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for Christ***

1832-1901



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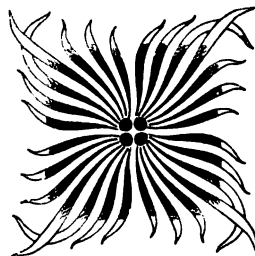
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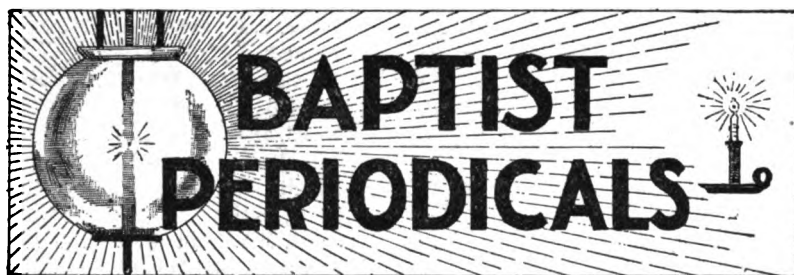
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American Baptist Publication Society

1420 Chestnut Street, Philadelphia

* * EDITORIAL. * *

A Happy New Year to Each and Every Reader of the Monthly.

IMMIGRATION INTO THE UNITED STATES.

The total immigration into the United States from 1880 to 1900 was as follows:

In 1880, 457,257; 1881, 669,431; 1882, 788,992; 1883, 603,322; 1884, 518,592; 1885, 395,346; 1886, 334,203; 1887, 490,109; 1888, 546,889; 1889, 444,427; 1890, 455,302; 1891, 560,319; 1892, 623,084; 1893, 502,917; 1894, 314,467; 1895, 279,948; 1896, 343,267; 1897, 230,832; 1898, 229,299; 1899, 311,715; 1900, 448,572. Total, 9,548,290.

The number for the year 1900 will probably reach not less than 460,000, of which number more than 100,000 come from Austria-Hungary, another 100,000 from Italy, and 40,000 from Ireland.

The dawn of a new century is an event of more than ordinary significance. The clock that ticks out the old will tick in the new century, and time will flow on uninterruptedly and with no great convulsions of nature to signify the important event. The sun will rise and set on the first day of the new century as it rose and set on the last day of the old, and all things in nature will move on in their majestic progress; but the event itself is no less significant than if it were heralded by signs and portents in the heavens.

When the tenth century drew near its close all Europe was profoundly moved by a popular apprehension that the end of the world was at hand. Business stood still; plans for the future were thrown into confusion; men ceased to work; property was given away, and vast multitudes waited ex-

pectantly for the end of all things. It required months for the course of business and pleasure to assume its wonted forms. No such superstition or apprehension pervades the popular mind to-day; people understand that one century succeeds another, marking only the stately steps of the Creator and Ruler of the universe.

The passing of the century affords a suitable occasion for careful study of the great events which have characterized its passage. Much is being said and written on the progress which science, art, literature, government, and religion have made within the hundred years. The record is a most impressive one; it is, perhaps, not too much to say that the human race has made greater progress as a whole along the lines of civilization than has ever been made in the same space of time. In some respects, notably in the line of inventions, discoveries, and in the utilization of nature's forces for the betterment of human conditions, it has been greater than has been made in all preceding centuries. It is a notable era, and will take its place among the greatest in human history.

It may be idle to attempt to forecast the coming century, as no human eye can penetrate the future and all prophecies will be mere conjectures; doubtless the world will go on as it is now going, and the race will progress along the lines of its present movement, but further than this, who can tell? If the progress made in the twentieth century should equal that made in the nineteenth relatively, what stupendous changes are impending! It certainly is a great

privilege to live at this period of the world's history, and to be permitted to have a share in any of those great movements now in progress looking to the improvement of human conditions, the resistance of evil, and the establishment of God's kingdom on the earth.

THE SLATER FUND.

In 1882 Mr. John F. Slater, a wealthy manufacturer of Rhode Island, placed in the hands of a board of trustees the sum of \$1,000,000, the income of which was to be used for the educational advantage of the lately emancipated Negroes of the South and their descendants. For eighteen years the Slater Fund has been administered with consummate ability and wisdom, and has accomplished a vast and beneficent work for those for whom it was created. It is difficult to estimate the value of such a fund. Multitudes of men and women in the South to-day have shared in its benefits, and are nobler in character, more efficient in service, more prosperous, useful and happy than they could have been without the advantages afforded them by their noble benefactor. The income from the fund will soon have equalled the sum of one million dollars, while the principal remains intact to continue its philanthropic work in the future.

Mr. Slater gave this money in the fond hope that others would follow his example by the creation of similar endowments. There is great need for the multiplication of such funds. The number of Negroes has enormously increased since the fund was created, and before the present century ends it is entirely reasonable to expect that there will be more than 50,000,000 of them. The facilities for their education have not increased with the growth of the population, while the necessities for education have, if possible, increased more rapidly than their numbers. It is doubtful whether in the whole range of philanthropy there is a more inviting field for the creation of educational endowments than is afforded by the South

and by the needs of the colored people. We trust that before the new century is many years old there will be additional endowments created to supplement and carry forward the splendid work of the Slater Fund.

PRAYER FOR OUR SCHOOLS.

The recommendaton of the Twentieth Century Committee concerning the day of prayer for our institutions of learning the last of January ought to be generally regarded by the denomination. The usual day, the fourth Thursday in January, has been designated as the time for this observance by the institutions themselves. The churches are requested to remember these interests in their regular prayer-meetings of that week. Pastors are requested to preach on the subject. Thus, it is hoped, there may be a quickened interest in these Christian institutions and a better appreciation of their great value to the denomination and to the world at large.

Our schools for the colored people and the Indians should be specially remembered on this occasion. In them, thousands have been converted, thousands have been trained for usefulness among their people, while the transforming influence of multitudes has been felt in thousands of homes, churches, schools, social circles; in many realms of moral reform, and in the quickened missionary impulse for the evangelization of Africa. May God speedily hear our prayer for the endowment of some of these institutions and so their assured establishment on a basis for greater usefulness!

The supreme question is: How are all these increasingly potent educational forces to be utilized as factors in the upbuilding of the denomination under whose auspices they were established; in the strengthening of Christ's Kingdom here and throughout the world? The only sufficient justification for the creation of such costly instrumentalities is that they shall subserve a spiritual purpose, and that whatever the scope of their work, that their definite and uppermost aim should be: *Pro Christo et ecclesia.*

Commemoration of the Beginning of the Twentieth Century by American Baptists.

At the Baptist National Anniversaries held in Detroit last May the following minute was adopted by the Home Mission Society, the Publication Society, and the Missionary Union, viz. :

WHEREAS, The Twentieth Century since Christ's coming and His announcement of the kingdom of God should be marked by the renewed devotion and increased activity of His disciples; therefore,

Resolved, First, That a committee of seven be appointed by this Society, to be named by the president, and of which he shall be a member, to act with like committees from the other Baptist National Societies as a Joint Committee, to devise and formulate a method whereby the Baptist people of the United States may most suitably commemorate the beginning of the new century of the Christian era.

Resolved, Secondly, That this Joint Committee, when they have agreed upon definite plans, shall publish their conclusions and suggestions through the denominational press and otherwise not later than December next.

Resolved, Thirdly, That at the next joint anniversaries of these societies, in May, 1901, at least one session shall be given to hearing and discussing the report and recommendations of this Joint Committee.

Meeting of the Committee.

A meeting of the members of the Joint Committee appointed at Detroit in May, 1900, on the Commemoration of the Beginning of the Twentieth Century, was held at the rooms of the American Baptist Home Mission Society in New York City, November 20, when after prolonged consideration the following statement and recommendations were unanimously adopted, and are submitted to the denomination for approval and for concerted action as indicated therein.

It is the purpose to make the spiritual element in the proposed observance first and paramount. The supreme need of the hour is a refreshing from on high. In this secularized age our Lord's message needs fresh consideration: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Financial features of this commemoration are, therefore, subordinated to the spiritual. We do not deem it wise to undertake by extraordinary methods the raising of a large sum of money for special purposes, but rather to stimulate our people to more generous offerings for all our great missionary enterprises. It will be

a sublime spectacle to angels and to men if at the opening of the twentieth century ten thousand Baptist churches with about one million members in the Northern and Western States unitedly bow before God for his blessing upon themselves and upon the unsaved multitudes all about us.

The committee makes the following :

Recommendations.

1. That with the opening of the Twentieth Century concerted and simultaneous efforts be made throughout the denomination for the quickening of the spiritual life and activities of our churches, particularly for the salvation of the unconverted in their own localities. As preparatory to the week of prayer, it is suggested that on the first or second day of the new century the pastors in every Baptist association, at the call of the Moderator thereof, hold an all-day meeting for prayer and conference on this subject.

2. Inasmuch as our two hundred academies, colleges, universities and theological seminaries, with more than 2,000 instructors and about 40,000 pupils and a material equipment valued at \$45,000,000, are potent factors in the development of denominational life and power, it is recommended that the day of prayer for colleges, the fourth Thursday in January, 1901, be devoutly observed by all our institutions of learning; that these institutions be specially remembered by our churches at their regular prayer-meetings in the same week; that the editors of our religious journals devote particular attention to our educational interests in their issues for that week, and that this be the theme of discourses by pastors on the last Sunday in January.

3. That on the third Sunday in April the pastors of our churches preach on our denominational progress and achievements during the last century, and our present opportunities and obligations, and that editors of our religious journals about the same time give special prominence to these matters.

4. That more attention be given in our churches to the observance of the monthly concert of prayer for missions at home and abroad; especially that in the first week in May there shall be united supplication for the divine blessing upon the approaching annual convocations of our great missionary organizations, as also upon the meetings of all Baptist associations and conventions throughout our land.

It is also recommended that these associations and conventions appropriately observe the beginning of the new century, so far as practicable in accordance with the spirit and scope of the suggestions herein presented.

5. That the beginning of the Twentieth Century should be signalized by a pronounced advance in all our missionary operations, and that for this purpose it is recommended that individuals and churches increase their offerings fifty per cent. above the usual sums, and that special effort be made to secure an offering from every member of every Baptist church, with a view to increasing the aggregate yearly contributions of our churches for missions to at least \$1,000,000.

We are summoned to this advance by the wonderful blessing of God upon our efforts hitherto; by the temporal prosperity now accorded us; by the great opportunities in our mission fields at home and abroad, and by the supreme obligation to obey our Lord's command to evangelize the world. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

LEMUEL MOSS,
Chairman of Committee.

H. L. MOREHOUSE,
Secretary.

The Grace of Christian Giving.

BY E. M. THRESHER, ESQ., PRESIDENT OF THE SOCIETY, DAYTON, O.

In entering upon the first year of a new century, it is fitting that with the numbering of our days we should so apply our hearts unto wisdom that there may be a quickening of the Christian life and a new manifestation of the graces which grow thereby. Among these there is none more greatly needed at the present time than an enlarged Christian giving. In the consideration of this important question there is need not so much of comparisons and statistics, as of a clear understanding of the great principle which underlies and enforces it, as well as a personal application to each individual conscience. While the duty of Christian giving is most clearly taught in the New Testament, both by precept and example, there is no definite command which prescribes the exact proportion of yearly income which should be given to the Lord, such as in the

Old Testament is contained in the law of the tithe.

We are not to suppose that those who are under grace should give less to the Lord than those who were under the law, but instead of this the principle is enforced that as we are redeemed by the precious blood of Christ, we therefore belong wholly to Him with all we possess, and as we live a new life in Him, the evidence and witness of this life will be found in our love for His cause and our devotion to His service. It is then left to each soul to determine for himself, as he shall answer to God, how much of the things of this world which God places in his hands, he in turn will expend for the honor and glory of God.

The New Testament also teaches that this should be done with regularity and system, and it is therefore fitting that there should be on the part of each child of God at some suitable time in every year.

1. A careful estimate of the pecuniary resources of the year.
2. A thorough reckoning up of needful and reasonable expenses.
3. A conscientious setting apart of a due proportion of income as a voluntary offering to God.
4. A careful study of the needs of His kingdom and the demands of His service.
5. A prayerful and judicious apportionment of that which we give to Him among the various forms of Christian work which appeal to our beneficence.

If there be a faithful doing of these things, there will be found abundant resources for maintaining the worship of God at home and the preaching of the gospel abroad, and there will also be great enlargement of Christ's kingdom both at home and abroad. Other most desirable results will also follow. There will be the formation of good common-sense business principles and habits in both church and home, as well as in the pursuit of daily avocations. There will also be the formation of a judicious and well-ordered life and the development of a sound and healthy Christian character. The conscientious and liberal giver gets the most out of the life which now is as well as the best promise for that which is to come and is most likely to prosper in temporal things, while he will also grow in spiritual things. He will learn how to acquire wealth without danger, how to keep it without loss, how to use it without folly, and how to distribute it with wisdom.

Our First Duty.

BY GEN. JULIUS J. ESTEY, VICE-PRESIDENT OF
THE SOCIETY, BRATTLEBORO, VT.

At the beginning of the new century I desire to express my most hearty sympathy and entire accord with the work of the Home Mission Society, and to commend the same most heartily to the members of our churches.

While I am, as you know, deeply interested in foreign missions, yet I thoroughly believe that our first duty is to our own households and our nearest neighbors. With the opening up of such great opportunities for evangelical work throughout the country, it behooves us as a denomination to stand ready to do our part.

It would be extremely difficult for me to say which one of the varied interests of the Home Mission Society I would emphasize most strongly. I believe the work among our colored brethren in the South is worthy of our fullest support, and the importance of the duties devolving upon us in consequence of our new possessions cannot be overestimated.

It certainly seems to me that everything at this time is pointing to a larger opportunity for the Christians of this age, and great will be our condemnation if we do not rise and meet the demands upon us.

The Home Mission Society has a warm place in my heart, and my sincere sympathy and earnest prayers go out for you and your associates who have the immediate care and management of this great field for our Master's work.

Behold the Field!

BY FRANCIS T. HAZLEWOOD, D.D., DISTRICT
SECRETARY, BOSTON, MASS.

A Happy New Year to the great constituency of the American Baptist Home Mission Society! What a privilege to be living now! Still to be on the earth, where one can have a voice and a hand in the solution of the great problems of human destiny! For what is life worth, if not to devote its energies and its acquisitions for the speedy incoming of the kingdom of our Lord? And what a field for such endeavor the home-land affords!

Here are ten millions of Negroes, some of them in as destitute condition religiously as the natives of Africa itself; here are the ever-increasing millions of foreigners, still in the bondage of superstition, flocking to this land and bringing

elements which, if not eradicated by the Gospel of Christ, will destroy the nation; here is Mormonism, resting like an octopus on Utah, and reaching out, as with tentacles, to the surrounding States to absorb them—a body of people ever increasing through missionary work even at our doors, and seeking the balance of power wherewith to affect the legislation of the nation; here are the religiously destitute of our own families in the newer settlements of the West and Southwest; here is Mexico, our neighbor, with thirteen millions of people, many of whom are as benighted as the heathen of Asia; here are Cuba and Puerto Rico, also, whose peoples are in such a condition as to make immediate religious work imperative, if we would put in the place of the unclean spirit, who has gone out, the pure teachings of Christianity, so that he will not return to find the place empty, swept and garnished, and ready for him with the seven evil spirits more wicked than himself to re-enter to make the last state of the people worse than the first. Behold the field! May God give us the grace to enter it with stronger faith, with greater devotion and larger means than the past century has ever known!

The Outlook for the Twentieth Century.

BY DWIGHT SPENCER, D.D., DISTRICT
SECRETARY, NEW YORK.

Friends and helpers of the Home Mission Society, what of the outlook as we cross the threshold of the twentieth century?

First—A Vision of Conflict.

There is but one law for the church, for nations, and for men: No victory without conflict. The struggle between the forces of sin and righteousness is an irrepressible one, and it will never cease till the forces of Satan are vanquished. America is the battle-ground, the Armageddon of the Revelator.

In the East, Satan is making a great fight in the cities. Here, through political corruption, he engenders every form of vice, and childish innocence and maidenly purity are sacrificed upon the altar of unbridled lust.

In the country, foreigners, with their foreign religion and foreign Sabbath, are buying the farms, closing Protestant churches, gaining control of the schools, and changing the entire social and religious life.

In the South, 9,000,000 of Negroes are struggling up from the barbarism and the

degradation of slavery into "the liberty where-with Christ makes His people free."

In the West, our missionaries are battling with the united forces of Satan. Impurity puts on the cloak of religion, and unblushingly exalts carnality to a chief place among the Christian virtues. The saloon, with its accompanying gambling table, tempts to its brilliantly-lighted rooms the young men, many of whom have been brought up in Eastern Christian homes, and leads them on to ruin. Infidelity, bold and blatant, lifts high its head and boldly proclaims satiated appetite the chief end of man.

In our newly-acquired territory, Rome, smarting under defeat, is making mighty efforts to regain her hold upon the people and repair the breach made in her ranks.

Second—A Vision of Opportunity.

An opportunity for preparation and an opportunity for occupation.

New fields and new conditions require new power. There has been unheard of development on material lines. The present need is for development on spiritual lines. When the disciples were to go forth to world-wide evangelization the Saviour's promise was, "Ye shall receive power after that the Holy Ghost is come upon you." This is the need of the church today. She has the power of numbers, and the power of wealth, and the outpoured Spirit will consecrate both. Crossing the threshold of the twentieth century her cry should be, "O Lord, send upon us pentecostal power."

Then she will be ready for the opportunity of occupation. These broadening fields—East, West and South—can then be occupied, and their growing population, comprising representatives from every known nationality, will be won to Christ. Such a vision should give to every true Christian fresh inspiration, added courage, and quickened enthusiasm.

Third—A Vision of Victory.

God is stronger than Satan, the forces of righteousness than those of wickedness. This is the tenor of the Bible from Genesis to Revelation. Whether story or song, poetry or prophecy, all point to the crowning of Christ and the chaining of Satan.

And the reports of our missionaries are along the same line. They may live in log cabins, preach in cattle sheds, and hold Sunday school in miner's shanties, but they are all gaining victories. Whether the report comes from

frozen Alaska or the perpetual summer of Porto Rico, whether from the snow-clad mountains in Maine or the vineyards and orange groves of Southernmost California, all ring out the notes of victory. There are no tones of despair, no tune is pitched to the minor key. Who, by discouraging speech or the withholding of means, would dishearten these valiant workers? A thousand times, No! Let us rather add to their enthusiasm by sending recruits to strengthen their lines and giving them assurances of our undying loyalty and support.

What of Missions in the New Century.

BY E. B. PALMER, D.D., DISTRICT SECRETARY, PHILADELPHIA, PA.

One thing is clear to the writer, time should not be wasted in the discussion of organization. The past century has been largely devoted to that. Instead of scattered and isolated churches at its beginning, we have them now grouped in associations throughout the land. Conventions in the States and great national societies have come into being, taking on added departments of work to meet the new conditions that have come. What is needed most of all now is to use these societies for the legitimate purposes for which they exist. Nothing can be gained by emphasizing their defects and overlooking the great mission they were designed to fill. We should not be forever learning and never coming to the knowledge of the truth. With the growth of the century in organization what an immense growth in the field. At the opening of the last century there were but 5,308,483 inhabitants in the country. Now, including Mexico, Central America (which legitimately belongs to the home field), and the islands recently acquired, there are 100,000,000. This vast multitude presents the widest contrasts and the most difficult problems for solution. Year by year the conflict of the great forces brought into antagonism in the Reformation comes to be more pronounced. Romanism in its underlying principles and persistent aggressiveness against all that is distinctively Protestant should be studied and more thoroughly understood. The great masses of foreign people that have come to us cannot be thoroughly assimilated by our American institutions without the transforming power of the New Testament teaching. The Home Mission Society is fully qualified to do its part if only supplied with the necessary means.

Here, too, is the problem of the relation of the stronger race to a weaker. The latter is not a thousand miles away, but among us, a part of us, and so to remain. Are they to be defended in their rights, lifted to a higher plane, and fitted to dwell in a free land, or are they to be ostracized and excluded from most of the great industrial fields where men grow into strength and power?

May we not hope that the God of Nations in the new century will bring us to clearer visions of duty, arm us with a grace and wisdom that shall master unreasonable prejudice, and a faith in His truth that shall conquer many adversaries.

Congratulation and Encouragement.

BY E. H. E. JAMESON, D.D., DISTRICT SECRETARY, DETROIT, MICH.

Looking back through the century that has just closed what changes have taken place for the better, what magnificent results, what wonderful progress! But many forces have been at work to produce these results, and none so powerful as the religious and educational.

Civilization is, therefore, immensely indebted to these two forces for what has been gained. As a factor for liberty and righteousness in America none has been greater than the Baptist denomination, and its strong right arm has been, and is, the American Baptist Home Mission Society. Its nearly seventy years of history have been glorious and God-honored. Its pioneers, whose names are immortal, were of the heroic mould, and the men who are directing its affairs and bearing its burdens to-day have largely inherited the same lofty spirit.

With all the victories of the past to give strength and courage, and with the accumulated wisdom and material resources of a great constituency, I am sure, under God, we can face the future with great confidence and hope. I congratulate the Society on what has been done, but "there remaineth yet very much land to be possessed."

"Let us go up at once and possess it, for we are well able to overcome it." North America must not only be taken for Christ, but with the help of Christianized America the world must be His.

Hear His own encouraging words as He says, "Be of good cheer; I have overcome the world."

The Wabash District.

BY REV. S. C. FULMER, DISTRICT SECRETARY, INDIANAPOLIS, IND.

The collections in this district from the churches, Sunday schools, Baptist Young People's Unions and individuals for the first eight months of the mission year are slightly ahead as compared with the offerings from the same sources for the same months of the previous year. I am greatly in hopes that the last of March will show a healthy growth in results from the above sources. My great endeavor is to bring about more intelligent giving because of more knowledge about the workings of our great Home Mission Society. More knowledge of the work done will create greater interest and lead to deeper sympathy and more general and generous giving. With such convictions as these I have sought to distribute large amounts of the Society's literature and to make many addresses on the work. Mrs. E. G. Wheeler has been with me since last May and has greatly and most efficiently aided me in this educational work. I have now succeeded in securing in each association an associational secretary and in many churches a church secretary to co-operate with me in distributing information and securing offerings. The future of this district is hopeful. I believe the growth in systematic, proportionate, distributive and generous giving will be slow but constantly upward. Co-operation and education is our aim. With a heart full of love for the work, and with unbounded confidence that God approves of the work of the Society in all its departments, I am His for service.

Bibles or Bullets.

BY JUDSON B. THOMAS, D.D., DISTRICT SECRETARY, CHICAGO, ILL.

A man high in business circles said to me recently, "There is a class of men in this country who have got to be controlled, either by bibles or by bullets." This led me to thinking of that great mass of people who have no living attachment to any of our Christian bodies or sects.

There are about 27,000,000 communicants in all churches, sects and isms in the United States. The recent census puts our population at 76,000,000. This leaves 49,000,000 outside the pale of any church or sect. Possibly one-third of these are children under ten years of age.

Subtracting these, we have left 33,000,000 people over ten years of age in this country who are living outside the fellowship of all Christian communions.

Not all these 33,000,000 people are immoral or unpatriotic. Most of them are law-abiding citizens, and many are illustrious for moral and charitable deeds. Within this number is also found the danger element of society—the depraved, the vicious and the lawless. But all alike are out of touch with the divine plan for personal fellowship and for the strengthening and assured perpetuity of a righteous government. Christ made no mistake in establishing the Christian church—men needed it—society was dependent upon it.

These vast millions of people in this land must be controlled. Here are between fifty and sixty nationalities gathered from all quarters of the habitable globe. They have varied tastes, habits and religions—some have no religion at all. How is this heterogeneous mass to be made homogeneous? My business friend told the truth tersely—either by Bibles or by bullets. They must be controlled, either by the church or by the cannon. The power of God must win them or the powder of men subdue them.

The church holds the key of the situation. Physical force cannot bring about spiritual ends. Might subdues—Love wins. The gospel is the power of God unto salvation. Our conditions are unique, our Christian loyalty should be unparalleled. Bibles ensure peace, bullets mean warfare. Bibles lead to life, bullets to death.

The call to home mission work was never so urgent as now. Missionaries must go to the masses and bring them to Christ and to his Church. That is the best and surest and cheapest solution of our most vexing and serious national problems. "The entrance of thy words giveth light."

A Look Backward and Forward.

BY O. A. WILLIAMS, D.D., SUPT. OF MISSIONS,
UPPER MISSISSIPPI DISTRICT,
MINNEAPOLIS, MINN.

The new year and the new century are at hand. We naturally look backward and forward. The missionary achievements of the past century impart inspiration as we look to the open doors of the new. All who have had a part and a share in making possible these triumphs have been greatly honored. The sacrifices have been great, but the fruitage has been

abundant. The constituency of the Home Mission Society, who consecrated their gifts to this work, must look on the results of these years with joy and gratitude. In the eighteen younger Western States and Territories more than 3,000 churches have been organized with nearly 200,000 members. Figures, however, give but a faint conception of the blessings that have come to these communities whither the missionary has gone with the gospel. His work does not stop with those whom he personally reaches. Where the church is planted there are set in operation influences that refine the home, that elevate the community, that lift the standard of education, and that will tell on future generations.

The question as we enter on the new century is: How shall we enlarge our work to meet the demands of the ever-widening fields.

Progress on the Pacific Coast.

BY C. A. WOODY, D.D., SUPERINTENDENT OF
MISSIONS, PORTLAND, ORE.

I have just returned from an attendance upon the conventions of the Pacific Division. I have attended these meetings annually for the last ten years or so, and have seen the membership of the denomination about double in that time. The matter of great interest and importance is the enlarged mission work these conventions are doing, and the enlarged interest they are taking in the general work of the Society. This year all these conventions but one recorded a handsome balance in the treasury after a year of larger work and larger giving than ever before. The one reporting a debt reported a considerably less debt than a year since. Conferences of the missionary pastors were held at each of these meetings, and more extended conferences arranged for at the next sessions. A larger discussion of the work of the Society and a more intelligent grasp of what it is doing and what it needs characterized each of these gatherings. A larger number of churches reported contributions to its work than at any previous meeting of these conventions. The two most striking features of the series of meetings was the introduction in East Washington and North Idaho of seven young men who have accepted pastorates in that field within the last few months, each of them a well-educated man, and the announcement that two others had accepted calls and would be on the field by the

first of the year. Five of the nine are from the last class of Rochester Seminary. The other feature was the magnificent way in which the convention field of Northern California rallied to the appeal of its General Missionary and raised about \$3,000 more than it had ever raised, thus paying off its long carried debt and providing for a handsome house at Palo Alto. Contributions from this district are considerably in advance of the sum secured at this date last year. All in all, the work in this western third of the Nation is in a hopeful and prosperous condition.

Twenty Years of Home Mission Work in West Virginia.

BY W. E. POWELL, D.D., PARKERSBURG, DISTRICT SECRETARY.

January 1, 1881, the writer began his work as a General Missionary in West Virginia, under appointment of the American Baptist Home Mission Society. In order to organize the work well, it was necessary to visit each of the fifty-five counties of the State. This necessitated a large amount of traveling, much of it through the rugged, mountainous districts, and at long distances from the railroads. Often we were exposed to great hardship, being compelled to walk from fifty to 100 miles on a single tour and carry our baggage. One night after preaching in Williamson, a village on the north bank of the Tug River, which is the line between West Virginia and Kentucky, while on our way to our place of lodging, we were shot at three times by an unknown party, a Winchester gun being used. Each ball passed so close to our face that we felt the air-pressure as the balls passed—and we were glad that they did pass.

But now the work is well organized. Each of the twenty local associations, as well as the General Association and the State Convention, give home missions a prominent place on their programmes each year.

About thirty churches have been organized, and many houses have been built as the direct result of this home mission work.

From three contributing churches in 1880, we have seen the number grow to over 400 in 1900. This has been a very difficult field to work, but the blessing of the Lord has been upon it, and the work grows constantly in favor with the people of the Mountain State.

Fishing for Men.

BY A. C. DIXON, D.D., BROOKLYN, N. Y.

The first command of our Lord to His disciples was, "Come ye after Me, and I will make you to become fishers of men." The last command was, "Go ye and disciple the nations." The first you will notice is the last, because it had run through the whole ministry of our Lord. Now there are four kinds of fishers. Along the Southern coast you will find seines two or three miles long, drawn by two steam engines, and bringing in at one haul three or four hundred thousand fish. Such an equipment requires a large outlay of money and many laborers. I knew of a man who committed suicide because his seine broke and let out a great school of fish that he so much needed with which to pay his debts. Another class of fishers do their work on a small scale, using the drag net, which is drawn by hand, and two or three men will suffice. Not so much capital is required. And there is the hand net, which the fisher holds in his right hand as he moves cautiously along the shore of the lake or river, and when he sees a little school of fish he throws the net around them, and draws them in with his own hand. But the most common fisher of all is the angler. He needs only a rod, hook and line, with appropriate bait. His outfit costs scarcely anything. It does not take a man of great wealth or learning to be an angler.

Now these four kinds of fishermen fitly represent the different kinds of soul winners. Men like Finney, Whitefield, Moody and Spurgeon, who preached to hundreds and thousands, are the great seines which the engines of God's wisdom and power used in saving multitudes. In those men were invested large capital of brain, brawn, talents and grace. The second class are more numerous. There are thousands of pastors and evangelists whom the Spirit uses in reaching small audiences and winning some of them to love the Lord. The third class are still more numerous. It represents the Sunday-school teacher, the parent, the friend, who is all the time trying to throw the gospel net around the little group that he or she feels specially responsible for. But the largest class of all upon whom I believe God depends for the greatest work are the anglers, men and women whose hearts are afire with the desire to win a soul. They have not the gift of public speech.

Some of them could not teach acceptably a Sunday-school class, but they have experienced the saving grace of God, and they know how to tell to an individual what a Saviour they have found.

For rapid church growth the great need of pulpit and pew is the enthusiastic fishing spirit. Some time ago I heard a deacon at a banquet describing a twenty-five dollar rod which a friend had given him, and in his account of a certain fishing experience he became extravagant in language and gesture. He declared that a seven pound bass at the end of a good rod was a mixture of music, poetry and oratory, a sort of combination of Beethoven, Shakespeare and Demosthenes. A cold-blooded listener who has nothing of the fishing spirit would have considered this deacon half insane, but a man with a true fishing spirit could enter into his enthusiasm. Indeed, several of us forgot to eat while we listened to his graphic description. As I left the banquet I said to myself: "Oh, that I and all my church had this enthusiasm for fishing for men!" It is the greatest joy on earth. The consciousness that God has used you to win a soul from sin to salvation, from death to life, is a foretaste of heaven. We may be excused if we are covetous of this kind of joy, and have the enthusiastic spirit of the chase in our efforts to reach men and win them to God.

How to Preserve Unity in Offerings.

BY REV. F. W. LOCKWOOD.

[We earnestly commend to the consideration of pastors, officers of young people's societies, superintendents of Sunday schools and church committees on benevolence, the article by Rev. F. W. Lockwood, of Sing Sing, upon their methods of beneficence in the Church, young people's society and Sunday school. This appears to be an ideal plan. If anybody has a better plan we shall be glad to publish it. —ED. MONTHLY.]

Special anxieties have been created by young people's societies of various names. They have been charged with dividing the forces of the church, especially in gifts. "A certain amount has been raised by the young people of — Baptist church;" so runs the report. Indeed, in the "Contributions for September, 1900," from New York State, the HOME MISSION MONTHLY reports gifts from two Baptist Young People's Unions, six Sunday schools, two Young People's Society Christian

Endeavor, etc., apart from offerings by the church as a body. Such separate gifts tend to divide the church in its efforts instead of unifying it. In a recent State meeting vigorous protests were made against the place of organizations in the church. Young people's organizations came in for a liberal share in illustration. Some on the floor went so far as to disapprove of the organization *in toto*. Their sense of danger was real, but we have penned this item to suggest a better remedy than death for such a worthy branch of the body of Christ. Keep it as a branch and not as a separate body, and its usefulness will be retained and its harm prevented.

How We Do It.

No advice is so valuable as that from one who has done the thing he advises. Pardon the presumption! Our offerings for home missions will be taken November 25, 1900. On that day the church makes its offering. A large number of those present are members of the Young People's Union. These mark their envelopes with the initials of the Union. A record of amount in such envelopes is kept for the books of the Union. The whole offering is put into the hands of the church treasurer. The young people have been taking up a missionary offering at each monthly roll-call. At their next business meeting they will vote a part of the amount on hand to the church treasurer to swell this common fund.

The Sunday School.

On the 25th the Sunday school will vote a percentage of its missionary funds to the treasurer of the church for the same object. Classes in the school have been systematically bringing their gifts for missions each Sunday in addition to Sunday-school gifts. They have, as a class, been saving together, instead of saving as individuals. One class of about six members will vote \$15 to be put into the plate as it is passed on the 25th, for the church's offering for home missions. The Sunday school and Young People keep their records as stimulus and inspiration, but they all give to the common treasury for home missions, and you "at the Rooms" will receive the entire offering as from "The First Baptist Church" of Sing Sing.

We have not been able to unite the Ladies Missionary Society fund with the offering of the church, for the simple reason that the great parent organizations are not united in their work or treasury.

Some Necessities.

We find it necessary to put into the waste basket all "special appeals" made to young people or Sunday school. These special appeals come sometimes from high officials, and are helping to separate what we are striving to keep a unity. We aim to treat State Convention appeals for special building funds, Foreign Mission appeals for an educational institution, and Home Mission appeals for Cuba, etc., by the same rule. We seek to unify our offerings and make it our *church* offering; and we expect you, as our officers, to cause it to take the wisest course for the so-called "regular" work or "specialties" as your best judgment and wider experience dictate. In this way we endeavor to help solve that great question of "specifics" so ably and sweetly stated by Dr. Mabie in the *Missionary Magazine* of September, 1900, and we do ourselves the service of keeping our church a unit.

Sing Sing, N. Y., November 19, 1900.

Christian Schools: Their Mission.

"I do not contend that our schools for higher learning shall be turned into an endless prayer-meeting or that they shall become theological seminaries for the exposition and propagation of Baptist tenets, although they might be engaged in a worse service than that. I do contend that the spirit which is imperial in the work of the Church shall also be imperial in the work of her schools."

N. E. WOOD, D. D.

"We are encouraged by past achievements. There was a time when New England college life seemed deluged with unbelief. The persistent efforts of believing men brought out many institutions from the shadow of eclipse of faith. We cannot believe that the seats of learning, established in the faith of our fathers, shall become fountains of poison. The colleges belong to Christ, the Light of the world. We must win and hold them for our Lord. National issues and eternal destinies hang upon the event of this contest."

C. R. HENDERSON, D. D.

"Let us, only in establishing and maintaining these schools, make the idea of Christ the supreme and regulative idea of their existence; for they have claims upon us as Christians only as they are centers and disseminators of Christian learning.

"The interests of Christ and of the truth,

then, are identical. Religion and education go hand in hand. If I trace back the smallest ray of truth, I find it leads me to Christ, the uncreated Sun, from whom all the light of truth ultimately proceeds. If I study the diatom or the star, I find knowledge widening out before me into the infinite, and I come face to face with God. If the undevout astronomer is mad, the teacher who knows not God and Jesus Christ whom He has sent, is yet more irrational and unfit for his vocation. I have interest in education, because I have interest in Christ."

A. H. STRONG, D. D.

The Religious Value of Our Schools for the Colored People.

BY PRES'T P. B. GUERNSEY, A.M., NASHVILLE, TENN.

Nowhere, perhaps, is the denominational value of our Christian educational institutions more evident than in the case of our Home Mission schools.

In the first place, they are more pronounced in their Christian and denominational character. The great schools, like Chicago, Vassar, Brown, Colgate, Rochester, are under Christian, and even denominational control, but they do not put this fact forward conspicuously, and, in some cases, do not allow the fact to exert any appreciable influence on the school and its teachings. The contributions made by these schools to the denomination is only indirect.

The schools for the colored people, on the contrary, are distinctly and conspicuously religious, and even denominational. They are advertized as such, and conducted as such. In addition to the daily chapel service—common no doubt to all the institutions under consideration—these mission schools put the Bible into the regular curriculum, and teach it as faithfully as they teach any other subject. To quote from the published catalogue of Roger Williams University:

"The Word of God is the highest and best possible instrument of education. God's thoughts kindle men's thoughts. No other book can equal the Bible in stimulating mental activity, or developing character and power. No man ought to be regarded as either well informed or well educated who remains ignorant of the sacred Scriptures. This University aims, moreover, to bring its students to something

more than mere intellectual quickening. It hopes to be a fountain of spiritual as well as intellectual life. It undertakes to educate Christian teachers and leaders for the people, leaders trained in conscience, consecrated to God, and deeply imbued with divine truth. It recognizes man's spiritual nature, and reckons this life a probation for the life to come.

“For reasons like these, special attention is given to instruction in the sacred Scriptures. Daily classes are established for the study of the Bible. Every student is required to attend one of these classes. No student can graduate from this University ignorant of the Bible, or untrained in conscience, except by deliberately closing his mind and heart against instruction.

As a natural result, an evangelistic spirit is encouraged and generally maintained. Services for prayer and missionary meetings are regularly conducted under the auspices of the school, and also by the student organizations. Since I have known this school, hardly a month has passed in which there have not been conversions, those in the past month including some of the best men in the college department.

The following letter received a few days ago will explain itself :

———— November 21, 1900.

REV. P. B. GUERNSEY,

Prest. Roger Williams University, Nashville, Tenn.

Dear Sir—On receiving a letter from Mary, a few evenings ago, I was more than ordinarily impressed at the news of her having found Christ. I am aware that it took careful, religious direction and persuasion to reach such a glorious conclusion. Therefore I feel obligated to extend profoundest thanks for this great happening. I may be awkward in so doing, but earnest. This illustration strengthens the fact of the Christianizing feature of your school very forcibly to me. I have the strongest reasons to believe that Roger Williams University is doing more towards training and Christianizing colored youths than any other school in the South.

Yours for Christ and humanity,

Thus these schools are exerting a direct, pronounced, and recognized Christian influence upon the lives of the pupils.

In the second place, the circumstances are such that the indirect influence of these schools, exerted through their alumni, is very great. At the present time there is probably no influence equal, in extent at least, to that of the

educated Negro teacher and preacher upon his people. They look up to him, accept his advice, and defer to his judgment to an extent that has long since gone out of fashion with their brethren of fairer skin.

The knowledge gained within the walls of the college is to many of these teachers and preachers their chief equipment for life and usefulness; the ideals there held up before them are often their chief inspiration and guide.

I took, the other day, the list of our alumni of the college department. It contains the names of eighty-two persons. Of these, ten are dead. The distribution of the remaining seventy-two is as follows :

Presidents of colleges.....	8
Principals of schools.....	16
Teachers of high-grade schools	21
Pastors of important churches	9
Physicians	6
Lawyers	3
Business men	3
United States consular service	1
United States Mail service.....	1
State missionary	1
Pursuing advanced study	1
Wives not otherwise counted.....	2
Total.....	72

This is surely a record of which any school might be justly proud; and when it is understood that many of those classed as presidents, principals and teachers of high-grade schools are in many cases pastors of one or two churches as well, some idea, perhaps, may be gained of the tremendous influence of such a body of trained Christian men, laboring faithfully and successfully for the mental and spiritual upbuilding of their race.

A prominent colored man who has traveled extensively through this and other States for many years, and who is particularly conversant with educational matters among his people, said to me the other day: “The question is often raised as to the moral and religious influence of these schools. I have observed the matter carefully, and I have never found a single case where a man found his way into crime and the penitentiary after he had enjoyed one solid year's training in one of these Mission schools.”

I wondered how many of our great universities could show a like record!

The fact is, no man can study closely the character and history of these Home Mission schools without thanking God for their estab-

ishment, and without reaching the conviction that they must be classed among the choicest of those weapons which are "mighty before God to the casting down of strongholds."

Nashville, Tenn., December 8, 1900.

Christianity and Character at Shaw University.

BY PRES. CHAS. F. MESERVE, RALEIGH, N. C.

At one of the sessions of the white Baptist Convention of North Carolina recently held in the city of Raleigh, Dr. Kerfoot, the corresponding secretary of the Southern Baptist Convention, impressed upon his hearers the importance of the white Baptists of the South co-operating in work for the moral and spiritual elevation of the colored people. He stated that this work had been neglected by the South, and that in what they were attempting to do they had no purpose to antagonize the work of the schools for the colored people carried on by the Home Mission Society of the North. He stated, however, that more was needed to be done than the mere work of education. My purpose in calling attention to Dr. Kerfoot's address is to emphasize the fact that educational work is not and never has been considered first in the Home Mission schools for the colored people of the South. The idea at the very beginning of these schools, and it is equally true at the present time, was to give moral and religious instruction, and to make this foremost. The Bible is regarded as the book of all books, and, aside from the ordinary religious instruction of any well-regulated Christian school, it is at Shaw made a text-book, and once a week in the various departments, outside of the schools of law, medicine and pharmacy, regular instruction is given.

It is the aim of the faculty of Shaw in all of its chapel services, as well as in the recitation-room work, to put character above scholarship, and Godliness above what is called worldly success. The intellectual side is not by any means neglected, for we find that a very large per cent. of our students are successful in obtaining certificates as teachers, and in passing the various examination boards, both county and State, not only in North Carolina, but in other States.

The present year, from the standpoint of Christian life and a pure, clean atmosphere, has impressed me more favorably than at any

time in the past. I have been engaged for about a quarter of a century in educational work among the best white youth of the North, among Indian youth of the West, and among colored youth in the South, and I have never met in all of my experience a company of young men and women more quiet and orderly, or of a more earnest purpose than our present student body. There has been a special religious interest since the new school year opened. Revival services were conducted for a week by Rev. B. B. Hill, of Reidsville, a man of wide experience, and who received many years ago a portion of his education at Shaw. There were eighteen conversions, and there was a general quickening of the religious life of the institution. As evidence of the religious spirit and uplifting atmosphere at this institution at the present time, I quote from a letter written me by Rev. Mr. Hill after our special meetings were over, and he had returned to his home:

"The atmosphere in and around the University is so healthful! My text at each service all day yesterday was 'Shaw University.' I do not believe there is any institution with so small financial support that can compare in quality of work with the work at Shaw. I lived under the shadow of Oberlin College, Oberlin, O., three years; attended Howard in Washington three years; spent some months in Rochester, N. Y., and was even at the University there. I attended one commencement, and, to my mind, your exercises last spring compared very favorably, and the discipline surpassed either of them. The students are first-class in deportment. I have conducted successful meetings at Oberlin and Painseville, O.; at Minneapolis and St. Paul, Minn., and at several points in North Carolina; but the recent meetings at Shaw were of a purer spiritual order than any before held by me."

I call attention to this letter so that the readers of the MONTHLY can understand that, although the Home Mission schools of the South are not put before the public in the daily press or otherwise, as are some institutions, yet there is being done a quiet work of untold value that is telling tremendously for the best good of society and the State.

During the sessions of the white Baptist Convention, referred to above, addresses were given in our chapel by several prominent brethren, and quite a number of the delegates visited the

institution. They came from all over the State and they invariably told me that Shaw men and women were among the very best people in their respective communities; that when they met Shaw men and women, they found they could be depended upon; that they were quiet, peaceable, and conservators of law and order.

The enrollment since the opening of the year is exactly 425, and many have had to be denied admission on account of lack of accommodations. This enrollment does not take into account the night schools, or the Blount Street Industrial School.

Benedict College, Columbia, S. C.

BY A. C. OSBORN, D.D., PRESIDENT.

In point of attendance this is the most prosperous year in the history of the college. The number of students is greater than in any previous year, and the grade of scholarship is higher. There is an earnestness, a devotion to the work, and an enthusiasm in every department that is inspiring.

The college is not only uplifting the youth, and fitting them for better and higher service, but men who have been pastors for years are more and more entering the theological department. Last year, besides the large number of young men studying for the ministry, there were thirteen ordained men in the class. There will be still more this year.

The college has the confidence, affections, and moral support of practically all of the 150,000 colored Baptists in South Carolina. They commend it by resolutions in their conventions and associations, they send up to it their young people and their ministers, and they contribute in State conventions, district associations, missions, Sunday-school conventions, and churches, for the payment of their students' college bills. A vast majority of the colored people are extremely poor. Most of the students are from very poor families. But those ecclesiastical bodies all over the State raise funds and help to pay the students' bills. It is only by these contributed nickels and dimes that they are able to secure the eagerly-coveted education. The desire for education, and the effort and sacrifice the Negroes are making to secure it, passes belief.

As the entire expense of a student in the college is but \$7.25 per month for tuition, board, room rent, fuel and lights, and as ordained

ministers are charged for the same but \$5 per month, a small sum goes a long way. Nevertheless all that is contributed thus, and all that the students can pay, is utterly insufficient to educate those gifted ones who should be educated to be pastors of churches and teachers in the public schools. Letters come to the writer almost every day from those desiring to enter the school, but are without the means to do so.

Probably fifty more ministers would enter this winter if means were at hand to pay their college expenses—only \$5 a month, or \$40 for an entire school year. Possibly the Lord may move the heart of some one of your readers to help give some of these preachers a better fitting for the Lord's service. And, oh, how greatly they need it! Many can scarcely read, and are ignorant of Bible teaching and of fundamental Christian doctrines, and yet are pastors of large churches, and, as such, of controlling influence in their communities. Forty dollars will give a minister a year of schooling, and \$2,000 would give to fifty ministers a whole year of instruction in the college, and elevate incalculably their future worth for their people.

With the increased attendance and increased usefulness of the college, there come perplexities. We have turned none away, and we do not intend to. We must take care of them in some way. But our accommodations are insufficient. We are crowded. In addition to the double bed, we have put a cot in every dormitory room that has space for a cot; yet some of our men are sleeping three in a bed. We have no other places to put them. They plead for the privileges of the school, and are content to rough it and be crowded; and still they come.

Beside city students and those that board in the city, we have 200 boarders. But our dining hall, when full, seats but 144. Moreover, kitchen space and cooking appliances were not planned for the present number. We have had no gifts for enlargements; yet we have begun work upon an enlargement that will double the capacity of dining-room and kitchen. This is to be paid for out of the income of the college at a cost of \$1,200. To board 200 students at the prices above given, and save from the income \$1,200 for enlargement, will require close financeering. But we have no alternative. It is to be done.

Five years ago the Negro Baptists of the State, by act of their State Convention, resolved to raise \$12,500 for a greatly-needed

new building, on the understanding that friends at the North would contribute a like amount. Through these five years contributions, chiefly from Sunday schools and churches, in sums ranging from twenty-five cents to a few dollars, have been coming in, until the sum of \$4,018.49 is now in savings bank. They have given this out of their deep poverty. It is easy for poor people to pass resolutions, but far more difficult for them to raise money. I fear I may be in my grave before they raise \$12,500. But shall the work be delayed for that? They have already done nobly. Never was that proposed building so much needed as now. Is there a steward of the Lord who will come to the help of His poor and erect that building? So mote it be.

Religious Life in Atlanta Baptist College.

BY PRESIDENT GEORGE SALE, ATLANTA, GA.

Of late years there has been much discussion of the question, What should be the character of the education provided for the colored people? The claims of industrial education on the one hand, and literary on the other, have been clearly and vigorously set forth, with the result, no doubt, that each man is of his own opinion still. And yet not this alone, for there has come, as a result of this discussion, a recognition upon the part of the advocates of each sort of training of the value of the other, and the general conclusion seems to be that both are needed and both valuable.

Another result of this discussion has been the deepening of the conviction in many that whatever the sort of training given, the influence of the schools should be deeply Christian; that Christ should be enthroned as Lord and Master; that Christian ideals of character and life should be persistently held before the students; that all questions should be viewed from a Christian point of view.

The greatest need of the masses of the colored people is not intellectual nor industrial training, but training in character, and the institution, whatever its plans and methods, that does not affect that is not meeting the need of the hour.

This, at all events, should be the supreme purpose of our Home Mission schools. This purpose is perfectly consistent with the best work in the class-room; but class-room work, and all the discipline of the schools, should be subservient to the great end of the development of

Christian character in the students, that they in turn may exert a positive influence for good in the communities in which they settle.

The great majority of students who enter Atlanta Baptist College are professing Christians when they come. The few who are not are in almost every case pronounced Christians before they leave. The religious work of the college, therefore, is largely in the way of the development of the student in Christian character and activity. Much instruction is given in connection with the daily devotional exercises, a chapel talk by a teacher on some moral or religious topic being always included. Many testimonials have come from students of the inspiration and help that have resulted from these talks. A spirit of fraternity in Christian work is fostered in the Christian Endeavor Society, which embraces the entire membership of the school, teachers and students, and the Y. M. C. A. conducted by the students themselves. Through this latter organization valuable Christian work is done in the churches of the city by members of the association appointed for the purpose.

In all these ways there results a deepening of conviction and consecration, and a broadening and ennobling of life which cannot but have its effect upon the people among whom these young men are to spend their lives. This cannot be better illustrated than in the following letter from a student in which he tells of the influence of the college life upon himself:

"As to the benefits I have received from the religious life of Atlanta Baptist College, I could speak at great length, both as concerns myself and as concerns my fellows, some of whose experiences I have heard from time to time; but I think it will suffice to speak of one respect in which I have been greatly helped. When I came here five years ago, I had been a Christian for a little over a year, during which time I had earnestly labored to do that which I thought was required of a follower of Christ; but, as I look back now upon the past few years, I feel that if I had gone on as I had started I should not have exerted any very positive influence for good. I was not a *live* Christian, and, perhaps, I am not to day, but I hope that I am a little more so than I was then. The Christian Endeavor Society attracted my attention first of all the religious influences here, and I was impressed with the fact that the teachers and students desired most of all in their talks to say something that would help

somebody else. A cordial sympathy was felt for every one. Later I found that this altruistic feeling found further expression in the work of the Y. M. C. A., and thus the influence of our circle was felt all over the city of Atlanta. A desire to do something for Christ and as Christ would have it done seemed to possess everybody. I do not think that anyone can come here and stay without learning to have more sympathy, more respect and more love for other people. He thinks not of the process while it goes on, but as he looks back over the years he is surprised to find how much his spiritual horizon has been broadened."

The Religious Work of Spelman.

BY MISS MARY I. WILLIAMS, ATLANTA, GA.

For some years we have had no special revival season at Spelman, but from the very beginning of the school until the present time scarcely a month has passed without one or more conversions. During the nineteen years that our school has been in existence over 1,200 of the students have had fulfilled to them the promise, "Ye shall seek for me, and find me, when ye shall search for me with all your hearts."

Since the opening of the present term, ten weeks ago, forty of our students have had this experience. We are grateful for the deep, earnest religious interest in the school this year. Of the seventy who took part in our Thanksgiving service a goodly number gave expression to the joy in their hearts that they were now Christians.

The religious life of the school finds expression in the work of the various organizations and activities that we have in the institution. Our oldest society, the Young Women's Christian Association, carries on religious, temperance and missionary work. Six Christian Endeavor Societies hold weekly prayer-meetings. Five are held every Tuesday night. At the same hour there are held meetings for the young converts, for inquirers, and for those who have not connected themselves with the Christian Endeavor Societies.

The Congo Mission Circle and the King's Messengers have in their respective memberships a large number of the students. Of course, we are interested in home missions, for are we not a part of the great home mission work? But we are also interested in foreign missions, for we have with us representatives

of two great foreign missionary lands, the Dark Continent and the Neglected Continent. The going of four of our students to the Congo Free State has made that country especially dear to us.

Through the 5,500 different students who have been in our school, how impossible it is to estimate the number of lives that must be touched, and we trust blessed, by Spelman's influence! In their homes, churches, and communities many of our girls have wrought great changes. Into their schools they have carried, not only our methods of teaching, but also our Bible instruction and religious work. Some follow the plan we have at Spelman of closing the week's work with a prayer-meeting. How dear Spelman is to some of them, and how much the religious life and instruction that is given them here is appreciated, may be seen from the following quotation, which was taken from a letter written by one of our undergraduates: "I could not realize how dear Spelman and Spelman folk were to me until I left them. I go to church on Sunday, but do not have the Scriptures made plain as we do in Spelman. Sometimes I wonder how the people ever find the road of righteousness, it is pointed out to them in such a roundabout way."

Bishop College.

BY PRESIDENT ALBERT LOUGHRIDGE, MARSHALL, TEX.,

Our students come from a very wide field. The Baptist Year Book for 1899 gives a total of 315,000 Baptist church members for Texas, of whom 133,000 are in colored churches. It is safe to say that 300,000 persons are connected with Negro Baptist families in Texas.

Marshall, the seat of Bishop College, is in a county bordering on Louisiana, almost due west from Vicksburg, Miss. A large part of northern Louisiana is thus naturally in our field, since there is no Negro Baptist college in Louisiana north of New Orleans. Indeed, the nearest Baptist schools to Marshall, which do work of higher grade than college preparatory, are at Little Rock, Ark., and Jackson, Miss., each more than 200 miles distant. The nearest Baptist college in Texas is 400 miles distant.

While, perhaps, a majority of our students will devote their lives to home-keeping and various forms of manual labor, our regular

school work necessarily is chiefly in the line of training preachers and teachers.

Our religious work has two especial aims in view:

1. The duty of personal piety is constantly pressed upon every student in public teaching and private conversation.

2. All organized religious instruction keeps in view the training of students in the best methods of doing such work, as well as instruction in religious truth. In this matter we depend on two agencies:

(a) *Bible Study*. In all grades the study of the Bible and Bible outlines is a required part of the work, and is distributed through the course so as to keep the subject constantly before the students' minds. Added to this is a term's work each in moral science and evidences of Christianity. The time thus devoted to religious and moral instruction in the academic and college classes amounts to a daily recitation continued for ten and a half terms, or nearly as much time as is devoted to mathematics.

(b) *Religious Meetings*. These consist of daily chapel exercises, Sunday school, preaching services, and B. Y. P. U. meetings on the Lord's day, and the week-night prayer-meetings. This regular order does not vary during the year, except as special meetings are held, when it seems desirable or wise.

Teachers constantly seek opportunities for personal conversation with students on these subjects, and among the Christian students plans are formed for doing personal work among their fellow students. In these ways efforts are made not only for the conversion of the impenitent, but for the spiritual growth of the converts and for training them in Christian service.

We try to make all our religious work of such excellence that it will be a worthy model for our students in after-life. It is a great satisfaction to know that the results of these various forms of work are felt in many churches through the the State. The majority of our students are Christians when they come to us, but conversions take place every year among those who are not. A week of special services was recently held, resulting in several conversions, and we are hoping for further good results.

Alabama—Selma.

This, I believe, closes one of the most successful years in the history of our work. Our

receipts are larger by over \$1,000 than last year; our attendance is greater by over 100. It is the general verdict of all that our work is generally in a better condition than ever. I do not believe any teachers have been harder worked than ours. Thirteen graduated from the normal and college departments. Of these, six were preachers. Our people were never more hopeful of the work. We are now planning to raise \$10,000 with which to erect a chapel. I wonder if the Home Mission Society would not give us a lift on this. It is proposed to make the bricks on our ground. It is estimated that \$1,200 will be sufficient to make the required number of bricks. While Mr. R. and others are scattering their thousands on other institutions, we wonder if somebody will let some droppings fall on us. I doubt whether in any of the States the colored Baptists have done as much for themselves as the colored Baptists of Alabama. I believe the Baptists of Alabama have proven themselves worthy of any help that may be given. We would thank you for any plea that you may make in our interest.

We wish to thank the Society most heartily for the help it has given us, and would most earnestly pray a continuance of the same.

With best wishes for the continued success of the Society,

I am yours very respectfully,
C. S. DINKINS.

Americus Institute.

Americus, Ga.

Dear Brother: We are very glad to report our work in a good condition. The Lord has wonderfully blessed us in our work this year. In numbers we have already passed the mark reached last year. In general deportment our pupils show marked improvement over that of last year. In improvements I think our work has grown remarkably. Since last May we have raised and paid out nearly \$1,000 on our building. In our chapel, which has just been completed, we have seats sufficient to accommodate our pupils this term. This has been accomplished not by running in debt, but we have paid almost wholly as the work was done. We owe very little on our work, and that we hope to pay ere school closes.

M. W. REDDICK, Principal.

MISSIONARY DEPARTMENT.

Pioneering in Wyoming.

Rev. L. G. Clark, General Missionary for Montana, Southern Idaho, Utah and Wyoming, recently made a tour to the new settlements in the northwestern portion of the latter State. From the account of his trip we make a few interesting extracts, showing how work on the frontier is done to-day:

"I left Helena, going east 380 miles to Sheridan, Wyo.; spent a day with the pastor there and found our cause in a very hopeful condition; then went 140 miles to Billings, Mont., where the Baptist church is doing very well; thence to Bridger, forty miles further, by rail.

"At Bridger I took the stage for Basin City, which is about 105 miles south of that place; we rode all that afternoon, the following night and until about noon Friday, the 16th. When we arrived at Basin City we made three short stops on the way to change horses and get something to eat. Three times we had to ford the river, and much of the road was far from smooth. We passed but few houses on the way and would often go from twenty to thirty miles without passing a human being, going on and on through the sagebrush and the sand, over the mountains and across the valleys.

"Pastor Limes has organized churches at Otto and Burlington, thus having three preaching stations. With his own hands he has done a large amount of work on the chapel besides hauling material from the railway station about 100 miles distant. On the day of dedication a pathetic incident occurred. The funeral services of a young man were held, the father's home being on a ranch some distance from Basin City. The father said: 'Yesterday I felt so sad and lonely I wished I could be with my friends in Iowa where I could have the sympathy and comfort and help of those who knew me in my home church. I did not know that there was a church here, but I feel better to-day; the sympathy I have received here makes me feel almost as though I were at home.' I am sure the Home Mission Society is doing a great work in planting churches on the frontier.

"On Sunday, the 18th, we dedicated the

house of worship. The house has been built at no little cost of money and labor, when we take into account the feebleness of the force of workers on the field. There are less than twenty members in the church, all of them poor, and some of them far from the town. Counting everything the building and lots have cost about \$1,000. It is neat and very comfortable; one is pleased as soon as he enters the cheerful, cozy room, which will seat about 125 or 150 people. There is a nice carpet on the greater part of the floor and the room is seated with nice chairs. Something over \$100 was cheerfully given at the dedication (\$10 of this was sent by Brother Remington from the Billings church); this will pay all debts and leave about \$40 to be used in the purchase of an organ. Brother Limes and those who have helped him in this work feel very happy to have the beautiful house dedicated free of debt. The \$350 from the Society has made this possible."

"My return trip was trying and perilous. A continuous ride in an open stage, of about 110 miles, facing wind and snow, with the weather from four to fourteen degrees below zero. At midnight, Monday the 19th, we came to the banks of one of the rivers we were obliged to ford. The shore ice was so bad that our horses did not want to cross, but after looking matters over a little the driver decided to attempt to cross. At last the horses plunged into the river, but soon refused to go on; one of them fell down, and after getting on his feet again made a desperate attempt to get out on the same side of the river we started from. The stage came near being turned over. After we got out we were obliged to drive back three miles, where, after much trouble, we succeeded in fording the river, first breaking the ice, then riding one of the horses across first, and at last succeeding in getting the team to cross with the stage. We reached Bridger about noon the next day. I have a rather bad looking face, as it was frozen more or less during the ride, but I am feeling well and am thankful that I have been permitted to have some little part in helping to encourage the Christian workers who are living on the frontier."

Dedication of Chapel.

Basin City, Wyoming.

Dear Brother: We have just dedicated our chapel at Basin City. Brother Clark came in,

and we dedicated November 18. It was a very glad day for us all. Brother Clark made us glad with his counsel and helpful sermons. We were also glad because we were able to dedicate free of debt. Everybody was so pleased with our neat, comfortable home-like house of worship. It is finished inside with hard pine, wainscoting and cushions all beaded with rosettes, and the walls nicely papered; floor carpeted and windows shaded so that, with all tinted with a delicate shade of green, there is a soft, restful light in the room. We have it seated with chairs. The total cost was \$971 when we dedicated, but some more chairs and pulpit furniture donated since then places the cost at something over \$1,000.

The Home Mission Society donated \$350; all the rest was raised on the field except \$16 given by Billings (Mont.) church and a brother of mine, who lives in Ohio.

We had about \$70 to raise on the day of dedication, and it was pledged in a few minutes. Brother Clark thought that was so easily done we would better make a beginning on something else, so \$40 was then raised toward a church organ. I am soliciting the balance, and reasonably believe that we can raise \$100 for the organ. I gave a full financial statement and produced receipts for money paid out, and every one seemed well pleased. I have been a long time (nearly three years) getting the chapel completed, but I have done all soliciting, collecting, buying, contracting, and superintending the work from first to last. Nothing was bought on time. I got cash prices on all material, and by so doing got liberal discounts on almost everything. I saved the church considerable in this way, and also by putting in something over thirty days of hard manual labor. The missionary on this field does not care to have his picture in the *Ladies' Home Journal*, but he dug out foundation, carried the hod, mixed mortar, hauled rock and helped lay the foundation; went to the mountains and helped freight the lumber; acted as hod-carrier again on flue; papered and did nearly all the inside work alone, and was "as fresh as a flower" (?) when Sundays came. Well, I have my reward already, for I do enjoy that sort of work—hard as it is—and now will have some more of it getting our Burlington church housed. Pray for us.

J. L. LIMFS.

Pioneer Work in Skagway, Alaska.

The boats have been very irregular, and hence you have not had report sooner. We are beginning to break the ice here if Sunday evening congregations are indication. Last Sunday evening the house was full. I now have two *good* choirs. I have a choir of girls from fourteen to seventeen years old trained by the best music teacher in the city that sing at the morning service. Then I have a large choir that sing at evening service. This is really a fine choir led by the Chief Civil Engineer on our railroad. We have been giving week evening free lectures which have drawn the people to us and led the papers to say some nice things about us. I will enclose one of our bills. We have arranged now for six entertainments in the church the next three months—two musicals, three lectures, and other exercises. The situation up here is so different from what it is in the States. There is no entertainment except what saloons and dance halls give. Everybody seems delighted with the idea. My purpose is to get the people and then pour the gospel into them.

The orchestra comes and plays for me free at these lectures. A mandolin club has just been organized to help. The best singers of all denominations are with us to help us. The lady who trains our little choir is an Episcopalian, and plays for that church. How I wish we had a piano that we could put in this church to help us in our entertainments! I am sure if you were here and studied the situation you would see the wisdom of this course, how to save these men from the saloon, etc. How can we get a piano? We may need to carry on this work for two years. The rent of a piano here is \$10 per month. We have received two members the last month, making in all eighteen. Half of these people cannot get to the church regularly on account of cares and little children. The church is a feeble folk, but the friends we have rallied around us are a good, strong body. I still continue my work with the soldier boys at the barracks. I have been giving them lectures on the Life of Christ and hearing them recite. Next Monday evening we have a public examination of the first year of Christ's ministry. I would like you to hear those colored boys analyze a conversation of Jesus. I think it would surprise you. They are bright. I am impressing upon them the duty of teaching their own people as soon as they

get out of the army. How I wish we had a piano! Is there any way you could stir up one for us? Is there some house for an advertisement that would give something away down, and can you interest somebody in helping to save some of these men up here from the saloon, gambling holes and brothels. The people are coming from your coast cities, and are being ruined. What can you do to help us to save them? With a piano to aid the orchestra I can pack our house at every lecture and entertainment. The saloons have pianos. Now, let us have one. We will pay freight on piano if you can stir one up for us. We could use a real good second-hand one, but it must be good to be of any use. Our orchestra, made up of fine musicians, will do credit to any city, so that an old rattle-trap would be of no value to us.

G. S. CLEVENGER.

Skagway, Alaska, November 13, 1900.

Connecticut—Italian Work.

New Haven.

Dear Brother: The prospect of our Italian work in New Haven is splendid and full of hope. Many families, and especially young men, take great interest in our work.

Our services are regularly frequented, and our Sunday school is prospering and being regularly attended. I beg you to remember us in your prayers that we may do good and give the gospel to our Italian countrymen.

MARCO MAZZUCA.

Stamford.

On the 8th of May, 1900, after some hard work and with the co-operation of several good American and Italian friends, we succeeded in organizing an Educational Circle, whose object is to furnish a reading-room and instruction for any persons who wish to be taught in either English or Italian. In one month last summer 225 persons visited the Rooms who were aided in various ways, as follows: Letters and postals written in Italian, 35; interpreters furnished, 18; information furnished, 16; for work, 5. Recently an evening school was opened, twenty-four scholars being present, and many more are ready to come. The expenses of the Circle are paid by the members, already numbering sixty-four, and by some American friends. We believe that great results will follow the work of this school.

P. R. DE CARLO.

Rhode Island.

Providence.

The Lord has been with us and cheered us with His blessings upon our Italian work. Last August an Italian anarchist began to attend our meetings; at first he was strongly against us, but the Lord conquered his heart; he had sought in vain for employment, and with his wife and five children was in terrible destitution, but through some friends we provided for his wants and procured him employment. In this way we gained his confidence and the whole family for Christ; they now attend our services and Sunday school regularly. On Sunday, October 21st, I organized a new Sunday school with eighteen children, who are bright and intelligent and attentive to the truth. May the Lord bless the Society and prosper the work for the evangelization of the perishing Italians.

V. D. DOMENICA.

Kansas—Bohemian Work.

Palacky.

Dear Brother: Our field is very large, contrary to previous expectations. There are about 500 Bohemian families out here, and about fifty of these are members of the Catholic Church at Wilson, and the remaining are altogether without any church. Oh, what a spiritual famine is spread among them!

The majority of people attending our meetings are young people, from eighteen to twenty years of age. Many of these have heard nothing of God that would bring them nearer to Him, but such things that hinder them coming to Him. Moreover, some of them have not had the opportunity to read the Bible.

It is very difficult to labor among them, but we do it with gladness because there are many souls among them who like to listen to the preaching of the gospel.

My wife and daughter, who teaches in one of the schools, where we also have meetings, help me faithfully with songs which draw crowds. I have been presented with a satchel organ from the Society of Ladies of the German Church of Lorraine. This little organ is of great help to me, as it greatly helps to elaborate the singing. I made a large song-book out of which the whole gathering is able to sing. I stand in front and point to the words as they are sung. Most of these songs are translated from the German language into the Bohemian.

We rejoice to see the people coming together from all sides to the school where the meetings are held. Oftentimes our meetings are as large as those in Chicago were.

Our greatest hindrances are laid by the atheists, who have great influence upon our nation. With these we have fierce debates, but the Lord always gives us the victory, so that slowly, but surely, our work is carried on with our hearts filled with hope for the future.

JOHN KEJR.

Unique Thanksgiving Service.

Hebron, North Dakota.

Dear Brother: I have not preached thirty-nine sermons, for one Sunday we had snow-storm, and it is no pleasure driving three to seven miles, and as we have no barns at the church our horses have to stand outdoors. My people have also not been able to give me all my salary, for they have nothing to give from on account of not getting any crop last summer, and that means no bread for themselves. With the exception of three or four families they have also no resources to draw upon, except here and there to earn a little by working on the railroad or other odd things. It is very hard for everyone of us to make both ends meet. But the Lord must help us, is what I preached to my people last Thanksgiving Day. You probably think we had no Thanksgiving Day. Well, we did, and we thanked God for things Paul mentioned in Eph. 1:3, and everybody could thank. We had no Thanksgiving dinner or supper, according to American style, for a little bread, cold coffee and salt meat taken in the church at noon and staying for the afternoon service was all we had, yet I think we were happy, for the Lord was there.

EMIL MULLER.

North Dakota.

Kulm.

Dear Brother: Scattered over a large part of the State we have many German Baptists who have not seen a brother of ours for many years; they are as sheep having no shepherd. I traveled in this quarter by railroad 700 miles and by team 600 miles, and have had services in this time in twenty-one places. In Emmons County I organized a new church with eighteen members. This field is very hopeful; about twenty persons decided to follow the Lord in baptism. The name of this new church is

“New Freudenthal.” In the other places the Lord has given us an awakening; a few persons are converted; others are still praying for peace.

JOHN REICHERT,
District Missionary.

Montana.

Dillon.

Dear Brother: This past quarter has been one of attempted preparation for the winter's work. I say attempted, because almost all our efforts have been frustrated by an epidemic of smallpox in the city. Although public meetings were not prohibited, due to the fact of the political campaign (but for this they would have closed up everything), yet people have been almost too busy to think of the greatest of all things. In spite of this epidemic our Bible school has increased in membership very largely and our congregations do not show a falling off in average.

We must revise one statement made in our application. The census shows that we have but 1,500 population in the city. In the county there are 5,000, and about the same number in Madison, the next county, while this is the only Baptist church ministering to them.

The success of the county High School, just established here and having nearly 100 young people in attendance, makes it of increasing importance that our work here should be well sustained. We have at least twenty-five of these young people in our Bible school.

HENRY F. COPE.

Utah.

Provo.

Dear Brother: Our work moves along steadily. No great rush, yet no backward tendency. I have organized a Sunday-school twenty-one miles east at Thistle, a railroad town with no Christian work at all, except Mormonism. We commenced last Sunday with over forty present. There are but forty school children in the district. Our work there is quite encouraging.

At Springville we are finding it very hard to get hold of the people. The Mormon bishops are instructing, especially their young people, to stay away from all services but their own.

A. F. CHAPMAN.

Wyoming.**Laramie.**

We are working hard upon our church debt, have divided the entire church into committees, and expect to have about \$250 by the first of the year.

Received about \$30 on Bible Day, the largest collection ever taken for the Publication Society. The way the children worked was a surprise to us all.

While busy raising money, we are on the lookout for souls and expect some to come forward at Christmas time.

H. WARREN NICE.

California.**Anahelm.**

Dear Brother: We have had for the last three years great droughts; so little rain has fallen that nearly all our people here had to go out often ten miles away to work to earn a living, but now God has sent us a nice rain; nearly five inches have fallen, and everything seems to show new life, and our people are hopeful. If we get more in due season so that they can make something, more will be done towards the cause of missions.

Spiritually, we have had good gatherings and meetings, and although a year ago it seemed as if everything would go to nothing, the Lord "who is very gracious and of tender mercy" has again caused His face to shine upon us, for which we are very thankful, and hope He will soon send us showers of blessings from above, as we are much in need of it, to give us new hope and courage to strive onward and upward on the narrow road of life. We are very thankful for the help received from the Baptist Home Mission Society, and invoke the blessings of God upon you all.

CHAS. WAHLTE.

New Mexico.**Weed.**

Dear Brother: This has been a very profitable quarter, but the churches are not doing as much as they should. The greater part of the male members are stockmen, and as they are away from home the greater part of the time, it is a hard matter to build the churches up. There are a number of the male members who do not attend church more than a half-dozen times a year. Added to this the once-a-month

preaching, and it thereby becomes a difficult matter to bring the churches up to that standard of piety and zeal by which they become soul-winners. But while the work is hard, and the discouragements are many, yet, withal, there are bright features connected with the work.

We are hopeful that ere long these churches will become self-sustaining, but it will take patience and persistent work to bring them up to that point.

C. A. MCILROY.

Mexico.**An Evangelistic Tour.**

Dear Brother: I have just arrived from a trip to the neighboring State of Tamaulipas. I went with Brother Jesus Arredondo to visit some brethren who settled there in a colony of Mexicans who came from Texas some years ago. We held six preaching services and four prayer-meetings in five days, and the Lord blessed us, for four persons expressed their desire to be baptized. We know they will be faithful in the service of the Master, or at least so we trust in the Lord who works in them. They have passed through many trials, but their faith is in Him who saved them. I wish they could have been baptized and then we would have organized a church with seven members and a hope of great progress. I might mention that all that is the work of the Lord through the faithful sons He has there, for they have done all they can to give the gospel to the above-mentioned candidates for baptism. I only regret that it is so far that I cannot go as often as I would. It is about 120 miles from here. It is a beautiful field of work, and if a missionary could be settled there he could work in three different important towns and neighboring points where there are many people ready to receive the gospel and follow the Lord.

The work in this town is going on. The meetings are a little better attended than at first, and there are great hopes of a glorious harvest for the Master. Pray for us.

H. T. WESTRUP.

Linares, N. L.

Cuba—Santiago.

