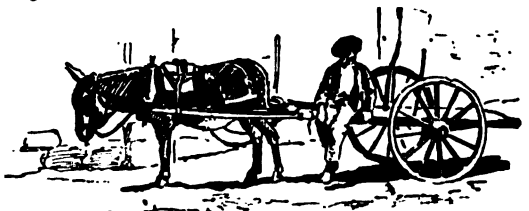
Peter but Peter's Lord is the Great Head of the Church.

The sermon was followed by a brief statement of some of the principles which especially characterize our denomination. Then followed a statement, on behalf of the Home Mission Society, by Dr. Rudd, after which he offered in tenderest terms the dedicatory prayer.

Thus we celebrated the placing of the fourteenth milestone to point for future generations the progress of our Lord's kingdom in Porto Rico.

Missionary Cober Writes:

I had my first experience in crossing swollen mountain streams during this trip. We had to get a native to help us across the river going and coming. Returning, we were obliged to use the tallest horse we had to get across. The native led this horse, carrying one at a time, and when Mr. Rudd, the native worker and I were safely over, he (the native worker) led the smaller horses across. We had to kneel on the saddle, holding to it and the mane of the horse, while passing. The current was so strong that it washed the horse down stream while crossing, so that it was very difficult to steer properly. It was about as difficult for us as it was for the horse, because the madly rushing waters produced a sort of swinging motion which was likely to make one lose his balance. Quite often I had to look ashore to fix my eye on some stationary object to balance myself properly and so keep from swinging off the horse. It was a highly interesting experience, to say the least. As for the horses, they served us well, as well as horses could. The roads down the mountains were very slippery and the faithful animals did us good service.



SOME RECOLLECTIONS OF HEZEKIAH JOHNSON

By His Son, Professor Franklin Johnson, D.D., LL.D.



MY father was born near Salisbury, Maryland, March 6, 1799. Early in his life—I have not the exact date—his entire family moved to Kentucky, where he afterwards had some experience as a school teacher.

The family were not pleased with their circumstances in Kentucky, and soon went to Ohio, and made that State the center of their interests for many years, though they scattered widely to various parts of the West.

The facilities for obtaining an education in these new communities were necessarily limited, but my father made diligent use of such as he found. He then undertook to educate himself further. His method was largely that of the reading attentively the best books, and the writing of articles for the press. I once heard him say that he had read only one novel in his entire life. He always sought to keep his children from reading novels, and encouraged them to read the standard books of other kinds. By his method of self-training he acquired an unusual command of the English language, and learned to use it with critical accuracy. He discouraged the use of "baby-talk" in bringing up his young children, and insisted that they should speak good English from the beginning. He did not go much beyond the English language in his acquirements, yet he read the Greek New Testament with some facility, and was fond of reading it aloud when he was alone, the very sounds of the sacred words seeming to possess a nameless charm for him. After he became a minister, it was necessary for him to conduct the singing in the pioneer churches which constituted his peculiar field, and he studied musical notation, and learned the tunes most enjoyed by his hearers. Later in life, when the new tunes of Hastings

and Mason and Bradbury became common, he acquired these also.

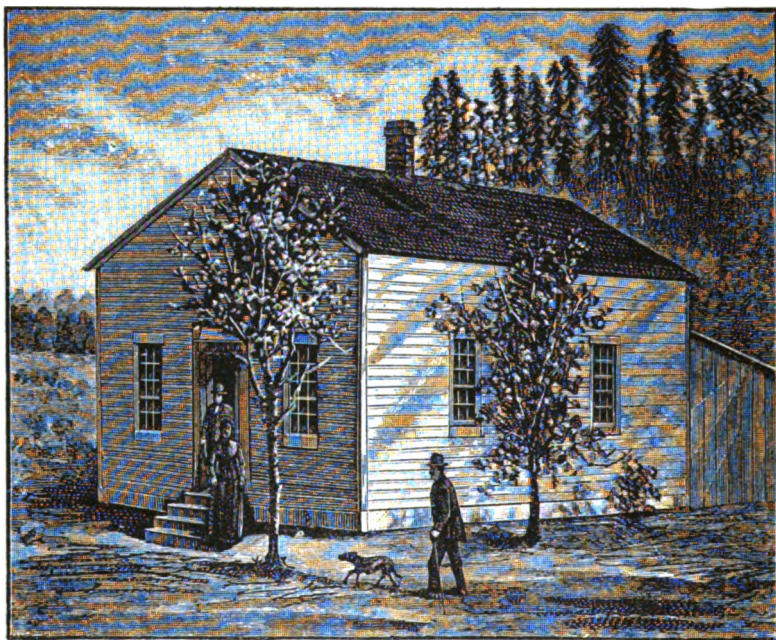
His conversion took place in Ohio in 1834, as the result of a sickness which confined him to the house for a few days, and gave him leisure for reflection. He seems at once to have devoted himself to the work of the ministry, for he was ordained the same year. He became prominent immediately among the churches.

His ministry was wrought in the three states of Ohio, Iowa, and Oregon.



REV. HEZEKIAH JOHNSON

In Ohio he began to preach in country schoolhouses, but was soon sought as pastor by the larger churches. He became from the beginning a warm advocate of missions, which at that time were a new enterprise among the Baptists, and were opposed by many. One of my uncles in Ohio many years ago took me to a small country schoolhouse and said, "A little church formerly held their meetings here, and your father preached for them once a month. He was then only beginning his work as a preacher. One Sunday he preached a flaming missionary sermon, and went on his way, not knowing what effect it would pro-



FIRST BAPTIST MEETING HOUSE ON THE PACIFIC COAST

duce. The church was outraged, and passed a vote that the door should be locked against him when he should return. The resolution was carried out; a lock was purchased and the door was fastened on the Sunday of his next appointment, and he was obliged to preach in a neighboring farmhouse to the few who cared to listen to one who disseminated such manifest error. You will observe," my uncle continued, "that there is no lock on the door now, though you see the marks where one has been attached to it. The church soon became converted to the missionary gospel, and voted that, as a testimony of its regret, the lock should be removed."

My father was also zealous in promoting total abstinence, and delivered lectures on the subject, and organized Washingtonian societies, as the temperance organizations were then called, wherever he could find opportunity.

His opposition to slavery amounted to positive hatred. He had seen it about him in Maryland and Kentucky, and knew it well. His anti-slavery lectures often brought him into personal danger,

but they continued without abatement, though he sometimes left a town to the accompaniment of addled eggs and of threats of tar and feathers.

He was fond of pioneer life. His maxim was that of Paul, who would not "build on another man's foundation." Hence, when the Home Mission Society, in 1839, requested him to accept its appointment for Iowa, he did so. The home missionary in those days was as much a circuit-rider as was the Methodist itinerant. He was not stationed with one church; the field was so vast that he was required to cover as much of it as possible. Salaries were excessively small, and it was necessary for him to earn a large part of his own support. There were no railroads and few steamboats, and he traveled chiefly on foot and on horseback. In winter this was especially difficult, for most of the small forests which now diversify the landscape and check the fierce winds of Iowa have been planted since those days. The people in general lived in log cabins, and my earliest memories of a house picture it as a log cabin. In Iowa my father laid the

foundations of many of the churches which are now among the strongest and most useful.

His work here was so successful that in 1844 the Home Mission Society requested him to become its missionary in Oregon, then just beginning its history, and he consented. The journey took place, however, a year later, in 1845, and with his family, he spent a part of the interval in Ohio, saying good-bye to his old friends, whom he never expected to see again. The journey occupied almost six months, as it was made with ox teams, horses being too expensive for any of these early emigrants. There was a large company of some sixty wagons, two to a family. Among the families was that of Rev. Ezra Fisher, of whom I would like to write, if my space permitted. It was a wild and daring adventure for these people, though they seemed to think little of its difficulties and dangers. They might all have been killed by the Indians, and the world have remained ignorant of the tragedy. In fact, the Indians troubled them but little. For a large part of their food they depended on their rifles, and in many places game was plenty, especially buffaloes, which often completely covered the plains. Much of the meat was broiled, or dried in the sun, and stored away for future use, and it kept indefinitely, as the atmosphere of the plains was then almost completely free from germs.

In Oregon my father finished his career, after laboring twenty-one years, from 1845 to 1866. The same features

which had marked his earlier ministry continued to characterize this closing period. He was skilled in gathering churches and in starting them on a successful career. He was skilled in indoctrinating them, so that to this day they are firm in their adherence to the principles of our denomination. He was skilled in settling the differences which so often arise in small and young churches, and I once heard him say that he had not failed to secure harmony in a single instance in which his counsel had been sought. He was, as ever, pronounced in his advocacy of missions, of total abstinence, and of freedom for the negro. It was at one time thought that his agitation of the question of slavery was inappropriate and unnecessary in a part of the country where slavery could not possibly exist. But this will not be said by any one to-day, for events have shown that his vision read the future aright. When the Civil War arose there was in Oregon a somewhat formidable secession movement, led by influential politicians and favored not only by the numerous Southern people who had gone into the State, but by many others. The labors of such men as my father had already prepared the majority of the voters to resist this party, and it failed.

In all these labors my father was ably sustained by my mother, of whom the space at my command will not permit me to speak. Their bodies sleep side by side under the tall fir trees of Oregon, and their souls rejoice together before the throne of God, where "their works do follow with them."



HOUSE OF D. T. LENOX, WHERE FIRST BAPTIST CHURCH IN OREGON WAS ORGANIZED, MAY 25, 1844. HAD FIRST SUNDAY-SCHOOL ON THE COAST



EQUALITY-A LIFE SILHOUETTE

By Maurice C. Lipman



FIVE years ago Tonkus Gunakis was peacefully working on his father's strip of land near the tiny Lithuanian village of Swecksnia. Six days a week would see him out on the field at early sunrise, and when the sun had sunk in the west he might be seen coming back to the thatched cottage where his father and his father before him had lived their simple, peasant lives. On the seventh day Tonkus, dressed in the checked Sunday suit, drew the shining boots off, and stockings, too, to save them from the dusty road, and trudged barefoot into town to church. A little distance from the town, however, he would stop to put on his boots and stockings, pull down his trousers, and tie the gaily colored kerchief about his neck in a jaunty bow, for one must make a decent appearance when one comes into church, and besides, perhaps little Barbe Gaucksis would be there.

And if fate was good and sent Barbe in her short, bright-colored dress, her flaxen hair and smiling eyes, why, then did the day pass swiftly, and all too soon did the homeward journey come to an end before the cottage of father Gaucksis.

It was not an easy or plenteous life this that Tonkus led, for the interest on the mortgage held by the Graf was high

and the yield of flax and flaxseed not always bounteous. But with all the hardships, he was not unsatisfied with his lot. Indeed he knew no other and longed for no other. He had simple wants and they were satisfied in a simple way.

Then a letter came from his cousin Zunaksis who had gone to America. Anton, the village scribe, was called upon to read the great letter. Tonkus and the rest of the little group gathered about the oracle as he read. As the glowing terms with which the cousin described the new country were heard, the mouths of all were wide open with astonishment.

"*Boshe moi*," cackled old Raukis, "did you hear it?—every day they have meat! What! one could have it three times the day if one wished?"

"Sh—but listen only," whispered Nuspansi, "he says they work only from seven to six and for that they get twenty-five rubles the week. Blessed Saints! In six months one does not earn that here."

But what appealed to Tonkus most was that according to the words of his cousin, he was no more a *moujik* in that golden country but a *ponz*, and every one greeted one with respect.

From that time on Tonkus was dissatisfied and restless until two months later saw him embark in the steerage of the good ship *Bismarck* bound for the shores of the golden land.

That was five years ago. Now you may see Tonkus any day at the foundry

in South Chicago. He would probably be bare to his waist, and the sweat running down in furrows in the layer of grime that covers his face and body. His work consists in aiding to direct the immense kettles of molten iron to the proper forms. As may be imagined the atmosphere of the place is not of the purest nor of the most comfortable variety. The hot forges seem to Tonkus' simple mind like the eternal fires of which he has heard his parish priest speak. The other workers seem not unlike aides of Satan. Thus you may be sure that he draws a deep breath of satisfaction as he at length emerges from the mill and trudges heavy-footed to the place he calls home.

Not a very attractive place, his home with its four dark, unventilated rooms, one of which he, Tonkus, shares with four other boarders. After the evening meal at the long table in the kitchen, there is not much left to do but to throw the great, hulky body, the muscles quivering from fatigue, on the bed and lie there like a log until the heavy knock of the landlady is heard next morning and one must go quickly to the mill again after a hasty bite of breakfast. This for six days of the week—but the seventh, oh, then it is different.

On this day, pay day, the golden pay day, he turns his steps not to his boarding house, but to the saloon of Michael

Tusakis. For this evening he forgets the hot, blistering mold-room, forgets the heavy kettles, the scorching air, and knows only that he is a free American citizen of these United States. He is greeted cordially by the proprietor of the place.

"Ah, good evening to you, Mr. Gunakis, and how is it with you to-night?"

There! already he is made to feel that he is somebody, not a mere *moujik*, but a mister, a *ponz*. Soon he is joined by several more "misters," who like himself were only peasants in their old homes in the Baltic provinces. In a short time, after they have been sitting at the table for some time, things become lively. Songs flow from their lips, and occasionally one of the rough voices will strike out into some plaintive melody of far-away Lithuania. Then perhaps through his muddled brain will come to Tonkus thoughts of that little thatched cottage, the sweet-smelling fields, the village church, the little mother and perhaps even a fleeting picture of Barbe in her coquettish dress.

But pshaw! Who would change things even if one could? Does one not get many dollars a week for his labor here, and is one not his own master here, a mister like the Graf himself in the old country? Indeed, one would be a fool to leave the golden country!—*The World To-day*.



FRENCH WORK IN BIDDEFORD

By J. N. Williams, D.D.

I RECENTLY visited Biddeford, Me., the field that Brother Leclaire occupies at present. I was deeply interested in the work he is doing in this large center of our French population, where they are in almost double majority to the native born of our people. Some features of the situation are more than surprising to me, as I recall my experiences in this place some twenty years ago in my first endeavors to preach the gospel to the French in Biddeford. Fresh then from the priest-ridden Province of Quebec, and emboldened by their numbers in a New England town, they met our efforts with a brutality rare even in Romish fanaticism. My colleague and I were stamped down in public gatherings; imprisoned in our hall by a cursing, howling and threatening mob; and myself on one occasion made a target for dirty tobacco quids from dirtier mouths. Well, it has done them good to breathe the air of Protestant New England.

Walking through the streets with our missionary, I was impressed by the many evidences of good will and regards towards our brother in the cordial greetings and salutations on the part of his countrymen at every turn. That rougher element so strikingly in evidence and in control at our first visits seemed to have been weeded out of the French population and disappeared, taken a back seat as if the church had become ashamed to use them now. Meanwhile Romanism has been losing its hold upon others. One of our recent converts, long a resident in Biddeford, told me that fully 800 of that people no longer attend Roman Catholic services—surely a great field, that alone, for gathering a harvest.

The two last converts baptized at Easter seemed to me among the best fruits of the mission. On our visit to their home between the Sunday services, just as we reached the house, whom should we meet but the priest as greatly surprised as ourselves, for he evidently rec-

ognized our missionary. A moment more and the encounter would not have occurred with merely a formal salutation, for the words of that priest in that family whom he had called on to bring them back to his church were: "The Bible is no longer an authority," or, to give his own French words: "*La Bible n'est plus bonne*," with the explanation that it is superannuated, displaced by the church, behind the times, worn out and in its dotage! But a good slap at this infidel attitude had been administered already when these warm-hearted converts had given him a bit of their experience and told him that the Bible had done for them a world sight more good than what they had ever got all these years from listening to the Latin "Vobiscums" and "Dominos" of the mass. I could but admire the zeal of the old priest, but he was evidently out of humor and his response to the salutation of Brother Leclaire actually made me think of a bullfrog's croak.

Another victory was won quite recently. A French Roman Catholic physician (and they are all the time doing some priest's bidding) was in the sickroom of a woman who had frequently attended the mission services of our missionary in Biddeford. This doctor had shut himself up in the room of his patient with his back posted against the door to keep it tightly closed and prevent hearing or interference. The mother, not fancying such secrecy on the part of the physician, went to the door, knocked and insisted upon knowing what was going on. As the door was thrown open, the poor sick woman explained: "I am so glad, mother, that you have had that door opened. The doctor has been hounding me to death to make me promise to call in the priest, and I don't want him, I have no confidence in him." Just then our missionary, though unaware of what was transpiring, arrived, and his coming was announced to the poor sufferer, who expressed great

joy at the presence of the messenger of the gospel. "What," exclaimed the doctor, "Leclair comes here? Well, you will have to get along without me," and hurriedly catching up his medicine-bag, bolted through the door without further ceremony. Our missionary was enabled to secure the immediate services of one of the most skillful physicians of the

place and the poor woman had the best of care, but disease had made too much progress to be checked. But she met death with a faith and courage and joy that made a deep impression upon friends and neighbors in favor of the Gospel of Jesus Christ, and our missionary counts it a great victory.

Providence, R. I.

OUR THEOLOGICAL STUDENTS AND MISSION TRAINING

IN an address at Des Moines, before the Congregational Council, Prof. E. A. Steiner, who has since published his stirring book on immigration, had this to say about our theological schools and what might be done more fully to equip the coming ministry for a missionary and evangelistic leadership:

We cannot win America for Christ, with cadets who are soft to the touch, who dare not face the brunt of battle, who pick the safest way to the front, and who turn their backs to the foe. Our colleges are full of young men who are waiting for the heroic call, but they want heroic men to lead them. Young men are waiting to be led in solving the great social problems, waiting to be led by great men who themselves have sacrificed to be disciples of Jesus; men who have withstood the allurements of wealth, who have had the courage to remain poor, who have had faith enough to believe that the ravens always feed the prophets,—and ravens have no swallow tails.

Young men are waiting for some of us to help solve the race problem, by facing the mob, and sheltering one of God's children by our own bodies,—if necessary,—ready for the sacrifice. They are waiting for us to be consumed by the divine passion for the souls of men. And shall they wait in vain? If we are to help in making America a Christian nation, we need efficient training and efficient organization.

I am losing here a charge which I believe needs to be made and needs to be made by some one. We all whisper it in the closet, but it needs to be proclaimed from the housetops. What I say has been substantially said to me by the presidents of two theological seminaries, by a number of professors, and by nearly every minister with whom I have spoken upon this subject. Some one ought to say it, and it is this: Our men as a rule are not trained for the task which awaits them. I do not know where the fault is; I do not know whose the fault is; but I believe that it

would advance the cause of the kingdom of God, if the entire curriculum of some of our theological seminaries were thrown overboard and a fresh start made. The curriculum as it is, is admirably adapted to certain conditions which belong more to the past than to the present; but for the hand-to-hand grapple with sin, for the fierce fight, and for the winning of men's allegiance to the law of Jesus, it is ill adapted. At least my experience is, that a large number of men who go out to preach are inefficient, and it is the business of the theological seminaries to find out the reason.

I AM NOT AT ALL IN FAVOR OF MOVING ANY OF OUR SEMINARIES NEARER TO ANY UNIVERSITY; THE FURTHER FROM THE PURELY SCHOLASTIC ATMOSPHERE AND THE NEARER TO THE PROBLEM, THE BETTER. I AM NOT AT ALL IN FAVOR OF SENDING OUR BEST MEN TO BERLIN AND LEIPZIG TO BECOME MORE ENTANGLED IN THE MESHES OF CRITICISM. I AM IN FAVOR OF SENDING THEM AMONG POLES, ITALIANS AND SLOVAKS, TO LEARN THEIR SPEECH, TO DISCOVER THEIR GENIUS, THEIR WEAKNESS AND THEIR STRENGTH, AND TO DISCLOSE THESE THINGS TO THE CHURCHES. THE SETTLEMENTS DO IT; WE DON'T. THE FOREIGN PROBLEM IN AMERICA WILL NOT BE SOLVED BY THE FOREIGNER BUT BY THE AMERICAN, AND BY THAT AMERICAN WHO KNOWS THE FOREIGNER AND WHO HAS DISCOVERED THE POINT OF CONTACT.

I shall heartily support any new movement which tends to make our organization more effective, even if it does demolish some cherished idols. We cannot afford to rest ourselves back upon our past. History is good for inspiration; achievement must be our inspiration. It is not a question of what has been, but of what is to be.

If we are to win America to Jesus Christ, to the Christ of the Gospel, to the law of the Gospel; if America is to be a Christian nation in very truth,—we dare not go on as we have gone on.

We are face to face with forces strongly organized, menacing, encroaching and demanding; yet we are losing the power to make true the dreams of the past, or to realize the ideals of the Fathers.



"THE MOUNTAIN LANDS"

By Rev. F. A. Agar, General Missionary

MONTANA is a Spanish word which means "mountain lands." The name aptly describes the country. Years ago the tide of civilization whirled by Montana and left the state "on the edge of nowhere," with the cattle and sheep men in isolated possession. To-day there are but 300,000 people in a state of 240,000 square miles. Counting out the six largest places, there are about two square miles of land for every inhabitant. While Eastern states are yet snowbound, the Montana ranchers are plowing, and thousands of men are rushing work on the great railroads that are building in the state in order to handle the business that grows faster than plans can be made to care for it.

The eyes of thousands and tens of thousands are now upon these mountain lands, and every train from East and West brings settlers. Nowhere else can be found such good land at such a low price. The large land holdings are being sold off to settlers. Government and private irrigation projects have made this possible.

Two men met in the streets of Helena after a year of separation. They exchanged greetings, then B. said to G.: "Still living on your lonely place out in Fergus County?" With a laugh, G. answered: "My lonely ranch! Why, man, there is a town of 400 people a quarter of a mile away; my ranch is in town lots, and a thousand people will be living there in a year." It is true. And a new railroad has been the cause. To-day I can

go to almost fifty places where a year ago only the sheep and cattle, with a stray man, were in possession; now a town is springing up. The general passenger agent of a great transcontinental line had his car sidetracked at H—a few days ago. He said: "You say there are about 400 people here now? Well I'll wager there will be 2,000 in a year from to-day." And there will be. Occasionally a priest or pastor gets into such a place for a service, but weeks and months go by without the gospel being heard. Baptists must do their part in the evangelization of this great state. Through the Home Mission Society we have already invested about \$150,000, and a group of twenty-four churches has resulted. We must increase our work now or be lost in the incoming tide. To increase we must have money, and the money must come from the constituency of the Home Mission Society. "Beginning at Jerusalem" is still necessary. The Baptists in Montana only number about 1,600 resident members, but they will raise about \$1,600 for their state work this year, which will be double what was raised last year. So our dependence is in our great Home Mission Society, and the Society depends upon American Baptists to give the money to carry on the work. Now is the hour of our opportunity. Help us, and do it *now*. Then we can say, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth."

ORIENTALS IN THE WEST

New Complications Caused by Influx of Yellow and Brown Labor—Chinese and Japanese as Seen by a Discriminating California Journal



SINCE 1908 the "Oriental question" has given the country a great deal to think about. First, there was the diplomatic difficulty over the exclusion of Japanese from San Francisco's schools. It was brought to the front a second time in the course of the summer by the decision to send a large fleet of American battleships to the Pacific Coast. Since September 1 the extent of the "Oriental question" has been further revealed by incidents of another character. On September 4 a mob of five hundred white men in Bellingham, Wash., broke down the doors of mills and lodging houses with the intention of driving a thousand or more Hindus from the town. The Hindus, it was asserted by those opposed to their presence, were replacing the white men in the mills. Hundreds of terrified Sikhs fled the town, leaving several of their number in the hospital suffering from the injuries they had received and other hundreds under the protection of the police. On September 7 ten thousand laboring men of Vancouver engaged in a parade and anti-Oriental demonstration. They concluded the exercises by driving two thousand Chinese from their homes, destroying \$5,000 worth of property and burning Lieutenant Governor Dunsmuir in effigy. A raid on the Japanese quarters was averted only by the action of the police. The recent anti-Japanese legislation proposed in California has aroused the whole country, and the outcome is by no means assured.

The "Oriental question" has been best defined by *The Argonaut*, of San Francisco. The definition purports to give the real opinion of the West. Some of the views expressed, probably, will be unexpected to many Eastern thinkers.

The "yellow peril," so far as wages and competition with white labor are con-

cerned, apparently is not considered dangerous. *The Argonaut* says:

Broadly speaking, the Chinaman in this country, before the restriction law, and since, has never sought work which others were eager to do. He has been a railroad builder, a clearer of wild lands, a vegetable and fruit worker, a canneryman, a household servant, a pedler, a "washee" man, but rarely anything in which he appeared as an immediate competitor and rival with white labor of any grade. His instinct has appeared to be that of seeking occupations shunned by others, or in taking up work in which the deficiency of hands was so serious that his relation to it wrought no appreciable change in the conditions. In spite of the cheap labor cry, the Chinaman with us never was a cheap laborer. He always wanted a fair price, and insisted upon it. To-day the limited number of capable Chinamen living in the country command rates of wages on a par with the rates paid to white labor of corresponding grade. A Chinese domestic servant, for example, commands as high a wage—or higher—than the average white with whom he competes; the Chinese field hand or cannery helper, when he can be had at all, gets as good pay as the class of white labor with which he competes.

We very much question if the Chinese in California, taking their history through the whole time in which they have been resident among us, have not created as much labor for others as they have performed themselves. So much of the work done by them would not otherwise have been done at all and so much that they have done has been productive of work for others that he would be a bold man seriously to challenge them as competitors of the white race. Let us illustrate this point: Before the Chinese came here house service was an almost unknown quantity.

Chinaman as Domestic Servant

The Chinaman became the universal domestic servant, but he thrust out nobody from his or her occupation, because the work which he did was of a kind which few before him had taken up. In the strictly domestic field the Chinaman supplied a long felt and bitterly felt need of the country. Again, in the mining regions of California many Chinese have been active, but it is to be questioned if they ever threw any white man out of his work. Chinese labor in the California mines has been expended for the most part upon banks of abandoned "tailings," upon under pay ground, and in other places where white men have not cared to try their fortunes or to place their energies. The common phrase, "Chinese diggings," illustrates the point. . . . The propensity of the Chinese to continuous toil in all weathers, their patience in monotonous tasks, their amenity to instruction and direction—these qualities have made them of immense value in certain kinds of work practically impossible to be done reasonably and economically by white labor. It is not that their work was cheap, for Chinamen as workmen have never been cheap, but because they were patient and efficient in tasks ordinarily out of favor that they achieved so much in the period when they were present among us in relatively considerable numbers.

To-day the Chinese on the Pacific Coast are a mere remnant—a fraction of our population too small seriously to be considered. In spite of newspaper talk the restriction law has been so well enforced that appreciably none has evaded it. Births have been few, because there have been few Chinese women here. Some have returned to China; many have died. For the most part those who remain are past the period of highest working efficiency. Competition for the services of Chinese cooks, expert fruitmen, expert cannerymen, etc., has run up the wages paid to Chinese until to-day they actually command a premium in the labor market. "Why," we heard a lady say in a car last week, "my cook wanted a raise to forty dollars a month, but I told her I wouldn't pay it, for I

knew where I could get a first-class Chinaman for forty-five." This trifling incident betrays the favor in which the Chinaman is held domestically on the Pacific Coast. As a people we like the Chinaman. Whatever he does he does with patience and industry. He quickly becomes skillful; he is exceptionally cleanly and decent in appearance and bearing; and he is traditionally faithful to trusts, large or small. As a family servant the Chinaman has an especial vocation. He knows no fatigue, he is temperamentally cheerful, he makes the interest of his employer his own, he gives friendship and he finds friendship in houses where he becomes domesticated. Working in the mass in mines, in field, in cannery crew, or in any other occupation, he exhibits unfailingly the qualities we have described, and they have won him a favor well nigh universal with our people.

Japanese Not Held in Esteem

Evidently the Japanese are held in no such esteem. *The Argonaut* says of them:

There are many more Japanese now in the country than Chinese, and they are far more widely scattered than ever the Chinese were. Their attitude is a totally different one. They are far more eager to learn, far readier to take on American fashions and ideas, and they have a very positive ambition to enter into competition with Americans in a wide range of occupations. They are pretty apt to monopolize every business they undertake, because they are not only close but tricky traders, and they quickly make it impossible for an American to do business alongside of them. It is the universal testimony of those who do business with the Japanese that they have eccentric conceptions of business integrity. If they contract to do an orchardist's work at a given time for a given pay they will wait till the last hour, when the work must be done immediately or the crop lost; then, upon one pretext or another, they will advance the rate upon penalty of leaving the employer to his fate. They will contract to take the product of an orchard,

but if prices turn against them they will almost invariably find means of evading their engagements. If they rent land on shares they must be watched closely day and night or they will cheat the owner of his part of the crop. If they borrow money or buy goods on credit or in any way become obligated to an American he must give himself no ease or a way will be found to do him up. This is a common testimony among those who have much to do with the Japanese. A good many Japs take to domestic service, but only in a single instance have we ever seen a trace of that fine spirit of devotion and loyalty combined with integrity and good temper which so characteristically mark the Chinese in similar relationships.

A change from Chinese exclusion to Japanese exclusion is what the Pacific Coast would like.

The demand for labor is everywhere on the Pacific Coast. The pressure in Oregon was so great a few months back that the Portland Chamber of Commerce was moved to ask Congress so to modify the Chinese restriction law as to permit the

incoming of fifty thousand Chinese a year for a stated period of years. Labor societies, politicians, political newspapers—everybody who has the fear of the voter or of labor union before his eyes—decried the action of the Portland Chamber of Commerce as tending to turn back the wheels of progress, to subvert American civilization, etc. Nevertheless the act of the Portland Chamber of Commerce was fairly representative of the sentiment of all classes unaffected by the prejudices and unabashed by the politics which organizations of labor have given us. Outside of labor ranks, where prejudice and an overwrought sense of class interest make the rule, we believe that nine citizens out of ten would be glad of such modification of the law as would give us, say, within the next ten years, a million Chinese in the nine Pacific states. And by the same token we believe that nine out of ten citizens not affiliated with a labor union—or afraid of it—would be glad to see absolute restriction of Japanese labor if it were possible to bring in Chinese to do the work of the country.



A CHINESE MISSION SCHOOL

CHURCH EDIFICE STIMULUS

Does the Work Pay?

By Rev. F. A. Agar

General Missionary in Montana

SOMETIMES one arises to doubt the value and the need of the work done by our Home Mission Society in the far western States. Let me give you two illustrations from recent experiences in Montana, and I believe that you will agree that the work needs to be done, and that it pays to do it.

I. Manhattan is a growing town of 400 people, in a well populated region with 2,000 people within three miles, and only an occasional afternoon service had ever been held in the town. About two years ago we organized a church of six members there. For a year and a half the little Baptist Church held only occasional services, but they maintained a weekly Sunday-school, an Aid and a Missionary Society. They had no pastor. At a Sunday night service about a year ago the General Missionary raised some money for a lot, the women securing the balance the next day. Six months ago a pastor came, appointed by the Home Mission Society for half time service, and a Sunday night service has since been held, with an average attendance of over sixty. To-day the church numbers 20, they are just completing a \$3,300 edifice, and the little company of people have raised about \$2,000 of this sum. A gift of \$500 from the Edifice Fund and a loan will complete an enterprise worth while on the part of the church and the Home Mission Society. The faith and courage of the six has been turned into a soul-saving enterprise under the direction of the Society.

II. Less than a year ago a church of five women was organized at Forsythe, a rapidly growing town of 1,400 people. An occasional service followed, but a Missionary Society and an Aid Society were organized and held regular meetings. The first contribution from that church was \$5 for missions. By trading an abandoned church in another place the Home Mission Society secured for this little organization a \$200 start on a \$600 piece of property, the five women assuming the responsibility for the balance, also pledging \$200 on the pastor's salary. A month ago a pastor came, under an appointment from the Society. The church has about paid for the lots, the mem-

bership has trebled, a regular outstation has been established, and plans for a church building are being considered. Moreover, from a nearby town has come an urgent request for the missionary to go over and organize a church in a place destitute of religious privileges. The women had faith and courage, and the Home Mission Society, obeying the Scriptural injunction to "help those women," was God's agent to enable those assets to be realized upon.

Great Falls, Montana.

Oklahoma Baptist Meeting Houses

By W. P. Blake, Church Edifice Secretary

MANY have already been built in this new State, and many more are needed. The need is increasing daily. New towns and new country communities afford an ever-increasing opportunity for foundation work that promises the most flattering results. Oklahoma is already a great State, and with resources equaled by scarcely any other part of our country of equal area, the outlook is indeed glorious. Permit just a few figures:

We have an area of 70,430 square miles, divided into 75 counties. A population of over 1,500,000, many of them the best people of the older States. The climate, a happy medium between the colder North and the extreme heat of the South, where may be developed a more excellent type of both man and Christian.

There are mountains and valleys and extended plains, where are found pleasure and health resorts, awaiting the coming of the afflicted, where life's ills may be lessened and many of them forever removed.

Oklahoma has sandstone, limestone, granite, marble, iron, salt, coal, oil, natural gas in seemingly unlimited quantities. Fruits and flowers, grasses and grains are a luxuriant growth, while King Corn of the North and King Cotton of the South grow side by side in sweetest fellowship, enjoying alike the softened breezes of this favored land.

All this and more that could be said invites and appeals to the home-seeker, and they are coming. Every day, certainly every week, increases the population, and for these church houses must be furnished.

Oh, they will help, all of them, but help will also be needed.

The Home Mission Society may well rejoice in what it has done for this country in former days. Baptists are strong, and their influence is felt in many of the largest and best cities and communities because of the wisdom shown by this Society in planting churches. Look at this list, a partial one, of houses the building of which was assured by the gifts of this Society: Guthrie, the capital city; Oklahoma City, our largest city and the wonder of all who visit it; Muskogee, the pride of old Indian Territory and the second city of the new State; Ardmore, Shawnee, El Reno, Norman, the seat of the State University, McAlester, Chickasha, Claremore, Coalgate, Duncan, Ada, Perry, Hennessy, Kingfisher, all important places and many others worthy of mention, did space permit, are a crown of rejoicing to the American Baptist Home Mission Society. God has greatly honored your work. Oklahoma Baptists are largely what they are because God has wrought through you to the edification of the churches. Oh, men of vision and of action, we hail you and bless the day of your coming!

So, in more recent years, has there come the helping hand of the Home Board of Atlanta, sharing alike with you in the building of our churches, and the favor of God has rested upon this work of fellowship and brotherly love and the soul of the people rejoices in a larger fellowship as the days go by. "Behold how good and how pleasant it is for brethren to dwell together in unity!" The Kingdom of our God is come. May His spirit abide in all hearts, and lead in the great forward movement to which the kingdom is calling. A large Gift Fund and a larger Loan Fund is needed, that we may continue the work so well begun. We need to take the initiative in many places, in that we may be able to say to the churches, Arise and build, for we will help you, both by loan and gift if it be necessary. And this field will itself soon be giving back in bountiful measure. Burdened now, these burdens will be lifted, and a stream, a stream that shall make glad the city of God, will flow into your hands that others may be alike blessed. Some of the churches may begin now. Seeing that we have received so freely, shall we not also

freely make offerings to these, our helpers, that we, too, may share in bringing in the kingdom wheresoever our Lord shall lead.

Church Building in a New Mexico Town

By Rev. V. A. Cunningham

Clovis, N. Mex., a very important Santa Fé and Pelos Valley Railroad division point, has now over 2,000 population and is only twenty months old. The First Baptist Church here, of which I have been the pastor from the beginning, was organized in May, 1906. It has fifty members, thoroughly united for our Master's work. We own two valuable lots on Grand Avenue, on which we have a comfortable plank tabernacle, ceiled and floored, well lighted and heated. Including \$1,000 from the Home Mission Society, we now have in good subscriptions \$3,200, and are arranging to build on the corner lot a modern up-to-date brick building at a cost of \$5,000. We are very grateful for the \$1,000 from the Home Mission Society, as well as for its generous payment of one-half the pastor's salary for full time.

The Admirable Method of a California Superintendent

DEAR BROTHER PETTY:—Enclosed please find check for \$8.32. This is the regular collection of our Sunday-school for the Home Mission Society. Once a month the Sunday-school takes a special collection for missionary work. For three months this goes to the Home Mission Society; then for the next three to the Missionary Union; for the next three to the Publication Society, and for the remaining three to the Southern California State Convention. I presented that plan to the school when I first commenced, and they adopted it. I think all Sunday-schools should be interested in those four societies, and do something for them; and I have acted on that principle during 25 years in California, and about 15 years in Michigan. The children should learn about our denominational work, be interested in it, and put money into it. Then when they come into the church, they will be well acquainted with it. Yours sincerely,

R. H. BROWN.

The Baptist Forward Movement for Missionary Education

Conducted by Secretary John M. Moore

"Kingdom Comments"

That a large number of our Sunday-school superintendents and teachers are wide awake on the subject of *missionary* instruction in the Sunday-school is shown by the enthusiastic reception given to the publication of "Kingdom Comments." An edition of ten thousand copies of this little sixteen-page pamphlet on the International Lessons for the first quarter of 1909 was issued and within a few days the requests of eager superintendents and teachers had exhausted it and another edition was printed, this has likewise gone rapidly. What these workers think of the help thus given by the Forward Movement is shown in the following, taken from our correspondence:

SOME COMMENDATIONS

"Kindly send me a couple of copies of 'Kingdom Comments,' as spoken of in the *Journal and Messenger* of 7th inst. If these 'Comments' are to be published every quarter I should be very glad to continue to receive them throughout the year."

"I am glad of the privilege of introducing these 'Kingdom Comments' into our Sunday-school."

"Sample 'Kingdom Comments' just at hand. Best yet."

"I received yesterday the 'Kingdom Comments.' It is fine. I desire to have my teachers supplied with copies. If possible, I would like ten copies to use judiciously. That is, one for each teacher."

"I have just been looking through the copy of 'Kingdom Comments,' which came in the morning mail. It is just what I have wanted for our teachers, so few take the *Sunday School Times*, which is the only periodical I have found which gives help with missionary thoughts for Sunday-school lessons. I have 'phoned our Secretary for the number of classes and will send, but I covet more yet, but do not want to be unreasonable or greedy.

"I am Associational Secretary of our large Association, and I wish very much that I had eighteen copies to send to the presidents of missionary circles in our Association. I inclose a list of their names so postage need not be paid twice on the pamphlet if they can be spared for this purpose. I will write each a postal calling attention to the use they can make of it, if I learn you are willing to send them."

"I am in receipt of your leaflet entitled 'Kingdom Comments,' and I am much pleased with it. Shall put it into immediate service upon receipt of the supply asked for on the enclosed card."

"I wish to thank you heartily for sending me the sample of 'Kingdom Comments.' I am sure the booklets will be a great help to my teachers in the new movement plans which we have adopted."

A second issue will appear about March 15, giving help and the lessons of the second quarter. It will be sent upon request in sufficient quantity to supply each teacher with a copy. There is no charge but it is appreciated when those ordering it enclose a few stamps to help cover postage and printing. A cent a copy for example does not mean much to a school, but it would help nicely on our printing bills.

Beginning with July "Kingdom Comments" will appear as a regular department of the *Baptist Teacher*, and thus Baptist Sunday-school teachers generally will be supplied with helpful illustrative material for missionary instruction.

The Forward Movement College Conferences

A beginning was made in January in the Baptist colleges and preparatory schools of Iowa and Nebraska in what will doubtless become an important part of the Forward Movement work.

Secretary Moore with District Secretary Williams, Proper and Ketman visited five schools, assisted by local pastors. The program provided for three things: the presentation of the work of our general and woman's missionary societies, a conference on missionary education among students, and an address on "The Missionary Call."

Three things were apparent to those participating in these conferences:

First.—Faculty and student both welcome heartily such a visit and co-operate most cordially in making the institute a success.

Second.—Baptist students know a good deal less than they need to know about our denominational missionary agencies if we are to secure the recruits needed for our missionary operations and the intelligent sympathetic support of these college trained men and women of influence in the future work of the churches.

Third.—The Young Men's and Young Women's Christian Associations are building well in our schools and have laid a fine foundation for a structure of broad denominational missionary intelligence and interest. College presidents frequently mention and deplore the fact that their students are much more familiar with the work of the international agencies and much better acquainted with the representatives of these agencies than with our own Baptist work and workers.

The inevitable conclusion is that there is a field of large promise for cultivation by the missionary societies through their common agency—the Forward Movement. This work should be done in closest co-operation with the intercollegiate interdenominational agencies referred to. It should include as well the Baptist students in state institutions.

A Capital Method

I AM teaching the Adult Bible Class in the Baptist Sunday-school. Early in December in the *Sunday School Times* I saw this suggestion: "Let the children of your school find some mission school of similar size and each one send a gift to one certain member therein." Several days afterwards the December *Echoes* came to hand containing a picture of Lodge Grass Indian School. The missionaries, Rev. W. A. Petzoldt and wife, with their little daughter and Miss Augusta Curtis were also shown in the picture.

I found by numbering each child there were thirty-four.

The next day, Sunday, I presented the matter to the pupils of our Sunday-school who were most enthusiastic. Fifteen children were selected and it was decided that we carry out the idea. The following day, the seventh, a letter was on its way to Mr. Petzoldt, with picture enclosed, asking that he send name and age of each child. Monday, the 14th, a reply came to hand. The very odd names "Pretty Beads," "McKinley Not Mixed," "Oliver Bear Don't Walk," "Porter Knows His Gun," etc., greatly amused the children and increased the enthusiasm. By messages over the 'phone word was given out that we desired the gifts all in by the 21st. By noon of that day the entire number, forty-five, was in readiness. Ribbons, games, neckties, mittens, handkerchiefs, books, etc., made a variety suiting the taste of the donors. The budget of Christmas cheer was sent by express that evening to its far-off destination in Montana, with much hope and prayer that it arrive intact, and give an equal amount of pleasure as that we had experienced in its preparation.

Several weeks elapsed before acknowledgment was received of its safe delivery, and very soon a grist of letters came from the recipients to their little friends. Several very creditable drawings were also forwarded and were highly enjoyed by our little folk.

The writing and composition were most excellent, and the evident naturalness befitted those children of the mountain and wood. We had a delightful evening at Lodge Grass Social as the result of this work. The program, consisting of much valuable information, gleaned from past numbers of the *Echoes*, gave us so vivid a view of this special station that we felt much love for those people and an earnest desire to help them in every possible way. Our Christian Endeavor has ordered Perry pictures of Lincoln to be sent to the school for distribution February 12th.

A circular letter, the same as in the February MONTHLY, was received on Saturday last and read to the Sunday-school the day following. You cannot think how much this personal touch has done for us all in centering our thoughts on a particular field and creating such a "love for missions" that everything pertaining to the Indian especially is doubly interesting.

I fully believe that missions will hereafter find ardent friends among those privileged to take part in this "labor of love."

CITY MISSIONS

THE CHICAGO PLAN OF CITY MISSION ORGANIZATION

By a Member of the City Mission Commission of the Northern Baptist Convention

THE NAME

Much is in a name. A name should have a connotation of greatness. If it suggests either limited or inferior effort it is a handicap. The term "City Missions" has come to be associated with small if not inferior undertakings, and does not suggest the constructive federated effort that is demanded of the church in a great city. "City Missions" must be given larger meaning, must become more suggestive of great undertakings. If this cannot be, a new name must be found for missionary, charitable and church extension organizations in our cities.

The Chicago plan brings out a new name—the Baptist Executive Council of Chicago—which is suggestive, though unfortunately it does not suggest that for which it stands. However, the pragmatic test only need be applied and if the name inspires larger undertakings it is well.

ARTICLE I

"The name of this organization shall be the Baptist Executive Council of Chicago and its principal place of business shall be in the City of Chicago, County of Cook, and State of Illinois."

FUNCTIONS

Article 2 indicates that the new organization undertakes not only to establish and preserve churches and missions, and to acquire and hold property for these purposes, but also to conduct general educational, benevolent and charitable work.

It is doubtless well to gather up under one organization the various denominational activities in a city outside of the direct work of the local churches. There is danger, however, that such centralization will tend to an accumulation of obligations without a corresponding increase in the resources. For example, it is quite doubtful if the friends of the Baptist Fresh Air Home Society and the friends of the Baptist Home Society in New York, who through direct personal touch with these or-

ganizations have come to give generously, would increase, or even in all cases continue their gifts of service and money if the special work in which they are now engaged were placed under the direction of a General Society charged as well with church extension and general missionary work. Extreme caution along these lines will be quite essential here.

MEMBERSHIP

Art. III. The members of this council shall consist of the pastor of each of the Baptist churches now forming the Chicago Baptist Association, and of such other churches from time to time as may be approved by the council, and in addition thereto, one lay member where the membership of such church does not exceed 200, two members where the membership is more than 200 and less than 500 of membership or fraction thereof; and in addition thereto, one representative from each of the recognized Baptist institutions and organizations in the city of Chicago and vicinity. There shall also be elected at each annual meeting of the council fifteen other persons, who shall constitute members at large of this council. . . . The members of the council shall serve one year and until their successors are duly elected and qualified.

This plan is an innovation, in that representation is given not only to churches, but to recognized Baptist institutions, and in that members at large are chosen. This would seem to be a wise provision.

Art. XI. Whenever any church or other organization or corporation shall duly convey its property to this council in furtherance of the purpose for which the council is incorporated, such church or other organization or corporation shall thereupon and thereby be entitled to elect annually, so long as its property shall be under the control of the council, two representatives to meet with the board of directors in an advisory capacity and to take part in all deliberations of the board, but without power to vote.

This plan seems to be questionable. If such an arrangement had been in operation in New York, several churches for which annual appropriations amounting to thousands of dollars are made by the City Mission Society would have representation on the Missionary Board. Is it not above question that the management of a society should be entirely disinterested? "Should see with equal eye as

Lord of all," that the councils of such a body should not be embarrassed by the presence or words of those who represent special interests? Moreover, it would be difficult, if not impossible, to secure in these churches men of wide outlook, men who would compare favorably with the picked men from all the churches.

Again it is a question whether it is wise to make a general attempt to secure and control the properties of churches and institutions, since local responsibility too often vanishes with the conveying of vested right. This would hardly be altered by the influence of two men representing such interests on the Board of Management. If Chicago is like New York, the ordinary care of such properties, the expense for repairs, insurance, interest charges and assessments for street and other improvements would be likely to become very burdensome and would have to be met somehow if the properties are to be preserved.

The City Mission of New York paid bills of this sort last year to the amount of \$5,217.24 on six church properties which it controls. It is difficult to arouse enthusiasm in the payment of such bills. Unquestionably the

properties of churches no longer strong enough to safeguard their properties and of churches not yet strong enough to do so should be held by a central body. But should the properties of other churches be so held?

MANAGEMENT

Art. 4. "The general management of all the affairs of the council shall be vested in the board of fifty (50) directors, all of whom shall be members of the council and elected for one year by ballot and a majority vote."

Experience in this section would seem to show that a body of fifty is too large for efficient management and that a one year term does not secure necessary stability and continuity. Business men would hardly think of conveying large amounts to the control of so large a body, the personnel of which is so frequently changed. All of this has been said not by way of criticism but in an honest endeavor to determine what is the best form of City Mission Organization. The City Mission Commission wishes to formulate a model constitution. What should be the essential features of such a constitution? Suggestions are invited.



HUNGARIAN MISSION SUNDAY-SCHOOL IN CLEVELAND, OHIO

SPANISH WORK IN NEW YORK CITY

By Charles L. White, D.D.

WHILE passing the Calvary Baptist Church one Sunday I was attracted to the Spanish-speaking service, and became exceedingly interested in all that I heard and saw. The congregation was not large, but attentive and reverent.

I took occasion to talk with the missionary, Rev. Samuel F. Gordiano, concerning the work which he is carrying forward, and learned that it was maintained by the contributions of the church, and such friends as Dr. MacArthur has interested in the effort. Mr. Gordiano is working for his degree in Columbia University, and when he has concluded his studies hopes to be able to devote his entire energies to Spanish work in New York. This mission of the Calvary Church is a happy illustration of much that is being done by various congregations and has grown up spontaneously in several parishes where the pastor and members have been sufficiently interested in home missionary endeavor. Its success should be an incentive to many others to take a step forward in this direction.

On a subsequent evening I called at the home of Mr. Gordiano, and there met his wife, who renders him valuable assistance in his mission work. I bore home with me the following statement of his life and the growth of the mission:

MR. GORDIANO'S LIFE SKETCH

I was born in San Luis Potosi, Mexico, in 1883. My father was a soldier in the Civil Wars, beginning his military career at the age of fourteen and reaching the rank of general at twenty-four. He was opposed to the political outcome of the war and retired to business life. After the war he was married and made his home at Ciudad Fernandez. My parents were reared as Roman Catholics, but neither of them professed this religion when I was born. My father became a free-thinker and my mother at length was in perfect accord with him. When I was a little child my father held me in his arms and offered this prayer: "Oh Christ, my prayer for a son has been answered; and now I consecrate the child to Thee." This was said in my mother's presence. After years had passed my father told

me this story, which deeply impressed me. My mother taught me the prayers which she learned from his mother's lips, but she said the most precious one was that addressed to the Lord Jesus.

My first school was in my own home, where my father and mother and a private teacher prepared me for the high school at the capital. Before I was sent to this institution, however, my father determined that I should attend a Roman Catholic college, where I might estimate for myself the value of the religion of my ancestors. When I came out of that college my desire to remain free from Catholic influences was strengthened. Later I entered the University of San Luis Potosi, and in 1901 was granted the degree of B.A. My father's plan was for me to continue my studies there until I was graduated as a civil engineer, after which he intended to send me abroad for further study. Against his wishes, when eighteen years of age, I decided to come to the United States on my own resources. I have since become a Christian and received the call of God to devote myself to the preaching of the Gospel.

Various experiences awaited me—working on a farm in Texas, serving as apprentice in a jewelry store, and turning my hand to almost anything, all the time persistently studying English. In Waco, Texas, I had the good fortune to meet friends among my own countrymen, but the one who proved my best friend was Prof. Edward Toby, an American. At that time he was the principal of the leading business college in that city and had great influence. I became his Spanish teacher, and later gave instruction in several neighboring schools and had pupils among the students of Baylor University, where the Spanish teacher of the university came to me for private lessons.

About this time a certain American physician, Dr. Hester, who had been in Mexico and had known my family, invited me to attend his church. He gave me an English Testament and asked me to read it. While perusing this book I was greatly impressed with the 16th verse of the third chapter of St. John's Gospel, and I began to think more

deeply about the new religion that was beginning slightly to affect my life. I had many interviews with Dr. Hester regarding personal religion, and in due time became a member of his church, which was of the Methodist denomination. As I recall, however, my feelings, I think I was only intellectually converted at that time. The new conceptions of Protestantism amazed me, indeed, at first dazed me, and my inquiries were so earnest that Dr. Hester advised me to attend the Nyack Theological School in New York. What he had said interested me so deeply that within a week I started for this school in the North, and by my sudden departure incurred the displeasure of Dr. Hester and other friends. But I was determined without delay to learn more about Christianity. To study this new religion had grown to be a passion.

On my journey to New York I lost my pocketbook, which contained not only the little money I possessed, but also my letters of introduction. But in due time I became a student at Nyack. During the course of my studies, and while trying to build on the foundations of Protestantism, and searching for strong grounds of authority, I was much perplexed, doubting what I had partly believed. Suddenly I became very critical, questioning every proposition that came before me, and one night in despair, decided to give up the search for truth, and go back into the world never to study religion again. This was my great spiritual crisis. Out of it my room-mate, who had watched me carefully, led me to Christ. How distinctly I recall kneeling for several hours between two friends who for months had been praying for my conversion, and in the early morning finding by experience what it meant to be spiritually born again! I did not need to tell the school what had happened to me. They felt it. They saw the complete change in my life. That was the blessed hour when I gave my heart to Christ and consecrated myself to the service of the Master. Every day since, and with increasing joy, I have striven to lead the Christian life. During my vacation I acted as assistant pastor of a little church in Brooklyn, and when I returned to the school for the second year I did not have to work to pay my expenses, for they were met by a friend who had become interested in my education. The next two years I taught Spanish at the school, having a class of from ten to thirty-five. On the 5th of May, 1905, I was graduated and immedi-

ately became assistant to the Rev. G. W. McPherson, Superintendent of the Tent Evangel on 57th Street and Broadway.

On the day of my conversion I prayed that I might be able to establish the first Christian Spanish-speaking church in New York City.

THE BEGINNINGS OF THE WORK

Mr. Gordiano early convinced the superintendent, Mr. McPherson, of the wisdom of beginning Spanish services. These were held on Sunday morning. The first congregation numbered fifteen, the second twenty, and afterward the average was thirty. Before the tent campaign was over Mr. McPherson introduced Mr. Gordiano to Dr. MacArthur, whose church the young Spanish preacher soon joined. It was not many weeks before the services were transferred to the chapel on Fifty-seventh street. Here Dr. MacArthur gave his hand of encouragement, and helped to his uttermost with gifts and sympathy.

During these years the work has had its discouragements and its successes; at one time it was entirely discontinued, the difficulty being in transferring it from a tent to a Protestant church building. The congregation dwindled until one Sunday only eight persons were in attendance and five of these were Americans. Then the young missionary gave up in despair and went to Washington, feeling that it was useless to work in New York among his own people. In Washington he passed three months, preaching in English, in various churches and missions, and teaching in the Sunday-school of the First Baptist Church. But meanwhile he was troubled because he was not working for his own people, and returned to New York, proposing to Dr. MacArthur to take up the Spanish work again. The pastor consented, but wisely threw the young missionary for a while entirely upon his own resources. Mr. Gordiano opened the work again immediately and found that the Lord would provide, for at the Mariner's Church they heard that he was in the city and asked him to speak in Spanish to the sailors, and generously paid him for this service. This enabled him to live while he pushed his work at the Calvary church.

At once he put an advertisement in the paper explaining that the Spanish services had been begun again, and sent many printed invitations through the mails to those whom he hoped to attach to his congregation. After three months of hard work he had his first

four converts. One was from Spain; another from the Canary Island, and one each from Cuba and Chili. When Dr. MacArthur baptized these four men a great impression was produced. Soon afterward the church and pastor again contributed to the work, and during the year 1907 thirty members were received by baptism and five by letter. Of this number three young men are now preparing for the ministry.

On Sunday, July 7, 1907, Mr. Gordiano was married by his pastor in the Calvary Baptist Church to Miss Anna Marie Oten Fraser.

In New York there is a Spanish-speaking colony estimated at 25,000, but the people are widely scattered, the largest number in any one spot living on Sixty-fourth street, between Tenth Avenue and Broadway. On Fourteenth street a Spanish church is maintained by the Jesuit Fathers. The Presbyterians have a mission for Spanish sailors on Madison street.

During the past summer, under the auspices of the Evangelistic Committee, Mr. Gordiano spoke in Spanish each week-day except Saturday, at noon, in the cigar factories on Broadway, West Broadway, Pearl street and Maiden Lane. Each week evening, except Sunday, he held open-air meetings near the corner of Sixty-fourth street and Columbus avenue. On August 2d four more converts were baptized. The results of the summer work were very encouraging, and about thirty persons have been added to the list of those who attend the Sunday service.

Our Paper Mission

What are you doing, my friends, with all that excellent reading matter which after being read by the family is so often thrown away?

How many readers of *THE HOME MISSION MONTHLY* know that the Woman's American Baptist Home Mission Society supports a paper mission, appointing a superintendent whose duty it is to supply people with addresses of our home missionaries and teachers having meager incomes to whom good religious and secular literature can be sent to be read in their own homes and often distributed to more needy ones?

Reading rooms connected with home mission schools and churches and rural Sunday-schools are helped by this Paper Mission. Ranchmen, miners and lumbermen, with the

aid of our home missionaries, are being supplied with good reading matter.

Many letters of appreciation for the literature have been received by the superintendent of the Paper Mission and by the senders. Among others is one received by a colored woman who turns her dining room twice a week into a reading room for her colored neighbors. Often she lets them take the papers home. She can send papers to colored schools in her vicinity. She writes that our Paper Mission has been a blessing in her town. One pastor in an Arizona town who has a recently formed church of less than twenty members has started a Baptist reading room in his new church building. "There," he says, "we read, preach, pray and feed the hungry people." We ask that tracts, magazines and papers be sent to help him reach the homes of his town. Another asks that foreign missionary literature be sent her that will help arouse a missionary spirit that will include all nations.

Are there not many who will be glad to send reading matter to these or other equally worthy people and will write to Miss Grace M. Eaton, 806 Main Street, Wakefield, Mass., Superintendent of the Paper Mission, for addresses?

You are asked to send them regularly, soon after reading in your own home. Send clean, unclipped papers of comparatively recent date. When sending for addresses please state what periodicals or papers you can send, that the Superintendent may know what person would most appreciate the offer. The full address of the sender should be placed on the paper or magazine, that the recipient may know to whom to send acknowledgment.

If any of our home missionary workers who are not now recipients of this Paper Mission read this article and feel they wish to be benefited by it, they may write to the Superintendent of the Paper Mission, telling the conditions of their field of labor, what their literary needs are, and what use they would make of reading matter. These requests will be carefully considered and helped if possible.

The Superintendent hopes that many more will give and receive these literary "cups of cold water."

GRACE M. EATON, Supt.



¶ The Funk & Wagnalls Company has rendered a real service to Bible students, and in this we include Sunday-school teachers, by bringing out in a single volume an up-to-date Standard Bible Dictionary, edited by Drs. M. W. Jacobus, Edward E. Nourse, and Andrew C. Zenos, aided by a large number of competent American, British and German scholars. We notice the name of our own Prof. Shailer Mathews and of Prof. Ira M. Price, Professor of Semitic Languages in the University of Chicago, in the list, while among the foreign contributors are Professors Marcus Dods of Edinburgh, Denney of Glasgow, Bartlet of Oxford, Dobschutz of Strasburg, Konig of Bonn, and Thumb of Marburg. The American contributors represent the best brains of our seminaries. The critical attitude of the work is not unfairly described as progressive conservative; an example being found in the treatment of "Miracles" by Dr. Sanday. The text followed is the American Revision. The illustrations are excellent, as is the letter press; the latter especially praiseworthy for clearness and admirable arrangement. The sunken headings catch the eye at once, and nothing is wanting that could aid the student. The contents include the fundamental scripture doctrines such as Faith, Repentance, etc., and general fields of theological thought. The pronunciation of words is given, with derivation; and at the end of every article calling for it, the literature of the subject is given in a note. It is not easy to describe the value of such a Bible Dictionary as this, and it is brought within reach by the very moderate price, considering the size and character and cost of such a work, of \$6 in cloth. We know of nothing to compare with it for the general student.

¶ If you would know what Rev. Charles Stelzle, the Secretary of the Department of Church and Labor of the Presbyterian

Board of Home Missions, regards as the Principles of Successful Church Advertising, you can find out by reading the volume just issued by Revell under that title. It is packed full of practical information and suggestions, and if you do not wish to employ all of the methods or even any of them, you will acquire some useful knowledge. Mr. Stelzle not only believes in advertising, but knows how to do it effectively, and he is firm in the conviction that the church ought to attract attention in every legitimate way, and make the public know of its existence and where places of worship are to be found without having to hunt for them. There is no other book on the special subject, and this is worth looking into.

¶ Missions in the Plan of the Ages, by Prof. William Owen Carver, of the Southern Theological Seminary, presents in a volume the results of studies made with view to teaching theological students the missionary idea found in the Bible. Holding that the Bible teaches the religious significance of the Christian missions for the world, and that the church is the product of missions and exists to promote them, the author brings the scriptures to bear at all points. The style is halting and the work smacks of the class-room too much to attract the general reader. The student will find considerable of interest, but the book on the Bible and Missions has yet to be written. Whatever conviction this work may carry, it has little impulsion. (Revell Co.; \$1.25 net.)



DONATIONS OF CLOTHING, ETC.

CONNECTICUT

Plainfield, Ladies of Baptist Church, barrel to Indian Orphan Home, Oklahoma.
Hartford, Woman's Missionary Society of the South Baptist Church, to Oklahoma, value. \$58.65

MASSACHUSETTS

Brookline, Ladies' Benevolent Circle of Clarendon St. Baptist Church, bbl. to Oklahoma.

MAINE

Bangor, Woman's Home Mission Circle of First Baptist Church, bbl. to Shaw University, value 40.00

NEW YORK

Rochester, Ladies' Circle, by Mrs. A. K. Lent, box for Indian Christmas at Indian Mission, Oklahoma.

OHIO

Cincinnati Women's Baptist Home Mission Union, to Wisconsin, barrel value..... 75.50

TO SPELMAN SEMINARY

Illinois, Wheaton; Mrs. L. M. Mallory and Mrs. R. E. Mallory, barrel clothing, etc., value 50.00
Mass., Charleston; Judson Miss'y Society, First Baptist Church, by Mrs. C. F. Byam, bbl. clothing and bedding.
Mass., Haverhill; King's Daughters, Portland St. Church, by Mrs. H. C. Tanner, bbl. bedding, table linen and clothing.
Mass., Somerville; Winter Hill Baptist Ch., by Mrs. George Crosby, bbl. clothing and bedding.
N. Y., Castile; Woman's Baptist Miss'y Soc'y, Baptist Church, Mrs. S. A. Lathrop. Prea., bbl. clothing and bedding.
Pa., Philadelphia; Dorcas Society, First Bap't Church, by Mrs. T. Seymour Scott, box bedding, clothing, etc.
Pa., Warren; Women's Home Miss'y Soc'y, Baptist Ch., Mrs. C. M. Snyder, Prea., bbl. bedding and clothing.
R. I., Narragansett Pier; Woman's Missionary Society, First Baptist Church, by Mr. James F. Cross, 4½ doz. towels for hospital.

BAPTISMS

Teofilo Barocio, Mexico City, Mex.....	5	L. W. Ross, Boyero and vic, Colo.....	20
Policarpo Barro, Aguas Calientes, Mex.....	5	C. N. Wester, Lake Ave. Ch., Pueblo, Colo.....	44
W. A. Petzoldt, Crow Indian Mission, Lodge Grass, Mont.....	10	W. M. Crawford, Tonkawa and Fairview, Okla..	12
H. H. Branch, Bethel Ch., Los Angeles, Cal....	8	R. F. Smith, Dill, Okla.....	5
H. E. Marshall, Watts, Cal.....	14	R. W. King, Sandpoint, Ida.....	24
W. A. Clevenger, Parkland, Okla.....	7	H. H. Rama, Wilbur, Wash.....	18
D. N. Crane, Gage, Okla.....	12	C. R. Waite, Douglas Co. Wash.....	19
R. C. Farmer, Greer Co. Ass'n, Okla.....	6	C. M. Kessler, Florence, Colo.....	18
W. A. Hall, Billings, Okla.....	7	H. McD. Thompson, Montrose, Colo.....	6
E. A. Hardee, Sasakwa and Francis, Okla.....	7	Alfred Lindblom, Swedes, Norwood, Mass.....	6
T. P. Lewis, Okla.....	12	J. T. Stephens, Comanche Co. Ass'n, Okla.....	46
Albert Maddox, Guymon, Okla.....	24	A. C. Hageman, Bayamo Mission, Cuba.....	28
D. E. Mellichamp, Checotah, Okla.....	16	Francis O. Pais, Asst. H. R. Moseley, Cuba.....	10
J. B. Parrack, Caddo and Colbert, Okla.....	6	Gonzales Perez, Tunas Mission, Cuba.....	5
J. J. Risinger, Pleasant View, Okla.....	12	A. L. Story, El Cristo, Cuba.....	12
H. H. Treat, Kiowa Indians, Saddle Mt., Okla..	5	Angel Acevedo, Mameyes, P. R.....	7
E. G. Judd, Arvada, Colo.....	14	Dario Ruiz Martinez, San Juan, P. R.....	6
		W. B. Stewart, Pastor-at-Large, S. Dak.....	18

HOME MISSION APPOINTMENTS IN FEBRUARY

CALIFORNIA

Nellie V. Hall, Chinese Evening School, San Francisco.
Harriet M. Marsh, Chinese Evening School, San Francisco.
C. O. Lin, Chinese, San Francisco.
W. A. Magett, Mt. Olivet Ch., Colored, Marysville.
G. P. Williams, Kings City and vic.
Amos Robinson, Imperial Valley.

COLORADO

Walter Brannon, Boulder and Fort Collins.
C. W. Buell, Holly.
J. W. Epperly, Fowler.
A. M. Craven, Ordway.
J. L. Harding, Walsenburg.
L. W. Harris, Mt. Olive Ch., Canon City, Col.
G. P. Oels, Del Norte.

CONNECTICUT

J. O. Hammarberg, Swedes, Bridgeport.

GERMANS

Rudolf Klitzing, Bison, Kana.

ILLINOIS

W. H. Harris, Blue Island.
James Fung, Chinese, Chicago.

MINNESOTA

C. S. Marsten, Minnesota City.
M. W. Withers, Zion Ch., Minneapolis.
Samuel Hammerstrom, Swedes, Sandy Lake.
C. S. Detweiler, St. James.

MONTANA

Mrs. W. A. Petzoldt, Lodge Grass.

NEBRASKA

G. A. Campbell, Benson.
Balcom Wood, Hartington, Ponca and Maskell.

NEW JERSEY

C. R. Osback, Swedes, Englewood.
Rev. Mr. Florena, Italians, Camden.

NEW MEXICO

P. W. Longfellow, General Missionary.
F. P. McNeely, Taiban and Tolar.
Milton Reece, Silver City.
C. D. Spillman, Elida.

NEW YORK

Rev. M. B. Holmen, Norw's, Brooklyn.
Rev. Mr. Ferrante, Italians, Syracuse.
Adolph Bendzulla, Poles, Buffalo.
Guiseppa Buggelli, Italians.
Nellie M. Hall, Trenton Ave., Italian Mis.
N. E. Miller, Hunt Ave. Ch.
J. E. Nash, Michigan St. Ch.
Amos Naylor, South Side Ch.
E. M. Wadsworth, Cedar St. Ch.
F. H. Young, Kensington Ch.

NORTH DAKOTA

A. A. Bronnum, Ruso, Scandinavians.
H. F. Lydum, Danes and Norw., Donnybrook.
E. S. Sundt, Norwa., Rolla and Ellsberg.

OREGON

D. W. Thurston, City Miss'y, Portland.
A. B. Waltz, City Miss'y, Portland.

UTAH

J. V. Cody, Garfield.

WASHINGTON—WEST

D. V. Livingstone, District Miss'y.
The following teachers were appointed: Bishop College, Marshall, Tex., Mrs. Kate L. Dorcas and Mr. John A. Talcott; Indian University, Bacone, Okla., Forest S. Davis; International College, El Cristo, Cuba, Rev. Robert Routledge, President.

FINANCIAL STATEMENT FOR JANUARY, 1909

RECEIPTS

Contributions for General Purposes.....	\$40,031 48
Legacies.....	2,206 38
Contributions Specifically Designated.....	864 52
" for Church Edifice Gift Fund.....	730 03
	\$43,832 41
Income Accounts for General Fund.....	10,640 03
" " Church Edifice Gift Fund.....	2,683 57
" " " Loan Fund.....	2,783 78
Miscellaneous	18,795 12
	\$78,735 51

DISBURSEMENTS

For General Purposes.....	\$46,020 65
" Special as Designated.....	1,373 16
From Church Edifice Gift Fund.....	3,006 13
" " " Loan Fund.....	7,949 80
	\$59,249 74

CONTRIBUTIONS AND LEGACIES FOR JANUARY

Contributions and Legacies not otherwise noted are for general purposes. Items marked thus * are designated for specific purposes. C. E. F. for Church Edifice Fund

ARIZONA, \$489.25		Chico Ch.	7 50	Fort Morgan Ch.	23 10
Douglas, Second Ch.	6 00	San Pablo Ch.	8 90	*Collected per E. G. Lane..	23 07
Prescott Ch.	30 50	Berkeley, First Ch.	63 75	FOR STATE CONVENTION	
Yuma Ch.	10 35	Oakland, Tenth Ave. Ch.	143 40	Per W. W. Collins.....	87 79
Douglas Ch.	30 50	La Habra Ch.	3 00	Per T. D. Allen.....	80 00
For Indian Work:		Dixon Ch.	57 00	CONNECTICUT, \$2,476.55	
Nace S. S.	2 00	Santa Clara Ch.	8 28	Rockville Ch.	14 16
For C. E. F., Safford, I'll		Point Richmond Ch.	23 00	Stamford, First Ch.	100 00
Try Soc.	10 00	For Chapel in Porto Rico:		North Lyme Ch.	12 00
FOR STATE CONVENTION		Modesto Y. P. S.	8 55	Bloomfield, First Ch.	2 50
Arizona State Convention..	400 00	Woodland Y. P. S.	5 00	East Cornwall Ch.	10 00
CALIFORNIA, \$6,446.28		Lindsay Y. P. S.	10 00	Winsted Ch.	6 89
Huntington Park Ch.	30 80	Compton Y. P. S.	5 00	Stamford, Italian Ch.	1 00
Monrovia Ch.	152 71	Oak Park Y. P. S.	5 00	New Haven, Grand Ave.	
Los Angeles, Central Ch.	46 80	Willets Y. P. S.	8 00	Ch.	12 50
San Bernardino Ch.	81 85	Oakland, Danish Nor.		A Friend	1 00
Garden Grove Ch.	27 00	B. Y. P. U.	9 50	Norwich, Central Ch.	100 00
Lompoc Ch.	25 00	P. U.	25 00	New Haven, Olivet Ch.	9 25
Modesto Ch.	9 45	San Pablo B. Y. P. U.	4 00	Meriden, First Swedish Ch.	10 00
Healdsburg Ch.	4 85	Fort Bragg B. Y. P. U.	10 00	Bridgeport, First Ch.	276 60
Westport Ch.	5 00	Berkeley, First B. Y. P.		Hartford, Swedish Ch.	15 00
San Francisco, Emmanuel		U.	5 40	First Ch.	500 00
Ch.	11 50	FOR STATE CONVENTION		Asylum Ave. Ch.	215 86
First Ch.	24 66	Southern California Conven-		Jewett City Ch.	6 58
Sacramento, Emmanuel Ch.	50 00	tion		Croton Heights S. S.	7 97
Compton, Hubert Rickman..	5 00	COLORADO, \$322.44		Norwich, First Ch.	18 55
For Indian Work:		Fort Collins, Mulberry St.		Waterbury, Swedish Taber-	
Los Angeles, Central		S. S.	3 00	nacle Ch.	10 00
S. S.	15 00	Florence Ch.	23 00	New Haven, First Ch.	450 00
Garden Grove S. S.	4 00	La Junta Ch.	83 90	Hartford, Mem'l Ch.	20 85
San Pablo S. S.	2 10	Denver, Judson Mem'l Ch.	49 80	Jewett City C. E.	3 17
Lompoc S. S.	5 88	Rocky Ford Ch.	71 55	A Friend	2 00
San Bernardino S. S.	25 00	Golden S. S.	10 00	*Hartford, collected per C.	
Modesto S. S.	7 50	La Veta Ch.	25 00	K. Flanders	59 17
Los Angeles, East Side		Lafayette Ch.	4 29	Ezra H. Stevens.....	500 00
S. S.	12 63	S. S.	6 68	New London, Italian Mis-	
San Francisco, Swedish		Greeley Ch.	13 97	sion	5 00
S. S.	6 00	Walsenburg Ch.	10 00	CUBA, \$192.65	
Los Angeles, Swedish		Holyoke Ch.	7 00	Eastern Cuba Association...	192 65
S. S.	7 00	Lamar Ch.	37 00	DISTRICT OF COLUMBIA, \$46.73	
Burnett, Cerritos S. S.	1 75	Ortiz Ch.	5 00	Washington, Grace Ch.	20 00
San Francisco, Hamil-		Walsenburg Ch.	3 50	Anacostia Ch.	12 00
ton Sq. S. S.	14 00	Denver, Judson Mem'l Ch.	44 55	Washington, Metropolitan Ch.	8 40
Sacramento, Emmanuel Ch.	1 00	Greeley B. Y. P. U.	8 25	Brookland Ch.	7 05
Los Angeles, A Friend.....	15 00	Pueblo, Mesa Ave. Ch.	14 60	Washington, First Ch.	12 28
Long Beach Ch.	225 50	Canon City, First Ch.	224 00	DELAWARE, \$218.90	
San Francisco, Hamilton Sq.		Las Animas Ch.	30 00	Wilmington, Swedish Ch.	10 25
Ch.	186 64	Holly Ch.	6 00	North Ch.	8 65
First Ch.	14 90	Delta Ch.	8 50	Delaware State Mission Soc.	200 00
San José, Swedish Ch.	10 00	Denver, C. S. Onderdonk..	1 00		
Santa Ana Ch.	5 50				

ILLINOIS, \$833.55

Waukegan Ch.	30 75
S. S.	4 10
Rock Island Ch.	52 00
Chicago, Maplewood S. S.	3 70
Maplewood Ch.	27 75
First Swedish Ch.	3 02
Oak Park Ch.	5 08
Belden Ave. Ch.	25 00
Divernon Ch.	17 05
Hopewell Ch.	6 00
Berlin Ch.	10 46
Little Flock Ch.	2 20
Hutsonville Ch.	5 00
Jonesboro Ch.	11 80
Mt. Olive Ch.	6 75
Horace, Tucker Sisters.	10 00
Union Ch.	1 66
Springfield, Elliot Ave. Ch.	15 00
Alton, First S. S.	17 51
State St. S. S.	13 59
Pearl S. S.	1 00
Olive Branch Ch.	6 57
Hillcrest Ch.	3 51
Enon Ch.	3 50
Little Flock Ch.	5 00
Independence Ch.	4 50
Virginia Ch.	5 00
Urbana Ch.	25 88
Elisabethtown Ch.	2 75
Union Ch.	2 50
Oreana Ch.	9 10
B. Y. P. U.	5 00
Highland, C. A. Rogier.	5 00
Ewing, Rev. J. M. Billings- ley	2 00
Carmi Ch.	30 00
Tampico Ch.	5 31
Galesburg Ch.	200 00
Oak Park S. S.	20 00
Aurora, First Ch.	27 34
Marengo S. S.	10 81
Maywood Ch.	6 50
Ottawa, Mrs. Mary C. Mer- rillfield	100 00
Ch.	50 38
Joliet, First Ch.	24 00
Geneva, Swedish Ch.	5 00
Chicago, Garfield Park Ch.	25 00
Immanuel Bohemian Ch.	30 00

INDIANA, \$621.57

Whitestown, C. A. Marshall	10 00
Brooksbury Ch.	2 05
Macedonia Ch.	5 60
Lima Ch.	8 64
Mt. Pleasant, First Ch.	23 00
Fredonia Ch.	3 43
Hopewell Ch.	4 30
Versailles Ch.	9 04
New Liberty Ch.	5 80
Clear Spring Ch.	6 88
Southport Ch.	6 64
Larwill Ch.	2 38
Aurora Ch.	40 00
Milan Ch.	4 25
Bethany Ch.	7 25
Tampico Ch.	3 50
Westport Ch.	18 75
Mrs. Jennie Burroughs.	5 00
Mrs. Nellie Morris.	5 00
Anderson Ch.	7 50
North Madison Ch.	6 90
Markland Ch.	4 45
Tanglewood Ch.	4 00
Seymour S. S.	10 75
Mrs. Marie O. Smith.	10 00
Muncie, 17th St. Ch.	2 50
Mt. Pleasant Ch.	4 65
S. S.	70
Bloomington Ch.	8 80
Hurricane Ch.	14 14
Coffee Creek Ch.	21 25
S. S.	4 40
Tea Creek Ch.	2 50
Liberty Ch.	8 00
S. S.	1 10
Indianapolis, South St. Ch.	12 75
Greenwood Ch.	19 75

Little Sand Creek Ch.	12 90
Connersville Ch.	14 40
Scaffold Lick Ch.	4 50
Ryker's Ridge Ch.	8 12
Vienna Ch.	3 22
Hicks Ch.	5 00
Veraay Ch.	21 29
Scottsburg Ch.	3 00
S. S.	2 00
Salem Ch.	10 00
Grant's Creek Ch.	2 50
Napoleon Ch.	3 50
Cross Plains Ch.	2 35
New Liberty Ch.	5 00
Jeffersonville Ch.	2 70
Sparta Ch.	9 30
Franklin Ch.	117 83
Lawrenceburg Ch.	26 00
Rock Creek Ch.	3 00
Mt. Sterling Ch.	3 55
Indianapolis, Emmanuel Ch.	20 06
Mentone Ch.	6 55
Otto Creek Ch.	20 00

IOWA, \$430.45

Washington, First Ch.	19 05
Massena Ch.	8 20
Sioux City, Swedish Wom- en's Society	5 00
Corydon, Unity Ch.	1 83
S. S.	3 00
B. Y. P. U.	1 15
Clarinda S. S.	11 00
Cedar Rapids, Calvary Ch.	4 09
Atton Ch.	4 25
Des Moines, Swedish Ch.	5 00
Knoxville S. S.	3 95
Osage Ch.	28 51
B. Y. P. U.	25 00
Iowa City Ch.	11 48
Sibley Ch.	4 63
Des Moines, Forest Ave. B. Y. P. U.	10 00
Knoxville Ch.	1 37
Burlington, First Ch.	3 83
Emerson Ch.	35 40
Winfield, Beulah S. S.	5 53
Massena Top Ch.	3 00
Webster City Ch.	6 23
Mitchell Ch.	3 80
Denison Ch.	17 30
Osceola Ch.	12 55
S. S.	3 45
Des Moines, Forest Ave. S. S.	43
Osage S. S.	2 10
May Ch.	7 23
S. S.	2 44
B. Y. P. U.	2 23
Murray B. Y. P. U.	5 50
Russell Ch.	7 87
Bradgate S. S.	5 80
Jra.	1 25
Marathon S. S.	1 35
Council Bluffs Mem'l Ch.	5 25
Oskaloosa, First S. S.	5 00
Jordan's Grove Ch.	7 20
Akron Ch.	8 53
Davenport, Calvary Ch.	10 12
Muscatine Ch.	31 40
Clinton Ch.	12 95
Waterloo, Walnut St. Ch.	36 08
Allerton, Sallie Shields.	50
Pleasant Valley Ch.	4 50
Cedar Falls B. Y. P. U.	5 00
Renwick Ch.	7 90
Logan Ch.	6 35
Missouri Valley S. S.	2 46
Shell Rock Ch.	7 25
S. S.	7 61
Corning Ch.	12 48

KANSAS, \$599.53

Belpre, S. J. Rudd.	50 00
Topeka, Seward Ave. S. S.	3 23
Bernal, Harmony Ch.	18 45
Iola Ch.	37 10
S. S.	13 92
Y. P. S.	1 30
Kincaid Ch.	4 25
S. S.	1 85

Sedgwick, Bethany Ch.	4 40
Bush City Ch.	4 00
Clay Center, Swedish Ch.	7 04
Newton S. S.	2 87
Frederick Ch.	15 00
Hutchinson Ch.	61 01
B. F. Tucker.	50 00
Homer Creek Ch.	3 71
Kingman Ch.	27 67
S. S.	2 23
Howard Ch.	24 50
S. S.	1 15
Sterling Ch.	7 40
Ottawa Ch.	45 23
Jr., Y. P. S.	6 70
Larned B. Y. P. U.	2 00
Caldwell, Mr. and Mrs. T. E. Neal.	25 00
Climax Ch.	2 25
Concordia, Swedish Ch.	21 00
Garnett Ch.	11 00
Abbeville Ch.	2 50
Mt. Orum Ch.	1 15
Topeka, First Ch.	24 75
Conway Springs, Muncesah Ch.	14 75
Independence, First Ch.	7 89
Lyons Ch.	5 00
Great Bend Ch.	3 00
Alden Ch.	24 77
Wellington, North Side S. S.	20 00
St. John, First Ch.	20 25
S. S.	2 50
B. Y. P. U.	2 50
Kellog, Mt. Zion B. Y. P. U.	6 50

MAINE, \$255.65

Presque Isle Ch.	5 12
Saco, Main St. C. E.	2 87
Westbrook Ch.	2 00
S. S.	3 75
Forest City Ch.	3 30
Penobscot Ass'n	16 39
Eastport, First Ch.	3 50
St. George Ch.	8 00
Waldoboro, First Ch.	2 31
Rockland, First Ch.	100 00
Oakland, Jeannette Benja- min	50 00
Kennebunk Ch.	8 02
Y. P. S.	3 02
Livermore Falls S. S.	2 10
Milo Ch.	3 30
Dover and Foxcroft Ch.	2 30
Dexter Ch.	1 43
Parkman Ch.	1 24
Sedgwick, Mrs. F. H. Smith Eastport, Washington St. S. S.	4 00
West Sumner Ch.	13 09
Hartland Ch.	2 50
Caribou C. E.	1 00
Ellsworth, First Ch.	11 23
Camden, Chestnut St. Ch.	1 00
Camden, Chestnut St. Ch.	4 20

MARYLAND, \$30.00

Hyattsville, First Ch.	30 00
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MASSACHUSETTS, \$2,505.63

Somerville, Winter Hill Ch.	27 94
Brookville S. S.	9 87
Westfield, Central Ch.	3 40
Groton Ch.	12 00
Westboro, First Ch.	54 84
Natick, First Ch.	29 11
Boston, Clarendon St. Ch.	103 14
Lawrence, First Ch.	12 00
Still River Ch.	60
Somerville, Winter Hill S. S.	16 08
Springfield, State St. Ch.	72 80
Boston, Jamaica Plain Ch.	3 90
Mattapan Ch.	11 11
Boston, Blaney Mem'l Ch.	16 00
Roslindale C. E.	7 30
Malden, First Ch.	214 16
Salem, Central Ch.	13 41
Haverhill, First Ch.	26 78
Andover, First Ch.	13 00
Reading, First S. S.	5 00
Boston, Roslindale Ch.	2 00
Northboro Ch.	8 75

Winchester, First Ch.....	22 70
Melrose, First Ch.....	43 10
Cambridge, Old Cambridge Ch.....	227 86
Maplewood, A Friend.....	10 00
No. Abington, First Ch.....	3 41
Worcester, First Ch.....	143 59
Colrain, Second Ch.....	2 50
No. Oxford, First Ch.....	4 75
So. Framingham, Park St. S. S.....	4 00
C. E.....	12 86
Ira.....	8 00
Far and Near Soc.....	9 95
Sterling, First Y. P. S.....	1 15
Foxboro, First Ch.....	10 11
Framingham, First Ch.....	23 60
Cambridge, First Ch.....	257 75
Brookline Ch.....	40 13

Mary I. Dexter, "In memory of Mrs. Julia Shedd" Clinton, First Y. P. S.....	25 00
So. Framingham, Park St. Ch.....	17 87
Lowell, Worthen St. Ch.....	22 35
Newton Centre, Mrs. A. M. Pickford.....	24 08
Worcester, Dewey St. Ch.....	150 00
Boston, First Ch.....	9 56
Newton Centre, First Ch.....	20 00
Taunton, Winthrop St. Ch.....	281 08
Webster, First Ch.....	185 06
Northampton, A Friend.....	20 00
Wollaston, First Ch.....	5 00
Hyde Park, First S. S.....	181 72
Gloicester, Chapel St. Ch.....	10 00
Dedham, First Ch.....	6 21
Rockland, First Ch.....	13 17
Roxbury, Matilda Daggett.....	21 73
Wakefield, Geo. W. Eaton.....	5 00
Collected per A., St. James.....	25 00

MICHIGAN, \$174.30

St. Johns, J. T. Daniells.....	5 00
Detroit, North Ch.....	31 23
Dexter Ch.....	5 15
B. Y. P. U.....	1 85
Romeo Ch.....	11 21
Elmer Ch.....	1 25
Croswell Ch.....	3 30
Austin Ch.....	1 00
Pontiac, First Ch.....	36 46
Jackson, Memorial Ch.....	32 97
B. Y. P. U.....	3 75
S. S.....	1 76
Kalamazoo, Bethel S. S.....	8 70
Bethel Jrs.....	45
Unionville Ch.....	3 00
Stockbridge Ch.....	9 23
Ewart Ch.....	18 00

MINNESOTA, \$2,058.99

Lincoln Ch.....	12 53
Clinton Falls Ch.....	20 00
McGregor, Mrs. M. N. Smith.....	1 00
Lake Elizabeth, Swedish Ch.....	10 00
Windom Ch.....	14 00
St. Paul, Woodland Park Ch.....	13 10
Thief River Falls, Swedish Ch.....	5 00
Northfield Ch.....	65 93
Breckenridge Ch.....	4 21
Reynolds, Swedish Ch.....	3 05
For C. E. F.....	
Eveleth Ch.....	1 50
Deerwood Ch.....	2 00
St. Paul, Second Swedish Ch.....	3 15
Blooming Prairie Ch.....	5 10

FOR STATE CONVENTION

Minnesota State Convention.....	1,898 43
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MISSOURI, \$570.54

Kansas City, Mrs. E. B. Fulton.....	5 00
Board of General Home and Foreign Missions.....	565 54

MONTANA, \$200.00

FOR STATE CONVENTION	
Montana State Convention.....	300 00

NEBRASKA, \$190.37

Marietta S. S.....	6 00
Stromberg, Eden Ch.....	41 00
Central City Ch.....	23 50
Osceola, Swedish S. S.....	3 50
Fairbury Ch.....	9 75
Tekamah Ch.....	9 97
Western Ch.....	29 85
Harbline Ch.....	3 00
Nebraska City, First S. S.....	6 74
Weston, Swedish Ch.....	11 80
Omaha, First Ch.....	28 00
Hebron Ch.....	1 31
Pawnee S. S.....	5 00
Mason City Ch.....	1 80
Valparaiso Ch.....	2 65
For C. E. F., Fairbury Ch.....	6 50

NEW HAMPSHIRE, \$343.02

Franklin Ch.....	6 09
Hampton Falls Ch.....	20 50
Nashua, First Ch.....	58 86
East Jaffrey, First Ch.....	2 50
New London Ch.....	64 27
So. Lyndboro Ch.....	5 00
Lyme Center Ch.....	12 75
Greenville, First Ch.....	11 00
Salisbury Ch.....	9 00
New Ipswich Ch.....	9 47
Newport Ch.....	18 88
New London, First Ch.....	6 00
Antrim Ch.....	58 93
Concord, First Ch.....	58 53
Hudson, First Ch.....	1 26

NEW JERSEY, \$1,757.12

Elizabeth, East Ch.....	18 66
Bloomfield, First Ch.....	138 92
Newton Ch.....	25 00
South Plainfield S. S.....	1 81
Hasbrouck Heights Ch.....	5 00
East Orange, First Ch.....	360 57
Demarest Ch.....	60 00
Orange, Washington St. Ch.....	25 28
Paterson, First Ch.....	300 00
Glenwood Ch.....	17 37
Newark, First Swedish Ch.....	5 00
Bayonne, First Ch.....	9 12
Newark, South Ch.....	300 00
Somerville, First Ch.....	25 25
Phillipsburg, First Ch.....	12 15
Haddonfield, First Ch.....	101 85
Salem, First Ch.....	42 48
New Brunswick, Livingstone Ave. Ch.....	42 97
First Ch.....	183 86
Rutherford Ch.....	12 00
For C. E. F., Jersey City North S. S.....	69 83

NEW MEXICO, \$16.30

Plainview Ch.....	1 80
Lone Valley Ch.....	2 00
Avis Ch.....	12 50

NEW YORK, \$7,151.53

Mayville Sunday-School.....	17 57
Canandaigua, First Ch.....	13 68
Venice Ch.....	3 00
Akron Y. P. S.....	5 00
Newfield Ch.....	5 60
Ballston Spa Ch.....	37 74
Albion Ch.....	1 00
Norwich, Calvary Ch.....	23 23
Brooklyn, Borough Park Ch.....	20 00
N. Y. City, Frank R. Chambers.....	150 00
Sloansville Ch.....	6 00
Fabius Ch.....	2 50
Thorn Hill S. S.....	6 13
Hamilton, First Ch.....	190 29
Mount Morris Ch.....	15 62
Kent and Fishkill S. S.....	2 00
Darien Center, Mrs. Mona Holmes.....	5 00
Albion, First S. S.....	4 46
Canastota, First Ch.....	9 73
Hudson, L. F. Requa, Jr.....	50 00
Worcester, Second Ch.....	13 00
C. E. S.....	1 50

Westford Ch.....	5 00
Yonkers, Bethany Ch.....	35 47
Homer Ch.....	36 79
Williamsville Ch.....	35 00
Stephentown, Mrs. Elnathan Sweet.....	30 00
N. Y. City, Fifth Ave. Ch.....	900 57
Rushford, C. E. S.....	4 15
Brookport Ch.....	5 00
Hartland Ch.....	50 00
New Dorp Ch.....	2 00
Ossining, First Ch.....	32 05
Fredonia, First Ch.....	181 46
Vernon Ch.....	7 35
Brooklyn, First Italian Mission.....	30 50
Baldwinsville, First Ch.....	30 40
N. Y. City, Williamsbridge Emmanuel Ch.....	13 52
Kingston Ch.....	100 00
Petersburg Ch.....	6 20
Rochester, First Ch.....	600 00
Buffalo, Delaware Ave. Ch.....	69 00
Parishville Ch.....	32 76
Auburn, First Ch.....	41 44
Lima S. S.....	5 00
Big Flats Ch.....	2 12
S. S.....	2 12
Canandaigua T. H. F.....	25 00
Clyde Ch.....	24 35
Mendon Ch.....	15 00
Cortland, First Ch.....	13 40
West Nanticoke Ch.....	4 00
Buffalo, Cedar St. Ch.....	8 59
New Hartford Ch.....	6 00
Waterford Ch.....	65 30
Wellsville Ch.....	105 00
Elba Ch.....	40 00
Parma, First Ch.....	53 37
Rochester, University Ave. Ch.....	4 50
Rochester, University Ave. S. S.....	7 32
Calvary S. S.....	3 75
Plymouth Ch.....	6 00
Pulaski, First Ch.....	23 00
Yonkers, Warburton Ave. Ch.....	138 56
Le Roy, First Ch.....	20 00
Hamilton, First Ch.....	2 00
Little Falls, First Ch.....	53 26
Clarksville, First Ch.....	15 00
Brooklyn, Greene Ave. Ch.....	110 92
Albany, Emmanuel Ch.....	171 00
Springfield Center Ch.....	19 00
Fulton Ch.....	52 07
Kesville, First Ch.....	9 60
Big Flats Ch.....	14 00
Jamestown, Swedish Ch.....	10 00
Rockwood Ch.....	6 00
Middlebury, First Ch.....	27 42
Madison Ch.....	45 25
Brooklyn, Central E. D. Ch.....	76 26
Rushford S. S.....	7 00
Castile B. Y. P. U.....	5 00
Brookport Ch.....	25 00
Brooklyn, Calvary Ch.....	33 48
Yonkers, Warburton Ave. Ch.....	40 00
Fleming Ch.....	12 50
S. S.....	2 50
Wyoming, Titus L. and Susan Hitchcock, deceased.....	2,388 27
*Yonkers, Warburton Ave. Ch.....	40 30
*Brooklyn, Borough Park Ch.....	50 00
*Jamestown, First Ch.....	73 58
*For C. E. F., N. Y. City, First Ch., A Friend.....	400 00
La Grange Y. P. S.....	25 00
Hermitage Y. P. S.....	6 00
N. Y. City, Morning Star Mission.....	7 18

NORTH DAKOTA, \$91.36

Calvin Ch.....	21 36
S. S.....	5 00
Minot Ch.....	15 00

Beaulieu Ch.	10 00	Deer Lick, Mrs. P. A. Ealy.	15 00	SOUTH DAKOTA, \$1,467.15	
Bottineau, C. W. Feathers..	5 00	Elizabeth S. S.	2 81	*Collected per J. H. Davis..	7 36
Ruso Ch.	10 00	Ch.	9 19	FOR STATE CONVENTION	
Fargo, Swedish Ch.	25 00	Lockport Ch.	1 05	South Dakota State Con-	
		Reading, First Ch. & S. S.	104 28	vention	1,417 79
OHIO, \$1,760.43		Winfield Ch.	8 00	Per W. B. Stewart.....	49 00
Cambridge, B. Y. P. U.		Picture Rocks S. S.	3 08	UTAH, \$139.87	
Ass'n	1 10	Scranton, Jackson St. Ch.	6 50	For Indian Work:	
Dayton, Riverdale Mem'l Ch.	7 00	Smithfield, Mt. Moriah Ch.	53 50	Ogden S. S.	12 50
First Regular Ch.	284 03	Jackson, Summit Ch.	2 00	*For C. E. F.:	
Cambridge, First Ch.	9 85	Danville, First Ch.	11 76	Salt Lake City, Friends	3 25
Foster Haseltine Heirs.	10 00	Indiana Ch.	9 50	Emmanuel B. Y. P. U.	16 00
Dayton, Central Ch.	12 50	Saltsburg, B. Y. P. U.	23 76	Burlington Mission...	10 00
Camden Ch.	13 20	Ridley Park Ch.	23 64	Eureka Y. P. S.	5 00
Owl Creek Ch.	28 28	Meadville Ch.	5 50	Salt Lake City, East	
Springfield, First Ch.	23 55	Scranton, Penn. Ave. Ch.	105 00	Side C. E.	64 25
Haskins, First Ch.	10 00	Ulysses, First Ch.	40 00	Salt Lake City, East	
New Philadelphia Ch.	17 00	Bradford, First Ch.	12 00	Side S. S.	28 87
Pomeroy, First Ch.	22 50	Union City, First Ch.	13 43	VERMONT, \$409.65	
Toledo, Ashland Ave. Ch.	90 90	Emporium, First Ch.	12 10	Bellows Falls, First Ch.	12 02
Granville, First Ch.	66 00	Sharpville Ch.	9 79	Ludlow, First Ch.	17 50
Dresden Ch.	20 00	Upland, Mrs. J. Lewis	1,000 00	Rutland, First Ch.	64 94
Zanesville, Market St. Ch.	25 05	Crozer	10 00	Barre, First Ch.	12 21
Warren Ch.	21 86	Allentown, Twelfth St. Ch.	39 09	Ludlow Jra.	1 61
Cambridge Ch.	5 6	Williamsport, First Ch.	50 25	Burlington, First S. S.	26 94
Canton, First Ch.	27 23	Huntingdon, First Ch.	10 00	St. Johnsbury, Julia M.	
Fredericktown Ch.	31 14	McKeesport, First Ch.	28 13	Mitchell	6 00
Cleveland, First Ch.	508 06	Norristown, Calvary Ch.	9 42	West Brattleboro Ch.	8 05
Salem Ch.	2 50	Pittsburgh, Maple Ave. Ch.	24 00	Manchester, Center Ch.	6 50
Big Darby Ch.	10 00	Great Valley Ch.	20 15	Bennington, First Ch.	225 13
Mt. Vernon Ch.	87 43	Danville, First S. S.	1 81	Windsor, First Ch.	1 00
Gallion Ch.	27 00	Bellwood, Logan Valley Ch.	15 25	*Collected per N. T. Hafer.	16 00
Medina Ch.	18 00	New Castle, Unity Ch.	16 64	WASHINGTON, \$510.77	
Norwood Ch.	17 50	Mainesburg, Sullivan Ch.	25 25	*Leban Ch.	4 50
Johnstown Ch.	2 50	Holidaysburg, First Ch.	34 61	*Hoquiam Ch.	2 25
S. S.	1 14	Coraopolis, First Ch.	8 21	FOR STATE CONVENTION	
New London Ch.	5 00	Smicksburg, Mahoning Ch.	5 00	Northwest State Convention,	
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THE BAPTIST HOME MISSION MONTHLY

PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY

312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

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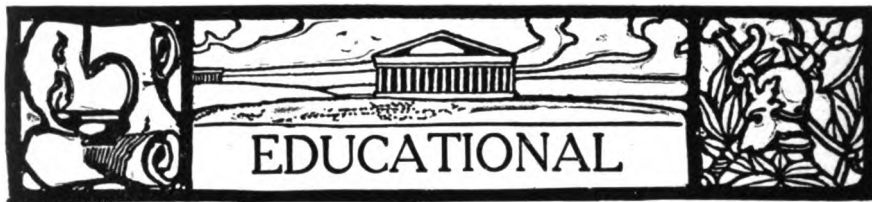
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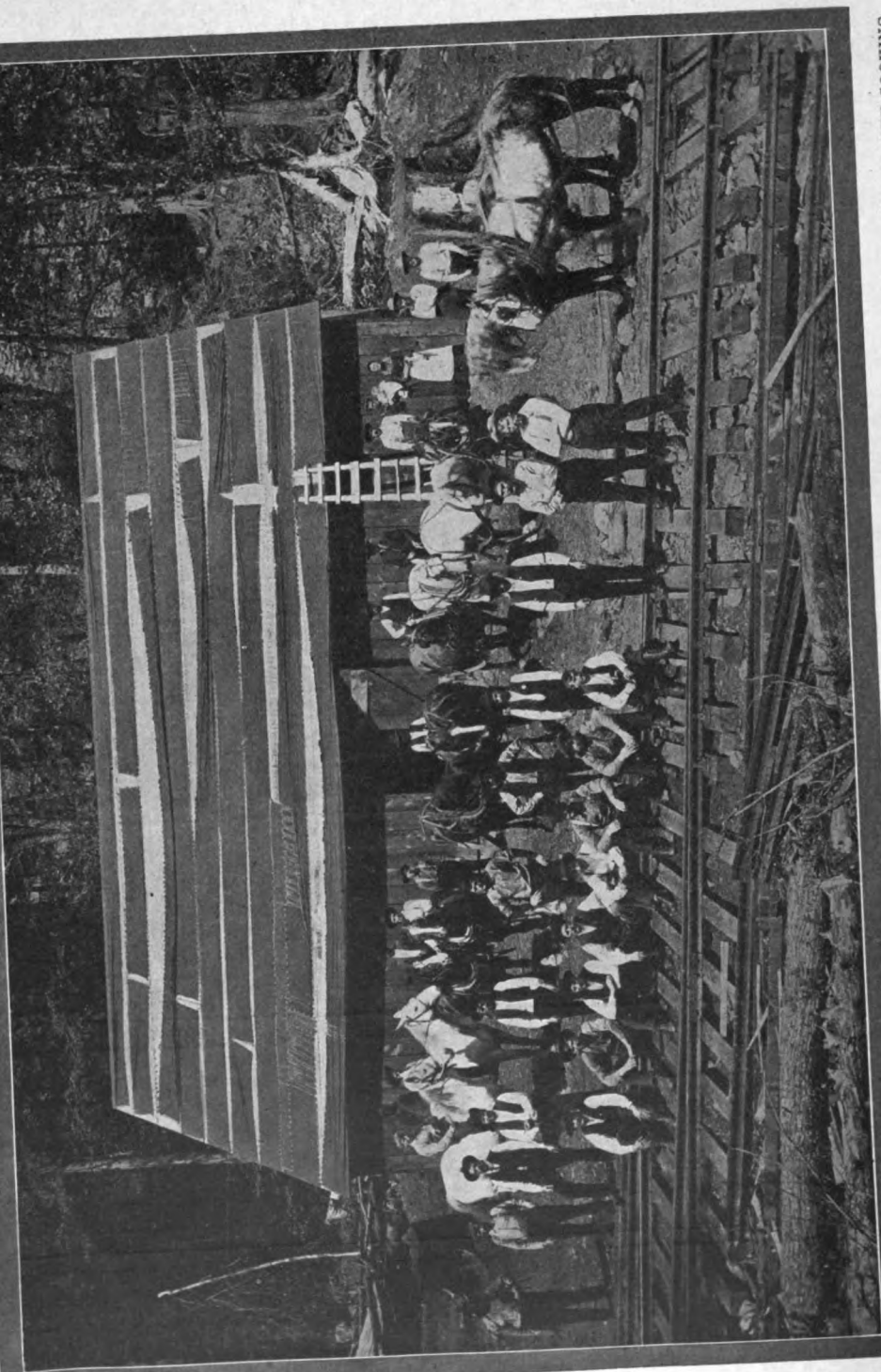


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THE BAPTIST HOME MISSION MONTHLY

VOL. XXXI

APRIL, 1909

No. 4

ANOTHER BANNER CHURCH

EVANSTON, WYO., March 6, 1909.

Baptist Home Mission Monthly,
New York.

Dear brethren:—

I am one of your missionary pastors in Wyoming. We have a very small church of twentyfive resident members. These are all poor people with one or two exceptions. Last year these twentyfive members raised one thousand and four dollars and fortyfive cents for all purposes. This gives an average of over forty dollars for every man woman and child on the church roll. Of this amount, one hundred and sixtyseven dollars and thirty cents was for benevolent offerings, giving an average of six dollars and sixty-nine cents per capita.

These figures are given in the Wyoming Annual and since you request reports on churches of this class, we humbly send in this data in hope that it may do some good service for Jesus the Christ whose servant we are.

Sincerely B. Clifford Cross



Home Missions—Why?



WHY? Because there is only one way to bring about the needed reforms in this country. That way is evangelization, not legislation. To change the conditions effectively means to Christianize the citizens. Putting all our national problems together, the only solvent is the reformation, and that means the regeneration, of the individual. The gospel of Jesus Christ is the only power that can make and keep us a righteous, reverent, law-abiding and free people. The Home Mission Society exists for the sole purpose of preaching and extending this gospel. It aims to take this country for Christ as the sure means of securing the enactment and enforcement of righteous laws and preserving its sacred liberties. The Society works from two points of outreach: It seeks to convert the unconverted already here, and to see that they have the gospel preached to them in places where but for its aid there would be no church privileges; and it seeks to convert those who come here from foreign countries. It does not care where people were born; it is only anxious that they be born again, for then they will be fit for American citizenship. The work thus set before the Home Mission Society is vast beyond conception.

WHY? Because we are Christians and citizens, and in this cause religion and patriotism are combined. It is one of the divine laws of recompense that in doing good to others we are preserving and increasing the good we ourselves enjoy and possess. The missionary spirit in us combats and conquers the mercenary spirit in us. Home Missions help us to meet and repulse the assault on home morals, and there is need for all the combined might of

American Christianity to defend the home citadel to-day.

WHY? Because of the value of the frontier missionary. We do not half realize the importance of the work done in promoting civilization, in establishing and maintaining the peace and order of society in a new community. The missionary is of far greater moment than the military on the outposts of civilization. Take the Home Missionaries out of our national history and the story of our moral and social progress would read very differently. Much of the most heroic and beneficent personality and labor would be lost. It is impossible rightly to estimate the service rendered by these elevating, purifying and conserving agencies which, carrying the gospel in word and deed, have been the leaven in the great lump of immigration, the salt preservative in the corruption of new settlements, and the light in the darkness of new conditions and the readjustment of race relations.

WHY? Because this work of Home Missions is interwoven with all the interests that are most precious to us. It is not a work remote from us. Every missionary pastor in Oklahoma or Utah or Washington or Wyoming is by his gospel work there helping to lay the walls of peace and prosperity and permanence around our homes in every other section of the land. Every missionary dollar that is put into a meeting-house or church in Oregon or New Mexico or Arizona adds solidity to the churches in every other section or State. Every missionary teacher in southern school is helping to diminish the race problem through the training of able Christian leaders for the Negroes.

WHY? Because as we love God and our land we must protect and preserve our American ideals and institutions. The perils of unlimited immigration are often

impressed upon us. These are to be met, not by restriction but by religion. Where we cannot check, we can and must convert. If we send missionaries to China, as we rightly do, to make Christians of the Chinamen there, shall we not also make Christians of the Chinamen here? And the same with regard to all nationalities. We ought to be working to every advantage at home. And as with the problem of immigration, so with every other.

If any one asks, Why Home Missions? here are five answers to consider. They are all summed up in the three words, "For Christ's sake!" The Home Mission motto is "NORTH AMERICA FOR CHRIST."

A Suggestion

THE President makes it clear in the paragraphs from his inaugural address published on another page that he is in sympathy with the colored people in their progress and will give them fair and unprejudiced treatment. At the same time he indicates that he will not force colored officeholders upon unwilling constituencies, as was done by President Roosevelt in the case of Collector Crum of Charleston. Doubtless most people will agree that such appointments are not in the best interests of the Negroes themselves, since they excite the race prejudice which all true friends of both races seek to allay and remove.

Since, however, the President recognizes the fact that some colored men are fitted to hold office and deserving of it, and that proper appointments to office tend to develop the racial self-respect, the question arises where such appointments can be made so as to be satisfactory to all concerned. Obviously the place to begin is in the North, where we profess to have no race prejudice. For example, what a fine thing it would have been to have appointed a competent Negro as Collector of the Port of New York, instead of giving that high office to one whose claim would seem to be based on the legacy system. We suggest to the President that he try an appointment of this character on one of our principal northern cities, and thereby test the virtue of the northern profession.

Considerable space is given in this issue to the Negroes, and our educational work for them. It means much to have a President of Mr. Taft's temper toward the South and its problems—political, industrial and racial. There are many indications of an improvement in the general state of feeling between the races. The President points out the true way for the colored people. Their future lies in their own hands, not in the hands of politicians North or South. They need trained leaders, and these our schools are helping to raise up for them. Their progress has been surprising, and there has never been a more hopeful condition than now obtains in the South. We are of those who try to appreciate how serious and difficult and delicate the race problem is, and who remember that it is one thing to deal with it from afar and quite another to confront it face to face. And we do not hesitate to say that, so far as our observation goes, the Negro is much better off in the South and more kindly treated there than in the North. It will be a blessed thing if we can all get very much more of that tolerance for which the President pleads.

The closing words of his inaugural address will strike a responsive chord in the Christian heart: "I invoke the considerate sympathy and support of my fellow-citizens and the aid of Almighty God in the discharge of my responsible duties." That sympathy and support it is ours to give; that he may receive the Divine aid it is ours to pray.

A Good Thing To Do

ONE of the last things President Roosevelt did was to send a message to Congress urging the creation of a Federal Children's Bureau, through which the needs of dependent children might be attended to. The first step proposed is the careful investigation of all matters pertaining to the welfare of children and child life. It is high time such an investigation were made, so that we may know the facts concerning child labor and juvenile delinquency, and be in a position to deal intelligently with this important subject.

NOTE AND COMMENT



NEWs from Havana that a bill repealing General Wood's military order which prohibited bull-fights has been introduced in the House and will probably be passed takes its place alongside of the bill to repeal the prohibition of cock-fighting, another measure due to the American occupation. It is said in favor of re-establishing the bull-fight, one of the most degrading spectacles that has survived semi-civilization, that it is unfair to the large Spanish element in Cuba to prohibit their national sport, while allowing the Cuban national sport of cock-fighting. Cock-fighting is another sport of peculiarly degrading character, and, of course, ought not to be legalized. Both of these measures furnish the strongest argument yet given of the unfitness of the Cubans to govern themselves in the present state of their development. An independent nation with bull-fighting and cock-fighting as its national sports is an anomaly in the twentieth century, and bound to be a vanishing quantity. We hope the Cuban Congress will kill both measures.

¶ Our readers will scarcely be able to miss the article on West Virginia in this issue, nor would they wish to do so. That is a capital sketch which we give of our District Secretary Stump, who is now going to represent both the home and the foreign work. He is big enough to do it, if any one man can. West Virginia is a far greater State than most of us have realized, and with such vast resources there is bound to be a great population and wonderful development. This is the first time **THE MONTHLY** has exploited this district, and we are glad to have such fine illustrations.

¶ The tide of immigration is setting in strong again with the reports of returning prosperity. Over 50,000 steerage passengers were booked March 15th, and more than 24,000 arrived in the third week of March. The immigrants are fairly well ahead of the prosperity, and it would be well if in some way the numbers could be kept small

for a year or more. With thousands of unemployed men in every city, it is apparently a poor time for thousands more to be coming. In such cases the immigration laws are impotent, as in many others.

¶ The New York Post Office is endowed with perspicacity. The other day a letter was delivered to Secretary Morehouse with this inscription on the envelope: "To that Great Society, 312 Fourth Avenue, New York." There was no hesitation on the part of the postman. Only one Society merits that name, and he brought it straight to the proper place. The letter enclosed an offering of 81 cents with the statement, "We did the very best that we could for this time." Thanks, Arkansas brother. That is all anybody can do, and the Society appreciates the offering and the address.

¶ One of the speakers at the Atlanta Conference said: "The women say, We are not going to preach, but we are going to know so much that we are going to know when a preacher cannot preach." Then an educated ministry will have to come in that section sure.

¶ Dr. H. R. Moseley, of El Cristo, Cuba, writing March 8th says: "I returned this morning from a three days' trip to the Antilla field. I baptized 29 and organized a new church at Barajagua. I return three weeks from last Saturday to baptize more, and organize a church at Tacamara. We have organized more new churches this year than ever before in the history of our work, and, from the reports, we shall show a large number of baptisms than before, besides other evidences of progress."

¶ When the celebrated Professor Ferrero, Italian historian, was here giving lectures at Columbia and Harvard, he discovered two Americas where Columbus discovered only one—the America of Dollars and the America of High Ideals. The Home Mission Society calls for the dollars in order to help preserve and proclaim the high ideals.

¶ The Reformed Church in America will organize a Laymen's Missionary Movement in the interest of both Home and Foreign Missions, according to resolutions adopted by a Men's Missionary Convention recently held to consider the matter.

¶ When it comes to comparing Senator Tillman of South Carolina with Collector W. D. Crum, the colored man, the latter has very good reason to hold up his head and continue to be a gentleman. There is no disgrace in a man's color.

¶ This is the kind of practical result that cheers one. A pastor in an interior city of the Empire State says: "The reading of your 'Aliens or Americans?' interested me in the Italians. I have since made myself known to them. Forty of them were in a theater service which I conducted one Sunday evening, and a dozen of them have been in our church since then. I am securing a grammar and lexicon, and I hope to study their language." So much for "Aliens or Americans?" And when scores of our pastors become similarly interested in whatever class of foreigners are in their neighborhood, and take a personal interest in them, and lead their people to undertake the work also, there will be much to hope for in the way of Christianizing the immigrants.

¶ "Missionary information is the fuel for missionary fire." Then there ought to be some warmth among the readers of the Baptist missionary magazines.

¶ The Russian Senate has decided that the conversion of Jews to the Orthodox Church does not emancipate them from their legal disabilities as Jews. This shows the lengths to which the Russians go against the Hebrews, and proves that the racial prejudice is stronger than the religious.

¶ Extensive revivals have been in progress in Coleman Academy, Gibsland, La., and Jackson College, Jackson, Miss. At the former school there was a week of meetings which resulted in the conversion of all the boarding pupils and quite a number of the day pupils living in the town. Practi-

cally the same results were achieved at Jackson, an account of which is given on another page.

¶ Dr. Samuel McBride has had some painful experiences recently. An abscess which formed in the head necessitated a surgical operation, and for many days he was in great suffering. His engagements have had to be canceled, and it will be some time before he will be able to resume his work. Many friends will be glad to know that he is on the way to recovery.

¶ The General Convention of the Baptists of America has been appealed to by the Baptists of England to aid in raising a memorial fund of \$20,000 in appreciation of the fifty years' ministry of Alexander Maclaren, who was eighty-three on the 11th of February. In harmony with his wish this fund will be devoted to The Maclaren Jubilee People's Institute in Manchester, to house a work among the poor in which the aged preacher is deeply interested. Any who desire to have part in this testimonial may send direct to Hon. E. M. Thresher, of Dayton, Ohio, treasurer of the General Convention.

¶ Pleasant words continue to come concerning the Lincoln Day program. A friend in the Woodward Avenue Sunday School of Detroit, sending a generous offering, says: "The program worked out beautifully. One of our associate superintendents said it was the best program ever presented to our school. He said he was like the old lady who attended a funeral and said she enjoyed it hugely. He said he wept right through the service, but enjoyed every minute of it. There was a very general expression of enjoyment." Thanks to this correspondent and all others who have expressed their appreciation.

¶ A Rhode Island pastor writes: "I told my people at a recent meeting that the November and December issues of 1908 were the best Baptist missionary magazines I ever read. They gave me the material for two most inspiring missionary meetings." Thanks, brother. They were perhaps the best up to that time. Our aim is to make every new number the best possible.

Corresponding Secretary's Notes

Tribute to President Weston

THE Executive Board of the American Baptist Home Mission Society learns with profound sorrow of the death on February 6, 1909, of Rev. Henry G. Weston, D.D., President of Crozer Theological Seminary. In his early ministry he was a missionary of this Society in Illinois, where he formed some life-long attachments with men who occupied important positions in the denomination, notably with Rev. William M. Haigh, D.D., of Chicago, for many years the beloved Superintendent of Missions of this Society. Of that relationship Dr. Weston wrote as follows, upon the death of his friend: "He is the only man with whom I have carried on an uninterrupted correspondence for forty years, and during all that time his letters were so intensely and exclusively spiritual that they have been like heavenly music, the chiming of bells in the upper sanctuary. Their influence on me has been most blessed." These words reveal the spirituality and the exquisite grace of Dr. Weston.

While pastor of the Oliver Street Baptist Church, of New York City, he was an active and influential member of the Executive Board of this Society from 1859 to 1868, when he was called to the Presidency of Crozer Theological Seminary. At the great Jubilee meeting of the Society in 1882 he preached the annual sermon with great power from the text Isa. 54:2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; *spare not, lengthen thy cords and strengthen thy stakes.*" Most cheering have been his messages of appreciation and encouragement to the administrative officers of this Society, as the spontaneous outpouring of his great Christian soul. In him were united rare

sweetness, tenderness and saintliness of spirit with strong convictions and high qualities of intellect, the influence of which, like rich perfume, will long linger among us.

To the household bereaved of its patriarchal head, and to the Seminary also in its great loss, the Executive Board on behalf of the Society tenders its heartfelt sympathy.

Adopted by the Board, March 8, 1909.

☆ ☆



REV. ALEJANDRO TREVINO, of Monterey, Mexico, writes on February 20th: "I came last night from Tampico, where Brother Brewer and I closed our missionary campaign. We made a very interesting tour, visiting most of our churches in the frontier from Laredo to Tampico. Great interest was awakened in the revival services we held, and many precious souls came to the Lord. Nearly six weeks were spent. We preached

every night and sometimes twice a day. The candidates during these meetings were: At Sabinas Hidalgo, 12; Nuevo Laredo, 11; Santo Rosa, 5; Monterey, 42; Linares, 2, and Tampico, 24." These 96 conversions will add strength to the churches and encourage the missionaries and the people.

☆ ☆

Rev. A. R. GRIGGS, D.D., of Dallas, Texas, who has been conspicuous as a missionary leader among the colored Baptists of Texas for the last thirty years, a large portion of the time as an appointee of the Society in co-operation with the State Convention, has tendered his resignation in consequence of his decision to go as a missionary to Africa. Dr. Griggs has been a warm friend of Bishop College, and as editor of a paper as well as otherwise has been a very influential factor in the development of the Negro Baptists in Texas.



THE SONG OF THE WEST

By Howard B. Grose

I SING the song of the wondrous West,
Where the lifeblood pulses with fiery zest,
Where the swift transitions of passing years
Proclaim the push of the pioneers.

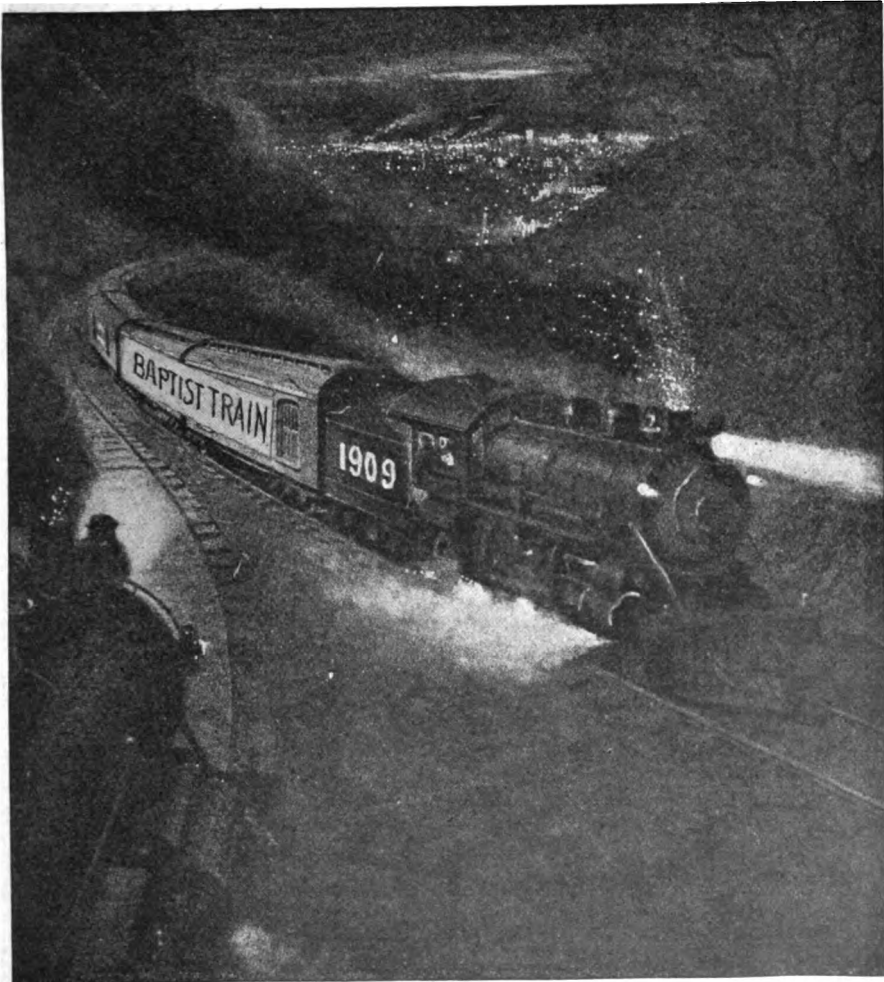
I sing the song of the boundless West,
By the warm sea currents and winds caressed,
Where the thoughts of men are as free and wide
As forest and ranch of the Great Divide.

I sing the song of the western coast,
Of mountain and valley, of frontier post,
Where the strong man wins, and rugged health
Builds solid and firm the commonwealth.

I sing the song of the Oregon land,
Of pioneer preacher and mission band,
Of the men and women who toiled and dared
And every peril and hardship shared.

I sing the song of the calling West,
Calling for men, the truest and best,
For men of might and prayer who inherit
The early-day faith and dauntless spirit.

- 1857 Oregon Constitution adopted; majority against slavery 5,082, against admission of free Negroes to the State, 7,539.
- 1858 Oregon admitted to statehood.
- 1865 First National Bank of Portland, the oldest west of the Rocky Mountains, established.
- 1867 First cargo of wheat shipped direct to Australia in the bark *Whistler*. Grading begun for Oregon Central Railroad and the Oregon and California Railroad.
- 1872 University of Oregon chartered and built at Eugene.
- 1883 The Northern Pacific pushes across the backbone of the continent into Oregon.
- 1891 Australian ballot law enacted.
- 1893 Women over twenty-one made eligible to all educational offices.
- 1896 Building of Cascade Locks on the Columbia by the Government.
- 1900 Oregon, with area of 96,000 square miles (equal to New England and New York combined) has population of 413,536. Stands first in production of hops, has greater amount of standing timber than any other State, ranks high in quality of crops, and in many kinds of crops first in quantity produced per acre; holds first place in salmon fisheries. Portland, the principal city, population of 90,426 (an increase of over 90 per cent. in a decade), ranks fifth among the cities of the United States in wheat and flour export.
- 1901 Lewis and Clark Centennial Celebration planned for 1905. Nearly a million dollars raised in the State to further it.
- 1905 Lewis and Clark Exposition.

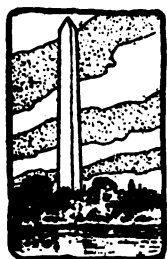


HOW ABOUT THAT BAPTIST TRAIN?

OUR TRANSPORTATION MANAGERS OUGHT TO GET BUSY. PEOPLE WANT TO KNOW ALL THE FACTS. WHAT ARE THE ROUTES AND RANGES OF EXPENSE? WHO SHALL PEOPLE WRITE TO? MEANWHILE, PLAN TO GO. YOU CAN ESTIMATE FAIRLY WELL. RATE FROM CHICAGO TO PORTLAND AND RETURN, \$62.50. RETURN VIA LOS ANGELES ONLY \$11.50 MORE FARE. SLEEPER \$19 EACH WAY FROM NEW YORK. TOURIST CARS \$7.50 FROM BUFFALO. ADD FULL FARE TO CHICAGO, AND THE TRIP CAN BE MADE FROM NEW YORK FOR FROM \$150 TO \$200, INCLUDING WEEK AT PORTLAND. IT WILL PAY. CHURCHES SHOULD SEND THEIR PASTORS.



THE PRESIDENT'S INAUGURAL WHAT HE HAS TO SAY ON THE NEGRO QUESTION



PRESIDENT TAFT'S inaugural address was what the people expected from him—a straightforward, dignified, lawyer-like statement of his policies. He pledges himself to carry out the Roosevelt reforms which were directed to the “suppression

of the lawlessness and abuses of power of the great combinations of capital invested in railroads and in industrial enterprises carrying on interstate commerce,” and to propose further needed legislative action “which shall render the reforms lasting and secure at the same time freedom from alarm on the part of those pursuing proper and progressive business methods.” The portion of the address which interests us especially is that which refers to the colored people, in whose welfare the President has manifested deep interest.

Looking forward with hope to an increased feeling on the part of all the people of the South that this government is their government, and that its officers in their States are their officers, he says the consideration of this question cannot be complete without reference to the Negro race, its progress and its present condition. The Thirteenth Amendment secured them freedom; the Fourteenth Amendment due process of law, protection of property and the pursuit of happiness; and the Fifteenth Amendment attempted to secure the Negro against any deprivation of the privilege to vote because he was a Negro. “The Thirteenth and Fourteenth Amendments have been generally enforced; while the Fifteenth has not been generally observed in the past, it ought to be, and the tendency

of southern legislation to-day is toward the enactment of electoral qualifications which shall square with that amendment. Of course, the law must not only be enacted, but must be fairly and justly enforced. In time this will come. Hence it is clear to all that the domination of an ignorant, irresponsible element can be prevented by constitutional laws which shall exclude from voting both Negroes and whites not having education or other qualifications thought necessary for a proper electorate. The danger of the control of an ignorant electorate has therefore passed.

“With this change the interest which many of the southern white citizens take in the welfare of the Negroes has increased. The colored men must base their hope on the results of their own industry, self-restraint, thrift and business success, as well as upon the aid and comfort and sympathy which they may receive from their white neighbors of the South. There was a time when northerners who sympathized with the Negro in his necessary struggle for better conditions sought to give him the suffrage as a protection, and to enforce its exercise against the prevailing sentiment in the South. The movement proved to be a failure. What remains is the Fifteenth Amendment to the Constitution and the right to have statutes of States specifying qualifications for electors subjected to the test of compliance with that Amendment. This is a great protection to the Negro. It will never be repealed, and it ought never to be repealed. If it had not been passed, it might be difficult now to adopt it, but with it in our fundamental law the policy of southern legislation must and will tend to obey it, and so long as the statutes of the States meet the test of this amendment and

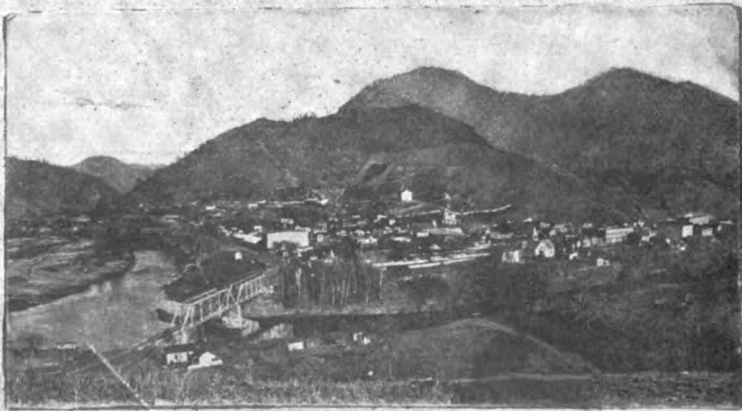
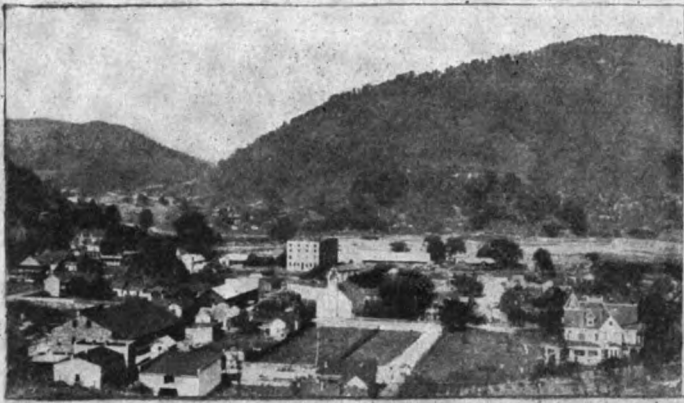
are not otherwise in conflict with the Constitution and laws of the United States it is not the disposition or within the province of the federal government to interfere with the regulation by southern States of their domestic affairs.

"There is in the South a stronger feeling than ever among the intelligent, well-to-do and influential element in favor of the industrial education of the Negro and the encouragement of the race to make themselves useful members of the community. The progress which the Negro has made in the last fifty years from slavery, when its statistics are reviewed, is marvelous, and it furnishes every reason to hope that in the next twenty-five years a still greater improvement in his condition as a productive member of society, on the farm and in the shop and in other occupations, may come. The Negroes are now Americans. Their ancestors came here years ago against their will, and this is their only country and their only flag. They have shown themselves anxious to live for it and to die for it. Encountering the race feeling against them, subjected at times to cruel injustice growing out of it, they may well have our profound sympathy and aid in the struggle they are making. We are charged with the sacred duty of making their path as smooth and easy as we can. Any recognition of their distinguished men, any appointment to office from among their number, is properly taken as an encouragement and an appreciation of their progress, and this just policy should be pursued.

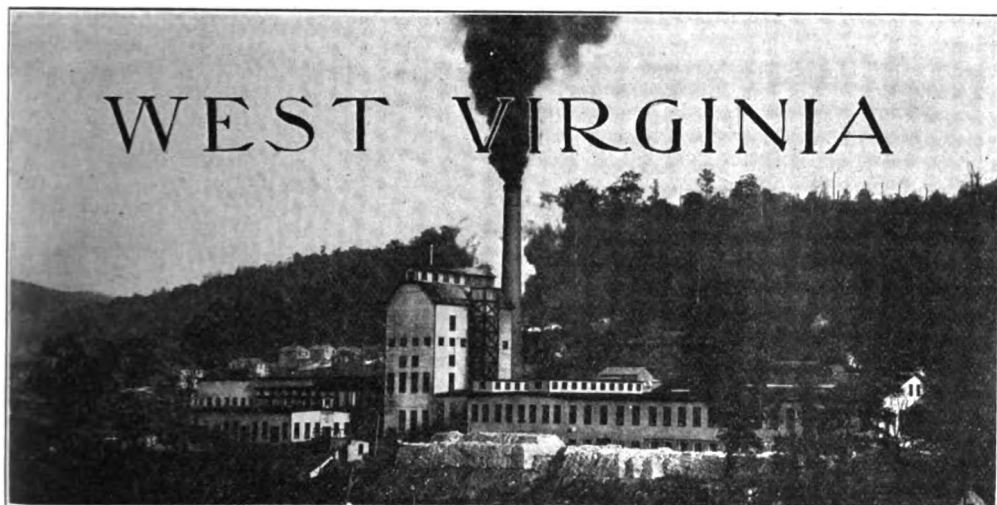
"But it may well admit of doubt whether, in the case of any race, an appointment of one of their number to a local office in a community in which the race feeling is so widespread and acute as to interfere with the ease and facility with which the local government business can be done by the appointee is of sufficient benefit by way of encouragement to the race to outweigh the recurrence and increase of race feeling which such an appointment is likely to engender. Therefore, the Executive, in recognizing the Negro race by appointments, must exercise a careful discretion not thereby to do it more harm than good. On the other hand, we must be careful not to encourage the mere pretence of race feeling manufactured in the interest of individual political ambition.

"Personally I have not the slightest race prejudice or feeling, and recognition of its existence only awakens in my heart a deeper sympathy for those who have to bear it or suffer from it, and I question the wisdom of a policy which is likely to increase it. Meantime, if nothing is done to prevent, a better feeling between the Negroes and the whites in the South will continue to grow, and more and more of the white people will come to realize that the future of the South is to be much benefited by the industrial and intellectual progress of the Negro. The exercise of political franchises by those of his race who are intelligent and well-to-do will be acquiesced in, and the right to vote will be withheld only from the ignorant and irresponsible of both races."





PICTURESQUE WEST VIRGINIA: FRESH VENISON



BY C. P. CHIPMAN

I

Material Resources and Development



ONE may still find among the mountains of West Virginia such primitive dwellings as that illustrated by "a Logan County residence," but they are becoming fewer each year. For the old order changeth into the new. Railways have penetrated far among the hills, mines and mills have multiplied, towns and villages have sprung up at the magic touch of capital, and yet the development of the natural resources of the State has just begun. The *Manufacturer's Record* is authority for the statement that in four years \$200,000,000 have been put into West Virginia enterprises. Millions of dollars are being spent in the extension of existing lines of railway and the construction of new roads; other millions are being expended in developing the coal mines, the steel industry and the lumber business.

Already West Virginia ranks second in the list of coal-producing States. The cost of production here is smaller than in any other State of the Union, and with a downhill haul to north, east and west, there is a

bright future for the coal mines of the State.

OTHER LEADING INDUSTRIES

Another leading industry is illustrated by some of the most striking photographs reproduced in this issue of *THE MONTHLY*. Upwards of ten thousand men find employment in the logging camps and the saw-mills where the rough timber becomes the finished product of commerce, and the annual output is valued at towards twenty millions of dollars, an increase of one hundred per cent in ten years. According to a recent estimate the wooded area of West Virginia comprises more than 18,000 square miles—three times the area of Massachusetts—and the standing timber is valued at more than twelve hundred millions of dollars.

But the State is not entirely given over to forests and coal mines, important as these are. In the district between the Ohio and Monongahela and the Ohio and Elk rivers petroleum and natural gas are to be found in quantities which give promise of an extensive future development. The steel industry is in its infancy, but is

already assuming large proportions. Other important manufactures include leather and its finished products, brick, tiles and pottery, flour, and glass.

AGRICULTURE AND AMERICANISM

The agricultural advancement has kept pace with the industrial, and agricultural products are increasing in value at a startling pace. Large crops of corn, wheat, oats, rye and tobacco are raised. "Kentucky boasts of being the blue grass State, but West Virginia has more square miles of blue grass than her boastful neighbor." This suggests, what is the fact, that stock-raising and dairying are important features of rural life, although the extent to which they are carried on is practically unknown outside the State. Large flocks of sheep are to be found in some counties, notably Marshall, Hancock, and their neighbors, and it is said that no finer wool is grown in the world than that grown here.

It is a surprising fact that in spite of

the incoming tide of foreign peoples which has swept over our eastern States the population of West Virginia is eighty per cent American, of the old Anglo-Saxon stock, which predominates even in the mining and manufacturing centers. They are responding to the stimulus of the new century as the race has always responded. They are providing better educational facilities for their children, the old slab house and log cabin are giving place to the comfortable modern farm dwelling, the old wasteful methods in business and on the farm are discarded in favor of the new scientific and economical processes.

THE HATFIELD CLAN

The old civilization has not entirely vanished, of course. There are corners of the State beyond the touch of the new life, where men go on in the same path their fathers trod, and where the old-time feuds are yet alive. One, which results in occasional outbreaks still, is the Hatfield-



A LOGGING CAMP: A MIXED COMPANY, INCLUDING COLLEGE GRADUATES, MEN WITH A RECORD AND MEN WHO WISH TO FORGET AND TO BE FORGOTTEN



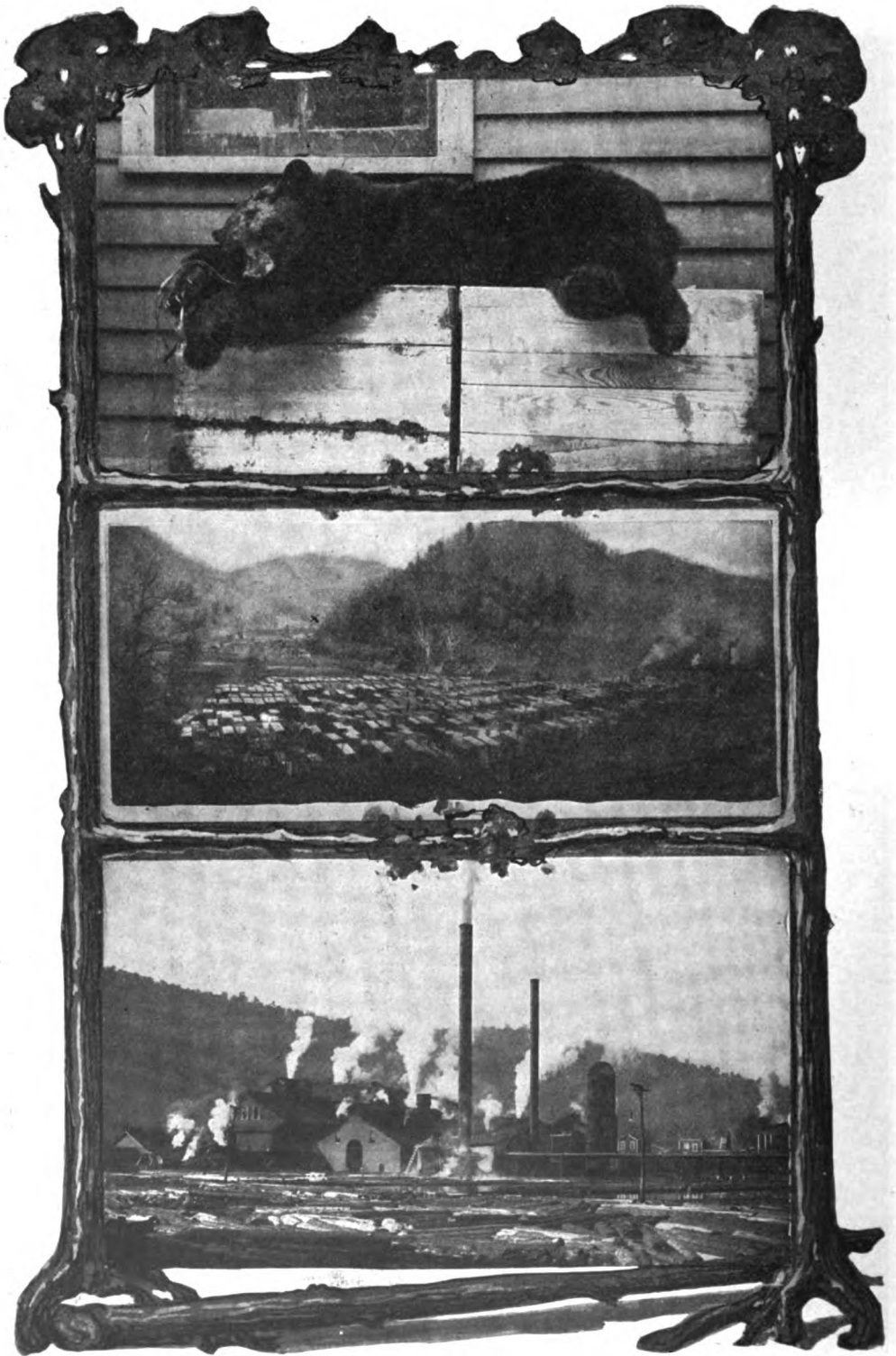
"DEVIL" ANSE HATFIELD

McCoy feud in Logan County. It all started over a hog. The hog, which belonged to McCoy, innocently wandered from home and was found in Hatfield's cornfield. Hatfield shot the hog. McCoy in turn shot Hatfield. McCoy was captured by the friends of the wounded man and on the death of Hatfield was carried into Kentucky and shot. So the tragic game went on, the Hatfields having rather the better of it.

The head of the Hatfield clan is "Devil" Anse Hatfield, so called to distinguish him from a cousin of the same name who is a minister of the gospel and familiarly known as "Preacher" Anse. It is said that "the Hatfields are guilty of no petty crimes, and a man's life and property are safe with them as with any one else unless he is suspected of complicity with their enemies." Two young missionaries once visited "Devil" Anse. They found him working with his sons in the fields, their guns close at hand. A cordial welcome was extended to the preachers, who were invited to remain to dinner. While they were at table



ANSE HATFIELD AND HIS FAMILY, OF LOGAN COUNTY



LUMBER YARD AND MILLS AT RICHWOOD BEAR KILLED NEAR THAT TOWN

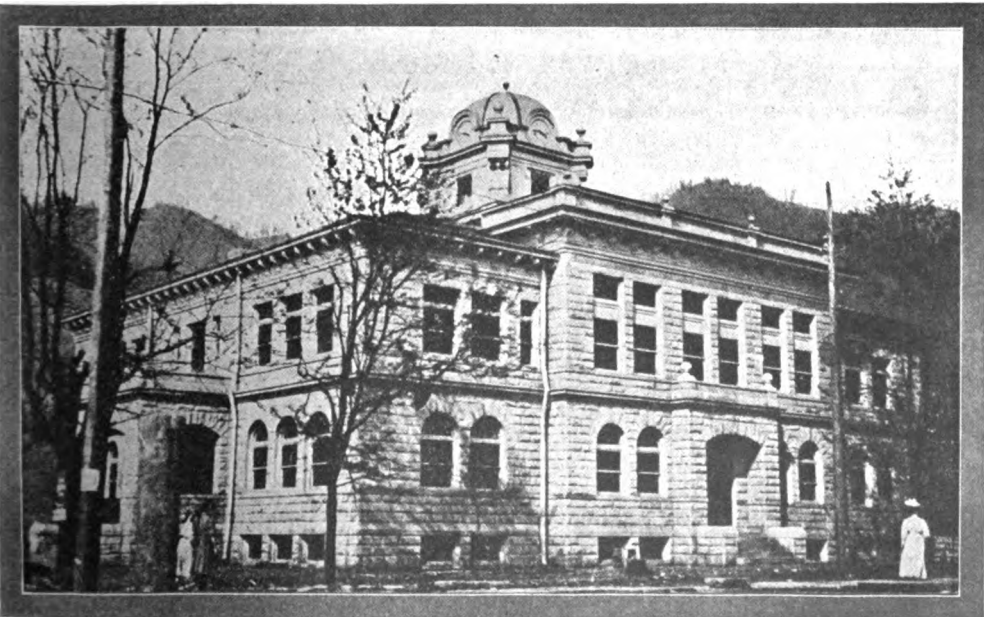


THE MINING TOWN OF RICHWOOD

one of the sons of the family sat on guard, a Springfield rifle across his lap. The Hatfield family is represented in many offices of trust and influence in the State. "Devil" Anse and his family are as capable as these and might fill important stations, were it not that circumstances require them to be about more urgent and personal business.

A LAND OF PROMISE

With more than five million acres of virgin soil yet to be brought under cultivation, with water power of untold extent still to be made use of, with a climate varying from that of southern Virginia in the lowlands to that of Canada on the hilltops, West Virginia is truly a "land of promise."



LOGAN COURT HOUSE, BUILT OF LOGAN COUNTY STONE



A PRIZE HORSE IN THE LOGGING CAMP AND HIS DRIVER

II

Mission Work and Mission Needs

"We have Western needs and opportunities here in the heart of the East, and the East does not know it and cannot believe it," wrote District Secretary Stump, and the words are just as true now as when he penned them five years ago. The rapid development along material lines as indicated elsewhere has been attended with an inflow of foreign peoples, with the upspringing of new towns and villages, until West Virginia presents actual frontier conditions in the heart of the settled East.

The Baptists of West Virginia have been alive to their opportunity and responsibility, and their General Association is doing a good work in co-operation with the Home Mission Society. In an address delivered before the General Association a year or two ago Dr. J. W. Carter said:

"I feel that State missions in West Virginia were never more important than to-

day, perhaps never so important before as now. The West Virginia of to-day is not the West Virginia of my boyhood and youth. When I first began to know this State our population was a native population, a homogeneous population, and we were a law-abiding people. How we have changed! The oil and coal industries have attracted wide attention and abundant capital, and now great tides of alien population are pouring in upon us. The question is whether we shall evangelize the incoming thousands or they shall paganize us. Whether West Virginia shall be evangelized or mammonized. It is for us to answer this question; to meet the conditions which confront us and to measure up to the demand of the times in which we live."

That is the spirit in which West Virginia has been trying to meet the problem,

and much has been accomplished. In co-operation with the General Association the Home Mission Society maintains a force of eight missionaries and missionary pastors. How they are laboring to the utmost to cultivate fields far too large will appear from the detailed accounts to follow.

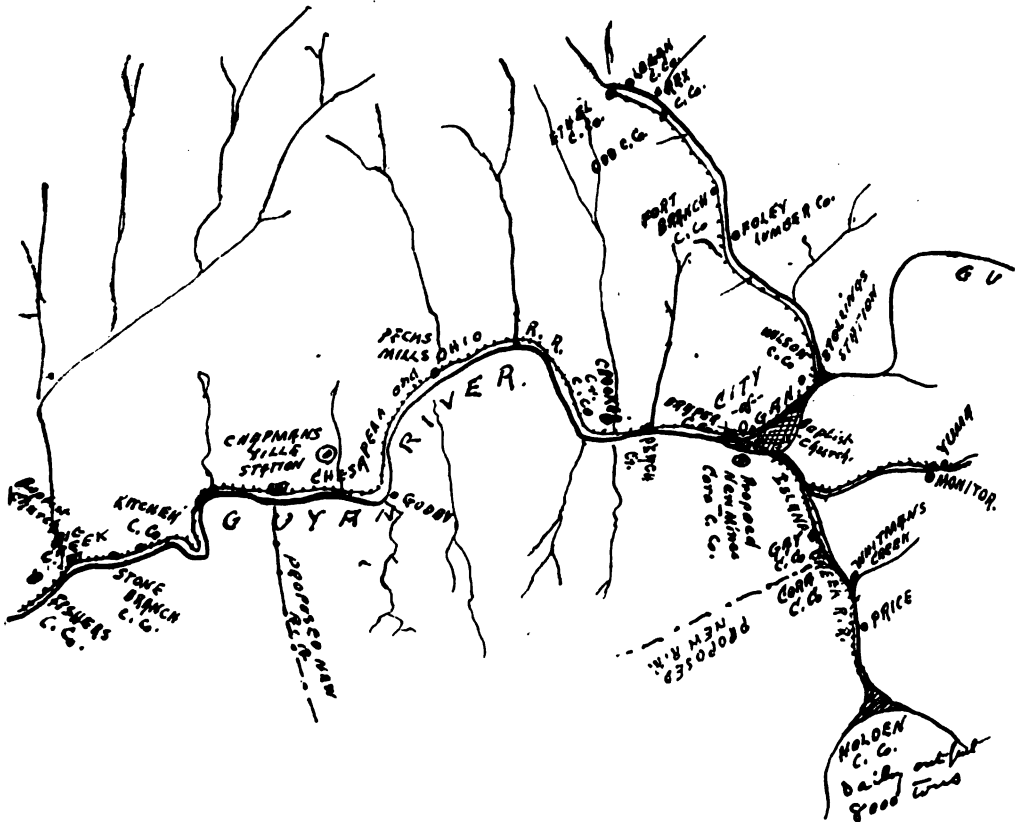
LOGAN AND VICINITY

Three years ago Rev. Jacob A. Crawn began his work at Logan, the county seat of Logan County. At that time it had a population of 5,000; to-day it is a city with nearly twice that number of inhabitants. Then there were but two organized churches, and the Baptists numbered only ten; now there are six churches, and the Baptist membership is 88.

Pastor Crawn's field is a large one, including besides Logan the outlying towns

and villages of Big Creek, Ethel, Holden, Monitor, Yuma, Foley, Mud Fork and Drapertown. These are all mining communities, with all of difficulty that implies for the Christian workers. Yet the work has been most encouraging.

At Holden, with a population of 2,000, there is a Baptist church of 35 members, to whom Mr. Crawn preaches one Sabbath in each month. The church at Monitor numbers nearly 40 and worships in the school-house. A substantial sum has been pledged towards a meeting house, for which the site has been promised by the mine operators. Big Creek is the most distant of the outstations, lying fifteen miles from Logan. The church here has a building. Two prominent business men, over sixty years of age, were recently received into this church.



THERE ARE ONLY SIX CHURCHES OF ANY DENOMINATION IN THIS FIELD, IN LOGAN COUNTY, WHICH MISSIONARY CRAWN ATTEMPTS TO COVER. IT IS ABOUT SIXTEEN MILES FROM BIG CREEK (EXTREME LEFT) TO HOLDEN OR ETHEL (EXTREME RIGHT). PEOPLE ARE LIVING ALL ALONG THESE CREEKS, BUT WE HAVE NOT BEEN ABLE TO HOLD ANY MEETINGS AMONG THEM

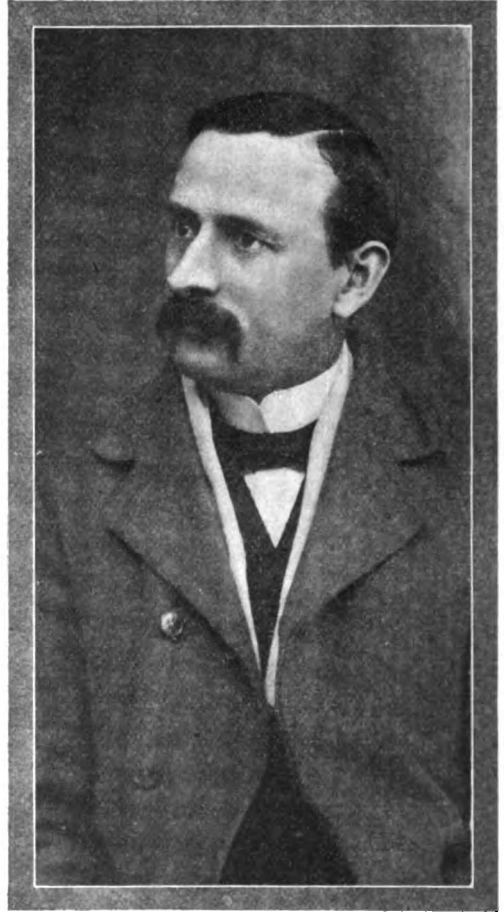
REVIVAL INCIDENTS

Speaking of his wide field, which ought to have three men at least, Mr. Crown says: "Last spring (1908) we had an old-time revival at Holden that resulted in 44 conversions and the organization of a Baptist church of 35 members. They have a good choir, hold their own prayer meetings, and have pledged \$200 toward the new church building; they have contributed about \$20 toward missionary objects during the past year. These towns are controlled largely by Baptist money-makers who promise grounds for a church and parsonage as soon as we are able to build them. We could have a congregation of a hundred or more if we had a church building.

"Foley is about three miles from Logan, along Dingess Run. There is a small schoolhouse at this point that will hold about 35 persons. When we organized our Sunday school there the building would only accommodate about half of the scholars. During our first summer at Logan we held tent services at this point and had from one to two hundred people out each night.

"One man came seventeen miles to the meeting and his daughter, a young lady, was converted. A young man who had not heard a sermon in five years surrendered himself to the Lord at a baptism and has since been preaching the gospel among the

mountaineers. Early in the meeting a young woman said that one month previously she had been convicted of sin and ever since had been praying that the Lord would send some one to their town to

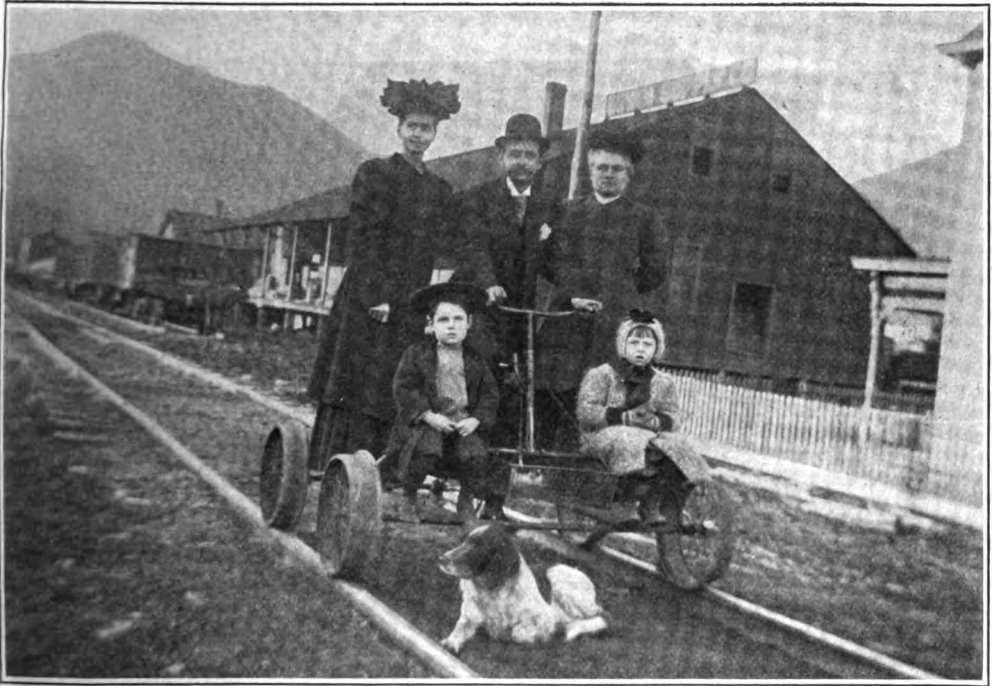


REV. J. A. CROWN, OF LOGAN



ONE OF MR. CROWN'S MONITOR YOUNG MEN—AN ITALIAN CONVERT

teach them the way of salvation. In one of the meetings she was happily converted and professed her faith in Jesus Christ. The man with whom she was working became offended at her because of her conversion, and she was dismissed from the home. A few days later she was buried with Christ in baptism. The man happened—we say 'happened' for want of a better word—to be on the Tipple just about this time and saw the young woman follow the example of her Lord and Mas-



THE INGENIOUS WAY IN WHICH REV. J. A. CRAWN AND HIS FAMILY, OF LOGAN, TRAVEL TO HOLD MEETINGS

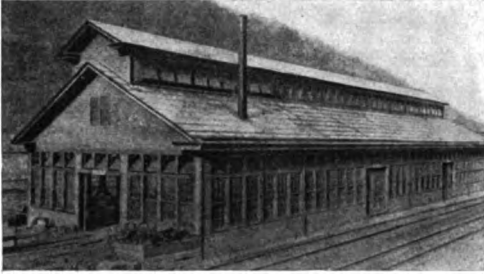
ter. God used the scene to convict him of sin. He and his wife came to the services that night and confessed their sins and both were converted. This man was afterward elected superintendent of the Sunday school. At the close of the meeting there were about 30 Baptists at this point. But owing to the many places where we hold services it has been impossible to keep up the work there.

"Ethel is six miles from Logan, along Dingess Run. There are about 500 people living in this vicinity. A little over a year ago they had no religious privileges whatever. I only knew of two services that were held here during the first year of my work on this field. One of these I held and 25 persons requested prayers. At that time there was not even a schoolhouse at this point. There are four mining towns in this section that are within sight of each other. One year ago last summer I spent my vacation in holding tent meetings at Ethel. From one to two hundred people attended these services. Many took a stand for the Lord and found peace. Among the number was a young man who

stated that when he bade his mother goodbye in Germany and started for America her last words were, 'Thou shalt love the Lord Thy God with all thy heart.' After arriving in New York City he forgot his promise to his mother and drifted into sin. During the several years spent in this country he attended three religious services where he heard the preachers take for their text the words his mother quoted to him, 'Thou shalt love the Lord Thy God with all thy heart.' The last time he heard it at our tent meetings he could hold out no longer; he sought pardon and found peace. After baptism he started a letter home, stating that mother's prayers were answered, that he now loved the Lord his God with all his heart. Since that time he has been holding meetings in a neighboring town.

"During a revival meeting at the Mud Fork, where quite a number had professed salvation, there was a man from a neighboring town who could find no vacant seat, except where we held our after-service. Later, in giving an account of the help he had received in the meeting, he said: 'Everything the speaker said that night

seemed to fit me, and when you held your after-meeting I could not leave on account of the crowd that was in the way. I had to stand and face the music. In the



MINING MACHINE SHOPS AT HOLDEN

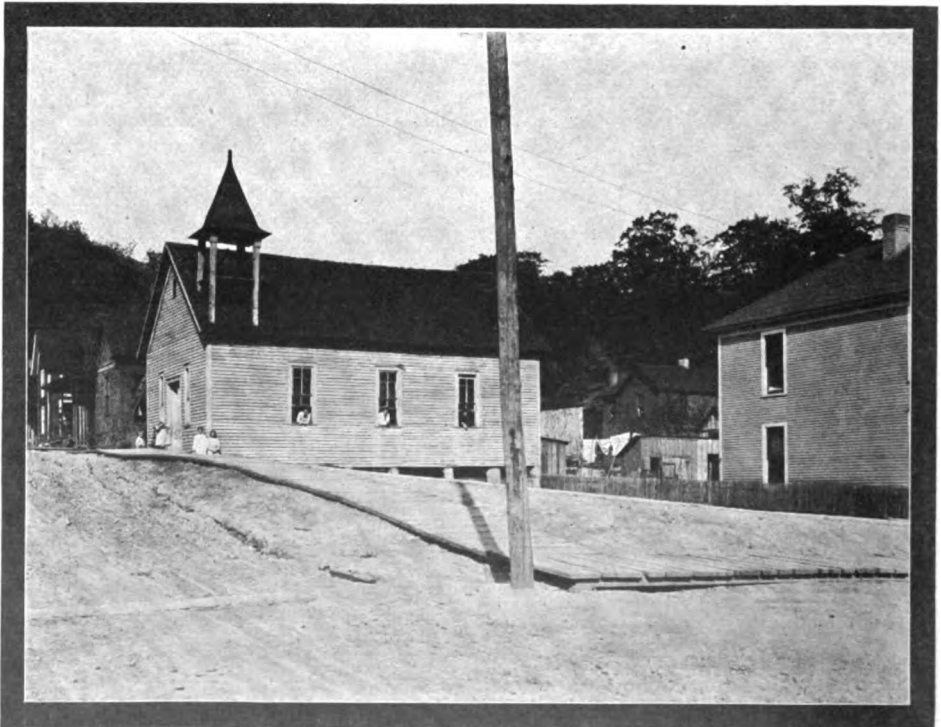
prayer meeting I was led to give myself fully to God and am glad I did.' He is a boss of one of the nearby mines and the son of a minister. He is a college graduate, and is thinking about giving himself wholly to religious work.

"In a log schoolhouse of a dilapidated

character I held a revival service, which resulted in the conversion of a man who lived in the community who had not been to church for several years. When the invitation was given he arose in the rear of the house and said as he came forward, 'I am a bad man and you-all know that I am, but I am not a bit worse than many that are here to-night. I have made up my mind that it is about time for me to make a change in my way of living, and by the help of God I intend to do so from this time on. What I am doing you know you-all ought to do, and the only reason why you don't is because you haven't got the courage.' Since that time he has been living a consistent Christian life."

WILLIAMSON

The Home Mission Society assisted materially by gift and loan in the erection of the new meeting-house at Williamson. It is a substantial and commodious structure, as the illustration shows. Rev. J. H. Franklin is the efficient pastor here.



THE OLD CHURCH AT WILLIAMSON, AND THE CORNER LOT BOUGHT WITH FAITH IN THE FUTURE AND HELD BY THE CHURCH



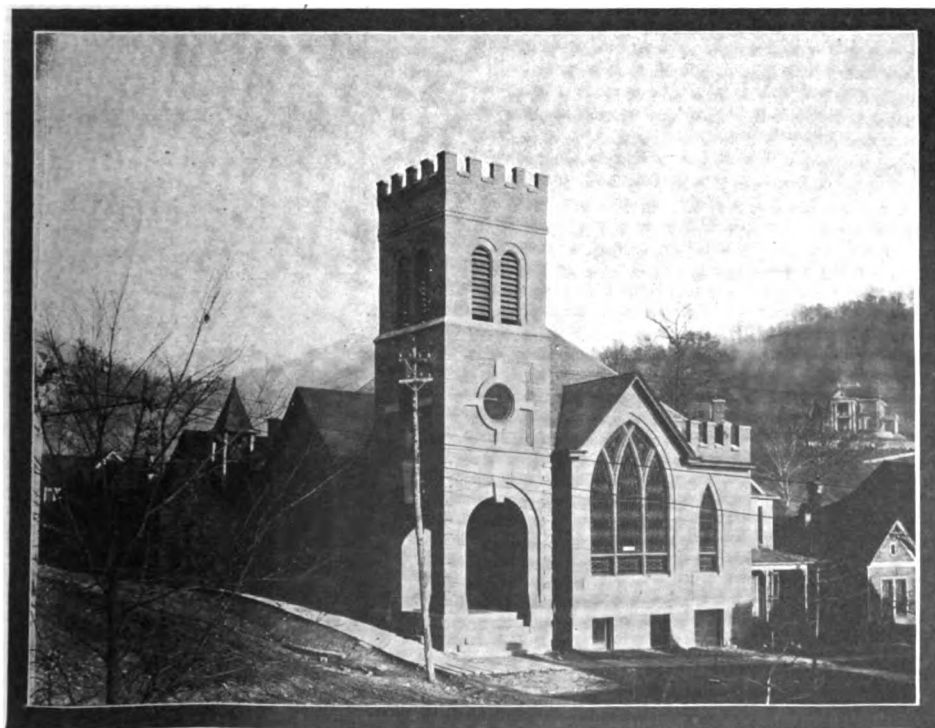
REV. J. H. FRANKLIN, OF WILLIAMSON

WELLSBURG

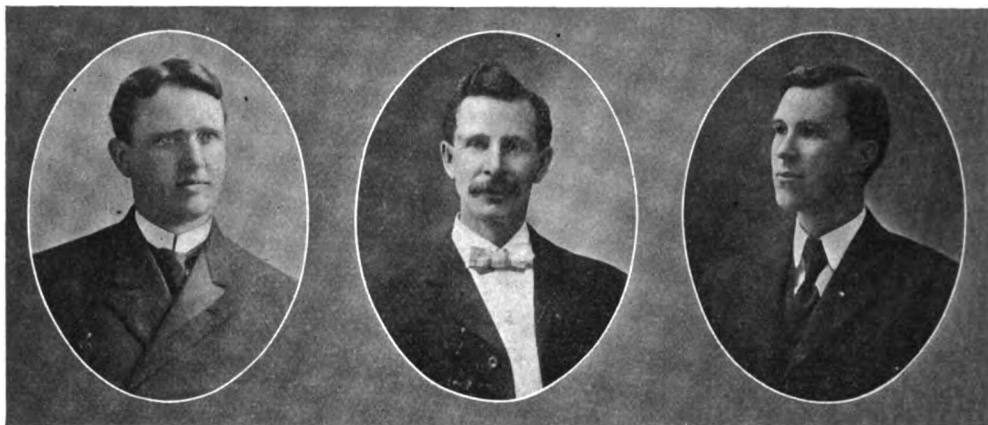
Pastor Wilson writes from Wellsburg under recent date: "The work is going finely here and I feel much encouraged. We are very much crowded for room in the Sunday school. We are packing them in like sardines. I have a fine class of about a dozen young men that I have gathered since I came, and could have 20 or 25 if I had a comfortable place for them. At present we are using the 'Cheerful Workers' building back of the church. But it is very cold, the building having neither ceiling nor weather-boarding on it. I gather the young men around a little gas stove there and while they shiver with their overcoats on I teach them for about thirty minutes each Sunday."

RICHWOOD

At Richwood Rev. L. C. Hylbert has been bringing things to pass. In the nine months of his pastorate he has baptized 75. It is notable that the Richwood church raised its apportionment for Home Missions *three times over*.



HOW THAT CORNER LOT IS OCCUPIED BY A BEAUTIFUL HOUSE OF WORSHIP, WHILE THE OLD HOUSE MAKES A CHAPEL. THIS IS A FINE PROPERTY



REV. L. C. HYLBERT

REV. C. E. WILSON

REV. C. H. PACK

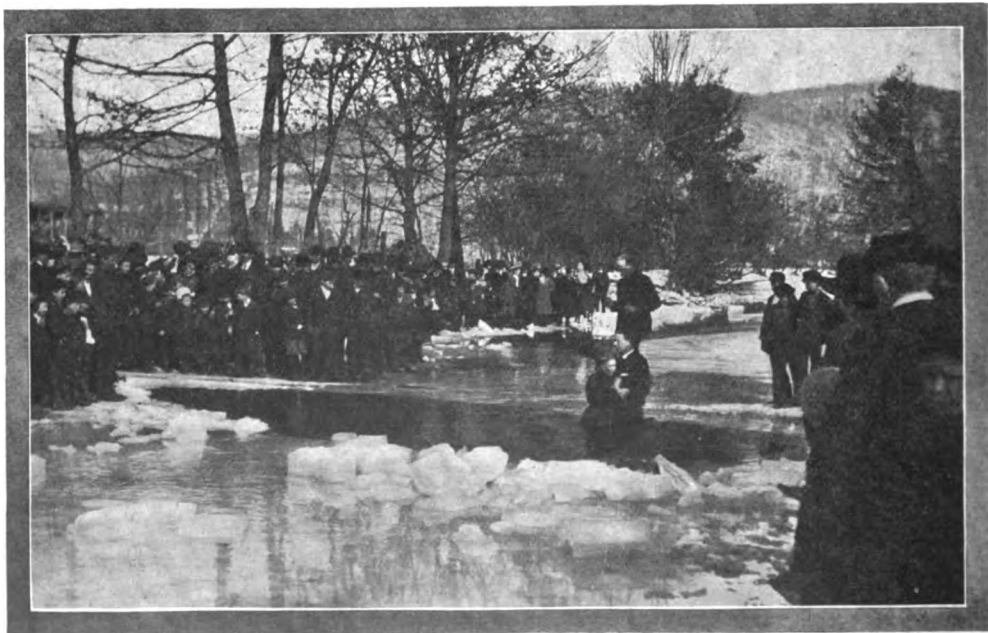
Ten years ago this entire region was a wilderness. To-day there are in Richwood and its vicinity lumber mills, paper mills, tanneries, and other factories which furnish employment for 3,000 men.

PARSONS

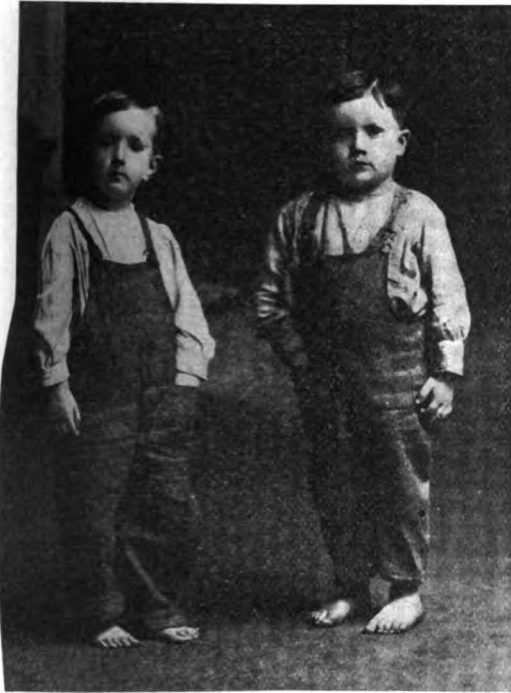
At Parsons Rev. C. H. Pack is forging ahead. He has a church numbering 90. A new meeting-house was completed a little more than a year ago under his

leadership. There are several outstations where services are held, and much time is devoted to work among the mountaineers of the surrounding district. Mr. Pack is a man who can preach the gospel just as effectively on a squirrel hunt as in his pulpit, and who is wise enough to seize every opportunity. His brother is assisting him in the work.

In connection with the Sunday school the pastor has organized a Boy's Club. He



BAPTISM, AS PERFORMED BY MISSIONARY C. F. RAINSBOTTOM AT RICHWOOD



TWO RICHWOOD PRIZES IN BOYS

tells of the results himself: "About the first of April I called them together in the Sunday school room. The boys were well represented. At the second meeting we organized. There were two conditions of membership to which every boy had to agree. They were: First, to refrain from smoking cigarettes. Second, to attend some Sunday school. The club soon grew to 50 boys, between the ages of ten and sixteen. We organized from these 50 boys four baseball nines. I was elected manager. I went to the people of the town and soon had enough money to purchase balls, bats, gloves, etc. I gave them four afternoons each week. I umpired games, settled differences, arranged match games with neighboring towns, and went with them. To be sure there are disappointments to be met with, but there is much to encourage. It is hard work, but I deem it worth doing. The boys of our Sunday school outnumber the girls and are our joy and pride."

MOUNDVILLE

Rev. Arthur Hanks is in charge of the work at Moundville, and Rev. R. D. W. Meadows is General Missionary in charge

of the Society's work among the Negroes of West Virginia.

SUBSTANTIAL ADVANCE

The past fifteen or eighteen years have seen a substantial advance along denominational lines. More than one hundred new churches have been organized; the Baptist membership has increased 75 per cent; the churches are giving in largely increased amounts to Home and Foreign Missions and all benevolent objects. Broadus Classical Institute and Alderson Academy provide increased facilities for Christian education.

WHAT THE HOME MISSION SOCIETY HAS DONE TO HELP

The American Baptist Home Mission Society regarded the new State of West Virginia, which came into the Union directly after the war, as a mission field deserving of its aid. At the beginning of its career the financial ability of the Bap-

A FIFTY-POUND BLUE CATFISH CAUGHT IN THE GUYANDOT RIVER



tists there was very small. The Society proceeded therefore to aid in the cultivation of new fields as early as 1864. In the years immediately following the Society aided churches at Charleston, Clarksburg, Grafton, Morgantown, Parkersburg, Wheeling, and at a number of other minor points, besides aiding in the support of District and General Missionaries. The rapid development of West Virginia in recent years has put the State on the same footing as that of some Western States in the estimation of the Home Mission Society. For about twenty-five years the Society has had a general representative in the State, devoting part of his time to missionary work and part to that of a District Secretary. A stated amount has been set apart every year for missionary work in West Virginia,

most of it in co-operation with the State Convention.

It appears that the total expenditures by the Society for mission work in West Virginia have been, in round numbers, \$61,000; and in gifts for Church Edifice work, \$7,000; and in loans, \$8,650, so that it has been no inconsiderable factor in the development of our Baptist interests in the State:

A broad foundation has been laid for a larger structure of denominational usefulness. But there are many open doors where as yet no entrance has been made. The field is broad, and ripe unto the harvest. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."



THE JOINT SECRETARY FOR WEST VIRGINIA

BY THE EDITOR

FORTY years ago West Virginia's wonderful development as an industrial and mining State had not begun. The echoes of the Civil War were just dying away, and its wounds were still unhealed. The dawn of the new day of prosperity had not yet begun to glimmer on the horizon. It was in those days that John S. Stump was growing from boyhood into manhood. He was a country boy, and his early experiences take us back to a period full of interest and conditions that seem far away. From a private source we have obtained a sketch, written with no thought of publication, but altogether too characteristic and readable to go unprinted. We assume full responsibility for the unauthorized use of

what follows. The schoolhouse in Gilmer County, a picture of which is given herewith, is no longer standing, but it was the place in which for twelve years the boy received his schooling. The sketch says:

"I started to school at the age of four years, and went three months a year until I was sixteen years old. I had no other schooling until after I was twenty-three, when I went about six months to a branch of the State Normal School established at the county seat, and then spent three years at Crozer. This, with seven years (from sixteen to twenty-three) of teaching what I did not know and did not suspect that I did not know until I tried to teach it, is all that went to make up my education.

We had the best teachers in the country. It was a good community and they liked to come in there, and our fathers would employ no other kind. The curriculum was reading, writing, arithmetic, spelling, a



REV. JOHN S. STUMP

little history, geography and grammar. I once recited Harvey's grammar, definitions and illustrations, from the beginning over beyond the middle without making a mistake; but I could not speak a correct sentence. I learned something of the application of grammar after I was eighteen years old when I bought Webster's Unabridged Dictionary, the first one I ever saw, and took every question to it. I continued this practice until after I left Crozer Seminary, at the age of twenty-nine. To this I owe whatever of proficiency in English I may have. A year after graduation I went back and married dictionary, grammar, culture and much besides, all of which I have now in my wife's name.

"At the age of eleven four of us boys stood at the old blackboard, made of boards and lampblack by one of the neighbors, and each of us worked all of the 100 test examples with which Ray's Third Arithmetic closed before noon of the last day of school.

It was our School Exhibition. The neighbors were gathered in to see us do it. Our teacher said we could and they doubted it. In the afternoon we had a spelling match. That was always my defeat. I have never recovered. The girl I liked best never missed a word, and I rarely spelled one. I never stood by her—unless the class reached clear around the wall, as it sometimes did. Well, when I began teaching I was amazed at the puzzled expression on the face of a boy when I explained to him that simple process which the makers of arithmetics do their utmost to mystify—borrowing tens in subtraction. I looked again and found that I did not understand it. The teaching of that day in country districts is not surpassed in country districts now. But some boys wander out of the woods. Of the four boys referred to, one is a physician in Pocahontas, Va., one is Sunday School Missionary of the Publication Society in Kansas, and another lost his life in search for gold en route to the Klondike.

"But that old schoolhouse! It had a broad plank slanted a little across the back end of the house. For light a log was



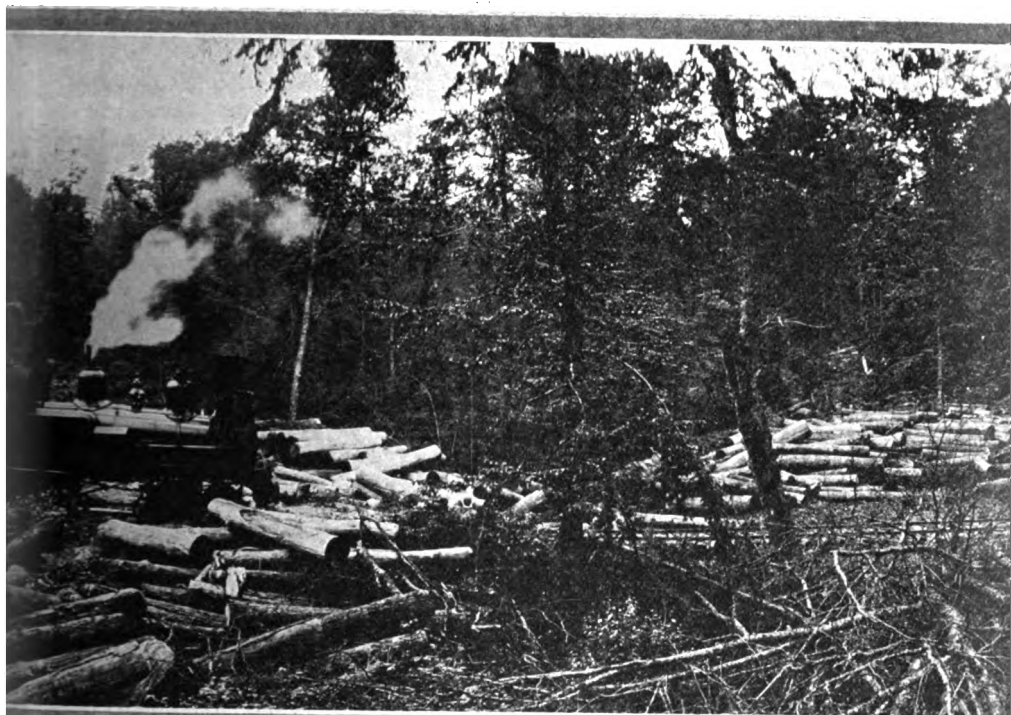
"ALMA MATER"—THE OLD SCHOOLHOUSE IN GILMER COUNTY DESCRIBED BY MR. STUMP

sawed out above it and the space filled entirely across the house with ten by twelve window glass. With our knees under this board we sat and shivered while we learned to grip a penholder and bite our tongues. One fellow actually became a fine penman.



HAULING LOGS TO RICHWOOD—BELOW

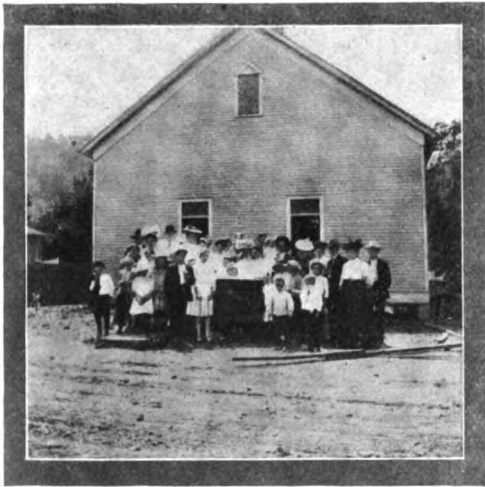




IS CAMP THIRTY-ONE, NORTH FORK



You may have met him. The last I heard of him he was clerk in a hotel in San Francisco. The seats were made of poplar poles six or eight inches thick, split in two and the splinters shaved off with a drawing-knife. Holes were bored in the round side and pegs driven in for legs. These seats were about 15 inches high. The little fellows leaned against them part of the time and part of the time sat upon them with legs dangling. The larger ones found



BAPTIST CHURCH AT BIG CREEK

their knees elevated so as to form a convenient head rest while they winked at somebody. I can feel the sensation caused by swinging on those benches now whenever I think of it. We had a fireplace that would receive logs about five feet long. Back from the wall on each side of this fireplace one of these benches extended, and another closed the square in front of the fireplace. This arrangement would accommodate about twenty boys and girls, of all ages and sizes. We rarely had more. When the weather was warm we moved the seats farther back, and in summer time we could sit with our backs against the wall. In the Fall the neighbors hauled in a quantity of logs and chopped some of them into lengths suitable for the big fireplace. Most of the chopping, however, was done by the larger boys. A good part of the supply was sometimes carried from the nearby woods by the boys. When the snow was

on the ground we sometimes improvised teams after the manner of our fathers—only they did it with oxen. We would get poles about two inches thick and four feet long and tie hickory withes to the center of each, so connecting three or four of those poles. Each pole represented an ox-yoke and the boys (little fellows in the lead and big ones next to the load—as our fathers did with the oxen), with a little fellow with a big whip to drive, would drag great logs through the snow to the yard. It would surprise you how big a log we could haul. But those days are over. The last year I went to school there was a man hired to get the supply of fuel, and all the fun was gone. That was more than thirty years ago. A great many such school-



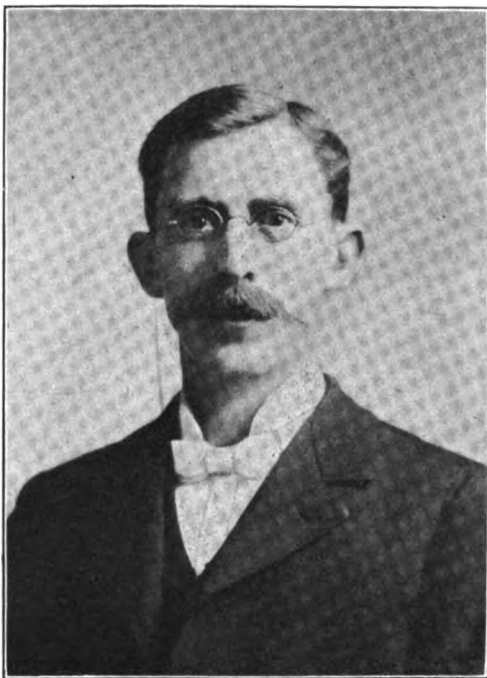
A LOGAN COUNTY RESIDENCE: VISITORS' DAY

houses could then have been found. They are scarce now, though I know of a few. The old schoolhouse was our meeting-place. The only church was six miles away. In that house we had some precious revivals, and some manifestations of the very presence of the Lord."

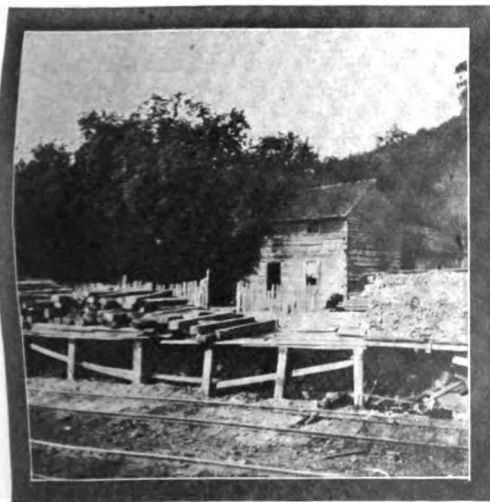
Mr. Stump "graduated" from the country school at the age of sixteen and became, in his turn, a teacher. Later he resumed his studies. Mr. Stump was the first boy in his county to graduate from a school outside of the county limits. Returning to his native State he took up active work as a pastor and missionary. For nearly six

years he served as Superintendent of the Baptist General Association of West Virginia, and in 1901 was appointed to succeed Dr. W. E. Powell as District Secretary for the American Baptist Home Mission Society.

He brings to his new position as Joint District Secretary for the Home Mission Society and the Missionary Union a familiarity with conditions in West Virginia such as no other man possesses. To a clear vision and a broad grasp of the needs of his district he unites an unusual capacity for work. He can endure long exposure, climbing mountains and fording rivers, and takes great joy in his work. By his wise counsels he is leading the churches of the State to adjust themselves to the new conditions. Strategic positions are recognized and occupied so far as the resources available will permit, and solid foundations are being laid for future work. Born into a family which ardently supported the cause of the Confederacy, and coming to young manhood in a community where the bitterness of the strife was keen-edged, dividing



J. W. MITCHELL, D.D.



HOUSE NEAR A STATION

Virginia's opportunity or the world's need, we are doing almost nothing. I am sure the Lord would say to West Virginia Baptists, 'Awake! awake! Put on thy strength, O Zion.' Those are the words of a man who sees clearly present conditions, opportunity, and responsibility. In his new position he enters upon a work of larger usefulness, and the two Societies have the assurance of a wise and efficient steward over their interests in West Virginia.

THE RELIGIOUS PAPERS

Valuable help has been rendered the District Secretary in his work by the *Baptist Banner*, the State paper. Dr. J. W. Mitchell, who became editor and owner two years ago, fully appreciates the importance of the missionary enterprises, and from the first has warmly supported them. The budget apportionment has been approved and the movement furthered by him. It means much to have a paper so sympathetic, with columns open. The *Journal and Messenger* has also given generous space to the work, and lent its wide influence to the cause.

father against son and brother against brother, he knows no sectional lines and has views as broad as the kingdom of God.

In reviewing Baptist achievement in West Virginia for the fifteen years from 1890 to 1905 Mr. Stump declared: "Looked at from the standpoint of West



THE EDUCATIONAL WORK

THE chief educational institution of West Virginia Baptists is Broadus Institute, chartered in 1894. In 1907 it was removed from Clarksburg to Philippi, where it has a fine campus of forty acres, and an exceptionally beautiful building, as the picture shows. This will be completed and equipped in time for the September opening. In 1906 Rev. Elkanah Hulley was elected President, coming from the principalship of Keystone Academy in Pennsylvania. He is a graduate of Bucknell (1892), and spent a year in the Semitic Department of the Chicago University, going thence to teach Greek in Keystone. He is a man admirably fitted for his work, and has placed Broadus in the front rank of preparatory schools.

The new building is the result of the President's thorough investigation of modern school buildings, and is rightly a matter of pride. It is modern in every respect, heated by steam, lighted by electricity, and will be equipped for the best work and for comfortable living, dormitories being included in the plans. The building is located on an eminence overlooking Philippi, the county seat of Barbour County, where the beautiful Tygart's Valley river winds around the town in the form of a crescent. The campus is 1,600 feet above sea level, and the air is invigorating. The school is

under the direction of the Baptists, the General Association electing the trustees. The courses of study include classical, scientific and normal, of four years each. The aim is to prepare for any college or technical school, and to train teachers also. In accordance with a recent law, graduates of the normal department of denominational schools in West Virginia are granted a teacher's certificate by the State Board of Education.

A correspondent says that Broadus has from its inception until the present sent out a steady stream of young men and women dominated by Christian impulses, motives and purposes. Many of them have gone to higher schools of learning, including Crozer and the Southern Theological Seminary. Their influence is felt in the ministry, in the other professions, and in business and home life. The work is only begun, however. The young people of the State are awakening to the need of a larger education. Earnestness of purpose, loftiness of ideal, power to work, have put their stamp upon the boys and girls of the Mountain State in an unusual degree. The field is golden with promise. The Baptists have only the one school of this grade in the State, and through it have a rare opportunity to push Christian education to the forefront.

THE BAPTIST BUDGET

In this campaign the denomination is on
 the right road to systematic, sustained
 and definite giving for missions. Now
 for a continuous and concerted advance

FROM THE FIELD SECRETARY A BAPTIST MIRACLE



WE have been in more than fifty places from Bangor, Maine, to the Mississippi River and beyond. Everywhere we have met hearty appreciation of the purposes of the Northern Baptist Convention, including its budget and apportionment plans. This is a miracle, when you remember the traditional intensity of Baptist independence, and when you remember that only five years ago it was unanimously voted by the denomination assembled, that no steps should be taken toward reorganization of our benevolent plans, even that there should be no more agitation about it.

It took seventy years for Baptists in this country to go so far as to organize an association of churches; even sixty years after that some of the strongest leaders refused to enter an association. It took another long generation after that before Missionary Societies were formed. Now, when our denomination is so much larger, and more widely scattered, it is nothing less than a miracle of grace that in such a brief time we are practically unanimous in favor of the Northern Baptist Convention Movement.

In all these recent conferences, where great freedom of discussion has been pro-

moted, and when the convention was being presented at the point where the shoe pinches—the financial point—almost every church feeling itself pressed beyond measure—even under such conditions, there has been no dissent expressed. In one case a brother discussed the movement, presenting some conventional objections to it in such a racy way, in order to provoke discussion, that one could be hardly sure which way his real convictions lay. On another occasion, in a similar vein, Dr. Eubank raised questions so vigorously that afterward an aged brother said, “Doesn’t Dr. Eubank really believe in this thing?”

It is significant that in the portion of the country where there was supposed to be the most opposition to the Convention’s plans we found the greatest enthusiasm. This, too, not an enthusiasm of words only, but an enthusiasm of dollars, guaranteeing as in no other sections the raising of the apportionments over wide areas. The spirit of the whole undertaking is such that the denomination will not be disheartened if every dollar asked for is not raised this year. A determination has been expressed to make next year and the years later better even than this year.

During the seventeenth century American Baptists were individualistic to the last degree. During the eighteenth century

associations were formed, and by the end of it accepted as a matter of course among Baptists everywhere. During the nineteenth century Missionary Societies, including State Conventions, were organized, at first with fear and trembling, but by the end of the century they were accepted

everywhere, as a matter of course, among Baptists. In the first ten years of the twentieth century we appear to be making the whole advance into our final stage of denominational organization as completely as the other stages were made in whole centuries.

L. C. BARNES.

CONCERNING THE BUDGET

BY REV. J. E. NORCROSS

District Secretary for New England



WHEN this issue of **THE MONTHLY** reaches its loyal supporters the Baptists of the North and West will have entered upon the closing days of a notable campaign. The Northern Baptist Convention, called into being by the united, enthusiastic and insistent voice of Baptists from Maine to California, inaugurated the campaign. With rare wisdom and a high regard for their sacred trust these consecrated leaders in a new era for our Baptist Brotherhood took up their task. That task involved a three-fold program that would first startle and then stimulate every lover of God in our ranks.

Concise expressed, the task was nothing less than the cancellation of the debts of the American Baptist Missionary Union, the American Baptist Home Mission Society and the American Baptist Publication Society, the meeting of the present imperative needs of mission fields at home and abroad, and the securing of a working capital that would put the King's Business on a sound, sane and successful basis.

The "apportionment" means that every Baptist has been given a chance to prove his worth in the present movements of God's Kingdom.

"Raising the Budget" is no kindergarten game for little children—no merry-go-round of innocent fun. It is the Divine call of One who works miracles and who has bidden us perform the unusual task.

To double our benevolence in a single year is a test of reality. It is one thing to sing "I'm the child of a King," but it is quite another thing to translate the song into abiding character through the channels

of our Father's business. No man has a right to say "Lord! Lord!" unless he is doing what the Lord has commanded.

The task to which we have been summoned by the Northern Baptist Convention is the first fruits of a larger vision, a larger heart and a larger power which God has in store for the descendants of those who stood for liberty of conscience in the Old World and the New.

To incarnate God's thought in consecrated lives—lives that shall grip and give and guard—is to win for our denomination in this golden era a larger place than it has hitherto filled in the "Kingdom that is to stand forever."

We Baptists have voluntarily entered this campaign. There is no way to escape from its hardships and perils, from its victories and rewards, except to repudiate denominational opportunity, and flunk.

Some of the churches, and many of them far from wealthy, have already raised and paid in the total Budget. These we greet with laurel and praise. They have fought a good fight. Blessed are these Budget Raisers, for they shall be called men on whom God can depend.

But were there not ten cleansed, crowned and called? Then where are the nine?

Some are struggling hard to reach their goal, and April 15th will find them victorious.

Fellow-members of churches who have raised the Budget, let us give these strugglers a cheer of encouragement, and pray for their complete success.

Others have taken the Lord's pound, wrapped it in a napkin and hidden it in the earth. These are saying:—"Let the

heroes of the cross in heathendom droop and die! Let the pioneers in New America fast and freeze! Let the Christian worker on the trail of the immigrant meet the hungry multitude with empty hands! Let the River of Salvation be submerged by tidal waves of error and superstition from the lands of Islam, Buddha and Confucius! Let the Better Day be postponed a thousand years! Let the crucified Saviour who died for all, who rose from the grave, who

lives to bless, and who waits to crown, be betrayed in the house of His friends!"

An offering now counts vitally and is worth a score of prospective collections which fail to materialize.

Baptist men and women, measure up to your traditions! Win if possible, and all things are possible to the children of faith. In any event do not fail to struggle hard. Let it not be said of any of our churches, "It knew not the time of its visitation."

AMONG THE BANNER CHURCHES

CHEERING REPORTS FROM CHURCHES SHOWING THE MEETING OF APPORTIONMENTS AND THE PER CAPITA GIVING

In the March number we gave the per capita benevolence of a little church in New Hampshire, naming it "A Banner Church," and asking reports from other churches which could approach it in generous giving. Replies begin to come in, and some of them we print, because they are inspiring examples. On the first page of this issue will be found a fac-simile reproduction of one letter, which speaks for itself. The query raised in the first letter given below is interesting: "Has any one ever made an exhaustive study of the comparative results of 1,000 saints in ten churches and the same number in one church as to conversions and contributions?" If any one knows of such a comparison we should like to hear about it. Naturally more would be expected from the ten one hundred member churches, since the burdens would of necessity be more widely distributed. It is exceedingly profitable to get this matter of church benevolences under wide discussion. If we can awaken interest on the subject, half the battle will have been won in regard to larger giving to missions and better ways of doing it. Read the letters which follow:

A RHODE ISLAND AVERAGE

TO THE EDITOR: Have been reading with pleasure in the March number of the church at Fitzwilliam, New Hampshire, and as you ask for the names of other churches that have equalled this record in their per capita contributions to missions, I send you the following facts I compile from the Rhode Island minutes, being the

record of the First Baptist Church of Point Judith for the past five years (and I could have gone further back with similar results). This church is composed of families of farmers, fishermen and laborers.

Year	Resident Members	Contributions per capita
1904	46	\$6.92
1905	45	5.90
1906	43	7.42
1907	42	6.84
1908	39	8.43

Average for five years \$7.10

All honor to these faithful *small* churches. Incidentally, has any one ever made an exhaustive study of the comparative results of 1,000 saints in ten churches and the same number in one church—i. e., in conversions and contributions? My impression is that the ten churches would lead.

Yours faithfully,

THEO. S. SNOW.

Pawtucket, R. I.

WE THINK SO TOO

TO THE EDITOR: Here is something encouraging. A church of 386 members whose united budget was \$730 raised more than that amount by considerable. In response to a letter of congratulation we sent in reply to a remittance, the treasurer wrote:

"It is easy for us to raise money for missions because we have A MISSIONARY PASTOR AND A LOT OF POOR MEMBERS."

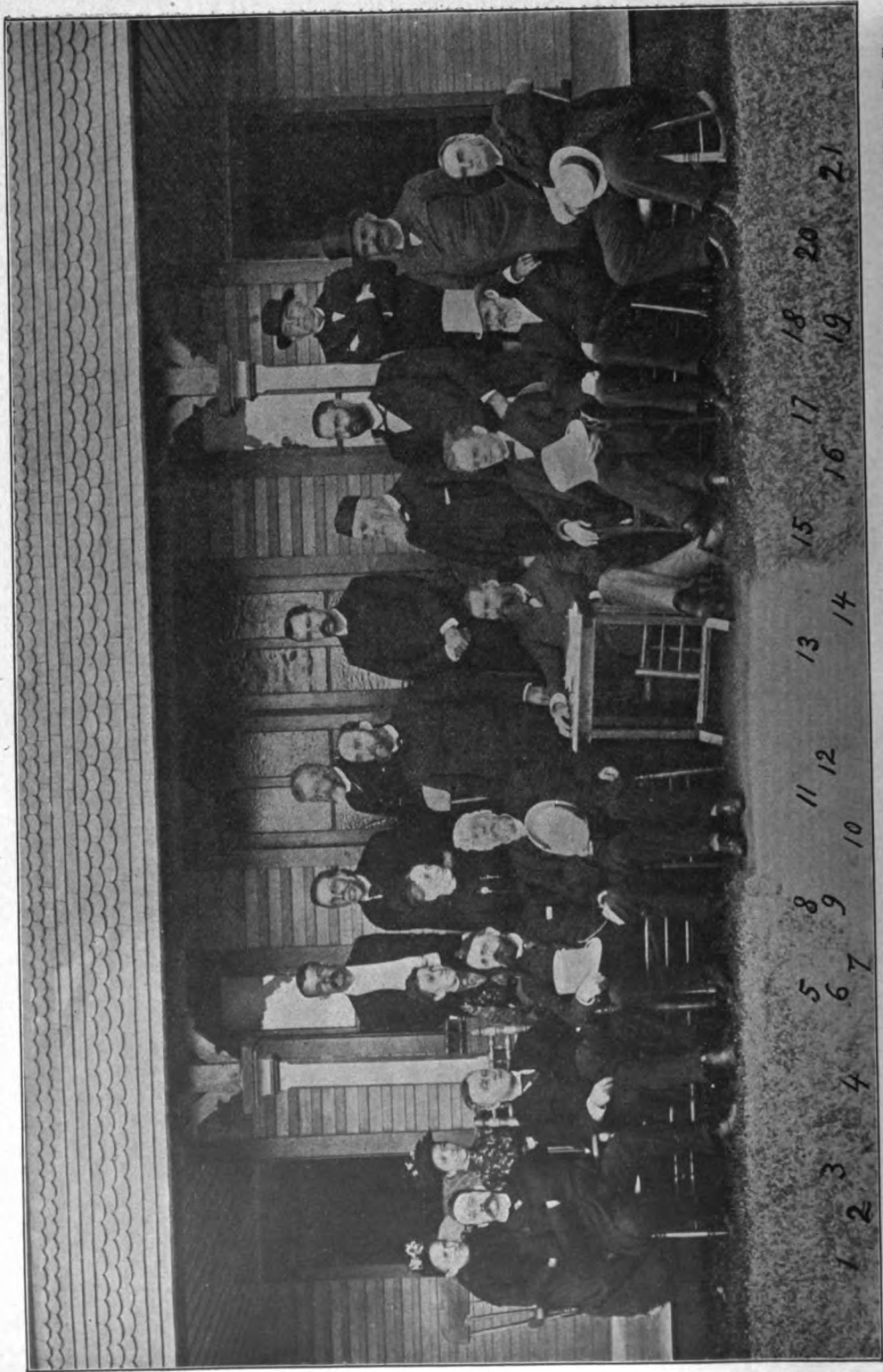
I think that is significant and worth repeating.

Sincerely,

BRUCE KINNEY.

Topeka, Kansas.

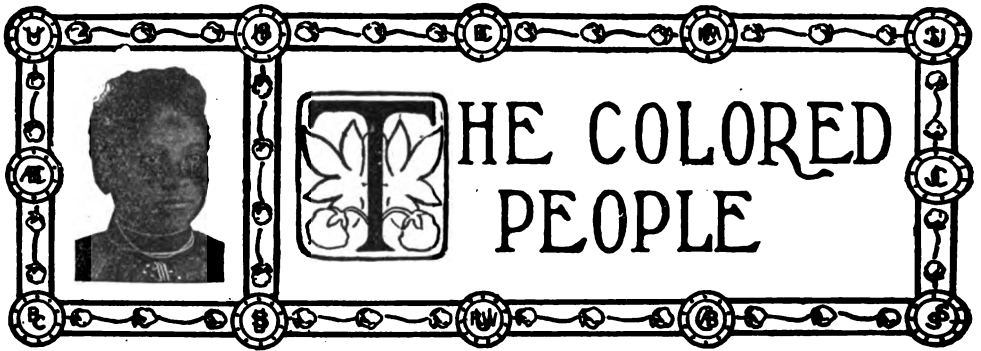
CONFERENCE OF HOME MISSION SCHOOL PRESIDENTS, AUGUST 29, 1891



1. Mrs. Tefft. 2. Rev. H. R. Trayer. 3. Miss Tefft. 4. Dr. Owen. 5. Rev. Geo. Sale. 6. Miss Upton. 7. Dr. Murchouse. 8. Rev. Chas. Aver. 9. Miss Giles. 10. Dr. Tupper.
11. Mr. Shaw. 12. Rev. C. F. Pecker. 13. Rev. Purce. 14. Rev. Wolverton. 15. Rev. L. B. Tefft. 16. Dr. Corey. 17. Mr. Bliesmer. 18. Dea. Mial Davis. 19. Dr. MacVicar. 20. 21.



1. J. A. Booker. 2. J. H. Johnson. 3. O. L. Coleman. 4. Mrs. Cordo. 5. J. Hope. 6. J. H. Garnett. 7. P. G. Appling. 8. L. C. Jones. 9. G. E. Reed.
10. A. L. E. Weeks. 11. M. W. Reddick. 12. T. O. Fuller. 13. F. W. Gross. 14. N. W. Collier. 15. R. T. Pollard. 16. J. H. Brown. 17. W. H. Knuckle.
18. C. F. Meserve. 19. C. H. Maxson. 20. C. S. Brown. 21. L. G. Barrett. 22. A. C. Osborne. 23. C. L. White. 24. G. R. Hovey. 25. Miss Giles.
26. Miss Upton. 27. G. Sale. 28. C. D. Case. 29. Mrs. Reynolds. 30. L. B. Tefft.



TRAINING A RACE

BY SUPERINTENDENT GEORGE SALE, D.D.



THAT the Home Mission Society is helping in the important national task of training the Negro race, a task which the nation as such has never seriously undertaken, was the deepest impression left on my mind by the Conference of Presidents and Principals of our Negro schools, held in Atlanta, January 12th-16th. A superficial account of this Conference would tell of a group of men engaged in similar tasks met together to discuss their common problems. The deeper meaning lies in this—that we are through that group of men aiding in training a race.

Of our 27 Negro schools, 24 were represented by their principals. The subjects discussed were those of daily school life, ranging from matters of business administration to the moral and religious training of the students. It was assumed that those present were familiar with the subjects discussed. There was not a single paper or set address. Theories and mere advice were discouraged, and the conference was held rigidly to actual experiences of problems and difficulties, and actual successes or failures in dealing with them. It is hard to see how a conference could be freer from unnecessary or irrelevant matter. The half hours of prayer and song with which the sessions opened were such seasons of uplift as men do not care to speak much of, because they feel so deeply.

It is difficult to give an account of such

a meeting that will be interesting to those who were not there. I set down here some of the results of the conference as I see them. It was worth while that these men, engaged in the same work in different parts of the South, should know one another better. Many of them were but imperfectly acquainted with their colleagues in the service. Few of our white Presidents knew the strength and character of the Negro Presidents and Principals. With closer acquaintance came a deeper respect for the others and for their work. The veteran in the service said to me, "This is a good place to take the self-conceit out of a man, because if he thinks he is doing a thing pretty well, he finds that some one is doing that thing a little better."

A very distinct impression, too, was how much bigger the work is than any one institution. These men and women gained a new sense of the dignity and importance of the work and went from the conference feeling that they were bound together in a great brotherhood of service, and with a new spirit of consecration to it.

But the deepest conviction was this which I make the title of this article—that this is the Training of a Race. Of the 24 representatives of schools, 17 were Negroes; all but one or two of them were trained in our home mission schools. Now, under our guidance, they are gaining experience and skill in administrative work, in financial management, in educational leadership. I asked the associate corresponding secretary who was present what about the conference



COLUMBIA RIVER FROM CAMPUS OF ROGER WILLIAMS UNIVERSITY

impressed him most. He answered at once, "The character and force of our Negro workers." Back of these men lie a much larger number of teachers and officers in the schools, Negro men and women who are gaining in actual service the training that makes for efficiency and power.

More important is the training of the people lying still farther back. For many of these presidents are training important groups of their own people, who never see our larger schools and who know but little of the Home Mission Society—training them in giving, in concerted endeavor for the building up and maintenance of schools of their own. An adequate account of this work would fill many issues of *THE MONTHLY*. If our readers will turn to my article in the February number, "Building a Community About a School," they will find an example of what I mean. In that article is shown how one of these men has developed an entire community with school and church as a center, and in so doing has trained a people in self-respect and self-reliance. That is a rural community. A similar story might be told of

how Rev. T. O. Fuller, of Howe Institute, Memphis, Tenn., is training his people in the support of that school, and how the school is grappling with the problems of that city, which has the largest proportionate Negro population of the larger cities of the United States. Another story could be told of how, under the leadership of President R. T. Pollard, the Negro Baptists of the entire State of Alabama are organized around Selma University, and with outside help amounting to \$2,430, they provide for a salary-list of \$9,393.

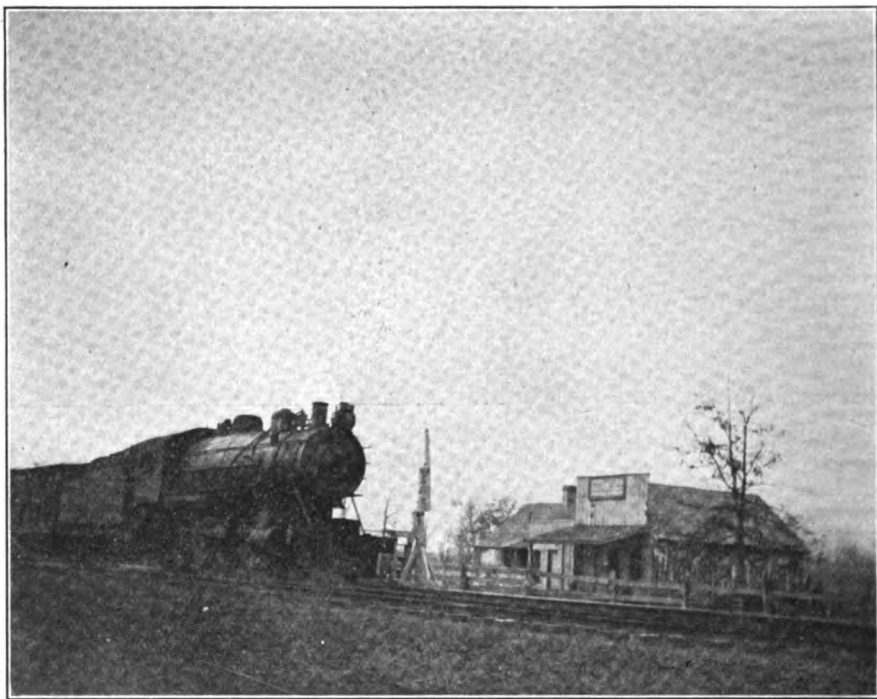
These were some of the stories told at the conference. Quite as important were the stories that were not told. Since the conference I have visited Americus Institute, Americus, Ga., where Principal Reddick has in twelve years built up a school from two little rooms on three acres of land, and one assistant, to five substantial buildings on a campus of ten acres, and where, with a grant of \$800 yearly from the Society, the Negro Baptists of that section are providing for the support of nine trained teachers. On the same trip I visited Ft. Gaines, Ga., on the Alabama

line, and found there a high school with three teachers presided over by a man of our training. Here, without any outside help, a single Negro Baptist Association is maintaining this school at a cost of \$850 a year, and at the same time purchasing a large piece of land for a permanent site and for a Negro community.

I have visited also State University, Louisville, Ky., where the Negro Baptist

where the Negro State Convention of Tennessee is undertaking the for them colossal task of rebuilding the University, in co-operation with the Society, and where on a site of unparalleled beauty they are watching the erection of a fine four-story building of brick. Almost every school has its story of Negro initiative in grappling effectually with the needs of its community.

"Isn't it time the Negroes were doing



POST OFFICE AND STORE AT BOOKER, ARKANSAS

women of the State have just dedicated a handsome Domestic Science and Girls' Dormitory building, which they have built with the aid of the General Education Board at a cost of \$20,000; Arkansas Baptist College at Little Rock, where the president with rare foresight about six years ago purchased a farm which has increased in value at the rate of \$1,000 a year, thus reaping from the "unearned increment" what he found it hard to glean from the earnings of individuals. The farm is more than paying for itself, and affords a fine location for the college when conditions in the city make it desirable to move; Roger Williams University, Nashville, Tenn.,

something for themselves?" is a question asked many times a year. If the facts could be known, they are doing more for themselves than we are doing for them. But they are doing it under our guidance and training, and this is the chief justification for our annual expenditure for this work, and the chief argument in asking for more.

I seem to have said nothing here about our larger Home Mission colleges. Rather I have said the best possible thing about them, for this work which I have described is the work of men and women who received from them their training and inspiration. Men do not gather grapes of thorns. Colleges that can create in their

graduates such consecration to and efficiency in work for the elevation of their people are surely worth while. We have always declared that this was the object of our colleges for Negroes. Here are the proofs that we have not labored in vain. By their fruits ye shall know them.

This was the deep meaning of our Atlanta Conference. Some were there who have been in this work since its earliest days. Others who were their students and

are now their fellow-workers. Others still who were trained by those students to carry the torch still further. Dr. Charles L. White and Dr. Carl D. Case, representing the Society, added much by their sympathy and their words of encouragement. They were impressed with the value and power of this work. Our workers returned to their labors with information, inspiration, and a deeper consecration to service.

Atlanta, Ga.



INTERIOR OF POST OFFICE AT BOOKER

A REMARKABLE CONFERENCE

BY REV. CARL D. CASE, PH.D.

BOOKER T. WASHINGTON once said that it was a liberal education to be in the presence of General Armstrong. Personally, it has been a seminar in pedagogy to sit in the sessions of the Atlanta Conference where, with intense earnestness, mutual sympathy and absolute confidence, twenty-five presidents and principals, representing every Southern State from Virginia to Texas, engaged in pointed conversation on Negro education for a

period of three days. Without a paper, without a previous appointment for an address, subject after subject was disposed of with a despatch and thoroughness never quite equaled in a routine program. One would expect in a three days' conference, with three sessions a day, that somewhere and somehow something would be said that should be forgotten as soon as said, or if remembered, remembered with a suspicion of its value; but nothing was uttered at

any time that lacked sanity, consecration and manhood. It might have been expected that men who were working with tremendous handicaps, and who had often to meet prejudices, should speak once in a while bitterly. Even the suggestion of resentment was not to be found. No loud words were uttered. Even the natural impassioned appeal was missing. There was but one desire—to know how to improve our centers of education and how to meet the needs of our colored brethren.

Then there was prayer. Each session was opened with several petitions. Tell me how a man prays, and I will tell you the motive and method of his work. That the Spirit of God was present was manifest in the unity of heart. They may talk of the unity of denominations; but why should not we apply Christ's prayer to this brotherhood of white and colored disciples, "that they all may be one . . . that the world may believe?" When white and colored brethren are one, will the world believe? And what memories in such a group as well as hopes! There, President Garnett, colored, who, forty-four years ago, put his slight belongings on a mule and started for Sherman's army; and there President Osborn, white, who, fifty-four years ago, in the same city where he is located to-day, saw the colored men and women put through their paces before the prospective buyers.

There was a feeling several times manifested in the conference that perhaps the fascination of Southern expenditure was somewhat waning among Northern friends. Perhaps closer contact in the North with more or less shiftless Negroes, or the failure of northern visitors in the South to visit the Negro schools, with the resultant prejudiced report in the North, and perhaps the increasing demands of missionary endeavor among our immigrants, have all contrived to obscure the needs of the educational institutions for the colored people of the South. The only resolution of the conference, I think, outside of the expressions of appreciation for courtesies received, was an appeal to the North not to lose the advantages already obtained by the failure to persevere earnestly until the task was achieved. And we may be encouraged as a denomination. Never before has our

southern educational plan been so uniform. With unified plans, with the Superintendent of Education, Dr. Sale, a master of ability and experience, at the head of the system, with the personal supervision of our Home Mission Society secretaries, with the monthly consideration by the educational committee of five at the rooms of every detail of management of every school, surely no money is wasted, and every effort brings appropriate results. Add to this, what needs in itself an entire article, the immediate aim of every school to give Bible instruction, to lead students to Christ, and to fit men for the gospel ministry, and surely there should be no diminution of expenditure or petition for our work in the South. A friend once, a friend forever, should be our aim.

Buffalo, N. Y.

The Educational Advance

BY SUPERINTENDENT SALE

THE Negro Baptist Convention of Alabama was held at Tuscaloosa, Ala. A notable feature was the report of President Pollard of Selma University. This University is the property of the Convention. Its President and most of its faculty are Negroes. For many years the Home Mission Society has been co-operating with the Convention in the development of the University. Here the plan of co-operation with the Negroes in the building up of schools of their own has had the longest trial and the most successful issue. The University is situated at Selma, Ala., and has a very large enrolment of students. It has recently finished a large new building containing a handsome chapel and commodious class-rooms. The report of the President showed that the institution was not only free from debt, but there was a balance on hand in the building funds of \$569.65, and in the current fund of \$316.85. At the commencement in May last a mortgage on the new building was canceled and burned, and on the same day ground was broken for a domestic science building which the Negro women are undertaking to erect. They have on hand for this purpose about \$1,500.

At the University one finds an atmosphere of hopefulness and enthusiasm. A



RECENTLY ENLARGED BUILDING OF AMERICUS INSTITUTE,
OF WHICH A LOCAL PAPER REMARKS THAT IT IS
"THE ONLY SCHOOL IN THE CITY THAT
FLIES THE NATIONAL FLAG"

discerning visitor will not be discouraged by an appearance of crudity here and there, especially if he knows that there is steady improvement. There are 693 students, most of whom are in the lower grades.

The University has been recognized by the Woman's Society, by the white State Mission Board, the Home Board of the Southern Baptist Convention and the General Education Board, all of which have contributed to its work as well as the Home Mission Society. It receives from all outside sources \$2,430 toward the payment of salaries; the balance of the salary list, \$6,963.96, is made up of contributions from the Negro Baptists of Alabama and from tuition fees.

The persistent sympathy, help, and supervision of our Home Mission Society have enabled these Negro Baptists to build up this fine school of their own, and to secure the co-operation of other bodies.

A NEW COLLEGE FOR AN OLD ONE

Jackson College, one of the American Baptist Home Mission Society's schools for Negroes at Jackson, Miss., has made great progress during the past few years under the wise direction of President L. G. Barrett. Some years ago the old site of the

college was sold. Enough money was realized from the sale to purchase a tract of land in another part of the city, and also to erect two dormitory buildings with temporary provision in them for class-rooms. About two years ago a portion of this tract of land was sold for \$11,250, leaving a very large tract, sufficient for all school purposes. The Home Mission Board decided to appropriate this amount for the erection of a third building for chapel and recitation rooms. For a number of years President Barrett has conducted the college with such thrift that at the end of each year he has been able to return to the Board some \$4,000 or more of the amount appropriated for teachers' salaries. The Board decided to set apart this surplus for three years to the building and furnishing fund. The building was erected early in the year. It was dedicated at the last commencement, the associate corresponding secretary and the superintendent of education taking part in the exercises. The new building is fittingly named Chivers Hall.

Last October the college opened with the new building, and with the addition of a manual training shop in part of the room vacated in the old building. The enrolment of students is greater than ever before. The entire plant is practically new and in excellent condition. The atmosphere of the college is most wholesome and the work done thorough. The Home Mission Society and the denomination are to be congratulated upon this fine institution.

The college as it now stands has been built up without appeal to the denomination for special contribution owing to the careful business management of President Barrett. There is need now of a gift of \$6,000 to equip a department of domestic science for girls to correspond with the manual training for boys. It would be a worthy recognition of Mr. Barrett's many years of faithful service if some one would put this amount into his hands.

Revival at Jackson College

BY PRESIDENT L. G. BARRETT

WE have just had a very precious work of grace at Jackson College, during which 52 students felt and professed that they found Christ as their Saviour. It has been

the largest ever experienced by us, and as genuine as I have known. It was indeed a beautiful and inspiring sight to look into the happy faces of the gathered converts, hear their word of testimony, and sing together "Happy Day," as I have done several times, calling them together for special instruction. The work is the more important from the fact that these converted students are to be Christian leaders of their people, as our young people at the North cannot be. Indeed, the responsibility of such work and its consequent call for right training is very great.

There had been deep seriousness for several weeks in the meetings, but the special interest appeared Sabbath evening, January 31st, and for three days all recitations were given up for meetings morning, afternoon and night, with others following the rest of the week. Most of the boarders were already Christians.

What They are Doing

BY C. L. WHITE, D.D.

WE are sometimes told that it is about time for the Negroes to do something toward their own education, and some members of our churches seem to believe that their missionary money boards and clothes the thousands of pupils in attendance at the twenty-eight schools of the Home Mission Society.

The following facts entirely refute these assertions: During the ten years ending March 31, 1907, pupils paid for tuition \$300,517.62; for board, \$954,822.01, and Negro churches and individuals gave for the support of the work or for new buildings to supplement the gifts of their northern friends, \$197,995.70. This makes a total of \$1,453,335.33 paid or given by the Negroes for ten years, or \$145,333.53 annually.

It should be remembered that this is only a small part of the vastly larger amount contributed by these people for education, for all through the South many associations have their own denominational schools, and sacrifices are made for their maintenance which reflect credit upon the race which is so rapidly coming forward.

The Negro Presidents and Principals are showing unusual wisdom in collecting funds for their work. Negro churches, too, are taking a great interest in these mission schools.

The gifts from the Home Mission Society are hastening the day of still larger efforts from those benefited.

These schools are providing leaders for a people who not only have the power of imitation, but, when well trained, show also an initiative that prophesies well for a future of self-dependence.

The missionary money spent in Negro schools yields an hundred-fold, and the amount could be safely increased.

A PRAYER

O THOU, who art the source of light and life, grant, we beseech Thee, that in Thy light we may see light, and that of Thy life we may have life, and have it more and more abundantly. Forbid that any of us should be satisfied with dimness or distortion of vision where clearness is possible to us, or with poverty or perversion of life where richness and righteousness may be attained by us. Give us, O Lord,

the Christ view of life as sacrifice and service. Help us to develop every power and improve every opportunity, so that we may realize day by day that salvation which is purity and strength and peace, and live the life that is free from fear, full of faith, and beneficent in service. Thus may we by Thy grace be enabled to fill out the measure of Thy purpose for us, to the glory of Thy Holy Name. Amen.



The Baptist Forward Movement for Missionary Education

SECRETARY MOORE ON THE PACIFIC COAST

THE Secretary of the Forward Movement spent eleven busy, delightful days in Colorado, accompanied by Sunday School Missionary E. M. Stephenson, D.D., visiting twelve churches.

An interesting trip of two days through New Mexico, Arizona and Southern California, in which one is constantly reminded of the work and the needs and the opportunity of the Home Mission Society, ended at Pomona, where the California campaign opened with a full and happy Sunday. Ten days at this writing have furnished opportunity for twenty-two addresses and conferences. Southern Californians abound in hospitality and in good will to the Missionary Societies and the Forward Movement. Very strenuous efforts are being put forth to "raise the budget," and when the returns are in it will doubtless be found that the churches of this aggressive convention are in the very forefront in their achievement. Dr. H. Russell Greaves, D.D., General Missionary of the Convention, is accompanying Mr. Moore. District Secretaries Rider and Petty are co-operating heartily so far as their many engagements in their busiest month will permit, as is also Sunday School Missionary David P. Ward and Mr. C. H. Barker, chairman of the Stewardship Committee.

The ideal missionary situation is found in the Temple Baptist Sunday School, where the genial Robert J. Burdette is the popular pastor. This school has a most efficient superintendent of missionary education in Rev. L. A. Gould, whose unique and sensible plans are capturing this great school for the great enterprise. The teachers are supplied with "Kingdom Comments," and are bringing missionary truth into the interpretation and illustration of the regular lessons. In addition to this

there is a twenty-minute missionary exercise in the opening of the session on the first Sunday of the month (three minutes on other Sundays), while at least twice a year the whole session is given to a great missionary program. The financial side of the work is taken care of with equal wisdom. The church includes the expenses of the school in its budget, where they legitimately belong. The money given by the school is thus free for missionary purposes, so that the offerings week by week constitute a veritable stream of money for missions. Doubtless Mr. Gould, who can be reached at 3800 East First Street, Los Angeles, will be willing to reply to those writing him concerning his methods that have proved so successful. Personal letters for Mr. Moore may be addressed to 286 North Marengo Avenue, Pasadena, during April.

THE SUMMER CONFERENCES

The approach of spring reminds one that summer will soon be here, bringing with it what have come to many to be a chief attraction—the privilege of Silver Bay or Lake Geneva.

As in previous years, applications of Baptist delegates should be made through the Forward Movement, and, as in previous years, attendance is limited. The Baptist delegation at Silver Bay last year exceeded all others in numbers (it is to be hoped in quality also). This is as it should be, of course. We are allowed 125 delegates this year, and ought easily to secure our full quota. The allotment for the Sunday School Conference this year is on a slightly different basis from previous years. Baptists are allowed 10 pastors, 10 Sunday school superintendents and 10 Sunday school teachers. Applications should be forwarded immediately. Correspondence

should be begun at once even by those who are not able yet to make definite application. Reservation can be made for a time by those who are not prepared to make final decision.

For the Lake Geneva Conference we are allowed 100 delegates. This number ought easily to be recruited from the host of aggressive young Baptists in the States of the Central West. It is decidedly advantageous to take this matter up at once. All correspondence concerning the conferences above named should be addressed to Secretary John M. Moore, Box 41, Boston.

In addition to these fine inspirational gatherings, devoted wholly to missions, it is to be remembered that the Baptist Assemblies held in several States are now providing for mission study classes, together with additional missionary features. We can have trained leaders if we want them.

THE CONFERENCE DATES

THE Young People's Missionary Movement announces summer conferences for this year as follows:

Whitby, Ontario, Canada, July 2d-9th.
Lake Geneva, Wisconsin, July 2d-11th.
Asheville, North Carolina, July 2d-11th.
Silver Bay, Lake George, N. Y., July 23d-August 1st.

Sunday School and Missions, Silver Bay, Lake George, N. Y., July 15th-22d.

THE ENDEAVOR CONVENTION

Note that the twenty-fourth International convention of Christian Endeavor, to be held in St. Paul July 7th-12th next, is to have "Thy Kingdom Come" for the great theme. There will be some new features, including a monster parade and patriotic demonstration at the State capitol. The educational and missionary exhibit will be another special feature, and every day there will be an hour devoted to missions, home and foreign, with moving pictures and stereopticon illustrations. The new auditorium will seat more than ten thousand people. It will be possible for Baptist Endeavorers on the way back from Portland to stop at St. Paul and take in this convention.



A SUNDAY SCHOOL IN THE MINING REGION OF WEST VIRGINIA



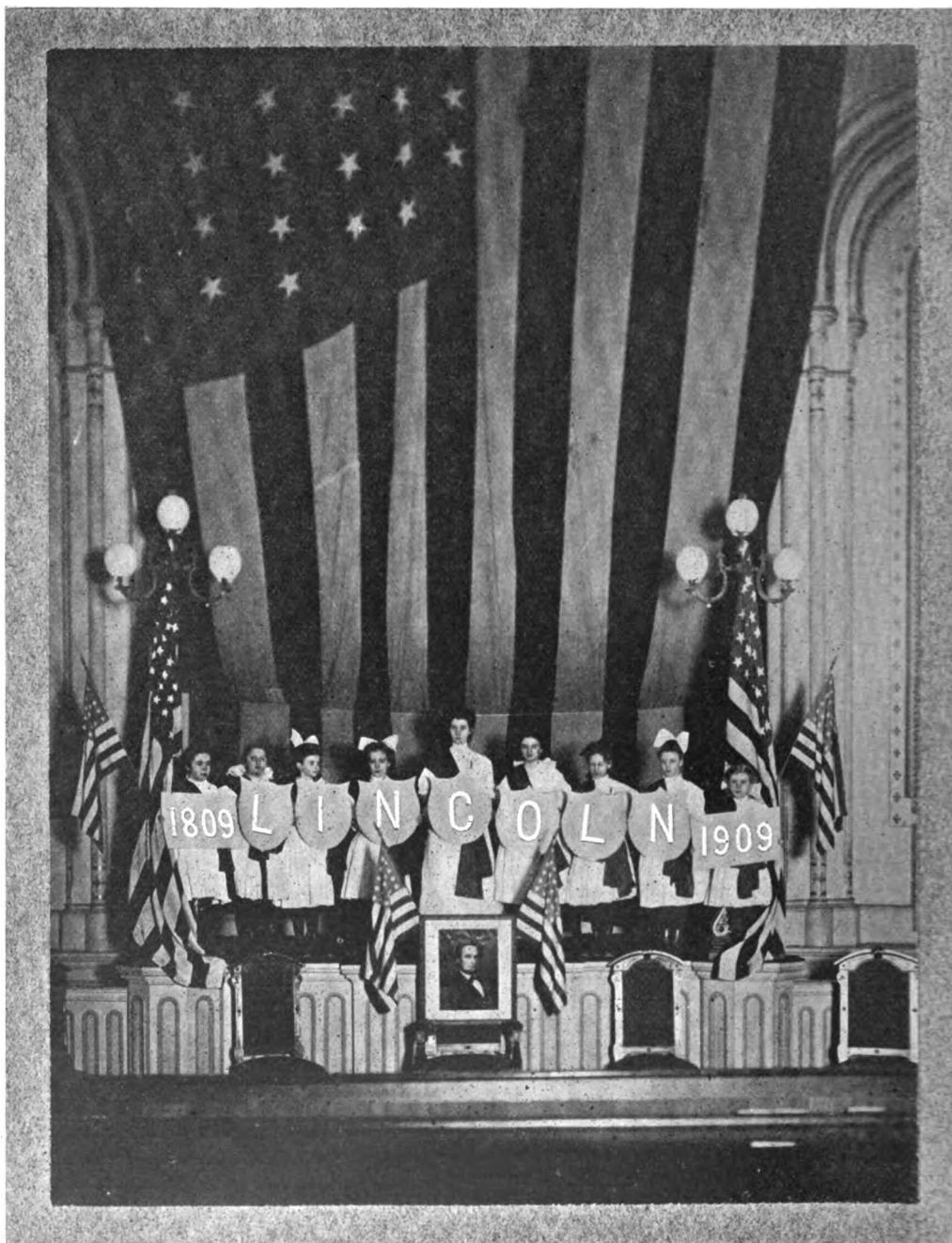
ONE of the most interesting books we have read in a long time is Dr. William A. Mowry's *Recollections of a New England Educator*, a handsome volume of nearly 300 pages, illustrated, published by Silver, Burdett & Co. Dr. Mowry is the author of a number of school histories which have had wide use and are recognized among the best of their class. He has had a remarkable experience in his long life, and in most readable style in this reminiscent volume he takes you with him from the New England farm and the old brick schoolhouse, entered at four years of age, on through academy at Andover, Brown University, and into the teacher's profession, which he was to follow for a lifetime, beginning with the country school. The pictures are such as will never grow uninteresting. Every Brown *alumnus* will be glad to have such a description of the old college when President Wayland was still in office and the campus was rich with its four buildings, its 200 students and ten professors, among them Lincoln and Harkness as beginners. As the writer goes on he manages to weave in a history of education, from district and public school up to university, tracing the developments of our educational system, and treating the subject in the light of wide experience. Yet all through the charm of personality is retained, and one feels in a delightful companionship. Biography and history, anecdote and fact, sketch and suggestion—this is a book not merely for the educator, but for all classes of readers. In the closing pages the genial optimism flowers forth. In our American school system Dr. Mowry sees the solvent of the immigration problem and the basis for political equality. We shall all agree with him that no sane student of our history can be a pessimist. (\$1.50 net.)

A History of the Negro Baptists of North Carolina, by Rev. J. A. Whitted,

D.D., of Winston-Salem, N. C., is a volume of 212 pages which contains a great amount of information concerning the progress of the Negro Baptists of that State. It contains illustrations of eminent men, of church edifices and of school buildings. Dr. Whitted has rendered valuable service to the denomination in bringing together the facts contained in this volume. We wish that a similar work could be done by as competent a man in every Southern State.

English for Coming Americans, by Dr. Peter Roberts, is a book designed for teachers, and outlines a scheme whereby foreign-tongued immigrants can be taught to speak, read and write English. The author gives a convincing exposition of a system actually in operation whereby thousands are already acquiring knowledge of those English words needed in the affairs of daily life. The importance of the work is apparent when we consider the presence in this country of not less than six millions of immigrants, directly or indirectly related to our industries, most of whom know no English and hence cannot understand the boss, read the printed warnings, or learn the regulations designed to aid employees in industrial plants. And each year three-quarters of a million, on the average, are added to this polyglot mass. The pupil who takes this course begins in the first lesson to talk English.

The students immediately see the practicability of the method, which deals with familiar facts, presented in the order of their every-day occurrence. The use of this natural order is an aid to memory and enables pupils to make rapid progress. It also helps the teacher. Men and women of not more than average intelligence and training are applying the system effectually. Paper cover, 35 cents; cloth, 50 cents. Young Men's Christian Association Press, New York.



CLOSING EXERCISE OF THE LINCOLN MEMORIAL PROGRAM AS GIVEN BY THE WARBURTON AVENUE SUNDAY SCHOOL IN YONKERS, N. Y. THIS SCHOOL STANDS AT THE HEAD OF THE LIST IN ITS OFFERING AT PRESENT REPORTS. IT GAVE THE HANDSOME SUM OF \$61.88. SCHOOL NUMBERS 250

TWO LINCOLN CELEBRATIONS

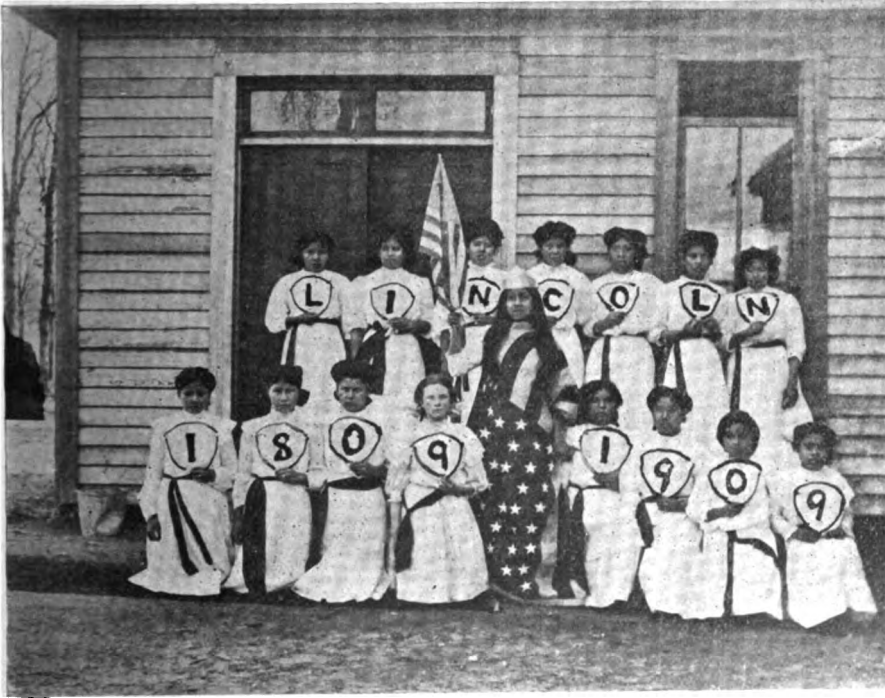
IT was the writer's privilege to attend two Lincoln memorial services this year. One of these was in the auditorium in Chicago, where President Woodrow Wilson was the orator. That was a very interesting celebration, and the address was a very noble one. But the privilege was shared with 4,600 other people who were present in the great building.

The other celebration was most unusual.

Baptist combination. The oration is given here with a picture of the orator. The paper is a reproduction of the story of Lincoln as told to the school by the teachers:

THE STORY OF ABRAHAM LINCOLN

Abe was born in a log house. The State was Kentucky. His mother was a good woman. She wanted to help Abe all she could. His father was lazy, but Abe worked



CLOSING EXERCISE OF LINCOLN MEMORIAL: INDIAN GIRLS AT ORPHANS' HOME
THE YONKERS OFFERING HELPS TO GIVE A CHANCE IN LIFE TO GIRLS LIKE THESE

It was given at the Indian Orphanage at Umchuka, Okla., and was repeated for the special benefit of some visitors a week later, of whom it was my fortune to be one. I am sure that the editor of *THE MONTHLY* and author of the Lincoln exercise could have seen no more interesting rendering of his program. The singing of the patriotic songs by these young Indian voices was very pathetic. President Woodrow Wilson did not have a more attentive hearing than our young Indian orator, Hobson Tupper, whose name is a sort of patriotic-

hard. He borrowed a farmer's book. It was about George Washington. He sat up a long time that night to read it. When he went to bed he put it in the cracks of the log house. But it snowed that night and spoiled it and the next day he carried it to the farmer and said, "What shall I do?" The farmer said, "You will have to give me seventy-five cents or work for me three days." So Abe worked hard for three days and the farmer gave him the book for his.

Abe was going to the boys to make a speech. When he got up to make his speech, two boys had a turtle swinging it up in the air, hurt, and they threw it at



HOBSON TUCKER, LINCOLN DAY ORATOR AT THE INDIAN ORPHANS' HOME, UMCHUKA

Abe's feet. He was angry with the boys, and said, "You are cowards," and he said, "God made these things to look at." That made the boys so ashamed of themselves that they buried the turtle.

One day he was going to make a speech and he saw a pig in the mud, and he rode two miles and he said, "I must help that pig out." And he went back and helped the pig out and he spoiled his clothes, but he took the pain out of his heart.

HOBSON TUPPER,
Third Grade.

The tableau was given in regulation style with theatric fire and all that, and was much more beautiful than our picture, for which the girls kindly dressed and posed the next day. These children are being taught to love their country. The teachers, Miss Ella Davis and Miss Harriet Rogers, deserve much credit for their pains in preparing the young people for this exercise. A collection was taken up at the original exercise amounting to \$3.26.

G. S.

Mission Study Class at Troy, Pa.

THE Mission Study Class of the Christian Endeavor Society of the Troy Baptist Church has just completed a very interesting and comprehensive review of mission work in America.

The text-book used was the "Frontier," by Dr. Ward Platt. Three lines of thought were clearly outlined: The immensity of the great Northwest, West, and Southwest; the pressing need of the West and Middle West for missionaries and money to meet the increasing demand; the heroic work that has been done and is still being done by the sacrificing Christian pioneer.

The class met weekly, beginning with ten members and soon increased to fifteen. From the opening the interest was the very best and continued so to the close. In the whole course there were nine studies. The last two were devoted to the specific work of the Baptists on the frontier. These were especially enjoyed. We were also glad to welcome visitors in the last two or three studies. Some are already planning for a larger class next fall.

In all this work the pastor, Rev. Otto L. Nichols, who conducted the work, appreciates the hearty co-operation of all the members.

O. L. N.

A SUBSCRIBER in Biddeford, Maine, says: "I enclose \$1 to pay my subscription for two years, which expired with the March number just received. The magazine is a great help and inspiration to me. I have seen the changes in population here in twenty-nine years, and the article by Dr. J. N. Williams on 'French Work in Biddeford' in the March number is a very fair and faithful one. Rev. I. B. Leclair, the French missionary, has reached the position that he has so convinced the prominent French merchants of the salutary effect of his work that the French priest apparently does not dare to openly oppose him for fear of remonstrance from these influential members of his own (Roman Catholic) church. The magazine is enterprising and interesting, and ought to have more subscribers here and in Saco. It is a credit to the management."



Idaho Advance

BY MISSIONARY W. H. BOWLER

IN the five months since our last Convention we have put ten new workers on missionary fields, and lost only one; two new meeting-houses are in use, a third is almost ready for occupancy, and the foundations for two others have been laid; one new parsonage has been built, and a second one started; one new church has been organized with over 50 members; two churches have been added to our self-supporting list; nearly 200 conversions have been reported from the missionary fields. Indications are that the entire budget will be raised on the Convention field; 14 churches have made their offerings for Convention missions and the average increase is more than 100 per cent over last year.

The Board voted to ask the Society to increase the appropriation from \$3,250 to \$5,000 for next year, upon condition that the Convention raise its pro rata from \$1,250 to \$4,000. This will be recognized as a tremendous increase for the Convention when it is recalled that the year before last we raised only about \$880. Of course, we could hardly attempt to raise so large a sum without the impetus the increase from the Society would give us. The Board seemed very decided that we should not attempt to raise the pro rata of four dollars to five unless the Society could give the \$5,000.

We feel that it is imperative that we should have at least \$9,000 for our work for next year. I have written you of the wonderful growth of this State. I think almost any one who is familiar with con-

ditions in the Rocky Mountain States will admit that the extent and development of irrigation is greater here than in any other State. We have 4,040,310 acres now under irrigation canals, only 1,825,550 of which are in cultivation. People are and will continue to flock to Idaho to settle on the remaining more than 2,000,000 acres which are already under canals. In addi-



REV. W. H. BOWLER

tion to this we have several million more acres to put under canals.

Following are a few of the places we should occupy within the next six months: Gooding, only a year old, but with a pop-

ulation of 700 or 800, and where yesterday 200 people were unloaded from an overland train; Jerome, a year and a half old, population 600; Wendel, one year old, population 200; Meridian, population 1,000; Filer, population 300; Kimberly, population 350. All these places have thickly settled farming and fruit-raising communities around them, so the population of the town does not begin to give the actual constituency for religious work. Within five years several of these towns will have populations of several thousand, and perhaps all of them will.

In addition to occupying the above places with regular services and meeting-houses we should have two or three district missionaries to look after many other small places. These are days when we must do large things in Idaho. We appreciate all the Home Mission Society has done in the past and are sure it will continue to do all it can for us.

☆ ☆

A Field in Utah

BY CHARLES F. SMALLEY

PROVO, UTAH, is the seat of the Brigham Young University with an enrolment of over 1,000 students. This is one of the largest of a number of Latter Day Saints educational institutions in Utah. The Mormon policy is to gather as many students as possible into their church schools, therefore there is no public high school in Provo, although the population is 8,000. The rural districts furnish many students who are not prepared for high school.

A compulsory two years' course in theology is taken by every student. The Book of Mormon is the text-book for the first year, and the New Testament the second year. "Religion Classes" are held regularly, in which the teachers endeavor to lead the students into a state of assurance concerning the prophetic office of Joseph Smith. This is not reached until the student testifies that he knows that Joseph Smith was a prophet. The stages through which some are led were exemplified in a recent class where about half knew that he was a prophet, others thought so, some did not know, and two or three did not think so. The beginning of true religion according to Mormonism is "to know" this.

There is a company of people here constituting the First Baptist Church who believe that it is eternal life to know God and Jesus Christ. Pray for us that our light may shine and dispel darkness. We know that we have been a comfort and help to some who have been sorely tried and tempted, but we want to fulfil a larger service.

☆ ☆

Progress in Oklahoma

BY C. C. CARLTON, STATE EVANGELIST

A FEW years ago an old man living at Ramona, Okla., rode for days on horseback looking for a Baptist church. In January I held meetings in the Ramona Baptist Church, an excellent structure, built two years ago at a cost of \$3,500 within two blocks of that old man's home, and during the meetings both he and his wife were received into membership.

In this school district there are nearly 400 tanks of oil, each with a capacity of 35,000 barrels. The value of the oil is estimated to be \$5,500,000, and this industry constitutes five-sixths of the taxable property in the district. The church here is small, numbering about 35, but within the last sixty days they have raised \$76 for Home Missions and paid \$200 on the church debt. Rev. C. E. Cannady is the excellent pastor.

At Bristow there was no Baptist preaching until five years ago. Now the Baptists have a good little house of worship, the best in town, fully paid for, and a settled pastor of their own, the Rev. H. E. Neighbour. The membership here is 100, and the offering for Home Missions was \$79.50.