Dr. H. R. Moseley reports that the church in Santiago is prospering greatly in all departments of its work. Quite a number have been baptized by Pastor Barocio, and applica-

tions for Baptism are received at every service. The Sunday school is doing admirable work, and one of the lady teachers, recently arrived on the field, said, after having attended it for the first time, "It is one of the liveliest and brightest schools I have been in lately." There is also an important and prosperous Sunday school in the Orphanage, of which Brother Tamayo is superintendent. This school is attended by not only the 140 orphans, teachers and helpers, but by many of the people who live in that section of the city. Over 300 are now enrolled in these Sunday schools, and it is hoped to add fifty more in each of the two new schools just organized. The outlook for the work at other points is very hopeful, and Dr. Moseley urges immediate reinforcement of our laborers if we are to profit by the opportunities everywhere presenting themselves. Men and money invested now will return a hundred-fold in the near future.

A Gifted Cuban Preacher.

A recent letter from Dr. Moseley gives the important information that a gifted native Cuban, Mr. Cabrera, of Cardenas, has expressed the desire to give himself wholly to the evangelization of his people. He is a graduate of the University of Havana, and while teaching in that city was prominently identified with the Baptist work carried on by Dr. Diaz. When the Cuban teachers were at Harvard last summer he was the principal and most attractive speaker in the meetings at the old Cambridge church, and his addresses took hold upon both Americans and Cubans more strongly than those of any other speaker. Mr. Cabrera says: "I have been and am now doing all I can to teach my people the gospel, but, as you know, I am tied down to my school work, which makes it impossible to do what I would like. I am willing to make a sacrifice to be able to enter this glorious work and give myself wholly to the evangelization of my beloved island." We cannot doubt that his determination to give himself to this work is of the Lord and great results may be anticipated from his recent appointment to the work in Puerto Principe, of whose people Dr. Moseley writes: "They are intensely Cuban and patriotic, and a cultured people who are said to be the choice people of the island."

Death of Rev. James H. Holmes, D.D.

By the death of Dr. Holmes, of Richmond, Va., the last of November, one of the historic characters in connection with the Society's work in Virginia has been taken away. He was a man of mark among his people. Born a slave in Virginia in 1826, sold and separated from his family in 1848, and subjected to the

hardships of slavery in Virginia and Louisiana, in 1852 he was brought back to Richmond where he lived until his death. He was baptized by Rev. Robert Ryland in 1842, and in 1867 was called to the pastorate of the First Baptist Church, which Dr. Ryland had served, and which then had a membership of more than three thousand. When Dr. Nathaniel Colver opened the school for Negroes in 1867 in "Lumpkin's Jail," Brother Holmes and family were put in charge of the premises. He was a pupil in the school in its early history, and could be seen daily going along the streets of the city with his books under his arm, though at that time he was pastor of the largest Protestant church in the land. He was a student under Dr. Colver, and afterward under Dr. Corey about six years. The thirtieth anniversary of his pastorate was celebrated in 1897 when he gave a general summary of his labors, showing that he had baptized over 7,000 persons, married over 1,500 couples, and preached 2,500 funeral sermons. In a great revival in 1878 he received 860 persons into the church. During his pastorate a large house of worship was erected at a cost of about \$40,000. He was one of the original trustees of Richmond Institute, under the Act of Incorporation in 1876, and until his death served on successive boards which were appointed for Richmond Theological Seminary. He was a man of stalwart form, of genial disposition, of high Christian character, and a striking illustration of the capability of the Negro to conquer the obstacles in his path, and to attain to eminence and great influence among his fellow-men.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
—MATTHEW 28:19.

NAME.	FIELD.	NO. BAP
S. A. Evans,	Tahlequah, Ind. Ter.,	15
H. P. McCormick,	General Missionary North, Porto Rico,	33
A. B. Rudd,	General Missionary South, Porto Rico,	15
D. A. Wilson,	Guadalajara, Mex.,	8
T. F. Coe,	Ryan, Ind. Ter.,	6
F. C. Peck,	Lakefield, Minn.,	9
Nelson Hedeen,	Second Swede Ch., Brooklyn, N. Y.,	7
W. A. Schoen,	Killaloe, Renfrew Co., Ont., Can.,	13
D. C. Williams,	Weiser, Idaho,	7
R. P. Pope,	District Missionary, Lincoln Association, N. Mex.,	13
H. W. Wedel,	Woodbine and Geary, Kans.,	16
A. J. Swelander,	Mandan, Slaughter, Bismarck and Coal Harbor, No. Dak.,	11
B. O. Field,	Long Prairie, Ind. Ter.,	9
A. L. Voorhis,	Second Colored Ch., Manhattan, Kans.,	5
W. K. Williams,	Strong City, Kans.,	5
J. L. Keller,	Pauls Valley, Ind. Ter.,	6
I. C. Atchley,	Afton, Ind. Ter.,	5
A. L. Lacie,	Cherokee Nation, Ind. Ter.,	17
J. N. Edwards,	So McAlester, Ind. Ter.,	9
J. M. Wiley,	Tamaha, Ind. Ter.,	17
R. F. Cross,	Star and vicinity, Ind. Ter.,	20
W. M. Hays,	Sallisaw, Ind. Ter.,	115
J. G. Brendel,	Indian, Stillwell, Old Baptist Mission and Westville, Ind. Ter.,	13
Cortez Stubblefield,	General Missionary, Ind. Ter.,	36
J. H. Hoke,	General Missionary, Colored, Ark.,	72
J. R. Wilson,	Colored, So. Carolina,	8

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach except they be sent?"—ROM. 10: 14, 15.

IN DECEMBER.

ARIZONA.

- Rev. G. W. Taylor, Prescott.
" C. J. Banks, Mesa.

COLORADO.

- Rev. E. O. Butler, Hooper.
" J. A. Haycraft Mt. Olive Ch., Colorado Springs.
" D. R. Hill, Pagosa Springs.

CONNECTICUT.

- Rev. Wilhelm Kohler, Swedes, Meriden.
" A. E. Lundeen, Swedes, New Haven.

IDAHO.

- Rev. F. E. Taylor, Moscow.
" C. H. McKee, Wallace.
" O. J. Redmon, Lewiston.

ILLINOIS.

- Rev. R. E. Manning, Supt. of City Missions, Chicago.
" C. R. Betts, Englewood-on-the-Hill, Chicago.

INDIAN TERRITORY.

- Rev. Wm. Bird, Fourteen-mile Creek Ch., Tahlequah.
" J. M. Foster, Zion Association.
" G. W. Hall, Calvary Ch., Berwyn.
" Charles Henderson, Canadian.
" W. H. Kuykendall, Holdenville.
" J. H. York, McAlester.

KANSAS.

- Rev. Robert Cox, Second Ch., Colored, Ellsworth.
" T. W. Greene, Second Ch., Colored, Iola.
" J. H. Van Leu, General Missionary, Colored.
" A. Foltz, Erie.
" H. P. Fuller, Norton.
" A. E. Goodman, Lincoln.
" L. O. Hudson, Kincaid Memorial Ch., Girard.
" J. N. Kidd, Horton.
" T. J. Cook, Harper.
" James Harvey, Chetopa.
" A. L. Hobbs, Turkville.
" Gustaf Johnson, Swedes, Sharon Springs.
" W. F. Raisner, Ellinwood.
" J. G. Schliemann, Holton.
" W. C. Self, Garden City.
" L. E. Floyd, Rosedale.

KENTUCKY.

- Rev. P. H. Kennedy, General Missionary, Colored.
" R. B. Butler, District Missionary, Colored.

MASSACHUSETTS.

- Rev. Oliva Brouillette, French, Marlboro and vicinity.
" L. O. Cote, French, Lawrence.
" P. A. Englund, Swedes, Quincy.
" Andrew Hallgren, Swedes, Norwood.
" F. A. Perron, French, Gardner and vicinity.
" J. A. Roos, Swedes, Gardner and vicinity.
" F. C. B. Silva, Portuguese, New Bedford.
" J. A. Wicklund, Finns, Worcester.

MINNESOTA.

- Rev. E. R. Pope, General Missionary.

MISSOURI.

- Rev. H. N. Bouey, General Missionary, Colored.
" John Goins, Second Ch., Colored, Jefferson City.

MONTANA.

- Rev. W. R. Rickman, Corvallis, Hamilton and Stevensville.

NEBRASKA.

- Rev. J. H. Clay, Hartington.
" A. H. Shattuck, Cairo.
" Lee Hunt, Falls City.
" C. C. Hutchins, Beacon.
" G. A. Smith, Arnold.
" Amos Weaver, Creighton.
" G. L. White, McCook.

NEW HAMPSHIRE.

- Rev. Victor Sandell, Swedes, Concord.

NEW JERSEY.

- Rev. Nels Nelson, Swedes, Montclair.
" J. V. Vidberg, Swedes, Arlington.

NEW MEXICO.

- Rev. H. B. Gibbon, Raton.

NORTH CAROLINA.

- Rev. J. A. Whitted, General Missionary, Colored.
" P. F. Maloy, District Missionary, Colored, West.
" A. B. Vincent, District Missionary, Colored, Central.
" W. T. H. Woodward, District Missionary, Colored, East.

OKLAHOMA TERRITORY.

- Rev. T. W. Boynton, Norman.
" J. F. Oyer, Kingfisher and Okarche.
" A. E. Lewis, Edmond.
" M. M. Munger, Eaid.
" Scott Anderson, El Reno.
" F. F. Butler, Stillwater.
" W. H. Driver, Pawnee County Association.
" R. H. Gore, Alva.
" G. L. Hall, Blackwell.
" J. N. Hoover, Hennessey.
" W. C. Howell, New Hope Ch., Langston.
" R. T. Mansfield, Guthrie.
" J. D. Matthews, Perry.
" R. J. Morgan, Mangum.
" C. W. Morrison, Watonga and vicinity.
" H. S. Otis, Pond Creek.
" J. W. Pinion, Lincoln Association.
" J. W. Rankin, Prairie View.
" W. A. Rowe, Moore and vicinity.
" J. A. Scott, Tecumseh.
" J. M. Setser, Granite and vicinity.
" J. W. Solomon, Greer County Association.
" E. E. Ware, Emmanuel Ch., Oklahoma City.

OREGON.

- Rev. Matthew Bramblett, Athena.
" John Samuelson, Swedes, Astoria.

SOUTH DAKOTA.

- Rev. T. M. Shanafelt, General Missionary.
" W. H. Willihan, Centerville.

WASHINGTON.

- Rev. H. W. D. Kirkendall, Latah and Farmington.
" G. R. Schlauch, Davenport.
" E. G. Barnum, Republic.
" W. H. Rutherford, Wilbur and Sherman.
" A. M. Allyn, General Missionary, E. Wash. and N. Idaho.
" H. S. Black, Pomeroy.
" C. A. Boberg, First Swede Ch., Spokane.
" T. J. Collins, Colfax.
" H. M. Crain, Tekoa.
" A. H. Lyons, Cle Elum and Roslyn.
" W. A. McCall, Palouse.
" S. M. McCarter, Wenatchee.
" R. A. Thompson, North Yakima.

WEST VIRGINIA.

- Rev. C. E. Griffin, Virginia Ave. Ch., Charleston.
" M. A. Kelley, Hambleton and Parsons.

WISCONSIN.

- Rev. F. O. Carlson, District Missionary, Swedes.
" J. F. Crawford, Beaver Dam.
" Ole Ellison, General Missionary, Swedes.
" C. T. Everett, District Missionary.
" D. W. Hulbert, General Missionary.
" N. K. Larson, Norwegians, Blair.
" Detlof Lofstrom, Swedes, Lake Nebagamin.
" C. P. Olson, District Missionary, Danes and Norwegians.
" M. A. Packer, District Missionary, Northwest.
" S. E. Sweet, Elroy.
" O. C. Wideen, El Salem Swede Ch., Garfield.
" L. P. Valentine, Tabernacle Ch., La Crosse.

WYOMING.

- Rev. R. E. Brown, Evanston.

GERMANS.

- Rev. Henry Gelan, Amprior, Ontario, Canada.

THE FOLLOWING TEACHER WAS APPOINTED:

- Spokane, Wash.—Miss Fannie I. Allen, Chinese Mission School.

Financial Statement for November, 1900.

GENERAL FUND.

Expended for the month, \$46,884 13

RECEIPTS.

Donations from Churches, Sunday-schools and Individuals,	\$26,650 38
Legacies,	2,139 05
Interest and Dividends, etc.,	1,910 11
HOME MISSION MONTHLY,	250 36
Total for November,	\$30,949 90
Receipts April 1st to November 1st,	186,926 61
Total for year to date,	\$217,876 51

RECEIPTS FOR THE CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$520 12
Interest for Benevolent Fund,	603 16
Interest for Loan Fund,	144 47

Contributions and Legacies for November.

[Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund.]

MAINE, \$71.44.

Rockport Ch.	3 40
Jefferson, First Ch.	21 00
Calias, Second Ch. Y. P. S. C. E.	20 00
Shapleigh, First Ch.	2 00
North Alfred Ch.	2 50
Alfred Ch.	5 50
Sanford, First Ch. W. M. C.	5 00
First Ch. Y. M. C.	4 08
Rumford Falls, First Ch. (desig.)	13 04

NEW HAMPSHIRE, \$42.25.

East Weare Ch.	5 00
Franklin Falls, Class in S. S. (desig.)	5 00
Lyme Ch.	12 25
Manchester, First Swede Ch.	5 00
Exeter, Daniel Smith	15 00

VERMONT, \$65. 5.

Groton, Rickers Mills, Mrs. A. B. Taft	53 00
West Pawlet, Mrs. Lucy Sherman	2 00
Mrs. E. B. Safford	1 00
Burlington, First Ch.	35
Hydeville Ch.	9 00

MASSACHUSETTS, \$1,169.96.

Quincy, Swede Ch.	11 00
West Fitchburg, Beth Eden Ch.	21 50
Southbridge, Central Ch.	200 00
Breckton, Messiah Ch.	1 50
Melrose, First Ch.	137 62
West Royalton Ch.	2 75
East Somerville B. Y. P. U.	75
Chelsea, First Ch.	86 07
New Bedford, Portuguese Mission	3 00

Brookline, First Ch.	5 70
First Ch. Y. P. S. C. E.	22 88
Salem, Mrs. A. F. Nolen	2 00
Boston, First Ch.	398 71
Winchester, First Ch.	7 50
Rowe Ch.	6 11
Roslindale Y. P. S. C. E.	11 50
Randolph, First Ch.	29 08
Ashland Ch.	2 14
Somerville, Winter Hill Ch.	80 41
Wenham Ch.	29 24
Dalton, First Ch.	26 00
Gardner, F. A. Perrou	1 50
Swede Ch.	2 50
Cambridge, First Swede Ch.	10 00
Warwick, Swede Ch.	1 25
Winchendon, An Outstation	75
C. E. F. Lynn, Miss Kelly (desig.)	1 00
A Friend	1 00
Randolph, First Ch.	15 75

LEGACIES.

Southbridge, Est. of J. Edwards	27 08
Newburyport, Estate of Mary Elwell	23 15

RHODE ISLAND, \$140.75.

Providence, State Convention	75 00
*Providence, First S.S. (desig.)	20 00
C. E. F. Providence, M. E. T. Faunce	25 00
A Friend	2 00

LEGACY.

Providence, Estate of H. Jackson, D.D.	18 75
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CONNECTICUT, \$160.49.

New London, First Ch. (desig.)	24 00
Hartford, Y. P. S. C. E. of Asylum Ave. Ch.	5 00
South Ch.	30 00
Memorial Ch.	11 50
Groton Heights Ch. (desig.)	22 00
Willimantic, Mrs. E. A. Bowden	5 00
Putnam, First Ch.	62 99

NEW YORK, \$18,641.45.

New York City, Chinese Mission Ch.	28 60
Judson Meml. Ch.	30 00
Ch. of The Epiphany	15 68
Fifth Ave. Ch.	472 01
Swede Ch.	24 65
Mt. Morris Y. P. S. C. E. Ch.	14 47
Brooklyn, Emmanuel Ch.	250 00
Y. P. S. of Greene Ave.	50 00
Buffalo, Reed Meml. Ch. (desig.)	18 00
Milo Ch. (desig.)	1 00
Wyoming Ch.	7 60
Eden, B. F. Gehring	11 00
Parishville Ch.	30 00
Thornhill Ch.	5 56
Port Byron, F. W. Jacobs (desig.)	2 00
Fredonia Ch.	73 00
Batavia, First Ch.	62 90
Port Jefferson, First Ch.	9 00
Corinth Ch.	1 25
White Plains, First Ch.	19 58
Alpa, Averill Park Ch.	22 00
New Rochelle, Salem Ch.	133 09
Lake Placid Ch.	7 00
Dover, First Ch.	10 23
Treadwell Ch.	12 55
Cascade Valley Ch.	1 00
Clifton Ch.	10 16
Rochester, Lake Ave. Ch.	225 00
Gloversville, First Ch.	115 00
Keeseville Baptist Society	11 60
Lebanon Ch.	5 79
Meredith Ch.	5 26
Elbridge Ch.	45 00
Leesville Ch.	59 47
Fort Covington, Mrs. D. Gillis	5 00
Ira Ch.	3 63
Saratoga Springs, First Ch.	20 00
Cohoes, First Ch.	55 00
East Mendon Ch.	5 07
Sennett Ch.	18 30
*New York City, John D. Rockefeller (desig.)	10,000 00
*New York City, Edgar L. Marston (desig.)	25 00
*Batavia, Hyron E. Huntley (desig.)	1,500 00

LEGACY.

INDIANA, \$87.11.

IOWA, \$1,405.44.

Franklin, Estate of Esther Footo 200 00

NEW JERSEY, \$115.32.

Bloomington Ch. 9 22
S. S. 2 05
Ridgewood, Emmanuel Ch. 25 00
Hoboken, Second Ch. 3 75
Hamburg Ch. 4 50
Kingston, J. N. Fowell and Daughter (desig.) 1 00
Atlantic Highlands Ch. 11 18
Summit, Wm. H. Holmes 2 00
New Brunswick, Livingston Ave. Ch. 30 62
Bergen Point Ch. 25 00
*Pattonburg, Mrs. L. G. Fogg 1 00

PENNSYLVANIA, \$1,363.64.

Philadelphia, Mrs. A. T. Ambler 200 00
Fourth Ch. 104 69
Mantua Ch. 33 58
S. S. 13 47
Belmont Ave. Ch. 28 00
Chestnut Hill Ch. 1 00
New Tabernacle Ch. 18 36
Richmond Ch. 5 00
Gethsemane Ch. 92 26
Pittsburg, Fourth Ave. Bible School 25 35
A. C. E. Soc. of Fourth Ave. Ch. 7 50
Union Ch. 115 00
Fourth Ave. Ch. 179 73
Bustleton, Social Union 8 98
Forest City Ch. 2 85
Peckville Ch. 2 82
Scranton, Green Ridge Ch. 23 76
Great Valley Ch. 13 14
Georgeville Ch. 1 50
Mt. Pleasant Ch. 20 75
Girardville Ch. 12 16
Factoryville Ch. 17 00
First Lake Ch. 45
Harmony Ch. 3 00
Hathoro Ch. and S. S. 12 60
Mosiertown, Carmel Ch. 8 00
Chester, First Ch. and S. S. 29 34
Sharpsburg Ch. 7 20
Williamsport, First Ch. 100 00
Lonsdale, First Ch. 13 93
Tarrytown Ch. 2 00
Lewisburg Ch. 72 00
Bethlehem Ch., Ten Mile Ass'n 10 38
Williamsport Ch. (desig.) 23 08
*Pittsburg, Miss Elsie De Witt 10 00
*Forest Lake Ch. 4 75
*Clarks Green Ch. 2 09
*New Milford Ch. 5 25
*Susquehanna Ch. 7 68
*Pittsburg, Fourth Ave. Ch. 59 90
*Sharpsburg Ch. 2 40
C. E. F. Pittsburg, Fourth Ave. Ch. 59 90
Sharpsburg Ch. 2 40

DELAWARE, \$48.98.

New Castle Ch. 10 00
Dover, Calvary Ch. 1 50
Wilmington, Bethany Ch. 37 48

DISTRICT OF COLUMBIA, \$84.68.

Washington, Calvary Ch. 39 43
E St. Ch. 20 00
Maryland Ave. Ch. 10 25
A Friend 5 00
A Friend 10 00

VIRGINIA, \$15.65.

Richmond, P. S. Lewis 2 65
*Farmville, coll. per J. W. Kirby (desig.) 13 00

Southport Ch. and S. S. 9 23
Liberty Center Ch. 5 50
Rev. Geo. H. Jayne 5 00
Bethel Ch., Madison Ass'n. 2 36
New Bethel Ch. 5 20
S. S. 1 00
Gilead Ch. 1 25
Hurricane Ch. 5 60
Indianapolis, Garden Ch. 8 00
South St. Ch. 20 10
Yates Class of First Ch. 11 60
Bear Creek Ch., Sand Creek Ass'n 2 25
Hebron Ch. 10 00

OHIO, \$528.98.

Kingsville Ch. 20 00
Akron, Laura M. Allen 30 00
Marietta Ch. 102 85
Oberlin Ch. 30 41
Norwalk Ch. 64 27
Youngstown Ch. 14 69
Middletown Ch. 12 50
Cincinnati, Ninth St. Ch. 30 95
Galion, B. Y. P. U. 2 00
Jonah's Run Ch. 40 00
Cleveland, Rev. Alfred W. Stone 20 00
Cedar Ave. Ch. 36 10
West Cleveland Ch. 2 34
Rushtown, Bethany Ch. 1 25
Mt. Pleasant Ch. 1 78
Garrettsville Ch. 4 15
Berlin Ch. 1 25
Lind Ch. 3 00
Manchester Ch. 6 50
*Dayton, W. D. Chamberlin (desig) 100 00

MICHIGAN, \$1,142.66.

Detroit, Immanuel Ch. 12 50
North St. Ch. 3 00
Hastings Ch. 3 35
Grand Rapids, Fountain St. Ch. 100 00
Jackson, First Ch. 8 43
Gregory Ch. 3 13
Enslly Ch. 3 00
Rockford Ch. 1 25
Saginaw, First Ch. C. E. S. (desig) 8 00

LEGACY

Marshall, Estate of Martha D. Leach 1,000 00

WISCONSIN, \$161.47.

Fox Lake Ch. 1 25
Camp Douglas Ch. 4 50
Madison Ch. 4 05
Neenah Ch. 5 50
Waupun, Rev. A. T. Miller 50 00
Stevens Point Ch. 4 50
Green Bay Ch. 22 41
Marinette Ch. 6 40
Ashland Ch. 10 00
West Superior Ch. 4 88
S. S. 2 74
Pewaukee Ch. 2 50
*Madison Ch. 1 50
C. E. F. Madison Ch. 1 50
West Superior Ch. 1 74

MINNESOTA, \$1,022.15.

St. Paul, Woodland Park Ch. 15 25
Minneapolis, Mrs. W. H. Dinwoody 100 00
Miss Minnie Morse 10 00
Mrs. S. P. Butler 20 00
Olivet Ch. 6 10
First Ch. 1 00
Chicago Ave. S. S. 2 16
Long Prairie, First Ch. 3 06
Ladies' Mission Circle 1 20
Cambridge, Swede Ch. 4 50
Fer State Convention :
State Convention 850 00
Breckenridge Ch. 3 05
C. E. F. St. Paul, Hebron Ch. 4 60
Cokato, Swede Ch. 1 23

Waterloo, a Friend 100 00
Iowa City Ch. (desig.) 15 00
Des Moines, Forest Ave. Ch. 20 48
Forest Ave. S. S. (desig) 2 57
First Ch. 72 50
Calvary Ch. 66 98
Hendrick Ch. 2 75
Perry Ch. 13 51
Kent Ch. 1 68
Creston S. S. (desig.) 1 11
Adel, Panther Creek Ch. 6 00
Iowa City Ch. 8 75
Renwick Ch. 10 75
Newton Ch. 10 45
Atlantic Ch. 5 10
Mt. Ayr Ch. 7 50
Council Bluffs Ch. 18 30
Worthington Ch. 5 00
For State Convention :
Des Moines, coll. per E. P. Bartlett 482 21
Marathon, W. E. Barber 5 00
S. S. 2 95
Waterloo, coll. per M. J. Sigler 247 38
Marshalltown, Swedish Ch. 16 59
Columbia City, coll. per J. M. Jones 262 98
Spirit Lake Ch. 3 00
Pleasant Plains, coll. per J. S. Nicholson 9 50
Sperry, John Longson 8 00

ILLINOIS, \$306.72.

Beaver Creek, Edward Blacet. 2 50
Sidell, J. E. Smith 5 00
Barn Hill Ch. 1 85
Carbondale Ch. 12 30
Dahlgren Ch. 5 12
Alton S. S. 8 69
Galum Ch. 2 00
Horace, Mrs. P. M. Tucker 5 00
Miss Dora Tucker 5 00
Stokes, W. H. Stokes 5 00
McLeansboro Ch. 9 38
Red Bud Ch. 2 10
Mill Shoals, Dr. L. W. Hender-shot 5 00
Walnut Grove Ch., Fairfield Ass'n 2 50
Hopewell Ch., Fairfield Ass'n 1 30
Bloomington, Fairfield Ass'n 1 50
Pleasant Hill Ch., Fairfield Ass'n 1 50
New Salem Ch., Fairfield Ass'n 5 00
Ellis Mound Ch., Fairfield Ass'n 1 00
Union Grove Ch., Fairfield Ass'n 80
New Hope Ch., Fairfield Ass'n 1 00
Belle City Ch. 1 60
Sugar Camp Ch. 4 40
Liberty Ch., Palestine Ass'n 4 36
Mt Zion Ch., Palestine Ass'n 4 91
Robinson Ch. 1 00
Hutsonville First Ch. 5 02
Ch 7 50
Freedom Ch., Olney Ass'n 1 00
Olney Ch. 70
Dundas Ch. 2 08
Newton Ch. 1 17
Xenia Ch. 2 63
Iola Ch. 1 62
Louisville Ch. 3 14
Flora Ch. 1 43
Little Prairie, Second Ch. 1 94
Hidalgo Ch. 1 53
Casey Ch. 1 67
Joliet, First Ch. B. Y. P. U. 7 75
Dundee Ch. 2 50
Hebron Ch. 20 00
Tampco Ch. 5 00
Elgin, Immanuel Ch., Mrs. C. E. Brooks (desig.) 5 00
Dixon, A Friend (desig.) 1 00
Chicago, Western Ave. Ch. 36 00
Western Ave. Ch., E. A. Fox 10 00
Pilgrim Temple, A. M. S. S. 6 35
Ravenswood Ch. 1 00

Memorial Ch.....	38 12
First Ch.....	40 00
Salem Ch.....	4 00
Humboldt Park Ch.....	3 26
C. E. F. Chicago, A Friend (desig.).....	4 00

TEXAS, \$870.15.

LEGACY.

Dallas, Estate of Eliza McCoy.....	870 15
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OKLAHOMA, \$131.23.

Norman, First Ch.....	25 00
Alva Ch.....	7 00
Augusta Ch.....	7 05
Bethany Ch.....	5 50
Okorke Ch.....	36 00
Kingsfisher Ch.....	20 00
Weatherford Ch.....	5 95
New Home Ch.....	11 15
Turkey Creek Ch.....	2 34
Woodward Ch.....	10 49
Watonga Ch.....	2 00
Guthrie Ch.....	1 23
Oklahoma City, Calvary Ch.....	2 50

**INDIAN TERRITORY,
\$70.50.**

Atoka Ch.....	2 10
For Territorial Convention: Convention.....	68 00

KANSAS, \$1,533.91.

Kansas City, First Swedish Ch.....	3 00
Cheyenne.....	2 50
Lucas Ch.....	1 00
Round Mound Ch.....	1 00
Turkville Ch.....	1 00
West Union Ch.....	1 00
McPherson Ch.....	12 27
B. Y. P. U.....	5 00
S. S. (desig.).....	22 13
Ottawa, First Ch.....	82 85
Wa Keeney B. Y. P. U.....	1 50
Fort Scott Ch.....	1 58
Gerard Ch.....	2 41
Pittsburg Ch.....	5 76
Neodesha Ch.....	5 92
Frederick Ch.....	5 22
Lorraine, German Ch.....	8 22
Hutchinson Ch.....	10 12
Nickerson Ch.....	6 77
For State Convention: Ottawa, Nellie Mathewson.....	1 00
George Wolfe.....	1 00
Harrington Ch.....	8 82
Jetmore Ch.....	1 83
Ingalls Ch.....	1 48
Ness Ch.....	1 25
Kansas City, coll. per E. B. Meredith.....	408 30
State Convention.....	937 06

NEBRASKA, \$132.80.

Geneva Ch.....	3 00
Omaha, Calvary Ch.....	79 90
First Ch.....	13 00
South Omaha Ch.....	2 00
Creighton Ch.....	5 93
Stanton Ch.....	1 60
A Friend Ch.....	15 85
La Clede Ch.....	10 00
For State Convention: Blair, coll. per S. C. Green.....	1 02

SOUTH DAKOTA, \$2.14.

Elkton, First Ch.....	2 14
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COLORADO, \$88.24.

Cripple Creek Ch.....	6 00
Leadville Ch.....	12 00
Las Animas Ch.....	6 09
La Junta Ch.....	21 32
For State Convention: Monte Vista, First Ch.....	7 50
Aztec Ch.....	8 00
Salida Ch.....	33 33

IDAHO, \$3.25.

Idaho Falls, coll. per William Pearce.....	2 00
Grangeville Ch.....	1 25

CALIFORNIA, \$712.68.

Riversa Ch.....	10 50
Los Angeles, First Ch.....	189 85
Woman's Baptist H. M. Soc.....	8 37
Cohasset Ch.....	3 00
Mangum Ch.....	4 50
For Gen'l Convention of Cali- fornia: Willets, coll. per J. E. Ma- guire.....	7 50
Long Valley Ch.....	2 50
Covelo, Bethel Ch.....	5 50
Oakland, State Board.....	15 00
Los Gatos Ch.....	5 00
Colored State Convention.....	70 00
Mountain View Ch.....	10 00
Flatwoods Ch.....	8 00
Oakland, coll. per Robert Whitaker.....	373 26

OREGON, \$26.37.

Astoria Ch.....	12 00
Portland, Third Ch.....	1 00
Swede Ch.....	4 10
Oregon City Ch.....	5 60
Junior Union.....	3 47

WASHINGTON, \$155.19.

Seattle, North Ch.....	5 19
For East Washington State Convention: State Convention, per A. M. Allyn.....	100 00
Pomeroy Ch.....	50 00

**GEN. MISS. SOC. OF GER.
BAP. OHS., \$2,464.60.**

For C. E. F. (desig.).....	400 00
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**WOMAN'S B. H. M. SOCIETY
OF ILLINOIS, \$85.00.**

*For work in Puerto Rico.....	85 00
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***WOMEN'S AMERICAN B. H.
M. SOCIETY, \$1,449.75.**

For teachers in Wichita Acad- emy.....	66 00
For teachers in Butte, Mont.....	50 00
For teachers in Velarde, Mex.....	60 00
For teachers in Monterey, Mex.....	39 83
For teachers in Montemorelos, Mex.....	15 00
For teachers in Puerto Rico.....	75 86
For teachers in Santiago.....	60 00
For teachers in Provo, Cal.....	78 00
For teachers in Fresno, Cal.....	55 56
For teachers in Spelman Semi- nary, Ga.....	949 50

Total..... **\$29,295.80**

HOME MISSION MONTHLY..... 250 36

ANNUITY FUND, \$500.00.

Newberg, Ore., Evan W. Evans.....	500 00
FRANK E. HATHAWAY, Treasurer 111 FIFTH AVE.	

**DONATIONS RECEIVED AT
INSTITUTIONS.**

For Florida Baptist Academy, Fla.:	
FLORIDA.	
East Florida Bethany Ass'n.....	106 44
South Florida Ass'n.....	111 89
Live Oak, Collection at School.....	3 00

**For Hartshorn Memorial
College, Va:**

VIRGINIA.

Richmond, Miss Mary A. Tift.....	42 00
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**For Bible and Normal Insti-
tute, Tenn.:**

TENNESSEE.

Memphis Local Board of Trus- tees.....	46 14
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For Jackson College, Miss.:

MASSACHUSETTS.

Boston, W. H. Marsh.....	10 00
Edgartown Ch.....	6 00
Cottage City Ch.....	3 60

C ONNECTICUT.

Moosup, Mrs. Edward Milner.....	10 00
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For Cherokee Academy, L. T.:

KANSAS.

Wichita, Sr. B. Y. P. U. of West Side Ch.....	2 00
Jr. B. Y. P. U. of West Side Ch.....	9 00
Augusta, Women's Society.....	2 00
Willing Workers.....	9 00
Rev. M. G. Barth.....	10 00

For Benedict College, S. C.:

NEW YORK.

Watkins, Rev. C. W. Brooks.....	5 00
Ingham's Mills, Geo. Ingersoll.....	1 00
Medina, A. L. Swett.....	60 00
Jay, Miss M. E. Bull.....	2 00

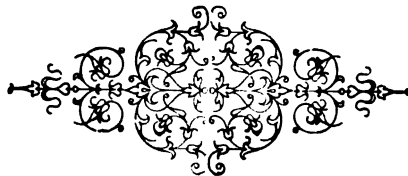
SOUTH CAROLINA.

Union Ch.....	12 00
Columbia, Benedict Practice School, Entertainment.....	1 10
Elloree, Antioch S. S.....	2 00
St. Paul's S. S.....	5 00
Good Will S. S.....	1 00
Boykins, Mt. Bethel S. S.....	1 00
Gothe, Thankful S. S.....	3 00
Greenville, Enoree Union No. 1.....	5 00
Cedar Grove S. S.....	3 00
Corinth S. S.....	20 00
Pacolet River Union.....	2 50
Shiloh S. S.....	3 23
Williamston, New Prospect S. S.....	1 76
Laurens, St. Paul's Ch.....	5 00
Round, Canaan S. S.....	2 50
Rev. E. T. Mazyck.....	1 00
Silver Spring S. S.....	3 00
Union No. 3, Rocky River Ass'n.....	1 50
Lanes S. S.....	1 00
Dovesville, Mt. Zion S. S.....	1 50
Parksville, Mt. Lebanon S. S.....	1 50
Wellford, New Shady Grove S. S.....	3 19
Pilgrim Ch.....	2 01
Roebuck, Foster's Chapel S. S.....	3 50
Robbins, Four-Mile Ass'n.....	3 50
Union No. 1, Rocky River Ass'n.....	2 50
Piedmont, St. Matthew's S. S.....	1 92
Roebuck, Antioch S. S.....	5 28
Greers, Maple Creek S. S.....	3 00
Greenville, Union No. 1.....	5 00
Little River Convention.....	2 60
Enoree Convention.....	10 00
Anderson County Convention.....	11 50
Mt. Olive Convention.....	10 00
Orangeburg County Con- vention.....	18 00
Waterree Upper Convention.....	15 00
Lower Convention.....	32 00
Gethsemane Convent'on.....	10 00
Tumbling Shoals Convention.....	10 00

Bethlehem Convention.....	12 00	Winton, C. S. Brown.....	5 00	Cauthornville, Raikes S. S. Convention.....	10 00
Little River Ass'n.....	10 00	Wadesboro, Poplar Springs Ch.....	2 35		
Simmon Ridge Ass'n.....	8 00	Goodman, Mt. Zion Ch.....	1 35	For Spelman Seminary, Ga.:	
Rocky River Ass'n.....	13 03	Charlotte, First Ch.....	3 00		
Bethlehem Ass'n.....	13 25	Friendship, S. S. and Y. P. S. C. E.....	5 00	MASSACHUSETTS.	
Wateree, Upper Ass'n.....	25 01	Ebenezer Ch.....	1 50		
Lower Ass'n.....	22 25	Raleigh, State S.S. Convention	17 00	Cambridge, Rev. Wm. Howe, D.D.....	37 19
Gethsemane Ass'n.....	21 00			GEORGIA.	
Tumbling Shoals Ass'n.....	5 00	ARKANSAS.		Atlanta, Mrs. E. M. Barrett ..	5 10
Pacolet Ass'n.....	10 00	Little Rock, Grace J. Thompson.....	1 00	Wheat St. Ch.....	2 00
A Friend.....	10 00			Vernon, Southwestern Union Convention.....	16 00
Mt. Olive Ass'n.....	5 00	IOWA.		For American Institute, Ga.:	
Enoree Ass'n.....	10 00	Waterloo, First Ch. and S. S. .	12 50		
Wateree Union.....	5 00	For Virginia Union Univ., Va.:		GEORGIA.	
Union No. 1 of Little River Ass'n.....	5 00			Americus, Rev. D. D. Crawford	1 00
Red Hill Union.....	2 00	MASSACHUSETTS.		Thos. Cook.....	1 00
Union Mt. Olive Ass'n.....	3 00	West Acton S. S.....	25 00	Col. J. H. Dismukes.....	2 00
For Shaw University, N. C.:		Boston, Mrs. M. C. S. Quincy.....	50 00	S. W. Association.....	580 00
				Prince Reice.....	25
MASSACHUSETTS.		NEW JERSEY.		A Friend.....	16 50
Old Cambridge, H. M. S. o		Bapt. Educational Soc.....	75 00	John Burnett.....	1 25
Old Cambridge Ch.....	3 00			Thank Offering.....	1 20
Fall River, Lizzie Griffin Mis. Soc.....	25 00	VIRGINIA.		Atlanta, Miss E. V. Griffin.....	5 00
Mrs. Geo. W. Dean.....	10 00	Cobham, Miss Nannie P.		Montgomery, Miss Julia Lowery	1 00
J. W. Murray.....	1 75	Rhoades.....	2 00	Edgewood, H. W. White.....	1 47
				Lumpkin, Mt. Moriah Ass'n..	50
NORTH CAROLINA.					
Wilson, Fannie Ellis.....	1 00				

Donations of Clothing, Etc.

Brattleboro, Vt., Ladies' Miss'y and Aid Society, two boxes and one barrel to Oklahoma Territory, \$189.40.
 Brookline, Mass., Ladies of the Benevolent and Social Circle, barrel to Indian Territory, \$102.17.
 Chelsea, Mass., Social Circle of First Ch., barrel to Minnesota, \$63.39.
 Cambridgeport, Mass., Sunday-school Class, box and cash, to Nebraska, \$15.
 Holyoke, Mass., Ladies of the Second Ch., two barrels and box to Kansas, \$150.
 Hopedale, Mass., Mrs. C. F. Koper, two barrels to Mississippi.
 Lowell, Mass., W. M. S. of Branch St. Tabernacle, barrel to Minnesota, \$50.
 Taunton, Mass., L. M. S. of Winthrop St. Ch., two barrels to Kansas, \$115.13.
 Pawtucket, R. I., L. H. M. S. of First Ch., two barrels to Nebraska, \$123.
 Bridgeport, Conn., Home Missionary Society of First Ch., box to Kansas, \$65.
 Hartford, Conn., Woman's Missionary Society of First Ch., barrel, box and cash to North Dakota, \$95.
 Meriden, Conn., W. H. M. C. of First Ch., to Georgia, \$50.
 New Haven, Conn., Ladies of Hope Ch., barrel to Indian Territory, \$66.53.
 Southington, Conn., W. H. M. S. of First Ch., barrel to Oklahoma Territory, \$43.
 Albany, N. Y., Ladies of Emmanuel Ch., two barrels to Nebraska, \$100.
 Belleville, N. Y., Ladies of the Church, box to Wyoming, \$14.
 Lima, N. Y., Ladies of the Church, barrel to Wisconsin, \$11.03.
 New York, N. Y., Woman's Society of W. 33d St. Ch., box to Ind. Ter., \$34.55.
 Ogdensburg, N. Y., Woman's Missionary Society, barrel to Iowa, \$82.73.
 Peekskill, N. Y., W. M. C. of First Ch., box to South Dakota, \$63.34.
 Rochester, N. Y., Park Ave. Mission Circle, two barrels to Iowa, \$105.
 Troy, N. Y., L. A. S. of Fifth Ave. Ch., two barrels to Kansas, \$108.
 Montclair N. J., Missionary Circle, two barrels and box to Washington, \$119 63.
 North Orange, N. J., Woman's Benevolent Society, four barrels and one box to Colorado and Minnesota, \$450.66.
 Pittsburg, Pa., Ladies' Aid Society of Fourth Ave. Ch., two barrels to North Dakota.
 Washington, D. C., Ladies' Circle o Calvary Ch., barrel to Indian Territory.
 Washington, D. C., Woman's Immanuel Mission Circle of First Ch., box to Minnesota, \$75.
 North Fairfield, Ohio, Missionary Society, barrel to South Dakota, \$18.16.
 Cincinnati, O., W. B. H. M. S., barrel and box to Minnesota and Kansas, \$100.
 Cleveland, O., W. M. S. of Euclid Ave. Ch., box to Oregon, \$80.
 Dayton, O., Ladies of Linden Ave. Ch., two boxes to North and South Dakota \$113.24.
 Wyoming, O., Ladies of the Church, box to Kansas, \$94.50.
 Greencastle, Ind., "Two Friends," barrel to South Dakota, \$36.50.
 Bradford, Ill., Ladies of Ch., box to Washington, \$42.
 Monmouth, Ill., Ladies' Circle, barrel to Washington, \$25.
 Waukegan, Ill., Mission Circle of First Ch., box to Washington \$61.16.
 St. Paul, Minn., Ladies of First Ch., box and cash to Minnesota, \$165.
 Total to Dec. 22, 1900, \$3,067.42.



* * EDITORIAL. * *

Have you renewed your subscription to the MONTHLY? If not, this is a good time to do so. When you write tell us what you think of the MONTHLY, and suggest any way in which you think it may be improved. We are always glad of suggestions, and are not afraid of criticisms.



In making your annual contribution for home missions do not forget the suggestion of the Committee that you add fifty per cent. to the usual amount, to enable the Society to undertake advance work.



Do not fail to read the admirable address of Dr. Williams, which we publish in this number.



We rejoice in the success that waits upon the effort of the Methodists to raise a twentieth century fund of \$20,000,000.



The Baptist Union of Great Britain and Ireland has sent a special request to the Home Mission and other American Baptist societies to appoint delegates to attend the next meeting of the Union, to be held in Edinburgh next October. We shall be very glad to receive the names of any American Baptists who expect to be in Edinburgh at that time.



The Pan-American Exposition which is to be held at Buffalo during the summer and fall promises to be exceedingly interesting. We are very glad that under the leadership of the *New York Evangelist* arrangements are being perfected for the holding of daily religious services, in

cluding sermons from representative preachers.



Dr. E. E. Chivers, after four years, faithful and efficient service as the secretary and executive head of the Baptist Young People's Union, has felt constrained to lay down the burdens of his office, and return to the pastorate. By his self-denying and valuable service, Dr. Chivers has made a deep impression upon the Young People's movement, and has endeared himself to multitudes of friends in all parts of the land. We regret very much that he could not have retained his office for many years, and we sincerely hope that his successor will be relieved of the crushing financial burden which has been so large a factor of discouragement and so great a hindrance to success.



The Baptists of Great Britain and Ireland are attempting to raise from five hundred thousand Baptists a twentieth century fund of £250,000, or \$1,250,000. In October, Rev. J. H. Shakespeare reported that £153,000 had been secured. As they have until April 21, 1902, in which to make payments, the movement will undoubtedly be successful. It is said that the effort has greatly stimulated the churches, awakened new interest in denominational life and work, and is being marked by a large increase of spirituality. It is proposed to distribute the fund as follows: £125,000 for the great forward movement in evangelization; £30,000 for the assistance of weaker churches in the maintenance of their pastors; £30,000 for the annuity fund for

aged ministers, and for ministers' widows and orphans; £6,000 for the establishment of scholarships; £34,000 for the erection of the Baptist Church House, £25,000 for educational and other objects.



The grippe seems epidemic in almost all parts of the country. It is estimated that not less than two hundred and fifty thousand are afflicted with the disease in Greater New York alone. In its worst form it is a dreadful disease. One of the worst features is its attack upon the nervous system, undermining the will, leading to despondency. Festus has pictured the experience of many a luckless victim of the grippe in these striking words:

"It is sad

To see the light of beauty wane away,
Know eyes are dimming, bosoms shriveling,
feet

Losing their spring, and limbs their lily
roundness:

But it is worse to feel our heart-spring gone:
To lose hope, care not for the coming thing,
And feel all things go to decay with us,
As 'twere our life's eleventh month."

Such seasons come as severe tests of moral heroism and Christian fortitude.



The First Baptist Church at Helena, Mont., organized by Rev. T. J. Mason, a missionary of this Society, recently celebrated the twentieth anniversary of its organization, covering the period of Baptist work in the State. Ex-Governor Leslie presided, and the church was well filled with members and friends. Seven of the original members are still with the church, five being present at the meeting. From the weakness and the struggles of its earlier history the church has developed into a strong and active body, now under the pastorate of Rev. J. F. McNamee. Pastors of neighboring churches were present to bear fraternal greetings, and the occasion was one of great interest to all present.

We congratulate the church and pastor

on its achievements and prosperity, and wish for them a long future and great usefulness in the important city where their lot is cast.



When you make your will do not fail to remember the great cause of the evangelization of America. A conservative estimate places the population of the United States before the close of the present century, at not less than three hundred million. Think what that means! How important it is that they shall be Christians! The Home Mission Society is girding itself anew for the performance of its portion of the mighty task of winning North America for Christ. It can be done. It ought to be done. It will be done if the Christians of the present generation do their duty. If you cannot give your money now, do not fail to make provision in your will for carrying on this important work. During the last twenty years the Society has received from legacies alone nearly two million dollars, an average of nearly one hundred thousand a year. One of these bequests was the magnificent sum of two hundred and forty thousand dollars. Do not be afraid of making your gift too large.

Form of a 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."

☞ See that your will is correctly drawn and properly witnessed.



The death of Dr. G. W. Northrup, of the Divinity School of the University of Chicago, on December 30, 1900, removes a very prominent figure from the Baptist ranks. He was born at Antwerp, N. Y., October 15, 1825; graduated from Williams College 1854; from Rochester Theological Seminary in 1857. After having taught church history at Rochester for ten years, he became, in 1867, president

of the newly organized Theological Seminary in Chicago, serving as president until 1892, and as professor of systematic theology until his death.

His early associates in the faculty at Chicago—Drs. Arnold, Pattison, Boise, Smith and Mitchell, had already preceded him. Dr. Northrup was a man of commanding presence, an earnest student, an impressive platform speaker, and had great influence in the class room. His students, scattered widely through the ranks of the denomination in various walks of life, but chiefly in the pastorate, recognize the forceful influence that he exerted upon them as teacher. He belongs to that large class of men who have wrought so grandly for the denominational life in the past century, so many of whom have rested from their labors, among whom may be mentioned Francis Wayland, H. B. Hackett, T. J. Conant, M. B. Anderson, E. G. Robinson, A. C. Kendrick, Ebenezer Dodge and Edward Bright.



THE NEW PLAN FOR SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES.

Nearly a year has elapsed since the Home Mission Society decided to discontinue "Chapel Day" in our Sunday schools for an offering for church edifice purposes, and to ask the schools in lieu thereof to make their offering to the Society at the same time as that of the churches. In other words, the plan is to have unity of action in the church, in the Young People's Society and in the Sunday school of every church, in their beneficence. How is this suggestion received, and how does it work?

The following is what is said of the plan itself:

"I am confident this is the right principle, and it ought to work."

"The plan has been well received."

"The theory on which this plan is based is a good one."

"The general opinion regarding the plan is good, so far as I have heard it expressed."

"The theory of offerings and unity for the whole church is correct."

Commendations like the foregoing could be multiplied.

As to the working of the plan. Not a year has elapsed since its adoption, and six months of this period has been the time when contributing churches are the fewest of any portion of the year. No fair test, therefore, has been made. Moreover, it takes time for the introduction of a new and better method. But there is a growing tendency in this direction. As one says, however, "there is so little co-ordination of the Young People's Societies and Sunday schools with the churches that it is difficult to secure uniformity. The Y. P. S. C. E. societies are generally very independent of the churches."

Another says: "It will take two or three years before we can tell clearly how the new plan will work."

A district secretary writes that the adoption of the plan is steadily growing in his district.

A pastor writes that the plan works admirably in his church, in which the young people make a missionary offering monthly, and the Sunday school has its missionary fund, and when the church makes its offering for home missions both the Young People's Society and the Sunday school also appropriate a portion of their missionary funds to this object. Each, however, keeps a record of its offerings, and makes an annual report thereof.

Furthermore, young people's societies that have been induced to make large pledges for a specific purpose, almost to the exclusion of other objects, are coming to recognize the just claims of the whole mission field upon them. A pastor of a strong church in the State of New York writes: "Our young people have been giving all their receipts for mission work

in Africa, but this year they will fall into line with the plan recommended by the Commission on Systematic Beneficence, and give for both home and foreign missions."

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GROUPING WEAK CHURCHES UNDER ONE PASTOR.

It is manifestly impossible for every small church of twenty, thirty, forty or fifty members to support its own pastor in a manner that will secure the services of the right kind of a man for the field. Neither can a missionary society continue indefinitely to make appropriations to such churches for this purpose. And yet, often in these churches there are very valuable members that should not be lost to the denomination, while the churches themselves are, as a rule, accomplishing an important work.

What, then, should be done in such cases? The grouping of two, three or even four churches in proximity to each other, under one pastor, appears to be the only solution of their salvation and progress. This, indeed, is not always an easy task, where churches have been accustomed to have their own pastor's entire time and service. But it is common in many portions of the United States and of Canada, where there are numerous small, yet prosperous, churches. It is a method widely adopted in the missionary work of the Methodists, and accounts to some extent for their growth in new mission fields.

In the mission fields of the Home Mission Society this method has been adopted to some extent, and we are glad to note that co-operating Western State conventions are pursuing this plan so far as practicable. Thus, Rev. C. W. Brinstad, general missionary for Nebraska, says: "I have been able to locate pastors with sixteen churches, while others will soon be settled. Am giving considerable attention to organizing self-supporting circuits among our weak churches, and placing strong men as pastors. One good

man can build up three or four churches quicker than three or four poor men. Much of this work could be accomplished in the South Platte country if we only had a district missionary."

✦

We were greatly surprised and saddened to learn of the unexpected death from pneumonia of Rev. John W. Crooks, General Missionary for Colorado, at Monte Vista, January 7th, 1901. Brother Crooks was a most indefatigable and self-sacrificing worker, and as it was only a few days before his death that letters from him reached the Rooms telling of his labors on the field, it seemed almost incredible that he should so soon have passed away. The Home Mission Society and the Colorado Convention are greatly indebted to his faithful and earnest efforts for the rapid progress the work has made on his field during the time he served as General Missionary; the work in New Mexico also greatly prospered under his direction. Some facts concerning his life will be found in an article by Dr. Rairden in the Missionary Department of the present number.

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The sad announcement of the death of Rev. John W. Crooks had hardly reached us when tidings came that his wife was also very sick with pneumonia, and now we learn that she, too, has passed away, leaving five young children in their desolate home. Assuredly they will have the sympathy and prayers of all who read these words. The friends in Colorado, mindful of the self-sacrifice of Brother Crooks and his wife, are taking a deep and helpful interest in their welfare.

✦

A few years ago a friend of the Society made a special contribution for the distribution of the scriptures in destitute portions of the country, which made it possible, for a time, to furnish Bibles and Testaments free of all charges to our missionaries. This fund having been exhausted, missionaries are hereby notified that the plan formerly in operation will now be resumed. Requisitions made through the Home Mission Society, on its blanks, will be honored by the Publication Society; but in the matter of shipping charges and refunding of money received from sales of Bibles and Testaments, the missionary will communicate directly with the Publication Society.

The Pastor in His Relation to God, in the Study and in the Closet.

BY O. A. WILLIAMS, D.D., MINNEAPOLIS, MINN.

In Christian work this is the most vital of all questions. If our relation to God is not right, all else will be wrong. If we are not in sympathy with Him, we cannot be with men, and all service that we shall render them will be perfunctory and slavish. The first care and anxiety of the preacher should, therefore, be about his own inner life. Unless the fountain is pure, the streams that flow out of it cannot be pure. Unless he lives in close and harmonious union with God, his ministry cannot be marked by spiritual power. There was a long period in the history of the Church when it was considered necessary for the religious teacher, in order to keep pure this inner life, to shut himself up in the cloister. He must withdraw from society, he must not be contaminated by intercourse with ungodly men; he must have nothing to do with the affairs of the world outside. But with the great awakening of the Reformation, it came to be realized that this was a wrong view of the Christian life; that it was contrary to the spirit of Christianity, and that seclusion from the world did not of itself necessarily promote holiness. But in this busy age we are in danger of going to the other extreme, and to judge of the value of Christian life solely by outward activity. The types of Christian character which the churches of to-day demand are the bustling Marthas, rather than the contemplative Marys. Perhaps this can be accounted for, in part at least, by the spirit of the age in which we live.

A Century of Energy.

During the century now drawing to a close, the world seems to have awakened out of the slumber of the ages. This century will go down into history as the century of-energy, of invention, of steam and of electricity, of telegraphs and of telephones. We cannot in these days take time to find our friends and talk to them face to face; but we must send our thoughts to them on the wings of the lightning. Much of our Christian work is marked by the same spirit of intense activity. Judging from the teachings of sociologists and the advocates of the institutional church, we are still very deficient in this Christian activity; but we may well ask the question, What of the inner life? Is this sufficiently nourished and fed to bear all this fruitage without exhaustion? The tree must have roots, if it is to bear fruit to perfection. These roots must have the living waters that flow from the throne of

God. In the study, this inner life of the pastor is to be nourished and strengthened. He cannot afford to neglect this. If he does, he will fail in the outward activities. Some of our most busy pastors have been men of the deepest piety. They have been able to do so much for others, because they have been willing and anxious that God should do so much for them. When the outer activity is the natural outgrowth of the inner life, then there is indeed power. Rivers of water shall flow forth from that life that will prove a blessing and a benediction to the world.

I shall never forget the impression that was made on my mind the first time I heard Mr. Spurgeon preach. It is true that all the surroundings were calculated to inspire a man to his very best. The immense building, thronged with attentive hearers; the congregational singing, in which all joined, that made you think of the song of the harpers, which John described as the voice of many waters; the company of strong men who sat by his side on the platform, like Aaron and Hur, to stay up his hands. Add to this his own natural gifts. He was blessed with a voice that was as clear as the blast of a trumpet, and as tender as the most delicate instrument. But, as you sat in the presence of this man of God, you forgot these surroundings, and you were impressed with the one thought that before you stood a man who had just come down from the mount of communion with God, and whose face was still shining with the light of heaven. While we cannot have Mr. Spurgeon's gifts, we can have the graces which adorned his life. We can put ourselves in harmony and connection with the same source of spiritual power that made his ministry a blessing to the world.

The Pastor's Study.

Let us now look at the pastor in his study. The pastor, if it is a possible thing, should have a study. I realize that with some of our brethren, whose incomes are small and whose homes must be correspondingly small, this is impossible. Their reading, studying and meditating must all be done in the family room. It may be a source of encouragement to them to know that some of the great preachers of the past, who left the impress of their lives on the age in which they lived, did their work under similar circumstances. I remember of reading somewhere that Andrew Fuller thought out and wrote his great works in the family room. But no one will question the advantage of having a study where the pastor can read, think and pray with more profit than he can anywhere else.

A Place of Seclusion.

1. The study is for him the place of seclusion. I do not mean by this that no one but himself is to be admitted into this room; that his wife and children, and members of his church, are never to share with him in the helpful influences that surround him here. But it is to be to him a sort of sanctuary, a sacred place, to which he can withdraw and be alone. It is evident that in the better class of Jewish homes there was a place for retirement, for meditation and prayer. Daniel had a chamber in his house at Babylon, whither he withdrew to pray. Peter was on the housetop praying, when he saw heaven open, and God called him to the larger work of preaching the gospel to the Gentiles also. There were times when the Son of God withdrew from the multitude, from his followers, and even from the favored three, and spent whole nights alone in prayer. When the final struggle came in the garden, and his soul began to be sorrowful and very heavy, He said, "Tarry ye here while I go yonder to pray." Then taking the three with Him, He said to them also, "Tarry ye here, and watch," while He went a little farther, and fell on His face and prayed. Yes, my brethren, it is well for us sometimes to be alone with our own thoughts, and alone with God.

An Intellectual Workshop.

2. The study is the place of research, of intense application, of the concentration of our thoughts. I do not mean by this that this is the only place where we gather thoughts for our sermons. In fact, we should look at every thing with homiletic eyes, and listen to everything with homiletic ears. When we do this, the mind will not be barren when we come to the study, but it will be a storeroom of illustrations, of practical thoughts, that can be easily classified, arranged and incorporated into the sermon. But I mean to say that the study is the place where we will make the best use possible of our time in hard, solid mental work. There is much temptation to spend the best hours of the day and the best portion of the week in desultory and aimless reading. We may find plenty of excuses for doing this. We must be well-versed in the living questions of the day, and we must be acquainted with the current literature of the times, and, therefore, the dailies and the weeklies, the magazine and the new storybook, demand a large share of our time. This lighter reading, however, should be done as a matter of recreation rather than of solid work. It is a serious matter to form habits of careless and indifferent methods

of study. I know men of good natural ability whose reading is altogether of the lighter kind, and they find it almost impossible to master questions requiring thought and mental work. Their public efforts give evidences of being unprepared. They are likely to depend for effect upon an anecdote, an incident or a story. There ought to be always ready at hand a book of real merit, that will require time and thought to read and to assimilate, and that in some way or another can be turned into good account in our work. Better still, if there is some particular line of study to follow that will make us stronger men, and better fitted for our high calling. We should never allow it to become a habit with us to appear in public, in the pulpit, or elsewhere, half prepared. The rule should be, to do our very best every time. We cannot always keep this rule. The preparation for the pulpit and for other public duties must necessarily be hurried some times, because other duties which we cannot neglect demand our time, such as visiting the sick and attending funerals, when there is much sickness in the community. But the pastor will find that the people will understand and appreciate these circumstances, and sympathize with him. They will overlook a lack of preparation at such a time as they will not at others.

A Place of Meditation.

3. The study is a place for meditation. I make a distinction between study and meditation. In study we search after truth; we ascertain whether a proposition is true or false. In meditation we accept certain statements, or propositions as true, and we endeavor to apply them to ourselves, and to make them a part of ourselves. Study may be purely objective. Meditation may be purely subjective. We may study only for others; we may meditate only for ourselves. Our duties require us to be constantly thinking for others, to be providing spiritual food for the different members of the flock. But there is great danger that while we do this for others, we should neglect our own souls, and suffer spiritual death. Moreover, we find it difficult amid the innumerable calls of our busy lives to set apart any time for calm, quiet meditation. But the growth and development of the spiritual nature demands it, and the highest interests of those under our care demand it. We ought to take time to read God's Word for our own profit. We ought to take a passage of Scripture, ponder upon it, revolve it in our minds, and ask ourselves what is there

in it for me? We ought often to take some great truth of the gospel, view it on all sides, and its relations to other truths, till it becomes a part of our own inner life. We shall then find that we have something of value to impart to others. It will not be a mental acceptance of truth; it will be, as the fathers used to say, an experimental knowledge of it. We will then be able to appreciate what Paul said, "We believe, therefore, we speak." Did not the Psalmist have a religious exercise of this sort in mind when he described the godly man as meditating, day and night, in the law of God; when he exhorted us to commune with our own hearts upon our beds, and when he gives us this testimony, "My soul shall be satisfied, as with marrow and fatness, and my mouth shall praise thee with joyful lips when I remember thee upon my bed, and meditate on thee in the night watches."

A Place of Prayer.

4. The study is the place of prayer and communion with God. It is the preacher's closet. A prayerless ministry will be a fruitless ministry. The preacher may be eloquent, the sermon may give evidence of marked scholarship; but, if it is not saturated with prayer, it is powerless. The risen Lord gave this promise to his disciples, "And ye shall receive power after that the Holy Ghost is come upon you." We are not to forget the attitude of these early disciples while waiting for the endowment of power. They gathered in the upper room, and continued in prayer and supplication. The ministry of some men has been marked with great power. If the secret of it was made known, we should discover that they were men who spent much time with God in the closet. It was after Moses had been for many days in communion with God upon the mount, that his face shone, so that it became necessary to cover it with a veil while he spoke to the people. Payson on his death-bed said, "Prayer is the first thing, second thing, and third thing necessary for the minister." It is said of Luther that he spent three hours daily in prayer, and those mighty words which thrilled the heart of Christendom were the utterances of a soul thus glowing with the flames of devotion. Whitefield spent hours of each day on his knees with God's Word open before him, and it was from the audience chamber of Heaven he went forth to speak those marvelous words of power which stirred the souls of the multitude. The Divine Teacher, who spake as no other man had ever spoken, spent much time in secret prayer.

How we lament the unfruitfulness of our ministry! How we yearn in our inmost souls for this power, not for selfish ends, that we might sway the multitude with our eloquence, and secure their applause, but rather, power for service, power for faithful witnessing, that men and women might feel the keen edge of the truth, and be led to submission and trust in Jesus and His finished work, for their salvation! There is one place where we can go for this power—into our closets. It is to come through the presence and the indwelling of the Holy Spirit. "And ye shall receive power after that the Holy Spirit is come upon you." The source of the power is not in us, but in God. We are the instruments through which He works. Hence, the necessity of being in close touch with Him. The quiet and seclusion of the closet will be helpful in bringing our souls into a state of tender and conscious nearness to God.

Our battles, if they end in victory, must be fought in our closets. You remember the experience of Jacob, when he learned that his brother, with the old grudge and hatred in his heart, was coming to meet him with a band of armed men. It was a critical night with Jacob. His heart is deeply anxious for himself and his family. What will he do? He will give himself to prayer. He is left alone. But you remember how the night was spent in wrestling with the man that appeared unto him. His determination is expressed in the words, "I will not let thee go except thou bless me." The victory was won. "Thy name be called no more Jacob, but Israel, for as a prince hast thou power with God and with man, and hast prevailed." On that night Esau's long pent-up wrath was changed into brotherly kindness. Peniel, the name which Jacob gave to this place, is an explanation of how he regarded the incident: "I have seen God face to face, and my life is preserved."

Zerah, an Ethiopian, came against Judah with an army of a thousand thousand. King Asa knew how inadequate his army was with this great host. But he conquered that mighty army on his knees. "Lord, it is nothing with thee to help whether with many or with them that have no power. Help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God! Let not man prevail against thee." So the Lord smote the Ethiopians before Asa.

When the time came when Jesus as the Saviour of the world must meet the powers of darkness, there was a shrinking from the agony

of that hour. "If it be possible, let this cup pass from Me!" But it was while pouring his heart in prayer to the Father that He was able to say, "Nevertheless, not as I will, but as thou wilt." Have we personal fears, weaknesses and temptations, let us lay them before God in our closets. Are there hindrances, difficulties in our work that seem to us insurmountable, the place to overcome is in our closets. It is here we learn that "it is not by might, nor by power, but by my spirit, saith the Lord." Are we called to carry burdens that weigh down our spirits, let us in our closets cast these burdens, as we are bidden, on the Lord, and He will sustain us.

Notice next: It is as we hold communion with God in prayer that He condescends to give us revelations of Himself, of His glory, and of His truth. It was as Jesus was praying at the time of His baptism that heaven was opened, and the Spirit descended in a bodily shape live a dove upon Him, and a voice came from heaven which said, "This is my beloved Son in whom I am well pleased." The transfiguration took place when He went up into a mountain to pray. It is stated, that as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening. It was as Paul and Silas prayed and sang praises in the quiet and solitude of the midnight hour that God's power and glory were manifested in the old prison at Philippi. It was as John was in the spirit on the Lord's Day, that he heard behind him a great voice, as of a trumpet, and that he saw the exalted Christ walking in the midst of the seven golden candlesticks. The conditions of these heavenly visions are the same to-day as in other times. It was said of the Comforter, that when He should come He would take of the things of Christ, and show them to us. Spiritual truths are to be spiritually discerned. The natural eye cannot see them; the natural ear cannot hear them. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His spirit, for the Spirit searcheth all things, yea the deep things of God."

The Abiding Presence.

Brethren, let it become an abiding conviction with us that nearness to God and fellowship with Him are necessary conditions of purity in our lives, of power in our preaching, of clear visions of divine truth, and of victory in our work. Engaged as we are in Christian work, we cannot ask to be free from all care, to be relieved from all burdens, to be led

along paths that have in them no thorns, or to be brought to the end of a life that has known no struggles or battles. But we do want to make real to ourselves the abiding presence of God. Then, like Moses, we can endure, as seeing Him who is invisible; and, like Paul, we can glory in our infirmities, that the power of God may rest upon us.

Letter to the President.

The following letter in regard to education in our Island possessions is self-explanatory:

TO HIS EXCELLENCY,

The President of the United States:

The great additions to the responsibilities of our Government, in connection with Porto Rico, Hawaii, and the Philippine Islands, have brought to our door the duty of deciding upon some system of public education by which the peoples of those islands may be fitted for such civil responsibilities as are required of them by the genius of our form of government. In doing this it is already apparent that the spirit and the effects of former relations to a government entirely different from ours will project themselves into the relations with our Government with great force and persistence.

It is not to be expected that either the ecclesiastical leaders or the untrained peoples will be able at once to see the wisdom of our American idea of separating civil from ecclesiastical affairs. It was naturally to be expected that they would desire a continuation of the old relations, and make a strong effort to hinder the acceptance of any other.

In view of these facts we, the Executive Board of the American Baptist Home Mission Society, desire on behalf of our four million Baptists, to enter our most earnest exhortation to you to have faith in the idea which in this country has enabled the State to have the benefit of an educational system, and at the same time has made it possible for the different churches to profit by it equally without friction or contention.

We remind you of those chapters of our history where the State has persistently and triumphantly maintained its idea of the independence of the churches; those which record the growth of the same idea from Roger Williams' first experiment in the Charter of Rhode Island on to its expression in the Constitution of the United States, and those in which the States themselves have confirmed the wisdom of it by their action.

A great multitude of intelligent citizens of our country hold very sacredly the principle that any union of Church and State is wrong, and always harmful in results, however flattering the immediate effects may seem to be. We therefore most solemnly assure you that no amount of difficulty avoided, and no time saved in completing the system by some other plan, will be a compensation for any sacrifice of the American principle of entire separation of Church and State.

Our ancestors fought for that principle. Our people have been well satisfied with its operation. Any variation from it will be a denial of great blessing to the new country, and an insidious danger to our home institutions.

We urge upon you to be constant and loyal in the defense and propagation of that principle. That you may have the grace to do so will be our prayer.

Very respectfully,

W. C. P. RHOADES,

Chairman.

ALEX. TURNBULL,

Secretary.

Attest:

T. J. MORGAN,

Corresponding Secretary.

Rev. L. J. Dyke's Ten Years' Work in Oklahoma.

Rev. L. J. Dyke was appointed General Missionary to Oklahoma in June, 1890, within a year after the opening of the Territory, and in that capacity continued until the fall of 1900, when the new plans of co-operation went into effect. He experienced many of the hardships and difficulties incident to pioneer missionary work, but heroically and joyously gave himself unstintedly to the task of establishing Baptist churches, building meeting houses, and doing everything incidental thereto, so successfully that he leaves many living monuments of his indefatigable labors. In response to our special request for a summary of his work during this formative period in the history of the Territory he has placed at our disposal a brief statement from which we make the following extracts:

"For four years of the ten and one-half that I have been here, my appointment covered Indian Territory, as well as Oklahoma. In this time I have seen the several additions to Oklahoma of the Cheyenne and Arapahoe country, the Cherokee strip, the Pattawatomie the Sac and the Fox, the Iowa and the Shaw-

nee Reservations. When my work began, Oklahoma was comprehended in five counties embracing about 2,500 square miles. At that time I could drive over the entire field in a few weeks, which I did many times, staying with the people in their dug-outs and sod houses, sharing with them in their coarse fare, often sleeping on the open prairie under my buggy, and having all the peculiar experiences of a pioneer missionary. From this small beginning Oklahoma has now come to assume much larger proportions. We now have a Territory of twenty-five organized counties, besides the Kiowa and Comanche, Wichita and Osage Reservations, measuring more than 32,000 square miles, and embracing a population of 400,000. When I began, we had in Oklahoma one Baptist meeting-house, 20 x 30 feet, built of cotton-wood boards. Now we have nearly one hundred comfortable houses, costing from \$500 to \$5,000.

"At that time there were possibly fifty church organizations embracing white and colored. Now we have more than three hundred. Then we had two men giving their time to the ministry, a few other farmer-preachers made up our preaching force. Since that time, principally through the aid of the Home Mission Society, we have had the services of a large number of excellent men, many of them college and seminary men, through whose agency we have built up strong churches, so that to-day we are in the lead of all the denominations.

"Of my own personal work. I have planned and aided in building fifty-five meeting houses; have organized something more than fifty churches; have had supervision of the Negro work; also superintended the organizing and building of most of our Indian missions.

"To give the details of all this work, in all these years, would require a large volume."

It may be added that the erection of nearly every one of the fifty-five meeting houses named was made possible by the timely aid of the Home Mission Society, and that many of our strongest churches in Oklahoma are what they are because of such aid.

Plea for Home Missions.*

The report which your Committee on Home Missions now begins to submit is liable to pass beyond the coolness of mere statement into the warmth of a plea. For sixty-eight years the Baptist Home Mission Society has wrought,

* Report of Committee on Home Missions, presented at Yarmouth, Me., September 27, by Rev. H. W. Tilden, D.D.

with ever-increasing power and usefulness. until it has come to be a colossal Christianizing agency which has aroused the admiration and gratitude of all Baptists, not to say all Christians, of our land.

It was born in the hearts of mighty men of God, whose outreaching missionary spirit determined that there should be "no limits to their exertions except the boundaries of the great and extensive country"—*i. e.*, North America—in which it was their "happiness to live." And even these wide limits have, of late, been extended until the field seems almost without bounds. The missionary spirit is always moving outward from the Jerusalem of its beginning toward the remoter portions of the race. It seeks all men as the eagle seeks the sun. The open door in Cuba and in the Philippines has called us peremptorily to enter and take possession for Christ, and, more speedily than we think, we may be led into South America, where the fields are fast whitening to the harvest. But it is to be hoped that the interest in the new fields may not lessen, but rather intensify, the effort upon the old central fields of North America, where the main battle for God is to be fought.

An Expanding Society.

The Home Mission Society, wonderful to tell, has, from the very start, been the close and constant companion of the interior expansion of our nation. It was brought into existence for this purpose. From the first there has been an exciting race between the pressing religious needs of an ever-extending frontier and the attempts of the Society to supply them. During its history scarcely a territory has been settled, or a State born into the Union, apart from the influence of its missionaries. As bold emigrants, one by one, or company by company, have left their Eastern homes and pushed their way to the untenanted soil of the West, there to grapple with untamed nature and encounter nameless privations, our devoted home missionaries have pressed on hard after them, intent on giving them the means of grace which could keep their hearts fixed upon the God of their earlier days and deliver their lives from the debasement of their rustic struggle. And as the rude prairies, here and there, have been smoothed into shape by cultivation, or the forests have bowed before the gleaming ax, in the wood huts and log cabins along the track of such work, by the influence of these

men of God, the voice of prayer and praise has been lifted and the humble chapel of worship has been erected. Thousands of virgin settlements thus made redolent of Christian sentiment dot our Western States, like grains of black pepper upon white paper. The extent of the work done by this honored Society is simply amazing. No human gauge can measure, no statistics can tell, the amount of uplifting influence which this Society has exerted upon the newer portions of our beloved country. You can no more compute the amount of saving health which it has infused into these Western populations than you can unbraid the sunbeams from this year's harvests. Its motherly hands have reached out on the lines of deepest need and healingly touched the most diseased spots of society and of the land. By the mighty force thus wielded, devouring evils have been held off, and sobriety and godliness have been made to abound.

Some Weighty Figures.