Pastor Crawford, of Fairview, has raised two-thirds of the debt of \$1,000 on the parsonage in the last six months. During the same period the membership of the church has doubled.

In December I assisted Pastor C. P. Raney at Kingfisher in special services. About 20 were added to the church.

The meetings at Medford in January resulted in much good. The church here has recently purchased a fine bell and is making some repairs on the house of worship. The entire services of Pastor Creekmore have now been secured.

BAPTISMS

R. A. Schmidt, First German Ch., Allegheny, Pa.	9	A. B. Clark, Idaho Falls, Ida.	8
S. B. Callaway, Alamogordo, N. Mex.	10	C. H. Palmer, Nampa, Ida.	6
R. C. Medaris, Lincoln Assoc., N. Mex.	9	R. T. Harris, Portales Assoc., N. Mex.	11
G. L. White, Gen. Miss'y, Utah and Wyo.	13	J. H. Allen, Calvary Ch., Colored, Salt Lake City, Utah	8
Henry Sellhorn, First German Ch., Indianapolis, Ind.	5	C. W. Brinstad, Calif., North.	7
L. B. Hardy, Livingston, Mont.	14	W. C. Cook, Clovis, Calif.	7
E. P. Hoyt, Manhattan and Dry Creek, Mont.	22	F. T. McCourtney, Gen. Miss'y, Ariz.	12
C. A. Gruhn, Second German Ch., Buffalo, N. Y.	5		

HOME MISSION APPOINTMENTS IN MARCH

CALIFORNIA

W. C. Driver, Alturis.
L. A. Brown, Second Colored Ch., Vallejo.
J. W. Davis, Lakeport.
Pleasant Edwards, Second Colored Ch., Modesto.
N. G. Hobson, Redding.

COLORADO

William Barry, St. Paul's Colored Ch., Trinidad.

CUBA

Jose Reyes, Assistant, Baracoa.

KANSAS

KANSAS
E. H. Teall, Norton.
C. C. Stillman, Kansas City.
J. B. Anderson, Colored, South Park.
S. S. Sandy, Second Colored Ch., Modesto.
A. W. Fawcett, Solomon and vicinity.
L. H. Harper, Liberal and vicinity.
G. C. Harris, Pleasant View Colored Ch., Caldwell.
W. E. Harrison, Second Colored Ch., Wabounce.
A. E. Martin, Junction City.
J. M. Robinson, Lakin.
James Tipps, Second Colored Ch., Russell.
D. S. Topp, Newhope Colored Ch., Hillsdale.
W. F. Warder, Second Colored Ch., Winfield.
C. W. Wilson, Shiloh Colored Ch., Burlingame.
J. H. Wilson, Colored, Alma.

MASSACHUSETTS

Gaetano Lisi, Italians, Springfield.

MICHIGAN

B. M. Johnson, Swedes, Norway.

MINNESOTA

E. E. Dahl, Swedes, Feeley.
J. E. Christiansen, Danes, Tyler.

MONTANA

Axel Tjernlund, Swedes, Great Falls.
G. W. McCombe, Stephenville.

NEBRASKA

E. O. Otto, Belmont.
Wm. Yauch, Lewiston.

NEW MEXICO

W. T. Cantrell, Texico.

NEW YORK

G. H. Dowkontt, Mariner's Temple, N. Y.

OKLAHOMA

J. P. Faith, Rock Creek

OREGON

E. A. Leonard, City Miss'y, Portland.

SOUTH DAKOTA

E. H. Turner, Loyaltown.

VIRGINIA

D. H. Chamberlayne, District Miss'y to the Colored People.

WASHINGTON—EAST

J. C. Havnaer, Tekoa.
J. C. Adams, Harrison, Ida.
F. J. Coops, Colville.
K. N. Morrill, Ritzville.

WASHINGTON—WEST

J. A. Kinsman, North Bend and Falls City.
J. M. Haskell, Brush Prairie and Yacolt.

WYOMING

J. B. Abbott, Huelett.

BLANKET INDIANS, OKLAHOMA

The following teachers were appointed: Howe Institute, Memphis, Tenn., Principal T. O. Fuller; Shaw University, Raleigh, N. Car., Charlotte Hazlewood; State University, Louisville, Ky., Eugene K. Jones, Miss Carolyn A. Steward and William H. Pickett.

FINANCIAL STATEMENT FOR FEBRUARY, 1909

RECEIPTS

Contributions for General Purposes.....	\$34,878	66
Legacies " " ".....	2,866	37
Contributions Specifically Designated	983	13
" for Church Edifice Gift Fund	176	75
	<hr/>	
	\$38,904	91
Income Accounts for General Fund	2,264	86
" " " Church Edifice Gift Fund	424	16
" " " " " Loan Fund.....	1,597	60
Miscellaneous	5,341	50
	<hr/>	
	\$48,533	03

DISBURSEMENTS

For General Purposes	\$39,932 47
“ Special “ as Designated	3,989 86
From Church Edifice Gift Fund	8,791 12
“ “ “ Loan Fund	3,987 36
	<u>\$56,700 81</u>

CONTRIBUTIONS AND LEGACIES FOR FEBRUARY

Contributions and Legacies not otherwise noted are for general purposes. Items marked thus * are designated for specific purposes. C. E. F. for Church Edifice Fund.

AFRICA, \$9.00			Commiskey Ch.	10 02	Yarmouth, First Ch.	24 10
Banza Manteke, Mr. and			Shelbyville, Mrs. M. A.		Auburn, Court St. Ch.	65 00
Mrs. John E. Geil.	9 00		Newcomb	5 00	Manset Ch.	11 56
ALABAMA			New Marion Ch.	1 95	So. West Harbor, Mrs. A.	
Talladega, Fred V. Lester..	5 00		Wirt Ch.	10 25	W. Clark	50 00
ARIZONA			Spring Branch Ch.	13 75	North Livermore, First Ch. .	3 00
FOR STATE CONVENTION			Borden Ch.	5 15	Bar Harbor, First Ch.	15 05
Arizona State Convention..	308 75		Graham Ch.	5 25	Fort Fairfield, Murphy S. S.	2 35
CALIFORNIA, \$575.43,			Butlerville Ch.	8 53	Yarmouth Ch.	30 66
Stanford University, Geo. J.			S. S.	2 25	S. S.	11 00
Pierce	1 00		Wm. Phillips	5 00	Westbrook Ch.	10 00
FOR STATE CONVENTION			Fort Wayne Ch.	11 00	MASSACHUSETTS, \$1,940.60	
Southern California State			Hogan Hill Ch.	4 50	Springfield, G. W. Tapley..	100 00
Convention	93 31		La Fayette, First B. Y. P. U.	20 75	Agawam, First Ch.	39 65
Northern California State			Zenas Ch.	5 85	Vineyard Haven, D. F.	
Convention	481 12		Seymour Ch.	38 51	Chassman	5 00
DISTRICT OF COLUMBIA, \$547.00			Washington Ch.	5 00	So. Hanson Ch.	9 19
Washington, Temple Ch.	47 00		Huntington, First Ch.	17 55	Melrose, First Ch.	14 93
Calvary Ch.	500 00		Dupont Ch.	9 75	Greenville Ch.	10 00
COLORADO, \$448.13			Muncie, First Ch.	197 62	Haverhill, Portland St. Ch.	67 79
Pueblo Lake Ave. Ch.	17 80		Mrs. C. M. Carter	10 00	Winchendon, First Ch.	30 00
For C. E. F. Colorado State			Mrs. E. B. Slack	15 00	Winchester, First Ch.	3 89
Convention	18 33		L. A. Clark	5 00	Florida, Rev. J. H. Bigger	3 00
FOR STATE CONVENTION			Miss Emma B. Goodwin	5 00	Haverhill, Second Ch.	10 00
Colorado State Convention.	412 00		Hopewell Ch.	15 40	Fitchburg, First Ch.	100 00
CONNECTICUT, \$372.08			Bluffton Ch.	20 58	Boston, First Ch.	478 73
Waterbury, First Ch.	23 65		Westport Ch.	3 00	Lowell, French Ch.	5 00
Bridgeport, Swedish Bethel			Mt. Horeb Ch.	3 00	Worcester, First Ch.	40 00
Ch.	10 00		Kent Ch.	19 78	Wakefield, First Ch.	33 21
Thompson, Central Ch.	29 00		Second Prairie Creek Ch.	4 20	Frammingham, First Ch.	40 00
Bridgeport, First Ch.	21 25		Peru, Mrs. Milton Shirk...	500 00	Barre, First Ch.	7 87
Hartford, South Ch.	40 00		Delaware Ch.	1 70	Boston, Dudley St. S. S.	10 25
Shelton, First Ch.	17 09		IOWA, \$446.82		Fall River, Second Ch.	50 00
A Friend	3 50		Ottumwa, First Ch.	18 10	Lynn, Washington St. Ch. .	147 57
Rockville, Wm. Butler....	150 00		Cumberland Ch.	18 50	Needham, First Ch.	61 14
E. G. Butler	30 00		Indianola Ch.	5 65	No. Hanover Ch. A. S. W.	3 00
New Britain, Elim Swedish			Fort Dodge Ch.	5 17	Medford, First Ch.	150 00
Ch.	1 36		Newton Ch.	8 20	Lowell, First Ch.	155 00
Easton, S. S.	1 38		Y. P. S.	5 00	Weston, First Ch.	43 63
Plantville Ch.	23 85		Hickory Grove Ch.	5 00	Chelmsford, Central Ch.	10 00
Thompson, Central Ch.	21 00		Mitchell S. S.	6 69	Shelbourne Falls, First Ch.	86 40
DELAWARE, \$72.22			Cherokee S. S.	7 59	Andover, First Ch.	25 00
Wilmington, Delaware Ave.			Cedar Rapids, First Ch. .	15 60	Danvers, First Ch.	30 00
Ch.	47 22		Chariton Ch.	22 70	Athol, J. M. S.	1 00
Bethany S. S.	25 00		Des Moines, First Ch.	38 46	Monson, Italian Ch.	10 00
ILLINOIS, \$733.09			Iowa Falls Ch.	5 00	Manchang, French Ch.	6 20
Assumption Ch.	23 00		Argo, Zion Ch.	2 00	Lynn, Swedish Ch.	5 00
Baker's Prairie Ch.	4 00		Harlan, First Ch.	10 75	Chemsford, Central Ch.	10 00
Island Grove	2 15		Carroll Ch.	8 19	Lynn, Essex St. Ch.	5 01
Kemper Ch.	8 00		Rockwell, Ch.	30 00	Pittsfield, Morningside Ch.	73 17
Marissa Ch.	10 00		Cedar Falls, First Ch. .	17 00	Brewsters Ch.	17 00
Casey Ch.	1 75		Ames S. S.	13 31	Oak Bluffs Ch.	8 00
Centralia Ch.	50 27		Grundy Center, First Ch.	2 00	Greenville Ch.	5 00
S. S.	16 04		Afton Ch.	5 00	North Attleboro, First Ch.	9 66
New Stonington Ch.	25 00		Boone Ch.	11 79	West Springfield, First Ch.	5 93
O'Fallon S. S.	2 26		Grumell Ch.	57 80	Peabody, First Ch.	7 18
Kane B. Y. P. U.	1 00		Hiteman Ch.	3 70	West Fitchburg, Beth Eden	
Whites Grove S. S.	5 00		B. Y. P. U.	2 00	Ch.	7 20
Tiskilwa S. S.	5 00		Essex, Mrs. J. E. Nye	10 00	MICHIGAN, \$166.97	
Ch.	53 91		Cherokee Ch.	5 00	Norway, Swedish Ch.	5 00
Berwyn Ch.	65 00		Mt. Olive Ch.	1 00	Marquette Ch.	15 35
Normal Ch.	21 05		Woodward Ch.	1 20	Detroit, North Ch.	17 88
Monmouth, Swedish Ch. .	15 00		Des Moines, Forest Ave. Ch.	16 38	Clear Lake Ch.	5 00
Chicago, Irving Park Ch.	* 5 00		La Porte City Ch.	30 00	Vandalia Ch.	1 00
Englewood Swedish Ch.	60 00		* Collected per Fred Berry.	57 74	Lapeer Ch.	8 80
Hyde Park Ch.	200 00		KANSAS, \$1,052.37		Port Austin Ch.	6 10
Western Ave. Ch.	17 56		McPherson, Victory Ch. .	4 08	Salem Ch.	2 00
A Friend	26 00		Thayer Ch.	3 00	B. Y. P. U.	84 00
Lakeview Swedish Ch. .	30 00		Prairie Ridge Ch.	10 00	Ludington Ch.	5 00
Normal Park Ch.	30 00		Hewins Ch.	2 16	Northville Ch.	2 00
Polish Mission	5 00		Cedar Vale Ch.	1 00	Grand Rapids, Wealthy Ave.	
Lexington Ave. Ch.	46 10		Caldwell Ch.	10 00	Ch.	51 00
Woodburn Ch.	5 00		Albion Ch.	18 75	Bellevue Ch.	6 00
INDIANA, \$1,069.37			Atchison Ch.	2 00	Edwardsburg Ch.	2 00
Oenezzer Ch.	19 85		Manhattan Ch.	3 00	Vassar Ch.	27 00
Osborne Ch.	4 50		Caldwell Ch.	5 00	Birch Run Ch.	3 00
Bear Creek Ch.	3 70		Smith Center Ch.	10 00	Dowagiac Ch.	4 00
			Eureka, Elm St. S. S.	4 00	Osego Ch.	5 00
			FOR STATE CONVENTION		MINNESOTA, \$761.81	
			Kansas State Convention..	978 38	Minneapolis, A Friend....	40 00
			L. P. Day	1 00	Calvary Ch.	4 15
			MAINE, \$233.99		First Ch.	188 82
			Skowhegan, Bethany Ch.	6 67	Trinity Ch.	435 32
			Blue Hill Ch.	4 60	Red Wing, Swedish Ch.	7 77

West Concord Ch.	40 00	*Newark, Peddie Memorial	200 00
Comfort, Swedish Ch.	10 00	Ch.	
Little Forks Ch.	5 00	NEW MEXICO, \$11.05	
Friberg, Swedish Ch.	5 00	Plainview Ch.	1 80
St. Paul, Bethany Swedish	5 00	Lone Valley Ch.	2 00
Ch.		Hope Ch.	2 25
For C. E. F.:		Central, B. T. Link.	5 00
Montevideo Ch.	5 00	NEW YORK, \$11,050.12	
Grants Falls Ch.	5 00	N. Y. City, Mt. Morris Ch.	50 00
Spender Brook Ch.	1 05	Linden, Bethany Ch.	14 50
Scandia Ch.	2 00	Yonkers, Warburton Ave.	249 01
FOR STATE CONVENTION		Women's Society	2 50
Per B. B. Hall.	7 70	Jamaica Ch.	2 50

MISSOURI, \$1,049.44

Board of Gen'l. Home and	
Foreign Missions	1,049 44

MONTANA, \$287.25

Hamilton, First Ch.	15 00
Darby, First Ch.	4 65
Missoula, First Ch.	85 85
Anacanda, First Ch.	8 00
Hamilton Ch.	10 00
Ft. Shaw, Lillie M. Shippe	2 50
Lodge Grass, S. G. Reynolds	25 00
Harry Throssel	10 00
Mattie Williams	5 00
Louis Ballou	5 00
John Small	5 00
J. W. Scally	10 00
Burdette Boyer	5 00
H. E. Clifford	5 00
Fred E. Miller	10 00
E. L. Dana	25 00

FOR STATE CONVENTION

Per S. A. Norris	50 00
Per D. F. Nygren	6 25

NEBRASKA, \$1,122.42

Laclede Ch.	22 50
Valley, First Swede B. Y.	
P. U.	10 00
First Ch.	6 50
Balsora, Swede Ch.	2 75
Wahoo, S. S.	2 11
Salem S.	4 50
Tobias Ch.	3 97
Kearney Ch.	3 70
Western S. S.	7 55
Loup City Ch.	4 75
Omaha, Calvary Ch.	12 00
Immanuel Ch.	34 50
Silver Creek S. S.	2 80

FOR STATE CONVENTION

Nebraska State Convention	1,004 79
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NEW HAMPSHIRE, \$125.79

Keene, First Ch.	33 06
Nashua, Crown Hill Ch.	6 23
West Lebanon, A Friend.	25 00
Northwood, First Ch.	1 50
New Boston, First Ch.	60 00

NEW JERSEY, \$1,113.11

Westfield, Ch.	15 00
Newark, Mt. Pleasant Ch.	68 30
Rahway, First Ch.	40 00
Frenchtown Ch.	12 60
Haddonfield, First S. S.	30 00
Florence, First S. S.	15 00
Trenton, Central Ch.	50 00
Haddonfield, First Primary	
S. S.	50 00
Collingwood, First S. S.	7 50
Woodbury, Central Ch.	11 96
Newark, Peddie Memorial	
Ch.	325 00
East Orange, First Ch.	86 01
Holmdel Ch.	18 40
Jasper Ch.	5 00
North Orange, Woman's	
Soc.	5 00
Haddon Heights, Rev. W. F.	
Smith	10 00
Ch.	16 00
Florence, First Ch.	8 34
*Upper Freehold Ch.	17 00
S. S.	2 00
Atlantic Highlands, First Ch.	5 00
Newark, Emmanuel Ch.	10 00
Asbury Park Ch.	5 00
Summit, Oscar Myers.	100 00

*Newark, Peddie Memorial	200 00
Ch.	

NEW MEXICO, \$11.05

Plainview Ch.	1 80
Lone Valley Ch.	2 00
Hope Ch.	2 25
Central, B. T. Link.	5 00

NEW YORK, \$11,050.12

N. Y. City, Mt. Morris Ch.	50 00
Linden, Bethany Ch.	14 50
Yonkers, Warburton Ave.	249 01
Women's Society	2 50
Jamaica Ch.	2 50
Schenectady, Emmanuel Ch.	104 85
Galway Ch.	23 50
East Galway Ch.	10 50
Worcester, First Ch.	4 16
Kingston, B. Y. P. U.	10 00
Nunda Ch.	28 00
Buffalo, Prospect Ave. Ch.	11 00
Brooklyn, Borough Park Ch.	20 00
Fernwood Ch.	11 00
Scipio Ch.	6 70
Harpersfield Ch.	11 09
Keesville Ch.	1 75
Walworth, Second S. S.	13 50
Waverly, B. Y. P. U.	3 00
Rhinebeck Ch.	115 00
S. S.	3 00
Troy, Fifth Ave. Ch.	99 14
Rochester, Park Ave. Ch.	745 11
Flat Brook, Mrs. C. M.	
Ch.	2 80
Shilling	10 00
New Woodstock, First Ch.	15 00
Salon, Ch.	15 00
Brooklyn, A Friend.	2 00
Buffalo, Mrs. M. C. Sharon.	2 75
Fort Ann, Village Ch.	17 55
Waverly Ch.	100 00
Watertown, Calvary Ch.	16 00
Delhi Ch.	16 16
Yonkers, Warburton Ave.	1,268 35
Ch.	
Auburn, Second Ch.	16 60
Troy, South Ch.	7 00
West Park, Beulah Vale Ch.	10 00
Watkins Ch. per C. W. B.	10 00
Alpine Ch.	2 50
Utica, Tabernacle Ch.	92 76
Homer Ch.	25 16
Camillus Ch.	123 23
Fort Ann Village Ch.	6 00
Keesville Ch.	13 65
Dansville Ch.	5 10
Broadalbin Ch.	50 00
Yates Ch.	12 00
N. Y. City, Tremont B. Y.	16 00
P. U.	12 00
Salt Point, Metherswood Ch.	5 75
Troy, Sixth Ave. S. S.	10 00
Rose Ch.	26 00
Saugerties Ch.	
Barnes Corner, C. E. Cham-	
berlin	1 00
Big Flats Ch.	13 76
Westport Ch.	2 00
Williamson, Harry A. Tellier	1 27
Buffalo, Delaware Ave. Ch.	250 00
Geneva, First Ch.	105 00
Buffalo, Lafayette Ave. Ch.	50 00
Mariners' Harbor Ch.	7 94
Montour Falls, Ch.	32 52
Greece S. S.	6 71
Campbell Ch.	5 00
Clifton Springs Ch.	10 00
Dover, First Ch.	3 00
Canandaigua, T. H. F.	25 00
Greenwich Ch.	180 00
Yonkers, Jas. B. Colgate,	
deceased	4,500 00
Hoosick Ch.	12 71
Waterville, Mrs. R. W. Wil-	
liams	5 00
Cooper's Plains, C. H. Veazie	5 00
Alabama, C. E. S.	1 70
Cassayana, Lakeville Ch.	20 55
N. Y. City, Armitage S. S.	11 00
East Marion Ch.	4 00
Brooklyn, Swedish Ebenezer	
Ch.	20 00

Castile, First Ch.	34 25
Central Square Ch.	14 15
Half Moon, First Ch.	12 43
West Danby Ch.	10 00
Rhinebeck, B. Y. P. U.	5 00
N. Y. City, Madison Ave.	
Ch.	849 75
Tully Ch.	18 00
Sandusky Ch.	20 49
N. Y. City, Mariners'	
Temple	1 07
Mt. Carmel Ch.	41 29
Brooklyn, Tabernacle Ch.	200 00
Perry Ch.	14 00
West Edmeston Ch.	3 35
S. S.	1 00
C. E.	1 00
N. Y. City, Morning Star	
Mission	7 82
Brooklyn, Strong Place Ch.	400 00
N. Y. City, Mem'l Baptist	
Ch. of Christ.	250 00
Mount Morris Ch.	25 00
Mariners' Harbor Ch.	5 00
Fairport Ch.	115 65
S. S.	10 00
Brooklyn, First Danish Nor.	
Ch.	15 00
Albany, Emmanuel Ch.	197 88
N. Y. City, Central Park	
C. F.	3 00
Richmond Hill Conference.	50 00
Malone Ch.	5 16
N. Y. City, Fifth Ave. S. S.	10 00
For C. E. F. Le Roy Y.	
P. S.	10 00

NORTH DAKOTA, \$62.50

Kulm, Swede Ch.	25 00
Page Ch.	30 00
Rolla Ch.	5 00
Ellsbary Ch.	2 50

OHIO, \$1,054.49

Painesville, First Ch.	8 49
Cincinnati, Walnut Hills Ch.	126 04
Dayton, F. P. Beaver	500 00
Coshocton, First Ch.	18 00
Galion S. S.	1 43
Dayton, First S. S.	95 00
West Lafayette Ch.	9 25
Cambridge, Old Ch.	9 00
Xenia, First Ch.	115 92
Byesville, First Ch.	72 50
Marietta S. S.	5 00
Radnor Ch.	50 70
Canton, Infant S. S.	6 91
Dayton, Mem'l Ch.	6 00
Chardon, R. A. Sage	5 00
J. M. Sage	50
Sarah Nye	25
Cleveland, First Hungarian	
Ch.	22 00
Granville Ch.	1 00
For C. E. F. Centerville	
Women's Soc.	1 50

OKLAHOMA, \$137.00

Helena, J. R. Edwards	12 50
Saddle Mt. Ch.	24 50
For C. E. F. Dewey, Mrs.	
N. M. Bartles	100 00

OREGON, \$661.23

Montavilla, Grace Ch.	50 00
S. S.	10 00
Albany, First Ch.	23 50
Oregon City, First S. S.	7 75
Portland, First German Ch.	25 00
Hillsboro, First Ch.	7 25
Portland, Highland Ch.	15 00
Newburg, First Ch.	35 00
Elgin, Mt. Pleasant Ch.	10 00
Gales Creek, Thomas Cox.	10 00
Adams, Minnie Winn	1 00
Independence, First Ch.	30 00
Elgin Ch.	10 00
McMinnville, Evan W.	
Evans	25 00
*Collected per H. W. Jones	179 26
*Collected per Eugene A.	
Spears	222 47

PENNSYLVANIA, \$2,566.48

Washington, M. C. Treat..	500 00
Pittsburgh Conference ..	13 50
North East, Elizabeth Grinn	5 00
Bloomfield S. S.	67
Philadelphia, Epiphany S. S.	5 00
Epiphany Ch.	62 36
Mrs. Wright	3 00
Northwest Ch.	5 25
Mrs. G. W. Knowles ..	200 00
Wissahickon Ch.	72 00
Tenth Ch.	35 00
Second Ch.	121 00
W. Frankford Ch.	9 48
West Chester, First Ch.	32 26
Westfield, First Ch.	4 45
Greensburg, First Ch.	9 00
Braintrim Ch.	12 00
Danville, Rev. A. B. Still.	20 00
Gillette Ch.	10 00
Connellsville, First Ch.	35 35
Elizabeth Ch.	6 50
S. S.	3 50
Pittsburgh, Oakland Ch.	50 00
Vandegrift, First Ch.	25 25
Landsdale Ch.	6 68
Milton, First Ch.	15 45
Wilkes Barre, First Ch.	13 65
Clinton Ch.	5 25
Millville, Cyrus DeMott and	
Wife	5 00
Swissvale Ch.	7 10
Jenkintown Ch.	10 40
Wilksburg Ch.	46 83
Ellwood City, Providence	
Ch.	10 65
Montgomery, Clinton Ch.	5 60
Franklin, Second Ch.	5 75
Westover Ch.	11 85
Watsontown Ch.	10 10
Prospect, Mt. Zion Ch.	12 34
Milesburg Ch.	31 00
S. S.	4 65
Y. P. S.	91
Cherry Flats Ch.	18 35
Ridgway Ch.	15 15
Brookfield Ch.	1 26
Panasutawney, First Ch.	13 25
Oxford Ch.	10 00
New Geneva Ch.	4 10
Spartanburg Ch.	1 50
Pittsburg, Union Ch.	40 00
Wilksburg, S. S.	7 61
Scranton, Penn. Ave. S. S.	50 00
Philadelphia, Memorial C. E.	10 00
Fifth B. Y. P. U.	25 00
Turtle Creek, First Ch.	3 60
Sayre Ch.	20 00
Washington, M. C. Treat..	100 00
Philipsburg, First Ch.	23 25
Huntingdon, First Ch.	20 00
Corry Ch.	7 78
Ansonville, Zion Ch.	16 60
Deer Lick, Mrs. P. A. Ealy.	25 00
Bradford, First Ch.	22 00
Harrison Ch.	13 10
C. E. S.	1 00
Mahonoy City, English Ch.	20 00
Franklin, Union Ch.	26 00
Homewood Ch.	12 80
Port Alleghany Ch.	25 00
Clarion Ch.	17 25
Wyoming Association ..	3 00
Duquesne Ch.	10 00
Kittanning, First Ch.	22 94
Greenville Ch.	4 05
Reidsburg, Zion Ch.	3 35
N. Bethlehem, Leatherwood	
Ch.	3 60
Morkleysburg Ch.	5 00
East Brady Ch.	2 75
Kane, Swedish Ch.	5 00
Williamsport, Calvary Ch.	80 80
Clearfield Ch.	12 15
New Kensington, First Ch.	30 30
Allentown, First Ch.	10 25
Williamsport, East End Ch.	10 50
So. New Milford Ch.	5 05
Upland Ch.	115 00
Pittsburg, Emmanuel Ch.	14 00
Cherry Flats Ch.	14 30
Ambrose Ch.	14 72

Frank, Industry Ch.	1 50
Philadelphia, Bethany Fox	
Chase Ch.	35 00
So. Broad St. Ch.	13 05
Epiphany S. S.	79
Pittsburg, Bond No. 513..	150 00
Walter A. Staub	25 00
For C. E. F., Danville, Rev.	
A. B. Still.	5 00

RHODE ISLAND, \$401.40

Tiverton, Central Ch.	13 96
Providence, Cranston St. Ch.	200 00
Two Friends	100 00
Providence, Pearl St. Ch.	50 00
First S. S.	27 44
Wickford, A Friend.	10 00

SOUTH DAKOTA, \$210.94

Ipswich Ch.	52 80
Berton, Norwegian Ch.	12 75
Burke Ch.	2 00
Lucas Ch.	2 50
Clear Lake Ch.	25 00
Folsom Ch.	2 00
*Collected per Jas. H. Davis	35 65
FOR STATE CONVENTION	
Per W. B. Stewart.	78 24

VERMONT, \$51.81

Rochester, Mrs. O. J. Mor-	
row	10 00
Montgomery Center, Israel	
Daniels	5 00
So. Londonderry, First Ch.	
S. S.	3 53
Perkinsville, First Ch.	93
Derby Ch.	14 00
*Brattleboro Ch.	8 00
*Pittsford Ch.	6 70
	3 65

WASHINGTON, \$120.60

Vancouver, First Ch.	21 00
Wenatchee, First Ch.	40 00
Lisabeula, First Ch.	5 50
Chehalis, First Ch.	1 60
Fern Hill, First Ch.	10 00
Issaquah, First Ch.	15 00
*Collected per J. A. Pettit.	27 50

WEST VIRGINIA, \$5.40

Terra Alta Ch.	5 40
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WISCONSIN, \$222.41

Reedsburg Ch.	3 70
Madison Ch.	5 49
Milwaukee, Tabernacle Ch.	5 50
Beloit Ch.	6 00
Merrill Ch.	17 10
S. S.	5 00
Stoughton Ch.	23 00
Hudson Ch.	41 25
Dorchester, Danish Nor. Ch.	8 00
Salem, Swedish Ch.	20 00
Ripon Ch.	40 12
Racine, Scand. Ch.	30 50
Scand. S. S.	5 00
Lake Nebagamon, Swedish	
Ch.	4 75
Superior Ch.	2 00
Whitehall, N. L. Sweet.	5 00

WYOMING, \$97.45

Lander S. S.	3 50
FOR STATE CONVENTION	
Per Geo. L. White.	24 35
Per W. R. Howell.	69 60

GENERAL MISSIONARY SOCIETY OF GERMAN BAPTIST CHURCHES	3,600.00
WOMEN'S BAPTIST HOME MISSION SOCIETY	135.00
WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY	3,101.45
TOTAL	\$35,929.67
Home Mission Monthly	699.19
Annuity Fund:	
West Woodstock, Conn.,	
Rev. Henry V. Baker	1,000 00
Foxboro, Mass., A	
Friend	1,000 00

LEGACIES, \$2,866.37**MASSACHUSETTS, \$1,763.87**

Gardner, Estate of Susanna-	
Stone	66 00
Lawrence, Estate of Andrew	
Sharpe	1,697 87

NEW YORK, \$1,074.38

Wilson, Estate of Anna C.	
Chapin	1,074 38

RHODE ISLAND, \$28.12

Providence, Estate of H.	
Jackson, D.D.	28 12

LINCOLN DAY CONTRIBUTIONS**MAINE, \$86.20**

Sanford S. S.	14 00
East Winthrop Ch.	2 10
Milo S. S.	3 75
Rumford Ch.	6 55
So. Paris S. S.	5 51
Warren Ch.	3 27
Bath, First S. S.	4 80
Belfast S. S.	4 00
Portland, Free St. S. S.	20 00
North Windsor Ch.	2 31
Skowhegan, Bethany S. S.	15 70
Dexter S. S.	2 36
Salisbury Cove S. S.	1 85

NEW HAMPSHIRE, \$62.14

Lebanon S. S.	10 00
Portsmouth, Middle St. S. S.	13 00
Manchester, First S. S.	2 15
Greenville S. S.	5 00
Campton S. S.	6 00
Deerfield Ch.	7 00
Keene Ch.	11 62
Concord, First S. S.	5 55
Warner S. S.	1 82

VERMONT, \$45.45

East Wallingford Ch.	2 37
Saxtons River S. S.	7 22
Hinesburg Ch.	1 70
Chester Ch.	3 28
Brookline S. S.	2 74
Fairfax S. S.	13 00
Colchester Ch.	2 75
Georgia Plains S. S.	3 33
Brattleboro, W. Dummerston	
S. S.	50
Perkinsville S. S.	4 51
Jay S. S.	1 55
Hydeville Ch.	2 50

MASSACHUSETTS, \$175.74

Haverhill, Portland St. Ch.	9 00
West Bridgewater S. S.	3 00
Glooucester, Chapel St. S. S.	10 00
Southbridge, Central Ch.	12 50
Greenville Ch.	2 68
Stillriver Ch.	1 72
Fall River S. S.	3 05
Baldwinsville S. S.	4 10
Georgetown S. S.	2 13
Bellingham S. S.	2 80
Worcester, Pleasant St.	
S. S.	8 60
Groton Ch.	4 00
Pittsfield S. S.	23 17
Grafton, First S. S.	2 20
Woburn S. S.	2 54
Bedford, First S. S.	3 00
Chicopee, Central S. S.	3 50
Marblehead, First S. S.	6 45
Randolph, First S. S.	11 00
South Chelmsford S. S.	1 60
Waltham, First S. S.	8 60
Cambridge, Broadway S. S.	10 00
West Acton S. S.	10 85
Manchaug S. S.	3 00
Savoy S. S.	2 25
Boston, Stoughton St. S. S.	12 75
Lowell, Emmanuel S. S.	2 50
Westminster S. S.	3 75
Oak Bluffs, First S. S.	2 50
Gay Head Ch.	3 00

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RHODE ISLAND, \$59.26

North Tiverton, Temple S. S.	3 60
Crompton S. S.	3 75
Warwick, Shawomet Ch.	6 76
Providence, Pawtuxet S. S.	6 32
East Greenwich, First S. S.	7 77
Bristol, First S. S.	13 65
Wickford S. S.	10 00
Valley Falls Ch.	3 63
Perryville S. S.	7 78
Auburn, People's Free Ch.	3 00

CONNECTICUT, \$70.80

Branford S. S.	3 00
Noank S. S.	11 50
Norwich S. S.	4 00
Plantville Ch.	3 45
Norwich, First S. S.	5 08
Groton Ch.	3 20
So. Windsor S. S.	7 00
Hartford, Asylum Ave. S. S.	10 00
West Haven S. S.	2 79
Canton S. S.	2 50
Plantville S. S.	7 75
Hartford, Mem'l S. S.	5 10
Soufield, Third S. S.	2 21
Stonington, First S. S.	9 50

ARKANSAS, \$2.00

Helena, Centennial S. S.	2 00
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CALIFORNIA, \$10.32

Oakland, Calvary Ch.	10 32
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COLORADO, \$15.15

Colorado City, First S. S.	13 20
Del Norte S. S.	1 95

GEORGIA, \$6.70

Newman, Mt. Vernon First Ch.	3 75
Augusta, Tabernacle S. S.	2 95

IDAHO, \$3.50

Cambria S. S.	3 50
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ILLINOIS, \$50.46

Chicago, Pilgrim S. S.	2 67
Carbondale, First S. S.	7 00
Fremont Ch.	4 00
Englewood Ch.	2 30
Woodstock, First S. S.	3 70
Morrison Ch.	4 00
Mt. Carroll Ch.	2 78
Decatur, East Park Chapel.	6 00
Plainfield S. S.	8 05
Barry Ch.	5 91
Edinburg Ch.	4 05

INDIANA, \$26.76

Indianapolis S. S.	2 30
New Albany, Tabernacle S. S.	5 74
Camden Ch.	6 60
Anderson S. S.	2 00
Borden S. S.	2 10
Delphi S. S.	2 15
West Lafayette S. S.	4 87
Roachdale S. S.	1 00

IOWA, \$32.32

Cherokee, Mt. Olive Ch.	5 00
Chariton S. S.	5 00
Webster City, First Ch.	6 26
Waterloo, First Ch.	12 00
Bradgate Ch.	2 61
Cedar Rapids S. S.	1 45

MICHIGAN, \$137.19

Bronson S. S.	4 30
Walled Lake S. S.	2 00
Rig Rapids, First Ch.	3 00
Detroit, Woodward Ave. Ch.	54 32
Grand Blank S. S.	1 51
Jones Ch.	3 00
Detroit, Immanuel S. S.	10 00
Adrian, First S. S.	54 40
Porter Ch.	2 00
Prairieville S. S.	2 66

MINNESOTA, \$22.66

Duluth, Swedish S. S.	7 00
Crookstown Ch.	2 90
Minneapolis, Olivet Ch.	1 16

Blooming Prairie, First Ch.	5 35
Little Falls, First Ch.	4 25
Austin Ch.	2 00

MONTANA, \$3.65

Great Falls, First S. S.	3 65
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NEBRASKA, \$2.41

So. Omaha, First S. S.	2 41
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NEW JERSEY, \$52.92

Trenton, First Ch.	1 24
Calvary S. S.	14 53
Somerville S. S.	5 00
Oaklyn S. S.	1 35
Haddon Heights Ch.	5 05
Bayonne Ch. and S. S.	8 75
Arlington, First S. S.	15 00
Cherryville S. S.	2 00

NEW YORK, \$240.04

Elmhurst S. S.	5 00
N. Y. City, First Harlem Collegiate S. S.	14 53
Williamson, First S. S.	13 57
Mexico S. S.	7 78
Altay Ch.	1 86
Attica Ch.	4 66
Albany, German S. S.	11 42
W. Henrietta Ch.	4 00
Cohoes, First Ch.	6 32
N. Y. City, Morning Star Mission	8 84
Gowanda S. S.	4 00
Mechanicville, Mem'l S. S.	7 06
Troy, Fifth Ave. S. S.	15 89
Newfield S. S.	2 80
Greenwich S. S.	20 00
Brooklyn, Marcy Ave. Y. P. S.	3 77
Standish Ch.	2 25
Stormville S. S.	7 10
Belleville Ch.	5 50
So. Livonia Ch.	3 15
Holmdel Ch.	5 00
Venice Ch.	3 00
N. Y. City, Second German Y. P. S.	12 59
York S. S.	1 00
Corinth S. S.	1 25
Edmeston S. S.	13 35
Brooklyn, McDonough St. S. S.	5 87
La Grange S. S.	13 44
Cortland S. S.	3 50
Franklinville, First Ch.	1 39
Canarsie, First S. S.	4 00
Peekskill, First S. S.	4 25
Granville, First Ch.	6 26
Berean Ch.	5 00
Attica Center Ch.	8 06
Sherman S. S.	13 21
Hemlock S. S.	9 00

NORTH DAKOTA, \$22.68

Lisbon Ch.	11 29
Minot Ch.	7 22
Bismarck Ch.	4 17

OHIO, \$25.93

Mercer, First S. S.	2 00
Rossmyrne, Mt. Carmel S. S.	2 25
Vigo, First S. S.	2 20
Defiance Ch.	3 08
Hillsboro S. S.	5 75
Terrace Park S. S.	2 65
Lorain S. S.	8 00

PENNSYLVANIA, \$105.38

Salebury S. S.	1 00
Shamokin, First S. S.	5 05
Forest Lake S. S.	4 25
Logan Valley S. S.	4 00
Tioga S. S.	3 25
Taylor, Welsh Ch.	10 75
Greenville, First S. S.	5 89
Troy Ch.	1 67
Trevarton Ch.	2 00
Potter Brook, Union S. S.	5 34
Philadelphia, Allegheny Ave. S. S.	18 00
Wiconisco S. S.	1 25
Lansville Center, Liberty S. S.	3 56
Canton S. S.	4 60

Pittston, First S. S.	5 42
West Chester, First S. S.	5 00
Philadelphia, Fiftieth S. S.	10 00
Immanuel Ch.	5 00
Johnstown, First Ch.	6 35
Lawrenceville Ch.	3 00

SOUTH DAKOTA, \$7.88

Loyalton S. S.	1 00
Vermillion Ch.	6 88

VERMONT, \$1.25

So. Windham S. S.	1 25
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WASHINGTON, \$14.44

Seattle, First S. S.	10 19
Dryad Ch.	4 25

WISCONSIN, \$11.80

Ripon S. S.	5 00
Oconto S. S.	3 80
Verona S. S.	3 00

TOTAL CONTRIBUTIONS NOT INCLUDING NEW ENGLAND STATES 795.44

LINCOLN DAY CONTRIBUTIONS MADE BY SCHOOLS IN THE SOUTH, \$256.61

American Institute	1 32
Coleman Academy	30 00
Florida Academy	12 55
Hartshorn Mem'l College.	33 80
Roger Williams University.	11 00
Selma University	50 70
Shaw University	83 24
Spelman Seminary	11 00
Virginia Union University.	23 00
Lincoln Day literature sold.	34 56

DONATIONS RECEIVED AT INSTITUTIONS**FOR BENEDICT COLLEGE**

L. F. Hayden, Boston, Mass., First Bapt. Ch., Commonwealth Ave.	5 00
B. J. Cook, North Adams, Mass., First Bapt. Ch. S. S.	13 35
H. McGowan, Anderson, S. C., Anderson Co. S. S. Con.	70 00
Barkis Aiken, Belton, S. C., Rocky River Asso. Union No. 2.	24 00
Joe Johnson, Batesburg, S. C., Ebenezer Union.	7 00
C. B. Gary, Columbia, S. C., Women's State Con.	6 00
E. V. Gassaway, Anderson, S. C., Anderson Co. S. S. Con.	15 00
C. D. Salley, Orangeburg, S. C., Baptist State Con.	14 00
M. W. Winston, Pendleton, S. C., Rocky River Asso. Union No. 3.	63 00
H. McGowan, Anderson, S. C., Anderson Co. S. S. Con.	5 00
T. H. McNeil, Ridgeway, S. C., Gethsemane Asso.	20 00
H. C. Anderson, Anderson, S. C., Rocky River Asso.	62 14
J. R. Brooks, Florence, S. C., Pee Dee Asso.	46 75
C. D. Salley, Orangeburg, S. C., Baptist State Con.	7 00
North Adams, Mass., H. W. Clark	100 00

FOR HOWE NORMAL INSTITUTE

Ripley, Tenn., Rev. G. W. Halliburton	1 00
Memphis, Tenn., Mr. Virgil Jones	1 00
Mr. Samuel Moody	1 00
Brownsville, Tenn., Mr. N. O. Bond	1 00
Bolivar, Tenn., Mr. Lee Miller	1 00
Mr. Wm. Harris	1 00

Brownsville, Tenn., Mr. Sam Nixon.....	1 00	Mrs. Fabbie Coleman..	1 00	Bapt. Miss'y and Educa-	1 00
Mr. Nathan Nixon.....	1 00	Mr. Dennis Moss.....	1 00	tional Union.....	2 10
Mr. James Bond.....	1 00	Mrs. Lizzie Dabney.....	1 00	Memphis, Tenn., City B. Y.	2 00
Mr. John Bond.....	1 00	Mr. W. I. McDonald.....	1 00	P. U. Conquest.....	2 00
Memphis, Tenn., Rev. Peter B. Covington.....	1 00	Mrs. Lucy Johnson.....	1 00	Howe Inst., Jubilee	5 00
Mrs. Bettie Covington.....	1 00	Mr. H. C. Gains.....	1 00	Chorus.....	2 00
Mr. C. Harper.....	1 00	Squire Ewing.....	1 00	Mr. Robert Casey.....	5 00
Mr. Chas. H. Payne.....	1 00	Dr. John Seward.....	1 00	Nashville, Tenn., Rev. T. J.	1 00
Rev. T. J. Searcy.....	1 00	Mr. Lawson Butts.....	1 00	Townsend.....	1 00
Ripley, Tenn., Dr. W. J. Waytes.....	1 00	Mr. W. C. Carter.....	1 00	Memphis, Tenn., Rev. E. J.	1 00
Mr. Wm. Barlowe.....	1 00	J. M. Hillard.....	1 00	Williams.....	1 00
Memphis, Tenn., Mr. John S. Bonett.....	1 00	Miss Bulah Moss.....	1 00	Knoxville, Tenn., Women's	1 00
Mr. Chas. Hurdle.....	1 00	Mr. Wm. C. Hill.....	1 00	State Convention.....	1 00
Mr. Henry Bryant.....	1 00	Mr. Stephen Jordan.....	50	Ripley, Tenn., Rev. G. W.	1 00
Ripley, Tenn., Mr. Beverly Graham.....	1 00	Price, Tenn., Rev. J. J. Brewer.....	1 00	Halliburton.....	1 00
Mrs. Lucinda Graham.....	1 00	Williston, Tenn., Mr. Sam Williamson.....	1 00	FOR MATHER INDUSTRIAL SCHOOL	
Memphis, Tenn., Mr. J. M. Branch.....	1 00	Mr. Peter Hunt.....	1 00	Springfield, Mass., Mr. C. W. Atwood.....	7 00
Bolivar, Tenn., Bethlehem Bapt. Ch.....	1 00	Memphis, Tenn., Mr. L. C. Larry.....	1 00	Northampton, Mass., Miss Ellen P. Cook.....	8 00
Memphis, Tenn., Mrs. Pearl Miles.....	1 00	B. Y. P. U., City Conquest.....	25 00	Melrose, Mass., Miss Harriet M. Vose.....	5 00
Mrs. Katie Pharroh.....	1 00	Miss Violet White.....	1 00	Beaufort, S. C., Friend.....	20 00
Mr. S. T. Washington.....	1 00	Mrs. Ella Haynes.....	1 00	FOR VIRGINIA UNION UNIV.	
Brownsville, Tenn., Mr. E. Harrell.....	1 00	Mrs. Mattie Gilbert.....	1 00	West Acton Baptist S. S.....	50 00
Mr. Reuben Mann.....	1 00	J. W. Thomas.....	1 00	Westfield Baptist Ch.....	13 00
Mr. A. Johnson.....	1 00	Mrs. Carrie Ford.....	1 00	FOR WATERS NORMAL 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

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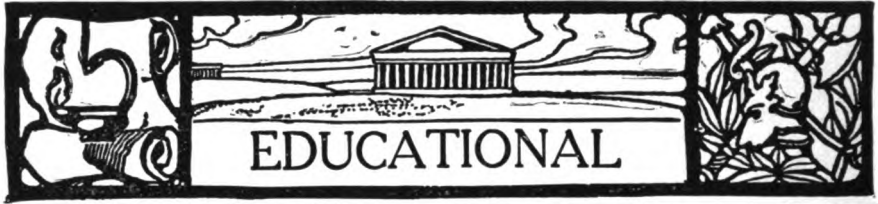
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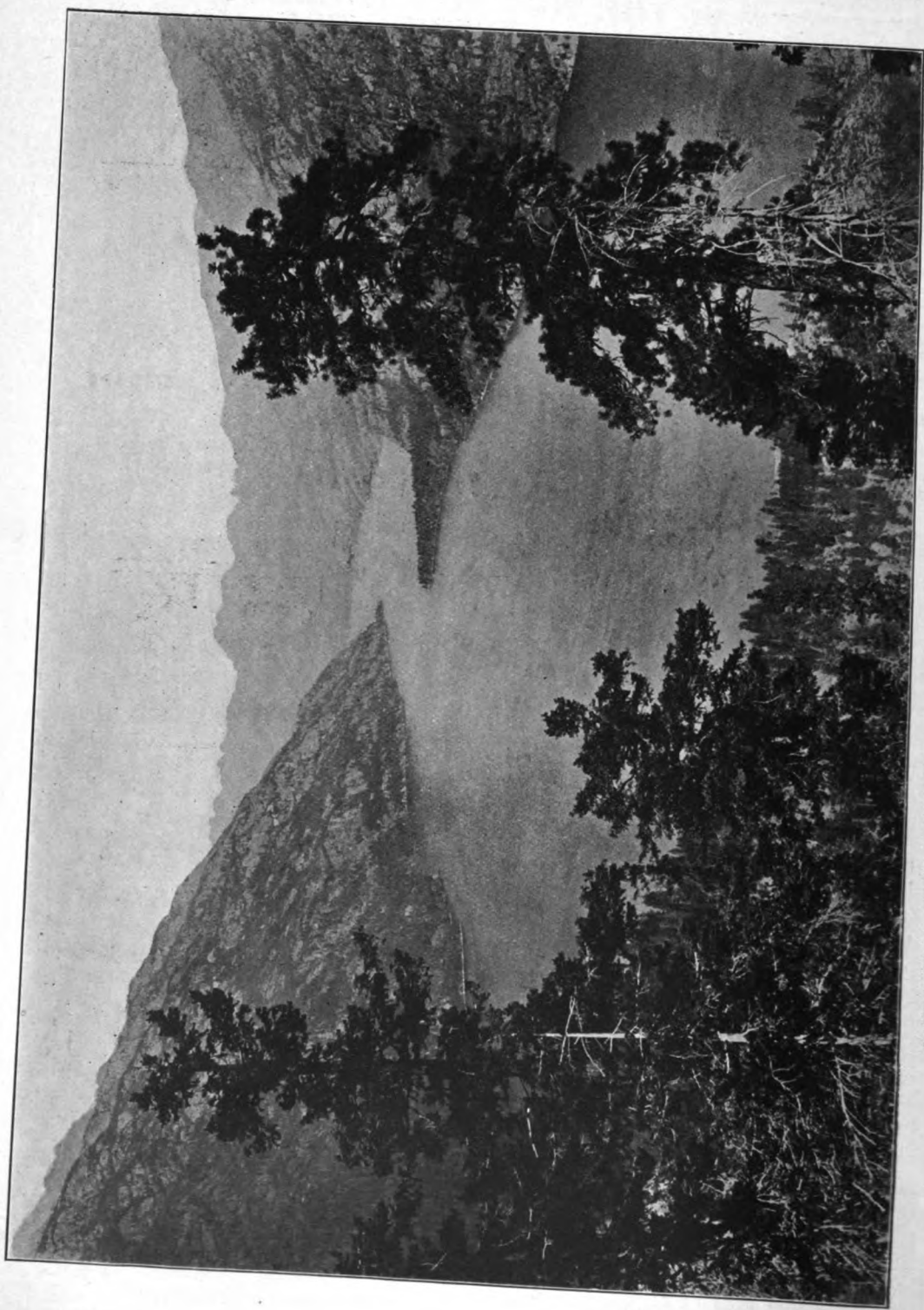


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THE BAPTIST HOME MISSION MONTHLY

VOL. XXXI

MAY, 1909

No. 5



“REJOICE AND GIVE THANKS”



THE American Baptist Home Mission Society has closed the year without debt!

¶ For this remarkable result, which will put heart into every Home Mission worker the country over, credit is primarily due to the initial impulse given by the Northern Baptist Convention, in its adoption of the Budget Apportionment Plan, and its uniting of

the denomination to meet the missionary emergency.

¶ Credit is due also to the General Apportionment Committee and the State Apportionment Committees for efficient and devoted service; to the District Secretaries of all the Societies who have worked together; to the denominational papers, which have enthusiastically supported the movement and given freely of their space in behalf of the Budget Plan.

¶ Credit is due also to the Secretaries of the Societies, who have used all their resources to further the cause. ¶ Last but by no means least, credit is due to the “Big Three”—Barnes, Eubank and Henson—who made the Budget Campaign east and west and kept things moving.

¶ When all this has been said, the splendid result has come because of the noble response of the churches, led by their zealous pastors. The increase of Home Mission offerings from the churches, Sunday schools and Young People's Societies was over \$70,000. This, with some exceptional legacies, wiped out the debt. ¶ In our joy all the Societies share, for their debts also have been swept away, and all will begin with a clean sheet.

¶ There has been nothing finer in this campaign than the spirit of unification that has characterized it. It is to a combined effort that the churches have risen. Upon denominational unity God has put the seal of His approval!



En Route to Portland

WITH so many transcontinental routes, and such varied attractions presented by each of them, the prospective tourist suffers from an embarrassment of riches.

The fact is, it requires four or five trips to give one a sense of satisfaction. If you are going for the first time, how will you go? Those who have already been, if they advise you, will leave you in much the same condition you are in after a dozen sympathetic friends have told you a sure remedy for the gripe. Whichever way you go, you will miss something. No doubt about that. But whichever way you go you will see something, too, and so much that you cannot remember the half of it.

It looks now as though there would be at least three Baptist trains, or parts of trains. For instance, there will be a Short Line and quick time train from Chicago, for the convenience of those who wish to reach Portland as speedily as possible, regardless of scenery or stop-overs for inspection. This train will leave Chicago on Monday evening, June 21st, follow the Oregon Short Line route, and reach Portland Friday morning. Business men who have only so many days to spare will find this train advantageous, but we hope that the great majority of the delegates and visitors will not be in such a tremendous hurry. This trip is an event, and the most possible should be gotten out of it. There will be vast stretches of home mission territory to traverse, and where breathing time is allowed on the way, the opportunities for observation will be valuable and of good to the home mission cause in days to come.

The New England Train has laid out its route by way of the New York Central to Chicago; thence by the Chicago and North-

western and Union Pacific to Denver; Sunday to be spent at Denver or Colorado Springs; thence westward by way of the Royal Gorge to Salt Lake City, with a six hours' stop in the capital of Mormonism; thence by the Oregon Short Line to Portland. This party will leave Boston on Thursday evening, arriving in Denver for Sunday, and in Portland on Thursday.

The New York and Pennsylvania Baptist Convention transportation managers have united on the Canadian Pacific Route going, and their attractive itinerary will be given on another page. This trip, starting from New York or Philadelphia, will take from Wednesday, June 16th, to Friday morning, the 25th, to reach Portland; but the Sunday will be spent at Banff, the wonderful mountain resort in the Rockies; and both Vancouver and Victoria, a day sail on Puget Sound from Victoria to Seattle, and a day at Seattle for the Yukon Exposition, will be included in this itinerary.

Once out in Portland, choice can be made of a return route. Those who go by the Denver, Salt Lake City, New England route can come back by way of Seattle and the Canadian Pacific; or can visit our great home mission territory in Washington, Wyoming, Montana, Idaho and the Dakotas by taking the attractive and direct Great Northern line from Seattle to St. Paul; or can take the Northern Pacific, and include the Yellowstone, and a visit to our Crow Indian Mission at Lodge Grass. Spokane, Helena and other important points lie along these routes. All can take the privilege, if they wish, of adding \$15.50 to the regular round-trip fare and return by way of San Francisco, Los Angeles, and the Southern Pacific. This route offers another alternative in the Gulf steamers from New Orleans for those who desire to wind up with a week at sea.

The Yellowstone is reachable from three or four of the lines which have branches

running to the famous reservation and park. This trip occupies an additional five days, and costs \$55 or more.

Those who go by the Burlington route, through Omaha, reaching the Great Northern at Billings, Montana, can visit the Crows at Lodge Grass, which is on the railroad. Missionary Petzoldt will be delighted to have as many of the Baptists look in upon him as can do so, and those who take this opportunity will have a new conception of home missionary work.

This is the region also of the Big Horn Basin, and there is lively church building going on in that rapidly settling section of Wyoming. After two or three days of travel over the prairies, with the endless vistas of wheat fields and ranches, and after further days riding through the mountains, the bigness of this country geographically will impress itself upon the traveler. He will no longer wonder at the remarkable statements which he always expects to hear from the men who come out of the Great West to enlighten the ignorant inhabitants of the far-off and comparatively insignificant "down East." There will grow upon him also a new sense of what it means to be an American. A new perspective will be formed, and the call of the West, as it is felt by the ambitious young men, will not surprise him, nor the missionary appeal of the West fail to touch him.

The future of this America lies largely wrapped up in these vast regions. One living on the seaboard, in the midst of the foreign inrush and the already established foreignism, can but feel that just as in days past New England sent westward the blood that civilized and Christianized the great West, so in days to come the West shall send back East the forces that shall restrain the foreign invasion upon our cherished customs and maintain the true American ideals and institutions. Everything that can be done to evangelize the beyond-Mississippi will tell for America's preservation. The Jews, already grown aggressive and wearisome with their insistence upon having their own way regardless of American ways, may rule New York City, but they will find it another matter when they come up with their race and class religious demands against the great sections that have little tolerance for such anti-

American claims. Just so with the forces of corruption that find their camping ground in the great cities. They will have to reckon with the masses of the American people settled upon the farms of the great West. It is fortunate that the star of empire has not only taken its way westward, but that the sturdiest Americanism is found to-day in the regions where the pioneer missionary went hand in hand with the pioneer home maker and forest clearer and railroad builder.

Another Way of Doing It

A PASTOR not a score of miles from New York found that the Budget apportionment for home missions was not raised by nearly \$500. It was a large apportionment—\$1,200. Time was almost gone. He could not bear to have his church fall behind, so he sent a personal letter to a certain number of men in the congregation. He set forth the crisis. He told the situation and the shortage. Then he said: "Please meet me and several other men in the church Easter Sunday morning at ten o'clock to talk over the matter. If you cannot possibly be present will you kindly indicate by mail how much you can give to help us in this crisis? The books close April 15th. Whatever we do we must do quickly. I feel that we must not fail. We do not want the great work to suffer from lack of funds."

And the day after Easter this word came to the Rooms: "This did the business. We are going to raise our full share." Adding: "A great day for us. No room for people to get into the house. Twenty-five baptized."

Of course. The connection between benevolences and baptisms is too plain to be escaped. Happy church!

¶ The church at Lander, Wyo., has acquired a property worth \$8,000, and this is the comment: "Had it not been for the Home Mission Society this could never have been accomplished. Now with a first class church home and an earnest, active pastor, the success of the work is assured." How long since you have made a direct gift for the Church Edifice Department of the Society?

NOTE AND COMMENT



IT is our purpose in this issue of **THE MONTHLY** to inspire Baptists everywhere with a desire to go to Portland in June. We make no apologies for the space given to the scenic attractions and the exploitation of the Great West. The entire ground is home mission ground. Our pioneer missionaries have crossed the plains in carts and wagons and on horseback, and have made their way through

and over the mountains, long before there were railroads or regular stage routes. Ever since the first settlement days of Oregon and Washington and California, the home missionaries have been at work sowing seed, patiently and heroically. We want our people to see the country, to get filled with its vastness, its resources, its opportunities not only for material gains, but for spiritual fruitage. Every delegate or visitor will receive lasting impressions, and will be interested thenceforth in the home mission work.

¶ Decide to go, and then decide how you will go. We give one complete itinerary, as of special interest to our New York and New Jersey and Pennsylvania constituency. We should give more fully the plans and prices of the New England Train if we had the facts. Personally, we should advise our friends to go one way by the route through Denver and Salt Lake City; and the other way by the Canadian Pacific, getting on our side of the border in North Dakota. The Great Northern, through Spokane, also gives some of the finest of the mountain scenery. The objection to the Los Angeles route returning is the probable heat across the desert region. At the same time, weather is an uncertain quantity, and any or all of the routes are attractive. As for the Yellowstone, that is unlike anything else, and will appeal to many. We fancy mountain scenery and canyons, Royal Gorges, glaciers and the rest, are a good deal like books—some like one sort best and some another. The one thing we hope you

will do is to go with one or other of the Baptist Trains, so that we may make a good showing for the denomination, and leave a Baptist trail across the continent.

¶ General Secretary Hicks, of the Young People's Missionary Movement, had a pleasant and profitable trip through Cuba, and was much impressed with the missionary work that is being done on the island, especially with the educational work which we are doing at El Cristo. That school has a body of students that cannot fail to awaken the interest of an American visitor. It is the promise of great things for the future. Mr. Hicks succeeded in getting some excellent moving pictures of the scholars, and many fine views, some of which we shall hope to show our readers.

¶ Two valuable articles that must go over are on Missions in the Sunday-school, and Systematic Beneficence in the Sunday school, by writers who can tell of experience with methods that work.

¶ The heathen nations are judging what Christianity will do for them by what it is doing for us in our own land. This is a judgment not to be evaded. A Japanese engineer, a man of eminence, after traveling and observing extensively in this country, said, "Oh, yes, the religion of Japan will be Christianity, but not your kind—a better kind." In view of present developments in our civilization, we shall sincerely hope so, for Japan's sake. Of course, the trouble is not with our Christianity, but with our practice of it.

¶ Dr. George Sale, Superintendent of our Educational Work, has been honored by appointment as a member of the Government Commission which is to investigate the conditions in Liberia. The Society has released him for this service, which he is admirably fitted to render.

¶ We greatly regret to learn of the ill-health of Rev. C. J. Pope, General Missionary for Nebraska, and that under the advice of physicians he feels compelled to tender his resignation to take effect as soon as his

successor shall be chosen. He has been very faithful and efficient, and has won a large place for himself in the affection of his brethren, who will hope and pray for his recovery.

¶ Possibly there are some good people who discuss questions of doctrine without a much clearer understanding of the facts than was shown by the witty but not very learned Catholic priest in Ireland, Father Bray by name. At a public dinner Earl Spencer, thinking to have a little sport with him, said: "Father Bray, we understand you are a very learned man. Won't you please tell this company what is the difference between the cherubim and seraphim?"

"Whist," said Father Bray, "there was a bit trifle of a difference between them some time ago, but it is all made up now."

¶ "God bless our great missionary societies, and may the increased giving of this year be one means of giving us increased power for the strengthening of believers and the salvation of souls." That is the message from Rev. Elisha Sanderson, pastor at Sedgwick, Me., in announcing that the church had raised its apportionment and \$12.88 more. The spirit in which pastors have taken hold of this not easy problem has been one of the best things about it.

¶ We regret that facts concerning the Alderson Academy in West Virginia did not reach us until too late to appear in connection with the West Virginia article. A little later we shall be able to tell something about this growing institution in a needy section of the State, and give some illustrations. Many readers have sent appreciative words regarding the informing article on a State not as well known as it should be.

¶ The Home Board of the Southern Baptist Convention has grown wise and put an editorial secretary in charge of the monthly magazine, "Our Home Field," and the Board's Literature. Rev. Victor I. Masters, the new editor, wields a facile pen, and we welcome him to the fraternity. The better the missionary magazines, the better the results for all of us. This is a new era in missionary literature.

¶ The Lincoln Day Memorial helped in many ways. For one, a letter from the pastor of the church at Kenduskeag, Me., Rev. William O. Ayer, to District Secretary Norcross, says that the collection at the Home Mission Memorial Exercise was "the nest egg of the whole" apportionment, which was raised by the church. One can never tell what will prove the point of inspiration.

¶ Perhaps it was necessary that an assassination like that of the famous Italian detective, Joseph Petrosino, should occur before the people of this easy-going country would awaken to the duty of suppressing the Black Hand at any cost. Petrosino was the ablest Italian detective in the United States, and had done more than all other police officers put together to detect and bring to punishment Italian criminals. The increasing number of crimes of the Black Hand type—bomb-throwing, blackmail threats and assassination—and the inability of the police to find the perpetrators have produced a reign of terror in many sections. To prevent the coming of more of these undesirable immigrants, Petrosino was sent to Italy to obtain evidence that would make it difficult for members of the Italian secret orders to get through Ellis Island. In the discharge of his duty, the fearless officer was shot down in Palermo. The Italian Government, which was thoroughly in favor of Petrosino's mission abroad, and which would be only too happy to discover the Camorra chiefs, will doubtless do all it can to discover the assassins; but, judging from the past, little will come of the police efforts. What can be done here remains to be seen. We fully agree with the *New York Times* that the situation has become intolerable, and that the Black Hand outrages must be stopped, if it be necessary, in order to do it, to prohibit immigration from Sicily, or from Italy altogether. Better to put a race under the ban than to have this free land terrorized by a band of oath-bound criminals who neither regard law nor fear God or man. Petrosino's martyrdom should result in some measures that will make America unhealthy for Italian murderers.

Corresponding Secretary's Notes

Important Conference at Washington

A CONFERENCE between appointed representatives of the Home Mission Board of the Southern Baptist Convention and of the American Baptist Home Mission Society was held in the Calvary Baptist Church, Washington, D. C., on Thursday, April 15th, to consider some possible readjustment of relations between the two organizations in their missionary work. The Home Board of Atlanta was represented by Dr. B. D. Gray, Gov. Joseph M. Terrell, Mr. Sam D. Jones, Dr. James F. Love and Rev. John E. Briggs. The Home Mission Society was represented by Dr. H. L. Morehouse, Dr. A. S. Hobart, Dr. L. C. Barnes, Dr. T. J. Villers, Mr. D. G. Garabrant, with Rev. Bruce Kinney as visitor. Dr. Morehouse was chosen Chairman, and Rev. Mr. Briggs Secretary. Three sessions were held. The following are the conclusions which were unanimously adopted:

"In view of the increasing numerical and financial strength of Southern Baptists, *Resolved*, that we recommend that the Home Mission Board upon the consent of the New Mexico Convention relieve entirely the American Baptist Home Mission Society of further responsibility for Mission work in that territory, on the understanding that the Home Board give assurance that they will put into the work in New Mexico next year an amount equal to that expended by the Home Mission Society this year, and will take over the Navahoe Mission property at its cost to the Home Mission Society. *Resolved*, further that we recommend that the question of territorial adjustment on the part of both Boards be considered settled for a period of at least five years. *Resolved*, further that in case of the approval of this arrangement by the Southern Baptist Convention and the American Baptist Home Mission Society, a joint communication be addressed to the

New Mexico Baptist churches to this effect, expressing the hope that they will regard this arrangement with favor."

H. L. MOREHOUSE, Chairman.

JOHN E. BRIGGS, Secretary.

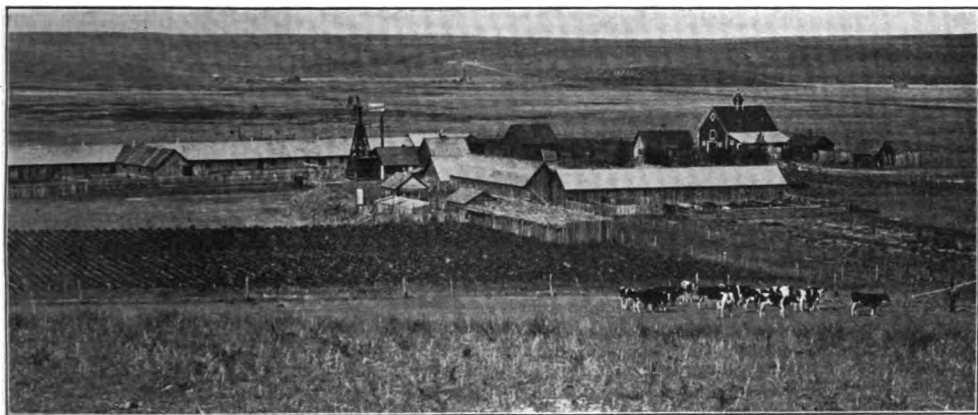
☆ ☆

Evangelist Francis in Cincinnati

THE following letter from Rev. John F. Herget, pastor of the Ninth Street Church, Cincinnati, explains itself and expresses the feeling of many at the resignation of Rev. James A. Francis as General Evangelist of the Home Mission Society, in order to become pastor at Clarendon Street Church in Boston: "I am writing to say that the ministry of Dr. Francis among us has been very helpful, both in building up our members, and in reaching people who were out of Christ. We expect to receive about 70 into the church as a result of the meetings. I regret very much that the Home Mission Society is to lose the services of Dr. Francis. To have such a man in the field means much to the cause." Dr. Francis begins his work in Boston the first of May. His service for the Society has met with great acceptance.

☆ ☆

¶ The American Magazine is giving a series of articles on "The Spiritual Unrest." In reply a correspondent tells the magazine editor frankly why he does not go to church very often, and why he thinks thousands of others are like him. His chief reason is not that he dislikes the church, or that he is troubled by doubts, but that he is too tired with the nervous stress of the six days, and sleeps away the morning of the seventh, and then in the afternoon longs for a breath of country air and some place where there are no stone pavements. He believes that instead of spiritual unrest there is a vast amount of indifference to religion. Doubtless he is right. The church has to struggle against strain and indifference, which fill the insane asylums and the suicides' graves.



SENATOR GIBSON'S RANCH, NEAR GREAT FALLS, MONTANA

What of the West?

BY DR. CHARLES L. THOMPSON

WE ought to see what is the source of that great work implied in the words "Evangelizing the country." Evangelizing means telling the good news. But you and I know that a community is not evangelized when the good news is told; a state is not, a country is not; a world is not. Evangelizing is getting hold of character—to make new men and to make communities after the pattern of Jesus Christ. It is to make a nation after that pattern. Nothing short of this is evangelization. Now in that sense how little has been done in this country!

Our lines have steadily gone west from the time two centuries ago when we began on this coast to cross the mountains, when later we swung over the prairies and over the mountains again. I was reading the other day the record of fifty years—the march of our Christian forces from the Atlantic to the Mississippi. I do not believe there ever was a march like that, reclaiming the American desert and that western wilderness, and dotting it with church spires and colleges and great universities, and other Christian institutions—at least staking out the land, pre-empting it for the Kingdom. It was said in one genera-

tion there were more than thirty thousand churches built west of the Mississippi River. It was a magnificent record of our Protestant Christianity, and history will tell the story.

But, my friends, you are mistaken if you think the work is done. When you ride in a Pullman car across the plains and see the church spires and schools, and colleges and universities, you might say, "The work is about done." You need to get off the train and get into the life of these communities. You need to see how in many places the Gospel is little more than a protest against conditions which it cannot control. If evangelization means transforming communities, we have barely begun! The serious part of the endeavor is still ahead of us.

When you think the time is not far distant when that western country will hold the balance of power, you will know that beyond all doubting the redemption of the West is the mighty duty of the Church to-day. By all the inrushing of populations, there where irrigation and reclamation service by the Government, and the mining and forestry, are drawing thousands of people into the rapidly forming communities, it is quite possible that the West is going to have more millions in the next generation than there are east of the Mississippi River to-day. When, further,

you strike conditions in the West that are immobile like the paganism of the Indians, yielding slowly to Christian movements, and being trained all too slowly to Christian ideas: and when you come to a great superstition and fanaticism like Mormonism between the Sierras and the Rockies which does not yield, but is as granite as the Rockies to Christian influence, and which at the last election at Salt Lake went anti-Gentile, you will know beyond all doubting again that there is a mighty battle to be fought there.

I am discouraged sometimes at the amount of money we are putting into Utah. Our little schools and little chapels make such a beggarly showing on our reports that I am sometimes tempted to think it is a hopeless proposition, but it is not. Ralph Waldo Emerson somewhere speaks of the experiments made at West Point to test the strength of guns. He said that Colonel Buford ordered the pieces of artillery fired once, twice, ten times, twenty

times, in rapid succession: fifty times and a hundred times. At the one hundredth shot the gun exploded. Mr. Emerson asks which discharge burst the gun, and his answer is, "Every charge." When finally the great superstition between the Rockies and the Sierras shall be broken to pieces it shall be every lesson taught in the chapel school houses, every sermon preached in the chapels, every bit of work done in all the years of the past that will have contributed to the result until the accumulating energy of a generation of self-sacrificing work for Christ shall have brought on a detonation which shall be heard across the land, and the giant superstition shall fall.

There is nothing too hard for the Gospel of Jesus Christ. So I say to you that on Indian reservations, in mining camps, in newly built cities, and in the Mormon fanaticism, there is a resistance that only patient work and faith in God Almighty and the combined energies of the Church of Christ are going to overcome.



IN THE BELT MOUNTAINS, MONTANA, ON THE GREAT NORTHERN



The Trans-continental Trip

Plan for Portland in June



THE Portland Committee is preparing to give a characteristic western welcome to the Baptist delegates and visitors in June. The larger the numbers the better the Portland people will like it. The West is accustomed to big things and likes them. Littleness is the unpardonable word in the western vocabulary.

Bigness is not always greatness, but it is impressive. And bigness is the word that grows on you as you travel on and on across the continent.

This country of ours is worth seeing. The transcontinental trip, rightly made, is an American education, and no small part of a liberal one. In this issue of **THE MONTHLY** we deal largely with the scenic attractions, and facts concerning the features and resources of the sections traversed by the various routes. Our purpose is to incite desire to see these marvels of nature, as one legitimate means of getting the thousand laymen and their wives, and the pastors and their wives. It will be an effort to go, no doubt. But it is worth an effort. In the June **MONTHLY**, which will be the anniversary number, we shall present the Baptist development in the Great Northwest. For that issue we reserve a fine article by Rev. John Bentzien, the City Missionary of Portland. We shall also cover Washington, Idaho, Montana, Wyoming and California, as well as Oregon.

The illustrations which we present in this issue give some indication of the beauties and grandeur of scenery along the

routes in the northern territory. They also show some phases of the agricultural development of the marvelous West. For most of these unusually fine views we are indebted to the Great Northern Railway, the transcontinental line which it was the life ambition of that great railroad projector and territory developer, James J. Hill, to complete and perfect. No pioneer has done more for the Northwest than he, and the Great Northern is a remarkable achievement. It opens up northern Minnesota, the Dakotas, Montana, Idaho, Washington and Oregon, and furnishes a market opportunity to some of the richest wheat fields in the world. Spokane is one of the most interesting and important points on this line. Helena and Butte are on a branch. The Oriental Limited and Fast Mail—the through coast trains from St. Paul to Portland—run the tourist as well as the standard sleepers, the tourist car rate one-half that of the Pullman. The dining cars are run on the *à la carte* system, so that the price of meals



BEGINNING OF A MOUNTAIN TOWN IN WASHINGTON



AN OAT FIELD AT BLACK BUTTE, NEAR GREAT FALLS, MONTANA

can be regulated by the passenger. A compartment observation car is a feature of the Oriental Limited, leaving St. Paul at 10.30 every morning. It takes two days and a half to reach Seattle by this route.

What is seen on this route is typical of

what other lines present in crossing the prairies and grazing plains. In Minnesota and the Dakotas the wheat fields stretch away for miles and miles to the horizon, with bits of woodland here and there. All the world seems a vast wheat field, and one



FARM SCENE IN MONTANA ON THE GREAT NORTHERN RAILWAY

thinks of Emerson's Yankee, with wheels buzzing in his inventive brain, who hitched on the puffing locomotive to the wheat crop and carried the world's food to market. Our home mission textbook, "The Frontier," should be read preparatory to this journey, and Ralph Paine's "Greater America" graphically tells how towns grow in this expansion district. In the Great Plains area the Reclamation Service has in process of construction eleven projects, involving an expenditure of \$18,740,000 and the reclamation of 500,000 acres.

Montana is famous for its copper and cattle, its glaciers and gold. From Mondak to Havre, you get a glimpse of real western life. For a goodly portion of the way the line follows the Milk River Valley, once the mecca of the Cattle King, but now being rapidly settled by the thrifty farmer. Malta is still a great cattle shipping point. The herds being driven in from the plains, they are rounded up in yards until cars can be secured in which to ship them east.

There is perhaps no single stretch of track in Montana which offers such a wealth of interesting scenery as the Prickly Pear Canyon on the Montana Central Division of the Great Northern Railway, which runs from Havre, Montana, to Great Falls, Helena and Butte. The ride is one of interest throughout, and is marvelously picturesque. Crag and precipices rising sheer from the side of the track, the rollicking stream dashing over the boulders and rocks of its bed, and the beautiful coloring of the rocks make it a journey of delight and pleasure. At Great Falls is the second largest copper smelter plant in the country, manufacturing 100,000,000 pounds of refined copper a year, employing 1,600 men, with a monthly pay roll of \$115,000.

This bustling city, with its beautiful buildings, is a surprise, as is Helena, founded by a band of hardy mining prospectors, who took out from the ground under the principal street of the city to-day more than fifteen millions in gold in the



DEER PARK AND GOAT MOUNTAIN IN MONTANA

first six years of the camp. We give a view of one of its business streets. Mt. Helena makes a beautiful background for the city.

The lakes of this region are unsurpassed for beauty. The view of Lake McDonald, which we give, as also that of Lake Chelan, in Washington, will be sufficiently convincing on this point. A bill has been introduced in the United States Senate creating a new national park, to be called Glacier Park, including this Lake McDonald country, with Grinnell Glacier. The route

The Lake Chelan region is sure to become more widely known. There are comfortable hotels on the lake, and hunting, fishing and exploring. The way to reach Lake Chelan from Wenatchee is up the Columbia River to Chelan Falls at the foot of the lake, where steamers operate from Lake City and Chelan to the head of the lake, 60 miles distant. The tourist guide tells you that "the trip up the lake is one of marvelous beauty. The deep blue water perfectly mirrors every detail of the crag, waterfall,



A VALLEY IN MONTANA, ON THE LINE OF THE GREAT NORTHERN

through the Rockies is similar to that of the Canadian Pacific further north, and the glaciers are of the same group. The more southern routes present a very different and less grand, though not less fascinating mountain scenery.

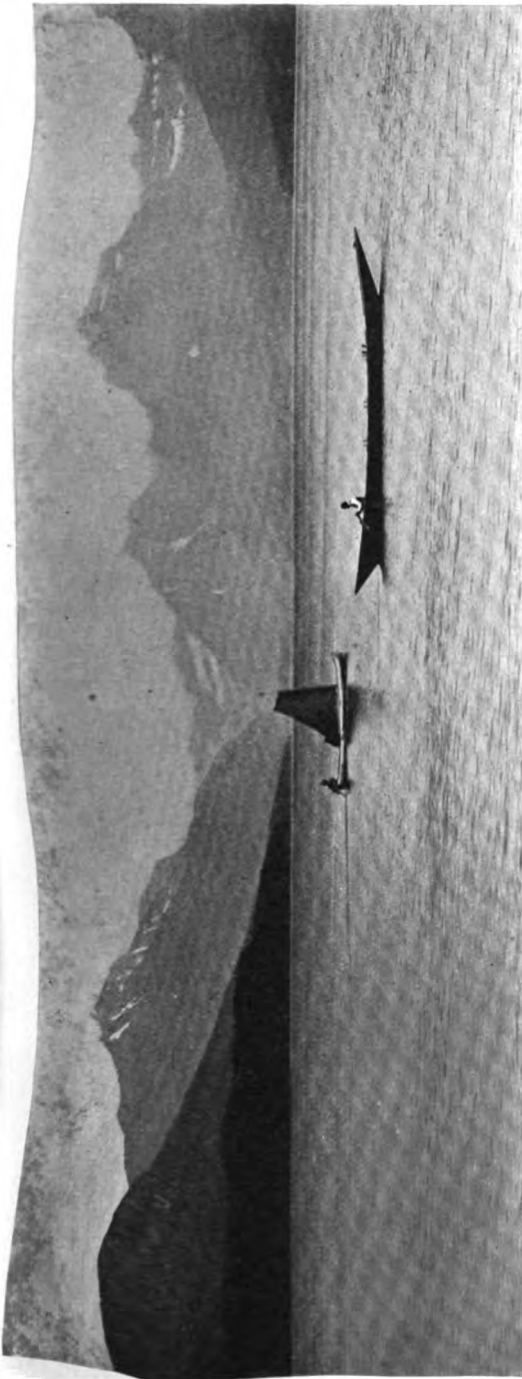
Once the Rockies are reached on any route, there are no dull hours. The eye and brain grow weary with the effort to take in all of the wonders of nature. That is the only weariness. Marvel succeeds marvel. In the Cascade Range in Washington there are constant surprises. Here is a place to stop and try camping.

a great chasm, the rocky walls of which rise to a height of 7,000 or 8,000 feet, and ranks among the first of the great canyons of the continent." The illustration confirms any statement.

BY THE CANADIAN PACIFIC

For those who go by the Canadian Pacific, the Sunday at Banff will be a day long remembered. The hotel is situated on a goodly height, while mountain peaks encircle it. The grandeur and the quiet affect the spirits, and one can enter into the feeling of the Psalmist, and the poet. "I will

THE WATER IS AS BLUE AS THAT OF LAKE GEORGE



LAKE M'DONALD, MONTANA, ONE OF THE MOST BEAUTIFUL LAKES IN THE WORLD

lift mine eyes unto the hills;" "the strength of the hills is his also;" "as the mountains are round about Jerusalem"—no wonder the Judeans loved their heights of refuge and rest and glory. We went to morning church in a little Presbyterian church, and heard sound gospel logically put by a young Scotchman who was sent out by the home mission society of his church. He was his own cabinet organist and leader of the congregational singing, and made the most of the service. Banff is a good place to escape worry and seems a long way nearer heaven than the town life on the lower levels.

Then Vancouver, with its 85,000 people, largest city and most important port of British Columbia, is said to be as beautiful as it is orderly and well governed; and across the bay Victoria, the capital, with its fine parliament buildings and lovely homes, offers further attractions. With a day on the waters of Puget Sound the New York and Pennsylvania Baptists will arrive at Seattle, and see what is promised to be, in scenic effects at least, the most attractive of the world's fairs yet given. Where nature furnishes Cascades and a Geyser Basin, with snow-capped Mount Rainier—highest peak in the United States in the distance, why should not artists do the rest and build a temporary city of enchantment. The Alaska-Yukon-Pacific Exposition will certainly deserve a visit, either before or after the week at Portland.

A FEW FACTS

When you pass through the Inland Empire,—the term used to define the territory embraced within Eastern Washington, Northeastern Oregon, Northern Idaho and Western Montana lying in the Columbia river basin between the Cascade range on the west and the Rocky Mountains on the east,—try to realize that in this vast territory, taking in 150,000 square miles, there is room for 5,000,000 people. It now contains a population of something over 500,000. This Empire leads in horticulture. Every variety of deciduous fruit is raised, and the demand is greater than the supply.

The wheat crop of 1908 was over \$45,000,000; output of the mines \$32,000,000; lumber \$17,000,000; live stock and poultry \$14,000,000; fruit \$14,000,000; dairy



BEAR HUNTER'S CABIN, LAKE M'DONALD



A FARM HOUSE, LAKE CHELAN

products \$5,000,000; other farm products \$15,000,000. Everything counts by millions out there. The development of the Spokane Valley through irrigation reads like a fairy tale. Think of potatoes yielding 200 to 400 bushels per acre, and such potatoes! It is matched by the strides in the Big Horn Basin of Wyoming, where we have a brave

band of indefatigable Baptists at work. The fruits of this country, especially the apples, make one's mouth water.

So one can go on almost endlessly. They tell you that Chelan County, where that wonderful lake is, has 300 sunshiny days a year, and a climate averaging 20 to 40 above zero in winter, with cool nights in



STREET SCENE IN HELENA, MONTANA



EASTERN WASHINGTON, HARVESTER AND THRESHER COMBINED

summer. They tell you that if you get a fruit farm you can easily become independent, and eat all the "Big Red Apples" you like. They will do more than tell you; they will show you an ideal country home, and ranches such as our pictures verify, and flocks of sheep like those we give, and all sorts of enticing and settlement-inducing things. One thing is certain—you will listen and look, look and listen and learn—and after you get back home you will find yourself talking about the marvelous West, and all your neighbors and friends and even chance acquaintances will have to listen and perhaps learn how big the West is.

There is inspiration in it. Some days you will be a Montana enthusiast. Then you will decide that Washington is the only ideal place to live in, especially after you have seen the sunsets and the combination of water, mountain and sky. Presently the desirability of the Coast and the charm of Portland will make Oregon the preeminently desirable place. Then you will find contentment in the home surroundings and appreciate more fully your advantages there. But you will be more cosmopolitan, broader in view and sympathy—a better American, and a firm believer in home missions. By all means, go to Portland.





CHINOOK, MONTANA, SHOWING NATIVE GRASS IN FOREGROUND

Suggested Itinerary

FROM NEW YORK AND PENNSYLVANIA POINTS ALL EXPENSES INCLUDED—A FULL PROGRAM

WEDNESDAY, June 16th: Party will leave New York from West 23d Street at 5.40 P.M., connecting at Jersey City with special Pullman sleeping cars, over Lehigh Valley R. R. From Philadelphia leave Reading Terminal in special Pullmans at 6.30 P.M., over Lehigh Valley R. R., connecting at Bethlehem, Pa., with New York delegation. Dinner served in dining car.

THURSDAY, 17th: En route across Ontario and Michigan. All meals in diner. Arrive Chicago at 8.55 P.M. Here it is expected that delegations from Buffalo, Cleveland, Pittsburg, and other cities will join, and the combined parties will leave Chicago at 10 P.M. over the Burlington Route.

FRIDAY, 18th: Arrive St. Paul at 9.40 A.M., connecting with Minneapolis, St. Paul & Sault Ste. Marie Ry., leaving at 10.30 A.M. All meals in diner. The day's travel is in a northwesterly direction, passing through Minnesota and North Dakota.

SATURDAY, 19th: All meals in diner. Portal is reached at an early hour, and here our train connects with the Canadian Pacific Ry., our route lying westward through the fertile provinces of Saskatchewan and Alberta.

SUNDAY, 20th: At 7.30 A.M. we arrive at Banff, in the heart of Canadian Rockies, where the Sabbath will be spent, party being served with breakfast, luncheon and dinner at the Banff Springs Hotel. The innumerable beauties of this mountain resort must be seen to be appreciated.

Ideally situated, with the impressive grandeur of enormous mountains on every side, the natural charm of Banff will appeal to all. The Canadian National Park for which Banff is the gateway, is the



ALONG THE CANADIAN PACIFIC

largest in the world, comprising 5,732 square miles, being half as large again as our own famous Yellowstone National Park. Our special Pullmans are side-tracked at Banff, and party will occupy same for sleeping quarters during the stay here.

MONDAY, 21st: Departure from Banff at an early hour in the morning. Journey west-



BANFF SPRING HOTEL, CANADIAN PACIFIC

ward resumed through the famous Canadian Rockies with new glories of mountain scenery constantly unfolding in an ever-changing panorama as the train speeds westward. A stop is made at Field for breakfast at the Mount Stephen Hotel. Glacier station is reached at noon. Here we establish headquarters at the Glacier House, where luncheon and evening dinner will be served. The famous and impressive Great Glacier of the Selkirks is only two miles away, and is reached by twenty minutes' walk. Countless views of surpassing beauty may be obtained of the numerous peaks and glaciers on every side. Afternoon spent in exploration. Party will retire aboard special train, which will leave Glacier at midnight.

TUESDAY, 22d: Morning finds us speeding farther westward across the province of Alberta and British Columbia. All meals in diner. Arrive Vancouver at 5 P.M. Headquarters and meals at Hotel Vancouver. Daylight until very late in this section.

WEDNESDAY, 23d: Leave Vancouver at 10 A.M. on C. P. R. Co.'s steamer "Princess Royal" for a restful day's sail on Puget Sound. A stop of an hour is made at Victoria, the capital of British Columbia.

All meals served on board steamer, and on arrival at Seattle in the evening passengers are transferred to the Butler Annex and other hotels where rooms and meals are provided.

THURSDAY, 24th: In Seattle. The day will be spent here, affording opportunity to visit the Alaska Yukon Exposition, which represents an expenditure of approximately \$10,000,000. The various exhibits and special buildings cover an area of 250 acres. Party will leave Seattle at 10.20 P.M., via Northern Pacific Ry.

FRIDAY, 25th: Arrive Portland at 7 A.M.

FRIDAY, June 25th, to FRIDAY, July 2d: In Portland, attending the Northern Baptist Convention. Accommodations will be provided for delegates and their friends at private houses and hotels at very reasonable rates.

RETURN ROUTES

Those desiring to travel with the party westbound only, will be furnished membership in our tour up to arrival in Portland, and railroad transportation only returning to New York, via direct routes, or through California. Route must be specified when ticket is bought. Additional expense for return through California will be \$15.25. The following are the principal return routes:



THE CANADIAN PACIFIC ROCKIES

- No. 1: Over the Great Northern Ry., via Spokane and St. Paul.
- No. 2: Over the Northern Pacific Ry., via Spokane and St. Paul.
- No. 3: Over the Oregon Short Line, via Ogden, Salt Lake City, and Denver.
- No. 4: Via San Francisco, Ogden, Denver, etc.

- No. 5: Via San Francisco, Los Angeles, Salt Lake City, Denver, etc.
 No. 6: Via San Francisco, Los Angeles, and the Santa Fé Route (side trip Williams to Grand Canyon and return \$6.50).
 No. 7: Via San Francisco, Los Angeles, El Paso, San Antonio and New Orleans, thence by rail, or by ocean steamer (meals and stateroom berth included).

YELLOWSTONE NATIONAL PARK

Side trip may be taken from Livingston, Mont. (Route No. 2); from Pocatello, Idaho (Route No. 3); or from Ogden (Routes Nos. 4 or 5), to and through Yellowstone National Park for \$55, which includes railroad and stage fares and hotel accommodations for 5½ day tour. If a sufficient number express a desire to make this trip, an itinerary will be outlined, and special arrangements made.

RETURN ITINERARY

TOUR B UNDER ESCORT

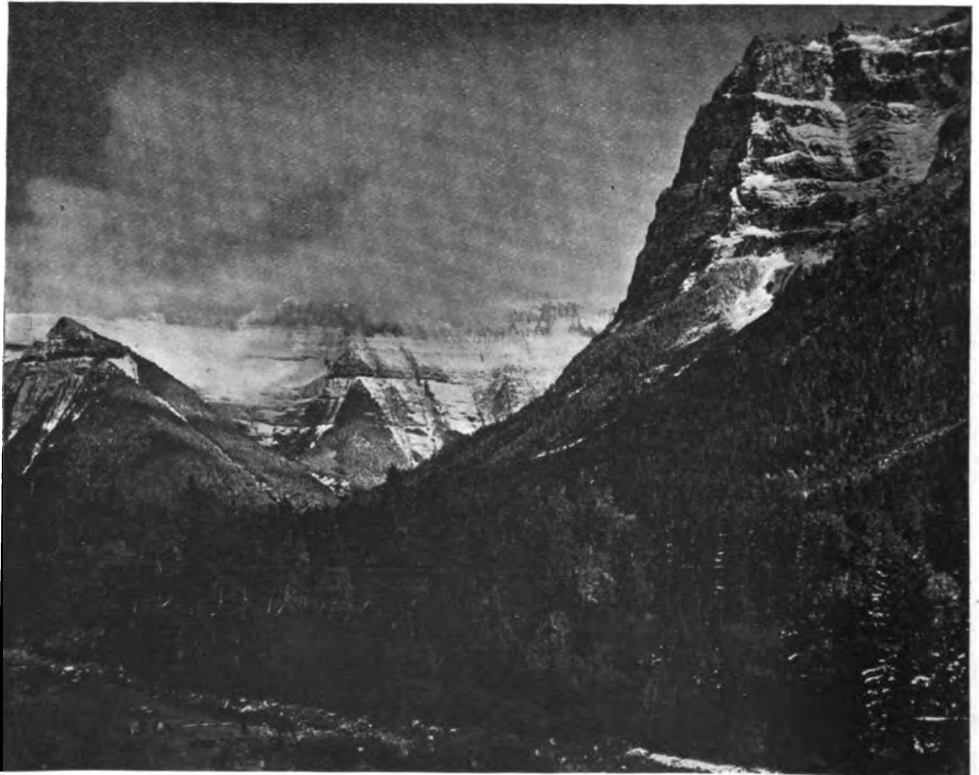
- FRIDAY, July 2d: Leave Portland at 6 P.M., over Oregon Short Line.
 SATURDAY, 3d: En route through Idaho. All meals in diner.

SUNDAY, July 4th: Arrive Salt Lake City at 8.15 A.M. Day spent in this famous city. Meals at the Kenyon. Visits may be made to the many interesting buildings associated with the history of the Mormons, including the Temple and Tabernacle. Retire aboard Pullmans, and leave over the Denver and Rio Grande R. R.

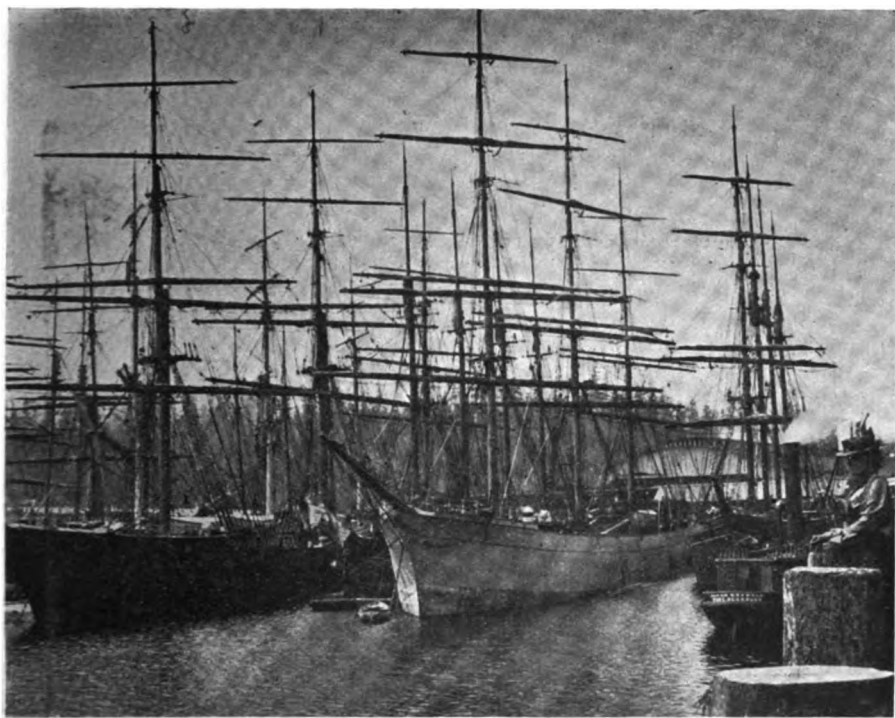
MONDAY, 5th: All day ride through Colorado's grandest mountain scenery, a continuous panorama of lofty peaks and deep canyons. Train passes through the famous Royal Gorge shortly after noon. Breakfast and luncheon in diner. Colorado Springs reached at 7 P.M. and party transferred to Cliff House, rooms and meals provided.

TUESDAY, 6th: At Colorado Springs. Side trips will be arranged at special rates to the summit of Pike's Peak and the gold fields of Cripple Creek and Victor. A drive through the wonderful Garden of the Gods may be made at an expense of \$1. The beautiful North and South Cheyenne Canyons can be reached by trolley.

WEDNESDAY, 7th: Leave Colorado Springs at 8.45 A.M., arriving Denver at 11.00 A.M. Stop of nearly twelve hours in the "Queen city of the Plains." Dinner and supper at Hotel Albany. Leave Denver at 10.30 P.M.



GOAT MOUNTAIN, SNOW STORM ENVELOPING THE SUMMITS



LUMBER SHIPS AT PORT BLAKELY, PUGET SOUND

THURSDAY, 8th: En route across Nebraska, all meals in diner.

FRIDAY, 9th: Breakfast in diner. Arrive Chicago at 8.30 A.M. The Pittsburg, Cleveland and Buffalo delegations will leave on morning trains for their respective destinations. The Philadelphia and New York parties will take 11.05 A.M. train. All meals in diner.

SATURDAY, July 10th: En route over the Lehigh Valley R. R., passing through picturesque lake, mountain, and river country. Breakfast and lunch in diner. Philadelphia reached at 4.10 P.M., and New York at 5 P.M.

COST OF THE TOUR

TOUR A: To Portland with the personally conducted tour including full berth in Pullman Parlor sleeping car, meals en route and all expenses as per itinerary up to arrival at Portland, thence railroad fare only with choice of routes back to starting point: From New York or Philadelphia, \$140; from Chicago, \$107.

Two persons may occupy one berth in Pullman at a saving on each ticket of \$10 from New York, and \$7 from Chicago.

TOUR B: The complete round trip of twenty-five days to Portland and return under

escort, covering transportation, Pullmans, meals, hotels, and all necessary expenses out and return, as per itinerary, except accommodations while in Portland: From New York or Philadelphia, \$198; from Chicago, \$155.

NOTES

Two persons occupying one berth in Pullman, \$20 less from New York or Philadelphia, \$14 less from Chicago. Rates from other points will be quoted on application, and full details submitted in regard to connecting with special train.

If persons prefer to look out for their own meals on the train a reduction of \$20 will be allowed. Meals will be furnished at hotels.

All trunks and other baggage not required en route will be checked through to Portland from starting point. Passengers will be expected to take care of their own hand baggage.

WHERE TO WRITE

All inquiries and correspondence relative to this tour should be addressed to Rev. C. H. Sears, 162 Second Avenue, New York City; or to Rev. Howard Wayne Smith, 1701 Chestnut Street, Philadelphia; or to Rev. H. C. Gleiss, Pittsburg, Pa.

All in One Lifetime

THE average length of human life is now twice what it was in the sixteenth century. In the first three-quarters of the nineteenth century it was lengthening at the rate of nine years per century. It is now lengthening at the rate of seventeen years per century. Occasionally we see lives prophetic of the golden age to come, lives which are not merely long in duration, but also rich in quality and large in the interests with which they are connected.

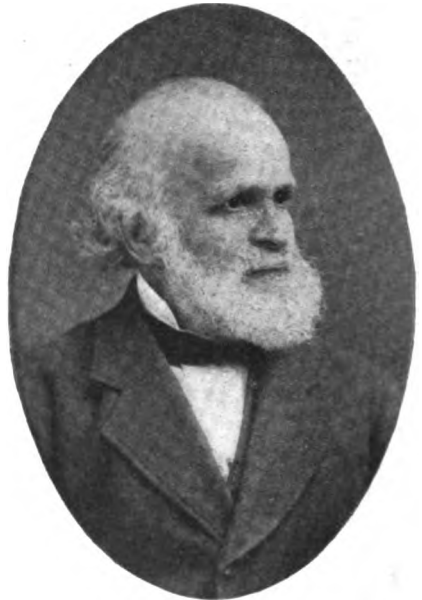
Simeon N. Story, as a youth of fourteen, was baptized by Jonathan Going before he resigned the pastorate of the First Church, Worcester, Mass., to become the founder and first secretary of the American Baptist Home Mission Society. On Good Friday of this year 1909, Deacon Story followed his Lord into the unseen world. He was for years treasurer of the church, for nearly forty years a deacon, and for seventy-eight years a loyal member of this one church. He was a tower of strength in times of trial and a credit to the magnificent man who led him to Christ. It was fitting that the senior deacon of the church should be the first one to have a funeral service in the new and splendid auditorium of the old Jonathan Going church. It was doubly fitting that it should be amid Easter flowers.

Jonathan Going may have already welcomed in heaven one hundred thousand and more of the two hundred and twenty thousand people baptized by the missionaries of the Society which he founded. Now at the resurrection season he welcomes one whom his own hands had baptized in the emblematic resurrection before they wrote the constitution of the Society—one who lived to see on earth the mighty host advancing.

A few weeks ago, on Deacon Story's ninety-second birthday, the Field Secretary of the Society passing that way called on him and found him with a daily paper spread before him. His eyes were bright with keen intelligence and his face radiant with faith, hope and love. He was alive to the great things of the Kingdom.

Think what one pair of eyes have seen. For instance, there were less than 100 miles of railroad in the whole country when Simeon Story was baptized. It was four years before the iron rails reached his town. Then sages in Boston said that probably they would never be laid further west than Worcester. Story lived to see 300,000 miles of tracks west of there. Let this one item stand for the manifold, prodigious material development in his lifetime.

When he joined the church he stood with



SIMEON N. STORY

less than four hundred thousand in the whole country who had been buried with Christ in baptism. He lived to see probably more than ten million believers raised from the liquid grave, at any rate half that number are living now in our churches.

He joined a church in New England; without moving his membership, he found himself in New Europe, two-thirds of his fellow townsmen being of foreign birth or parentage. He lived to see twenty-five million immigrants land on our shores, and the Society founded by his pastor preaching in twenty-five languages.

In his childhood there was but one Bap-

tist College in the country, he lived to see nearly one hundred with more than fifty millions of property and thirty-five thousand young men and women studying in them; and another hundred secondary schools with fifteen thousand pupils, half of that number being in Home Mission schools.

Our young people ought to be urged to read "Seventy-five Years Work of the American Baptist Home Mission Society," by Dr. Morehouse, keeping in mind the fact that the whole story fell not only within the lifetime, but well within the church membership of one man. There are young people in our churches to-day who will have the joy of seeing with their own eyes as great progress as Simeon Story saw. It is worth while to be up and doing. Greater things are on now than when he was a young Christian. With no touch of "the old days were better than these," he said to me once, "Young Christians have much more to encourage them these days than they had when I was a boy."

What will America and the world be at the end of another lifetime like Simeon Story's? In part, what you and I make it.

L. C. BARNES.

Christian Work at the Universities

REV. CHARLES J. GALPIN, who is Director of the Baptist work among the students at the University of Wisconsin, sends this report of an effectual service:

1. Special mention should be made of the increasing number of University students who seek interviews with me on the personal problems of their life,—their sin, their temptations, their aspirations. This indicates a breaking of the crust.

2. The union of the six university pastors is producing an impression upon the faculty. In a conference with 50 faculty men, president and deans, 10 days ago, the university pastors proposed for discussion as to ways and means "A University Pulpit." The outcome was favorable official attitude,—and a committee is now drafting a plan for regular religious service on a broad scale that will bring the best religious leaders of the time to us, and under auspices that will favor a wide attendance.

3. The university President in this conference went so far in his approval of the

religious movement here as to say two very significant things: (1) "The moral and religious condition of the university has decidedly improved in the last four years with the university pastors on the Campus"; (2) "I consider the opportunity for good that each university pastor has here to surpass that of the most brilliant preacher in the State."

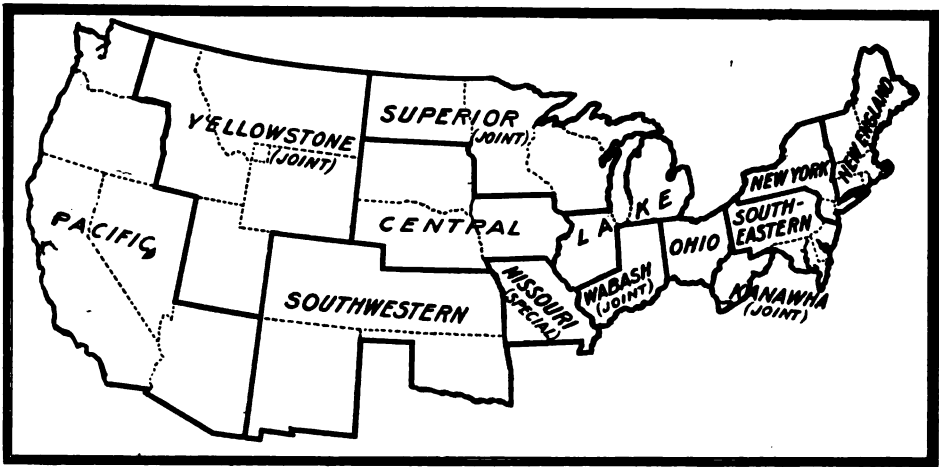
4. The university pastors together are issuing this month a prospectus of Religious Extension Addresses for the State at large,—offering the best Christian workers, both faculty and students, in lay sermons, evangelistic bands, lectures and platform talks—the purpose being to distribute and also to emphasize our work for Christ.

A Tribute from Texas

FOR a good many years the Home Mission Society has been coöperating with the Texas Convention in support of a general missionary among the Negroes. It was decided to discontinue this aid, as one of the necessary measures of retrenchment. A letter from Rev. J. W. Bailey, the Texas Superintendent, shows a fine spirit in the matter. He says:

"Our Board met March 25, and the letter bearing the decision of your Board was read and carefully considered. While we regretted for your Board to sever financial coöperation with the Convention through its missionary department, nevertheless we accepted the same in the spirit in which it was written. Your reasons gave entire satisfaction to our Board and a committee was appointed to draft suitable resolutions thanking the Society for its help and long continued coöperation.

"A word personal. Allow me to bear to the Society my heartfelt thanks for the help I have received from it. I came to Bishop College in 1886 in search of an education. I finished the Normal Course in 1890, the theological course in 1901, and most of the college course. I claim all that I am and all I hope to be must be credited to the Home Mission Society through Bishop College. During all these years I have stood by the school with my means and influence and always will. When Dr. MacVicar was Superintendent I gave \$50 at one time to the Society."



A New Plan for the Collection Districts

SINCE the anniversaries last May at Oklahoma, representatives of the Missionary Union and the Home Mission Society have been conferring regarding the possible geographical unification of their collection districts, and the appointment in one or more of these of a Joint District Secretary to represent both societies. These plans were strongly favored by many at the Oklahoma meetings, and careful consideration of them has shown advantages which make them worthy of trial. It has not been an easy task, however, to work out the details. Numerous questions have arisen which have delayed final decision, but agreement has now been reached, and twelve districts have been decided upon with uniform boundary lines for the two societies, and the same names. The districts are as follows: New England; New York (New York and northern New Jersey); Southeastern (southern New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia); Kanawha (West Virginia), Joint District; Ohio; Wabash (Indiana, southern Illinois) Joint District; Lake (northern Illinois, southern Michigan); Superior (northern Michigan, Wisconsin, Minnesota, North Dakota) Joint District; Central (Iowa, Nebraska, South Dakota); Yellowstone (Montana, Wyoming, Utah, Idaho, eastern Washington) Joint District; Southwestern (Kansas, Oklahoma, Colorado, New Mexico); Pacific (California, Ore-

gon, western Washington, Nevada, Arizona; Missouri (Special District.)

It will be noted that four joint districts have been established: Kanawha, Wabash, Superior and Yellowstone. The Kanawha District is to be conducted by Rev. John S. Stump, formerly District Secretary of the Home Mission Society, with headquarters at Parkersburg, W. Va.; the Wabash by Rev. Schuyler C. Fulmer, also a former District Secretary of the Home Mission Society, whose office will be at Indianapolis; the Superior by Rev. Frank Peterson, D.D., formerly District Secretary of the Missionary Union, his address remaining as at present, at Minneapolis, and the Yellowstone by Rev. C. A. Cook, D.D., formerly Secretary of the Stewardship Commission and lately Stewardship Secretary of the Baptist Forward Movement for Missionary Education. Announcement of Dr. Cook's address will be published later. It will be noted that some of the other districts are changed in boundary and in name. They will, however, remain in charge of the present District Secretaries of the two societies.

The new plan will go into operation on April 1st. In the joint districts, offerings for both home and foreign missions should be sent to the Joint District Secretary. In other districts moneys should be sent as hitherto, to the District Secretaries of the respective societies.

H. L. MOREHOUSE, F. P. HAGGARD.



A Sunday Among the Kiowas

BY MISSIONARY H. H. CLOUSE

THE date was Sunday, March 7th, the place Rainy Mountain Mission. When the roads are good and the weather is pleasant, congregations are large; on this date the attendance was unusually large. Their pastor had been away five Sundays doing field work for the Society in Kansas, trying to encourage the churches to raise their apportionments. Everywhere he met with a hearty welcome and was heard gladly. There are fruits financial, and a deeper interest and larger vision of the Kingdom of God. The Baptists of Kansas are a host. Many of them are the Lord's noblemen, consecrated to God and the work of His Kingdom. All—oh no, I did not say that; would to God I could say so.

During the pastor's absence his aged father preached once each Lord's Day and the Indians, directed by Mrs. Clouse (the one who "stayed by the stuff" and will share with him who went on the warpath) held their meetings each Sunday afternoon and on Wednesdays. Two or three would "preach" at each meeting. That is what they call it, and they do their work well; encouraging their people to be strong and walk straight in the Jesus Road. There are many pious and faithful workers in this church, products of the Holy Spirit.

On the Sabbath of which we are writing, the theme of the morning discourse was "The Cleansing Power of the Blood." "He hath washed us from our sins in His own blood." The line of thought was preparatory to the observance of the Lord's Sup-

per. With the Indians as with others there is need of heart preparation for this memorial. "Fools rush in where angels fear to tread." There is reverence in the Indian heart, but it has need of focalization. The offering for the Lord's work was \$7.80. ALL GIVE, EVEN THE BABIES.

In the afternoon Sister Reeside's letter was read. This is sent to the church each month and in it is her offering. The Indians never weary in hearing from Amdico, their early missionary. She is the model non-resident member. And what she does all non-resident members could do, had they her interest and spirit. The pastor, then, gave an account of his month's work; giving those truths and incidents that would enlarge their minds, interest them in the larger work, and cause deeper consecration.

The service closed with a wedding. The union of Harold Dupoint to Miss Gertrude Sainio, both members of the church and singers in the choir. Many came forward and wished them joy. Though the happy pair could understand English, I married them through the interpreter for the good of those who know only the Kiowa.

In the evening we went to the school seven miles away. The children were pleased to see their religious leader and listened with interest. As we drove away there were many leaning on the yard fence, waving their hands and saying good-by.

Treat the Indian with courtesy and kindness and you have his heart, and he will stand up for you.

OUR SPANISH-SPEAKING NEIGHBORS

A Recruit for El Cristo

WHEN the *Seguranca* sailed for Santiago on the last Friday of March, among the passengers bound for Cuba was Rev. Robert Routledge, with his wife and two children. Mr. Routledge goes to El Cristo, where he will take up the educational work at the International School. Our readers will be interested to see the family, and to read this sketch of its head:

Mr. Routledge was born in Ontario, Canada, some thirty-eight years ago. He was brought up in the Anglican communion, to which his parents belonged, but after a deep religious experience, at the age of sixteen he became convinced of the necessity of believer's baptism and was forthwith baptized. High school graduation came at seventeen, and after a short normal course he began to teach in the public schools of his home county.

Conversion had been followed by the conviction that he was to preach the gospel, and at twenty he began definitely to prepare himself for the work to which he believed God had called him. He was licensed to preach by the Walkerton Baptist Church in the summer of 1891, and in the fall of the same year entered McMaster University, Toronto. A full college and seminary course was completed with credit to himself and his teachers.

In the spring of 1898, just before the completion of his seminary course, he attended the Student Volunteer Convention held at Cleveland, and there volunteered for the foreign field. He was accepted by the Foreign Mission Board of Ontario and Quebec, and in September, shortly after his marriage to Miss Sarah McCannel, sailed for Bolivia, South America.

The Bolivian Mission is largely due to the efforts of one man, Rev. A. B. Reekie, sent out by the same Board. He had visited

South America while doing work at McMaster, and was deeply impressed by the fact that Bolivia was entirely unevangelized. Returning home he succeeded in interesting friends in the proposed work and the Bolivian Mission became a reality. The work has been carried on since the spring of 1898.



REV. ROBERT ROUTLEDGE AND FAMILY

Very great importance was felt to attach to school work and the English School established (*Collegio Inglese*) by Mr. Routledge at La Paz, exerted an influence for good throughout the country. To the influence of this school, indeed, whose pupils came from the best families, is attributed in no small degree the success of the movement for freedom of worship.

Returning to Canada after an absence of over six years, Mr. Routledge decided to pursue a post-graduate course in Chicago University Divinity School, of which institution he is also a graduate. During the fifteen months spent in work in Chicago he served as pastor at Yorkville, Ill. He left Chicago in the fall of 1906 to accept the pastorate of the First Baptist Church of Huntington, Indiana, and there continued till the time of his appointment to the work in Cuba.

The Ministerial Association of Huntington passed the following resolutions, which show the estimation in which he was held there:

"Resolved, That in the departure of our co-worker, Bro. Robert Routledge, who has responded to a call to an enlarged field of labor, we sustain a great personal loss, and desire to express to him the debt of gratitude which we feel that we, together with the community at large, owe to him for the work which he has done in this place for the elevation of manhood and the enlargement of the Kingdom of Jesus Christ. We feel that by his quiet, unostentatious devotion to the work of his choice, and by his thoughtful intelligent preparation for all work presented to him, he has accomplished much in advancing ideals of purity, nobility

and devotion among those with whom his lot was cast. We therefore desire to express to him our debt of gratitude for his assistance in carrying forward the ideals of this association, and our most sincere Christian love for himself and family and our solicitude for their welfare in their new work. While we regret very much the departure of Bro. Routledge, we hope and pray that it may prove a move forward and upward in a career of rare usefulness for the Master, and we confidently expect to hear great things from his new field of labor in the sunny Cuban clime. May the richest blessings of the All Wise Father attend him in his every effort is the prayer of this association.

Rev. A. L. Story has been director of the college since its opening in September, 1907, until the present time. Mr. Story has rendered our Cuban work a great service for which we must always be grateful to him. Against his own inclination he gave up a pastorate at Bayamo to take charge of the college in an emergency, and he has guided the work through the first two difficult years of organization and adjustment with judgment and ability. It is at his own request that he is relieved of the charge of the college that he may retire to the work of the pastorate which he greatly prefers.

Self-Support in Porto Rico

By REV. H. W. VODRA

THE following is an extract from a letter written some time ago, but it is still apropos for the occasion.

"We are just getting ready to leave the town of Barros for Barranquitas, where we hold services to-night. Yesterday we had a five hour ride over the hills to a barrio called Damián. We were entertained in the house of Don Francisco Jimenez. He lives in a part of the barrios called Culebra (snake), and as we rode into the corral some men were dragging in a snake about eight feet long. It was the first that I had ever seen in Porto Rico. You know how fond I am of snakes. Well I did not yearn for a closer acquaintance with this one.

"Our ride was through a beautiful stretch of country, over high mountains and along

the edge of deep valleys. The view was magnificent. From one point we could see the Atlantic Ocean sparkling in the sunlight. We were at the hub of the island, for Barros is at the geographical center. We had to go down the side of a long steep hill before reaching our friend's house. He lives at the bottom of a deep hole. We found a hearty welcome awaiting us by Don Francisco himself, but the family were all away from home.

"Don Pancho, as he is familiarly called by his intimate friends, is a large landowner and possessor of large herds of cattle. Dr. Rudd said that he had seen five hundred cattle in the corral at one time—a large herd indeed for Porto Rico. The house stands in the middle of the corral,

and is large and roomy. Here was a fine opportunity to learn how the old time Porto Rican large proprietor lived with his henchmen and servants. It reminded one of the stories of the feudal days in Europe. Don Pancho himself is a charming and interesting character. About sixty years of age, he has in his day been famous throughout Porto Rico for the style and hospitality of his living. He told in his own characteristic way of the old days when he was making and wasting every year thousands of dollars. In those glorious days friends came from all parts of the island at his expense, and spent weeks and even months feasting and dancing. He even went so far as to keep horses and mules for the purpose of bringing his friends over the hills.

"He kept on the lower floor of his house a general store with a stock of all kinds of costly fabrics, perfumes, wines, etc., which formed the center of trade for all the country around. Politicians, priests and government officials fattened off his liberality, and robbed him of thousands of dollars. Pianos were carried over the hills on the shoulders of peons, orchestras were invited from San Juan and Ponce and kept for weeks at a time while his friends danced night after night and made merry. Truly the story grew in thrilling interest as he told of masses performed by priests, of quartering policemen in his house, of the manipulation of government officials. One could almost hear the drone of the priest and smell the smoke of the burning candles, or catch the sound of shuffling feet and hear the weird sweetness of the southern airs floating out upon the night. And one's heart went out to this kindly hearted, repentant host, as with the tears streaming down his face he lamented the lost years and the money that might have been spent in the Lord's cause. The last great cyclone stripped him of a large part of his fortune and he was compelled to sell the old homestead and move to another and less pretentious home. Later he was able to repurchase the old home and return. Then through some members of the Barros church the Gospel got into that barrios, and his wife, one son and a daughter gave their hearts to Christ. His wife has become an enthusiastic worker and her influence is felt all over the country side. Don Pancho loves the gospel, but has not yet

mustered courage to yield himself to the Lord. He has maintained a school in the barrio during the last year and offers a house for the school and for the teacher this year. He has suffered much from persecution of which there is no time to write."

Now what is the purport of the above extract? Simply this. The interest in that barrio has continued to increase. Don Francisco Jimenez has become an enthusiastic propagandist and puts his all at the service of the Lord. On a recent trip to the barrio the writer had the joy of baptising five candidates, making the number of members in that church fourteen. There are some twenty more candidates waiting the ordinance. Our enthusiastic host was out with the rising sun by the river bank directing the erection of the little tent to be used for changing clothes after baptism. He had benches brought down from the service house and arranged along the bank of the river, and when we reached the river we found him, perspiring from the hot sun, but enthusiastically pulling weeds and grass and putting everything in order. He watched the baptisms with the tears streaming down his weather-beaten face.

But, dear reader, Don Pancho Jimenez does not stop with little things. He now offers to give a clear title to half an acre of land on which to build a chapel. Good, you say. BUT WAIT! *He offers to cut, prepare and put on the ground all of the large timbers necessary for the frame work of a chapel 27x45, equal to a sum of \$200.* VERY GOOD, you say. LISTEN! *His wife offers to furnish an organ for the chapel and a son-in-law will furnish the bell to ring out the call to the surrounding hills.*

HOLD ON. I had nearly forgotten. He has over and again offered to support any teacher whom we might send. And he has offered to furnish room and board to any preacher we wish to send over there.

What remains to be done? He asks only that the Society furnish the boarding, painting and seating arrangement for the chapel. \$600 will do it! Can we afford to let such an opportunity slip away? This is a business proposition. HERE IS A CHANCE TO ENCOURAGE SELF-SUPPORT. Is it necessary to urge the matter further? Surely some one will be anxious to seize the opportunity.

Caguas, Porto Rico.

Good News from Mexico

THE NUEVO LEON ASSOCIATION

THE Nuevo Leon Association met on the 12th of March, but the evening before Rev. Andres Cavazos preached the introductory sermon, full of interest and feeling such as he is accustomed to preach.

Nine churches were represented by the 28 delegates who were enrolled. Rev. Alejandro Treviño was elected president, and Rev. Ernesto Barocio recording secretary.