Two millions of sermons have been preached by its 25,000 commissioned preachers and teachers. More than 5,000,000 of visits have been made to families and individuals, and 163,000 persons have been baptized. It is evangelizing, teaching, and housing the lost, the ignorant, the destitute of mankind. It has a share in supporting and guiding more than thirty schools among Negroes and Indians and Mexicans. It preaches the gospel to twenty different nationalities, and it is lifting the roof of shelter over many companies of unhoused believers in every part of the land, and in the islands of the sea. These faithful messengers of the Cross have gone to the wigwams of the savage, to the cabins of the black man, and to the adobes of the Mexican, and, as a result, we have Baptists in red, Baptists in black, and Baptists in yellow, as well as Baptists in white; and Negro scholars and statesmen and authors are rising to public view, and once red handed Indian chiefs have stood in our pulpits and before Christian assemblages and meekly told how they had found "the Jesus road," and begged for more missionaries to be sent to their yet unconverted tribes.

A Heroic Band.

It is with profound gratitude that we remember the noble men that have served and are now serving the Lord under the direction of this Society. It is doubtful if as large a number of Christian workers, anywhere under

earthly skies, for the same length of time, have endured more hardships for Christ's sake, conquered more formidable difficulties, or achieved more good than the tens of thousands who have labored under the direction of the American Baptist Home Mission Society for the sixty-eight years of its history. The list of their names is a roll of modern heroes. They "had an understanding of the times to know what Israel ought to do." They have directly besieged the town of Mansoul. They have invented no philosophies, made no achievements in criticism, but they have brought home to multitudes of hearts the transforming power of the gospel. They have striven to set right the central essence of the person. The pungent realities of grace have occupied their whole attention. The fight with evil has been too sharp and constant to permit digressions. The work of the Society now is as thorough and evangelical as it has been in the past, and the missionaries of the present are not less self-forgetful and devoted than their predecessors.

New Work to Be Done.

And the work yet to be done is even more important than any that has been done. New towns are starting up all over the great West even as green tips spring to sight one after another on the lately sown grain-field. These vast tracts of fertile land are destined in due time to swarm with human abodes. Already there is great lack of gospel influences. A few years ago there were in Iowa 350 communities without Baptist churches, and half of these without churches of any kind. In Nebraska there were 800 places left to Baptist care, lacking the gospel. One hundred of these places had churches without pastors. In Kansas there were sixteen whole counties, 11,000 square miles, without a single Baptist church. In Colorado there were scores of towns recognized on the map which are totally destitute of all religious privileges.

The result of letting all these thousands of communities grow up without the gospel is well known. The Louisiana purchase must be repurchased with a price that is priceless. Beyond the Mississippi lies the Armageddon of the final strife. The intellectual climate is tropical. The play of conflicting opinions is rapid and gleaming. The West is no longer "wild and woolly," but wise and wicked. It is sturdy work to mold it to the Saviour's law. It will require men of parts as well as of piety.

The West was never more plastic to a touch that is both sound and strong. The powers of wickedness have astutely located themselves here because victories gained here are worth more than anywhere else in the world. The Mississippi valley is the thigh of the nation. Let this be dislocated and we tumble to ruin. But let Jesus Christ conquer here and the victory will spread to the extremities of our dear land. Some of the best people in the world live west of the Mississippi River and some of the worst; but the good ones alone cannot take care of the bad. "Men of Israel, help!"

These reflections bring home again the question of duty. We must see that fresh floods of light need to be sent upon the dark problems of the Southland. Patient, winning love is due to the warring tribes of red men. Firm resistance must be made to Romish encroachments upon our liberties. And with what a whirlwind of Christian love should we break in upon those foreign communities scattered through our great country, where no American accent is uttered, no American idea cherished, with the Bible in our hands, the English language upon our tongues, and the starry flag above our heads.

The West.

Western Baptists are grateful for what has been done for them by Eastern friends through the Home Mission Society. The West is the daughter of the East. It is your children that are peopling the vast tracts of our country's occident. The daughter is getting to be larger than the mother. She is very queenly; you will be proud of her some day; but she still needs you more than ever, as growing daughters always need their mothers. Baptists of Maine and of New England, if you could only know what your Christian benefaction has done for the West, you would forget the sacrifices already made, and thank God for the opportunity of sending your money with your sons and daughters to this most important and hopeful region. No Christian can look upon the whitening fields before the Home Mission Society without being intoxicated with the desire for their immediate occupation by the servants of Christ.—*Zion's Advocate.*

Northern Minnesota.

Your district missionary is becoming more and more in love with this northern part of the State, where it is his privilege to labor. There is always something fascinating about

a new country. And this country is new. If any one doubts it, a few weeks living in log shacks, not as good as an Eastern hen roost, will convince him. Other things, too, will convince him ere he has slept many nights on a hard bunk, with sundry small companions, and with the atmosphere outside thirty degrees below zero, and chinks between the logs like cracks in an Indian tepee. Yes, it is a new, but it is a great country, and is being rapidly settled. At present there are good claims to be had all along the Canada Northern, from Warroad to Rainy River, and down in the Big Fork Country; but at the rate settlers are coming from Canada, Iowa and other States, there will be no land to homestead in a year or two. The soil near Warroad, and on down to Rainy, is a rich, black, sandy loam, with clay subsoil. The Government is just now opening this part of the State to settlers.

Warroad is on the Canadian Northern Railroad, a new line just being put through from Winnipeg to Port Arthur. It is seven miles from the Canada line, and at the southwest corner of the Lake of the Woods where the War River flows in. The river and bay afford a good anchorage, and the Government has granted money to open the harbor and build a lighthouse. Then with only twenty-five miles of canal and locks on Rainy River, the lake vessels can sail right to this place. When this is brought about Warroad will become a large city, with great elevators and much shipping, for it is the farthest point west on the Lakes for traffic from the wheat fields of all this northwest. A new line of railway is projected to Grand Forks, and the present line runs away west of Winnipeg. Inability to prove up and platt the town has been a hindrance to growth, but this will be removed inside another month, I am told. At present, the population is floating to a large extent; but it is not unlikely that inside one year there will be over 1,000 inhabitants.

Well, your missionary was the first to visit this place, and the outlook is promising for a Baptist church and good house of worship in a few months. The settlers are nearly all American or English speaking, and there is a very friendly feeling manifested toward the Baptists. Land, and material to build a church on it, are offered, and we trust to crystalize things in a few weeks so as to organize a church.

The need and the hunger for the gospel makes one's heart ache. Think of people who have not heard a gospel sermon for six years, whose children have had no school and no teaching from the Word, who have such

longing to know the truth that night after night they walk to the meetings over six miles. We now have a Sunday school and day school, and hope to continue preaching here every few weeks until a pastor can be secured and the work settled on a solid foundation. Any church or Sunday school able to contribute singing books, Sunday school books, or papers they have used, will find the undersigned welcoming any such help if sent to him at Detroit, Minn., or to Warroad, Minn. Trusting these items may interest some one, I remain,

LYMAN H. STEINHOFF.

Italian Immigration and Missions.

BY ARIEL BELLONDI.

Immigration from Italy has been heavy during the last four or five years, and now the numbers are greater on account of hard times in Southern Europe, and the existing reports of great prosperity in America. The record at the Barge Office in New York for this last year shows the passing of 341,712 immigrants, of whom 90,019 were Italians, 82,329 coming from South Italy and 16,690 from the North; 40,224 are illiterate. Such immigration brought to this country \$1,094,171, each person from the North bringing here an average of \$22.40, and from the South \$9.03. Sixty-five per cent. of the Italians stop in the large cities.

The population of New Jersey was increased in a year by 10,000 Italians. Take a far-away city—for instance, Denver, Colo.—in three years the Italian population reached the number of 12,000. Before the Presidential election I was often asked if the Italian is a source of political danger. It must be remembered that the Italians have loved liberty longer than the Anglo-Saxons. They are of the blood of Mazzini and Garibaldi. While England was ruled by despotism, Venice and Florence were republics. Italians are generally Republicans. They are assimilated quickly into the political American ways. I have visited many public schools near the Italian colonies, and they were crowded with Italian children. Once I asked a class of about fifty children, of whom most were Italian, how many of them were Italians. Two arose. And when I asked, How many Americans? all arose.

I have been much pleased in my last visit to several of our Italian missions to note the marked progress in the Sabbath schools, especially those of Buffalo, N. Y., Newark and Orange, N. J. This year, more than ever,

harmony prevails in all the missions, and we are therefore more hopeful of overcoming whatever difficulties may exist, and of reaping better results than in the past. The problem of evangelizing this great mass of Italians is a serious and pressing one. Shall we lead them in building the temple of God, or leave them to build, as of old, another temple of Dagon in this new land?

The Population by States.

It is officially announced that the population of the United States last June was 76,295,220. Arranged in numerical order the States rank as follows, with the per centage of gain since 1890.

State.	Total Population.	Per cent.
New York.....	7,268,009	21
Pennsylvania.....	6,301,365	20
Illinois.....	4,821,550	26
Ohio.....	4,157,545	13
Missouri.....	3,107,117	15
Texas.....	3,048,818	36
Massachusetts.....	2,805,346	25
Indiana.....	2,516,463	15
Michigan.....	2,419,782	15
Iowa.....	2,251,829	18
Georgia.....	2,216,329	20½
Kentucky.....	2,147,174	16
Wisconsin.....	2,068,963	22½
Tennessee.....	2,022,723	14
North Carolina.....	1,891,982	17
New Jersey.....	1,883,669	30
Virginia.....	1,854,184	12
Alabama.....	1,828,697	21
Minnesota.....	1,751,395	34
Mississippi.....	1,551,372	20
California.....	1,485,053	22½
Kansas.....	1,469,496	3
Louisiana.....	1,381,627	23½
South Carolina.....	1,340,312	16½
Arkansas.....	1,311,564	16
Maryland.....	1,189,946	14
Nebraska.....	1,068,901	1
West Virginia.....	958,900	25
Connecticut.....	908,355	21½
Maine.....	694,366	5
Colorado.....	539,700	31½
Florida.....	528,542	35
Washington.....	517,672	48
Rhode Island.....	428,556	24
Oregon.....	413,532	32
New Hampshire.....	411,588	9
South Dakota.....	401,559	18
Oklahoma Territory.....	398,245	487½
Indian Territory.....	391,960	66
Vermont.....	343,641	3½
North Dakota.....	319,040	76
District of Columbia.....	278,718	21

	Total Pop.	Per cent.
Utah.....	276,565	32
Montana.....	243,289	75½
New Mexico Territory.....	193,777	24
Delaware.....	184,735	9½
Idaho.....	161,771	65½
Arizona Territory.....	122,212	46
Wyoming.....	92,531	52
Alaska (estimated).....	44,000	37½
Nevada.....	42,334	*10½

* Decrease in per centage.

The Hawaiian census, taken in the year 1896, gives a total population of 109,020, of which 31,019 were native Hawaiians. The number of Americans reported was 8,485. The results of the Federal census, taken this year, show the islands to have a total population of 154,001, showing an increase over that reported in 1896 of 44,981, or 41.2 per cent.

There has been marked progress in the educational, agricultural, and railroad development of the islands.

The sum total shows a gain of 20.96 per cent. over the enumeration of 1890.

MISSIONARY DEPARTMENT.



Rev. John W. Crooks.

On Thursday last, upon returning from the Kansas Board meeting, I received two telegrams, announcing the sudden death of Rev.

John W. Crooks, General Missionary for Colorado. He died at Monte Vista, where he went to assist the pastor in special meetings for a few days. He took a severe cold, which suddenly developed into pneumonia, and in three days had run its course. His wife reached his bedside in time to be with him in his last hours. He died Monday, January 7th. His body reached Denver Wednesday afternoon, January 9th. His wife, who is a very frail woman, was taken ill with the same disease, and was unable to attend his funeral on Friday the 11th. The family, which consists of a wife and five children, were left with little provision for their future. It is a very sad case indeed. The Baptists of Colorado will pay the funeral expenses, and attempt to do something more.

Brother Crooks was an Englishman, but converted in this country. His first ministerial work was at Broken Bow, Nebraska, where much good was done. He was for a short time District Missionary for Northwestern Nebraska. After graduating from the Seminary at Morgan Park, he became District Missionary for Minnesota, while Dr. Peters was General Missionary. Afterward he settled at St. Cloud. After this he became pastor at Iowa Falls, Iowa, where a splendid work was done. A new, elegant house of worship was erected. From Iowa Falls he was called to Colorado as General Missionary.

He was one of the most energetic and tireless workers I have ever known. He never thought of sparing himself when work was to be done.

Our work in Colorado took on a more aggressive form as soon as he became General Missionary. His death will be a serious blow to the Baptists of Colorado. The sympathy of our people will go out to the stricken wife and children.

N. B. RAIRDEN.

A Joyful Experience.

BRATTLEBORO, VT., December 18, 1900.

Dear Sir: The ladies of our Missionary and Aid Society have filled and sent to the missionary assigned us two boxes, and one barrel valued as follows: New, \$104.57; second hand, \$84.83; whole amount, \$189.40. Freight prepaid, but I do not know the amount, as when the boxes are ready, the Esteyes take them in charge. Yesterday we received a letter from Mrs. King letting us know that they had received the goods. She writes, "We were simply overwhelmed when we unpacked the boxes and saw the kindness and generosity of the Brattleboro church."

She says, "I cannot write in detail, but I will say this much, I could not sleep one wink last night for excitement, and going over and over again in my mind the delightful contents of the boxes. Our little boy, Edgar, kept saying as his papa took out the things, 'The Lord is blessing us; the Lord is blessing us,' and we all felt the same."

She wrote a long letter telling us how completely every want was met, and expressing their deepest gratitude for everything. The second-hand clothing will be such a help to them, as there is so much destitution on their field, and it is all ready for distribution; no repairs needed.

When we get such a letter as she wrote, it pays us—yes, *doubly pays*—for all the days and hours of work we put into a "missionary box."

God bless our dear home missionaries and every one connected with our loved Society.

MARY E. SMITH.

Work Among the Jews.

Brooklyn, N. Y.

We had a remarkable meeting last Saturday evening at the Williamsburg Mission. The Rev. John Donaldson, pastor of Union Course Baptist Church, was so kind as to come to the meeting, and, at my request, address my Hebrew audience. He is a godly man, and knows the scriptures. The large audience listened to him for fully an hour. It would have done your soul good to see so many Jews paying such rapt attention to a sermon about Christ, whom they once hated to hear about. A number of them did not understand the English at all, but out of respect to a follower of the Lord Jesus Christ, they listened with open mouths, ears and eyes, just as if they understood the speaker perfectly well. It was ten o'clock when I dismissed the meeting, and a man with his wife came to shake hands with Brother Donaldson. They expressed thanks and said that until now they were only half-and-half, but now they had been fully convinced, and accept the Lord Jesus as their Saviour. There were other Jews who thanked him for the message. As we went out, there on the sidewalk stood a man waiting for us, and accosted me. Brother Donaldson and I stopped for a minute, and the man began to tell me that he believed now in the Lord Jesus Christ with all his heart. Now, he asked me to appoint a time when and where he could meet me privately to talk over the matter. And do you know who this man is? This was the rabbi of a synagogue in that neighborhood.

Last spring he attended several of my Wednesday evening meetings, when all are allowed to ask questions. He came in for the sake of doing mischief by disrespectful argument, and then appealing to those present to leave the mission hall. I had at last to ask him to leave the room. When he did so, he felt humiliated, and threatened revenge. I certainly never thought to see him again listening to the gospel. But last fall he came again, and soon I noticed a change in the man. Nearly for a year there was a great falling off in the audiences, as you no doubt have noticed in my reports. It was owing to a sad act of two Jewish missionaries, who got into a row with many Jews. They had arrested eleven Jews, and caused a policeman to cruelly club a Jew and his wife without cause. I thank God that now the audiences are increasing. We cannot win them but by the love of the Lord Jesus Christ.

L. COHN.

Italian Mission in Buffalo, N. Y.

The missionary work among the Italians of Buffalo is progressing in an encouraging way. The Edison Street Church is now prosperous and well consolidated. New families are augmenting the nucleus of the community. This year two weddings have been celebrated in our church; others are coming.

The Young People's Society is also in constant progress.

The Sunday services are assiduously frequented by not less than seventy people, some of whom have over a two-mile walk every time. The progress, both religious and moral, is really flattering, and I have reason to thank God for it. The Sunday school is, by our American friends, reputed one of the best in the city. Down town, while the few who have been frequenting our mission there are constantly growing in faith, the work is taking strong hold, so that it gives hope of having in the near future a flourishing mission.

The last Sunday of the year and century was closed with two baptisms, one of the brethren a young man from the Edison Street Church, the other a lady from the down-town mission. The service was very edifying, and I thank the Lord for it. About twenty others are preparing for baptism.

ANGELO PERUZZI, Missionary.

Work Among the Strikers.

Pittston, Pa.

The past quarter has been an exceptionally busy one. The recent strike in the anthracite coal region afforded additional

opportunity for preaching the gospel to the foreign population. During the six week's idleness of the men, I preached on an average five times a week to appreciative audiences numbering from 25 to 200 people. The total number of meetings held during the quarter was 49, and 9,840 pages of literature distributed, also 18 copies of the New Testament, 6 Russian, 9 Bohemian, and 3 Polish.

I am greatly encouraged in my work. The result of our efforts is manifesting itself in the daily lives of some of the people. Some are evidencing a change of heart. To God be all the praise. There were three Polanders who contemplated confessing Christ in baptism, but owing to the strike went to West Virginia having secured work there, expecting to return soon as the strike was over. Two of them never lived to return; they were killed in an explosion. I hope soon to report the baptism of the one who did come back, and other interesting incidents.

JOHN WALLACE.

Missionary.

A Pastor's Many-Sided Work.

The filling out of a report gives but a very meagre idea of the work actually done on this field. There is no mention of a B. Y. P. U. Society of forty odd members which is in a very flourishing condition. Then we have a Junior Union, which meets at 3 P.M. every Sunday afternoon, and to which I devote considerable time. They study the different courses in Bible instruction as laid out in the Junior paper. I find this meeting one of the very best means of reaching the young people, as it gives me quiet times for Christian instruction and conversation.

But my work does not end here. Last month, through my efforts, a beautiful furnace was secured by the kindness of the "Memorial Baptist Church." Then we have a basement which was originally intended for a prayer-meeting room and Sunday school rooms, which is unfinished. When we built, considerable earth and débris was left in it. Organized bands of our membership have met here two nights a week, with pick and shovel, and are fast reducing this chaos to the appearance of order.

As soon as this is accomplished, my next idea is to start out with a subscription list headed in this peculiar manner: "One of a Hundred." By this I mean a hundred young men, who will give five dollars toward the completion of the basement of our church, in which we will have a free reading room,

thus giving me another opportunity for coming in contact with the young men and women, also furnishing more healthful instruction for their minds than they can find in the saloon and in the dance hall. (We are pestered with both these evils). Thus, in a sense, I give you a faint outline of the work, all of which I engage in, from praying and guiding souls to Christ to throwing of earth from the base-ment of our unfinished structure.

We have many "isms" to contend against, more particularly Mormonism and Dowieism. It would be very helpful to me if you could send me literature which could be distributed through this community. The Mormons visit, two by two, from house to house, presumptuously calling at my house about once a week, even when they know that I am a Baptist minister.

I have no Bibles, nor tracts, except what I buy out of my small salary. If I had both in fair quantities, they could be used for the honor and glory of God.

Our work has been blessed abundantly, and as we look into the future, we, as a church, are hopeful. Two years ago there was nothing, in a manner; to-day, we have a house and conveniences, for which we are grateful to the Society under God.

Pardon me for taking so much of your time, but this church is a great burden on my heart, and after reading over the report, I felt that I must just say to you these things which I have penned. Asking you to remember myself and this little field in prayer, I will close.

CHARLES RICHARD BETTS.

Chicago, Ill.

Minnesota.

MINNEAPOLIS, Dec. 31, 1900

I enclose draft to the treasurer for \$1,545, being the full amount of the loan mortgage, with interest, granted to the Elim Swedish Baptist Church of Minneapolis. The pastor and one of the officers, who paid me the money have just left the office, and they wish me to express, in behalf of their church, their sincere thanks to the Society for all the help given the church. Mrs. Geo. A. Pillsbury contributed \$500 of this sum, which encouraged the church to raise the balance of \$1,045. This balance was contributed entirely by working people, and it meant a great sacrifice on their part. I am glad to say that, in addition to this, all of the expenses of the year have been fully met, so that there is no floating indebtedness to trouble this noble band of workers.

O. A. WILLIAMS.

Worthington.

The value of an attractive house of worship is seen by my reports from this field. The average attendance for the quarter previous to occupation of present house of worship was sixty, with largest number in the morning. The quarter just closing shows half more present at morning service, and double at the evening service. More than one half our congregations are men, and we are hopeful for the future. Two out-stations have recently been opened, and the attendance is very good. The first Sunday in the month I drive twenty-five miles between the town services, and on the other Sundays twelve miles, but I am in great hopes that there will be returns that will repay the effort.

The church appreciate more than ever the kindly aid of your Society, and will do their best, I am sure, toward coming to self-support.

I am not sure whether I have ever mentioned the fact to you that about half the membership is of school age, consequently their incomes are small.

CHAS. F. BRONSON.

Lakefield.

God has been very good to us, and supplied all our needs. The "Mission barrel" from Lynn, Mass., contained just the things we needed. The supply was generous, too. The Christmas box supplied other needs, and furnished us a good treat, for all of which we are very grateful. The Loon Lake Church presented me with a good robe for my buggy—a much-needed article for my long drives. Other expressions of good will and esteem too numerous to mention united to make a very merry Christmas for us all.

F. C. PECK.

Indian Territory.

Dewey.

Dewey is a beautiful little town, one year old, with a population of about one hundred. It is in the northwest corner of the Territory, on a new branch line of the Santa Fé Railroad. It is four miles north of Bartlesville.

While I was pastor at Bartlesville, Dewey was one of my out-stations, and on June 3d, 1899, we organized a church here with seven members. Not satisfied with the services which the Bartlesville pastor could render, the church decided to call a pastor of their own and as I had resigned my work at Bartlesville, I was called. Although the church had but eight members when they called me, they agreed to raise \$350 beside what we asked from the co-operative societies, and, through

the untiring efforts of Mrs. Bartles, they have met their obligations fully.

We have at present twelve members, and the outlook for the future is bright. We are expecting several new members soon.

We have decided to build a house immediately, and have in cash for that purpose over \$200, and some pledges, and the promise of a bell when we are ready for it. This seems to me very encouraging to start with. Before another Christmas has been numbered with those of the past, we expect the doors of a neat and modern little chapel here in Dewey to swing open and welcome the weary sinner to rest in God's house, and our hope and prayer is that many hearts will there be unburdened of their loads of sin.

Through the kindness of Mr. and Mrs. Bartles, we are worshipping in Bartles Hall for the present.

I would like to tell you of the religious destitution of the country to the north, east and west of us, but as I have already taken too much of your space, I must not write further.

J. B. ROUNDS.

Yarnaby.

Our special meetings at Rock Sholes resulted in three confessions of faith, and four will soon be baptized. The church was greatly revived, and much precious seed sown from which I trust a copious harvest will be gathered for the glory of God. I am just able to be up after a twelve days' spell of pneumonia. Pray for us.

C. A. DELOACH.

Cherokee Indian Churches.

Dear Brother: I just came home last night from Pineville Church, about forty-five miles from here, where I went to assist Brother Benjamin O'Field holding a two days' meeting. The meeting commenced on Friday night and continued until Sunday night. The attendance was quite large, there being about 400 people on the ground from various parts of the country. Some even had come a distance of about thirty-five miles to attend to this meeting. The devotional and preaching services were well attended all the way through, there being fourteen sermons preached during the meeting. Quite a number of Cherokee preachers were there with an ever-willing heart to assist in preaching the Word of truth. Pineville is an Indian church, and was at one time an out-station of Long Prairie Church, until last August, when it was organized into a church, and now it has about 126 members.

The members, about three-fourths of them or more, do not speak English, and the rest are able to speak it to some extent, and are possessed with common-school education. They have a comfortable and substantial house of worship, with valuation of about \$300. They also have a good Sunday school, with lively officers and teachers, who take a great interest in their work and understand their duties well. This Sunday school has a good choir, consisting of boys and girls. On Sunday night, after the preaching service, they sang some of their prettiest songs, which were well applauded by a full audience. Brother O'Field has been taking charge of this church as pastor since it has been organized. He is a godly man and active worker in our Master's cause. The church did right in calling him; he is the right man in the right place, and is doing what he can for the church and for the advancement in the kingdom of Christ. He is ever willing to go wherever he is called upon to work for Jesus. He lived at Kansas, I. T., when he was a pastor at Long Prairie Church, but since he has been called upon to look after the Pineville Church he has vacated his neat and comfortable home at Kansas, and is now located near the church-house at Pineville, about fifteen miles from Kansas.

Rev. Joseph Coming, pastor of Long Prairie Church, also lives near Pineville Church. He is a faithful worker and good preacher. When Long Prairie Church called him to be their pastor, he was without a pony for conveyance. So he had to trade off one of his places, quite improved, for a pony, so that it may be said the place was sold so the gospel might be preached continually to the people of Long Prairie Church and the country round about.

Tahlequah, I. T. DANIEL BIRD.

"Free Men" Wanted.

This is a mission field. The leading denominations are doing excellent work here. But oh! I blush with shame when I say that many of our preachers of the pure and blessed gospel are helpless slaves to tobacco. What can we expect the boys to do but try to walk in the tracks of the preachers? Send us preachers who are really "free men in Christ Jesus." Thank God, we have some, and glorious men are they! Dear white ribbon sisters, we pray you, hear the Macedonian cry, "Come over and help us."

K. L. E. MURROW, President.

Atoka, Ind. Ter.

Colorado.**Monte Vista.**

Dear Brother: Our German church services, morning and evening, are well attended. The Sunday school can increase but very little, as there are no more German children.

Our church of thirty-two members have purchased a new organ and song books. Our people are doing all that can be expected. During this quarter we have raised \$20 for local, home and foreign missions.

With cheerful hearts we look to God for the future.

Out-stations.

Our work at these places is fairly started.

Our audiences (English speaking) at Twin Mountain and Pinos Creek average about seventy each. They seem very anxious to hear the gospel, and if I am able to make this distance of thirty eight miles twice a month, I shall be more than delighted. We hope to find some competent person to open a Baptist Sunday school in Del Norte.

C. ARMBRUSTER.

How We Took Our Collection.

CANON CITY, COL., December 11, 1900.

Dear Brother: I have just read in the HOME MISSION MONTHLY your article on "The art in taking a collection," and like it very much.

I must tell you about our collection last Lord's day for home missions.

First, at the mid-week prayer-meeting we took "Home Missions" for our subject. I read fourteen verses of the eighth chapter of II. Corinthians. Commenting on liberality as a grace, as well as on other things in the chapter, and upon home missions. Then throwing the meeting open to all—and such a meeting—, I wish you could have been with us. In closing, I called especial attention to the eleventh verse, and asked that we might have it in mind Sunday morning when we took the offering for home missions.

Second, I advertised the fact that the collection would be taken Sunday morning. I did this through the church paper of the town.

Third, I preached a sermon Sunday morning on home missions, showing how at the first the work was done by individual churches and preachers in the face of oppositions and persecutions.

Fourth, the beginning and work and growth of the Society. The present scope of the field—the schools, Sunday schools and churches it was instituting and helping. The effect of the

work on Foreign Missions, as many converts returned to their native lands.

Fifth, how home missions preserved our homes, the Lord's day, and our country, and then asked them to do what they thought would please God.

I feel that I did not do this as strongly nor as eloquently as Brother Proper, or John W. Crooks would have done it, but I did my best.

The collection was \$120, with some more to come in.

B. E. HARL.

Arizona**Prescott.**

Things are coming our way considerably on this field. Our congregations have improved till on a recent Sunday night the house was packed to the doors. At our Sunday school Christmas entertainment even all the standing room was taken. In addition to the usual "treat" of candy, nuts, etc., the "tree" contained an appropriate little present for each scholar, and they all went away feeling that Santa Claus was the best old fellow in the world. The Sunday school attendance now equals the membership of the church, and is a most promising branch of our work. We have held three weeks of evangelistic meetings since coming to this field, and as a result eleven have been added to the church since September, and one man stands approved for baptism. Our little church recently took an offering of \$10 for home missions, making over \$80 that has been raised on this field since September, above pastor's salary. We are determined to be in line financially on all the benevolences of our denomination. Some of our oldest members say the church here was never in better condition, nor the outlook more promising than at present. And yet we are weak, and have many obstacles to overcome, and need your prayers. But with faith, courage and hope we shall press on.

GEORGE W. TAYLOR, Pastor.

Wyoming.**Evanston.****BRIGHTER DAYS.**

The writer settled as pastor of the Baptist church at this place on the first day of last November. Although the Baptists have the largest and best church edifice in this city, and are free of debt, yet they were much discouraged. They are very few in numbers, and few people attend any church here. For some time the church had made little progress.

Many things seem most encouraging now.

however. The church has rid herself of many delinquent members, and the remaining twenty or so seem united and enthusiastic. A young people's society has been organized. The evening congregations are increasing, until they are probably the largest in the city, among Protestants at least. It seems quite wonderful how the men turn out. Out of an attendance of one hundred, about two-thirds will be men. The singing of the new chorus, and the solos by the pastor's wife, seem to attract many. The pastor tries to preach the best kind of gospel sermons, and to mingle much among men as a man among men.

Evanston is one of the important cities of the State. Many men employed on the railroad, and in the shops here, offer a magnificent opportunity for Christian work. We are looking for a revival. A young man stood up before the audience last Sunday night to say that he had accepted Christ. He expects to unite with us. Pray for us.

ROLLA EARL BROWN.

East Side Church, Salt Lake City.

We are pleased to learn through a recent letter from Deacon J. J. Corum that while the work on this field is hard, the church is moving along successfully, and the outlook is hopeful for continued progress and the building up of a strong church. We trust that in this stronghold of Mormonism, before many years elapse, our Baptist work may not only be in a prosperous condition, but that our principles may also have made a deep and lasting impression on the whole community.

California. Eureka.

You will rejoice with us when I tell you that the Eureka Baptist Church has decided to be "self-sustaining" in the future. We record our gratitude for the blessings of God, and the generous help received from the American Baptist Home Mission Society in past years. T. H. STEPHENS, Pastor.

A Polyglot Church

The pastor, writing from New Richmond, Wis., says:

There are in its membership seven or eight different nationalities, including Scotch, English, French, German, Irish, American, Scandinavian (part Indian) and Pennsylvania Dutch. The resident membership is only forty-nine or fifty, and many of these live two and three miles, two families six miles, four families eight miles, in the country.

Altogether the attendance for the first quarter, though small, is gratifying. Our prayer meetings average eighteen; lowest attendance 11, highest 32.

Mexico.

Monterey.

You will find in this letter my quarterly report. During this time we have had great things to thank the Lord for; His kindnesses have been manifested unto us. There have been eleven members received into the church, eight by letter and three by baptism; besides, we have five candidates for baptism.

We began to have services in the suburbs of the city. We held a meeting not long ago in the home of a brother who lives on the other side of the river, one of the most peopled and disorderly suburbs. I believe we must preach the gospel to this wicked people. I had thought that we would have had rocks thrown at us, and some trouble there, but we started the work trusting in God. We had scarcely begun when a great crowd of the lowest people came, invaded the doors and occupied a large part of the street. The room was soon filled, but a great number were still on the outside. I thought that the best thing to do to stop the noise was to stand as near the door as possible, and talk as to those who were inside as to the others. Thus, with the Bible in my hand, I explained to them what we, Christian people, believe, and the result was that, instead of making noise, they paid attention, and showed great interest at the exposition of the gospel of our Lord Jesus Christ. At the end of the meeting we distributed a good many tracts, and thus got through with a meeting held among people to whom the gospel was entirely new.

The young men are taking an active part in the work. There are four or five of them who preach, show interest in the meetings, in giving, and in the general work undertaken by the church.

We will hold a series of meetings on account of the expiring century. We hope the Lord will bless especially during these services. We stand at the doors of the new century with greater vigor and trust in the Lord for His work. May He permit that this be a glorious century in the cause of the evangelization of Mexico.

ALEJANDRO TREVINO.

Subscribe for the Monthly now. See our Holman Bible, and Marsh Stand offers.

Educational Department.



PROF. N. W. COLLIER.

The Florida Baptist Academy.

BY PRINCIPAL N. W. COLLIER.

It was founded in 1892, by the Rev. M. W. Gilbert, A.M. The occasion for the founding of the academy was the cold-blooded and unwarranted shooting into the buildings at Live Oak, Fla., where the Baptists at that time were doing all their educational work. This assault led many to believe that it was useless to spend the Lord's money and the time and brains of His servants in a place so openly hostile to education. The planting of the school at Jacksonville aroused the greatest enthusiasm, poor washerwomen pledging and paying as much as \$25 each.

The wisdom of establishing the school at Jacksonville has been clearly demonstrated by its growth during the eight years of its existence. Located at the centre of the Negro population of the State, and having a territory nearly twice the size of New England, together with the adjacent islands of the sea to draw upon, the academy's position is strategic and its work imperative.

Dr. MacVicar, the beloved superintendent of education of the American Baptist Home Mission Society, now president of the Virginia Union University, has declared, on more than one occasion, notably at the State Baptist Convention at Pensacola, February, 1899, that the colored Baptists of Florida had contributed more for their own education than

the colored Baptists of any other State in the Union; and yet it is a sad fact that no State in the Union has had so little help as Florida. With a population in round numbers of 230,000 whites and 200,000 Negroes, she has twenty-eight or thirty high schools and colleges for whites, and only six secondary schools—with not a single school of theology or college grade of any denomination or description—for Negroes.

In point of attendance, this promises to be the banner year. Each year shows a healthy growth. For the past four years the attendance has increased nearly one hundred per cent. The teaching force, while inadequate, is hopeful and untiring. Indeed, the charming religious atmosphere which pervades the school is a sufficient balm for the ills we must endure in other directions. Last year there were twenty-four conversions in the school. In fact, every student in the boarding department, with but one exception, became a professing Christian before the close of the school year.

The outlook, taken all in all, is very encouraging. Our greatest need is sufficient funds to complete our main building, and to erect a boys' dormitory. Last year we were compelled to crowd four and five girls into rooms originally intended for only two, simply because we have been unable to complete the third story of our main building. If this third story could be finished, we should have ample accommodations for all.

For our boys, the only thing we have at present is a small building erected on our campus by the United States army officials, to be used as a mess hall during the mobilization of the Seventh Army Corps in this city at the time of the Spanish-American war. This building has been fitted up at considerable cost, but is entirely inadequate, and, at best, can only be regarded as a makeshift.

But, in spite of these disabilities, the work is pregnant with promise and the workers are buoyant with hope. The Lord has often allowed us to be disappointed, but He has not yet permitted us to be discouraged. And though at present the situation is very trying, faith in His promises assures us that the Macedonian cry now going up from Florida will not long go unheard.

The subjoined clipping, one from the leading papers of the State, and testimonial from leading citizens, may serve to show our far-away friends how we are viewed at short range:

"With a view of ascertaining exactly what

is being done at the Florida Baptist Academy, a *Times-Union and Citizen* man spent one day recently in examining its various departments. The school is located in Campbell's Addition, near East Riverside. It owns four acres of land, and one main building and three smaller buildings—the buildings and grounds being valued at \$8,000. During the first four years of its history, the work was confined to the preparatory, high and normal branches. Two years ago, an industrial department was added. A visit to the school during work hours will convince any one of the good order, neatness and thoroughness that prevails in every department. The enrollment for the present year has reached 184—the largest in the history of the school. About one-third of these are boarders, and come to the institution from all parts of this and adjoining States.

"The present president of the institution is Prof. N. W. Collier, A.B., a graduate of the Atlanta University, class of 1894. He has been connected with the Florida Baptist Academy ever since he graduated—at first as teacher, then as vice-president, and, about three years ago, he was elected president. He is a native of Augusta, Ga. He is an earnest, painstaking, scholarly and Christian young man. His popularity in Jacksonville and throughout Florida, among all classes and among all denominations, is something immense. He has succeeded in making many very valuable friends for the school."—*Times-Union and Citizen*, April 10, 1899.

JACKSONVILLE, FLA., September 9, 1899.

TO WHOM IT MAY CONCERN:

"We, the undersigned, do heartily endorse the good work being done in our State by the Florida Baptist Academy, under the management of President N. W. Collier, and its able Board of Trustees.

"The influence of the school is being felt all over this and adjoining States, and its good is only limited by its lack of means. Having no income from the State or general government, it is wholly dependent upon public beneficence. A permanent endowment and increased facilities are its most pressing needs. No wiser, safer or surer investment for Negro education can be made than in this work.

"To a benevolent public and friends of education everywhere we most heartily commend the Florida Baptist Academy as in every way worthy of confidence and help.

[Signed] REV. J. J. PARSONS,
Pastor First Baptist Church, Jacksonville.

GEO. P. GLENN,
Supt. Public Schools, Jacksonville, Fla.

J. W. WHITE,
Editor Journal Commerce.
J. N. JONES, D.D.S.,

Pres. Good Schools Assn., Jacksonville, Fla.

H. W. CLARK,
Postmaster, Jacksonville, Fla.

R. B. ARCHIBALD,
Ex-Judge Circuit Court, Jacksonville, Fla.

Cost of Southern Schools.

Far Less Spent on Negroes, but Many More Attend than Do Whites.

COLUMBIA, S. C., December 23.—The annual report of the Superintendent of Education makes some curious exhibits as to the relative cost of educating the two races in the public schools, and the different degrees of interest taken in education by Negroes and whites.

The cost of the Negro schools, attended by 155,602 children, was \$202,171, or a fraction less than \$1.30 a pupil for the school year. The expense of the white public schools was \$700,540, and these were attended by 126,395 children, costing \$5.54 a pupil. Thirty thousand more Negroes than whites are receiving a common school education at three and a half times less cost to the State.

There is little or no difference in the expense in the rural districts, where the salaries of the white teachers are but little more than the colored, but there is a larger attendance at the colored schools. The difference in cost is the more expensive equipment and machinery in the white schools. For example, in Charleston the white schools are attended by 4,802; the colored by 7,709, and the cost of Charleston's white schools is \$87,420, the colored, \$12,979.

The fact that Negroes are more generally taking advantage of opportunities to obtain common school education than the whites is proved by the reports of the overwhelmingly "white" counties of the Piedmont district, North Carolina. In York County, with a large white majority, 5,979 Negroes and 4,066 whites attend school, the cost of instruction for Negroes being but \$6,934, that of the whites four times greater. In Fairfield 1,642 whites and 4,827 Negroes is the record. In Spartanburg, with four times as many whites as Negroes, 8,305 whites and 5,062 Negroes were in the schools.—*New York Sun*.

President Loughridge, of Bishop College, Marshall, Tex., writes:

"We are at our wit's end to know what to

do with the students. We have enrolled 333, a number never reached before January 12th in any year's history hitherto. There are rooms for 80 girls in Bishop Hall, an increase of eight, made possible by having three lady teachers move up to the mansion and occupy the guest room. One more shift may be made and two more girls placed. With eighty-two as the utmost limit, we have ninety girls to-night and more coming to-morrow. In Marston Hall I have every room occupied, and more boys than I can put in all the beds, except with three in a bed. Several boys are sleeping three in a bed to-night, or on the floor. Two more beds will go up to-morrow, then I must resort to cots or doubling up. The rooms are too small to allow two beds of ordinary kind to be put in. My plan is to make here mantel beds that turn up and shut under curtains, using a common woven wire mattress for that part. In this way a double and a single bed can go in each room so as to add nearly a half to the capacity of each flat. I am having carpenters make beds for two rooms to try the plan. I must have more beds and this will test the value of my idea.

"Our teaching force is overworked. The two grammar grade teachers are handling now seventy-five and eighty-five each. Of course good work, best work, cannot be done. We should have another first-class teacher at once,"

Coleman Academy—Gibbsland, La.

A Trying Experience.

After working night and day for more than two months to raise \$1,000 for a new building, Principal Coleman writes: "We had erected a fine building, which was to be presented to the Lord next January as a new century gift, but just when it was weather-boarded and the rafters on, a storm blew the building completely down; the damage from breakage and the subsequent rain is very great, and we hardly know what to do. The money was collected wholly from Negro churches, Sunday schools and societies, and represents much hard work and self-sacrifice. We must raise the building again as we are wholly unable to accommodate the students pressing for admission. We now have from six to nine students in a room and three to each bed. We are doing all in our power to remove the drawbacks arising from this condition of affairs, and would be very thankful for help from any source. We have never

received a cent of help from the North for building, and our institution carries the largest enrolment and stands for more Baptists than any other school in the State. We can enroll between 300 and 400 students if we can get the accommodation.

An Indian School Girl's Letter.

For a long time I have been thinking of writing to you, but never had time to write; but this very cold, windy day I have a little opportunity, so of course I will spend it for my kind brother who has learned to walk in our dear Saviour, and has doing all he can for some poor sinner like me. Brother, I will now tell you how my Christian life seem to me. It seem to me, sometime I get into an awful bushes which has nothing but great large thorns on them, and when sometime I get into it the thorns just fasten on me, and when I turn around to get out, it fasten to me again, and that is what my Christian life seem to me; for the devil is so strong, and I am so weak, to get out of the bushes.

I am always trying to walk in the loving road, which is always ready for any one who has throw away his burden into the mud, where he can never turn back and see it again, but I am sorry to tell you that some of my own people has done been on this road, and said that they will never turn back to their burden, but when they has traveled a little way, they think of their burden, and turn right back carry it again; but my burden has been taken off by the words of the Lord Jesus Christ when I was thirteen year old; and hope you will pray for me, so that I might keep my burden off till the Lord calls me to be with the rest of the brothers and sisters who has done gone to be with Him, up in the beautiful home which is great deal better than the world below here. I am back in school, and has been trying to do all I can to not make much trouble around anybody, but the devil is so strong that sometime I almost get caught by him, but not very often it catch me. I like very much to hear Mr. Clouse speak the words of Jesus, who has done so much for me and other peoples. I will now close my letter, and hope to hear from you some time soon. Write and tell me what shall I do for Jesus that will make Him pleased?

I am your sister in Christ's name,

ALMA BIG TREE,*

Rainy Mount School, Oakdale, Okla. Ter.

*The thirteen-year-old daughter of Chief Big Tree—N. B. R.

BOOK NOTICES.

TWO THOUSAND YEARS OF MISSIONS BEFORE CAREY. By Lemuel Call Barnes, D.D., Minister Fourth Avenue Church Pittsburg. A new, popular, comprehensive book on missions. Cloth, 12mo. 521 pp. Price, \$1.50 net. Chicago: Christian Culture Press, 324 Dearborn Street. 1900.

The great bulk of available missionary literature treats of the period since the time of William Carey. This volume sketches the two thousand years of missionary activity before Carey, beginning with the translation of the Old Testament into the language of the heathen world. Christians generally know something of the missions of the last century, but are unfamiliar, for the most part, with the impressive missionary history of the preceding twenty centuries. One chief reason for this is the fact that the information has not been obtainable in any one volume or set of volumes, or in any ordinary library.

The book brings out a spiritual lineage in missions which no other author has traced through, but which is as unmistakable when once pointed out, as it is stimulating to faith.

A large map illustrating by colors the progression of missions throughout the world, and the illustrations of typical missionaries, scenes and documents, greatly enhances the value of the book, and makes more real its vivid narrative.

It will prove to be a most stimulating introduction to the history of modern missions in all parts of the earth—to be covered by succeeding volumes in this series.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." —MATTHEW 28:19.

NAME	FIELD.	No. Bap
J. B. McKeehan.	Miami, Ind. Ter.,	20
J. G. Brendel.	Stillwell, Ind. Ter.,	8
J. H. Briscoe.	Randolph and vicinity, Kans.	5
A. B. Roberts,	Hill City, Kans.,	13
I. C. Taylor,	Dearborn Street Ch., Buffalo, N. Y.,	14
J DeHart.	Hollanders, Pater-on, N. J.,	5
J. W. Craig.	Central Ch., Chicago, Ill.,	6
P. N. Cayer.	French, Waterville, Me.,	9
A. E. Lundeon.	Swedes, New Haven, Conn.,	7
J. M. Foster.	Zion Association, Ind. Ter.,	5
C. P. Bailey.	Corvallis Association, Oregon,	12
C. E. Griffin,	Virginia Ave. Ch., Charleston, W. Va.,	13
H. McD. Thompson,	Dighton and vicinity, Kans.,	11
T. J. Collins,	Colfax, Wash.,	6
L. H. Steinhoff.	Northwestern, Minn.,	5
B. C. Miller.	Oakland, Ore.,	5
A. G. Sawin.	Central Ch., Olympia, Wash.,	5
H. S. Black.	Pomeroy, Wash.,	6
Wm. Wilber.	Southwestern Kans.,	25
Richard Hargreaves.	Weston, Ore.,	8

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach except they be sent?"—ROM. 10:14, 15.

IN JANUARY.

CALIFORNIA.

- Rev. E. R. Bennett, General Missionary, North.
- " Rasmus Christopherson, Danes and Norwegians Oakland.
- A J. Cable, Corning.
- " J. L. Allen, Colored, Oakland.
- " J. E. Coombs, Lindsay and Porterville.
- " M. D. Gage, Parkfield.
- " N. F. Hoyt, Middletown.
- " R. L. Halsey, Berkeley.
- " J. H. Hargreaves, Towle and Dutch Flat
- " F. C. R. Jackson, King City and San Lucas.
- " W. E. Jenkins, Hamilton Square Ch. San Francisco.
- " Lee To, District Missionary, Chinese.
- " John Morgan, Colored, Northern and Central Cal.
- " Charles Palm, Swedes, San Francisco.
- " Peter Peterson, District Missionary, Danes.
- " S. H. Smith, Fresno.
- " Robert Whitaker, Palo Alto.
- " C. T. Douglass, General Missionary, South.
- " G. W. Swift, San Luis Obispo.
- " W. F. Binney, Ontario.
- " E. H. Brooks, Long Beach.
- " Joseph Ellison, Whittier.
- " A. J. Frost, Orchard Ave. Ch., Los Angeles.
- " J. T. Hollenbeck, Banning.
- " C. M. Jones, Covina and San Dimas.
- " Ko Chow, District Missionary, Chinese.
- " J. M. Lockhart, Santa Paula.
- " T. N. Lord, Alhambra.
- " T. J. Wood, Witch Creek.

COLORADO.

- Rev. G. W. F. Dixon, Palisade.

CONNECTICUT.

- Rev. Pasquale De Carlo, Italians, Stamford and vicinity
- " Marco Mazzucca, Italians, New Haven.

GEORGIA.

- Rev. E. P. Johnson, General Missionary, Colored.
- " J. M. Jones, District Missionary, Colored;
- " D. L. Crawford, District Missionary, Colored
- " L. P. Pinckney, District Missionary, Colored

IDAHO.

- " Van Morris Murphy, Harrison.

ILLINOIS.

- Rev. R. A. Arlander, General Missionary, Swedes.

INDIAN TERRITORY.

- Rev. J. W. Tanner, Muskogee.
- " J. B. Acorn, Peaceful Traveler Ch., Cherokee Nation.
- " T. J. Ballard, Poteau.
- " M. O. Field, Round Spring.
- " J. L. Keller, Wynnewood.
- " J. W. Miller, Natural Arch, Choctaw Nation.
- " J. S. Murrow, District Missionary, Indians.
- " J. M. Newman, Claremore.
- " L. F. Patterson, Choctaw Prairie and vicinity.
- " L. W. Wright, Howe.
- " W. B. Touey, Hartshorne.

KANSAS.

- Rev. E. L. Sevirck, Kingman.

MASSACHUSETTS.

- Rev. Gideon Aubin, French, Fall River.
- " Alfred Barone, Italian, Haverhill.
- " C. E. Johnson, Swedes, Cambridge.
- " Isaac La Fleur, French, Lowell.

- " A. O. Lawrence, Elim Swede Ch., New Bedford.
" J. C. Smith, French, Salem and vicinity.

MEXICO.

Rev. Manuel Zavaleta, (Field to be determined later).

MICHIGAN.

Rev. C. H. Ekblad, Swedes, Menominee.

MINNESOTA.

Rev. J. P. Nelson, Tyler.

- " M. E. Bailey, Bemidji.
" A. H. Loyd, Brookpark.
" W. I. Milliken, Hebron Ch., St. Paul.
" N. P. Gross, Kenyon

MONTANA.

Rev. F. A. Agar, Great Falls.

NEBRASKA.

Rev. Christen Peterson, Americans and Danes, Ord.

NEW JERSEY

Rev. O. J. Peterson Swedes, Dover.

NEW MEXICO.

Rev. W. E. Sawyer, Silver City.

NEW YORK.

Rev. Leopold Cohn, Jews, Brooklyn.

OHIO.

Rev. A. G. Hall, First Swede Ch., Cleveland.

OKLAHOMA TERRITORY.

Rev. L. L. Smith, District Missionary.

- " J. W. Black, District Missionary.
" J. T. Cook, Glass Mountain Association.
" B. A. Loving, Woodward.
" J. H. Jones, Glass Mountain Association.
" H. L. Piper, Glass Mountain Association.

SOUTH DAKOTA.

Rev. Nis Tychsen, District Missionary, Scandinavians.

- " Christ Larsen, Scandinavians, Turkey Valley.
" J. M. Daniel, Watertown.
" H. S. Wold, Bryant.
" Randolph McCullough, Geddes.

VERMONT.

Rev. A. B. Bellondi, Barre.

WASHINGTON.

Rev. Jeremiah McKean, Montecristo and Silverton.

- " E. W. Lloyd, Fern Hill.
" P. S. Rogers, Kent.
" C. M. Cline, Snohomish.

SWEDEN.

Rev. J. P. Westerberg, Western Pennsylvania, New York and Eastern Ohio.

THE FOLLOWING TEACHERS WERE APPOINTED:

Wichita Mission, Anadarko, Ok. Ter.—Rev. D. Noble Crane.

Chinese Mission School, San Francisco, Cal.—Miss Martha J. Ames, Supt.; Miss Maud Johnson, Miss C. A. Mayhew.

Chinese Mission School, Oakland, Cal.—Mrs. Amanda Egli, Miss Ida May Egli.

Women's Societies.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

Co-operating with the State Board, American Baptist Home Mission Society, New York, and Women's Baptist Home Mission Society, Chicago.

President—Mrs. Wm. A. Moore, 1055 Woodard Avenue, Detroit. *Corresponding Secretary*—Mrs. A. J. Fox, 63 Alfred Street, Detroit. *Treasurer*—Miss Clara Vinton, 109 Charlotte Avenue, Detroit. *Boxes and Supplies*—Mrs. E. J. Davis, 560 Cass Avenue, Detroit. *Superintendent of Bands*—Mrs. John Mathews, Detroit. *Literature*—Mrs. E. H. E. Jameson, 106 Smith Avenue, Detroit. *Field Secretary*—Miss Harriet Cooper, 64 Alexandrine Avenue, West, Detroit.

TWENTY-SEVENTH ANNUAL MEETING.

The twenty-seventh annual meeting of the Woman's Baptist Home Mission Society, of Michigan, was held in Flint, October 16, 1900.

The reports of the various officers were encouraging, and our Corresponding Secretary was able to report a "decided gain over last year, both in the number of contributors, and in the amount contributed." The Treasurer reported having received from all sources \$3,677.33. The Society closed the year free from debt and with a small balance in the treasury.

Some one has said that a missionary society "has no right to have a balance in the treasury." Ours was small and was very soon put to good use. The Society also sent to missionaries during the year \$1,747.73 worth of boxes, containing clothing, books, bedding, dried and canned fruits and other household necessities. The value of supplies thus sent is over \$700 more than last year. The Society also aided in furnishing the new chapel car, Herald of Hope.

In view of the above encouraging facts, the Board felt warranted in enlarging somewhat its field of labor.

Much interest in the work of Miss Melby among the emigrants was awakened by the earnest address at the meeting and the Board has decided to aid in that work during the current year. The junior societies have been given the privilege of helping not only the kindergarten work in Mexico City, but also the Kadiak orphanage.

These two branches of the work appeal strongly to the children, and our Juniors are manifesting a steadily increasing interest and intelligence in mission work.

Our Society, in common with all other religious societies, are entertaining great expectations for the present new century, and it is hoped that the century may yet be young when Michigan will cease to be "missionary ground."

When we consider the large number of foreigners coming in to the great copper and iron mines of the upper peninsula, into our immense pine forests and salt and farming regions, we realize that in order that this may be accomplished, every woman in Michigan who bears the name of Christ, must feel and discharge to the utmost the responsibility resting upon her. And to this end, that every Christian woman may become informed as to the needs of the work, and if informed, then interested, and if interested then generous, the Woman's Baptist Home Mission of Michigan is praying and working.

Mrs. O. A. Breice,
851 Third Ave., Detroit, Mich.

January 8, 1901.

Brooklyn, West End Ch.	7 00
Washington Ave. Ch.	166 41
Hendrix St. Ch.	15 00
Buffalo, Delaware Ave. Ch.	50 00
Mattawan, Pilgrim Ch.	5 00
Sandy Hill Ch.	77 91
Montgomery Center Ch.	6 25
Springfield Center Ch.	3 00
Stanley, Bethel Ch., Ontario Assn.	26 30
Lima Ch.	29 50
Cold Spring Ch.	4 40
Rushford Ch.	6 50
Jasper Ch.	3 05
Bingham and Spring Mills Ch., Canisteo River Assn.	10 00
East Aurora, First Ch.	7 95
Nunda Ch.	3 55
S. S.	1 81
B. Y. P. U.	1 50
Sloansville S. S. (desig.)	2 29
Rochester, Meigs St. Ch.	18 40
Bronson Ave. Ch.	12 51
S. S.	3 70
First Ch.	200 00
Dolgoville, Emmanuel Ch.	3 23
Cannonsville, Deposit Assn.	1 20
Madison Ch.	21 62
New Rochelle, Salem S. S.	31 11
Gloversville Ch.	35 00
Jamestown, Swedish Ch.	4 00
Lakeport, Ann E. Hall.	10 00
Albany, Emmanuel Ch.	300 00
Geo. Woolverton	
Stedman	50 00
John Porter Stedman	50 00
Saratoga, First Ch.	5 00
Yonkers, Wom's Miss. Soc (desig.)	121 01
West Edmeston, First Ch.	2 09
C. E. S.	65
Westville, B. Y. P. U.	4 42
Otego Ch.	4 00
Rev. Smith Bundy	1 00
Albion Ch.	124 48
Oakfield and Alabama Ch.	3 25
Forestville Ch.	7 25
Newfield Ch., Seneca Assn.	8 23
Covert Ch., Seneca Assn.	5 00
Enfield Ch., Seneca Assn.	5 00
Ladies Society	2 50
Westerloo Ch., Rensselaer Assn.	19 61
Duanesburg and Florida Ch., Rensselaer Assn.	3 50
Flat Creek Ch.	5 00
Central Star Ch., Hudson River Central Assn.	1 00
Berlin Ch. and Y. P. S. C. E.	4 00
Lebanon Springs Ch., Stephentown Assn.	75
Franklin Ch.	2 00
Shushan, Salem Ch.	6 25
East Chatham Ch.	6 45
Pavilion Ch.	5 64
Moriah S. S.	2 00
Cohoes, First Ch.	18 00
Mariner's Harbor Ch.	2 20
Le Roy Ch.	40 45
Fredonia Ch.	32 00
Walton, M. L. Thainson.	10 00
*New York City, John D. Rockefeller (desig.)	10,000 00
C. E. F. Brooklyn.	
Temple Baraca Class (desig.)	5 00
Baptist Temple (desig.)	24 00
A Friend, Pierrepont St. Ch.	20 00
Belleville, Mrs. Fred Williams	20 00

LEGACY.

Norwich, Estate of Wm. B. Lewis	1,832 13
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NEW JERSEY, \$917.30.

Summit, First Ch.	52 30
First S.S.	11 00
Stelton Ch.	63 92
Bible School.	10 00
Piscataway S. S.	5 00

Deckertown Ch.	15 20
Plainfield, First Ch.	465 00
Hamburg Ch. (desig.)	7 24
New Market S. S.	6 35
Paterson, First Ch.	85 00
Haddonfield S. S.	53 74
Port Murray Ch.	16 35
Florence Ch.	6 65
Cherryville Ch.	58 96
Junction Ch.	10 15
*Phillipsburg, First Ch.	5 58
*Port Murray Ch.	8 45
*Washington, First Ch.	9 00
*Ringoes Ch.	6 71

LEGACY.

Bridgeton, Estate of Narcissa B. Sleeper	20 70
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PENNSYLVANIA, \$619.23.

Pittsburg, Chas. P. Wilbur	50
Marienville, Geo. L. Scott	50
Warren, Swedish Ch.	3 00
Berlin Ch., Wayne Assn.	4 00
Aldeville Ch., Wayne Assn.	2 00
Port Allegany Ch., Allegany Assn.	3 00
Ranlett Ch., Allegany Assn.	1 62
Juniata Ch., Centre Assn.	2 58
Port Matilda Ch., Centre Assn.	1 00
Mt. Zion Ch., Centre Assn.	2 00
Lockport Ch., Centre Assn	4 00
Phillipsburg Ch., Centre Assn.	1 13
Philadelphia, Lehigh Ave. Ch.	5 51
Manayunk Ch.	24 28
First Swedish Y. P. S.	5 00
Bethlehem Ch.	59 25
S. S.	18 33
Belmont Ave. Ch.	19 83
Bethany S. S. Fox Chase	9 69
Belmont Jr. B. Y. P. U.	1 32
Falls of Schuylkill S. S.	15 00
Mrs. E. J. Bertolet	5 00
Phoenixville Ch.	63 50
S. S.	4 82
Wayne, Central Ch.	36 00
Mt. Zion Ch., Beaver Assn.	23 20
Glen Run Ch.	11 66
Scranton, Pennsylvania Ave. Ch.	81 52
Reading, First Ch.	58 20
First S. S.	6 00
Berean Ch.	7 00
Two Lick Ch., Indiana Assn.	5 10
New Freeport Ch.	1 42
Saltsburg Ch.	7 52
Hatboro. C. E. S.	5 00
Crooked Creek Ch.	2 00
Allentown Ch.	22 15
North Chester Ch.	12 54
Pottsville, First Ch.	8 00
First S. S.	1 60
Mahanoy City Ch.	10 00
South Chester S. S.	1 00
Bradford Ch.	16 50
Hawley Ch.	11 00
Library, Peters Creek Ch. (desig.)	24 00
*Scranton, North Main Ave. Ch.	5 46
*Dalton Ch.	5 50

VIRGINIA, \$33.85

Coll. per J. W. Kirby (desig.)	29 50
C. E. F. League, Friend	3 35
Little Otter, H. F. Rose	1 00

WEST VIRGINIA, \$2.

Winifrede Ch.	2 00
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TENNESSEE, \$5.

Nashville, Rev. Herbert H. Smith	5 00
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TEXAS, \$.50.

*Anderson, Alex. Terrill.	50
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OHIO, \$384.35.

Springfield, Wom's Circle of First Ch., Dayton Assn.	13 26
Dayton, W. M. Soc. of	
Linden Ave. Ch.	9 16
Linden Ave. S. S.	44 90
Cleveland, First S. S.	10 00
Euclid Ave. Ch.	75 00
Wooster, A Friend.	5 00
Columbus, Russell St. Ch. B. Y. P. U.	5 00
Duncan's Falls Ch.	4 00
New London Ch.	1 05
Elyria Ch.	3 50
Coshocton Ch.	55 38
Springfield, First Ch.	10 00
Wooster Ch.	52 50
Milford Center Ch.	20 50
Geneva Ch.	3 00
Loraine Ch.	35 18
Warsaw, Rev. H. C. Clark	34 92
	2 00

MICHIGAN, \$98.40.

Detroit, C. V. Strelec	5 00
Beulah Ch. S. S.	10 25
B. Y. P. U.	2 55
	1 20
Athens Ch.	2 00
Grand Rapids, Berean Ch.	22 39
Oakfield, First Ch.	7 85
Second Ch.	2 20
Ionia Ch.	5 75
Tecumseh Ch.	13 93
Romeo Ch.	5 85
Reed City Ch.	3 75
Dexter Ch.	6 28
Marecellus Ch.	2 45
Novi Ch.	6 95

INDIANA, \$279.72.

Huntington, Tabernacle Ch.	3 55
Hammond, Immanuel Ch.	5 55
Mt. Pleasant, First Ch.	10 00
Anderson Ch.	16 00
Rev. W. W. Smith	5 00
Ebenezer Ch., Brownstone Assn.	6 77
North Madison Ch.	2 50
Aurora Ch.	25 27
Goshen, Mrs. Laura A. Kindig	5 00
Franklin, First Ch.	22 09
Rev. N. Carr	5 00
Rev. W. T. Stott	10 00
Napoleon Ch.	4 30
Otwell Ch.	1 00
Indianapolis, College Ave. Ch.	47 02
S. S.	5 00
B. Y. P. U.	5 00
Mrs. Maria E. Sohl	5 00
Rev. Schuyler C. Fulmer	5 00
Mrs. Schuyler C. Fulmer	5 00
Otter Creek Ch.	4 15
Freedom Ch., Madison Assn.	2 00
Coffey Creek Ch.	2 75
Salem Ch., Bethel Assn.	10 25
Liberty Ch., Sand Creek Assn.	11 80
South Bend Ch.	35 00
Buttleville Ch.	7 25
Waldron Ch.	2 70
Rockville S. S.	85
Mill Creek Ch., Bethel Assn.	2 53
Versailles Ch.	3 00
C. E. F. Carbon, Junior Union	3 39

ILLINOIS, \$738.59.

Chicago, Englewood Ch.	38 75
First Ch.	108 88
Tabernacle Ch.	58 62

Memorial Ch.	110 00	Chariton Ch.	33 13	Colorado Springs, First Ch	8 22
Austin Second Ch.	10 05	Russell Ch.	14 05	Denver, Zion Ch.	4 62
• First Ch., Mrs. W. M. Haigh	10 00	Emerson Ch.	43 00		
Immanuel Ch.	12 40	Webster City Ch.	17 07	NEW MEXICO, \$200. 86.	
First Ch.	45 00	Malvern Ch.	32 50		
Rockford, State St. Ch. ...	120 96	Chariton, May S. S. (desig.)	10 00	For State Convention:	
Y. P. S.	10 00	Lime Grove, Pioneer Ch. ...	31 55	Silver City Ch.	17 50
S. S.	4 65	Ch.	4 53	Weed Ch.	34 80
Loda, E. M. Hungerford (desig.)	12 86	Boone S. S. (desig.)	8 30	Carlsbad Ch.	72 29
Westfield Ch.	1 68	Bedford Ch.	3 00	Raton Ch.	16 00
Clarkville Ch.	3 90	Shell Rock S. S. (desig.) ...	3 33	La Plata Ch.	8 20
Petersburg S. S.	1 90	Greenfield S' S. (desig.) ...	3 70	Aztec Ch.	20 19
Nokomis B. Y. P. U.	5 00	Creston Ch.	16 17	State Convention Coll	14 28
White Hall, Pleasant Dale Ch.	3 69	Des Moines, Forest Ave. Ch.	13 55	White Oaks Ch.	2 00
Oreana Ch.	2 71			East Las Vegas Ch. ...	5 00
S. S.	66	MISSOURI, \$154. 18.		Nogal Ch.	7 25
B. Y. P. U.	5 00	Home and Foreign Mission Board	154 18	La Luz Ch.	3 35
Wabash Ch.	1 00			UTAH, \$7.	
S. S.	1 80	INDIAN TERRITORY, \$10.		Provo, First Ch.	5 00
Fillmore Ch.	3 00	Vinita Ch.	9 00	Salt Lake City, Swedish Ch.	2 00
Loami Ch.	3 00	Pineville Ch.	1 00		
Springfield, Central Ch. ...	10 85			IDAHO, \$29. 47.	
Girard Ch.	5 00	OKLAHOMA, \$34. 20.		East Idaho Assn.	22 70
Annapolis, Olive Branch Ch.	10 00	Rainy Mountain Ch.	31 20	First Idaho Assn.	6 77
Wisetown Ch.	1 35	Watonga, Second Cheyenne Indian Ch.	3 00	CALIFORNIA, \$631. 21.	
Marshall Ch.	3 50			Vallejo, Cornell Ch.	38 60
Shelbyville Ch.	8 84	KANSAS, \$155. 11.		S. S.	9 60
S. S.	77	Topeka, First Ch.	36 70	B. Y. P. U.	5 00
B. Y. P. U.	1 42	Lindsborg, Swedish Ch. ...	4 20	Salinas Ch.	1 75
Edinburg Ch.	80	Eureka Ch.	5 00	Anderson Ch.	2 00
Pana Ch.	1 47	Farlington, Providence Ch	2 88	Corning Ch.	2 00
B. Y. P. U.	5 00	Moline Ch.	1 10	Orland Ch.	1 50
Hopewell Ch.	4 00	Cato Ch.	2 94	Willows Ch.	12 25
Petersburg Ch.	1 50	Pittsburg Ch.	2 50	Santa Rosa S. S. (desig.) ..	8 47
Tallula Ch.	3 08	Emporia Ch.	28 33	Pasadena Ch.	52 85
Stonington, Old Stonington Ch.	28 78	Florence S. S. (desig.) ...	71	Tulare, J. L. Lunis.	25
C. E. Briggs.	5 00	Redfield, Mt. Orum Ch. ...	6 35	For Convention of North California:	
New Stonington Ch.	25 00	Fort Scott, First Ch.	10 55	State Convention	75 00
Shiloh Ch., Macoupin Assn	1 89	Kansas City, Edgerton Pl. Ch.	30 60	Porterville Ch.	5 00
Effingham Ch.	1 35	Earlton, Pleasant Valley Ch.	1 50	Lindsay Ch.	5 00
West York, Mt. Olive Ch. ...	11 45	Hutchinson Ch.	11 75	Goshen, Mr. Featherstone	1 00
Rev. D. H. Clements.	10 85	C. E. F. Topeka, John R. Mulvane (desig.) ...	10 00	For Convention of South California:	
Assumption Ch.	2 00	NEBRASKA, \$1,025. 56.		State Convention	385 94
S. S.	1 00	Hebron Ch.	4 12	C. E. F. Fresno Ch. ...	25 00
B. Y. P. U.	1 00	Bloomington Ch.	7 00	OREGON, \$192. 80.	
Juniors	50	S. S. (desig.)	2 10	The Dalles, Mrs. E. G. Sylvester	1 00
James Ridge.	5 00	Oakland, Swede Ch.	12 50	For State Convention:	
Elgin, First German Ch. ...	2 68	Lincoln, First Ch.	10 50	Coll. per F. A. Agar. .	191 80
Downer's Grove Ch.	6 00	McCook Ch.	13 63	WASHINGTON, \$3. 30.	
		Diller Ch.	2 00	Spangle Ch.	3 30
WISCONSIN, \$236. 37.		Farsbury, Wom's Soc. ...	5 00		
Merrimack, In memory of Mrs. E. S. Martin.	1 00	Central City Ch.	5 45	MEXICO, \$6. 10.	
M. T. Martin.	50	B. Y. P. U.	2 85	Puebla Ch. (desig.)	4 10
North Greenfield Ch.	5 00	S. S.	1 05	Montemorelos Ch.	2 00
Milwaukee, Garfield Ave. Ch.	18 35	E. A. Russell.	5 00	PUERTO RICO, \$22. 65.	
Bay View Ch.	24 00	Omaha, Immanuel Ch.	8 35	Ponce S. S.	4 65
Tabernacle Ch.	82 08	Steele City Ch.	3 50	Mr. Wightman.	2 00
B. Y. P. U.	10 00	For State Convention:	800 00	Miss McCormick.	2 00
S. S.	10 00	State Convention.		N. Emory.	1 00
Gibbsville Ch.	5 00	Chadron, coll. per F. L. Rozelle	142 71	Miss Weekly.	3 00
Elk Grove, Geo. Millman .	4 00			A. B. Rudd.	10 00
Otsego Ch.	2 34	SOUTH DAKOTA, \$1,502. 61.			
Racine Ch.	45 00	Parker Ch.	1 00	WOMAN'S AMERICAN B. H. M. SOCIETY, \$1,787. 27.	
Oconomowoc Ch.	12 00	For State Convention:	1,500 00	For teachers in Mather School	122 50
Sheboygan Ch.	5 85	State Convention.		For teachers in Hartshorn Memorial College	212 50
		C. E. F. Parker, First S. S.	1 61	For teachers in Arkansas Baptist College	37 50
LEGACY.				For teachers in Jackson College	50 00
Milwaukee, Estate of Louisa L. Hanchett.	11 25	MONTANA, \$34. 35.		For teachers in Coleman Academy	62 50
		Bozeman, First Ch.	7 00	For teachers in Waters Normal Institute	87 50
MINNESOTA, \$358. 38.		Anaconda Ch.	8 35		
Anoka, First Ch.	26 10	Helena Ch.	19 00	COLORADO, \$65. 68.	
Harris, Swede Ch.	1 50			Rocky Ford Ch.	12 98
Minneapolis, Mrs. Z. E. Brown	10 00	Rocky Mountain Ch.	3 64	Trinidad Ch.	3 64
For State Convention:	318 78	Golden Ch.	13 10	Canon City Ch.	7 56
State Convention . . .		Canon City Ch.	7 56	Florence Ch.	5 76
C. E. F. Sank Centre S. S.	2 00	Pueblo, First Ch.	5 75	Mesa Ch.	4 05
IOWA, \$246. 84.					
Humboldt Ch.	3 67				
Afton Ch.	4 29				
Osceola Ch.	5 00				

* * EDITORIAL. *

With this month the American Baptist Home Mission Society completes its 69th year. As we are about to enter upon a new fiscal year, as well as upon a new century, it seems appropriate to call special attention to the splendid opportunities for aggressive work that present themselves. Opportunity is duty.



In the first report of the Executive Committee of the American Baptist Home Mission Society it was said: "It should be distinctly kept in view that the reputation, prosperity and the desirable increase of the denomination require its most vigorous efforts through the medium of the Society."



In 1832 the number of Baptists reported in each of the Northern States and territory now tributary to the American Baptist Home Mission Society, was as follows: Maine, 15,000; New Hampshire, 6,505; Vermont, 10,525; Massachusetts, 20,200; Rhode Island, 3,271; Connecticut, 10,039; New York, 60,006; New Jersey, 3,981; Pennsylvania, 11,103; Delaware, 420; District of Columbia, 533; Illinois, 4,622; Indiana, 11,334; Ohio, 10,493; Michigan, 667; total, 168,213.

The number of Northern white Baptists in the territory tributary to the American Baptist Home Mission Society at the present time is reported to be 973,820. A gain of over 800,000.



Extra copies of the Home Mission Monthly "Educational Number," for August, 1899, are needed at the Rooms. As they were sent out in quantity to a

number of the schools, unused copies may still be on hand, and we shall esteem it a favor if any that can be spared are returned to the Corresponding Secretary.



At the first Anniversary of the American Baptist Home Mission Society held in 1833, the following resolution presented by Francis Wayland, President of Brown University, was unanimously adopted: "That the intimate relations existing between the Home Missionary enterprise and other objects of Christian benevolence and the influence it exerts upon them all, render its success essential to their permanent prosperity, and recommend it to general and efficient support."



We print this month some valuable testimonies from men well known in the denomination regarding the work of the American Baptist Home Mission Society. They represent presidents of universities, colleges and seminaries, editors of denominational papers, pastors of churches, and business men. It will be seen that their testimony is uniform and emphatic as to the valuable work already accomplished by the Society, as well as of the possibility and urgency of enlarged service in the new century. The list could be indefinitely enlarged had we sufficient space to spare. We are very sure that this testimony will carry great weight and produce a profound impression upon the denomination.



Great as has been the work of the Society for nearly forty years among the

Negroes of the South, it is only fairly begun; all our schools need enlargement and better equipment in all departments, but especially in the line of manual training.



If all its work in the West, in Mexico, in Alaska, in the West Indies and among the Negroes in the South were finished, there would still be a loud call for all the Society's resources and energies to be expended in city mission work; perhaps the greatest struggle of the coming century between vital Christianity and its malignant enemies is to take place within the limits of the great American cities. A stupendous conflict upon which vast interests hang suspended.