The discussions were animated and a fine spirit prevailed. According to the reports there are 729 church members in the Association, of whom 322 are men, and 407 women. There are 423 Sunday-school scholars, and 27 teachers. The contributions of the Association during the year for all purposes amounted to \$5,019.78. Of this sum the Monterey church gave about \$1,500. The Association helps support two missionaries in its bounds, paying \$100 to each of them. There were reported 112 baptisms. They agreed to pray and work for 200 or more baptisms during the next year. All of the churches pay something toward the support of their pastors; and they are steadily and earnestly working up toward self-support.

The Association reached its highest enthusiasm one evening when, after a sermon on missions, personal subscriptions were taken for the preaching of the gospel in the associational bounds. Brethren went through the congregation taking subscriptions. When they returned to the pulpit and compared notes it was found that \$100 had been promised, less 45 cents. This was immediately added; then a brother arose in the back of the congregation and in a few touching words reminded us that there were many villages and ranches in the territory of the Association where the gospel was not preached at all, ending with the request that his subscription be doubled. With that many others at once doubled their subscriptions, and some even gave a third time. It would have been worth a journey to Mexico to see the freedom and joyfulness with which these contributions were made. It is worth remembering also that many of the principal contributors

were members of the Monterey church, which a few days before had given \$75 gold for the Home Mission Society of New York, and that day had done its full part in making up the \$25 gold for the same Board.

After the Association closed the Baptist Frontier Union met for the discussion of subjects of interest to the denomination. The following are some of the subjects, which were ably discussed: "Relation between regeneration and baptism," "Baptists and modern missions," "Evidences of conversion," "How the canon of the Scriptures was formed."

During the discussion of the last subject Rev. Alejandro Treviño called on two of the students of the Theological School to tell what they had learned about it; and they delighted the congregation by the clear and concise way in which they gave an account the one of the forming of the canon of the Old Testament, the other of the relation of the Apocryphal books to the Scriptures accepted by Protestants as inspired.

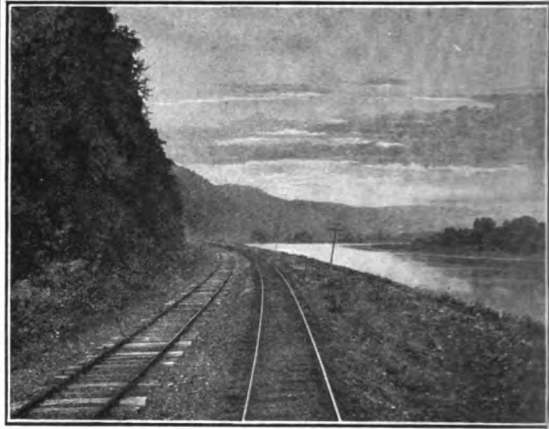
FROM MONTEREY

The pastor of the church, Rev. Alejandro Treviño, says: "Last Sunday was a day of great joy for us. I read before a large crowd in our church your welcome letter announcing that an appropriation of \$10,000, or so much thereof as may be required, was made by the Executive Board of the American Baptist Home Mission Society for the erection of the new house of worship for our church in this city. The notice was received with great joy and sincere gratitude to the Society. This is a direct answer to our prayers. Blessed be the Lord for His mercy!

We know now that we will have in the near future the desired new house of worship. But we will move very carefully. We will not commence the work until we have sufficient funds on hand, and not before the plans have been approved by the Board. I write this to express to the Society our gratitude for their generous gift. We highly appreciate it, and earnestly pray that the Lord may multiply the resources of this great Society."



SCENERY ON THE LEHIGH VALLEY RAILWAY



NEW YORK STATE HAS ITS BEAUTY ALSO

A Matter of Methods

LUNCH CLUB DISCUSSIONS OF LIVING THEMES

IT so happened that we were discussing the question of methods in giving, and the hope of better things that has come with the new era of systematic offerings.

"Now," remarked the Senior, "as I think back, it is not so long since about the only method we had in the churches, so far as the general missionary collections were concerned, was the No-Method Method. It was a matter of caprice or chance—caprice as to how much the members would give if they happened to be present, and chance as to whether they would be present or not. If the day was rainy, that meant a small congregation and small collection. There was no principle about it, nor enough conviction to be worthy of the name. No one stopped to consider that the work of the Societies must go on in rain as well as sunshine, and that the total expenditures could not be fitted to weather probabilities and congregational fickleness."

"I suppose there isn't anything like that to be found nowadays," said the Genial Skeptic, with a suspicious twinkle in his eye. "Of course our Systematic Beneficence Commission has changed all that disreputable and disconcerting way of doing

things, and we are now running on prompt schedule time."

"We mustn't be too hasty either in our conclusions or our hopes," replied the Senior. "Transformations take time. Stewardship leaven will not leaven the whole lump in a minute, no matter how skilful the Cook. I have an impression that the No-Method Method is still in operation."

"I should rather think so," interjected the Junior vigorously. "Why, only last week I was visiting a church where the apportionment was under discussion, and it was a warm time, I tell you. One good brother said the apportionment was a tax, and a tax was unbaptistic, and that settled it for him. If we were going to begin this way, we might as well go over to popery at once. The pastor nudged me and said that the brother had not spoken in prayer meeting once during his pastorate without working in the 'going over to popery' bugbear, which was one of the most effective arguments to block any progressive measure proposed, especially if the measure called for money. Another brother, inspired by this opposition, declared that as for him, voluntary giving was all the kind he believed in—giving right from the heart, as much as you felt like and when you felt like it, and

no other way. He found in Deuteronomy how Moses called all who were willing hearted to make their willing offerings, and he guessed Moses was as wise and good a man, if he was meek, as some of these new-fangled Baptists who were telling folks they ought to give every week, whether they felt like it or not. He couldn't believe that the Lord, who had everything anyhow, wanted such unwilling offerings, and for one he wouldn't make them. The pastor told me there was no doubt about that last part, for there wasn't a man in the church who possessed so many dollars and parted with so few."

"Didn't you have anything to say to such speeches?" inquired the Senior.

"Yes," said the Junior, "I was there to meet objections, and I had my turn. I reminded the 'popery' brother that the reason why popery was to be feared, if it was to be, was because Baptists like himself were contented with being afraid of popery without being willing to stand up to the battle. When we got around to wringing money out of our people the way the Roman Catholics do, not letting the least one escape on pain of purgatorial fires, then we should be making inroads upon the enemy at every point. But as long as we excused ourselves from adopting a victorious plan by talking nonsense, Protestantism was really in danger."

"That was rather warm speech, wasn't it?" asked the Genial Skeptic.

"It was; but I had sized up the situation and the speaker, and thought it better to be brutally frank than to have a church held back by such a plea. There are times when it is necessary to be blunt and harsh; and if you had seen the people crowd around and thank me for burying the 'popery scarecrow,' you would have agreed that I had hit the nail on the head."

"It seemed to me as though you hit the brother on the head," said the Senior. "Still, I agree with your general proposition. How about the second objector?"

"I conceded due weight to the voluntary principle, and showed how that was a special offering for a special purpose, and

that it was necessary to add other portions of Scripture to that quoted in order to get the whole of the scriptural plan. I asked him if he remembered who established the tithing system, under which one-tenth was required. 'That looked like a tax of a very definite kind. The children of Israel were not asked whether they liked it or not. They simply had to pay. If they did it voluntarily, so much the better, but they had to do it anyhow. The trouble with the voluntary and willing-hearted plea, in my experience, was that it was put forward by those who did not wish to give, and used that fine principle as a cloak for stinginess.'

"And did you leave it there?" inquired the Senior.

"No, indeed. I did my best to show that, in view of what Christ had done for us and of His teachings, we could not help being generous and willing hearted and loving, if we had His spirit. How could a Christian explain to Christ the lack of willing heartedness? I told of the self-sacrifice, glad and uncomplaining, of the missionaries among the Indians and on the frontier; of the devotion that had marked and glorified our home and foreign missions all along; and then asked if all the devotion and sacrifice should be expected of them? Would some one tell me why they were more responsible than the rest of us for the salvation of the perishing? No one responded. I left the people in a tender mood, and the apportionment plan was approved by a vote that showed less than half a dozen in opposition."

"I find a rather strong feeling on the part of our women," said the Senior, "in favor of the Mechanical Method."

"That is a good term," said the Genial Skeptic, "though I am not quite sure what it means."

"Suppose we take that up at the next luncheon," said the Junior, looking at his watch (rather ostentatiously, it must be confessed, as it was a recent gift from his church and he wanted his friends to appreciate that fact).

And so we agreed. Meanwhile, let us be up and giving.



The Baptist Forward Movement for Missionary Education

At the Arizona Convention



ECRETARY MOORE has been studying the "frontier" at first hand in Arizona. Concerning a recent trip to the Baptist Convention at Phoenix he says:

"Arizona is by no means all desert and mountain as overland tourists might conclude. There is a beautiful garden spot in the midst of the desert at Phoenix, and it was a delightful and enthusiastic company of Baptists that I met there. It wasn't a large company, for the work is new and there are but 1,400 Baptists in the territory. But they are an aggressive lot of folks and there will soon be more of them. They are giving heroically and in a fashion that puts to shame the sort of giving that has been the rule in so many of our churches 'back East.' For example, these few Baptists, not exceeding the membership of many a single church in the East, raised \$2,300 for state convention work last year and in an enthusiastic meeting voted to raise \$3,500 for the work this year. Their Home Mission budget was \$500 and they raised \$767. For Home and Foreign Mission and Convention work they gave \$3,740. I had the privilege of conducting a conference in stewardship and missions in the Sunday School and the enthusiastic Arizonians responded heartily as later when I was permitted to present Forward Movement plans and ideals in more formal fashion. They declared the 'twin' envelope to be the way to do it and 'Kingdom Comments' just the thing.

"It was my privilege to be entertained by the genial and hospitable (Baptist) superintendent of the government Indian school, Mr. C. W. Goodman. There are about 700 Indians in the school from 5 to 21 years of age. In school and shop they are getting a fine training. And religious culti-

vation is not being neglected. I had the unique privilege on Sunday morning of addressing 400 Indians in their Sunday-school session.

"The city of Phoenix itself is a fine illustration of what irrigation is doing for the west. A green valley in the heart of the desert is rapidly being filled up by an intelligent people. Everything liveth wherever the river cometh. The desert is being made to blossom as the rose."

SILVER BAY AND LAKE GENEVA

Do not forget the summer conferences. Lake Geneva, July 2-11, Silver Bay Sunday school conference July 15-22, Silver Bay General conference July 23-August 2. The Baptist delegates to Silver Bay this year will find our Baptist Building "Judson Hall" completed and ready for them. Doubtless the full quota of Baptist delegates will be found for Silver Bay. The Lake Geneva problem is more serious. Our pastors and workers in the central west have not yet come to appreciate the opportunity that this fine conference affords for the training of leaders. It is hoped that this year we may have one hundred delegates. Full information can be obtained from the Forward Movement Box 41, Boston.

NOTE

The resignation of Dr. C. A. Cook, Stewardship Secretary of the Forward Movement, will have been noted by readers of the denominational weeklies. Dr. Cook becomes joint secretary of the Missionary Union and Home Mission Society for the new Yellowstone District. This does not mean any relaxation of effort in the promotion of Christian Stewardship. The work that has been so well done by Dr. Cook in his five years campaign has laid the foundation for what we hope to do in the years to come. All correspondence concerning Stewardship should now be addressed to Box 41, Boston.



A HOME mission book with stir and thrill in it is the life of *James Robertson*, for a quarter century Presbyterian Superintendent of Canadian Missions. The story is told by Charles W. Gordon (Ralph Connor), who counts himself as one of the spiritual sons of the able and devoted man who made his mark upon the great and rapidly developing sections of the Canadian Northwest. Mr. Robertson was Scotch by birth and ancestry, and began by teaching in Canada, whither his family had removed to find a better chance for a living. Called to preach, he made his way through college in Ontario, and then took part of his seminary course at Princeton, finishing at Union Seminary. Three churches wished him to stay on this side the border, for he had won recognition thus early as an unusual preacher, but missionary spirit led him to a small parish in Ontario, where he married. Then came the call of the West, and a few months' service in Winnipeg, which settled it that his life was to be given to home missions on the frontier. In a few years he developed the leadership that indicated him as the man to head the missionary forces which the Presbyterians of Canada were placing in that great territory, and to him are largely due the results achieved. He was the inspiration of his men, and but for him we should not have had that remarkable story of "The Sky Pilot." Mr. Gordon has written a chapter of home mission history of great value and interest, and every reader of it will understand better the nature of the problems to be met in all our frontier work—for there is the same human nature on both sides the line. This is preëminently a volume for every mission library. (Fleming H. Revell Co. \$1.50.)

With the third volume, now before us, the Publication Society completes its revised and final edition of Dr. Strong's great work on *Systematic Theology*. The edition

is an honor to the author and the publishers. There is no need to speak critically of the work, for its rank has long since been assigned. The student of theology who wishes to find the literary riches of the subject will have to refer to Dr. Strong's volumes, regardless of theological predilections. The third volume deals with Soteriology, Ecclesiology and Eschatology. The doctrine of the church sets forth the Baptist position in the clearest and most thorough manner. Dr. Strong has positive convictions at all points, and does not leave one in doubt as to his views. His work will stand as a monument to the scholar and man who has largely built Rochester Seminary into strength around his own personality. His students are right in feeling that finer than any writing or teaching he has done is the man himself. (\$2.50 net per volume; cloth; 400 pp.)

The Publication Society also issues the first and second of the Church History Handbooks, covering "The Early Period" (I) and "The Period of the Reformation" (II), by Professor Vedder of Crozer. As an example of intelligent and skilful condensation, this may be taken as a model. Think of putting George Fox and the Quakers into a page, and yet giving the reader something to go by. So it is all the way through. These handbooks are to be most highly commended. They are scholarly and fair. Each chapter has bibliography and questions. More study of church history would make better members of our Baptist churches. The price of these little books of 120 and 160 pages, without illustration, is 40 cts. each net. Query: If the text-books in home and foreign missions, about 320 pages each, with illustrations, side-heads, and index, can be published at 50 cents in cloth and 35 in paper, why cannot these handbooks sell profitably at 25 cents? An index, by the way, ought to be added.

A Restatement of Baptist Principles, by Dr. Philip L. Jones, book editor of the Publication Society for the last sixteen years, is a little book of 120 pages with a good deal of matter compressed into it that will greatly benefit the Baptists who read it. And all the Baptists ought to read it, especially those who are growing up. We think Dr. Jones presses his points sometimes further than is warranted, as in classing the Presbyterian Assembly and Methodist Conference with the Romanish pope and asserting that all of these have rendered null the direct headship of Christ. One might almost as well say that the board of trustees of a Baptist church or the modern pulpit committee has rendered that same headship null. Most satisfactory is the chapter on Individual Freedom, which presents the ideal and not actual conditions, and that on A Redemptive Service the Church's Supreme End. The letterpress is excellent. (50 cts. net.)

The Law of Christian Healing, by Rev. David Bruce Fitzgerald, a Presbyterian pastor in Ohio, belongs to the large number of books on Psychotherapy or Mental Healing. If the public does not become familiar with the subject it will not be for want of expositors. This is one of the in-

cidental evils of the Worcester movement, for it is easy to become an investigator or operator, and the next step naturally is to write a book. In the present instance, the author assumes "thought transference" or telepathy as a fact recognized by modern psychology, and proceeds on that basis. Modern psychology that accounts itself to be scientific might demur to this assumption, and most certainly would to the definition of the "soul." The chapters which deal with Jesus as a Miracle Worker and Healer will satisfy those who wish to be satisfied with the author's theory. He finds in "suggestion" all that is necessary to account for the healing miracles of Jesus, including the raising of Lazarus from the dead. This brings the supernatural into very close relations with the natural, and enables any saintly disciple of Jesus to work healing miracles by applying the same method. It is all very simple; and when one of the twentieth century healers shall have raised some dead people by this method, or have restored a sundered ear, or sight to one born blind, by this suggestive or thought-transference process, we shall be more ready to try it. The book is clearly written, and the author is evidently sincere in his convictions. (Revell; 75c. net.)

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Milton Ch.....	5 06
Linn Grove, Martha Evans. Lewis Lewis.....	5 00
Strawberry Point Ch.....	4 00
L. F. Carrier.....	4 00
Prairie Flower Ch.....	3 00
Prairie Flower S. S.....	1 80
B. Y. P. U.....	1 20
Lowell Ch.....	10 00
Devon Ch.....	2 79
Doon Ch.....	6 62
Marathon Ch.....	3 00
Harlan Ch., Danish.....	25 00
Decorah, Elizabeth Wendling.....	20 00
Danville S. S.....	4 45
Davenport, Calvary S. S.....	3 57
Menlo, Maria Z. Barrett.....	1 00
Ottumwa, First Ch.....	46 35

KANSAS, \$5,354.76

Pittsburg Ch.....	9 26
Penokee, Leland Ch.....	5 00
McLouth Ch.....	10 00
Portland Ch.....	4 60
Norwich Ch.....	3 00
Wichita, W. Side Ch.....	25 00
Harper Ch.....	13 85
Burden, Joel Dyer.....	25 00
Canton, Ch.....	5 00
Dexter Ch.....	34 00
S. S.....	2 88
Columbus Ch.....	8 50
Colfax Ch.....	8 80
Newton Ch.....	25 80
Oxford Ch.....	13 75
Mt. Pleasant Ch.....	22 00
Lucas Ch.....	5 36
Cedar Vale S. S.....	1 00
Pratt S. S.....	6 45
Ch.....	18 85
Belle Plain Ch.....	10 00
Pleasant View Ch.....	5 16
S. S.....	2 84
Edna Ch.....	13 00
S. S.....	2 00
Alamont Ch.....	20 00
Topeka, John R. Mulvane.....	10 00
Vinton Ch.....	5 35
Sedan Ch.....	20 50
Derby Ch.....	1 65
B. Y. P. U.....	1 00
Iola, Dr. Shadwick.....	5 00
Wellington S. S.....	2 00
Belpre Ch.....	20 00
Colfax Ch.....	14 05
Walnut Ch.....	1 26
Weir, Calvary Ch.....	1 55
Bristow Ch.....	4 00
Yates Centre Ch.....	15 00
Wayside Ch.....	5 00
Baxter Springs.....	5 00
Sabetha, Rev. S. J. Miner.....	20 00
Stafford Ch.....	1 20
Belpre Ch.....	24 45
Hutchinson Ch.....	15 00
Argentine Ch.....	8 00
Topeka, First Ch.....	14 59
Blue Mound Ch.....	4 50
Corning Ch.....	5 25
Pleasant Vale Ch.....	1 50
Neodesha S. S.....	6 00
Mound Valley S. S.....	4 71
Ch.....	13 34
Pleasant View Ch.....	48 61
Valley Centre Ch.....	1 00
Washington S. S.....	9 42
Robinson Roy's Creek Ch.....	10 00
Columbus Ch.....	6 50
S. S.....	3 00
Pratt Ch.....	3 00
Onaga Ch.....	2 00
Preston Ch.....	32 56
Newton Ch.....	1 00

Chetopa Ch.....	2 10
Leeds, Philadelphia Ch.....	2 00
El Dorado Ch.....	25 00
Winfield, Hackney Ch.....	13 06
Roxbury Ch.....	7 00
Locust Grove Ch.....	5 80
Buxton Ch.....	4 10
Harmony Ch.....	4 00
Chanute Ch.....	16 39
S. S.....	2 00
B. Y. P. U.....	4 15
Garden City Ch.....	36 00
Downs S. S.....	5 15
Rozel, Emmanuel Ch.....	5 45
Fairview, Delaware S. S.....	10 00
Cedar Vale Ch.....	11 25
Turner Ch.....	10 00
Homestead, H. H. Twinning.....	5 00
Wellington S. S.....	1 15
Long Island Ch.....	2 75
Jennings Ch.....	5 25
Selden Ch.....	3 15
Thomas Co. Ch.....	1 56
Gem Ch.....	7 25
Hillsdale Ch.....	3 00
Norton Ch.....	17 00
Oronoke Ch.....	5 00
Prairie, Temple Ch.....	2 95
Oberlin Ch.....	3 54
Atwood Ch.....	3 50
McDonald Ch.....	5 00
Jewell Ch.....	3 00
Coffeyville Ch.....	50 00
Fairview Ch.....	6 50
S. S.....	1 50
Big Creek, Isaac Johnson.....	5 00
Whiting Ch.....	20 00
Topeka, John R. Mulvane.....	5 00
Galena Ch.....	12 50
Burlingame Ch.....	26 80
Burden Ch.....	25 00
Augusta Ch.....	38 20
S. S.....	3 60
B. Y. P. U.....	1 00
Sakin Ch.....	9 00
Latham Ch.....	22 50
Nina Erickson.....	5 00
Fredonia Ch.....	5 00
Corning Ch.....	1 75
Barnard, J. E. Marshall.....	5 00
Wichita, West Side Ch.....	27 35
S. S.....	4 70
B. Y. P. U.....	3 95
Elgin Ch.....	10 00
Wellington, First Ch.....	23 10
Arkansas City, First Ch.....	50 00
Clyde, First Ch.....	25 00
Plano Ch.....	15 00
Floral Ch.....	16 13
Westmoreland Ch.....	4 50
Jewell Ch.....	3 00
Russell Ch.....	4 00
Pleasant View Ch.....	5 00
Concordia Ch.....	30 00
Marion Ch.....	4 57
Colby Ch.....	11 00
Onaga Ch.....	19 30
Wilmore S. S.....	5 00
Ottawa Ch.....	42 07
Walton Ch.....	5 00
Saron Ch.....	11 00
Ellsworth Ch.....	8 00
So. Haven Ch.....	9 00
Delaware Ch.....	34 65
Walnut Ch.....	3 32
S. S.....	2 50
Anthony Ch.....	23 79
Corning Ch.....	50 50
Junction City Ch.....	15 00
Doster Ch.....	5 50
Lindsborg, Swedish Ch.....	5 00
Phillipsburg Ch.....	32 57
Erie Ch.....	16 70
Highland Ch.....	4 00
Bogue, Rev. Peter Bolinger.....	50 00
Hackney Ch.....	5 90
Neodesha Ch.....	16 70
Y. P.....	2 30
Hiawatha, Bethel Ch.....	35 75
For State Convention.....	3,363 46
Per J. H. Van Leu.....	150 50
Per J. T. Crawford.....	131 26

MAINE, \$2,209.21

Presque Isle Ch.....	4 92
Westbrook Ch.....	6 00
Cornish, I. A. Bowdoin.....	5 00
Bath, First Ch.....	5 13
Sedgwick, First Ch.....	90 00
Salisbury Cove, Eden Ch.....	3 00
S. S.....	1 16
Portland, Central Square Ch.....	12 98
Etna Ch.....	75
China Ch.....	25 92
Springvale, First Ch.....	25 00
Friendship, First Ch.....	5 00
Saco, B. H. Winslow.....	10 00
Farmington, First Ch.....	20 90
Sedgwick, First Ch.....	12 00
Perham Ch.....	7 15
New Castle and Alna Ch.....	10 00
Rumford Falls Ch.....	34 48
Thomaston, First Ch.....	25 00
Leeds Ch.....	14 00
Parkman Ch.....	3 75
Harrington Ch.....	15 00
Addison Ch.....	10 00
Portland, Free St. Ch.....	141 12
Forest City Ch.....	4 41
South Waterboro Ch.....	28 13
Dover and Foxcroft Ch., M. D.....	5 00
Damariscotta Mills Ch.....	4 95
Cary Ch.....	1 50
Charlotte Ch.....	4 80
Limerick Ch.....	4 00
Lebanon and No. Berwick Ch.....	1 36
Eden Ch.....	10 70
South St. George Ch.....	13 00
Castine, Mrs. W. G. Sargent Jay Ch.....	2 50
E. Dixfield Ch.....	6 65
Bryant's Pond Ch.....	6 00
Skowhegan, Bethany C. E.....	2 99
Damariscotta, First Ch.....	7 50
Saco, Main St. Church.....	70 00
Lamoine Ch.....	7 62
Warren Ch.....	19 20
Kennebunk, Village Ch.....	4 50
Hallowell, First Ch.....	6 28
Winslow Ch.....	12 50
Westbrook Ch.....	6 00
C. E. Society.....	2 00
Waterville, First Ch.....	5 00
Livermore, First Ch.....	216 00
Monson Ch.....	11 01
Portland, First Ch.....	11 30
Calais, Second Ch.....	288 48
No. Vassalboro S. S.....	140 00
Waterville, "Heirs of John Barton Foster".....	5 00
Oakland Ch.....	10 50
Thomaston Ch.....	5 00
Skowhegan, Mrs. Helen S. Coburn.....	43 00
Miss Louise H. Coburn.....	100 00
Kenduskeag Ch.....	100 00
Buckfield, Village Ch.....	20 75
So. Hope Ch.....	7 06
So. Paris Ch.....	4 25
C. E.....	20 88
Juniors.....	70
Alfred Ch.....	2 00
Kennebunk Ch.....	8 25
Buxton Centre, First Ch.....	3 60
Lewiston, First Ch.....	39 71
Jefferson, First Ch.....	10 00
Sanford Ch.....	15 00
Bangor, M. Giddings.....	84 28
Paris, First Ch.....	160 00
North Haven Ch.....	12 00
West Enfield Ch.....	34 56
Enfield Ch.....	7 87
Howland Ch.....	11 25
Lincoln Center Ch.....	11 25
Old Town Ch.....	1 19
Livermore Ch.....	40 67
Gardner, Women's Society.....	43 00

MARYLAND, \$18.15

Mt. Zion, Welsh Ch.....	13 15
Big Crossings Ch.....	5 00

MASSACHUSETTS, \$10,499.13

Westminster Ch.....	17 92
Dedham, First Ch.....	2 65
Fall River, Second Ch.....	25 00
Baldwinsville, First Jr. C. E.....	2 50
Cambridge, Immanuel Ch.....	50 00
Wakefield, First Ch.....	80 62
Whitman, Chas. P. Slack.....	12 00
Friends W. P. G.....	28 00
E. Somerville Ch.....	118 00
Brookville Ch.....	10 00
Melrose Highlands Ch.....	13 08
Rockland, First C. E.....	5 00
Boston, Trenton St. S. S.....	9 72
N. Scituate, First Ch.....	20 66
Hyde Park, First Ch.....	9 89
Holyoke, Second S. S.....	20 36
Lowell, Fifth St. Ch.....	17 47
Tyringham Ch.....	5 50
Charlemont Ch.....	8 00
Somerville, First Ch.....	80 00
Boston, Brighton Ave. Ch.....	42 80
Foxboro, First C. E.....	11 00
New Bedford, South Ch.....	4 00
West Acton S. S.....	5 00
New Bedford, Portuguese Mission.....	5 00
West Newton, W. H. Rand.....	5 00
N. Leverett C. E.....	4 67
Bellingham, First Ch.....	16 00
Frammingham, First C. E.....	4 00
Vineyard Haven, First Ch.....	38 80
Whitman, First Ch.....	7 25
Woburn, Rosanna B. Tidd.....	10 00
Everett, First Ch.....	269 46
Milton, First Ch.....	60 00
C. E.....	15 00
Weston, First Ch.....	7 83
S. S.....	9 12
A Friend.....	10 00
Boston, M. E. Greene.....	4 00
Littleton, First Ch.....	2 50
W. Bridgewater Ch.....	11 00
Grafton, First Ch.....	45 50
C. E.....	2 00
Hampden, First Ch.....	19 00
Haverhill, Second Ch.....	7 00
Holyoke, Second Ch.....	300 00
Boston, Berean Temple.....	1 68
Worcester, First Ch.....	386 79
Chelmsford, Central Ch.....	15 00
Cambridge, First Ch., Sarah P. Fuller.....	500 00
Boston, Trenton St. Ch.....	45 00
Revere, First Ch.....	18 50
Salem, Central Ch.....	37 02
Groton, First Ch.....	15 15
Cambridge, Broadway Ch.....	18 02
A Friend.....	25 00
Weymouth, First Ch.....	26 46
Woburn, First Ch.....	12 50
Boston, Stoughton St. Ch.....	347 25
Fitchburg, First Ch.....	75 00
Chelsea, Mrs. P. R. Mason.....	5 00
Wollaston, First Ch.....	168 28
Montague, Miss Abbie A. Smith.....	5 00
Salem, First Ch.....	100 00
Medfield, First Ch.....	10 00
Andover, First Ch.....	12 00
Dighton, First Ch.....	2 85
S. S.....	2 15
Millbury, First Ch.....	40 00
Somerville, Winter Hill Ch.....	50 00
Newton Centre, First Ch.....	957 69
First Ch., by E. H. Haskell.....	500 00
W. Boylston, First Ch.....	23 08
Sharon, First Ch.....	60 93
Marshfield, First Ch.....	2 00
Webster, First Ch.....	20 00
Barnstable, Third Ch.....	24 00
Baldwinsville, First Ch.....	49 10
Marshfield, North Ch.....	10 00
Swampscott, Bethany Ch.....	20 00
Haverhill, First Ch.....	28 76
New Bedford, North Ch.....	31 45
Worcester, Greendale Ch.....	32 50
Boston, Stoughton St. C. E.....	45 00
Weston, First Ch.....	7 22
Revere, First Ch.....	6 50

Brockton, North C. E.....	6 00
N. Hanover Ch.....	55 00
N. Middleboro Ch.....	10 00
E. Somerville Ch.....	10 40
Frammingham, First Ch.....	26 05
Foxboro, First Ch.....	43 55
Salem, Rev. R. M. Martin.....	5 00
Mrs. R. M. Martin.....	5 00
Lynn, French Mission.....	5 00
Salem, French Mission.....	5 00
Edgarton, First Ch.....	11 66
Three Rivers Ch.....	5 50
Barnardston, First Ch.....	23 25
Worcester, Dewey St. Ch.....	71 66
Chicopee, Central Ch.....	1 50
Cambridge, Old Camb. Ch.....	38 14
Westminster, First Ch.....	58 33
Raynham, First Y. P. S. C. E.....	4 35
Carlisle S. S.....	1 75
C. E. for work (Crow Indians).....	1 00
Lynn, First Ch.....	30 00
Weymouth, First Ch.....	2 00
Dedham, First Ch.....	19 88
Chelmsford, Central Ch.....	20 44
Avon Ch.....	1 00
Cambridge, First Ch.....	50 00
Boston, Bunker Hill Ch.....	9 84
W. Sutton, First Ch.....	12 00
Weymouth, First S. S.....	5 31
N. Abington, First Ch.....	5 60
Peabody, First Ch.....	20 68
Plymouth, First Ch.....	8 66
Fall River, Third C. E.....	11 00
Chicopee Falls, First Ch.....	124 00
Brockton, First Ch.....	102 45
Attleboro, First Ch.....	18 40
First C. E.....	4 00
Raynham S. S.....	7 90
Boston, Roslindale C. E.....	4 50
Worcester, So. Ch.....	51 51
Fitchburg and Leominster, French Mission.....	5 10
N. Kingston, First Ch.....	80
Fitchburg, First S. S.....	20 57
Holden, First Ch.....	85 00
Lynn, East Ch.....	55 33
Norwood, First Ch.....	10 44
First C. E.....	3 50
Brockton, Warren Ave. Ch.....	75 27
North Ch.....	22 60
Fitchburg, First Ch.....	32 43
Arlington, Trinity Ch.....	34 00
Boston, A Friend.....	17 00
S. Hadley, Mrs. C. F. Lang.....	2 00
Boston, First Ch.....	1,000 00
New Bedford, Swedish Elim Ch.....	20 00
Brockton, Swedish Ch.....	15 00
Lawrence, French Ch.....	8 00
Cambridge, First Ch.....	25 00
Somerville, S. Newton Cutler.....	100 00
Lynn, Henry A. Pevear.....	250 00
Boston, Blaney Memorial Ch.....	23 00
Franklin Ch.....	26 70
Boston, Rev. W. F. Beaman.....	5 00
First Ch., Jamaica Plain.....	15 00
Medford, First Ch.....	100 00
Lowell, First Ch.....	45 00
Springfield, Park Memorial Ch.....	7 33
Greenfield, First Ch.....	60 92
Boston, Tremont Temple.....	385 00
Raynham, First Ch.....	8 00
Agawam, First Ch.....	57 65
First S. S.....	7 00
N. Hanover Ch.....	4 00
Lowell, Worthen St. Ch.....	24 36
Winchester, First B. Y. P. U.....	10 00
Fayville Ch.....	5 00
Melrose, First Ch.....	95 11
Newton Centre, First Ch.....	43 59
Salem, Calvary Ch.....	30 00
Fall River, Second Ch.....	122 87
Colrain, Second Ch.....	2 79
S. Hanson Ch.....	20 88
Marshfield, North S. S.....	10 00
Amesbury, Market St. Ch.....	70 04
Westfield, Central Ch.....	45 18
Braintree, First Ch.....	3 69

Marlboro, First Ch.....	77 50
E. Somerville, B. Y. P. U. .	5 00
Lowell, French Ch.....	5 00
New Bedford, French Ch..	5 00
N. Adams, First S. S.....	40 00
Cheshire Ch.....	12 25
Dwight Spencer.....	87 75
Worcester, Lincoln Sq. Ch..	29 81
Finnish Ch.....	5 50
Newton, Immanuel Ch.....	592 39
North Adams S. S.....	10 41
Worcester, Finnish Ch.....	2 00
W. Roxbury, Stratford St. Ch.	30 00
Boston, Newton Shultis.....	150 00
J. E. Griffith.....	25 00
Chelsea, First S. S.....	50 00
Worcester, Pleasant St. S. S.	25 00
For C. E. F., Lynn, Henry A. Peavee.....	250 00

MEXICO, \$100.00

Monterey Ch.....	75 00
Neuvo Leon Ass'n.....	25 00

MICHIGAN, \$1,995.34

Grand Rapids, Fountain St. Ch.	22 46
Rives Junction Ch.....	9 56
Girard Ch.....	3 00
Lainaburg Ch.....	1 75
Mason Ch.....	39 70
Reed City Ch.....	4 73
Detroit, North Ch.....	18 80
Galesburg Ch.....	5 00
Three Oaks Ch.....	6 00
Reno Ch.....	2 50
Mooreville Ch.....	3 00
Monroe Ch.....	1 00
Climax Ch.....	10 00
Augusta Ch.....	5 00
Manistee Ch.....	15 00
Mt. Morris Ch.....	8 03
S. S.....	4 97
Ludington, Swedish Ch.....	3 50
Norwell Ch.....	5 55
Grand Rapids, Calvary Ch..	20 00
Tuscola Ch.....	1 40
Port Huron, South Park St. Ch.	4 00
S. S.....	1 44
Howard Ch.....	2 90
Detroit, Green Ave. Ch.....	1 70
Athens Ch.....	4 00
Battle Creek Ch.....	63 81
Hickory Corners Ch.....	4 25
Dundee Ch.....	2 00
Portland Ch.....	18 31
Higland Ch.....	13 55
Colon Ch.....	25 25
Sturgis Ch.....	13 30
Grand Rapids, Second Ch..	26 00
Detroit, First Ch.....	181 42
Alpena, First Ch.....	3 35
Redford, Immanuel Ch.....	6 00
Plainwell Ch.....	25 00
Schoolcraft S. S.....	3 00
Adrian Ch.....	53 00
Muskegon, Calvary Ch.....	6 00
Grand Rapids, Fountain St. Ch.	265 00
Eaton Rapids Ch.....	105 47
S. S.....	4 53
B. Y. P. U.....	10 00
Bay City, South Ch.....	7 00
Detroit, Fourteenth Ave. Ch.	5 00
Alma Ch.....	23 00
Shepardville Ch.....	4 00
Montague Ch.....	3 75
Gregory Ch.....	4 00
Grand Rapids, Scribner St. Ch.	7 80
S. S.....	4 25
Holland Ch.....	3 77
Port Huron, Calvary Ch.....	1 26
S. S.....	1 15
Ladies' Aid Soc.....	1 82
B. Y. P. U.....	1 00
Sturgis Ch.....	9 50
Cash Ch.....	50 00
Howell Ch.....	50 00

Redford Ch.....	4 00
Novi Ch.....	12 76
Detroit, Ferry Ave. Ch.....	65 00
Tecumseh Ch.....	33 79
Reed City Ch.....	13 40
Detroit, Hudson Ave. Ch..	30 00
Marshall Ch.....	12 00
Ionah Ch.....	31 25
Manistee Ch.....	6 32
Grand Rapids, Scribner St. Ch.	17 20
Middleville Ch.....	6 25
Diamondale Ch.....	2 00
Detroit, Beulah Ch.....	10 00
Birmingham Ch.....	33 23
Ithaca Ch.....	13 00
Prescott Ch.....	2 35
Alto Ch.....	4 25
Durand Ch.....	9 00
Albion, First Ch.....	38 30
Hartford Ch.....	20 75
Detroit, Scotten Ave. Ch..	46 77
Saginaw, First Ch.....	11 34
Ironwood Ch.....	4 00
Mt. Pleasant Ch.....	5 85
Jackson, First B. Y. P. U..	4 50
Grass Lake Ch.....	9 00
Macomb Ch.....	6 42
Adrian, First Ch.....	167 00
Bay City, B'way Ch.....	10 00
Lansing Ch.....	43 12
Clark Lake Ch.....	6 00
Ann Arbor, First Ch.....	19 39
Lansing Ch.....	98 60
Niles, First Ch.....	4 50
Ann Arbor, First Ch.....	33 47

MINNESOTA, \$1,470.81

Pipestone Ch.....	25 00
Battle Lake Ch.....	6 95
S. S.....	3 73
Jr. B. Y. P. U.....	1 00
Laporte Ch.....	5 00
Chissolm, Finnish Ch.....	1 50
Big Stone, Swedish Ch.....	3 00
Burchard, Swedish Ch.....	4 00
Wagner, Swedish Ch.....	2 00
Amor, Swedish Ch.....	6 00
Canby Ch. and S. S.....	5 00
Ogilvie Ch.....	2 00
Frazee Ch.....	25 00
Bird Island Ch.....	8 00
Long Prairie Ch.....	1 00
Worthington Ch.....	24 74
S. S.....	1 50
Ladies' Society.....	3 76
Deerwood, Swedish Ch.....	1 30
St. Paul, Hebron Ch.....	10 00
Philadelphia Ch.....	15 00
Minneapolis, Fourth Ch..	110 93
Central Ch.....	74 00
Olivet Ch.....	50 00
Trinity Ch.....	99 75
Zion Ch.....	3 00
Calvary Ch.....	188 00
Trinity Ch.....	16 00
St. Paul, Burr Street Ch..	30 00
Woodland Park Ch.....	21 80
First Swedish Ch.....	90 00
Leentrop, Swedish Ch.....	36 00
Blooming Prairie Ch.....	16 67
Red Wing Ch.....	10 00
Brooklyn Centre, Y. P. S. C. E.	6 25
Oxford, Swedish Ch.....	1 66
Dassel Ch.....	7 00
Brunswick, Swedish Ch..	5 00
Lake City Ch.....	11 50
West Duluth Ch.....	20 00
St. Cloud Ch.....	6 25
New Auburn Ch.....	6 25
Winona Ch.....	90 00
Mankato, Swedish Ch.....	20 00
Harris Street, First Swedish Ch.	2 25
Virginia Swedish.....	5 00
Milaca Swedish.....	2 96
Granite Falls.....	10 00
International Falls.....	2 89
*Collected per E. H. Ras-mussen.....	58 04

For C. E. F., St. Paul, Woodland Park Ch....	13 00
Minneapolis, Central Ch.	28 43
Trinity Ch.....	50 00

FOR STATE CONVENTION

Per E. R. Pope.....	118 95
J. M. Nixon.....	20 00
Gustav Melby.....	50 00
C. T. Hallowell.....	20 00

MISSISSIPPI, \$2.00

Vicksburg, Miss M. E. Richardson.....	2 00
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MISSOURI, \$189.48

Marceline, Mrs. Frances Allen.....	40 00
Bd. of Gen'l Home and Foreign Missions.....	149 48

MONTANA, \$241.20

Manhattan, First Ch.....	10 00
Stevensville, First Ch.....	7 50
Corvallis, First Ch.....	15 00
Great Falls, First Ch.....	10 20
Belt Valley Ch.....	20 00
Eureka, First Ch.....	10 00
Forsythe, First Ch.....	10 00
Bozeman, First Ch.....	50 00
Dry Creek Ch.....	20 00
Lodge Grass, First Crow Ch.	73 50
Butte, Swede Ch.....	15 00

NEBRASKA, \$937.00

Gibbon Ch.....	15 02
Wilsonville Ch.....	20 00
Hebron Ch.....	10 00
Ohioa Ch.....	6 00
Scotts Bluff, Mrs. Moon.....	54
Mason City, H. E. Hall.....	1 80
Osco, Danish Ladies' Society	5 00
Wayne Ch.....	9 20
McCool Junction S. S.....	2 37
Antelope Center Ch.....	22 00
Oakland, Swedish Ch.....	17 45
King's Daughters.....	20 00
B. Y. P. U.....	15 00
William Osterburg.....	20 00
Mrs. O. C. Osterburg.....	5 00
Nineteen individuals.....	17 55
Silver Creek, Mrs. T. H. Tolman and Daughter..	10 00
Hebron Ch.....	1 80
Alma Ch.....	12 00
Bloomington Ch.....	9 50
Kearney, D. N. Kinne.....	50 00
Wakefield, Levi Kimball..	25 00
Norman S. S.....	3 00
Valley, Second Swedish Ch.	6 87
Red Cloud Ch.....	1 78
Syracuse Ch.....	21 00
So. Omaha, Swedish Ch..	5 77
Grand Island, Mr. and Mrs. C. J. Pope.....	25 00
Ord Ch.....	30 00
Wabash Ch.....	3 00
Lime Grove, Scandinavian Ch.	10 00
David City Ch.....	3 00
Gothenburg, Swedish Ch..	3 00
Omaha, First Ch.....	43 80
Burwell Ch.....	5 00
Mason City Ch.....	1 80
Guide Rock Ch.....	18 50
Harbine Ch.....	5 00
Holbrook Ch.....	25 24
Cotesfield Ch.....	90
Lodi Ch.....	7 00
Wahoo, Swedish Ch.....	2 00
S. S.....	3 20
Alliance Ch.....	32 00
Weston, Swedish Ch.....	7 90
Holdredge, Swedish Ch.....	5 30
Omaha, First Ch., D. D. Proper.....	100 00
Danneborg, Swedish Ch..	4 25
Tobias Ch.....	3 06
B. Y. P. U.....	53
Endell, First Ch.....	5 00
South Omaha.....	36 10
Beatrice Ch.....	31 50

Gary, Swedish Ch.....	9 00
Stanton Ch.....	1 62
Norman Ch.....	3 80
Benson Ch.....	2 00
Hardy, Peter Hansen.....	5 00
Ragan Ch.....	2 38
Johnson Ch.....	7 00
Grand Island Ch.....	50 00
Salem Ch.....	5 04
Merma Ch.....	5 00
*Lincoln, Collected per W. J. Coulston.....	100 43

NEVADA, \$185.62

Goldfield Ch.....	4 00
Tonopah Ch.....	20 00
Reno Ch.....	51 62
For Chapel in Porto Rico:	
Reno S. S.....	10 00
B. Y. P. U.....	100 00

NEW HAMPSHIRE, \$635.24

So. Tamworth, Thank Offering.....	10 00
Newton Junction Ch.....	2 50
Newton Ch.....	6 93
Peterboro, First Ch.....	8 02
Hudson Ch.....	2 45
Keene, First Ch.....	51 55
Lakeport Ch.....	11 82
Plymouth Ch.....	1 25
Londonderry Ch.....	6 55
Danbury Ch.....	7 15
New Boston Ch.....	3 31
Bradford Ch.....	23 64
Hampton Falls.....	10 00
Deerfield Center, First Ch.....	5 00
No. Rochester, Miss Florence Dixon.....	7 00
So. Hampton Ch.....	3 76
Goffstown Ch.....	6 40
E. Westmoreland Ch.....	2 00
Chesham Ch.....	12 00
Rumney C. E.....	7 00
New Ipswich Ch.....	2 50
Salem S. S.....	2 17
Ch.....	5 38
Warner, First Ch.....	5 38
Rumney Ch.....	10 36
Jr. C. E.....	5 00
Seabrook Ch.....	4 33
Woodstock Ch.....	6 90
Stratham Ch.....	6 00
Manchester, First Ch.....	73 87
Fitzwilliam, First Ch.....	10 00
Manchester, Swedish Ch.....	12 00
Sunkook, First Ch.....	15 00
Crown Hill Ch.....	10 70
Hinsdale, First Ch.....	5 00
Manchester, People's Ch.....	88 00
Fitzwilliam, First Ch.....	7 00
Derry Ch.....	31 68
Laconia, First Ch.....	2 02
So. Lyndboro Ch.....	16 00
Somersworth, First Ch.....	3 71
Troy, First Ch.....	17 83
First C. E.....	2 77
Pennacook Ch.....	20 00
Hopkinton, First Ch.....	5 00
Goffstown, First Ch.....	1 00
Plaistow, First Ch.....	55 66
Meredith Ch.....	21 65

NEW JERSEY, \$4,041.65

Keyport, First Ch.....	5 50
Clinton Ch.....	9 64
S. S.....	3 45
Keyport S. S.....	10 00
Hopewell, Calvary Ch.....	10 00
Columbus Ch.....	15 35
B. Y. P. U.....	1 00
Jobstown S. S.....	5 00
Allentown, First Ch.....	30 00
Trenton, Central Ch.....	23 49
S. S.....	6 51
Paulsboro, Taylor Mem'l Ch.....	7 11
Old Bridge Ch.....	10 00
Lambertville, First Ch.....	60 00
Trenton, Grace Ch.....	106 52
S. S.....	15 48
C. E.....	3 00
Friends.....	125 00

Westmont Ch.....	8 00
Flemington Ch.....	117 95
S. S.....	34 50
Cape May, Second Ch.....	6 52
Camden, Trinity Ch.....	77 82
Grace Ch.....	61 96
Roadstown, Cohansey Ch.....	11 23
Laurel Springs Ch.....	10 00
Cherryville Ch.....	35 10
Newark, Fairmont Ch.....	50 39
E. Orange, Prospect St. Ch.....	25 00
New Monmouth, Mrs. Wm. V. Wilson.....	5 00
Trenton, W. J. Vaumet.....	50 00
Montclair, First Ch.....	300 00
Dover, Swedish Ch.....	4 00
Paterson, Park Ave. S. S.....	14 96
South Amboy Ch.....	18 00
Point Pleasant Ch.....	12 60
Roselle Ch.....	44 40
Hightstown Ch.....	3 98
Roseville Ch.....	241 46
Hightstown, A Friend.....	25 00
Bayonne, People's Ch.....	20 00
Plainfield, First S. S.....	30 00
Summit, First Ch.....	195 00
Georges Road Ch.....	4 00
Passaic, First Ch.....	47 00
Newark, Fifth Ch.....	6 40
Freehold Ch.....	46 50
Red Bank, First Ch.....	75 00
S. S.....	10 00
Perth Amboy, First Ch.....	45 12
S. S.....	7 88
Demarest Ch.....	41 50
Pleasantville, First Ch.....	12 00
Bloomington Ch.....	90 00
S. S.....	10 00
Brookdale Ch.....	30 00
Rahway Ch.....	15 00
Newark, Roseville Ch.....	1 00
Manasquan Ch.....	1 00
Paterson, Sixth Ch.....	25 00
Roselle Ch.....	4 40
Livingston Ch.....	25 00
Elizabeth, Central Ch.....	136 37
Sussex Ch.....	57 75
Harrison Ch.....	16 30
Lincoln, New Market Ch.....	36 00
Bloomfield, First Ch.....	175 00
Marlboro Ch.....	25 00
Hamburg Ch.....	40 00
Jersey City, Summit Ave. Ch.....	101 13
Hasbrouck Heights, First Ch.....	20 00
Newark, Clinton Ave. Ch.....	225 00
Morristown, First Ch.....	5 29
Keyport, First Ch.....	33 15
Newark, Emmanuel Ch.....	5 00
Hoboken, First Ch.....	15 75
Mattawan, First Ch.....	20 04
Scotch Plains Ch.....	63 57
Toms River Ch.....	31 05
Bloomfield, First Ch.....	536 10
West Hoboken, First Ch.....	66 03
S. S.....	28 97
Lakewood, First Ch.....	15 91
Y. P. S.....	4 50
Jersey City, Swedish Ch.....	3 02
Newark, First Swedish Ch.....	5 00
*North Orange, Women's Soc.....	25 00

NEW MEXICO, \$389.61

Elkins Ch.....	2 10
Taiban Ch.....	2 00
Aztec Ch.....	15 00
Alamogordo Ch.....	10 00
Estancia Ch.....	6 55
Hagerman Ch.....	20 00
Dexter Ch.....	5 00
Estancia Ch.....	5 00
Florence Ch.....	4 41
Logan Ch.....	6 00
Las Cruces Ch.....	10 00
Lemta Fé, J. A. Wood.....	7 50
Santa Fe Ch.....	5 00
Cantara Ch.....	5 00
New Bethel Ch.....	5 00
Sunshine Valley Ch.....	1 20
Kentucky Valley Ch.....	2 00
Melrose Ch.....	11 50

Grady Ch.....	2 50
Lordsburg Ch.....	10 50
Hope Ch.....	3 20
Lakewood Ch.....	2 50
A Friend.....	15
Roswell Ch.....	150 00
Las Vegas, Mexican Ch.....	2 00
Farmington, G. W. Williams.....	5 00
Clayton, H. J. Hammond.....	25 00
FOR STATE CONVENTION	
Per T. J. Talley.....	64 50

NEW YORK, \$23,274.52

Brooklyn, Emmanuel Ch.....	1,000 00
Stillwater, Second Ch.....	25 00
Bennington, Y. P. S.....	5 00
N. Y. City, Amity Ch.....	14 67
Cold Spring Ch.....	25 00
Newark, First Ch.....	30 00
N. Y. City, Calvary Ch.....	199 09
Tioga and Barton Ch.....	13 00
Warsaw, First Ch.....	66 50
Franklin S. S.....	1 02
Fulton Ch.....	36 50
Palmyra, First Ch.....	16 60
Albion Ch.....	5 00
Croton Falls Ch.....	65 00
Medina S. S.....	35 00
Homer Ch.....	10 00
S. S.....	10 00
Summer Hill, Ch.....	5 00
N. Y. City, Madison Ave. Ch.....	125 00
Randolph Ch.....	10 00
Chemung Ch.....	10 00
Brooklyn, Borough Park Ch.....	20 00
Kingston, First Ch.....	140 00
McDonough Ch.....	15 00
E. Pharsalia Ch.....	5 00
Greene, Central Ch.....	16 00
Brooklyn, First Ch.....	200 00
Middlebury, First Ch.....	21 46
N. Y. City, Miss M. L. Salisbury.....	25 00
Madison Ave. Ch.....	10 00
Richville, Rev. C. E. Witts.....	2 00
Smyrna Ch.....	8 00
Hoosick Falls, First Ch.....	55 87
Pottsdam Ch.....	31 00
Richville, First Ch.....	9 56
Lake Kenka Ch.....	4 25
Preston Hollow Ch.....	13 00
Baldwinsville Ch.....	32 45
S. S.....	10 00
Y. P. S.....	4 00
Troy, Second Ch.....	140 00
Lorraine Ch.....	2 70
White Plains Ch.....	55 00
Barker, R. W. Noble.....	50 00
Buffalo, Maple St. Ch.....	12 61
N. Y. City, Collegiate Ch. of Covenant.....	8 50
Brooklyn, Sixth Ave. Ch.....	23 29
Eaton Ch.....	6 45
McLean, Ch.....	9 80
Sidney Center Ch.....	7 00
Eden, John F. Horton.....	25 00
Albany, Calvary Ch.....	216 27
S. S.....	69 79
Gowanda Ch.....	5 99
N. Y. City, Mariner's Temple.....	10 00
James Knowles.....	25 00
Stanley, Y. P. S. C. E.....	5 00
Utica, Tabernacle Ch.....	90 00
N. Y. City, Mem. Bapt. Ch. of Christ.....	180 95
Rochester, Miss Francis J. Huntley.....	1,000 00
Wilson Ch.....	30 00
East Branch Ch.....	5 00
S. S.....	2 50
Millertown Ch.....	10 00
S. S.....	2 00
Y. P.....	2 00
Richburg S. S.....	14 12
Ch.....	42 75
Kent, First Ch.....	15 00
Huntington Ch.....	5 00
Brooklyn, Emmanuel Ch.....	500 00
Jamestown Ch.....	294 84
S. S.....	17 86
New Rochelle, Salem S. S.....	75 00

West Nanticoke Ch.....	6 00	Elmira, S. Side S. S.....	11 00	Society.....	5 00
Pavilion, B. Y. P. U.....	10 00	Fultonville Ch.....	5 00	Hoosick, First S. S.....	3 50
Great Bend Ch.....	3 75	Trumansburg Ch.....	37 00	Cohoes Ch.....	41 25
Buffalo, Fillmore Ave. Ch.....	5 00	Canastota Y. P. S.....	2 50	Buffalo, Hedstrom Memorial	
Niagara Falls, Ch.....	65 00	Stanford Ch.....	5 82	Ch.....	5 00
Binghamton, Calvary S. S.....	1 84	Sandy Creek Ch.....	20 00	Troy, First S. S.....	95 49
Port Washington, First Ch.....	8 98	Cohoes, First S. S.....	5 00	Almond Ch.....	15 00
Savona Ch.....	15 00	Adams Village Ch.....	85 00	N. Manlius Y. P. S.....	12 00
N. Y. City, North Ch.....	5 00	N. Y. City, Mt. Morris Ch.....	20 00	Delevan Ch.....	30 00
Minerva Ch.....	20 00	Wilson Ch.....	5 00	Penfield Ch.....	7 88
Phelps, First Ch.....	15 00	Treadwell Ch.....	10 50	Meridian Ch.....	25 00
Wappingers Falls Ch.....	12 00	Sanborn Ch.....	8 00	Hinsdale Ch.....	28 60
Brooklyn, Euclid Ave. Ch.....	12 00	Howard Ch.....	10 00	Kennedy Ch.....	10 37
Canaseraga Ch.....	10 00	West Middlebury Ch.....	15 00	Mecklenburg Ch.....	5 00
Mannsville S. S.....	1 80	Farmersville Station Ch.....	15 00	N. Syracuse Ch.....	3 25
N. Y. City, First Women's		Center Ch.....	6 00	Perry, Leicester St. Ch.....	10 00
Soc'y.....	115 30	N. Y. City, Calvary B. Y.		Andover, First Ch.....	29 00
Rhinebeck, Wm. K. Brown.....	5 00	P. U.....	50 00	S. S.....	11 85
Clinton Ch.....	15 00	Mexico Ch.....	20 00	La Grange Ch.....	58 10
Cooperstown Ch.....	52 41	Red Creed Ch.....	5 00	Milan Ch.....	3 58
Hartwick Ch.....	15 00	Schodack Ch.....	12 01	New Rochelle, Salem Ch.....	264 38
Jamestown, Swedish Ch.....	5 00	Canastota S. S.....	3 70	Weedsport Ch.....	20 00
Stillwater, Second Ch.....	25 00	Morris, First Ch.....	29 25	Royalton Ch.....	15 75
Catskill Ch.....	25 00	Lebanon, First Ch.....	11 13	S. S.....	4 00
Dumdee Ch.....	40 00	Elbridge Ch.....	8 10	Brooklyn, Memorial Ch.....	21 07
Salamanca, First Ch.....	28 00	Perry Ch.....	7 59	Waverly Ch.....	75 00
Geneva, First Ch.....	20 00	Juniors.....	5 00	Sterling Ch.....	18 43
Sardinia Ch.....	14 00	The Reveras.....	32 00	Henrietta Ch.....	50 75
Hornell, S. Side Ch.....	50 00	Albany, First Ch.....	54 13	C. E.....	6 75
Williamson, First Ch.....	10 65	Utica, Park Ch.....	50 00	Matteawan Ch.....	7 49
Colosse Ch.....	6 75	Oswego Ch.....	232 00	Rochester, Park Ave. Ch.....	99 89
Baldwinsville Ch.....	15 00	S. S.....	58 00	Lake Ave. Ch.....	550 00
S. S.....	10 00	C. E. S.....	10 00	Tarrytown, First Ch.....	50 00
Thurman Ch.....	4 00	Averill Park, John H. Coon.....	5 00	Plainfield Ch.....	4 25
Parkville Ch.....	13 00	Ruby M. Coon.....	10 00	Buffalo, Prospect Ave. Ch.....	25 00
Mount Morris C. E.....	15 80	Fannie E. Coon.....	10 00	Lansing and Groton Ch.....	17 31
Montour Falls, Mr. and Mrs.		Flushing Ch.....	52 85	Y. P. S.....	1 50
Spencer Fisher.....	30 00	Hornellsville, First Ch.....	77 92	Syracuse, Immanuel Ch.....	31 54
Dykeman's S. S.....	1 75	New Berlin Ch.....	20 00	S. S.....	26 10
Moreland Ch.....	5 00	Buffalo, First Polish Ch.....	20 00	Y. P. S.....	2 36
Watkins Ch.....	11 00	Brooklyn, Lenox Road Ch.....	100 00	Wilson Ch.....	5 00
S. S.....	2 00	Coventry Ch.....	4 00	S. S.....	5 00
C. E.....	2 00	Holley Ch.....	5 14	Flushing, First Ch.....	60 00
Truxton Ch.....	7 50	S. S.....	3 40	East Pembroke Ch.....	5 00
Ogdensburg Ch.....	5 00	Lockport, First Ch.....	80 00	Auburn, Immanuel Ch.....	45 29
Rushford Ch.....	39 10	Rochester, First Ch.....	392 25	Newark Ch.....	29 47
Palmyra S. S.....	15 00	Brooklyn, Sixth Ave. S. S.....	25 00	S. S.....	5 06
Yonkers, Bethany Ch.....	23 70	Troy, First Particular Ch.....	270 01	B. Y. P. U.....	5 00
Barrington Ch.....	13 77	Greenport Ch.....	127 20	Juniors.....	1 00
C. E.....	4 00	Philadelphia Ch.....	20 00	Richburg Ch.....	27 70
Copenhagen Ch.....	10 00	Brooklyn, Rev. F. H. Divine.....	10 00	Mt. Morris Ch.....	08
N. Y. City, Calvary Ch.....	500 00	Clymer Ch.....	10 00	S. Otisic Ch.....	30 00
Halsey Valley Ch.....	5 00	Brooklyn, McDonough St.		Three Mile Bay, First Ch.....	13 85
Brooklyn, Greenwood Ch.....	81 33	Ch.....	15 13	Malone, First Ch.....	9 60
Newburgh, First Ch.....	236 64	Irrington, R. A. S.....	1 00	New York City, Harlem Ch.....	15 57
Oneonta, First Ch.....	105 13	Ithaca Ch.....	122 33	Dover Plains, Second Ch.....	15 17
Walesville Ch.....	3 20	Ithaca S. S.....	7 40	Ilion Ch.....	103 74
Rose Ch.....	13 00	Brooklyn, Emmanuel Ch.....	700 00	Covert Ch.....	9 67
Rockwood Ch.....	4 00	Altamont, F. H. Seabury.....	5 00	Y. P. S.....	71
N. Y. City, Bap. Home for		Hamburg, First Ch.....	21 55	Hudson Ch.....	55 00
Aged.....	8 00	S. S.....	6 05	Bainbridge, First Ch.....	18 25
Bedford Ch.....	18 00	Castile S. S.....	5 00	Cincinnati Ch.....	18 00
West Somerset Ch.....	25 06	Newark, First S. S.....	2 33	Canastota Ch.....	21 49
S. S.....	3 50	Stockton Ch.....	65 00	Schenectady, First Ch.....	94 00
Albany, Emmanuel Ch.....	106 12	Newport Ch.....	60 00	Pitcher Ch.....	6 50
North Java, Minnie A. War-		N. Y. City, Tremont Ch.....	70 00	New Lisbon Ch.....	5 00
ren.....	5 00	Horseheads, Rev. A. Martin.....	2 00	Wolcott Ch.....	150 00
Brooklyn, Chinese S. S.....		Mayville Ch.....	5 00	S. Hannibal Ch.....	5 30
Union.....	23 00	Pawling Ch.....	57 10	Fulton Ch.....	11 63
Scotia Ch.....	60 00	S. S.....	1 66	S. S.....	6 00
Carmel, Miss Sarah E. Kelly.....	15 00	Mariners' Harbor Ch.....	11 30	Whitehall, First Ch.....	22 30
Chittenango Ch.....	16 00	Warsaw Ch.....	8 75	Cortland, First Ch.....	73 49
Delphi Ch.....	5 00	Amenia Ch.....	25 00	Brooklyn, Bushwick Ave.	
Brooklyn, Central Ch.....	47 02	S. S.....	2 02	Ch.....	87 58
Cazenovia, First Ch.....	15 00	Y. P. S.....	3 00	Rochester, Second Ch.....	394 91
N. Y. City, Washington		Binghamton, Grace Ch.....	4 00	Painted Post B. Y. P. U.....	5 00
Heights Ch.....	500 00	Stephentown Ch.....	22 36	Albion, Wm. E. Barker.....	1 00
Apulia Ch.....	5 00	Hamilton, First Ch.....	40 20	Fort Covington Ch.....	3 50
Fernwood Ch.....	4 00	East Aurora, First Ch.....	100 37	Buffalo, Reid Memorial Ch.....	50 00
Salisbury Ch.....	4 00	Brooklyn, Greene Ave. Ch.....	171 66	Linden, Bethany First Ch.....	20 50
Ovid Ch.....	7 90	Freeport Ch.....	30 00	Fredonia, First Ch.....	20 10
N. Y. City, Tremont B. Y.		Hornell, So. Side Ch.....	2 66	Corning, First Ch.....	34 51
P. U.....	14 00	Mechanicville Ch.....	24 00	Wellsville Ch.....	10 00
Marathon, First Ch.....	6 40	Troupsburg Ch.....	17 00	Falconer S. S.....	1 37
Stamford S. S.....	2 50	Ogden Ch.....	6 00	Y. P. S.....	1 74
Elba Ch.....	12 50	Albany, Memorial Ch.....	135 00	Middlebury, First Ch.....	11 46
Haskell Valley Ch.....	4 00	Batavia, First Ch.....	317 58	Parma, Second Ch.....	5 00
Remsen, First Ch.....	16 83	Earleville Ch.....	19 19	Harmony Ch.....	15 20
Evans Ch.....	12 00	Lestershire, First Ch.....	45 60	E. Chatham Ch.....	8 30
Olean S. S.....	5 00	Lycos Ch.....	5 00	Campbell and Erin Ch.....	10 00
Oxford Green Ch.....	10 00	Binghamton, Main St.....	130 00	Cobleskill Ch.....	8 75
Elizabethtown Ch.....	15 00	Burlington Flats, Women's		Wilton Ch.....	2 65

Greenfield Ch.	5 46
Brooklyn, Marcy Ave. Ch.	461 73
Shushan Ch.	4 50
East Marion S. S.	16 00
Maple Flats Ch.	5 00
Perry, First S. S.	66 00
Boonville, First Ch.	11 52
Canisteo Ch.	33 08
Walton Ch.	36 19
Yonkers, Warburton Ave.	
Women's Soc'y	5 00
Rockville Centre Ch.	36 00
Middletown, Calvary Ch.	4 00
S. S.	7 33
Rochester, Theo. Sem. Y. M.	
C. A.	62 00
Middletown, Calvary C. E.	1 93
Wayne Village Ch.	14 35
C. E.	6 00
Dykeman's Ch.	6 63
Ithaca, Tabernacle Ch.	22 82
Syracuse, Calvary Ch.	100 00
Schenectady, Tabernacle Ch.	35 00
N. Y. City, First Ch.	991 69
Canton Ch.	1 20
C. E.	1 30
Whitesboro Ch.	10 12
Brooklyn, First Ch.	299 64
Port Chester Ch.	77 45
Millport Ch.	6 00
Memphis Ch.	12 00
Mt. Vision Ch.	18 00
S. S.	5 00
Broome and Tioga Ass'n.	
Binghamton, Conklin Ave.	
Y. P. S.	11 20
Juniors	1 00
Buffalo, Kensington Ch.	1 92
Poughkeepsie, Baptist Ch. of	
Christ	94 00
Brooklyn, Bedford Heights	
Ch.	50 60
Fort Plain Ch.	10 83
Auburn, First S. S.	14 10
Rochester, Niagara St. Ch.	14 00
Canandaigua, T. H. F.	25 00
Fayetteville Ch.	62 09
Naples Ch.	27 90
Wellsburg Ch.	13 00
S. S.	2 00
Syracuse, Lowell Ave. Ch.	13 00
Canandaigua Ch.	19 98
S. S.	5 00
Rochester, Park Ave. Y.	
P. S.	20 00
Friendship, First Ch.	120 00
Rochester, A Member of	
First Ch.	50 00
N. Y. City, Morning Star	
Mission	9 09
Calvary Ch.	866 91
Jamaica, First Ch.	50 00
Marcy, Bevean Ch.	6 10
Corinth Ch.	6 65
Brooklyn, Swedish Ebenezer	
Ch.	20 00
Red Creek, S. H. Coleman.	2 50
Grace M. Coleman.	2 50
Fred T. Coleman.	1 00
Homer S. S.	4 00
Petersburg Ch.	13 80
Plymouth Ch.	5 00
Madrid Ch.	4 00
Brookton Ch.	15 00
Middletown, First Ch.	40 00
*Brooklyn, Greene Ave. Ch.	100 00
*Syracuse, First Ch.	155 19
*Lewiston, Rev. M. L.	
Brown	3 00
*Belfast Ch.	45 00
*N. Y. City, Gen'l Education	
Board	1,666 68
For C. E. F.	
Warsaw, Y. P. S.	27 00
N. Y. City, John D.	
Rockefeller	1,600 61
Elba, Y. P. S.	15 00
West Middlebury Ch.	10 00
Pawling S. S.	1 92
Batavia, First Ch.	35 00
East Pembroke Ch.	10 00
Middlebury B. Y. P. U.	25 00

NORTH CAROLINA, \$8.00

Southern Pines, Mrs. Wm.	
Edwards	5 00

[NORTH DAKOTA, \$162.79]

Edinburg, Scand. Ch.	9 00
Ellendale Ch.	20 96
Valley City, Norwegian Ch.	11 00
Vang, Norwegian Ch.	2 00
Fargo, Norwegian Ch.	5 00
Bethel, Norwegian Ch.	10 00
Cooperstown Ch.	10 00
Ludden Ch.	25 00
Rutland, Swedish Ch.	5 00
Bottineau Ch.	35 00
Fargo, Norwegian Ch.	8 00
Langdon Ch.	20 50
Bismarck Ch.	1 33

OHIO, \$4,179.84

Negley, Achor Ch.	4 60
Blue Rock Ch.	7 00
S. S.	3 00
Myrtle Tree Ch.	1 50
Pleasant Valley Ch.	8 40
Londonville Ch.	59 20
B. Y. P. U.	1 00
Chillicothe, Tabernacle Ch.	26 25
Jefferson Ch.	40 00
Amelia Ch.	2 55
Elyria Ch.	132 85
Urbana Ch.	12 65
Cincinnati, Hyde Park Ch.	5 07
Dayton, Central Ch.	76 67
Columbus, Tenth Ave. Ch.	25 53
Jamestown Ch.	8 10
Cincinnati, First German Ch.	15 00
Washington, C. H. Ch.	7 50
B. Y. P. U.	41 60
Geneva Ch.	100 00
Cambridge, H. H. Bawden.	82 13
Toledo, Ashland Ave. Ch.	2 00
Nashport Ch.	8 33
Salem, W. H. Clark.	5 00
Lindale Ch.	6 75
Little Muskingum Ch.	63 90
Marietta Ch.	20 00
Valley Ch.	3 65
Reed Ch.	10 00
Hamilton Ch.	20 76
Bethel Ch.	18 00
Hillsboro, First Ch.	49 25
S. S.	5 00
New London S. S.	10 80
Gordon Ch.	5 50
Big Darby Ch.	21 00
Kirkersville Ch.	25 80
Dayton, Third Women's Soc.	12 00
Youngstown, Swedish Ch.	5 57
De Graff S. S.	3 61
Cincinnati, G. M. Peters.	50 00
Toledo, First S. S.	2 00
Sugar Creek Ch.	15 35
Toledo, Second Ch.	13 85
Center Valley Ch.	5 00
Mount Carmel Ch.	13 84
Ashtabula Ch.	34 01
Dorset Ch.	3 00
Jackson Ch.	17 50
Jr. B. Y. P. U.	2 00
S. S.	1 00
Youngstown, Himrod Ch.	3 30
Martinsburg Ch.	23 50
Plain City, B. L. Neff.	25 00
Haskins Ch.	31 52
West Union Ch.	3 00
Ladies' Aid Society.	10 00
S. S.	6 76
B. Y. P. U.	1 00
Madison Ch.	51 60
Groveport, S. E. Hendren.	1 00
Perry Ch.	27 02
Youngstown, First Ch.	228 00
Niles Ch.	21 00
Ostrander Ch.	11 00
Coshocton, Jr. B. Y. P. U.	2 00
Litchfield S. S.	3 50
Cleveland, Wilson Ave. Ch.	224 90

Geneva Ch.	62 20
La Grange Ch.	16 88
Granville, B. Y. P. U.	10 00
D. M. Shepardson.	10 00
Ch.	81 42
Toledo, Ashland Ave. Ch.	114 16
S. S.	80 00
Greenford Ch.	8 40
Roxabell Ch.	10 75
Hubbard Ch.	15 82
S. S.	75
Youngstown, Himrod Ave.	27 70
Ch.	15 00
Walnut St. Ch.	125 00
Wyoming Ch.	8 40
S. S.	10 00
Welsh Hills Ch.	20 76
Franklin Ch.	25 00
Akron, First Ch.	70 42
Dayton, Central Ch.	
Mansfield, "A Family of the	
church"	5 00
Bethany Ch.	16 00
Center Valley Ch.	16 92
Lockland Ch.	2 00
Youngstown, Girard Ch.	5 00
Fair Oaks Ch.	14 47
St. Paris Ch.	2 00
Cleveland, J. O. Mosher.	10 00
Euclid Ave., Women's Soc.	100 00
Youngstown, First S. S.	11 25
Cleveland, First Women's	
Society	68 25
Euclid Ave. Ch.	300 00
Dayton, Third Ch.	17 00
Cambridge Ch.	7 85
Dayton, First Regular Ch.	956 03
Toledo, Rev. Wm. Sheridan.	15 00
For C. E. F.	
Greenville Women's Soc.	12 00
Urbana Women's Soc.	12 00
Dayton Third Women's	
Soc.	3 00
Sidney Women's Soc.	8 00
Dayton, Williams St.	
Circle	8 00
Springfield, Blessed	
Hope Women's	
Soc.	1 80
First Women's Soc.	19 71
Dayton, Haynes St.	
Women's Soc.	14 00
Linden Ave. Wom-	
en's Soc.	50 00

OKLAHOMA, \$430.88

Kingfisher, First Cheyenne	
Ch.	7 00
Watonga, Second Cheyenne	
Ch.	7 00
Calumet Mission	1 00
Poland Chapel	2 00
Elk Creek Ch.	25 00
Watonga, First Arapahoe Ch.	10 00
Darlington, Cheyenne and	
Arapahoe Ch.	15 00
Taupa, Comanche Ch.	120 00
Saddle Mountain Ch.	6 00
First Apache Ch.	4 00
Watonga, First Arapahoe Ch.	3 00
Unchuka, Murrow Home	
S. S.	1 80
Ardmore, Eleanor Chivers.	25 00
Unchuka, Murrow Indian	
Orphan Home	25 00
Rainy Mountain, Kiowa Ch.	23 82
Muskogee, A Friend.	5 00
*Unchuka, Murrow Indian	
Orphan Home	150 26

OREGON, \$2,064.72

Roseburg, First Ch.	16 45
Portland, Univ. Park Ch.	25 38
S. S.	4 62
Lents Ch.	10 00
First Ch.	450 00
Oakland Ch.	12 50
Burns, First Ch.	10 10
Springfield, First Ch.	11 25

Elmira Ch.	12 00	New Tabernacle Ch.	107 09	For C. E. F.:	
J. H. Howard.	3 00	Frankford Ave. S. S.	9 01	Philadelphia, Grace Ch.	114 66
Portland, Calvary Ch.	60 00	Chester Ave. Ch.	32 72	Butler, First C. E.	20 00
Weston, First Ch.	1 75	Diamond St. Ch.	4 50	Uniontown, Italian Ch.	16 00
Roseburg, First Ch.	4 65	Fifth Ch.	332 02	RHODE ISLAND, \$2,580.79.	
McMinnville, H. Wyse Jones	20 00	First Germantown C. E.	25 00	Quidnessett Ch.	26 50
Warren, Swede Ch.	3 55	Allegheny Ave. Ch.	10 00	Providence, Cranston St.	
Portland, Forty-fifth St. Ch.	15 00	Wissahickon B. Y. P. U.	10 00	1 cent day fund.	20 40
The Dalles, Calvary Ch.	17 85	Pittsburgh, Sandusky St.		Phenix Ch.	45 50
Heppner, First Ch.	25 00	C. E.	15 00	C. E.	4 16
Ashland, First Ch.	9 00	A Friend.	6 06	Juniors.	2 40
Athens, First Ch.	25 00	Barnesboro Ch.	2 00	Providence, B'way Ch.	218 12
Portland, Chinese Mission.	15 00	S. S.	6 91	A Friend.	11 50
Marshfield, First Ch.	29 16	Claysville, Pleasant Grove		Summit, Mt. Vernon Ch.	3 69
Halsey, First Ch.	10 00	Ch.	8 00	Providence, South Ch.	18 00
Portland, C. C. Bateman.	10 00	Atglen, Glen Run Ch.	15 00	Warren, First Ch.	118 40
Hillsboro, First Ch.	12 77	Shirleysburg, First Ch.	4 50	Wickford Ch.	42 52
Yamhill, First Ch.	15 00	Bangor, Mackey Mem'l Ch.	4 00	Central Falls, Broad St. Ch.	2 60
McMinnville, First Ch.	298 11	Big Sewickley Ch.	5 00	Providence, Pawtuxet Ch.	24 43
Gresham, First Ch.	3 00	Bridgewater Ch.	20 00	Stewart St. Ch.	18 85
Dallas, First Ch.	9 10	S. S.	5 00	Bristol S. S.	6 98
Mosier, First Ch.	4 15	Y. P. S.	5 00	Providence, Oaklawn Ch.	61 50
Enterprise, First Ch.	13 00	Flatwoods Ch.	35 47	E. Greenwich Ch.	11 86
Portland, Olivet Ch.	10 00	Star Junction Ch.	15 15	E. Providence, A Friend.	2 00
Eugene, First Ch.	15 00	Scranton, First Welsh Ch.	20 00	Saunderstown, Narragansett	
Portland, St. John's Ch.	25 00	Philadelphia, Wayland Mem'l		Ch.	9 23
No. Palestine Ch.	25 00	Ch.	6 12	Pawtucket, Woodlawn Ch.	95 00
Holly Ch.	10 00	Logan Ch.	10 25	Jamestown, Central C. E.	9 50
Springfield Ch.	3 75	Broad St. B. Y. P. U.	2 50	S. S.	5 00
Newberg Ch.	15 00	Chester Ave. Ch.	50	Ch., by A. E. B.	5 00
Echo Ch.	6 00	First Swedish Ch.	10 00	East Providence, First S. S.	10 00
Oregon City Ch.	116 00	First Germantown Ch.	11 25	Norwood, First Ch.	12 30
Independence Ch.	15 00	Angora Ch.	25 00	E. Providence, Second Ch.	32 73
Brownsville Ch.	25 00	Third Germantown B.		Lonsdale, First Ch.	53 15
Carlton Ch.	20 00	Y. P. U.	4 62	Newport, Second Ch.	311 25
Baker City, Second Ch.	26 35	Roxborough S. S.	43 80	Providence, Union Ch.	85 75
Harrisburg Ch.	6 75	Brookville Ch.	20 10	Mt. Pleasant Ch.	40 75
Portland, Third Ch.	60 00	Exeter Ch.	50	Fourth Ch.	95 70
Salem, First Ch.	100 00	Potterbrook Ch.	2 75	S. S.	3 21
Amity Ch.	15 00	Cold Point Ch.	20 43	Woonsocket, French Ch.	20 00
Weston Ch.	8 25	Glenside, First Ch.	10 26	Hebronville, First Ch.	30 75
Portland, First Ch.	225 00	First S. S.	1 71	Providence, Dean St. Mis-	
Collected per H. W. Jones.	47 08	Pigeon Creek Ch.	12 75	sion.	6 15
Per E. A. Spear.	134 13	Charleston Ch.	19 80	First Ch.	714 26
		Hallstead Ch.	10 25	Natick, First Ch.	35 00
		Freeport Ch.	2 50	Woonsocket, First Ch.	90 04
		Summitt Hill Ch.	55	Hope Valley.	65 32
		Shenandoah, Welsh Ch. and		Crompton Ch.	4 71
		S. S.	27 29	Bristol Ch.	6 68
		Tyrone, First Ch.	14 17	Pawtucket, Woodlawn B. Y.	
		Slate Run Ch.	10 00	P. U.	5 00
		E. Bethlehem Ch.	15 70	Providence, Pearl St. Ch.	97 79
		Johnstown, Welsh Ch.	7 00	Narragansett Pier Ch.	24 60
		New Castle, Harmony Ch.	10 50	East Providence, First Ch.	23 55
		Lawrence Ch.	2 30	Providence, First Swedish	
		Pottstown, First Ch.	41 00	Ch.	20 75
		Ellwood City, First Ch.	20 00	Providence, Pearl St. S. S.	28 21
		Oak Hill Ch.	15 20	SOUTH DAKOTA, \$455.09	
		Reynoldsville, First Ch.	35 20	Dell Rapids, Scand. Women's	
		Cambridge Ch.	20 00	Society.	3 50
		Evans City Ch.	18 20	Madison Ch.	10 53
		Trevorton, First Ch.	7 17	Elk Point, Warren Fisk.	10 00
		Balligomongo Ch.	3 54	Brookings, Mrs. Geo. More-	
		Clark's Green Ch.	2 10	house.	5 00
		Chester, Rev. A. S. Hobart,		Spencer Ch.	15 00
		D.D.	25 08	Arlington.	5 00
		Mt. Union Ch.	9 00	Rapid City Ch.	20 00
		Mill Creek Ch.	7 50	Dixon Ch.	2 50
		Ellwood City, Providence		Goodwin Ch.	10 00
		Ch.	8 25	Alcester, Swedish Ch.	30 00
		Lanse Swedish Ch.	3 05	Big Springs, Swedish Ch.	68 76
		West Chester, First S. S.	9 00	Elk Point Ch.	7 00
		Pequea Ch.	9 23	Watertown Ch.	50 00
		Norristown, First Ch.	110 25	Bonesteel Ch.	5 00
		Philadelphia, Gethsemane Ch.	414 93	Mt. Vernon, Charlotte Ber-	
		Jenkintown B. Y. P. U.	25 00	tleason.	2 00
		Carnegie, First Ch.	25 00	Marvin, Swedish Ch.	6 00
		Pittsburgh, per H. C. Gleiss.	10 00	Pierpont, Mrs. E. C. Mar-	
		Bridgewater Ch.	5 00	ston.	1 00
		Erie, Sylvester H. Martin.	5 00	Canton Ch.	22 00
		Washington, First Ch.	70 40	Big Springs, Swedish Ch.	109 50
		Tonawanda, R. U. Wells.	10 00	Dell Rapids, Scandinavian	
		Upland, Robt. H. Crozer.	500 00	Ch.	7 00
		Philadelphia, First Ch., per		Sewing Society No. 3.	5 00
		T. A. Gill.	10 00	Clark Ch.	5 00
		Oakmont, First Ch.	30 00	Stroudsburg Ch.	16 52
		Factoryville Ch.	35 35	Hill City Ch.	10 06
		Lewistown, Calvin Greene.	50 00	Collected per James H.	
		North East, First Ch.	10 00	Davis.	22 88
		Crafton, First Ch.	28 75	FOR STATE CONVENTION	
		Sayre, First Ch.	21 53	Per E. H. Turner.	5 90
		Greensboro Ch.	20 00		

UTAH, \$219.27

Tremonton Ch.	20 90	Pheashtain, First Ch.	5 00	Parsons, Rev. C. H. Pack..	10 00
Eureka Ch.	30 00	Spangle S. S.	2 79	Triplett Ch.	5 30
Ch.	10 00	Menlo, First Ch.	5 00	Mt. Hobart Ch.	1 50
Ogden Ch.	92 77	Pleasant Valley, First Ch..	5 00	Yayetteville Ch.	6 72
Ogden S. S., for Indian		Tacoma, Immanuel Ch.	13 00	New Martinsville Ch.	7 95
work	2 60	Elma, First Ch.	12 00	Williamstown Ch.	11 38
Murray Ch.	20 00	Delta, Swedish Ch.	24 50	Guyandotte Ch.	6 00
Salt Lake, Calvary Ch.	15 00	Ferndale, Swedish Ch.	6 00	Mad River Ch.	8 46
Ladies' Aid	5 00	Cle Elum, First Ch.	25 00	Enon Ch.	2 08
S. S., for Indian work	5 00	Marysville, First Ch.	7 21	Everson S. S.	16 00
For chapel in Porto Rico,		Sedro Wooley, First Ch.	10 00	Charleston, Calvary Ch.	66 00
Ogden B. Y. P. U.	18 00	Renton Ch.	10 00	Burnsville Ch.	2 40

VERMONT, \$845.93

West Haven Ch.	5 25	Garfield, First Ch.	28 81	Concord Ch.	5 15
Derby Ch.	7 00	Ballard, Swede Ch.	20 00	Mt. Williams Ch.	1 50
Bristol Ch.	10 50	Everett, Swede Ch.	15 95	Fairmont, Palatine Ch.	7 00
C. E.	10 00	Sunnyside, First Ch.	20 00	Twelve Pole Valley Ch.	3 65
Juniors	50	Seattle, First Ch.	250 00	Barren Creek Ch.	3 00
East Bethel, Melissa S.		Raymond, First Ch.	12 50	Laurel Chapel Ch.	5 00
Greene	5 00	Woodlyn, First Ch.	5 00	St. Mary's Ch.	23 95
East Hubbardston Ch.	11 50	Tacoma, First Ch.	200 00	S. S.	3 26
Hydeville Ch.	8 50	Almira, First Ch.	12 00	Parkersburg, D. Chichester.	1 00
E. Swanton Ch.	8 33	Union Valley, First Ch.	2 50	Briscoe Run Ch.	1 20
So. Londonderry Ch.	10 00	Wilbur, First Ch.	14 50	Huntington, Twentieth St.	72 12
West Derby Ch.	5 20	Hartline, First Ch.	12 50	Ch.	5 01
East Dover Ch.	23 40	Tacoma, First Ch.	1 00	Griffithsville, Eden Ch.	8 00
East Hardwick Ch.	11 36	Spokane, Union Park Ch.	12 00	Barracksville, Bethesda S. S.	2 64
Georgia Plain Ch.	16 00	Tacoma, Sixth Ave. Ch.	45 65	Meadow Creek Ch.	4 00
West Haven Ch.	10 57	Kirkland, First Ch.	30 00	Lookout Ch.	2 21
Wallingford, First Ch.	16 23	Snohomish, First Ch.	13 00	Jesse, Guyandotte Ch.	8 00
No. Troy, First Ch.	7 00	Latah, First Ch.	25 00	Lansing Ch.	6 60
Jay Ch.	4 00	Davenport, First Ch.	35 00	Meadow Grove Ch.	2 70
Putney, First Ch.	1 00	Bellevue, First Ch.	8 50	Central City Ch.	22 50
Passumpsic Ch.	30 64	Cedarhome, Swedish Ch.	10 00	Alderson, Geo. J. Thompson.	5 00
S. S.	4 60	Lynden, First Ch.	10 00	Elizabeth Ch.	16 60
So. Windham, First Ch.	5 00	So. Tacoma, First Ch.	22 80	New Hico, J. A. Sandige..	2 75
St. Johnsbury, First Ch.	20 86	Seattle, Tabernacle Ch.	400 00	Sweet Springs Valley Ch.	5 00
Groton, First Ch.	30 00	Woodland Park Ch.	15 00	Central Big Creek Ch.	4 65
Wilmington, First Ch.	10 00	Bremerton, First Ch.	10 00	Elizabeth Ch.	2 40
Webster Ch.	13 20	Puyallup, First Ch.	35 00	Culloden Ch.	1 50
Poultney Ch.	60 00	Bellingham, Immanuel Ch.	25 00	Fay, Zion Ch.	5 00
S. S.	5 00	Summer, First Ch.	12 00	Beulah, Ann Ch.	4 93
C. E.	6 00	Collected per J. A. Pettit..	17 50	Handley Ch. and S. S.	13 00

FOR STATE CONVENTION

West Washington Conven-		stone	307 70	Long Reach Ch.	25 00
tion per D. B. Living-		Geo. A. Bale.	75 00	Green Bottom Ch.	1 05
stone		L. W. Terry.	462 51	Oak Grove Ch.	92
West Washington and North-		A. D. Carpenter.	250 00	Mt. Tabor Ch.	6 00
ern Id. State Conven-		East Washington and North-		Murphytown Ch.	2 69
tion		ern Id. State Conven-		Hurricane Ch.	7 35
tion		tion	500 00	Sod, Rev. J. A. Smith.	1 00

WEST VIRGINIA, \$1,858.70

Forest Hill, Roles Chapel..	7 95	Mt. Olive Ch.	5 10
Greenbrier Ch.	3 50	Willoudale Ch.	3 26
Peterstown Ch.	16 50	Meadowdale Ch.	5 50
Beaver Creek Ch.	5 35	Nat. Wolfe Valley Ch.	4 50
Poca Ch.	4 67	Harrisville, B. F. Cunning-	
Ioca Creek Ch.	3 00	ham	10 00
Wellburg, People's Baraca		Araconia Ch.	17 62
Class		Mt. Vernon Ch.	13 45
Millwood Ch.	3 50	Seldom Seen S. S.	1 00
Barboursville, Antioch Ch.	4 29	Bluestone Ch.	9 72
Williamson Ch.	12 00	Rossville Ch.	3 00
Grave Lot, W. Adams.	2 00	Ceredo Ch.	2 25
Milton, Enon Ch.	3 00	Amma, Bethel Ch.	3 25
Cutlip Ch.	1 87	Leon Ch.	24 00
Fort Gay S. S.	4 01	S. S.	7 00
Chestnut Grove Ch.	1 05	Big Hurricane Ch.	2 85
Holly Wood Ch.	3 55	Little Creek Ch.	5 85
Little Sewell Ch.	2 30	Riverside Ch.	3 00
Enon, W. D. Carden		Deepwater Ch.	1 70
Sinks Grove Ch.	8 48	Cedar Creek Ch.	3 67
Lick Creek Ch.	15 00	Flatwood Ch.	8 50
Perkins, Mrs. Bailey Stump.	1 00	Sutton Ch.	45 00
Bloomington Ch.	5 12	Ada Ch.	2 00
Ball Gap Ch.	4 80	Tygart Ch.	10 83
Elkins, B. Y. P. U.	2 03	Oldtown Ch.	3 00
Tombsbury Ch.	2 00	Heppibah Ch.	5 15
Jordan Ch.	4 40	French Creek Ch.	2 00
Oakwood Ch.	2 00	Tallmansville Ch.	1 00
Lens Creek Ch.	1 62	Ravenswood Ch.	38 33
Gragston Ch.	2 00	S. S.	2 03
Amwell Ch.	2 25	Mill Creek Ch.	9 00
Little Wolf Creek Ch.	3 27	Washington, Bethel Ch.	8 00
Leivasy, Mrs. M. E. Callison	13 25	Horse Shoe Ch.	5 00
New Prospect Ch.	7 60	Good Hope Ch.	2 37

WASHINGTON, \$3,312.18

Ritzvill, First Ch.	32 11	Holly Wood Ch.	3 55
Brosser, First Ch.	10 50	Little Sewell Ch.	2 30
Tacoma, Bethesda Ch.	15 40	Enon, W. D. Carden	
S. S.	3 00	Sinks Grove Ch.	8 48
Issaquah, First Ch.	20 00	Lick Creek Ch.	15 00
Camas, First Ch.	5 00	Perkins, Mrs. Bailey Stump.	1 00
Walla Walla, W. Circle		Bloomington Ch.	5 12
Badger, Swedish Ch.	85	Ball Gap Ch.	4 80
Garfield, First Ch.	3 00	Elkins, B. Y. P. U.	2 03
Sumas, First Ch.	12 50	Tombsbury Ch.	2 00
Wilbur, First Ch.	8 00	Jordan Ch.	4 40
Pomeroy, First Ch.	20 00	Oakwood Ch.	2 00
S. S.	7 00	Lens Creek Ch.	1 62
Everett, Second Colored Ch.	3 00	Gragston Ch.	2 00
Winlock, First Ch.	17 50	Amwell Ch.	2 25
Dayton, First Ch.	9 25	Little Wolf Creek Ch.	3 27
Oakesdale, First Ch.	13 05	Leivasy, Mrs. M. E. Callison	13 25

Philippi, Rev. J. W. Wolford	2 00
Mrs. J. W. Wolford	2 00
Lonzo Wolford	1 00
Henry's Fork Ch.	3 30
Moundsville Ch.	27 50
S. S.	10 00
B. V. P. U.	2 50
Salem Ch.	3 81
S. S.	69
Keystone Ch.	4 21
Long Reach Ch.	26 00
Gatewood Ch.	5 00
Huntington, Fifth Ave. Ch.	211 50
S. S.	13 00
Coalmouth Ch.	10 00
Mt. Zion Ch.	10 10
Charleston Ch.	114 85
Parkersburg Ch.	235 35
Calvary Ch.	25 00
Gorman Ch.	3 50
Coal Valley Ch.	7 56
Greenbriar Ch.	5 45
Pine Grove Ch.	1 00
Slaughters Creek Ch.	5 12
Uffington, Bethel Ch.	6 50
South Fork Ch.	3 00
Hanna, Mrs. Kate Deem	2 00
Point Pleasant, First Ch.	7 90
Mt. Herman Ch.	1 75
Rich Creek Ch.	2 50
Poca Fork	3 00
Vaughan Ch.	1 53
Healing Stream	6 50
Minnie Belle	2 25
Willow Island	14 25
Spencer Ch.	31 50
S. S.	3 69
Grafton Ch.	125 00

WISCONSIN, \$618.26

Lampson S. S.	3 50
Oshkosh, Second Ch.	12 00
Eau Claire, Bethel Ch.	12 00
S. S.	5 00
Warrens Ch.	24 52
S. S.	5 35
Y. P. S.	2 75
Camp Douglas, Danish Ch.	6 55
Waukau Ch.	10 00
Sheboygan Falls Ch.	22 03
S. S.	3 10
Eau Claire, First Ch.	80 00
East Delevan, First Ch.	16 70
New Lisbon Ch.	8 00
Sister Bay, Swedish Ladies' Society	8 00
Kenosha, Swedish Ch.	10 00
Washington Ch.	8 10
Milwaukee, Tabernacle Ch.	10 00
Almond Ch.	16 00
Bancroft Ch.	2 00
Wausau Ch.	55 85
Manston Ch.	5 00
North Fond du Lac Ch.	5 00
Lodi Ch.	22 50
Kendalls Ch.	5 27
Brodhead Ch.	15 00
Spring Prairie	5 00
Union Grove, Danish Ch.	3 50
Como, Union Ch.	7 00
Beaver Dam Ch.	2 00
Junior B. Y. U.	7 00
S. S.	5 00
Waupaca Ch.	35 00
Rio Ch.	5 25
Wycena Ch.	5 25
Lake Geneva	22 00
Omro	20 00
Hollway Creek, Norwegian Ch.	6 00
Berlin Ch.	41 04
Milwaukee, Grace Ch.	30 00
Fond du Lac Ch.	45 00
Lodi Ch.	5 00

WYOMING, \$100.47

Laramie Ch.	29 50
Gillette Ch.	11 00
Burlington Ch.	20 77
Otto Ch.	15 00
Lander Ch.	14 15
Ladies' Home Workers	7 85
Cheyenne, First Ch.	2 20

GENERAL MISSIONARY SOCIETY OF GERMAN BAPTIST CHURCHES (SPECIAL) \$1,000.00**FOR C. E. F. GENERAL MISSIONARY SOCIETY OF GERMAN BAPTIST CHURCHES 600.00****WOMAN'S BAPTIST HOME MISSION SOCIETY 50.00****WOMEN'S BAPTIST HOME MISSION SOCIETY 135.00****WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY 2,575.20****TOTAL, \$99,638.58****Home Mission Monthly 776.15****For Annuity Fund:**

Essex, Vt., Wm. E. Huntley	900 00
Mt. Holly, N. J., Mrs. Anna M. Watson, in memory of Joseph Shaffer Watson	2,000 00
Eagle Grove, Ia., D. J. Price	1,000 00
Norwich, Conn., A. Friend	2,000 00
Wauseon, Ohio, Mary E. McLain	5,000 00

LEGACIES, \$46,968.76**CONNECTICUT, \$1,000.00**

Groton, Estate of Ebenezer Morgan	1,000 00
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ILLINOIS, \$4,841.88

Princeton, Estate of Dwight S. Zearing, Sr.	4,841 88
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MASSACHUSETTS, \$19,016.67

Beverly, Estate of Henry W. Peabody	400 00
*Beverly, Estate of Henry W. Peabody	1,600 00
Cambridge, Estate of Wm. Howe, D.D.	6,016 67
Lowell, Estate of Henry L. Tibbets	10,000 00
Uxbridge, Estate of Rebecca E. Butler	1,000 00

NEW HAMPSHIRE, \$1,000.00

Hopkinton, Estate of John Currier	1,000 00
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NEW JERSEY, \$146.34

Ocean Grove, Estate of Sarah E. Sampson	146 34
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NEW YORK, \$12,500.00

Elmira, Estate of Asa Farshall	12,500 00
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PENNSYLVANIA, \$8,363.87

Philadelphia, Estate of E. P. Dwight	5,000 00
Estate of Mrs. Sarah Ann Trevor	3,363 87

VERMONT, \$100.00

East Dover, Estate of Mary J. Turner	100 00
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LINCOLN DAY CONTRIBUTIONS, \$1,868.84**MAINE, \$27.21**

Charleston S. S.	3 00
Westfield S. S.	2 00
Westbrook S. S.	4 00
Portland, Central Square S. S.	6 08
Springvale S. S.	4 00
Kenduskeag S. S.	4 21
Kent's Hill, Lafayette	1 00
Forest City S. S.	91
Bryant's Pond S. S.	2 01

NEW HAMPSHIRE, \$19.85

Fitzwilliam S. S.	13 00
Stratham S. S.	1 60
Derry S. S.	5 25

VERMONT, \$7.37

West Rutland Ch.	2 00
East Dover Ch.	5 37

MASSACHUSETTS, \$203.14

West Mullbury S. S.	4 00
Westwood S. S.	6 00
Deadham, First S. S.	27 78
Athol S. S.	5 80
Pittsfield S. S.	5 25
Manchester S. S.	2 70
Methuen, First S. S.	10 00
West Boylston	5 38
Arlington, First Ch.	10 00
Norwood Ch.	16 65
Brookton, North S. S.	8 08
S. S.	2 40
Fall River, First S. S.	11 34
Brownell St. S. S.	7 00
Broadway S. S.	7 25
Harrison St. S. S.	5 00
Lowell, Branch St. S. S.	5 00
Worcester, Dewey St. S. S.	21 43
Middleboro, Central Ch.	13 00
Wenham, First Y. P. S.	15 00
Winthrop, First S. S.	14 08

RHODE ISLAND, \$57.81

Hope Valley S. S.	7 00
Tiverton, Central S. S.	9 21
Providence, Roger Williams S. S.	15 00
Fourth S. S.	6 00
Union S. S.	8 11
Stewart St. S. S.	6 00
Woonsocket, First S. S.	6 49

CONNECTICUT, \$41.28

Derby S. S.	5 56
Spring Hill, Mansfield S. S.	4 35
Yalesville S. S.	2 55
Hanksville S. S.	3 00
New London S. S.	5 67
Bridgeport, Mem'l Ch.	4 65
Norwich, Central S. S.	10 00
Waterbury, Mixville Union Ch.	50
Suffield S. S.	5 00

ARKANSAS, \$10.00

Dermott, S. E. Baptist Acad.	10 00
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CALIFORNIA, \$31.75

Salinas S. S.	3 00
Aronas S. S.	2 00
San Francisco, First S. S.	21 75
Hamilton Square S. S.	5 00

COLORADO, \$51.45

Pagosa Springs S. S.	3 35
Fort Collins S. S.	26 55
Colorado Springs S. S.	9 70
Palisade, First S. S.	11 85

DELAWARE, \$8.95

Wilmington, Bethany S. S.	8 95
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DISTRICT OF COLUMBIA, \$10.00

Washington, Grace S. S.	10 00
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IDAHO, \$5.61

Nampa, First Ch.	2 35
Caldwell S. S.	3 26

ILLINOIS, \$37.01

Pleasant Plains S. S.	2 75
Mendota S. S.	2 75
Normal Park S. S.	7 00
Chicago, Second S. S.	21 00
Alton, First S. S.	3 51

INDIANA, \$16.71

Chrisney S. S.	1 80
Coal City, Jefferson S. S.	3 00
Indianapolis, Emmanuel S. S.	9 65
Marion, First S. S.	2 26

IOWA, \$62.26			Brooklyn, Italian S. S.	3 80	Byrn Mawr, Lower Merriam	
Knoxville S. S.	1 00		Nanuet S. S.	15 62	S. S.	5 62
Hawarden S. S.	3 50		Buffalo, Michigan St. S. S.	3 45	Norristown, Olivet S. S.	6 89
Ames S. S.	6 64		Woodside, First S. S.	17 50	Philadelphia, Bridesberg S. S.	5 27
Vinton S. S.	2 30		Schenectady, Emmanuel S. S.	9 25	Woodland S. S.	7 00
Oskaloosa S. S.	5 10		Wyoming S. S.	3 59	Chestnut Hill S. S.	11 82
Strawberry Point S. S.	4 71		Brooklyn, Grace S. S.	17 78	Epiphany S. S.	7 25
Sheffield Ch.	7 16		Canistota S. S.	3 75	Harrisburg, Tabernacle S. S.	6 21
Goldfield Ch.	31 85		Union Springs S. S.	7 30	Pittsburg, Fourth Ave. S. S.	24 97
KANSAS, \$18.25			Hermitage S. S.	1 47	Philadelphia, Tioga S. S.	12 20
Emporia S. S.	5 00		Massena S. S.	3 75	Honedale Ch.	5 33
Newton, First S. S.	9 00		Newark, First S. S.	7 75	SOUTH DAKOTA, \$4.00	
New Hope S. S.	1 25		Brooklyn, Temple	20 00	Parker S. S.	4 00
MICHIGAN, \$41.50			Port Washington S. S.	4 00	TEXAS, \$8.65	
Bay City, West S. S.	3 00		Gasport S. S.	1 22	Houston, Bethel Ch.	5 65
Lapeer S. S.	5 00		Brooklyn, E. D., First Ger-	10 00	UTAH, \$19.18	
Saginaw S. S.	5 00		man S. S.	8 71	Salt Lake City, Immanuel	
Harbor Beach S. S.	5 00		Marion, First S. S.	2 00	S. S.	10 18
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THE BAPTIST HOME MISSION MONTHLY

PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY

312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

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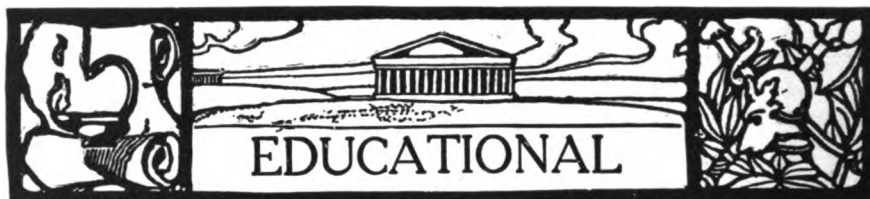
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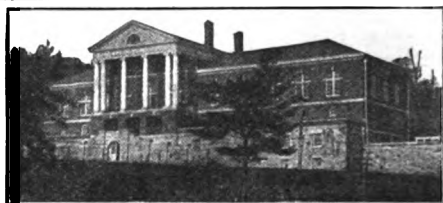
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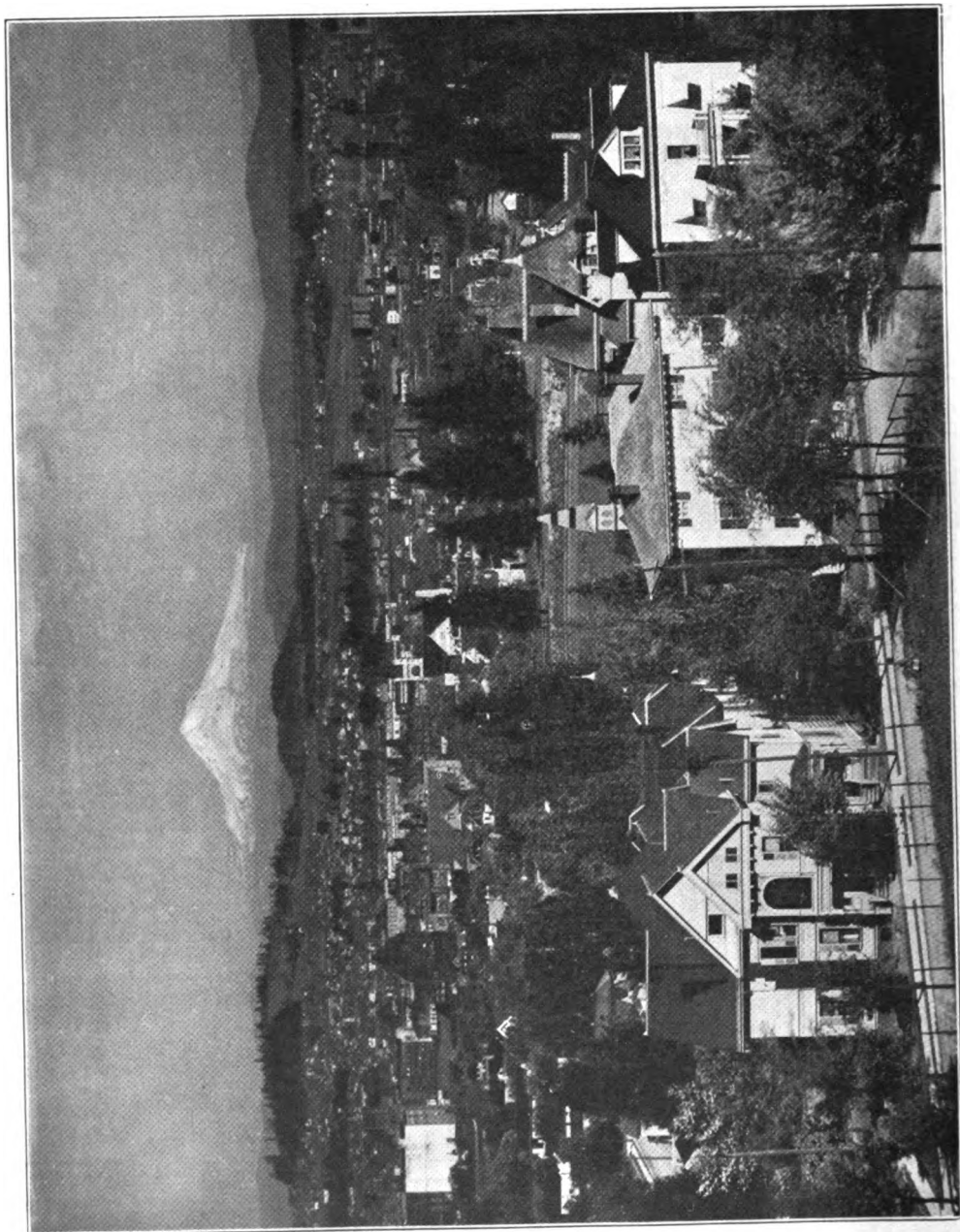


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THE BAPTIST HOME MISSION MONTHLY

VOL. XXXI

JUNE, 1909

No. 6

A Conjunction of Causes



WE are going out to Portland, the land of big trees, big enterprises, big promise of every kind, to tell how splendidly the plan worked. But we shall not forget that there was a conjunction of favoring circumstances without which the success in which we are all rejoicing would not have been possible. Probably this was ordered so as to prevent too great pride or boasting on the part of any one. This was a case where no one agency, but all the agencies working together in harmony, accomplished the result.

¶ For example, the increased contributions of the churches—one of the most encouraging and gratifying features of all—formed an essential factor in sweeping away the debts. Without this increase, which was the outcome of faithful work and in many instances of self-sacrificing giving, we should still be resting under a heavy burden.

¶ But, be it remembered, even with this increase, there would remain a large burden of debt if the legacies had not also greatly exceeded the average amount. Never did bequests unite with gifts of the living more perfectly to secure a great result.

¶ Then there is another factor that cannot be omitted. Without the Northern Baptist Convention there would have been no joint budget, no apportionment plan; and without these there would almost certainly have been no such increase in the contributions of the churches as has marked the year.

¶ Thus it is that in the providence of God all things have worked together for good to the missionary cause which is dear to the hearts of our people at large. God be praised for the happy conjunction of causes!



EDITORIAL

A Word of Greeting



GREETING and godspeed to the Baptists of the Great West and Northwest from the Home Mission Society. In this gratulation the mother love and pride are mingled. In the remarkable religious development of the great region beyond the Mississippi the American Baptist Home Mission Society has had its part, so far as the Baptists are concerned. Its pioneer missionaries kept pace with the first settlers, and laid the foundations of churches and schools. Underneath the State Conventions and the developed institutions and church life of the present will be found the constructive work of the Society; while without its coöperation many of the great States would as yet be utterly unable to maintain the existing work, to say nothing of meeting the pressing demands for extension resulting from incessant growth. The Society rejoices in all that has been accomplished; in the spirit that animates the denomination in the vast domain beyond the Rockies; in the progress and prosperity of strong churches and in the zeal and courage of smaller and weaker ones; in the increasing efficiency of the State organizations and the growing influence of our educational institutions; and not least in the affectionate coöperation that characterizes the whole work.

For seventy-seven years now the Home Mission Society has been giving of its best, both in men and means, to the frontier fields of our country. From the first it sent out men whose ability matched their faith and heroism. When we recall the names of Peck and Welch, Lemen and Powell, Gale and Cressy, in what is now the Central West; and of Johnson and Fisher, Snelling and Wheeler, Chandler

and Mattoon, Hill and Sperry, on the Pacific Coast, we are recalling leaders in their day, men of large vision and faith, and of untiring zeal. They have had worthy successors in the years since, and to all these workers the West owes a debt it can never repay. The early educational spirit is shown in the fact that within five years from the time of their arrival in Oregon in 1845, Johnson and Fisher had on foot the movement that resulted in Oregon City College, although there were then not more than one hundred and forty known Baptists on the entire coast. It is no wonder that, after such educational faith at the start, the Oregon Baptists should have to-day in McMinnville College an institution that holds place among the effective denominational agencies on the coast. Nor should the fact be overlooked that the preëminent Baptist pioneer in Oregon was a layman. Deacon David T. Lenox, who captained a company of pioneers where an ox-team journey had been declared impossible, was a power when Baptists were scarce. The first church of our name on the Pacific Coast was organized by him and a few associates in his house, and worship was carried on there without a minister for nearly two years. In the organization of the first Association, and in all the other work of those pioneer days, this devoted layman, born in Catskill, New York, in 1802, and one of the first settlers in the Tualatin plain—not far from Portland, then unbroken forest—was at the front. In its laymen as well as in its ministers the denomination has been blessed with strong men.

While the past is pleasant to contemplate, the present is stirring. As this number of *THE MONTHLY* shows, the Baptists of the Far Northwest are a living force to-day. They are set for a tremendous task, and they realize it. Where every-

thing else is growing, our churches must grow or drop out of sight. No matter how heavy the odds of indifference or material absorption, the church, whether missionary or self-supporting, must prove that it is alive and constantly at its work. The best men are demanded for the pastorates, and strong and able men are in very many of them, which explains much of the advancement of our cause.

Now many of the Baptists from this side of the Mississippi are going out to see the Baptists of the Northwest; to meet and worship with them, and rejoice with them over common triumphs in a common cause. The visitors will see some fine houses of worship, large congregations, beautiful homes, a pushing business life—all the evidences of taste and culture and wealth. They will meet with a heartiness of welcome as agreeable as characteristic. It is to be hoped they will not confine their observation to the cities like Seattle and Portland and Tacoma and Spokane, but will take the opportunity to visit McMinnville and see the college which is feeling the impulsive enthusiasm of President Riley; also to call on Editor Clarke, of the *Pacific Baptist*, who has done everything in his power to draw a thousand laymen to Portland, and whose paper is a great aid to all our denominational causes on the Coast. It will be well to remember also, as the continent is crossed, that the Church Edifice Department of the Home Mission Society has had something to do with the great majority of the meeting-houses one sees.

Then, to avoid the conclusion from seeing so much prosperity, that the Northwest is now abundantly able to take care of itself, some deputations ought to be taken on trips through sections of Washington and Idaho and Oregon where there are hundreds of school districts absolutely destitute of any regular religious services. Dr. Woody ought to pilot a group of our laymen through some of his fields and disclose the real spiritual conditions, so great as to demand the united help of the whole denomination through its Home Mission agencies. It is easy to travel over the continent and miss the most striking points and needs. Those who know the situation realize that for every item of religious progress twenty items of religious destitu-

tion can be furnished. The demands for the help of the Home Mission Society are not less but greater with each new year, because our work cannot keep up with the new settlements and the increase of population.

For years the Society has been giving to the West; but the giving has not been all one-sided by any means. More and more the West is giving back, and taking larger share of the burdens of the young empire in the building. Now that the East has to face new problems—or if not new, more pressing and absorbing and overwhelming—the West will have opportunity to play a large part in helping to maintain a true Americanism. May the meetings in Portland result in establishing a closer fellowship between the Baptists of the two coasts—the Atlantic and the Pacific—and all who dwell between, and in strengthening the sense of denominational unity, as a prerequisite to yet greater progress.



To the Northern Baptist Convention

HEARTY congratulations! Surely there never was a more vigorous youngster, nor a more fortunate and favored one. It is a great thing to be born right and at the right time, and to have a Christian parentage and an excellent family tradition. The Baptist family has taken tremendously to the youngest of its offspring, and there is no reason why the infant prodigy should not fulfil its early promise with years of enduring achievement.

We have always believed in the get-together and work-together policy as the only one whereby our denomination—strong in numbers and resources and brains and sound piety—could effectively undertake the tasks set for it in the providence of God. We are founded on the democratic principle. Our faith is not in hierarchies or any other “archies,” but in “we, the people.” We are individualistic and independent, but we have learned, at least the great majority of us have, that real independence is not exclusive of interde-

pendence, and that in voluntary union there is strength.

Our people have responded to the Convention idea and plans because they have realized that we were losing ground through a false feeling of independence which resulted in isolation and division and non-interest in the common cause of the Kingdom. They no longer believed that coöperation and delegated organization should be avoided as perilous. And when the dream and hope of many became a fact, and there was a central body to speak and plan and appeal to, things were easily possible that could not be attempted before. For instance, how otherwise could we have carried out an apportionment plan, or achieved a joint budget? Unity and coöperation became simple and natural when the denomination had a unifying medium through which it could express itself.

For all that has been done and well and wisely done every Baptist should be glad and grateful. And for larger things to come we should confidently look. Guided by the Divine Spirit there can be but one outcome, if we are all willing to follow His leading; and that outcome will be the extension of missionary effort, the strengthening of all our work as a denomination, and the spiritual quickening of the churches.



A Reflection

FOR the first time the Editor has been at East Litchfield, in the beautiful hill country of Connecticut through which the Naugatuck River winds its way. Here it was that John M. Peck was born; from his parents' humble abode he set out with his wife and little ones on the long journey westward. The place possessed a peculiar significance. In the ninety odd years since that home-leaving for pioneer home-missioning, East Litchfield has changed but little. The population has not greatly increased; the country wears much the same aspect; the life is still simple and rural.

But what stupendous changes in the then scarcely settled region to which Peck went! Compare the St. Louis frontier

trading-post of 1817 with the Missouri metropolis of to-day. Think of the present teeming life of the great Mississippi Valley, which was then chiefly unexplored and unsettled territory, just beginning to attract the adventurous. The Chicago that is one of the world's centers now was then non-existent, as were those twin cities of Minnesota which call forth the admiration of visitors now.

Unchanging Litchfield did its great part when it gave Peck to that changing West. He reached it at the influential moment. He represents the type of New England character that carried its forcefulness and resourcefulness and prayerfulness into every new section, laying the foundations of civic righteousness.

And now? While East Litchfield is much the same—because it has been passed by while manufacture and trade have centered elsewhere—only a few miles away, at Torrington, there are thirty-four nationalities, and of the children born there last year more than eighty per cent were of foreign parentage. Missouri is now more American in its population than the Naugatuck Valley of Connecticut. In all New England to-day, just as much as on the western frontier, there is need of home-mission work. Were John M. Peck living and a young man fired with missionary ardor to-day, he could find all the home-foreign field he could possibly cultivate within a ten miles' radius from the farmhouse in which he spent his boyhood days.

These thoughts ran through the Editor's mind as he looked upon the wooded hills and quiet vales of Litchfield.



Thirty Years of Service

THIS year is the thirtieth of continuous service which Dr. Morehouse has given to the denomination through the Home Mission Society. This is not the time or place to do more than recall the fact. No other man has made and shaped so much of the Baptist history of this wonderful period as Henry L. Morehouse—and the Baptists know it.

The entire denomination will unite in the hope that his work may continue many years.

Note and Comment



OUR readers will scarcely fail to get filled with information about the Great West, the Far Northwest, the Pacific Coast. Even if they are not able to take the long and enlightening journey to Portland, they can travel with THE MONTHLY and see through the medium of its pages. In this number, naturally, we give first attention to the region beyond the Rockies and our Baptist interests there. While this Anniversary number is larger than ordinary, we believe that no page can be skipped without losing something of interest and value.

Of course you will not miss the contrast between the Oregon days of 1845, when our first home missionaries went into that territory, and the present. Nor will you miss a paragraph of Dr. Whitman's description of Seattle and our cause there. Seattle is, as he says, one of the modern miracles, and if its Exposition is not different from any other Fair, it will not be Seattle-like. We wish that fine projected First Church edifice were ready to be dedicated. We are indebted to its pastor for the informing article and the illustrations, and our readers will join in our vote of thanks. We are glad he is on the Coast, where, like Dr. Woody, he can grow up with the country.

Then Dr. Barnes furnishes his fine historical and graphically descriptive sketch of the Navahos, with illustrations most of which are the product of his own camera and photographic skill. A wonderfully interesting people, situated in one of the dreariest stretches on the earth's surface—at least that is the way one feels who has been caught on those vast floors either in a snow blizzard or a sand storm. There is heroism in the tale, too. And pretty soon this people will pass into the care of the Southern Baptist Convention, while our Society will do more for some of the tribes further to the north. There is plenty to do for the Indians to keep us all busy for a long time yet.

The hymn, "The Song of the West," set to music by a well-known composer of Brooklyn, is dedicated to the Baptists of the Pacific Coast. We could hardly suggest that it be sung at some session of the meetings, but the enterprising pastor of the White Temple might hint to his choir that they try it and see if there is a "go" to the music. If there is, he will know what to do next.

The Editor regrets exceedingly that in the historical summary of Oregon in the last number, a summary taken from a magazine and not prepared with reference to denominational or religious institutions, there was no mention of our Baptist college, the McMinnville University. Oregon Baptists know all about this growing institution of learning, which has in President Riley one of the liveliest of Oregon Baptists as its head. If some visiting Baptist should feel like helping forward the endowment movement, the President will be found a ready recipient. The Coast needs the College, and the College is answering to the needs of the Coast.

The First Baptist Church of Riverside, California, of which Dr. George F. Holt is pastor, raised last year \$3,388 for current expenses, and \$3,574 for benevolence. For a membership of 441 this makes a model record. A new building is under way, and the church is growing rapidly. We know of a few other instances in which the benevolences equal or exceed the current expense receipts, but they are very few indeed.