The condition of things that confronts us in America to-day at the beginning of a new century is an incentive for broad planning, ceaseless effort and liberal giving to the cause of home missions, the cause of God and our native land. If that call shall be heeded no one can doubt the glorious results, while if it passes unheeded our negligence and faithlessness will manifest themselves in the decay of vital godliness, the partial paralysis of denominational power, and the nation which we love will suffer irreparable detriment.



It is believed that occasionally money is left to the American Baptist Home Mission Society in wills of which the Society never hears. If pastors and other friends of the Society would kindly take the pains to send word to the Corresponding Secretary of the probating of any will in which the Society has an interest, it would be regarded as a very special favor. The annual income of the Society from legacies alone is, on the average, \$100,000, made up chiefly of comparatively small sums. No friend of the Society should hesitate to leave it

a bequest, even though it be small. "Every little helps."



The Sixty-ninth Anniversary of the American Baptist Home Mission Society will be held in Springfield, Mass., Thursday and Friday, May 23d and 24th, 1901. A very interesting program has been provided, and it is hoped and believed that the meetings will be of unusual interest. Springfield is a delightful city; the Baptists there will extend a most cordial welcome, and there ought to be a large attendance. This is the first meeting of the new century, the work of the Society for the year closing has been aggressive and successful, and the demands made upon it for advance work are many and imperative.

The Anniversaries afford the only occasion for the denomination, through its representative men and women, to come together for mutual conference and stimulus. The meetings never fail to accomplish great good. Their influence depends in large measure upon the attendance. We trust that pastors and laymen will feel it worth their while to devote a few days to the great work of promoting denominational interests, stimulating denominational *esprit de corps*, and giving a new impulse to great denominational enterprises. The meeting of the "American Missionary Association," held in Springfield in October last, was one of the most enthusiastic and profitable ever held by that society. We trust the Baptist Anniversaries will not in any respect fall below the high standard set by our Congregational brethren.



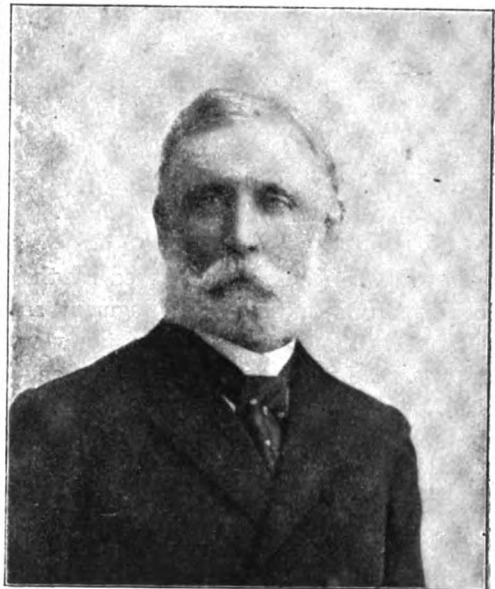
The American Baptist Home Mission Society has borne a most conspicuous and honorable part in the development of the life of the denomination. It has been one of the most forceful factors in multiplying our numbers. Its missionaries have preached more than two millions



PRESIDENT E. M. THRESHER, OHIO.

of sermons and baptized more than 160,000 converts. It has been a con-

structive force. It has organized more than five thousand Baptist churches; thousands of Sunday schools; and aided in the organization and nurturing of Associations and State conventions. It has been a unifying force. It has served in a large measure as an agent for holding together the Americans, Germans, Swedes, Danes—in all, people of more than a score of different nationalities—so that they feel that they are members of one Christian family, with a common



HON. E. NELSON BLAKE, MASS., EX-PRESIDENT.

faith and uniform practice. It has promoted education. It has fostered and encouraged Baptist institutions of learning of all grades; has maintained a great system of education for the Negroes of the South; has disseminated information regarding its work in all parts of the continent and in the islands of the sea. It has in a large measure aided in arousing the denomination to self-consciousness, to an appreciation of its privileges and obligations; has been instrumental in the development of a missionary spirit, and of generous sympathies and interest in the unfolding of the life of the nation.

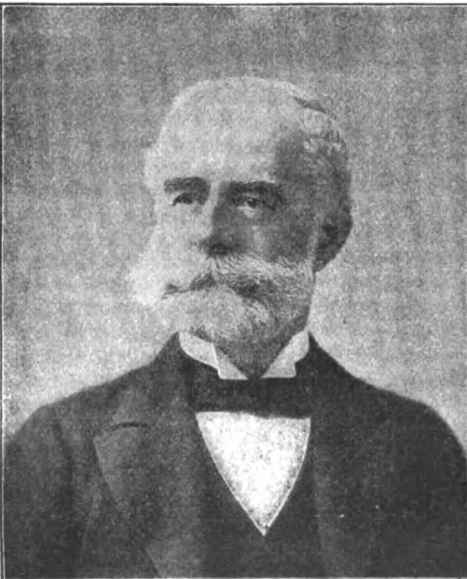


STEPHEN GREENE, ESQ., MASS., EX-PRESIDENT.



HON. S. A. CROZER, PA., EX-PRESIDENT.

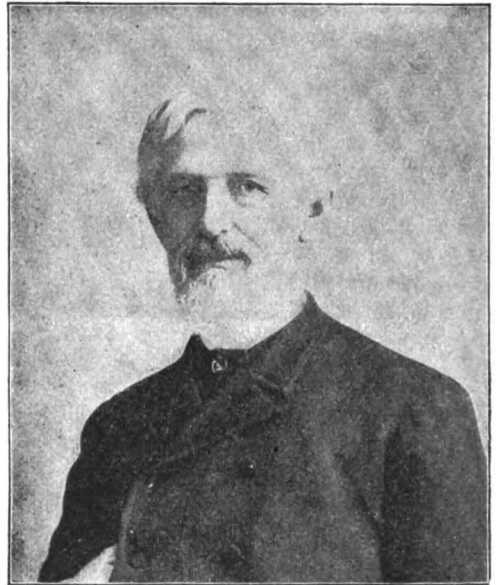
The work already accomplished by the Society affords a basis for judgment as to what it may accomplish in the new century. No part of its work is yet complete, while new fields and opportunities are presenting themselves on every hand. The same high and urgent motives—love



HON. R. O. FULLER, MASS., EX-PRESIDENT.

for Christ, love for men, loyalty to truth, earnest desire for the national welfare, and a zeal for the conversion of the world—which have wrought so grandly in the past are still vital, and urge to larger plans for the future.

The policy of the American Baptist Home Mission Society has been to select its presidents from among prominent laymen. By common consent the term of service has been limited to three years. It goes without saying that the



HON. JAMES L. HOWARD, CONN., EX-PRESIDENT.

dignified office has always been worthily filled. Seven ex-presidents of the Society are still living—Hon. S. A. Crozer, Pennsylvania, 1874-76; Hon. Robert O. Fuller, Massachusetts, 1877-79; Hon. James L. Howard, Connecticut, 1882-84; Hon. C. W. Kingsley, Massachusetts, 1889-91; Hon. E. Nelson Blake, Massachusetts, 1892-94; H. K. Porter, Pennsylvania, 1895-97; Stephen Greene, Massachusetts, 1898-1900. E. M. Thresher, Esq., Ohio, is the present president. Our readers will be interested in the pictures of these brethren beloved which we reproduce.



HON. C. W. KINGSLEY, MASS.; EX-PRESIDENT.

EXPANSION.

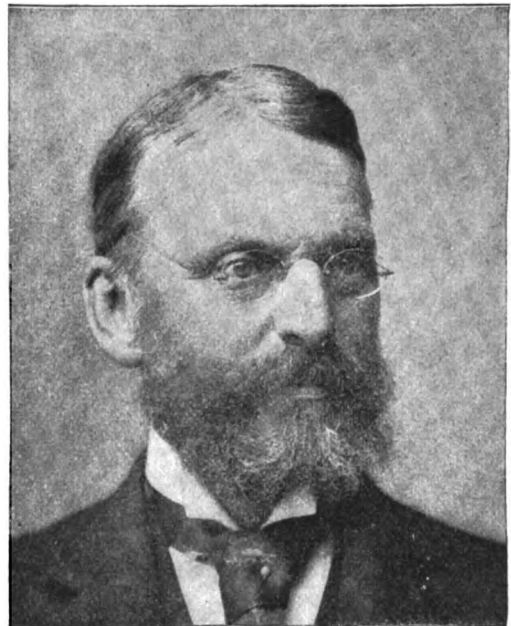
We ask the attention of our readers to the strong array of facts, figures and arguments presented by experts whose experience, knowledge and character entitle them to every confidence regarding the need and urgency not only of maintaining the work of the Home Mission Society but of greatly enlarging it. To whatever part of our field we direct our attention we are confronted with the same conditions—the whiteness of the harvest, the scarcity of laborers. There is no part of the work, missionary, educational, or church erection, where there is not a call for expansion. Porto Rico and Eastern Cuba should have twice the number of workers now there, and even then the force would be small compared with the opportunity; the missionary force among the Italians should be at least quadrupled; while the work among the French, Poles, and other nationalities is greatly hindered for lack of workmen. We have difficulty in finding fitting words in which to paint the opportunity for aggressive, prosperous missionary labor in the imperial region of the West and in

Mexico, where, after many years of faithful foundation laying, there can be built by proper effort, in the near future, a magnificent superstructure.



A BEAUTIFUL MEMORIAL.

We present herewith a cut of the residence occupied by the president of Virginia Union University. It is a plain, substantial, but very attractive building, made of cut granite quarried in the vicinity of the University. Money for the erection of the building was given



H. K. PORTER, ESQ., PA.; EX-PRESIDENT

by H. K. Porter, Esq., of Pittsburgh, Pa., a member of the board of trustees of the University, and a former president of the Home Mission Society. Mr. Porter has recently visited the University and expressed great satisfaction with the president's home, and also with the entire group of magnificent buildings erected for the institution. He says no better use could have been made of the money invested in them. To his former liberal gifts he has just added the sum of \$2,300 for the purchase of machinery for the industrial hall.



PRESIDENT'S RESIDENCE.

A beautiful tablet on the wall in the president's house bears the following graceful tribute:

IN LOVING REMEMBRANCE OF
 GEORGE PORTER
 AND OF
 CLARA AYER PORTER
 OF PITTSBURGH, PENNSYLVANIA,
 THIS HOUSE HAS BEEN BUILT BY
 THEIR SON.

THEY HAD THE SAME KEEN INTEREST IN SCHOOLS TO FREE A RACE FROM IGNORANCE THAT THEY HAD IN THE GREAT STRUGGLE TO FREE THAT RACE FROM SLAVERY.

On the special request of several of the Western State Conventions it has been decided to adopt the plan of having the missionaries forward their reports to the Secretaries of these States for transmission to the Rooms. We wish, therefore, to call attention to the fact that this will undoubtedly cause delay in the sending out of salaries from the Rooms, and we

make this explanation so that missionaries will understand and not write to the Rooms about the matter.



The last month of our fiscal year, March, is at hand. This is always a period of deep anxiety at the Rooms. It is the time of our largest annual receipts; it is the time that determines whether we shall close our year with a burdensome debt, or with a balance on the right side of the ledger. Unless the receipts for the month this year are considerably larger than they were last year we shall close the year with a very considerable addition to the debt with which we began it. This will be a calamity. Our friends can prevent it, and we sincerely trust they will do so. Let no church or individual fail to make the usual contribution, and let every one that can do so add at least fifty per cent. to the usual contributions. Our total receipts for general purposes in March, 1900, were \$77,521.87.

Willing Witnesses.

I have no hesitation whatever in saying that, in my judgment, nothing is of greater importance in its bearing upon public welfare than the work which is undertaken and accomplished by the Home Mission Society. Conversely, I am clear that it would be an unspeakable public calamity to have that work suspended. I suppose that our division of time into centuries is purely arbitrary, and that no great change in the current of events takes place when we enter upon a new cycle. And yet, one can hardly avoid the conviction that new opportunities and new demands, involving new perils and new possibilities of good are suddenly opened up before us as we enter upon the twentieth century.

It is vital that the various elements that make up our population, and are likely to enter into it in greater variety in the future than in the past, should be thoroughly inoculated with sound ideals of Christian, American citizenship. There are many things which the Home Mission enterprise can accomplish, which education, in the ordinary sense of the term, can bring to pass only partially, if at all. The more one thinks of tendencies in public and social life in this country, the clearer this conviction becomes.

NATHANIEL BUTLER,
President Colby College.

Waterville, Me.

I hope that in the twentieth century the American Baptist Home Mission Society, while planning large things for the advancement of the cause of Christ in new communities, and among the freedmen of the South, will give more attention than hitherto to strictly missionary work among the unevangelized in our large cities. Such work, I am confident will bring forth abundant fruit, even forty, sixty and a hundred fold.

HENRY S. BURRAGE, D.D.,
Portland, Me. Editor *Zion's Advocate*.

All Christians, acquainted with the facts, must rejoice over the greatly expanded work of our Home Mission Society, affecting every community in the land, and reaching far beyond. They must also gratefully recognize the energy and enterprise characterizing its administration. The universally restless life of our time evidently summons to fresh loyalty to country and to God; a loyalty shown in earnest prayer and increased contributions. Who doubts that service ad-

justed to opportunities, rising to exigencies, would command Heaven's blessing in such a degree, that the coming years would far outstrip the past in beneficent results? This is the call.

GEORGE BULLEN, D. D.
New London, N. H.

No one can estimate the immense value of the work of the A. B. H. M. S. in the past. As our country is coming to a more important position among the nations of the world, it is of the first importance that this society should keep right on doing its work with more zeal and energy if possible in the future than in the past.

ROBERT O. FULLER,
Ex-President of A. B. H. M. S.

Cambridge, Mass.

Our nation's history cannot be truly written if the work of the Society during past sixty years be eliminated from the record. The best of the younger States bear the impress of this Society's work. Here the Bible and the Flag have gone together. Lack of funds has restricted the work—to our shame be it said.

Foreign statesmen declare that this nation is to dominate this century. Blessed by God with position, resources, soil and climate superior to others, what is our obligation? "Noblesse oblige." "Freedom of conscience," our Baptist shibboleth, demands that through hearts and homes of our people, this nation's influence be scripturally, spiritually religious. The scepter and center of our Nation is in the newer West and here must our Society work to this end.

E. NELSON BLAKE,
Ex-President A. B. H. M. S.
Arlington, Mass.

I have the strongest possible conviction of the great usefulness of the Home Mission Society. In my young manhood, I saw its beneficent work on the western field where I lived, and was familiar in every detail with its wise helpfulness, its broad plans, its inspiring encouragements, and its persistent and generous aids. No words can express too strongly its value to the people of the North American Continent. It has been one of the largest factors in the growth of American Christianity, and a prime agent in the building up of our Baptist body. Never has it seemed to me to be doing a more vigorous and useful work than now.

NATHAN E. WOOD, D. D.,
President of Newton Theological Institution.
Newton Centre, Mass.

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

C. W. KINGSLEY,
Ex-President A. B. H. M. S.
Boston, Mass.

It is altogether clear that in view of the noble history of our American Baptist Home Mission Society, in the work it has accomplished in the past, that one of the most important and helpful tasks that awaits us in this opening century, is to strengthen the hands and fill the treasury of this organization.

If the world is to hear the story of the gospel and become obedient to our Lord and Master, it must be accomplished through the streams of influence issuing from christian nations. If America is to bear a part in the evangelization of the world, we must make sure that America is held for Christ. The problem of our great cities and metropolitan centres, is looming up before us as the gigantic question of the immediate future.

The work of our American Baptist Home Mission Society may become, both directly and indirectly, a powerful factor in the determination of this serious problem. Nothing short of a distinct advance in our work will meet the situation or fulfill our obligations as a denomination, in the great work of the kingdom of God.

STEPHEN GREENE,
Ex-President A. B. H. M. S.
Newton Centre, Mass.

I am sure when the nineteenth century is given fully to history, it will be seen that no organization has done a nobler and a more lasting work than has the Home Mission Society of our denomination. I have been familiar with its interests for a great many years. I have known many of its secretaries. I have followed with profound concern its various enterprises, and I am sure, to-day,

that it transcends any of its former endeavors. I wish there was some way in which I could manifest my profound conviction that there is no institution connected with our denomination that is doing for us what the Home Mission Society is doing in North America.

GEO. C. LORIMER, D.D.,
Pastor of Tremont Temple.
Boston, Mass.

One of the most interesting pages in American history is the story of the work of the American Baptist Home-Mission Society. During its sixty-nine years of achievement, the "real winning of the West" has been the winning of the people for intelligence, morality and Christianity. In every community, the primary impulse endures. No work done in a settled community can compare in result with the influence exerted when villages and towns are taking shape and acquiring character. The influence of the Home Mission Society on the plastic communities of the West can hardly be overestimated. Every year of its history constitutes an argument for energetic aggressive action in the twentieth century.

W. H. P. FAUNCE, D.D.,
President of Brown University.
Providence, R. I.

It would be impossible for me to express in words my appreciation of the importance of the work which our Home Mission Society has been doing during the sixty-nine years of its existence—a work so varied, so far-reaching, in its influence and so necessary to the prosperity and progress of our country, and to the extension of the Redeemer's kingdom, not only in this land, but in all lands, for the more we push on the evangelization of America, the more do we multiply the consecrated men and means to be used for the evangelization of the world.

Moreover, in my judgment the work of our Society was never so urgent as now, at the beginning of the twentieth century, with the old demands only slightly met and new fields demanding our entrance and cultivation. Every dictate of patriotism, philanthropy and religion would constrain us to move forward with larger consecration, with redoubled energy, and more courageous purpose.

HENRY M. KING, D.D.,
Pastor First Baptist Church.
Providence, R. I.

During my pastorate on the western side of the Mississippi, I received my most profound

impressions of the value and efficiency of the work of our Home Mission Society. I became pastor of a church which had been succored by its wise and timely aid, and which by reason of this had begun a career of noblest service. As these once feeble and struggling churches have become strong and aggressive, "holding forth the Word of Life," in towns and cities, which are now centers of influence and power, the foresight of the men who ruled in the counsels of the Society, becomes more and more evident. May the Great Head of the Church give to those who pray and plan for it to-day, the clear prophetic glance into the future of Porto Rico and Cuba, and the isles of the sea!

GEORGE M. STONE, D. D.,
Pastor Asylum Ave. Baptist Church.
Hartford, Conn.

Your "Red Letter Years," should act as an inspiration upon every one who carefully examines the work. Surely the Lord hath led the movements of the Home Mission Society, and there has been no strange God with its managers. Twenty years of such labor and growth should receive the approbation of every one connected with our denominational life. There should be no retrograde movement, particularly as the new century brings to our shores such multitudes of the unchurched peoples of other shores. The only hope of our country and the world is found in the gospel of grace. May the Lord through the churches stay up your hands and encourage your hearts.

J. D. HERR, D. D.,
Pastor Central Baptist Church.
Norwich, Conn.

I have distinct personal recollections of Dr. Jonathan Going, the founder and first Secretary of the American Baptist Home Mission Society; he was a member of the church of which my father was pastor, and I esteemed him most highly. I have known something of the work of the Society during its long history, and I have known nothing but good of the Society and its work, and believe it has a great future before it.

J. L. HOWARD,
Ex-President American Baptist Home Mission Society.
Hartford, Conn.

The contemplation of the work accomplished by the Home Mission Society during the past sixty-nine years, excites much gratitude to God and lively expectation of increas-

ing usefulness in the future. I believe that the Church of Christ has no more self-denying servants than the men and women who have served the cause of the Gospel in our pioneer communities in the face of many discouragements and often inadequate material compensation. Any work into which has been woven so much of consecration and self-denial, bears large promises for the future. The opening century seems to me to make two urgent demands upon our Home Mission Society, and on similar societies of other denominations. The first is for an aggressive advance in the work of the Gospel; the second for intelligent economy in the conduct of that work. I believe that such advancement is closely dependent upon such intelligent economy. By economy I do not mean simply carefully scrutinized appropriations, but carefully studied enterprises, in which duplication in Christian effort by churches of different denominations shall be reduced to a minimum, and in which the energies and resources so relieved shall be expended in the fields where the need is so great that duplication of effort is not yet within the field of vision. I pray God that His Spirit may guide our honorable Society and its sister organizations in other churches in such aggressiveness and economy, and may give you the reward of great success.

RUSH RHEES, D. D.,
President of Rochester University.
Rochester, N. Y.

During my ministry of twenty-six years, I have constantly kept in close relation with the American Baptist Home Mission Society. The two churches of which I have been pastor have made a liberal offering every year for the work of this great Society, and I am more and more impressed with the wise, aggressive and business-like methods which it pursues in pursuance of its aim, America for Christ.

EDWARD JUDSON, D. D.,
Pastor Memorial Church.
New York.

I regard the work of the American Baptist Home Mission Society as of inestimable value and importance. Some of the greatest and most generous of our churches in the Middle and Western States owe their origin and existence to its fostering care. Its work is the best guarantee that our denomination will hold its own in the new Territories and at the South. The opening of the twentieth century calls for far larger contributions to its treasury than we have ever yet made.

The cause of Christ in our own land has equal claims with the cause of Christ abroad.

AUGUSTUS H. STRONG, D. D.,
President Rochester Theological Seminary.

The noble work of the American Baptist Home Mission Society during the last seventy years can hardly be estimated, for human computation is limited and fallible when spiritual results are under consideration. Statistical tables can show to the bodily eye the marvellous growth of evangelization in America, so far as it appears in space occupied, meeting-houses erected, Bibles distributed, churches and Sunday schools formed, sermons preached and converts gathered. But the spiritual harvests in character, and the influence of the work upon our national life, are beyond definition. In my judgment, this Society has brought great obligations upon itself by reason of its very successes, and the divine call for the future is imperative. More than ever now, on account of the strange and new relations in which America stands to the outer world, our home evangelization should proceed with tireless enterprise and vigor.

GEORGE E. MERRILL, D. D.,
President of Colgate University.
Hamilton, N. Y.

As I have investigated and thought upon the work of our Home Mission Society during its history of nearly three score years and ten, I have been impressed (1) with the urgent need of it; (2) with the broad scope of it; (3) with the grand results already attained. My firm conviction is that upon the evangelization of America depends, in larger measure than upon that of any other portion of the globe, the winning of the world to Christ. I am convinced also that upon Baptists is providentially laid, in a very special manner, the obligation to labor strenuously for the accomplishment of this great and holy task.

If this be true—and surely no loyal Baptist will deny it—it should compel the most earnest support of our home work by every member of our denomination, and in so liberal measure that every wise plan for the continuance and enlargement of the work may be fully carried out.

THOMAS O. CONANT, LL.D.,
New York. Editor of *Examiner*.

The Home Mission Society is our helper to "Thy kingdom come" in our land. It means the uplift of the colored people, the

christianizing of the incoming tribes, the seizing of strategic points, the erection of the meeting house. If we had no such Society we would be compelled to create one to-morrow. We need an Elisha to say to us, "Thou shouldst have smitten five or six times," that we may do our utmost through it. If we could eliminate the work of this Society from the nation's life there would be a marked moral deterioration. To Baptists the most effective domestic agency between the two oceans is the Home Mission Society. Blessings on it, enlargement to it.

O. P. EACHES,
Pastor First Baptist Church.
Hightstown, N. J.

The work of the American Baptist Home Mission Society inspires the thoughtful heart with admiration, gratitude and praise. It is among the noblest achievements of Christian activity in the history of the world, and therefore ranks also with the highest exhibitions of philanthropy and patriotism. It ministers, in the name and spirit of Jesus Christ, to all classes and conditions of men throughout the nation who need help that they may the better help themselves—the American frontiersman, the unevangelized foreigner in city and country, the helpless immigrant, the struggling Negro, the wronged Indian, the contemned Chinaman. Its evangelistic and educational service for all these is in accord with the behest of the Master, for the glory of God, the salvation of men, and the perpetuity and exaltation of the Republic. This work is among the most blessed and assuring signs that greet us as the new century begins. The century brings also the obligation that this ministry, which has been so wisely inaugurated, so admirably organized, and so successfully advanced, shall be enlarged to meet all needs, and carried forward until throughout America the Gospel, with all its wealth of temporal, spiritual, and eternal benediction, shall be proclaimed to every creature.

LEMUEL MOSS, D. D.,
Ex-President University of Chicago.
Plainfield, N. J.

God's abundant favor upon the work of the American Baptist Home Mission Society in the evangelization of all classes of inhabitants, native born and foreign, white and colored, civilized and savage, in the education of thousands of Negroes and Indians, in the erection of hundreds of Baptist meeting houses all over the land, in the past century, should inspire to increased diligence, faithfulness and consecra-

tion throughout the entire denomination in the new century, to enter the open doors, and meet the pressing needs in the rapidly filling country and growing cities of the West, among the millions of Negroes in the South, and throughout the Roman Catholic countries of Mexico, Cuba and Porto Rico, where unprecedented opportunities call for immediate advance. The annual income of the Society should be increased at once to \$750,000, to enable the Society to do what waits to be done.

CHAS. A. COOK,

Pastor of First Baptist Church.
Bloomfield, N. J.

Having read with deep and thrilling interest the chief events in the sixty-nine year history of the American Baptist Home Mission Society, I count it both a privilege and a duty to give the expression of my gratitude to God for the past achievements of this noble organization and to my hope and expectation that the new century into which it is entering with fresh enthusiasm and enlarged plans shall witness more glorious results still from its wise management and its self-denying labors. With a heart strong in faith in God, and with arms reaching out in sympathy for the highest welfare of the unchurched people of the East, and the churchless people of the West, of the Negro in the South, and our new wards in Cuba and Porto Rico, this Society, of which American Baptists are so proud, can do even "exceeding abundantly above all we ask or think," if only around it its friends and supporters would earnestly rally, to support it with interest, prayer and means.

May the twentieth century open up and develop for the American Baptist Home Mission Society a work whose results only the light and ages of eternity can reveal!

KERR BOYCE TUPPER, D. D.,

Pastor of First Baptist Church.
Philadelphia, Pa.

What I think of the past work of the Society can be best expressed by my actions rather than my words. This is my twenty-third year in the pastorate, during which time four churches have been served, and twenty-two times said churches have forwarded annual offerings to the treasury of the Society.

Whether I live through this year or do not, the twenty-third offering is settled. It is not yet all in the hands of our own treasurer, but will not vary much from last year's, which was \$185, I believe.

As to the future, in my opinion the whole question resolves itself into this issue; the

Christians in North America have the twentieth century in which they *must* evangelize, Christianize, Americanize those with us and those who may come to us who are destitute of the life of God in their souls and of the life of civil and religious liberty in their thoughts. Failure to do this means that they will demoralize, paganize and foreignize us.

For Baptists, the best society through which to do this work is the American Baptist Home Mission Society.

W. A. STANTON, D. D.,

Pastor of Shady Avenue Baptist Church.
Pittsburg, Pa.

My own experience for about two years shortly after the Civil War as a missionary of the Home Mission Society in Minnesota showed me how indispensable was its work in the newer States. And the work of the Society is as indispensable to the consciousness in our denomination of a national extension and national power. The independence of the churches will not cease to be of priceless importance to Christian liberty and Christian manliness; but the organization of the denomination for missionary purposes gives it an equally needed provision for wide-mindedness and enlarged responsibility. It would be an unhappy day when the sufficient spread of our denomination over all our territory brought to an end all need of national organization. It would begin our belittling just when we were greatest. But such a disastrous result of success is still happily remote. I congratulate you that your hands are full and your face toward the future.

E. H. JOHNSON, D.D.,

Professor Theology in Crozer Theological Seminary.

After considerable knowledge of the work of the American Baptist Home Mission Society, extending over more than twenty-five years, I desire to express my increasing interest and faith in it. The scope and spirit of its work, the wisdom and efficiency of its administration, with the great achievements of the past, must commend it to the attention and confidence of thoughtful Christian people everywhere.

SAMUEL H. GREENE, D.D.,

Acting President of Columbian University.
Washington, D. C.

The work of the American Baptist Home Mission Society is a grand and inspiring campaign, immense in its field, formidable as to its adversaries, urgent in its necessities, mul-

tiform in its departments, Christlike in its motives, enterprising in its methods, wonderful in its experience, exhilarating in its expectations and imperial in its demands upon us. What it has done under God is an earnest of what it can do and must do, if the Baptist denomination is to be faithful to the commands of the Master and to all the rich memories and sacred voices of its past.

HENRY F. COLBY, D. D.,
Pastor First Baptist Church.
Dayton, O.

I have been the warm friend of the American Baptist Home Mission Society from my first knowledge of it, nearly fifty years ago. I regard it as of the highest importance to the cause of Christ and our own denomination. I believe its work to be well done, needing only larger sympathy and larger contributions from our Baptist people. It was never more needed than to-day, and its work will not be done during the present century. It has my implicit confidence and shall have my most hearty support always.

G. W. LASHER, D. D.,
Editor of *The Journal and Messenger*.
Cincinnati, O.

I believe that the work of the American Baptist Home Mission Society will be a most important factor during this century in the civilization and evangelization of this continent.

Among the many agencies which have been operating for good in our land during the past century, none can show a better record than this Society.

The great executive ability shown by its management in the past, and which has accomplished such wonderful results, can be depended on to maintain in full vigor and efficiency the work of the future. The great denomination which stands behind the Society should be united as one man in its support. They should keep constantly in mind, as though it were specially intended for them, the words of the Lord unto Moses:

"Speak unto the children of Israel that they go forward."

A. J. Fox.
Detroit, Mich.

I regard the American Baptist Home Mission Society as a most important factor in the evangelization of America. Its work is comprehensive, practical, productive. Its affairs are managed with wisdom and economy. In this and similar organizations lies the hope of our Nation.

The demand for aggressive work is imperative. Opportunities are rapidly opening for advance in all the departments of the Society's work. If the churches could be brought to realize their responsibility, and privilege so as to furnish adequate funds, the opening years of the twentieth century would introduce an era of great achievement in the cause of Christ.

M. H. PETTIT,
President Baptist State Convention.
Detroit, Mich.

Out this way we have the utmost confidence in the administration of the Board of our Home Mission Society; and we earnestly hope for the rapid extension of its operations in the new century.

Among the reasons for this confidence and hope are, the wisdom and vigor manifest in management; fidelity to the principles for which the denomination stands; and a large conception of the various departments of the work undertaken.

W. T. STOTT, D. D.,
President of Franklin College.
Franklin, Ind.

The history of the American Baptist Home Mission Society is its best vindication and endorsement. The results of its sixty-nine years of work can never be measured. Tables of statistics cannot tell the tale. It has been an aggressive and far-reaching evangelistic agency, proclaiming the Gospel on lonely frontiers and in waste places. By its establishment of churches and schools, it has been a great conservative force. It has called forth and developed the sympathies and energies of the denomination. Its methods tested and modified for use, give ample proof of wise adaptation. Its careful administration commends it to full confidence. The need of its work is as imperative to-day as ever. Present and prospective conditions only accentuate that need. There are perils incident to the rapid growth and development of our country; the tides of immigration are bringing to our shores multitudes of people from many lands who need the Gospel in their own tongue; the congestion of population in our great cities; the widespread prevalence of intemperance, immorality and lawlessness; the perplexing and portentous Negro problem; the insidious character of Mormonism; the duty of gospeling and civilizing the remnants of the native races—these and other problems call for strenuous and aggressive effort. Every consideration of patriotism, humanity and Christianity combines to make

such work as that of our Home Mission Society imperative.

E. E. CHIVERS, D. D.,
Secretary B. Y. P. U. A.

Chicago, Ill.

I have for a long time been profoundly impressed with the importance of the work of our Home Mission Society. Having been closely connected with its work in various ways for almost fifty years, and having had wide acquaintance with the workers and with the results of their labors, it gives me pleasure to express my conviction that the Society has wrought faithfully and wisely for this wide field. I see many reasons why the work should be prosecuted with increased vigor, as we enter the new century, for surely "there remaineth much land to be possessed."

M. G. HODGE, D. D.

Oak Park, Ill.

The changes in national conditions which have taken place in the last sixty-nine years have only increased the necessity for the American Baptist Home Mission Society, and for the work which it is fitted to undertake. The disappearance of the "frontier," the decreasing necessity for aiding State and Territorial conventions, the increasing ability of churches at strategic points in western fields to care for themselves, these changed conditions have by no means released us from responsibility for Home Mission work. To carry the Gospel to Romanist Mexico, to educate and evangelize the Indians, to do our share in lifting up the colored people, to care for the vast foreign populations, to aid in the saving of our great cities, to bring the light of the Gospel into the darkness of Cuba and Porto Rico, all this is upon us as distinct and unmistakable duty as we enter upon the twentieth century. We have larger opportunities and larger responsibilities than ever before.

L. A. CRANDALL, D. D.,

Pastor Memorial Baptist Church.

Chicago, Ill.

The American Baptist Home Mission Society has earned the respect of every patriot, and the love of every Christian by its eminent service to our country and to mankind. Statistics, however impressive, can never exhibit the height and depth of the value of this service. Yet the life of this great Society depends at this hour on its vigor and aggressiveness. No denomination more needs the unifying and co-ordinating influence of a central Home Mission agency. Loving labor and not despotic ecclesiastical machinery is our spir-

itual bond of union. This Society has the solidity of a sound financial foundation, the inspiring traditions of wise methods and historic achievements, the confidence of the business world. For its field of labor it has the waste places of a continent, the overlooked and neglected children of poverty and ignorance, the suffering and discouraged races, the moral deserts of our great cities, the lonely and detached toilers of forest, prairie and mountain. It has still a mighty task in training leaders for Indians and Negroes, in organizing evangelistic centers for our foreign populations, and in arresting the retreat of our city churches from the hard fields which cannot support pastors and other workers. Vast and beneficent as the past has been, the best days of trial, toil and triumph are before us.

CHARLES R. HENDERSON, D. D.,

The University of Chicago.

My appreciation of the need of Home Mission effort grows with my advancing years. Surely God has given the Anglo-Saxon race the full measure of five talents in the excellent opportunity of service granted to them in America. In no quarter of the globe is the preaching of the gospel "to every creature" so easily accomplished as here; with one government, one language and a favorable climate, we may preach to nearly every nation, and out of our borders may come the material that shall be ready to give in their own tongue the precious message to all the world.

I have watched with joy and pride the work of our American Baptist Home Mission Society, and I shall never forget the impression I received in my first journey to the Pacific Coast, when I found whole States that but for the help of our Society would be wholly destitute of Baptist churches. But in addition to the world-wide work wherein God has given us the heathen for our inheritance, we have two peoples who are distinctly our own possessions, the freedmen of the South and the Indians. In either field we have a work with needs large enough to demand all that we have ever done for Home Missions, and in the opening of this new century we ought, as a Christian people bearing the honorable name of Baptist, open our hearts largely enough to take in the magnitude of our opportunity and make the American Baptist Home Mission Society the medium of a work larger than any we have ever undertaken as a denomination.

JOHN H. CHAPMAN,

President B. Y. P. U. A.

Chicago, Ill.

No Baptist can trace the growth of the Home Mission Society without devout thankfulness to God for blessings bestowed and profound admiration for the men who have administered its affairs with such continuous wisdom and consecration. The Society has been, under God, a most conspicuously useful instrumentality in planting, nourishing and housing pioneer churches; in training the emancipated freedmen and their descendants; in securing American homogeneity from old world diversity; and in late years, in strengthening the forlorn hope of city missions.

The denomination is looking to the Society to plan its work so wisely, to conduct it so effectively and economically, to press it so strenuously, to relate it to all other missionary agencies so intimately, that it will deserve and secure financial and moral support so as to meet the demands for growth and effectiveness which the opportunities of the new century will surely develop.

J. S. DICKERSON,
Editor of *The Standard*.

Chicago, Ill.

A mighty conflict is inevitable. It is near, and our country will be its scene. Evangelical religion finds arrayed against it Romanism, unscrupulous and ambitious; materialism, persuasive and triumphant; infidelity, subtle and learned; vice, deep and rampant, and indifferentism even in the ranks of the followers of Christ. The issue is tremendous: The Gospel pure and simple, or the Gospel shorn of its glory and denuded of its power. The victory will come to masterly aggressiveness. The enemies of the Cross must be conquered, not conciliated; and God has blessed the Baptists with the purest faith and the most effective Home Mission Society ever known on earth. All who love the course of our Lord should rally around this Society in the mightiest campaign it has ever planned.

MANLY J. BREAKER, D. D.,
Superintendent of Missions.

St. Louis, Mo.

At Sni Mills, within ten miles of Kansas City, one of the first missionaries appointed by the Home Mission Society, gathered in 1833 the first Baptist church ever formed in this part of the country. It was made up of rough frontiersmen, and gave no suggestion of great possibilities. To-day, within a territory of one hundred miles, with Kansas City as a center, there are 35,000 white Baptists. The foundation of this marvelous

growth is the Sni Mills church. The Home Mission Society takes conditions when they are plastic, and when the day of reckoning comes it is found that they have been moulded for righteousness and Christianity. As an evangelizing and conservative force in all needy fields of our land, no agency has so unequivocally commended itself to the common brotherhood as the Home Mission Society. This district has known many vicissitudes of politics and war, of disruption and bitterness, but to-day its Baptist hosts are thankful for the missionary who planted the standard of Christ within its borders sixty-three years ago.

JOHN RICHARD BROWN.

Kansas City, Mo.

Americans should have a church government that is Republican and Democratic. Intelligent men should have a worship that appeals not to the eye and ear, but to the mind and heart, and for a theology one not frozen in an old creed, but flowing in the stream of revelation that proceeds from the Garden of Eden and empties into the Jasper sea. Such is the polity, the ritual and the doctrine which the American Baptist Home Mission Society offers to the people of America.

W. W. EVERTS, D. D.,

Saint Paul, Minn.

The American Baptist Home Mission Society has been a formative power and vitalizing influence in our denominational growth all over this Northwest. The churches that are to-day doing the most for foreign and home missions, and for Christian education, are what they are through the timely assistance of this Society. Through its representatives wise counsel has been received at the time most needed; through its missionaries workers have been put in the field at the most opportune seasons; through its financial support feeble churches have been tided over crucial periods and provided with houses of worship without which their work would have been crippled for years; and through its schools education has been put within the reach of thousands of the Negroes and Indians.

The past sixty-nine years of its history has demonstrated its inestimable importance and worth. The demands at the beginning of the new century are imperative. We must push on or lose much that we have gained, and see the possible income for foreign missions gathered into other treasuries. Not to seize the opportunities that are now before us is almost suicidal. The enlargement of our

National domains ought to mean enlargement in the endeavors and gifts of Baptists in America. "Arise, therefore, and be doing."

W. W. DAWLEY,

Pastor Central Baptist Church.
Minneapolis, Minn.

For a number of years I have lived in that part of this country in which the American Baptist Home Mission Society formerly carried on more extensively than at present its missionary operations. I have thus been enabled to see after the lapse of considerable time what fruits remain. In scores and scores of important and thriving towns and cities are flourishing Baptist churches whose origin is due to the gracious work of this Society. It is not too much to say that the present growth and influence and efficiency of these churches, as well as of our denomination as a whole are directly due under God to this noble organization. It surely has been the divinely used instrumentality for the successful promotion of the cause of Christ in these parts where our churches were few, weak and poorly equipped for their great work. We who live in the middle West, where the material possibilities are so vast, have very great reason to thank God for the vast and far-reaching work, vitally related to our political, social, intellectual and ethical welfare, so splendidly accomplished by this honored Society. Its record bears heaven's approval of its mission. H. L. STETSON, D.D.,

Late President of Des Moines University.
Des Moines, Ia.

The American Baptist Home Mission Society has planted and fostered nearly every Baptist Church in the West. Its work has been the foundation of Associations and State Conventions and educational institutions. Its wisdom has guided to effectiveness the operations of State conventions, and has aided all other denominational organizations. Its responsibilities are ever widening and intensifying. Multitudes of places destitute of preaching, and millions of untaught souls appeal to this Society for ministers and for meeting houses.

Whether Christian civilization shall finally prevail in many of these western fields will depend, so far as Baptists are concerned, upon the aggressive work which the increased contributions of the denomination will enable the Home Mission Society to perform.

GEO. SUTHERLAND.

President of Grand Island College.
Grand Island, Neb.

The story of the achievements of the Home Mission Society during the sixty-nine years of its life is not written in any volume; it is not recorded in any published "Reports" or "Minutes" of a society, and "filed for reference," but in the lives of the holy men and women whom it has sent out over the prairies, into the mountains, and mines to preach Jesus Christ to lonely, tempted and sinning men; in the thousands of churches it has organized, which have been as beacon lights on the shore of a stormy sea, drawing toward them the tempest-tossed and wrecked; in the 2,000 church edifices it has built as shelters for worshippers. It touched mud huts and poor sheds and barns and transformed them into cozy and convenient temples of worship, where parent and child, neighbors and friends could meet for song, prayer and to learn the lessons of the gospel. It has fed, clothed and sheltered their pastors, with their wives and children. When they fell down with overwork, sickness and death the Society sent others to fill their places and to push the work into farther fields. The pungent soldier said: "The only good Indian is the dead one," the Society replied: "The good Indian is he reached and changed by the gospel of Jesus," and forthwith sent her noble missionaries and martyrs with the message of peace to them and made them good Indians. It has brought the schoolhouse and teacher to the Negro and is lifting him into knowledge, industry and better morals; it has changed the saloons and gambling rooms of the mining camps into churches and reading rooms; it has invaded homes with bibles as June invades the meadows with flowers; it is the feet which walked over the hills of Galilee, now walking over the North American continent; the arms that infolded little children now caressing North America and blessing it with goodness. He who would check, thwart and delay its work by "retrenchment," or any other hindrance will certainly arrest the progress of God's kingdom in our country. He who visits South or West will appreciate the consuming need of consecrated hearts, brains and money to push into consummation our prophetic motto:

"North America for Christ."

H. O. ROWLANDS, D.D.,

Pastor First Baptist Church.
Lincoln, Neb.

The services of the Home Mission Society have been great beyond estimation. Without its fostering care the history of the Bap-

tist denomination in our country would have been differently written. Granted that other denominations had worked, as they have done through their missionary societies, and we had not done so, we, as a denomination, would have been crowded to the wall in the West, and descended in all respects to a very inferior position. This Society is indispensable to the planting and maintaining of churches in very important but destitute fields.

Civilization in all this region is crystallizing into what will practically be its final form for generations, with a rapidity beyond belief. The form society takes in even the newest portions of the new West in the next ten years will practically be final. What is done must be done immediately. A nation here is not only born, but its character is being determined, in a day.

GEORGE BEDELL VOSBURGH, D.D.,
Pastor First Baptist Church.

Denver, Colorado.

The seal of God's approval is upon our Home Mission Society. It should therefore be in the affections of all the Baptists of the land. It has done a noble work and its beneficent influence so timely and extensive has wrought mightily for the cause of christian civilization. The Society has been an untold blessing to this great West, whose future well-being can only be secured by the fear of the Lord among its people. And when it be considered that the hope of foreign missions lies in home evangelization, that the christian welfare of America means the christian welfare of the world, we ought as a Baptist people make our Home Mission Society more efficient in meeting the needs of our great country. Let us rally to its support with earnest prayer and constant gifts to its treasury.

JOSEPH SMALE,
Pastor First Baptist Church.

Los Angeles, Cal.

As Seen from the Golden Gate.

The work of the American Baptist Home Mission Society appears to me to be nothing short of magnificent. Looking eastward from this western rim of the continent I remember that thousands of churches owe their existence to the Society; that not a few academies and colleges are the fruit of the Society's planting; that both the colored people of the South and the red men of the West have been powerfully impelled toward the light by the agency of the Society. When I look northward and southward along this

Pacific Coast I recall the fact that we have in all of this great region scarcely an important church that has not had the fostering aid of the Society.

In view of these things I feel that it would be practically impossible to exaggerate the value of the Society's work.

When I look over these same regions and beyond them to Cuba and Porto Rico and Hawaii, in the light of what I know, through testimony, of the needs and opportunities elsewhere, and in the light of what I know through observation of the needs and opportunities on the Pacific Coast, I am prepared to say that the opening of the twentieth century ought to see a great increase in the Society's resources, and a corresponding enlargement of its work. For love of home and country, for love of Christ and humanity American Baptists ought to give up their strength for an onward movement in home missions.

CLAIBORNE M. HILL.

Pastor Tenth Avenue Church.
Oakland, Cal.

No part of the field of the American Baptist Home Mission Society has been placed under greater obligations to the Society than the part known as the Pacific Northwest. Here for forty years and more the Society has extended its fostering care over the struggling interests of our churches. It has been always the chief agency for the furthering of Baptist interests on this field. Without the work of the Society the Northwest could not have developed a fraction of its present efficiency in organization and service. And if the possibilities of the future on this great field are realized it must be largely through the continued and increasing helpfulness of this splendid Society.

H. L. BOARDMAN,
Pres't McMinnville College.

McMinnville, Oregon.

The American Baptist Home Mission Society since its organization, has been honored and used by the Holy Spirit to bring hundreds of thousands of souls to a saving knowledge of Christ; it has been the messenger of life, peace, and comfort to the destitute fields; it has been "The day spring from on high" to the Freedmen of the South; it has been the power-house to move the denomination forward with our National expansion; it has been the real opening of the new world to the incoming tide of foreigners; its history is glorious and its opportunity magnificent. The responsibility of this great engine of progress was never so vast

as at the daybreak of this new century. The first decade should furnish ten million dollars for the Society's work. The Baptists of the Central and Western States have accomplished more through it and owe more to it than any other agency. By all we hold dear as Baptists in patriotism, in world-wide missionary advancement and in Christ's Kingdom as a whole let us be willing at any sacrifice, to make the hands of the Society strong now.

OLIVER W. VAN OSDEL, D. D.,
Pastor First Baptist Church.
Spokane, Wash.

I regard the American Baptist Home Mission Society as one of the really great children of the nineteenth century. Born of a healthful vigorous mother, the Baptist church, it has grown to be that mother's most helpful child. It is no exaggeration to say "Many daughters have done virtuously, but thou excellest them all." The work of the Society is fundamental. It organizes and sustains churches, and churches support foreign missions. It builds and fills meeting-houses, and in these Sunday schools are gathered, these Sunday schools make possible the Publication Society. It sends educated men into the newer parts of the country, and these elevate the tastes of the people until there is a demand for higher education, from which demand our academies, colleges, and theological seminaries take their rise. Should every other national society be disorganized, and every institution for higher education be closed, and the Home Mission Society continue to do vigorous work, it would not be twenty-five years until they were all re-established. But this is not all. The Society is a great patriotic institution. It has taken millions of Negroes and prepared them for citizenship. It meets thousands of foreigners at the gateways of the nation and by the power of gospel makes them free indeed and fitted to belong to free America. To make a stranger to American ideas a Baptist is to make him the best sort of a citizen.

My notion of the duty of the Baptists in the new century may be expressed in this:

"CITY POINT, April 7, 11 A.M., 1865.

LIEUT. GEN. GRANT:

"General Sheridan says 'I think if the thing is pressed that Lee will surrender.' Let the thing be pressed. A. LINCOLN."

This is the command of the great Captain to all of us, "Let the thing be pressed."

ALEXANDER BLACKBURN, D.D.,
Pastor First Baptist Church.
Portland, Oregon.

MISSIONARY DEPARTMENT

The Necessity for Aggressive Mission Work in the West.

N. B. RAIRDEN, D. D., SUPERINTENDENT OF MISSIONS.

It has been my privilege within the last few months to travel very extensively over the States and Territories of Wyoming, Utah, Idaho, Montana, Colorado, New Mexico, Indian and Oklahoma Territories. Persons who are not eye witnesses of the changes that are taking place cannot appreciate the rapid development of these newer States and Territories.

WYOMING.

This State has made a very large percentage of increase in population during the past two years, and the development of her well-nigh inexhaustible mineral and agricultural resources has kept pace with the increase of population.

The building of the Burlington lines into Eastern Wyoming and into the Big Horn Basin in the northwestern part of the State is opening up territory that heretofore has had no facilities for development. The immense coal and oil fields all over the State are just beginning to be developed. Fertile valleys are coming under the irrigating ditch. It is said that one hundred families at one time settled in one township in the Big Horn Basin in a single day.

The religious destitution is great. It will take fifty years of pioneer work to care for and develop the religious interests in the State, but when this work is done, Wyoming will have a larger population than Iowa now has, and will be immensely wealthy in everything that pertains to its material resources.

MONTANA

is one of the most important mountain States in the West. Already a good beginning has been made denominationally; but the resources of the State are constantly developing, new towns and villages are springing up, railroad lines are projecting, immense water powers are being developed, irrigating ditches, costing hundreds of thousands of dollars are being constructed, mineral wealth almost beyond belief is being uncovered. We need \$10,000 a year to care for the present population. The development has but just begun.

IDAHO

just now is in a critical condition. New lines of road are being built, and new enterprises

projected, which will practically revolutionize the State.

The fruit industry in the great valleys is developing so rapidly that thousands of people are coming to the State each year simply to engage in fruit raising. Water for irrigation in most parts of the State is abundant. The Snake River, which traverses the State from east to west, and almost from north to south, furnishes an inexhaustible supply.

A dozen churches could be organized during the next year if we only had the money to care for them. Three or four new churches organized during the past year are waiting in great suspense for word as to whether they can have a little help in building houses of worship.

UTAH.

This State just now offers greater opportunity for development along missionary lines than for some years past. There is no such thing as a boom, but there is a gradual filling up. Few people realize the opportunity we have in Salt Lake City itself. It is the largest wholesale and jobbing city in a radius of five hundred miles. The new Los Angeles and Salt Lake Railroad which is sure to be built in the near future will increase vastly the importance of the city in this direction. It has been definitely decided that the Burlington Road will build into Salt Lake City. How necessary it is that we should have here a strong center of influence, and that we should take hold vigorously of the suburban villages which spring up. Already Murray is calling loudly for help to build a house of worship. It is the great smelting center of the West. Millions have already been invested, and other millions are being invested in this industry. As Baptists we should be recreant to our trust and false to our history if we fail to lay hold with a vigorous hand upon the possibilities which present themselves in Utah.

COLORADO.

I need say little of this State which with its magnificent opportunities is making greater growth than at any time in the past; and the State is sure to grow with greater rapidity for at least the next fifty years. New developments are taking place everywhere. Colorado has probably more mineral wealth than any other western State, and as yet it has hardly been touched.

NEW MEXICO.

We must have more money for New Mexico. Six new churches were organized during the past year, and some of them are actually dying for the lack of a little help

to support the pastor. They were not organized unwisely. At four different places the work is at a standstill on account of lack of money to aid in securing houses of worship. Large cities are still left, some of them without evangelistic churches of any kind. The Mexican population is practically untouched. Between three and four hundred miles of new railroad are to be built in New Mexico during the next twelve months opening up the interior of the territory, and placing new obligations upon our Society.

It is said that coal in paying quantities is found in every county in New Mexico, while some of the deposits, both anthracite and bituminous are well nigh inexhaustible.

The stock interests of New Mexico are enormous, and the territory is settling up with a good class of citizens.

We must have a large increase of appropriations at once, both for the support of missionaries and for church edifice work.

OKLAHOMA.

Greater increase of population is shown in Oklahoma than any other State or territory. The demands are so great that largely increased appropriations are demanded. The recent unification of all Baptist work in the territory has given an opportunity for enlargement which is magnificent.

The work among the blanket Indians, and carried on independently by the Society, is one of the most important features of its work, and needs to be increased among the tribes by the missions already established. These Indian reservations will soon be thrown open to settlement, and the Indians will be subjected to all the temptations that come from contact with the worst elements of our civilization. They have learned that the Home Mission Society and its missionaries are their tried and true friends, and naturally turn to us for advice and help in adjusting themselves to these new conditions.

INDIAN TERRITORY.

Within the next few months probably a large proportion of Indian Territory will be thrown open to white settlement. Already hundreds of thousands of people are there simply as tenants.

The unification of our Baptist work in the territory demands an immediate enlargement. The educational work is suffering sadly for lack of increased means for new buildings, and for increased teaching force. The Indian University is overcrowded with pupils. Many have to be turned away for lack of room. This must not be.

IN GENERAL.

This whole western country from the Missouri River west is developing at a rapid rate. The same conditions practically exist here which prevailed in the Mississippi Valley seventy years ago, except that the conditions of to-day greatly intensify the demand for immediate occupancy of strategic points. The work which has taken 70 years in the Mississippi Valley to accomplish can be done in the next 50 years in these western states and territories, provided we can begin at once to enlarge our work proportionately to the enlarged opportunities which have come to us in the last few years. This whole mountain country will one day sustain a larger population than the agricultural regions in the Mississippi Valley. May God help us as Baptists to pre-empt this country for Christ.

Upper Mississippi District—Wisconsin,
Minnesota, North Dakota, South
Dakota.

The American Baptist Home Mission Society began its operations in Wisconsin over 60 years ago, in Minnesota over 50 years ago, in the Dakotas with the opening of the territory 30 years ago. From these earliest beginnings, the Society has supported without interruption its missionary work in each of these States. Results show that it was a wise expenditure of money. In this district are found to-day 650 Baptist churches with 48,000 members. With the growth of the denomination, the convention in each of these States has assumed an increasing share of the responsibility and burden of prosecuting the work, lessening to the same extent the heavy burdens of the Society in these particular fields. But notwithstanding this long period of missionary work, this district still remains a home mission field. Its needs are very great.

NEEDS OF ENLARGED MISSIONARY WORK.

Because of the rapid increase of population. Minnesota added to its population in the last ten years 447,701, which is nearly equal to the aggregate increase in Nebraska, Kansas, Colorado, Utah, Wyoming, Idaho, and Montana. Wisconsin does not fall far behind, with an increase of 380,426. North Dakota increased from 182,000 to 319,000. If Minnesota were divided into two States, the northern half would be as truly a home mission field to-day as was the southern half 40 years ago. In this northern half large sections of country have been thrown open to settlers, and others will be soon. New

railroads have been built, and others are projected. Town-sites have been chosen, and new towns have sprung up along these railroads. The population of the seventh congressional district, situated in the north-western part of the State, increased the last decade at the rate of 74 per cent., while the population of the State increased at the rate of 34 per cent. The Rev. L. H. Steinhoff appointed last October as a district missionary for this section is watching for openings along these new railroads, and is ready to occupy strategic points. But, if the work is to grow and be permanent, the newly organized church must have the services and watch-care of a settled pastor. Within the next six months this section of the State ought to have the labors of several men in addition to those of the district missionary.

Similar conditions prevail in Wisconsin. The Dakotas also have needs peculiar to these fields. It is a living question in North Dakota, how we can reach the Norwegians which constitute so large a proportion of the population; how can we get into touch with the thousands of Dunkards, and Mennonites who in the past few years have moved into the State, and what can be done to help the Russians who have found their homes here, some of whom are Baptists. Grave questions confront the Baptists of these States, if they retain what has already been gained, and do their part in taking possession of the new fields that are opening.

CHAPEL BUILDING.

This district is at the present time in sore need of aid in the payment of chapels which are already built, and of others to be built in the course of the coming months; in all about twenty. The labors of the missionary are to a large extent lost, unless the church organization has a permanent house of worship. The homeless church has a struggle to exist, and it is in danger of becoming extinct, unless it can rise and build. There are churches in these States that are seriously hindered in their work, because it has not been possible to grant aid from the gift fund of the Church Edifice Department. It is difficult for those not familiar with the facts to understand the disheartening effects of these unavoidable denials. In almost every instance, the building of a chapel, however inexpensive, means much hardship and sacrifice to the new settlers, and the expectation of \$200 or \$300 from the gift fund is a great encouragement to them. If our brethren and sisters who are entrusted with money really knew what has been, and what

might be, accomplished through the Church Edifice Department, its funds would be at once increased many fold.

SPIRITUAL NEEDS.

"Except the Lord build the house, they labor in vain that build it." The feeling everywhere prevails that the committee appointed to make a recommendation for the twentieth century, touched the main spring and center of our Christian activities in that statement of the report: "The supreme need of the hour is a refreshing from on high." Meetings have been held in different localities for the deepening of the spiritual life, and efforts are put forth for the conversion of the unsaved. With a quickening of the spiritual life will come also a revival in benevolence.

O. A. WILLIAMS,
Supt. of Missions.

Minneapolis, Minn.

Conditions in Minnesota.

BY REV. E. R. POPE, GENERAL MISSIONARY.

When the writer began work as General Missionary for Minnesota seven years ago, the most northern church of our denomination in the central part of the State was at Park Rapids, some 300 miles from the Twin cities. The last 100 miles of the journey was made in a mixed train, taking nearly eight hours. Our church there had only 56 members, and was helped by the Home Mission Society and State Convention.

About four years ago, when on a visit to Park Rapids, the people told of a new settlement just opening sixty miles northward. Great things were prophesied of Bemidji, and great emphasis was put upon its present wildness of every kind. The only way to get there was by wagon over roads full of mud holes, stumps and rocks. At length, in 1898, a Baptist church organization was effected Bemidji; one railroad reached the town, soon another, and now there are 2,183 people, with a fine school house, electric lights, water works, etc. Our church has a meeting house and parsonage over \$2,000, a membership of 35, and a pastor largely supported by the Convention and Home Mission Society.

Last fall at Bemidji we were told of the country farther north, of the railroad pushing northward, and towns soon to be. At this time (February, 1901), the railroad is surveyed to the Canadian border, 100 miles away, and contracts are let for the construction of at least one-half. Along its line are Turtle River, Ten Strike, Black Duck, where \$15,000 worth of lots have already been sold; Big Falls, where a company paid \$250 per acre

for the townsite and excellent water power; other places will soon be platted, and the objective point is Koochiching on the American side of Rainy River. At some of these places lots for churches have been secured, and our District Missionary will soon begin work in them.

RAPID CHANGES.

This is an illustration of the process that is going on in many parts of Minnesota. In the southern, especially the southwestern part of the State, the railroad map has been very materially altered in the past few years. Along each line towns, at least forty, have sprung up, each needing religious work. In four or five instances, the new railroad has left our church building off two or three miles to one side, and its removal to the town is imperative, if permanent work is to be done. This will happen again and again in the coming years. Other railroads are projected, even in the older portions, while just now along the northern boundary a Canadian railroad extends for 150 miles in Minnesota territory. The principal place on the road now is Warroad, where no religious work has been done except by our missionary, to whose services people came that had been deprived of church privileges for six years.

Minnesota has gained nearly 450,000 people in the last decade, two-thirds of whom have settled in the northern and southwestern parts of the State. There are now in the State 447 incorporated cities and villages, 183 of which have been incorporated since 1890. Besides these, there are many other communities, not as yet incorporated, starting into life here and there. The present growth bids fair to continue for many years to come especially in the north.

In the twenty-nine northern counties of the State, there are now 440,110 people, or one quarter of the total population of the State. In this section is Duluth with 52,969 people; fourteen cities (three organized since 1890) of over 2,000 each, with an aggregate of 51,967 and 108 smaller places (56 organized since 1890) with 62,242; while scattered in the country are 272,932 people. This separation of the population increases the difficulties of religious work.

Among these 440,000 people in this northern section are only 15,994 members in the 329 churches belonging to the five leading evangelical denominations in the State; viz., the Methodist Episcopal, Presbyterian, Baptist, Congregationalist, and Episcopalian. Only three and six-tenths of the population belong to these Christian bodies, which in the

State at large contribute 5-10 per cent. of the entire population. A careful estimate of all other religious bodies in this section shows that only 20-4-10 per cent of the population are members of any religious organization, leaving 350,000 to be won to some form of organized Christianity. If we divide the church members among the organizations, we find 46 per cent. are Lutherans, 32 per cent. Roman Catholics, 18 per cent. belong to the five evangelical bodies above named, and 4 per cent. to all others.

In this same territory, in the smaller communities, are adherents of various phases of religious thought. Quite large settlements of Mormons, Adventists, Seventh Day people, Free Mission, Plymouth Brethren, etc., etc., can be found. All of which emphasize the necessity and increase the difficulty of preaching the gospel.

In many parts of Minnesota there are towns like Harris (710 pop.), from which our Swedish Baptist pastor recently writes, as follows: "Here we have a good deal of English speaking people. We have some twenty of their children in our Sunday school. Here is no English church of any denomination. * * * The people have begged me to preach to them, but I am sorry that I cannot comply with their request, because I am not capable of handling the language of this glorious country . * * * Here is a field and an opportunity for the Baptists. If we don't take care of it; somebody else will."

AN URGENT CALL.

These places call loudly, and will call yet more loudly in the coming years for work and workers. The large proportion of foreigners in the state's population increases the need and the expense of missionary enterprise. This is especially true of Baptists; for, of our 254 churches and 20,149 members, 124 churches and 7,845 members are in the foreign speaking churches, nearly all Scandinavian, and principally Swedish.

There is no question that, while Baptists of the state are willingly bearing more and more of the responsibility for the work within their borders, if Baptists shall hold their position and do their full duty in this rapidly growing part of our land, assistance in considerable measure must be rendered from without. Other religious bodies recognize the importance of work in Minnesota, and are heavily contributing for it. And Baptists must do in like fashion, or be content to march in the rear, and not in the front, of

the Lord's army in the struggle for the possession of the northwest.

Roman Catholic fathers trod this ground in the seventeenth century, and Romish priests in the twentieth have a firm grip upon thousands; and formal religion, modified by surroundings and softened by circumstances, yet essentially the same as ever, holds thousands more in its grasp. Under such conditions, the call to Baptists, a freedom loving, independent people, comes with increasing emphasis. Our work in Minnesota is just fairly begun; we are gaining a little on the population; but increased resources will enable us to win under God far greater victories. Without them, we must stand aside and see others go forward, while we rest on our arms.

Necessity for Continued Home Mission Work in the West.

BY REV. T. M. SHANAFELT.

In the evangelization of the great West the work that has thus far been accomplished has been done by the missionaries on the constantly growing fields, and the missionary societies that made it possible for them to go to these fields, and sustained them while there. Without the latter the splendid results secured by the former would have been impossible.

Missionary operations are in some respects like military movements. In each case there must be, from necessity, a base of supplies. Without this the army at the front can not make aggressive movements, nor even hold, permanently, positions already taken. The soldier can fight courageously and successfully only so long as his ammunition lasts and his rations are sure. To the missionary toilers on the frontier, the knowledge that they are under the fostering care of the American Baptist Home Mission Society, has relieved them from anxious care, and stimulated them to greater diligence. The financial and otherwise helpful support of a great missionary organization encourages and strengthens the workers, and aids them to win victories for Christ and the church.

There is a tendency on the part of many churches and individuals to regard the necessity for external material aid as rapidly decreasing, after the first pioneer movements have been successfully attempted, and churches are here and there established. They anticipate that these new churches will reach self-support long before local conditions make so desirable a result possible. They overlook the fact that after a child is born it must have a home, and be clothed and fed, and educated,

in order to fit it for service. The new church in order to be effective, must have a house of worship, and a pastor who must be supported while he is training his inexperienced converts in Bible doctrine and in Christian living. This work must be carried on until each of these churches becomes a base of operations for religious work in the still uncultivated outlying regions.

In most of the Western States the necessity for Home Mission work is as great to-day as ever before. Though churches increase in number, many of them are still dependent on external aid, and the regions beyond yet remain to be possessed. The immense size of many of the Western States, as compared with most of the Eastern States, is not fully appreciated by our brethren in the East. If a hundred fields have been occupied, there are hundreds of fields that have not yet been cultivated for want of means and workers. While this is true in every State, the writer can speak from a thorough acquaintance with the conditions and needs of the two States over which he has missionary superintendence.

NORTH DAKOTA.

The area of this State is 74,312 square miles. Some of the counties are each nearly as large as some of the smaller Eastern States. The active beginning of missionary work dates from 1881. Leaving out of consideration several churches that are practically extinct, there now are sixty-five Baptist churches. Several of these have become self-supporting, but most of them are still necessarily dependent on missionary aid. In many of the counties there is not yet a Baptist church. The population has grown with wonderful rapidity. One of the perplexing questions that we are now considering is what to do with the thousands of new settlers who came last year, and with the increasing thousands who are coming this year from the east and the south and from other countries. The mayor of Fargo, in co-operation with leading trans-continental railroad officials, is now in Finland making arrangements for the coming of several thousand Finns, who want to escape from the oppression of Russia.

With our present working force we cannot properly supply the religious needs of all these people. We need a larger number of missionaries, and this will involve a larger expenditure of missionary funds. There seems to be a general tendency towards a gradual decrease of missionary aid, but unless there is an increase it will be impossible to materially

increase the number of missionaries. Our churches are doing the best that they can in annually increasing contributions for State Missions, but they are at the limit of their ability, and their annual increase in missionary offerings cannot equal the decrease in missionary appropriations from the East.

SOUTH DAKOTA.

The area of this State is 76,620 square miles. It has been settled longer than North Dakota, and missionary operations began at an earlier period. The work is more fully organized, and there has been encouraging progress. There are now in existence 108 Baptist churches, with a total membership of over 6,000. But there remains yet much land to be possessed. Seventeen counties are still unorganized. Several Indian reservations have been thrown open to settlement. The population has been rapidly increasing. The gain was specially large during the last two years, and present indications point to an unprecedentedly large immigration this year. These people come from various States, and from other lands. Some of them are Baptists, but most of them are not.

How shall we meet these growing obligations, and treat these new opportunities? Surely not by decreasing the amount of missionary funds for this State. Under the plan of co-operation, now existing in nearly all Western States, the churches of each State, annually raise for missionary work within the State, a gradually increasing amount, which is added to what is received from the Home Mission Society. The failure of the denomination to furnish the Society with sufficient funds to properly carry on its vast and growing work renders necessary an annual or biennial decrease in the appropriation for each Western State. This necessary decrease is out of all proportion to the possible rate of increase in the contributions from the churches in each State. The result is a decreasing available fund for missionary work in many States where, through constant immigration, and rapidly opening fields, there is pressing need for a larger fund.

The time for urgency in contributions for missionary work in the West is not passing away. There is, and for a good many years will be necessity for increased rather than diminished offerings for that great portion of the United States which is destined, sooner or later, to have the controlling influence in regulating the business and political affairs of the Nation.

The New West.

BY REV. L. G. CLARK, GENERAL MISSIONARY.

That there is as urgent need for missionary work in the West to-day, as there has been at any time in the past, and that this urgent need will (for years to come) call for continued and enlarging gifts from the friends of missions is evident to all those who see the situation as it really is in this part of our great Home Mission field?

For the past eight years the writer's work has been such as to enable him to become somewhat familiar with at least one section of the western field. The fact that so much has already been done for the west is evidence that many individuals and churches in the East have not been unmindful of the opportunities and obligations which the West presents to them as the stewards of God. Such faithful stewards of the manifold grace of God, will, we trust, bear with us, as we attempt to suggest a few thoughts for the special consideration of any who may have given little or no thought to the subject, and whose "feelings" in regard to continued mission work in the West are the outgrowth of vague and vagrant impressions.

We would give the following among other reasons, for believing that in all the past there has never come to us a louder call for vigorous and long-continued mission work in the West, than the call which we may hear if we listen to the many voices of the mighty facts concerning the West upon which has fallen the morning light of the twentieth century.

First. The field needs missionary work. Most of the people here are destitute of true religion, and altogether indifferent to the claims of Christianity. The spirit of worldliness and wickedness is dominant. Not a few of the people are here as adventurers, seeking their fortunes; anxious only to secure money, place or pleasure for themselves. Many of them opposed to Christianity, but more (which is perhaps worse) absolutely unconcerned. It must be remembered that this element of our society is not an unimportant factor in giving these young and growing Western States the type of character which they will long retain as a part of the Union which never needed moral power more than it does to-day.

The few true and earnest Christians who are here, find themselves face to face with a gigantic task which, unaided, they cannot accomplish. (a) Most of them are poor in the things of the world. They have come West to better their fortunes. They are struggling to establish themselves, to make a living, to get a

foothold. If they give all they have for the establishment of churches, but little has been given, and much more is needed.

(b) Many (having little baggage) remove with little reluctance from place to place, so that the few who are settled are always the few. And as long as the West is a field for the "prospector" this condition will obtain to a greater or less extent. So it makes it exceedingly difficult to bring the mission churches to a condition of self-support, even on fields where they are most needed. Not a few of our churches in Montana, Idaho, Utah and Wyoming, have had a membership in their history, which, if it could have been retained for a few years, would have made them strong churches in members at least, and perhaps financially as well. (c) In many cases missionaries and pastors feel obliged to undertake more work than they are able to do. Not to speak of the inability of a general missionary to do justice to a field (even though there may be only a few organized churches) so vast as that included in Montana, Idaho, Utah, and Wyoming. We might mention among other fields in this division, Butte City, Montana, where there is but one pastor and one church to do the work that the Baptist denomination ought to do in the midst of a population of about sixty thousand (60,000) most needy souls. Or of the single church and pastor in the Flathead Valley where there is room for three or four workers now, and where some day there will be a vast number of people either doing the things that make for righteousness or for ruin, both of individual character and of national life. Or, again of the Gallatin Valley, the Bitter-root Valley, as well as Beaverhead and Madison Valleys, where we have only one worker in each vast field. Other points might be spoken of in Montana where the workers now on the field have their hands more than full; and where more workers are needed.

The same thing is true to a greater or less extent in the other States on this field. One pastor in South Idaho for about six years cared for a field where he had to drive an average of six hundred (600) miles a month during the greater part of the year in order to meet his appointments at the five churches on his wide and needy field. Another pastor literally wore his life out and died in the heroic work of attempting to plant a church or two in a faraway, and yet most needy corner of the State.

In Utah (the storm-center of a semi-pagan superstition, which may prove to be a moral cyclone in the very heart of our land), we now

have three pastors and one brother who is acting as State supply. No man knows how long mission work, costly work, patient work, obscure work and work that will try the souls of those who do it and those who sustain it will have to be done in Utah; if that fair State is to be purified and permeated by a clean Christianity.

In all Wyoming we have but five Baptist pastors. Who can say that such a mission field is fully occupied.

Such are a few of the facts that might be cited as indicating the need of mission work in this part of the West. The need not only for the present but for the future as well.

Second. In the second place we believe that it will pay to continue and to enlarge mission work in the West. In making this statement we do not overlook the fact that our Home Mission funds are limited, and that the demands upon the Society are very great and from many places.

1. It will pay because of what the future of the West must be. The Rocky Mountain section of our country is sure to have vast wealth and a large population after a time. Only a few years ago Montana was a wilderness little cared for. But such were her enormous resources that as soon as they began to be developed, she sprang into prominence, and her future became assured as one of the greatest States of the Union. In addition to the development of her other vast and varied resources, Montana's mineral product amounted to more than sixty-eight million dollars (\$68,000,000) for 1899. If we do our duty to this and other like States in the West, the time will surely come when it will be seen that, some of the Gospel seed sown here has fallen into good ground, and brought some an hundred fold, some sixty fold, some thirty fold. Mission work in the West pays and will pay, because the West has a peerless future.

2. It will pay because of the present conditions, and those which are likely to obtain in the near future. Much as mission work may be needed in older sections of the country it is not a little like the work done in grafting an old orchard; many grafts are needed for a single tree. Here the grafting can be done in the root of the young tree. Every church planted and every missionary sustained may mean the changing of the moral character of a community that is to be a potent force for good or evil throughout all the years of this new century and other centuries yet to be.

These States are all very young now, and none of them will be old for years to come, so

mission work will pay here as it can pay only where it meets the favorable conditions of plastic youth and vigorous growth. If China were young to-day, how much more effective would be our mission work there.

Third. A final reason we will give for a vigorous continuance of mission work in this part of the country, is the fact that if it is not resolutely pushed forward, we as a great denomination will be justly subject to the charge of much unwisdom, not to say positive wrong doing.

1. What has already been done makes it imperative that more should be done. As when the farmer has cleared the forest and planted the seed in the soil prepared at great cost of time and toil, he is under obligation to cultivate the growing grain and gather the ripened harvests, if he would not be counted a man of folly, so we are under increasing obligation to renew our diligence in Western mission work, now that the fields, where weary workers have wrought so many days, begin to whiten for the harvest.

2. If it would have been an awful crime for the great powers of the Western world to have abandoned their representatives during those dark days recently passed in Pekin, would it not be wrong for our denomination to withdraw its sympathy or to withhold its utmost help from its representatives in the West, from the noble men and women in the little struggling churches scattered widely over this vast territory that must be saved for Christ, if the world is to be saved?

We rejoice to know that so many of our dear brethren in the East seem to understand what all should know, that the problem of the evangelization of the West is in reality a problem in which the East is as much concerned as is the West. And that the few Christians who are now in the West are not the only ones that will be held responsible for its right and speedy solution.

As a truth of great value in its application to the planting of churches, and to general mission work in the West, we would like to call attention to Lord Bacon's wise observation concerning Plantations (Colonies). He says: "Planting of countries is like planting of woods. For you must make account to lose almost twenty years profit, and expect your recompense in the end. For the principal thing that has been the destruction of most plantations has been the base and hasty drawing of profit in the first years. It is true speedy profit is not to be neglected, as far as it may stand with the good of the plantation, but no farther."

We should remember that churches are planted, and mission churches must have time to grow, some may need more time than do others, because of the cold climate in which they are planted.

The Necessity for Continued Contributions from the Home Mission Society in Oregon.

BY REV. GEORGE R. VARNEY, GENERAL MISSIONARY.

Are Oregon Baptists old enough, strong enough and self-reliant enough to walk alone?

They are old enough, and have been nursed long enough for the Home Mission Society sent a missionary here fifty-five years ago, and has spent about \$135,000 for missionary work and \$10,800 for building churches. Our first church was organized May 25, 1844.

Under the fostering care of the Society considerable strength has been developed. There are now more than 7,000 members in the 100 churches in the State in co-operation with the Society, with a property valued at \$350,000. They pay for current expenses annually \$40,000, and for beneficence, \$6,000.

But this is not a flattering showing after fifty-seven years of work. The increase in population in the State has been slower than in some other Western States, yet we have 413,532 people. But we have only one Baptist church for every 4,135 people. Evidently the State is not over-churched with Baptist churches. Only one in fifty-nine of the population is a Baptist. Our 96,030 square miles of territory average only 4.3 people per square mile; but there is only .072 of a Baptist per square mile. There is more genuine worth in a good Baptist than in any other Christian I have ever met, but even a Baptist gets very thin when stretched over so much territory. We have only sixty-five ordained Baptist ministers giving all their time to the work. Last year our thirty-five missionaries supplied thirty-nine churches and preached at sixty-eight out-stations. But vast sections are without Gospel services.

The Middle Oregon association includes seven counties, and is as large as New Hampshire, Vermont, Massachusetts, Rhode Island and Delaware. Here are 40,000 people, with twenty-three Baptist churches, many of which are pastorless, and not one self-supporting. There are 100 school districts with no Baptist service, and seldom one by any other denomination. There are at least thirty-six points where services might be held and churches organized. We need a missionary there. The

right man could organize from fifteen to twenty-five churches the first year.

HAVE NEVER HEARD A GOSPEL SERMON.

Or glance over the Willamette Valley, the most thickly-settled portion of the State. On the west side it is no uncommon thing to find people from fourteen to twenty years of age who have never heard a Gospel sermon. In some of the counties there is not an English-speaking Baptist church, while there are at least thirty points, in as many different valleys with a population of from 100 to 300 each, where preaching stations could be profitably established. On the east side of the valley we have a section eighty by sixty miles, a section as large as the State of Connecticut, with 80,000 thousand people, twenty Baptist churches, and 2,000 members. Six of these churches are self-supporting, one receives aid from the Society, seven churches are pastorless, some have occasional preaching and others none at all.

This barely sketches the rough outlines of a part of our great field. To paint the picture in all its black details is beyond my power. But from what I have said it is evident that Baptists are giving other Christians and the devil plenty of elbow room in Oregon. It also begins to appear that although we are old enough we are certainly not strong enough or self-reliant enough to walk alone over this vast territory and do the work that ought to be done.

WHY OREGON BAPTISTS ARE WEAK.

Some further facts will make this plainer, and at the same time explain why Oregon Baptists are not stronger.

1. Account for it as we may the thrift and enterprise of other Western States have been lacking here. The farms, mines and industries are not developed as in many other Western States. This same spirit has been manifested in religious work. What Providence and luck have given us we have, while what push and perseverance could get for them other States have.

2. Men came here for gold and silver, rather than for God and souls. Men who were Christian workers in the east became chronic shirkers here. Men who were restrained in the east by a godly community and the fear of what their neighbors might say, came here strangers and breathed in and brought an ungodly atmosphere.

3. Our members have come from nearly every State and Territory in the Union and from most foreign countries. When evangelist Munhall was in Portland he asked the people to tell where they were converted, and

the testimonies revealed the fact that there were representatives from nearly the whole world. To fuse this conglomerate mass into a strong, homogeneous body has not been easy.

4. When a pastor has thought he had a working church his workers have moved on to other fields. Not picking up gold in one place, they have gone prospecting elsewhere. Even to-day our pastors have to preach to processions.

5. Our people have been and are poor in this world's goods. It took their all to get here, and few of them have succeeded as they had expected.

6. Poverty has compelled us to do with poor meeting houses and poor preachers in many cases. The churches have not had the drawing power of beautiful houses of worship and able preaching, as in the east.

7. We are so far from theological seminaries that unprepared men have been the rule. Many of our ministers have not been as well educated as the people to whom they have had to preach.

8. We have been the dumping-ground for the ministerial offal of the East. Men who have failed there have come here—and failed worse. Men who were scoundrels there have come here and palmed themselves off on the credulous West, so that to-day a man's reputation is discounted fifty per cent. if he is a minister.

9. The temptations are so great here, and the restraints so few, that more ministers and church members fall than in the East; so that the world sneers at the claim that Christ can save a man from the power of sin.

10. The distances are so great, railways are so few, and rates so high that we have not had the inspiration and help of large and frequent gatherings, as in the East. Staging is too hard on the patience and pocketbook to allow us to indulge in that much. This has led to almost as many different views and practices in important matters as there are different churches. It has also led to discouragement on the part of the isolated workers, and to contempt for the puny folk by the community. I recently held meetings in a town where we have a small church. The strong church of the town is a Quaker church of about 600 members. Many of the people are so ignorant of the facts that they think that is the comparative strength of the two denominations throughout the country, and so they will not come into the Baptist church.

11. In most cases the people have not been educated in giving. One church I have in mind raises \$75 a year for preaching once a

month, although they are abundantly able to raise \$750, which would enable them to have a good man all the time. Many of our churches are compelling their preachers to live at a poor dying rate, and are living at the same rate themselves—largely because of their penuriousness.

12. We are denied the privilege of hearing most of the great men of the denomination, and deprived of the inspiration that comes from breathing the intellectual and spiritual atmosphere of eastern colleges and seminaries.

13. Finally, most of the other denominations have given more liberally for the building of meeting houses and the support of pastors than our own Society has been able to do; and hence other denominations have outstripped us in ministers, meeting-houses, and members in many cases.

This accounts in part for our present weakness, and says most emphatically that, although we are old enough to walk alone, we are neither strong enough nor self-reliant enough to do so, but must have the aid of the Home Mission Society for some time to come.

We owe the Society nearly \$2,000 as a result of trying to carry the Gospel to some of these destitute fields. We have pleas for \$2,000 from other needy fields, but can give nothing. If we can raise \$3,000 in the State, we can have \$6,000 more from the Society. This is generous on the part of the Society; but we could economically and profitably use \$15,000 in carrying forward the work. It is freely admitted that we ought to raise more on the field, and to this end we propose to devote our lives for the next few years; but we have to face not what ought to be but what is. Unless some of our people get into their hearts more of the spirit of Him who became poor that we might become rich, or are called to their eternal reward and have to leave their money to those who are more liberal, or some of the liberal poor become rich, we can not hope to largely increase our offerings for some time to come.

Therefore for the Society to withdraw its aid means to shut up forty churches, leave seventy out-stations without preaching, and leave vast sections without a Baptist worker. If our brethren of the East will increase their offerings to the Society, so that the Society can increase its appropriations to us, as we increase our offerings, we can open a score of churches that are now closed because too poor to support a pastor, can send a missionary into some of the destitute places, and can take up all our work with renewed courage because of the prospects of success.

Southern California and Arizona as Home Mission Fields.

BY REV. C. T. DOUGLASS, GENERAL MISSIONARY.

The question is sometimes raised by persons who are interested in carrying the Gospel as speedily as possible into all parts of the world, as to whether the time is not near when less money will be needed in the West and on the Pacific Coast. But evidently those who think this is the case have a very imperfect idea of the greatness of our country, of the vast extent of territory yet remaining unsettled, or of the large number of towns that are constantly springing up, many of them soon to develop into important centers of population, or of the present existing religious conditions in many parts of the West. But in this connection I will attempt only to write of my own field, which covers Southern California and Arizona.

In the nine counties of Southern California, having an area just about equal to that of the six New England States, we have 78 Baptist churches, including 10 among the colored people, having a total membership of less than 7,000. There are 10 churches each with an enrolled membership of 200 or more, and 9 others whose membership ranges from 100 to 200 each, but the remaining 61 are small and many of them struggling for an existence. Some of these, by heroic effort and self-denial, manage to support their own work, while yet others occupying important points are dependent upon the Home Mission Society for aid. Many of these are located in important towns where rapid growth is assured. To aid them now means strong churches in the future, which will become contributing bodies to all lines of missionary work. If the question of continuing aid to our work in Southern California by the Home Mission Society were to be decided upon a financial basis only, it is clearly evident to those familiar with the field that not only should aid be continued, but the amount of it greatly increased. For every dollar put into the organization and development of new churches at the present time, there will be returned many dollars for missionary work in the coming years. That this Western slope has a great future, and is destined to play no unimportant part in the solution of National and religious problems such as must be solved by the American people in the coming years, no one can question. But whether the Baptists are to take and hold a leading place among the denominations, depends in no small degree upon the encouragement and financial aid that shall be given

them within the next ten or possibly twenty years.

Not only is aid necessary in the support of missionaries and missionary pastors, but also in the building of meeting houses, for nothing is so important to a newly-organized church as to have a home of its own.

MORE MONEY NEEDED.

At the present time the Methodists and Congregationalists are much stronger than the Baptists, and are growing more rapidly, the only reason, so far as I can see, being in the fact that they have more money with which to prosecute their work, a larger proportion of the money raised on the local fields being expended here, and their National societies also furnishing a larger amount. But for the money expended, no denomination is doing more or better work or having greater success than the Baptists. In place of the \$6,000 expended last year directly in mission work, \$2,750 of which was given by the Society, we ought to use this year for this work at least \$10,000, but it would not be possible to raise one-half of this amount on the field. Is there less need now than in former years for the expenditure of missionary money in Southern California? I answer, most emphatically, No! But on the other hand, the increase of population and growth of new towns makes the need of missionary effort greater and this need must continue to increase for many years to come.

ARIZONA.

In Arizona we have a territory of 113,000 square miles, an area equal to the six New England States, New York and New Jersey, having a population of 123,000 not including 24,000 Indians—an increase of 150 per cent. in ten years. But with the present rapid development of mining, lumbering and grazing interests, the population is far more rapidly increasing than at the beginning of the last decade, and many small towns have recently been located, some of which will soon become important centers of business and population. Among the people coming into these towns are many Baptists, who would take an interest in the organization of a church if there was reasonable assurance of sufficient aid being given to support a pastor even for a part of the time. In the entire territory we have only eight Baptist churches, only one of which is entirely self-supporting, but four others aided by the Home Mission Society have excellent pastors, and grand work is being done. My heart aches as I travel over this great territory and think of the religious destitu-

tion. Nowhere on this continent is the preaching of the Gospel of Christ more needed than here. Nowhere is there a greater field of usefulness for the missionary. And yet I am constantly receiving letters from men in all parts of this country, who are willing to take up the work in Arizona if only they can be assured of sufficient support.

Oh that the Lord would lead some of his people, into whose care he has committed much of his money, to so take Southern California and Arizona upon their hearts that they would make it possible, either directly or through the Home Mission Society, to greatly and speedily enlarge our missionary forces on both of these needy fields.

on the south, and on the north an addition of 10 by 20 feet was added for dressing room, pulpit and baptistry. This gives a seating capacity of 1,700 square feet. The pulpit is in the north side, and is 10 by 20 feet. Back of the pulpit are two dressing rooms.

The present pastor, Rev. L. O. Hudson, was called to the work in July, 1899. Under his leadership the church sold the lots on which the old church edifice stood, and purchased desirable lots one block west of the First National Bank, removing the building thither. This was in the fall of 1899. Rev. Mr. Hudson has surely proven himself a successful pastor, and accomplished much since he has taken up the work. He has reason



The Kincaid Memorial Baptist Church, Girard, Kansas.

This new edifice is a memorial to Rev. Eugenio Kincaid, the well-known and honored Baptist missionary to Burma, who spent his closing days in Girard, and was buried there, with his wife, in 1883. It was built during the summer of 1900, and dedicated on the second Sunday in November. Rev. Milford Riggs, pastor of the First Baptist Church of Joplin, Mo., preached the sermon; Rev. E. B. Meredith, secretary of state missions, raised the balance necessary to pay for the structure, and then the dedication prayer was offered by Rev. L. O. Hudson, the pastor.

The house was built at a total cost of \$2,500. To the old foundation, which was 20 by 40 feet, an addition of 30 square feet was added

to feel that his efforts have not been in vain, and the new structure gives evidence of his energy as well as being a fitting memorial to the distinguished and lamented missionary whose name it bears.

San Jose, California.

Your lovely letter of the 27th of December, 1900, enclosing draft for \$500, the promised gift to our church, the First Swedish Baptist Church of San José, California, was received to-day. It is the very best New Years present we ever had. I never received a better letter on New Years. We feel very happy and thankful. What an amount of good your Society is doing! I am reminded at the thought of our small beginning, of such churches as those Swedish ones of Minneapolis, St. Paul, Chicago, First and Second, New

York, Brooklyn and others, all of which have had a small beginning, but, being helped by the dear Society then, what are they to-day!

May our little churches out here on the Coast see such grandeur in the near future, and may you have that satisfaction of this gift to our church!

A. B. ORGREN.

Joseph H. Hanaford, M.D.

There died in Reading, Mass., July 16, 1900, after an illness of two days, one of the ardent friends of the Negro. He was born in New Hampshire, in 1814. At a very early age, on account of the death of his father and mother, who, with a student boarding in the home, were instantly killed in a thunder storm which swept over New Hampton, he was thrown on his own resources. With great perseverance he fitted himself to teach, and subsequently for the medical profession. He was a frequent contributor to the journals and papers of his day, writing on physiology and hygiene. Throughout his long life Dr. Hanaford was greatly interested in the welfare of the Negro race, at first in the slave in the South, and then in the freedman, for whose education he was a frequent and liberal giver. In his plans and efforts for the education of these people no one made more real sacrifice than the wife who survives him.

Women's Societies.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, 510 TREMONT TEMPLE, BOSTON, MASS.

MRS. ALICE B. COLEMAN, *President*; MRS. M. C. REYNOLDS, *Cor. Secretary*; MISS GETTRUDE L. DAVIS, *Treasurer*; MRS. JAMES MCWHINNIE, *Supt. Alaska Work*.

An Anniversary in Ponce, Porto Rico.

After completing a year of work in Porto Rico, I set out on November 15th on a vacation trip of ten days to the South American coast. But the good ship *Caracas* brought me back again on the 20th in good time for the 21st, which was the anniversary of the little church.

Our people had been looking forward to this anniversary with great interest, and it was a good sight to see as we walked up the aisle of our mission hall at the appointed hour of the 21st. Almost every seat was filled with clean, happy-looking people, the few empty chairs being reserved for certain of the members who would not be able to leave shop or

kitchen until a later hour. The rear of the hall was crowded, and remained so until the end of the service, with friends and outsiders who have not yet come into the fold.

As I sat beside a swarthy-faced sister, my thoughts went back to a certain Sunday in last November. I had arrived in Ponce on that day, and in the afternoon Mr. Rudd baptized the first candidates, so that I have been privileged to be with the little church from the beginning, although arriving late on the mission field. Two weeks after that Sunday afternoon, the church was formally organized with fourteen members.

I wish you young people could have heard the music that filled the street on our anniversary night, as the congregation sang, "As su nombre gloria!" known to you as the hymn "Glory to His Name." There was much spirited singing, and Mr. Teller made a short address of encouragement and warning to the church members.

Mr. Rudd, our pastor, gave the history of the church from the beginning, and then the roll was called by Mr. Teller, the clerk. During the year, one member has had to be excluded, and still one other must be dealt with for unworthy living, but of the seventy-six on the roll, fifty-six answered "present." Of the absent some were sick, and some were in the country, a very few only being kept away by indifference to or ignorance of the occasion.

This part of the service was highly enjoyed, as was the reading of the church covenant, while the members stood in their places. I am sure that many resolved that night to be more faithful in their simple daily lives, and I know that more than one of their teachers prayed for help in ministering to these "babes."

Hearty hand shakes followed the benediction as we separated, grateful for the real brotherly love shown in the spirit of the meeting.

GROWTH OF THE CHURCH.

As I look back, I am amazed at the growth in knowledge of this little church in one year. This is due, under God's blessing, to Mr. Rudd's careful and helpful training. From the first he has taught them the forms of our church government, and by degrees has led the men and youths to take part in the public exercises. So, at the end of our first year, there are several of them who can conduct a prayer meeting in the pastor's absence, whilst almost all lead in prayer when called upon.

One of the healthiest signs in the growth of the church is their delight in the Bible, and their keen appreciation of many of its

truths. Mr. Rudd has conducted a weekly Bible class, for a year, on Monday nights, in which he has taught the people how to manipulate their Bibles, how to find references, and so on, besides directing systematic study of several entire books of the New Testament. This has been one of the favorite services of the week, although during the hour there has been no singing, only serious study.

Another healthy sign in our work is the number of those who are, of their own accord, reaching out to help by teaching their neighbors and bringing friends to the service. Our Sunday-school has been nearly doubled in numbers by this work among themselves, and there are cottage meetings and even one small Sunday school conducted by native members alone.

Our Sunday schools at La Playa, and here in Ponce, are flourishing and interesting, and we have almost as many scholars as we can accommodate in our present quarters. Now that the upper floor of our hall in Ponce has been rented for a club house we shall not be even as comfortable as we have been. Fortunately, the ball of last Sunday night had not begun when our service closed at nine o'clock!

Your missionary's special work is, as you know, among the women and children. Lately the children have absorbed more and more of my time. On Monday afternoons I have a Bible class in this city, and on Saturdays at La Playa, while on Thursdays I meet a few of the women for normal study of the Sunday school lesson, as a preparation for much-needed teachers. The more the native Christians can be brought into service the more we few missionaries can enlarge the borders of our work.

At my last class meeting, Dona Juanita Rodriguay told me with shining eyes that she wanted to be a missionary and go out to teach the Bible. Hers seems to have been a true and deep conversion, and we hope she may really help us, in other towns perhaps, when she has studied a little more.

This week our first child is to be baptized with five or six grown people, a little girl of twelve years, who has really given her heart to Christ, if it is possible for men to judge, Little Teresa is very earnest and is a real help to me in La Playa where she lives.

Altogether, I think that we should be very grateful for the year November 21, 1899, to November 21, 1900, and that we may take courage for another year.

In Adjuntas, where much of my heart abides, a young brother from La Playa is

teaching the people until Mr. Rudd can go again on his fortnightly visit.

AN ORGAN WANTED.

I hope to spend a week or two in Yanco, next month, where new work is opening. And, by the way, we must have an organ for Yanco. It is a pretty little city, just an hour's drive from Guanica, where our troops first landed on the island. The small hotel where I shall board is called "The American Victory." A plain Estey organ, made for the tropics, can be had, new, for \$100. It will be worth while to send the best possible, and we find our Estey, which has been used over a year in Ponce, of great service. Who will send an organ to Yanco, to grace our hired hall there and add beauty and dignity to our simple services?

By the time you read this, Thanksgiving Day, Christmas, and even New Year's Day will have passed, and we shall be already in the swing of 1901, the twentieth century begun. I want you to keep on praying for Porto Rico, and to believe thoroughly in mission work here. It is worth while to try to lead a people to God, and I count it a high privilege to be one of the few missionaries here.

JANIE PRICHARD DUGGAN.

Ponce, Porto Rico.

LITTLE THINGS.

A little thing, a sunny smile,
A loving word at morn,
And all day long the sun shone bright,
The cares of life were made more light,
And sweetest hopes were born.

A little thing, a hasty word,
A cruel frown at morn,
And aching hearts went on their way,
And toiled throughout a dreary day,
Disheartened, sad and lorn.

C. L. HILL.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
—MATTHEW 28: 19.

NAME.	FIELD.	No. BAP
Teofilo Barocio.	Santiago, Cuba.	15
W. H. Sloan.	City of Mexico, Mex..	6
J. T. Cook.	Glass Mountain Association Ok. Ter.,	18
W. H. Kuykendall.	Holdenville, Ind. Ter.,	6
J. A. Wiklund.	Finns, Worcester, Mass.,	6
G. L. Hale.	Blackwell, Ok. Ter.,	25
Andrew Kallgren.	Swedes, Norwood, Mass.,	9
Alfred Barone.	Italians, Haverhill, Mass.,	5
J. A. Scott.	Tecumseh, Ok. Ter.	6
C. E. Johnson.	Swedes, Cambridge, Mass.,	5

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach except they be sent?"—Rom. 10:14, 15

IN FEBRUARY.

CALIFORNIA.

- Rev. H. E. Adams, Superintendent Gospel Wagon Work.
- " Daniel Baldwin, Redding.
- " John Hedeen, Swedes, San Jose.
- " C. J. Christianson, Swedes, San Diego.
- " W. F. Irvine, East Los Angeles.

COLORADO.

- Rev. E. O. Butler, Hooper, Mosca and Centerview.
- " J. A. Haycraft, Mt. Olive Church, Colorado Springs.
- " W. E. Powell, Colorado City.
- " Thomas Stephenson, General Missionary.
- " T. W. Tate, Holyoke.

INDIAN TERRITORY.

- Rev. S. H. Blair, Caddo.
- " C. S. Leonard, Eufaula and Checotah.
- " T. F. Coe, Comanche.
- " C. L. Alexander, Cartersville.
- " J. B. Barnes, Wilburton.

KANSAS.

- Rev. W. A. Cain, Abilene.
- " H. P. Crego, Elgin.
- " J. W. Epperly, Fredonia.
- " J. R. Bairden, District Missionary, West.
- " L. P. Smith, Independence.
- " J. M. Robinson, Dodge City.

MASSACHUSETTS

- Rev. B. F. Benoit, French, Worcester Association.
- L. O. Cote, French, New Bedford.

MICHIGAN.

- Rev. S. A. Nelson, Swedes, Iron River.

MINNESOTA.

- Rev. E. S. Lindblad, Swedes, Bethel Church, Minneapolis.
- " F. A. Peterson, Swedes, Spencer and Long Lake.

MISSOURI

- Rev. E. D. Green, General Missionary, Colored.

NEBRASKA

- Rev. J. S. Cederberg, Swedes, Holdrege and vicinity.
- " H. E. Ryder, First Church, Norfolk.

NEVADA

- Rev. W. M. McCart, District Missionary.

NEW MEXICO.

- Rev. J. F. Wood, White Oaks.

OKLAHOMA TERRITORY.

- Rev. S. S. Jones, Colored, Guthrie.
- " L. J. Dyke, Wichita and Caddo Indian Churches, Anadarko.

OREGON.

- Rev. Richard Hargreaves, Freewater.

UTAH.

- Rev. J. C. Andrews, Murray.

WASHINGTON.

- Rev. E. C. Scott, Spangle and Enon.
- " Rev. J. M. Haskell, Chehalis.
- " Paul Johnson, Swedes, District Missionary.
- " Lyman Munro, Ferndale.
- " W. E. Pettibone, Ellensburg.

WISCONSIN.

- Rev. Enoch Pickering, Dodgeville.
- " P. E. Swanstrom, Swedes, Wood Lake.
- " F. W. Arndt, Connersville.

THE FOLLOWING TEACHERS WERE APPOINTED:

- Bishop College, Marshall, Tex.—Miss Lulu Fowler.
- Jackson College, Jackson, Miss.—Mrs. H. D. Casey.
- Florida Academy, Live Oak, Fla.—Principal Geo. P. McKinney; L. C. Jones, S. Frances Wingfield.
- Walker Baptist Academy, Augusta, Ga.—Mrs N. W. Curtright.

Financial Statement for January, 1901

GENERAL FUND.	
Expended for the month,	\$43,570 34
RECEIPTS.	
Donations from Churches, Sunday-schools and Individuals,	\$73,202 88
Legacies,	2,669 56
Interest and Dividends, etc.,	9,772 64
HOME MISSION MONTHLY,	371 05
Bulletin,	97 46
Total for January,	\$86,113 59
Receipts April 1st to January 1st,	275,648 81
Total for year to date,	\$361,762 40

RECEIPTS FOR THE CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$20,928 20
Interest for Benevolent Fund,	1,339 39
Interest for Loan Fund,	1,555 21

Contributions and Legacies for January.

MAINE, \$229.37.		North Ave. Ch., W. H. W. Teale	25 00	Portlandville S. S.	2 68
Livermore Falls Ch.	7 00	Gloucester, First Ch.	27 45	C. E. S. Ch.	2 50
Camden, Chestnut St. Ch.	6 18	Chapel St. Ch.	6 73	Oswegatchie Ch.	7 97
Paris, First Ch.	14 00	Lynn, Y. P. S. C. E. of Essex St. Ch.	8 00	South Jefferson, Jefferson and Gibbon Chs.	2 00
Oakland Ch.	3 85	Mrs. A. M. Pickford (Desig.)	150 00	Norwich, A. Friend.	5 00
Rockland, First Ch., G. M. Brainerd	75 00	Pittsfield, Morningside Ch.	20 70	Richburg Ch.	85 09
Kennebunk Village Ch.	3 55	North Bellingham Ch.	2 72	Middle Granville Ch.	7 25
Bethel, Mrs. C. C. Garey.	2 00	Chelsea, First Ch.	30 00	C. E. S.	16 75
Bangor, First Ch.	13 21	Brookline, First Ch.	13 34	North Granville Ch.	2 75
Hudson, Memorial Ch.	5 00	Russell Ch.	5 00	Hoosick Y. P. S. C. E.	1 00
Oldtown Ch.	14 21	Rev. J. H. Bigger and wife	2 00	Olean Ch.	5 80
Montague Ch.	1 00	Methuen, First Ch., New Century Offering	25 00	La Grange Y. P. S. C. E.	4 85
Howland Ch.	18 75	Andover, First Ch.	13 00	Belfast First Ch.	6 59
Bangor, Second Ch.	16 34	Newton Lower Falls, Miss Lois E. Davis	1 00	Pultney Ch.	6 46
Second S. S.	5 00	Chicopee Falls, First Ch.	22 00	Elbridge Ch.	9 50
Milltown, M. C.	4 40	Newton Centre, First Ch. A Friend	25 00	Eaton S. S.	39 22
Tenants Harbor Ch.	2 00	First S. S.	40 00	Camillus Ch.	11 60
Fatten, Mrs. Darling	2 00	New Bedford, First Ch.	47 27	Lima S. S.	58 90
Caribou Ch.	6 87	Groton Ch.	17 00	Groversville, First Ch. First S. S.	8 85
Houlton, First Ch.	4 50	*Boston, Hon. C. W. Kingsley (Desig.)	100 00	Binghamton, First Ch.	12 32
Skowhegan, Bethany Ch.	12 90	C. E. F. North Adams, Hon. E. S. Wilkinson (Desig.)	100 00	Clinton Ch.	3 50
Biddeford, First Ch.	3 57	Boston, Hon. C. W. Kingsley (Desig.)	100 00	Portlandville Ch.	4 72
Amity Ch.	6 60	Agawam, First Ch.	10 00	Eaton Ch.	35 92
South Paris, Oxford Assn	2 34	LEGACIES.		Albion, A Member of the Ch.	10 00
C. E. F. Camden, Chestnut St. Ch.	7 00	Essex, Estate of Benj. Porter	48 94	Cobleskill, First Ch.	78 70
NEW HAMPSHIRE, \$48.68.		Southbridge, Estate of Mary E. Gleason	334 37	Clinton Ch.	9 59
Hudson Center S. S.	1 60	Westfield, Estate of Mrs. Anna Lattimer	500 00	Portlandville Ch.	1 00
Hampton Falls Ch.	11 82	Boston, Estate of John Woods	16 11	Eaton Ch.	33 10
Naahus, Crown Hill Ch.	5 27	RHODE ISLAND, \$312.83.		Peekskill, First Ch.	37 28
Crown Hill S. S.	2 73	Hartford, First Ch.	22 71	Tuscarora Ch.	5 86
Littleton, Mrs. C. P. Chickering	5 00	Providence, Mary L. Welch	50 50	Pavilion, Mrs. E. Lewis.	5 80
Dunbarton Ch.	1 40	Broadway Ch.	65 36	Albion, A Member of the Ch.	2 50
Antrim, First Ch.	15 86	Calvary Ch.	46 20	Cobleskill, First Ch.	9 04
Greenville Ch.	5 00	First S. S.	21 96	Sing Sing, First Ch.	72 19
VERMONT, \$343.65		South Ch.	11 00	Granville, First Ch.	39 00
Plainfield, Ira Stone	10 00	Ch.	8 10	Y. P. S. C. E.	7 00
East Johnson, Mrs. Lydia B. Phillips	50	Phenix Ch.	12 00	Mendon Ch.	1 00
Barre, Coll. per A. B. Beltondi	51 00	State Convention	75 00	Olean, S. S.	5 00
St. Johnsbury, First Ch.	5 55	CONNECTICUT, \$1,046.62.		C. E. S.	5 00
First Ch. S. S.	45	Hartford, First Ch.	315 00	Lockport, First Ch.	40 40
First B. Y. P. U.	1 00	Thos. G. Wright, wife and daughter	7 00	First S. S.	5 10
Bristol Ch.	11 00	Asylum Ave. Ch.	112 15	Nieholsville, Miss Anna L. Day	2 00
Sharon Ch.	8 00	Danbury, Second Ch.	33 55	Pawling, Central Ch.	16 65
Putney Ch.	2 05	New Haven, Hope Ch.	50 00	Pavilion Ch.	7 88
(Chester, J. C. E., of First Ch.)	1 50	New Britain, Elin Swede Ch.	4 00	Kingston, B. Y. P. U. of First Ch.	5 00
Bennington First Ch.	228 95	Tariffville Ch.	6 00	Jordanville, A. A. Reed.	5 00
Townshend Ch.	7 65	Winsted Ch.	8 92	(City, John D. Rockefeller C. E. F. City, Mrs. Matilda Bennett (desig.))	20,000 00
LEGACIES.		*Hartford, Steadfast Club (Desig.)	10 00	City, John D. Rockefeller.	50 00
Fairfax, Estate of J. M. Hotchkiss	16 00	C. E. F. Hartford, Jas. L. Howard (Desig.)	500 00	City, John D. Rockefeller.	20,000 00
MASSACHUSETTS, \$2,928.87.		NEW YORK, \$71,125.67.		Granville, First Ch.	3 00
Boston, First Ch.	7 35	New York City, John D. Rockefeller	28,848 47	LEGACIES.	
Ruggles St. Ch.	56 92	Ch. of The Epiphany.	15 46	Henrietta, Estate of Elihu Stone	50 00
Dighton, First Ch.	4 25	Rev. Dwight Spencer	50 00	Manchester, Estate of Polly Mitchell	18 00
First S. S.	2 25	Chinese Mission	27 80	Utica, Estate of Ervin B. Kinyon	2 50
Framingham, First Ch.	30 00	Brooklyn, Emmanuel Ch.	250 00	Auburn, Estate of Matilda P. Cone	106 00
West Acton Ch.	15 43	Greene Ave. Ch.	250 00	NEW JERSEY, \$2,595.20.	
Chelsea, Cary Av. Ch.	30 61	Bedford Hts. Ch.	10 50	Hoboken, Second Ch.	7 00
Holyoke, Second Ch.	37 50	Washington Ave. Ch.	330 25	Newark, Clinton Ave. Ch.	36 85
Amherst Ch.	1 00	Buffalo, Cedar St. Ch.	29 25	Roselle Ch.	4 55
Brookville Ch.	4 00	Delaware Ave. Ch.	47 93	Dover, Swede Ch.	5 00
Charlestown, First Ch.	16 57	Albany, Emmanuel Ch.	147 74	Elizabeth, Central Ch.	558 49
Cambridgeport, Broadway Ch.	20 00	Sidney Center Ch.	5 55	First Ch.	9 00
Leominster, C. F. Sawtelle	50 00	S. S.	1 45	Plainfield, A Friend (desig.)	125 00
West Newton Ch.	117 63	Olean Ch.	10 00	Orange, Washington St. Ch.	10 00
Melrose, First Ch.	4 66	Hamilton First Ch.	104 77	South River Ch.	22 65
Rockland, First Ch.	15 00	Yonkers, Warburton Ave. S. S.	25 00	Caldwell, Mrs. H. Steelman	50
Hathorne, First Danvers Ch.	5 00	Riverdale, Ave. S. S.	4 58	Hightstown, Mrs. T. J. Griffiths	5 00
Agawam, First Ch.	64 65	Sloansville Ch.	7 50	Bayonne, First Ch.	6 00
Y. P. S. C. E. of First Ch.	4 06			Blomfield, First Ch.	253 66
Clinton, First Ch.	25 00			Red Bank, Mrs. Bridgeman Pease	1 60
Georgetown, Mrs. C. A. Hayes	2 00			C. E. F. Scotch Plains, Dr. J. Ackerman Colea.	50 00
Lowell, Worthen St. Ch.	17 24			LEGACIES.	
Roxbury, Dudley St. Ch.	81 79			Plainfield, Estate of Franklin H. Bigelow.	1,500 00
Springfield, Highland Ch.	70 00				
Winchester, First Ch.	20 00				
Holliston, First Ch.	10 00				
Worcester, Dewey St. Ch.	6 12				
Dedham, Second Ch.	10 35				
Cambridge, First Ch.	207 72				
First S. S.	81 00				

PENNSYLVANIA, \$3,995.35.		MICHIGAN, \$242.56.		Hunterstown, Missionary	
Upland, Samuel A. Crozer	1,500 00	Alma Ch.	20 00	S. S.	10 34
Pittsburg, Ladies' Aid		B. Y. P. U.	2 00	Huntsville, First Ch.	5 33
Soc. of 4th Ave. Ch.	25 00	Charlotte Ch.	8 10	Birds, Mt. Zion Ch.	1 50
McKeesport, Swede Ch.	2 35	Williamston Ch.	3 20	Oconee, Shiloh Ch.	2 70
*Pittsburg, W. M. C. of		Webbville Ch.	1 45	Jacksonville, Rev. D. D.	
Oakland Ch., (desig.)	50 00	Fowlerville Ch.	6 70	Holmes	7 50
A Friend.	2,300 00	Porter Ch.	1 86	Ch.	34 58
Scranton, Jackson St. Ch.	15 00	Grand Rapids, Wealthy		Juniors	1 75
Carbondale, W. B. Gow.	3 00	Ave. Ch.	26 37	Bunker Hill Ch.	5 00
C. E. F. Philadelphia.		Calvary Ch.	9 26	Tunnell Hill Ch.	1 00
Mrs. A. T. Ambler.	100 00	Second Ch.	17 18	Ashland Ch.	12 00
DELAWARE, \$5.00.		Kalamazoo, Douglass Ave.		Tallula, Cary's Grove Ch.	1 00
Wilmington, Y. P. S. of		Ch.	7 50	Tower Hill, New Hope Ch.	4 20
First Swedish Ch.	5 00	Bear Lake, S. S.	2 00	Jerseyville, Mrs. Jane	
VIRGINIA, \$50.50.		Emerson Ch.	3 00	Randolph	5 00
*Coll. per J. W. Kirby.	50 50	Three Rivers Ch.	2 50	Old Stonington Ch.	20 00
WEST VIRGINIA, \$92.57.		Manchester Ch.	1 00	Flat Rock, Good Hope Ch.	5 15
Lookout Ch.	13 29	Clinton Ch.	5 00	Clarksville, Ch.	10 10
Cross Roads, Mrs. Alice		Manistique, Scand. Ch.	2 29	El dorado, Union Grove Ch.	4 30
Caruthen	1 10	St. Louis Ch.	3 00	Richland Ch.	1 70
Stumptown, Rev. Daniel		Leslie Ch.	10 35	Springfield, South Missy.	
Huffman	5 00	Traverse City Ch.	10 00	S. S.	5 00
Mrs. Lucinda Huff-		Clarkston Ch.	6 05	Newark, Rev. D. E. Mil-	
man.	30 00	LEGACIES.			
Troy, Rev. Samuel Ruse		Albion, Estate of Edward		Princeton Ch.	10 00
and wife	4 75	Rice	93 75	Marenzo S. S.	29 00
Alderson, J. G. Alderson.	5 00	INDIANA, \$291.55.			
Carkin, J. Q. Barker	10 00	Poston Ch.	2 25	Morgan Park Ch.	6 50
Huntington, 20th St. Ch.	10 50	West Fork Ch.	1 25	Moline, Pickets	3 80
20th St. S. S.	2 75	Seymour Ch.	15 71	Roseland Ch.	6 25
Edmond, Jannett Ch.	3 03	Jay C. Smith	5 00	Downer's Grove, B. Y.	
Worthington, Miss A. L.		Rock Creek Ch.	1 00	P. U.	5 00
Pinnell (desig.)	60	Olive Branch Ch., Long		Mt. Carroll Ch.	65 00
Hambleton, Coll. per M.		Run Assn.	6 00	S. S.	10 00
A. Kelley	1 00	Holton, Hopewell Ch.	10 61	B. Y. P. U.	15 00
Char's ton, Virginia Ave.		Hogan Hill Ch.	3 00	Crystal Lake, Anson	
Ch.	2 55	Ryker's Ridge Ch.	3 00	Thompson	20 00
Virginia Ave. Jr. B.		Trafalgar, Mt. Zion Ch.	2 05	Hudson S. S.	7 08
Y. P. U.		Vevay Ch.	25 00	Joliet, Eastern Ave. Ch.	14 80
Elkins Ch.	1 50	Zenas Ch.	2 00	Chicago, Western Ave. Ch.	3 80
S. S.	1 00	Hicks Ch.	7 75	Englewood B. Y. P. U.	5 12
ARKANSAS, \$70.35.		Vernon Ch.	3 15	First Ch.	77 00
Eureka Springs, Mrs. E.		China, Mt. Pleasant Ch.	1 10	Oak Park Ch.	10 00
P. Swan (desig.)	53 60	S. S.	37	Memorial Ch.	33 10
Siloam Springs Ch.	16 75	Brookfield Ch.	2 92	Hyde Park Ch. (desig.)	71 66
OHIO, \$1,124.54.		East Union Ch.	2 85	S. S.	23 76
East Toledo, Second Ch.	10 00	North Vernon Ch.	9 42	Prim. S. S.	8 30
Troy, Ladies' Mission Cir-		Muncie, First Ch.	47 68	Chinese Mission	50 00
cle	10 00	Deputy, Bethany Ch.	1 65	Messiah Ch.	1 00
Springfield, Woman's Miss.		Brownstown Ch.	1 53	Salem Swede Ch.	8 88
Soc. of First Ch., (de-		S. S.	1 13	WISCONSIN \$293.55.	
sig.)	7 00	Mission Circle	38	Lyndon, Ch. and S. S.	4 50
Youngstown, Swede Ch.	5 00	Wirt Ch.	11 15	Eau Claire Ch.	52 84
Bethel Ch.	1 05	Centre Square Ch.	2 72	Bethel Chapel	7 00
Cincinnati, S. S. of First		Westport Ch.	15 00	Washington Ch.	11 00
Ch. (desig.)	8 00	Fredonia Ch.	1 65	Manawa Ch.	8 43
Delaware Ch.	8 41	Shiloh Ch.	2 00	Union Grove Ch.	1 00
Toledo, Memorial Ch.	13 42	Warsaw, Mrs. A. E. Hoyt	5 00	Juda Ch.	35 38
Dayton, Riverdale Mem'l		Ch.	11 05	Prairie, Swedish Ch.	1 05
Ch.	7 00	Lamb, Union Ch.	5 00	Waupun, Union Ch.	10 00
Mt. Vernon, Jr. B. Y. P. U.	2 00	Aurora, Ebenezer Ch.	7 40	Milwaukee, Thos.	
La Grange Ch.	4 68	Canas, First Marion Ch.	3 19	Beecher (desig.)	2 00
Cambridge Ch.	6 00	Madison Ch.	23 10	For State Convention.	
Sunbury Ch.	5 60	Indianapolis, Kate Myers,	21	Coll. per F. O. Carlson.	75 00
Monroeville Ch.	4 50	Lawrenceburg Ch.	5 50	Camp Douglas Ch.	1 85
Dayton, Memorial Ch.	9 22	S. S.	1 58	Clinton, Mrs. Soren-	
Central Ch.	77 15	New Albany, Tabernacle	10 00	sen	50
First Ch.	356 61	Ch.	3 05	Washington Island	
Galion, B. Y. P. U.	1 04	Baker's Creek Ch.	4 80	Ch.	8 52
Ch.	7 38	Troy Ch.	2 90	Ellison Bay Ch.	1 01
De Graf Ch.	14 25	Pleasant Valley Ch.,	13 25	Raymond Ch.	5 00
Attica Ch.	3 25	Evansville Assn.	13 25	Thompsonville Ch.	1 62
Granville Ch.	184 03	Mt. Airie Ch.	10 00	Ch.	1 53
B. Y. P. U.	2 50	Blue Grass, Mrs. Mary		Burlington Ch.	4 95
Y. M. C. A.	5 55	A. Julian		Saxville Ch.	3 36
Troy, B. Y. P. U. and		C. F. F. Bedford, Junior	3 20	Spring Water Ch.	7 22
S. S.	18 40	Union		Oxfordville Ch.	3 50
Alliance Ch.	5 00	ILLINOIS, \$798.05.			
S. S.	1 80	Dover, W. L. Dean	4 50	Amherst Ch.	40
Londonville Ch.	11 18	Little Flock Ch., Shel-		Coll. per C. T. Everett.	3 40
Columbus, Memorial Ch.	5 90	by Assn.	1 50	Raymond Ch.	3 00
Akron Ch.	107 43	Pisgah Union Ch.	7 70	Dano-Norw. Wom-	
Salem, S. S., Cam-		Westfield Ch.	2 81	en's Society.	8 00
bridge Assn.	4 40	J. C. Goble.	5 00	Eau Clair Ch.	4 74
New Concord Ch.	10 60	Mrs. Mary L. Goble.	5 00	A Friend	6 00
Perry Ch.	3 31	Decatur Ch.	59 93	Bavfield, Swed Ch.	6 10
Columbus, 10th Ave. Ch.	5 50	S. S.	3 01	Delavan, Swede Mis-	
Bucyrus Ch.	9 00	Ramsev, Mt. Pleasant Ch.	83	sion	5 25
Harpster Ch.	2 00	Arthur Ch.	1 80	Wood Lake Ch.	4 75
Marion Ch.	11 60	Fairview Ch., Mattoon	10 00	West Cora Ch.	1 85
Centreville Ch.	2 50	Assn.	4 50	Baldwin Ch.	5 50
Sand Fork S. S.	8 74	Greenland Ch.	1 81	Woodville Ch.	2 41
Sandusky Ch.	3 00	S. S.	30	MINNESOTA, \$2,271.16.	
Zanesville, Fair Oaks.	10 00	Alton, First Ch.	19 66	Hopkins, C. C. Langlotz.	2 50
Cleveland, Euclid Ave Ch.	150 54	First Ch S. S.	9 60	Bricelvn, First Ch.	12 00
				Richfield, First Ch.	18 00
				Winona, First Ch.	34 00

Detroit, First Ch.	10 73	Doon Ch.	5 50	Wahoo, Swedish Con-	
Waterville, Kinneyville		Jesup S. S. (desig.)	1 20	ference	75 00
Branch	2 12	Gowrie, Swede Ch.	2 55	Omaha, Coll. per C.	
Frookpark, First Ch.	3 50	Clarence, Mrs. S. S.		W. Brinstad	402 56
St. Paul, First Ch.	7 92	*Arion, Mrs. H. B. Evans,	2 00	NORTH DAKOTA, \$18.79.	
Lake City, First Ch.	11 00	MISSOURI, \$3.50.	2 00	Tower City, A. C. Hustad,	4 00
Northfield, First Ch.	24 91	La Grange, Mrs. I. H.		Park River, W. M. C. of	
McIntosh, Swede Ch.	3 50	Denton	3 50	Edinburg Seand. Ch.	5 00
Maynard, Leenthrop		INDIAN TERRITORY,	\$26.00	For State Convention,	
Swede Ch.	5 00	Wayne, Elim Swede Ch. .	1 00	Cooperstown Y. P. S.	9 79
Ortonville, Big Stone		Claremore, First Ch.	2 50	SOUTH DAKOTA, \$61.00.	
Swede Ch.	2 00	Dewey, Rev. and Mrs. J.		Swede Ch.	5 00
Albert Lea, Ladies' Aid		B. Rounds	2 50	For State Convention:	
Soc. Swede Ch.	9 65	Emahaka, Mrs. G. L. Da-	5 00	Centreville, Coll. per W	
For State Convention		vis	2 50	H. Williban	56 00
State Convention ...	1,600 00	Mrs. N. M. Worthing-		COLORADO, \$193.10.	
Loon Lake Ch.	6 00	ton	2 50	Denver, Bethany Ch.	25 00
Lakefield, American		Rev. and Mrs. W. P.	2 50	Chas. Patridge	
Ch.	9 00	Blake		Adams	10 00
Sherburn, Marcus		Mrs. Florence Talk-	10 00	Cripple Creek Ch.	10 00
Hansen	10 00	ington	10 00	Golden S. S. (desig.)	6 00
Hopkins, C. C. Lang-		OKLAHOMA, \$50.00.	10 00	La Junta S. S. (desig.)	4 00
lots	2 50	Hardin, Elk Creek Ch.	10 00	Colorado Springs, J. N.	
St. Charles Ch.	2 31	Anadarko, per Rev. D.	40 00	Kimzey	25 00
Kasson Ch.	1 36	Noble Crane	2 00	Leadville Ch.	9 00
Etna, A. I. Sheldon,		KANSAS, \$474.22.	2 00	Las Animas Ch.	3 65
Mankato, Coll. per	5 00	Frederick Ch.	3 23	Canon City Ch.	89 45
M. A. Sumners		Nickerson Ch.	3 23	Greeley S. S. (desig.)	6 00
Convention, per E.	300 00	Iola, Caleb Blood	2 60	La Veta Ch.	5 00
R. McKinney	10 00	Albion Ch.	2 35	IDAHO, \$4 50.	
Crookston S. S.	10 00	Green S. S. (desig.)	5 21	Payette, Two Friends	
Convention, per Ly-		Neodosha Ch.	19 75	(desig.)	1 50
man H. Steinhoff	166 66	Concordia, Swede Ch	25 75	For North Idaho State Con-	
C. E. F. Minneapolis		Hiawatha Ch.	2 00	vention:	
Swede Elim Ch.	5 00	Climax Ch.	2 00	Moscow Ch.	3 00
In the September number the		Chanute, W. H. Curtis ..	4 75	CALIFORNIA, \$123.16.	
Detroit, Mich., Ch., \$12.06,		Swede S. S. (desig.)	1 17	Corona Ch.	17 45
should be Detroit, Minn.		White Rock S. S. (desik.)	7 00	Santa Ana, Immanuel Ch.	20 15
		Topeka S. S. (desig.)	1 20	Long Beach, S. S. of First	
		Auburn S. S. (desig.)	7 70	Ch	8 56
		Howard Ch.	6 88	Stanford University, Mrs.	
		Hutchinson S. S. (desig.)	5 00	L. E. Pierce	2 00
		Concordia, Swede S. S.	6 59	For North California State	
		(desig.)	3 19	Convention:	
		Arkansas City Ch.	57	Idi, Northern Assn.	75 00
		Winfield S. S. (desig.)	1 25	OREGON, \$637.07.	
		Kincaid Ch.	1 00	Portland, Second Ch.	25 96
		McPherson, Victory S. S.	1 25	First Ch.	97 73
		(desig.)	2 60	Newburg, Evan W, Evans	5 00
		Auburn S. S. (desig.)	12 00	Corvallis, First Ch.	5 00
		Lyons S. S. (desig.)	1 45	For State Convention:	
		Viola Ch.	25 0	Astoria, Rev. John Sam-	
		South Haven S. S. (desig.)	16 66	uelson	15 00
		Clyde, F. A. Griffin, (de-	8 00	Grant's Pass, First Ch. .	5 17
		sig.)	2 50	Roseburg Ch.	8 00
		For State Convention.	2 50	Arlington Ch.	1 00
		Bowman Grove Ch. .	7 22	Mt. Zion Ch.	5 55
		Ellinwood Ch.	10 45	Dillard Ch.	5 00
		Lincoln Ch.	2 00	Irionside, Upper Willow	
		Sharon Springs, Swede	113 52	Ch	8 65
		Ch.	1 50	Owyhee Ch.	16 35
		Colored State Con-	7 50	Heppner Ch.	10 00
		vention	18 54	Coll. per Geo. R. Varney.	187 00
		Sterling Ch.	109 30	Coll. per O. L. Hoien ...	25 00
		Sideon Ch.	4 61	Looking Glass Ch.	79 49
		Leyndor Ch.	3 55	Oakland Ch.	30 75
		Coll. per E. B. Mer-	3 70	Riddles Ch.	14 76
		redith	5 00	WASHINGTON, \$1,454.42.	
		Garnett Ch.	2 50	Centralia Ch.	4 75
		Long Island Ch.	4 00	Winlock Ch.	2 50
		Hays Ch.	1 00	New Whatcom, First Ch.	20 15
		Hackley Ch.	1 00	Kent, P. S. Rogers.	5 00
		Vinton Ch.	1 00	Snohomish Ch.	1 00
		Parallel Ch.	6 02	For East Washington	
		Oak Creek Ch.	1 50	State Convention:	
		Norton Ch.	1 00	Wilbur Ch.	1 00
		Saron Ch.	1 67	Sherman Ch.	1 00
		Liberty S. S.	16 25	Coll. per A. M. Allyn ...	145 55
		Gem Ch.	3 70	Davenport, First Ch.	5 00
		Downs Ch.	2 50	Wenatchee, S. M. McCart-	
		NEBRASKA, \$580.29.	4 00	er	50
		Chambers Ch.	7 71	For West Washington	
		York Ch.	14 04	State Convention:	
		Omaha, Swede Woman's	3 45	Convention	1,000 00
		Soc.	2 50	Ferndale, Swede Ch.	5 00
		Beatrice Ch.	3 40	Tacoma, Immanuel Ch. .	6 13
		Tobias Ch.	5 93	Seattle, North Ch.	60 39
		S. S. (desig.)	7 00	Ballard, Swede Ch.	5 00
		Emerald S. S. (desig.)	5 00	Wilkinson collection.	1 70
		Shubert, Prairie Union S.	3 55	Northwest convention ...	183 25
		S.	15 00	Snohomish Ch.	6 50
		Wakefield, Levi Kimball.	28 00	MEXICO, \$36.74.	
		Guide Rock Ch.	7 65	Puebla Ch.	3 24
		For State Convention.		City of Mexico, First Ch. .	33 50
		Palestine Ch.		Gen'l Convention of Ger-	
		Herman Ch.		man Bapt. Chs.	2,300 00
		New England Ch.			

*Women's Am. Bapt. H. M. Society.....	3,330 63	M. C. Cocherham.....	1 00	Liberty Hill, Pleasant Hill Ch.....	6 80
For teachers in Montemorelos, Mex.....	45 00	Van Cocherham.....	1 00	W. E. Starks.....	5 00
For teachers in Mather School.....	275 00	Tillman Loud.....	1 00	Lisbon, Jonnie Bean.....	5 00
For teachers in Puerto Rico.....	135 00	James Loud.....	1 00	Rev. R. D. Malone.....	1 25
For teachers in Arkansas Baptist College.....	75 00	Jonas King.....	1 00	Rev. A. D. Johnson.....	1 00
For teachers in Coleman Academy.....	125 00	John Blackwell.....	1 00	Rev. H. Nelson.....	1 00
For teachers in Indian University.....	88 88	J. L. Baker.....	1 00	Miss Hannah Bean.....	1 00
For teachers in Atoka Academy.....	44 44	Arizona, Miss Minnie Heard.....	1 00	Lima, L. J. Nelson.....	1 00
For teachers in Provo.....	156 00	Rev. T. Heard.....	1 65	Magenta, Miss Mattie J. Wiley.....	6 80
For teachers in Fresno.....	111 12	Bienville, Miss Laura Rushin.....	5 00	Mansfield, Northwest Assn.....	8 80
For teachers in Butte.....	25 00	Samuel Rushin.....	1 00	Minden, Rev. E. Stantly.....	5 00
For teachers in Sacramento.....	40 00	Bodcan, Rev. Jordan Taylor.....	1 00	Rev. James Newman.....	5 00
For teachers in Hartsborn Mem'l College.....	425 00	Willis Hunter.....	1 00	Mrs. Atkins.....	5 00
For teachers in Jackson College.....	100 00	Redchute Church.....	5 00	New Hope Ch.....	1 00
For teachers in Water Normal Institute.....	175 00	Coushatta, Rev. A. Haughton.....	5 00	Rev. T. J. Terrell.....	5 00
For teachers in Wichita Mission.....	172 00	St. Johns Church.....	2 75	Mt. Lebanon, Rev. Ganes Chapman.....	10 00
For teachers in International School.....	39 83	Calvary Assn.....	2 50	Monroe, 10th Dist. Assn.....	5 65
For teachers in Echo Mission.....	60 00	St. Matthews Ch.....	4 25	Mulberry, John Blackwell.....	5 00
For teachers in Atoka Academy.....	222 20	Cargile, Miss Mary Madison.....	5 00	Nobton, Rev. W. A. Penn Oak Ridge, I. V. Coleman.....	1 00
For teachers in Santiago.....	66 66	Charleville, Miss Alice Gray.....	6 00	J. B. King.....	1 00
Seminary.....	949 50	Miss Emma McClanahan.....	6 20	Peter Reiley.....	1 00
WOMAN'S BAPT. H. M. SOCIETY, ILLINOIS, \$135 00.	60 00	Mrs. Clark.....	2 80	Jaob Du Bose.....	3 00
Desig.....	75 00	Miss Margaret Wagner.....	2 20	Orford, J. Perry.....	1 00
*For work in Cuba.....		Columbia, Mrs. Emma Levi.....	1 00	Pleasanton, M. J. Banks.....	5 00
Total.....	\$97,546 87	Christon, Mt. Zion Ch.....	4 00	Miss Emma Banks.....	5 00
HOME MISSION MONTHLY.....	370 05	D'Arborne, Prof. L. W. Winder.....	5 00	Pelican, Rev. A. West.....	1 00
BULLETIN.....	97 46	Delhi, Miss Mary Ishman.....	5 00	Ringgold, Rev. A. D. Johnson.....	15 00
ANNUITY FUND, \$6,800.00.		Mrs. C. L. Morgan.....	5 00	Miss Pinkey Roberson.....	1 00
Nantucket, Mass., A Friend.....	500 00	Charles Oshman.....	1 00	F. K. Roberson.....	1 00
Hamilton, N. Y., Harriet W. Onderdonk.....	2,000 00	Des Arc, St. Joseph Ch.....	6 75	Ruston, New Hope Assn.....	11 45
Fredonia, N. Y., Eli Davis.....	100 00	S. Dennis.....	1 00	Rev. Charles Wilson.....	1 00
Virdeon, Ill., Mrs. Alice Francis Utt.....	1,000 00	W. L. Lee.....	1 00	Women's Mission of L. H. Assn.....	2 50
Monongahela, Pa., Miss E. J. Collingwood.....	500 00	Joseph Releford.....	1 00	Miss Belle Wilson.....	1 00
Norristown, Pa., Ellen M. White.....	500 00	Doyling, Deacon Flex.....	5 00	Prof. S. Powell.....	1 00
Albion, N. Y., A Friend.....	100 00	Dubberly, S. S. Con. of Northwest Assn.....	50 00	Charles Lewis.....	1 00
Deposit, N. Y., Mrs. J. L. Smith.....	100 00	Northwest Assn.....	19 00	Miss M. L. Wilson.....	5 00
Homer, N. Y., Two Friends.....	2,000 00	Rev. Thompson.....	7 50	Miss A. A. Wilson.....	6 00
DONATIONS RECEIVED AT INSTITUTIONS.		Rev. J. R. Moore.....	5 00	L. A. Anderson.....	24 55
For Coleman Academy, La.:		Henry Ary.....	5 00	George Lewis.....	1 00
ARKANSAS.		J. B. Lowe.....	5 00	D. D. Daniel.....	1 50
Junction City, Liberty Hall Assn.....	10 00	Prof. S. B. Belton.....	5 10	St. Maurice, Miss Elizabeth Powell.....	1 00
Rev. A. J. Jackson.....	4 60	Miss Laura Parker.....	1 00	Miss Hannah Powell.....	1 00
Miss Georgia Thompson.....	5 00	Prof. J. S. Clark.....	5 00	Miss Katie Johnson.....	1 00
G. T. Gray.....	3 00	Galilee Ch.....	3 05	San Patio, R. E. Jacob.....	5 00
LOUISIANA.		East Point, New Star Ch.....	2 10	S. J. Jacob.....	1 00
Arcadia, J. P. Philip.....	1 00	Jerusalem Ch.....	2 30	Saling, Nelson King.....	1 00
Prof. A. Scott.....	5 00	Grand Cane, Ephraim Tyler.....	1 00	Sparta, Women's Home Mission.....	1 00
R. T. Garnet.....	1 00	Gibland, O. L. Coleman.....	55 00	Jerusalem Ch.....	5 05
Miss Hattie W. Scott.....	5 00	Rev. P. P. Mellon.....	27 00	Sterling, St. Paul Ch.....	6 30
Miss Mattie L. Scott.....	5 00	Rev. E. B. Muga.....	32 60	Shreveport, Rev. J. B. Green.....	5 00
Tom Roberson.....	1 00	Rev. G. W. Smith.....	21 00	P. Lewis.....	1 00
R. T. Garner.....	1 00	W. F. Hank.....	6 00	Simsboro, Rocky Valley Ch.....	5 10
Allenton, S. P. Nelson.....	15 50	Jack Hewitt.....	5 00	District of L. H. Assn.....	9 05
J. W. Bailey.....	5 00	S. S. Con. of Gunspring Assn.....	5 00	St. James Ch.....	5 00
H. Nackwell.....	1 00	Mrs. M. A. Coleman.....	37 50	Miss Delia Faison.....	1 20
Athens, M. S. Write.....	1 00	R. P. King.....	2 50	Fellowship Ch.....	7 00
Alberta, G. W. Davidson.....	1 00	W. V. Hewitt.....	1 00	Miles Cranford.....	1 00
Willie Jackson.....	1 00	Rev. G. W. Smith.....	1 00	Joseph Faison.....	1 00
B. P. Blackwell.....	1 00	C. P. Philip.....	1 00	T. J. Jones.....	1 00
Miss Rachel Davidson.....	1 00	David Jones.....	1 00	B. A. Howard.....	1 25
Homer Davidson.....	1 00	Miss M. C. Candler.....	5 00	T. A. Howard.....	1 00
John Cocherham.....	1 00	B. G. Hewitt.....	5 00	Rev. E. L. Faison.....	10 00
		Rev. S. Gipson.....	1 00	J. H. Peoples.....	1 00
		Frank Williams.....	1 00	Miss S. P. Parker.....	5 25
		Rev. Walter Gibson.....	1 00	Harry Livingston.....	1 00
		Miss Angie Lewis.....	5 00	Levi Livingston.....	1 00
		W. M. Jackson.....	5 75	Fellowship S. S.....	1 00
		District W. & W. Assn.....	25 00	Taylor, Rev. Allen Frazier.....	50
		Haynesville, Miss Carrie Dozier.....	1 00	Pine Grove Ch.....	5 00
		Homer, Miss Maggie Jones.....	5 00	Trenton, Miss O. J. Boley.....	9 50
		F. T. Jones.....	1 00	Miss O. E. Head.....	5 00
		Prof. R. F. Mayfield.....	1 00	Rev. W. G. Head.....	6 00
		Miss Cornelia Allen.....	1 00	Women's Miss. of Gunspring Assn.....	5 00
		Knowles, R. Lewis.....	1 00	Gunspring Assn.....	15 00
		L. Malcom.....	1 00	Vernon, New Hope S. S. Convention.....	1 56
		T. J. Jones.....	1 00	W. J. Turner.....	1 00
		Rev. I. W. Jackson.....	6 50	Jeff Ford.....	1 00
		Rev. Wash Jackson.....	6 00	A. W. Wiley.....	1 00
		Lake Village, Arger Williams.....	1 00	Mary F. Wiley.....	8 00
				F. H. McDonald.....	1 00
				Miss Eliza McDonald.....	1 00
				Winnsboro, Mr. Jones.....	1 00
				MISSISSIPPI.	
				Clarksdale, A. L. Yates.....	5 00

Prof. J. B. Yates . . .	5 00	Elberton, Savannah River Assn	6 07	Baptist State Convention	16 20
Durant, Rev. H. W. Bowen, D. D.	1 00	Hutchins, Jeruel S. S. Convention	115 80	Homa Path Union of Little River Assn.	15 00
TEXAS.					
Simpson, Simpson (Tex.) Assn	7 50	Monroe, Northwest Assn. New Hope S. S. Convention	13 60	Oldfort, Burn Spring S. S.	1 00
For Houston Academy, Tex.:		Moxey, Rev. H. B. Belle, Sandy Cross, Students' Aid Society	1 47	Irwin, St. Luke Baptist Ch. and S. S.	4 94
Angleton, Mrs. Ella W. O'Bryant		Washington, Third Shiloh Assn	8 07	For Atlanta Baptist College, Ga.:	
Freeman Chapel Baptist Ch.	4 00	Mrs. Janie Johnson	4 00	GEORGIA.	
Austin, Rev. J. B. Pins, First Baptist Ch.	25 55	PENNSYLVANIA.			
Gainesville, S. S. Hinston, Mr. Blackwell	1 00	Warren, Women's Miss. Soc. Warren Bapt. Ch.	8 00	No. Georgia Assn.	6 65
Houston, Antioch Bapt. Ch.	4 05	For Shaw University, N. C.:		Western Union Assn.	5 62
J. W. Watson	1 00	Chapel Hill, L. H. Hackney	1 00	Thomasville, Broadway S. S.	3 30
Mrs. McGee	10	C. D. Hackney	85	MASSACHUSETTS.	
Isaac Nicholson	25	R. P. Wynne	1 00	Worcester, T. S. Swan	25 00
Antioch S. S.	5 00	J. H. Caldwell	1 00	MICHIGAN	
A. Parr	1 00	Charlotte, C. C. Somerville	1 00	Detroit, Miss G. L. Starr	5 00
La Grange, Ebenezer Baptist Ch.	1 00	Cedar, N. P. Dunham	1 00	Grand Rapids, Mrs. M. R. McConnell	10 00
Marshall, Miss J. V. Davidson	3 00	Durham, G. B. Perry	2 00	B. Y. P. U., Scribner's St. Ch.	12 00
Miss H. I. Finney	1 00	White Rock Baptist Ch.	10 00	NEW YORK.	
Navasota, Rev. F. L. Woodard	1 00	Franklinton, First Bapt. Ch.	2 50	New York, C. E. Milvine	30 00
Oyster Creek, Jackson Haller, Mt. Pisgah Baptist Ch.	6 00	Henderson, Middle Bapt. Assn	4 00	PENNSYLVANIA.	
Sandy Point, Rev. S. L. Willis, Pilgrim Baptist Ch.	60	Hillsboro, A. Whitted	1 00	Allegheny City, B. Y. P. U. Beth. Eden Ch.	2 7
For Bible and Normal Institute, Tenn.:		Kittrell, T. S. Burrell	1 00	OHIO.	
Covington, Rev. E. W. Hawthorne, First Baptist Ch.	10 00	A. G. Greene	1 00	Dayton, Ladies' A. Miss. Soc., First Ch.	60 00
Memphis, Rev. T. O. Fuller, Ministers' Class	1 35	Morrisville, J. H. Dunston	6 00	RHODE ISLAND.	
For Hartshorn Memorial College, Va.:		Mt. Gilead, E. W. Andrews	1 00	Pawtucket, Miss D. Phillips	1 00
Richmond, Hartshorn Mem. College, Miss Mary A. Tefft (for salaries)	42 34	Newberne, H. M. Daley	1 00	For Spelman Seminary, Ga.:	
Friends, per Mrs. Wm. Scott (for Lucy Rich)	10 00	Oxford, Rev. R. Shepard	1 00	GEORGIA.	
For Virginia Union University, Va.:		Raleigh, Wake Baptist Assn	80 00	Atlanta, Miss E. O. Wenden	1 50
OHIO.					
Dayton, Edward Canby	75 00	G. W. Perry	1 00	Mrs. E. M. Barrett	3 00
Atlanta, S. S. W. Convention	10 34	Rev. C. H. Williamson	2 00	A. Friend, Spelman Sem.	105 25
Women's Mission Club, Wheat St. Bapt. Ch.	1 00	Ridgeway, First Bapt. Ch	4 35	A. Friend, Spelman Seminary	10 00
Athens, Clarke Co. Convention	1 98	Winston, G. W. Johnson	1 00	MASSACHUSETTS.	
Ebenezer Assn.	30 00	MASSACHUSETTS.			
Women's Convention, Jeruel S. S.	9 10	North Adams, H. W. Clark	60 00	Lowell, Primary Class, 5th St. Bapt. Ch.; Bible School, by Mrs. M. J. Shattuck	18 00
I. M. B. and Ed. Convention	4 25	NEW YORK.			
Mrs. Mary Epps	1 00	Albion, Mrs. Emma Swan, Primary S. S. First Baptist Ch.	10 00	Allegheny City, B. Y. P. U., Beth. Eden Bapt. Ch.	2 75
Fifteenth Anniversary Jeruel Academy	26 81	Anderson, J. J. Hammond, Ebenezer Ch. and S. S., Union No. 1, Rocky River Assn.	22 90	North East, Independent Soc. of Baptists	4 00
Augusta, First Shiloh Assn	1 00	Union No. 1, Rocky River Assn.	24 90	RHODE ISLAND.	
Carlton, J. H. Hardy	25	Bessie, Reedy River Assn.	2 00	East Providence, Woman's Miss. Soc., First Baptist Ch.	17 50
Cranford, Jeruel Assn.	229 48	Columbia, Miss M. V. Ashton	5 00	WISCONSIN.	
		Lower Wateres Assn.	20 00	Milwaukee, Mrs. C. D. Watson	1 00
		Gethsemane Assn.	10 00		

Donations of Clothing, Etc.

Banior, Me., Y. P. M. S. of First Ch. barrel to Kansas, \$43.64.	Lima, Ohio, Ladies of Ch., barrel cash, to Missouri, \$22.50.	Fall River, Mass., Miss'g Soc., First Baptist Ch., barrel.
Fairfield, Me., W. M. C. of First Ch., barrel to Colorado, \$75.61.	Kirkwood, Mo., Ladies' Soc. of Wetzel Mem'l Ch., two boxes to South Dakota and Kansas, \$33.	Warren, R. I., Woman's Miss. Soc., Baptist Ch., barrel.
Herkimer, N. Y., Wom. Missionary Circle, barrel to North Dakota, \$55.25		Warren, Pa., Warren Branch of the Woman's H. M. Soc., barrel.
Kingston, N. Y., B. Y. P. U. of First Ch., barrel to North Carolina, \$35.	TO SPELMAN SEMINARY, ATLANTA, GA.:	Coshocton, Ohio, Woman's Miss. Soc., First Baptist Ch., box.
Woodstown, N. J., Ladies of Ch., barrel to South Dakota, \$40.	South Berwick, Me., Ladies' Soc., Baptist Ch., barrel.	Total to February 12, 1901, \$452.00
Cleveland, Ohio, Ladies' Benev. Soc. of First Ch., two boxes to Indian Territory, \$147.	Saco, Me., Main St. Baptist Ch., barrel.	For the Year \$4,323.69

HOME * MISSION * MONTHLY.

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No. 4.

* * EDITORIAL. * *

Our books will be kept open until April 4th for offerings from individuals and churches for this fiscal year. Prompt remittances before that date will be greatly appreciated.



April begins a new missionary year. What shall its outcome be? That there will be toil, anxiety and seed-sowing goes without saying; we believe, also there will be progress in the work, and rich harvests for the Lord.



A New England pastor recently presented to his congregation the merits of the HOME MISSION MONTHLY, and received ninety subscriptions for it, for which he has our most gracious acknowledgment. Will not others follow his example?



We call this a Negro number because it deals very largely with our Southern work. We hope no one will fail to read it through. The article on Forty Years' Work is a compact statement of a great era. The articles written by representative Negro brethren are themselves evidences of the good work our schools have done, while the testimonials of prominent Southern white brethren shows what a tremendous impression these schools are making.

Shall the pastor smoke? No. Why not? Well, in the first place, the habit is expensive, untidy and sometimes quite injurious. The pastor should be a model. If he smokes, it gives encouragement to young men in his church and congregation to do the same; thus his influence is bad, where it ought to be good. The habit is

very offensive to many sensitive persons, and the pastor who indulges in it renders himself unwelcome in his social and pastoral calls, and thus weakens his influence. It is at best a luxury, and not a necessity. The pastor should be willing to make sacrifice for the sake of his work.



Missionary work among the Italians in this country is growing very rapidly, and on the whole very satisfactorily. The chief hindrance is the lack of suitable men to serve as missionaries. Quite a number are offering their services but, on investigation, we have found that all are not possessed of necessary qualifications; occasionally impostors seek employment. We suggest that in all cases churches shall confer with the Home Mission Society before employing any Italian as a missionary who is not thoroughly known to them. Rev. A. B. Bellondi will be able in most cases to give definite information regarding the trustworthiness of any one seeking employment as an Italian missionary. He can be addressed at this office.



The Home Mission Bulletin is a new publication by the Society designed to meet the demand for an inexpensive and interesting periodical about the Society's work. It contains sixteen pages, is illustrated, is full of facts and incidents from the fields, and is published quarterly, in January, April, July and October, for the remarkably low price of ten cents per year for one copy; or five cents in clubs of five and multiples of five; *i.e.*, five copies to one address, twenty-five cents; twenty copies, one dollar, etc. It is being re-

ceived with great favor, as shown by the fact that in three months from the first issue, its subscription list approaches ten thousand. This is not intended as a substitute for the HOME MISSION MONTHLY, but rather as supplementary thereto for wider circulation in the churches, young people's societies and Sunday schools. We want a large club for the *Bulletin* in your church.



To complete files, the following Annual Reports are greatly needed: 1838, 1859, 1870, and 1895. Friends who have copies of these dates, which they no longer desire for their own use, will confer a special favor if they will forward them to the Rooms.



The executor of an estate recently paid to our Treasurer the sum of Twenty thousand dollars, which had been bequeathed by the testator to "The American Home Missionary Society." This was the name of the Congregational Society, and the question arose whether the bequest was not intended for that Society. It was shown, however, that the deceased was a Baptist, was accustomed to give to our Society, and evidently intended this large bequest for us. On this showing, our Congregational friends promptly and cheerfully conceded that the money was for us and not for them. The mistake arose from omitting the word "Baptist." When you make your will, kindly insert the proper corporate name, as follows:

"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."



Read the testimony of representative white men in the South regarding the value of the educational work done for the Negroes by the American Baptist Home Mission Society. We have reason to believe that these brethren fairly rep-

resent the prevailing public sentiment among intelligent Baptists in the South who have had opportunities for observing the work of our schools. Their testimony is valuable and welcome.



We ask the especial attention of our readers to the earnest plea made by a number of our colored brethren for a continuation and enlargement of the missionary and educational work prosecuted among their people by the American Baptist Home Mission Society. These men speak out of the fullness of their hearts, and with a knowledge of the situation born of wide observation and life long experience. We do not believe that the Baptists of the North, who for nearly forty years have worked so nobly for the uplifting of the Negroes, have any thought of abandoning the work so splendidly begun. We do not believe there is any decrease of interest in this great enterprise on the part of the older members of our churches, who knew something of slavery and of the Civil War, and who have watched the progress of the Negroes upward since emancipation. We think it, however, very desirable that the younger generation of men and women who have grown up since the war, who have known nothing of slavery, and have only vague conceptions of its terrific influence upon the Negroes should be led to study the condition of things that exist in the South to-day, and to realize how great an opportunity is afforded for doing good by helping on the missionary and educational work among ten millions of American citizens, nearly two millions of whom are members of Baptist churches.