The American Baptist Year Book for 1909 has come from the Publication Society's presses, and makes a closely printed volume of 250 pages. The one man in the country who knows fully the difficulty of preparing the statistics and other matter is Dr. J. G. Walker, the Editor. The work is a valuable and important one which cannot be expected to pay for itself, yet is needed by the denomination and therefore published. It ought to be in the hands of all pastors. The grand total of Baptists in the world is placed at 6,066,000. What great things we ought to do

for the Kingdom, if all were at it all the time with their best efforts.

¶ The response to the joint budget appeal was general all over the country. The West responded finely, and in the States where it is most difficult to meet the home problems the churches rose to the apportionment nobly. We desire to emphasize the praise due the churches which exercised real self-sacrifice in order to meet their share, even while some of them felt that they were laid under too heavy burdens proportionately.

¶ Good faith must be kept with the churches in regard to the apportionment for the coming year. Of course readjustments will have to be made in many cases. Churches that did not give, or that gave little in comparison with the apportionment, should be led to take more generous part, while those that did more than they could well do should have relief. The place to put the pressure is upon the non-contributing churches.

¶ *The Watchman* of Boston has announced a "Baptist Train," for the accommodation of the New England people, and says the indications are that a large company will go. We hope so. **THE MONTHLY** has done its best, in conjunction with all our religious periodicals, to secure the thousand laymen for Portland. The long distance and the large expense will keep many pastors at home, and doubtless business men will think twice before buying tickets, but we trust that in spite of all difficulties there may be a good representation from the East. The anniversaries will not be held on the Coast more than once a decade, if that often, and it is no farther from New York to Portland than it is from Portland to New York.

¶ Our seminaries have been filling the theological chairs. Prof. George T. Cross, of MacMaster, goes to Newton, and Dr. Spencer B. Meesser to Crozer. Many will be interested also in the call of Dr. Cortland Myers of Brooklyn to Tremont Temple, and that of Rev. W. W. Bustard of Boston to Euclid Avenue, Cleveland. Also in the acceptance by Dr. Clarence A. Barbour, of Rochester, of the religious work

secretaryship of the International Y. M. C. A. The year at Newton Theological Institution has been one of advance and prosperity under the able leadership of President Horr. Dr. Strong has returned to Rochester; Dr. Evans has been made president of Crozer, and our institutions are all manned now with the exception of Colgate.

¶ The Woman's American Baptist Home Mission Society, as a New England organization, held its thirty-first and last annual meeting in Boston on May 5. The New England branch of the consolidated Society was organized, with Mrs. Norman N. Bishop as district secretary, Mrs. G. W. Peckham, general worker; and Miss Gertrude L. Davis, clerk. The treasurer reported receipts of \$77,792, of which \$42,430 was legacies. This enabled the Society to pay all bills and apply \$13,000 to strengthening the work in schools and mission stations. Mrs. John Nuveen, president of the consolidated Society, was present, as was Mrs. Barber of Chicago. The constitution of the New England Branch was adopted, and Mrs. Coleman, who has so long and efficiently served in the president's chair, was elected to that office in the Branch. The Society has done a useful work in a beautiful spirit, and its influence will be perpetuated through the New England Branch of the larger organization. There should be gratitude on all sides.

¶ An appreciative reader writes: "Every issue of **THE MONTHLY** is 'the best yet.' You are doing a great work." We can only render acknowledgments to all the good friends who have recently indicated the profit and stimulus they received from the magazine. In spite of the occasional suggestions made, there is no efficient substitute for a first-class missionary magazine, fulfilling its specific mission.

¶ The New York State Apportionment Committee has published a full report of its work, with details of receipts. Every church in the State can read its missionary financial record in this pamphlet, which is valuable. Other committees might profitably imitate this example. The statistics were prepared by District Secretary Divine.

I Love the West

By Emma L. Miller

I LOVE the West, the wild, wild West ;
I love its snow-capped mountains ;
Its cañons, valleys, sunny glens,
Its forests deep and grassy fens,
Its streams and dashing fountains.

I love the West, the new, new West ;
Her veins new blood is flushing ;
New homes, new towns, new cities rise ;
From every land beneath the skies
New life to her is rushing.

I love the West, the Christless West ;
My heart goes out in sorrow
To miners', loggers', ranchers' camp,
To thousand hearts without God's Lamp—
Oh, dark must be their morrow !

I love the West, the Christian West ;
God bless the sons and daughters
Who hasten there, God's word to take ;
Who spend their lives for His dear sake ;
Who sow beside all waters.

I love the West, the coming West,
When, all our land adorning,
The Sun of Righteousness shall rise,
Illuminate the western skies,
And usher in that morning !

Corresponding Secretary's Notes

The Call to the Coast



DEEP calleth unto deep." The Atlantic calls to the Pacific; the snowy crest of the Continent to the Coast caressed by balmy breezes. Eight great transcontinental commercial arteries with numerous lateral veins bind the Coast to the whole country, promoting circulation from the

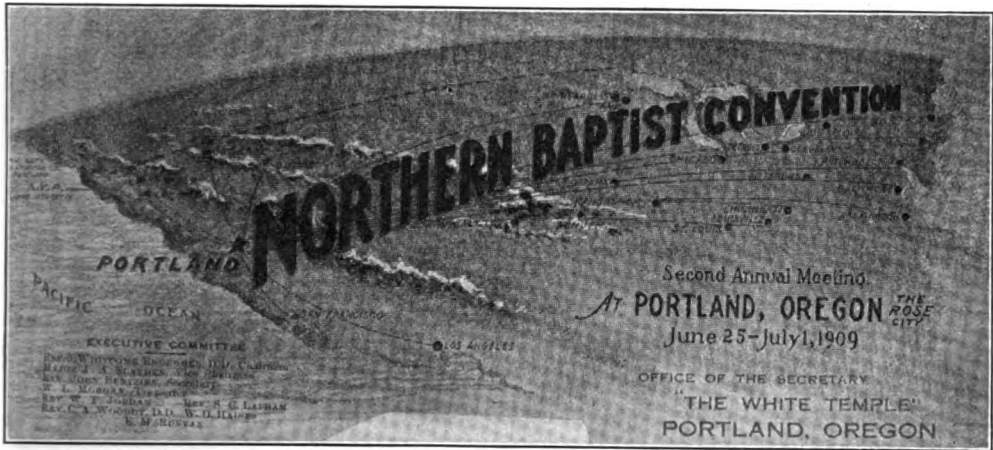
center to the circumference and back again to the center. The country calls to the Coast not to be coerced by clamorous selfish interests in the adoption of any policy detrimental to the character and reputation of the whole nation; and to contribute its full quota toward the attainment of the highest possible Christian civilization on this continent.

The Call of the Denomination to the Baptists of the Coast—what is it? Is it not this: to line up with our advancing hosts and have a worthy part in all our general denominational enterprises? The days of dependence are passing, though large help for great tasks will long be needed. Millions from elsewhere for Christian enterprises may be wisely invested here. But the Coast must not live to itself. Its sympathy, its support, its prayers are needed in the struggles elsewhere to maintain our footing and for the world's evangelization. Royally has the Coast responded recently to the call of the denomination to take its share of the budget. We thank you, brethren. "Where-to we have attained, by that rule let us walk." The consciousness of belonging to a big denomination engaged in big business for the kingdom of God acts as a tonic. This is the hour to line up and tone up.

The Call of the American Baptist Home Mission Society to the Coast—what is it? Long has the Coast called to the Society and importunate calls continue to come. The response has been the gift of many men and more than a million in money to supply its religious needs. The good work goes on apace. The Society rejoices in the welcome by its children in the Lord. It now calls for grateful and generous recognition in offerings for its manifold work, which quite overtakes its ability—a work stretching from the glaciers of Alaska to the evergreen islands of the Caribbean Sea; the work of conquering this continent for Christ.

The Call of the Corresponding Secretary of the Society to the Coast—what is it? He shrinks from presuming to say anything, but by the force of circumstances is impelled to do so. Out of the depths of his interest in the West, to which for thirty years he has given incessant service, he is constrained to adopt the words of Paul to the Thessalonians: "We pray always for you, that our God may count you worthy of your calling and fulfil every desire of goodness, and every work of faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."

And what is the Call of the King to the Coast? Is it not in his own words uttered long ago: "Seek ye first His Kingdom and His righteousness and all these things shall be added unto you"? First things first! Naturally, almost necessarily, material things here have received first and chief attention. The Coast has emerged from the crass conditions of the early days, but the conflict with the forces of mammon and unrighteousness is yet most severe. Is not the Call of Christ to the Coast to establish there a lighthouse of truth whose rays shall reach peoples in pagan darkness across the sea?



The Call of the Coast



IN this month of June eight organized groups, and we know not how many individual Baptists, take up the westward trek over plains and mountains along the pathway of the pioneers. Many will follow substantially the old Oregon Trail, though now that it is an iron track they will do in days what took the fathers

as many months to accomplish.

There are many voices in the Call of the Coast. Too deep in the blood to be seen is the migrant instinct which has peopled the planet around, making passengers for three hundred thousand miles of railroad up and down and across our continent—the instinct implanted by Him who said, “replenish the earth.” This summer the Alaskan Exposition beckons; Alaska itself adds attraction for some. The wonders of the Far West with its marvelous unfolding invite—the scenic wonders and the civic wonders. There is a call which is at the same time more tender and more forceful, it is the call of loved ones who have gone on before toward the Golden Gate, sons and daughters, brothers and sisters, in some cases fathers and mothers,

in all cases acquaintances and dear friends. All these voices are coördinated, harmonized into one chorus and given the character of a sacred choir by the Northern Baptist Convention. We are going to the Coast for a great purpose, the greatest which ever moves human lives, the purpose to serve all mankind, to serve in company with like-minded children of God, to serve in a comprehensive and at the same time a concentrated and rational way, to serve all mankind under the leadership of the Name which is above every name.

To the friends of Home Missions—that is, all the friends of Christ—the Pacific Coast is the ultimate field on this continent. To the friends of Foreign Missions—that is, all the friends of Christ—the Pacific Coast is the final base of operations for redeeming the oldest regions of the Old World.

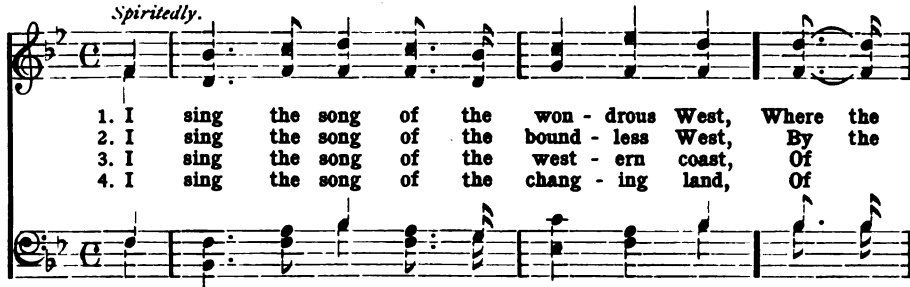
As a new Field Secretary, the writer has longed to become acquainted with the western slope of the field. The first few months have been of necessity occupied in other portions of our vast territory. Once beyond the continental divide, he hopes to spend a number of weeks in studying at least a few portions of the sunset side of our “North America for Christ.”

C. C. Barnes.

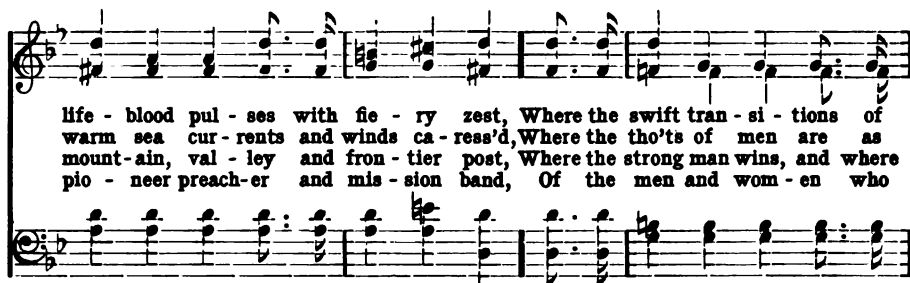
The Song of the West

H. B. GROSE, D. D.

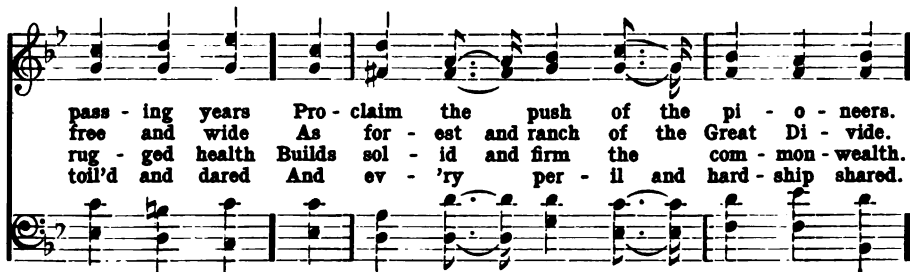
R. E. DeRUE

Spiritedly.


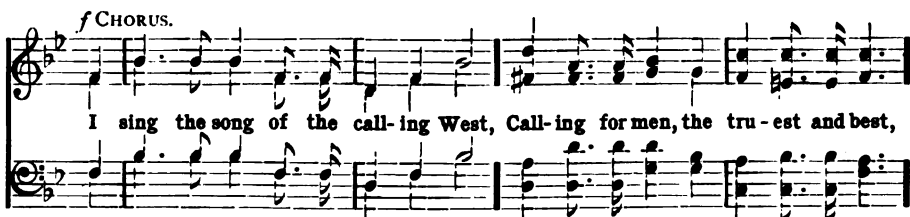
1. I sing the song of the won - drous West, Where the
 2. I sing the song of the bound - less West, By the
 3. I sing the song of the west - ern coast, Of
 4. I sing the song of the chang - ing land, Of



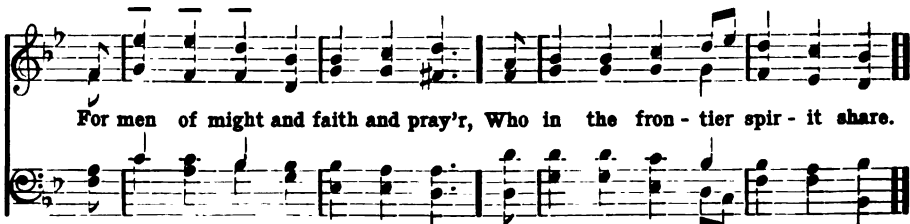
life - blood pul - ses with fie - ry zest, Where the swift tran - si - tions of
 warm sea cur - rents and winds ca - ress'd, Where the tho'ts of men are as
 mount - ain, val - ley and fron - tier post, Where the strong man wins, and where
 pio - neer preach - er and mis - sion band, Of the men and wom - en who



pass - ing years Pro - claim the push of the pi - o - neers.
 free and wide As for - est and ranch of the Great Di - vide.
 rug - ged health Builds sol - id and firm the com - mon - wealth.
 toil'd and dared And ev - 'ry per - il and hard - ship shared.



f CHORUS.
 I sing the song of the call - ing West, Call - ing for men, the tru - est and best,



For men of might and faith and pray'r, Who in the fron - tier spir - it share.

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Oregon in the Early Days

As Hezekiah Johnson First Saw It

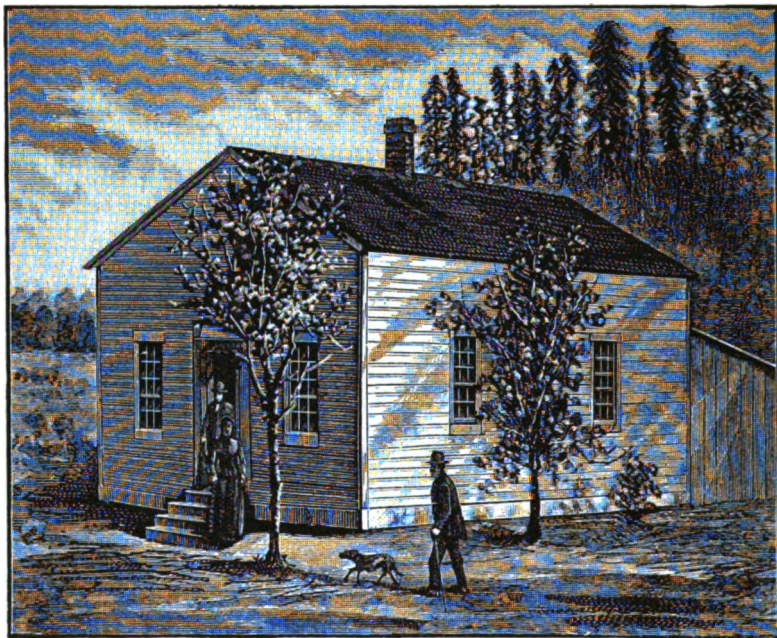


THE HOME MISSION SOCIETY sent Hezekiah Johnson and Ezra Fisher, who had been its missionaries in the Mississippi Valley, to Oregon. Here is an extract from Missionary Johnson's first letter to the rooms of the Society in New York, dated Oregon City, December 19, 1845:

"After a tedious journey of more than six months (from the time I left the States) I have arrived here. My family came here by water; I came by land from the Dalles with my cattle. When I came my money was spent and my family were needing clothes and provisions. Such being my circumstances I had to stop for a while and probably shall go no further until next fall, if I leave at all. This country is better than I expected to find it. The soil in this division of Oregon is more invariably rich than the soil of any other country that I have seen. This country is not good for corn, but for wheat and many other things raised in the Mississippi Valley it far exceeds any part of that Valley

in which I have resided. Wheat is not injured here either by freezing in winter or rust in the summer. . . . There are several settlements of emigrants on the Columbia, yet the main body of them are in the Valley of the Willamette. They are settled from the plains west of this, seventy-five miles or more up the valley. The city is rapidly improving; other towns are starting in various sections of the country.

"I have heard of but one Baptist minister in good standing in this country, besides Elder Fisher and myself, hence you may see that we have enough to do and that we have come to the country none too soon. There has been but one sermon preached by a Baptist in this place. There are several Baptists here who, together with other citizens, have been kind to my family, and are anxious to have preaching, and I hope that we will get a lot for a meeting-house and a foothold here before we are forestalled. We shall be very thankful for any assistance that our brethren in the States shall give our infant cause here. My circumstances are such that I shall have to labor some for the



FIRST BAPTIST MEETING-HOUSE ON PACIFIC COAST
BUILT AT OREGON CITY IN 1848

support of my family, yet I hope to do my duty as a minister and report to you accordingly."

Mr. Johnson speaks of "the States," because Oregon was not yet a part of the Union. Oregon has 96,030 square miles and 60,518,400 acres of land—30,000 square miles larger than all New England. The first Territorial Government was organized at Oregon City in 1849, four years after Johnson arrived there. In 1859, eleven years after Johnson dedicated the meeting-house he had been so anxious to build in Oregon City, Oregon was admitted as a State into the Union. The missionaries had much influence in shaping the character of the Territory. The following paragraph from another letter, dated October 6, 1847, shows how Mr. Johnson got the lot for his meeting-house:

"The proprietor of this city (Dr. John McLaughlin) has made donations of lots to several Protestant denominations. I learned of his intention in time to make the first selection. I wish no better lots for a meeting-house and parsonage. We have a small subscription (\$350) for a meeting-house. We intend to build according to our means, and hope to be able to

build a better house by the time our brethren East send us a good but moderate sized bell. Our church in this city numbers but seven members. Several Baptist brethren stopped in and about the city. Should they remain in the bounds of our church will add to our numbers, strength and influence. I believe that our congregation would be good had we a suitable place for public worship."

In 1848 the first Baptist meeting-house on the Pacific Coast was finished and dedicated. Simple and unpretentious, it gave a church home, and stood as a monument of religious beginnings by Christian missionaries who were not only true representatives of the denomination in which they believed, but also typical citizens of the Republic, brave, loyal and patriotic, fearless and exemplary in conduct, and far-sighted as to the future of the Pacific Coast. They knew how to do, and also how to do without. This quotation from the history of the West Union Church is suggestive: "Rev. R. Weston resigned in 1854. Rev. H. Johnson was pastor until February; his salary, 100 bushels of wheat, each year, was to be delivered in Portland."



REV. EZRA FISHER AND HIS WIFE

EZRA FISHER'S EXPERIENCES

In his first letter from Oregon, dated February 26, 1846, Rev. Ezra Fisher—Johnson's co-worker—writes to New York:

"After a protracted journey of more than seven and a half months and a distance of more than 2,500 miles, we now find ourselves situated in the lower part of Oregon in the midst of an extremely interesting country, but in all the rudeness of nature, consequently you will not be disappointed when you learn the true state of society as it exists in this and the surrounding country.

"I arrived with my family at the Tualatin Plains about the 5th of December last, after traveling in the rains about fifteen days, and having occasional rains for the preceding month. You will not be surprised when you learn that I walked farther than would cover the whole distance of the journey, bearing my full proportioned part of the services of the company, and that neither myself nor family laid off our clothing during the night more than four or five nights during the whole journey, always sleeping in our tents or on the ground, and that we were worn down with protracted fatigue and care. But a merciful Providence has sustained us all the way through the wilderness, and blessed us with more than a usual measure of health and strength.

"We were kindly received into the cabin of Brother Lenox, where we have resided up to the present; and although his house

contains but one room about eighteen feet by twenty-two, without a single pane of glass, and his family consists of thirteen souls—and almost every night one or two travelers—and my family consists of six souls, we have passed the winter thus far quite as pleasantly as you would imagine in view of the circumstances, and probably more so than that of a large portion of the last emigration, although perhaps a little more straitened for room."

That was the way our mission work began on the Pacific Coast. The support given was so inadequate that the missionaries had to leave their work part of the time to raise provisions for their families. This leaving their pressing work was the only thing they regretted.

A NOBLE LAYMAN

Oregon in that day was almost an unbroken wilderness. Travel was on Indian ponies or in Indian canoes or other small river craft. It was a Baptist, Edward Lenox, who first drove a wagon overland into the Willamette Valley, and thus proved that the impossible could be done. In the log house of his father, David T. Lenox, who reached Oregon by ox team from Missouri in 1843, was organized the West Union Church (May 25, 1844), the first Baptist church west of the Rockies; and his sister Mary was the first person baptized by a Baptist minister on the Pacific Coast. The Lenox family let the church meet in their house, and established the first Sunday-school.

It was this same David Lenox who took the Fisher family into his hospitable house, which had only one room, yet was apparently capable of indefinite accommodation. The noble layman was so glad to have a missionary to carry forward the work, that he gladly shared whatever he had.

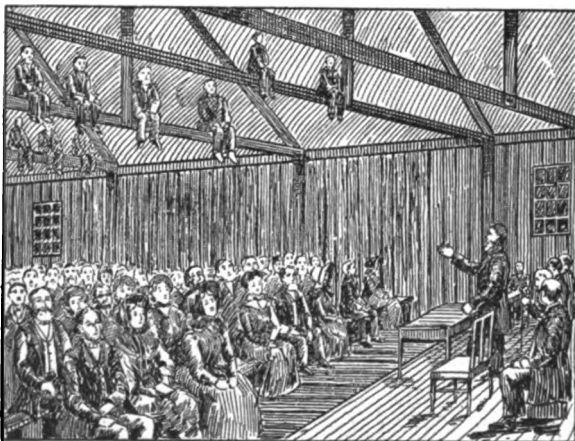
It is good to know that this difficult work was so prospered that in 1848 it was possible to form an Association with five churches; and one of the first motions was to appoint a "traveling minister" for general missionary service. By 1859, when Oregon became a State, there were more than thirty Baptist churches, with about 1,000 members. To-day the State Convention embraces ten Associations, with one hundred and thirty churches, and a membership of about 12,000. The Home Mission Society has worked in coöperation with the State Convention, since the organization of that body in 1886. It has expended more than \$220,000 in Oregon, and now appropriates \$5,500 for the year, on condition that the State Convention raise \$4,000. Contrast the early conditions with those of the present, as given elsewhere in this issue. We have taken Oregon as a typical frontier State. What has been accomplished there tells the story of every State in the West, counting from the day when the "West" began with western New York, Pennsylvania and Ohio.

But lest you get the idea that Oregon

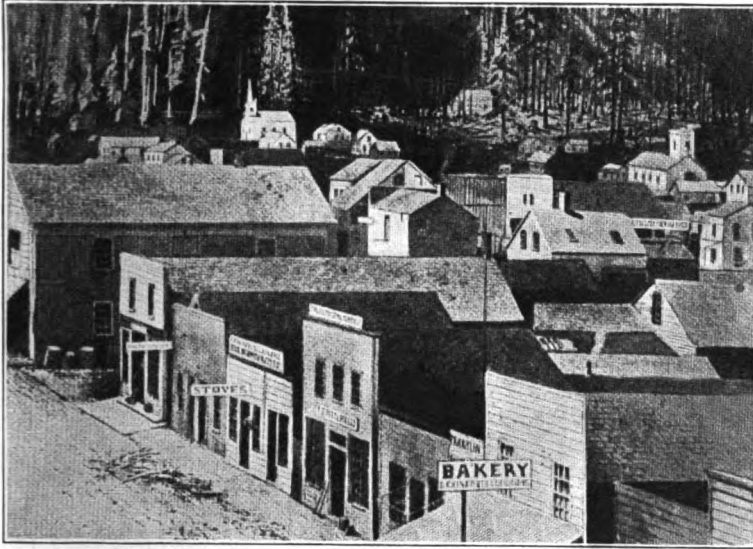


EXPERIENCE OF THE "EXPLORING MISSIONARY" IN GOING TO HIS APPOINTMENTS

is now sufficiently evangelized, realize that one of our missionary pastors recently held meetings in a settlement as benighted as heathendom, where he found mothers of grown-up children who had not heard a sermon since they were themselves children. There were young people who had never been inside of a church building or in a Sunday-school, and who had never heard the name of God save in an oath. In speaking with an eighteen-year-old girl on the need of salvation for her soul, pointing her to Jesus as the Savior, at the mention of the name of Christ, she exclaimed: "Jesus Christ! Who's he? I thought that was only a cuss word!" Oregon's need of the gospel is not less but greater proportionately than in 1850.



AN OREGON ASSOCIATION IN 1866



PORTLAND AS IT WAS IN 1854—CONTRAST WITH FRONTISPIECE

Portland, the Convention City

By Rev. John Bentzien, Superintendent of City Missions



PORTLAND is too young to have many points of historic interest. It is not yet sixty years since the Government passed a measure by which it became possible for an individual to acquire title to land in Oregon. There are men now living in the city whose memory goes back to the first settle-

ments in the State. One may cross the Columbia by electric line to the city of Vancouver where the Hudson Bay Company had their headquarters and where the present fort includes the site of the old stockade. A fifteen minute ride by car line or by boat up the Willamette River will take one to Oregon City, the original capital of the State.

Visitors in Portland will find the scenery of special interest. From the streets of the city throughout the year on clear days, one may see looming high above the horizon the snow-covered peaks of Hood

(11,225 ft.), Adams, St. Helens, and Rainier, (14,363 ft.), and from Council Crest, reached by street car in twenty minutes from the White Temple, still other mountain peaks of perpetual snow may be seen.

A number of days may be spent in delightful scenic side trips. For instance, a day's return trip by steamboat up the Columbia will give a view of indescribable grandeur as one passes through the famous gorge of the Cascades where the river has made its way through the mountain range. A trip of a few hours down the river will bring one to the Pacific Ocean with its many resorts and opportunities for bathing and fishing. A two hours' ride will bring one to McMinnville where our Baptist College is located. Mt. Hood, sixty miles from Portland, can be reached in eight hours; that is, one may reach the snow line in that time, the round trip to the summit will require a three days' journey. Of course every one attending the Convention will also wish to spend a day or two at the Alaska Yukon Pacific Exposition in Seattle, June to October.



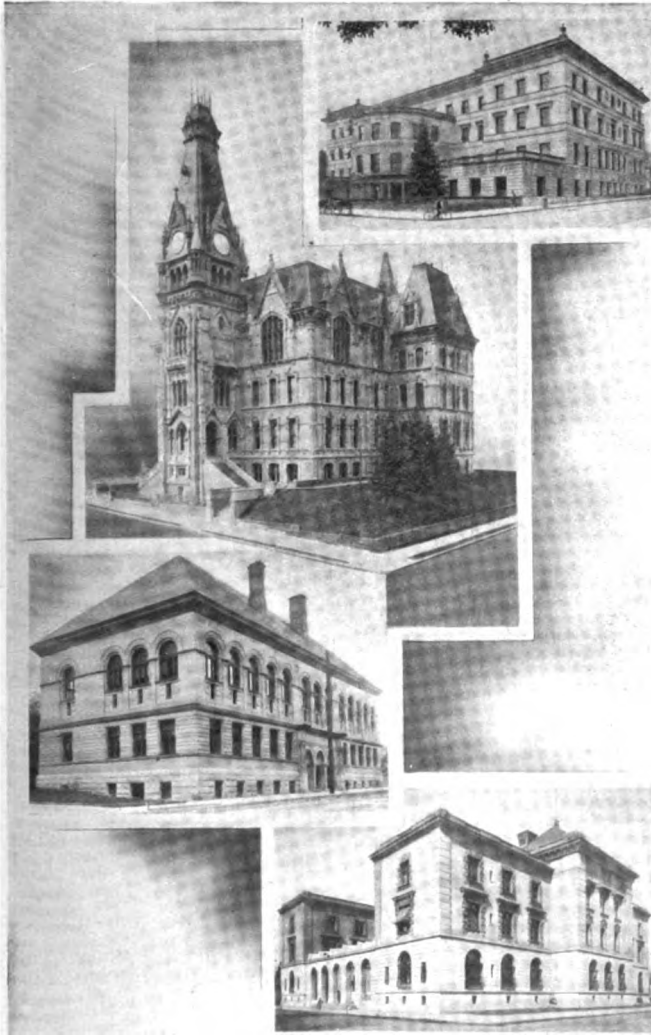
SACAJAWEA'S STATUE IN PORTLAND'S CITY PARK

Oregon has a variety of climate according to altitude and nearness to the coast. The climate in Portland is generally very healthful, the reported death rate being only 7.14 per thousand. The winters are very mild and the summers are much cooler than in the East and Middle West, and the summer nights are almost always cool.

The city of Portland has approximately 250,000, or about one-third of the 700,000 inhabitants of Oregon. Both the city and the state are increasing rapidly. The city has doubled in six years, and the opinion is freely expressed by many Portlanders that it will double again in a shorter time than that. It is one of the most thoroughly

American cities of America. The foreign born residents consist largely of 15,000 Germans and 10,000 Scandinavians, who are as truly American in spirit as if born in this country. Besides these there are a few thousand Italians and Japanese, and 4,000 Chinese, all of whom taken together are but a small fraction of our population. The statement of the Portland Commercial Club that the city is 95 per cent. American is substantially correct.

Portland is a Protestant city. In contrast to many large Eastern cities, and in contrast to San Francisco, in which city the Protestants are a small minority, Portland has only about 30,000 Catholics.



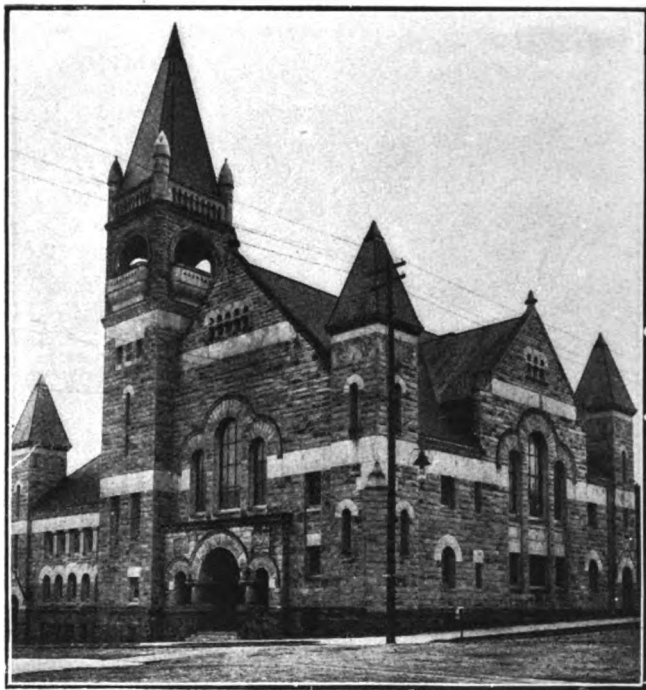
PORTLAND HIGH SCHOOL
PORTLAND PUBLIC LIBRARY

PORTLAND CITY HALL
CUSTOMS HOUSE, PORTLAND

After subtracting these, also subtracting several thousand Hebrews and several thousand avowed unbelievers, fully three-fourths of the population remains to be classified as Protestant.

Portland is a good city for Baptists. About one-third of the Baptists of the State, or 4,000 of the 12,000 Baptists of Oregon, are in Portland. Numerically we have risen from the third place to a place beside the leading denominations of the city, the number of Presbyterians and Methodists being about equal to our own. One of the features of our denominational

advantage in the city is that the First Church has a wide influence which is felt to the most remote suburb. This church, organized fifty-three years ago, is under the strong leadership of Dr. J. Whitcomb Brougher, and has a membership of 1,400. It is doubtful whether any other pastor on the Pacific Coast has preached to such large congregations as have gathered to listen to the First Church pastor during the five years of his pastorate. The White Temple, which is the house of worship of the First Church, will be the gathering place of the Convention.



WHITE TEMPLE, WHERE CONVENTION WILL MEET

Another feature of the Baptist situation has been the aggressive expansion of our interests under the City Mission Union during the past four years. These four years show a growth from eleven churches to eighteen, and from a membership of 2,000 to 4,000. Five new church buildings have been dedicated free of debt, excepting loans from the Home Mission Society. Four more are now in process of completion. The increase in membership during the past year was 636—385 being added by baptism.

Among the advantages to our Baptist cause in Portland is the fact that among the many newcomers there are enough Baptists each year to form a new self-supporting church. Of course some of these do not bring their religion with them and refuse to transfer their membership from the "dear old church" in the home town. But a good proportion of them have the kind of religion that will survive a trip across the Rockies. New churches planted in our rapidly growing suburbs and aided for a few years will by simply keeping pace

with the growth of the community rapidly move to self-support.

Another secret of the rapid growth is the delightful unity and hearty coöperation among all the churches. This has made it possible to concentrate our efforts first upon one point then upon another, as when we agree to unite in building one church a year and all contribute at least a small amount toward it.

A still more important element in our Baptist situation is found in the men who are leading our churches. In general our Portland pastors are not great preachers nor men of wide reputation, but they are the kind of men that work hard and get things done. They are of the wide-awake, up-to-date, common-sense kind. The great problem of our Coast churches is the problem of getting the right sort of men, not stereotyped preachers with stereotyped methods, but men who have the spirit of the West and who can meet the conditions and solve the problems.

Space will scarcely permit an enumeration of the men in charge of the eighteen



J. W. BROUGHER, D.D.

Portland churches and five missions, nearly one-half of which number are the growth of these past four years. First we must mention Dr. Brougher, who has made the White Temple famous. Every one loves him and all appreciate the fact that the hearty support of the First Church pastor and members has made our vigorous church extension work in Portland possible. W. T. Jordan is the eloquent pastor of the Central Church, and is perhaps better known to the denomination from his former pastorate in Denver. I. N. Monroe, the Calvary Church pastor, during the one year since coming to Portland has raised a large part of the crippling debt upon the church property. A. B. Minaker is proving a strong leader for a most loyal band in a difficult field. A recent fire destroying the Immanuel Church has not dismayed Brother Minaker nor the church, but with heroic self-sacrifice they are preparing to rebuild. R. Schwedler is proving the right man to lead out the Third



INTERIOR OF WHITE TEMPLE, LOOKING FROM SUNDAY-SCHOOL CHAPEL

Church into a large work in an important residence section of the city. E. A. Smith has done a work worthy of special mention. Coming to the Arleta church directly from the Rochester Theological Seminary in June of 1907 he soon led the church to self-support, and in one year the membership increased from eighty to two hundred, fifty-eight by baptism, and the church has been improved and enlarged at considerable cost. A. B. Waltz has for two years been the pastor of the University Park Church, and his pastorate has been marked by a steady growth in membership and substantial improvements in the church property. D. W. Thurston is the new pastor of Sellwood. His pastorate of six months has begun with a revival and many additions to the membership and a doubling of the contributions of the church. The Sellwood edifice is one of the new structures recently erected during the pastorate of Geo. A. Learn, now a missionary in Alaska. E. A. Patch, the new pastor of Grace Church, is following the former Gilman Parker in a substantial work in the suburb of Montavilla. E. A. Leonard has rendered a large service to our denomination in leading the church at Johns in building its splendid church edifice. He is now engaged in a similar building project as pastor of the Highland church in a very important field in our city. J. F. Heacock is the aggressive pastor of the Lents church, beside rendering efficient service by assisting in the general city mission work. B. C. Cook has surprised us all by what he has accomplished in two years as leader of the E. 45th St. Church. During that time the church has been organized, a lot purchased, and a building erected and dedicated free of debt. B. B. Johnson, pastor of Mt. Olivet (colored), has built a \$4,000 church which is the sixth building he has erected during his ministry. Pastor Fung Chak has recently taken charge of our Chinese Mission. He is greatly beloved by the Chinese brethren and this is his second pastorate among them.

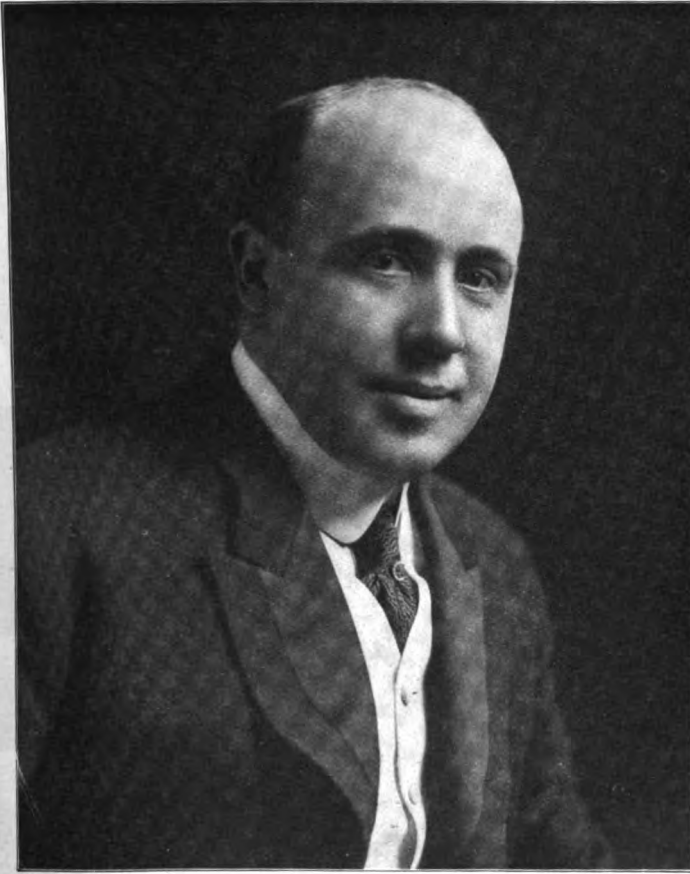
Erick Scherstrom, the efficient pastor, is leading the Swedish church in a large and aggressive work. The membership is about 270. The church property has become

very valuable in view of the rising real estate values in that part of the city. There are 400 German Baptists at work in the two churches and the two missions under the pastoral care of Jacob Kratt of the First German, Fred Bueermann of the Second German, and K. Feldneth, the German city missionary. Pastor Kratt has been thirteen years with the First German Church and is the Nestor among the pastors of Portland.



C. A. WOODY, D.D., SUPT. OF THE HOME MISSION SOCIETY FOR THE PACIFIC COAST

Portland also has the advantage of being the headquarters for some of our general workers of the State and of the Coast. Besides F. C. W. Parker, our new general missionary for Oregon, Portland claims Dr. C. A. Woody, the general superintendent of the Pacific Coast Division, for the Home Mission Society. Miss Carrie Millspaugh, the efficient field secretary for the Woman's Home Mission Society, makes her home in Portland. F. E. Dark, our Stewardship secretary, also has his home in this city. And it may well be added here that the tithing campaign conducted by him among the Portland churches has helped to solve some of our problems by greatly increasing our financial resources.

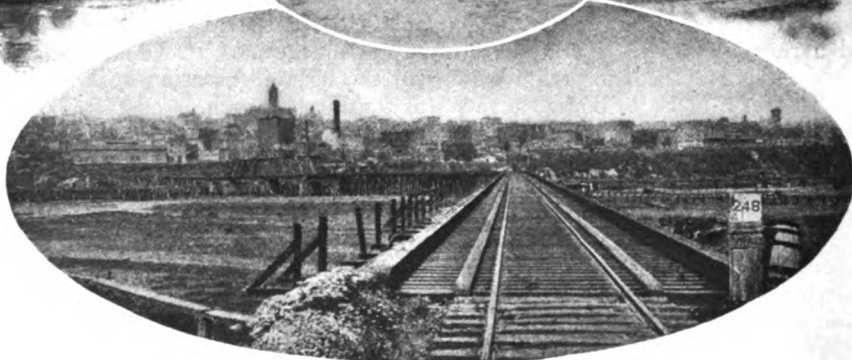
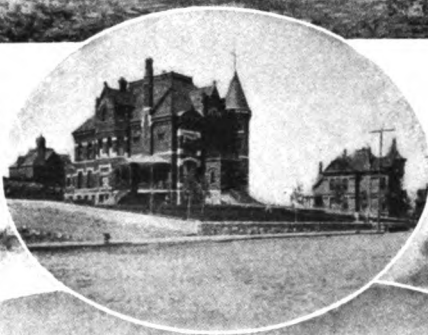


REV. F. C. W. PARKER, STATE MISSIONARY OF OREGON

In general one may say that Portland is a responsive city. Compared to other large cities of the Coast or the East and Middle West, the gospel minister finds Portland a responsive city. Not that the masses are easily reached or religiously inclined. In fact a house to house canvass of various sections of the city has made it evident that less than one-half of the 200,000 who are nominally Protestant attend any place of worship. Some old or new varieties of fads or isms have side-tracked some of them. Others are kept from church services by Sunday work, distance, undue devotion to clubs and fraternal orders, and general indifference and worldliness. Yet nearly all these people have a latent belief in the essential truth of the gospel. Buried deep sometimes beneath the crust of false teachings, pretended unbelief, indifference, worldliness

and grasping greed there are neglected Sunday-school teachings, broken promises and stifled convictions. There is a fruitful field for the reaper who has the skill to gather the harvest. This is one reason for the large ingathering by Dr. Brougher at the First Church. And this is one secret of the rapid growth of our Baptist churches throughout the city. At heart, Portland is a city of religious convictions. A steady stream from the East, the Middle West and the South is flowing into the city. The Sunday-school teacher and the preacher in these regions have sown the seed and the western city is reaping the harvest. Great difficulties and obstacles there are, but beneath all these is the real city, a responsive city, responsive to the wise winner of souls who can arrest the attention and find the way to the heart.

Portland, Oregon.



FIRST AVENUE, SEATTLE

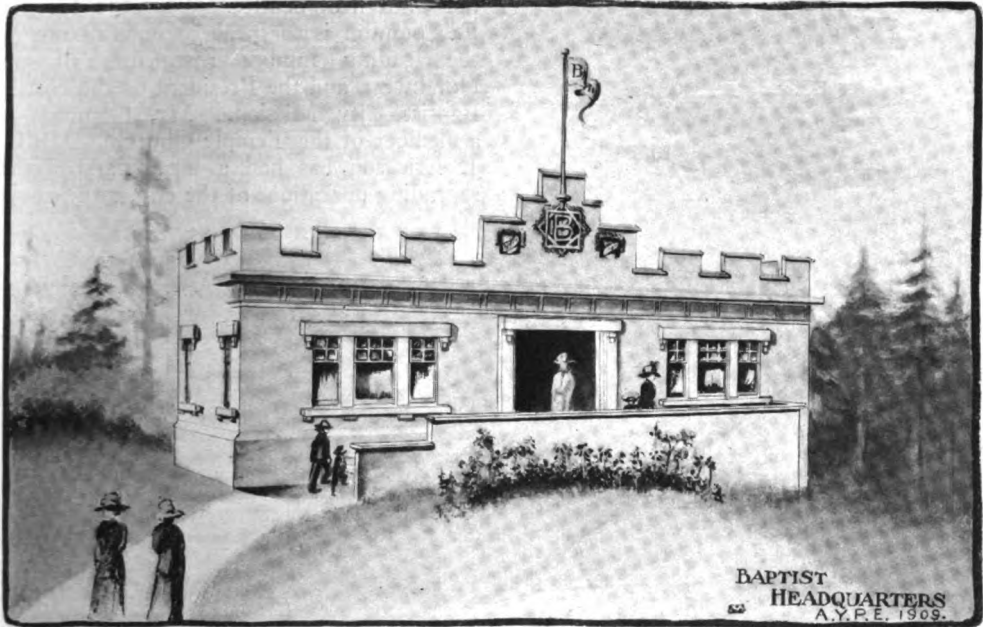
SPOKANE FALLS, SPOKANE

IN SPOKANE

HELENA RESIDENCES

TACOMA, WASHINGTON

COURT HOUSE, TACOMA



Seattle, the Exposition City

By B. L. Whitman, D.D.



TO write of Seattle is to write of a miracle. Day before yesterday a lumber mill, yesterday a scattering village, to-day Seattle is a prosperous city of 300,000 population. To write without enthusiasm would be impossible. To write giving the facts without seeming to exaggerate is almost equally impossible. For here on the shores of Puget Sound, fronting away toward the Orient and Alaska, buttressed by the Olympics on the west and the Cascades on the east, with Mt. Baker and Mt. Rainier fixed points on the horizon, a city rises slope on slope passing even beyond the seven hills of the ancient city, the gateway of the Northwest, American life streaming outward and world life streaming inward, a marvelous accomplishment as it stands, and a still more marvelous pledge of things that are to be. There is nothing like it on the continent to-day.

The enlargement of business has necessitated a system of regrading operations which, already complete within the last



B. L. WHITMAN, D.D.



JUDGE ROGER S. GREENE

five years or now under way, involve the excavation of fourteen million cubic yards of earth, or—to put it in a form more easily grasped by most of us—about ten million wagon loads of dirt. The cost involved is more than three and a half million dollars. This enterprise is mainly worthy of mention, not so much because it is under way, as because, being needed, it was undertaken, insurmountable difficulties cut squarely through by an indomitable spirit, the vision of citizens fixed upon the future. The spirit that is carrying out these regrade operations is the same that is multiplying buildings, steadily fixing commercial leadership in the Northwest, and establishing libraries and schools and churches.

This article particularly concerns denominational interests. From this point of view one may speak with pride of our leading citizens, because among them are a full share of our own men. To speak of Corwin S. Shank, Esq., is to name at once one of the leading lawyers of America, and the First Vice-President of the Northern Baptist Convention, a member of the First Bap-

tist Church of Seattle. To name Mr. H. F. Compton is to speak at once of one of the leading lumber merchants of the Northwest, and the President of the Seattle Baptist City Mission. Mr. Compton is a member of the Temple Church. Mr. C. J. Erickson has had a large part in the regrading operations of the city, and is now



CORWIN S. SHANK, ESQ.

building at Bremerton, just across the Sound, a huge new dry dock for the Government, the largest in America and one of the two or three largest in the world. Mr. Erickson is a Baptist and a member of the First Church. To speak of him is to name at once an industrial leader, and the President of the Seattle Baptist Social Union. To speak of Mr. Charles H. Black is to name at once both one of the most prominent men of the city and a denominational leader, a member of the Tabernacle Church. But if one were to go on naming Baptists who are prominent in commercial, educational, and professional leadership one would exhaust the limits of such an article as this. It may be better simply to let these names stand as

typical. Within a few months Rev. J. C. Baker, a pioneer and a Baptist, will have his eagerly awaited "Baptist History of the Northwest" ready, and we can read the fuller list there.

Seattle has, of all denominations, about a hundred and forty churches. Of this number twenty are Baptist. There are besides several promising missions, and the well-organized City Mission Society is doing good work under the leadership of Rev. Arthur D. Carpenter, City Mission-

evening. The First Swedish Church also reports three missions. It is a matter of but a short time before work will have to be undertaken at new points.

As to the churches themselves a word in detail concerning each may find place. The old First Church, the mother church, has much to be grateful for. Through sore trial in recent years the church has within a year and a quarter passed through the test of abandoning its place of worship because of the regrading of Fourth Avenue, worshipping and working for about eight months in an abandoned Jewish synagogue on a weekly tenure, then being without even a roof over it for a month last autumn. It is now worshipping in a temporary structure, the gift of one of its members, built on ground leased for two years, allowing time for the erection of a permanent house of worship. To send a cut of the present building would be misleading. It is a simple one-story wooden structure, plainly temporary, so that by its very appearance it advertises the fact that the church is planning larger things. Within a few months the church

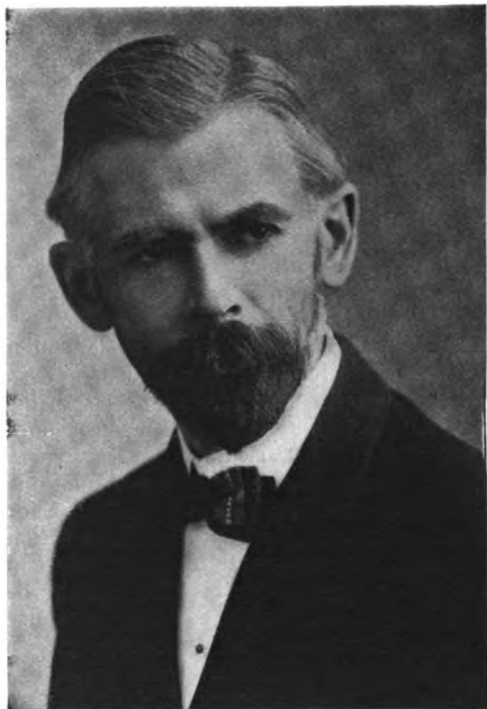


REV. J. C. BAKER

ary. Among the American churches the most conspicuous examples of missionary work are at Washington Park and South Seattle, both connected with the First Church. At Washington Park, under the very efficient superintendency of Mrs. W. G. Jones, a remarkable development has taken place, showing now in the school, whose average attendance is 175. At South Seattle work was reopened a year and a half ago, and a healthy growth has resulted in a present membership of fifty-five in the Sunday-school, and a goodly attendance at the preaching service Sunday



REV. JOHN MARVIN DEAN



REV. A. D. CARPENTER

will hope to send a cut of the new building, and readers of *THE MONTHLY* will better wait for that than have a picture of the present building, which in another year will be abandoned. It chanced that it is the pastor of the First Church who writes this article. Out of a heart made glad by opportunities for service to his brethren in the Northwest he would like to say to his friends in other parts of the country how greatly he rejoices that God set him here. The country is new and some facilities are lacking here that are common on older fields, but the man who writes these lines feels sure that he is speaking, not only for himself but for many of his brethren, when he says that so great is his delight in the work that he is sorry when it is time to go to sleep at night, and glad when day breaks and calls for renewal of service. The membership of the church is a fine, strong body, nobly responding to the call of God to lengthen the cords and strengthen the stakes of the Kingdom.

The Temple Church is doing an aggres-

sive work not far from the business section of the city, and feels the great advantage of long evangelistic experience on the part of the pastor, Rev. George Robert Cairns. The building question here also is to the fore, involving at the present time incidental discussion as to final location. The Temple Church is very happy in the presence of strong men in its membership.

The Tabernacle Church on Capitol Hill, led by Rev. John Marvin Dean, has a remarkable record for missionary benevolence, and since its organization it has been among the foremost churches in America in its missionary offerings. Its house of worship is, next to that of the First Swedish Church, our best church building at the present time, and the property is valued at \$40,000.

One could use the entire space of an article for each of these churches and for each of the other churches on the list, but



REV. GEORGE ROBERT CAIRNS]



FIRST SWEDISH BAPTIST CHURCH, SEATTLE

must reluctantly consent to limit words while emphasizing in a single sentence for all the churches the fact that each group of believers is a devoted company, true to the teachings of the New Testament, seeking the guidance of the Holy Spirit, and waiting for the coming of the Lord. There is no heresy here, no conscious cleavage between church teaching and church practice, and no disposition to slacken effort because of difficulty.

Disregarding the accidents of age and location we may name the churches in turn.

The Ballard Church has for pastor Rev. F. O. Lamoreux, and, situated in a populous section of the city, is growing rapidly. The Columbia City Church has in three years taken a leading position in the southern part of the city, and is now most favorably situated for aggressive work under the ministry of Rev. E. S. Doyle. The Dunlap Church has for pastor Rev. Peter A. Klein, and is set farther south, but the growth of the city will soon flood this suburb. The Fremont Church has for ten years enjoyed the ministry of the Rev. James Cairns, affectionately called Father Cairns, and just now is passing through the regret of being obliged to accept his resignation. This man of God last month celebrated his eighty-fifth birthday and the close of his ministry of more than half a century. He has recently been close to the gates of the City, but at this time there is every reason to hope for the return of tolerable health, with the promise of continued usefulness through counsel to his brethren who greatly need him. The ministry of the new pastor, Rev. E. O. Jessup, will begin July 1st. The Green Lake Church was led until recently by Rev. D. C. Ellis, whose enviable record as a developer of new interests is one of the great treasures of denominational history in the Northwest. The church has just called Rev. J. A. Kinsman, who will assume the pastorate within the next few weeks. This church is set in one of the most promising fields of the city. The Immanuel Church has had good days and hard days. It needs a new house of worship and has been without a pastor since Rev. W. G. Jones



DUNLAP CHURCH



TEMPLE BAPTIST CHURCH

resigned a year and a quarter ago. But we all feel the importance of the work of this church, and all are expectant of good in the near future. The University Place Church is, as the name implies, near the State University. This institution already has 1,500 students, and there is every indication that presently it will be one of the foremost seats of learning in the country. This gives peculiar significance to the University Place Church. Just now the Rev. George Soltau, D. D., is carrying on a ten weeks' ministry while conducting courses of Bible lectures in different parts of the city. The first of July Rev. J. V. Rosewarne will assume the pastorate. The Woodland Park Church is in one of the northern fields of the city, and is entering upon what looks like a new era. Rev. W. A. McCall became pastor last December and all departments of the work report progress. The West Side Church is the newest of the group and is located in West Seattle. As yet they have no house of worship, and the church is under the pastoral care of the City Missionary. Ground has been purchased, however, and a suitable building is one of the hopes of the near future. The Mt. Zion Church is the only Negro Baptist church in the city, and is under the efficient pastoral leadership of Rev. R. H. Thomas. The present pastorate is less than a year old, but has been marked by rapid growth of the church, the membership having increased more than fifty per cent during that time. Mr. Thomas is a graduate of Virginia Union University, Richmond, Va., and is fitted for the leadership of his people in the Northwest.

The Scandinavian brethren have four churches, First Swedish, Ballard Swedish, First Norwegian-Danish, and Ballard Norwegian-Danish. The First Swedish Church celebrated its twentieth anniversary May 5-9. This is a fine, strong body with over four hundred members, supporting three missions and four Sunday-schools, and has the best house of worship of the denomination in the city. Pastor Linden is a recognized leader, and is ably seconded by his assistant, Rev. A. Lindgren. The Ballard Swedish Church is sixteen years old, has a large field, a loyal membership, property worth \$10,000, and



REV. O. ELLISON

a good pastor in Rev. O. Ellison. The Norwegian-Danish churches are under the pastoral care respectively of Rev. O. M. Kihl and Rev. O. L. Høien. The First is now in its newly rebuilt house of worship, and the Ballard brethren are rejoicing in having a pastor under whom the scattered and discouraged workers are



BALLARD SWEDISH BAPTIST CHURCH

gathering together. The German Baptist Church is seven years old and has developed under the pastorate of Rev. Albert Graner to a membership of fifty-four. These brethren have recently changed their location and are worshipping in a chapel, but will erect a commodious edifice as soon as they can dispose of their old property, which is worth probably \$20,000. There is a Finnish church in Seattle, and it is

anese church and a Japanese Home for women. Both the Chinese and the Japanese churches are doing effective work among their countrymen. Until recently the Chinese church was under the pastoral care of Rev. James Fung, who is now in Chicago. Although pastorless the church is moving straight on, supporting—in addition to the regular services of worship and teaching on Sunday—a school four evenings a week, the regular school program going on until 9.30, when a religious service is held. The church also has its Y. M.



MISS NELLIE E. PIPE
IN CHARGE OF JAPANESE HOME

greatly needed, for there are 5,000 Finns in the city and 58,000 in the State. Until recently they have been practically churchless, but now Baptists and Lutherans have organized work among them. In 1907 Rev. E. Fleming was transferred from New York to the Pacific Coast as general missionary, with headquarters at Seattle, and a church was formed consisting of eleven members. This number has increased to thirty-two, and is a devoted band carrying on the activities of the church, housed in an attractive structure and making rapid progress.

For the Chinese and Japanese of the city we have a Chinese church and a Jap-



JAPANESE PASTOR, OKAZAKI, AND FAMILY

C. A., its prayer-meeting and its mission work, particularly in connection with the immigration office, where a good field is found among detention cases. This church owes much to the untiring services of Miss Jane Skiff. The Japanese church has for its pastor Rev. F. Okazaki. It is doing faithful work, but is greatly handicapped by want of a building. Present conditions are made the more difficult from uncertainty as to the future location of the church on account of extensive regrading.

A single sentence of statistics will serve as a review and summary of the entire group of churches, as far as statistics may be of service. The churches have a membership of 4,200, a Bible school enrollment of 3,000, and property to the value of \$325,000. At present the church is using for its public work the Japanese Home. This is hard for both the church and the Home, but is the best that can be done at this moment. The Japanese Home is doing a notable work for Japanese women and children. Miss Nellie E. Fife is in charge; indeed, it would be little exaggeration to say that Miss Fife is the Home. She has been greatly hindered by lack of facilities, but it is hoped that a new building will very soon be a fact, and then this important work will become easier and more fruitful.

There are a number of general denominational agencies. Reference has been made to the City Mission Society and to the Social Union. Both these organizations are doing a needed and valuable work, not only in unifying but also in strengthening denominational interests. Mention should be made also of Adelphia College,



THE COURT OF HONOR

a second building, and it is in the mind of the friends of the school to ask their friends from the East to assist in the laying of the corner-stone when they come to Seattle either before or after the Portland meetings.

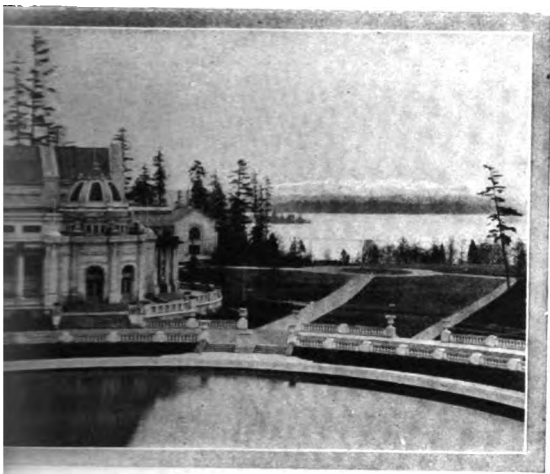
No word concerning Baptists in Seattle can be spoken just now without reference to the great event which will be officially announced before **THE MONTHLY** goes to press with this article. The Alaska-Yukon-Pacific Exposition will actually be ready at the day of opening, June 1st. Two hundred and fifty acres of the Campus of the University of Washington have been used for the Exposition and ten million dollars spent in bringing it to the opening. It is a glad thing to have to say, and it is a true thing, that from the beginning emphasis has been laid upon the educational and spiritual significance of the industrial life of the nations.

The University itself is to be a large beneficiary of the Exposition, as a number of the most important buildings are permanent, and will become the property of the University at the close of the Exposition. Exhibits to the estimated value of fifty million dollars will be accessible. The preparation of the grounds and of the buildings has been duly proportioned, and it will hardly be possible to say when all is done that this or that special feature



MAIN BUILDING, ADELPHIA COLLEGE

an educational institution planned and supported mainly by our Swedish brethren, but entitled to the hearty coöperation of us all. President Immanuel Schmidt, Ph. D., is giving his life to the work, and the school at present is wisely contenting itself with doing a high grade of preparatory work. The cut of the building will indicate the character of the institution as far as it has now developed. Readers of **THE MONTHLY** will be glad to know that provision has already been made for



THE VIEW FROM THE COURT OF HONOR

is the crowning glory of the collection. The glory of the Exposition is the Exposition itself. The longer axis of the plan of buildings and grounds is a line running from the center of the Science Building of the University to the peak of Mt. Rainier. At the foot of the grounds Lake Washington widens away in a half circle and an arm's length to the right is Puget Sound. The sky-lines right and left are the summits of the Olympics and the Cascades. There have been larger expositions, but men who have visited many expositions say that there has been nothing as beautiful as this in its natural setting. More than three-score buildings, large and small, are filled with objects of interest and instruction, especially setting forth the resources of the new world that has come into prominence within this generation. Alaska, both American and Canadian, will be represented. The Philippines and the Hawaiian Islands will be set forth as links between this continent and the huge continent beyond the Pacific. Foreign nations will send samples of their best. The Federal Government will exhibit many of its activities. The Exposition will be ready June 1st. And it will be worth while. If any one is asking what has the denomination to do with the Exposition, the

answer is easy. Seattle offers this Exposition to the world, and our denomination is part of the citizenship of Seattle. But there is a special interest also. Friends who come to the Exposition will find a welcome waiting for them in the modest but attractive building known as Baptist Headquarters. Our denominational exhibits will be there, of course, but in addition to exhibits there will be facilities for correspondence and conference and rest. The denominational papers will be on file. Information will be available. Meetings will be held daily. As far as the writer knows this is the only building in all the Exposition grounds whose purpose is primarily religious. He believes that his pride will be justified by the like pride in fellow believers everywhere, as we rejoice that this building is provided by our denomination.

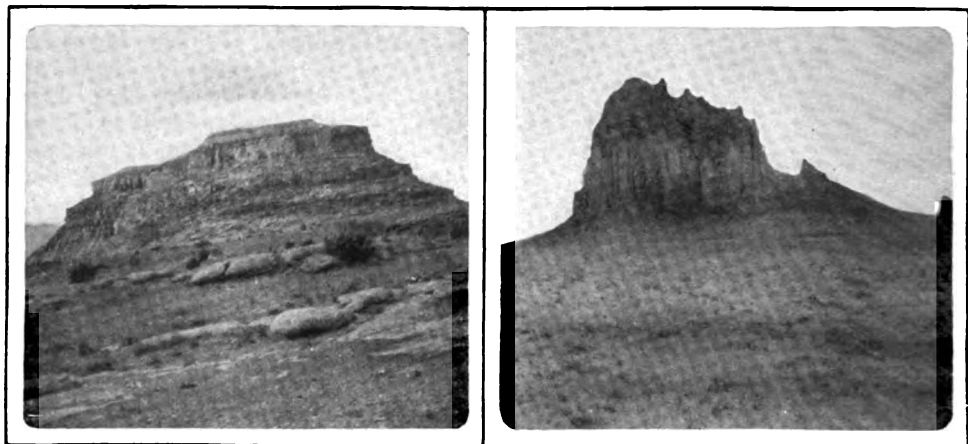


THE YOUNG PEOPLE'S SOCIETIES of the South Pacific District raised about a thou-



ONE OF THE MOST BEAUTIFUL BUILDINGS

sand dollars last year to build a chapel in Porto Rico, to be known as the Pacific Porto Rican Chapel. District Secretary Petty aroused the young people to great enthusiasm in behalf of this project. The Sunday-schools of the same district gave \$800 for our Indian work. All the conventions in his district except one exceeded the apportionment.



Missionaries to the Heathen

By Lemuel Call Barnes, D.D.

I. A PAGAN LAND

IT is at the heart of the great central plateau of the continent, ranging from five to seven thousand feet above sea level, not counting ranges and peaks running three to four thousand feet farther heavenward. On this lofty platform the highest development of pre-Columbian life took place within the present territory of the United States. Ages before the Genoese started on his crazy sail for India, people inhabited this plateau who were at least semi-civilized. There are indications that the country was less arid at that time and that it was inhabited by many more people then than now, as well as by people farther advanced. Charred ears of corn embedded in lava along with implements of civilization suggest that possibly volcanic disturbances changed the face of nature, nearly obliterating the trace of man.

Even yet, however, the Indians who in their primitive state are most nearly civilized live on this plateau, possibly the remnants of the ancient population. Our Woman's Home Mission Society has a mission among the most remote and uncontaminated of the Pueblo or town-making Indians, the Hopi of northeastern Arizona. It is in every sense of the word a pagan land, a land of villages as the whole plateau

once was. The Hopi Reservation is entirely surrounded by the Navaho Reservation in northeastern Arizona and northwestern New Mexico. The latter Reservation is about the size of Connecticut and New Jersey combined. It is the largest of the Indian Reservations.

Every perennial spring and brook is precious in this country. Even wells are marked on Government maps. Every wayfarer must be careful to reach water for a camping place, if possible. The missionary must carry a large canteen of water on his journeys for the sake of long stretches where none can be found, even of the alkaline variety, which is probably the only kind he can bring from his home. But wherever there is water there will be found human habitations, the larger the oasis the greater the population. In the foot hills of the great ranges there are places of perpetual verdure and beauty. Yet even there, as in the valley of the Nile, if one lifts his eyes he looks out upon arid wastes not far away. In the Navaho country, however, they are not absolute wastes. There is pasturage, at least at seasons of the year, over nearly all the land. If water were more abundant there would be less hope of keeping white men from seizing this first and last stronghold of brown men in our country.

II. HEATHEN PEOPLE

The Navahos were pioneers in our country long before the Spaniards or the English or the French. They came down like other tribes of the Athabaskan race from the direction of Alaska, bringing with them a tradition that their forefathers had crossed a narrow sea. Some think that the happy marriage of one of the Indians with a Chinaman not far from where these words are written is but the coming together again of long separated members of the human family.

The Government has made but one attempt to relocate the Navahos, and soon abandoned that. Their present reservation is the region in which the Spaniards found them in the sixteenth century. The Navaho pioneers had become old settlers generations before the Pilgrims landed. For centuries they were great marauders, living largely by depredations on the agricultural Pueblo Indians, and later on Mexicans and other Americans. But they somewhat rapidly advanced from savagery to barbarism. On account of their self-defense and independence many Pueblos and members of other tribes joined them for the sake of greater safety from savages both red and white. Hence they acquired some of the advantages which commonly go with amalgamation of races, as notably in case of the Anglo-Saxon-Keltic-Danish-Norman, etc., in England, and of the unnumbered races in the United States. It is commonly believed that the Navahos first obtained sheep by raiding and that they learned the art of weaving from the Pueblos. The raising and care of sheep has become the chief occupation of the men, and the weaving of blankets the chief occupation of women. Next to sheep, horses are the great possession and means of trade. There is considerable agriculture, however, by means of primitive irrigation ditches. Corn is the principal crop. Beans, melons and peaches stand next in favor. The only other occupation attracting much attention is silversmithing. By means of crude appliances Mexican and United States coins are transformed into bracelets, spoons, brooches and buckles. Men and women both are fond of wearing belts adorned with as many large silver disks as possible. Bridles

also are decorated with silver. Their silver work in addition to being moulded is engraved.

The varied industries of the Navahos mean hard work, of which they are not afraid. In this they are exceptional among native races. They cheerfully hire themselves out to white men, and according to all accounts do as good work as other laboring men. Every home has its simple hand loom, where the women patiently toil, having prepared and dyed the wool, working out the striking patterns of the famous Navaho blankets. As a "steamer rug" is a shawl, so, per contra, a Navaho blanket" is a rug. It is commonly too stiff for comfortable wear. The men and the women all wear blankets; but almost invariably they are factory made, one



NAVAHO MOTHER AND CHILD



TYPICAL NAVAHO YOUNG MAN

Navaho blanket selling for enough to buy two or three factory blankets. The trousers of the man and gowns of the women also are products of factory looms. But feet are mostly clad in moccasins. Men as well as women wear their hair long. The men tie it out of the way with a coronal fillet of some gay fabric. The hair on the chin they dispense with. We found by the trail one of their "tin razors," for extracting instead of cutting the beard.

The Navaho house is called a hogan. Some are building cabins of logs, pressed adobe and stone. But most live in a domical hut of rough frame-work covered top and sides with earth. The two openings are a doorway and a smoke-hole. The fire is built on the earthen floor. In one instance I saw a hood and smoke pipe over the fire, made of tin cans. There is no room for tables, chairs or bedstead. Other utensils are few and simple. Some native

pottery is in use. They frequently have a summer hogan, which is an airy booth, either detached or serving as a vestibule of the winter hogan.

The Navahos are heathen in the original sense of the word; they are heath-men. Their calling as shepherds in an arid country requires them to move from place to place. They camp for the time in the most convenient region. They may or may not



YAZ-YAH, NAVAHO GIRL

live near their cornfields. Land is owned in common, but occupation and improvements give a sort of title. Their nomadic life is one of the supreme difficulties in the way of their uplift by school, mission or home improvement. For instance, last winter, a mission located near one of their most permanent and thickly inhabited neighborhoods had but two families in residence. They are in the patriarchal stage of development, their customs illuminating the story of Abraham, Isaac and Jacob.

It is a long way from Abraham's tent to the city of David. If we can help to shorten it, we shall be working with God in his process of human evolution.

The Navahos are further advanced in some vital respects than were the biblical patriarchs. In the matter of monogamy, concubinage and social purity, they are in advance, not only of most aborigines, but also of the most resplendent days of the Old Testament. Many Indian tribes are literally rotting with native and imported vice. The worst diseases, I am informed by Government physicians, are unknown among the Navahos, except near the sooty

One of the oddest customs concerns a mother-in-law. What is a matter of superficial joking with white people is a deep-seated reality with Navahos. Mother-in-law and son-in-law must never see each other. If they do, blindness or some other blight is sure to befall. It is everybody's duty to give sharp warning if danger of a meeting arises. Even after reading of this in good authorities I could hardly believe that the custom still rigidly prevails. I found out for myself. A company of Indians was assembled in our mission hall while I preached to them through the interpreter. With the exception of one or two young bucks, they were behaving with great decorum, when all of a sudden there were exclamations and a tremendous hubbub. I could not imagine the cause till I was told that a mother-in-law of one of my auditors approached the door. Instantly

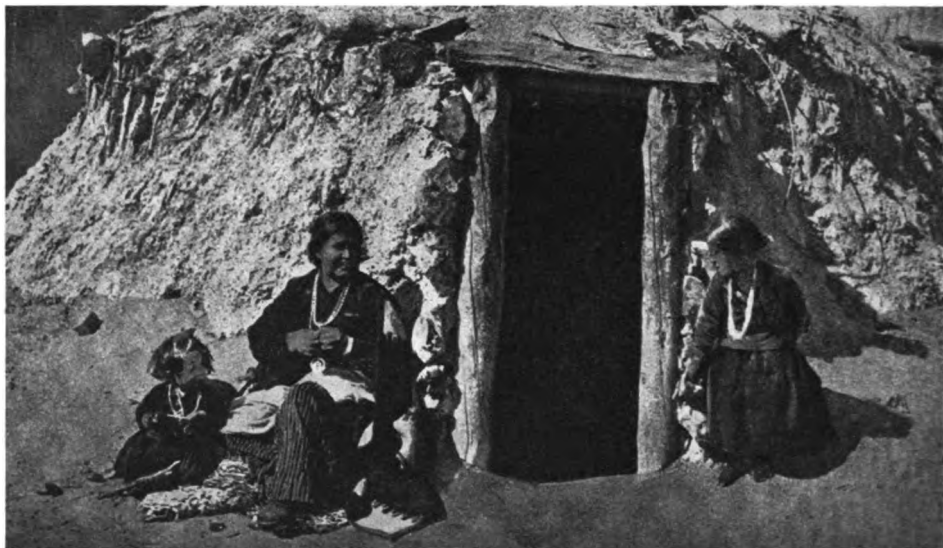


NAVAHO CHIEF KITONI

iron trail of the white man. Navaho women are not in any respect the slaves of men. They do not do all the work, as in many tribes. But with their blanket weaving they are industrially the equals of the men. In domestic economy, too, they are equals or better. The control of the household is mainly in their hands.



THE CURSE OF THE TRIBE



ELIE OF GANADO, BEST WEAVER OF THE TRIBE, AT HOME

many shouted to warn the imperiled parties. The man within pulled a hat over his eyes, while she retreated. To avoid this constant menace a man sometimes marries the widowed mother of his prospective wife before marrying her. Then they are both his wives and there is no mother-in-law.

Their superstitions are complicated and rank. By them not only is progressive beauty of character rendered impossible, but life itself is often imperiled. Their medicine man is both doctor and priest. Their method of attempting to cure the sick is by weird incantations. These "sings" as they are popularly named in English gather a crowd together and last throughout the night. According to all accounts they must be demoralizing to both physical and mental well being. "Sometimes pertaining to a single rite there are two hundred songs or more which may not be sung at other rites." "One error made in singing a song may be fatal to the efficiency of a ceremony; in some cases the error of a single syllable works an irreparable injury."

When the sick person is sufficiently wealthy or influential the wild revel lasts for days. Dr. Mathews, the leading student and authority as to Navaho customs, describes their great medicine dance of

nine days. On the last night a great fire is built in the center of a corral and eleven ceremonial dances are performed throughout the night. The following is his description of one of them:

"After an interval of three-quarters of an hour, the dance of the great plumed arrow, the potent healing ceremony of the night, began. There were but two performers . . . Each bore in his hand one of the great plumed arrows. While they were making the usual circuits around the fire, the patient was placed sitting on a buffalo robe in front of the orchestra. They halted before the patient; each dancer seized his arrow between his thumb and forefinger about eight inches from the tip, held the arrow up to view, giving a coyote-like yelp, as if to say, 'So far will I swallow it,' and then appeared to thrust the arrow slowly and painfully down his throat as far as indicated. While the arrows seemed still to be stuck in their throats, they danced a chase, right and left, with short, shuffling steps. Then they withdrew the arrows, and held them up to view as before, with triumphant yelps, as if to say, 'So far have I swallowed it.' Sympathizers in the audience yelled in response. The next thing to be done was to apply the arrows. One of the dancers advanced to the patient,

and to the soles of the feet of the latter he pressed the magic weapon with its point to the right, and again with its point to the left. In a similar manner he treated the knees, hands, abdomen, back, shoulders, crown and mouth in the order named, giving three coyote-like yelps after each application."

Another of the dances is like the performance of magicians who apparently make a plant grow before your eyes. In another dance, nearly naked Indians race after and prod themselves and each other with flaming firebrands. These medicine dances are the religious services of the people. Is there any need for missionaries of sane religion and sanitary healing?

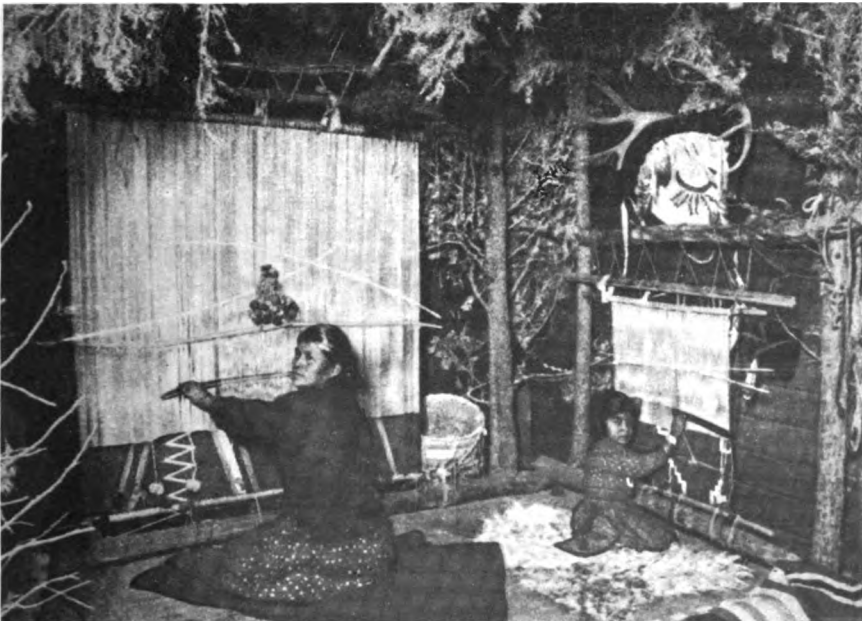
III. HEROIC MISSIONARIES

It requires nothing less than the spirit of Christ to faithfully work for these heathen people in such a pagan land. It requires also strength of character and resourcefulness little short of genius to carry a whole Christian civilization into such an aboriginal wilderness. Away from all the appliances, conveniences and fellowships of life which even the remotest village pastor has learned to depend upon, working alone

here beyond the frontier, one expects to find some burly minister of the bushwhacker type as the only kind who could confront the savage conditions.

After a long day's narrow-gauge ride through a nearly uninhabited country over the continental divide, then half a day on a "mixed train," the only train—alighting at Farmington, New Mexico, the farthest southwestern outpost of the dare-devil Denver & Rio Grande system, one is surprised that he does not see his expected missionary. Perhaps there has been a hitch in the carrying of the message by the bi-weekly horse-back mail. When the knot of frontiersmen has been looked over and hope is abandoned, a delicate looking gentleman, who might appropriately be the occupant of the chair of *belles-lettres* in Boston or Cambridge, modestly presents himself. Perhaps the hesitancy has been caused by some disillusionment on his part, too.

Soon the Field Secretary and Lee I. Thayer, missionary to the Navahos, are on congenial terms, jogging along under the white canvas cover of the missionary wagon behind "Peter" and "Lizzie." Our Navaho horses are several degrees larger than the



MOTHER AND CHILD WEAVING THE FAMOUS NAVAHO BLANKETS



THE MISSION STABLE



THE MISSION HOUSE

Society's ponies in Porto Rico. Still they are small locomotives for the long trek through desert sands and deep, unbridged arroyos. At the end of the first afternoon, having forded the San Juan River twice, with water into the wagon box, in order to visit a Methodist mission (no necessity for sprinkling), we reach the edge of things including supper and lodging at a frontier Mormon cabin. While the horses rest we walk in the dark to a Presbyterian mission, some say a mile and a half, some say two and a half, and some say four miles and back. No wonder that we miss the road and that Indian schoolboy scouts are sent out to find us, for the hospitable missionary ladies have heard of our coming and have kept a supper waiting for us. Their cheerful lantern makes the way back brighter.

At dawn we ford the San Juan again, leaving the last traces of civilization and plunging into the riverless, treeless, houseless reservation. One butte after another rising above the horizon guides our way. But all day long Ship Rock is in sight, as well as more distant mountains. During the forenoon it looms like a vast pile of Gothic architecture, but late in the afternoon when only the upper peaks are visible, they look so like two sails of a ship on the horizon that you fairly expect to detect them pitching with the motion of their invisible hull.

What communings by the way concerning nature and man, concerning scripture and science, concerning thought, both oldest and latest. At noon, by one of the infrequent springs, our gentle thinker quickly prepares a piping hot luncheon out of abundant equipment in the unobtrusive box attached to the dashboard—so attached

that when removed it leaves no mark or mar, but when in place and the cover turned back it is a lunch table in just the right relation to the wagon seat. He did it.

Here in a small way emerges what later appears in a large way in everything about the mission station and the mission methods—common sense (so uncommon) to the degree of irresistible manual efficiency combined with a scholar's interest in language, learning, and in all the ethereal realms of life, together with intense missionary zeal and longing for the redemption of the heathen nation into the midst of whose habitation he has thrown himself. At one juncture a plumber was brought from the nearest town, two days' journey each way, who looked the situation over and gave verdict that the job to be done was impossible. After four days more in getting this expert back to the cover of a tool-house and bill-heads, our missionary himself did the complicated, impossible plumbing.

To create the possibility and the platform for his work of preaching, teaching, writing, counselling and doctoring, our missionary has had to do tree-felling, logging, stone-laying, carpentering, joining, roofing, plastering, painting, paper-hanging, teaming, farming, blacksmithing, cabinet-making, shoemaking and even plumbing, to say nothing of bookkeeping and no end of Yankee invention. With all this to do he learned the language in his first two years so as to preach in Navaho at both services the first Sunday of his third year. With some promising inquirers already, there is every reason to expect that we may have a Navaho church in much less time than it took to gather our first church in Burma or in some of the

American Indian tribes where we now have most flourishing churches. Denison University—he is a Buckeye of course—and Rochester Seminary, ought to be proud to turn out (not in the sense in which David Brainerd was “turned out” of Yale) even one man in a thousand who can go into a physical and spiritual desert and do the kind of work which Lee I. Thayer is doing at Two Gray Hills.



REV. LEE I. THAYER AND HIS WIFE, TWO OF THE
HEROIC MISSIONARIES

Long after dark with its December chill on this high plateau, we reached the mission station built of adobe and logs. What a glowing spot it is amid the cold and darkness of Navaho-land.

At this point one is introduced to a large part of the secret of the brave work at Two Gray Hills. It is a cheerful, refined, thoroughly practical and intensely sympathetic home life. In other words it is Mrs. Lee I. Thayer. First of all the home is radiant with domestic affection, next it is aglow with missionary activity. In the forenoon ten little Indian children are taught the English language and are given elementary instruction through that me-

dium. Mrs. Thayer learned the art of teaching in a State which a few years ago was ranked by an expert as foremost in that art, Indiana. Before the day is done Mr. Thayer gives these little Indians a Bible lesson aided by picture charts which he has ingeniously put together to tell the whole biblical story. Then he talks to them awhile in their mother tongue. He is making his own dictionary and grammar of Navaho speech, using an up-to-date card catalogue system. Only, dear city friend, instead of buying his appliances at some library fixture store, he makes them with his own hands.

During the day there will be a number of Indian visitors, especially to the mill room. Indian corn is the staple article of food in Navaho land. The custom of the country is for women and children to grind by rubbing it between two stones. Our missionary has installed large coffee-mills, two of them, of the simple kind used in retail grocery stores. It is a great boon to the natives to bring corn in their blankets and run it through these wonderful machines. Hence there is grinding nearly all day long.

When the boarding school was to be established the missionary built a log addition, an “L” to the adobe house. It has a partition half way to the ceiling. On one side of this partition, in their three beds sleep the nine little Indian girls, on the other side of it sleep Mr. and Mrs. Thayer so as to be right at hand in case of need. If you could look into the homes (?) from which these children have been brought you could better imagine the constant care which their physical and spiritual civilization entails upon the missionaries.

The visiting Secretary had the whole of the main house to himself and slept so well in its comfortable guest room that he was not awakened even by a gunshot fired in the cellar. The marauder was instantly dispatched and sweetly, it ought to be added, for it was a “pole cat.” One large room, the best in the house, next to the school room and the chapel, is a social room for the Indians. Its front door is never locked day or night.

When Sunday comes, Indians gather from near and far, five miles being not far and fifteen miles not too far. In the

forenoon they have an illustrated Bible story. Then comes a lunch of crackers and coffee made too simple to be a bid for attendance. After that is another service at which the personal gospel message is pressed. The day I was there the most progressive farmer in the region stayed after the second service for a long talk with the missionary about starting on the Jesus Road.



BETWEEN SERVICES AT THE MISSION

The missionaries are giving themselves to these heathen with an *abandon* which, if fully understood, would be almost appalling not only to our church members who are living carefully sheltered lives but even to those who have life in its roughest forms. An Indian mother brought her daughter, Astan Yazza, with a fatal disease to a hut half a mile from the mission house that Mrs. Thayer might minister to her for days. When the end came, the child was put outside to die according to Navaho custom. Otherwise native superstition would have required the hut to be torn down. In the morning word was sent to Mrs. Thayer. Mr. Thayer had been obliged to go to town, four days away, on a missionary errand. Could there be Christian burial? The Indians do not make even rude coffins nor do they dig graves. So our missionary's wife, naturally as far from doing such things as any lady who reads these lines, manages somehow with saw and hammer to make a casket, line it with white cloth, then with scant assistance from the mother, digs a grave in the hard soil. These are the easier parts of the self-imposed task. Our little missionary lady takes the corpse of the thirteen-year-old child in her arms and

brings it the long half mile, including a necessary descent into a deep arroyo and the steep climb out of it, to the mission house. When with prayer she has given the child Christian burial her own hands must fill the grave. Does one remember much that was more astounding in the heroism of early missionaries to the heathen anywhere? On a question like that, perhaps I have some right to make intelligent answer. I freely say, "No, not anywhere."

The Chicago Baptist Training School for missionary workers as well as Rochester Theological Seminary has a right to glory in the Two Gray Hills Mission. Mrs. Thayer was Ida Blackwell at the school in 1901. One of the many good things to the credit of the Baptist Young People's Union of America is that the acquaintance of Mr. Thayer and Miss Blackwell began at one of its annual conventions, to which they were both delegates the year it was held in Milwaukee.

Before knowing the story of Astan Yazza—not one word of which did I ever



A NAVAHO HOGAN

hear from Mrs. Thayer—I said, "You ought to have another worker here for the sake of company when Mr. Thayer is away or in case of serious illness or other emergency." What was the answer to this? Remember that it comes from a dainty little lady who has been given unmistakable reason to fear some of the Indians, and whose nearest white neighbor lives four miles away, with no other nearer than twenty miles, and after these two, no more short of forty miles. Remember that it is forty miles to a doctor and that it is seventy miles to a town, a telephone, a



CLIMBING TWO GRAY HILLS

telegraph office or a railroad. Such desolate and difficult miles, too! What would you say to the suggestion of company in such a situation? This is what she said: "We ought to enlarge the school and be raising up some boys as well as girls to make Christian homes by and by. If we can do that I shall be delighted to have another worker; but merely for the sake of company it is not necessary."

I want to leave it to the men and women of our churches to say whether or not such workers shall be reinforced. It seems to me, however, that it might be well to take our dearest loved ones by the hand before we say and then to say it on our knees in the presence of Him who gave His life for us.

Seventy miles with macadam roads and automobiles is not far, but with no roads,

deep sands, deeper arroyos, a white canvas wagon and Indian ponies, it is a long way. When we came out we brought Carrie, the oldest pupil, the first day's journey to see the kind doctor at Tohatchie, the Government Indian School, which is under the charge of Mr. Ross, a good Baptist brother. The second day we discovered that even in New Mexico, when seven thousand feet above the sea, December is not as pleasant as May. A driving snow storm met us at the outset. A number of wagon trails, all more or less faint, cross near Tohatchie. They were fast obscured by snow, while mountains, buttes and all other waymarks were blotted out. It drove so sharply, head on, that our ponies veered and the question arose whether they and we could weather it and come to port. The thoughtful missionary had provided the tenderfoot with arctic overshoes, an extra pair of trousers, and a thick woolen muffler. Two suits of underclothing, gloves and socks, together with newspapers under the heavy overcoat, a thick Navaho blanket and a tarpaulin laprobe, with a lighted lantern at our feet, kept us from getting too cold to talk of things human and divine. No chilblains followed on the tender feet nor other result more serious than a four weeks' bronchial cold which in no way interfered with scheduled work. For once, just once, the whole experience was to be coveted.

But the next day, as the missionary



GAMBLING—THE PREVALENT VICE OF THE NAVAHOES



TWO NAVAHO HOPEFULS

started back over that frozen desert road, his wagon loaded down with supplies for the distant mission station, I stood and watched the white wagon as long as it could be seen, with a lump in my throat not caused by the cold. As I write the mists come back to my eyes at the thought of such heroism as I was beholding in those tender souls who live month after month for Christ's sake and the sake of the stolid barbarians at Two Gray Hills. The two gray hills are hidden behind two bright summits of Christlike devotion.

IV. IS IT WORTH WHILE?

Is it worth while to make such sacrifices? The great and the final answer is that Christ gave his life for the unworthy. Another is that our overwhelming white race in the United States is under peculiar obligations to the remnants of the red race. The Navahos are the largest unbroken tribe left. Though almost in the path of early Roman Catholic missions, they never have been even nominally Christianized. They are less demoralized by vicious whites than are other tribes. They are heathen pure and simple. They

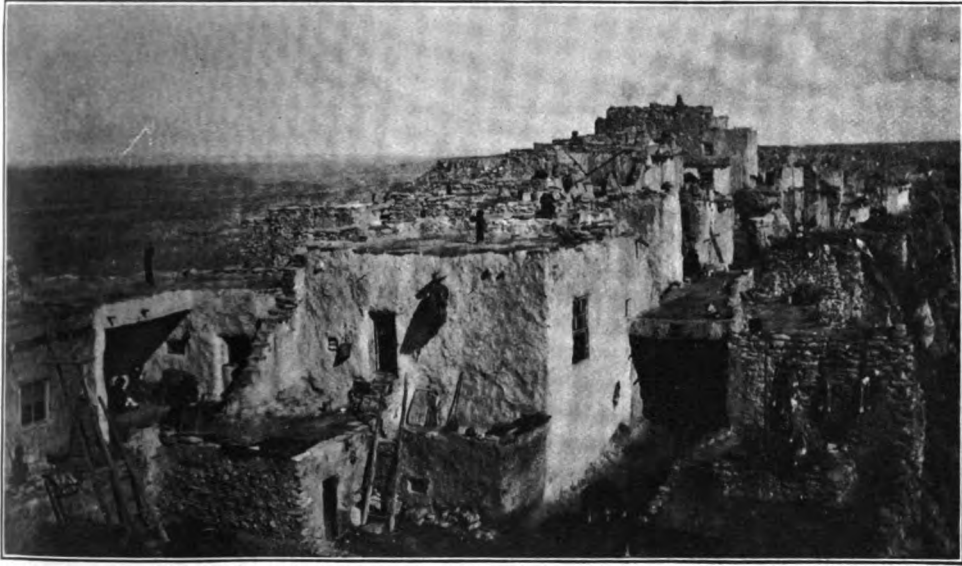
have sturdy hearts which make them at the same time harder to reach and better worth reaching than most aborigines.

F. M. Pruddens says: "Altogether they are among the most interesting of the aborigines who live in the old fashion, hold to the old deities, and maintain a degree of self-respect and independence in the face of the blighting influences of civilization which is noteworthy and admirable."

The Navahos are almost free from intemperance. May prohibition on the Reservation be ever in force. Gambling has been one of their besetting sins, so much so that teachers have felt obliged to take away Sunday-school picture cards from children because they used them for gambling. Love for the hazard, however, was so deep in the blood and breeding of the little ones that they managed it with pebbles. Mr. Wm. T. Shelton, the Indian Agent in the Northern part of the Reservation, is earnestly endeavoring to dissuade the Navahos from this vice. He has the satisfaction of seeing great improvement.

In the matter of trustworthiness, these Indians stand high. A man who for fifteen years has been trading first and last with all the tribes west of the Mississippi, tells me that of them all, as men with whom to deal, the Navahos are the most satisfactory. "If they promise to bring you a hundred sound sheep at a given time, a full hundred will be there on the dot and every one of them sound. But," he added, "the next minute they will let you turn around and pick out another hundred for yourself without any warning as to the unsoundness of the lot." Taken all in all, so far as I can learn from reading considerable printed testimony as well as from conversation with close observers of many sorts, these heath-men rank with the best quality of heathen.

In 1869 the Government gave the Navahos a few thousand sheep and goats. Since then the people have provided for themselves. When, not long ago, there was a season of unusual drought and consequent suffering it was proposed to give them Government aid. A committee of chiefs requested the Government not to do this lest Navahos become like so many other Indians, paupers. "The noble red man"



A HOPI VILLAGE OF THE FIRST MESA

of tradition is not altogether a myth, as you can readily see if you become acquainted with the history, the character, and the living faces of the Navahos.

Besides ourselves four denominations—Christian Reform, Presbyterian, Methodists North and South—and two independent missions, are working at eleven stations for the 20,000 (one Government worker among them says 30,000) Navahos. The entire Reserve has been divided up among these missions and the responsibility laid

on them for the evangelization of the tribe in this generation. The field of our own mission is some forty miles square. Our missionary is now preaching in the Navaho language and hopes soon to cover the whole field in systematic visitation. Certainly we may expect that very soon every Navaho for whom we as Baptists are held responsible may have the gospel intelligibly presented to him and be lovingly urged to enter the Jesus Road, which leads to the Father's House.



CHILDREN OF OUR MISSION SCHOOL



Two Dedications in Porto Rico

By A. B. Rudd, D.D.



WITH the completion of the Sierra Alta and Guanica chapels, which were dedicated April 17th and 18th, respectively, we now have sixteen Baptist church houses in Porto Rico, though eighteen organized churches are still unhoused. The saints of Sierra Alta (as its name would indicate, High Mount) worship in the heights. The elevated home of Brother Gracia (Grace) Roman has long been the abiding place of this little church of nineteen members. On April 17th, Saturday afternoon, at two o'clock, the church home was removed a few hundred yards to the neat little chapel 17 x 26 feet, costing with furniture \$550, and made possible by the generosity of the Union Baptist Church, near Chicago. It was an occasion of more than ordinary interest to the humble folk who with glad hearts filled to overflowing this new meeting-house in the clouds. Brother José Perez, one-time Spanish soldier but now a valiant soldier of the Lord of Hosts and pastor of this most worthy band, conducted the dedicatory services. We knew before he told us of the joy that filled his heart as the praises of the King were sung for the first time in this new home of the saints. Brother Dario Ruiz Martinez, pastor of the San Juan church, preached from a warm heart the dedication sermon, setting forth in a most interesting way the relation that Christ sustains to His church; and was followed by Rev. H. W. Vodra of Coamo, who still farther fed the saints with most wholesome food. As at night-fall, after some six hours of mountain trails, the tired missionaries dismounted

from their still more tired steeds, they thanked God for a day which promised so much for the extension of the Kingdom in the high places of Borinquen.

Every foot of lumber in this chapel was carried up the mountains on the backs of peons from Yauco, a three hours' horse-back climb. From its proud point of elevation more than 2,000 feet above the sea is to be had one of the most enchanting and beautiful views in all the Island. As at the close of the dedication services we descended the steps in front of the chapel there were the towns of Guayanilla, Yauco, and Guanica, from three to four hours distant in the depths beneath us; and the glorious expanse of the southern sea whose ever-changing beauties beggar description.

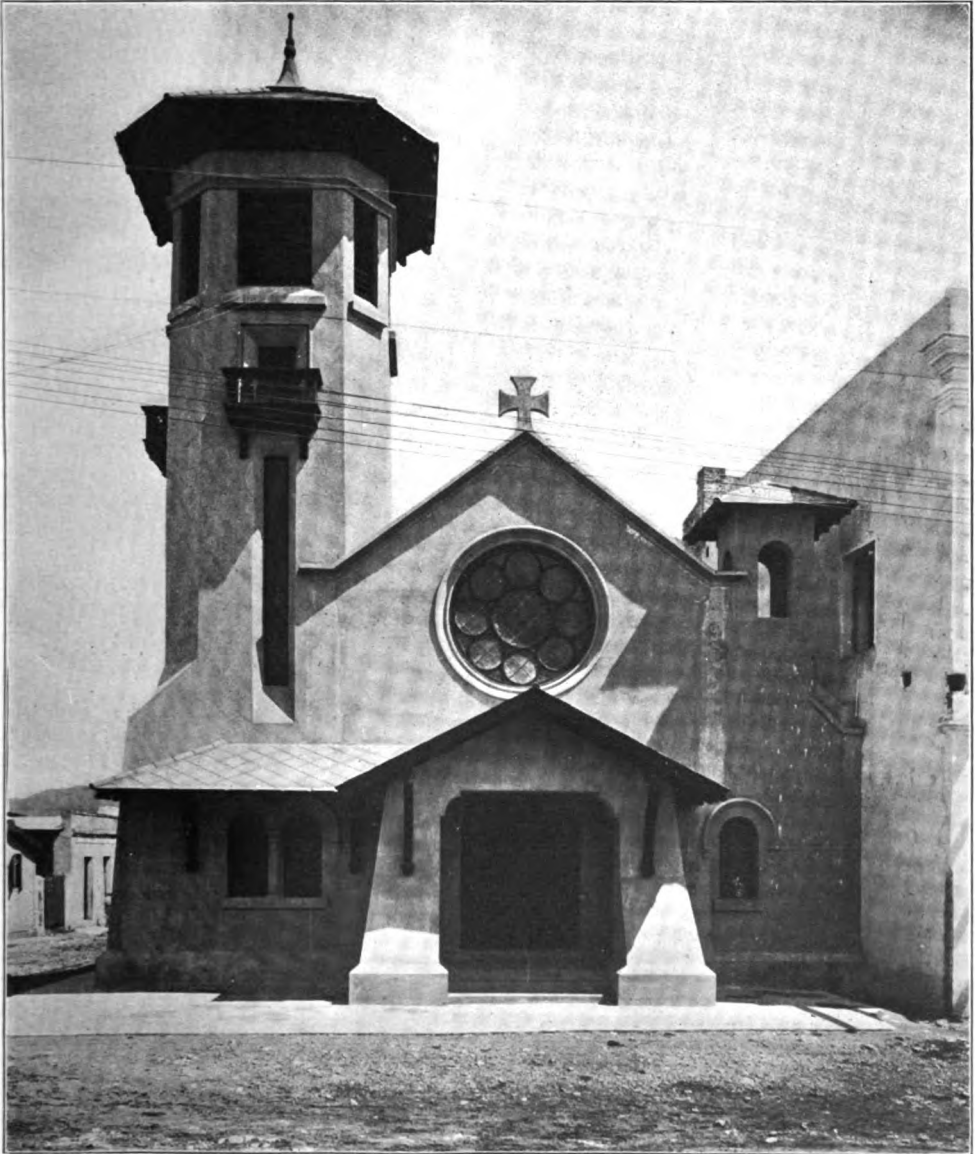
But Sunday is to be another busy day. There is another chapel to be dedicated. Historic Guanica, an hour's drive down to the sea, located on the beautiful bay of the same name, is a fortunate point. This town that has been for so many years comparatively indifferent to the gospel, and where during the past six years some \$500 have been spent in rents for service halls, now has a neat 24 x 36 foot chapel, costing about \$1,000, located on a central lot, and withal one of the neatest buildings of the town.

At ten o'clock Sunday morning, our new bell rings out its first Gospel call; nor is the call unheeded. A goodly crowd gathers to hear Rev. N. H. Huffman, a United Brethren missionary, whose clear practical sermon set many to thinking about the gospel call. Again at three o'clock the gospel message is given forth by Brother Marchan, pastor of the Yauco Baptist church, a message that will not soon be forgotten. These two services

were a fitting preparation for the dedication services which were held in the evening, when Brother Vodra gave us a strong sermon from James 1, 37, "Pure and Undeiled Religion," which was listened to with deep interest by the large congregation which taxed the capacity of our chapel. Brother Juan Sanchez, pastor of the church, whose godly life has been a continual sermon in Guanica, had just cause for rejoicing as the people pressed in to

hear the Word. It was a great day for Guanica. A brighter day has dawned for this town, so long indifferent to its own best interests.

As on Sunday afternoon we wandered along the shore of the beautiful Guanica Bay, and turned our eyes to the hills, there in the clouds, four hours away, stood out white and clear our Sierra Alta Chapel, a sentinel, a witness to the truth in the years to come.



OUR NEW CHURCH AT CAGUAS, PORTO RICO, GREATLY ADMIRER

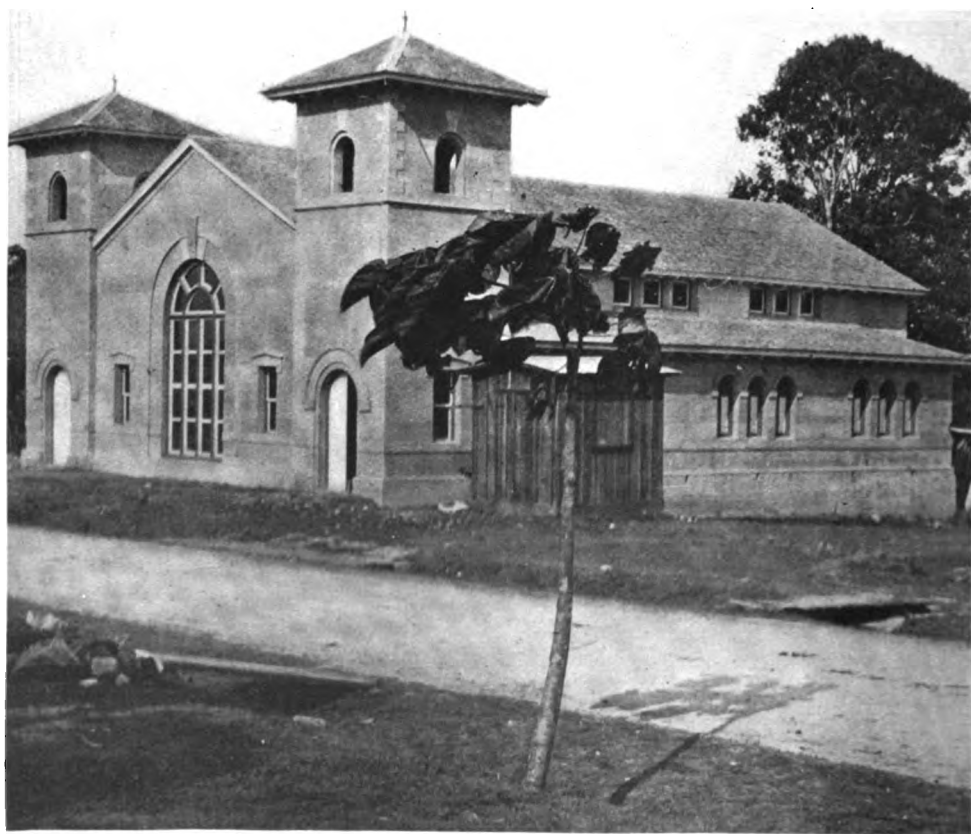
News from Cuba

CRISTO church edifice was begun February 7, 1908, built of reinforced concrete at a cost of a little over \$8,000 without furnishings; with pews and pulpit nearly \$9,000. The inside finish is in yellow pine with hard oil finish; the pews and pulpit are made of cedar and mahogany; seating capacity about four hundred. The dedication sermon was preached by Rev. N. M. McCall, superintendent of the work of the Southern Baptists in Western Cuba. The building was full to overflowing at the dedication, and is comfortably filled at the regular preaching services. The teachers and pupils of the Colleges furnish a good congregation at all times. The church is

conveniently arranged for Sunday-school work and we hope to have here a model Sunday-school in which the young men and women in the Colleges may be trained so that they can go back to their own cities and country places and conduct Sunday-schools.

CONVENTION OF THE EASTERN CUBA CHURCHES

The fifth annual meeting of this Association was held in the Santiago church April 6-8. There were more than sixty delegates present at the meeting. Much enthusiasm was manifested by all the pastors and delegates. The reports showed that this has been the best year in the history of our churches in every way. There



THE NEW HOUSE OF WORSHIP AT EL CRISTO, CUBA



INTERIOR OF HOUSE AT EL CRISTO

had been more baptisms than ever before, more new churches, and more raised for self-support and missions. No discussion aroused more interest than the discussion on self-support. Many of the churches made a real sacrifice in providing the amounts apportioned to them for the support of their pastor and the Cuban missionary. Several important decisions were reached at this meeting. It was determined to hold in the month of October of each year during the rains, when little work could be done, an institute of one month for training and helping pastors actually in the work, and Sunday-school and other workers. A house is to be rented and all the brethren are to take their meals at the Cristo Colleges, paying a specified sum for this privilege. The plan was accepted with great enthusiasm by the native workers and great efforts will be made to make this a profitable time for native pastors, many of whom have not had any adequate training, but are doing noble work. Not only will we have study at this time but an effort will be made to develop the spiritual life of all who attend this meeting. Steps were taken also at this meeting to improve "El Mensajero." It was determined to establish departments

and a number of our brethren were selected to take charge of these departments. Rev. H. L. Moseley and wife were elected as delegates of this Association for the meetings in Portland. The whole spirit of the meeting was excellent, and the brethren left the meeting with a determination to make this year the best in their history.

A Mexican Dedication

By Rev. Geo. H. Brewer

FROM a small up-stairs room, reached by a circuitous narrow stairway, to a large, commodious, well-lighted and comfortably furnished chapel is no small step. Such is the transition which the Sabinas Hidalgo church has just experienced. After a year of hard work, in the midst of many difficulties, a serious drought and complete failure of crops adding not a little to the burdens of those in charge of the work, the beautiful church building now stands complete, and on Sunday, January 17, 1909, was dedicated to the service of the Lord.

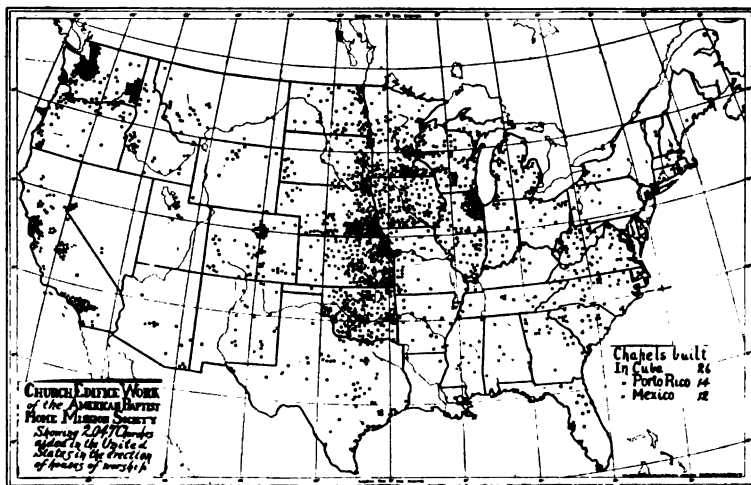
Four days of special meetings preceded the dedication, and the interest grew from the first, reaching its climax on Sunday, when the church was filled to overflowing with an expectant crowd. The building is of white cantero stone, 30 x 60, with a neat symmetrical tower on one corner. It has a floor of solid concrete, and was built to stand for centuries if need be. There are five windows on each side, and two double entrances in front. Next to the municipal palace, it is by far the handsomest building in the city and has attracted wide attention. The building cost complete \$3,763.43, of which the Home Mission Society has given \$1,500. These figures are in Mexican money. The church and community, previous to the dedication, contributed \$1,054.51, leaving a deficit to provide for of \$1,208.92. To a church in the United States this sum would seem small indeed, amounting in American money to but \$604.46; but to a Mexican church whose members are made up of very poor people, most of them living in small adobe houses with palm

leaves for their roof, beans and tortillas their principal food, such a sum represents a colossal figure. The average income of the families connected with the church is less than \$200 per year. How to raise this money was the serious problem of the hour. Subscriptions were called for, giving reasonable time in which to pay, and over \$900 was raised toward the deficit. This was largely in promises, of course, but, judging from the way they paid up their first promises, every one of the subscriptions is good and will be paid when due. The other \$308.92 remains unprovided for. This amounts to but \$154.46, American money, and in view of what the

church has accomplished and the great sacrifice the members are still to make in paying what they have subscribed, the writer feels that this money should in some way be provided by the friends of the Society who are interested in the growth of our work in Mexico.

The best result of the dedication service and the special meetings preceding and following it, was the conversion of twelve young men and women. This will give the Sabinas church about sixty members, and with a new house, new interest awakened, new life in all departments of the work, the outlook is exceedingly hopeful.

City of Mexico.



HOW OUR CHURCH EDIFICE BUILDING HAS DOTTED THE COUNTRY

Field Notes

THE FIRST ten years of work in Porto Rico, according to Superintendent Rudd, have enabled the Christian missionaries to touch favorably at least a hundred thousand of the people, or ten per cent of the entire population. The Baptist missions are represented by thirty-four churches, with ninety-one outstations and a total membership of 1,699. There are fourteen chapels, and \$90,000 worth of property. We have two schools in Coamo, and seven young men are studying for the ministry.

SUPERINTENDENT MOSELEY's ten years' review of the work in Eastern Cuba shows that the Cuban people now understand the

purpose of the missionaries and are not to be turned against them by Catholic reports. The schools at El Cristo are prospering greatly. We now have forty-two churches, forty-eight stations, twenty-four men and seven women at work as missionaries; thirteen teachers, 2,068 church members, 1,450 scholars in thirty-five Sunday-schools, twenty-six chapels, two academies, and church and school property worth \$140,000. A remarkable record.

THE PAST year has been one of the best in our work in Mexico. Superintendent Brewer reports twenty-eight missionaries under appointment, with forty-two churches and outstations, 206 baptisms, and a net gain in membership of twenty-two per cent.

Tribute to Dr. Morehouse

Dear Esteemed Secretary and Beloved Brother in Christ :

WE, the Presidents and Principals of the missionary schools for Negroes under the auspices of the American Baptist Home Mission Society, assembled in conference at Spelman Seminary, Atlanta, hereby cordially and lovingly greet you.

We desire to express to you our deep gratitude for the privilege of thus gathering together. It has been a blessed meeting. The spirit of brotherly love, of loyalty to the Society, of devotion and consecration to the work, of confidence and encouragement toward the future, and of nearness to Christ, our great Head, has pervaded and permeated the entire meeting. We have been greatly strengthened and go back to our work with a higher and more intelligent purpose and increased faith. We sincerely hope the Conference may be repeated as wisdom may suggest.

We desire, also, to express our appreciation of the painstaking labor of our efficient Superintendent of Education, George Sale, D.D. The presence, too, and kindly words of our able Assistant Corresponding Secretary, Charles L. White, D.D., and the sympathy and enthusiasm of Rev. C. D. Case, Ph.D., of the Committee of Education, have greatly cheered and comforted us.

But, dear Brother, we would especially convey to you our sincere regard and love for you personally, and our deep thankfulness for and great appreciation of your long and efficient though arduous work as Corresponding Secretary of the Society. Through these many years you have displayed supreme devotion to your work, uncommon judgment and discretion, often amid trying circumstances; warm love to your brother servants and employees of the Society, strong faith in the future of the work, and the highest efficiency of service. We devoutly thank God for your noble life. This has been a marked era in the history not only of the Society, but of the nation itself, with its ever-increasing inflow of foreigners. The vast influence of your life work, dear Brother, through the Society, for the welfare of humanity and especially of the Negroes of the South, can never be measured till the revelations of eternity. It is our earnest prayer that God may uphold and bless you in this evening of your eventful life, still more largely help mankind through you, and at last give you an abundant and joyful entrance into everlasting rest and peace at the right hand of God.

Signed by John Hope, Luther G. Barrett and W. H. Knuckles, Committee; and by twenty-four Presidents and Principals of our Schools.

The Baptist Forward Movement for Missionary Education

A Stewardship Questionnaire



THE resignation of Dr. Charles A. Cook, Stewardship Secretary of the Forward Movement, to accept a joint district secretaryship of the Missionary Union and Home Mission Society, opens up anew the question of promoting Christian stewardship in our denomination. It is the desire of the Forward Movement, to which this work was committed by the Northern Baptist Convention at Oklahoma City, to serve the denomination with wisdom and fidelity in promoting this work that is so fundamental to every form of missionary endeavor, and to all hope of advance in missionary achievement. A letter has, therefore, been sent to a number of representative pastors, laymen and women of the denomination with a series of questions concerning the stewardship work. It is felt that this is preëminently the time for an aggressive stewardship campaign, but that perhaps some new note should be sounded and some new methods employed.

The questions submitted follow, and Secretary Moore will be glad to have correspondence on the points raised by these questions with any reader of THE MONTHLY.

1. What elements of strength have you noted in the systematic beneficence and stewardship campaigns?
2. What elements of weakness?
3. What are the most effective ways of inculcating the principles of Christian stewardship?
4. To what extent should the Forward Movement seek to promote the systematic giving of a tenth or more or less by individual Christians to Christian work?

5. To what extent should it encourage churches to adopt week-by-week giving to missions?

6. How can the stewardship campaign help the Northern Baptist Convention to raise its budget?

7. What suggestion would you offer concerning the character of present stewardship literature?

8. What additional leaflet literature should be issued?

9. Give full, frank criticism of present methods.

10. Outline briefly a constructive policy for future work.

Notes

Secretary Moore's itinerary is leading him rapidly toward Portland. A strenuous campaign of four weeks in northern California and southern Oregon was begun on May 1st. It included in San Francisco and Oakland addresses and conferences with the Baptist Ministers' Conference, Young People's Rally of San Francisco Association, Baptist Brotherhood of Alameda County, Union Rally of Officers and Trustees of Baptist Sunday-schools, Federation of Adult Bible Classes, California College and a number of individual churches.

THE BAPTIST Young People's Union of America, which gave up its Saratoga Convention because the dates conflicted with the meetings at Portland, will hold its annual meeting in Portland on June 28, and young people's societies in Baptist churches are invited to send delegates to this meeting.

SECRETARY MOORE will conduct two missionary conferences at the St. Paul Christian Endeavor Convention.

Personal

WE WELCOME Rev. George T. Webb to the goodly company of religious editors. In his hands we are sure that *Service* will be of value to the young people. The magazine has reduced its price to seventy-five cents, and dropped the story and general sketch features, and will be a magazine of methods, given to Bible and mission-study courses and all the practical matters that concern the young people in their work.

THE FIELD SECRETARY, Dr. Barnes, traveled 34,734 miles last year, and attended 381 meetings, making 186 addresses. In the budget campaign he spoke ninety-nine times in eighty days.

A Valuable Report

The Federal Council of the Churches of Christ in America has issued a full report of the first meeting, held in Philadelphia in December, 1908. This large volume of 560 pages, illustrated, will interest all who believe in this significant movement for the coöperation of the churches. Dr. Sanford the editor, is to be congratulated on the character and prompt appearance of the work. There are single addresses, like that of Mr. Speer on Christian Unity on the Foreign Field, that are worth more than the small price of the volume. More than that, it is a book that makes for the broadening of the Christian sympathies and the advance of the kingdom of God. Send directly to the Federal Council, 81 Bible House, N. Y. (\$1.25 postpaid.)

Donations of Clothing, Etc.

WEST VIRGINIA	
Clarkburg, Woman's Mission Circle of the First Baptist Church, barrel to Wyoming, value.....	99 29
TO SPELMAN SEMINARY:	
MASSACHUSETTS	
Boston, Ladies Benevolent Circle, Clarendon St. Baptist Church, bedding.....	
Lincoln, by Mrs. E. M. Barrett, clothing.....	
New Bedford, Woman's Home Mission Society of First Baptist Church, bedding and table linen.....	
Rochdale, Woman's Mission Circle, Greenville Baptist Church, bedding, etc.....	
W. Somerville, Ladies Mission Society of Baptist Church, bedding and clothing.....	
Wollaston, Ladies Home Mission Society of Baptist Church, bedding and clothing.....	