Near the beginning of each fiscal year it is customary to make a very careful estimate of the receipts which can be reasonably hoped for during the year. With this as a basis, a schedule is made out of work that may be safely undertaken. Necessarily, provision must first

be made for the fixed expenses of administration, and of carrying forward the missionary and educational work already in progress, before any provision can be made for new work. The demands this year for an advance both in missionary and in educational work are unusually numerous and urgent. It is the most earnest wish of those charged with the responsibility of planning for the future that the way may seem clear for undertaking a portion at least of the new work so imperatively demanded. The Society can only spend the money that may be entrusted to it by those who love the Master's cause.



In compliance with our intimation that we are not afraid of criticism, several correspondents have, in the most friendly spirit offered suggestions regarding the MONTHLY which have received our most careful and grateful consideration. One correspondent doubted the wisdom of printing Dr. Williams' address on "The Pastor in his Study," while two others were very emphatic in thanking us for publishing it.



We again beg to remind our readers of the forthcoming Anniversaries to be held at Springfield, Mass., from May 22d to 27th. We hope to see an unusually large attendance. In addition to the regular interesting programs there will be presented and discussed some questions of very general interest to the denomination.



THE ELEMENT OF TIME.

There has been a good deal of discussion in the public press regarding the progress made by the Negroes since their emergence from slavery at the conclusion of the Civil War. On the one hand, very extravagant statements have been made, such as that no people has ever made such wonderful progress in the same length of time; on the other hand, there are those who take a very pessimistic view of the situation

and insist that little or no progress has been made. Neither statement is correct. That the Negroes have made progress is certain, but that it has fallen far short of the expectation of some of their most sanguine friends must also be admitted. In forming a judicial opinion on so important a matter as the progress of a race, now numbering ten millions, from the degradation of slavery, it is important to give due consideration to the element of time. Our own civilization, in which we take such pride, is the product of many centuries; nearly a thousand years have elapsed since the stirrings of a new and a better life appeared among our ancestors in England. We are the heirs of the ages. When we compare the present condition of the Negroes in this country with that of white people in point of intelligence, morality, religion, industry, thrift, philosophy, science, art, we must remember that only thirty-five years have passed by since they were recognized as men and women and had offered to them the opportunity of achieving for themselves a place among civilized peoples. In the life of a nation, thirty-five years is a very short space of time.

It is conceded that, ordinarily, twenty-one years is not too long a time for the acquisition of a thorough education by a young man who aspires to a high position among men of culture. There are five years of home-training under his mother's guidance; a year in the kindergarten; two years in a primary school; three years in a grammar school, four years in an academy or high school; four years in college, and two years, at least, in post-graduate work. This is not considered too long a period for thorough scholastic training, and multitudes of young men add to this other years of study or of travel before they feel prepared to enter seriously upon life's work. The number of Negro men of the present day who have had the advantage of twenty-one years of consecutive training is very small. Possibly a

score or two would exhaust the number. Careful home-training was not to be expected in the rude cabin of the lately freed slaves; kindergartens are even yet almost unknown among them; all the earlier stages of education have been broken and unsatisfactory; most of those who have gone to college have done so with insufficient preparation, and very few college graduates have pursued post-graduate studies. It is manifest, therefore, that we cannot expect to find any considerable number of Negro men who can be reckoned as men of broad culture as compared with multitudes of white men who have had superior advantages.

Twenty-five years is not too long a time to allow for a man, after leaving school, to accomplish his best work and show of what caliber he is. Some men achieve distinction earlier in life; but a quarter of a century is short enough to allow for a class of men to vindicate their right to recognition as men of power and leadership. When this element of time for achievement, after the completion of preparation for life's work is considered, it will be seen at once that the Negroes have had no opportunity to show what education will do for them. Only thirty-five years have passed since the days of slavery. During the first ten years of freedom, the opportunities for education were of the most primitive kind. Even if a new generation had entered upon a thorough course of preparation, embracing twenty-one years, they would now just be completing their training and only entering upon life's work and would have a right to claim the time which is allowed to white men within which to vindicate their claim to manhood, and their right to respect as men of power.

Therefore, to compare the so-called educated class of Negroes with the educated class of white people, to the great disadvantage of the former, is unjust to them, and is lacking in judicial fairness. Let us be fair; let our judgment be just. Give

the Negroes the same opportunities for education as are enjoyed by white men; give them the same opportunities to use their education enjoyed by white men; give them the same length of time in which to do their life-work which is required of white men; and then judge between the two. Even then, unless allowance is made for heredity and environment, the judgment may be unjust to the Negro.



WHAT THE AMERICAN BAPTIST HOME MISSION SOCIETY HAS DONE FOR THE NEGROES.

It is now nearly forty years since the beginning of the late civil war. The opening gun at Sumter was the death-knell of American slavery. It called a new race into being, and summoned the American people to new duties and responsibilities. The American Baptist Home Mission Society was one of the first Northern organizations to respond to this new call. It may be worth while, as we enter upon a new century, to look back upon nearly four decades, and recall briefly what the Society has done for the Negro Baptists of the South.

1. It came to their aid even before their shackles were struck from their limbs, while they were yet in bondage, poor, helpless and despised, and during all the years that have gone by since, it has been their fast and unfailing friend. It has played the part of a good Samaritan.

2. It has supported among them a body of devout, consecrated, self-sacrificing, intelligent, sympathetic, heroic men and women, like Tupper, King, Tefft, Corey, Miss Packard and others, who have given their lives unreservedly in their behalf.

3. It has labored in season and out by all means within its reach, to provide for them a body of intelligent, godly men and women of their own race, who, as preachers and teachers, should labor among them as leaders and guides.

4. It has steadily cultivated the missionary spirit; all of its teachers have been essentially missionaries; its schools have been evangelical agencies where thousands of pupils have been converted, and through its teachers, its students and the missionaries appointed by it, it has promoted in all practicable ways the revival spirit; it has been one of the potent factors under God of that marvellous spread of Christianity among the Negroes of the South, one of the wonders of the missionary century, resulting in the increase of Negro Baptists from about four hundred thousand at the close of the war to the reported number of one million eight hundred thousand at the present time.

5. It has established and maintained among them a series of schools with preparatory, academic, collegiate, normal and professional courses of study in important centers where tens of thousands of their youth have received a training to fit them for their new duties and responsibilities in home, church and state. They could not have done this themselves.

6. It has encouraged them in every possible way in their efforts at self-help. More than half the schools aided by the Society have Negro trustees, Negro faculties; are owned and controlled by the Negroes absolutely, with no interference or dictation from the Society.

It has cherished a peculiar affection for these independent efforts of the Negroes to establish, develop and maintain their own schools. It has provided expert superintendence for them; has furnished them approved school records and audited their books gratuitously year by year; has counselled and advised with reference to organization, administration, course of study, selection of teachers; and has repeatedly come to their rescue with liberal gifts of money, thus saving valuable school property from loss.

7. It has appointed Negroes to important positions in the faculties of its

great schools at Richmond, Raleigh and elsewhere, and has appointed them also to places of responsibility on their own boards of trustees.

8. It has devoted great care and attention to the training among them of a class of men capable of organizing and leading their missionary work. All the missionaries employed in the South are Negroes. There is not a white man among them. Through its officers, agents, and literature it has sought to stimulate the Negroes to self-consciousness, to awaken in them desires for education and character, a spirit of independence and self-reliance, and has extended to them the fullest recognition of their achievements and progress.

It has taken special pride and satisfaction in witnessing the development among them of a large and increasing body of men and women who are showing aptitude for leadership in missionary and educational work, in the organization of associations; State and National conventions; in administration of schools, editing newspapers, conducting Ministers' Institutes, and in promoting the general welfare of their people, besides filling with credit high public offices.

9. It has invited them to the closest fellowship with it in its work, welcoming them to its membership, inviting their co-operation, affording their representative men and women a place at its anniversaries where they could make their plea for their race to vast Northern audiences.

10. It has opened the doors of churches, associations and private homes where Negroes could urge their claims upon Northern beneficence and plead the cause of their people. Through its official organ, the HOME MISSION MONTHLY, it has earnestly pleaded the cause of these Negro schools as it has that of the schools owned and controlled by the Society.

11. It has already spent more than three million dollars in their behalf; the value of school property used for their

benefit is not less than one million dollars; its expenditure in their interest at present exceeds one hundred thousand dollars a year. It has aided in erection of a good number of meeting houses.

12. It has, for nearly forty years, pleaded their cause in the North by public addresses, sermons, books, pamphlets, newspaper articles, and leaflets almost without number. It has enlisted in their behalf a host of able advocates.

13. It has recognized their manhood and steadily insisted that because they were men and women, made in the image of God, our brethren, American citizens, they were entitled to the same rights and privileges precisely, as any other class of citizens.

14. It has resisted race prejudice, pleaded for justice and righteousness in the white man's dealings with them, and has lifted its voice in emphatic protest against the great iniquity of lynching.

15. It has sought in all feasible ways to awaken among the white people of the South an appreciation of their responsibility and their privilege of lending a hand in uplifting a race bound to them by many ties, and having claims upon them for kindly service.

16. By the character of the schools which it has maintained, the class of men and women who have been trained in them—their nobility of character, their grade of scholarship, and their efficiency in life—the Society has compelled public recognition of the essential manhood and womanhood of the Negro, and demonstrated beyond peradventure their capacity for education.

17. It has encouraged the maintenance at public expense in the Southern States of a common-school system, where Negro children should have the same opportunities and privileges as white children.

18. In its scheme of education, it has held constantly before it lofty ideals, insisting that there should be presented to the Negroes opportunities for the high-

est and broadest culture, and claiming for them as men and women the right to such an education as would secure to them not only skill and handiwork in trades and industries, but also the development of character and the unfolding of their highest and noblest powers.

19. In its higher schools it has aimed to provide for the broadest culture practicable, seeking to develop in the Negro whatever of talent he might possess, and putting into his hands the key that would open to him avenues of usefulness as a preacher, a teacher, a lawyer, a physician, an editor, a public official, a skilled mechanic, or in whatever capacity his aptitudes best fitted him to succeed. It has maintained that culture is colorless, and insisted upon the best educational facilities for the Negroes.

20. While emphasizing in its schools and school-work the dignity of manhood, the importance of character, the urgency of competent leadership of men of developed thought-power, men of mind—it has not overlooked the importance of industrial education and manual training. So far as its means have allowed, it has incorporated both these ideas into each of its schools.

21. In the whole matter of administration of its educational and missionary work for the Negroes, the Society has had before it the one great object of doing what it thought was best for them; its schools were built and maintained exclusively for them; its missionary work was done for them; all its appointments of agents and teachers have been with a view to the highest benefit of the Negroes. Its whole administration has been unselfish and altruistic.

22. It has sought in all its educational and missionary administration among the Negroes to develop among them, so far as possible, a missionary spirit, involving a sense of their stewardship, and to foster habits of systematic Christian beneficence. It has urged them to build

their own meeting-houses, support their own pastors, provide so far as possible for the education of their own children, to support their own institutions and to contribute to home and foreign missions as well as to do whatever lay in their power for the benefit of orphans, the aged and the sick. The Society has never asked a dollar from them for its own use, and all that it has received from them has gone at once directly into the work carried on for their benefit, and this has been supplemented by the large gifts from its own treasury.

23. It has striven to promote a spirit of harmony and good-will among themselves, and between them and the white people North and South. It has been a peacemaker and a helper.

The Society has not been able to accomplish for them all that was desirable, partly for the lack of funds and partly for the lack of hearty co-operation and even opposition on the part of some of the Negroes themselves, but it looks back upon nearly forty years of history without self-reproach, but with pride and satisfaction. If as much can be done in the next forty years as has been already accomplished, the condition of the Negro in this country will be vastly ameliorated.

In union there is strength. There is still great need of sympathy in their misfortunes and in their struggles, and counsel in their perplexities. Their progress upward is beset with increasing difficulties.

The Society stands ready to-day to continue this great work, fully convinced of its importance, and its urgency, and it invites the sympathy, confidence and co-operation of the Negroes themselves.

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Hon. Judson W. Lyons, Register of the United States Treasury, is a fine example of what Negro boys can do and become by such aid as is rendered to them in the schools of the Home Mission Society. He was born in Burke County, Ga.,



August, 1858. His mother sent him to a private school four years, from 1867 to 1871; after studying a year in night school, in 1872, he entered the Home Mission school at Augusta, Ga., now the Baptist College, at Atlanta, where he spent six years. He helped to support himself in school by giving instruction to servants in the Young Ladies' Seminary during the school year, and during the vacation, teaching in country schools in South Carolina and Georgia. In 1883, he entered the Howard University Law School in Washington, D. C., and after graduation was admitted to the bar in November, 1884, after a rigid examination in open court, being the first colored man admitted in the State of Georgia. In 1892, he conducted a successful suit against the East Tennessee, Virginia and Georgia Railroad for damages done by a mob to colored Baptist clergymen traveling on the train to attend their National Convention at Indianapolis.

A vacancy having occurred in the office of Register of the United States Treasury, by the death of ex-Senator B. K. Bruce, Mr. Lyons was appointed to fill the place. He has discharged the difficult and delicate duties of his high office in a very efficient and exemplary manner.

OUR SCHOOLS FOR THE NEGROES.

The American Baptist Home Mission Society began its educational work for the Negroes in 1862, the second year of the great Civil War. The work has steadily grown from the beginning, until it has reached very large proportions. Those schools which are owned and entirely managed by the Society are located at the following important centers: Richmond, Va.; Raleigh, N. C.; Columbia, S. C.; Atlanta, Ga.; Nashville, Tenn.; Jackson, Miss., and Marshall, Texas.

While each school has its own distinct individuality and has been shaped partly by the special circumstances of its environments, they have all had a common origin, have a common aim, and have many points of resemblance.

1. They began in the most primitive fashion. Lumpkins jail in Richmond; a Negro cabin in Raleigh; the damp, dark basement of the Friendship Church in Atlanta, were the best accommodations that could be had for the work in those cities, and are fairly representative of the whole. Few books and less furniture; no blackboards or charts, or apparatus of any kind. Many of the pupils were elderly people, unable to read or write, and the instruction given to them was necessarily of the most elementary kind.

2. The pioneers in this work, such as Corey, Tupper, Phillips, King, Packard and Giles, were necessarily compelled to make use of such material and means as the occasion furnished. Their spirit was essentially a missionary spirit; their prime aim was to exert religious influence, and their effort was directed towards winning the confidence and affection of their pupils, and giving them a start in the all-important work of intellectual training. None of them had had previous experience in such labors, and they were obliged to use their best judgment in doing from day to day what needed to be

done. They could not build according to any well-devised plan.

3. They labored under the most distressing circumstances. Their pupils were of the crudest sort, utterly unused to study, and having the most fantastic notions of what constituted an education. They were to a large extent ostracized from society and forced to find their association almost wholly with the unfortunate people whom they taught. Their schools grew rapidly in numbers of pupils and in demands for facilities and teachers, while the money furnished to them was always below their necessities.

4. The first buildings erected were small, cheap, oftentimes poorly built, inadequate and unsuited to their purposes, but were the best that could be had.

5. The schools have steadily improved in the age, attainments and general character of the pupils; in their classification; in the arrangement of the studies; in the facilities for work; in the number of teachers; and in their general spirit and tone.

6. The schools have adhered very closely to their original purpose as missionary agencies, designed primarily to train teachers and preachers. This has been done chiefly through the instrumentality of the common English branches. Thousands of students have gone out from them after a residence varying from a few months to as many years, and have very generally been greatly aided in their life work of teaching and preaching by the training which they had received, especially by the moral uplift given to them.

7. The natural process of differentiation has gone on until to-day there are preparatory, academic, normal, college and theological courses, besides nurse training, pharmacy, law and medicine. The work done in these various departments, while not of the highest order,

and while probably not to be compared rigidly with similar work in the best grade of Northern schools, colleges and professional seminaries, is, nevertheless, practical, reasonably thorough, and will compare favorably with similar work in the same grades of Negro schools through the South. It is probably of a higher order than much of the public school work in the South of similar kind, and in some instances certainly it is not inferior to the work done in higher-grade Southern white institutions.

8. From the beginning the schools have incorporated more or less of the industrial feature, but in none of them, owing almost entirely to the lack of money, has this department been fully developed. The principals of the schools have given a great deal of thought to manual training, have urged its importance, and pleaded for facilities, and teachers for carrying it on; but owing to the financial limits of the Home Mission Treasury, it has been impossible to meet these demands.

9. The schools have had nearly forty years of exceedingly valuable history; while the principals and other teachers connected with them have acquired a knowledge of the situation and experience in work and administration of very great value. Mistakes have been made, as was inevitable, but on the whole, the history has been a very creditable one. It is of the utmost importance that this history should be conserved, this experience utilized, the mistakes of the past avoided, and that the schools should be so equipped with buildings, apparatus, furniture, libraries and teachers as to enable them to meet the new requirements that come to them with the new century. Forty years have wrought a wonderful change in the kind of work these schools are called upon to perform.

10. It will be a comparatively simple matter if the money can be had, for a wise superintendence to adapt these schools to

the new requirements, and mold them to any wise ideal; they are plastic, and will readily adjust themselves to new conditions.

11. The schools cannot stand still. They must advance or suffer great detriment. For them to stop where they are would be a case of arrested development.

12. The amount of capital now invested in these schools, in ground, buildings, apparatus and libraries, at a conservative estimate, exceeds one million dollars. In most cases the campus comprises very valuable land, which is gradually enhancing in value.

13. The cost of maintaining these schools, considering the character of the work done, is very low. It is surprising that we are able to secure the services of such men and women as teach in these institutions at the salaries that are now paid to them. Already the question is forcing itself to the front, of paying larger salaries if the present character and grade of instruction is to be maintained.

14. It ought to be especially emphasized that each of these schools is pre-eminently a training school of character, for the development of a high type of manhood and womanhood. The Bible is not only used as a text-book, but is made the basis of the entire moral and religious instruction and atmosphere in the schools. Special attention is paid to the formation of right habits, and very few pupils leave the institutions before making an open profession of Christianity.

15. The one all-important function of these institutions, the work to which they must give their strength for many years to come, is that of raising up a competent leadership; men and women who can think; who are independent and self-reliant; who can persuade and lead their people; they should be men and women who are themselves models and examples of what their people can and ought to become; especially should they be per-

sons capable of teaching and preaching. No modification of their curriculum or their spirit and purpose should be allowed to interfere in any manner with this as the supreme purpose of their existence.

16. The influence exerted by these institutions is manifold. Primarily they affect the pupils who are under instruction, molding their characters; multitudes of these students after leaving the institution become teachers, and thus greatly extend the influence of the institutions. The schools also influence in a very marked degree the schools owned, controlled, and managed by the Negroes. These already outnumber those controlled absolutely by the Home Mission Society, and some of them have developed into vigorous, aggressive, useful institutions. Very naturally they follow closely in the line of the older schools. The great central schools maintained by the Home Mission Society exert an influence directly upon similar institutions maintained by other denominations, stimulating them and aiding them in their progress. They exert a healthful influence upon all State institutions established and maintained for the benefit of the Negroes. Besides all this, the Negro schools of the Home Mission Society are exerting a tremendous influence for good upon colleges and academies maintained in the South for the benefit of white people. Very naturally, the whites are unwilling to have the schools for their children inferior to the schools for the Negroes.

17. If these schools were each and every one fully developed, provided with buildings, apparatus, libraries, teachers and endowments, still the facilities afforded by them to the Negro young men and young women for obtaining practical, liberal culture would be immeasurably below those afforded by Northern institutions to white young men and young women. Educational facilities in the

North, including as they do a magnificent and gradually perfecting common-school system, with kindergartens, grammar schools, high schools, industrial schools, normal schools, colleges and universities—besides the great and rich universities, such as Harvard, Yale, Brown, Columbia, Princeton, Cornell, Michigan, Chicago, and others—bring the broadest and highest culture within the reach of great masses of young men and young women, and enable them to acquire such an education as the twentieth century demands. Compared with these, the facilities offered to the Negro youth of the South are meagre and pitiful; and yet there seems to be no reason why there should be this lamentable difference.

18. The disparity between the educational facilities for the Negro Baptists and those for Northern white Baptists is made painfully manifest when consideration is given to the specific work of providing an educated ministry. There are in the North less than one million white Baptists. To provide a competent ministry for these there are five well-equipped, amply endowed theological seminaries—Newton, Crozer, Hamilton, Rochester and Chicago. In addition to these, Baptist students are welcomed in all the evangelical theological seminaries of other denominations. There are in the South 1,800,000 Negro Baptists—nearly double the number of white Baptists in the North—and to provide these with an educated ministry there is one Baptist Theological Seminary, at Richmond. This solitary school as at present equipped and managed, is utterly insufficient to meet the demand for an educated Negro ministry. It ought to have, and should have at an early day, not less than three hundred students, and even then the demand for educated preachers would far outrun the supply.

Pains are taken in all of the schools to give the young men, even in the earliest stages of their education, a

knowledge of the English Bible, and such general training as will, in some degree, aid them in the work of the ministry. In addition to this there is at each of the schools a short course in Theology designed for English students who are not prepared or able to pursue the fuller course of Theology presented at Richmond.

19. It is especially noteworthy that these and similar institutions founded by Northern beneficence offer to the great mass of Negroes their only opportunity of securing a liberal education. All white Southern schools are closed against them; very few of them can or will come North for their education. If our schools do not provide for their higher culture and for the training of competent leaders, they will be left almost entirely without them.

20. The work already accomplished by these institutions during a comparatively very short period in the upward progress of a race from the depths and degradation of slavery, has been of the highest worth. The schools are today well organized, are crowded with pupils, are exerting an influence which may well be characterized as admirable. It is deep, far-reaching and permanent. The schools are worthy of sympathy, support, encouragement and enlargement.

21. If these schools are to be permanent and put beyond peril their endowment is absolutely necessary. They cannot wholly be left to the uncertainties of annual contributions. Even with endowment they will need missionary aid.

22. In addition to the schools for the Negroes exclusively managed by the Society, there are a number owned and controlled by the Negroes themselves. These are located at Louisville, Ky.; Selma, Ala.; Little Rock, Ark.; Macon, Mo.; Jacksonville and Live Oak, Fla.; Gibsland, La.; Augusta, Americus and Athens, Ga.; Memphis, Tenn.; Hampton, Va.; Winton, N. C.; Hearne and Houston, Texas. All of these have received lib-

eral aid from the Home Mission Society in the purchase of property, erection of buildings, providing apparatus and furniture, and in the support of teachers.

The relations of these schools to those managed entirely by the Society are cordial and intimate; many of their students passing to the higher schools for the completion of their studies.

23. In this connection mention should be made of the important institution at Bacone, Ind. Ter., having for its special purpose the training of preachers and teachers for the Indians.

24. The whole amount of money expended by the Society during nearly forty years, chiefly for educational work among the Negroes, is about three million dollars. The aggregate value of property in its own schools is about one million dollars. The total number of pupils enrolled in all the schools receiving aid from the Society exceeds five thousand.



NOTE.

The following testimonials regarding our work among the Negroes, given by representative Southern white men, are very significant and noteworthy.

TESTIMONIALS.

As general manager of the Peabody and the Slater Education Funds, for nearly twenty years, I have had ample and frequent opportunities for examining the educational work of the American Baptist Home Mission Society among the negroes of the South. It has been a religious and civilizing agency of great, I may say, incalculable, usefulness. I do not see how any patriot or Christian can fail to desire earnestly a continuance and enlargement of such work. What is imperatively needed at the South is a better class of teachers and preachers. The Institutions in Richmond, Raleigh, Columbia, New Orleans, Nashville, Marshall, etc., I can commend warmly. I regard the Spelman Institute at Atlanta as one of the best schools in the South for the mental and moral training of the Negroes.

HON. J. L. M. CURRY.

WASHINGTON, D. C.

I have had special opportunities for knowing the character and value of the educational work done by the American Baptist Home Mission Society among the Negroes of the South. It is great in quantity and blessed in quality. Thousands of Negroes have received general intellectual training under the best Christian influences, while many have been lifted to very high culture which has equipped them for leadership among their race. I hardly know how to express the appreciation and gratitude I feel for the pious patriotic and philanthropic contributions and activities of my brethren of the great North for the temporal and eternal well-being of our "brother in black." The Negro problem is largely a Baptist problem. And the Baptists are daily and satisfactorily solving it. Years must elapse, however, before the brotherhood can allow to lessen one whit its anxiety or aid on the Negro's behalf. Indeed the work should be enlarged to meet the multiplying needs of a rapidly increasing Negro population who must be the wards of the denomination for a century to come.

With all good wishes,

Cordially yours,

W. W. LANDRUM, D.D.,

Pastor First Baptist Church.

ATLANTA, GA.

I have no means of making an estimate of the work done by the American Baptist Home Mission Society among the Negroes of the South, but I hesitate to think what the conditions would be but for the beneficent operations, both missionary and educational, of the Society.

The work of the Society has been remarkably effective because the colored people were already in a large measure favorably disposed to Baptists. I do not think that it is boastful to say that it appears that the moral and religious destiny of the colored people in the South may be affected more readily by Baptists than any others. We do not have to convert them to our position, but having them already persuaded that we are their true brethren in faith and practice, we have only the work of training and culture.

In this work, the American Baptist Home Mission Society has played a magnificent part. Its schools, missions and evangelists have uplifted the whole Negro population—not simply at points here and there, but by taking the more promising members of the race and equipping them for leadership, as teachers, preachers and professional men, it has reached well-nigh the whole mass.

Sometimes there appears an inclination to appreciate manual training of colored youths at the expense of higher education. I am very much in favor of manual training; but, at the same time, the work of Shaw University, in giving the Negro race men of education, of broader minds, higher ideals and more dignified bearing for exemplars to all their fellows, is too close at hand for me to be unmindful of it.

The North Carolina Negroes are said to be foremost of all. If this is so, Shaw University deserves no little of the honor.

The Negro race in the South has improved wonderfully since emancipation. It is still afflicted with poverty; its morale cannot yet be said to be high; there are demagogues in politics and quacks in pulpits. But, all in all, they have advanced wonderfully. The percentage of illiterates has rapidly decreased; the number of church members has steadily grown; Sunday-schools have spread far and wide; there are many really capable preachers and teachers; the number of physicians and lawyers is growing every year, and the property-holders of the race increase in good ratio.

I have no hesitation in saying that, giving due credit to other institutions of Baptists and others, North and South, the American Baptist Home Mission Society has had a large part in this progress. I think its experience and its plants here in the South fit it to do a great deal more and a great deal better work henceforth.

The co-operative plan is, I am glad to say, working admirably in North Carolina. Would that it covered the entire South!

Not only am I persuaded that the results of the Society's efforts justify and demand the continuance of the work, but I am earnestly hoping that Baptists, South and North, may see their way clear to join hands in this work, to which each of them has a peculiar contribution to make, and in which the interests of both are involved. It is one work in which we all ought, by all means, to work together. It is a greater work than we think, involving the most vexed of our national problems. If we would measure up to it as we ought, we should not only join hands heartily, but greatly increase our gifts.

J. W. BAILEY,

Editor of Biblical Recorder.

RALEIGH, N. C.

I cheerfully bear testimony to the great good that has been done among the Negroes of the South through the efforts of the Ameri-

can Baptist Home Mission Society. I think the results obtained not only justify a continuance of this work, but an enlargement of it. In this connection, I beg to express my sincere love for the great Society, and my earnest appreciation of the magnificent work it has done and is doing for the religious advancement of our brother in black.

J. B. CRANFILL, D.D.,

Editor of the *Baptist Standard*.

DALLAS, Tex.

The work of the American Baptist Home Mission Society among the Negroes of the South has been a great help to the Negroes and a great blessing to our land. It began at a time when they could not help themselves and when the white Baptists of the South were not able to do much and when the public school system of the different States in the South had not been put into operation. For many years these schools, established and fostered by Northern philanthropists, were the only places where the Negroes could receive any advantages in schools of high grade.

These schools have done a great deal of good in training teachers and ministers who have gone out and done much in teaching the children and in developing the churches. Benedict College in Columbia is one of the best managed schools in the State and it is doing great good in many ways. I rejoice in its prosperity and growth.

I am convinced that the results already obtained in connection with these schools will justify the continuance and the enlargement of the work. The money invested in these schools is bringing in large and rich returns to the State and to the cause of religion, and I shall rejoice to see these schools continue to enjoy the support of the Society and the generosity of large-hearted men and women who have helped so liberally in the past.

I believe in the missionary and the educational work of the American Baptist Home Mission Society among the Negroes of the South, and pray God's blessing upon the Society and its work.

A. J. S. THOMAS,

Editor *Baptist Courier*.

GREENVILLE, S. C.

FORM OF A 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."

Reasons why the American Baptist Home Mission Society should Continue Its Missionary and Educational Work among the Negroes in the South.

BY C. S. DINKINS, D.D.

President Alabama Baptist University.

Two very serious and vital questions: *First*, Why should the American Baptist Home Mission Society continue to aid the Negroes in missionary and educational work? *Second*, What would be the effect if the Society should entirely withdraw from this work?

I. In answer to the first question, I would say the Society ought to continue to aid us:

First—Because our Lord and Master, the Great Head of the Church, has commanded his followers to disciple all nations and to teach them. The Negro is included in "all nations." While many thousands of Negroes are professed followers of Christ, there are many other thousands who are not. Of those who are Christians, there are thousands and thousands who are ignorant of most of the fundamental principles of Christianity. Who are to teach them these principles? We have comparatively few among us competent to do this work. In Alabama, we have less than one-half dozen pastors who are college graduates. There are not more than four or five pastors who are graduates from any regular theological seminary. There are not more than twenty-five pastors in Alabama who are normal graduates, and yet we have in this State over eight hundred colored Baptist pastors, many of whom can scarcely read. Our only hope for getting qualified men to preach the gospel is through some agency such as the Home Mission Society.

Second—Because the great majority of Negroes are very poor. The wages of the average colored woman do not exceed six dollars per month; the average colored man's wages do not exceed fifteen dollars per month. Out of this small sum, they have to purchase food, clothing, pay rent, doctor's bill, taxes, and support their churches. What opportunity have such people, unaided, to give their children but little more than a knowledge of the alphabet? Bowed down to the hardest and most menial service, accustomed only to the coarsest food and poorest clothing, what hope have the great majority, unassisted, to better their material, to say nothing of their mental and moral, condition? The Home Mission Society should continue to aid the Negro because of his poverty.

Third—Because the Negro cannot meet the responsibility of life without education.

Fourth—Because the Society virtually agreed to help him until he was fairly on foot.

Fifth—Because the happy results of the work accomplished by the Society among the Negroes justify a continuance of their aid. The Society should not be weary in well doing.

Sixth—Because of the blessings that come to the Society and the churches it represents on account of what it does for others. Does a church, a Christian society, lose when it gives? Not if the scriptures be true. The blessing church is blessed, the income is greater than the outgo, greater in degree and in kind—but it is so hard for us to believe it.

Seventh—Because of the help the Negro may yet give to those who help him now. On many a battle-field he helped to save the State, may he not yet help to save the church? Things do not always continue the same in this life. The places that first sent out missionary helpers are now asking for help from others. Asia and Africa, who are now receiving help from England and America, may yet help those very countries. Who knows? The father who now helps his son, may need the support of that son. The Negro may in the future, distant though it be, help to give the gospel to the descendants of those who are now giving it to him. Things more wonderful than that have happened.

II. If the Society should entirely withdraw from the work the effect would be:

First—Very much that has been accomplished would be lost.

Second—All or most of the schools of of the Society would be closed for lack of means. The colored Baptists have not the money nor a sufficient number of competent men to keep the work at its present high standard.

Third—The intellectual and moral standard of the ministry, I fear, would be gradually lowered. This we cannot afford.

Fourth—The sympathy of the North, especially Northern Baptists, would be largely withdrawn.

In short, if the American Baptist Home Mission Society should entirely withdraw from us at this time, it would be a calamity to the denomination and to the race. The Negro is not prepared for it, nor can the Society afford it. It may be that some recent acts or discussions on the part of some of our people may have caused the Society to think seriously as to whether it would not be wise to give up all efforts among our people, and direct all their aid in other directions. I

earnestly hope the Society will not feel discouraged in its arduous labors among us. I am aware that the Society has many things to try it, but I trust it will not despair. The great majority of our people who know of the work of the Society appreciate what has been, and is being done for them, and are not willing that the Society should withdraw. It will be demonstrated that for many years our people cannot equip and maintain higher institutions of learning without aid from others. The Colored schools are now carried on by our people because of the aid of the Home Mission Society. If this aid is withdrawn, we should be compelled to close or do very inferior work.

SELMA, Ala.

BY P. F. MORRIS, D.D.

Pastor Lynchburg Baptist Church.

I believe the Society ought to continue its work among us, educational and missionary:

1. Because it is indispensably necessary for the highest and best interest of the Negro.

Good citizenship and Christian manhood are both contingent upon contact. The only way to be wise is to "walk with the wise," is an aphorism of Solomon.

The hundreds of young men and women that the Society is annually fitting for good and effective service among the masses in all the walks of life, are of far more importance to us than the appointment of some particular individual to some place of prominence.

2. The Society ought to continue its work among us, because the Negroes are not able to do the work themselves, and will not be for many years to come. And it would be wholly inexpedient and impolitic for the Society to discontinue its work among us, even if we were able, because the antagonism that exists in some places between the races makes it imperative upon the friends of the country and the Negro that they should not accentuate that antagonism by withdrawing from active and associate work with and among us.

3. The Society ought to continue its work among us, because there is no other Baptist organization in the country that can do the work the Society is doing. The Southern Baptist Convention (white), though ever so willing, is not financially able.

What would be the effect if the Society were to withdraw from active service among the Negroes in the South?

1. By far the larger portion of the more than \$3,000,000 the Society has raised and spent in the South since the war, which has gone into educational plants, would be lost;

for the Negroes are confessedly unable to hold, manage, maintain and carry on these institutions.

2. To allow this great wealth which has been accumulated for the Negro's benefit to be dissipated, would be to commit a crime against him.

He will certainly gain experience quicker, better and in a more economic way by being associated in the management.

3. It would be a betrayal of a great trust and confidence which have been imposed in the Society by those who gave this money.

4. It would have the appearance that the Negroes themselves did not want the Society among them, which is not true, and therefore it would tend to shut up the sources of benevolence to the Negro.

This is one thing he can least afford. He is too poor and ignorant.

I do not want to see the day, and I hope it will never come, when the Society will withdraw entirely from active work among us, as Negroes.

BY A. W. PEGUES, DEAN;

Shaw University, Theological Department.

At no time, during the past thirty-five years, have the colored people been more in need of the sympathy and financial aid of the American Baptist Home Mission Society than at the present. While it is true that, by exercising wisdom in the past, the colored people would be in better condition, it is equally true that they were destitute of both the wisdom and opportunity to attain it. No one who has not been in constant contact with the Negroes in their home life has any idea of the depth from which a great part of them have come. So that, considering all things, they have done well. Twenty-five years ago they were mostly on the plantations of former masters; they knew very little and had few wants beyond what they ate and wore; they were intellectually asleep; their ambitions and aspirations were latent. Now they are awake; they realize their freedom; aspirations have been kindled and ambitions aroused. Unless the means are furnished for properly curbing and training and disciplining these, they will not only grow wild, and to no purpose, but will become ruinous to themselves and dangerous to the State and country. What has been done in the past has served mainly to awaken the Negroes and make them sensible of the great world about them. Left alone where they are, I believe

they will be more unfortunate than if they had not been brought into their present condition. Seeing possibilities—possibilities that are being realized by others—and destitute of the means or hope of attaining them, will render them not only indifferent but, I fear, reckless and desperate. The colored people are in the midst of a crucial stage in their history—reactionary period. They are passing from slavery and abject servitude to the other extreme. Left to their own resources now, no one can tell where they will drift or with what injury to themselves and others. They are willing, but unable, to educate themselves. The wages of women are from three to six dollars per month, that of men from eight to twelve dollars per month. Very little is left for educational purposes after the necessary food and clothing for the family are paid for. No ignorant people are ever prosperous people. Ignorance is an unconquerable foe to industry and good citizenship. It is a staunch ally to indolence, vice and crime. Marion L. Dawson, in an article concerning the Negroes in February number of the *North American Review*, says: "History teaches us that education, in its most comprehensive sense, is the only known means by which the desired results can be obtained. Freedom, without intelligence and without virtue, is a dangerous possession, because without these, liberty is too often synonymous with license." It can not be denied that a large number of young colored people are becoming wilder, more reckless and have less respect for law and order than in past years. There is no way of changing this condition, if the help heretofore extended the Negroes is in any way curtailed. The colored people are anxious to better their condition as far as possible by means of the public schools. But in some of the States the public schools are open less than three months in the year. Unless our friends aid us in the support of our other schools, I tremble to think of what the future will bring forth.

The most effective and almost only means now of reaching and lifting the great masses or the Negroes morally and religiously, is through missionaries and pastors of churches.

Because I am so convincingly and overwhelmingly impressed with the truthfulness of this, I could almost wish that half the money spent for the Negroes could be used in helping our ministers to more efficiently qualify themselves for work.

What we most sadly need, what, after all, we must have, if the Negroes are ever to be

useful Christians and citizens, are intelligent consecrated ministers and missionaries.

Would that ten times as many philanthropists, with ten times as much money, could come to our help.

RALEIGH, N. C.

BY J. A. WHITTED, D.D.,

Corresponding Secretary of Baptist Educational and Missionary Convention of North Carolina.

For the thirty-six years of their history, excepting the past five years of co-operation in some of the Southern States, the Society, with the little assistance of the colored people themselves, has been their only means of carrying on missionary work.

The new life and activity awakened in the churches, the many superior church edifices, their greatly improved ministry, better houses and home life, together with the many examples of the practical Christian, are the wonderful results of the missionary work of the Society among the Negroes. For the Society to withdraw its support, the missionary forces would necessarily be reduced, and the work would well-nigh cease.

Their educational work has been equally, if not more, beneficial. The schools of the Society dotting the different States of the Southland, have been and are, great centers of intelligence. Negro Baptists and others of the race have been wholly dependent upon these schools for their leaders, for the spread of intelligence among them. From them have gone the men and the women who have shaped and are shaping the destiny of the race.

Should the Society withdraw its support and leave the buildings for the use of colored people, the teaching force would be greatly diminished. Many of the imposing walls of brick and of stone, the monuments to the noble generosity of our Northern Christian friends, would soon crumble and fall for the want of the proper care and attention.

The sad results of such a change are too plain for mention. God grant it may not come at this time.

With all the rapid growth and improvement of the race, they are yet incapable of the great responsibility. Considering the extensive work of the Society in other fields, and for other nationalities, we cannot feel that any work can bring to them more abundant and richer results than the missionary and educational work of the Society among the Negroes, and certainly this great Society

owes its means for good to the field where the greatest results may be obtained.

As the colored people become able to assume the responsibility, it may be well for the Society to withdraw, but until sufficiently tested, in spite of the protestations of some of the over-zealous brethren, let the Society continue to control and direct the work.

RALEIGH, N. C.

BY P. F. MALOY,

District Missionary.

The work of evangelizing and religiously educating men, races and nations, seems the paramount hope of a true and lasting civilization. This work must come to all nationalities, races and countries. This is the great work of the new century—the work of an educated Christianity. The American Baptist Home Mission Society has taken front-rank orders in this magnanimous work. It stands to-day as the signal hope in the well-begun battle, discharging with unrelenting cannonade its death-blows against the crumbling walls of sin, ignorance and superstition. The task of lifting up and religiously educating the Negro, and fitting him for a successful life-work, is a stupendous one. It is a work wholly too great for the Negro himself, and yet a work that must be done. The bane of heathenism and the scourge of slavery carried the Negro so deep down in the slough of despond, that a slight bow and extend of the hand will not reach him. Great and mighty stones are yet to be quarried out and raised. A long, strong, extended arm of beneficence is the Negro's greatest need. If he is let go before he has fully taken hold, great will be his fall. The work already done by the Society is even marvelous, yet the foundation stone to a permanent structure seems hardly laid. The work of missions and education among my people has only reached a truly constructive period; the foundation of a permanent and lasting missionary and educational work has now but reached a beginning. This well-begun work, if dropped by the great Home Mission Society, would have little left but failure.

The great institutions of learning established by this Society and maintained throughout the South, have made us what we are; and to withdraw from them, while we are unprepared to maintain them, seems like taking away that latent power we have and casting us into outer darkness. Few of our

States have any plan at all for an educational work, only on an extremely limited basis. We have our great University—Shaw—at Raleigh, but our people do not know how it is run, nor how the teachers are paid. We do not raise five hundred dollars a year for that Institution, yet it is ours, and a Colored College. Your failure to continue educational work among us means ruin, failure and discouragement to a great system of Christian education. Our missionary work is yet pioneer in its real condition. We have forty Associations in the State of North Carolina, and not a single one of these is able, from its present plans of work, to support an Associational Missionary and pay his salary. The plan of co-operation, given us by your great Society, is now making rapid strides toward system, organization, and denominational strength, through which all these things will come, but it is not yet. We have hundreds of mission fields in the State that call for financial aid and missionary attention, but we are forced to give them a deaf ear for the want of money to furnish men and material. The plan of co-operation, I believe, will bring about the needed organization and system if continued and pushed on to perfection. Should the Society let go the mission work, in its present state, a great set-back and check upon the work would follow, which would cause untold confusion, mismanagement—perhaps sad failure.

GREENSBORO, N. C.

BY C. S. BROWN, D.D.;
Principal Waters Institute.

What moved the Christian people of the North, at the close of the war, to establish schools all over the South for the colored people, and to send missionary teachers to their rescue? The reasons for beginning the work stand good for continuance; and with increased force, wrought by peculiar circumstances, they demand enlargement rather than retrenchment. The following reasons, to my mind, not only make continuance of the work a necessity, but a divinely imposed duty:

1. Although the results of the past have been gratifying, and the outlook is hopeful, the great mass of Colored people remain practically untouched. They are still sadly superstitious, illiterate, and degraded. The work has just begun.

2. It were better not to have begun the work at all than to drop it now. It will leave us in the fog, neither up nor down, helpless with no helper nigh.

3. The Colored people are poor, scarcely able to provide the common necessities of life, and are consequently unable to run schools of high grade for themselves.

4. The South is the most inviting missionary field—already white to harvest. We shall gather as well as sow.

5. The work is still in its primary stages, at a critical period, when all depends on the care now given to it.

6. If discontinued now, the result will be disastrous to the work generally—our schools will retrograde and our mission work will be suspended.

7. The Southern white Baptists are not yet prepared to undertake in full this work: (1) Because their own institutions draw heavily on their charity; (2) Because they do not generally endorse the educational policy of the Home Mission Society; and (3) Many oppose helping the Negro to secure higher education.

8. Our Negro State Conventions are not strong enough to support the missionaries needed to cover the field—at present we can do but little more than pass high-sounding resolutions.

9. The Negro is naturally Baptist in faith. This increases the obligation of white Baptists to him. This natural advantage should be used.

10. The leadership of the race is undeveloped—we need more time to mature. We need counsel, advice and help.

11. We have not a single endowed institution—withdrawal would mean certain death to every school.

12. We need to be brought into friendly contact with the best white civilization. The presence of godly white men and women among us as teachers is an inestimable blessing. It gives the Colored man new and nobler ideas of his own manhood.

13. This work is of vast importance—more important even than foreign missions. This vast population of ignorance and vice is a menace to the nation, a burden of great weight, the most vexed problem in political life, which must be settled, and settled according to God's plan.

14. To continue, therefore, means a race redeemed to God, proper adjustment of race difficulties, and general good to our great Southland; to discontinue, means the loss of ground—means untold disadvantages to the Negro race.

WINTON, N. C.

BY JOSEPH A. BOOKER, A. M.

President Arkansas Baptist College.

The Society should continue its work among the Negroes for the following reasons:

1. No other Baptist organization is either willing or able to do for the Negroes what the Society is doing and has done for the past forty years.

2. The Negroes themselves are neither capable nor able to conduct so large a scheme of missionary and educational work among their own people.

3. The nature of the Society's organization and history of its forty years' work among the Negroes is such that the Society could not honorably and consistently withdraw.

4. It would not be in keeping with the wishes of the better thinking and more conservative leaders among the Negroes for the Society to withdraw.

If the Society should withdraw, I think I can safely say and see that these results would follow: (1) All the schools planted and owned by the Negroes, but aided more or less by the Society, would be crippled for life.

2. All the schools planted and owned by the Society would, of course, close their doors; and millions of dollars' worth of property, bequeathed and consecrated forever to the education of the Negroes, would be so much "dead stock" on the Society's hands, turned out of its proper use, or forfeited.

3. The scheme of co-operation between the Society and the several colored State Conventions, whereby General Missionaries and Educational Secretaries of the Negro race are supported, would fall flat to earth and this large force of ardent and indispensable workers would be forced off the field.

4. The closing of the larger and older schools, the crippling of the Negro schools and the driving of our missionary and educational forces from the fields, would virtually turn the colored Baptist constituency over to other denominations for educational advantages and further evangelization, or leave them to themselves to carry on this work with limited means and unripe experience.

LITTLE ROCK, Ark.

BY ENOS L. SCRUGGS, B.D.;
President Western College.

1st. The Society should continue because there is the greatest demand for it. The Negroes of the South are greatly in need of the service of such an agency as the Society is, by reason of the illiteracy still existing among them.

2d. The Society is the most powerful and beneficent organization laboring for the amelioration of the race in America, and has done an educational and missionary work unapproached by any other Society, having as its object the education and the evangelization of the Negro. Should these efforts be discontinued the injury resulting therefrom would be incalculable, and the brightest star upon the horizon of the race's future would pale.

3d. The fact that the Society has done so much, and has planned to enlarge its great work, and is endeavoring to put a number of its great schools in a condition to do a more effective work than hitherto accomplished, by enlarging their facilities and securing for them an adequate endowment, makes it imperative that the Society continue its work, and thus solidify, strengthen and perpetuate what has been accomplished by these years of heroic, patriotic and Christian service.

4th. The Society should continue because it has the fullest confidence of Northern philanthropists, who are willing to trust large sums of money to the hands of this Society to be used for educational and missionary work among Negroes and other races.

5th. The effect upon Negro education, should the Society withdraw, will be ruinous in the extreme. Negro Baptists themselves have not the resources with which to manage and conduct these schools and carry forward the mission work. It is not reasonable to suppose that, as yet, vast sums of money would be intrusted to them. Not that they would be regarded as dishonest, but there would be a mistrust with reference to their ability to handle it wisely. Breadth of experience and business sagacity come of long service, and this the Society has. Finally, should the Society withdraw, much that has been gained would be lost, and the injury resulting to Negro education and religious development in consequence thereof, would be irreparable.

MACON, Mo.

BY PROF. JOHN HOPE,
of Atlanta Baptist College.

Missionary work is needed among Negroes, especially in more remote places. The New Era Institutes, a missionary enterprise started at the suggestion of the Society, are intelligently disseminating gospel truth and stimulating pastors and people to Christian culture. While already demonstrating its value, this work is new, and, for the present, requires assistance from the Society. The discontinu-

ance of the work would be a heavy moral and spiritual loss to Negroes.

Again, Negroes are dependent on philanthropy, not only for higher education, but for high-school education and, except in the larger cities, even grammar-school education. This fact is often overlooked in discussions of the place colleges take in the education of Negroes. These institutions are high schools and grammar schools as well.

Negroes have begun to assume the responsibility of their education, and are operating some schools, most of them secondary schools. But if, just now, we should attempt to carry on all our secondary and higher education, we should have to distribute our means and energy so widely that individual schools would suffer, and the preparatory and the higher education would become more imperfect. This would mean that the public school system, already grossly deficient, would be further weakened by incompetent teachers, to say nothing of the ill effects on other vocations.

Furthermore, our responsibilities are becoming more numerous and complex. The old demands are still made, while new ones fall upon us. Orphan homes, homes for the aged, kindergartens for poor children, public reading rooms, and Young Men's Christian Associations are some of the new and pressing interests engaging us. While serious and liberal, we are poor, and our enterprises have to be funded by small contributions from the many.

These are some reasons why the American Baptist Home Mission Society, and other organizations engaged in similar work, "should continue to aid Negroes in missionary and educational work." Their abandonment of the work would be an experiment costly to Negroes, and to the highest religious, educational and civil interests of the country. For such an experiment, this is not the time.

If asked for a suggestion, I should say to the Society, instead of withdrawing or reducing aid, double it; for in so doing you work toward the shortest and best solution of the Negro problem.

ATLANTA, Ga.

BY J. W. KIRBY, D.D.;

Educational Secretary for Virginia.

The American Baptist Home Mission Society has been one of the most efficient instruments, under God, in lifting the recently emancipated Negroes of this country from the depths into which slavery had led

them to an elevation from which they behold the dawn of a brighter day. Four millions of ex-slaves, encumbered by ignorance, superstition, and vague conceptions of true religion, must be helped into a new life, and prepared for the responsibilities of citizenship. The task which awaited the Home Mission Society was both delicate and burdensome. Coming into what was then considered an enemy's country, to help those whom war had torn from the recent master, was an errand which was fraught with many hardships. They needed to be wise as serpents and harmless as doves. How well the Society discharged the duty it so graciously assumed is answered by the hundreds of earnest, competent ministers of the gospel, teachers and business men sent out from its schools.

There were about 400,000 Negroes connected with Baptist churches at the time the Society began its work among them. A large majority of this number was in the white churches. These came out and formed new organizations, over which their own men were called to preside. To-day we have more than a million and a half members in the South alone. This phenomenal growth is due in great measure to the work done by the Society, through its schools and missionaries.

It is unreasonable to expect these people, who are only one generation removed from slavery, to support their homes and churches, and, at the same time, provide adequate school facilities for their children. It is true the States make some provision for public schools, but in many of these the term is short and often the work is poorly done in most of them.

Even now the Negroes of the South are threatened with school facilities commensurate with the taxes paid by them. If such a threat is carried out, what must be the inevitable result?

If appeals can be made with any sense of justice for help for the poor whites of the South, how much more so can the needs of the Negro be urged upon the philanthropic Christians of the North, in his even more helpless condition. The Negroes need, pre-eminently, Christian education. This the Society seeks to give them. For some time to come, they will need all the help that can be given along this line, as well as the benefit of the experience of those who are prepared to do the best work.

To the twenty-six schools of the Society, which are supported wholly or in part by it, the Negroes contributed last year \$121,797.01, for board, tuition, etc.

In fourteen States, mostly Southern, we have 9,700 ordained preachers, and more than 14,000 churches, with a total membership of over 1,496,000. How are we to meet the demand for competent preachers and teachers for such a host, unless those who have helped us in the past continue their aid? In the States referred to above, the Negro has church property valued at sixteen million dollars.

We have only one theological seminary in the the South offering the best and most essential courses for a well-trained ministry for this great army of Baptists. This school is Richmond Theological Seminary in Virginia.

What would be the result if the Society should withdraw from the field and turn its thousands of dollars into some other channel? It needs neither a prophet nor the son of a prophet to foresee the result.

In a very short time, our membership would fail to grow, for want of competent, consecrated leaders. Our children would be forced into pedo-baptist institutions for their religious training—a thing that all other denominations guard against. Our young men and young women who are aspiring to the positions of ministers, teachers, and missionaries, would be forced to enter the doors which offer inducements to them to worship God under some other banner rather than that of "One Lord, One Faith and One Baptism."

If Baptist principles are worth anything, it is incumbent upon Baptists everywhere to maintain them. No greater calamity could befall the Negro Baptists of the South than that which would come to them by the turning aside of the Home Mission Society from its present policy for the intellectual, industrial, physical and moral development of the Negro.

FARMVILLE, Va.

BY T. J. SEARCY, D.D.;

Financial Secretary of Education of the Tennessee Baptist Convention.

It has been well said that the century just closed might properly be called the Colored man's century, because so many changes and incidents have occurred vitally affecting him as a race and as a citizen. Among the many forces operating in his behalf, none have been more powerful nor more eminently successful than the American Baptist Home Mission Society. Organized in 1832, when such organizations were not to be found in many parts of the world, the Society began the work of spreading the gospel

through its missionaries, who were instructed to preach the gospel to all men, bond or free. So faithful were these Christian workers, that a spirit of missions was aroused throughout the country and the cause of human freedom began to agitate the people of the South as well as the North. The separation of the Northern and Southern Baptists in 1845 upon the status of the slave-holder in the Society somewhat hindered the work among the slaves, but it soon revived and at the close of the Civil War there were 400,000 Colored Baptists in the South. Before the evidences of a disastrous conflict of arms had disappeared, the Society hurriedly reinforced its workers among the Colored people just emerged from slavery; and established schools and colleges throughout this Southland. To see some of the results of this work one has only to visit the public schools, churches, associations and conventions anywhere and you will meet the graduates and former students of the numerous institutions supported wholly or in part by the Society. Besides the actual work of the Society, its schools have been object lessons for the white people of the South and encouraged them to spend thousands of dollars for the education of the Negro, long considered by them incapable of higher education and professional training. So long and faithfully has the Society labored with us, until it cannot properly be regarded as an alien and foreigner. The Society established this work and the Negro should never make an effort to drive the Society from them. On the other hand, let us labor together. There is room for us all.

There is also a business side to this work which we recognize. Large sums of money are invested, and much is needed to pay running expenses. It is therefore reasonable that the management and money sources should be in close touch with each other. And, too, new schools are needed—secondary schools. This is a field which may be entered and developed by our people with their limited means. The great suffrage agitation in the South may drive the legislators to a division of the taxes. The question is already under consideration in some of the States. If that is done, the free schools will be practically closed, so far as we are concerned, and we would be sadly in need of friends who have faith in our education. The Home Mission Society has proved its friendship and its withdrawal from us at this time would be sadly deplored.

MEMPHIS, Tenn.

BY N. W. COLLIER, A.M.

Principal of Jacksonville Academy.

Should the A. B. H. M. S. continue to aid the Negroes in missionary and educational work? I answer, yes.

1. The Negro is too poor and too ignorant to adequately provide for his own educational and religious welfare. With the vast majority of Negroes, life is one long struggle for daily bread; and the worship of no small army in the rural districts is filled with misconceptions and superstition. There are today many men preaching and pastoring who cannot read nor write their names intelligibly. I suppose that not more than ten per cent. of the Negro Baptist preachers of the South can use a correct English sentence, except by accident. Aside from this wide-spread ignorance, I think that a race whose efforts along financial lines are confined almost entirely to a struggle for daily bread is not prepared to establish and maintain its educational institutions without considerable help from outside sources.

2. The provision made by the States for the education of the Negro is insufficient. For example, Florida has a population of a little more than 500,000. More than 200,000 of these are Negroes. The number of high schools and colleges for whites is twenty-six. The number of secondary schools (the majority of which are only doing grammar-school work, no colleges), for Negroes is six. The number of public schools for whites is 1,848. The number of public schools for Negroes is 619. The average number of school days ('97-'98) for Negro children is thirty-eight days. Take South Carolina. Negro children in the public schools last year cost \$1.30 per capita, while the white children cost \$5.54 per capita. In Charleston, S. C., 4,822 whites attended school and 7,709 Negroes attended. The Negroes cost \$12,979, but the whites, with just a little more than half the attendance of the colored, cost \$87,420.

3. The moral tone of the Negro masses is yet far too low. The hope of the race is Christian education such as is given in our mission schools. That the schools of the Home Mission Society are great character-builders for the race is abundantly verified in the exemplary lives of the graduates and under-graduates who have gone out from them.

4. The life of the Negro Baptist denomination depends upon the efficiency of its institutions. The missionary and educational work of the American Baptist Home Mission

Society must be continued in order that we may, as a denomination, hold what we have; that we may be assured of continued increase of our numbers; and that we may become more and more intelligent.

5. Lastly, the work ought to be continued because: "They that are strong ought to bear the infirmities of the weak."

What would result from a withdrawal of the Society from the Southern field at this time? I am frank to say that, in my opinion, the withdrawal of the Society at this time, or at any time during this century, would mean stagnation, ruin, and little short of utter annihilation for the Negro Baptists of the South.

JACKSONVILLE, Fla.

E. R. CARTER, D.D.;

Pastor Friendship Baptist Church.

The Home Mission Society has been a very potent and inestimable factor in the solution of the negro problem in the South and an indispensable agent in the educational and missionary work. On account of the value of the work done by the Society the following reasons would suggest themselves as to why "the Society should continue to aid the Negroes in missionary and educational work" and "what would be the effect if the Society should withdraw entirely from this work:"

First—The Society has begun this work at a great expense for the purpose of elevating the Negro to a higher standard of Christian civilization, which purpose to all parties concerned has not yet been effected.

Second—The Negro is yet in his formative period, and things, individuals and races need more attention during that period, for the cultivation and perfection of their existence than at any other time.

Third—The Negro's financial condition, individually and collectively, renders him most deplorably incompetent for carrying on the educational and missionary work for himself as is conducted by the Home Mission Society, not because he is unwilling to carry on the work or to aid those who would be efficient in conducting a work for them, but because he has not the means to put into execution his willingness.

Fourth—The Negro has not yet, in the rank and file of the race, been developed sufficiently to unite, as a race, in any institution they may form or upon any constituted plan to raise moneys and so appropriate it for such a class of educational work as is conducted by the Society.

Fifth—Apparently the time is not yet come for the Negro, in the rank and file, to recognize the ability of his more efficient leaders for the fostering of such work.

Sixth—However kind and generous hearted the better class of Southern white people may express themselves in regard to the educational and missionary work and however ready they may stand to aid the Negro on these lines, the environed circumstances and the great amount of work along these same lines which they must perform for their own race, render it almost impossible for them to carry out their great hearts' wishes for the advancement of the Negro. Therefore they could not take hold of the work on as large a scale as does the Home Mission Society and the desired ends of the Society could not be reached.

Seventh—In one word it does not appear to be the time for the Home Mission Society to entirely withdraw from aiding the Negro along educational and missionary lines. The large experience which the Society has in carrying on such a work, the wise guidance under which it is conducted, the conservative direction in which it is carried and the association of our people with most refined and cultured tutors of the North—which association is destined to mould and fit our young people for carrying on this same work in the future—is indispensable as yet.

Eighth—The work which the Society is carrying on among the Negroes is purely a Christian work and is therefore the work of God. Before the Society should think of discontinuing the work they must consult the Almighty God. Slavery starved the intellect of the Negro, kept his moral nature in degradation, shut the Bible and made the teaching of it to him a crime, dishonored the marriage union, the oldest and most sacred institution which God has established for the welfare of man, and dragged it into concubinage, which darkened and damned the whole life of our people, and in my opinion the Society can not and must not hold up until this state of affairs has been regenerated—made new in the race—until it has been placed upon as high a plane of moral rectitude as will grace and honor any race.

It occurs to me that the foregoing reasons eminently suggest the effects of the entire withdrawal from this work. In other words, the work would be so stunned by the blow and would recede with such rapidity if the Society were to withdraw, that the Negro could hardly check the injury that would

come to him from the entire withdrawal of the Society from the work. From the very fact that institutions which Negroes now have under their entire control are suffering from the lack of sufficient apparatus and equipment with which to effectually carry on the work—many of them receiving aid from the Society, obviously show that, if additional burdens and responsibilities were absolutely demanded, not only what they are doing with aid from other sources outside of themselves would become wrecked, but the additional demands would almost disable them to accomplish that which they are doing with the aid from other sources. In one word, it would be a fatal calamity.

ATLANTA, Ga.

C. L. PURCE, D.D.;
President of State University.

I have read with much pleasure and profit the leaflet "Forty Years' Work for the Negroes." It is timely as well as wholesome in these times of ignorant opposition, foolish race pride and bigotry. When I consider who we, Negro Baptists, are and the pit whence we were dug, I ask myself the question, Why are we thus? The leaflet gives the answer in full. My race owes a debt of everlasting gratitude to the white friends in the North, of all churches and creeds, but the colored Baptists to the white Baptists, especially, for the liberal aid given in educating and training millions of my people since 1860.

While we have many white friends in the South, God put his hand upon those in the North to give themselves and their money for the redemption of my people, and they have not given in vain. From four million ignorant slaves, homeless and penniless, today we have over nine million Negroes, among whom are hundreds and thousands of intelligent Negroes, living in their own homes, having their own preachers and teachers, most of whom were educated and trained for their work by the best scholarship and piety that this country or modern times could afford, for most of the white men and women who came into the South to teach the Negro left their Northern homes and friends feeling that they were doing a work for God. The progress of my people is the marvel of modern times. As a race or new nation, we were born into all the glory and grandeur of the nineteenth century. The rich legacy of the one thousand or more years of the proud Anglo-Saxon became ours in the twinkling of an eye, or as soon as we were set free.

For two hundred and fifty years, the best training and teaching of the best white ladies and gentlemen of America were spent on the Negro to make him the best servant possible. Do you think that training and teaching were in vain? If you think so, ask his former master. The palatial mansions of the South, those castles, the splendor of whose walls will go down in sacred story, mark the workmanship and skill of Negro workmen who came out of slavery with the benedictions of their masters.

When the masters were impoverished and could not help their former slaves as they desired, then the Society and philanthropists of the North stepped in and took up the cause of the Negro, sent missionaries into the South in the wake of the armies and taught the Negroes to read the Bible, organize churches, associations and conventions, and to-day, through their teaching, we have these organizations the same as other people.

What has God wrought since 1860? He has freed a people through blood. He has increased their number from four millions to over nine millions. He has made about half of them professing Christians, while all are Christian in sentiment, and nearly two millions of them are members of Baptist churches. In the schools of the denomination, in each of the Southern States, we find colored teachers on the Faculties. The leading colored men and women, most of them of our denomination, have been trained in the schools of the American Baptist Home Mission Society, and the leading men in the Negro Baptist Publishing House in Nashville are the beneficiaries of the Northern Baptist Societies in one way or another, and whatever Negro Baptists are, in this country, in prominence and influence, they owe it directly or indirectly to the influence, material or immaterial, of the Baptists of the North. If it were not for the aid given us by the Baptists of the North, we would not be intellectually what we are to-day. As much as the white Baptists of the South would like to aid us, they could not do it, for the war impoverished them, and they could hardly bear their own burdens. And I do not hesitate to say that, what Negro Baptists are in point of scholarship and wealth, is due largely to the help given them by the white Baptists of the North. And Negro Baptists owe a debt of everlasting gratitude to the white Baptists of the North, a debt which cannot be computed by dollars and cents, for no money can pay for the lives of the noble white men and women spent in

uplifting my race. Who can ever compute the cost or worth of a Corey, a Tupper, a Joanna P. Moore, a King, a Morehouse, a McVicar, a Morgan, and a host of other worthies? God alone. What have not these and others of their kind suffered for my people at the hands of black and white, who have never understood them?

May the day soon come when those who oppose, through ignorance, our benefactors, learn to appreciate their value and give to them that are living full credit for their sympathy and encouragement to our people.

What you have done in the past must be but an earnest of what you ought to do in the future. We could not be what we are without your aid in the past. We need your assistance now more than ever. When Legislatures are legislating against us, and some of us are opposing those who are trying to help us, if you do not overlook our ignorance and come to our help, it will be the same as a mother forsaking her helpless children. Do not forsake us or leave us to our selfishness and ignorance. If a few of us feel that we have grown to manhood and do not need the help and advice and encouragement of our parents any longer, remember that, besides these few of the denomination, there are over a million and a quarter that do need your help, and of the race there are over nine millions of us who still stand in need of all the help they can get. Love us once, love us always, would be my battle-cry.

Thanking you for what you have done for me and my people in the past, for what you are doing in the present, and asking you to keep up a good courage and press on in the work of your choice, as our Saviour did in his, and asking you to use his prayer, "Father, forgive them, for they know not what they do."

I am, gratefully yours in the work.

Has It Paid?

BY MRS. WILLIAM SCOTT.

This is an age of commercialism, and in missionary and educational work as well as in other lines, the question is being asked, does it pay? Those who have been contributing to the American Baptist Home Mission Society, aiding in the educational and missionary work among the Negroes, are now saying, "Has it paid?" "What is the result?" "Declare unto us the dividend." One has but to go through the South among the masses of Negroes, see the educated leaders (who are comparatively few in number), struggling

with ignorance and superstition, and talk with the best class of white people, to be convinced that the work has paid, and paid very largely. Since the Society began work in the South, the Negro race has doubled once and a half times in number; but during the same time Negro Baptists have increased almost five times. If such an increase had occurred on any other field, the world would have been astounded at the number of converts. From the very beginning, the Society has recognized the need of an educated ministry for these people and has tried to prepare for them well-trained, God-fearing men. At least three-fourths of the Negro Baptist preachers, who are educated, have received their training in the schools of the Home Mission Society. When the South adopted the public school system there was great need of educated Negro teachers. The Society has, in part met this need by sending out from its schools a large number of teachers, whose head, heart and hands were trained. Teachers whose missionary spirit led them not only into the public school, where they received a meager salary, but into the Sabbath school to give Bible instruction, into the church to inspire intelligent worship, into the cabin to instruct the mother in cutting, sewing, and the rudiments of housekeeping, calling the farmers into conference, discussing the best methods of tilling the soil, getting lands and making better homes. Not only have teachers and preachers been trained in these schools of the Society, but young women have been taught to wash, iron, cook, do general housework, and to cut and sew. Young men have received instruction in the professions, mechanics and manual labor. Knowing that the development of the intellect and training of the hands does not necessarily make good men, the Society has constantly aimed at the development of the heart, of Christian character and the true missionary spirit. Already the foreign fields are blessed with missionaries from these schools. Africa is feeling, and will feel more and more, the saving influence of the Gospel, as preached by students from these Christian colleges.

SAFEGUARDS.

These schools have sent out a safe class of citizens. When in Georgia, I was talking with a prominent white gentleman, an educator of the State, he said, "When the Northern people came here after the war and opened schools for the colored people, we did not look with favor upon the schools, or the white men and women who came to teach in them, but

now we are beginning to appreciate and understand the value of these schools. The men and women educated in these schools are a safe class of citizens. They are, as a rule, wise counsellors. Had it not been for the advice of these leaders, who have advised patience and forbearance on the part of their people, there would have been ere this an uprising and the bloodiest race riot the world has ever witnessed."

DECREASING CRIME.

Another Southern man, a noted lawyer, said, "the teachers, preachers and leaders coming from these schools decrease crime and improve the general condition of their people, and of the State. In the districts where the colored people are in dense ignorance, there is an average of thirteen criminals to every twenty-five hundred; but when the trained teacher, or, preacher, begins labor in such communities, in five years' time crime is so decreased that there are only five criminals instead of thirteen. There soon comes a marked change in the home life of the people, cabins are whitewashed and kept in better order. The educated Negro is not the criminal. The South is not able to educate the colored people as fast as they increase; but we are now willing that the North shall help in this work, and all good Southern people will be glad when the Northern people endow these schools for the colored people."

BETTER HOMES, BETTER HELP.

While in Virginia last year, I heard it said, again and again, "You can tell the home of one of the students from these schools as far as you can see it, it is so different from other homes. The girls from Hartshorn College make the best of teachers, wives, mothers and housekeepers. Their children and homes are attractive, because of their neatness. Many of the ladies in Atlanta, Ga., will do without help until they can get a girl from Spelman Seminary. The Governor of Virginia said, "Your schools send out a fine class of men. When a doctor or a pharmacist from Shaw University comes before our State Board for examination, we know that he is going to pass."

This is only a small portion of the evidence proving that the missionary and educational work of the Home Mission Society among the Negroes in the South has paid.

SHALL IT CONTINUE?

The question is now being asked, shall the American Baptist Home Mission Society continue its work in the South? With all of my soul, I would answer, Yes.

1st. The Society has done no work that has brought larger return for the amount expended.

2d. The work is as badly needed now as it was at the close of the war. The Negro problem has been an increasing one. In 1865, there were four millions in ignorance. Today, there are more than six millions in ignorance. The educational forces have not kept up with the birth-rate.

3d. It should be continued because of the opportunity. Ten millions of Negroes, three-fourths of them under Baptist persuasion. What an opportunity!

4th. It should be continued because of the responsibility. Opportunity incurs responsibility. If the Baptist denomination will measure up to its opportunity and privilege, the next quarter of a century will see a wonderful transformation in the Negro race in America.

5th. The Society has been a great agency for developing Christian manhood and intelligent Christian character. It is a channel through which the denomination has greatly advanced the Lord's kingdom in the homeland. It is thoroughly organized for its work. It has the implicit confidence of the entire denomination and people who are able to give money for the work.

6th. The great majority of Negro Baptists feel a deep sense of gratitude toward the Home Mission Society and its constituency, and their hosts of white friends. They are looking to the Society for aid in educational and missionary work. I pray that the good work may continue, until no one need say to a single American Negro "Knowest thou the Lord? Can you read His Word?"

Disfranchisement of the Negro.

The Southern press seems bent on the disfranchisement of the colored citizens of the country. These papers argue that the passage of the Fourteenth and Fifteenth Amendments to the Constitution was the most foolish act of legislation within the present century. The white press of the South asks the Northern people to say that the enfranchisement of the Negro was a sin against heaven and the South—this most sacred spot in all creation.

They go a step further and demand that the National Government undo the whole thing by disfranchising the race.

We hardly believe our eyes when we read the papers. Think of it! The white man of the South coming at this late day and asking

the patriot and statesman of the North to undo all that he did when acting in the fear of God and in the name of justice. There is no other section of this country that can produce such unbridled audacity as the South. The Civil War was fought for a purpose. In the providence of God, the war ended in the midst of the greatest revolution this country has known.

In the great struggle from 1861 to 1865 millions of dollars were spent by the National Government, and thousands of lives were sacrificed on the country's altar. The black race contributed its quota to the list of those who spilt their blood to protect the Union.

Now thirty years after the black man has been clothed with the right of suffrage here comes the Southern white man and demands that this right be taken from the Negro race.

He is a man who fought to destroy the Union and to perpetuate human slavery. We are confident that the North will not go back on its own record. The black man, too, has made a record since his emancipation that is worthy to be examined. Some facts are unmistakable, and their logical conclusions irresistible. Other facts and their sequences are in the region of uncertainty.

But an examination of the record of the Negro in the line of progress will leave no doubt in the minds of just men as to what the facts teach. Somehow we cannot bring ourselves to the point of fear. The history of the country stands out before us. The place that the Negro has occupied in all this history looms up before the mind. But above all others and behind all the mighty forces which have been at work has stood Almighty God.

He who foreordained Emancipation will see that His sublime and benevolent purposes neither miscarry nor end in abortion. Within all shadows that darken the upward march of this people stands the God of justice with His suffering ones. His invisible legions are on guard to prevent the overthrow of His people, while He is effectuating His plans and marshaling His forces for the final overthrow of injustice and wrong. We may grow weary and faint because the thundering of His chariot of victory is not heard at the impatient call of our day, but He never fails in His own time to make bare His arm of deliverance. The issue, therefore, is not uncertain. As sure as God reigns, justice and victory are coming. The forces that make for righteousness and progress among the colored race are mustering and moving forward, and the conquering, omnipotent Son of God is in command.—*The Virginia Baptist*.

MISSIONARY DEPARTMENT.

Maine—Waterville.

FRENCH MISSION.

Rev. E. C. Whittemore, pastor of the First Baptist Church in Waterville, Me., speaks thus of the French Mission in that city:

"You must feel that there has been a most excellent result from your expenditure. The mission has a good church edifice, a membership of over one hundred, regular services well attended and profitable, and a recognized place and influence in the community where it is located. It has transformed the appearance and the habits of the section in which it stands. It would be exceedingly unfortunate to have the work of the Mission crippled in any wise, for it has come to the point of influence and success from which it will be able to gain a much greater success. I have recently baptized seven persons from the mission, two of them converts from Catholicism."

Massachusetts—Gardner.

The last quarter has been an exceptionally busy one. We began holding services in Westminster; there was not one French Protestant in the place. After visiting in different families and inviting them to the service, one Catholic was present at the first service. We visited again during the week and the following Sabbath there were seventeen French Catholics present. All seemed glad to have come. Since then, the services are well attended even in stormy weather. They seem really hungry after the true bread. Three or four are now ready to be baptized and several others ask our prayers that they, too, may become Christians. God is indeed blessing the work in this new field.