CALIFORNIA	
Madera, Ladies Mission Circle, box to Oklahoma, value.....	\$39 30
NEW YORK	
Brooklyn, Emmanuel Baptist Church, box to Minnesota, value.....	75 75
Box to Oklahoma, value.....	77 50
PENNSYLVANIA	
Lewisburg, Ladies of Home Mission Branch, box to North Dakota, value.....	55 00
RHODE ISLAND	
Providence, The Home Mission Society of the First Baptist Church, for year beginning April 1, 1908, box to South Dakota, value, box to Alaska, value.....	135 00
barrel to Oklahoma, value.....	20 00
box to Hartshorn Memorial College, value, barrel to Oklahoma, value.....	170 00
	47 80
	79 25

Baptisms

W. M. Riddle, Clifton, Ariz.....	6	John Bentzien, City Miss'y, Portland, Ore.....	17
W. W. Dewey, Ogden Park Ch., Chicago, Ill.....	18	M. M. Bledsoe, Convention Pastor, Ore.....	18
Vaclav Hlad, Immanuel Ch., Chicago, Ill.....	9	C. H. Davis, Hillsboro, Ore.....	14
Matteo Spadaro, Italians, Chicago, Ill.....	7	J. H. Howard, Elmira, Ore.....	6
H. Q. Morton, Tampico, Mexico.....	9	Juan Belda, Manzanillo, Cuba.....	10
D. W. Myers, Burlington and Sedro Woolley, Wash.....	32	A. C. Hageman, Bayamo, Cuba.....	14
Arthur Hank, Moundville, W. Va.....	32	L. M. Bravo, Camaguey, Cuba.....	10
L. C. Hylbert, Richmond, W. Va.....	6	Juan McCarthy, Baracoa, Cuba.....	30
F. T. Walker, First Ch., Prescott, Ariz.....	7	H. R. Moseley, Supt. of Missions.....	59
Benjamin Graf, Fifth Ave. German Ch., Chic., Ill.....	5	Francisco Pais, Santiago, Cuba.....	17
Alejandro Trevino, Monterey, Mexico.....	17	J. G. Perez, Tunas, Cuba.....	7
E. M. Wadsworth, Cedar St. Ch., Buffalo, N. Y.....	5	A. L. Story, El Cristo, Cuba.....	8
E. J. Nordlander, Swedes, McKeesport, Pa.....	32	Pablo Valdez, Nuevitas, Cuba.....	7
Robt. Yeatman, Second Ch., So. Bellingham, Wash.....	5	W. K. Estill, Fredonia, Kans.....	35
C. H. Pack, Parsons, W. Va.....	5	E. H. Teall, Norton, Kans.....	10
C. E. Wilson, Lazearville, W. Va.....	7	J. S. Umberger, Otto St. Ch., Galena, Kans.....	16
E. H. Rasmusses, Evangelist, Minn.....	15	J. Diaz De Leon, Montemorelos, Mex.....	5
A. J. Linde, Swedes, Waterbury, Conn.....	7	M. E. Guajardo, Montemorelos, Mex.....	5
Antonio Roca, Italians, Hartford, Conn.....	5	Geo. MacDougall, Olivet Ch., Omaha, Neb.....	8
W. H. Savage, Milford, Del.....	8	C. W. Finwall, Logan Sq. Norwegian Ch., Chicago, Ill.....	9
A. R. Cavazos, Sabinas Hidalgo, Lampazos and Villaldama, Mex.....	9	W. E. Hopkins, West Pullman, Ill.....	6
C. T. Hallowell, Dist. Miss'y, Minn.....	7	J. H. Davis, Evangelist, So. Dakota.....	28
W. L. Anderson, Gen. Miss'y, N. Dak.....	5	H. Wyse Jones, Evangelist, Pacific Coast.....	39
D. E. Baker, Oakland, Ore.....	5	Scott Cotten, Yuma, Ariz.....	5
		John Goins, Gen. Miss'y, Colored, Mo.....	72

Home Mission Appointments in April

ARIZONA

W. L. Markland, Tucson.

CALIFORNIA—NORTH

F. A. Houston, Tulare.

CALIFORNIA—SOUTH

S. M. White, Santa Monica.

T. N. Lord, Paso Robles.

E. S. Newschwander, Oxnard.

CONNECTICUT

A. J. Linde, Swedes, Waterbury.

CUBA

H. R. Moseley, D.D., Superintendent of Missions.

SANTIAGO DISTRICT

A. L. Story.

Francisco Pais.

Pedro Deulofeu.

Rafael Delgado.

J. R. Escandell.

MANZANILLO DISTRICT

J. Gonzalez Perez.

Julio Nogal.

GUANTANAMO DISTRICT

A. B. Howell.

Joaquin Antunez.

Frederico Franco.

Risco P. Franco.

BAYAMO DISTRICT

A. C. Hageman.

Manuel Santana.

TUNAS DISTRICT

Juan Belda.

CAMAGUEY DISTRICT

L. Martinez B.

J. R. O. Halloran.

BARAOCA DISTRICT

Juan McCarthy.

Ramon Cadiz.

Jose Reyes.

CIEGO DE AVILE DISTRICT

D. A. Wilson.

Pablo Valdez.

GERMANS

Ernest Wiesle, Anaheim, California.

IDAHO—SOUTH

H. M. Haywood, Midvale.

W. M. Lewis, Soldier.

U. Q. McClelland, Bellevue and Picabo.

Wm. Remington, Cambridge.

ILLINOIS

R. E. Manning, Assistant Sup't City Missions, Chicago.

MAINE

Isaac La Fleur, French, Waterville.

MASSACHUSETTS

Arthur St. James, French, Lowell.

MISSOURI—ST. LOUIS

G. E. Benson, Fee Fee Ch. and Ferguson.

R. K. Lemons, West Park Ch.

Frederick Jerger, Germans.

T. M. Walton, Chesterfield and Antioch Chs.

NEW MEXICO

T. L. Talley, Evangelist.

NORTH DAKOTA.

L. J. Anderson, Scands., Hillsboro and Grand Forks.

OKLAHOMA

J. M. Baldwin, Celestine.

C. L. Barnes, Howe.

M. L. Bibb, Cleveland.

E. J. Blanton, Arnett.

S. F. Boroughs, Frisco Assoc.

W. L. Brandon, Caddo Assoc.

T. A. Butler, Shattuck.

Joseph M. Cagle, Alex.

A. B. Campbell, Beckham County.

F. L. Cargile, Spiro.

J. B. Conley, Hebron Ch., Washita Co.

D. N. Crane, Liberty.

W. A. Cravens, Blue.

G. W. Crawford, Oakland.

J. H. Cook, Roosevelt.

V. G. Cunningham, Nellie.

N. C. Donner, Texola.

G. T. Dawson, Adams.

C. M. Deaver, Nabisco and Vic.

J. A. R. Eldridge, Perry.

R. E. Ford, Harriah.

R. F. Hamilton, Loco.

C. W. Hampton, Tilman Co. Assoc.

A. M. Harris, Kingston and Mansville.

W. H. Haste, Piedmont and Pleasant Valley.

M. B. Hayes, Springer.

M. D. Hendricks, Long Town Assoc.

W. J. Johnson, Dryden.

Newton Johnson, Chocktaw and Chickasaw Assoc.

J. L. Keller, Wynnwood.

J. T. King, Glenn.

A. L. Leake, Lindsay.

W. D. McPhetridge, Maramec and Hallett.

R. W. Martin, Hooker.

Virgil Miller, Hoffman.

J. A. Morse, Beggs.

R. F. McBroom, Tecumseh.

Silas McFarland, Chocktaw and Chickasaw Assocs.

S. P. McMinn, Oak Grove.

J. A. Peters, Coweta.

J. M. Purse, Sumner.

Francis Richards, Chelsea.

L. A. Robertson, Short Mt. Assoc.

J. E. Rector, Glencoe.

J. E. Ross, Russell.

DeWitt Sankey, Ivanhoe.

T. M. Smith, Ottawa.

Wm. Smith, Concord Assoc.

J. J. Stevens, Oak Grove No. 2

J. C. Tondreu, Wayne.

J. M. Tally, Sulphur.

J. L. Walker, Spring Hill.

S. N. Wilson, Mt. Carmel.

J. W. Willis, Edmond.

PENNSYLVANIA

Gaetano Albanese, Italians, Scottsdale.

PORTO RICO

SAN JUAN DISTRICT

Alvin A. Cober.

Angel Acevedo.

Juan Rodriguez Ceper.

Valerio Delgado.

Mercedes Escribano.

Francisco Fuster.

Juan A. Martinez.

Dario Ruiz Martinez.

Salvador Rivera.

CAGUAS-CAYEY DISTRICT

Edgar L. Humphrey.

Carmelo Diaz.

Gabriel de Santiago.

Ramon Ramirez.

Galo Montes.

Primitive Quiles.

Pio Ramirez.

COAMO DISTRICT

H. W. Vodra.

Gerardo Davila.

Abelardo Diaz.

Josue Diaz.

Modesto Salgado.

Cecilio Vargas.

PONCE DISTRICT

A. B. Rudd.

Juan Sanchez.

Francisco Marchan.

Jose Perez.

Lucians Ortiz.

Ramon Velez Lopez.

Manuel Almodovar.

Dionisio Hernandez.

H. A. Lotee, field to be determined.

SOUTH DAKOTA

E. H. Turner, Le Beau.

WASHINGTON—EAST

F. M. D. Hill, Palouse Assoc.

J. H. Douglas, Clarkston.

A. N. Jacquemin, Pullman.

F. J. Berry, Willada.

A. L. Wilson, Yakima Valley.

SUPERINTENDENTS AND DISTRICT SECRETARIES

J. M. Bruce, Foreign work.

C. A. Woody, Pacific Coast Division.

D. D. Proper, Central District.

Bruce Kinney, Southwestern District.

J. E. Norcross, New England District.

F. H. Divine, New York District.

Jacob Sallade, Philadelphia District.

J. B. Thomas, Lake District.

T. K. Tyson, Ohio.

A. M. Petty, Pacific Coast District.

RECEIPTS

Contributions for General Purposes.....	\$4,968.76
Legacies " " "	2,294.05
Contributions Specifically Designated.....	493.53
" " " for Church Edifice Gift Fund.....	1,134.00
	<hr/>
	\$8,890.34
From Coöperating Societies for General Fund.....	1,271.87
Miscellaneous for General Fund.....	1,130.73
Income Accounts for General Fund.....	1,542.45
" " " Church Edifice Gift Fund.....	90.44
" " " " Loan Fund.....	1,492.98

DISBURSEMENTS

For General Purposes.....	\$36,270.89
" Special " as Designated.....	1,010.76
From Church Edifice Gift Fund.....	4,395.62
" " " Loan Fund.....	800.70
Miscellaneous.....	180.12
	<hr/>
	\$42,658.09

Contributions and Legacies to April 15th

ARIZONA, \$17.00		Fresno, Rev. J. W. Evans.... \$ 1 00		CONNECTICUT, \$1,200.35	
Safford Ch.....	\$10 00	For Indian Work:		Old Lyme Ch.....	\$ 2 00
Salt River Ch.....	7 00	Los Angeles, Temple		Hartford, Asylum Ave. Ch.....	5 00
CALIFORNIA, \$3,670.58		S. S.....		Easton Ch.....	8 00
Oakland, Swedish Ch.....	100 00	Los Gatos S. S.....		N. Colebrook Ch.....	1 50
Berkeley, Golden Gate Ch.....	12 00	Sacramento, Calvary		S. Colebrook Ch.....	2 00
San Jose, First Ch.....	66 76	S. S.....		Stamford, First Ch.....	27 33
Excondido Ch.....	25 00	Manka S. S.....		Stafford, First Ch.....	16 16
Stockton Ch.....	40 00	Oakland, First S. S.....		Rockville, First Ch.....	35 84
Thermal Ch.....	50	Salinas, W. M. Pence.....		Bloomfield, First Ch.....	5 00
Tulare Ch.....	4 85	Selma, First Ch.....		Bridgeport, Stratfield Ch.....	10 00
Pasadena Ch.....	7 00	Grimes Ch.....		Essex Ch.....	16 10
Oakland, Twenty-third Ave.		San Francisco, First Ch.....		Norwich, Levi W. Meech.....	24 00
Ch.....	56 60	Berkeley, Evangel Ch.....		Mansfield, First Ch.....	20 00
Napa Ch.....	68 97	Willows Ch.....		Andover Ch.....	13 00
Exeter Ch.....	2 00	Loyalton Ch.....		Stamford, First Ch.....	22 67
Newport Beach Ch.....	5 00	Los Angeles, Temple Ch.....		Norwich, First Ch.....	37 06
Banning Ch.....	11 01	Mendocino Ch.....		Waterford, First Ch.....	47 00
Los Angeles, Temple Ch.....	29 50	Santa Clara Ch.....		First S. S.....	4 00
Watts Ch.....	5 00	San Diego, First Ch.....		N. Stonington, Third Ch.....	15 65
Paso Robles Ch.....	5 00	Los Angeles, First Ch.....		Naugatuck, First Ch.....	3 33
For Indian Work:		Kingsbury, Swedish Ch.....		Norwich, Third Ch.....	20 00
Escondido S. S.....	3 10	Fowler Ch.....		Mystic, Union Ch.....	90 21
Berkeley, Golden Gate		Los Angeles, Calvary Ch.....		Waterbury, First Ch.....	135 00
S. S.....	2 50	COLORADO, \$1,466.00		Willimantic, First Ch.....	150 00
Napa S. S.....	6 16	Colorado Springs, Swedish		New London, First Ch.....	134 24
Newport Beach S. S.....	1 25	Ch.....		Jewett City, First Ch.....	78 16
J. F. Elwell.....	2 00	Palisade Ch.....		Branford Ch.....	10 00
For Porto Rico Chapel:		Sterling Ch.....		Branford Ch.....	15 00
Sacramento, Calvary B.		S. S.....		New London, Montauk Ave.	
Y. P. U.....	15 00	Fort Collins Ch.....		C. E.....	2 00
San Luis Obispo B. Y.		Alamosa Ch.....		S. Norwalk Ch.....	250 00
P. U.....	10 00	Salida Ch.....		CUBA, \$301.63	
Melrose B. Y. P. U.....	9 20	Fountain Ch.....		Eastern Cuba Association,	
Selma B. Y. P. U.....	25 00	Victor Ch.....		per H. R. Moseley.....	300 37
Los Gatos B. Y. P. U.....	5 00	Leadville Ch.....		Guzman Arriba Ch.....	1 25
S. Pasadena B. Y. P. U.....	25 00	S. S.....		DELAWARE, \$343.26	
Los Angeles, First B. Y.		Monte Vista Ch.....		Dover, First Ch.....	8 50
P. U.....	25 00	Saguache Ch.....		Wilmington, Bethany Ch.....	48 93
Oakland, First B. Y.		Denver, Galilee Ch.....		North Ch.....	75 83
P. U.....	20 00	Galilee S. S.....		Second Ch.....	200 00
Dinuba B. Y. P. U.....	10 00	Longmont S. S.....		Milford, First Ch.....	10 00
Manka B. Y. P. U.....	1 35	Denver, Broadway Ch.....		DISTRICT OF COLUMBIA, \$1,710.93	
S. Berkeley B. Y. P. U.....	6 75	Bethel Ch.....		Washington, Temple C. E.	
Malaga B. Y. P. U.....	5 00	Colorado Springs, First Ch.....		Society.....	10 00
Oakland, Golden Gate B.		Holly Ch.....		Calvary Ch.....	1,350 00
Y. P. U.....	8 00	Olathe, Mary E. Havens.....		Calvary S. S.....	150 00
Nampa B. Y. P. U.....	16 30	Denver, Beth Eden Ch.....		Metropolitan Ch.....	20 33
San Francisco, Bethel Ch.....	4 25	Trinidad, First Ch.....		First Ch.....	50 60
Malaga Ch.....	6 95	Sterling, First Ch.....		Grace Ch.....	20 00
Chico Ch.....	39 00	Fowler Ch.....		Grace S. S.....	60 00
South Berkeley Ch.....	20 00	Victor Ch.....		Temple Ch.....	50 00
Manka Ch.....	5 15	Trinidad, First S. S.....		IDAHO, \$336.75	
Ladies Aid.....	3 75	Denver, Calvary Ch.....		Wallace, First Ch.....	15 00
Ukiah Ch.....	10 00	Berthoud Ch.....		Harrison, First Ch.....	20 00
Oakland, First Ch.....	285 00	"A boy's Pocket".....		Idaho Falls, First Ch.....	40 00
Coalinga Ch.....	10 00	Pueblo, Mesa Ch.....		Grangeville Ch.....	30 00
Santa Clara Ch.....	12 94	B. Y. P. U.....		Boise, First Ch.....	175 00
Hollywood Ch.....	62 25	Walsenburg S. S.....		Caldwell Ch.....	4 25
Orange Ch.....	5 00	Lamar Ch.....		Moscow Ch.....	40 00
Turlock, Swedish Ch.....	1 00			Troy, Swede Ch.....	2 50

ILLINOIS, \$5,025.95

Joliet, A. W. Heald.....	\$ 5 00
Bloomington, Mr. and Mrs. H. O. Stone.....	10 00
Chicago, W. A. Coons.....	10 80
Aurora, J. O. Mason.....	20 00
Princeton Ch.....	27 50
Utica Ch.....	106 10
Aurora, First Ch.....	9 00
Hudson Ch.....	30 00
Minonk Ch.....	18 72
Walnut Ch.....	15 00
Big Rock Ch.....	40 00
Osceola Ch.....	12 00
Plainfield Ch.....	19 13
Deer Park Ch.....	42 00
Cambridge Ch.....	52 00
Moline Ch.....	95 00
Roseville Ch.....	5 00
B. Y. P. U.....	2 00
St. Anne Ch.....	10 17
Mason City Ch.....	108 00
Peoria, First Ch.....	6 00
Ottawa Ch.....	10 00
B. Y. P. U.....	191 40
Morgan Park Ch.....	7 00
Blainville Ch.....	3 00
S. S.....	10 00
B. Y. P. U.....	15 00
Farmington Ch.....	26 29
Danvers Ch.....	10 00
Aurora, Claim St. Ch.....	32 25
Cedar Creek Ch.....	3 50
La Moille Ch.....	10 00
Trivoli Ch.....	41 46
Graymont Ch.....	6 00
Berwick Ch.....	2 00
McLean Ch.....	1 65
Pleasant Grove Ch.....	15 00
Rock Island, Edgewood Ch.....	72 00
Berwyn, Swedish Ch.....	10 00
De Kalb Ch.....	4 20
Watertown Ch.....	46 00
Roseville Ch.....	30 00
Lexington Ch.....	15 75
Mendota Ch.....	3 00
Benson Ch.....	3 25
Utica S. S.....	93 50
Harvey Ch.....	29 75
Oak Park, First Ch.....	35 99
Atlanta Ch.....	48 00
Joliet, First Ch.....	25 00
Douner's Grove Ch.....	110 00
Aurora, Park Place Ch.....	842 70
El Paso Ch.....	10 00
Evanston, First Ch.....	12 11
Stillman Valley Ch.....	15 25
Big Rock Ch.....	25 00
Maywood Ch.....	50 00
Wheaton Ch.....	25 65
Freeport Ch.....	9 45
Chatsworth Ch.....	50 00
S. S.....	1 65
Dixon Ch.....	73 30
Normal Ch.....	5 00
Bloomington Ch.....	5 00
Momence Ch.....	4 22
Murrayville Ch.....	25 00
Urbana Ch.....	
Tinewell Ch.....	
E. St. Louis, Winstanley Ch. (add'l).....	65
Waverly Ch.....	12 00
S. S.....	5 00
Nokomis Ch.....	10 00
Girard Ch.....	40 00
Harold Metcalf.....	5 00
Chicago, Salem, Swedish Ch.....	5 50
Elm Ch.....	3 00
Washington Park Ch.....	37 64
Austin, First Ch.....	89 20
Immanuel Ch.....	138 00
Irving Park Ch.....	14 00
Galilee Ch.....	5 00
Covenant Ch.....	23 95
Bethel Ch.....	35 00
Messiah Ch.....	20 52
Lettish Ch.....	6 00
Chicago:	
Western St. Ch.....	37 30
Western St. Ch., Dr. and Mrs. R. E. Manning..	10 03

Auburn Park Ch.....	\$ 30 00
Lexington St. Ch.....	229 15
First Swedish Ch.....	2 30
First Danish Ch.....	40 00
Second Ch.....	27 74
Memorial S. S.....	24 00
Humboldt Park Ch.....	4 25
Hyde Park Ch.....	512 01
Trinity Ch.....	15 00
North Shore Ch.....	35 00
Parkside Ch.....	13 00
Irving Park Ch.....	16 00
Normal Park Ch.....	80 00
Tabernacle Ch.....	120 00
Austin, First Ch.....	40 00
Girard, Mrs. A. H. Simmons.....	5 00
Jerseyville, Mrs. M. C. Stelle.....	5 00
Arthur Ch.....	8 70
Harrisburg Ch.....	9 85
W. F. Scott.....	5 00
Mrs. Julia Scott.....	5 00
Rev. Hal. P. Fudge.....	5 00
Alton, First S. S.....	5 30
State St. S. S.....	3 68
Robinson Ch.....	4 25
Granite City Ch.....	20 50
Orville O. Todd.....	5 00
Moweaqua Ch.....	26 00
Westfield Ch.....	6 40
Stonington Ch.....	9 00
Quincy, First Ch. (add'l).....	4 20
Rev. J. B. Rogers.....	5 00
E. St. Louis, First Ch.....	32 10
Alton, First Ch.....	258 99
Duquoin Ch.....	66 05
Belleville Ch.....	38 50
White Hall Ch.....	16 45
Mattoon, Central Ch.....	9 50
Central S. S.....	3 50
Kewanee Swedish Ch.....	2 00
Rockford, First Ch.....	50 00
For C. E. F., Urbana Tri Mu Bible Class.....	25 00
INDIANA, \$351.03	
Valparaiso Ch., per Geo. Wade.....	9 50
Bloomington Ch.....	11 00
Indianapolis, Germania Ave. Ch.....	10 66
Little Pigeon Ch.....	2 30
Brazil Ch.....	13 13
B. Y. P. U.....	1 06
West Baden Ch.....	1 55
S. S.....	3 44
Mission Circle.....	1 65
French Lick S. S.....	3 85
Flora Ch. (add'l).....	6 30
Brookston Ch.....	3 00
Lewis Creek Ch.....	14 72
Palestine Ch.....	3 20
Yellow Creek Ch. (add'l).....	5 11
Brown's Valley Ch. (add'l).....	8 40
Ellettsville Ch.....	29 70
Stinesville Ch.....	8 20
Huron Ch.....	7 00
First Mt. Olive.....	5 20
Marion Ch.....	12 40
Richmond Ch.....	30 60
Wolcott Ch. (add'l).....	3 75
Bethel Ch.....	10 00
Tennessee Valley Ch.....	3 35
Bedford Ch.....	94 85
B. Y. P. U.....	3 71
Russiaville Ch.....	1 00
Friendswood Ch.....	4 50
Michigan City Ch. (add'l).....	7 94
Dunkirk Ch. (add'l).....	7 00
Southport Ch. (add'l).....	4 80
Lost River Ch.....	7 10
Crooked Creek Ch.....	10 09
Ft. Wayne Ch. (add'l).....	49 44
North Vernon Ch.....	21 08
Mrs. Mattie Mulvey.....	5 00
Mrs. Sarah Overturf.....	5 00
Bethlehem Ch.....	5 38
Tipton Ch.....	14 00
Princeton, Geo W. Norman.....	5 00
Claude F. Gardiner.....	5 00
Bicknell Ch. (add'l).....	13 13
Greensburg B. Y. P. U.....	1 60
Hymera Ch.....	6 40
Mt. Pleasant Ch.....	5 00
Alpha Ch.....	\$ 1 70
Kewanna Ch.....	6 08
Indian Prairie Ch.....	21 00
Sandborn, Geo. W. Lucas.....	5 00
Zion Ch.....	2 50
Peru Ch. (add'l).....	222 09
Baker's Creek Ch. (add'l).....	5 00
Milan Ch. (add'l).....	2 00
Sullivan Ch.....	20 84
Rochester Ch.....	16 50
Amity Ch.....	4 00
Vernon Ch.....	4 00
West Lafayette Ch.....	18 60
Aikman's Creek Ch.....	5 78
Winding Branch Ch.....	1 65
Lebanon Ch.....	18 20
West Lafayette B. Y. P. U.....	10 00
IOWA, \$1,591.77	
Harrisburg Ch.....	18 40
Fremont Ch.....	20 00
Algona Ch.....	14 00
Oakland Ch.....	32 50
Jefferson Ch.....	40 00
Rockwell City, E. W. Burch.....	15 00
What Cheer Ch.....	8 00
Climbing Hill Ch.....	2 10
Marshalltown, Mr. and Mrs. T. I. Wasson.....	25 00
Dubuque, Women's League.....	6 05
Burlington, First Ch.....	4 40
Merrill's Grove Danish Ch.....	35 00
Kiron, Swedish Ch.....	17 68
Leon Ch.....	1 00
Goshen Ch.....	4 30
Ogden, People's Ch.....	12 69
Humboldt S. S.....	5 43
Mason City Ch.....	25 70
Rossville Ch.....	3 00
Atlantic Ch.....	20 00
Rippey, A Friend.....	1 50
Monroe Ch.....	40 80
Afton Ch.....	1 60
Beaver Ch.....	12 50
Grand Junction Ch.....	8 00
New Hampton Ch.....	1 00
Sac City Ch.....	42 00
Centerville Ch.....	86
Chickasaw Ch.....	1 00
West Chester Ch.....	12 50
New Haven Ch.....	12 50
Denison.....	24 15
Cascade Ch.....	12 20
Chariton Ch.....	37 01
Des Moines, Swedish Ch.....	5 00
Goldfield Ch.....	5 00
Howard Grove Ch.....	3 50
Clinton Ch.....	28 20
Cumberland Ch.....	6 50
Emerson Ch.....	12 00
Sioux City, Hon. E. E. Lewis.....	50 00
Ohio Ch.....	3 65
Farlin Ch.....	16 00
Marshalltown Ch.....	19 65
Juniors.....	2 40
Denison, Mrs. M. E. Jones.....	1 20
Monroe, W. O. Tice.....	2 40
Woodland, N. S. Beavers.....	1 20
Fort Dodge Ch.....	11 80
Creston, Swedish Ch.....	2 15
Des Moines, First Ch.....	110 17
Humboldt Ch.....	16 00
Mitchell Ch.....	4 25
Jesup Ch.....	3 10
S. S.....	2 50
Vinton Ch.....	64 62
Vinton S. S.....	2 48
Pilot Mount Ch.....	12 70
Beaver Ch.....	5 00
Des Moines, Calvary Ch.....	90 00
Northwood Ch.....	35 00
Lorimer Ch.....	15 00
Swaledale Ch.....	18 00
Sibley Ch.....	1 50
Webster City Ch.....	35 02
Oakland Ch.....	3 50
Indianola Ch.....	22 00
Union Ch., per Mrs. Mc-Masters.....	5 00
Marion Ch.....	23 35
Indianola Ch., per Fred Berry.....	5 00
Shenandoah Ch.....	86 00

Glenwood Ch.	\$ 21 15	Hebron, First Ch.	\$ 10 00	West Townsend, First Ch.	\$ 5 00
Danville Ch.	7 63	Farmington, F. A. Leavitt.	10 00	So. Medford Ch.	15 25
Arthur, Swedish Ch.	13 74	Milo Ch.	2 60	No. Billerica Ch.	75 64
Bonaparte, Mt. Zion Ch.	3 00	Dover and Foxcroft Ch.	10 83	Waltham, First Ch.	44 56
Mt. Pleasant Ch.	31 20	Wellington Ch.	2 22	Everett, Elm St. Mission.	7 50
Epworth Ch.	6 00	Belfast, First Ch.	11 05	W. Somerville Ch.	152 93
Port Dodge Ch.	7 70	So. Paris Ch.	76	Maplewood Ch.	80 16
Akron Ch.	11 62	Rockport Ch.	3 00	No. Grafton Ch.	12 34
Ayrshire Ch.	2 50	W. Hampden Ch.	24 75	Clinton, First Ch.	78 08
Cedar Rapids, First Ch.	55 13	Bangor, First Ch.	41 50	First C. E.	17 34
Hudson Ch.	22 50	First S. S.	5 00	Ashland Ch.	20 00
Boone Ch.	43 94	Second Ch.	118 57	Boston, Harvard St. Ch.	4 55
Cresco Ch.	11 90	Millknocket.	7 40	Mattapan Ch.	57 89
Cresco S. S.	4 00	E. Corinth.	15 00	Mattapan C. E.	6 00
Waterloo, Walnut St. Ch.	63 88	Brewer Ch.	11 93	Haverhill, Portland St. Ch.	77 00
Hedrick Ch.	12 25	S. S.	4 30	Middleboro, First Ch.	10 00
Council Bluffs, Danish B. Y.		E. Sumner Ch.	17 76	Boston, Centre St. Ch.	
P. U.	2 50	Lee Ch.	26 72	Jamaica Plain.	34 56
Russell Ch.	10 00	Lebanon and No. Berwick Ch.		Bolton Ch.	15 25
Russell Ch.	12 42	Manet Ch.	1 88	Cambridge, No. Ave. Ch.	127 43
KANSAS, \$1,080.93					
Wathena Ch.	4 19	Brooklin Ch.	1 13	Dorchester, First Ch.	50 00
Emporia Ch.	38 69	Eden Ch.	10 91	Winchendon, First Ch.	30 00
Junction City S. S.	2 50	Caribou, First Ch.	113 87	Nantucket, First Ch.	10 00
Independence Ch.	9 87	Surry Ch.	37	No. Reading Y. P. S.	1 62
Winfield Ch.	37 06	Augusta, First Ch.	67 00	Medford, First Ch.	75 00
Jamestown, Rev. J. G. Haycraft.	1 00	First C. E.	10 00	Randolph, First Ch.	70 00
Medicine Lodge Ch.	15 75	Kennebunk Village Ch.	2 00	Needham, First Ch.	43 82
Dover Ch.	8 30	Cape Neddick Ch.	15 20	Rockport, First Ch.	5 00
Howard Ch.	4 35	Kennebunk Ch.	1 00	Still River Ch.	10 50
Colby Ch.	3 25	Palermo, Rev. E. E. Morse.	10 00	W. Acton Ch.	68 83
Topeka, First Ch.	36 57	Washburn C. E. S.	3 00	Pocasset Ch.	4 00
Lansing Ch.	7 20	Passadumkeag Ch.	34 81	W. Acton Ch.	5 00
Wichita, First Ch.	285 06	Hallowell, First Ch.	3 00	Sterling Ch.	7 10
Waverly Ch.	5 00	Freeport, First Ch.	10 00	Hyannis Ch.	18 00
Y. P.	63	First C. E. S.	5 00	Colrain, First Ch.	10 83
Uniontown Ch.	75	Houlton, First Ch.	131 63	New Marlboro Ch.	7 00
S. S.	25	Ellsworth, First Ch.	5 00	Westboro, First Ch.	13 90
Odenae S. S.	1 00	Canton, First Ch.	13 50	Granville Ch.	20 00
Greenwood Ch.	4 00	Lewiston, Bates St. Ch.	61 35	Becket Ch.	6 50
Bronson Ch.	8 78	Parkman Ch.	2 00	Bellingham Ch.	2 50
Palmyra Ch.	15 00	Mechanic Falls Ch.	7 93	Hingham, First Ch.	35 18
Conway Spr. Ch.	7 94	Waterville, First Ch.	4 14	Boston, Clarendon St. Ch.	37 37
Pittsburg, First Ch.	65 74	Mt. Vernon, First Ch.	12 09	Boston, First Ch.	833 28
Topeka, North Ch.	33 00	Waterville, First Ch.	9 18	No. Scituate Ch.	28 40
Hill City, R. V. Wilcox.	25 00	Brooklin Ch.	19 50	Stoneham, First Ch.	12 50
Augusta, First Ch.	1 50	So. Penobscot Ch.	14 00	Haverhill, First Ch.	30 00
Pleasant View Ch.	4 93	Hartland, First Ch.	9 60	Malden, First Ch.	419 29
Herrington Ch.	1 00	Camden, Chestnut St. Ch.	8 54	Somerville, Perkins St. Ch.	1 95
Wamego Ch.	15 00	Cherryfield Ch.	15 35	Manchang Ch.	8 19
Wellsville, New Hope Ch.	1 00	Brunswick Berean.	10 00	Melrose Highlands Ch.	6 00
Richmond Ch.	5 73	Dexter, Geo. H. Knowles.	2 13	Maplewood, First Ch.	9 65
Sabatha Ch.	37 50	Port Fairfield, J. F. Hopkin-son.	10 00	Everett, Glendale Ch.	10 46
Sun City Ch.	2 75	MARYLAND, \$20.00			
Mt. Carmel Ch.	3 90	Hyattsville, First Ch.	20 00	Glendale S. S.	6 50
Augusta, Central Ch.	7 00	MASSACHUSETTS, \$6,579.74			
Parsons, Rev. J. T. Crawford.	10 00	Athol, First Ch.	60 37	Williamansett, Beulah Ch.	26 00
Herndon, Swedish Ch.	25 00	Lawrence, Second Ch.	142 00	Danvers, First Ch.	25 00
Cawker City Ch.	17 56	Northboro, First Ch.	18 75	Lynn, Washington St. Ch.	197 74
Liberal, Missionary Society.	6 50	Manfield, First Ch.	113 58	Boston, Tremont Temple, per E. E. Lewis.	50 00
Labette Ch.	10 00	Fall River, Third Ch.	18 00	Arlington, First Ch.	99 02
Salina Ch.	10 60	Brookline Ch.	141 09	Gardner, First Ch.	68 68
Lawrence Ch.	17 37	Gloucester, First Ch.	15 46	New Bedford, So. Ch.	4 00
Girard Ch.	18 00	Amherst, First Ch.	120 00	Hudson, First Ch.	51 44
S. S.	1 00	Melroe, First S. S.	6 87	Petersham, First Ch.	8 00
B. Y. P. U.	1 00	North Adams, First Ch.	535 00	Haverhill, Mt. Washington Ch.	18 62
Argentine Ch.	4 64	Reading, First Ch.	96 45	Medfield, First Ch.	15 00
S. S.	7 36	Lawrence, First Ch.	81 41	Holyoke, Second Ch.	79 40
El Dorado, B. A. Kasanky.	5 00	Andover, First Ch.	30 00	Leominster, First Ch.	42 53
Belleville Ch.	51 97	Orleans, Tamzen Sherman.	5 00	Brookline Ch.	70 55
Parsons Ch.	50 00	South Framingham, Park St. Ch.	11 00	C. E.	50 00
Cherryvale Ch.	17 84	Worcester, Pleasant St. Ch.	235 53	Natick, First Ch.	40 89
Oberlin Ch.	36 40	Holyoke, First Ch.	95 50	Fall River, Third S. S.	3 00
Little Walnut Ch.	3 50	Methuen, First Ch.	3 97	Springfield, State St. Ch.	100 00
Port Scott Ch.	86 00	First Y. P. S.	3 00	Wales Ch.	7 75
MAINE, \$1,034.19					
Bethel, Mrs. C. C. Garey.	1 00	Cambridge, Broadway Ch.	50 00	Cheshire Ch.	5 00
Woolwich, First Ch.	14 83	Milford, Pine St. Ch.	50 46	Adams, First Ch.	15 00
Palermo, Second Ch.	1 00	No. Attleboro Ch.	15 30	Hingham Ch.	2 06
Winter Harbor Ch.	6 00	Somerville, Winter Hill Ch.	65 52	Gay Head, Indian Ch.	7 00
Waldaboro, First Ch.	2 00	No. Uxbridge Ch.	30 00	Haverhill, First Ch.	11 25
Lebanon and No. Berwick Ch.	2 40	W. Springfield, First Ch.	7 30	MICHIGAN, \$1,041.58	
Norridgewock Ch.	8 55	Lexington, First Ch.	23 60	Brooklyn Ch.	12 90
Owls Head Ch.	9 88	Boston, Jamaica Plain Ch.	11 00	Goodwell Ch.	58
S. S.	1 50	Melrose, First Ch.	11 25	Detroit, Grand River Ave. Ch.	16 35
Ash Point Branch Ch.	5 45	Beverly Farms Ch.	20 00	Medina Ch.	2 50
Milo Ch.	15 55	Watertown, First Ch.	300 00	Kalamazoo, First Ch.	181 75
Smithfield Ch.	2 25	So. Chelmsford, First Ch.	6 00	Litchfield Ch.	3 24
E. Winthrop Ch.	4 80	Lowell, Fifth Ch.	11 36	Cass City Ch.	9 50
Windsor, First Ch.	10 00	Fall River, First Ch.	507 25	Plymouth Ch.	9 00
				North St. Ch.	11 10
				Aurelius Ch.	10 00

Detroit, Warren Ave. Ch.	\$22 59	MISSOURI, \$476.72	Nebraska State Convention. \$958 89
Baldwin's Prairie Ch.	7 25	Gen'l B'd. of Home and Foreign Missions.	Middle Branch S. S. 1 50
S. S.	75		NEVADA, \$56.00
Parshallville Ch.	14 00	MONTANA, \$161.70	Sparks Ch. 36 00
Lawrence Ch.	4 50	Butte, First Ch.	For Porto Rico Chapel:
Escanaba, Swedish Ch.	5 05	Butte, Bethel Ch.	Sparks Ch. 10 00
Kinderhook Ch.	20 00	Billings Ch.	Reno S. S. 10 00
Bay City, First Ch.	65 00		NEW HAMPSHIRE, \$596.60
N. Flushing Ch.	7 00	NEBRASKA, \$2,294.80	Greenville, First Ch. 5 50
Kingsley Ch.	1 00	Bladen Ch.	Mill Village, Goshen Ch. 6 42
S. S.	2 40	Oxford Ch.	Lebanon Ch. 17 47
Rockford Ch.	3 50	McCook Ch.	Concord, First Ch. 29 08
Albion Ch.	5 00	Carroll Ch.	Sanbornton Ch. 2 00
N. Flushing Ch.	5 00	Emerald Ch.	Exeter, First Ch. 43 75
Paris Ch.	15 00	Osco, Danish Ch.	First C. E. 6 25
River Rouge Ch.	30 00	Bellwood Ch.	Newport, First Ch. 17 00
Royal Oak Ch.	1 30	Plainview, Mrs. L. A. Dutcher.	E. Jaffrey, Ada L. Prescott. 5 00
Flint, First Ch.	200 00	Sumner Ch.	Julia E. Prescott. 5 00
Jackson Memorial Ch.	4 35	Burchard Ch.	Pittsfield Ch. 5 11
Imlay City Ch.	15 00	Lewiston Ch.	E. Washington Ch. 1 00
Perry Ch.	10 00	Springfield Ch.	Claremont, First C. E. 10 00
Detroit, First Ch.	88 97	Mason City Ch.	Keene, First Ch. 39 73
Evert Ch.	2 00	Fairbury Ch.	Milton, First Ch. 10 55
Traverse City, First Ch.	30 00	Omaha, Grace Ch.	Nashua, Crown Hill Ch. 14 95
Detroit, Woodward Ave. Ch.	200 00	Nebraska City Ch.	Dover, Central Ave. Ch. 20 00
So. Haven, First Ch.	25 00	S. S.	Manchester, Merrimac St. Ch. 79 14
		Fairhaven Ch.	New London Ch. 7 50
MINNESOTA, \$4,266.17		Prairie, Union Ch.	Nashua, First Ch. 29 60
Grove City, Swedish Ch.	40 00	Cairo Ch.	Antrim, First Ch. 110 81
Spring Valley Ch.	25 00	Gering Ch.	Franklin, First Ch. 30 70
Kasson Ch.	30 25	Belmont Ch.	Cornish, First Ch. 5 00
Sleepy Eye Ch.	18 00	Meade, Swedish Ch.	Concord, Pleasant St. Ch. 34 14
Rochester Ch.	54 81	Lincoln, East Ch.	Meriden Ch. 3 00
Fairbault Ch.	7 25	East S. S.	Claremont, First Ch. 57 90
Adrian Ch.	2 50	Oakland, Aron Johnson and family.	NEW JERSEY, \$5,046.77
Le Roy Ch.	31 00	Alexandria Ch.	Elmer, W. R. Shafer. 1 00
Detroit Ch.	86 79	Anoka Ch.	Newark, Mr. and Mrs. F. C. Foster. 2 00
Bemidji Ch.	20 00	Falls City Ch.	Trenton, W. G. Moore. 2 00
B. Y. P. U.	5 00	North Platte Ch.	Trenton, First Ch. 235 25
S. S.	5 00	Bridgeport Ch.	Central Ch. 20 00
Wassioja Ch.	4 30	Pleasant View S. S.	Central S. S. 25 00
Rush City, Swedish Ch.	8 00	Pilger Ch.	Pemberton Ch. 35 00
St. Francis, Swedish Ch.	2 50	Omaha, Calvary Ch., per I. W. Carpenter.	Riverton and Palmyra Central Ch. 33 69
Richfield Ch.	20 57	Per Mrs. J. F. Carpenter.	New Brunswick, Livingstone Ave. Ch. 114 04
Duluth, Bethel Swedish Ch.	20 00	Endell, First Ch.	Livingstone Ave. S. S. 25 00
Mankato Ch.	40 00	Lincoln, First S. S.	Trenton, Hungarian Mission Ch. 20 00
B. Y. P. U.	10 00	Horace Ch.	Atlantic City, First Ch. 83 15
S. S.	10 00	Stromsburg, Swedish Ch.	St. Holly, First Ch. 89 60
Austin Ch.	49 85	Bladen Ch.	Hightstown Ch. 17 75
Kenyon Ch.	7 00	Canton Ch.	Somerville, First Ch. 10 00
Dalbo, Swedish Ch.	11 85	Omaha, Calvary Ch., N. B. Rairden.	Wildwood, First Ch. 10 00
Albert Lea, Dano-Nor. Ch.	60 00	Holdredge Ch.	Berlin Ch. 1 50
Alden, Dano-Nor. Ch.	6 05	Omaha, First Church, H. H. Baldridge.	Haddonfield, First Ch. 15 36
Clark's Grove, Dano-Nor. Ch.	46 45	Pawnee City Ch.	First S. S. 12 48
Farther Lights.	10 00	S. S.	Florence Ch. 112 58
Poston Ch., Dano-Nor.	2 50	Jr. Union.	Trenton, Clinton Ave. Ch. 12 28
Minneapolis Ch., Dano-Nor.	30 00	Reynolds Ch.	Penns Neck Ch. 13 50
Westbrook Ch., Dano-Nor.	9 82	Salem Ch.	Beverly Ch. 2 54
Lakefield Ch., Dano-Nor.	10 00	Ashland Ch.	Vineland, First Ch. 22 57
St. Paul Ch., Dano-Nor.	20 00	Broken Bow Ch.	Bridgeton, First Ch. 14 36
Walworth Ch., Dano-Nor.	6 82	Tecumseh Ch.	Camden, Linden Ch. 14 43
Breckenridge Ch.	9 38	S. S.	Linden Ch. 151 53
Anoka Ch.	75 00	Glenville Ch.	North Ch. 250 00
Akeley Ch.	1 75	Omaha, Olivet S. S.	First Ch. 20 00
Deerwood, Swedish Ch.	3 00	Olivet B. Y. P. U.	Newark, South Ch. 74 45
Spencer Brook, Swedish Ch.	3 00	Immanuel Ch.	Jersey City, Family Mem'l Ch. 864 11
Ellis, Dano-Nor. Ch.	10 50	Bethany Ch.	North Orange Ch. 1,224 30
Lake City Ch.	2 97	O'Kay Ch.	Plainfield, A. Friend. 15 00
Fair Haven Ch.	2 00	Immanuel B. Y. P. U.	Metuchen S. S. 50 00
Money Creek Ch.	4 50	Junia Ch.	Passaic, President St. S. S. 15 00
Sherburn Ch.	5 00	S. S.	Newark, Emmanuel S. S. 56 00
Winnebago City Ch.	23 80	Wayne Ch.	Scotch Plains Ch. 8 35
Cheney, Mr. and Mrs. L. Buck.	333 05	Harbine S. S.	Bayonne, First Ch. 22 50
St. Paul, First Ch.	7 50	Norfolk Ch.	Paterson, Fourth Ch. 25 00
Minneapolis, Loyalty Ch.	48 08	Plainview Ch.	Red Bank, First Ch. 35 00
Chicago St. Ch.	15 00	Nebraska City Ch.	Newark, North Ch. 40 00
Bethel Swed. Ch.	72 28	S. S.	Elizabeth Ave. Ch. 103 50
Central Ch.	11 67	B. Y. P. U.	East Orange, First Ch. 875 00
Central S. S.	103 42	Brook Ch.	Newark, Peddie Memorial Ch. 12 65
First Ch.	100 85	West Blue Ch.	Jersey City, Bergen Ch. 3 00
Olivet Ch.	7 00	Kearney Ch.	Newton, First Ch. 85 03
Trinity Ch.	15 50	Hastings Chapel S. S.	Paterson, Park Ave. Ch. 61 82
St. Paul, Immanuel Ch.	25 00	Cedar Rapids Ch.	Jersey City, North Ch. 12 45
Briceyn Ch.	110 00	S. S.	Mt. Olive Ch. 1 00
Duluth, First Ch.	40 00	Omaha, Immanuel Ch.	Asbury Park, West Grove Ch. 66 00
Park Rapids Ch.	8 01	Oakland, First Swedish Ch.	Montclair Ch. 10 00
Stillwater.		Hastings, First Ch.	West Orange Ch. 10 00
For State Convention:		Mason City Ch.	
Minnesota State Convention. 2,494 12			

NEW YORK, \$37,932.14

Woodhull Ch.	\$ 8 82
Buffalo, Hunt Ave. Ch.	6 75
De Ruyter Ch.	6 00
Union Springs Ch.	10 83
Brooklyn, Central E. D. Ch.	78 10
Portageville S. S.	8 00
Brooklyn, Washington Ave. Ch.	100 00
Brookfield, First Ch.	16 24
Perry Ch.	3 68
Brooklyn, Hanson Pl. Ch.	427 46
Indian Lake Ch.	2 00
Gloversville, First Ch.	178 68
Syracuse, Central Ch.	233 57
Adams, First Ch.	15 05
New Hartford Ch.	4 76
Enfield Center Ch.	10 00
N. Y. City, Mount Morris S. S.	40 00
Groton, First Ch.	48 31
Binghamton, Main St. Ch.	70 00
Auburn, First Ch.	147 70
Amsterdam, First Ch.	193 95
Brooklyn, First Ch. in Pierrepont St.	305 33
Jordan, First Ch.	25 10
Cuba Ch.	122 22
Newark Valley Ch.	3 68
Oyster Bay Ch.	30 00
Ogdensburg Ch.	166 86
N. Y. City, Creston Ave. Ch.	54 10
Soansville Ch.	6 75
So. Glens Falls Ch.	6 83
Fort Edward, First Ch.	20 00
Village Ch.	65 00
McGraville Ch.	56 50
S. S.	8 00
B. Y. P. U.	3 50
New Baltimore Ch.	17 04
Sidney Ch.	5 60
Cannonsville Ch.	2 15
Mariners Harbor Ch.	3 25
S. S.	14 69
Newfane Ch.	26 78
N. Y. City, Memorial Ch.	50 00
Norwich, First Ch.	5 00
North Tonawanda Ch.	28 65
S. S.	71 35
Pulasko Ch.	33 00
Russia Ch.	7 50
Herman Ch.	7 50
Russell Ch.	5 00
Long Island City, First Ch.	6 50
Wellsbridge Ch.	2 50
Lockport Ch.	24 00
Nicholville Ch.	9 00
Ferry, Leister St. Ch.	5 00
Canisteo Ch.	3 00
Ballston Spa Ch.	15 62
Poughkeepsie, Ch. of Christ.	18 00
Brooklyn, Strong Pl. Ch.	420 91
Schenectady, Emmanuel Ch.	27 30
N. Y. City, Central Ch.	1 50
Fulton Ch.	14 08
So. West Oswego Ch.	26 00
Saratoga Springs, First Ch.	162 25
Loomis Ch.	6 00
Angelica Ch.	12 00
S. S.	1 00
Seward Valley Ch.	1 35
Troy, Memorial Ch.	25 18
Rockville, Center Ch.	3 10
Catskill, First Ch.	17 50
First S. S.	1 50
Hudson, I. F. Requa, Jr.	60 00
Turin, Mrs. E. P. Dewey	1 60
Brookport Ch.	3 00
Parma, First Ch.	15 00
Mumford Ch.	50 00
Pittsford Ch.	26 75
West Henrietta Ch.	35 00
Chili Ch.	35 00
Rochester, University Ave. Ch.	50 00
Penn Yan Ch.	100 00
Cohoes, First Ch.	31 25
Pulaski Ch.	7 00
Auburn, First S. S.	3 17
Utica, Tabernacle Y. P. S.	8 10
Syracuse, Tabernacle Ch.	75 00
Endicott Ch.	15 00
Massena Ch.	3 85

Elmira, South Side Ch.	\$ 4 00
Spencer Ch.	70 00
Cannonsville Ch.	27 85
N. Y. City, Fifth Ave. Ch.	84 50
Brooklyn, Borough Park Ch.	20 00
Mahopac Falls Ch.	25 00
Dundee Y. P. S.	8 00
Northville Ch.	20 50
S. S.	2 50
Perry Ch.	1 02
Baraca	2 50
Auburn, Second Ch.	56 53
N. Y. City, Lettish Ch.	15 00
Brooklyn, Ch. of the Redeemer	84 00
Ch. of the Redeemer S. S.	25 00
Buffalo, Delaware Ave. Ch.	85 37
Gilboa Ch.	10 00
N. Y. City, Frank R. Chambers	150 00
Williamsburg, Central S. S.	25 00
Summit, First Ch.	9 00
First S. S.	6 40
Waterville Ch.	22 97
Randallville Ch.	47 00
West Oneonta Ch.	13 25
Hoosic Falls Ch.	38 07
Sherman Ch.	17 00
Nassau, Second Ch.	3 00
Franklinville, First Ch.	91 90
Walworth, Second Ch.	16 71
West Colesville Ch.	3 00
Johnstown Ch.	25 00
N. Y. City, First Mariners Ch.	10 00
Buffalo, Delaware Ave. S. S.	17 20
N. Y. City, Central Ch.	209 14
Adams Center Ch.	25 00
Rochester, Second Ch.	15 15
Sennett Ch.	50 00
Triangle Ch.	3 00
Smithville Ch.	15 00
Plymouth Ch.	1 00
Cazenovia Village Ch.	46 15
Morrisville Ch.	5 00
Etna Ch.	18 00
Elmira, First Ch.	100 00
First S. S.	25 00
Pavilion, First Ch.	20 47
West Walworth Ch.	4 26
S. S.	4 00
Oneida Ch.	77 00
S. S.	13 00
C. E.	10 00
Syracuse, Delaware St. Ch.	100 00
Port Dickinson Ch.	4 00
Lake Placid, Adirondack Ch.	35 00
Freedom Ch.	14 45
Syracuse, First Ch.	146 00
Essex Village Ch.	5 00
Greenville Ch.	10 00
Plainfield Ch.	2 25
Ithaca, First Ch.	10 00
Newburgh, Moulton Mem'l Ch.	77 76
Moulton Mem'l S. S.	30 00
Troy, Sixth Ave. Ch.	6 40
Binghamton, First Ch.	125 00
Norway Ch.	12 00
N. Y. City, Central Park Ch.	10 00
Olean, First Ch.	58 02
Croton Falls, First Ch.	5 00
Huntington Ch.	10 00
Troy, Fifth Ave. S. S.	50 00
Cortland, First Ch.	35 30
Busti Ch.	31 50
Cuba Ch.	8 00
N. Y. City, John D. Rockefeller	80,000 00
Oswego, West Ch.	283 34
Bennington Ch.	15 00
Buffalo, Cedar St. Ch.	25 18
Oswego, First Ch.	11 32
First S. S.	23 21
Hannibal Ch.	155 00
Stillwater, First Ch.	7 27
Skaneateles, First Ch.	35 00
West Fulton, First Ch.	8 00
Genesee Ch.	1 25
Waverly Y. P. U.	4 00
Brewster Ch.	35 00
Albany, Concord Ch.	1 00
Catskill, Second Ch.	25 00
Hancock Ch.	43 69

N. Y. City, Creston Ave. Ch.	\$20 00
Brooklyn, Emmanuel S. S.	26 00
For C. E. F., Le Roy Y. P. S.	3 00
Perry C. E. S.	30 00
Hannibal, Mr. and Mrs. J. S. Stevenson.	700 00
Gloversville, First Ch.	6 00

NEW MEXICO, \$117.80

Lakewood Ch., per I. D. Newell.	5 00
Kenna Ch.	10 00
Albuquerque Ch.	83 75
Rev. J. A. Shaw.	10 00
Elida, Elkins Ch.	1 55
Elida Ch.	7 00

NORTH DAKOTA, \$351.19

Kenmare, Scandinavian Ch.	42 76
Glasston, Lillian Anderson.	5 00
Grafton Ch.	10 00
Fairmount Ch.	23 00
S. S.	2 00
C. E.	1 00
Fargo, First Ch.	125 00
Jamestown	17 00
Hillsboro, Norwegian Ch.	12 75
Bathgate Ch.	4 85
Minot Ch.	15 00
Hankinson, Norwegian Ch.	5 00
Ellendale Ch.	25 00
Bismark, Scand. Ch.	2 83
Park River	10 00
Lisbon.	50 00

OHIO, \$1,754.52

Springfield, First Ch.	92 70
Jefferson Ch.	43 00
S. S.	5 00
Warren Ch.	28 85
Cleveland, Trinity Ch.	114 68
Wilmington S. S.	10 60
Mt. Vernon Ch.	25 00
Cincinnati, Auburn Ch.	34 25
Salem Ch., Cambridge Ass'n.	5 85
Cleveland, Glenville Ch.	16 00
Canton, First Ch.	40 42
Salem Ch., Wooster Ass'n.	5 06
S. S., Wooster Ass'n.	6 46
Kingsville Ch.	19 30
Alliance	4 00
Youngstown, First Ch.	30 00
South Point Ch.	10 00
Cincinnati, Columbia Ch.	13 37
Graysville Ch.	4 60
Columbus, Tenth Ave. Ch.	49 89
Newark, First Ch.	93 97
Toledo, Ashland Ave. Ch.	10 40
Middletown, First Ch.	175 00
Orangeville Ch.	5 05
Washington C. H., First Ch.	9 13
Cincinnati, Norwood Ch.	15 94
Bellevue Ch.	5 10
Marion, First Ch.	41 60
Evergreen Ch.	3 00
Jefferson Ch.	10 00
Dayton, Mem'l Ch.	15 20
Mem'l Ch., Rev. C. T. Tate.	5 00
Duncan Falls Ch.	7 65
Greenfield Ch.	26 44
Milford Center Ch.	5 25
Dayton, Central Ch.	42 83
Perrysville Ch.	27 50
Vermilion Ch.	5 00
Painesville, First Ch.	18 10
Richmond, Centre Ch.	2 00
Cleveland, Cedar Ave.	6 25
Calvary Jrs.	1 00
Terrace Park Ch.	2 65
Zanesville, Market St. Ch.	45 50
Martins Ferry, First Church.	48 00
Dayton, Linden Ave. Ch.	85 86
Wyoming Ch.	2 40
Cleveland, Cedar Ave. Ch.	102 32
Olivet Ch.	18 00
East End Ch.	340 35
Wellington Ch.	18 00

OKLAHOMA, \$315.31

Anadarko, Sugar Ck. Indian Ch.	5 00
Red Stone Ch.	10 00
Moreland Ch.	13 65

Okemah Ch.....	\$ 10 75	Clinton Ch.....	\$ 15 00	Abington Ch.....	\$ 55 00	
Moscow Ch.....	3 80	Guymon Ch.....	14 50	Kittanning, Union Ch.....	30 30	
R. M. Carson, Collections.....	1 25	Frye Chapel.....	3 00	Bates Fork Ch.....	15 25	
Pineville Ch.....	1 00	Elmer Ch.....	2 50	Bangor B. Y. P. U.....	2 00	
Moreland Ch.....	3 65	Paoli Ch.....	1 25	Corrissa, Mt. Pleasant Ch.....	5 06	
Dr. T. J. Lee.....	2 50	Poteau Ch.....	12 50	Tarentum Ch.....	12 00	
New Hope Ch.....	1 65	Pawhuska S. S.....	1 83	Galeton Ch.....	37 00	
Lewis Ch.....	1 25	Stillwater Ch.....	12 50	Steelton, Central Ch.....	4 75	
Blair Ch.....	1 65	White Temple (bal.).....	33 60	St. Clair Ch.....	20 20	
Stigler Ch.....	7 50	Perry Ch.....	8 75	Wycombe Ch.....	3 10	
Davis Ch.....	12 50	Wayne Ch.....	1 25	Brandywine Ch.....	18 05	
Durant Ch.....	50 00	Mrs. Hy Miller.....	1 00	Bradford, First Ch.....	52 60	
Westville Ch.....	75	Cordell Ch.....	11 00	Sewickley Ch. S. S. and B. Y. P. U.....	40 00	
Hagy S. S.....	2 00	Edmond Ch.....	10 00	Holidaysburg Ch.....	37 20	
Billings Ch.....	3 20	Immanuel Ch.....	5 65	Jr. Cong.....	20 00	
Erie Springs Ch.....	85	Mrs. G. I. Dyke.....	12 50	Peters Creek Ch.....	18 83	
Ada, Second Ch.....	2 50	OREGON, \$5,045.12			Landsdale Ch.....	26 57
Liberty S. S.....	1 37	Dalles, First Ch.....	8 70	Lock Haven Ch.....	22 25	
Gage S. S.....	61	Medford, First Ch.....	30 10	Perkasie Ch.....	10 60	
Perkins S. S.....	96	Junction City, First Ch.....	6 00	Oil City Ch.....	47 00	
Bethel Ch.....	2 10	McMinnville, First Ch.....	112 80	Blakely Ch.....	13 60	
Fairview Ch.....	1 50	Pendleton, First Ch.....	28 50	Forest Lake Ch.....	2 58	
New Bethel Ch.....	3 15	New Home, First Ch.....	5 00	S. S.....	1 27	
Guymon Ch.....	4 25	Eugene, S. S.....	5 00	Rush Ch.....	5 00	
S. S.....	3 00	Portland, Sellwood Ch.....	11 00	Dimock Ch.....	5 00	
Adams Ch.....	1 00	Grass Valley, First Ch.....	5 80	Rock Run Ch.....	3 15	
Albany Ch.....	2 50	Merlin, First Ch.....	5 09	Laquin Ch.....	10 10	
Mountain Park Ch.....	5 50	Albany, First Ch.....	7 75	W. Franklin Ch.....	2 00	
Twin Mountain Ch.....	2 50	Prineville, C. P. Bailey.....	5 00	Meadville, First Ch.....	3 96	
Rock Creek Ch.....	75	Portland, Immanuel Ch.....	20 00	Mansfield Ch.....	42 65	
Fourteen Mile Creek Ind. Ch.....	75	La Grande Ch.....	30 00	S. S.....	2 25	
Afton Ch.....	2 50	Scio Ch.....	5 00	Dorranceton, First Ch.....	5 00	
Bush Springs Ch.....	2 25	Central Point Ch.....	2 50	Goshen Ch.....	10 18	
Union Ch.....	65	Ontario Ch.....	5 00	Shinglehouse Ch.....	5 10	
Big Springs Ch.....	1 00	Haysville Ch.....	5 10	Hughesville Ch.....	10 00	
Ebenezer Ch.....	1 25	Riddles Ch.....	6 90	Danville, First Ch.....	9 46	
Henryetta Ch.....	10 70	Redmond Ch.....	5 00	Kane, First Ch.....	28 80	
Choate Prairie S. S.....	2 00	Portland, Swede Ch.....	20 58	E. Nautmeal Ch.....	7 00	
Star Ch.....	80	Hood River Ch.....	30 00	Condersport, First Ch.....	30 30	
Sumner Ch.....	30	Lebanon Ch.....	12 00	Elizabeth Ch.....	35	
Texila Ch.....	5 00	Haines Ch.....	36 00	Warren, First Ch.....	31 10	
Ada, Second Ch.....	2 50	Albany Ch.....	18 25	Union City Ch.....	19 15	
Dewey Ch.....	5 00	Fair Oakes Ch.....	6 00	Mrs. P. A. Ealy.....	25 00	
Alex Ch.....	85	Grants Pass Ch.....	10 00	Patton Ch.....	9 00	
Pleasant Valley Ch.....	1 35	S. S.....	10 00	Jeannette, First German Ch.....	10 10	
Hobart S. S.....	3 00	Portland, First Ch.....	215 00	First Ch.....	21 80	
Russell S. S.....	1 00	Baker City, First Ch.....	75 00	Turtle Creek, First Ch.....	22 61	
Mose O'Field.....	4 00	Dexter Ch.....	5 00	Pughtown Ch.....	5 20	
Watonga, First Arapahoe Ch.....	2 00	Portland, Central Ch.....	100 00	Homestead, First Ch.....	127 10	
Ramona Ch.....	10 00	Portland, Arleta Ch.....	10 96	Jersey Shore, First Ch.....	25 25	
Okl. City, White Temple.....	110 14	Oregon State Convention.....	4,187 09	Irwin, Calvary Ch.....	12 25	
Seminole Ch.....	90	PENNSYLVANIA, \$6,306.23			Wellaboro, First Ch.....	20 00
Harrah Ch.....	1 26	Ronco, Mrs. M. P. McCaffrey.....	2 00	Shamokin, First Ch.....	13 13	
Frederick Ch.....	58 50	York, Rev. H. K. Bowers.....	5 10	Lindsey, Tabernacle Ch.....	5 00	
Claremore Ch.....	15 65	Pittsburg, Mrs. John A. Lichty.....	10 00	Russell Hill Ch.....	3 00	
Konowah S. S.....	1 00	Kennett Square, First Ch.....	80 80	Pittston, Welsh Ch.....	15 00	
Loco Ch.....	1 05	Point Pleasant Ch.....	30 30	Madison Ch.....	10 00	
Delhi Ch.....	1 55	Eldred Ch.....	1 05	White Hall Ch.....	8 10	
El Reno Ch.....	30 00	E. Smithfield Ch.....	15 00	W. W. Corbett.....	3 00	
Perry's Chapel.....	1 25	New Albany Ch.....	5 00	Willkinsburg Ch.....	68 22	
Chickasha Ch.....	25 00	Dunkard, Monongahela Un-ion Ch.....	11 02	B. Y. P. U.....	1 48	
Second S. S.....	1 00	Annin Creek Ch.....	3 10	Jr. Y. P. U.....	1 55	
J. S. Wiley.....	1 75	N. Ten Mile Ch.....	40 40	S. S.....	3 00	
Cottonwood Ch.....	1 60	Unity Ch.....	8 61	Berwick Ch.....	11 12	
Russell Ch.....	2 15	Carbondale, Berean Ch.....	202 00	John Corbley Mem'l.....	50 50	
Manitou Ch.....	4 00	Wiconisco, First Ch.....	3 80	Pair Oaks, First Ch.....	9 00	
Isadore Ch.....	2 00	West Chester, Olivet Ch.....	22 60	Lower Providence Ch.....	25 00	
Tesca Ch.....	50	Hepzibah Ch.....	25 25	Easton, First Ch.....	13 00	
Wayne Ch.....	2 50	Lower Dublin Ch.....	30 30	Greensburg, First Ch.....	25 03	
Job Ingraham.....	1 00	Crum Lynne Ch.....	17 78	Smythport Ch.....	3 00	
Bristow Ch.....	2 90	Pitcairn, First Ch.....	18 20	Wyoming, First Ch.....	8 00	
Kiowa Ch.....	2 00	W. Pittston, Luzerne Ave Ch.....	65 00	Picture Rocks S. S.....	1 57	
Sayre Ch.....	6 55	Transfer, First Ch.....	18 87	Augusta S. S.....	6 75	
Granite Ch.....	12 50	Mt. Morris, Brown's Mem'l Ch.....	5 05	New Brighton, First Ch.....	30 30	
Okmulgee Ch.....	13 50	Sharon, First Ch.....	25 53	Covington Ch.....	8 00	
Wewoka Ch.....	2 25	Davisville Ch.....	63 67	Wilkes Barre, First Ch.....	36 85	
Dill Ch.....	1 00	Springboro Ch.....	11 20	Berwyn, First Ch.....	5 00	
Chickasha, Second Ch.....	1 75	Sykesville, Bethel Ch.....	5 50	Uniontown, Great Bethel Ch.....	50 00	
McAlester Ch.....	45 00	Downingtown Ch.....	17 80	Uniontown, Great Bethel S. S.....	25 00	
Hickory Ch.....	2 50	Garrettford Ch.....	4 00	Indiana Ch.....	19 00	
Collinsville Ch.....	3 75	Ebensburg, Bethel Ch.....	17 09	Clarks Summit Ch.....	15 50	
Oak Grove, Second Ch.....	2 50	Braintrim Ch.....	50	Midway, First Ch.....	28 00	
Checotah Ch.....	7 71	S. Auburn Ch.....	2 00	Auburn Ch.....	4 80	
Colbert Ch.....	1 38	Laceyville, Mrs. A. M. Bartlett.....	1 00	Sugar Grove Ch.....	12 50	
Mill Creek Ch.....	1 25	Curwensville Ch.....	3 75	New Bethlehem Ch.....	27 45	
Canadian Ch.....	1 65	Port Matilda Ch.....	4 05	Corapolis, First Ch.....	6 84	
Cleveland Ch.....	5 00	Monongahela, Union S. S.....	3 75	Philipsburg, First Ch.....	27 25	
Martha Ch.....	12 50			Mahoning Ch.....	7 85	
Sapulpa Ch.....	25 00			Montgomery Ch.....	20 20	
Hastings Ch.....	45 80			Bethlehem, First Ch.....	2 70	
Bradley Ch.....	1 25					

Lebanon, First Ch.....	\$ 10 00
Turtle Point Ch.....	7 07
Raton Ch.....	9 91
Dalton Ch.....	25 25
Moore, Prospect Hill Ch.....	31 50
Cherry Flats Ch.....	1 55
Riverview, First Ch.....	15 00
Rochester, First Ch.....	40 00
Peach Bottom Ch.....	2 50
Fairfield Ch.....	10 10
Indian Creek Ch.....	8 10
Pottsville, First Ch.....	40 93
Norristown, First S. S.....	10 00
Olivet Ch.....	8 30
Wayne, Central Ch.....	13 24
S. Chester Ch.....	35 35
N. Chester Ch.....	6 09
McKeesport, First Ch.....	101 53
Fifth Ave. Ch.....	18 48
Scranton, Mem'l Ch.....	35 00
Altoona, First Ch.....	45 94
Mem'l Ch.....	7 75
Mem'l S. S.....	4 21
Rev. W. E. Pritchard.....	5 00
Williamsport, First Ch.....	140 00
Erie Ave Ch.....	10 80
Erie, Calvary Ch.....	251 45
E. Sixth St. Ch.....	6 20
Pittsburg, Fourth Ave. Ch.....	1,305 06
Shady Ave. Ch.....	27 00
Oakland Ch.....	30 00
Maple Ave. Ch.....	44 25
Johnston Ave. Ch.....	5 00
Wylie Ave. Ch.....	20 00
Sandusky St. Ch.....	197 20
Sandusky St. Y. P. S.....	10 00
Mt. Washington Ch.....	24 00
Tioga Ch.....	2 00
North Wales Ch.....	14 00
Scranton, First Ch.....	21 11
Washington, Broad St. Ch.....	30 00
Mansfield Ch.....	20 15
S. S.....	64
Scranton, Bethel Ch.....	10 00
Bethany Ch.....	10 00
Philadelphia, Temple S. S.....	15 00
Tioga.....	42 50
Temple Ch.....	186 03
Epiphany Ch.....	14 00
Tacony Ch.....	27 05
S. Broad St. S. S.....	15 00
First Chinese Ch.....	66 00
Tenth Ch.....	57 79
Memorial Ch.....	5 77
Woodland Ch.....	10 00
Mt. Vernon Ch.....	65 00
Nicetown Ch.....	50 00
Wissahickon Ch.....	43 50
Tioga Ch.....	128 55
Wm. G. Hopper and Co.....	1 16
Tioga S. S.....	212 26
Second Germantown Ch.....	25 80
Gethsemane Ch.....	32 21
Spruce St. Ch.....	52 62
New Tabernacle Ch.....	1 00
Allegheny Ave. Jr. C. E.....	30 00
Penn. Ave S. S.....	60 00
F. E. Weston.....	10 00
J. P. Croser Griffith.....	50 00
No. Frankford S. S.....	9 10
Garrick, Bethel Ch.....	2 00
Ridgeburg Ch.....	40 40
Sharpsburg, First Ch.....	

PORTO RICO, \$39.00

Ponce.....	15 00
Corral Viejo.....	24 00

RHODE ISLAND, \$1,897.12

Wakefield, So. Kensington, First Ch.....	42 00
Y. P. S.....	4 00
Providence, Broadway Ch.....	181 87
Pawtucket, Pleasant View Ch.....	46 12
Sheldonville, First Ch.....	5 00
Harrisville, Berean Ch.....	17 22
Hove Valley, First Ch.....	5 00
Pawtucket, First Ch.....	409 47
Westerly, First Ch.....	5 80
Providence, Central Ch.....	125 00
Exeter, First Ch.....	7 25

No. Kingston, Allenton Ch.....	\$ 4 50
Warren, First Ch.....	380 55
Providence, Central Ch.....	35 00
Cranston Ch., "1-cent-a-day fund".....	5 88
Cranston Ch.....	556 46
Westerly, Calvary Ch.....	43 00
Providence, Jefferson St. Ch.....	23 00

SOUTH DAKOTA, \$334.81

Armour Ch.....	2 00
Bloomington, Swedish Ch.....	25 00
Bonesteale Ch.....	7 00
Turkey Valley Ch.....	20 00
Athol, Swedish Ch.....	9 00
Spring Valley Ch.....	9 50
Viborg Ladies Aid.....	10 00
W. I. C. Society.....	10 00
Star Valley Ch.....	9 00
Baltic Ch.....	2 00
Bryant Ch.....	15 00
Huron Ch.....	10 50
Madison Ch.....	55 88
Big Springs, Swedish Ch.....	5 25
Vermilion Ch.....	42 00
Lake Norden, Swedish Ch.....	30 00
Egan Ch.....	3 20
Pierpont Ch.....	15 00
Corsica Ch.....	10 00
Montrose Ch.....	31 00
Clear Lake Ch.....	13 50

UTAH, \$218.92

Provo Ch.....	15 00
For Indian Work, Provo S. S.....	5 00
Salt Lake City, Immanuel Ch.....	158 67
For Porto Rico Chapel.....	
Salt Lake City, East Side.....	40 25
C. E.....	

VERMONT, \$527.46

Mt. Holly, First Ch.....	10 17
Shaftsbury, First Ch.....	10 50
Manchester Center, First Ch.....	8 18
E. Hubbardton Ch.....	1 00
Essex Ch.....	15 00
Montpelier, First Ch.....	50 00
Bellows Falls, First Ch.....	46 91
Middletown Springs, First Ch.....	5 00
Guilford Ch.....	1 00
Perkinsville Ch.....	12 99
Manchester Centre Ch.....	8 00
West Halifax Ch.....	4 00
Barre, First Ch.....	4 39
Randolph, First Church.....	5 50
Burlington, First Ch.....	137 46
Saxton's River, First Ch.....	44 31
Bellows Falls, First Ch.....	1 00
St. Albans, First Ch.....	8 60
Newport Ch.....	54 15
West Brattleboro Ch.....	1 00
Rutland Ch.....	83 90
Heartwellville, First Ch.....	14 40

WASHINGTON, \$688.84

Bellingham, Danish Nor. Ch.....	10 00
Oysterville, First Ch.....	5 00
Tacoma, Danish Nor. Ch.....	5 00
Dryad, First Ch.....	20 00
Clarkston, First Ch.....	20 00
North Yakima, First Ch.....	125 00
Bellingham, Swedish Ch.....	8 60
Spokane, A Friend.....	5 00
Seattle, Dan. Nor. Ch.....	15 25
Walla Walla, Park St. Ch.....	52 50
First Ch.....	39 00
B. Y. P. U.....	5 00
Seattle, Swedish Ch.....	100 00
Green Lake Ch.....	4 05
Univ. Place Ch.....	38 00
Shelton, First Ch.....	5 00
Spokane, Calvary Ch.....	6 00
Port Angeles, First Ch.....	4 00
Freeman, First Ch.....	16 00
Colville, First Ch.....	12 50
North Bend, First Ch.....	12 00
Pe Ell, First Ch.....	6 00
Takoa, First Ch.....	15 00
Milton, First Ch.....	4 75
Fremont, First Ch.....	24 50
First S. S.....	10 66
Everett, First Ch.....	13 88

First S. S.....	\$ 2 50
First B. Y. P. U.....	1 30
Yacolt, First Ch.....	5 50
Brush Prairie, First Ch.....	11 60
Dunlap, First Ch.....	12 75
Bellingham, Second Ch.....	15 20
Burton, First Ch.....	18 50
Hoguin, First Ch.....	17 45
Dayton, First Ch.....	11 35
Newport, First Ch.....	10 00

WEST VIRGINIA, \$61.84

Fort Gay, Evangel Ch.....	1 05
Muddlety, Beulah Ch.....	4 40
Ten Mile, Thomas Ganthorp.....	5 00
Monitor Ch.....	2 00
Big Creek Ch.....	1 15
Holden Ch.....	1 00
Highland Ch.....	1 50
South Side, Harmony Ch.....	8 79
Bowden and Faulkner Missions.....	4 75
Danville Ch.....	8 00
New England Ch.....	6 00
Williamstown Ch.....	2 50
Williamson Ch.....	1 00
St. Albans, Highland Ch.....	1 00
Union Valley Ch.....	7 30
Little Otter Ch.....	3 40
Alderson, Greenbrier Ch.....	2 50

WISCONSIN, \$1,806.29

Milwaukee, Tabernacle Ch.....	1 00
Mt. Ida Ch.....	15 00
Oshkosh, First Ch.....	100 00
Delavan Ch.....	110 00
Madison Ch.....	101 89
Kendall Ch.....	4 00
Green Bay, First Ch.....	22 00
Milwaukee, Garfield Ave. Ch.....	41 61
Shell Lake Ch.....	1 00
Sister Bay, Swedish Ch.....	1 00
Sheboygan Ch.....	40 75
Ripon Ch.....	5 00
Greenwood Ch.....	3 07
Plainfield Ch.....	2 75
Milwaukee, South Ch.....	92 79
Beloit Ch.....	48 25
Beaver Dam Ch.....	2 00
Evansville Ch.....	15 00
Superior, Swedish Ch.....	23 60
Raymond, Danish Ch.....	10 50
Fairfield Ch.....	10 00
Hillsdale Ch.....	5 00
Lake Nebagamon, Swedish Ch.....	13 85
Waukesha Ch.....	125 00
Warrens Ch.....	61 42
Millard Ch.....	10 00
Ontario Ch.....	6 00
Stoughton Ch.....	27 00
La Crosse, First Ch.....	54 58
Barboe Ch.....	12 00
Stevens Pt. Ch.....	6 50
Whitehall Ch.....	8 50
Delavan Ch.....	55 00
Campbellsport Ch.....	5 48
S. S. for Ind. Orphanage.....	1 15
Superior Ch.....	55 75
Elkhorn, First Ch.....	28 75
Collected per W. L. Clapp.....	81 69

WYOMING, \$30.50

Thermopolis Ch.....	13 00
Chrystall Ch.....	3 00
Garland Ch.....	4 50
Neiber.....	10 00

TOTAL.....\$145,449 13

HOME MISSION MONTHLY, \$162 77

FOR ANNUITY FUND:

Plainfield, N. J., A Friend \$2,575 00

LEGACIES.....\$89,829.48

PENNSYLVANIA\$39,482.56

Peters Creek, Estate of Ann S. Benson.....27 42

Philadelphia, Estate of Sarah Ann Trevor.....59,455 14

WEST VIRGINIA, \$346.92

Adamston, Estate of Mary M. Lough.....346 92

DONATIONS FOR SPELMAN SEMINARY RECEIVED
AT INSTITUTIONS

Mrs. Harriet E. Copp, Los Angeles, Cal.	\$ 5 00
S. S. and B. Y. P. U., 2nd Bapt. Ch., Los Angeles, Cal.	12 00
First Bapt. Ch., Hartford, Conn.	5 50
Mrs. E. J. Hall, Meriden, Conn.	3 00
Mrs. Russell Hall, Meriden, Conn.	5 00
Mrs. M. A. Rose, New Haven, Conn.	3 00
Mr. S. W. Rutherford, Washington, D. C.	5 00
Artistic Needlework Club, Atlanta, Ga.	3 00
Spelman Former Students, Atlanta, Ga.	85 50
Spelman Graduates, Atlanta, Ga.	67 00
Spelman Students, Atlanta, Ga.	115 13
Spelman Teachers, Atlanta, Ga.	63 50
Spelman Sunday-school, Atlanta, Ga.	9 89
Churches and S. S.	109 02
Friends.	13 32
Cannonville Industrial, Gabbettville, Ga.	8 00
Mrs. S. C. Barrows, W. Auburn, Maine	1 00
Miss Lydia Adams, Ashland, Mass.	3 00
Miss Sarah L. Adams, Ashland, Mass.	3 00
Mr. and Mrs. H. N. Lathrop, Brookline, Mass.	50 00
Mrs. C. E. Ball, Holyoke, Mass.	5 00
Miss Julia Bemis, Lincoln, Mass.	5 00
Miss L. J. Gould, Randolph, Mass.	1 00
Miss A. Lizzie Mann, Randolph, Mass.	10 00
Mission Circle, Greenville Ch., Rockdale, Mass.	3 00
Mr. Joseph Price, Salem, Mass.	25 00
Y. P. S. C. E., Crown Hill Ch., Nashua, N. H.	3 00
Mrs. Wm. Burns, Bath, N. Y.	10 00
Miss Augusta Rauch, Cincinnati, O.	1 00
Miss Lillian Shields, Lewisburg, Pa.	1 00
S. S. Club, Cambridge, Vt.	25 00
Bapt. Ch., Chester, Vt.	2 13
Miss Soc. Bapt. Ch., Anniston, Ala.	1 15
Miss Victoria Johnson, Birmingham, Ala.	3 00
Miss Fanny C. Avery, Opelika, Ala.	1 00
Mrs. Eugenia G. Wade, Selma, Ala.	5 00
Mrs. S. K. Lake, Battersea, Ontario, Canada.	2 00
Wom. Miss. Soc., Capitol Hill Ch., Denver, Col.	5 00
C. E. Soc., Calvary Bapt. Ch., New Haven, Conn.	3 25
Friends, New Haven, Conn.	11 75
Sewing Cir., King's Daughters, First Ch., New Haven, Conn.	1 20
Wom. Miss. Soc., Olivet Ch., New Haven, Conn.	2 00
First Ch., Wallingford, Conn.	7 43
Misses M. and E. Greene, Washington, D. C.	2 00
Lakeland Pub. Sch., Lakeland, Fla.	3 50
Americus Institute, Americus, Ga.	5 63
Bethel Ch., Americus, Ga.	5 45
Friends, Atlanta, Ga.	8 75
Fraser St. Ch., Atlanta, Ga.	3 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

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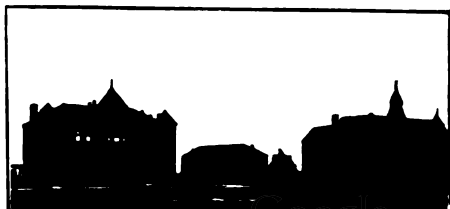
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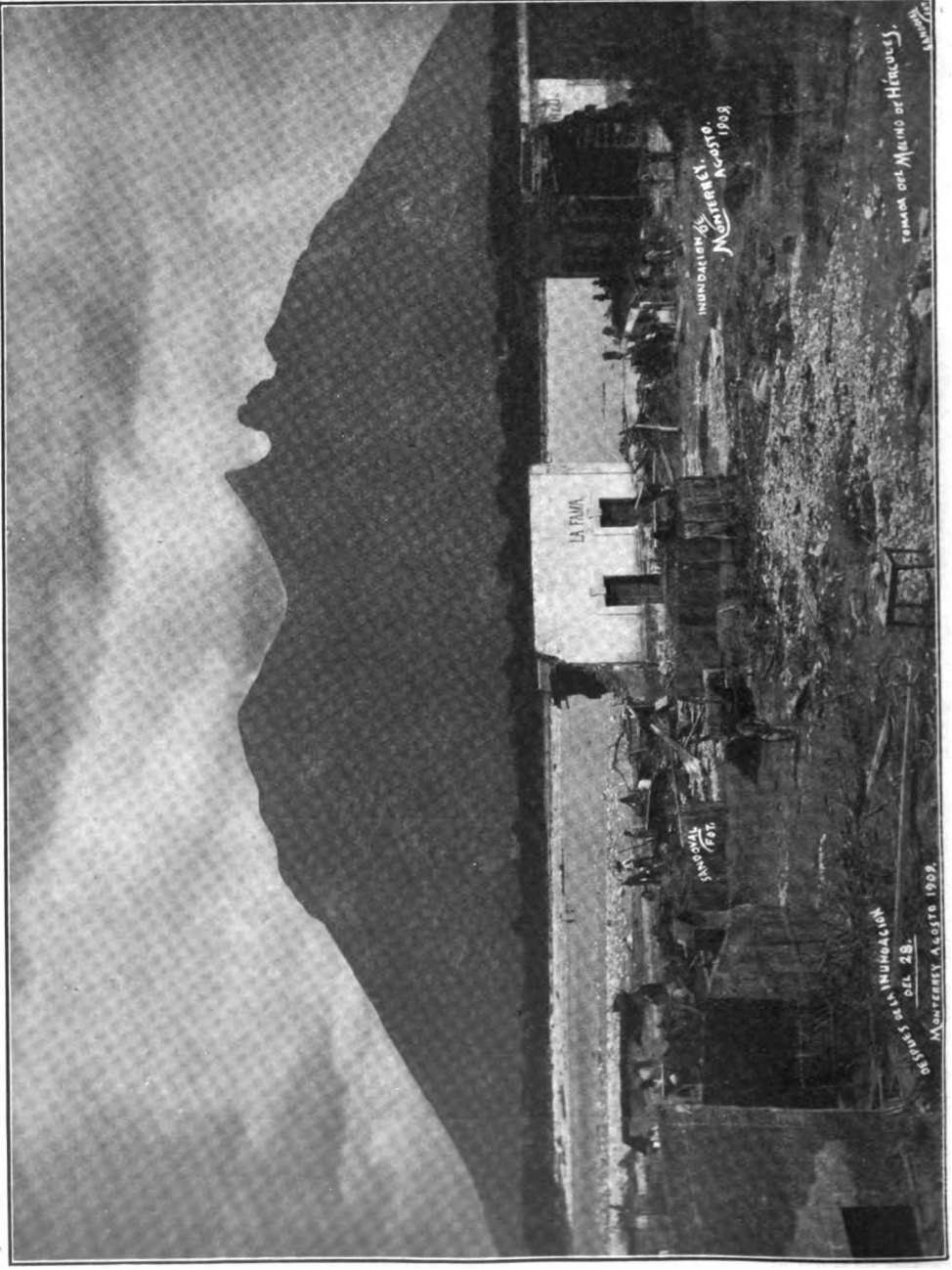
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THE INUNDATION OF MONTERREY MEXICO

THE BAPTIST HOME MISSION MONTHLY

VOL. XXXI

NOVEMBER, 1909

No. 11

What do you think about it?



HERE are some statements made regarding Baptists that we are exceedingly slow to believe. At present we do not believe them at all; and nothing but actual experience will make us do so.

It is said by some, for example, that the Baptists cannot be induced to pay seventy-five cents for a high-grade Baptist missionary magazine, which shall bring to them month by month the broad field of missions at home and abroad, covering specifically the work of our own denomination, but beyond that giving comprehensive survey of the mission work of all the Christian denominations, and keeping track of the moral and religious world movements. We shall decline to believe this until sufficient time has elapsed to test the matter practically.

It is said, again, that the Baptists will not in large numbers take the new joint missionary magazine, PROGRESS, even at the club rate of fifty cents, which is certainly reasonable enough. We shall decline to believe this also until forced to do so by something stronger than direful prognostications.

We put these statements alongside of those made a year or two ago that the Baptists would never accept an apportionment, because they were too independent and too jealous of their liberties to let anybody tell them what they should give.

We have a recollection that, despite such fears, the joint budget was made up, the joint apportionment was proposed and adopted by the Northern Baptist Convention and the Baptists, almost without a note of objection, rose up and did what some prophesied they never would do.

The only thing we firmly believe about the Baptists is that anybody who assumes to know what they will do is most likely to find himself mistaken.

If study of their history is any guide, it indicates that they will do to a large extent what they think they ought to do, when they face the issue; and that they will do to a much larger extent whatever they please to do.

We cherish the pleasant hope that at least fifty thousand of them will at once please to subscribe for PROGRESS, at either the fifty or the seventy-five cent rate, and satisfy themselves whether a single magazine can so present the whole cause of missions as to make its reading and paying for worth the while.

What do you think about it? Which opinion do you agree with?

While making up your mind, send in your subscription and help solve the matter that way. And if you choose the seventy-five cent rate, so much the better.

Let us make it next to impossible for anybody to doubt whether or not the Baptists will do the right thing.



An Era of Improvement



If this heading were applied generally to conditions social, civic, moral and religious, we believe it would be true. But just now we desire to emphasize it in the single matter of church benevolences. For

the Baptists of the North in their relations to the cause of world-wide missions, this is certainly the era of improvement.

The improvement began some years ago with the campaign of Christian Stewardship, which led many churches and large numbers of individual members of churches to reconsider the question of methods, and as a result of reconsideration and new light to abandon the spasmodic, uncertain and unreliable custom of mission collections on certain Sundays in favor of systematic week-by-week giving, both for the current expenses of the church and the various causes rightfully claiming place in the list of benevolence. Wherever the change has been made to regular and systematic giving it has been most beneficial, not only in the increase of contributions, but in the reflex influence upon the givers themselves. It is safe to say that no church that has faithfully tried the systematic, envelope plan could be induced to return to the haphazard method of former days.

The improvement was greatly stimulated by the introduction of the joint apportionment and budget. The welcome accorded this new and radical plan has not yet ceased to be cause of wonder and thanksgiving. If ever there was a providential movement, this was one. The time had come. The spirit of unity in all of our denominational work was prevalent in the churches. Every sign of union in missionary effort was hailed with approval. And when the bold step was taken at Oklahoma City which threw upon the

churches the apportionment and budget plan, together with the equally radical fact of an actual Northern Baptist Convention, the response was immediate, and one of almost universal and hearty assent. We recall no proposal of importance made in the denominational history that has met with so general favor. And the results of that year's efforts are matter of record. It was the way in which it was done rather than the total sum of money realized that was significant, for budget and apportionment mean an educative process and a resultant systematic beneficence.

The second year of the new method is upon us. It is easy to figure in totals what the denomination ought to do and what large churches ought to do, but as a matter of fact we are dealing with local churches and through them with individual members, and as every apportionment committee has discovered by experience, it is not easy to fix the figures with exact fairness, nor to satisfy all pastors and churches. Last year was an exceptional year and the effort made by very many churches was exceptional. Other interests cheerfully gave the right of way to the general Societies, recognizing the emergency. It is important that this should be taken into consideration in fixing the apportionments this year. On the other hand the churches should realize that while there are no debts to be provided for this year, the only way to avoid new debts and to make needed work possible is to meet the apportionment made on the basis of the Convention budget. The thing to be striven for by every possible means of influence that can be brought to bear, is to induce the churches that have given nothing, or given far below their ability, to meet this year their fair share of the missionary obligation. That is the improvement now most to be desired.

Meanwhile the apportionment committees are striving faithfully with their delicate and

difficult task. These brethren should be praised for a service necessary but often thankless and uncompensated save by the sense of duty done. They have the appreciation of all who understand the nature of their work. And as for the churches at large, we are confident that this year will prove that the joint budget and apportionment have come to stay, with growing approval as the great advantages of the new method over the old become more and more apparent. We are at the beginning of an era of improvement that is to continue, for it is the result of the application of sound and scriptural principles.



A Right Perspective

THE man with a right perspective is the persuasive and convincing man. Sound judgment gains where exaggeration defeats the end sought. There is a way to present missions that closes the pocket-book, just as there is a way that opens it. Sound sense, sound principles, moderate statement, are nowhere of more value than in pressing home the cause of missions.

It is natural for one to see his own work so large that he fails to see the relative values from the other man's point of view. We have heard missionary appeals in which the pastor and people were told that it was their one supreme, constant and unescapable duty to pray and give and work for missions; that the church existed for nothing else but to give the gospel to the perishing peoples that have it not. The appeals failed because there was not sufficient recognition of the whole work of the church. Magnifying missions and minimizing the home work of the church out of all proportion will never fill the missionary treasuries or inspire the people with missionary enthusiasm.

A Christian church should be symmetrical in its development. Like an individual, it is set in relations, and every relation involves an obligation. The local church has its duty to its own members, to the unevangelized of its immediate community, to the larger circle of home missions, and to the all-inclusive circle of foreign missions. If it does not cultivate the spiritual life of its members and by its evangelistic efforts draw to itself the unconverted in its own field, it

certainly will count for little in its relation to missions. The pastor of the church, if he is a Christian with the true perspective, will not fail to be a missionary pastor; but he will not fail either to cultivate sedulously and zealously every part of his field, giving to each part the proportion of time and effort that belongs to it. He will not over-emphasize one phase of activity and under-emphasize another. Nor will he welcome any attempt, no matter how sincere, to dictate to him in regard to his duty to press a particular cause.

A word of caution is also in place as concerns the Sunday school and missions. Both church and Sunday school should be permeated with the spirit of missions, for that is unquestionably the underlying spirit of Christianity; but when it comes to the specific amount of time which each Sunday school ought to give to the distinct study of missions, that is another matter, to be determined most carefully. To demand too much for missions will probably result in the loss of a fine opportunity. The wise advocates of missions will see to it that the cause they have at heart is advanced along the lines of a right perspective.



How It Works

AT an Association—one of the largest and most important in its State—we heard recently the report of the apportionment committee, which had asked the churches what they expected to do as to raising the amounts assigned them. The replies were reassuring. All but five of the number reported that they had no doubt about raising their apportionments, and several suggested that they would exceed the amount. Of the five, three said they would try, but conditions made success doubtful. Only two said that they could not be counted upon; one because the apportionment was deemed unjust, the other on the ground that the plan was unbaptistic and unscriptural. As for the reasons last named, it seems hard to say that what Baptists have decided upon is unbaptistic; for according to the cardinal principles of the Baptists, they are the only ones to decide the matter; and as for the unscripturalness, the systematic principle is clear in both testaments, and tithing went

much further than the apportionment, which is only a guiding suggestion, not a tax; while the voluntary idea finds no countenance with Paul. But so seldom has this note been sounded that it is scarcely worth considering.

The report bears out what is said elsewhere as to the wonderful unanimity of our people with regard to our advance movements.

This Association is not an isolated instance, but a fair sample of conditions and feeling the country over. The spirit is earnest and hopeful everywhere, and we anticipate an outcome that will enable the missionary societies to plan larger things for another year. Never was the demand from the fields more urgent for greater resources wherewith to meet the pressing needs.

Note and Comment



ARE our Home Mission schools missionary? Read Miss Owens' article on another page, and ponder the testimony of the girls who wrote to her during the summer vacation. Read the brief reports from the schools of the opening days, and do not fail to note that two of them record the beginning of revival meetings before the students have fairly become settled in their rooms, with twenty conversions or more in each school. As one principal says, "We hope that every unconverted student will become a Christian before the first week is ended." That is the hope and purpose of those who conduct our schools, that every scholar shall become a learner at the feet of the Master Teacher. Here is where education and evangelization go hand in hand.

¶ Exceedingly gratifying are the immediate responses to appeals and suggestions made in *THE MONTHLY*. The goodly number of friends who have written asking for the names of correspondents, in answer to the "Simple Suggestion" made editorially last month, renders it certain that some of our missionary workers will be cheered and helped in the near future; while the sympathetic action will bless those who write.

¶ In the report of the Central Deputation, made by Mr. C. C. Barry to the Portland Convention—a report we hope to publish soon—occurs this sentence: "Your deputation agree that the development of natural resources is not the most stupendous marvel, but the gathering of Christian men and women, of intellect, power, pluck and consecration who have already planted themselves

in these strategic centers and are ready to obey the commands of our Lord Jesus Christ in the extension of His kingdom right here." Yes, that is the most significant fact in the Great West, for that means future and permanent welfare for the nation.

¶ The next number of *THE HOME MISSION MONTHLY* will close its interesting career, which reaches back thirty-one years. We shall hope to make the number worthy of its best issues in the past. While all look forward with bright anticipation to the new magazine, many will miss the familiar visitor that has certainly been one of the effective agencies of the Society in keeping its work close to the people.

¶ One of the West Virginia pastors, Rev. Henry W. Tiffany, a southern man, read the "Upward Path," and wrote District Secretary Stump that he was so pleased with the fairness with which the Negro question was treated that he was now recommending it to his people. "I wish," he says, "that every Baptist in the State would not only read but study it." Nothing could be better. It would get rid of much hurtful prejudice, and dispel much ignorance as well as "some perverted knowledge."

¶ We now have Columbus Day as a legal holiday in New York and some other States. The fact that creates large home mission opportunity is that while one Italian almost discovered America some four hundred years ago, more than four millions of Italians have discovered America within the last twenty years, and most of them are here to stay and be Americanized and evangelized. The door is wide open. Read the story of tent work on another page.

¶ One of our Bohemian pastors, in telling of his life, recalls that when he was a great infidel, his wife was converted and began to read the Bible. This made him angry and one day he burned her Bible. That overt act undoubtedly worked upon his conscience until he was convicted of his sins and converted. He is now a man of the Book.

¶ The South Dakota Souvenir Baptist Bulletin, printed for the twenty-eighth anniversary at Mitchell, is an elaborate affair, with the corn palace in colors on the cover. It shows throughout the touch of Rev. W. C. King, the alert general missionary, who is working hard to meet the conditions of amazing growth in that great State.

¶ Our forces in Porto Rico have received an addition in Rev. Chas. S. Detweiler, who goes to Yauco. We shall give a sketch of his life later. He has the great advantage of familiarity with Spanish, having been formerly a missionary in Ecuador.

¶ The adage that silence is golden has found another illustration in the case of Minister-to-China Crane, whose appointment as a business man of special ability and acquaintance with China was widely hailed. Before he got out of this country, Mr. Crane talked in a style the reverse of diplomatic, and was recalled to Washington and rather summarily asked to resign by the Secretary of State. Which teaches once more that one seldom regrets what he does not say.

¶ It is sometimes a question whether a church is making conquest in the world or the world making conquest in the church. Every church should see to it that such a doubt could not exist.

¶ An American recently returned from Baracoa, Cuba, says the Baptists are doing a great work there. He found meetings were going on every night, and the crowds could not get into the hall to hear Missionary McCarthy. The common talk on the streets was such as to impress him with the nature and influence of the work, although he was not a church member. In other parts of the island, too, he found the missionary enterprise in evidence, and was satisfied that great good was being accomplished. The Cubans told him that in old days they were charged more than they could pay to get married or

buried, and to have their children christened. Now the gospel was offered to them without any fees, and they wanted to learn all about it. They did not wish to get everything for nothing, but it was one thing to give voluntarily and another to be held up for money at every turn. This tells the story in general. The new religious conditions are heartily welcomed by the masses of the people. The power of the priesthood has been broken and can never be regained.



In Regard to Haiti

In the matter of missions to the people of Haiti: The Executive Board of the American Baptist Home Mission Society, having been urged to extend its work to Haiti and make a definite appropriation therefor in its annual budget, after due consideration of the matter announces that for good and sufficient reasons the Society cannot comply with the request, and furthermore that it cannot receive and dispense offerings for this purpose.

Adopted by the Board, October 11, 1909.



To Our Fellow Workers on the Field

By order of the Executive Board, arrangements have been made for the payment of missionaries' salaries by the proper officers of the various State Conventions, Associations and City Mission Societies with which we are in regular or fraternal cooperation. Will our missionaries therefore kindly remember to mail their reports so as to reach the General Missionary or proper officer of their Association or City Mission Society not later than the 20th of the month preceding the close of the quarter, for approval and transmission to this office?



Renew Now

Renewals of subscriptions to The Monthly, made before December 1, 1909, will entitle the subscriber to receive the joint magazine, "Progress," until the expiration of the subscription period. All new clubs and club renewals, after December 1st, will be listed at the new club rate of fifty cents. In those churches where there are no clubs, we desire to secure agents at once. Send for the prospectus.

PROGRESS

A Baptist Magazine of Missions

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Published jointly by the American Baptist Missionary Union, the American Baptist Home Mission Society, and the American Baptist Publication Society

HOWARD B. GROSE, Editor

PROGRESS is the name of the new periodical which will in January, 1910, represent the missionary work of The American Baptist Missionary Union, The American Baptist Home Mission Society, and The American Baptist Publication Society, according to their official action, which was ratified by the Northern Baptist Convention at Portland. PROGRESS thus becomes the general missionary organ of the Northern Baptists.

¶PROGRESS will represent the whole field of missions and the unity of the denomination in its missionary enterprises. It will be the one world-horizon missionary magazine for which our pastors and people have so long looked. It will not be three publications bound together in one cover, but a broad, comprehensive and impartial presentation of the cause of missions as a whole. There will be differentiation without division.

¶PROGRESS will bring news from lands afar and near, and from the islands of the sea. Wherever the gospel goes and the missionary labors, it will follow and make report. While its distinctive sphere will be that of our denominational activities at home and abroad, it will chronicle also the general progress of the kingdom of God.

¶PROGRESS will aim to present vividly the work and needs of every part of the vast field to its readers, as the surest means of broadening their horizon, increasing their interest, quickening their zeal, and enlarging their offerings.

¶PROGRESS will endeavor, through its carefully edited articles and timely illustrations, to bring out the inherent interest of missions. In its pages the peoples of the earth, of all climes and colors, races and religions, will pass as in panorama, with the gospel missionary as light-bearer and leader.

¶Through its correspondents, located at the important centers, PROGRESS will keep its readers in touch with the social and political progress of the world. Whatever affects the higher interests of humanity belongs to its sphere, while never forgetting its specific purpose and specialized field.

¶As the representative missionary magazine of Northern Baptists, **PROGRESS** confidently appeals to the pastors and people for a circulation worthy of the denomination and the cause. It should start with a circulation of **FIFTY THOUSAND**, and go on from that point. This can be done, if pastors will present the matter promptly to their people, and cooperate further by securing for the magazine a zealous agent, interested in promoting missions.

¶To secure the widest circulation, the subscription price has been made exceedingly low: **SEVENTY-FIVE** cents for single subscriptions; **FIFTY** cents in clubs. This club rate is fifteen cents lower than the former joint rate for the home and foreign magazines. Fifty cents will bring into the home for twelve months a fully illustrated world magazine of the highest standard, with something to interest old and young.

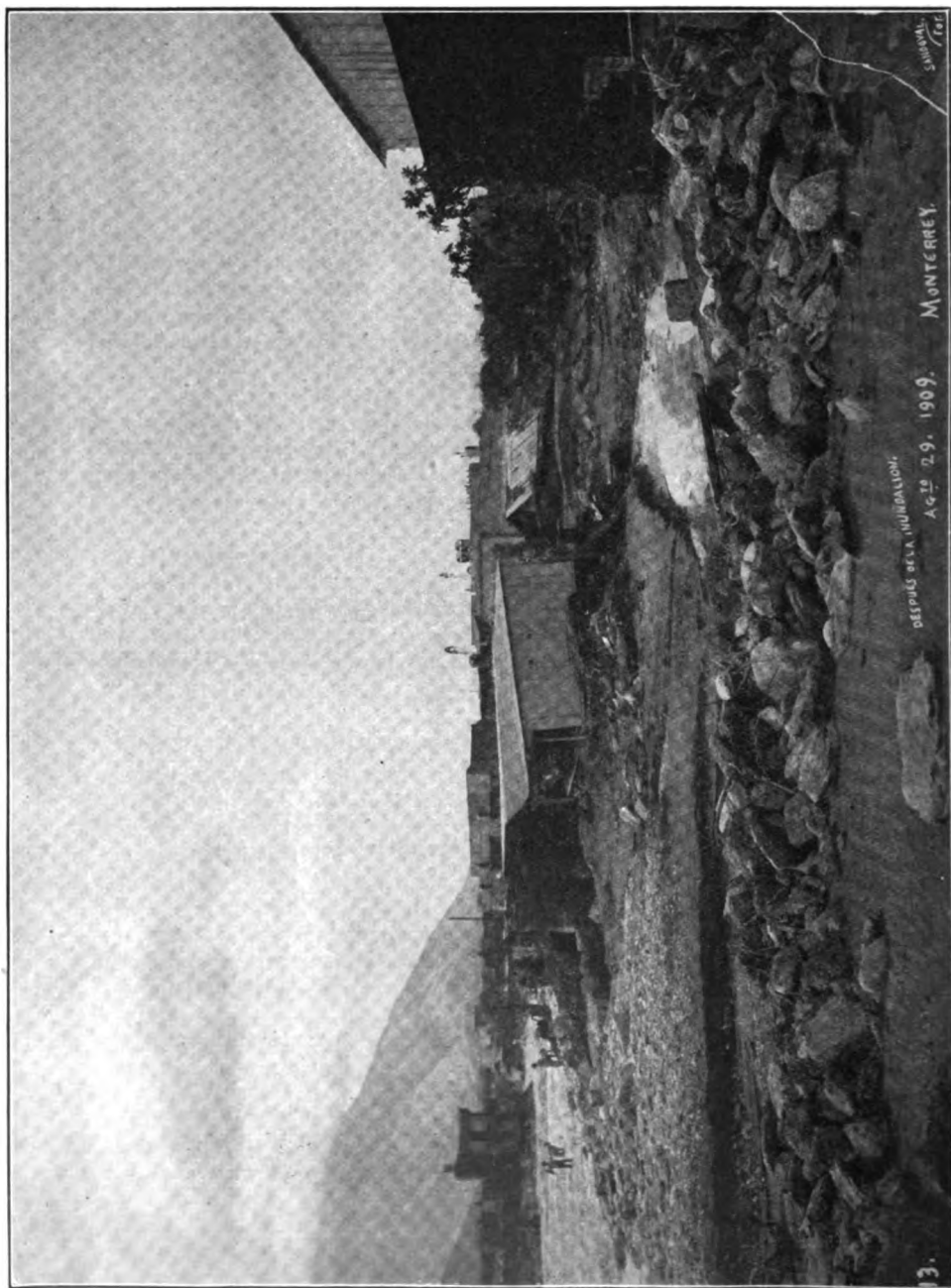
¶A large subscription list will mean stimulus for missions and success for the magazine—for circulation insures advertising patronage. **PROGRESS** wants a club in every church—a large and representative club, secured and looked after by a member who realizes that this service is a genuine help to the cause of Christ.

¶Single or club subscribers to the present periodicals—the **Missionary Magazine**, **Home Mission Monthly**, and **Good Work**—will receive **PROGRESS** until their present subscriptions expire. New subscribers will receive **PROGRESS** for one year, and the closing issues (December) of the home and foreign magazines.

¶Now is the time for all friends of missions to lend a hand and send a subscription.

¶Write for announcements, club lists, and posters. Address all communications to **PROGRESS**, 312 Fourth Ave., New York.





SCENE IN THE SUBURBS OF MONTEREY AFTER THE FLOOD SUBSIDED



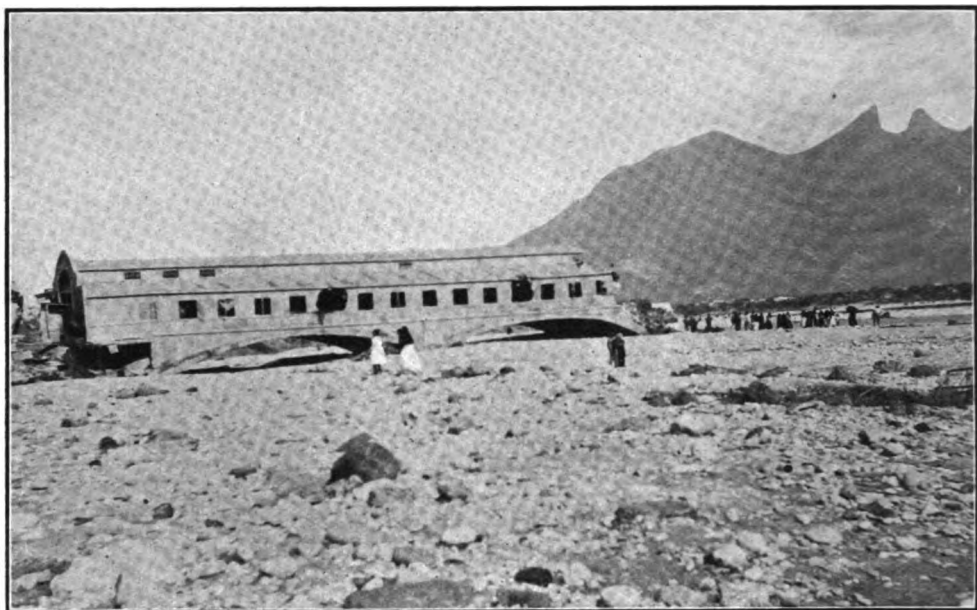
The Monterey Flood

By George H. Brewer



There has only been a few months since the attention of the world was drawn to Mexico by a series of violent earthquakes in the southern part of the Republic, which ruined several cities and communities, and left desolation over a wide extent of territory. Once more we are appalled at the news which comes from the northern boundary of Mexico, telling of a disaster which, in the number of lives lost and amount of property destroyed, easily ranks among the world's greatest catastrophies. On the early morning of August 28th, after a steady downpour of rain of unusual force, a terrible storm broke over the beautiful city of Monterey, and one cloud-burst after another transformed the gently sloping foot hills of the surrounding mountains into raging cataracts and torrents of rushing water, piling into the cañons and arroyos until a wall of water 1,200 feet wide and twenty feet deep burst in terrible fury along the dry river bed of the stream called El rio de Santa Catarina. In its path was the suburb of Monterey known as San Luisito, where fully 15,000 people dwelt. Of the

humbler class, working men and their families, was the large majority of San Luisito's population. There were no fewer than thirty-two solid blocks of buildings, consisting of stores, tenement houses, rooming houses, hotels, schools, theaters, and private residences. With scarcely any warning, this mighty flood of swirling waters swept over these blocks of buildings, people were aroused from their beds, as it was several hours before daylight, and those who were not caught in the terrible maelstrom climbed in their night clothes to the upper stories, roofs, and any place which promised the slightest safety. Pitiful indeed were the cries which rang out over the dark waters, appealing for help which could not be given. Whole families were swept away at once. In one building where ninety people had taken refuge, together with two priests, a huge wave toppled over the walls and every soul within the building perished. The bed of the river is now ten feet below the place where the foundations of this building stood. Another building, shown in the illustration as "El Valle Azul," was a theater whose stone walls were three feet thick. As it stood at one side on what seemed higher ground.



SCENE AT THE BRIDGE AFTER THE FLOOD

several hundred people succeeded in reaching it, and filled its upper galleries, thinking that the strength of the building would surely be sufficient to withstand the fury of the waters. It stood several hours, but no building, however strong, could withstand the pounding of such a mighty volume of rushing water, and the outside walls nearest the river suddenly gave way, precipitating all those in the upper and lower galleries on that side into the swirling torrent. It is estimated that 200 persons perished from that building, and as many more were saved in the galleries and rafters on the opposite side.

The total loss of life will never be known, but conservative estimates now number it at 10,000. The flood covered a wide extent of territory, and at this date, September 18th, some communities far down toward the gulf have not yet been heard from. Many small towns and villages are entirely blotted off the map. The property loss will reach at least \$50,000,000.

We are grateful to report that our church property in the places so far heard from did not suffer serious damage. In Monterey the water entered the basement, and has made the walls exceedingly damp, but the mud and silt have all been cleaned out, and the day

school is now occupying the rooms below, as usual. At Montemorelos, where the flood did considerable damage, the water did not reach the plaza near where our church house is located. The same is true at Linares, where some houses were destroyed. Both the Monterey and the Montemorelos churches lost members by drowning. One man in Monterey, who was a member of our church, was drowned, and all his family with him, consisting of his wife and several children.

At Sabinas Hidalgo, the water surrounded the church on all sides, but did not reach the church foundations. However, in one particular we are likely to feel the effects of the flood very seriously, and that is through the fact that many of our members in the several places mentioned have suffered the loss of their property. Some of them escaped most miraculously with their lives, but lost their homes, their household effects, their farms, their cattle, and even their clothing. We cannot now expect them to keep their promises to pay toward self-support when they have absolutely nothing left with which to pay.

There is a great deal of real suffering among the people who escaped the fury of the flood.

In various parts of Monterey one sees groups of refugees huddled together in out-buildings, sheds and warehouses; such groups consisting mainly of women, children and old people, the husbands and sons being out at work clearing away debris and seeking to provide a living for those dependent upon them. But the most pitiful of all are the sad little groups of children and women whose husbands and breadwinners are gone never to return. Generous indeed has been the response to the appeal for help, wise and judicious use is being made of all that has been sent, but in the face of the appalling need a great deal more help should be sent to Monterey. Our Baptist church of Monterey has taken front rank in rendering organized and systematic relief to the flood victims. A Relief Commission has been appointed, and an appeal sent out to all the evangelical churches of the Republic for contributions of money, food and clothing, and the response has been prompt and liberal. This is a wise provision, because there is sure to be much suffering, which earnest Christian hearts will seek out and find, that the government officials in their multitudinous calls will unwittingly overlook.

The purpose of this article is two-fold: First, there should be a hearty response to Monterey's appeal for help from those of our Baptist hosts whom God has blessed with means, and that response should be prompt, and sent at once. Second, the burden of carrying on our missionary work in the stricken region will now be a little heavier than it was before, owing to the great financial loss sustained by our faithful Mexican brethren. And, as is usual under such circumstances, an opportunity is now afforded us to teach the truth in a very tender way to these people whose hearts have hitherto been hardened and indifferent, and now made humble and receptive by the mighty affliction which has fallen with such heaviness upon a wide extent of territory. To whom will this people look for relief? It must be clear to all that our Mexican brethren look to us, who have helped them in all the years of their history since the first church was organized in 1864, and shall we disappoint them now? God forbid. Let us do all in our power to turn this great calamity into a means of blessing, and teach them that God is love, and that His Gospel is the only power in the world to fit men to live and to die.



TEACHERS AND STUDENTS IN THE THEOLOGICAL SCHOOL, MONTEREY

Corresponding Secretary's Notes

THE National Campaign of the Laymen's Missionary Movement is projected on the most extensive plan, probably, of any meetings ever before held in this country. The schedule embraces seventy-five cities from the Atlantic to the Pacific, including about twenty in the Southern States; the entire period, with two brief intervals, extending from October 16, 1909, to April 28, 1910. An unusual array of talent has been secured, though few if any of the speakers can be at all the meetings.

This campaign is made exclusively in the interest of foreign missions, although many have felt that home missions also should have been included. However, the spirit of unity and fraternity which, more than ever, has recently animated the denomination, has sweetly constrained the representatives of our Missionary Union to insist that other interests than those of foreign missions shall have some recognition in these meetings. This is therefore provided for in the "Denominational Rally," which is to be a prominent feature of every meeting, and where the interest and enthusiasm generated may be applied in the most practical ways for the benefit of our missionary work both at home and abroad. This "Rally" will be in the interests of the Budget of the Societies as approved by the Northern Baptist Convention, and effort will be made to secure contributions from every member of every church for every one of these objects. District Secretaries and other representatives of the Home Mission Society are expected to be at these rallies and to help in the most effective ways in following up the interest awakened in the larger gatherings.

* * *

The Conference of Field Workers in Missions to be held in Colorado Springs, Colorado, November 23-26, will undoubtedly be of great interest and value to all who attend. For a considerable period annual conferences of this general character have

been held under the auspices of the Home Mission Society and co-operating Western State Conventions. The unique feature this year is the inclusion also of official representatives of the Missionary Union in that part of the Conference which relates chiefly to the work of District Secretaries. This is in keeping with the spirit of the denomination, that calls for co-operation and unification wherever practicable.

The program is one of great breadth and deals with vital matters. Every Superintendent of Missions, every District Secretary, every General Missionary in the West should be present to participate in the deliberations and to get the benefit of the experience and wisdom of others in the work. To general missionaries who have recently entered upon their duties these meetings will be a liberal education in many respects, and an inspiration also. Dr. L. C. Barnes, of the Home Mission Society, and Dr. F. P. Haggard of the Missionary Union, expect to be present.

* * *

The selection of Dr. H. B. Grose, as editor of the new joint missionary magazine, "PROGRESS," will undoubtedly meet with general and hearty approval. His successful work on the HOME MISSION MONTHLY, together with his previous editorial connection with some of our leading papers, his long and lively interest in denominational affairs, as well as his relations with interdenominational missionary movements, constitute an exceptional equipment for this position of large responsibility. We are confident that in this new sphere of service he will do the best work of his life in the production of a missionary magazine of a high order.

* * *


Rev. A. B. Howell, missionary at Guanatanamo, Cuba, is taking two months' needed and well-deserved rest among his friends in Ohio.



Schools that "Mean Business"

By Miss Sarah E. Owens

Principal of Mather School, Beaufort, S. C.

 SCHOOL has opened with a warm welcome on the part of the mosquito. The little insects are numberless during the day. They are very active—and so are we—rather more than we like. Our opening enrollment on October 8th was 58, but we look forward to the enrollment of last year, which was over 150. Many of our students are still busy in the fields. The cotton continues to blossom and mature as long as kindly summer lasts. Never was an old adage more sorrowfully true than this year: "It is an ill wind that blows nobody good." The destruction of crops in Louisiana brings better prices for cotton throughout the country. I am trusting this will mean more students than usual.

We had the pleasure of meeting, on the Savannah steamer, a young southern woman, who was returning from a trip abroad. A graduate of Mount Holyoke and teacher of literature in Alabama, her native State, she was a delightful traveling companion, even though she was aware of our work. There was some sparring, of course; she proved herself a genuine southerner, notwithstanding her education in a northern college, whose president is one of the noblest women of our time. It was no surprise that she rather demurred at the thought of a graded education for the Negro. But when she was assured that coequal with the book went the

brush and dustpan, and that an inspector paper and pencil in hand, went from room to room every morning, her enthusiasm was pleasant to see. Rejoiced was I that thoughtful Dr. Grose had given us a copy of "The Upward Path" by Mary Helm, a southern author. Our friend gave some time to the book and expressed herself as well pleased with the stand taken by the writer. Most truly have I learned during my work in the South, that the truest friends of the Negro are the descendants of the fine old aristocracy of ante-bellum days. And they are also the kindest friends of the Home Mission teacher, as I have experienced in Beaufort.

The illiterate and disaffected, North or South, would deny their Negro neighbors an education. Their plea is that it accentuates native faults and follies. One need not look far to find faulty human nature in any section. As a corrective I know of nothing superior to a broad and deep Christian education which knows but one Master, Jesus of Nazareth. The Home Mission school takes this stand; and rarely is there cause for regret, rather for rejoicing, and that abundantly.

It is no easy thing for young people to leave the free and pleasure-proved plantation life, with its music-loving mirth, and its tripping measure about the roaring winter fire; its Saturday night festivals; fifth-Sunday union meetings when from far and near the families meet, and the basket feast fol-

lows the service. Could you but hear the tumultuous wave and throb of music in their oldtime church singing, never would you be absent were it avoidable.

To enter the boarding school, where lie firm lines of discipline at every turn, though expressed most kindly in their intent and purpose; to accept this voluntarily means business; and though these schools are the best weeders I ever knew, yet I venture to say that few of the students are expelled.

The domestic work in these institutions is no easy task. When one finds a girl on her knees, with pail and brush before her, and a considerable expanse of flooring to cover, her lips bubbling over with song the while she scrubs, it means something. If scrubbing a floor is a means toward an end, and that end is a well-planned Christian education, that girl means to get it; furthermore she is not the kind that is easily daunted or led astray; hence she means uplift, determination, and progression for her race.

A very attractive sight is the white-aproned class gathered about the cooking table and willingly working out some pleasing recipe. It is quite another thing to prepare the magic yeast batter at noon, work in the flour at evening, keep the mass from being chilled during the cold nights, knead out ten or twenty loaves the next morning; and all this between times, so that no classes in the school room are neglected. The girl who follows this up till she is efficient and can pass the work on to another, must have resolution. Her inclination, of course, is strengthened by the fact that efficiency in bread making counts considerably toward her diploma.

Summer letters from a number of our girls show something of the trend of school work. One girl writes, "I am trying to do my best. I often think of what you wrote to us, and when I sweep and dust I try to get all of the dust out of the corners, and to put my knives and forks straight." Another, "I am trying each day of my life to be a good girl. I remember to read my Bible each day." Another, "Washing my dishes, you just ought to see plates and glasses how they shine when I get through them. I am working hard to pay my board in school (next year) and bring my little sister."

Hannah wrote: "I have a class to teach in Sunday school every Sunday. I am glad the

Lord gives me strength to labor for Him. Just a few days ago my pastor saw me with my badge on that you sent me, that say, 'Vote No,' and he asked me what it mean? I said it mean to say 'No' whenever you are tempted to take a bit of strong drink. I was asked what kind of a school Mather School is? I told them Mather School mean business, and don't mean it and doesn't do it, but does business. It is for the uplifting of the colored race, and it gives you a good Christian education. It gives to the countries good Christian teachers. When I return this fall I'm expecting two of my cousins to come with me to school. I was asked the other day why I didn't go to dances. I said I couldn't take Jesus with me to the dancing hall. She said, 'I just ask you that to see what kind of a girl you are. I don't attend them myself.' You have take your shoes off your foot and give it to some of the girls to wear and it did me as much good as if you had done it for me. But if you don't get your reward here on the earth you will surely get it in heaven, and there you would rather have it, I know."

You will notice a faulty construction, but I preferred to copy as the girls wrote. The study of composition is most difficult for our girls. It requires years of practice before they attain something like a correct use of the language.

I venture to give you a glimpse of our work as seen by our new matron, in a letter to a friend:

"Monday, Sept. 27th, the regular business of the school began—and here let me say that I wish every friend of Home Mission work could see and know this school. To say that it is a revelation to me is a very mild statement of the fact. Here are young, hearty, hungry children of ages between twelve and twenty years. Besides their food they must be furnished with bed, bedding and all necessary appliances for keeping clean and well. How the ladies in charge can solve the problem with what they have to do, is a lesson in mathematics that would puzzle a good smart member of the New York Stock Exchange. I have asked how they do it for the small sum which the students pay?—a few unable to pay anything, but cheerfully working out their expenses. My answer was: 'By the help of the infinite Father of the poor and suffering ones of earth.' The work would many times be discouraging and

monotonous if their hearts were not full of zeal for the work of the Master. They have chosen well their field of labor; for if there is a place in the land so dear to our hearts where there is need of mission work, it must be in this needy part of South Carolina. The income for the support of the school, aside from teachers' salaries, comes from the paying students and the sale house.

"This little store is supplied with clothing sent in barrels from the North. The goods that are not needed for school purposes are sold to the Negroes at such prices as they can pay, or traded for provisions such as beans, cowpeas, eggs, turnips, potatoes, fish, oysters, shrimps, chickens, turkeys, nuts, or any produce which this, that, or the other old mammy may bring along to the market. We use these things as prudently as we can and this lessens the store bills, which are large enough at best.

"The students who board here have enough

to eat; plain, wholesome food; but the day pupils come with no lunch and you should see them come at noon to do little chores and get some of the scraps. Last week one of the teachers had to send to the kitchen for food for one of her day pupils. The child was so faint with hunger she could not study; a bright little girl, too."

Food for hungry children is not all that is furnished by our sale house—Power House, I like to call it. The laundry must be enlarged; the girls' dining room needs, and must have, an addition; and the store-room, which has been raided by outsiders, must extend its limits and strengthen its defences. The "Power House" must be a large factor in this problem, unless assistance comes from some other direction. In any event we shall praise our Father, take courage, and go on in the work intrusted to our care; feeling sure that the future has growth and grace for us all.

The Opening of Our Schools

Virginia Union University

Virginia Union University opened its eleventh year Sept. 28th, with a good attendance. All of the members of the faculty for the preceding year returned, which in itself is indicative of harmony and loyalty and devotion to the work. It is a very rare thing for us to lose any good students until they have finished their course, or until, by reason of age, they feel that they must begin their life-work. This year, without losing any of our promising men, we have received a considerable number of additions to our higher classes from other schools. The secondary schools in Virginia, and in other parts of the South, are beginning to send their graduates to higher schools, and to advanced classes in those schools. This enables our colleges to confine themselves somewhat more strictly to the higher work which they were intended to do.

The entering theological class is the most promising which has entered that department for many years.

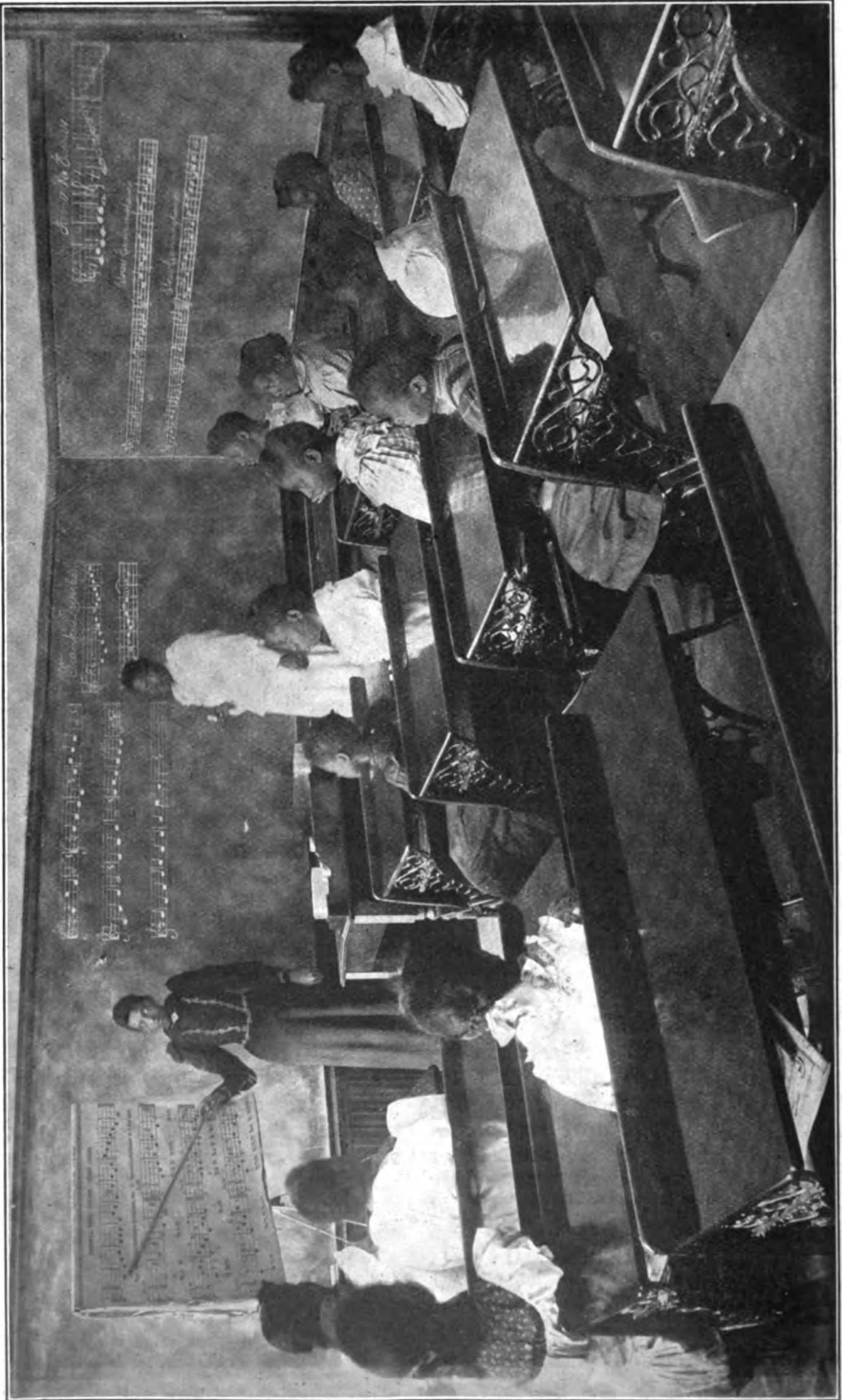
One week after opening our dormitory accommodations are filled, and there is great need of a new dormitory. If some

friend would start the contributions to it with \$20,000, or even \$15,000, we feel very confident that the remainder could be raised before the end of the school year.

GEORGE R. HOVEY, Pres.

Shaw University

The session of 1909-10 opened September 30th, with a large attendance. The total enrollment last year was 535, and the average daily attendance nearly 500. As many students of both sexes have been admitted as can possibly be accommodated. Shaw has been overcrowded for the last two or three years, and it will be necessary to reduce the attendance somewhat until additional accommodations can be provided. The action of the principals of the public schools of Raleigh in raising the standard will lessen the number of city students and this will afford some relief. The work is well under way in all departments and the students are better prepared than usual. It is an inspiration to stand before them in chapel and lead the morning worship. They join heartily in the singing and responsive reading, and their reverent attitude indicates a spirit of



SINGING LESSON AT SPELMAN

earnest purpose. The Lord has richly blessed Shaw University in the past years and there is no sign of a withdrawal of His favor. It is hoped that our missionary society will assist largely this year in the support of two of our graduates, Rev. W. H. and Mary Pair Thomas, who are doing missionary work at Brewerville, Liberia.

CHARLES F. MESERVE, Pres.

Spelman's First Week

Spelman opened October 5th, with public exercises honored by the presence of many friends. Never before have boarders come in so promptly. There are no seats for day scholars in several of the grades. The total enrollment is 519. Seven of the high-school graduates of May are here for higher work. The dressmaking department has been enlarged, as more and more applicants desire to fit themselves for this skilled employment. The customary prayer-meeting of the teachers on the Sunday afternoon before the opening showed a deep appreciation of their responsibility and privileges, and the usual school chapel meeting on Thursday night was tender and earnest. The room was so full that it seemed as if the last meeting had been no farther away than the previous week. On Friday night the Y. W. C. A. gave an enthusiastic reception in the chapel to the new teachers and students. Everything is in running order, and there is unusual promise of a fruitful year.

HARRIET E. GILES, Pres.

Atlanta Baptist College

The college year began October 5th, and we have already enrolled 112 students, 83 of whom are boarding in the institution. Several States and three foreign countries are represented in the enrollment. In the freshmen class are students from three of our affiliated academies. We have a fine company of young men and the outlook for a successful year is promising. The faculty has an additional professor. Mr. W. J. Banduit; and Mr. A. R. Raiford, of last year's senior college class, has been appointed to succeed Miss Dinkin, who goes to Selma University to fill the place of her mother, recently deceased.

JOHN HOPE, Pres.

Benedict College

The 38th year opened with a larger number of students than ever before at the beginning. There is an increase in every department, more ordained ministers, more licensed preachers and more in the fall college class. The present enrollment is 337. Since few of these colored people can leave their homes until the crops are gathered, the present attendance is remarkable. The vacation brought improvements in the college plants. The reception room at Colby Hall has been enlarged to nearly double its former capacity. All in all the work is more encouraging and the outlook also through the State is favorable. The times of difference and dissension among the colored Baptists of South Carolina on educational issues appear to have passed. The spirit of fellowship and co-operation is demonstrated in the common work of the education and uplifting of the race.

A. C. OSBORN, Pres.

Hartshorn Memorial College

The attendance is a little larger than last year. Within seven days from opening we shall have as large an enrollment as in all of 1908-09. For the first time in many years we feel that we have room and conveniences for work. The sound of the saw and hammer is not heard, as it was heard a year ago. But we still need bedding for the otherwise furnished rooms. We need sheets, pillow slips, blankets, comforts, spreads, pillows and everything. Our laundry arrangements are hopelessly insufficient. Who will help Hartshorn College to a laundry? We are looking forward, with hope and courage, to a year of hard work and good success.

LYMAN B. TEFFT, Pres.

Jackson College

The thirty-third session opened Oct. 6th, under most encouraging auspices. True, the terrible recent storm had done us harm, and we had been hard at work for ten days rebuilding our fine belfry that was destroyed, but happily without damage to the bell; repairing roofs of the dormitories where injured, righting trees partly overturned, etc. On opening day the weather was delightful. At 10 A. M. we gathered in our splendid chapel—none better in any of our schools—

with the largest number of advanced students we ever had. The exercises consisted, besides devotional services, in introducing the new teachers, listening to prominent visitors, and an informing talk by the president as to rules, etc. Many outsiders were present, and a larger number than usual of prominent men. It was truly good to listen to the hearty singing by the students, and look into their happy faces, with the assurance that more and more the older students appreciate the great privileges they are receiving. This is my sixteenth year, and never has this great work seemed so great and important and far-reaching as now to myself and to Mrs. Barrett. The school is three times as large as when we came here, and of course the care and burden are proportional at least, but it is a blessed privilege thus to serve God. Our new teachers—eight, largest number we ever had, promise well in ability, appreciation of and devotion to the work. Altogether, notwithstanding high prices of supplies and smaller cotton crop, the year's outlook is the best we ever had on opening.

L. G. BARRETT, Pres.

Arkansas Baptist College

The twenty-sixth annual opening took place Sept. 29th. At the close of the first week there was an enrollment of 125, divided nearly half and half between the sexes. This promises that our regular enrollment will not fall behind the 350 to 400 of previous years. Nearly half of our present enrollment are students in the academic department. We have abandoned the idea of carrying primary and elementary classes, so as to do our best on advanced English, academic and college work. We need to give special attention to our large and growing number of preachers, and the industrial and agricultural needs of our people. There are in this State already 750 ordained Negro Baptist preachers. Scarcely 50 of these have ever been inside of a school for special training. We aim to make special effort this winter to bring together at this institution, not less than 100 of the most available, influential among them, that they may get the real taste of training and the meaning of their calling. Our school has never failed to carry on several forms of industrial work, for boys and girls. We are increasing our effort this year, for

"The Jno. F. Slater Fund" is giving us a little aid, for domestic science and household art, "The Anna T. Jeans' Fund" has enabled us to do settlement work in the neighborhood of our Farm. The Farm will also be our school of agriculture. The "Griggs Industrial Farm" is located several miles from the school, in a thickly settled Negro neighborhood. These people own most of the little farms around our Farm and really need help in their home and farm life. Miss Helen M. Griggs, formerly of Boston, but now in Europe, gave us the money to buy this Farm for demonstration and settlement work, and we have named the Farm in her honor. Most of our teachers are graduates of the older Home Mission Schools. All these are working at a very small salary and very great sacrifice. They usually work from month to month, without knowing where they are to get their salaries. A few of them are helped by our Home Mission Society, but the others are obliged to work and walk by faith.

JOSEPH A. BOOKER, Pres.

Houston College

The school opened with an enrollment of 66. The outlook for the present term is very promising, and I think there will be a larger attendance than ever before. We have made a number of improvements, among which are a new laundry, an electric dynamo, and a mechanical shop for the boys.

F. W. GROSS, Pres.

Selma University

The thirty-second session of Selma University began Oct. 5th. It had been feared that the short crops, covering almost the entire South, would cut off the attendance, but contrary to expectations of many, the school opened with 263, the largest number of students in its history. On the opening morning there were many visitors; and appropriate addresses were delivered by pastors, editors, new teachers and the president. The outlook was never brighter. The new teachers are: Misses Hala Walter, Indiana, preceptress; Anna Nelson, Wisconsin, assistant matron; Ethel T. McAlpine, Alabama; Mabel F. Dinkins, Alabama and Prof. Miles W. Connor, of Virginia. These

newcomers will add much to the personnel of the faculty. Evangelistic meetings were begun at once, and already more than twenty pupils have accepted Christ.

R. T. POLLARD, Pres.

Western College, Macon, Mo.

The nineteenth session opened Sept. 27th. The close of the first week the enrollment reached 75. There are many new students and the old ones are returning rapidly. The outlook for the year is encouraging. The premises are in good shape and many needed repairs have been made upon the buildings. Our sore need is more room, new buildings and better equipment.

J. H. GARNETT, Pres.

Howe Institute, Memphis

The opening was Oct. 4th, the attendance surpassing all previous sessions. Our enrollment to date is 105, from Tennessee, Alabama, Arkansas, Mississippi, Virginia and North Carolina. Twenty-five per cent. of these are new students. We have this year a Woman's Building, three-story brick and concrete, which will be used as a Dormitory for girls, Domestic Science and Industrial Training. Boarding facilities on the grounds for boys, Domestic Science, Nurse Training and a Sick Retreat for the boys and girls are new features in our work. We have also added to our faculty, which will make the work more effective. The prospects for a prosperous session are exceedingly bright.

T. O. FULLER, Prin.

New Bern Collegiate Industrial Institute

This North Carolina school began its eighth annual session October 4th, with large enrollment. Several of the city students kept the Y. M. C. A. alive through the summer vacation by having the city members of the branch meet at the school building every Thursday night. Of the 72 young men in the city who belong to the Institute Y. M. C. A., more than 40 have registered for the night-school. During the summer vacation we have done what we could to increase the Meadows Memorial Building Fund and are still trying to raise money to purchase all of the material not yet provided for, all of the

lumber being subscribed by colored people of this section.

Many of last year's students, especially young men and boys, report that they will not be able to return this year because of lack of funds. The number of students applying for the privilege of working their way is unusually large. We are pained to turn them away, but are without means to help them unless friends can be found to contribute to a fund or to individual students for this purpose. Before the school year is very old we expect to be taxed to the limit of our capacity. The outlook financially is not reassuring. Of the five teachers only three have their salaries partially provided for through Home Mission Societies. This is our burden.

A. L. E. WEEKS, Prin.

Thompson Institute

The school opened Oct. 7th with a very good attendance, considering that we are in a cotton belt, where people are usually busy gathering at this season. The indications are that we shall have a very full school, because the farmers are enjoying prosperity. Most of our students and the larger part of our financial support come directly from this class of people. The people here are becoming more and more interested in the training of their children. Every sign points to a bright future.

W. H. KNUCKLES, Prin.

State University, Louisville

The school opened Sept. 8th, under encouraging conditions. The buildings have been greatly improved and are now modern and comfortable, and in fresh coats of paint. Work is still going on to make the plant an ideal home.

Friends have responded liberally toward the "Furniture Fund" and nearly all the dormitory rooms in the New Building have been furnished by friends, societies, clubs and churches. A plan is now on foot to have the general rooms furnished in a similar manner. Our enrollment exceeds that of former years at this season; 140 students are now in daily attendance and many applications are on file. Nearly all the rooms in the Girls' Dormitory are occupied, and still

the girls are coming. At this early date we are compelled to say we have no more dormitory room on the grounds for young men. At the present rate of increase we shall be forced to build a dormitory for the young men and another for the young women. The outlook is indeed encouraging and the pressing cry is "*More Room.*"

WM. T. AMIGER, Pres.

Waters Normal Institute

Owing to the shortness of the crops, this being almost exclusively an agricultural section, we were agreeably surprised to find our enrollment larger on the opening day than in any previous year. About 100 were present at our first chapel exercise, and the number has been daily increasing. We already have present a splendid student body. We began a series of meetings in our chapel on the school campus, South Winton church. The interest is truly intense; the spirit of the Lord is with us. At this writing, Oct. 7th, more than twenty of our students have joyfully accepted Christ. We are praying that all the unsaved will come to the Saviour by next Sunday evening, when our special meetings will close. It is not easy to estimate the vast amount of good this institution has done for the colored people in this section of the State. Nearly a hundred of our students and graduates are employed as teachers in the public schools, and a number are holding positions in high schools. A work which has made a record so commendable deserves the

attention of the generous public. We need better facilities and equipment for work. We want to increase our industrial features, and give our girls and boys some training along practical lines. We are still laboring under a debt of \$3,000, borrowed to complete our beautiful Morehouse Hall. We beg our friends to think of us, and help us in this great struggle to uplift an unfortunate people.

C. S. BROWN, Prin.

Florida Institute, Live Oak

The thirtieth annual session opened October 4th, with 125 students enrolled. The prospects for the success of the year's work were never more encouraging. If promises made are fulfilled we shall have a large number of new students.

L. C. JONES, Prin.

Jeruel Academy

The opening on October 4th was encouraging, with an enrollment 28 per cent. larger than last year. The 200 mark will undoubtedly be reached this term. The faculty is practically the same as last term. The millinery and other industrial classes are opening with enthusiasm. Our special needs are the completion and furnishing of the girls' dormitory. \$1000 would help us greatly.

J. H. BROWN, Pres.





What They Teach at Spelman

A Clever Poem by Miss E. O. Werden

I come in plain and simple rhymes
That need no commentary
To show that every girl should go
To Spelman Seminary.

If one should wish to be a cook
And first class commissary,
To buy and cook and serve she'll learn
At Spelman Seminary.

Or if fine dresses she would make,
(Or plain and ordinary,)
She'll learn just how to cut and fit
At Spelman Seminary.

And then to mend or darn a rent
Is often exemplary;
They teach all that and teach it well
At Spelman Seminary.

And if she needs must have a hat,
Lasting or temporary,
She'll also learn how to make that
At Spelman Seminary.

To make a home and keep it clean,
That's never secondary;
She'll learn to keep all spick and span
At Spelman Seminary.

When husband, home, and children come,
She'll keep all sanitary
If she's been taught the rules of health
At Spelman Seminary.

If education she would seek
In learning literary,
Then that's the place; they're through
and through
At Spelman Seminary.

Perhaps she would a teacher be,
Or private secretary;

They fit for each and every place
At Spelman Seminary.

Or would she go to foreign fields,
A Christian emissary;
The Bible's taught beyond all else
At Spelman Seminary.

To heal the sick if she should choose,
Without apothecary;
Then she can learn to be a nurse
At Spelman Seminary.

Or if she'd put her thoughts in print
In style epistolary,
The "Art Preservative" is taught
At Spelman Seminary.

And, too, a maid may music learn—
To sing in sanctuary
Or play piano with the best—
At Spelman Seminary.

There's just one thing that's never
taught—
The thought incendiary—
The Golden Rule's the law of life
At Spelman Seminary.

Each in her place is busy there
As bee in apiary;
That Satan may not mischief find
For Spelman Seminary.

Of course I know you're thinking now
Of matters monetary;
Well, every day is bargain day
At Spelman Seminary.

I'm sure you see this is the place
To learn what's necessary;
So send your daughter right away
To Spelman Seminary.



Among the Miners in Oklahoma

By Rev. J. B. Rounds

OUR work among the foreigners is opening up very nicely here in Oklahoma. I was appointed to the work of missionary to the Miners last November and began work in December. My work is not altogether among the foreigners, but that is a large part of it. I want to tell you about two Italian converts.

MIKE TORCASSOL

In a revival meeting held in Gowen last December, Mike Torcassol was converted and baptized. He is a young man who has made good use of his opportunities. He has chosen as his associates American people and in this way has improved himself quite rapidly. He is anxious to help lead his people to Jesus. His pastor Rev. W. G. Lucas, only preaches at Gowen once a month. Brother Torcassol goes to Hartshorne, five miles from his home, to confer with the pastor of the Baptist church there. He is anxious for me to go to Gowen and help lead his people to

Jesus. He is willing to do all he can to help.

ALEX. MUCH

In February Alex. Much came from Krebs with Mrs. Philpin and his pastor,



PASTOR J. L. TINDELL AND ALEX MUCH



MIKE TORCASSOL AND PASTOR W. G. LUCAS

Rev. J. L. Tindell, to McAlester, and was there received into the church. He was baptized here instead of at Krebs, to avoid persecution. But he took his letter and joined the Krebs church and is now a most valuable worker in that church. Sunday, May 30, the Zion Baptist Association decided to educate him for the ministry. His call and Christian experience were both satisfactory to those to whom he related it. His heart is in the salvation of the Italians, and he is working all the time for them. He came to my home one day and brought two other Italian young men with him. A picture of the temptation of Jesus was hanging on my wall and he immediately began to explain



ANTONIO CUCCITTO, ALEX MUCH, TONEY

to his friends what the picture meant. Then he took his Italian Testament from his pocket and read the account of the temptation from Matt. 4:1-11. I had a roll of Sunday School wall charts and told the young men to each choose one and take it with him to his home. One chose the Boy Jesus on His Way to Jerusalem, the other Jesus Working Miracles at Capernaum; but Alex. Much chose Jesus Forgiving Sins. He told me he chose this one so he could show his unconverted friends who forgives them. His thoughts were on others even in this picture. His mind is constantly on others. We are hoping he may be God's chosen vessel to his people in this state.

There are 1,000 Italians at Krebs, 800 Russians at Hartshorne, 200 Italians at Gowen and Cambria, and all through the mining districts there are thousands of foreigners who are not touched by religious influences. In a great many of these camps even the Romanists are doing almost nothing. Our civilization demands our attention, and our God commands us to go.

Some New Books

The Publication Society has issued another of its Forward Movement Mission Studies, entitled "The Story of Our Baptist Missionary Work," by Miss Lorilla E. Bushnell. This compact booklet, in eighty

pages, tells attractively for juniors the history of a great service at home and abroad. It will be a great mistake if a host of older readers do not use this book, also, for it is certain that the average member of our churches will find information here that will be new. This series of studies should be widely used. They are an essential supplement to any general view of the missionary work. The price is only fifteen cents, and the booklet is attractive in print and binding.

Several books are waiting for review. They include the "Introductory Book" to the Baptist Teacher-Training Manual, by Rev. H. T. Musselman; "At School in the Cannibal Islands," by Edwin J. Houston, Ph.D., and "Ward Hill, Teacher," by Everett T. Tomlinson (all from the Griffith & Rowland Press of the Publication Society); "A Certain Rich Man," by William Allen White, one of the most striking of recent works of fiction based on real character study (Macmillan); "History of Baptists in Michigan," by Mrs. M. E. D. Trowbridge, full of interest and value to Baptists as well as those in the State of which it treats; "The Apostle of Alaska," by John W. Arctander, portraying the rare life work of William Duncan among the Indians (Revell); "Servants of the King," by Robert T. Speer (Y. P. Missionary Movement).



DEALING IN FUTURES—ITALIAN TWINS AT KREBS, OKLA.



Our Spanish Speaking Neighbors

A Great Meeting in Porto Rico

By A. B. Rudd, D. D.

JOHN JASPER, the noted Negro preacher of the South, undertook to prove before large audiences on more than one occasion the startling proposition that "The Sun Do Move." The object of this scribe is to prove to the readers of *THE MONTHLY* with reference to mission matters in Porto Rico: *The Work Do Move*. I heard Jasper, but was not convinced; I trust my readers will be convinced.

It is easy and common to say that our last Association was the best we have ever held. At the risk of being called trite, I wish to make this remark in regard to our recent annual Association held in the city of Ponce, Sept. 9-12th.

Seven years ago the Baptist Association of Porto Rico was organized in the Ponce Church the day after the dedication of this house. A handful of representatives from the eight or ten then existing churches were grateful to God for what He had done for us during the first three years of mission work on the Island. We dared not hope that at the end of ten years our number of churches would reach 36. At least one of those present at the recent meeting had constantly in mind the humble beginnings of our associational meetings. But these general statements will not, I fear, convince my readers of the truthfulness of the proposition: "The Work Do Move." The following facts are therefore adduced as further proof.

Two new churches were organized during the past year, bringing our full number to 36, though only one of these was received as a member of the Association. The second failed to make formal request for admission and was therefore left over for another year.

Seven new church-houses have been actually built, while several others are under way in the hearts and minds of the missionaries; 254 baptisms were reported, together with a large increase in the number of Sunday schools. The churches are awakening on the subject of missions, as witnessed by the fact that \$82.80 was contributed for the extension of the Kingdom, in addition to what has been contributed for self-support. Our contributions during the year for all purposes ran up to about \$2,500, an increase of some \$300 over those of last year.

The introductory sermon preached by Rev. E. L. Humphrey on the subject, "Paul's Vision at Troas", set the tune of the meetings to a high, clear mission note. Unity and harmony of spirit was in evidence to a greater extent than ever before. Brotherly love reigned in the hearts of the brethren. By unanimous vote, Brother Cober was made president, nor could we have made a wiser choice. Dignity and grace marked his conduct of the meetings.

Improvement in methods of doing associational work was also noticed by all who were present. The awkwardness painfully observable seven years ago in our first meeting served only to call attention to the ease and good order which was so marked in this meeting. But we are hoping for even better things along this line in the near future as a committee of three was appointed for the purpose of preparing during the coming year a brief of Parliamentary rules to be used in our future meetings.

Growth in grace as well as in knowledge on the part of all of the Porto Rican brethren impressed very deeply those who have had

the privilege of attending the meetings from year to year. Many of the addresses were of a very high order, notably those of brethren Cepero, Diaz and Ruiz on "The Biblical Standard of Morality," "Is the Bible a Divine Revelation?" "The Difficulties Which Christ Encountered in Establishing His Kingdom on the Earth," respectively. These addresses were delivered at the evening sessions, which were of a more popular nature than the day sessions, and were listened to with marked attention by the large audiences in attendance.

Then too, there was a marked spirit of hopefulness prevalent in the meeting which filled all with good cheer and made us feel that God had some great things in store for us in the near future.

Our Ponce Sunday school, which is by far the largest in our Mission, tried itself on Sunday morning, reaching the high-water mark of 396 present. This was an inspiration. In spite of the large number of visitors and scholars, good order prevailed and an interesting object lesson in methods was given to all present. A delegate of one of our inland churches who had never seen so large a school, remarked that after seeing the numbers present studying God's word, he was convinced that Porto Rico must be taken for Christ. On Sunday afternoon an interesting Sunday school mass-meeting was held under the direction of Brother Humphrey, when most helpful addresses were made on subjects touching the work. On Sunday evening, after the general hand-shake at the close of the service, all felt that God had been with us and that, with His help, we would undertake greater things for Him during the new year than ever before.

No one doubts that when we meet next September in Caguas we will have even greater things to tell than we had this year in Ponce.

Facts from Porto Rico that Appeal

REV. A. A. COBER, our missionary in San Juan, Porto Rico, feels sorely the need of more workers. In a recent letter he says our work is suffering for need of competent men. Then he gives this experience:

"Two weeks ago I went to a point about an hour and a half's ride interior from

Trujillo Alto. It was the second time in all the history of the island that they had the opportunity to hear the gospel. The meeting had been appointed a week before, and in a country home in as fine a hill country as I ever saw, we had 120 men, women and children, and all white. The children many of them wore shoes and stockings, their hair was combed and their dresses were clean and ironed stiff as a board. There were men and women who bore in their faces indications of character. It was one of the greatest meetings of my life. There I stood with 120 pairs of eyes riveted upon me. How they watched me. How they listened! Before beginning the meeting, one man said to me he hoped I would preach about two hours. Evidently he wanted to hear the gospel. From the beginning of the service to the end they listened with such attention as aroused me to my best. I did speak about an hour and not a person fell out of the window, though all the windows and doors and all available space was occupied. It was the first time in their lives that most of them heard the gospel. How interesting to help them sing for the first time the gospel songs. I would sing a line several times and then have the congregation join in. At first they were timid, but before I got through they fell in line in the chorus, and from the interest showed I would not be surprised if those hills were even now ringing and echoing with snatches of the songs we sang.

When the meeting was over I was about to start away when I was approached by some of them asking, "And are you not coming back again?" I told them that I hoped so, and that perhaps in four weeks I might come again. I fell in love with those people. They greeted me so cordially, listened to me so earnestly, and invited me back so urgently that I went away with strange feelings of joy and sadness. All these hills are full of fine people, and with proper teaching we will have a splendid work among them. But where is the man to come from? With the needs at San Turce, Puerta de Tierra, and in these hills, I say that our Training School is a most urgent necessity. I have two men on our field who would go to the school if there were means to help them.

General Apportionment Committee's Bulletin No. 1

The Amount of the Budget

MISUNDERSTANDING regarding the amount of the new budget has probably been due largely to the fact that in its form of statement it is not modeled after the budget of last year.

The amount apportioned this year to churches, individuals Sunday schools and young people's societies is \$157,905.45 more than was received from the same sources last year, and is \$151,720 more than last year's *net apportionment*. To secure the first-named figure, deduct from the total amount received last year, \$1,086,014.55, the few large personal gifts referred to, \$270,000. The result is \$816,014.55. Subtract this from the amount apportioned this year, \$973,920, and the figures named will be secured, \$157,905.45. But why deduct the \$270,000? For the reason that similar anticipated gifts will not be credited this year to the amount expected from the churches, etc. They have been included in the amount deducted from the grand total before apportionment was made to the churches. For purposes of comparison between the budgets of last year and this it is necessary to eliminate this common factor.

The excess of this year's apportionment over last year's apportionment, \$151,720, will be found in a similar manner, by reducing the two to common terms. There is no debt this year, and a working capital has not been called for. In comparing the amounts apportioned this year and last these two elements, i.e., debt and working capital, should be eliminated, as also again the \$270,000 included in last year's apportionment but not included in this year's apportionment. The result is \$151,720, the amount by which this year's apportionment exceeds last year's *net apportionment*.

But why should we not ask for more than \$157,905.45 in excess of last year's receipts, or \$151,720 in excess of last year's *net apportionment*? In the first place, it has been discovered that the State apportionment committees last year did not apportion anywhere near the amount assigned to the States by the general committee. They scaled these amounts down to what they felt they could properly apportion. The actual increase of this year's apportionment is, therefore, greater than it appears.

A Business Basis

Furthermore, it is very desirable that we should, as quickly as possible, get on to a true business basis, where *bona fide* statements of needs will not be discounted and apportionments will not be "trimmed," but be recognized obligations to be met in full. The budget of 1908-1909 was, in a sense, an ideal budget, containing \$124,000 "for working capital" which was not raised. In fact, the churches failed by \$289,985.45 to contribute the amount called for, and if it had not been for an unprecedented increase in legacies the debts would not have been paid. Some contended that we should not "lower the standard," that having once announced a budget of \$1,500,000 we should never ask less. The finance committee of the Convention adopted the very same view, that first we should ask for exactly what was needed to meet the actual liabilities of the societies—no padding of any kind—no ideal budget calling for an amount which the people ought to give, but which

they probably would not give. But, second, that a small amount should be added to this to provide against contingencies. This year this is only \$18,920, probably too small, but it was held to be wiser to keep the budget within reasonable working limits, with a view to its increase year after year, as the churches demonstrated their willingness to give, than to ask for an ideal sum which none would expect to secure. It is believed that the knowledge of the fact that the societies have cut their appropriations to the lowest limits, and that every dollar we fall behind on this year's budget will mean debt, will have the effect of establishing confidence in the reality and necessity of the budget and the apportionments, and enable us to look forward to a time in the not distant future when the societies, with balances in their treasuries, may plan for an expansion of their work. No real progress will be made by the establishment of false standards, or by making hysterical plans for ideal sums. It is sufficient for us to know that this year we must contribute \$157,000 more than we did last year to do the work in hand without debt.

A Task Worthy of the Denomination

The task before us is sufficiently large to tax all our resources. We can do it, but we must get at it. Over six months of the year have already slipped by. Some of the States have not yet made their apportionments. There is no time to lose. There is danger also that we may be too restful in the fact that somehow it came out all right last year, and that somehow it must come out all right this year. Let us not deceive ourselves. The problem is stripped of all its trimmings, and there faces us the bare fact of the new budget exceeding that of last year by more than \$150,000, and absolutely necessary to be raised if we would avoid a debt.

How to do it

The main question is, of course, how shall the budget be raised? To this there can be but one answer. There must be vigorous and sustained effort everywhere by everybody, all the time—and the *time is short*. No one ought to think that the effort and contributions of all the others will bring success. Everyone must feel that his individual effort and contribution are absolutely necessary. The members of the General Apportionment Committee are intensely eager that the budget of 1909-1910 shall be raised as enthusiastically and completely as was that of 1908-1909, and to this end are prepared to render any assistance in their power. The Northern Baptist Convention at Portland approved very heartily the method of weekly giving to missions, and we stand ready to the extent of our ability to help all the churches adopt and push it. Accordingly, provision was made at the recent meeting of the Apportionment Committee in New York to furnish, free of charge, to any church that does not follow a system of weekly giving, all the envelopes which will be needed if this practical and modern method is adopted, and assurance given that vigorous effort will be made to meet the apportionment. The committee solicits correspondence. Faithfully yours,

For the General Apportionment Committee,
FRED. P. HAGGARD, Secretary.



Italian Evangelization in Brooklyn

A Two Months' Campaign in a Tent

By Rev. A. Mangano

THE brand new tent, white and clean, measuring 60 x 40 feet, had reached the vacant lots where it was to be set up. The day was hot and close, and there was no one in sight save a few street urchins. Scarcely had the wagon bearing the tent stopped, however, when it seemed as if all the children in the neighborhood had by some secret messenger been informed of our presence. They came by the scores, from as many directions; some with clubs, others with stones and bricks in their hands, and still others with children in their arms. Their childish curiosity could not long be hidden. Everyone had a question to ask. "What's you goin' to have in here?" "Kin we come in?" "Must we pay to come in?" "Can my little brother come?" "Is there goin' to be movin' pictures?" "When is it goin' to open?" Finally one boy wiser than the rest (a young American citizen in the making) with a defiant look on his face shouted so that all could hear: "Aw, don't lets stay here, them's Pro'stants." Several boys and girls withdrew and began shouting

a couplet which by this time is very familiar to those of us who work in the district, but which it would scarcely be proper to reproduce.

When the tent was raised we hoped to be rid of the little potential angels (though a long way from the angelic state at present). But instead our troubles increased. Fifty or more of them took possession of our tent and we could not put them out. The others outside kept sending showers of stones, pieces of glass and tin cans on our tent, with such persistence that we feared it would be in shreds. We set our benches in order when they knocked them down, we tied our guide ropes to the tent when they cut them, and tried in every way to endure the ordeal with Christian patience; but occasionally it would escape us, and some one felt either the warmth of a rod or a gentle pull of the ear. But love had to win. Our daily summer vacation Bible school, our outings, our meetings on Friday evenings for children eventually won for us the children. In spite of the threatenings of priest and parent, they could not be kept from our tent. Many times a mother would come while the meeting was going on, walk up and down the aisles, take



AN EVENING AUDIENCE IN THE TENT

out by main strength her child and warn him or her not to come again. But the next day the same child would be there.

The children, I believe, make the strongest appeal to workers in such a community. They cling to one so. It was most pathetic to see how hungry those girls were for a little love and attention. They would follow the teachers along the streets, clinging to them as if they had been life long friends; and yet for these hundreds and thousands of hungry boys and girls, who are soon to be men and women, virtually nothing is being done save the little we tried to do during the summer. It is a condition which pulls mighty hard at one's heart strings, especially when one thinks of the seven or eight spacious churches that are competing with each other within only a few blocks of this needy field.

But our tent work was carried on for adults, the children's work being only a side issue. Surely our experience shows that the gospel, when preached with a heart full of desire to see men saved, has power to attract men. From the first day our tent was filled and remained so until the last day.

Men would hurry from work and come six nights in the week (the seventh night was in English for the children), but some even came to that. Women with four or five

children clinging to them, would come as regular as clock work.

There were generally several baby carriages in the various parts of the tent. One woman in particular, who with her husband, was soon to be baptized, was not absent from a single meeting. She would come with one child in her arms, one in the carriage, another clinging to her dress, and another, who was old enough to care for herself. We had planned to have no meetings Saturday nights, but so many people were disappointed the one night that we failed to have a meeting, that we decided to keep open every night. Not one night did we leave the field and it was most gratifying to us to find that the Thursday evening meetings, which we called Prayer and Testimony Meetings, were the best of the entire week. We would often have after-meetings, and many times the entire audience would remain. What were the results of our efforts? God alone knows. There were some evident results, however. Three persons have already been baptized, and seven or eight others are under instruction, while ten or fifteen more will come to us as soon as we realize our new building, to be situated in the heart of the colony. Further, there are scores of people who are very friendly to our efforts. We have removed

prejudices and have made clear to many what we stand for.

The tent work is a blessed means to come in contact with the people. Would that it were possible to carry on such a campaign in every city where stations are to be found.



Italian Chapel at Barre

By Supt. J. M. Bruce

THE Italian chapel at Barre, Vt., was formally opened and dedicated September 17th. The enterprise was begun several years ago by Rev. Ariel Bellondi, Italian missionary at Barre. His plans for the chapel were beautiful, but somewhat more ambitious than the available resources would warrant. He had in mind a classic temple architecturally imposing, though of moderate dimensions, which should be constructed entirely of handsome silver-grey granite from the famous Barre quarries. It was a serious disappointment to him that he could not fully carry out this plan and after prolonged but unsuccessful effort to raise the necessary funds, he found himself broken in health, and relinquished the work and went home to Italy. The Home Mission Society finished the construction under the general direction of Dr. W. A. Davison, of the Vermont State Convention, and with the efficient personal oversight of American Baptist friends in Barre. The front is mostly of granite and of dignified and stately design. The Italian skilled workmen did the fine work on the façade. The rest of the structure is of brick, simple, but solid and good. The interior comprises an audience room about 35 x 40 feet, dressing rooms and class rooms. The whole effect is bright and inviting.

At the dedication service the congregation comfortably filled the chapel. The Americans were in the majority, but a group of nearly twenty intelligent-looking men, with some half-dozen women, represented the Italian constituency. The Barre Italian colony is important, not only numerically, but on account of its superior character. It is mostly from Northern Italy. There are many Carrara marble cutters and the prevailing mental and moral quality is above that of the Neapolitan and Sicilian laborers and peasants. Sceptical, socialist and even anarchistic ideas are more or less current,

not, however, in the way of lawlessness or violence. And the people's minds are more open to simple and real religion than those of unquestioning Roman Catholics.

Rev. A. B. Castellini, formerly of Montreal, has taken Mr. Bellondi's place. He became a Protestant twenty years ago in Italy and had his training for ministerial service in the excellent Waldensian Theological School at Florence. His missionary work has been mostly in America. He is a vigorous man of forty, a good preacher and a tactful personal worker. His wife, of Italian birth and American upbringing, is a capable musician and has already won the



affection of the American Baptist women of Barre, as well as of the Italian mothers and children. She will supplement and strengthen her husband's service.

The dedication services, led by Dr. Davison, included the installation of the new pastor. Italian hymns were sung by a choir of girls trained by Mrs. Castellini. It was my pleasure, as the representative of the Home Mission Society, to preach a brief sermon of dedication and ordination, and to make the prayer for church and pastor in their new relation and work. Dr. Davison

reviewed in English the history of the Mission and spoke words of appreciation, encouragement and wise counsel to its members and their American friends. He also welcomed Mr. Castellini to the Baptist ministry and to Barre. The other speakers were Rev. Messrs. McKenzie, Presbyterian pastor of Barre; Braisted, Baptist pastor; Kohler, General Swedish missionary in Vermont; and finally Mr. Castellini, who spoke felicitously both in English and Italian.

On Saturday evening a group of a dozen Italians came together in the chapel for an informal evangelistic service. It was a joy to speak to them and afterward to hear in their simple words of testimony and prayer their earnest response to the truth. On Sunday afternoon the Sunday school was organized and afterward we had a preaching service with a congregation of forty. There is good reason to expect a steady advance of the Italian work at Barre in the favorable conditions now established there.



Sunday School Parade in Spokane

Twelve thousand Sunday school workers, ranging from youngsters to veterans, carrying the national colors, banners with insignia of religious conquest and pennants with inspir-

ing mottoes, headed by bands of music playing hymns and patriotic airs, paraded the principal streets of Spokane, Wash., the afternoon of Oct. 2nd, under the direction of Prof. E. C. Knapp of Chicago, who declared that the demonstration was the greatest of its kind in the United States, size of the city taken into consideration. The parade was reviewed from the grand stand where President Taft delivered his address on "The Conservation of Our Natural Resources" to an audience of 40,000 the morning of Sept. 28th. More than 30,000 men and women lined the principal streets, and there were fully 15,000 at the reviewing stand when Mayor Pratt and others spoke. Business lulled, and traffic was partly suspended during the progress of the parade. It was the beginning of formal revival activities in the Sunday school endeavor. One result is the organization of the largest teachers' training class in the Pacific Northwest. Every Protestant organization in Spokane was represented in the parade. Among the schools that made a noticeable showing was the Garden Park Baptist Church, and the First Baptist Sunday school won the prize for the best primary class showing; while the Emmanuel and Central Baptist schools had honorable mention for general showing. The parade, indicating the strength of the religious forces, made a deep impression upon the city.



BROOKLYN ITALIAN MISSION ON AN OUTING



Views Afield

By Lemuel Call Barnes, D.D.

A Rainbow Over Great Salt Lake is significant. As the Overland Limited glides for twenty-nine miles, fourteen of them on bridge, the rest on causeway just above the surface of the lake, it is beaten into a heavy sea by a southwest wind which sends great drops of the brine, heavier than that of the Dead Sea, against the car windows. The sky, too, is heavy with dark clouds amid which there is an occasional flash of ominous lightning. What if a bolt should some day disintegrate the angel Moroni who stands on the pinnacle of the Mormon Temple! He cannot stand permanently in the electric light of the twentieth century. Behold, already as the day declines the black clouds are spanned by a perfect rainbow. This old token of good does not surprise us. Have we not just seen Pastor Bowerman and his strong, united church rejoicing at the Lord's table with an unusual report of beneficence exhibiting the real presence of the Christ, also rising to build a truly classic temple for Him? Have we not just seen General Missionary White planning aggressive movements against the powers of darkness? Have we not seen the three trained workers of our Woman's Society leavening the heavy mass with sweetness and light? All agree that the rank and file of Mormons are a simple, sincere folk. For one thing they deserve abiding gratitude from patriotic Americans. No one can ride through Utah, say from Ogden up the Bear River Valley, and see how miles of desert have been turned into garden, without being glad that the high hopes for the future of irrigation in the great West rest on demonstrated results in Utah.

One of the thriving towns in the Bear River Valley is Tremonton, with a good Baptist church and house. Here our State Convention meets and rejoices in being the banner State last year in surpassing the budget apportionments. Look at these prismatic lines in Baptist Utah: Home Mission apportionment, \$500, attainment \$756; Foreign Mission apportionment \$400, attainment, \$636; State Mission apportionment, \$800, attainment, \$1,156. Only two years ago the high-water mark for State Missions was \$395. In the presence of such growing devotion, darkness will fade away.

* * *

August in Southern Arizona is not so bad after all, especially if you can have an informing talk with the expert in the agricultural department leaning on the curb of the sparkling water-head of the Territorial University grounds at Tucson, and later a liberal education as to Arizona, including its higher life, for two hours with the embodiment of the finest culture, in Dr. K. C. Babcock, the President of the University, a scion of central New York Baptist stock.

* * *

Brilliant Sparks in Nevada. When the railroad car shops and population were removed from Wadsworth to Sparks, the Baptist meeting-house was taken down and moved also. With it went the Home Mission Society's gift and loan. A parsonage was built and money borrowed for that. Nine months ago Rev. S. G. Wilson, from New Wales, Penna., became pastor at Sparks. His Bible Class of young men has grown from four to forty, the whole Bible School doubling in attendance. The church has more than raised its missionary apportionments, doubling that for Home Missions. It has put a bell in the tower, graded up the lots, planted

trees, paid the parsonage note and the meeting-house mortgage, raising in all \$1,750 in nine months. How is this for a church of half a hundred members? Eastern churches will have to hurry up or be left far behind the extreme western churches in giving. After a congratulatory address by the officer from the Rooms, it was arranged that a member of the Sparks' Women's Aid Society should touch a match to the meeting-house mortgage, and a member of the Board of Trustees, to the parsonage note. While the pastor was asking for a preliminary thank offering the Sparks' fire whistle blew. It is an inflammable town. Half the congregation sprang for the door; a member of the Fire Company who was in the choir leaped over the choir balustrade. After a brief consultation the pastor concluded to announce the mortgage burning for a future occasion, thus making it a "drawing card" twice over, and so announced to the people who were left. Before departing this remnant gave far more than the average evening offering. That is the way sparks fly "out West!"

First Church, San Francisco

Sixty years ago, in August, 1849, the First Baptist Church of San Francisco occupied its first house of worship, a crude frame structure erected in twenty days. After sixty years of strenuous endeavor, and of trial by fire, earthquake, and other severe ordeals, the church has begun the erection of its new home on a splendid corner lot at one of the finest locations in the city, bordering on Market Street, which is the great main artery of traffic and travel. Ground was broken on Monday, August 30, with a simple service which stirred deeply the hearts of those who for three years have prayed and planned for the future of this historic church. A large crowd of passers-by gathered to join with the members in witnessing the ceremony of turning the soil and formally inaugurating the great enterprise to which the church is committed.

Arrangements are in progress for the laying of the cornerstone at the time of the meeting of the State Convention in November, at the First Church, Oakland, across the Bay. It is estimated that the building period will include eight or nine months.

The Building Committee has in preparation an attractive prospectus of the building enterprise, with cuts showing the elevations and floor plans and descriptive matter. This pamphlet will be mailed to any interested person on application to the First Baptist Church, 1620 O'Farrell Street, San Francisco, Cal.

How the Church Edifice Aid Saves the Day

By Rev. H. Russell Greaves

When I found I could do nothing at Goldfield I went down to Bishop, where I found a very discouraging condition. They owed \$3,000 on their building—two notes of \$1,500 each, besides \$290 due for unpaid interest. The poor pastor was trying to do some carpenter work on a building which he is transforming into a parsonage. I went to the banker who holds the notes and told him that we expected \$500 loan and \$500 gift from the Home Mission Society shortly, and asked him if he thought I could raise \$500 in the town and thus cancel one of the notes. He told me he thought the task would be useless, as the church was regarded in a very bad light in the community owing to the fact that they had not planned better for the payment of the building. "But," he said, "if you will make up your mind to raise the whole amount, I think the people will be glad to get the church out of debt" (of course they understand that there will be a debt of \$500 to the Home Mission Society). His words were no sooner out of his mouth than I took him up. I got a \$200 subscription from him—and he is a Methodist; then I went to his father and mother who are also Methodists and got \$200 more, and then an additional \$100 from a brother. Altogether I secured about \$800 from the Methodists of the valley; and raised enough in all to pay the \$2,000 remaining, together with the \$290 interest. This was all on condition that the \$500 loan and \$500 gift came from the Home Mission Society. Sunday morning when I raised the last few hundred dollars it seemed as if a revival spirit pervaded the congregation. Pastor and people were happy, and the work had assumed an entirely different aspect.



Prompt Report from Montana

THE MONTANA BAPTIST CONVENTION, held with the First Church of Helena Sept. 7-10, had its minutes printed and ready for distribution almost before the delegates got home. That is the way things are done out there, and Secretary F. A. Agar, who represents the Convention and the Home Mission Society in that great field, is the kind of man to do things in that rapid style. This was the second annual session of the Convention, and among those present were Dr. Woody, Dr. Cook of Spokane, Joint District Secretary of the Home and Foreign Societies, State Secretary E. R. Pope of Minnesota, Joe P. Jacobs, District Secretary of the Publication Society, and Miss Carrie Millspaugh, of Portland, Superintendent of the Woman's Home Mission Society. Delegates were present from 20 churches. The treasurer reported receipts of \$2,667 and the year closed with a balance of \$157 on hand. While the receipts show an increase of 50 per cent., the expenditures were increased 85 per cent., owing to the pressure of new work; so that the superintendent appealed for a larger proportionate increase the coming year, to avoid debt. During the year the Convention employed 19 missionary pastors, a Sunday School missionary, and a superintendent of Convention missions; and had the services of the Chapel Car "Glad Tidings" and its missionary. Three new churches were organized, two church edifices dedicated, and one church (Bozeman) came to self-support. The total additions to the churches were 391, a gain of about 40 per cent. The churches, says Superintendent Agar: "responded with fine spirit to the call of our missionary organizations, and gave the Home

Mission Society 4 per cent. more than called for, the Foreign Mission Society 16 per cent. more." The superintendent was alive during the year, for he preached 213 sermons, made 134 addresses, traveled 31,905 miles, wrote 1,969 letters and 99 newspaper articles, besides the work that does not count in figures but constitutes the larger part of his valuable service, which the Convention and Home Mission Society appreciate fully. It is proposed to establish six new churches the coming year. We quote the closing paragraph of the superintendent's report:

"We would record our thanks for the increasing aid given our work by the American Baptist Home Mission Society, but like Oliver Twist, what has come to us only makes us reach out for more; so to our thanks we would append an earnest appeal for larger sums in order to meet the growing demands for help in the establishment of new churches. We would also congratulate the Society upon the years of eminent service rendered our cause by Rev. H. L. Morehouse, D.D., to whom we send hearty greetings. Again, we would express our thanks for the helpful counsel of our Superintendent of Missions for this division, Rev. C. A. Woody, D.D."

The committee on Home Missions says in its report: "We are especially glad that the Society has united with the Foreign Missionary Society in giving us a joint secretary for the Yellowstone District in the person of Dr. C. A. Cook. We believe that Dr. Cook's work will greatly strengthen the missionary spirit in the churches of this district. We reaffirm our appreciation of the work of our Home Mission Society in our State in the past, and heartily pledge our co-operation and support for the future."



Oregon's Baptist College

MCMINNVILLE COLLEGE was chartered in 1858, Dr. George C. Chandler, a pioneer missionary, becoming its first president. The school was started some time previously and adopted in 1857 by the Central Baptist Association as one of its first acts. The college had eight presidents up to the accession of the present head, Dr. Leonard W. Riley. For twenty years all the work was done in a two-story frame building. In 1882 thirty acres of the present fine campus were given by some friends of the cause, and in 1908 ten acres more were added. It is an interesting fact that one of those who shared in this ten-acre gift was Mrs. S. J. Henderson, a daughter of the pioneer missionary, Ezra Fisher, who was sent out by the Home Mission Society in 1845, and in 1849 organized Oregon City College, our first educational work on the Coast.

The main building was erected in 1882. The music hall, a picture of which is given herewith, was built in 1908, and as team-heating plant was installed. Under President Riley's vigorous administration the college has taken on new life and now has a bright outlook. The location is excellent. McMinnville is a growing town of 3000 people, the county seat of rich Yamhill County, thirty-nine miles from Portland. The town has no saloons and vicious resorts are not tolerated. The churches are aggressive and the atmosphere is most favorable for a Christian school, which McMinnville College is. The troublesome debt has been greatly reduced. The faculty is capable and united, the student-body is earnest and increasing; the denomination recognizes the

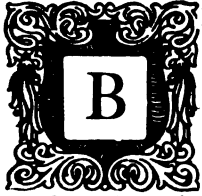
character and value of the institution; and the President's laudable ambition is an enrollment of 300 students. The courses include preparatory, and co-education has been the rule from the first. There is a special ministerial course, for students who were deprived of seminary opportunities. The total enrollment last year was 220. The influence of the college upon our denominational life is of great value.



PRESIDENT L. W. RILEY

Good Work in Biddeford

By J. N. Williams, D.D.



BIDDEFORD is one of the chief centres of the French-Canadian population—a French-Canadian city proportionally above any other in New England. It was no gentle task to inaugurate evangelical work among the thousands of the slaves of the romish hierarchy in this frenchified and romanized town of Maine. Our first evangelical service there several years ago was broken up by a crowd of French who came into the large Y. M. C. A. Hall only to stampede the audience by the stamping of feet that completely drowned the voice of the preachers.

My second experience there in the fight against sin and error was my being made a target while preaching for dirty tobacco quids from dirtier mouths of coarse-grained fanatics in my audience. But these untoward beginnings now only make to me at least, every conversion among these thousands of French-Canadian Catholics of Biddeford all the more interesting and wonderful. Three of the recent conversions in that field have deeply interested me. Two brothers and the wife of one figure in this drama which Rome tried hard to change into a sad family tragedy, but God graciously made it a grand victory. One of these brothers, the younger unmarried one, coming under the influence of our French Mission was the first to accept the truth and was baptized last March. In the order of his "first love" and in the spirit of Philip toward Nathaniel, the new convert began urging his brother to visit our missionary, Brother Leclaire. This elder brother, nominally a Roman Catholic, had lived like so many of his countrymen a semi-infidel life, but just at this time, in connection with a serious attack of illness had been led to examine more seriously the claims of religion with the purpose of settling if possible, the question of his personal safety and salvation. He finally acceded to his younger brother's solicitations. Of this visit Brother Leclaire says: "I spoke to him about his soul and we talked about the evil habits of using tobacco

and strong drink." Great interest was awakened in this new enquirer, so much so, that a praying band was formed among the members of the mission to devote the evening hour of 7 o'clock of five consecutive days to earnest prayer for his conversion. "God evidently answered our united petitions," wrote our missionary. "He began coming to our meetings. His conversion was a glorious one." As he was a man of very reputable character and occupied a position of more than ordinary advantage and influence as overseer in important work in one of the great mills in the place, the solicitude and opposition of the priest were soon very manifest. Our brother was first denounced in general terms from the pulpit. He was twice visited by the priest who had never troubled himself about his infidelity. At the priest's second visit our brother confronted him with his Bible. But the priest persistently refused to examine it or read it or explain the passages which had led our brother to Christ, on the sole plea that "tradition was first and had always existed" and abruptly departed in wrathful mood. What our brother did not then know was the fact that that priest had a faithful ally in that home: the wife, a good woman who had made his home an exceptionally happy one. Nor did he know that every day that wife consulted with the priest to do anything which that priest might order her to do to bring back into romish slavery that husband who had become a follower of Jesus. In that angry mood of the priest's departure, he had probably in mind another council to give to that well-meaning wife. It is not the first time that Rome has used a wife, the pure love of a wife to lead a husband into the darkness and night of error. This was what happened in this case. In the early evening of the 8th of June, the husband coming from his work found his pleasant home despoiled, wife gone, the wife's half of the furnishings gone, disorder, emptiness, desolation. For explanation this cold message: "I will never, never live with you as long as you remain an apostate." Standing for a few moments almost stupefied in the midst of the ruins of

his home, he then knelt and prayed that God would give him strength to bear his troubles and remain faithful to his Saviour. It was at this juncture in his Christian life that I met him the last time on a visit to Biddeford. I preached and prayed and did all in my power to encourage him in this trial of his faith, but with some apprehension that the trial might prove greater than he could bear, but with some hope also that he would weather the storm. Another message he told me had come from his wife, asking an interview. This he had readily granted, hoping that she had begun to regret the step she had taken at the solicitation of the priest; and was not a little disappointed to find that she desired the interview only to propose that they submit their trouble to the parish priest and both agree to accept his decision. Astounded by such a proposal, he told her plainly: "Wife, I loved you to take you as my wife and have cared for you these years as a dutiful and kind husband, and am ready to take you back and let bygones be bygones in our unfortunate division of faith, but I must tell you once for all, *monsieur le curé* a third party, will never be the arbiter of our married life." This closed the interview.

This dear brother was in my thoughts and in my prayers almost continually on my return from Biddeford.

Only a few days ago a postal card brought this cheering message from my Brother Leclaire: "Dear Brother W., just a word to tell you of our joy since Saturday the 7th. Mrs. D. has gone back to her home with tears and penitence. She and her husband came that same evening to see me. That evening and the Sunday afternoon were spent with us. A glorious victory."

Good tidings of genuine conversion have come since.

The Scranton Chapel Dedication

By Rev. J. M. Bruce

THE dedication of the new Hungarian chapel at Scranton, which was briefly chronicled in our last number, is the happy result of long and strenuous effort on the part of those who have been specially interested in the enterprise. The attractive little frame structure is situated in one of the outlying districts of Scranton, on a high plateau which commands a wide and sweep-

ing view of the beautiful surrounding country. To reach it from the lower portions of the city, a long and pretty steep hill must be climbed by way of a street as yet only partially completed. But the section is occupied by an already large and rapidly growing Hungarian colony. Its development and orderly regulation are assured within the very near future. The site of the chapel is believed to be quite beyond the risk of one of those "cave in" accidents which now and again remind the people of Scranton that sappers and miners are at work beneath their habitations.

Two lots worth \$425 were bought on extremely advantageous terms, nearly the whole purchase price being allowed to remain on mortgage without interest for two years. Miss Rachel Armstrong, the Scranton city missionary, and Rev. L. Zboray, who has general charge of the Hungarian and other allied work in Eastern Pennsylvania, divided the task of raising, partly in money and partly in materials, what was needed for building their chapel. Their reports at the dedication service showed in an interesting way how the appeal they made met with response from many friends of the mission outside the Baptist constituency. They secured more than \$2,400, all told. The only remaining indebtedness, outside of that on the lots, is \$140. This, it is hoped, will soon be provided for. The indefatigable promoters of this enterprise, which within its modest dimensions has been so notable a success, hope to secure two more lots adjoining the chapel, which will give room for a parsonage and much enhance the value of the whole property.

The progress of the Hungarian Mission in Scranton is encouraging. It is under the care of Mr. Zeno Lazar, an humble and modest man who has been an earnest house-to-house evangelist and has thus prepared the ground for the more organized work now opening. Seventeen Hungarian converts have been baptized. The field is vast, the opportunities are boundless; we are only touching the edges and can take to ourselves no credit or comfort beyond that of doing something, however little, where there is need of doing so much. Every step forward opens up new vistas. Perspectives in Christian service are not discouragements, but invitations.

The Baptist Forward Movement for Missionary Education

Conducted by Secretary John M. Moore

Making Mission Study Practical

ONE peril in connection with the mission study movement is that students shall receive impression without being led to make fitting expression of their interest. From the very first, therefore, the Forward Movement has insisted upon the following up of the mission study classes to secure definite results in systematic prayer and giving, committal of life and actual missionary work. We therefore cheerfully print the following from a letter recently received from a "frontier" pastor, with its suggestion of how some mission study class can help solve one frontier problem:

"Should you know of a study class on 'The Frontier' that would like to have a specific object for their interest educationally or financially, I will be glad to furnish them first hand information. We have a neat little church, but there is nothing inside except the seats in the auditorium proper. We need our basement completed and made of service for classes for the development of our young people. Of these there are a large number that we ought to be reaching, 250 school children and 150 young men unmarried and homeless. Now we are so handicapped that any very valuable or extensive work is an impossibility. Perhaps it may appear that the church members, or the citizens of the town, ought to make necessary provision. The facts are that almost all the settlers here have invested their all in the hope of some day having a home and possibly being independent. In two years they will doubtless begin to realize on their investment. Meanwhile the cause of Christ must progress as best it can under the handicap of a debt on its building of \$1,500 due now, and lack of rooms properly equipped, for a Sunday school library, etc.

Bread cast upon these waters (sands) will return within five years for the people are typical Americans, thrifty, honest, hard-working and intelligent. A new professor in our high school says he never saw so good students as we have, and the matter of government is fifty per cent. easier than elsewhere in his years of experience. There are practically no foreign born people here. Can there be a more promising field for investment in character and church building among the young? Trusting that the abundance of one field may supply the lack in another, I am, faithfully yours,

HOMER D. PEASE.

Hermiston, Oregon.

(The Home Mission Society helped this church to get its home, by a gift of \$500 and a loan of \$500 more in August, 1908. This is one of scores of such instances of frontier need.—Ed.)

Weekly Giving in a Philadelphia Church

Just now when churches all over the country are considering the advisability of adopting the weekly plan of missionary finance, it may be of service to many pastors and church committees to know just how one church is working this method. The Gethsemane Baptist Church of Philadelphia, of which J. Henry Haslam, D.D., is pastor, (and which, by the way, includes on its printed matter the names of its additional foreign and home mission ministers, Rev. M. D. Eubank, M.D., Huchow, China, and Rev. W. R. Howell, Basin, Wyoming) has just issued a little leaflet entitled "The Forward Movement," which outlines its method and budget of benevolence. From this leaflet we quote:

Our Church, together with thousands of other churches in all denominations, has adopted the Duplex envelope for weekly offerings. One end of the double envelope is for the weekly offering for our own church, and the other for a

weekly offering for our missionary enterprises. The offering for missions is divided on an adopted percentage for Home Missions, Foreign Missions, Bible and Publication Work, State Missions, State Education Work and City Missions.

Most of our members are already enrolled. We are seeking to secure a weekly contribution, according as the Lord has prospered from each member. For the six missionary enterprises mentioned above our Budget is \$2,200, which includes the salaries of our Foreign and Home Mission Ministers.

If you have not already done so, kindly fill out and sign the card and use the envelope each week. This work of our Lord is vast, and wondrously prospered by Him. He summons each of us to share it. Christ's law for our giving is: From each, according to His blessing, proportionately, systematically, weekly, regularly, cheerfully. I. Cor. 16; 2.

Then follows an itemized statement of the amounts required for these six missionary enterprises, and it is interesting to note that in addition to the \$2,200 called for from the church, \$450 has been apportioned to the Sunday school for these various missionary activities.

It is easy to adopt such a plan as this, but the Gethsemane Church is doing the thing which is not so easy—*working the plan*. Coöperating with the Board of Deacons, to enlist each member of the church to make a regular weekly offering for missions, is a general committee of ten members, and an additional body of fifty district visitors.

Their object, it is stated, "is not to collect the offerings, but to explain the duplex envelope plan used by our church and encourage weekly contributions by any who may not now use the envelopes."

The ideal of the church, which it is declared is also the Lord's expectation, is "every member a weekly contributor to the world-wide work of the Kingdom."

The pledge card which is used is as follows:

Gethsemane Baptist Church

For the extension of our Lord's Kingdom throughout the world through the work of Foreign Missions, Home Missions, State Missions, Bible and Publication Work, Ministerial Education and City Missions:—

I will contribute weekly cts.

Beginning

Name

Address

These contributions to be made weekly in the envelopes furnished by the church and dropped in the box at the church on the Lord's Day.

Return to

With such a sensible, practical method as this, there is no question as to the success of the campaign, and it is to be expected that this church will not only maintain its splendid record of the past, but will advance to meet the great needs and opportunity just now presented in this world enterprise of our Lord.



A SOUTH DAKOTA NEW TOWN—FIRST HOTEL IN TRIPP COUNTY—PEOPLE ARE CROWDING INTO THIS SECTION. THREE BAPTIST CHURCHES WERE ESTABLISHED IN ONE WEEK, AND GENERAL MISSIONARY KING SAYS WE MUST HAVE MONEY FOR CHAPELS

Home Mission Appointments—September, 1909

CALIFORNIA—South

C. J. Banks, Oakdale Ch., Goleta.
A. J. Copass, Highland Park Ch., Los Angeles.

CONNECTICUT

C. K. Flanders, Evangelist.

CUBA

**E. M. Cardero, Assistant, H. R. Moseley.
Gonzalo Castillon, Assistant, H. R. Moseley.
Wm. Remington, Cambridge.
V. N. Robbins, Buhl.
W. E. Sawyer, Roswell.
J. H. Schenck, Rupert.**

MAINE

L. B. Le Claire, French Biddeford and Saco

MICHIGAN

R. A. Rapeon, Jefferson Ave. Mission, Detroit

MONTANA

F. A. Agar, Gen Miss'y.
W. J. Gordon, Kalispel.
L. M. Hainer, Midland.
D. M. Hand, Anaconda.
L. B. Hardy, Livingston.
T. L. Huxley, Lewistown.
J. H. Jones, Bethel Col. Ch., Butte.
Lindberg, Swedes, Anaconda.
G. W. McCombe, Stevensville.
A. B. Morris, Big Fork, Somers and vic.
F. A. Stephens, Bellgrade and Dry Creek.
Axel Tjernlund, Swedes Great Falls.

IDAHO—South

W. J. Agee, Notus.
W. H. Bowler, Gen, Miss'y.
F. M. Burtch, Hagerman.
S. S. Clarke, Nampa.
Dean Hamilton, Mountain Home.
W. R. Hardy, St. Paul, Col. Boise.
U. C. McClelland, Bellevue & Picabo
T. G. Magruder, Emmett.
J. A. Peake, Hailey.

NEBRASKA

D. W. James, Loup City.
G. F. Reichel Falls City.
Wm. Yauch, Lewiston.
G. A. Campbell, Benson.
W. E. Darrow, Peru.
D. T. Firor, David City.
Geo. MacDougall Olivet Ch., Omaha.
F. M. Sturdevant, Edgar.
Malcom Wood, Hartington and Maskell.

NEW MEXICO

R. P. Pope, Lincoln Assoc.

SOUTH DAKOTA

P. M. Spangler, Pastor-at-large.

WASHINGTON—East

F. D. Brown, Lewiston, Ida.
C. R. Delepine, Kennewick.
A. C. Saxton, Grangeville, Ida.

Financial Statement for September, 1909

RECEIPT		
Contributions for General Purposes		\$9,012 88
Legacies		2,500 85
Contributions Specifically Designed		1,153 08
" for Church Edifice Gift Fund		750 50
		<hr/>
		\$13,426 26
Income Accounts for General Fund		2,962 76
" " Church Edifice Gift Fund		923 72
" " " Loan Fund		1,178 95
Miscellaneous		615 96
		<hr/>
		\$19,102 05
DISBURSEMENTS		
For General Purposes		\$57,571 77
" Special as Designated		4,147 88
From Church Edifice Gift Fund		3,407 68
" " " Loan Fund		862 84
		<hr/>
		\$65,580 12

Contributions and Legacies for September

Contributions and Legacies not otherwise noted are for general purposes. Items marked thus † are designated for specific purposes. C.E.F. for Church Edifice Fund.

ARIZONA, \$178.00		Covina Ch.....	34 75	Sunnyvale S. S.....	3 00
FOR STATE CONVENTION		Rivers Ch.....	42 50	Healdsburg S. S.....	5 00
		Gendale Ch.....	31 78	Oxnard S. S.....	7 00
Arizona State Convention ..\$178 00		Orcutt Ch.....	5 00	Oxnard Park S.....	8 67
CALIFORNIA, \$1121.74		Otay Ch.....	30 00	For Pueblo Mex. Work.....	
		Lompoc Ch.....	60 00	Salinas, B. V. P. U.....	5 00
		Asusa Ch.....	9 68	National City, Rev. J. F. Childs.....	5 00
Long Beach Ch.....	235 57	Santa Cruz Ch.....	50 00		
Ontario Ch.....	80 00	McCloud Ch.....	15 00	COLORADO, \$331.68	
Corona Ch.....	5 00	Bishop Ch.....	25 00		
Gardena Ch.....	17 00	Palo Alto Ch.....	26 45	Delta, Mrs. A. H. Stockham.....	25 00
Pomona Ch.....	282 43	Oakland, 23d Ave Ch.....	12 25	Golden Ch.....	45 40
San Dimas Ch.....	27 50	San Francisco, First Ch.....	73 19	S. S.....	7 45
Huntington Beach Ch.....	35 00	For Indian Work.....		Durango Ch.....	2 00

Denver, Galilee Ch.	2 45
Loveland Ch.	100 00
Denver, Beth Eden Ch.	10 00
Mancos Ch.	10 00
Denver, Broadway Ch.	29 38

CONNECTICUT, \$412.78

Chester, First Ch.	6 15
Willington, First Ch.	51 50
Hartford, Mem'l Ch.	10 80
Warrenville, First Ch.	7 00
Bridgeport, Swedish Bethel Ch.	5 00
Cromwell, First Ch.	26 95
First C. E.	2 00
S. S.	3 05
New Haven, Olivet Ch.	25 00
South Norwalk Ch. per A. Thompson.	200 00
Meriden, Olive Branch S. S.	10 00
Wethersfield Ch.	5 00
Collected per C. K. Flanders.	60 33
DISTRICT OF COLUMBIA	\$10.00
Washington Grace Ch.	10 00

GEORGIA, \$5.25

Atlanta, Collected per John Hope.	5 25
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IDAHO, \$26.40

Collected per C. A. Woody.	26 40
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ILLINOIS, \$677.56

Charleston, First Ch.	18 00
Chatham Ch.	7 00
Nokomis S. S.	4 67
Tamara Ch.	4 20
Bois D'Arc, Ch.	16 00
Herrick Ch.	2 00
Louisville, Mr. McNeeley.	50 25
Eugene Ingler.	25 00
Springfield, So. 7th St Ch.	10 00
Zenobia Ch.	4 00
Honey Point Ch.	5 00
Charity Ch.	2 00
Palermo Ch.	2 60
Sadorus Ch.	7 00
Sidell S. S.	7 55
Salem Ch.	2 40
Hoopeston Ch.	61 00
Alpha Ch.	35 00
Tampico Ch.	10 35
Walnut Ch.	13 10
Plainfield Ch.	2 50
St. Mary's, Rev. J. D. Foley.	5 00
Morris Ch.	60 85
Joliet, Eastern Ave. Ch.	20 86
Ottawa Ch.	75 00
Pontiac Ch.	16 80
Morley Ch.	20 00
Momence Ch.	2 74
Grant Park Ch.	21 00
St. Mary's Ch.	6 42
Chicago, South Chicago Ch.	3 06
Maplewood S. S.	21 00
Lexington Ave Ch.	18 00
Covenant S. S.	58 50
Englewood Ch.	50 00
Garfield Park Ch.	75 21
Second Ch.	2 00
For C. E. F., Plainfield Ch.	9 10

INDIANA, \$528.73

Union Ch.	6 00
Tea Creek Ch.	2 50
Evansville, A friend	3 00
Covington Ch.	11 00
Second Salem Ch.	6 97
Mt. Moriah Ch.	1 00
Charon, Ch.	5 25
Waldron Ch.	10 00
Mt. Gilead Ch.	50 50
Cambridge City Ch.	5 00
Sand Creek Ch.	1 00
Flat Rock Ch.	2 15
Salem Ch.	80 80
Fairland Ch.	50 00
Indianapolis, Woodruff Pl Ch.	25 00
First B. Y. P. U.	50 35
31st St. Ch.	4 00
Aurora, A friend.	4 00

Bethel S. S.	2 00
New Providence Ch.	3 00
Alpha Ch.	3 00
Scottsburg Ch.	1 50
Bear Creek Ch.	50 12
Pipe Creek Ch.	1 49
Long Run Ch.	12 20
Wolcott Ch.	8 75
Summittville Ch.	17 15
Bethany Ch.	3 78
Orestes Ch.	8 47
Salem, First Ch.	2 00
Prairie Ch.	3 00
Evansville, First Ch.	25 95
Steubenville, Mrs. John Crampton.	5 00
Decatur Ch.	2 00
Loogootee Ch.	1 00
Delphi Ch.	33 85
Winding Branch, Ladies Aid	1 10
West Fork Ch.	3 92
Mt. Pleasant Ch.	1 00
Indian Kentucky Ch.	3 50
Graham Ch.	5 00
Poneto Ch.	2 00
Montpelier Ch.	6 00
New Prospect Ch.	1 00
Huntington First Ch.	18 60
Thorn Creek Ch.	5 50
Crawfordsville, B. Y. P. U.	5 00
Brookfield Ch.	15 05
New Bethel Ch.	10 00
S. S.	5 00
Pleasant View Ch.	65 00
Acton Ch.	7 15
Cumberland Ch.	19 60
Crooked Creek Ch.	9 15
Lawrence Ch.	50 00
Lancaster Ch.	2 00
Gas City Ch.	14 70
Shelbyville First Ch.	54 05
Rev. O. A. Cook.	5 00
Rev. Geo. H. Jayne.	5 00
Mrs. A. J. Thurston.	5 00

IOWA \$337.43

Ottumwa Ch.	23 35
Washington First Ch.	19 79
S. S.	16 00
B. Y. P. U.	10 00
Cleghorn, Mrs. L. M. Newell	5 00
New Market Ch.	6 50
Adams Co., First Ch.	3 00
Kiron, Swan Johnson.	5 00
Florence Johnson.	5 00
Mt. Olive Ch.	23 25
Ferry Ch.	5 00
Maquoketa Ch.	45 00
Mt. Union Ch.	25 00
Cherokee, B. Y. P. U.	6 50
Lake City Ch.	10 00
Silver City Ch.	6 50
Cedar Rapids, Calvary S. S.	3 13
Howard's Grove Ch.	5 00
Denison Ch.	13 21
Palestine S. S.	1 00
Yarmouth Ch.	10 00
Danville S. S.	7 60
Indianola S. S.	6 00
Downey Ch.	6 25
Hiteman S. S.	1 85
Nitro Springs S. S.	6 50
Coldwater Ch.	12 00
Osage, Mary E. Clyde.	1 00

KANSAS, \$405.77

Codell Ch.	3 00
McPherson, Victory Ch.	33 00
Manning Ch.	4 33
Long Island Ch.	5 00
Topeka, First Ch.	30 17
Ottawa, Greenwood Ch.	2 45
Leavenworth Ch.	30 22
New Albany Ch.	2 80
Louisberg Ch.	10 00
Peabody Ch.	6 25
Maplehill, Dover Ch.	11 00
Antioch Ch.	1 00
Bethel Ch.	50 00
Gardner Ch.	2 75
Ossawatimie Ch.	20 00

Olathe Ch.	3 80
N. Ottawa Ch.	2 89
Paola Ch.	20 00
Wellsville Ch.	15 94
Winfield Ch.	22 77
Garden City Ch.	10 00
Redfield, Mt. Orum Ch.	4 00
Jewell Ch.	1 00
Cheyenne Ch.	2 00
Springhill Ch.	12 75
Ottawa, Appanoose Ch.	8 50
Cedar Valley Ch.	5 50
S. S.	1 50
L. A.	2 00
Kansas City, Edgerton Place Ch.	60 00
Brownell Ch.	4 25
Kellogg, Mt. Zion Ch.	1 00
Simpson Ch.	12 50
Pleasant Vale Ch.	1 00
Belle Plain Ch.	30 30
Oxford B. Y. P. U.	50 50
Eureka Ch.	1 10
Wakeeny Ch.	5 00
Goddard Ch.	5 00
Friendship Ch.	10 00
Council Gr. Ch.	12 00
Reading S. S.	1 00
Weir City, Calvary S. S.	5 00
Ottawa, Tany Ch.	12 00

MAINE, \$38.34

Manset, First Ch.	1 81
Oakland First Ch.	3 34
Kennebunk Village Ch.	5 60
Belfast, First Ch.	3 11
Aroostook Ass'n.	7 60
Stockholm Ch.	4 00
Friendship Ch.	5 00
East Winthrop Ch.	3 70
Turner Ch.	4 18

MASSACHUSETTS \$928.77

Peabody, First Ch.	20 23
Newburyport, First Ch.	71 58
Hudson, First S. S.	10 00
Worcester, Lincoln Sq. Ch.	12 47
West Acton Ch.	23 92
Wollaston, First Ch.	15 53
Taunton, Winthrop St. Ch.	144 51
Greenville Ch.	10 00
Roslindale, First C. E. S.	6 53
West Bridgewater Ch.	4 00
Kingston Ch.	9 00
C. E.	3 00
Needham, First Ch.	46 50
*Rockland, First Ch.	51 50
Cambridge First Ch.	500 00

MICHIGAN \$795.14

Lansing, Mrs. Ramson E. Olds.	650 00
Thompson Ch.	2 00
Norway, Swedish Ch.	4 29
Onaway Ch.	11 50
Waverly Ch.	1 00
Harbor Beach Ch.	10 00
Mason Ch.	34 75
Melvin Ch.	5 00
Alpena Ch.	16 35
Curtisville Ch.	1 00
Alpena B. Y. P. U.	1 50
Hart Ch.	9 80
Hart S. S.	6 50
B. Y. P. U.	3 00
Cedar Springs Ch.	6 50
Bay City S. S.	10 00
Bear Lake Ch.	1 50
Belding Ch.	7 25
Hancock, Finniah Ch.	7 00
Detroit, French Ch.	5 20
Belding, Mrs. Matilda Smith	1 00

MINNESOTA, \$367.96

Clinton Falls Ch.	6 65
Minneapolis, Central Ch.	8 00
Duluth Central Ch.	75 00
Breckenridge Ch.	2 00

FOR STATE CONVENTION

Per L. E. Viets.....	25 00
Per G. Melby.....	50 00
Per E. R. Pope.....	141 01
Per A. L. Holden.....	60 30

MISSOURI, \$812.99

Board of Gen'l Home & Foreign Missions.....	312 99
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MONTANA \$5.00

Ft. Shaw, Lilie M. Shipe....	5 00
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NEBRASKA, \$1,059.51

Central City Ch.....	17 50
Omaha, Immanuel Ch.....	46 00
Loup City Ch.....	9 15
Gibbon Ch.....	7 94
Prairie Creek Ch.....	13 10
Kearney Ch.....	3 03
Chapman Ch.....	19 00
Wabash Ch.....	3 00
Wahoo, First B. Y. P. U.....	5 00
Ord. Ch.....	8 00
Antelope Center Ch.....	6 50
Dickens Ch.....	5 00
Wahoo, First Ch.....	8 05
Mt. Zion Ch.....	5 50
Shelton S. S.....	3 12
Grand Island Ch.....	50 00
Nebraska City Ch.....	8 00
S. S.....	2 15
Turtle Creek, Danish Ch.....	10 00

FOR STATE CONVENTION

Nebraska State Convention.....	829 57
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NEW HAMPSHIRE \$30.19

Fitzwilliam, First Ch.....	6 00
Rumney, First Ch.....	4 05
South Acworth First Ch.....	4 50
Keene, First Ch.....	14 64
New London, Mrs. C. M. Abbott.....	1 00

NEW JERSEY, \$109.05

Middleton, First Ch.....	31 00
Asbury Park Ch.....	15 00
Roselle, First Ch.....	29 10
Dividing Creek Ch.....	10 35
Bridgeton, First Ch.....	14 04
Berean S. S.....	4 56
Port Norris Ch.....	5 00

NEW MEXICO, \$5.00

Astec Ch.....	5 00
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NEW YORK \$2,788.50

Middletown, Calvary S. S.....	6 35
Duanesburg, Florida Ch.....	11 20
Perry Ch.....	18 60
S. S.....	17 52
Fulton Ch.....	14 58
Rensselaerville Ch.....	5 50
Vernon Ch.....	6 00
Portland, First Ch.....	3 69
Stclairville Ch.....	6 50
Findley Lake Ch.....	3 45
Mrs. Y. P. Brown.....	1 00
Brooklyn, Borough Park Ch.....	20 00
Portageville Ch.....	3 50
Waterloo Ch.....	6 45
Mariners Harbor Ch.....	8 00
Warrensburg Ch.....	30 00
Fayetteville Ch.....	52 34
Red House, Indian Ch.....	4 00
Wingdale, First Dover Ch.....	15 00
Lebanon Springs Ch.....	2 50
Covert Ch.....	5 42
Ithaca Tabernacle Ch.....	14 46
S. S.....	1 83
C. E. S.....	1 05
Stephentown Ch.....	8 55
Iahua Ch.....	2 40
Italy Hill Ch.....	8 17
Prattsburg Ch.....	5 41
Alpine Ch.....	4 00
Jamestown Calvary Ch.....	11 47
Georgetown First Ch.....	9 00
C. E.....	1 00

N. Y. City Mt. Morris Ch.....	20 00
Triangle Ch.....	7 10
North River Ch.....	1 60
Indian Lake Ch.....	1 00
Deposit, First Ch.....	15 00
Waverly First Ch.....	17 07
Buffalo, S. Side Ch.....	5 00
Newfield, Peoples Ch.....	13 25
S. S.....	1 85
Lansing & Groton Ch.....	21 19
S. S.....	3 00
Berlin Y. P. S.....	5 00
Perrysburg, Ch.....	12 55
New Dorp Ch.....	15 00
Rochester Genesee St. Ch.....	8 00
East Troupsburg Ch.....	2 50
Buffalo Delaware Ave Ch.....	45 39
Auburn, Immanuel Ch.....	9 13
Brooklyn, Sixth Ave. Ch.....	17 27
Jamestown Swede Ch.....	5 00
North Manlius Ch.....	4 00
Auburn, Second Ch.....	8 06
Adirondack Ch.....	1 00
North River Ch.....	50
Catskill Ch.....	7 00
Whitesboro S. S.....	6 25
Catskill S. S.....	3 50
Moravia Ch.....	12 00
Auburn First Ch.....	72 31
Rochester, Lyell Ave., S. S.....	5 00
Parsell Ave Ch.....	29 89
Calvary Ch.....	44 95
Greece Ch.....	3 32
Mumford Ch.....	56 75
Brooklyn, Greene Ave. Y. P. S.....	5 00
Fenner Ch.....	3 67
East Chatham Ch.....	7 50
Mechanicville Ch.....	15 00
N. Y. City Alexander Ave Ch.....	167 92
N. Y. City Mt. Morris Ch.....	25 00
East Branch S. S.....	2 50
Southport Ch.....	10 50
Penfield Ch.....	7 36
Smyrna S. S.....	2 00
N. Y. City, Morning Star Mission.....	7 38
*New Dorp Ch.....	5 00
*North Java, Minnie A. Warren.....	1 00
*N. Y. City, Gen'l Education Board.....	1000 00
*Hudson, First Y. P. S.....	5 00
*N. Y. City, Rev. A. H. L. Morhouse.....	10 00
*Yonkers, F. T. Moulton.....	5 00
For C. E. F.....	
N. Y. City, John D. Rockefeller.....	725 00

NORTH DAKOTA, \$700.00

FOR STATE CONVENTION

North Dakota State Convention.....	700 00
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OHIO, \$420.92

Willoughby, Geo. R. Green.....	20 00
Gordon Ch.....	5 00
Pemberton, Jr. Union.....	1 00
Rockville Ch.....	7 00
S. S.....	10 50
Cincinnati, Hyde Park Ch.....	5 00
Ironton, First S. S.....	20 00
Lower Salem Ch.....	2 00
New Matamoras Ch.....	3 50
Kenton, First Ch.....	37 34
Zion Ch.....	6 00
Cincinnati, Westwood Ch.....	9 50
Rockwood Ch.....	1 00
Solida Ch.....	2 00
South Point Ch.....	4 00
Union Ch.....	6 00
Zoar Ch.....	5 00
Symmes Creek Ch.....	3 00
Fairview Ch.....	2 00
Pomaria Ch.....	1 05
Mt. Pleasant Ch.....	3 00
Leatherwood Ch.....	2 26
Storms Creek Ch.....	50
Ice Creek Ch.....	3 70
Ironton Lorain St. Ch.....	12 00

Harmony Ch.....	2 25
Dayton Central Ch.....	74 83
Washington Top Ch.....	5 60
Central Ass'n Colored.....	2 86
Monroeville Ch.....	20 00
Perry Ch.....	5 00
Radnor Ch.....	2 00
Franklin Ch.....	2 00
Union Branch Ch.....	4 10
Morristown Ch.....	1 00
Mt. Moriah S. S.....	1 26
Clark Top Ch.....	1 50
Victory Ch.....	1 00
Adams Ass'n.....	2 11
St. Paris Ch.....	31 00
St. Paris Home Circle.....	5 00
Lakewood Ch.....	8 00
Dayton, Williams St. Women's Soc.....	10 00
East Cleveland Ch.....	40 97
Zanesville, Market St. Ch.....	13 46
Cambridge, First Ch.....	6 63
For C. E. F.....	
Tippecanoe City Women's Soc.....	5 00
Springfield, Blessed Hope Women's Soc.....	2 50

PENNSYLVANIA, \$544.32

Pittsburgh, First German Ch.....	10 00
Philadelphia, Ministers Conference.....	3 62
Northumberland Ch.....	5 00
New Castle, First S. S.....	19 23
Springfield Ch.....	3 00
Moreland Ch.....	6 00
Hydettown Ch.....	1 00
Erie, Calvary C. E. S.....	6 78
Berlin Ch.....	5 00
Muncy Ch.....	56 78
Lock Haven Ch.....	7 08
S. New Milford Ch.....	5 00
Georgetown Ch.....	3 25
Edinboro Ch.....	20 00
Bailey Creek Ch.....	1 00
Rutland Ch.....	2 00
Jackson Ch.....	1 25
Williamsport, First Ch.....	32 62
Dunnings Ch.....	1 00
McLane Ch.....	2 29
DuBois, First Ch.....	19 20
Sharpville Ch.....	8 40
Slippery Rock Zion Ch.....	15 00
Turkeyfoot Ch.....	2 00
Williamsport, Erie Ave. Ch.....	20 65
Loyalsock Ch.....	3 00
Rose Valley Ch.....	24 36
Warrensburg Ch.....	60 00
Lansdale, First Ch.....	10 50
Goshen Ch.....	18 00
Edwardsville Ch.....	5 00
Ruff Creek, Bethlehem Ch.....	5 00
Liberty Ch.....	3 00
Brownsville Ch.....	17 00
Portland Ch.....	5 26
Collindale Y. P. S.....	10 00
Lansdowne C. E. S.....	20 00
Philadelphia Chestnut Hill Ch.....	19 92
Tioga Temple Ch.....	50 00
New Tabernacle Ch.....	35 18
Peckville, A Friend.....	1 00

PORTO RICO, \$35.00

For C. E. F.....	
Jerusalem Ch.....	25 00

RHODE ISLAND \$32.25

Providence, Fourth Ch.....	5 85
Newport J. C. Mem'l Ch.....	21 40
Providence, Maria E. Mason.....	5 00

SOUTH CAROLINA, \$42.86

Columbia, Collected per R. F. Lee.....	43 86
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SOUTH DAKOTA, \$92.67

Sturgis Ch.....	10 00
Dell Rapids Ch.....	19 00
Colton Ch.....	10 00

Sioux Falls, per J. H. Davis..	35	Renick Ch.....	4 00	Sandy Valley Ch.....	2 05
FOR STATE CONVENTION		Wilsonburg Ch.....	4 00	Reynoldsville, Bethlehem Ch	5 00
Per M. A. Hainer.....	53 82	Upper Mill Creek Ch.....	3 00	Barracksville Bethesda Ch..	2 00
UTAH, \$518.06		Unity Ch.....	3 00	Smith Ch.....	4 30
FOR STATE CONVENTION		Ivydale, Smyra Ch.....	1 50	Willow Tree Ch.....	4 25
Utah State Convention.....	518 06	Sugar Creek Ch.....	1 00	Monongahela Ch.....	2 00
VERMONT, \$100.58		Pleasantdale Ch.....	1 62	Bingamton Ch.....	1 00
Ludlow, First Ch.....	90 00	Copen, Providence Ch.....	61	Vermont Ch.....	4 80
East Enosburg Ch.....	6 68	New Antioch Ch.....	3 35	Fairview Ch.....	7 50
Plainfield, A. Betsey Taft...	5 00	New Hope Ch.....	1 70	Homewood Ch.....	1 50
WASHINGTON, \$1,323.14		Long Run Ch.....	2 80	Dents Run Ch.....	5 00
Ballard Ch.....	32 28	Herald, Mt. Olive Ch.....	1 50	Olive Branch Ch.....	3 00
Seattle, Immanuel Ch.....	24 75	Middle Run Ch.....	1 00	Mt. Zion Ch.....	15 00
Collected per E. A. Spear...	18 34	Dimple, Laurel Fork Ch.....	80	Burton, Harmony Ch.....	5 25
FOR STATE CONVENTION		Little Laurel Ch.....	55	Flat Fork Ch.....	1 00
Per L. W. Terry.....	524 50	Clinton Furnace, Bethel Ch..	10 20	Glaze Arm.....	1 55
Per E. S. Doyle.....	50 00	Gladesville Ch.....	1 00	Banner Ch.....	2 00
Per J. H. Clay.....	100 00	Morgantown, M. E. Brook-	2 59	Harmony Ch.....	3 17
Per D. B. Livingston.....	322 27	over.....	5 00	Rush Creek Ch.....	3 50
Per A. D. Carpenter.....	250 00	Gladesville S. S.....	5 00	Mt. Pisgah Ch.....	1 00
WEST VIRGINIA, \$541.75		Beech Grove Ch.....	5 00	Blue Creek Ch.....	2 00
Hopewell Ch.....	7 00	Danville Ch.....	1 78	Carbondale Ch.....	5 00
West Union Ch.....	17 98	Fork Creek Ch.....	1 78	Eskdale Ch.....	2 00
Hartford Ch.....	3 16	Forks of Coal Ch.....	40	Kanawha City Ch.....	70
Sweet Home Ch.....	1 07	Joes Creek Ch.....	2 00	Magazine Ch.....	60
Hopewell Ch.....	1 50	New Hope Ch.....	2 50	Pleasant Oak Ch.....	1 25
Morgantown Ch.....	135 00	Jubian Olive Ch.....	12 00	Putney Ch.....	8 20
Little Union Ch.....	8 00	Turtle Creek, Olive Branch	2 50	Sandy Grove Ch.....	1 00
Portersville Ch.....	8 00	Ch.....	8 00	Sugar Creek Ch.....	3 50
Susannah Ch.....	2 50	Peytona Ch.....	5 50	Two Mile Grove Ch.....	6 50
West Hamlin Ch.....	3 19	Pine Grove Ch.....	8 00	Winifrede Ch.....	5 00
Good Hope Ch.....	2 50	Sand Fork Ch.....	8 00	Red Warrior Ch.....	1 00
Union Ch.....	4 25	Gatewood Ch.....	2 00	Marmet, C. J. Cunningham	1 00
Zoar Ch.....	1 00	Oswold Ch.....	8 00	Wife.....	3 40
Galliersville Ch.....	60	Madams Creek Ch.....	1 50	Hampton Ch.....	2 00
Blue Creek Ch.....	1 00	Surveyor Ch.....	1 00	Craig Ch.....	1 00
New Prospect Ch.....	25 00	Cirtsville Ch.....	2 00	Sweet Home Ch.....	1 00
Galilee Ch.....	2 00	Laurel Branch Ch.....	1 16	Elk Grove Ch.....	1 00
Boothsville Ch.....	8 00	Long Hollow Ch.....	2 00	Echo, Rev. James Huff.....	1 00
Fowlers Knob Ch.....	2 77	Kyger, Bethlehem Ch.....	1 00	Cotton Hill, Ladies Aid.....	1 00
Mt. Gilead Ch.....	5 75	Reedy, Rev. J. N. Fox & Wife	5 00	Mountain Valley Ch.....	2 66
Twenty Mile Ch.....	78	Poca Fork Ch.....	8 00	Two Runs Ch.....	2 50
Ansted Ch.....	5 50	Lone Oak Ch.....	1 30	WISCONSIN, \$80.00	
Freedom Ch.....	3 00	Brooks Ch.....	1 00	Evansville Ch.....	40 00
Mouth of Greenbrier Ch.....	2 00	Morgantown, Zoar Ch.....	10 80	Waupun, Union Ch.....	20 00
Pine Grove Ch.....	5 00	Low Gap Ch.....	2 00	TOTAL.....	14,787.44
Grassy Meadow Ch.....	1 00	Briar Creek Ch.....	1 80	HOME MISSION MONTHLY	154.03
Rock Camp Ch.....	1 12	Gypsy Ch.....	1 75	LEGACIES.....	\$2,500.85
Oak Grove Ch.....	1 00	Grantsville at Bethlehem Ch.	1 00	MASSACHUSETTS	
Red Sulphur Ch.....	3 00	Enon Ch.....	1 00	Manchester, Estate of Sam-	
West Point Ch.....	1 86	Stouts Mills, Hepzibah Ch..	1 00	uel Cheever.....	280 50
Potts Creek Ch.....	1 50	Sand Fork, Harmony Ch.....	1 35	Springfield, Estate of Eli	
Mt. Hermon Ch.....	1 75	Rush Run Ch.....	1 54	F. Foster.....	2,220 35
Independence Ch.....	2 35	Rosedale Ch.....	1 00	Special Receipts for Work in Haiti	
Kingwood Ch.....	5 00	Savannah Ch.....	1 30	OHIO	
Albright Ch.....	4 00	Glennville, Shiloh Ch.....	1 50	Youngstown, Walnut St. Ch	30 00
New Prospect Ch.....	3 50	Lucerne, Union Ch.....	75	PENNSYLVANIA	
		Wayne Ch.....	6 00	Nanticoke, Collected per Rev.	
		Macedonia Ch.....	1 37	J. E. Davies.....	38 50
		Centerville Ch.....	2 20		
		Mt. Zion Ch.....	1 59		

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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THE BAPTIST HOME MISSION MONTHLY

PUBLISHED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY

312 FOURTH AVE., NEW YORK CITY

REV. HOWARD B. GROSE, EDITOR

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Entered at the New York Post Office as Second Class Matter



COLGATE UNIVERSITY

HAMILTON, N. Y.

92D YEAR OPENS SEPTEMBER 22, 1910

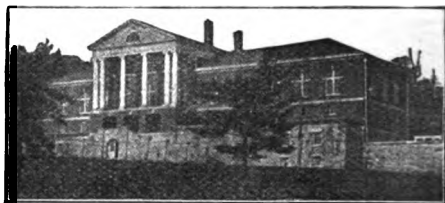
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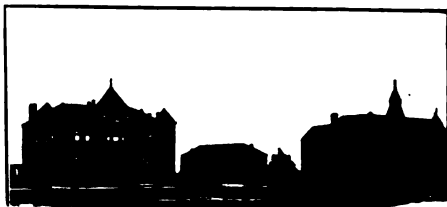
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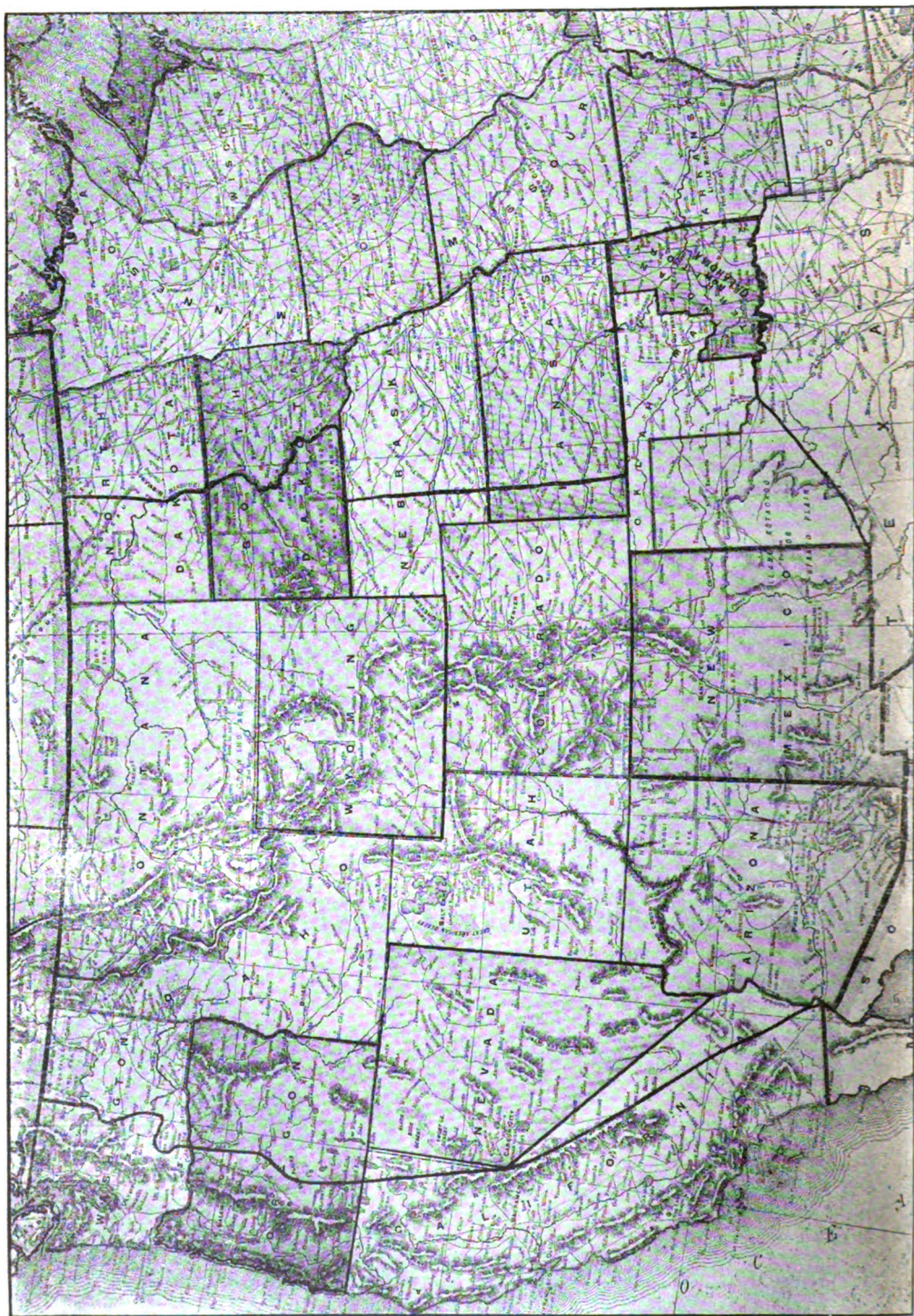
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THE BAPTIST HOME MISSION MONTHLY

VOL. XXXI

DECEMBER, 1909

No. 12

Merry Christmas All!



The Voice of the Christ-Child

The earth has grown cold with its burden
of care,

But at Christmas it always is young,
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on
the air,

When the song of the Angels is sung.

It is coming, old earth, it is coming to-night,
On the snowflakes which cover thy sod,
The feet of the Christ-child fall gently and
white,

And the voice of the Christ-child tells out
with delight

That mankind are the children of God.

On the sad and the lonely, the wretched and
poor,

That voice of the Christ-child shall fall;
And to every blind wanderer opens the door
Of a hope which he dared not to dream of
before,

With a sunshine of welcome for all.

The feet of the humblest may walk in the
field

Where the feet of the holiest have trod,
This, this is the marvel to mortals revealed,
When the silvery trumpets of Christmas have
pealed,

That mankind are the children of God.

—Phillips Brooks.





Then and Now



THINK back to 1878—only thirty-one years ago—when the HOME MISSION MONTHLY was first issued. How different the conditions were then from now. Remember, for instance, that Edison was still experimenting with the phonograph, the forerunner of the telephone. Try to recall how business was done before the telephone brought office and store and institution and home into immediate neighborhood and communication. Electricity had not yet been harnessed to transportation, and its use for heating and lighting was also unknown. The horse-cars had not been superseded by cable, which later gave way to the trolley. The main approach to Manhattan Island was by ferry. The Brooklyn Bridge was not ready for traffic until THE MONTHLY was five years old. Elevated roads, subways, river tunnels—these were unprojected; while motor-car, motor-boat, motor-cycle, aeroplane were undreamed of. Gasolene had not made its odorous entrance into common use. The first skyscraper had yet to be built, and the whole idea of modern steel construction which has revolutionized building was to be evolved.

The great projects were unborn or in their infancy. There was but one trans-continental railway—the Union Pacific—and the real opening up of the great north-west and the great southwest was in its initial stages. It is true that in the November issue of 1880 Dr. Morehouse said there were 735 houseless Baptist churches west of the Mississippi needing help from the Church Edifice Gift Fund which he had just originated, but it is also true that the vast migration to the West did not set in until later. And it took time to get there, even when there was a railroad to use. Thirty-six

hours to Chicago then seemed speedier than the eighteen-hour flyers of to-day. The immense accumulations of wealth, out of which have grown the monopolies and trusts, were not made as early as 1878. The multi-millionaire was rare and an object of curiosity. Of millionaires there were not enough to make a showing in a parade. Yellow journalism had not shamed the country. Sunday was generally observed, and church-going was still a mark of respectability and good home training. Family life was seldom assaulted by the divorce decree, and children had not as yet assumed charge and control of the household. Sunday theatrical or other performances for pay were outside the pale of toleration as well as of law. Law itself was regarded as something to be obeyed by the good citizen.

The pressure of life was far less intense, although it was sufficiently strenuous then in the great centers. But these centers were by no means so great as now, for New York, Boston, Philadelphia, Chicago, St. Louis and the rest had less than one-third of their present population. The tendency to throng into the cities was only beginning to show itself in 1878. Immigration was not large enough to create comment, and the stream was from the northern countries of Europe; the influx from Italy and the Slavic states had not started. Our country was still dominantly American in its ideals and institutions when THE MONTHLY first left the press. We still had the American Sunday, the American home, American standards of living, American customs—distinct and determining—in 1878. The Bible was read in the public schools, and it was not questioned whether this was a Christian country or whether Christmas might be celebrated by the school children without offence.

In the religious realm, the churches were as yet free from the influences resultant from radical biblical criticism and the line of attack upon orthodox theology which

was then foreshadowed by Bishop Colenso's famous address and *Ecce Homo*. It was the entrance upon a transition period, but the Protestant evangelical churches were unvexed by many disturbing issues that have since arisen.

The Baptists were moving along in regular and uneventful way. They numbered about two millions in the whole country, as against five millions now, including the Negroes. The Home Mission Society, just past its forty-sixth anniversary, had an income that year of \$115,000 from contributions and legacies, and commissioned 238 workers in the field, as against over 1,500 workers the past year, and an income from the same sources of \$485,000. There was no denominational coherence. Each Society was working by itself, and even between the various State organizations and the Home Mission Society there was nothing comparable to the present coöperation and affiliation. The work for the freedmen had been undertaken, and seven or eight schools were struggling along with poor equipment and inadequate teaching force, but the people were only awakening to the necessity of a much more vigorous policy. The substantial development of this educational work, which has been a large agency in the mental and spiritual elevation of the Negroes, has taken place since *THE MONTHLY* came into the field. The marvellous expansion of home mission operations in the West; the church edifice gift fund, which has been the right arm in this pioneer work; the revival of the missions in Mexico; the chief work among the foreign populations, and the prosperous missions in Cuba and Porto Rico—all of this belongs to the period under consideration.

Relatively speaking, that was the day of small things in 1878. The United States had not taken rank as a world power. Conspicuous movements of our national development had not been projected. This is a new era, with new civic, social, industrial and religious problems. These very problems create opportunity for service. Never was there so much for the Baptists to do as now. Never were the demands made upon the Home Mission Society so urgent. In city and country alike, east as well as west, there exist to-day social and religious conditions which call for the most serious consider-

ation and the utmost missionary endeavor. *THE MONTHLY* rejoices that it has had its place and part in one of the most remarkable periods of development in history. It has chronicled a wonderful home mission growth and service. May the next thirty years see a far greater progress in all parts of the world.



For the Greater Good

THERE is no loss without some gain, and it is wise to look for the gain and not dwell in the shadow of the loss. The new joint magazine is a case in point. We must say farewell to two excellent publications which have served the denomination long and well, the one in the foreign, the other in the home department of missions. *THE MISSIONARY MAGAZINE* and *THE MONTHLY* will be missed, as familiar and friendly faces are missed, and there will be sincere regret. The distinct appeal made by a magazine wholly devoted to one phase of missionary effort will not be felt to the same extent in the new magazine. The Societies will miss the official organ through which without admixture of other interests they have presented their needs and work to their constituencies. Undoubtedly there will be not only a sense of loss, but a measure of actual loss, for a time.

But the law of compensations is always at work. What will be gained?

The gradual diminishing to the vanishing point of artificial distinctions between mission work in one part of the globe and that in another—distinctions that have sometimes created hindering barricades and separated devoted workers. "*MISSIONS*" will stand to our people for the one great cause, all inclusive. The thought will not be apt to center in one department or aspect exclusively when all aspects and departments are constantly kept before the mind.

The consciousness of unity in service. Insensibly this will grow, as "*MISSIONS*" brings into view the work as a whole. It will not be easy to limit the interest when the eye is caught with a stirring message from the Indians of India on one page and an equally stirring message from the Indians of America on another. Missionaries will

come to be looked upon as missionaries whether they serve in Japan or Wyoming, in China or in Cuba, in the Philippines or Porto Rico, among the Negroes in Africa or the Negroes in America. One can hardly measure the value, educationally and spiritually, of the world view and vision in the presentation of missions, free from accidental labels and tags. We believe that this will far more than compensate for any possible loss from the merging of the old magazines.

Because of this conviction, and the further belief that the new denominational unity represented by the Northern Baptist Convention, the Forward Movement and the new joint magazine, is the greatest advance movement since Judson sent over the seas his appeal which welded American Baptists into a missionary wedge, **THE BAPTIST HOME MISSION MONTHLY**, as it retires from the field, hails with every good wish its successor, "MISSIONS."



Retrospective and Personal

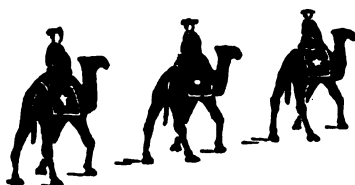
WHEN the Editor of **THE MONTHLY** began his work six years ago, he indulged in a personal word which he ventures to quote, since it expresses the feeling with which he resigns this specific task for another:

"Before dropping into the editorial 'we' and its accompanying impersonality, allow a single paragraph of personal greeting, which will give me chance to say how deeply I appreciate the opportunity of coming into working relationship with the consecrated leaders in the great work of our Home Mission Society. Nor do I prize less the opportunity of relationship, which I trust may prove close and helpful, with our religious press and the widespread constituency in our churches. The Baptist denomination has a history on this conti-

nent that might well inspire pride, were that the most profitable feeling, but that certainly should inspire gratitude to God and new purpose to advance all its enterprises for the evangelization of the world. To come into touch through the printed page with such a constituency, which has so loyally supported its agency for home mission work; to enter into sympathetic service with the great company of missionaries, teachers, and students; to do somewhat to further the realization of the Society's motto and aim, 'North America for Christ'—this is high privilege, for which I thank God and pray to be made efficient. Now to the work."

In this work the Editor wishes here to acknowledge that he has had the most cordial support from Dr. Morehouse, who so long carried the burdens of editorship in addition to his other overwhelming duties, and from all the other officers and the Executive Board of the Society. No relations could have been more congenial. Not once has any plan or purpose for the improvement of **THE MONTHLY** or the general literature of the Society met with anything but approval and appreciation. This has made the work easy.

While the magazine formed only part of the service as Editorial Secretary, it was recognized as the most important and absorbing part. There was opportunity in the home field to use the new methods of printing and illustrating in the creation of a new type of missionary periodical and literature. This was an inviting task. For the sympathetic support given by pastors, agents, and subscribers in extending largely **THE MONTHLY's** circulation and influence, and for the many words of appreciation from all parts of the field, the Editor is deeply grateful, as with more regret than any other person could feel, he sends to press the last editorial he will write for **THE BAPTIST HOME MISSION MONTHLY**.



Note and Comment

¶ "The work of home missions will be fully achieved when Christ reigns over the whole continent."—*Closing words of the leading editorial in the first number of The Baptist Home Mission Monthly, May, 1878.*

¶ Was it prophetic that in the first number of THE MONTHLY issued by the present Editor, he wrote a note containing this sentence: "May the MISSIONARY MAGAZINE and the HOME MISSION MONTHLY unite in effort to bring the cause of missions close to the heart of our great Baptist constituency." Behold, after six years, they have united, and MISSIONS now make its appearance. It will bring the best of both magazines to its readers, and should be found in every Baptist home.

¶ Porto Rico's new Governor, Colonel George R. Colton, opened his administration with an address to the Porto Ricans which was admirable in its tone, amicable and sympathetic while definite and firm. He served plain notice on the native leaders who have been misleading the people that their methods would not be tolerated, and that if necessary the United States Government would not hesitate to place the island under a military regime until such time as it proved worthy of civil rule. On the other hand, he pledged himself to seek only the good of the people, and promised that they should have the rights of citizenship as soon as the necessary adjustments could be made. If Governor Colton can carry out the principles of his address and give Porto Rico a firm and yet sympathetic government, it will be a great thing for the island and for our mission work as well.

¶ Rev. R. B. Foster, a congregational missionary in Oklahoma, said at one of the Councils: "I have been a home missionary for forty years. I have always had bread, and sometimes butter."

¶ The Presbyterian Mission Boards have received an extraordinary legacy from John S. Kennedy, who in his will left half of his fortune of sixty millions to missionary, charitable, and educational objects. The Home Board receives \$2,250,000; the Foreign Board a like amount; the Board of

Church Erection as much more; and the Church Extension Committee \$1,500,000. Robert College in Constantinople gets \$1,500,000, Columbia University about \$5,000,000, and not less than twenty-four colleges and schools are remembered, including Tuskegee and Hampton. No such generous and discriminating giving has been done in a long time, if ever. The Presbyterians will be able to enlarge the scale of their missionary operations. And the multi-millionaire who has done this noble thing came to this country a fortuneless Scotch boy, who found in American opportunity his open door to usefulness and wealth.

¶ To all who have aided by their contributions in making THE MONTHLY helpful during the past six years the Editor expresses his sincere gratitude. There has been manifested on the part of our missionaries and officers of the Society, also on that of pastors and laymen, a spirit of coöperation that has been a constant encouragement. The same spirit will carry over unquestionably to MISSIONS. There will be the same opportunity for interesting information. Gather up the choice items of missionary interest in your church or community, and send them to MISSIONS.

¶ We give this sample of the kind of pleasant notes we are constantly receiving regarding the new magazine: "Please send the prospectus, club lists, etc. We've waited long for this marriage and here's to prove it a happy union of our denominational missionary magazines. There's a special invitation and hearty welcome waiting Mr. and Mrs. Missions as soon as they begin their 'trip.' May the two truly become one, and both be better for the complement of the other." We assure Pastor Wm. E. Braisted, of Barre, Vt., that no pains will be spared to realize his wish.

¶ Twenty-seven cities of the United States, with a total population of 12,026,722, as given in the census of 1900, had 73.7 per cent. of descendants of foreign born parents. Omaha had the largest percentage of American stock, and Fall River the smallest, the figures showing less than 15 per cent. in

the latter. New York had about 78 per cent. of foreign birth and parentage, Chicago practically the same. Conditions have not changed materially since that census, and certainly the foreign population has not decreased in percentage. This constitutes the city problem in large part.

¶ As we have often said, so we repeat, that the securing of such a subscription list for MISSIONS as this Baptist publication ought to have, will depend more largely upon the attitude and interest of the pastors than upon any other factor. A word from the pulpit will go further than a thousand circulars. We bespeak this interest in behalf of the great cause of missions. Fifty thousand subscribers will enable us to make MISSIONS what the denomination would wish the representative magazine to be. Let the subscriptions come pouring in from the very start.

¶ Dr. Hillis of Plymouth Church knows by early experience something of the frontier work and workers. He says:

"If Thomas Carlyle were living, he would now add a new chapter to his *Hero Worship*, and if the pulpit ever wears out by much preaching the eleventh chapter of Hebrews, we can find a new roll-call of heroes in the record of home missions. Nor is there any volume on chivalry or knight errantry that will surpass these wondrous volumes."

¶ *Everyland*, the new missionary quarterly for young folks, is bright and attractive, and as tastefully gotten up and ably edited as one would expect with Mrs. Lucy M. Peabody and Mrs. Helen Barrett Raymond in control. There is a place for this special publication, which takes all Christian missions for its field, and we hope it may find a large number of readers among the juniors.

¶ The Jewish Conference in New York, in which leading rabbis from all parts of the country participated, decided against mixed marriages on the ground not of race prejudice, but of probable loss of the ancient faith. The vote was very close, after a lively debate. But as it was admitted that the young Jews in this country are rapidly drifting away from the old faith, it is doubtful whether the votes of conferences will be

decisive in such a matter. The very discussion of the question indicates the drift away from race clannishness under the influence of American institutions.

¶ Dr. F. H. Rowley of the First Church in Boston, in a recent stirring appeal for city missions, said: "While we must do no less for the far away nations we must do more for our own neighbors here at home. Nowhere as here in the city is the opportunity given to man to serve his fellow men. Here are gathered men from every land, as much in need of the gospel as those around the globe to whom we send our missionaries. Look at the dingy city missions, in dismal, half-lighted halls. Look at the old torn hymnbooks discarded by some rich uptown church. There is also the squeaky organ, which has been donated along with other wornout articles. This has been the way in which Protestant Christianity has been welcoming to its shores the foreign stranger." The problem of the city is pressing itself upon our churches, and none too soon.

¶ There were more than 600 baptisms in the Baptist missions in Mexico the past year, and the churches raised over \$7,000 for self-support and nearly \$2,000 for missions. It is significant that the Mexican Baptists should be impelled to send missionaries to Chile; but it is a hopeful sign of progress.

¶ A large circle of friends will be shocked to learn of the death on Thursday, Nov. 18th, of Mr. Edgar O. Silver, head of the publishing firm of Silver, Burdett & Co. Mr. Silver only recently returned from a European trip, the first real vacation he had taken in years, much improved in health. A cold was followed by pneumonia, and after a brief illness he passed away. News of his death came as *THE MONTHLY* was going to press, and there is opportunity now only to say that he was an admirable type of Christian gentleman, pure and upright in character, devoted to the highest ideals, a promoter of all that was excellent. He was for many years a member of the Executive Board of the Home Mission Society, and faithful in this as in church and all other relationships. The world is distinctly poorer when such men die.

MISSIONS

A Baptist Monthly Magazine

Published jointly by the American Baptist Missionary Union, the American Baptist Home Mission Society, and the American Baptist Publication Society

HOWARD B. GROSE, Editor

DO NOT MISS THE FIRST NUMBER, to be issued by December 20. There will be in this issue articles of permanent value. Dr. Sale, one of the United States Commissioners to Liberia, will give an illustrated article on conditions in that Republic. Dr. Dearing will tell of the Outlook in Japan, and Dr. Eubank of the New Era in China, just now the focal points of the Orient. Missionary Vodra will give us a glimpse of life in Coamo, our educational center in Porto Rico; Missionary Robbins a message from the Philippines; Missionary Howell a sketch of the work in Guantanamo, Cuba; Superintendent Brewer an account of some remarkable movements in Mexico; Missionary Hermiston a story of 41,000 miles in Chapel Car Emmanuel. As if that were not enough, there will be messages of godspeed from the chief secretaries of the Societies and the officers of the Northern Baptist Convention, and a comprehensive survey of the missionary operations of the Northern Baptists. With news from the world field, ample illustrations, and the regular features of the Forward Movement and missionary programs, this should prove an attractive first number. Subscribe now and make sure of getting it.

NOTE THE CHANGE OF NAME. This does not mean that the new magazine will not steadily aim to make Progress, but that many circumstances seemed to make a change desirable. A reason sufficient in itself is the fact that there is a new Chicago publication called "The Progress Magazine." Many felt that the missionary idea should be distinctively expressed in the name. To change was not easy, but it was clearly the wise thing to do. After careful consideration, the Publication Committee fixed definitely upon the present name: "MISSIONS: A Baptist Monthly Magazine." MISSIONS—that sounds the broad keynote. We never can outgrow that as a denominational aim. For all that the great word signifies and symbolizes in Christian history and outlook and purpose the new magazine stands. The sub-title carries with it the old feeling for THE MONTHLY and THE MISSIONARY MAGAZINE, and we all love the familiar sound and association.