We had a blessed time at our New Year entertainment held here in Gardner. There were 85 present. We had with us Rev. J. N. Williams, of Providence, and ex-priest Rev. M. J. A. Coutlee of Worcester.

The work in Gardner is steadily going on and although there are not many new ones coming in, still we are not discouraged. Next Sabbath, four of our number will be baptized.

We feel that the work is being done. God is with us and blessing our efforts.

F. A. PERRON,
French Missionary.

New Swedish Baptist Church.

I am glad to state that we now have had dedication of our new church, worth about \$1,700, and the debt about \$300, which I believe will soon be paid. About two years ago, this little congregation bought an old school-house, but the locality was very inconvenient, and feeling much handicapped in our work we sold it and decided to build a new, better house. By the help of God, I soon secured a big, nice lot on Main street. Small sums of money of outsiders, and liberal subscriptions by the members, and everything being favorable, we started laying foundation October 9, and had the dedication between Christmas and New Year. I made the drawing, had charge of the work, and was on the spot, working every day till finished. By the help of a saving wife, from my small salary of \$500 a year, I was able to give over \$100 in cash, besides saving to the church between one and two hundred dollars by personal work. On account of this, my pastoral visits are few, but otherwise I have not neglected my pastoral work, but instead felt more spiritual power than usual.

Our building is the most attractive in town, and we all rejoice in our present prosperity and hopeful outlook for the future. We also express our hearty thanks to the Home Mission Society for its financial assistance during last year and promise to stand by us in the future.

Yours very truly,

H. LITORIN.

ANITA, Pa.

Missouri—Macon.

I have been asked to assist the colored brethren at this place, in reference to their college at Macon, Mo. While the colored people of the South and this State are poor, yet I think they are doing well when we consider their recent condition. Their school here is quite well patronized and the students seem to be improving morally and intellectually. We have one of the girls in our home, who is doing work in our family to pay for her board. She did not have money enough to get her trunk from the station, when she arrived, but she is a model girl for industry and is a good student. It is quite touching, indeed, to see what an effort these poor girls and boys are putting forth to elevate themselves.

I think your Board has made no mistake in extending aid to this educational enterprise. Prof. Enos Scruggs seems to be equal

to the emergency and is doing about all that could be done under the circumstances.

Did I not fear to take up too much of your time would write more fully of this matter."

LON HAYNER,
Cashier of Bank.

Rev. H. N. Bouey

Rev. H. N. Bouey, who for many years has labored most successfully under the Society's appointment among the colored people of Missouri, has announced his purpose to retire from this service and to return to Liberia. whither he went in 1879, remaining three years and rendering valuable service for the Baptist churches there. His health having been seriously affected he returned to this country in 1882, since which time he has been actively and prominently identified with missionary and educational enterprises among his people. He has been a tower of strength to the colored Baptists of Missouri, and is held in highest esteem also by the white Baptists of the State. Without him the financial difficulties that have been encountered in the establishment of the school at Macon apparently could not have been surmounted. In the co-operative missionary work in that State he has served as General Missionary with great satisfaction to all concerned. In case he returns to Africa, to which he is drawn by a consuming desire, he will carry with him the good-will and prayers of multitudes of his brethren.

Arkansas.

Enclosed please find my report for the first quarter ending December 31st. It has been a quarter filled with great things. We have had great Associational meetings, a great State Convention and three of the greatest revivals I have ever witnessed. All the meetings were a success both spiritually and financially. For all this success, the American Baptist Home Mission Society is to be praised, comparatively tens of thousands, while others are to be praised for their thousands. The Society has kept a man in the field who has gone into every section of the State and preached to congregations, talked to individuals in their fields plowing, in the woods chopping, in their shops or wherever he could get to them and at last we have made our way into their hearts so that they came and gave in our last Convention \$6,242.00.

J. H. HOKE,
General Missionary.

Death of Rev. J. P. Thompson.

The sudden death on Tuesday, November 27, 1900, of this faithful and efficient Choctaw Indian missionary, at the age of forty-five, comes as a great shock, and a serious loss to the Society in its work among the Indians. He had been very active in translating good literature into the language of his people, and was just preparing a new hymn-book for the Choctaws when he was unexpectedly called away. Dr. Murrow, who has known him intimately for many years, bears this testimony to his character and work:

"Brother Thompson was the most thoughtful and progressive of all our living Choctaw preachers; he was a great worker, traveling considerably, and writing more letters in regard to the Choctaw churches and mission work than all the other native preachers. He was a man of considerable intellectuality, and possessed a fairly good English education. He was a born translator. The Choctaw Mission has sustained, in the death of this, our only missionary among them, an irreparable loss."

Wyoming and Utah.

MISSIONARY CONDITIONS.

After spending a year in missionary work in the western part of the Trans-Mississippi division, and making the work a careful study I wish to call your attention to some conditions that exist, especially in Wyoming and Utah; Wyoming has 97,557 square miles of territory, with a population of 600,705; of this number, 14,913 are foreigners.

We have only five Baptist churches, all missions supported by the Home Missionary Society. On the Billings Line of the B. & M., there is only one church between Alliance and Billings, a distance of 476 miles. This vast region is a waste place, as far as the Gospel is concerned. This line of road runs through the Powder River Country, also the Crow Agency Valley being rapidly settled up not by transients nor cattle rustlers, but by families that have come to stay. Good farms and homes are being fitted up, and brain is taking the place of brawn.

Great improvements are being made in the irrigation system all over the West; laws are being perfected that cause a permanent water-right. An idea of the permanence of the new homes may be gained when we know that in some of these homes private tutors are employed to educate the children.

Along the line of the Union Pacific Rail-

road, we have two Mission churches between Cheyenne and Ogden, a distance of 500 miles. I visited the town of Rawlins last year and found a wicked town of 2,000 inhabitants, eight saloons with dance hall attached; two very small churches on the back street. One of these churches was trying to hold a revival meeting; counting the preacher, they had fourteen in attendance.

We visited one saloon and gambling "hell" and counted one hundred men. I can now understand why the Son of God wept over Jerusalem, and why his heart broke in the Garden, and why He sweat drops of blood for the sins of this world.

Utah, the land of Mormons. A great many articles have been written on this subject, but to understand the matter fully, one must visit this State for himself. The great difference in this State from the other Western States is that the supreme wickedness is carried on under the guise of religion, and bears the stamp of approval of the Mormon Church. Utah has an area of 82,190 square miles, and a population of 247,324 (census 1895), of which there are 52,499 foreigners—a great foreign mission field.

Now to win this vast region for God, and save their souls for the kingdom of our Saviour will require consecrated money and consecrated, level-headed men that know how to do foundation work, and I believe now is the time for our denomination to take hold of the work in these two States. The States are now in a stage of rapid development, and we should mould the principles of Christ, and our denomination in the very principles of commerce, and of the interests of these great States.

As trade follows the flag, so the Gentiles follow the trade; as commercial interests increase, so will the Gentile population increase. I believe that if we go in and possess the land at once, that the next ten years will mean a great deal for our cause for the Kingdom of our blessed Master.

The other denominations are placing men in this most promising territory, and I believe that God has laid on us the responsibility of declaring the "whole counsel;" shall we not seize this opportunity, and win this great country for our King who gave His life for the world. No other power will reach these lost thousands. A fitting legend to write over the gateways of these wonderful States would be, "All hail the power of Jesus' name, let angels prostrate fall; bring forth the royal diadem, and crown Him Lord of all."

F. L. ROZELLE, Missionary Evangelist.

Idaho—Hagerman.

I spent most of the month on my regular fields, Shoshone and Leduc, giving considerable attention to Shoshone, as we are building a church edifice there. It is a rock church, 26x38, and will cost us about \$1,300.

We only have a membership of twelve, and yet have built the church without asking anyone outside the membership for a dollar, and all the members but one are poor people. It is an evidence of what a few devoted workers can do if they have a real interest in God's work.

During the first part of December, I came down here, 35 miles from Shoshone, for three or four days, to look the field over; found a valley with probably a population of 500, practically destitute of all gospel privileges. They seemed hungry for the gospel and were very anxious for me to take up work. So I came back last Saturday and started a special meeting yesterday. The prospect seems good for a very interesting meeting, and I am praying and hoping for many conversions.

Don't believe there are over five professing Christians in the valley. Hope I can report next month a meeting that has been for the glory of God, and one out of which there shall grow up a permanent work for our denomination.

W. H. BOWLER.

The Cholame Valley.

CALIFORNIA.

This beautiful and fertile valley extends in a southeasterly direction for a distance of thirty miles through the eastern portion of Monterey county. It lies between two low outlying ridges of the eastern coast range, and varies from a narrow defile in the mountains to a width of three miles, at a point where it opens into the Salinas valley, about 225 miles southeast of San Francisco.

The first settlers occupied this valley soon after the lands were found to be suited to agricultural purposes, about thirty-five years ago. Owing to the peculiar condition and situation, in the midst of a mountainous grazing country where herders held prior possession, the occupants of the valley were, and still are, widely separated. As early as May, 1831, a Baptist church was organized at Imusdale, a rural school district, so named in honor of the first settlers. Its membership was never large nor strong, financially. Consequently for a period of sixteen years preaching was wholly supplied by ministers residing at a distance. No other church organization or Sunday school has ever had an existence,

except at Imusdale with outstations at Melville and Parkfield, within a radius of twenty-five miles from the latter place.

Only during a single year, 1897-8, has a resident minister occupied this important field. A total failure of crops throughout this entire region in 1898 rendered it an impossibility for the little church to sustain a pastor, and many people were compelled to seek homes elsewhere. Recovery from the great losses thus incurred is necessarily slow. But a fair crop last year enabled the membership to rally their scattered forces, and on the first day in September, the writer entered the field to examine its condition.

The church applied to your Board for aid in support of a pastor, which was granted for one year from November 1st, since which time we have made some progress, and are now hopeful of success in our efforts. A Sunday school was established in June last, and soon after its organization, on a union basis, the name of our church and its place of regular meeting were changed from Imusdale to Parkfield, where the new school was made a rallying point for a scattered and almost impoverished population.

The Sunday school session is immediately followed by a short sermon, suited to an audience composed of the children and youths from the school and adults who also attend both services. In consequence of this common interest in a dual service, we have secured the regular attendance and earnest attention of nearly all these three classes. In all my ministry of forty years, in no less than seven different States, including nearly three years of service as a chaplain, during our Civil war, I have never had an audience of adults who gave a clearer and more appreciative bearing to religious instruction than I invariably meet in our morning meetings, and we hope that many of these young people will soon acknowledge Christ.

M. D. GAGE.

The Swedes.

ASTORIA, OREGON.

Heretofore we have had no suitable place to have our meetings. We have now rebuilt and rented a house in a good location, which before has been used for a saloon and theater. We are glad that this wicked traffic had to be stopped and that we can now use the building for a meeting-house and parsonage. We must be prepared to work hard and faithfully to gain some influence over the people, other churches being so far

ahead of us, and the long-neglected field is hard.

The Pacific coast will be the future home for thousands of Scandinavian people and we feel happy to be here and meet them with the gospel. The Sunday-school is a very bright feature of our work and is conducted in the English language. With a few exceptions, the children who come to our Sunday-school come from no Christian homes, some of them have been Catholics. It is our prayer that many souls may be saved and that the blessing of God may rest upon the American Baptist Home Mission Society.

JOHN SAMUELSON.

Missionary Pastor.

Swedish Work.

TACOMA, WASH.

Together with my first report from the Swedish Baptist Church in Tacoma, I feel it my privilege as well as my duty to say a few words about my former work as a traveling missionary of the Swedish Baptist Conference in western Washington, in which your Society had a great part, because of the generous support to the missionaries salaries.

The first year may in many ways be called a year of experience, but it was also a year of many blessings. I visited our people from the northern boundary of our State, and south as far as Houqiam, preaching nearly every day, but those places I visited were few compared with the many places that I did not reach, and to tell of the mission field and the work in detail would take too long; therefore, in a true and short way, I will say, "the harvest truly is great, but the laborers are few."

Thousands of our people have found their way to the coast and made their homes, and others are coming in gregarious flocks.

Our work, as a whole, is prosperous; we are now counting ten churches in our Swedish Baptist Conference, with a membership of a little over 400.

Seattle (Baptist) Church is the only self-supporting church, but thanks to the Lord, and the Home Mission Society, through their aid it has been possible to continue the work, and the last year we had an increase of 100 per cent. in membership, and hope this year will bring more. We also had four church buildings on hand the last year of which one is completed and dedicated, and our church in Tacoma is to be dedicated next February. Ferndale and Cedarhome churches will be dedicated next summer. Now in this and many

other works and victories to share with the brethren and fellow-workers in our Conference nothing else but Tacoma church could have taken me from the missionary service of the State, which at Brother Rev. Haylands death just had commenced their church building, and was in great need of one that would come and lead in this and the work as a whole. I feel it now to be the Lord's way. I am happy in the Lord, and so far successful in the work and have the pleasure to report good meetings and \$797 paid on church debt this past quarter

N. J. THORNQUIST.

Mexico—Puebla.

God has blessed us richly at the end of the last year, during the last two months, as in said time we had very good services, full of spirituality, and very well attended, and on Sunday, December 9th, I baptized nine believers and two more on Sunday, December 16th, making eleven in all. Some of them were old believers, who, for long time, have attended our services. When they decided to give their hearts to the Lord and join the church it was a glad time for our congregation. All the faces revealed the pleasure that filled all the hearts.

On December 22d, we had our Christmas celebration, as every year, being one of the best we had ever had in Pueblo. Last year, when we inaugurated our new house of worship, we thought it was large enough to contain our congregation till, in extraordinary times, when we have extraordinary services. But now it is small for such purposes. At our celebration it was crowded to overflowing, and many people were also crowded at the three wide doors opening to the yard. Certainly more than three hundred people attended our meeting. The room was nicely decorated, in which work the members of our congregation helped us very much. The children, about forty in number, did their part very well. Their poems, songs, dialogues, and recitations deserved general applause. We had the pleasure of seeing among the congregation some distinguished persons, as the Consul of the United States and his family, and some others. Many Catholics had the opportunity of hearing something about the gospel, and certainly they did it with all attention and respect, and at the end they looked very pleased. May the Lord use our humble celebration to touch the hearts of some of them.

The crown of blessings of the year, to us,

doubtless, was on Monday evening, December 31st, when we had a special thanksgiving service. It was one of the most enthusiastic and interesting services we had ever had. Near one hundred people attended it. All the brethren were anxious to give thanks to the Lord because of His mercy and blessings to us during last year, and of asking new, and richest blessings for the first year of twentieth century. All the service was full of spirituality and consecration. It lasted about two hours, and we returned to our homes with the impression that we had received a special benediction of the Lord. Our church, though composed of very poor members, is doing all that is possible towards self-support, and is contributing an average of \$7.58 Mexican money towards pastor's salary, besides paying all its expenses for Sunday-school, light, etc. Our services continue to be well attended, and our outlook for the future is encouraging. May the Lord bless the work richly in the new year. Our fervent wish is to accomplish in the present year more than in the past. May our God grant it.

I finish this letter wishing to you and the Board the richest blessings of the Lord for the first year of the new century. Let me also express my gratitude to the Board for its kindness in advancing my salary in present hard times to me, owing to the death of my dear wife.

F. URIEGAS.

Cuba—Santiago.

Rev. H. R. Moseley, D.D., writing from Santiago, Cuba, says:

"Our work here and at surrounding villages and at Manzanillo and vicinity, is in better shape than ever before. We have had thirty-five to present themselves for baptism since November 1, 1900. Of this number we have baptized fifteen and received eight others. The rest we have on the waiting list. Some of them cannot be baptized because they are living with men and women to whom they are not married. Ten have presented themselves for baptism here in the last three meetings. We are hoping to organize churches in Caney and Cristo shortly. We organized another Sunday school on the outskirts of the city last Sunday. This is our fifth Sunday school. The Catholics in this city are alarmed at the steady growth of Protestants, and are using every means within their power to hinder us. But they are helping us rather than hindering us."

Porto Rico—Ponce.

My heart is gladdened from day to day in observing how the people come to hear the Word. Our hall was packed to its utmost capacity on Wednesday of this week to celebrate the first anniversary of our Ponce church. The difference between fourteen and seventy-seven marks its growth during the year.

Am very sorry, of course, that funds are not yet in hand for our house, though I am by no means discouraged. How could I be when the Lord is so richly blessing our labors?
A. B. RUDD.

HAVE FAITH AND STRUGGLE ON.

A swallow in the spring
Came to our granary, and 'neath the eaves
Essayed to make a nest, and there did bring
Wet earth, and straw and leaves.

Day after day she toiled
With patient art, but, ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought,
But, not cast down, forth from the place she flew,
And with her mate fresh earth and grasses brought,
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand or chance again laid waste,
And wrought the ruin o'er.

But still her heart she kept,
And toiled again; and last night, hearing calls,
I looked, and lo! three little swallows slept
Within the earth-made walls.

What Truth is here, O Man?
Hath Hope been smitten in its early dawn?
Hath cloud o'ercast thy purpose, trust or plan?
Have FAITH, and struggle on.

BOOK NOTICES.

L'HASA AT LAST. By J. MacDonald Oxley. Price, \$1.25. American Baptist Publication Society, Philadelphia.

A stirring story of adventure founded largely, as the author tells us, on the records of the experiences of two travelers, who appear to have been not only the first, but also the last Europeans to succeed in making their way into the Forbidden City of Thibet. Those who have read "The Hero of Start Point," "The Good Ship Gryphon," and other well-known stories, need no introduction to the author, and those who have not will be quite ready to do so when they have finished the present volume.

THE TRAINING OF RACHEL HALLER. Price \$1 50. American Baptist Publication Society, Philadelphia.

The name of the writer of this story is not given. She is presumably a woman, and is announced as the author of "The Family of

The Black Forest," "The Merrivale Will," "From the Heart of England," etc., with none of which we are familiar. The new story has no especial individuality; the plot is somewhat involved, with the abduction of two little children as its starting point, and some of the coincidences seem quite too improbable. But Rachel Haller, after a variety of uncomfortable occurrences, finds out who she really is and matters turn out tolerably well, after all. One of the many stories of which there is not much to be said, either good or bad.

THE LADY OF THE LILY FEET AND OTHER STORIES OF CHINATOWN. By Helen F. Clark. Philadelphia, The Griffith & Rowland Press. Price 50 cents.

Miss Clark was for several years closely identified with the Chinese Mission in New York City, where she labored with great devotion and success, and where she studied the question of the social condition of the Chinese in this country, as she says, "with an ever saddening heart." The terrible lives and sufferings of the girls and women appealed to her especially, and these pathetic little stories, of really wonderful interest, testify to the one and only remedy for all these almost unspeakable horrors—Christianity. The converted Chinaman recognizes the rights of the woman, and many a slender girl who has found the "Jesus-God" has had the courage and will to assert herself and maintain her ground, saving eventually not only herself, but bringing conviction and conversion to the heart of the tyrant who would otherwise have crushed her. The stories are touching and pathetic in the extreme—a book not easy to lay down when once taken up.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
—MATTHEW 28: 19.

NAME.	FIELD.	No. BAP.
E. H. Brooks,	Long Beach, California,	8
J. W. Solomon,	Greer County Association, Oklahoma Territory,	16
T. R. Bozeman,	East Quartermaster and vicinity, Oklahoma Territory,	5
D. M. McReynolds,	Mountain Home and Boise Valley, Idaho,	7
John Friberg,	Swedes, Hartford, Conn.,	5
J. W. Falls,	Kalispell, Mont.	6
Henry Van Engelen,	Pocatello & Blackfoot, Idaho,	8
Nelson Hedeon,	Second Swede Church, Brooklyn, N. Y.,	5
C. F. Tieman,	Germans, Allegheny, Pa.,	5
W. A. Petsoldt,	Sheridan, Wyo.,	13
H. B. Gibbons,	Raton, New Mex.,	5
A. L. Tilgner,	Germans, Wausau, Wis.,	7
Henri Gelan,	Germans, Amprior, Ont., Can.,	8
D. C. Williams,	Weiser, Idaho,	9
John Schuff,	Germans, Topeka,	13
A. E. Lundeen,	Swedes, New Haven, Conn.,	16
S. H. Smith,	Second Ch., Colored, Fresno, Cal.	7
A. H. Carman,	Little Falls, Minn.,	6
T. S. Dulin,	Payette, Idaho,	10
E. L. Sevick,	Kingman, Kans.,	6

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach except they be sent?"—Rom. 10:14, 15

IN MARCH.

CALIFORNIA.

Rev. J. H. Moore, San Pedro.
 " J. H. Sampson, Colton.

IDAHO.

Rev. F. E. Taylor, Moscow.

ILLINOIS.

Rev. T. W. Gales, Fernwood Church, Chicago.

INDIAN TERRITORY.

Rev. I. S. Wright, Thessalonian Church, Sugar Leaf
 County.
 " R. F. Cross, Star.

KANSAS.

Rev. John Bogert, Colby and vicinity.

MAINE.

Rev. P. N. Cayer, French, Waterville.

NEW JERSEY.

Rev. Angelo di Domenica, Italians, Newark and Orange.
 " Bartolomeo Barrechia, Italians, Paterson.

NEW MEXICO.

Rev. J. W. Newbrough, Alamagordo.

NEW YORK.

Rev. J. J. Bullen, Maple Street Church, Buffalo.
 " Jos. Autoszewski, Polish Church, Buffalo.
 " R. W. Lowe, Kensington Church, Buffalo.
 " J. E. Nash, Michigan Street Church, Buffalo.
 " Angelo Peruzzi, Italian Church, Buffalo.
 " Alfred Scrimshaw, South Side Church, Buffalo.
 " I. C. Taylor, Dearborn Street Church, Buffalo.

OKLAHOMA TERRITORY.

Rev. C. W. Burnett, Marshall.
 " H. A. Reynolds, Perkins.
 " Bland Beauchamp, Yukon and Weatherford.
 " T. R. Bozeman, East Quartermaster and vicinity.
 " H. G. Finley, Greer County Association
 " E. H. Haggard, Salt Fork Valley Association.
 " W. J. McCollom, Shawnee.
 " Milton Reece, Ponca City.
 " C. R. Roberts, Mills County Association.
 " J. W. Solomon, Greer County Association.

PENNSYLVANIA.

Rev. John Olander, Swedes, Warren.

UTAH.

Rev. Frank Barnett, East Side Church, Salt Lake City.

WASHINGTON.

Rev. D. C. Williams, Garfield.
 " C. R. G. Poole, Pullman.

GERMANS.

Rev. Christian Bischoff, Holland and Rushmore, Minn

THE FOLLOWING TEACHERS WERE APPOINTED.

Redlands, Cal.—Chinese; Mrs. Daisy I. Ehret.
 Anadarko, O. T.—Mrs. L. J. Dyke.

Financial Statement for February, 1901

GENERAL FUND.	
Expended for the month,	\$33,463 70
RECEIPTS.	
Donations from Churches, Sunday-schools and Individuals,	\$19,796 15
Legacies,	7,088 97
Released from Annuity Fund	2,502 90
Interest and Dividends, etc.,	2,995 41
HOME MISSION MONTHLY,	37 04
Bulletin,	128 41
Total for February,	\$32,848 88
Receipts, April 1st to February 1st,	361,762 40
Total for year to date,	\$394,611 28

RECEIPTS FOR THE CHURCH EDIFICE FUNDS.

Donations for Benevolent Fund,	\$2,063 18
Interest for Benevolent Fund,	347 07
Interest for Loan Fund,	630 13

Contributions and Legacies for February.

Contributions and legacies not otherwise noted are for general purposes. * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund. In the September number the items under Iowa, reading "Warsaw First Ch. \$22.81, Fred A. Merchant \$10," should read similarly under New York.

MAINE, \$173.23.

Portland, Free St. Ch.	\$28 00
New Sweden Ch. (desig.) ...	5 00
Brooklin Ch.	5 00
Thomaston Ch.	12 22
Parkman, A Friend	5 00
Waterville, First Ch.	43 38
Hancock Point, Mrs. M. L. Crabtree	2 00
Rumford Falls, First Ch.	15 57
Freeport Ch.	25 00
Eastport, Washington St. S. S. Burry Ch.	14 31
Manset Ch.	1 00
Eden Ch.	1 50
North Sedgewick Ch.	1 00
Brooklin Ch.	2 25
N. E. Harbor Ch.	1 25
Sedgewick Ch.	4 50
Burry Ch.	75
West Ellsworth Ch.	50
Bethel, Mrs. C. C. Garey.	5 00

NEW HAMPSHIRE, \$153.81.

Wilton Ch.	14 50
Rumney Ch.	10 21
Nashua, First Ch.	31 87
Keene, First Ch.	12 27
Dover, Central Ave. Ch.	12 10
Milford, First Ch.	25 00
Durham, Mr. and Mrs. C. A. Read	10 00
Stratham Ch.	2 28
Hudson Center Ch.	8 68
Bradford, First Ch.	10 00
West Concord, Mrs. Martha W. White	5 00
Chester, Ladies Soc.	1 40
Hopkinton Ch.	5 50
Concord Ch.	5 00

VERMONT, \$548.86

Shaftsbury Ch.	7 50
Grafton Ch.	13 25
Barre Ch. (desig.)	16 11
S. Troy, Rev. J. W. Rossell.	2 00
Essex, W. E. Huntley	10 00

LEGACY.

Burlington, Estate of Rev. Geo. W. Arms	500 00
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MASSACHUSETTS, \$4,243.56.

Boston, A Friend (desig.) ..	5 00
Clarendon St. Ch.	94 24
Springfield, Far and Near Soc. of First Ch. (desig.) ..	20 00
Greenfield, D. C. G. Field.	25 00
Winchester, First Ch.	5 00
Seekonk, First Ch.	12 00
Shelburne Falls, First Ch.	60 43
Montague, Miss Abbie A. Smith	5 00
Dighton, First Ch., B. Y. P. U.	10 00
East Boston, Central Sq. Ch.	6 00
Brookline, Mrs. E. C. Wilson, First Ch.	50 09
Somerville, East Ch.	90 13
Westboro, Y. P. S. C. E.	240 40
Lowell, Worthen St. Ch.	3 00
Worcester, Main St. Ch.	21 05
Y. P. S. C. of Dewey St. Ch.	193 25
First Ch.	2 08
Pleasant St. Ch.	25 00
Lawrence, Second Ch.	34 88
West Townsend, Rev. A. W. Lordman	50 00
.....	1 00

Fall River, Second Ch.	\$250 00
First Ch.	247 00
Lynn, Y. P. S. C. E.	5 00
Washington St. Ch.	25 00
Malden, First Ch.	128 25
Chelsea, Cary Ave. Ch.	21 00
Wakefield, First Ch.	95 82
Winchendon Ch.	20 00
Cambridge, First B. Y. P. U. Newton, Farther Lights German Ch.	5 00
West Somerville, First Ch.	10 00
Dorchester, Mrs. James Williams	52 25
.....	18 16
Temple Ch.	2 00
Oxford, Mrs. Belinda Foster, Webster Ch.	100 00
Allston, Brighton Ave. Ch.	1 50
Milford, B. Y. P. U.	20 00
West Acton Ch.	81 73
North Abington, First Ch.	4 80
Hampden, First Ch.	12 75
Still River Ch.	11 33
Willamansett, Beulah Ch.	21 58
Clinton, Y. P. S. C. E. of First Ch.	8 10
Gardner, First Ch.	5 17
Jamaica Plain, Y. P. S. C. E. Gardner Ch.	17 54
.....	17 23
.....	2 75
.....	1 50
.....	29
.....	1 00
.....	50 00
.....	25 00
.....	10 00
.....	3 00
.....	50 00

LEGACIES.

Clinton, Estate of Wilson Morse	1,830 99
Quincy, Estate of Nancy M. Jones	68 38
Gardner, Estate of Susanna Stone	65 98

RHODE ISLAND, \$460.93.

Newport, First Ch.	56 11
Providence, Elizabeth B. Welch	50 50
First Ch.	135 80
Fourth Ch.	12 66
Stuart St. Ch.	151 75
W. H. Palmer (desig.) ..	2 00
Central S. S. Classes of Jos. Bullock and Amy Burrows	15 07
Mt. Vernon Ch.	2 00
Pawtucket, C. M. Tower, in memory of his wife.	15 00
Woodlawn Ch.	20 04

CONNECTICUT, \$1,814.71.

New London, Ruth Darrow.	10 00
Rockville, Mr. and Mrs. Wm. Butler	150 00
S. G. Butler	30 00
Groton Heights S. S.	6 99
New Haven, Calvary Bible School	34 38
First Ch.	113 00
Stamford, First Ch.	39 43
Putnam, Mary P. Gates.	16 66
Bristol Ch.	60 00
Hartford, South Ch.	19 00
Torrington, Calvary Ch.	10 00
Thompson, Central Ch.	11 25
C. E. F. New London, Ruth Darrow	2 00

LEGACIES.

C. E. F. Groton, Estate of Ebenezer Morgan	1,000 00
Waterford, Estate of Sarah E. Beckwith	300 00
Quaker Hill, Estate of Polly Browning, per 2d Waterford Ch.	12 00

NEW YORK, \$4,169.93.

New York City, Fifth Ave. Ch.	\$1,565 28
(Desig.)	4 20
Ch. of Redeemer	17 11
A Friend	1 00
Mt. Morris Ch.	40 00
Chinese Mission	19 90
Buffalo, Lafayette Ave. Ch.	10 11
Albany, Concord Ch.	1 00
Troy, South Ch.	15 57
Scotia Ch.	32 63
Kingston, Wurts St. C. E. S. (desig.)	10 00
South Hannibal Ch.	65
B. Y. P. U.	50
York, Mr. and Mrs. R. E. Lansing	5 00
Potsdam Ch.	23 53
Union Springs, Y. P. S. C. E.	3 76
Brocton, First Portland Ch.	10 00
Fairport Ch.	33 00
S. S.	10 00
Mt. Upton Ch.	13 10
S. S.	4 58
Amsterdam, First Ch.	19 15
Greenwich, Bottskill Ch.	126 30
Rosehill, Marcellus Ch.	10 25
Central Sq. Ch.	1 00
Dysinger, Royalston Ch.	7 00
Farma, First Ch.	50 00
Chili Ch.	7 00
Rochester, Lake Ave. Ch.	16 99
Baldwinville, First Ch.	26 00
Yonkers, Warburton Ave. Ch., per T. J. Morgan	25 00
Warburton Ave. Ch., per F. R. Hathaway	25 00
Glenwood Ch.	12 50
Oswego, West Ch.	81 09
Hamilton, Y. P. S. C. E. of First Ch. (desig.)	5 00
Cosayuna, Lakeville Ch.	13 30
Liina, Y. P. S. C. E.	4 50
Homer, First Ch.	38 50
Conklin Centre, Y. P. S. C. E. Yates Ch.	2 25
North Hector Ch.	21 31
Amity Ch.	22 28
Rhinebeck Ch.	21 10
S. S.	47 00
Hoosick Falls, B. Y. P. S. C. E.	5 00
Rushford Ch.	2 25
Bedford, W. M. C.	5 00
Schenectady, Villa Road Ch.	20 25
*New York City, Kincaid Mission of 16th Ch. (desig.) ..	3 00
C. E. F. New York City, Thos. S. Gladding (desig.) ..	25 00
New York City, I. E. Gates (desig.)	100 00
Albany, Wm. M. Van Antwerp (desig.)	150 00
Brooklyn, Geo. B. Forrester (desig.)	50 00
Jas. C. Colgate (desig.) ..	150 00
Brooklyn, Miss Mary E. Chapman (desig.)	150 00
East Cornwall Ch. (desig.) ..	6 00

LEGACIES.

Earlville, Estate of Nancy D. Parsons	1,000 00
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NEW JERSEY, \$800.70.

Demarest Ch.	30 00
Asbury Park Ch.	17 40
Haddonfield, S. S. Primary Dept.	20 00
Croton Ch.	3 25
Summerville Ch.	24 07
South Dennis Ch.	4 00
Hamilton Sq. Ch.	20 00
New Brunswick, First Ch.	117 25
Merchantville Ch.	13 48
Camden, Tri-ity Ch.	35 92
First Ch.	85 00

Westwood Ch.....	\$10 00
Jersey City, Parmley Meml.	100 00
Stockton, Berean Ch.....	5 70
South Vineland Ch.....	10 00
Keyport Ch.....	10 00
New Brunswick, Livingston Ave. Ch.....	36 53
Newfield Ch.....	4 00
Holmdel Ch.....	51 00
South Amboy Ch.....	9 30
Piscataway Ch.....	10 50
Millburn, First Ch.....	11 00
Matawan, First Ch.....	13 15
Plainfield, Park Ave. Ch.....	33 35
Westfield Ch.....	21 00
*Sandy Ridge Ch.....	10 00
C. E. F. Newark, S. H. Plum (desig.).....	50 00
Orange, North Orange B. Y. P. U. (desig.).....	34 80

PENNSYLVANIA, \$5,676.36.

Philadelphia, Richmond C. E. S.....	2 00
Gethsemane Ch.....	79 76
Pilgrim Ch.....	9 48
A Friend.....	10 00
First Ch., Mrs. A. S. Quinton.....	5 00
Broad St. Ch.....	9 71
Olivet Ch.....	17 47
Frankford Ave. S. S. Gethsemane Bible School.....	14 66
Lower Dublin Ch.....	22 12
Emmanuel Ch.....	13 00
Emmanuel S. S.....	15 25
Calvary Ch.....	12 35
S. Broad St. Ch.....	24 00
Mrs. B. Griffith.....	7 47
New Tabernacle Ch.....	200 00
Mrs. G. W. Knowles.....	15 67
Lehigh Ave. Ch.....	300 00
Second Germantown Ch.....	7 79
Mrs. Chas. E. Miller.....	38 17
McKeesport, First Ch.....	5 00
Fifth Ave. Ch.....	26 10
Clark Summit Ch.....	14 83
Norristown, First Ch., C. E. S.....	2 50
Indiana Ch.....	3 00
Wilkinsburg Ch.....	14 50
Hallstead Ch.....	33 20
Elizabeth Ch.....	10 00
Logan's Valley Ch.....	6 50
Scranton, No. Main Ave. Ch.....	21 28
Narberth, Ch. of Evangel.....	3 25
Wilkesbarre, First Ch.....	31 89
Upland, Mrs. J. L. Crozer.....	19 48
Turkey Foot Ch.....	500 00
Indian Creek Ch.....	4 80
Dalton Ch.....	4 50
Jenkintown, B. Y. P. U.....	9 00
Mt. Hermon Ch.....	3 87
East Brady Ch.....	3 05
B. Y. P. U.....	4 00
Harrisburg Tabernacle Ch.....	2 00
Mahoning Ch.....	5 66
Braintim Ch.....	5 00
Brownsville Ch.....	8 00
Stony Fork Ch.....	17 00
Pittsburg, Fifth Ave. Ch.....	7 00
Ebenezer Ch.....	5 80
Homestead Ch.....	8 40
West Newton, First Ch.....	10 70
Ten Mile, South Ch.....	26 61
Bates Fork Ch.....	14 12
Athens Ch.....	6 88
Library, A Friend of Missions.....	6 00
Warren, Emma Beekman.....	10 00
Milesburg Ch.....	3 00
Industry Ch.....	15 60
Macedonia Ch.....	3 50
Upland S. S. Ch.....	1 60
Springfield Ch.....	33 50
Du Bois Ch.....	3 00
Easton Ch.....	5 64
Flatwoods, Sarah A. Williams.....	16 42
Windsor Ch.....	8 25
Milton Ch.....	8 50
Ashton, Rev. Hollis.....	20 00
	5 00

Phillipsburg, S. S. and Y. P. S.....	\$3 02
Brown Ch.....	2 05
Cannelton Ch.....	2 04
Turbotville Ch.....	1 00
Meadville Ch.....	20 00
Ambler, Mt. Pleasant Ch.....	16 02
Prompton, Maple Grove Ch.....	30
Allen's stills, Getsemane Ch.....	11 00
Covington Ch.....	6 18
S. S.....	2 59
Jr. B. Y. P. U.....	33
Cherry Flats Ch.....	5 45
Westfield Ch.....	1 00
S. S.....	16 50
Sewickley Ch.....	40 40
Alegheny, Beth Eden Ch.....	7 90
Beth Eden S. S.....	10 00
Norristown, First S. S.....	3 85
Westfield Ch.....	8 00
Newtown Square Ch.....	40 00
Hollidaysburg Ch.....	21 85
Lewistown Ch.....	21 00
West Chester, Goshen Ch.....	10 00
New Bethlehem Ch.....	5 00
Franklindale, L. Ellis.....	6 90
Harrison Valley Ch.....	33
Y. P. S. C. E.....	50
Ebensburg Ch.....	9 50
Mill Creek Ch.....	20 00
Zoar Ch.....	12 45
Sharpesburg Ch. (desig.).....	150 00
*Pittsburg, "Bond 513".....	15 00
*Toga, Temple Ch.....	250 00
C. E. F. Pittsburg, A Friend.....	10 45
Milton S. S.....	

LEGACIES.

Philadelphia, Estate of William C. McIntosh.....	\$111 62
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DELAWARE, \$127.35.

Wilmington, Second Ch.....	80 00
Bethany Ch.....	25 00
Delaware Ave. Ch.....	12 35
Dover, First Ch.....	10 00

DISTRICT OF COLUMBIA, \$18.25.

Washington, Second Ch.....	18 25
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VIRGINIA, \$19.83.

*Coll. per J. W. Kirby.....	19 83
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WEST VIRGINIA, \$96.06.

Carkin, J. Q. Barker.....	10 00
Good Hope Ch.....	1 40
Cliff Top Ch.....	10 00
Salt Rock, Enon Ch.....	1 00
Rupert Ch.....	3 00
Fayetteville Ch.....	2 00
Alderson, Greenbrier B. Y. P. U.....	1 00
C. E. F. Independence, Two Friends (desig.).....	1 50
New England, Miss Hannah H. Lamp (desig.).....	5 00
New England, A Friend.....	5 00
Siloam, Woma. M. Circle (desig.).....	5 00
Hunt, "Little Gleaners" (desig.).....	2 00
Hunt, "Little Gleaners" (desig.).....	50 00

ARKANSAS, \$50.00.

Little Rock, Jos. A. Booker.....	50 00
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MISSISSIPPI, \$1.00.

Steins Creek, A. C. Morris.....	1 00
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TEXAS, \$10.87.

C. E. F. Marshall, Students at Bishop College.....	10 87
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OHIO, \$409.20.

Sidney, First Ch. (desig.).....	2 00
Greenville, Wom's Circle (desig.).....	7 00
Dayton, B. Y. P. U. of First Ch.....	75 00

Circleville, Eva E. Wentworth.....	\$2 00
Toledo, Ashland Ave. Ch.....	110 83
Olivet Place Ch.....	10 00
Piqua, Calvary Ch.....	24 08
Mt. Vernon Ch.....	10 25
Cleveland, Calvary Ch.....	10 00
Superior St. Ch.....	10 00
Columbus, First Ch.....	57 15
Martinsburg Ch.....	5 40
Bethany Ch.....	5 75
Cincinnati, Norwood Ch.....	19 20
Mt. Auburn Ch.....	37 53
Prospect Ch.....	11 00
Warren Ch.....	10 80
C. E. F. Sinking Creek Ch.....	6 00

MICHIGAN, \$152.07

Jackson, B. Y. P. U. of Main St. Ch.....	1 56
Pontiac Ch.....	35 35
Baldwin's Prairie Ch.....	4 25
Grand Rapids, J. S. Collins.....	5 00
Charlotte, Ch.....	2 90
S. S.....	1 00
B. Y. P. U.....	1 00
Hudson Ch.....	2 75
Hart Ch.....	6 00
Greenville Ch.....	15 00
Marquette Ch.....	26 70
Webberville Ch.....	1 50
Rives Junction Ch.....	9 25
Battle Creek Ch.....	39 81

INDIANA, \$42.78.

Dupont Ch.....	1 70
Brooksburg Ch.....	2 65
Sparta Ch.....	4 00
Sprnettsville Ch.....	1 17
Westport, John S. Morris.....	5 00
Chrisney Ch.....	4 58
Blue River Ch.....	1 85
Kimberlin Ch.....	1 03
New Providence Ch.....	7 75
Bethel Ch.....	7 75
Pleasant Valley Ch.....	3 30
Pleasant View Ch.....	1 00
C. E. F. Bedford, W. N. Matthews (desig.).....	10 00
Mrs. W. N. Matthews (desig.).....	5 00

ILLINOIS, \$395.59.

Chicago, Hyde Park Ch.....	100 00
First Ch.....	12 24
Central Ch.....	6 09
St. Mary's Ch.....	12 38
S. S.....	8 55
Roseville Ch.....	17 35
Rozetta Ch.....	18 09
Lovell Green.....	6 00
Carman, Rev. E. C. Cady.....	5 00
Monmouth, Two Friends.....	50 00
Carthage Ch.....	16 00
Bushnell Ch.....	14 00
Blandinsville Ch.....	10 40
B. Y. P. U.....	2 00
S. S.....	1 00
Bloomington, Two Friends.....	2 00
Macomb Ch.....	10 04
Plymouth Ch.....	5 18
Osceola Ch.....	2 50
Petersburg, B. Y. P. U.....	2 50
Pinckneyville Ch.....	2 65
Upper Alton Ch.....	1 00
Honey Point Ch.....	2 11
Island Grove Ch.....	3 00
Harmony Ch.....	1 50
Pleasant Plains Ch.....	1 00
Blue Point Ch.....	3 32
Unity Ch.....	5 40
Kane Ch.....	3 00
B. Y. P. U.....	1 00
Bethany Ch.....	2 38
Salem Ch.....	1 30
Bois D'Arc Ch.....	5 00
Lebanon, Mrs. Julia A. Cook.....	10 00
Rantoul, Mrs. J. V. Carter.....	2 00
Pierson, Mrs. Matilda Powder.....	5 00
J. B. Fisher.....	5 00
O. T. Chambers.....	5 00
Carrollton Ch.....	5 20
Edward Smith.....	5 00
Centralia, M. T. Cunningham.....	5 00

Aley, Big Spring Ch.....	\$2 30
Quincy, F. A. Everett.....	5 00
Berlin, Mrs. C. M. Gibson...	5 00
Mounds Ch.....	5 00
Martin's Prairie Ch.....	2 00
Cairo, Mrs. Geo. F. Ort.....	5 00
*Rozetta Ch.....	2 50
C. E. F. Rozetta Ch.....	2 50

WISCONSIN, \$1,550.29.

Ridgeway, Mrs. Anne Reese.....	1 00
Wawatosa Ch.....	12 40
Evansville Ch.....	4 91
S. S.....	1 75
Union Ch.....	1 14
Thorp, B. Y. P. U.....	2 00
Juda Ch.....	50
Brodhead Ch.....	10 00
Grantsburg, Swedish Ch.....	2 75
Sister Bay, Swedish Ch.....	5 50
Rhineland, Swedish Ch.....	1 50
El Salem, Swedish Ch.....	1 75
Claim River Valley, Swedish Ch.....	1 25
Greenwood, Swedish Ch.....	1 60
Rice Lake, Swedish Ch.....	1 25
Oconto, Swedish Ch.....	5 00
Lund, Swedish Ch.....	5 25
Wood Lake, Swedish Ch.....	95
Prentice, Swedish Ch.....	3 69
State Convention.....	1,486 10

MINNESOTA, \$347.39.

Minneapolis, Calvary Ch.....	36 09
Olivet Ch.....	6 25
Crookston, Carman Ch.....	9 00
Spring Valley, A. L. Sheldon	5 00
Windom, First Ch.....	13 65
Kasota, First Ch.....	9 20
Lake Benton, First Ch.....	15 49
Hector, First Ch.....	2 25
Waconia, Scand. Swede Ch.....	3 50
Queen, Swede Ch.....	2 00
Grove City, Swede Ch.....	14 00
Stanchfield, Swede Ch.....	5 40
Lake Crystal, Lincoln Swede Ch.....	18 00
Doran, Bradford Norw. Ch.....	3 50
C. E. F. Upsala, Swede Ch.....	1 00
Kasota, First S. S.....	56
Adrian, First Ch.....	2 50

LEGACY.

Winona, Estate of Mrs. Cynthia M. Noyes.....	200 00
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IOWA, \$661.63.

Eagle Grove S. S. (desig.)...	5 25
Riceville S. S. (desig.)...	2 82
Hawarden S. S. (desig.)...	1 50
Nora Springs S. S. (desig.)...	8 90
Ida Grove S. S. (desig.)...	4 25
Carroll S. S. (desig.)...	5 00
Waverly S. S. (desig.)...	5 52
West Mitchell S. S. (desig.)...	2 00
Woodbine S. S. (desig.)...	2 56
Dennison S. S. (desig.)...	10 00
Lake City Ch.....	12 59
Arion Ch.....	1 70
Fairfield, B. Y. P. U.....	2 15
Marathon Ch.....	3 25
Ida Grove Ch.....	6 85
Sioux City, Calvary Ch.....	10 30
Ayrshire Ch.....	6 00
Carroll Ch.....	15 00
B. Y. P. U.....	3 00
Juniors.....	2 00
Linn Grove, Pioneer Ch.....	2 00
Corwith Ch.....	6 01
S. S.....	42
Highland Ch.....	3 37
Lemars Ch.....	19 36
Tabor, Mrs. Bessie Glynn.....	25 00
McGregor, Mrs. A. L. Arnold.....	25 00
Sioux City, First Ch.....	8 97
Linn Grove Ch.....	17 00
Nevada Ch.....	2 50
Essex, Mrs. J. E. Nye.....	10 00
Renwick Ch.....	26 50
Juniors Ch.....	1 75
Luni Ch.....	11 00
Storm Lake Ch.....	6 00

Rockwell City Ch.....	\$4 50
Richards Mission.....	9 30
Correctionville Ch.....	1 40
Sao City Ch.....	30 65
Woodbine Ch.....	13 50
Logan Ch.....	22 61
Goldville Ch.....	5 00
Hudson, Woman's Society.....	13 50
Ogden, People's Ch.....	10 00
Leon Ch.....	3 00
Humboldt Ch.....	6 90
Rutland Ch.....	2 60
Dennison Ch.....	15 30
B. Y. P. U.....	10 00
Fort Dodge Ch.....	12 85

MISSOURI, \$507.72.

Home and Foreign Mission Board.....	507 72
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INDIAN TERRITORY, \$123.55.

Bacone, Indian University.....	5 15
Claremore Ch.....	7 75
Muscogee Ch.....	19 00
Atoka Ch.....	15 00
Durant Ch.....	10 00
Eufala Ch.....	3 35
Emahaka Academy.....	15 30
Miss Anna Prickett.....	15 00
Miss Steere.....	9 00
Mrs. A. B. Davis.....	5 00
S. S.....	3 45
Mekusky Academy.....	5 55
Miss Sarah Prickett.....	10 00

OKLAHOMA, \$16.07.

Shawnee Ch.....	5 50
Tecumseh Ch.....	2 15
Oklahoma City, J. L. Rupard	2 25
Hennessey Ch.....	1 92
Guthrie, coll. per S. S. Jones	1 50
Watonga, Ladies' Mission Society.....	4 00

KANSAS, \$155.61.

Wichita, First Ch.....	25 40
Furley, Pleasant View Ch.....	35 00
Wichita, West Side Ch.....	13 43
Conway Springs Ch.....	7 00
Coldwater Ch.....	64
Arkansas City Ch.....	3 55
Bayard, Osage Valley Ch.....	5 85
Burden Ch.....	14 33
Iola Ch.....	4 00
Galena Ch.....	3 00
Redfield, Mt. Orum Ch.....	2 50
Erie Ch.....	1 43
Chanute, First Ch.....	2 00
Parsons Ch.....	3 69
Oswego Ch.....	1 50
Mt. Hope, Bethany Ch.....	1 19
Mound Valley Ch.....	4 40
B. Y. P. U.....	87
Leavenworth Ch.....	11 00
Milton, Eden Ch.....	3 00
Bronson Ch.....	7 80
Sharon, Eron Ch.....	1 80
Mound Valley S. S.....	2 23

NEBRASKA, \$87.27.

Pawnee, First S. S.....	4 32
Wahoo, Immanuel S. S.....	2 24
First Ch.....	2 78
Omaha, Mr. and Mrs. N. B. Rairden.....	40 00
Fairbury Ch.....	8 50
Lincoln, First Ch.....	1 50
Sterling Ch.....	6 20
Bethel Ch.....	3 40
Juniata Ch.....	6 09
Fairbury S. S. (desig.).....	5 00
Harrisburg, W. H. Crosby.....	1 00
Western S. S. (desig.).....	4 00
Wahoo S. S. (desig.).....	2 24

COLORADO, \$563.34.

Lemar Ch.....	9 52
Pueblo, First Ch.....	12 00
Cripple Creek, First Ch.....	16 60

Pueblo, Jr. Society of Mesa Ch.....	\$9 00
Denver, Bethel S. S. (desig.)	2 45
Pueblo, Mesa S. S. (desig.)...	5 77
Atahison S. S. (desig.).....	5 00
For State Convention:	
State Convention.....	500 00
Colorado Springs, Individuals.....	1 00
Telluride, coll. per S. J. Grear.....	2 00

NEVADA, \$10.00.

Wadsworth Ch.....	10 00
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IDAHO, \$250.00.

C. E. F. Cour d'Alene, V. W. Sander (desig.).....	250 00
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CALIFORNIA, \$911.76.

Los Angeles, First Ch.....	271 36
For General Convention of California:	
State Convention.....	130 63
Middletown Ch.....	5 00
Madera Ch.....	32 40
Petaluma Ch.....	3 70
Sacramento, First Ch.....	23 07
For State Convention of So. California:	
Collection per C. T. Douglass.....	395 60
Los Angeles, Orchard Ave. Ch.....	50 00

OREGON, \$46.12.

Portland, First Ch.....	4 10
Salem, C. E. S.....	10 00
Albany, First Ch.....	12 80
For State Convention:	
Portland, First S. S.....	2 77
Coll. per Geo. R. Varney.....	16 45

WASHINGTON, \$24.34.

Brush Prairie Ch.....	1 00
Tacoma, First Ch.....	12 08
Charleston, Geo. M. Terrell.....	5 00
For West Washington Convention:	
No. Seattle Ch.....	6 26

MEXICO, \$38.00.

San Luis Potosi Ch.....	5 00
Salinas, First Ch.....	2 00
J. M. Villarreal.....	1 00
City of Mexico, First Ch.....	30 00

CUBA, \$67.88.

Santiago, First Ch.....	67 88
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GENERAL MISSIONARY SOCIETY OF GERMAN BAPTIST CHURCHES, \$2,636.

Brooklyn, N. Y., S. S. of Second German Ch.....	3 00
Society.....	2,413 00
Chicago, Ill., First German Ch.....	220 00

***WOMEN'S AMERICAN B. H. M. SOCIETY, \$1,862 98.**

For teachers in Porto Rico.....	60 00
For teachers in Santiago.....	66 66
For teachers in Wichita Mission.....	66 00
For teachers in Atoka Academy.....	88 88
For teachers in Indian University.....	44 44
For teachers in Waters Institute.....	87 50
For teachers in Coleman Academy.....	62 50
For teachers in Jackson College.....	50 00

For teachers in Arkansas College \$37 50
 For teachers in Hartshorn Memorial College..... 212 50
 For teachers in Mather School 137 50
 For teachers in Spelman Seminary 949 50

WOMEN'S B. H. M. SOCIETY OF ILLINOIS, \$138.00

For Missions 60 00
 For Education 75 00
 Total\$29,360 88

HOME MISSION MONTHLY... 337 04
 BULLETIN 128 41

ANNUITY FUND, \$1,100.00.

Palmyra, N. Y., William Henry Sawyer1,000 00
 Roxbury, Mass., Mrs. Sarah H. Stacey100 00

DONATIONS RECEIVED AT INSTITUTIONS

For Americus Institute, Ga.:

GEORGIA.

Americus, M. B. Council.... 10 00
 For Benedict College, S. C.:

NEW YORK.

Albion, Wm. E. Barker..... 40 00
 Triangle, Mrs. L. Conco..... 1 00

SOUTH CAROLINA.

Anderson, Rocky River Assn 23 45
 S. S. Con. of Anderson Co 11 95
 St. Paul's Baptist Ch... 7 00
 Congaree, Tom Creek S. S. Con. 13 25
 Greenville, Enoree Ass'n.... 20 00
 Enoree Union No. 1..... 47 00
 Martin, Nazarene Bap. Ass'n 10 00
 Ridge Spring, Ridge Branch Ch. 14 88

For Bible and Normal Institute, Tenn.:

TENNESSEE.

Bolton Baptist Ch..... 4 58

For Florida Baptist Academy, Fla.:

MASSACHUSETTS.

Springfield, Geo. W. Topley. 25 00
 Mrs. H. D. Bartlett.... 5 00
 Hon. C. W. Kingsley.... 100 00

For Hartshorn Memorial College, Va.:

RHODE ISLAND.

Providence, Prof. B. F. Clarke's Bible Class. Central Baptist Ch..... \$50 00

VIRGINIA.

Richmond, L. B. Tefft..... 11 20
 Miss Mary A. Tefft..... 41 20

For Hearne Academy, Tex.:

TEXAS.

Anderson, Mrs. Nancy Moore 1 00
 A. Terrell 1 00
 Belton Magnolia Ch. 3 60
 Mrs. R. M. Graves..... 1 00
 Bethel, Bethel Ch. 16 20
 Bethel Society 1 00
 Birdston, Goodwill Ch. 13 15
 Bonham, Felix Jones..... 1 00
 Mrs. M. Jenkins..... 1 00
 Bosqueville, Rev. E. B. Weaver 2 00
 Camden, Lights Chapel... 10 00
 Clarksville, Rev. P. W. Wesley 1 00
 Rev. T. F. McNorton... 1 00
 Colorado, Mt. Zion Ch. 1 75
 Corsicana, Rev. J. C. Clifton. 50
 Smith Chapel..... 55
 Ennis, Rev. J. Lister..... 1 00
 Farmersville, Mt. Calvary Ch. 2 20
 Gainsville, W. W. Baptist District Con. 11 00
 Mt. Olive Church, S. S. and Society 3 40
 Gatesville, Rev. B. B. Johnson 1 00
 Bethlehem Society..... 75
 Individual 1 00
 Granbury, Rev. R. D. Taylor 1 00
 Greenville, Collection by M. Curlin 12 50
 Hearne, W. St. Convention. 71 50
 Rev. A. A. Gordon..... 50
 Mrs. L. King..... 1 00
 Hester, St. James Ch. 1 50
 Hillsboro, Rev. D. W. Brown 1 00
 Kerens, M. Ross..... 5 00
 Lagrange, M. M. Rodgers... 1 00
 Rev. A. L. Boone and wife 2 00
 State Convention..... 200 00
 Kaufman, Friendship Assn... 50 00
 Long View, Mrs. A. B. Walker 1 00
 Lawrence, Davis Chapel... 21 25
 Mackiesville, Rev. L. W. Mackey 1 00
 Melissa, St. Paul Ch. 1 25
 St. Paul S. S. 1 55
 St. Paul Society..... 80
 St. Paul B. Y. P. U. 45
 McKinney, W. W. Baptist Assn—Scholarship..... 32 00
 Carrie Rhea..... 1 00
 Heylandville, Mrs. F. E. Early 1 00
 Pilot Grove, Murphy's Chapel 3 00

Ravenna, Rev. E. H. Garland \$1 00
 Siloam Ch. 3 00
 Sherman, J. W. Williams... 1 00
 W. M. Collins 1 00
 A. J. Kirkpatrick..... 1 00
 J. W. McKinney..... 1 00
 Stoneham, W. C. District 5 00
 Sulphur Springs, Morning Chapel 22 16
 Sol. Robinson..... 50
 Lewis Butts..... 25
 Geo. Cotton..... 5 00
 Telico, Morning Star Ch. 1 00
 Terrell, C. B. Terrell... 3 00
 Bethlehem S. S. 5 30
 Bethlehem Ch. 10 00
 Waxahachie, Rev. G. W. Hill 1 00
 Samaria Ch. 3 00
 Winchester, Mary C. Taylor. 1 00
 Will's Point, Rev. R. B. Francis 1 00

For Houston Academy, Tex.:

TEXAS

Belton, Mrs. R. M. Graves... 1 00
 Corsicana, G. W. La Nier... 20
 Ft. Worth, Charles Reese... 25
 Houston, H. C. Gray 2 00
 J. W. Watson 5 00
 Marshall, Dr. E. K. Chandler G. G. Nethery 5 00
 Mexia, Rev. J. R. Swaney... 3 00
 Tyler, Bethlehem S. S. 1 61
 Bethlehem B. Y. P. U. ... 1 50
 Bethlehem Baptist Ch. ... 3 25
 Mrs. Mary Jordan..... 25
 Victoria, Prof. F. W. Gross.. 2 00

For Indian University, I. T.:

MASSACHUSETTS.

Rosindale, Lewis B. Jackson 15 00

MICHIGAN.

Adrian, Fanny M. Smith.... 1 00

ILLINOIS.

Galesburg, Clara O. Horton. 5 00

For Shaw University, N. C.:

ILLINOIS.

Chicago, Jos. H. Emery..... 10 00

MASSACHUSETTS.

Boston, Hon. C. W. Kingsley 10 00

NORTH CAROLINA.

Raleigh, Bapt. State Con.... 13 50
 Bapt. State S. S. Con.... 23 50
 Wake Bapt. Assn..... 11 00

For Virginia Union University, Va.:

NEW JERSEY.

Trenton, Bapt. Education Society 75 00

Donations of Clothing, Etc.

Newport, R. I., Wom. Bapt. H. M. Soc., barrel to Indian Territory, \$80.25
 Providence, R. I., Ladies of Calvary Ch., barrel to Kansas, \$42.70.
 New Haven, Conn., Ladies' Benev. Soc. of Calvary Ch., 3 barrels to Kansas, Indian Territory and Washington, \$101.
 New London, Conn., Ladies of First Ch., barrel to Wisconsin, \$76.37.
 Stonington, Conn., L. H. M. S. of First Ch., box to North Dakota and Nebraska, \$96.21.

Forestville, N. Y., Ladies of Ch., barrel to Washington, \$45.
 Ulysses, Pa., Ladies' Society, package and cash to South Dakota, \$8.21.
 Mt. Vernon, Ohio, Ladies of the Ch., box to Kansas, \$69.51.

TO BENEDICT COLLEGE, COLUMBIA, S. C.

Barrels.

Medina, N. Y., Ladies' Miss. Soc., \$10.80.

Altoona, Pa., Ladies' Miss. Soc.
 East Orange, N. J., Ladies of the Ch.
 Mt. Morris, N. Y., First Bap. Ch.
 Berlin, N. Y., Ch., \$24.50.
 Braman's Corners, N. Y., donation.
 Middletown, Conn., Ladies' Miss. Soc.
 North Adams, Mass., Ladies First Bap. Ch., 3 barrels.
 Albion, N. Y., Ladies First Bap. Ch.
 Total to Mar. 12, 1901.... \$554 61
 For the year..... 4,878 30

THE BAPTIST HOME MISSION MONTHLY.

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Vol. XXIII.

MAY, 1901.

No. 5.

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PRESIDENT C. S. DINKINS, B.D., AND GRADUATING CLASS, 1901, ALABAMA BAPTIST
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HOME * MISSION * MONTHLY.

VOL. XXIII.

MAY, 1901.

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* * EDITORIAL. * *

By the death of Ex-President Benjamin Harrison the United States loses one of its ablest and worthiest citizens. He was a great statesman, an accomplished orator, and a devoted Christian man whose influence was always given to the noblest causes. "The Review of Reviews" for April contains a character sketch of him prepared by Gen. Thomas J. Morgan, who was associated with President Harrison in the Army and, during his Presidential term, served as Commissioner of Indian affairs.



Mrs. William Scott who has been laboring in the Philadelphia District during the past year, is soon to be transferred to New England to labor under the direction of District Secretary Dr. F. T. Hazlewood. Mrs. Scott is probably the ablest Negro woman who has appeared upon the public platform. She is a speaker of rare power, and never fails to instruct and interest her audience. Her services are in great demand, and it is impossible for her to respond to all the invitations she receives. Those desiring her to address churches associations or other religious gatherings should apply to Dr. Hazlewood.



A negro pastor in Virginia writes: "I enclose \$1.00 with which to purchase as many copies as it will buy of the April number of the MONTHLY to distribute among my people. The number is so timely, so well arranged, the writers so happily chosen, and their views so clearly set forth, that it ought to go far toward interesting our people in the work and policies of the Society."

The Baptist Social Union of New York City, at its meeting April 4th, listened with great interest to Mr. Booker T. Washington of Tuskegee and Dr. Wallace Buttrick of Albany, who had been invited to speak of the conditions and needs of the colored people of the South. Mr. Washington dwelt particularly, as was expected, upon the value of industrial education. Dr. Buttrick, who had recently returned from an extended visit among schools for the colored people, forcibly presented the great need for capable Christian ministers and teachers, at the same time advocating, so far as practicable, industrial training of a distinctly educational character.



We are very glad to be able to say that the financial year of the American Baptist Home Mission Society, which closed March 31, 1901, has been exceptionally prosperous. The Society has been able to pay the debt of \$32,000 with which it began the year; has fully met the current expenses for an enlarged work; has in the treasury a small balance with which to begin the new year. In addition, \$5,000 have been added to the Permanent Trust Funds; \$39,000 to the Annuity Funds, \$33,000 have been received for the erection of chapels and about \$135,000—mostly designated—have been used in the erection and improvement of school buildings.

It ought to be specially emphasized in this connection, that this most happy termination of the year has been made possible by the payment into our treasury of \$68,666, being a portion of the

magnificent sum bequeathed to the Society by the late Daniel S. Ford.



Capt. G. W. Schroeder, of Brooklyn, author of a recent "History of the Swedish Baptists," reached the advanced age of eighty years on April 9th. His many friends will be glad to learn that he is still strong and active and unremitting in his faithful labors for the evangelization of his people.



One enterprising New England pastor not only presents Home Missions in his pulpit when an offering is to be made, but uses the weekly Church Calendar to advertise the work and furnish illustrations of some of its more interesting features. This example is worthy of imitation, and we are always glad to be of service to pastors wishing to give such information to their people.



The Assistant Corresponding Secretary was recently invited to speak at a meeting for the organization of a Baptist Young Peoples' Union, in a Colored Church at East Orange, N. J., and was greatly pleased to find that the pastor was a graduate of Richmond Theological Seminary (one of Dr. Corey's boys), his wife had been trained under Joanna P. Moore, and the secretary of the Society was a former student of Hartshorn Memorial College, of Richmond, Va. What more valuable testimony could be given of the importance of our work among the colored people than is furnished by such a case, especially when it may be added that this Church is doing a most excellent work in this important town for the cause of Christ.



Booker T. Washington, who has already accomplished so much for himself and his race, and who has still a limitless field of usefulness before him, was for one year a student in Wayland Seminary, at

Washington, one of our best Home Mission schools. Mr. Washington recently visited Wayland College in its new location at Richmond, Va., and made a very acceptable address, in the course of which he said: "I vividly recall the time when I was at Wayland and the valuable instruction I received there under Dr. King. I learned much about the Bible and to love it. If I have any power to express my thoughts in speech or writing, it is due to the training I received from Dr. King, especially in Bible study."



The immediate aim of all religious and educational effort is improved manhood and womanhood. The preacher has accomplished a mighty work when, with God's blessing, he has brought men and women into vital relationship with Jesus Christ as Saviour and Lord. During the past year, four thousand nine hundred and six have been added to our missionary churches by baptism, and during the last ten years the aggregate number of converts exceeds fifty thousand.



We present elsewhere pictures and brief sketches of some of the men and women who have been trained in our Southern schools. "By their fruits ye shall know them." Our educational work is amply vindicated by the character of those who have enjoyed its advantages.



The American Baptist Home Mission Society publishes in the columns of the HOME MISSION MONTHLY a full statement of all moneys received, stating their source and the purpose for which given. It goes without saying that all contributions made to the treasury of the Society by Negroes are acknowledged the same as money received from other people. It is a simple matter for anyone who wishes to know the facts, to ascertain from these published statements how much the

Negroes have given to the work of the Society year by year. We are sorry to say that the total amount thus given will be found to be exceedingly small. To say that the Negroes have given "hundreds of thousands of dollars" to the Society is a gross and misleading exaggeration which ought not to be made by any one who has regard for the truth.

What the Negroes give to meet the expenses of board of their children while at school does not come into the treasury of the Home Mission Society, but is expended for the purchase and preparation of food which the students eat; should there be a surplus of money received for board over and above its cost, that surplus is turned into the treasury; but if there should be a deficiency, as is often the case, that deficiency is made up from the treasury of the Society.

The money that is raised by the Negroes and paid into the schools which are owned and controlled by themselves, having Negro trustees and Negro faculties, money which is used for payment of salaries, does not come to the treasury of the Home Mission Society at all, and consequently is not, in any proper sense, to be regarded as a contribution to the Society.

Latterly an effort has been made to gather up as near as possible all the money contributed by Negroes for the payment of the board of their children or for the payment of teachers' salaries or other expenses connected with their own schools, and to print this in our educational statistics, not because it is a part of the receipts and expenditures of the Society, but simply as showing what the Negroes are doing for the education of their children. It is designed for their encouragement. It is manifestly improper to seize upon these figures and insist that they represent contributions of the Negroes to the Home Mission Society.



The time has come when the vast body of Negro Baptists in the South should

have presented to them the claims of Home missions; they should be instructed by their pastors and others as to the immense and important work that the Home Mission Society is doing, not only in the South for their people, but in the West; among the foreign populations of the country; in Cuba, Porto Rico, Mexico and Alaska. If there is any class of citizens more than another which should be profoundly interested in the evangelization of North America and the dissemination of Christian principles everywhere within the bounds of the Republic, that class is the Negroes. It is not to be expected that they will in their present condition either give largely to this work or intelligently comprehend its significance, but there is no reason why a beginning should not be made, nor why they should not be made to feel a sense of obligation resting upon them as Christians to share in the burden, and participate in the privilege of evangelizing North America.



Mr. W. H. Thomas, in his book entitled "The American Negro," has made a fearful indictment of his race. We cannot help thinking that he has done his people a gross injustice: he could not possibly have facts which would warrant him in the broad generalizations of denunciation in which he indulges; he could not possibly prove his propositions if he were to try. The injustice of it appears in the fact that he has made his statements of arraignment in such form that it is impossible to successfully refute them.

That there is much immorality among the Negroes is undeniable; so there is among white people: that the Negroes still occupy a low plane in civilization is true; so do multitudes of the Irish both in Ireland and in this country; so do vast numbers of the Italians, Poles, Hungarians and others who are thronging to our shores; so do multitudes of American white people, as is evidenced by the crowds

who delight in the murderous barbarisms of lynchings, Negro burnings, etc.

We believe that the ten million Negroes in the United States have "the promise and the potency" of progress along all the lines of civilization. That their progress will be slow is to be feared, but whether it will be slower than that which has characterized the Anglo-Saxon race we are not prepared to admit. Our belief is that, under proper conditions, the Negroes of this country can in the next hundred years rise to a high plane of respectability and usefulness. They must expect criticism, and if it is given in the right spirit, they will be helped by it; but we cannot help thinking that such unsparing denunciation as is heaped upon them by Mr. Thomas is unjust, unwise and harmful. If the Negroes are weak, they need the help of the strong; if they are superstitious, they should have the Gospel in its purity; if they are ignorant, schools should be provided for them where they may learn; if they are vicious, they should be punished for their crimes; if they are industrious, thrifty, self-respecting, upright, they should have sympathy and encouragement. Their progress in this country will be much more rapid and certain if their essential manhood is recognized and if they are treated with justice.



Just now the Roman Catholic Church seems to be having a pretty hard time of it the world over. Very severe and apparently just charges have been made against Roman Catholic missionaries in China, and at their doors is laid the charge of being largely responsible for the outbreak against foreigners, and especially against foreign missionaries; in Italy the schism between the Pope and the King grows wider and wider, and the selection of a new prime minister who is a well-known opponent of the papacy does not look toward the healing of the breach; in France the government has taken a

very positive attitude against the Catholic societies, and, notwithstanding the cry has been raised and urged that the movement is against Catholicism, it is the evident intention of the government to carry its purpose into successful operation; in Austria the cry, "Los von Rome," has lost none of its effectiveness, and multitudes of Roman Catholics are said to be breaking their allegiance to the church; everywhere through Spain there has been great unrest and bitter animosity manifested toward priests, convents, and an apparent disposition on the part of multitudes to strike at the church. The same thing is true in Portugal. The newspapers report a very decided movement towards Protestantism in the Philippine Islands, especially at Manila, where large meetings have been addressed by Rev. Mr. Rogers, the Presbyterian missionary. The church has suffered great loss in both Cuba and Porto Rico, where the people are evidently quite favorable to Protestantism, and hundreds have already united with Protestant churches.

The Pope doubtless spends many a weary hour as he reflects upon these ominous signs; he may console himself with the apparent progress of the Roman Catholic Church in America, where, notwithstanding the defections of many and the loss of thousands of the youth, the numbers increase yearly, chiefly by reason of the vast multitudes of immigrants from Roman Catholic countries that are pouring into America.



The way in which the HOME MISSION BULLETIN is being received is very gratifying. One church alone sends a gift of 500 subscribers; another 252; another 253; several others 100 and upwards; many from 50 to 100; while a large number send in lists from 20 to 50.

Hearty commendations of the BULLETIN accompany many of these orders. We want a club for it in every church. Remember the remarkably low terms: Five

cents per year in clubs of five and multiples of five, when sent to one address. If you have not seen a copy, send for sample copies and secure a club in your church.



LITTLE ROCK, Ark., Feb. 5, 1901.

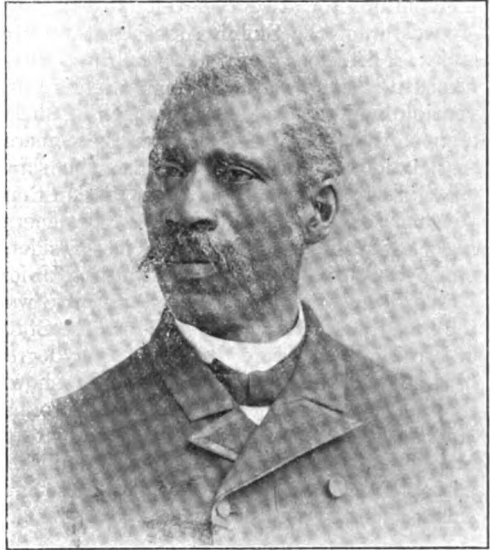
Rev. T. J. MORGAN, LL.D.,

Dear Brother—I have been a beneficiary of the American Baptist Home Mission Society since 1881. I was first a student in Roger Williams University, where I was kept in school, money or no money, till I completed the Classical Course then maintained there. After that I came back to my native State, where I was employed by the Society as General Missionary to the Colored people of Arkansas. A year later I was employed as President of this school and worked a year or two at great odds till the Society took hold and became responsible for half of my salary. For all this I have given the Society nothing

to the Board for membership fee if I may become a life member of that greatest of all missionary organizations in this country.

Very truly yours,

Jos. A. BOOKER.