PASTORS are heartily welcoming the joint idea, and expressing their purpose to see to it that large clubs are organized in their churches. We want every pastor to feel this way, and carry the feeling into actual club organization. Our aim is nothing less than a club in every Baptist church. All who have served as club agents for the two magazines in the past are urged to continue in that service. Their work will certainly be much easier under the new conditions. Five and more make a club, and the magazine will be mailed to the address of each member.

THE PROSPECTUS is ready, and may be had in quantities for distribution in the churches. **THE POSTERS** are delayed by the change in name, but will be on hand by the time this reaches you. We should like to have one of these hung in the vestibule or vestry of every church. Send for it.

SEND SUBSCRIPTIONS by post-office or express money orders or drafts. To send a local check costs us ten cents and takes off all our profit. Make all orders and drafts payable to "MISSIONS." Address all communications to "MISSIONS," 312 Fourth Ave., New York.

Single Subscriptions 75 cents. In Clubs of five or more 50 cents.



EVANGELIZING NORTH AMERICA—OLD STYLE ILLUSTRATION

The Evolution of "The Monthly"

By H. L. Morehouse, D.D., LL.D.

THE BAPTIST HOME MISSION MONTHLY makes its farewell bow on the denominational stage of action. After an existence of thirty-one years, having served its generation well, it enters into partnership with another, merging its life and influence in the comprehensive endeavor to win this world for Christ. Evolution and revolution are the order of the day. THE MONTHLY itself was an evolution. Prior to its appearance the American Baptist Home Mission Society had made several experiments in the way of publications in the interest of its work. The first was the little eight-page *Quarterly Paper*, from 1838 to 1841, which attained a circulation of 4,000 copies. "As a measure of retrenchment" it was then suspended and missionary news was furnished through the denominational newspapers. In 1849 appeared *The Home Mission Record*, edited by the Corresponding Secretary for awhile, afterward by another in connection with his pastoral work. This attained a circulation of 13,000 in 1851. In 1863 the name was changed to *The Home Evangelist*, with a vigorous editor, and in 1864, it had a circulation of 20,000 copies. In 1866, after seventeen years' service, this publication

was discontinued and news again given through the denominational press.

The next chapter in this history opens in 1867, with the appearance of the publication, *The Macedonian & Record*, published jointly by the Home Mission Society and the Missionary Union. Prior to this, *The Macedonian* had been published by the Union for twenty-five years. In 1871 The Bible & Publication Society of Philadelphia, was admitted to a share in the paper. In 1872 the Missionary Union deemed it best to resume its own independent publication, and so ended this chapter.

From 1873 for nearly two years the Society then issued *The Home Mission Herald*; which in consequence of frequent changes in administration was suspended.

THE BAPTIST HOME MISSION MONTHLY made its first appearance in May, 1878, Dr. S. S. Cutting, Corresponding Secretary, being the editor. In the light of previous experiments in this line, its tenure of life seemed quite uncertain. It was at first a quarto of 16 pages, increasing to 24 pages in 1879. Only six issues appeared the first year; regular editions beginning with August, 1878. Dr. Cutting, who had experience in

editorial work, gave character to the new publication, the editorship of which, however, he relinquished with his resignation as Corresponding Secretary in 1879. Of course, in this brief period it simply got started with a subscription list of less than 2,000.



H. L. MOREHOUSE, D.D.

When, in 1879, the writer was elected Corresponding Secretary of the Society, it became a part of his duties to edit *THE MONTHLY*. In this he had a capable helper for several years in the person of Mr. W. W. Bliss, Assistant Corresponding Secretary, until his death in 1887. The magazine was enlarged and improved in appearance, grew in favor and reached a circulation in a few years of 10,000 or thereabouts. During this period of its development, the work of editing and promoting its circulation, in addition to the general supervision of the Society's affairs, was very burdensome. Comparatively few illustrations were introduced, and these mostly expensive wood cuts,—the present methods of photo-engraving then being unknown or in their infancy.

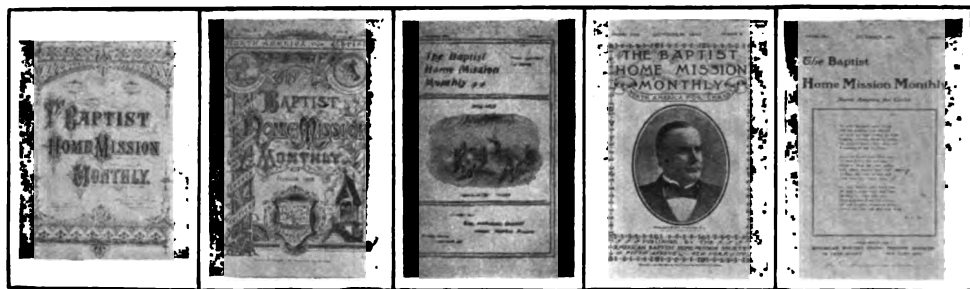
After my resignation as Corresponding Secretary and the election of Gen. Thomas J. Morgan in 1893, he assumed the editorship, continuing until his death in 1902, when it was my lot again to resume this work in connection with my recall to the Corresponding Secretaryship.

So greatly had the operations of the Society expanded and so complex had they become, that it was an impossibility to do justice to *THE MONTHLY* in the limited and fractional time at command of the Secretary. Accordingly the Executive Board relieved him of these duties by the election of Dr. Howard B. Grose, who became Editor in January, 1904. The time and talent that he has put into it these six years have enhanced its value and much increased its circulation, and given it rank with the best magazines of this class in the missionary world. The cost of its publication has exceeded annually receipts from subscriptions and advertisements; but this medium of information and appeal to the denomination has brought back to the Society's treasury for missionary work many fold more than the net cost incurred, nor is the harvest from this seed-sowing yet fully gathered.

I have appreciated the value of *THE MONTHLY* more and more as the years have passed. It is invaluable as a historical storehouse. Its bound volumes contain such a record of the Society's work as cannot be found elsewhere. This feature alone would make it indispensable. But it has also had great value as the means of direct communication between the Society and its scattered constituency. It has brought the vast home field before the people, made known the needs, and effectively presented the appeals for advance. For many years, in spite of heavy pressure of secretarial service, it was a pleasure to work in the editorial harness, and it has been a satisfaction to note progress under other hands. In giving up its separate publication the Home Mission Society, in common with the Missionary Union, is suffering some loss for the general gain.

THE BAPTIST HOME MISSION MONTHLY has well fulfilled its mission during an existence of thirty-one years; in its new relationship, under experienced management, and with the bans of the union already pronounced by the denomination, may it be a more potent factor than ever in the Kingdom of God.





The Final Number

WITH this number THE HOME MISSION MONTHLY closes its thirty-first volume and its separate existence. Dr. Morehouse gives elsewhere a brief historical sketch of the

various organs which the Home Mission Society has had. The covers which we reproduce indicate in a measure the process of evolution through which THE MONTHLY has gone. But while there have been wonderful improvements in illustration and typography, the aim of the periodical has never changed. To promote the cause it represented, to awaken interest and stimulate giving, to bring the lives and experiences of the missionaries in the home land close to the thought and affection of the Baptists—that has always been the controlling purpose.

To one with historical bent, the bound volumes of THE MONTHLY are replete with interest. It is simply amazing what an amount of valuable material has been furnished at a total cost to the continuous subscriber from the first number to the last of \$15.50 at the single subscription rate. There are twenty volumes in the set as bound, for in the earlier years when the number of pages was comparatively small, two years were bound in one. But since 1904 the volumes have been sufficiently thick with one year's issues in each. So great has been the pressure of live matter that the regular issue has been forty pages, while several numbers each year have run up to forty-eight, fifty-six, and even sixty-four; and still much has been left out that missionaries sent in and rightly thought was worth

printing. Dearth of material has been unknown, and the vexatious question has always been what to leave over. That will be a still more troublesome problem in the joint magazine, and contributors will have to exercise grace, forbearance and forgiveness. But they have been considerate and kind in the past, and will not be less so in future.

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

Articles followed in that "number one" on "The Rise and Achievements of Home Missions," "The Falling and Rising Again of Romanism," and "Ten Reasons why Home Missions should be Sustained." The reasons are all good, and even more emphatically impressive now. There was a Church Edifice Department, in which, as the opening sentence declared, "it is proposed to present, when opportunity shall favor, plans for church edifices of moderate cost."

The first editorial expressed the need and purpose of the publication as the particular

organ of the Home Mission Society, closing with these words: "We ask the prayers of our friends that through the years to come it may be made the instrument of a constant and powerful impulse to the cause of Home Missions." Such an instrument it certainly has been.

In the first number the organization of the women's societies, which occurred the year previous, was announced, and reports from them were received. There were notes from the field, and for sixteen pages the variety of matter was unusual. In July of the following year, Dr. Morehouse became corresponding secretary, and in the autumn his editorial vigor began to show itself. *THE MONTHLY* then had from twelve to fifteen hundred subscribers, and was constantly appealing for more. The argument was

sound: "Get people to read *THE MONTHLY*. They never will be greatly interested in Home Missions till they know the facts about the work. Here the facts will be found in an attractive form, and in amount as nowhere else." The same argument applies to *MISSIONS*, in its larger field. In the last three years *THE MONTHLY* reached 22,500 copies, its highest point. The new postal laws, which require advance payment and the cutting off of names when the subscription expires, in order to secure second-rate postage, reduces the list but keeps it paid up. What Dr. Morehouse asked for *THE MONTHLY* in 1881, ought certainly to be a small thing to ask for *MISSIONS*, the new joint magazine, in this day: "FIFTY THOUSAND SUBSCRIBERS." That would be a mark for 1910.



Tributes to "The Monthly"

Estimates of its Value as Expressed by Leading Pastors, and by Some of the Society's Well-known Workers in the Field



THAT the Baptists at large do not appreciate the denominational papers and magazines at anything like their real value is indicated only too well by the subscription lists.

While in the last few years the missionary magazines have gained materially in circulation, the totals have been small as compared with their worth to the cause they represent.

It was deemed in place, therefore, that some of the men who have constantly manifested their interest in our improved missionary literature should be given opportunity to say a word of farewell and appreciation

in this last issue of *THE MONTHLY*. They were invited to do this in order that their words might emphasize anew the significance of missionary literature. The ready responses from the friends of the cause have occasioned some embarrassment because of the too complimentary personal words which, in the kindness of their hearts, they have interwoven in their expressions. How to use the blue pencil fairly has proved no easy task. Let the Editor simply say, in acknowledgment, that such words from such sources, over-generous though they be, serve only to make him realize more deeply the seriousness and importance of the work that lies ahead. It is the consciousness that sympathetic men

and women in all the churches are ready to coöperate and quick to appreciate that gives to the missionaries on the field and the official

force of all our missionary societies fresh stimulus for their work. To all its friends **THE MONTHLY** says, "God bless you!"

From Leading Pastors and Educators

From Dr. W. H. P. Faunce, LL.D.

PRESIDENT OF BROWN UNIVERSITY

Every Baptist will surely rejoice that the new magazine which is to voice our missionary effort is to be under competent and inspiring management. **THE HOME MISSION MONTHLY** has recently ranked among the best periodicals of the country. We are now assured that the new publication, which should be in every home in the denomination, will be enthusiastic, intelligent, broad-minded and Christian.

From Dr. R. S. MacArthur

PASTOR OF CALVARY CHURCH, NEW YORK

Permit me to give you hearty congratulation on your successful work as editor of **THE HOME MISSION MONTHLY**. You have elevated this magazine to a high plane of usefulness. You have made it valuable for the information it furnishes, and still more so for the inspiration it imparts. I congratulate you, the Baptist denomination, and the cause of Christ generally on the issuance of *Missions*. Your work on **THE MONTHLY** is prophetic of the still nobler work you will perform on the new magazine which in its world breadth will be contributory to the still greater progress in the near future of our noble denomination.

From Dr. W. C. Bitting

SECRETARY NORTHERN BAPTIST CONVENTION

THE HOME MISSION MONTHLY has done good service during its career, especially in the later years under the management of Dr. Grose. Its educational function has been well discharged. Not the least of the many splendid effects of its publication is that it has helped to prepare the way for the coming magazine, *Missions*, which will no doubt worthily present all our missionary enterprises and be a valuable factor in promoting them.

From Dr. Francis H. Rowley

PASTOR FIRST CHURCH, BOSTON

As **THE HOME MISSION MONTHLY** is merged into the new publication I am glad to add my word in commendation of the

excellent service it has rendered the wide cause of missions here in our own land. It is a pleasure to know that the same able editorial management is to be in charge of the work that is to represent our great missionary bodies. I congratulate them upon what seems to me their wise decision in this matter.

From Dr. L. A. Crandall

PASTOR OF TRINITY CHURCH, MINNEAPOLIS

Now that **THE BAPTIST HOME MISSION MONTHLY** is to lose its identity in the interests of the forward movements in our denominational life, I cannot refrain from a word expressive of my appreciation of the high service which that magazine has rendered, especially under your charge. Artistically, it has been a delight. A good book poorly printed and meanly bound loses half its value. The very appearance of **THE MONTHLY** gave one a feeling of content, even before a word was read. Then, the matter presented was vital. It had to do with real things, and gave one an understanding of conditions which it was impossible for him to study at first hand. You have succeeded in making facts to glow and sparkle that under less skilful manipulation might easily have been dull and uninteresting. I congratulate you and the denomination upon the contribution made through **THE MONTHLY** to the advancement of the cause which we all love.

From A. Gaylord Slocum, LL.D.

PRESIDENT KALAMAZOO COLLEGE

THE HOME MISSION MONTHLY is one of the few magazines that I take the time to read. When it comes to my home I look it through somewhat carefully and I am always impressed with the amount of interesting facts regarding mission work and the splendid make-up of the magazine. You have certainly rendered valuable service, not only to the cause of missions, but to all departments of the work of the Kingdom. May you have still more abundant success in the larger field of *Missions*.

From Dr. John Humpstone

PASTOR EMANUEL CHURCH, BROOKLYN

THE HOME MISSION MONTHLY, under the editorship of Dr. Howard B. Grose, has been to me a continual help and inspiration in pleading the cause of missions in our own and other lands. Packed with fresh information, fervent in presentation of the spiritual motive, practical in urging the Scriptural conception and methods of stewardship, the magazine has been a vital force in all the churches. Unusual literary taste and editorial judgment have been manifest in its conduct, discerned both in the arrangement of materials and in the beauty of their presentation to the eye. It has been a satisfaction to compare it, alway to its credit, with other publications of like purpose.

From Dr. W. M. Lawrence

PASTOR NORTH ORANGE CHURCH, NEW JERSEY

Notwithstanding the apparent wisdom of issuing one magazine, which shall be devoted to the united interests of the Societies, I cannot help but feel a regret that the last number of THE HOME MISSION MONTHLY is so soon to be issued. Each of our magazines possesses an individuality, which instead of weakening the general effect would appear to strengthen it. There seems to me to be a united responsibility rather than a divided responsibility.

I wish I had a file of THE MONTHLY. There are articles in it of encyclopedic value. It has given me information concerning the condition of our country which I could find in no other periodical. I recall, especially, one instance, where a number of years ago I was invited to deliver a lecture on Mexico, and what I found in THE HOME MISSION MONTHLY, given by Dr. Morehouse, particularly with reference to the early religions, was a surprise to me. The company before whom I gave it was composed of some of the professors of our Theological Seminaries and business men. Among them was the late Professor Scott, of the Congregational Theological Seminary, who, taking all in all, was the most learned man I ever knew. His department was that of history, and I remember how he came to me at the close and stated to me that the information which I had given was invaluable. I turned over to him the material, which, when

he returned it, was accompanied by the same expression.

I think, perhaps, that this concrete instance is better than any general expression, and I wish to congratulate you. In all these years, THE MONTHLY has steadily improved, both in its make-up and in its material. I assure you of my personal interest and coöperation in the new and serious task before you.

From Dr. H. F. Stilwell

PASTOR FIRST CHURCH, CLEVELAND

I cannot repress a bit of that feeling which one has when bidding farewell to a good friend as I realize the going out of THE HOME MISSION MONTHLY, notwithstanding I firmly believe the new arrangement is far better. Whatever the advantages of the prospective combination may be, the value of the independent magazine has been mighty. No one can estimate the influence it has had in the quiet way in the home library. It has done splendid service as the pastor's helper in making bright and interesting the public meeting for mission study. One of its charms to me has been the excellent selections for illustration; pictures intelligently presented are a pleasing persuasive power. In its persistent progress it has reached a place in the artistic group that has made us glad to shout for it. To me personally it is a genuine satisfaction that the same ideals are to dominate the new enterprise. I have sincerely admired the splendid results you have achieved.

From Dr. Geo. M. Stone

PASTOR EMERITUS ASYLUM AVE. CHURCH, HARTFORD

A goodly number of us are sadly to miss the visits of THE HOME MISSION MONTHLY. It has had an inviting typographical dress; its editorials have been sprightly; and its illustrative variety adorning the letter page made it difficult to put it aside. Before it is consigned to the limbo of literary projects I wonder if we have sufficiently appreciated the pains and skill of its editor, Dr. Grose. Certainly such a compendious and versatile panorama of the great home mission field did not happen by accident but grew by patient toil. I cannot think words of sincere and hearty praise will beget an unseemly pride in its editor, but rather may brace and

encourage him in the arduous undertaking to which he is about to set his hand. And so with a kindly love-token to the parting guest and an equally cordial welcome to the coming one we utter our high estimate of the friend who will so soon close the door to the former and open it to the latter.

From Dr. J. W. Conley

PASTOR FIRST CHURCH, OMAHA

While rejoicing in the new departure in our missionary publications, I shall greatly miss the regular visits of the dear old HOME MISSION MONTHLY. Comprehensive and concise, attractive in style and make-up, bright, timely and instructive; broad in sympathy, patriotic in every purpose, and loyal to all the interests of the Kingdom of God, it has done a great work and has a splendid heritage to turn over to its successor. Permit me to say farther that its last years have been by far its best years, and I desire to congratulate you upon your marked success as editor of this very important periodical; and I feel that a most wise choice has been made in securing your services as editor of the new magazine.

From Dr. W. G. Partridge

PASTOR FIRST CHURCH, PITTSBURG

THE BAPTIST HOME MISSION MONTHLY has been read by me for many years, and I can candidly say that it has steadily improved in quality. Under your editorial supervision it has become very attractive in appearance, and the illustrations have been illuminating. Your comprehensive survey of the wide field of the American continent, with its outlying island possessions, has been invaluable to the cause of our Home Mission Society. Our churches have been inspired by the vision of an evangelized country, and your facile pen has made us familiar with the spiritual needs of our great Republic, and introduced us to the heroes and heroines of the mission fields. I congratulate you heartily, and believe that you have accomplished constructive work of a very high order for the extension of the Kingdom of God and for the Baptist denomination. I wish you great usefulness in your enlarged endeavor in the magnificent field of world-wide missions.

From Dr. J. Henry Haslam

PASTOR GETHSEMANE CHURCH, PHILADELPHIA

Every pastor familiar with THE HOME MISSION MONTHLY will feel no little regret that it is to make its monthly visits no more in the familiar form. Doubtless the same matter and even more will reach us in the new and comprehensive magazine. For years I have read carefully and greatly profited as a pastor from THE MONTHLY. Its special features each month of some phase of our work I have filed as of great value for use in educating my people in all lines of the Home Mission enterprise. I shall rejoice greatly in the unified publication if some of the features of THE MONTHLY are retained and enlarged upon, as I suppose they will be. I am expecting to make the first issue of the new magazine the occasion for a thorough campaign for subscriptions among my people. Thanks for the splendid work of THE HOME MISSION MONTHLY. Success in even greater measure for *Missions*.

From Dr. C. N. Carter

PASTOR FIRST CHURCH, MUNCIE, IND.

While we shall rejoice in the coming of our new, up-to-date friend *Missions*, yet we shall miss THE HOME MISSION MONTHLY. It is not that we love the latter more than we shall the former, it is not that we are not glad to note the evident advance in our missionary enterprises, but it is that we shall regret to see no more the face of our old-time friend. In turning from the old to the new, to expect advance is to expect large things, for the hand of a master has been evident in the editorial management of THE MONTHLY. It is a matter of great satisfaction that we shall have the same assured skill in the formative period of the new magazine.

From Dr. John R. Gow

PASTOR FIRST CHURCH, BRATTLEBORO, VT.

From its inception THE HOME MISSION MONTHLY has been an efficient educational force among Baptists, for the awakening of interest and the loosening of purse strings. Its more recent modernizing in external appearance and editorial arrangement has convinced its readers that the best journalistic devices may be used for the furthering of the holiest of causes. It has

already transformed the duty of acquiring information into the keen pleasure of following the conquest of America for Christ. Sane, breezy, sympathetic, sweet-tempered, with rare insight and high spiritual purpose, *THE MONTHLY* passes on a rich inheritance to its successor, *Missions*.

From Dr. B. L. Whitman

PASTOR FIRST CHURCH, SEATTLE

For many years the old *HOME MISSION MONTHLY* has been a constant joy to me in its fresh and helpful news of the work on the great home field. It is destined to still larger service in its new form and its new appeal. If the hopes of very many of us are realized the new magazine will in very truth give the world vision. It is precisely what we need, for the truth as it is in Jesus is to sweep the world.

From Rev. J. Y. Aitcheson

PASTOR FIRST CHURCH, GALESBURG, ILL.

Before we witness the dissolving view so soon to be thrown upon the screen—the passing away of *THE HOME MISSION MONTHLY* and the appearance of *Missions*, a word of appreciation is due you and your magazine for the splendid service you have rendered to the cause of missions. You have given us, month by month, a thoroughly

up-to-date magazine. The general appearance, the subject matter, the illustrations, the scope, the directness, the information, the spirit, the appeals, and the editorials have all been of the highest order. We are proud of what you have done and are not hesitating to say so. To be a missionary preacher to pastors and churches, to have such a part in the awakening of both to the greater work of the Kingdom, and to do it as earnestly and efficiently as you have done, is an honor worthy of the most unstinted praise and appreciation. As you enter this larger field you have the assurance of our love, our esteem, and our prayers.

From a Missionary Pastor

REV. JOHN H. HELM, SAFFORD, ARIZONA

I want to thank you personally for your editorial, "A Simple Way to Help." While I have been on this field for only a short while yet I am not a stranger to western conditions and always appreciate a word of encouragement. One half or more of our population are Mormons and you know what all that calls for. While God has given us three girls and a boy to care for, yet we count it all joy that we are even counted worthy to suffer many privations if so be the Lord will use us for the glorifying of His name.

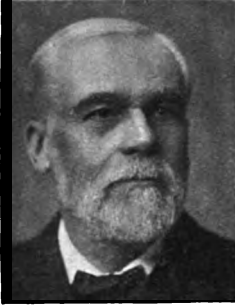
From Superintendents and Secretaries

From Dr. George Sale

SUPERINTENDENT OF EDUCATION

When the editor's letter brought home to me the fact that we were preparing for the last issue of *THE HOME MISSION MONTHLY* as a separate publication, I took from my shelves the last three bound volumes of the magazine and allowed the pages of them successively to run rapidly through my fingers. What a kaleidoscope of missionary endeavor such a rapid survey gives! A kaleidoscope it is, for the magazine is made up of bits of information broken out of the whole of missionary operations here, there, and yonder in our vast field. And yet these broken bits blend into one clear design, "North America for Christ." Out from

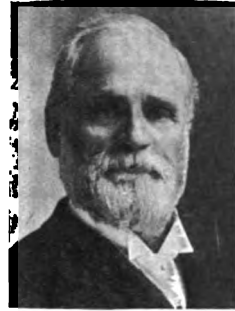
these pages as they run rapidly through one's fingers glance faces of I know not how many nationalities who have found a home in our country and a friend in our Society. With what fidelity *THE MONTHLY* and its editor have set forth the wonderfully varied interests of the Society a rapid glance at these volumes shows. The impression of the numbers altogether is so much greater than as they come a month apart to one's desk. If the new magazine shall cover its vaster field as well as *THE MONTHLY* has covered its field, it will indeed advance the world-wide cause of Missions. I desire to pledge to the editor my cordial coöperation in the endeavor to show that the great work of our denomination is one in spirit and purpose for the coming of the Kingdom.



DR. WILLIAMS



DR. WOODY



DR. PROPER

From Dr. C. A. Woody

GENERAL SUPERINTENDENT PACIFIC DIVISION

I have been a constant reader of **THE HOME MISSION MONTHLY** for more than twenty-five years, and have in my office copies of the magazine running back twenty years earlier than that. The influence of **THE MONTHLY** during all these years has been steadfast and marked. In recent years, since it has had the constant care and undivided time of an Editorial Secretary, it has become not only vastly more inviting but equally more efficient in popularizing the work of the Society, and as a forum for presenting the needs and opportunities of home mission work in North America. I think I have made more use of it in securing information for subject topics and programs for home mission meetings than all other home mission sources together. While I rejoice in the advance step in publishing the united magazine in the interests of our home mission enterprise, I am sure that I shall greatly miss the accustomed face of **THE MONTHLY**.

The opening of a new year of mission work in the Pacific Division, in which the larger number of conventions have already held their annual meeting, discloses the fact that the pressure for enlargement has increased even more than we had expected. Never have our conventions undertook so large a per capita convention budget as they have voted to assume this year. Every mail brings to my desk letters from pastors or from general missionaries telling me of new fields opening to us and what seems to them the imperative demand that we shall increase our missionary force. It has been possible for the Society to make small increases in

Utah, Wyoming, Montana, Idaho, Nevada, and Eastern Washington. Even in these States I fear the pressure is going to make imperative larger increases before the year ends, and am sure that in at least one other convention field we must make a substantial increase in order to care for the new work that has offered itself to us. It is a peculiarly unfortunate thing that in this year of great enlargement and pressure for the organization of new churches, the Edifice Fund of the Society should be smaller than for a number of years past. May the Lord raise up speedily helpers to the Society that it may be able to care for the work in this expanding section of the country.

From Dr. D. D. Proper

GENERAL SUPERINTENDENT CENTRAL DISTRICT

And so we must say "Adios" (Mexican farewell salutation) to **THE HOME MISSION MONTHLY**. You have been a good friend to the missionary and we shall miss your familiar face. There is no way to measure the value of this organ of the Home Mission Society. In giving workers and givers information concerning the magnitude of the great three-fold work of the Society it has been invaluable. In the presentation of faces and fields we have come to know the workers and the work so that we feel acquainted. To those whose gifts furnish the sinews of war, **THE MONTHLY** has been an inspiration to greater things. It has brought courage and good cheer to those on the "firing line" in finding we were a part of a great host working to a common end.

The outlook for mission work in central division has never been brighter. The collections for Home Missions last year

reached the high water mark. The Mission work this year in Nebraska, South Dakota, North Dakota, and Wyoming, in respect to money raised for State Missions, number of missionaries under appointment, churches organized and meeting houses built has hardly been excelled. The General Missionaries in these states have wrought nobly. Two of them, Rev. Wilson Mills, Omaha, and Rev. W. L. Anderson, Jamestown, N. D., began work this year. South Dakota, under leadership of Rev. W. C. King, with an increase of \$5,000 for State Missions, seventeen new churches organized and seven houses of worship built, takes the lead. Wyoming under leadership of Rev. Geo. L. White, half time, is making good progress.

From Rev. Bruce Kinney

SUPERINTENDENT SOUTHWESTERN DISTRICT

I shall in one sense regret to say "Vale" to THE HOME MISSION MONTHLY. But I do so gladly because I believe it to be in the interest of *Missions* in more ways than one. THE MONTHLY has been of tremendous help to us in all of our work, especially under the present editor. Our people do not have the old excuse of so many magazines now (but they will *make* some other) and I propose to do all in my power to get a large subscription list.

The condition of our work is gratifying. Last year we had an increase in receipts over the year previous of over sixty per cent. The first six months of the year are the poorest in receipts, yet we have had from April 15th to the present an increase of ten per cent. over the receipts of last year from April 1st to the same date. Our mis-

sionary work is also in a prosperous condition. Two of our Conventions are yet to be held, but the Conventions of Kansas and Colorado showed that better work had been done during the past year than ever. Both of these States have laid out their work for the coming year on a larger scale than ever.

From Rev. J. E. Norcross

SECRETARY NEW ENGLAND DISTRICT

The six States which form the New England District contain only 66,465 square miles. Washington, the smallest State in the rapidly developing Northwest, has an area of 69,180 square miles. You could pick up the territory lying between the St. John's River, Mt. Greylock, Block Island and Stockholm, Maine, where rises the Baptist spire nearest the North Pole in New England, and put it down in that commonwealth which justly boasts of a Seattle, Tacoma and Spokane, and have left a lordly preserve on which to erect an ample home for every Baptist minister who passes fifty. Within this historic New England territory live 157,928 Baptists, and they were signally honored last year in being asked to raise for the Joint Budget \$247,200, or one-sixth of the gross amount needed to wipe out the debts of our national Societies, provide for the annual expenses, and supply a working capital for world-wide evangelization.

Their actual achievement was \$168,241, a sum greater than the total amount raised for the three Societies by the Baptists of the sixteen States west of the Missouri River. It goes without saying that such a creditable victory could not have been won without education.



REV. BRUCE KINNEY



REV. J. E. NORCROSS



REV. F. H. DIVINE



DR. SALLADE



REV. T. E. TYSON



DR. PETERSON

The magazines whose merger we hail with joy, and which make their joint initial bow on January 1st under the name of *Missions*, were vital factors in furnishing the needful information and inspiration.

New England Baptists endorse most heartily this form of missionary activity, and pray for an ever-enlarging constituency of readers among the Baptists of the North.

Christianity is not waning east of the Hudson. The principles for which our fathers stood are being stoutly defended by their sons. Men of God are in the Baptist pulpits of New England. The laymen of our churches are devoted and generous.

Every good cause finds a sympathetic hearing in the centers where Baptists are in the ascendant. We are leading all of our sister denominations in work among the foreign-born and giving hours and dollars without stint to supply the needs of the rural churches.

We are labelling our tasks, not "unsolvable problems," but "divine opportunities."

There is a noticeable absence of the desolate wail, "It is of no use."

Our faith is in God, our heart beats warm and true, and the rocks and rills of the territory where God has established our goings echo at each fresh summons to meet the exigencies of Christ's Kingdom, with, "We can do it, and we will."

From Rev. F. H. Divine

SECRETARY NEW YORK DISTRICT

Throughout the New York District, so far as I know, there is but one judgment concerning *THE HOME MISSION MONTHLY*. A splendid evolution among missionary

periodicals, without a superior; indispensable in every home and pastor's study where there is any real interest in the Kingdom. *THE MONTHLY* may be lost as such only to live in a larger and more abundant life in the combined magazine.

We do not think of *THE MONTHLY* apart from its editor, and we give up this most efficient aid to intelligent campaign work in the confident assurance that he who has made *THE MONTHLY* take first rank will do even greater things in the united magazine. The people of this District were pleased when it was announced that we were to have but one magazine after January 1, 1910, and at once every mind turned to the editor of *THE MONTHLY* as the logical head of this new enterprise. Any other choice would have been a distinct disappointment. It is our hope, and it will be our effort, to secure as large a club as possible in every church throughout the District at the marvelously low rate fixed, fifty cents per year.

From Dr. Jacob Sallade

SECRETARY SOUTHEASTERN DISTRICT

Giving up *THE BAPTIST HOME MISSION MONTHLY* for the new home and foreign magazine, *MISSIONS*, makes one feel as he did on the day when he and his bride left the home of their parents to set up their own home. The old is loved and honored for all that it has done and the ties it has created, but you want the new.

Go among the churches and you are soon convinced that the present great interest in home missions is due in great part to the visits of *THE MONTHLY*—according to the officials of other denominations, the best home mission

magazine published in America. It will be difficult for even Dr. Grose to do better in the new than he did in the old, and yet we believe he will, and that is one of the reasons why we want it.

From Rev. John S. Stump

SECRETARY KANAWHA DISTRICT

I took charge of Home Mission work in Kanawha District just eight years ago. At that time there were thirty-two subscribers to **THE HOME MISSION MONTHLY** in the State. The yearly contributions to Home Missions amounted to about \$2,000. Since that time the circulation of **THE MONTHLY** has steadily increased to more than 1,100 copies, and the contributions have increased to more than \$5,000 per year. No other one factor, in my judgment, has contributed so largely to securing this increase as the enlarged circulation of **THE MONTHLY**. The attractiveness of its illustrations and

learned our lesson well. A resolution was passed after full discussion in which no word of doubt or dissent was uttered, declaring it to be our policy to raise double the amount of our apportionment, and the Secretaries were instructed to begin at once a campaign for \$50,000 for missions. Keep your eye on West Virginia.

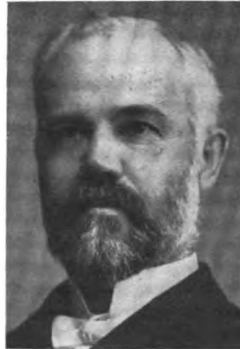
From Rev. T. K. Tyson

ACTING SECRETARY OHIO DISTRICT

In all my work in the ministry, whether as pastor, District Missionary, or District Secretary, I have found **THE HOME MISSION MONTHLY** to be a most valuable assistant in the development of the missionary spirit among our people. I know of no other such agency for the deepening of the missionary conviction. Its readers are uniformly well informed as to the varied work of the Home Mission Society, and as a consequence are deeply interested in it. I have always felt



REV. JOHN S. STUMP



DR. C. A. COOK



REV. S. C. FULMER

its general appearance, the readableness of its articles and news items and their informing and convincing character, the increasing fairness of its treatment of questions in which people in sympathy with the South had sometimes felt that it was unfair, have been matters of common remark. **THE MONTHLY** has been a great success.

The tide of missionary interest in West Virginia has risen steadily for a good many years. Lately we have had in our General Association several of the speakers who make our National Anniversaries great. In the session held in October of this year the speakers were nearly all local men and the tide rose higher than ever. We have

that I could render no better service to the cause of home missions than to put **THE MONTHLY** into every possible home in my District. From the standpoint of an old practical printer, I have taken a deep interest in watching the marked and continued improvement in its mechanical make-up. Its illustrations have continued to grow in attractiveness from year to year. But its most commendable feature has been its timely and spicy editorials and its reports from the missionaries on the field. While I shall miss **THE MONTHLY**, I shall expect to see its cheerful face continue to shine in the forthcoming *Missions*, our Baptist Monthly and Magazine combined.

From Rev. S. C. Fulmer

JOINT SECRETARY WABASH DISTRICT

I became District Secretary of the American Baptist Home Mission Society in the Wabash District, Aug 1, 1896. For quite a number of years previous to this date I had been a reader of *THE MONTHLY*, and since beginning my work as Secretary I have been a very careful reader of its pages. In it I found constantly new information and inspiration for my addresses; it has been my chief source of ammunition in addition to the Anniversary Meetings and trips to mission fields. Hundreds and thousands of copies of *THE MONTHLY* have I carried out and distributed in my District, besides mailing large numbers every year. I have gotten many clubs also and taken large numbers of single subscriptions. I never ceased my efforts to circulate *THE MONTHLY* because of the constant and fresh information which it contained, and because where it was largely read it inspired to better and more regular offerings. Since you took hold of *THE MONTHLY*, informing as it was before, I have continually wondered how you could make it any better, but it is a constant surprise and joy and as constantly improves.

The prospects in my District were never brighter, and with my returning health (having been laid aside this past summer with a nervous break down) I am planning more largely than ever for my work. You may count on me as a most enthusiastic supporter of the new joint magazine, *Missions*, as I am heartily in favor of the idea. Yours for the unity, coöperation and advance upon which I believe we are now entering.

From Dr. Frank Peterson

JOINT SECRETARY SUPERIOR DISTRICT

THE HOME MISSION MONTHLY has performed a splendid service. Its letters from missionaries have been as inspiring as reports of victory from the men on the battle line. Its illustrations have familiarized the readers with the characteristics of the fields and the peoples among whom our missionaries labor as nothing else could have done. They have furnished to us an illustrated history of our fields and missions. The reports and discussions have indicated the broad scope missions have taken in our day. They involve questions of diplomacy, questions of finance, questions of expediency,

of comity, and duty such as calls forth the keenest insight in Christian statesmanship.

I hail with joy the coming of the joint magazine. It will be another rivet which will hold our missions together and prove that as they are Christian they are essentially one, though of necessity moving in two great divisions. Both so related that each receives strength and inspiration from the other. *Missions* is a good name. May it inspire us all to an aggressive move along the whole line of the kingdom.

From Dr. Charles A. Cook

JOINT SECRETARY YELLOWSTONE DISTRICT

TO THE HOME MISSION MONTHLY: On the eve of your withdrawal from the field as the distinct messenger of the American Baptist Home Mission Society, we send you cordial greeting. What a bright and inspiring and useful messenger you have been! Through many years your visits to Baptist homes have told the inspiring story of the courage, and patience, and self-sacrifice of the heroes and heroines of modern missions. The religious problems of our great cities, the conditions and needs of the incoming millions, the call of the West with its frontier life and Indian tribes and need of Christ, the South land and the uplifting of the Negro people, our neighbors in Mexico and their cousins in Cuba and Porto Rico, and the glad news of Christian conquest everywhere, you have told us about in picture and story till our hearts have been stirred to prayer and praise.

You have helped pastors and church members all over the land to larger missionary visions, while General Missionaries and District Secretaries have found you their greatest friend and helper in their work. A greater number of Baptists should have known you intimately. Your last days have been your best and brightest. You have prepared the way for the larger ministry of the greater messenger that succeeds you and therein will continue to live and speak with greater power and to larger numbers. Congratulations for the past and for the future.

In the great Yellowstone District home mission work is being pushed on a larger scale than ever before and with the best results. New churches are springing up and are at once falling into line for the

Budget and Apportionments of the Northern Baptist Convention. Prospects were never brighter for great harvests of blessing.

From Rev. Alonzo M. Petty
SECRETARY PACIFIC DISTRICT

It is with pain and pleasure—paradoxical as it may seem—that I learn that we are to have no more THE BAPTIST HOME MISSION MONTHLY, as such, but are to have a comprehensive missionary magazine covering the work of our entire missionary effort as a denomination. THE MONTHLY has been such a “power house” for all of our home mission work during so many years—hid away, so to speak, in the great city of New York but sending light and inspiration and enthusiasm throughout the entire country—that it gives me a genuine pang of sorrow to know that it is to be no more. It is the general consensus of opinion of our denomination on the Coast so far as I know, that it has been the most ably edited missionary periodical in the denominational world; and it has been repeatedly said by leaders in other denominations that it was one of the best missionary magazines in the Protestant ranks of America. I have heard only words of praise for it and do not recall a single sentence of unfavorable criticism as to its appearance or content.

After all that can be said, it is a pleasure to know that another step towards the unification of our missionary work is to be taken in the coming *Missions*. Our missionary work is not a forest of trees, but one tree with root, trunk and branch; *Missions* will only emphasize that fact, and lay each month a united call and message for the salvation of the whole world upon every reader.

From President John Hope
OF ATLANTA BAPTIST COLLEGE, REPRESENTING
THE HOME MISSION SCHOOLS

THE HOME MISSION MONTHLY has yielded to the spirit of consolidation. It ends a career of good work to enter upon an even greater service. We teachers and students in the many mission schools of the south will miss the name that has become so familiar and dear to us. That fine magazine turned over by Drs. Morgan and Morehouse to Dr. Grose has become even more attractive and helpful, and we regret to part with it. However, this loss is only seeming, as we shall still get the good news from our many home mission fields. And

these reports are inspiring to the very people for whom the missionary work is done. Indians, Eskimos, Cubans, Negroes and the multitudes of foreigners feel each a fellowship with all the rest. THE HOME MISSION MONTHLY has greatly benefited us Negroes by teaching us that we are only one group in need. We have learned through THE MONTHLY of the downward pull and the upward strength of other people. This has enlarged our sympathy and increased our self-respect. Now, within one cover, we shall come in touch with all nations. Let us thank God for THE MONTHLY and ask His blessing on MISSIONS.

From Rev. G. A. Schulte

SUPERINTENDENT OF GERMAN WORK

In order to give specific information concerning the general work and my field I must necessarily make use of the German press. But THE HOME MISSION MONTHLY has rendered valuable service in the Society's missionary operations among the Germans. It has helped to bring our German members into hearty sympathy with our English-speaking churches and with the general work of the Society. In many of our German families it was the only denominational magazine in the English language. Its brief and pithy articles, written in plain language, could easily be understood by those who do not master the English language perfectly, while the fine illustrations conveyed to the mind of the foreign reader the subject of the article in hand. THE MONTHLY has indeed given much valuable information in regard to the great mission work of the Society among the various nationalities and races represented on its vast mission field. With the same efficient editor the remarkable success of THE MONTHLY in the past assures a glorious career for *Missions* in the future.

The outlook on the German field is very bright. The past year was a very prosperous one. The number of baptisms was larger than ever in one year, and our total membership in the German churches has gone beyond the 30,000 mark. As new fields are constantly opening all over the country the demands on our churches for increased offerings become greater, and in order to meet our obligations we have to make strenuous efforts in this direction at the present time.

From One of Our Oldest Missionaries,
J. N. Williams, D.D.

SUPERINTENDENT OF THE FRENCH WORK

One of the most interesting features of our Home Mission Society's great work has been growth. At first slow. It took thirty-three years of forging ahead for this now great society's receipts to reach the one hundred thousand mark. That point reached however in 1865 its progress ever since has seemed to be by great leaps and bounds as if fully awake at last to the fact that it was born to keep pace with the onward march of this great land of ours.

Two full pages of the last Home Mission annual report, though covered with nothing but ciphers and numbers "dry statistics" as we usually dub them—may well fire the soul of workers in Christ's Kingdom. From 1832, the year of the Society's birth, yearly receipts have risen from \$6,586 to the great sum of \$699,125.45 this last year. The 400 baptisms of that first year to 8,400 of its last report. And the little band of the 50 first laborers has grown up into the great polyglot battalion of 1,560 missionary laborers of the last year.

Among the forces which have signalized this grand advancement, not one I think has outrun that of the Society's missionary literature. No missionary periodical has ever been to me more of a delight than THE MONTHLY of today with its wealth of illustrations many of them in their artistic realism almost as good as a visit to the scenes which they so vividly depict, bringing before our eyes the whole great mission field as it was with its panoramic procession of missions and missionaries of mission homes, of mission premises, chapels, schools, and the thousand and one instrumentalities and appliances for the great host of toilers in God's vast harvest-field in our and other lands. Every time I turn and peruse these delightful pages I can't help wishing in my heart that God would raise up another Brother Grose, but this time a full-fledged Frenchman, to make our French tracts not only choicest in matter, but so attractive in form and make-up with the magic of illustration that they would be easy to distribute, hard to part with, the children's picture-books sure to

be kept for their looks, at first, but with the best chance in the world of being read in full or in part by the older ones of Catholic homes, however prejudiced and misinformed.

From Rev. Alvin A. Cober

MISSIONARY SUPT., SAN JUAN, PORTO RICO

At last we are to have a missionary magazine covering every department of Baptist missionary enterprise. Doubtless every reader of Baptist missionary literature is rejoicing because of the change. Judging from the exceptionally high standard of excellence achieved by the periodicals to be merged into the new one, we have great reason to expect a magazine that will stand in the very front rank of missionary publications. The denomination is to be congratulated upon having a man of such varied and thorough experience at the head of the new organ. I feel that we shall have not only a monthly "missionary tea" but a veritable feast of many good things that will greatly strengthen and stimulate every department of missionary work among us.

To this word of appreciation permit me to add that in Porto Rico the Lord's work is moving on with great encouragement. In the San Juan District, prosperous as the work has been in the past, the prospect has never been so full of promise as it is today. The organized churches are growing in strength, new churches are to be organized during the year, new fields are being opened, several chapels will be built, and the pastors as well as the members of the churches are encouraged with the outlook. From the beginning I have been hopeful of Porto Rico, but never more so than now. May the Lord direct us.

From Rev. H. W. Vodra

MISSIONARY SUPT., COAMO, PORTO RICO

A backward look over the progress of the Lord's cause in the Coamo District during the past year gives large ground for gratitude and rejoicing. Many new preaching stations opened up, a new chapel at a most strategic point, many additions to the churches with the organization of new Sunday-schools,

victory in the courts over violent assailants resulting in a clearer understanding of Protestant rights, a substantial beginning along educational lines for our Christian boys, a decided advance in the policy of our Girls' Industrial School, give strong evidence of the Spirit's presence. Taking the record of the past as a measure of the Lord's purpose for the future, we look out upon the opening of another winter's campaign with high hopes. Not a little of the success of the past has been due to the sympathetic hearing given our interests in the columns of *THE HOME MISSION MONTHLY*. This has also been a messenger of education and inspiration, and we hope that its successor, *Missions*, will make steady advance through triumphant victories in a larger field of usefulness. We believe in *Missions* and in the name of the hundreds of Baptists of this District we salute the birth of the new magazine.

From Rev. E. L. Humphrey

MISSIONARY SUPT., CAGUAS, PORTO RICO

The Caguas-Cayey District is the only one in Porto Rico that is wholly inland, all the others, three in number, touching the sea. We are in the hills and mountains away from the large cities. This probably accounts for the fact that a very large percentage of the population is white. I estimate the population of the district to be 75,000. For the work there are twelve persons, nine men and three women. Our equipment is very good. With the exception of two towns we have very comfortable houses of worship, among them two fine churches. In all, there are about forty points where the workers preach regularly. Our congregations are from twelve to one hundred and fifty persons. There is a real interest in the gospel and in the study of the Bible. The work in the country districts is most encouraging. Take it all in all, the prospects for the coming year are brighter than ever. The workers are very hopeful. We look anxiously for the coming of *THE MONTHLY* from month to month. We put it among the leading magazines of the day with pride. You are to be congratulated on its wide-awake spirit and attractiveness. *Missions*, the new joint magazine, will surely take first rank among missionary periodicals under your leadership.



Two Questions Answered

HOW many make a club? Five or more. But it is hoped that the minimum will seldom be the stopping point in getting names. Our faithful agents do not work with the minimum number in mind. The number is placed as low as five in order to enable the small churches to secure the benefit of the clubbing rates.

Will the magazine be sent to each member of a club, or must the agent receive all the copies and distribute them? All the agent has to do is to send the list of names, with the addresses carefully made out, including street number in the cities, and *MISSIONS* will be mailed to each person. Of course, if for any reason the agent should wish to receive the magazines and distribute them, *MISSIONS* will not object.

Now for a club in every Baptist church. You do not need to wait for the first number. The two magazines merged in the new one are a sufficient guarantee that *MISSIONS* will be worth while.

School Expansion

"We have had the very best opening in our school's history," says Principal M. W. Reddick, of Americus Institute. "Not only from the point of numbers but also from a spiritual view point. We have now about 100 students who show deep earnestness. Our school has not only to do with the class work on our campus but also with keeping alive the educational spirit among twelve thousand Baptists in Southwestern Georgia. Never was our association in better spirit than at present, and never were the men so hopeful. In addition to this we have taken hold of the public school work in our county, and we are looking for great things from that department of our educational efforts."



APPLES PHOTOGRAPHED ON TREE. BIG HORN BASIN, WYOMING.

{The Baptist Wonder-book

{By Field Secretary L. C. Barnes



THAT is what the HOME MISSION MONTHLY has been—the sober chronicle of wonders greater than the Arabian Nights' Tales.

Western yarns are too tame. The realities are so astounding that the most highly colored stories fail to picture them. When you get to a place about which you have heard glowing accounts—which you instinctively discounted—you are disappointed. The reality is more wonderful than you had imagined.

For example, take North Yakima, Washington. Not long ago it was a sage brush desert. Now you drive through mile after mile of orchards. The trees are trimmed to grow low for convenience in gathering. This year is a poor year for fruit here, yet you see branches loaded to the ground with

apples which would make a New York or Ohio apple-grower green with envy. Embowered amid the fruit groves are ample homes with fountains playing in front of them.

Amid such fruitful acres a stirring little city of 15,000 people has leaped into being. There are 20,000 people within two miles of the railroad station. Some of the best of these are Baptists. In four years the church planted and watered by the Home Mission Society passed from being helped to carry on its work in a Church Edifice meeting-house, to worshiping in a stone house costing with its noble organ and other fittings \$60,000, and to helping others with larger mission offerings than any church in Eastern Washington.

Imagine the future if you can. It is all so incipient yet that only one-fifth of the trees which have been planted are old enough to be bearing and only one-sixth of the orchard lands are even planted. When you have multiplied by thirty you have only begun to

tell the story because fruit composed less than one-fifth of the value of Yakima County's products last year.

Take another instance. There are people reading this article without glasses who were intelligent readers of home mission news when the first Baptist went into Minnesota. The Society sent a missionary there before the Congress of the United States had voted to organize the Territory.

Today there are more than 250 churches with 25,000 members. The Society helped all but twenty of these churches to get on their feet and to keep going in their early years. It also helped more than sixty per cent. of them to get church homes to live and grow in. More significant than numbers is a fact which puts optimism into our outlook upon the problem of the foreign born in America. One third of our Baptist army in Minnesota is in foreign language churches.

Some years ago it ceased to be necessary for the Society to put any more large amounts into the State. Minnesota Baptists now put \$280,000 a year into their own work and send \$50,000 or so outside. Some of the best churches, ministers and meeting-houses of the entire denomination now are in Minnesota. The jubilee of the State Convention at Winona a few weeks ago was a jubilation of the most substantial order.

Of wonders recently before the eye of the writer the single intermountain county and one Great Valley State instanced must suffice. Kindred wonders THE HOME MISSION MONTHLY has been putting on record ever since it began.

¶ The Italian mission in Monson, Mass., under the charge of Rev. Francesco Sannella, is making progress. With a resident membership of eighteen, the average attendance at the church services is about fifty. There is a good spiritual feeling in the church, and much interest is taken in missionary work. The Sunday school has a regular attendance of about thirty bright, intelligent and attentive children, who memorize passages and entire chapters of the Bible. Then, a Bible chapter is taken on Sunday, and during the week the children are urged to write the lesson story in their own words. The Monson Italian colony numbers about 200. The church is planning to reach the young men by an evening English school.

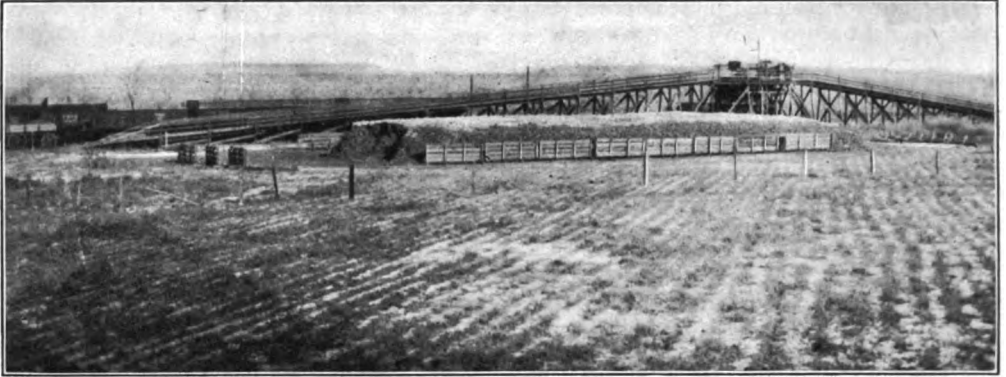
The Cost of It

Do Home Missionaries run no risks in their labors in the United States? Are all the heroes and sufferers those who go to foreign lands? Read what follows:

"It is with a sad heart," writes Rev. Robert Hamilton missionary to the Cheyennes some seventeen years, 'that I inform you of the sickness of my little girl. As you



know, tuberculosis is very prevalent among the Indians. They are so much in our home, and little Eva is very fond of them, particularly of two dear little girls Lillie and Mamie Bliss, with whom she played about the mission. They both died of consumption and are buried here in our little mission cemetery. Last September our little daughter had diphtheria. The dear Lord gave her back to us from the very jaws of death; but in a few months she began to show symptoms of tuberculosis. She is now being treated by physicians, who advise taking her to the mountains. Perhaps the Lord may have some humble field somewhere in the great West where I can serve Him, and where the little one may regain her health."



Seeing the West

Report of Central Deputation made at the Home Mission Society's Meeting in Portland

By Charles C. Barry



OUR central deputation spent seven days together, traveling 1500 miles through Colorado, Utah and Idaho, from Colorado Springs to Portland, looking with our own eyes, and at our own expense, upon a few of the white fields of opportunity which have blossomed under the judicious planting of the American Baptist Home Mission Society.

We were fortunate in having with us District Secretary Stump of West Virginia whose genial presence and inimitable stories added days to our lives, and whose experience in mission work and travel was of advantage to us in our observations. Starting from Colorado Springs June 17th, we reached Salida, Col., on the evening of the same day, meeting en route Ripley, the Superintendent of Missions for Colorado, whose grasp of the Baptist work in the State put us at once in touch with the situation.

Refreshing ourselves at the hotel we walked out to breathe the bracing and invigorating air of this mountain city of six thousand people, a mile and a half above Boston. Climbing up the Mesa, we looked out to snow capped Ouray, Chipeta, Aetna, Shavano, Princeton, Yale and Harvard

Peaks, each of which is higher than the famous Pike's Peak. It was good to breathe unstrained, unpolluted air in abundance. There is enough of it, thank God, if you only climb up high enough for it! Passing to the church for a special service we learned that we were in a railroad and mining center. The church organized in 1886 with 40 members; aided by the Home Mission Society to the extent of \$3,000 in 1894 when meeting-house was built. Now with an enrollment of 150 the church is self-supporting. Raised the budget, and the Young People's Society pledged \$50 for Ramapatam Station abroad. The quality of the membership is excellent and the missionary spirit of the people is inspiring.

Nearly all the Baptist churches in Colorado have been aided since Denver was founded fifty years ago. That the aid was justified is abundantly seen in the present vigorous growth. Within ten years 150,000 people have moved into Colorado.

From Salida we passed through the ramparts of the Royal Gorge and down into the Black Canyon of the Gunnison where we were awed by Nature's stupendous marvels, shut in between mountains immense in height until we recognized God in the midst of his wonder-working plan.

Our next station was Grand Junction,

Col., where we found the Baptist pastor in the midst of special services. Ripley of Colorado and Hodge of Massachusetts assisted in this closing service. Population 6,000—a busy city with a strong tide of life. Off again at 3.30 a.m. to Salt Lake City, where we are met by Rev. Mr. Bowerman, whose leadership in that Mormon stronghold is an inspiration to the cause of Christ and an incentive to his young flock.

What is the outlook? Population 100,000; 45,000 Mormons with 1500 in their Sunday schools; with Temple, Tabernacle, and 44 Ward Meeting Houses, now being rebuilt at a cost of from \$40,000 to \$75,000 each. The very essence of concentrated power; and yet Salt Lake City is now controlled by the Gentiles. There are 3,000 Protestant church members, representing possibly a constituency of 10,000—no more. Of these the Presbyterians have spent \$165,000; Congregationalists, \$110,000; Methodists \$70,000; and the Baptists, now united in one church center (owning two lots of land) are preparing to build a new meeting house to cost complete about \$60,000.

Here by the establishment of a center for work and service the State is served and missions are founded and established. There are three Baptist mission stations, and need of a fourth at once in the southeast section of city, among 10,000 people, one-half Gentiles. Baptists have a clear field by right and by general consent, and the door is wide open to them to occupy it. Immanuel Church was apportioned \$1,050 under the Budget Plan, and raised \$1,500. Utah raised more than its full apportionment. There is a colored Baptist church in Salt Lake City, well organized, doing fine Christian work and growing; it awaits the building of the new meeting house, when it stands ready to buy the old meeting house and use it. Pastor Allen is a faithful minister.

POCATELLO, Idaho—a passing view. Largely Mormon; 8,000 people; railroad center; railroad shops; Pay Roll one million dollars a year; 5 Protestant churches. Membership about 500; Baptists number about 80, with meeting house paid for; became self-supporting three years ago. Raised the Budget and more—about \$400 for Missions.

What an inspiration and illustration to us Easterners to have these pioneers raise their

average to five dollars per member for missions!

TWIN FALLS, Idaho—Bowler, General Missionary Bishop of Southern Idaho. Lansdell, pastor and minister to a thriving commonwealth. The town site was laid out five years ago—July 5, 1904. Then it was thirty-five miles to the nearest railroad—nothing in sight. One year later the railroad reached Twin Falls. Today a city of 6,000 people; electric light, power and heat in abundance; \$110,000 already expended in school buildings and fixtures; County Court House in process of erection at a cost of \$150,000; \$15,000 appropriated for sidewalks and pavements. Two hotels, as well appointed as in any large city, costing \$100,000 each. Church buildings: Methodists: \$18,000 in buildings and annex; with land awaiting their prospective meeting house; coming soon. Presbyterians: \$15,000 spent on buildings. Baptists: \$7,000 in lot and building. Church organized with the aid of the American Baptist Home Mission Society, January, 1905—14 members. Present meeting house only dedicated last August. Membership of this church has increased 300 per cent. within the past four months. Present building outgrown now and committee already appointed to select and purchase a new location, hoping to build an edifice costing about \$50,000—to meet the reasonable demands of the community as a religious center of a great commercial district. A Lot of land sold for \$1,750 four years ago sold again this year for the site of a Bank and Commercial building for \$23,000. The foundations were being laid for a ten-story building while we were there.

Soil—climate—irrigation projects covering 3,000,000 acres of rich and fruitful soil in this vast territory—make this county seat a center or Experiment Station to reveal to the Nation what can be done in the rapid development of great natural resources when aided by thrifty energetic men and women appreciative of opportunity and ready for hard work.

SHOSHONE FALLS—Blue Lakes—Perrines orchards—825 feet of perpendicular walls separating the banks of the Snake river—magnificent sight as we drove 21 miles cross country to our next station.

JEROME—Town site surveyed two years ago; 18 miles from railroad; 14 miles from

nearest house and nearest water. Now with population of 1,500, water works, street sprinklers, electric lights; a fine hotel, up-to-date in all appointments, fireproof building, electric lighted; buildings in process anticipating the coming of 50,000 people; and they are coming, sometimes a hundred in a day. Baptist Church organized one month ago with 23 members—and only one section of the town had been canvassed when we were there. Lot given the church for a site of meeting house.

GOODING—On sidetrack for 20 years; nothing but a sheep ranch, no prospects. "Little drops of water on little grains of sand"—presto! Town site opened 18 months ago; Irrigation Project established here; Population now 1,800; average increase 100 per month; 200 people landed in town in one day. Church organized six weeks ago with 25 members, since added 7, making 32.

We found that the question of liquor saloons in this section is being settled by the voters through the adoption of county prohibition laws, and that a wide district is free from the domination of lawless adventurers.

Idaho Baptists have reason to be proud of their recent growth. Within the last 8 months they have organized 5 churches, secured 5 new meetinghouses, laid foundation for 4 more meeting houses, built 3 parsonages. Increase in workers from 15 to 27; 235 baptisms; increase in membership 600, or 30 per cent. Raised all apportionments for Missionary Budget and increased offerings for State Missions 75 per cent. over last year.

At Boise we were glad to meet Judge Dietrich and to view with him the city and surroundings. There were evidences of prosperity, thrift, fruit, abundance—God's favor. To have a man of this sort as President of the Idaho Convention is a guarantee of progress along sane lines. He is all right, and so are his missionary associates.

From Boise we went by trolley to Caldwell where we met a large delegation of Baptists bound to the Convention and found the G.A.R. holding their annual reunion. We enjoyed meeting both armies and greeting them.

But your deputation agree that the development of natural resources is not the most stupendous marvel, but the gathering of Christian men and women, of intellect, power, pluck and consecration who have already planted themselves in these strategic centers and are ready to obey the commands of our Lord Jesus Christ in the extension of His Kingdom right here.

It is the duty of the hour to utilize this living force, which God is guiding into companies, battalions and regiments for conquests In His Name.

Lowell says, "Don't never prophesy unless you know," but I venture to prophesy in behalf of this deputation that for every dollar expended on the fields we visited, the Home Mission Society and all our Missionary Societies will receive back within five years two hundred fold in material resources, and that it will have developed a constituency which will yield to our common treasuries at least one-tenth of our present Budget and to the Kingdom of God a splendid accession of spiritual strength which cannot be computed.



Among the Foreign Population

By Rev. James M. Bruce, Superintendent

THE work of the Society among the foreign populations has gone forward in the main with steady advance and with some expansion during the past year. We have now missions in twenty-three different nationalities and languages. In this work there are employed 443 missionaries, 58 teachers and 13 evangelists; a total of 514 workers.

The more recent immigrants are chiefly from countries where the prevailing forms of religion are those of the Roman Catholic and Greek churches. To these people it is our inspiring opportunity to make a new revelation of Christianity.

What enlists Protestant effort is the manifest absence of all religious conviction among our foreign fellow-citizens and their indifference, amounting frequently to open antagonism, towards the churches to which we suppose them to be attached. Our task is not to persuade people to change their religion, but to offer the reality of religion to people who have abandoned the imposed formulas and formalities of mere externalism, which are all the Christianity they have known.

The work must needs be slow, like all pioneer and foundation work. It calls for patience on the part of those who sustain it as well as on the part of the laborers. Our statistical tables show results which compare fairly with the reports of American churches, but much is done which cannot be tabulated. There is steady progress. In such measure as our resources permit we are helping to instill the ideas of American and Christian citizenship.

Our Italian theological school in Brooklyn, carried on by Colgate University, has now eight students. The value of this work cannot be overestimated. We are constantly met by the difficulty of finding capable and trustworthy men as missionaries, and it is only by giving the requisite training to young men who honestly seek it that the need can be supplied. A similar school for French students is greatly to be desired. The Scandinavian department at Chicago and the German department at Rochester,

the latter with a considerable group of Slavic students, are doing excellent service.

During the year an interesting Italian work has been opened at Cortland, N. Y. A similar work is going on at Utica. Two new Italian missionaries have been appointed in Pennsylvania. In the same State the Hungarian, Bohemian, and Russian mis-



REV. J. M. BRUCE

sions have received much attention, looking towards their wise expansion. A general Swedish missionary has been appointed for Vermont. The Polish work in New York State has been strengthened. The French missions in New England have been repeatedly visited and some readjustments made, with good effect. At Orange, N. J., a combined chapel and church house, built with noble generosity by the North Orange Church, provides a beautiful and most completely appointed home for the Italian Mission in the support of which our Society has for several years had the satisfaction of coöperating. In Connecticut a promising Italian work has been opened at Bristol and Meriden by a newly appointed missionary, who adds to his own qualifications the help of an

American wife experienced and enthusiastic in the Italian mission service.

With regard to the whole work among the foreign populations we need a wider vision and a stronger purpose. We do not yet measure its demands nor grasp its possibilities. We must take hold of it more seriously than we have yet done. Our ideas must be larger and our methods more generous. If it is worth while to do anything and to spend any money in this direction, it is imperative to do and to spend a great deal. The rich and powerful State churches of Europe may not have a high degree of spiritual vitality, but they provide dignified and often splendid places of worship, they offer

the attraction of impressive and gorgeous ritual. In these respects it is not needful, nor indeed would it be wise, to attempt competition. The directness and simplicity of our free American churches go far to make religion real and to strengthen its popular hold. But if well-appointed and attractive meeting houses are needed for our own people they are not less needed for the new American citizens who have been reared in the older ecclesiastical establishments. Especially in our larger cities where it is hardest and costs most to meet such needs they have got to be met. The sooner we face the facts the better for our missions among the foreign populations.

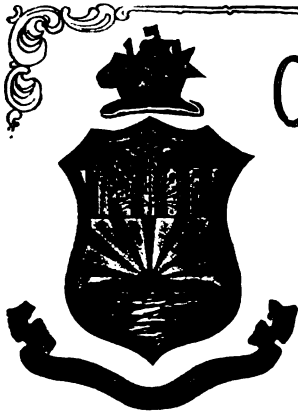
Miss Harriet E. Giles

THE death of Miss Harriet E. Giles, President of Spelman Seminary, Atlanta, Ga., will bring deep sorrow to a multitude of her friends in the North and the South. An attack of the grippe developed into pneumonia and she passed away peacefully on Friday afternoon, Nov. 12, 1909, at Spelman Seminary, amid the many loved ones with whom she had long been associated. She had become one of the most conspicuous of those who have devoted a large part of their lives to the uplifting of the colored people. With true Christian heroism and sublime self-effacement, Miss Sophia B. Packard and Miss Harriet E. Giles left their attachments and privileges in New England in 1881, to engage in the lowly work of establishing a school for Negro girls in Atlanta; beginning the enterprise in the most humble way in the dingy basement of the Friendship Street Baptist Church in April, 1881. God honored their faith and led them on to larger undertakings, until Spelman Seminary has become the foremost school in the world for colored young women. Among the last utterances of Dr. J. L. M. Curry, agent of the Slater and Peabody Funds, was this message to his successor, Dr. Wallace Buttrick: "Look out for Spelman Seminary; there is no better school in any country for any people."

After the death of Miss Packard, June 21, 1891, Miss Giles became the President of the institution, and during these eighteen

years has most wisely administered its affairs and won the admiration and love of all who knew her. The largest development of the institution, in the extension and improvement of its campus, the erection of buildings and the broadening of its work, has taken place during this period. In the midst of heavy responsibilities and frequent perplexities, she maintained remarkable equanimity and developed a degree of ability and sagacity that was a surprise both to her friends and herself. She was a queenly character, modest, meek, yet majestic; deeply religious, absolutely surrendered joyfully to her divinely appointed task; adored by her associates and by the thousands of students who have come under her influence during these more than twenty-seven years of her Christian ministry. Profound will be the sorrow of multitudes of her former pupils whom she inspired to nobler living, as they hear of this sad event. The Woman's American Baptist Home Mission Society, which has been the chief supporter of Spelman Seminary, and the American Baptist Home Mission Society which has been closely related also to the development of the institution, mourn the loss of a great leader, while at the same time thankful that she was spared until more than three-score and ten years had been reached, and then in the ripeness of well-spent years was permitted to "fall on sleep" in the place where so much of her life had been passed. Her life and labors will be a benediction and an inspiration to Spelman Seminary forever.

H. L. M.



Our Spanish Speaking Neighbors.

A New Departure in Our Cuban Mission

By Rev. D. A. Wilson



FOR some years past it has been our wish and hope that a summer school or Bible Conference might be established in Eastern Cuba, but difficulties arose and the plans did not materialize. At

last, however, we have seen our hopes realized, and the first Conference, which we trust may become a permanent feature and important factor in our work, has just closed. It was a great success.

Previous to the last annual meeting of the Baptist Convention in Eastern Cuba, Dr. Moseley secured the coöperation of the Home Mission Society in carrying out the plan already outlined, and at the meeting in Santiago in April announced that the Conference would be held some time during the rainy season, when the absence of the pastors from their fields would interfere least with their work, and that arrangements had been made by which it would be possible for all the pastors and assistants to attend. The conference opened in the chapel at El Cristo on the 5th of October and closed on the 27th. With the exception of Mr. Howell, who is absent in the United States, Mr. McCarthy, who was in the midst of church building at Baracoa, and Mr. Escandell whose family was ill, all the male contingency of the missionaries, native pastors and assistants were present.

The object of the Conference was two-fold. First, to give instruction, and second to

promote Christian fellowship and deepen spiritual life. Instruction was given in Homiletics, Church government and pastoral duties, Bible Doctrines, Church History and Rhetoric. Besides this regular class work, lectures were given in the evening on "The Essential Differences between the Teachings of the Church of Rome and of Baptists," "The Evils of Spiritualism," and "On Conducting Revival Meetings." It is believed that all received great benefit from these lessons and lectures, even those who were charged with the duties of lecturing and teaching. The exigencies of the work have made it necessary often to accept as workers men who had almost no training of the kind needed to fit them for the Christian ministry, and whose only recommendation was their piety and zeal. Some of these brethren have had but scant opportunity for receiving even a common school education, and since the Lord has thrust them forth into His harvest there seemed to be a duty laid upon us, the duty of helping them all we could better to fit themselves for the great work laid upon them. For their sakes, mainly, the plan of this Conference was conceived and carried out. They have responded nobly; they have found that it meant more to them than they imagined; they have improved the opportunity and done good, honest work. The knowledge that they have received will help them to form habits which will greatly improve their power as preachers of the gospel.

The devotional meetings held morning

and evening were a most important feature of the Conference. We realize, and were perhaps brought to realize more, that real success in our work must after all depend upon God in the worker. Much prayer was offered that we might all be made vessels meet for the Master's use, and that through our ministry more souls might be won for Christ in the coming year than ever before.

Notwithstanding the days were very full, the brethren felt that some practical effort in soul winning should accompany our Conference. The field was white to harvest right here around us and why not gather at least some sheaves? Accordingly an open street corner was selected in the center of the town and each night for more than a week, after songs and prayers, the native brethren preached the Word earnestly to the crowds who gathered around, and closed by inviting them to the church, where another service was held. More than thirty have manifested a desire to become Christians. The interest was such at the end of the Conference that some of the brethren were asked to remain and continue the meetings. On the last night twenty were accepted by the Church as candidates for baptism, the majority of them men. These candidates have had careful instruction on different occasions as to the nature of the plan of salvation, the meaning of the Christian life, and the requirements of church membership.

The personal contact and comradeship in work during these twenty odd days have enabled the brethren to know one another better and served to weld and strengthen their personal friendship one for another. Everyone, it is believed, will return to his field of labor in some measure better prepared to be a co-laborer with God in the great work of saving Cuba.

El Cristo, Cuba.

The El Cristo Schools

By Rev. Robert Routledge, Principal

THE El Cristo Schools began work on September 6th with a good number of boy and girls in attendance. The buildings were not full but each week since has added to the number until at present the boy's dormitory is full to overflowing although we can still receive nine more girls.

The work that is being done is of a most satisfactory nature. The material we have to work on is of the best and the teachers are earnest Christian men and women who are well fitted intellectually for their work. Everyone who visits the Schools goes away with the conviction that the money Baptists are spending for educational work in Eastern Cuba is well spent.

Nor are the religious interests of the pupils neglected. The School exists for the purpose of giving a Christian education to the children of our mission churches and others who may come to us. I only wish that the readers of this article could visit the Sunday-school and see the splendid classes of young men and women and boys and girls. No more inspiring sight could be found anywhere. The Christian Endeavor prayer meetings of the C. E. are also well attended.

Five of the girls and three of the boys have recently been received for baptism. About one half of the children come from Catholic or non-Christian homes so that there is plenty of opportunity for Christian work. The Normal Class is composed of fourteen young men and women and is made up almost entirely of those who are looking forward to definite Christian work. The four members of our theological class are young men of much promise. It is hoped that these new departments will solve the problem of Christian workers and pastors for our Cuban churches.



Porto Rican Notes

¶ The Baptist church in Ponce, Porto Rico, completed its tenth year Nov. 21, and the occasion was celebrated with a special anniversary service. The calling of the list of members was attended with much interest. The offering was for home missions.

¶ The Baptist church of Coamo, Porto Rico, took an active part in securing contributions for the sufferers in Monterrey, Mexico, and the people of the city, without regard to religious convictions, joined in giving for this cause. The result has been excellent for the evangelical influence, since the leadership of the Christian people was widely recognized.

The Baptist Forward Movement for Missionary Education

Conducted by Secretary John M. Moore

The New Joint Magazine

I am able to sympathize with the extreme conservative who dislikes innovations, for the introduction of a new method or movement generally means the displacement of an older one, which because of its real worth has endeared itself. The thing to be regretted in the decision to issue a joint missionary magazine, is that we shall no longer have THE HOME MISSION MONTHLY, which it is no exaggeration to say has developed into one of the brightest, most attractive, most readable missionary magazines ever issued. I am a progressive conservative, however, and I am able easily to sympathize with those who believe that we ought to adopt better methods of doing things than those which our fathers employed, and that our children, if they do their duty, will discard our methods for still better ones.

I rejoice, therefore, in the prospect of a new joint missionary magazine, which will in a worthy way represent the great and growing work of our denomination in our land and in other lands, and which will in itself embody and express the new spirit so rapidly developing in our denomination, which is making this preëminently a "get together" era in Baptist missions. I am glad too, that the new magazine is to be conducted under the same fine editorial management that has made THE MONTHLY so conspicuously successful among missionary periodicals.

Every Member—Every Week

There have been rapid developments in the promotion of weekly giving to missions among Northern Baptists. For more than a year the Forward Movement has been giving double envelopes free to Sunday schools, and has been urging weekly giving as the most practical plan of missionary finance. The Apportionment Committee heartily approved

it; then the Northern Baptist Convention at Portland passed resolutions recommending it to the churches.

FREE ENVELOPES

The Apportionment Committee recently decided to give single envelopes free, for weekly giving to missions, but immediately so many requests came for the double envelopes, that they have just voted to give double envelopes also, numbered and dated with name of church, free, for one year, to churches introducing weekly giving to missions for the first time, and agreeing to conduct an "every member canvas." A document has just been printed jointly by the Apportionment Committee and the Forward Movement, bearing the title at the head of this article, in which in a single statement the whole story is told of what the denomination is doing to promote weekly giving, and the conditions upon which envelopes may be secured for churches and Sunday schools.

With the large fund of experience now available from churches that have employed this plan for years, with the action of the Northern Baptist Convention on the subject, and this aggressive, united campaign by the Convention's Apportionment and Stewardship Committees, supplemented by the interest in weekly giving which the Laymen's Missionary Conventions are awakening in every city in which they are held, it is reasonable to expect that a very large number of Baptist churches will, this year, adopt this scriptural plan. And it is certain that the result will be a large increase in missionary giving.

* * *

Rev. J. N. Williams, our veteran French missionary superintendent, has been requested to publish an address on "Alcohol" which he delivered before the French Conference. He has not lost his force.

Swedish Baptist Conference

The Swedish Baptist General Conference of America at its thirtieth annual Convention in Manistique, Mich., Sept. 7-12th, adopted the following resolution: "We express our deepest gratitude to The American Baptist Home Mission Society, which has so liberally supported and aided us in the support of our pastors and missionaries and also in the building of our church edifices. We recom-

mend the Society's ever enlarging work to our churches for larger support, sympathy and prayers, remembering that its success is our success in the winning of all nations and people in this grand country for Christ. We rejoice that the Home Foreign Mission Societies have united in the establishment of Joint Collection districts, and especially that our highly esteemed brother, Frank Peterson, D.D., is one of the first men to be called to this larger opportunity of usefulness."

Baptisms

Rev. Christian Armbruster, Folsomdale, N. Y., 9; Rev. Otto Brenner, Lemberg, Can., 13; Rev. Frederick Buermann, Portland, Ore., 14; Rev. Alh Karlzenig, Plum Coulee, Can., 7; Rev. W. A. Lipphardt, Buffalo, 106; Rev. Jacob H. Merkel, Cleveland, O., 26; Rev. F. J. Morschke, Cleveland, O., 5; Rev. Julius Pekrul, Southey, Can., 15; Rev. H. Schwendener, St. Joseph, Mich., 209; Rev. W. E. Sawyer, Roswell, Ida., 10; Rev. Edw. Fleming, Seattle, Wash., 5; Rev. Frank A. Heath, St. Louis, 7; Rev. J. A. Casady, Elida, N. Mex., 13; Rev. W. C. Grant, Melrose, N. Mex., 6; Rev. R. T. Harris, Logan, N. Mex., 22; Rev. P. W. Longfellow, Roswell, N. Mex., 5; Rev. C. A. Manghan, Aztec, N. Mex., 11; Rev. R. C. Medaris, Pecos, Tex., 7; Rev. Milton Reece, Silver City, N. Mex., 11; Rev. C. D. Spillman, Elida, N. Mex., 12; Rev. T. J. Talley, Clovis, N. Mex., 23; Rev. Stephen Cross, Cleveland, O., 7; Rev. G. A. Crawford, Oakland, Okla., 8; Rev. Geo. Jefferson, Texmo, Okla., 12; Rev. Geo. L. White, Salt Lake City, 7; Rev. H. O. White, Tremonton, Mich., 5; Rev. N. Thos. Hafer, Vergennes, Vt., 17; Rev. Jas. H. Davis, Sioux Falls, S. D., 9; Rev. V. Hlad, Chicago, Ill., 11; Rev. C. H. Lager, New Bedford, Mass., 5; Rev. Geo. H. Brewer, Mexico City, Mex., 8; Rev. Geo. Warner, Frazee, Minn., 6; Rev. Geo. Steele, St. Louis, Mo., 12; Rev. G. F. Reichel, Falls City, Neb., 9; Rev. J. F. Heacock, Portland, Ore., 11; Rev. C. A. Nutley, Hood River, Ore., 5; Rev. H. Wyse Jones, McMinnville, Ore., 8; Rev. Wilhelm Kohler, Barre, Vt., 7; Rev. J. M. Haskell, Brush Prairie, Wash., 9; Rev. Wilbur L. Clapp, Appleton, Wis., 14.

Donations of Clothing, Etc.

CONNECTICUT	
Hartford, First Baptist Church, bbl. to Oklahoma; also box to the Crow Indian Mission, Montana, for Christmas.	
Bridgeport, Ladies Society of First Baptist Church, bbl. to Oklahoma, value, also, box for Arapahoe Indian Christmas, Oklahoma.....	\$125 44
IOWA	
Waterloo, Ladies of First Baptist Church, bbl. to Nebraska, value.....	50 00
KANSAS	
Winfield, Mission Circle of First Baptist Church, bbl. to Oklahoma, value.....	60 00
NEW JERSEY	
Montclair, Woman's Miss'y Circle, Young People and Juniors of First Baptist Church, two bbls. to the Navaho Mission, New Mexico, for Christmas, value.....	78 00
NEW YORK	
White Plains, W. B. H. M. Circle of First Baptist Church, two boxes to South Dakota, value also, box to Oklahoma, value not given.....	75 00
Greenwich, Woman's Home Miss. Circle, box to Oklahoma, value.....	61 75
Attica, Woman's Mission Circle, box to Oklahoma, value.....	18 00
RHODE ISLAND	
Pawtucket, Ladies Home Mission Soc'y First Baptist Church, bbl. to North Dakota, value.....	75 00
also bbl. to Crow Indian Mission, Montana, value.....	16 00

Financial Statement for October, 1909

RECEIPTS	
Contributions for General Purposes	\$13,658 93
Legacies	830 92
Contributions Specifically Designed	277 88
for Church Edifice Gift Fund	15 00
	\$14,782 73
Income Accounts for General Fund	5,149 08
" " " Church Edifice Gift Fund	2,526 23
" " " " Loan Fund	3,428 17
Miscellaneous	17,610 00
	\$48,296 21
DISBURSEMENTS	
For General Purposes	\$54,800 10
" Special " as Designated	3,477 64
From Church Edifice Gift Fund	6,595 67
" " " Loan Fund	1,268 10
	\$66,210 51

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.

CONNECTICUT, \$324.77			B. Y. P. U.	2 50	Greensburg Ch.	43 40
Hartford First Ch.	100 00		Oakaloosa S. S.	11 50	S. S.	40 97
Canton First Ch.	6 00		Humboldt S. S.	5 48	Florence Pierce	6 00
C. E. S.	1 00		New Hartford Ch.	9 00	Fayetteville Ch.	1 00
Wallingford First Ch.	67 90		S. S.	1 00	Crooked Creek Ch.	1 00
Deep River First Ch.	60 33		B. Y. P. U.	1 00	Columbus Ch.	42 24
Brooklyn First Ch.	11 50		Webster City Ch.	25 00	New Albany Tabernacle S. S.	6 78
Y. P. S.	4 00		West Mitchell Ch.	5 60	Royal Center Ch.	8 30
Danbury Ch.	25 00		Iowa City Ch.	5 15	Bluffton Ch.	81 50
Hartford South Ch.	24 04		Renwick Ch.	8 48	Alexandria Ch.	6 34
New London First Ch.	25 00		S. S.	9 45	Lewis Creek Ch.	17 43
COLORADO, \$2,142.60			Ayreshire Ch.	5 00	Linton Ch.	3 41
Fort Collins Ch.	21 60		Bethel West Fork Ch.	3 83	Warren Ch.	12 29
Greeley Ch.	48 00		Luni Ch.	6 00	E. E. Bennett.	10 00
Ault Ch.	1 00		Collected per Fred Berry	90 31	Pleasant Lake Ch.	25 50
Pueblo Mesa Ch.	17 00		Waterloo, Walnut St. Ch.	35 30	Warsaw Ch.	12 25
Delta S. S.	5 00		ILLINOIS, \$300.05			
FOR STATE CONVENTION			Kewanee Ch.	2 00	New Market Ch.	5 00
Colorado State Convention.	2,050 00		Viriden Ch.	16 00	Anderson Ch.	8 00
CUBA, \$182.80			Mahomet Ch.	15 00	Marshall Ch.	14 55
Guantanamo Ch.	11 90		Vandalia Ch.	2 00	Elwood Ch.	22 76
Eastern Cuba Ass'n.	170 90		Mt. Zion Ch.	2 75	Good Hope Ch.	1 00
CALIFORNIA, \$588.09			Kinderhook Ch.	6 00	Mt. Zion Ch.	2 35
Huntington Park Ch.	45 35		Barry Ch.	22 80	Terre Haute Tabernacle Ch.	6 05
Chino Ch.	88 35		Hutsanville Ch.	7 00	Olive Branch Ch.	3 00
Watts Ch.	28 85		Mt. Zion Ch.	2 72	Jefferson Ch.	3 00
So. Pasadena Ch.	146 53		Liberty Ch.	5 00	Waveland Ch.	6 00
Monrovia Ch.	176 05		Lawrenceville Ch.	2 00	Haw Creek Ch.	13 00
Azusa Ch.	10 00		Salem Ch.	1 15	Whiteland Ch.	15 10
Santa Barbara Ch.	9 19		Assumption, James Ridge.	5 00	KANSAS, \$2,242.52	
San Jose Emanuel Ch.	5 00		Urbana Ch.	13 82	Herrington Ch.	7 40
Morgan Hill Ch.	24 15		Sterling Ch.	18 50	Norton B. Y. P. U.	1 00
Glendale S. S.	6 68		Joliet First Ch.	13 25	Onaga Ch.	1 00
For Indian Work.			Aurora First Ch.	32 23	Turkville Ch.	5 00
Glendale S. S.	13 32		Elgin First S. S.	25 00	Milton Ch.	4 12
Hollywood S. S.	10 00		Oak Park First Ch.	41 00	Oak Creek Ch.	3 00
Ontario S. S.	10 00		Waukegan, Swedish Ch.	6 10	Latham Ch.	2 50
Santa Barbara S. S.	11 62		Chicago Fourth Ch.	2 00	Horton Ch.	25 20
DELAWARE, \$39.82			First Swedish Ch.	1 94	Pomeroy Ch.	2 00
Wilmington, Hope Ch.	16 95		S. S.	10 00	Argentine Ch.	8 00
S. S.	3 05		Humboldt Park Ch.	9 11	Horton Ch.	7 37
North Ch.	19 82		S. S.	10 00	Hollenbergh Ch.	2 00
DISTRICT OF COLUMBIA, \$141.37			Rogers Park Ch.	22 05	Lewis Ch.	3 00
Washington Temple Ch.	54 11		Parkside Ch.	5 63	Raymond Ch.	1 30
Second S. S.	46 00		INDIANA, \$1,614.47			
First Ch.	10 01		Wolcott, Mrs. Emma Davis	5 00	Ottawa First Ch.	38 75
Brookland Ch.	31 25		son.	5 00	Dighton Ch.	25 60
GEORGIA, \$5.30			New Albany Tabernacle Ch.	16 65	S. S.	4 40
Collected per C. C. Smith.	5 30		Lily Creek Ch.	4 89	Emporia Ch.	30 00
IDAHO, \$19.50			Alexandria, Wm. T. Lee.	5 00	Marion Twp Ch.	5 00
Weiser Ch.	9 00		Gas City, First S. S.	12 86	S. S.	1 00
Payette, Rev. S. W. Apple-	2 00		B. Y. P. U.	1 21	Troy Ch.	1 00
gate.	2 00		Women's Society.	2 67	S. S.	1 00
Hagerman Ch.	8 50		Cradle Roll.	90	Elm Creek Ch.	16 50
IOWA, \$454.01			La Fayette, West Side Ch.	55 20	Medicine Lodge, Chicaskia	29 57
Ottumwa First Ch.	22 35		Mrs. P. O. Duncan.	5 00	Ass'n.	15 00
Hedrick S. S.	7 50		Churubusco Ch.	2 10	Canton Ch.	15 00
Quasqueton Ch.	7 50		Columbia City Ch.	18 90	Kans. Negro State Conven-	18 00
Shenandoah Ch.	27 80		Mt. Pleasant Second Ch.	25 25	tion.	18 00
Russell S. S.	5 15		S. S.	2 00	Independence Ch.	7 94
Allerton S. S.	2 00		Franklin, Cor. Clark.	10 00	Kansas City, Yecker Ave Ch.	20 90
West Chester Ch.	8 50		Liberty Ch.	10 65	Hays Ch.	4 00
New Heaven Ch.	3 50		Lebanon First Ch.	83 00	Frederick Ch.	10 00
Iowa Falls Ch.	24 25		Port Wayne Ch.	38 76	Atchison First Ch.	10 50
Independence Ch.	21 60		Brushy Fork Ch.	6 00	FOR STATE CONVENTION	
Prairie Flower Ch.	2 40		Patriot Ch.	2 00	Per J. H. Van Lew.	157 50
S. S.	1 44		Spring Branch B. Y. P. U.	6 00	Per J. T. Crawford.	131 84
B. Y. P. U.	96		Peru Ch.	138 31	Kansas State Convention.	1,641 13
Coal Ridge S. S.	2 70		Franklin N. M. Jennings.	8 00	MAINE, \$321.64	
South Ottumwa Ch.	20 00		Ebenezer Ch.	2 00	Dover and Foxcroft First Ch.	10 64
Eldon Ch.	12 00		Perrysburg Ch.	1 00	Milo First Ch.	5 60
Waukon Ch.	16 75		Auburn Ch.	18 76	Monson First Ch.	1 66
West Union Ch.	11 92		Liberty Center Ch.	28 00	Dexter First Ch.	2 62
Highland S. S.	1 42		Corinth Ch.	1 72	So. Berwick First Ch.	72 00
Charlton Ch.	7 93		Coatesville Ch.	2 00	Morrill First Ch.	4 60
Sibley Ch.	1 60		Big Walnut Ch.	3 00	West Gardiner First Ch.	8 00
Missouri Valley S. S.	4 32		Indianapolis, Germania Ave.	12 44	East Corinth First Ch.	2 50
Ainsworth Ch.	15 82		Ch.	17 22	Owl's Head First Ch.	5 75
			South St. Ch.	4 55	Bangor Second Ch.	35 07
			Garden Ch.	620 91	Millinocket First Ch.	9 50
			First Ch.	4 59	Bangor First Ch.	33 00
			Southport Ch.	11 00	Warren First Men's League.	3 35
			Wolcottville Ch.		First Ch.	2 65
					Penobscot Ass'n.	3 69
					Sidney First Ch.	5 00

Forest City First Ch.....	3 78	Phnt, North Ch.....	4 43	Sherburne Village C. E. S. .	5 00
East Blue Hill First Ch.....	2 93	Speaker Ch.....	2 70	Bartlett Ch.....	25 00
Saco, Maine St. Ch.....	5 24	Comstock Park Ch.....	1 00	Maple Flats Ch.....	84
Brewer First Ch.....	9 82	Vassar Ch.....	25 95	New Hartford Ch.....	4 41
Buxton Center First Ch.....	7 45	Detroit First Ch.....	56 25	Remsen Second Ch.....	2 00
Kenduskeag First Ch.....	6 00	Bedford, Immanuel Ch.....	5 00	West Winfield Ch.....	18 55
Camden, Chestnut St. Ch.....	5 79	Spring Lake Ch.....	8 14	Throopville S. S.....	2 50
Fairfield First Ch.....	75 00	Bethel Ch.....	1 83	Venice Ch.....	1 77
MASSACHUSETTS, \$1,824.65					
Northboro First Ch.....	11 00	Ludington Swedish Ch.....	3 25	Wales Center Ch.....	10 00
Hampden First Ch.....	10 00	Saginaw First Ch.....	10 65	Canandaigua T. H. F.....	25 00
Wakefield, Rev. F. L. S.....	10 00	Jackson First Ch.....	61 80	Harpersville Ch.....	3 00
Holyoke Second S. S.....	20 14	Muskegon First Ch.....	50 00	Colchester Ch.....	3 50
Huntington First Ch.....	10 00	Fenville, A friend.....	75 00	Belleville Ch.....	3 00
Somerville, Winter Hill Ch.....	58 80	MEXICO, \$15.00			
N. Tewksbury First Ch.....	50 00	Tampico First Ch.....	15 00	Trenton First Ch.....	2 25
West Acton First S. S.....	5 73	MARYLAND, \$10.00			
Gloucester Chapel St. Ch.....	14 25	Heyattsville First Ch.....	10 00	Buffalo, Parkside Ch.....	30 00
N. Egermont First Ch.....	20 00	MONTANA, \$5.00			
N. Grafton First Ch.....	7 71	Stevensville Ch.....	5 00	Charleston Ch.....	5 00
Grafton First Ch.....	9 50	MINNESOTA, \$33.21			
Worcester Dewey St. Ch.....	18 43	Collected per E. H. Rasmus- sen.....	33 21	Albany, Tabernacle Ch.....	61 97
N. Bellingham First Ch.....	7 40	NEW HAMPSHIRE, \$155.79			
First C. E. S.....	6 97	Pittsborough First Ch.....	8 00	Brooklyn, Bedford Heights Ch.....	60 09
Immanuel S. S.....	5 00	Hudson First Ch.....	19 14	Yonkers, Nepperham Ave. Ch.....	55 00
Methuen First Ch.....	43 65	Milford First Ch.....	58 15	New Berlin Ch.....	5 00
Pitchburg First Ch.....	85 00	Sanbornton First Ch.....	7 50	S. S.....	5 00
Andover First Ch.....	30 00	New Boston, First Ch.....	30 00	Y. P. S.....	5 00
Westfield, Central Ch.....	79 95	Antrim First Ch.....	33 00	Ticonderoga First Ch.....	31 13
Middleboro Third Ch.....	1 50	NEW JERSEY, \$730.77			
West Medway First Ch.....	30 51	Old Bridge Y. P. S.....	3 50	Rochester Second Ch.....	286 00
Haverhill First Ch.....	20 92	Georges Road Ch.....	5 20	N. Y. City, 67th St., Calvary Branch S. S.....	1 00
Boston, Jamaica Plain First Ch.....	40 55	Arlington First S. S.....	15 00	Perry Ch.....	9 30
N. Uxbridge First Ch.....	35 50	First Swed. Ch.....	5 65	S. S.....	10 00
Woodville First Ch.....	7 50	Keypoint First Ch.....	14 83	East Marion First Ch.....	177 80
Norwood Swede Ch.....	5 00	Bloomfield First Ch.....	132 99	Afton Ch.....	8 42
Boston, Blaney Memorial Ch.....	12 00	Paterson Union Ave. Ch.....	42 56	East New York First Ch.....	7 85
Taunton, Winthrop St. Ch.....	3 35	Allentown First Ch.....	10 00	Sidney Center Ch.....	15 00
Chelmsford First Ch.....	2 00	Woodbury First Ch.....	21 98	Marion S. S.....	9 98
Rockport First Ch.....	4 00	First S. S.....	6 89	North Corning Ch.....	20 00
N. Abington First Ch.....	4 20	Newport Ch.....	1 07	Fort Plain First S. S.....	3 00
Marblehead First Ch.....	8 00	Salem First Ch.....	4 00	Canandaigua First Ch.....	19 92
S. S.....	12 00	Haddonfield First Ch.....	24 92	Irondequoit, Union Chapel.....	15 00
Cambridge, Old Cambridge Ch.....	23 47	Canton Ch.....	64 10	Massena First Ch.....	13 00
N. Scituate First Ch.....	13 90	Merchantville First Ch.....	4 18	Kingston Wurts St. Ch.....	190 50
S. Hanson First Ch.....	13 64	Trenton, Shiloh Ch.....	40 05	Binghamton, Conklin Ave Ch.....	68 10
Cambridge, Immanuel Ch.....	23 50	Old Bridge, B. Y. P. U.....	2 50	L. A. Rowley.....	15 00
Worcester First Ch.....	189 93	Plainfield, Park Ave. Ch.....	3 50	N. Norwich Ch.....	5 00
Adams St. Ch.....	9 36	Hackensack First Ch.....	150 00	Buffalo, Michigan St. Ch.....	4 00
Cheshire First Ch.....	6 00	Atlantic Highlands, First Ch.....	15 42	Yonkers, Bethany Ch.....	51 25
Wollaston First Ch.....	53 81	Westfield S. S.....	57 50	Niagara Falls, Ch.....	125 00
Beverly Second Ch.....	5 00	Paterson Union Ave. Ch.....	4 53	Mariners Harbor Ch.....	10 18
Weymouth First S. S.....	4 86	Ridgewood Emmanuel Ch.....	50 20	Troy, 6th Ave Ch.....	10 66
Amesbury Market St. Ch.....	8 20	S. S.....	3 27	N. Y. City, Morning Star Mission.....	10 32
Reading First Ch.....	14 10	C. E. S.....	25 00	Waterville, Mrs. R. W. Wil- liams.....	5 00
Norwell, by L. T.....	10 00	NEW YORK, \$2,621.00			
Malden First Ch.....	225 35	Glens Falls Ch.....	27 67	Binghamton, Conklin Ave. Ch.....	3 00
Boston, Howard St. Ch.....	7 00	Brooklyn, Green Ave Ch.....	270 66	Sherburne Ch.....	22 30
New Marlboro First Ch.....	4 00	Rome Ch.....	87 00	Binghamton, Mrs. Lois A. Curtis.....	10 00
Dighton First Ch.....	2 00	Marathon Ch.....	5 00	Watkins, R. C. W. Brooks.....	5 00
S. S.....	3 00	Attica Ch.....	20 00	N. Y. City, U. S. Smith.....	1 00
Newton Center First Ch.....	248 00	Java Village Ch.....	5 00	Brooklyn, Hanson Place Ch.....	80 00
Lowell, Northern St. Ch.....	19 97	Stykersville Ch.....	7 80	S. S.....	25 00
Quincy, Swede Ch.....	10 00	Hamilton Second Ch.....	8 10	Rochester Second S. S., Bar- aca Class.....	20 00
Newton Center, Mrs. A. M. Pickford.....	200 00	Buffalo, Prospect Ave Ch.....	28 13	N. Y. City, Colgate Hoyt.....	60 00
Sandwich D. F. Chesman.....	2 00	Boonville Ch.....	8 88	NEW MEXICO, \$11.75	
S. Framingham, C. B. Smith. A friend.....	2 00	Cohoes First Ch.....	87 50	Malaga Ch.....	1 00
Cambridge Geo. Davis.....	6 00	Carlton Ch.....	12 00	Florence Ch.....	2 20
Worcester Pleasant St. S. S.....	25 00	Nyack First Ch.....	30 00	Blue Springs Ch.....	1 00
MISSOURI, \$772.53					
Board of General Home and Foreign Missions.....	772 53	Le Roy First Ch.....	40 00	Elba Ch.....	2 50
MICHIGAN, \$615.70					
Flushing First Ch.....	37 40	Brooklyn, Borough Park Ch.....	42 00	Sunnyside Ch.....	1 50
Lansing First Ch.....	85 97	Homer Ch.....	15 00	Dora Ch.....	1 25
Worth Ch.....	2 25	Brooklyn, Bergen St Ch.....	15 00	Langton Ch.....	25
Portland Ch.....	11 50	Lima, C. E. S.....	5 00	Loving Ch.....	2 05
B. Y. P. U.....	2 00	Brooklyn, Lenox Rd Ch.....	25 00	NEBRASKA, \$173.90	
Detroit, North Ch.....	23 70	Hartford Ch.....	50 00	Valley, Second Swede Ch.....	5 00
Kalamazoo First Ch.....	97 60	Lancaster First Ch.....	24 71	Mason City S. S.....	2 50
B. Y. P. U.....	44 58	Potsdam First Ch.....	10 40	Omaha, Calvary Ch.....	78 85
Grant Ch.....	3 00	Yonkers, Warburton Ave Ch.....	5 00	Fairbury Ch.....	9 64
Ashland Ch.....	4 00	Buffalo, Prospect Ave S. S.....	1 58	Stanton Ch.....	2 35
Osht Ch.....	2 70	N. Y. City, Frank R. Cham- bers.....	150 00	Belmont Ch.....	5 00
		New Woodstock Juniors.....	5,15	South Omaha Ch.....	14 25
				Pilger Ch.....	3 87
				Herman Ch.....	3 50
				Omaha First Ch.....	48 24
				OHIO, \$967.76	
				Dayton First Regular Ch.....	230 00
				Painesville, First Ch.....	9 45

Caesars Creek Ch.	3 55	PENNSYLVANIA, \$880.56		SOUTH DAKOTA, \$852.53	
Ashland, Anne Thomson.	1 00	State College, Oscar Huse... ..	5 00	Vermillion Ch.	96 50
Adamsville Ch.	2 15	Sayre Ch.	11 30	Brookings Ch.	13 00
Perry Ch.	8 30	S. S.	1 17	Strandberg, Swedish Ch.	4 75
Lorain First Ch.	7 65	B. Y. P. U.	1 00	Dixon Ch.	10 00
Toledo, Ashland Ave. Ch.	79 68	Rock Run Ch.	40	FOR STATE CONVENTION	
Hubbard Ch.	14 67	Cherry Tree Ch.	2 00	South Dakota State Con-	
S. S.	1 05	Crooked Creek Ch.	4 55	vention.	
Urbana Ch.	10 68	Wilkinsburg S. S.	17 33	Per J. F. Blodgett.	1 75
Granville Ch.	100 31	Allegheny, Beth Eden Ch.	29 13	Per H. F. McDonald.	49 16
Bethany Ch.	16 00	Hollidaysburg Ch.	16 50	VERMONT, \$66.10	
Cleveland First Ch.	115 76	Wyalusing Ch.	10 00	Readsboro First Ch.	14 40
Warren Ch.	23 04	Falls City Ch.	5 00	Putney First Ch.	4 50
Springfield Ch.	50 99	Oak Hill Ch.	1 50	Chester First Ch.	43 20
Garrettsville Ch.	3 00	Gold Ch.	4 00	Plainfield, Mrs. A. B. Taft.	3 00
Mt. Zion Ch.	3 00	Clearfield Ch.	14 00	Johnson, Rev. A. M. Watts.	1 00
Mendon Ch.	1 72	Huntingdon First Ch.	17 18	WEST VIRGINIA, \$84.38	
Mercer Ch.	2 00	Cold Point, Steadfast Band.	10 00	Long Reach Ch.	4 00
Spencerville Ch.	4 00	Chester First Ch.	83 00	Sweet Springs Valley Ch.	3 95
So. Lima Ch.	2 00	S. S.	32 00	Wolf Run S. S.	1 37
Vermilion Ch.	2 50	Riverview Ch.	12 00	Lost City Ch.	2 00
Prospect Ch.	10 00	Picture Rocks Ch.	9 85	Davy Ch.	1 00
Berlin Ch.	5 00	Pine Flat Ch.	1 50	Chester Ch.	1 00
Jonahs Run Ch.	40 61	Mosierstown, Carmel Ch.	9 00	Waadestown, Miss. Benitna	11 90
Cincinnati, Norwood Ch.	35 65	Troy Ch.	9 50	Eddy.	10 00
Canton First Ch.	33 33	N. Sewickley, Providence Ch.	7 50	Fairmont, Palatine Ch.	1 00
Mt. Vernon First Ch.	17 45	Girardville, Zion Ch.	30 00	Chichester Ch.	3 60
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Sidney Ch.	83 04	Scranton, Jackson St. Ch.	7 00	Athens Ch.	3 50
For C. E. F., N. Dayton	15 00	Marcus Hook Ch.	26 23	Turkey Creek Ch.	50
Women's Soc.	15 00	Pittsburg Maple Ave Ch.	17 00	Augusta Zoar Ch.	2 35
OKLAHOMA, \$172.27		Meadville Ch.	9 30	Broad Run Ch.	8 00
Guymon Ch.	3 75	Apollo First Ch.	12 00	Forks of Cheat Ch.	50
Pleasant Valley Ch.	4 25	Butler First Ch.	10 00	Poca, Etta Caruthers.	3 50
Looney Ch.	5 25	Hazleton First Ch.	9 25	Webster Springs Ch.	1 00
Howe Ch.	5 00	Harrisburg, Tabernacle Ch.	32 97	Philippi, Fred C. Blue.	2 81
Lone Grove Ch.	1 00	Pittsburg, Union Ch.	40 00	Pleasant Hill Ch.	2 00
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Kingston Ch.	2 00	East Mahoning Ch.	10 00	Flat Top Ch.	2 85
Dryden Ch.	4 65	Georgeville Ch.	1 15	WASHINGTON, \$963.55	
Krebs Ch.	1 25	Richmond Ch.	2 00	Seattle, Temple Ch.	311 11
Moscow Ch.	1 85	Shiloh Ch.	2 00	Collected per E. A. Spear.	6 78
Lawton Ch.	2 00	Two Lick Ch.	2 00	FOR STATE CONVENTION	
Nardin Ch.	6 15	Narberth Ch. of Evangel.	28 08	Northern State Convention.	
Little Beaver Ch.	2 00	McKeesport First Ch.	24 44	WISCONSIN, \$57.64	
Plain View Ch.	1 50	Sharon First Ch.	20 16	No. Freedom, Mrs. E. C.	10 00
Edmond Ch.	2 50	Wayne Central Ch.	43 71	Ristan.	47 04
Ames Ch.	2 00	Clarks Green Ch.	5 00	CLAPP.	
Deer Creek Ch.	1 00	Bloomsburg Ch.	8 76	GENERAL MISSIONARY	
Ashland Ch.	3 50	Philadelphia, Eleventh Ch.	26 65	SOCIETYOGGERMAN	
Calvin Ch.	6 55	Eleventh Ch. Mrs. May	25 00	BAPT CHS.	
Guertie Ch.	2 50	P. Skerrett.	38 20	WOMEN'S AM. BAPTIST	
Baptist Mission.	1 00	Memorial Ch.	50 00	HOME MISSION SOC. 3915 49	
Howe Ch.	1 00	Alpha Ch.	4 56	TOTAL.	
Tyron Ch.	2 50	Woodland Ch.	5 00	HOME MISSION MONTHLY 195.35	
Frederick Ch.	1 50	Mrs. M. Fisher.	50 00	For Annuity Fund.	
Muskogee Ch.	22 12	Roxborough Ch.	6 00	N. Y. Albany, A Friend.	
Huntsville Ch.	3 00	Third Germantown B. Y.	2 49	LEGACIES	
Alva Ch.	24 00	P. U.	2 49	MASSACHUSETTS	
Philadelphia Ch.	1 50	Chestnut Hill S. S.	2 49	Haverhill, Estate of Ephraim	
Pleas Val Ch.	75	PORTO RICO, \$39.00		Chase.	
Haileyville Ch.	9 25	Ponce Ch.	15 00	NEBRASKA	
Mooreland Ch.	2 40	Corral Viego Ch.	24 00	Omaha, Estate of Rev. Shel-	
Glenn Ch.	1 00	RHODE ISLAND, \$139.89		don C. Caldwell.	
Spring Creek Ch.	2 50	Providence, Broadway Ch.	45 80	NEW HAMPSHIRE	
Rocky Ch.	2 25	E. Greenwich First Ch.	3 14	Lakeport, Estate of Ann E.	
Medford Ch.	22 75	Providence, Pearl St. Men's	2 00	Hall.	
Cowlington Ch.	8 00	League.	30 58	LEGACIES	
El Reno, M. J. Edwards.	5 00	Providence First Ch.	53 07	MASSACHUSETTS	
OREGON, \$74.99		Wickford, Chas. B. Reynolds	5 00	Haverhill, Estate of Ephraim	
Collected per H. W. Jones.	21 20	HEADQUARTERS OF THE SOCIETY :		Chase.	
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Oregon State Convention.	53 79	ADDRESS, 312 FOURTH AVENUE		NEBRASKA	

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METROPOLITAN BUILDING, 23d St. and 4th Ave., New York City

ADDRESS, 312 FOURTH AVENUE

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

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

District Secretaries are Authorized to receipt for contributions sent them for the Society.

The regular meetings of the Executive Board are held on the second Monday of every month, August excepted.

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

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

A BETTER WAY. The Society will receive your money now, giving a bond for the payment to you of an annuity

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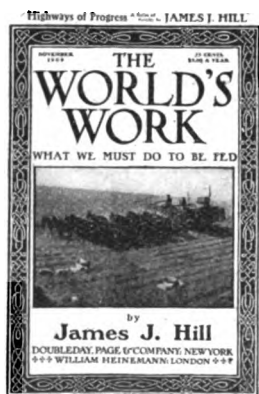
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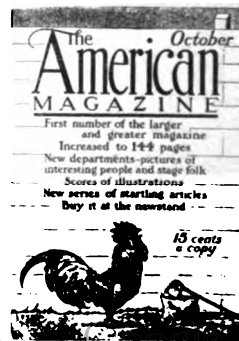
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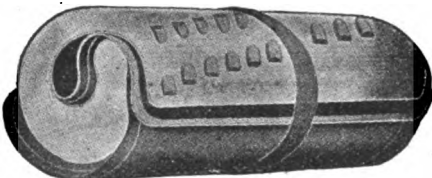
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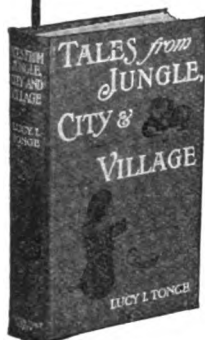
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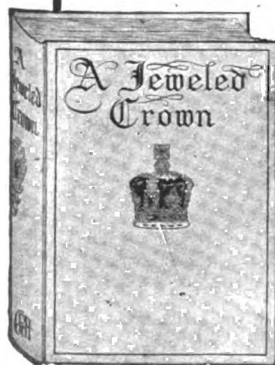


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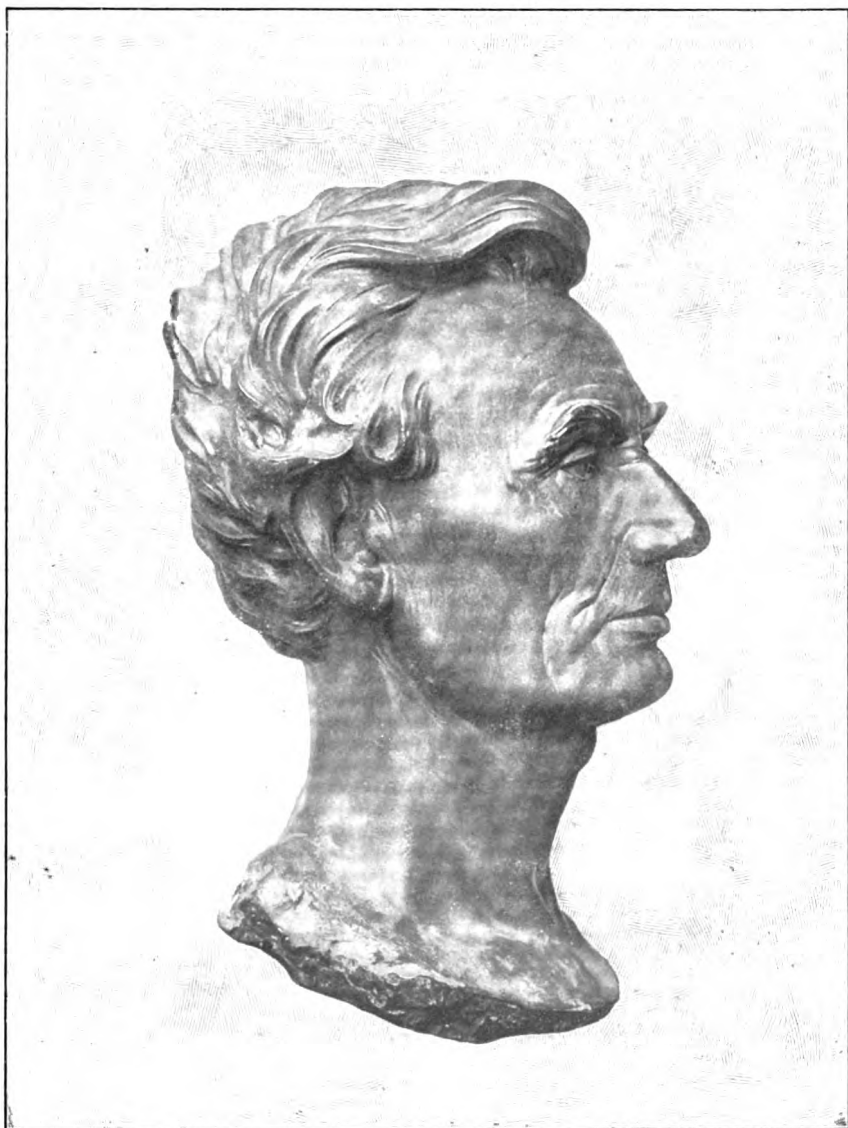
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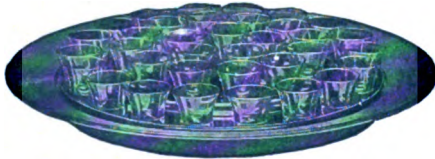
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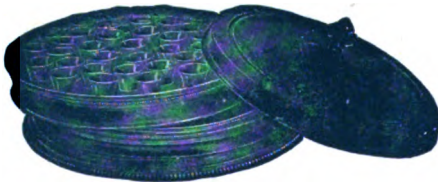
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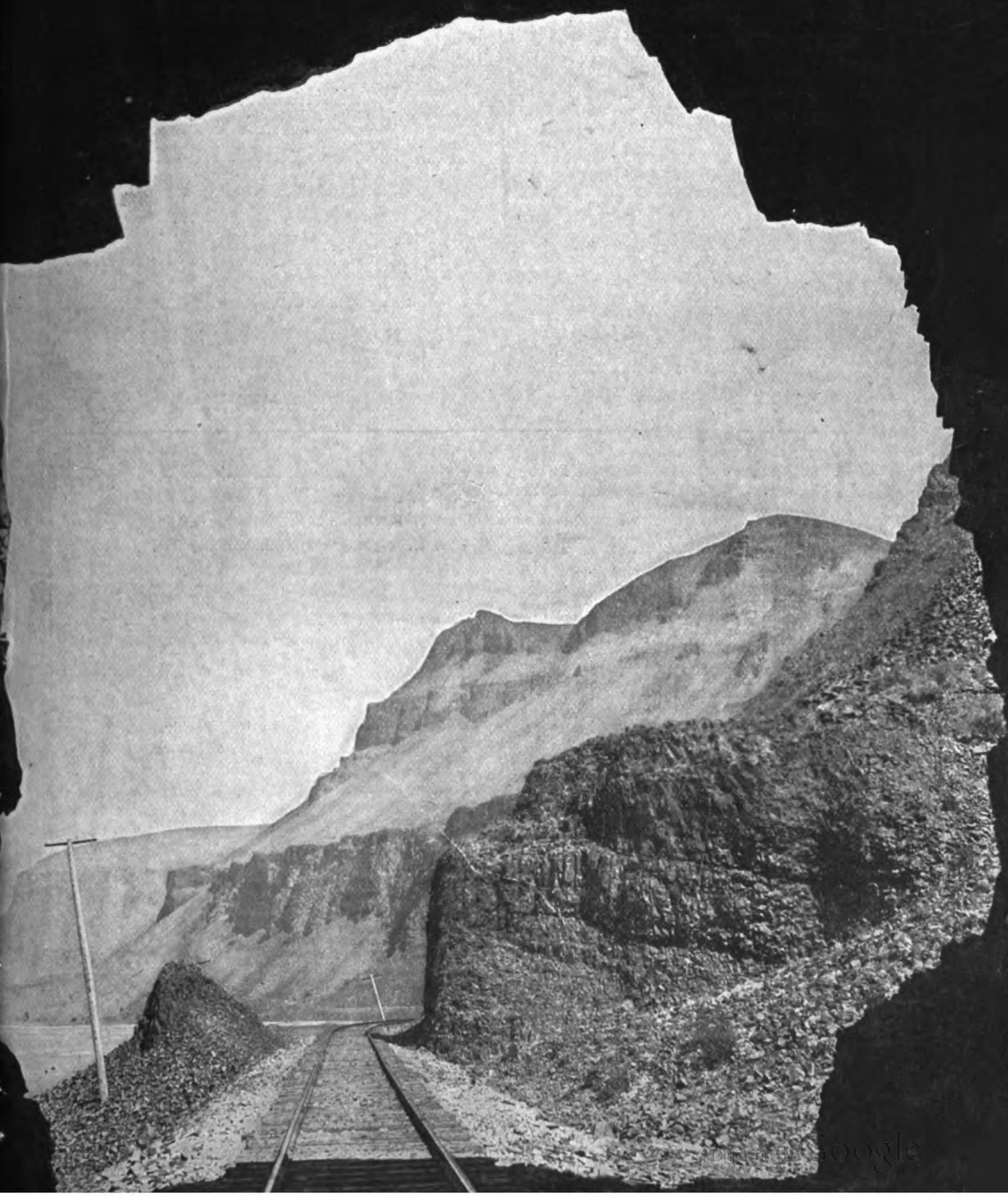
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A black and white photograph of a man fishing in a boat on a lake, with a large snow-capped mountain in the background. The man is wearing a hat and a dark jacket, and is holding a fishing rod. The lake is calm, and the forested shoreline is visible in the distance.

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Number

June 1929

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The Baptist Home Mission Monthly



JULY 1909

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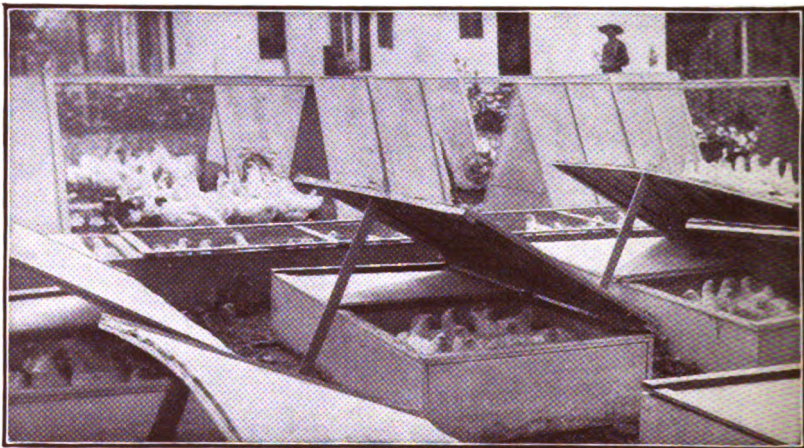
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Dear Sir:—I just want to tell you of the success I have had with the Philo system. In January, 1909, I purchased one of your Philo System books and I commenced to hatch chickens. On the third day of February, 1909, I succeeded in hatching ten chicks. I put them in one of your broilers and we had zero weather. We succeeded in bringing through nine, one got killed by accident. On June 1, one of the pullets laid her first egg, and the most remarkable thing is she has laid every day since up to the present time.

Yours truly,

R. S. LaRue.

205 S. Clinton St., Baltimore, Md., May 28, 1909
E. R. Philo, Publisher, Elmira, N. Y.

Dear Sir:—I have embarked in the poultry business on a small scale (Philo System) and am having the best of success so far, sixty-eight per cent of eggs hatched by hens, all chicks alive and healthy at this writing; they are now three weeks old. Mr. Philo is a public benefactor and I don't believe his System can be improved upon and so I am now looking for more yard room, having but 15x30 where I am now.

Yours truly,

C. H. Leach.

Osakis, Minn., June 7, '09

Mr. E. R. Philo, Elmira, N. Y.

Dear Sir:—You certainly have the greatest system the world has ever known. I have had experience with poultry, but I know you have the system that brings the real profits.

Yours,

Jesse Underwood

Brockport, N. Y., Sept. 12, 1908

Mr. E. R. Philo, Elmira, N. Y.

Dear Sir:—I have had perfect success brooding chickens your way. I think your method will raise stronger, healthier chicks than the old way of using lamps and beesides it saves so much work and risk.

Yours respectfully,

M. S. Gooding

South Britain, Conn., Apr. 14, 1909

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Dear Sir:—I have followed your system as close as I could; the result is a complete success. If there can be any improvement on nature, your brooder is it. The first experience I had with your System was last December. I hatched 17 chicks under two hens, put them as soon as hatched in one of your brooders out of doors and at the age of three months I sold them at 35c. a pound. They then averaged 2 1/2 lbs. each, and the man I sold them to said they were the finest he ever saw, and he wants all I can spare this season.

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