Anthony Binga, Jr., D.D.,

was born June 1st, 1843, at Amherstburg, Ontario, Canada. His father is Anthony Binga, Sr., a Baptist Minister, and his mother Rhoda Binga. A. Binga, Jr., spent all his early life in attending the public schools. He also attended King's Institute, at Buxton. As a means of assisting himself through school, in 1866, he accepted the offer of a school in Atchison, Kansas. His health failing him, after a short time, he returned to his home, as he supposed, to die. But the Lord willed it otherwise. In 1867, he became a Christian. This change marked a new era in his life, for he now felt called to the ministry. In eight months after he was baptized he was ordained as a gospel minister. Soon after this he accepted the principalship of the Albany Enterprise Academy, in Albany, Athens County, Ohio. After laboring here three years he went to Richmond and taught a private school for a few months, after which, on May 1st, 1872, he accepted a call from the First Baptist Church of Manchester, Va., where he has served over twenty-eight years. In connection with his ministerial work he was employed as principal of the public schools for sixteen years, after



PRESIDENT JOS. A. BOOKER.

but indirect service and good will. I am pleased to be able now to hand you check for fifty dollars, which please pass

which he resigned. During his pastorate he has baptized 1,890 persons. On one occasion he baptized 164 persons in one hour. While here, his church has built two meeting houses, the two costing about \$40,000. He was Recording Secretary of the Virginia Baptist State Convention for twenty-five years; Secretary of the Virginia Baptist State Sunday School Convention for twenty-seven years; once Moderator of the Shiloh Association of Virginia; for fifteen or more years Chairman of the Executive Board of the Foreign Mission Convention, and now holds the position of Chairman of the Executive Board of the General Association of Virginia, and also the same office in the Lott-Carey Foreign Mission Convention. He is also Treasurer of General Association of Virginia and Vice-President of the Executive Board of the Virginia Union University, and once its Secretary. He was the first colored Baptist preacher in the State of Virginia who received the honorary degree of D.D. This mark of appreciation was shown by the Shaw University of North Carolina. He has been employed as correspondent for several papers, and has written and published a book of sermons of 324 pages, besides several smaller books.

Home Missions in Porto Rico.

BY E. B. PALMER, D.D.

It was my privilege recently to visit Porto Rico through the kindness of a personal friend. Aside from interest in the Island itself, and the securing of a little rest, the chief object was to acquaint myself with our mission work. This radiates from the two chief cities of the Island, San Juan on the north, and Ponce on the south. It was necessary, in order to avail myself of the best understanding of the situation, to spend the first Sunday in Ponce. Accordingly, on Friday, the day after arriving, in company with two others, I started on the ever memorable ride over the national road, built years since by the Spaniards. There are many points of interest which we must reserve for another time. Reaching Ponce on Saturday evening I soon found myself in the hospitable home of our missionary, Rev. A. B. Rudd. If the visit gave anything like the pleasure to our faithful workers here and at San Juan that it gave to me, it was a benediction indeed. I was surprised at what had been accomplished in the short time since our missions were opened. On the south side, we have a church at Ponce and at the Playa or Port, two miles away, and also at Adjuntas, with

an out-station at Yauco, and occasional preaching at Juana Diaz. The Sunday services were a great object lesson. It was to the eye, however, rather than to the ear, except in music, as the services were all in Spanish. At the Sunday school, in the morning, I found Mrs. Duggan, with over eighty children in a small room about twelve feet square. How they could all be put into so small a space was a wonder. Some remained standing through the session. It was not difficult to find the cause, for Mrs. Duggan has rare fitness for service. She has great heart-power as well as large mental equipments for her work. Mr. Rudd and Mr. Teller both had large classes. The latter is a great help to the mission, for notwithstanding the fact that he is chief of the police in the city, his heart is in all that concerns the welfare of the cause. Mrs. Duggan and I go to the Playa for the Sunday-school in the afternoon, and Mr. Rudd mounts his Porto Rican pony and goes up to a preaching service twelve miles in the mountains. In the evening, the place of meeting is filled to its utmost capacity, many standing through the entire service. There is preaching, communion and two addresses through an interpreter. Tuesday takes us by rail along the coast twenty miles to Yauco for an evening meeting. Part of the way is desolate, except for the sea, and part abounds with palms, tropical foliage and large sugar plantations. Yauco has considerable wealth. Its people are of Corsican descent. It is of historic interest to us as the place where General Miles first encamped after landing at Guanica. Wednesday afternoon we go up to Adjuntas, twenty miles into the heart of the mountain. This is a town of about two thousand people, on the road now being constructed from Arecibo on the north coast, through Utuado, on to Ponce, which, when finished, will be the shortest route across the island. This town is sure to be one of increasing importance. It has an elevation of over 1,500 feet; is cool in summer and surrounded by productive country. The place of meeting here is on one side of the town and undesirable. With a good church-building at this point there would be a large ingathering of people, for the conditions are ripe for it. A most desirable lot can now be obtained and a suitable building erected for about \$10,000. I trust that some readers of the MONTHLY will be prompted to make generous gifts for this purpose. Here, as elsewhere, the eagerness of the people to hear and understand the word of God leaves an impression never to be

effaced. Many a countenance is radiant with the joy of a new found life in Christ.

I found Mr. Rudd not a little concerned as to the future of the work in Ponce; he had been notified that the entire building where services were being held had been rented to another party. The change involved much, and not the least consideration was the increase of rent. Would the Society be willing, in its present financial straits, to pay more than double the former rental? One thing was clear, however, that the work could not stop; some place must be found, and that, too, better for the purpose. God's hand was in it. After looking at a number of possibilities we came upon a large warehouse that could be put into good condition and would be ample for present needs. We further found, three squares from this, a most desirable lot for a church-building, right in the center of the city, ample in size and desirable from every point of view. We were both thankful that disappointment had come in the earlier plans to secure a location. I was rejoiced to hear on reaching home that money had been secured to make the purchase and erect the church. How much this building means to the cause of Christ cannot be expressed.

ON NORTH SIDE.

On the north side of the Island, the work is more difficult. San Juan is the head-center of Roman influence. Here are several large churches, and the forces that oppose Protestant effort are concentrated. Still there is a larger number of Protestant bodies at work here than elsewhere. The Presbyterians, Episcopalians, Methodists, Lutherans and Baptists, all have missions, although I was able only to visit our own. The place of meeting, while probably the best that can be secured at present, is lighted only from the street, and is liable to disturbance by the constant use of an open hallway through which it is entered. The Sunday-school was an interesting object lesson. The spirit of inquiry and freedom of expression was especially noticeable. Every one seemed to be intent upon Mr. McCormick's exposition, while Miss Hayes, in one end of the room held the attention of a large class of little folks.

A NEW WORLD.

The Bible opens a new world to these people. Its teaching has an absorbing delight for them. This was manifest both in the Sunday-school and church services. The church at Rio Piedras seemed to me to evince a higher intelligence and better social con-

ditions than I met elsewhere. On Sunday evening, January 20, Mr. McCormick insisted on my preaching, he of course, interpreting. I had made several brief addresses, and notwithstanding the difficulty of keeping up a connected line of thought in broken sentences, there was one at least who enjoyed the service. At the close of the meeting there came a surprise. The Sunday-school Superintendent, a native Porto Rican, came forward and made an address, which for ease of expression and loftiness of sentiment, was highly gratifying. After expressing the great satisfaction that the church had had in the visit of the stranger from the North, he assured me that their prayers would follow me on my homeward journey; that they were deeply grateful to the Christians of the North for sending to them faithful missionaries who had given them the light; that the hope of the Island was not in commerce, or education, or science, however desirable they might be, but in the teaching of the Word of God; that I must ask the brethren of the North to pray for them, and assure them that they would pray for us. Then there came forward a young man about thirty years of age, presenting himself for membership. His experience was deeply interesting. He had been a believer for about two years, but he had been in debt. He determined that he would not join the church until he had paid every dollar he owed. While his testimony was clear and intelligent, his emotions when he sat down quite overcame him. It was touching to see the brethren and sisters come forward and welcome him to their fellowship. The work on this side of the Island covers many interesting points. A church at San Juan, at Rio Piedras, with an out-station at Trujillo Alto, at Carolina, eighteen miles distant, with two out-stations, one at Loiza on the coast, and one at Rio Grande, and a church at Caguas, with an out-station at Aguas Buenas. Thus there are four churches and four out-stations. Mr. McCormick also writes me since my return that he has baptized a priest who gives every evidence of genuine conversion and has appointed him to begin work at Barcelonita, not far from Areceibo, under his personal care.

The Baptist people of the North are greatly favored in the workers on the field. Mr. McCormick and Mr. Rudd, with their wives, and Mrs. Duggan and Miss Hayes, are all persons of long experience in Mexico with Spanish-speaking people, and in every way thoroughly qualified to meet the demands of the situation. There is special cause of

gratitude also in the fact that on both sides of the island native talent is being developed. There are several young men of much promise who have been raised up, and without whom our missionaries could not carry on the work they have in hand. Surely God has greatly blessed us. If as a denomination, we are ready to do what God in his good providence has made possible, there are great achievements before us in this our "baby island."

Porto Rico.

BY REV. H. P. MCCORMICK.

Our missionary work in Porto Rico needs not only to be intensified, but to be extended over the rich virgin fields beyond. This is imperative if we are to bear a worthy part in the evangelization of a people whom God has singularly prepared for the reception of His truth.

Porto Rico is a most fruitful missionary field. Our small force began work there barely two years ago. Over two hundred new believers have been baptized and formed into the churches in San Juan, Ponce, Rio Piedras, Caguas, and Adjuntas. Sowing has been followed by perennial and abundant reaping. The appeals to open new fields are urgent and multiplying. Other denominations are hastening men to the front and fortifying the work in places already occupied. Baptists should preserve the front rank which they have held from the first. God has blessed us in a signal way, but we must lose our relative position unless new men, to be liberally sustained for at least five years, be quickly located in some of the important strategic points still open to us.

There is every reason to expect greater blessings in the future than in the past. The work is on a solid basis. Prudence has tempered zeal, and exceeding care has been exercised in the reception of members. These are fast growing in intelligence, and evangelistic zeal. They have a mind to work; are giving more and more liberally for the support of their insular missions; and many of them are preaching with effectiveness. They are determined to win Porto Rico for the truth in Christ Jesus. Already there are Porto Rican bishops and evangelists in some of our pulpits, and superintendents and teachers in our Sunday-schools. The churches are winning favor with the people, and priestly calumnies are wilting under the ministry of grace. With returning prosperity we may expect these new churches to relieve

us of burdens which as yet they cannot possibly bear.

The present is a critical season in Porto Rico, and American Baptists were wise to press this work with all the energy and dispatch in their power. Bro. Rudd and I have stretched our lines to the danger-point, and yet not more than ten per cent. of the population live in the districts occupied by us. The densely populated East and West ends of the Island have no representative of our New Testament churches. Dozens of towns, ideally located for work, invite us to visit them and establish churches. If we do not accept, others will.

MORE MISSIONARIES NEEDED.

At least three American missionaries should immediately occupy these needy districts. They should be broad-minded men, appreciative of the many-sided ministries demanded of a twentieth century Baptist missionary. Americans are needed to build the model, mother congregations, and to project the church activities along the broadest and sanest lines. As yet, the Porto Rican brethren lack training, and the organizing faculty. But we believe that within five or ten years, they will be quite able to man the posts which, from nature of the case, Americans must now fill. The next five years will be years full of fate for the future of our work here, and an extra effort now will save much hard pulling later on.

In the meantime we must cultivate the fields already planted. The Society has just ordered the purchase of property, and intends soon to build a church house for the Ponce congregation, already numbering over three hundred people. In San Juan, Adjuntas, Caguas and Carolina we are meeting homes where the assembling saints may gather. These may be built for small sums and are greatly needed. The famous John Leland, in the days of Episcopal absolutism in Virginia, was busily digging a baptizing pool. "What is that for?" he was asked. "To baptize people in," was his reply. "But there are no Baptists about here!" "No, but I'm digging this pool for the Baptists that are going to be about here." That was an act of faith splendidly rewarded in his case. Here, in Porto Rico, we need today houses for the Baptist congregations that *are*, and not for those that are to be. What American church will honor God and itself by building a chapel in one of these cities? Fuller information gladly given to those interested.

This work should appeal to every senti-

ment of philanthropy, charity and patriotism, for each and all of these will find the best practical application of its principals in the warm-hearted presentation of the Gospel of Christ. Better than any social settlement—practical and applied altruism, at its best, are these little churches, arousing as they do, deadened consciences, teaching a people morals, and putting new and divine thoughts in their heads, hope in their hearts, and songs on their lips. They are the best schools for old and young; and in them the masses get the so-much-needed uplift, the training that alone fits them for full American citizenship. "Now I have something worth living for." "How beautiful, how beautiful it all is." "My burdens don't seem to be burdens any longer." Such testimonies as these are continually coming from the lips of young and old. Some day, we shall have orphanages and colleges, now we need preachers and houses where the people may gather to hear them in.

Could God's people at home know the blessings they have sent to Porto Rico in sending the gospel, they would surely hasten to double and treble their beneficent efforts for a people so needy, so receptive, and so grateful.

Reasons Why Our Work in Porto Rico should Be Enlarged and Intensified.

BY REV. A. B. RUDD.

I cannot hope to make the readers of the MONTHLY see and feel this matter just as the laborers on this field do; and yet I trust the following considerations may lead them to realize to some extent the need of *immediate enlargement*.

The Baptists were among the very first to come and promise these people the truth.

In the fall of 1898, Rev. W. H. Sloan, of Mexico City, made a trip through this island. His impressions were given to the public through the press, and the Society urged to open work here at once. Two years ago, early in February, 1899, organized work was begun by Rev. H. P. McCormick. A work begun so early after the opening of the doors to the Gospel, surely demands that it be prosecuted with an ever increasing enthusiasm. Let us keep our promise. May the future Baptist historian be able to say of the Baptist mission work on the island, "Early begun, *and well done!*"

Again, we represent as Baptists the point farthest removed from sacerdotalism, of which the Porto Ricans are tired. From Rome to

Baptist truth is a long journey, though it is well lighted by the lamps of logic. (An ex-priest, with Bible in hand, has recently made the trip, and on January 29th was baptized by Mr. McCormick into the fellowship of the San Juan Baptist church.) The views for which we stand are well worth pushing into every nook and corner of this fair island. Let us be true to our trust and to the principles for which we stand!

Then, too, the vast extent of territory as yet untouched by the Gospel, demands an enlargement of our work. Juana Diaz, Coamo, Aibonito, Santa Isabel, Salinas and Guayanilla, all towns of considerable importance, centers of densely populated country districts, all within easy reach of Ponce, *and all without the Gospel!* The same is true of dozens of towns on the northern side of the island. I feel it to be a reproach to us that this should be true. Alas that our Secretary should be forced, from scarcity of funds, to send at the opening of the century the following gloomy advice to the field for the present year: "I would not establish any new preaching stations which involve additional money!"

Let us say, by way of encouragement to the givers to missions, that God's blessing upon our work in the past, should lead us to a great enlargement in the immediate future. I am loath to parade results before the public; it savors of the "counting fever." With profound gratitude to God, I may say that six churches, with a combined membership of two hundred and forty-three, represent in part the results of the labors of the Baptist workers on the Island. We could wish the results had been greater; we are profoundly grateful, however, for them as they are, and humbly pray that a simple statement of the facts may inspire the readers of the MONTHLY to say to the Society, "Enlarge; past results justify it."

Open doors, open hearts, open eyes, open ears, bid us push the work. The field is white. A great opportunity is before us. Brethren of other denominations are seeing and using it. Will you close your eyes and let it pass!

Give us, beloved of the Lord, *houses of worship*, to intensify the work already established, and *more workers* that we may enlarge our field of operations.

A poor woman in a remote mountain town, who was hearing for the first time the simple story of the Gospel, said: "If we only had some one to teach us these things!" Her words touched my heart and for eighteen

months have been haunting me. Her wish has not yet been realized. Her town, along with dozens of others, is still saying "If we only had some one to teach us these things!"

Work in Cuba.

BY H. R. MOSELEY, D.D.

The future of Cuba is unalterably bound up with that of the United States. We have made ourselves responsible in the eyes of the world for her political destiny and the Christian people of America, whether they would or not, are responsible in the eyes of God, for the spiritual destiny of the Cubans. No earnest servant of the Master's will deny this solemn obligation of American Christians to this needy people who here suffered not only from the tyranny and oppression of Spain, but also and equally from the blighting effects of four centuries of Romish domination and oppression.

Cuba is awaking to-day from the effects of misrule, and her people look to the future with hope and cheer, they are casting off the fetters of ignorance and superstition, old things are passing away and they are receptive to new ideas. It is the day of opportunity for a pure Christianity to plant itself firmly in the island.

No such opportunity has been given to Northern Baptists as is open to them in Cuba. This people has been alienated from the Romish church by its partisan and constant support of Spain during their long struggle for liberty. The Cubans will not soon forget the fact that the bells of Catholic churches pealed out a great anthem of joy when the news of Maceo's death reached Santiago. It is said that the Cubans are Catholics; they are in name only. The masses of the people have no love for Rome, and gladly hear the preached word. Threats of excommunication and anathemas no longer terrify this people, nor prevent their attendance at our services. There are many towns in Cuba, with population ranging from five hundred to five thousand which have been abandoned by the Romish church, and where no religious teaching is given to the people. There are, in easy reach of Santiago, four or five of such towns—San Luiz, Boniato, Cuabitos, Caney, San Vicente, Dos Bocas. We are reaching out to these places, and wherever we go, we meet with a cordial welcome.

Cuba is being filled up rapidly with Americans. In the northern part of the provinces of Puerto Principe and Santiago, large tracts

of land have been bought and American colonies are being founded. Cuba has entered upon an unrivaled period of material development. Railroads are being projected and built. Sanitary conditions are being improved. Roads are building, and the people are coming in great numbers from every part of the world. If we are to keep pace with this rapid material development, we must at once enlarge and intensify our work in Eastern Cuba.

The blessing of God upon our work in Eastern Cuba calls for its reinforcement and enlargement. The success of the work is an embarrassment for us. New doors are being opened for us on every side. God gives his blessing, but there is a limit to the possibilities of four missionaries. We cannot extend our work unless we are reinforced. It makes me sick at heart when I have to refuse to accept an invitation to go and preach the Gospel to a town, where it has never been preached. There is work in Santiago and vicinity for three men. We now have seven successful Sunday-schools in Santiago and suburbs. We could have twenty, if we had workers to organize and run them. Four hundred children are receiving Bible instruction in our Sunday-schools every Sunday. What is being done in Santiago can be done in Puerto Principe and other cities, if we had workers and equipment. Now is the time to intensify and enlarge our work. To-day is the day of opportunity. Rome is alert and at work to win back to her fold this people who have been alienated, and she will succeed, if Protestant America is blind to this matchless opportunity that God in His providence has given her.

Cuba needs to-day capital to develop her unlimited natural wealth. She needs a stable government that will guarantee life and property. She needs good schools, good roads, etc., but she needs, above all else, the pure Gospel of Jesus Christ, the regenerating and elevating influence of the Christian religion. You have that Gospel. Your obligation, the need of Cuba, the matchless opportunity, the wonderful blessing upon the work already undertaken, all plead eloquently for *immediate* enlargement and strengthening of the work of the American Baptist Home Mission Society in Eastern Cuba.

Will not Northern Baptists heed this earnest plea of your servant—would God that I had power to make it stronger. We need, oh so urgently, two strong men for the North coast, and houses of worship at Manzanillo

and Puerto Principe. These needs are urgent and imperative. God grant that they may be supplied at once.

The Republic of Mexico.

BY REV. W. H. SLOAN.

The greatest mission field outside of the United States, under the care of the American Baptist Home Mission Society, is the Republic of Mexico. Of vast extent, diversified climate, unlimited natural resources, and occupied by interesting races of people in need of a pure Gospel, Mexico cannot be omitted from the list of lands to which the message of salvation should be sent. If Mexico is not to share proportionately in the gifts of Northern Baptists for Home Missions, the Society that places on its banner "North America for Christ" had better erase that motto.

MODERN MEXICO.

The modern history of Mexico is very brief, only about forty years old. She was really born in 1857, when the Reform Laws were enacted, and the new constitution adopted. All previous to that date is mediæval absolutism, revolution, idolatry, priestcraft and ecclesiastical tyranny. If the masses of the people are ignorant and depraved, enervated by a religious system that has permitted the sexes to live together in unrestrained intercourse, to gain their living by their wits or by gambling, still, if they are visited and studied, they will be found worthy of much respect, confidence and love. Because lying, drunkenness, theft and impurity are common, is that any reason why the Gospel should not be given them? Rather let us say, these emphasize the need of a religion that will mold the nation into a life more in accord with the teachings of Christ's Gospel.

Mexico is our neighbor, once despoiled by us, waxing into strength and power, penetrated with new ideas and ambitions, and anxious to take her place among the principal nations of the earth. She has now a stable government, good president, wise laws, and a people as energetic and progressive as any other of the Latin races, and equal to any other in the Western Hemisphere, unless it be those of Saxon descent.

In this country, Romanism has been not only the foe of republican institutions, but of the education of the people and of their best religious development. Mexico should have a new faith taught her in this dawning era of a new life. Foreign capital, foreign

brains, foreign enterprise are creating a new Mexico out of the old. Why should not the Word of God be given to it by the country whose own history has been so glorious by the interpenetrating influence of that Word, and which is under the greatest obligation of all countries to evangelize this, her sister, so long helpless and down-trodden?

The future of the Mexican Republic. It is bound to share in the prosperity of the whole North American continent. It is planning railways over the Isthmus into South America; it is arranging for a steamship line to Canada, having already several to other countries. The material progress of the country, supplemented by the preaching of the Gospel and the multiplication of religious papers and tracts, has caused an evolution in social conditions in Mexico that would otherwise have taken many years to accomplish. The inhabitants are being influenced by the new views and fresh display of energy. In the last twenty years, Mexican civilization has made greater strides forward from a social point of view than was the case in the whole period since the country became independent of Spanish rule. The influence of railroad communication with the United States has been a powerful factor in bringing about this result, and it will greatly supplement the work of Christian missionaries in the future by bringing the Mexican people in contact with the progressive ideas of their Northern neighbors. There is not a section of the country that is not feeling the throbs of the new life; the city of Aguascalientes has become a great smelting center; Monterey is the Chicago of the country; Guadalajara, over on the West side, will soon be in touch with the Pacific Ocean; the State of Guerrero is becoming filled with new activities; Oaxaca is coming into prominence as a mineral section; Tabasco is a rich field for new investments, and many Americans are making their home there; the termini of the Tehuantepec Railroad are to become great ports. From the Rio Grande to the Isthmus, from the Gulf to the Pacific, the country shows signs of healthy progress. Capitalists are coming to Mexico, and are making of it a new India, with the added advantage of having an enormous market just across its northern border. There is no "boom," but a continual advance set in some years ago that shows no sign of cessation. The next twenty-five years will witness marvelous changes in this country. Once the spirit of progress touches the mass of the Indian population, an immense change will occur, the Gospel is bound to be hailed

as a harbinger of better things; and it will be a change for the better in every sense of the word, in spite of the feeling of antagonism that such a prospect arouses in the minds of that part of the inhabitants that now constitutes the oligarchic element.

The people and their needs. Fourteen million of deluded souls, whose idea of religion is barbaric glitter, pompous forms and ceremonial ritual, destitute alike of Christian power and saving grace. The people know little of Christ as a Saviour; the Virgin Mary and the saints are their intercessors; the Bible is blasphemed; the most exalted object of adoration is the ancient goddess of Mexico, Tonantzin, now called the Virgin of Guadalupe. They worship pictures and images with all the blind idolatry of the Hindoos. The Lord's day is for everything except Christian worship and service. On that day, drunkenness among the lower classes is rife, and reverence for sacred things is banished. The sacraments of the church, pardon of sin, release from purgatory, have their prices attached. Souls are raffled out of purgatory. The habitual disregard among the poorer classes of the marriage relation is perhaps the most notable feature, and the most pervasive evil, in the society of Mexico. A leading Mexican paper publishes statistics to show that more than one-half the children born in the city of Mexico are illegitimate. The Church of Rome is in constant conflict with the government over the establishment by the latter of public schools; gambling tables, raffle schemes and other modes of getting the people's money are set up in front of the doorways of the churches; mendicancy, in the most hideous and disgusting forms, throngs the streets, and the cruel yoke of the papal church presses with galling bondage upon the necks of the inhabitants of this beautiful land. Is there no help for a people so oppressed?

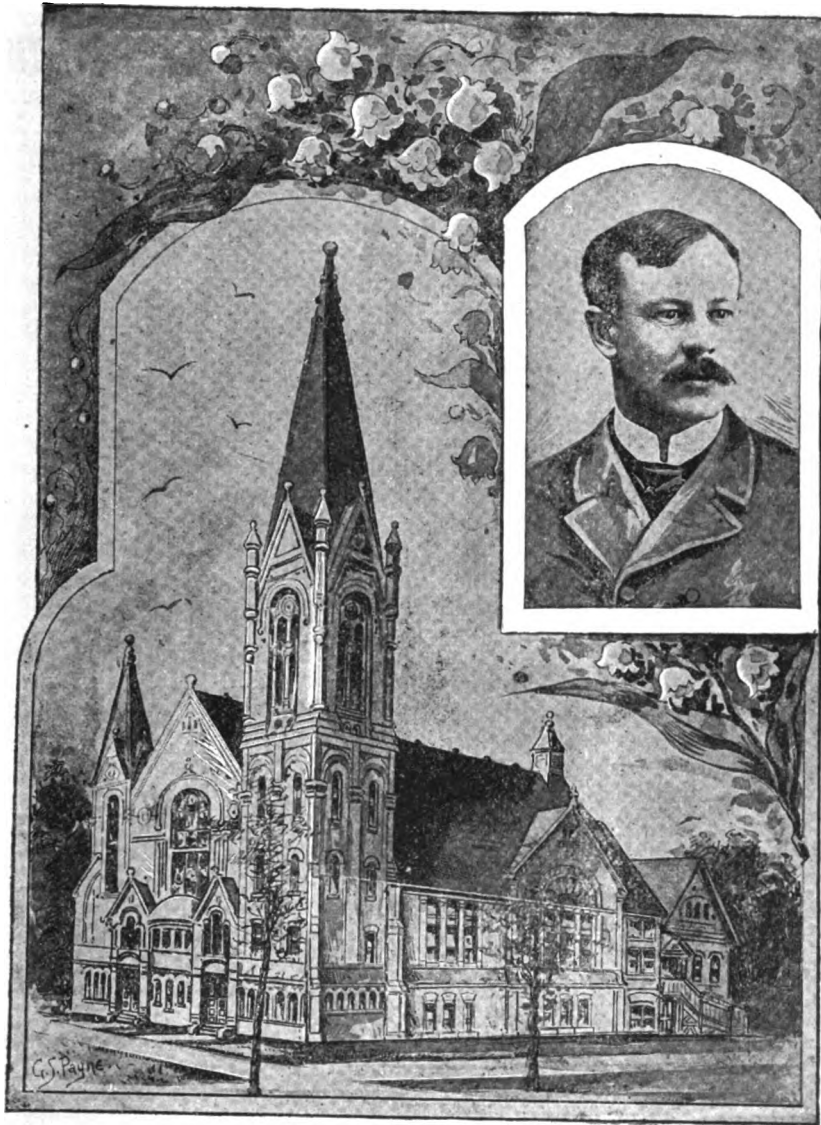
ACCOMPLISHED RESULTS.

The good accomplished by Protestant missions. We have not space for statistics. They would not tell all of it if we had. There are fifty thousand adherents of evangelical churches, who are gradually leavening for good the society about them. A new moral era has dawned upon Mexico, since the coming of the first Baptist preacher in 1862. It is often urged that Baptist missions here have been a failure. They have not been a failure. Far from it. Many foreign Baptist missions have been of as slow growth as this, and they were not on papal fields, notoriously the hard-

est in the world. Then we have had the vast landed estates arrayed against us, the ignorance of the common people, and the race-prejudice against Americans. When the rich, the fashionable, the ignorant, the prejudiced and the bigoted, to say nothing of the opposition raised by some other Protestant denominations, are all to be faced, the progress of the work is bound to be slow. The Baptists have not kept pace with some others. Why? Their missionaries are as able and as devoted. Why have they been outstripped by the Northern and the Southern Methodists, by the Presbyterians and the Congregationalists? For the same reason that they have lost ground on other fields. Because their missionaries have not been sustained by Northern Baptists as they should have been.

Other denominations supplemented the preaching of the Gospel with schools for the children, training establishments for a native ministry, and church edifices in which light, air, comfort and permanency are found. When a Baptist missionary is compelled to preach in a damp, dark, ill-ventilated little room, with no human helper but an ill-taught boy, and with no school privileges for the children of his converts, and a Methodist builds an attractive chapel close beside him, establishes a training school for young men and women, puts four or five well-educated professors in it, and opens a series of schools for children, all placed in fine buildings, what can be the result? What is nearly always the result? These things have been done over and over again in Mexico, until it is a wonder that Baptists survive at all. The writer of this article is the only Northern Baptist sent by Northern Baptists to any foreign papal field in the world. One man to represent the entire Baptist brotherhood of the Northern States! How can Baptist missions in Mexico be considered a remarkable success when so little interest is shown in them by the denomination? Give us men, give us church-buildings in the principal cities and towns, give us money for the pushing of the work into new fields, and establishing it better on the old fields, give us an educated Mexican ministry, give us good primary schools, and our missions will be equal to the best. We believe in prayer down here, and in dependence upon the Holy Spirit, but we have found that these will not be as effective as they might be, so long as our brethren of the North fail to do their duty.

City of Mexico.



HIGHLAND BAPTIST CHURCH, SPRINGFIELD, MASS., REV. GEO. W. QUICK, PASTOR,
WHERE THE MAY ANNIVERSARIES ARE TO BE HELD.

Highland Baptist Church, Springfield, Mass.

The delightful city of Springfield, Mass., has been selected as the place of meeting of our denominational anniversaries this year.

The Highland Baptist Church extended the invitation, but all the Baptist churches of the city unite in helping entertain this great annual gathering.

Springfield has the reputation of being the finest in all the country, appropriately called the "City of Homes," with unusually good hotel accommodations. In addition to the hotel facilities, the local entertainment committee is arranging for a large number of rooms in private families where excellent accommodations will be provided ranging in price from 75c. to \$1 for lodging and breakfast.

Hotels, American plan:

Cooley House, \$2 and upward; Hotel Russell, \$2 and upward; Haynes Hotel, \$2 and up; Hotel Gilmore, \$2; Chandler's Hotel, \$1.50 and up; American House, \$1; Raymond Hotel, \$1; Hotel Rowland, \$1.

European plan:

The Highland, 75c. and \$1; The Worthy, \$1 and \$1.50.

Those desiring to stop at a hotel will please address one of the hotels direct and arrange for accommodation. Those desiring to stop in private families will please address M. A. Maynard, Springfield, Mass., and he will make an assignment at once and notify you of the name and street and number so that you may go direct to your Springfield home upon reaching the city.

Work Among the Swedes—Seven Cogent Reasons.

BY REV. A. P. EKMAN.

Being requested to give some reasons why the American Baptist Home Mission Society should maintain and enlarge its missionary work among the Swedes, and being limited to three hundred words, I shall go straight to the point and enumerate the following:

1. The souls of the Swedish people are as precious and as needy of salvation as those of any other people.

2. The records show that they have for some time been most ready to receive the pure gospel as preached by the Baptists.

3. It is well known that the ingathering would have been far greater in various parts of the country if laborers could have been sent there at the proper time.

4. The Swedes have proved themselves to be loyal Baptists when they become such, and as far as their means allow have generally been ready to co-operate with their American brethren, and become regular contributors to the great missionary enterprises of the denomination.

5. If the Home Mission Society should discontinue this work now, it would leave one of the best worked and most fruitful fields among the nationalities to other denominations who would be only too glad of an opportunity to enter in and gather that which they had not planted.

6. If the Home Mission Society does not maintain the work, the Swedish churches would feel in duty bound to carry it on as best they could, but in so doing they would need to concentrate all their resources for that one purpose, which would tend to isolate them from the larger missionary enterprises of the denomination as a whole, which would perhaps, saying the least, in the end, prove a doubtful experiment.

7. It has long been evident to this humble scribe, that if sufficient means could be had to extend the work according to present opportunities the results could be increased one-fourth annually above what they now are.

The Home Mission Society is doing nobly not only in promoting the Lord's work, but also in preserving the unity and integrity of the denomination, and our prayer to God is that it may be able to continue to do so until He comes.

"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."

MISSIONARY DEPARTMENT.



REV. LEOPOLD COHN.

Work Among Jews.

BY LEOPOLD COHN, MISSIONARY.

The Lord is continuing to bless the preaching of His Word to my Jewish brethren. Since I wrote you last, five converts—four men and one Jewess—have been baptized. The Rev. W. C. P. Rhoades, D.D., pastor of Marcy Avenue Baptist Church, administered baptism to three of them, while the fourth was immersed at the Bleecker Street Mission, New York, and the fifth confessed Jesus as Lord in baptism at the Gospel Hall, Jersey City.

Let me very briefly tell you a little about each of these dear converts. One is a young man of eighteen years of age, and when he heard me preach Christ to the Jews at the Mariner's Temple, he became very mad. To put it in his own words, he said to me and others. "I felt like tearing him in pieces." It was for the first time in his life that he heard about the Crucified One to be the Son of God. But the Lord Jesus cast the devil out of him, and he not only continued coming to the meetings, but also took some of my tracts and the New Testament in Hebrew. At last, he decidedly accepted him whom he once hated so much. I told him to be baptized wherever he could, and so he was at the Bleecker Street Mission.

Next, is a young man of twenty-three years, highly educated in Hebrew literature. At first he heard about the Lord Jesus in our meetings at Brownsville. Many times he

argued with me in a most elaborate way, thinking to bring me down. But the Lord Jesus gained the victory. The young man finally came once to my house and humbly confessed that he was convinced that the Lord Jesus is the promised Messiah.

Next, is a man of twenty-seven years of age, who studied in Russia for the rabbinical office. He came in to one of my meetings at 13 Manhattan Avenue, Brooklyn, about a year ago, and became so much interested that he has ever since been attending those meetings. He gave a remarkable testimony to a large audience of Jews in my meeting. A large number of Jews esteem him very much because of his learning and good character. His wife, too, believes in the Lord Jesus Christ, but has not the courage to be baptized. Their parents are greatly chagrined over their conversion, especially over his baptism.

Next, is a Jewess, a mother of six children, all of whom, as well as their father, have been believers in the Lord Jesus Christ for the last three years. They live in Brownsville, and have suffered terrible persecution because of their adherence to the mission, and because they spoke a word for Christ whenever they found an opportunity. Now, only the mother had the boldness to be baptized. I hope that her husband and some of her children will soon follow her example.

Next and last, is a most highly educated Jew, a descendant of one of the most aristocratic Jewish families in my country, Austria—I mean that part of Austria where I lived. Some four years ago, this brother came in to a meeting in the Brownsville Mission, with an idea that he, with his great learning, could easily show that ignorant missionary that he did not know what he was talking about.

There was a hot time in that meeting, but the Lord enabled me to meet all his difficulties. In a few months this learned son of Abraham began to confess Christ to the Jews in Brownsville. Bitter persecution was the result, and he disappeared. I did not know of him until eight months ago, when he came to see me. I spoke with him about baptism, and last week he came to my house and told me that he was baptized in Jersey City. If there were means to employ this brother, he would be, I believe, a great power in His hand. He also told me that he hopes his wife will soon follow him in baptism.

Let us continue to labor and pray for the conversion of this people who are so dear to the heart of the Lord Jesus Christ, as it is evident both in the Old and New Testament.

LEOPOLD COHN.

Work Among Italians.

I am very glad to inform you that our Italian Mission of Newark, N. J., is going on very nicely. The Sunday-school is progressing rapidly; every Sunday we have new scholars and I am sure that the time is not far when the Mission rooms will be too small to accommodate all the children that will come.

We thank the Lord for having given us a faithful and earnest superintendent, Mr. W. W. Hoagland, who is a licentiate of the Fifth Baptist Church of this city.

The preaching services are well attended and two weeks ago I baptized two women and a man.

It is not long ago since the young people of our Mission formed a society of Christian Endeavor, which meets at 4.30 p.m. every Sunday and is attended by twenty to thirty.

Though we have a total membership of forty baptized believers, yet only half of them reside in Newark; the rest were obliged to leave the city on account of work.

The Italian Mission had great need of a Bible reader who could go among the women and read to them, in their own language, the Word of Eternal life. We thank God that He has granted our request.

The Italian brethren, notwithstanding that the majority are without work, subscribed sixty dollars toward the support of such a worker, and the American women of this city willing to "help those who try to help themselves" have given us a helping hand on this matter, so Mrs. Cristina Parente has been appointed for this kind of work.

As in our Mission we have adopted a motto, "Gl' Italiani a Cristo," we are using all means to bring them "to Christ."

In fact, in the neighborhood of our chapel, there are several thousands of these people and a great number of them are boarding in the big tenement houses with from four to fifteen people in each family. Of course they do not have a comfortable home where they could spend the evening and restore themselves after a day of hard work, so we have opened a reading room for them where they can come and read sound literature, in both languages, for their moral and spiritual welfare.

The Italian Sunday School of Orange, N. J., of which Rev. Alex. Turnbull is superintendent, notwithstanding the Satanic persecutions which it has to endure, is quite well attended, and those who come there learn more and more that "it is more blessed to give than to receive." In fact, the Sun-

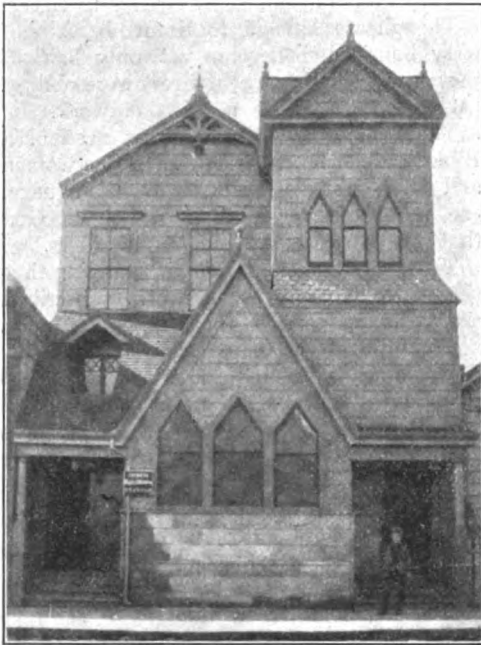
day-school has sent about twelve dollars to different organizations for Mission work. "They of Italy salute you."

A. DI DOMENICA.

California, Oakland—Chinese.

Two years ago, how pleasantly we were situated, and how necessary it was to have more room! Since coming to Oakland, I had realized this need, but about a year and a half ago I was impressed that we must have it, and that it was the Lord's will.

At first it seemed like a vast undertaking, entirely beyond the strength of a woman; yet, believing, as did Judson, that "the prospects are as bright as the promises of God," my faithful Chinese brethren, after prayerfully considering the matter, joined me in undertaking this enterprise. They opened



CHINESE MISSION HOUSE.

their purses and took out two months' wages each, and with this sum we began our building fund. Then we turned to our friends, who responded generously. Many of our Baptists here in Oakland have shown their interest by giving liberal sums. The Chinese Consul and many of the Chinese merchants of San Francisco came to our aid, and our Chinese church in that place, under the faithful leadership of Miss Martha Ames, did not forget us. Three hundred dollars was granted by our State Convention. Others could be mentioned, many of whom are not church

members. They gave, they said, because they have found good, faithful servants in our mission school.

We are very grateful to all, not only to our friends here, but also to our Home Mission Society, that has sustained this work for so many years and paved the way for the present successful undertaking.

The building, including furnishings, costs about four thousand dollars. In a few more weeks, when we hope all pledges will be paid, we shall be free from debt.

A happier band of Christians cannot be found anywhere than these Chinese brethren in this our new place of worship. It is their wish to have this property deeded to the Home Mission Society. They desire me to mention that they appreciate what the Society has done for them and their countrymen.

We are truly thankful to our heavenly Father. To Him our petitions shall continue to be offered, in behalf of our beloved Home Mission Society.

J. AMANDA EGLI, Teacher.

How a Good Woman Remembered the French Work.

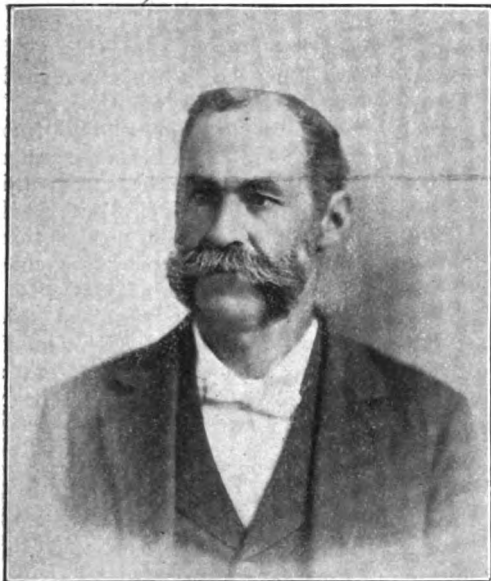
A Mrs. S., the wife of a high official in the city government of Providence, during a sojourn of several months in Paris, attended various Protestant services in that city and being a good French scholar took down many of the choicest thoughts of such preachers as Bersier, Monod, etc. On her death-bed, she left means to publish these in any form best adapted to reach the French-speaking people of New England, in whose spiritual welfare she had always felt a deep interest. These gems of thought, emphasizing and illustrating sundry choice texts of Scripture as headings, were, under our direction, published in the shape of a beautiful calendar to be hung conveniently for reference upon the wall. Void of all controversy, even devout Roman Catholics can find no objection to having this little treasure of gospel truth in their homes as an ornament at least, and possibly, as a means of religious instruction and edification. They are doing good as we circulate them.

J. N. W.

Rev O. J. REDMON—Obituary.

Rev. A. M. Allyn, General Missionary for Eastern Washington, writes: "It is with sorrow that I record the death of Rev. Otho J. Redmon, of Lewiston, Idaho. He died of peritonitis very suddenly last Sunday morning, March 10. He was a young man of culture and fine ability, and was doing splendid work at Lewiston. His place will be hard to fill."

Educational Department.



N. F. ROBERTS, D.D.,

born in Seaboard, N. C., October 13th, 1849. He spent his early years upon a farm. He evinced very early an eager desire for knowledge, and showed especial liking for mathematics, being considered a genius in his neighborhood. In October, 1871, he entered Shaw University, graduating in 1878. On graduation he was made Professor of Mathematics in the University, a position which he still holds. He is also Vice-President of the Institution. He has served as pastor of different churches; for many years has been President of the Baptist State Sunday School Convention; has been Corresponding Secretary and the President of the Baptist State Convention, and has done considerable editorial work.

PROF. JOHN HOPE

was born in Augusta, Ga., June, 1868. Losing his father at the early age of eight years, John was thrown chiefly upon his own resources. After leaving the public schools in Augusta, at thirteen years of age, he spent five or six years in work. After his conversion at eighteen, in 1886, he entered the Academy at Worcester, Mass., where he spent four years, graduating in 1890—the last two years supporting himself entirely by his own labor. While at the Academy, he had valuable experience as business manager, associate editor and editor-in-

chief of the school paper. He was the historian of his class.

In 1890, he entered Brown University, graduating with the honor of class orator in 1894. He supported himself while in college by doing chores and by newspaper work, being the University correspondent for the *New York Tribune*. After teaching four years in Roger Williams University, he was transferred to Atlanta Baptist College, where he is still a member of the faculty. Since graduating at Brown, he has spent two summer sessions in post-graduate study in the University of Chicago. During the summer vacation of

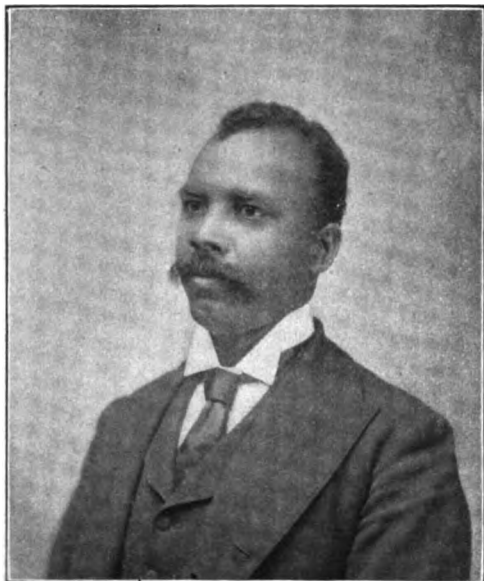


PROF. JOHN HOPE.

1899, he represented the American Baptist Home Mission Society in Ohio, Michigan and Indiana, and during the vacation of 1900 in New England.

M. W. REDDICK, A. M.

was born in Randolph County, Ga., March 2d, 1868. The first twenty years of his life were spent in the country, working as a farm laborer from 8 to 17, and then for four years he was engaged in cutting cross-ties for the railroad. During these years, he spent, in all, about five months in school. On becoming of age, in 1888, and having been converted, he entered the Baptist Seminary, Atlanta, Ga., and graduated from that institution in



M. W. REDDICK, A. M.

1897. He had a hard struggle to maintain himself in the institution. On graduation, he became Principal of a new school called Americus Institute, which has steadily grown under his skillful administration.



GRACE J. THOMPSON.

I was born in Darlington, S. C., January 25, 1875. My parents were not educated, and lived in an humble way all through my early years; my mother, assisted by the smaller children, gave her time to sewing and laundry work as means of support, and

my three older brothers, who took the responsibilities of a father, devoted theirs to trades. My father died in my twelfth year. Because of these things, and because of the poor school system of Darlington, the educational advantages offered were poor until 1889, at which time the system was revised. Then, instead of the four months' school, one of nine months was given, and from this, known as Mayo Graded School, I graduated in 1894. Having finished from this school, I attempted to teach; but as I lacked the training which I did not get from the public school, my attempt was a complete failure. The following fall I went to Shaw University, where I remained four years, graduating in 1897. In September, 1898, I came to Little Rock, Ark., as a teacher in the Arkansas Baptist College, where I am now working.



MISS MAMIE JONES.

Spent five years in Bishop College, graduating from the Normal Course in 1897. She has taught school in various places, her most successful work being at Houston Academy, where she was Acting Principal for nearly one year.

MRS. MARIA T. KENNEY.

Mrs. Maria Talley Kenney was born in Shelbyville, Tenn. Her parents, though not "educated," were industrious, ambitious Christian people, who took the keenest interest in the education and general advance

ment of their children. Maria entered Roger Williams University at a somewhat early age, and pursued her course steadily until graduated from the college department in 1887. She taught school during vacations for the means to carry on her study. When teaching near her home, she very often did the family washing and sewing, taught music and sewed at night for friends, to make "extra" money. While teaching she boarded with a woman who took in washing, and Maria ironed evenings, and thus secured money enough to buy all her clothing. The money she received for teaching her first school went to make the first payment on the little farm her father had bought.

Since her graduation, Mrs. Kenney has ably assisted her husband in his pastoral work at Clarksville, Tenn., and other places;



MRS. MARIA T. KENNEY.

teacher in the public schools of Tennessee; on the faculty of Natchez College, Natchez, Miss.; Roger Williams University, Nashville, Tenn.; Howe Institute, Memphis; and Arkansas Baptist College, Little Rock, Ark., which position she now holds. She says, "I feel that the good the Society is doing for the South through its schools by giving the colored youth an education at a minimum price cannot be overestimated. I hope that the Society may be able to do more for industrial, but not less for college, education."

BOOK NOTICES.

The Sunday-school periodicals of the American Baptist Publication Society for the second quarter of 1901 fully maintain their excellent character and fine appearance. There are none superior, and for Baptist Sunday-schools none so good, as the products of our own press at Philadelphia.

Rev. A. L. Vail (Crozer Building, Philadelphia, Pa.) has just published in paper cover a neat little pamphlet entitled "Whose Father is God?" It is "an inquiry concerning the New Testament's restriction of the use of the terms Father, Son and Child in the relation between God and man." The author has made a very careful study of the subject, and states his conclusions in clear, forcible English. His view is that "all the sons or children of God in the New Testament, except Christ, are the disciples of Christ." "Men are by nature the children of disobedience, of wrath and of the devil, and not the children of God." The price of the book is 20 cents by mail.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." —MATTHEW 28: 19.

NAME.	FIELD.	NO. BAP.
C. R. Betts,	Englewood-on-the-Hill, Chicago Ill.,	21
Ernest Hallgren,	Swede, Salem Ch., Chicago, Ill.,	15
Albert Folts,	Erie, Kansas,	5
L. P. Smith,	Independence, Kan.,	18
F. C. Peck,	Lakefield, Minn.,	8
Fred'k Palmborg,	Swedes, Western Minn.,	17
L. H. Steinhoff,	Dist. Miss'y, Northern Minn.,	6
R. A. Clint,	Swedes, Grand Rapids, Mich.,	6
Arthur Hoag,	West Duluth, Minn.,	7
W. A. Treadwell,	Refuge, Indian Ter.,	13
J. H. Clay,	Hartington, Neb.,	6
J. L. McCutcheon,	Morgantown, W. Va.,	15
J. W. Jeffress,	Mt. Zion Ch., Colored, Lincoln, Neb.,	5
E. M. Owings,	Valparaiso, Ind.,	7
J. L. Hedbloom,	Stromsberg, Neb.,	27
J. M. Gurley,	Galena, Kans.,	8
L. J. Anderson,	Danes and Norw's, Ludington, Edmore and Bear Lake, Mich.,	9
C. G. Christiansen,	Danes, Alden, Minn.,	9
W. H. Bowler,	Shoshone and Le Duc, Idaho,	5
R. W. Lowe,	Kensington Ch., Buffalo, N. Y.,	5
S. A. Douglass,	Roseburg, Ore.,	21
E. M. Bliss,	Third Ch., Portland, Ore.,	8
John Tonkins,	Fossil, Ore.,	6
J. F. Crawford,	Beaver Dam, Wis.,	11
J. M. Foster,	Zion Association, I. T.,	7
G. H. Gamble,	Tabernacle Ch., Minneapolis, Minn.,	5
A. L. Hobbs,	Turkville and vicinity, Kans.,	10
H. E. Ryder,	Norfolk, Neb.,	13
T. J. Collins,	Colfax, Wash.,	15
H. W. D. Kirkendall,	Latah and Farmington, Wash.,	5
I. B. Spight,	Grass Valley, Ore.,	15
L. O. Hudson,	Kincaid Mem'l Ch., Girard, Kan.,	7
H. P. Crego,	Elgin, Kans.,	15
C. O. Johnson,	Vancouver, Wash.,	11
J. R. Rainden,	Dist. Miss'y, Western Kans.,	12
C. C. Hutchins,	Beacon, Neb.,	6
Fred'k Linden,	Bethel Swede Ch., Duluth, Minn.,	8
M. M. Callejo,	Mananillo, Cuba,	17
F. H. Webster,	Port Townsend and Quilcene, Wash.,	5
H. P. McCormick,	Gen. Miss'y, Puerto Rico, North,	43
A. B. Rudd,	Gen. Miss'y, Puerto Rico, South,	20
C. A. McIlroy,	Weed, Hope, Lower Pensaco and Elkhorn, New Mexico,	11
Johnson Spade,	Indians, Going Snake Dist., I. T.,	15
J. E. Klingberg,	Elim Swede Ch., New Britain, Conn.,	6

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach except they be sent?"—Rom. 10:14.

- CALIFORNIA.**
 Rev. F. S. Lawrence, Dist. Miss'y Marysville City and vicinity.
 " A. J. Huguélet, Beth Eden Ch., Morgan Hill.
- IDAHO.**
 Rev. C. R. Delepine, Weiser.
- ILLINOIS.**
 Rev. Chow Leung, Chinese, Chicago.
 " J. O. Bentall, French, St. Anne.
- INDIAN TERRITORY.**
 Rev. Johnson Spade, Indians, Going Snake District.
- MONTANA.**
 Rev. C. B. Miller, Belt.
 " W. H. Setzer, Anaconda.
 " T. L. Lewis, West Gallatin and vicinity.
- NEBRASKA.**
 Rev. E. M. Jeffers, Chadron.
 " F. M. Sturdevant, Olivet Church, Omaha.
 " Andrew Jacobson, Swedes, South Omaha.
- NEW JERSEY.**
 Rev. J. De Hart, Hollanders, Paterson.
- OKLAHAMA TERRITORY.**
 Rev. O. T. Finch, Medford and Wakita.
 " J. M. Anderson, Chandler and Welston.
 " T. E. Donaldson, Ripley and vicinity.
 " T. D. Penn, Cheyenne.
- SOUTH DAKOTA.**
 Rev. Nis Tychsen, Scandinavians, Turkey Valley.
 " J. M. Lloyd, Ipswich.
 " E. L. Wendell, Montrose and Clear Lake.
 " W. W. Havens, Spencer.
- WASHINGTON.**
 Rev. H. W. D. Kirkendall, Latah and Farmington.
 H. M. King, Oakesdale and Steptoe.

- WEST VIRGINIA.**
 Rev. W. C. D. Bond, Beth Eden Church, Moundsville.
 " J. L. McCutcheon, Morgantown.
 " D. A. Ramey, Norwood and Keystone.
 " W. H. Savage, Weston.

- SUPERINTENDENTS OF MISSIONS**
 Rev. N. B. Bairden, Trans-Mississippi Division.
 " C. A. Woodly, Pacific Coast District.
 " O. A. Williams, Upper Mississippi District.

- D. DISTRICT SECRETARIES.**
 Rev. F. T. Hazelwood, New England.
 " E. B. Palmer, Philadelphia.
 " Dwight Spencer, New York.
 " E. H. E. Jameson, Lake.
 " S. C. Fulmer, Wabash.
 " J. B. Thomas, Chicago.
 " D. D. Proper, Central.
 " W. E. Powell, Kanawha.

- SPECIAL AGENTS.**
 Mrs. E. G. Wheeler.
 Mrs. William Scott.

- MEXICO.**
 Rev. W. H. Sloan, City of Mexico.
 " Ernesto Barocio, Assistant to W. H. Sloan.
 " T. M. Westrup, Montemorelos.
 " H. T. Westrup, Linares.
 " J. F. Kimball, Nuevo Laredo and vicinity.
 " Alejandro Trevino, Monterey.
 " Fernando Uriegas, Puebla.
 " A. R. Cavazos, Sabinas Hidalgo and vicinity.
 " Refugio Garza, Santa Rosa.
 " Manuel Zavaleta, San Luis Potosi.

- CUBA.**
 Rev. Teofilo Barocio, Santiago.
 " A. B. Carlisle, Guantanamo.
 " M. M. Callejo, Manzanillo.
 " D. A. Wilson, _____

- PUERTO RICO.**
 Rev. H. P. McCormick, Northern District.
 " Miguel Munoz, Assistant to H. P. McCormick.
 " Pedro Cabrera, Assistant to H. P. McCormick.
 " A. B. Rudd, Southern District.
THE FOLLOWING TEACHERS WERE APPOINTED.
 Atoka Academy, Atoka, I. T.—Miss Josie Jones, W. B. Jones, Rev. J. V. Dawes.

Financial Statement for March, 1901

GENERAL FUND.	
Expended for the month,	\$115,054 09
RECEIPTS.	
Donations from Churches, Sunday-schools and Individuals,	\$58,396 17
Legacies,	71,952 91
School Surplus	1,000 00
Released from Annuity Fund	600 00
Released from Conditional Fund,	875 00
Interest and Dividends, etc.,	15,295 78
HOME MISSION MONTHLY,	252 44
Bulletin,	184 86
Total for February,	\$148,557 16
Receipts, April 1st to March 1st,	394,611 28
Total for year to date,	\$543,168 44
RECEIPTS FOR THE CHURCH EDIFICE FUNDS.	
Donations for Benevolent Fund.	\$1,493 16
Interest for Benevolent Fund.	3,037 30
Interest for Loan Fund,	629 07

Contributions and Legacies for March.

[Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund.]

MAINE, \$982.51.

Eden Ch	2 00
Springvale S. S.	3 17
Canton, B. Y. P. U.	5 00
Waterboro First Ch	5 00
Calais 2d Ch	102 72
Saco	3 66
Amity Ch	2 55
Cary Ch	2 55
Hodgdon Ch	1 56
Warren Ch	10 16
Pembroke, Rev. P. A. A. Killam	5 00
Wayne Ch	2 00
Marshville, Children	1 00
Yarmouth, Friend of Missions	2 00
Cambridge Ch	2 84
Milo Ch	1 88
Dexter Ch	9 99
Hartland Ch	37
Dover and Foxcroft Chs.	2 20
Monson Ch	1 00
Skowhegan, Mrs. Helen S. Coburn	100 00
Louise H. Coburn	100 00
First Ch	23 00
Rockland 1st Ch.	75 00
Auburn, Court St. Ch.	44 60
Hallowell Ch	7 32
Desig	5 00
Harrington Ch	3 90
Y. P. S. C. E.	2 00
Rumford Falls First Ch.	10 14
Livermore Falls Ch.	2 00
Charleston First Ch.	31 98
East Auburn Ch.	1 50
Friendship, Hattie M. Gilley	5 00
Lebanon and N. B. Ch.	1 13
Kennebunk Village Ch.	6 50
Lewiston, Bates St. Ch.	38 58
Cherryfield Ch.	1 68
Camden, Chestnut St. Ch.	4 95
Gardner, First Ch.	5 00
Sidney Ch	1 50
West Sidney Ch.	1 50
Westbrook, First Ch.	5 00
Oakland Ch	4 92
Springvale Ch.	32 48
Biddeford, First Ch	3 81
North Haven Ch.	5 00
Portland, First Ch.	102 03
Tenants Harbor Ch.	4 18
Bangor, First Ch.	24 02
Second Ch.	15 00
S. S.	8 75
Waterville S. S.	6 66
First Ch	14 93
Lincoln Centre Ch	2 18
Oldtown Ch	8 01
Lee Ch	3 04
Y. P. S. C. E.	1 00
Howland Ch	1 25
Montage Ch	8 62
Brewer, First Ch.	3 92
S. S.	1 05
Bradley Ch	1 25
Morrill Ch.	6 27
Houlton Ch	2 00
Parkman, William H. Clark	1 80
Cape Neddick, Y.P.S.C.E.	50 00
Sanford Ch	2 97
Caribou Ch	4 85
Hodgdon Ch	4 85
Buckfield Village Ch.	5 00
East Sumner Ch.	5 00
West Sumner Ch.	7 78
Freeport Ch.	

NEW HAMPSHIRE, \$401.87.

New Boston, Lydia Atwood.	4 50
Berlin Ch.	1 00
Hudson Center Ch.	5 00
New Hampshire, Friend.	2 00
Mill Village, Y. P. S. C. E.	3 50
New London Ch.	5 00
B. Y. P. U.	2 53

East Jaffrey Ch.	8 65
Salem Depot Ch.	1 75
Pleistow, First Ch.	4 00
Franklin Falls, First Ch.	9 52
Manchester, B. Y. P. U. of People's Ch.	11 56
Merrimac St. Ch.	35 00
Exeter, First Ch.	88 00
First Y. P. S. C. E.	3 20
West Swansee Ch.	6 31
Penacook, First Ch.	28 81
First Ch (desig).	2 72
Rumney, Y. P. S. C. E.	5 50
Pittsfield Ch.	3 00
Manchester, First Ch.	33 61
So. Lindeboro Ch.	12 00
Meredith Ch.	12 25
Lebanon Ch.	12 00
Cornish Flat Ch.	5 50
Keane, First Ch.	8 88
Warner Ch.	10 60
Troy Ch.	12 83
Y. P. S. C. E.	3 17
Antrim Ch.	19 50
Newport Ch.	6 00
Nashua, First Ch.	34 18
Lakeport, Mrs. A. E. Hall.	10 00
Canterbury, Mrs. M. J. Gale.	1 00
Bow, First Ch.	2 00

VERMONT, \$603.10.

Rickers Mills, Mrs. A. B. Taft	5 00
Montgomery Centre Ch.	6 00
Brattleboro, "S"	10 00
First Ch.	227 33
Rutland, Henry Turrill.	20 00
Pownal, Y. P. S. C. E.	58
Fairfax Ch.	15 00
Cornwall Ch.	14 30
South Londonderry Ch.	8 15
S. S.	3 78
West Rupert Ch.	6 00
Georgia Plain Ch.	13 00
Bellows Falls Ch.	26 91
Whiting Ch.	3 25
Wallingford, First Ch.	5 00
Groton Ch.	7 57
S. S.	1 00
Richford Ch.	12 00
Mt. Holly Ch.	2 50
Guilford Ch.	5 28
Y. P. S. C. E.	2 46
Windsor Ch.	6 75
East Hubbardton	11 50
Randolph, First Ch.	5 75
Hinesburgh Ch.	14 00
St. Johnsbury, First Ch.	8 50
Burlington, First Ch.	38 60
S. S.	4 60
Pasumpsic Ch.	10 00
East Hardwick Ch.	4 75
Brandon Ch.	8 00
Saxton's River, First Ch.	58 62
Stamford, First Ch.	8 00
Johnson S. S.	6 25
Cavendish Ch.	15 00
C. E. F. S. Londonderry Ch	2 00

MASSACHUSETTS, \$81,381.76.

Boston, First Ch.	1,706 39
Tabernacle, Y. P. S. C. E.	10 00
Hon. C. W. Kingsley	1,000 00
Clarendon St. Ch.	12 00
A Friend	35 00
South Ch.	25 00
Elm Hill Ch.	52 12
Jesse Tirrell	25 00
Warren Ave. Ch.	87 73
Tremont Temple Ch.	500 00
Rev. W. N. Beaman	1 00
Hyde Park, First Ch.	65 55
East Boston Central Sq. Ch.	70 00
Russell Ch.	12 45
Everett, First Ch.	25 00
Newton, Immanuel Ch.	342 71
Haverhill, Mt. Washington Ch.	10 00
First Ch.	23 72

Brocton, North Ch.	28 44
First Ch.	75 00
Warren Ave. Ch.	21 79
Pittsfield, C. E. S. of First Ch	6 00
Jamaica Plain, First Ch.	286 77
Cambridgeport, Broadway Ch	9 31
First Ch, Helen W. Munroe	10 00
Fall River, Mr. Levesque	5 00
Springfield, Far and Near Society (desig)	15 00
First Ch (desig)	10 99
State St. Ch.	30 13
Holyoke, Harriet Merrick	5 00
East Brookfield Ch.	7 15
Melrose, First Ch.	32 91
First S. S.	7 00
Worcester, South Ch.	65 50
Dewey St. Ch.	9 06
Y. M. S. of Lincoln Sq. Ch	17 42
Adams Sq. First Ch	16 28
Pleasant St. Ch.	8 61
Lincoln Sq. Ch.	106 23
Littleton, First Ch.	15 00
Chels a, First Ch.	65 19
Friend	2 50
Rockland, First Ch.	22 18
Wakefield, First Ch.	216 67
North Easton, B. Y. P. U.	1 00
Westwood Ch.	10 00
North Billerica Ch.	10 00
Medford, First Ch.	81 86
Y. P. S. C. E.	5 00
Wenham, B. Y. P. U.	5 00
Framingham, First Ch.	73 90
Revere, First Ch.	13 57
East Long Meadow, First Ch.	10 30
Raynham Ch.	14 00
Bible School	10 30
Dorchester, Stoughton St Ch	5 00
Bailney Meml. Ch.	12 00
Bailney Meml. Y. P. S. C. E.	2 00
A Friend	150 00
A Friend	300 00
Salem, Central Ch.	22 40
First Ch.	100 00
West Boylston Ch.	13 00
North Attleboro, Y. P. S. C. E.	5 26
Williamsett, Beulah Ch.	5 50
Cambridge, First Ch.	190 00
North Ave Ch.	203 25
L. M. Goodnow.	125 00
Ella J. Boggs.	50 00
Rockport, Mrs. Mary S. Sanborn	5 00
New Orleans, Friend of Missions	5 00
Newton Centre, First Ch.	1,235 85
Hingham, First Ch.	31 45
North Bellingham Ch.	2 00
Malden, First Ch.	26 75
No. Oxford Ch.	5 00
Andover, First Ch.	20 00
Cummington Ch.	5 00
Arlington Ch.	59 51
Foxboro Ch.	38 51
Norton Ch.	4 00
Somerville, First B. Y.P.U.	8 00
Perkins St. Ch.	13 15
Lowell, First Ch.	125 00
Fifth St. Ch.	10 00
Haverhill, Portland St. Ch.	115 56
South Hanson Ch.	1 62
Allston, Brighton Ave. Y. P. S. C. E.	25 00
Needham, First Ch.	130 67
North Abington, First Ch.	7 00
Wollaston, First Ch.	30 00
Chas. W. Bailey.	5 00
Athol, First Ch.	8 60
First Y. P. S. C. E.	4 54
Mrs. Julia Shepardson.	1 00
Pittsfield, First Ch.	101 67
Ware, Miss L. A. Tucker.	5 00
Barnstable Ch.	4 25
Gloucester, Mrs. Susan E. Wonson	100 00
First Ch.	28 64
Marlboro, First Ch.	26 00

Vineyard Haven Ch.....	5 00	East Greenwich, First Ch...	3 31	Washington Ave. Y. P. S	11 00	
Marblehead Ch.....	20 00	Wickford Ch.....	10 00	Emmanuel Ch.....	1,846 08	
North Adams, First Ch.....	400 00	Mrs. G. L. Blake (desig).	50 00	Bushwick Ave. Ch.....	45 00	
Gardner, First Ch.....	12 59	First Ch.....	27 29	Central Ch. E. D.....	50 00	
First Ch. S. S. Class.....	2 50	Bristol, First Ch.....	10 38	Sixth Ave. Ch.....	168 33	
French Mission.....	5 00	Hope Valley, First Ch.....	34 94	Strong Place Ch.....	297 00	
Beverly Farms Ch.....	25 00	Jamestown, Central Ch.....	10 00	Borough Park Ch.....	32 25	
Grafton, First Ch.....	10 00	Rockville, Thos A. Hall.....	5 00	Marcy Ave. Ch.....	335 00	
West Sutton Ch.....	10 00	Pawtucket, Pleasant View		Union Ch.....	62 80	
North Hanover Ch.....	75 00	Ch.....	15 00	First Ch. Pierrepont St.	360 69	
Lawrence, First Ch.....	30 66	First Ch.....	133 06	Pilgrim Ch.....	25 75	
Second Ch.....	59 13	Newport, Central Ch.....	62 37	Memorial Ch.....	50 00	
Medfield Ch.....	3 50	Second Ch.....	20 00	Bedford Ave. S. S.....	10 00	
Weymouth, First Ch.....	50 30	Oak Lawn Ch.....	15 00	J. E. Damerel.....	100 00	
First S. S.....	4 50	Jessie J. Greene.....	5 00	Flatbush, Lenox Road Ch..	10 98	
Lynn, Washington St. Ch.....	71 73	Lonsdale, First Ch.....	19 15	Lenox Road S. S.....	10 00	
Washington St. Farther		First B. Y. P. U.....	5 00	Lenox Road C. E. S.....	5 00	
Lights Society (desig).....	12 00	Warren, First Ch.....	83 35	Walworth, Second Ch.....	5 58	
Essex St Y. P. S. C. E.....	6 05			Second S. S.....	2 50	
Hy. A. Pevear.....	250 00	CONNECTICUT, \$1,691.33.			Second Jr. C. E. S.....	50
Miss M. A. Smith.....	5 00	Meriden, Swede Ch.....	5 00	Copenhagen S. S.....	2 00	
First Ch.....	59 41	First Ch.....	131 04	Cincinnati Ch.....	17 50	
Ladies Aid Society.....	5 00	Ives W. Hart (desig).....	25 00	Y. P. S. C. E.....	5 00	
S. S.....	10 25	Ellen D. Hart (desig).....	25 00	Stephentown Ch.....	5 05	
Kings Daughters.....	5 00	Waterbury, Chas. A. Schlipf.	4 00	Hornellsville Ch.....	24 25	
Y. P. S. C. E.....	3 15	First Ch.....	5 00	B. Y. P. U.....	5 00	
Y. S. C. E. (desig).....	8 32	Northford, Jas. H. Simley.....	20 00	S. S.....	3 94	
Mrs. A. M. Pickford		Hartford, Suffield St. Y. P.		Yonkers, Warburton Ave. Ch	1,695 05	
(desig).....	150 00	S. C. E.....	4 00	Berlin Ch.....	8 31	
Ashland Ch.....	3 04	Olivet Ch.....	3 56	Fulton Ch.....	11 29	
North Grafton Ch.....	4 00	Memorial Ch.....	9 00	East Marion Ch.....	8 17	
Clinton Ch.....	45 42	First Ch.....	12 65	Waverly Ch.....	30 00	
First Ch.....	50 00	Danielson, Mrs. H. N. Clem-		Fort Covington Ch.....	6 00	
First Y. P. S. C. E. (desig)		ons.....	5 00	Jamestown, Swede Ch.....	4 69	
Orange, First Ch.....	18 00	New Haven, Grand Ave. Ch.	10 00	Clyde, First Ch.....	6 06	
Groton Ch.....	5 00	Rockville Ch.....	10 76	Rochester, First Ch.....	192 21	
Swamscott, Bethany Ch.....	17 75	Waterford, Second Ch.....	3 00	Wilder St. Ch.....	6 66	
Agawam, First Ch.....	10 77	Stratfield Ch.....	5 34	University Ave. Ch.....	4 00	
Y. P. S. C. E.....	6 00	South Windsor Ch.....	7 30	Students at Theolog.		
Dighton Ch.....	9 00	Montowese, Union Ch.....	6 00	Seminary.....	146 00	
S. S.....	1 50	No. Stonington, Third Ch	7 55	Parsells Ave. Ch.....	2 20	
B. Y. P. U.....	7 50	Willimantic, Y. P. S. C. E.	17 50	Second Ch.....	160 25	
Brookline, First Ch.....	19 32	J. S. Bowen.....	5 00	Park Ave. Ch.....	77 63	
Methuen, First Ch.....	26 68	Montville, Union Ch.....	7 35	Albany, Hope Ch.....	29 26	
Watertown, First Ch.....	205 00	New Britain, E. M. W. in		Calvary Ch.....	117 20	
South Tisbury Ch.....	3 00	memory of A. E. Wood-		Calvary S. S.....	29 01	
Danvers, First Ch.....	31 00	ruff.....	15 00	Troy, Sixth Ave. Ch.....	4 37	
Granville Ch.....	13 00	Bosrah Ch.....	23 08	Sixth Ave. S. S.....	9 25	
Chicopee Falls, First Ch.....	37 64	Bridgeport Ch.....	20 18	Second Ch.....	50 00	
Holden Ch.....	42 43	Sterling Hill Ch.....	6 00	First S. S.....	100 00	
West Harwich Ch.....	4 86	Winthrop, G. F. and M. C.		First Ch.....	62 20	
Reading, First Ch.....	19 44	Love.....	5 00	Utica, Park Ch.....	23 89	
No. Marshfield S. S.....	8 32	South Norwalk Ch.....	513 41	Reed Corners Ch.....	4 00	
Wachusett, S. S. Convention		North Ashford, Rev. Asa		Van Etten Ch.....	2 75	
Taunton, Winthrop St. Ch.....	331 66	Randlett.....	3 00	Fleming Ch.....	19 00	
Fitchburg, Highland Ch.....	15 43	New Britain Ch.....	54 95	Cortland Church.....	149 65	
Highland S. S.....	7 07	*Hartford, Steadfast Club of		S. S.....	25 00	
Highland Y. P. S. C. E.....	2 50	First Ch. (desig).....	5 00	Memorial Ch.....	17 00	
West Acton, A Friend.....	5 00			Memorial S. S.....	5 00	
Charlestown, Bunker Hill Ch	24 03	LEGACIES.			Memorial C. E. S.....	2 00
Bridgewater, First Ch.....	30 00	Stamford, Estate of Nancy		Fanchoe Ch.....	15 85	
Manchester, First Ch.....	24 13	Smith.....	16 66	Killawog Ch.....	2 00	
Westminster, First Ch.....	27 45	Thompson, Estate of Valen-		South Bradford Ch.....	2 00	
Ayer, First Ch.....	4 62	tine Ballard.....	200 00	Campbell Ch.....	1 50	
Middlefield, Lucy S. Newton	6 00	Stonington, Estate of Steph-		Livonia Ch.....	12 60	
*Brocton, Warren Avenue		en Woodward.....	500 00	Walton, M. Louise Thompson	5 00	
Farther Lights Society				Riceville Ch.....	6 75	
(desig).....	10 85	NEW YORK, \$22,551.00.			No. Manlius Ch.....	20 00
C. E. F. Jamaica Plain,		New York City, Chinese		No. Syracuse Ch.....	3 00	
Friend (desig).....	1 00	Mission.....	49 70	Fredonia, First Ch.....	19 38	
Reading, First S. S.....	5 36	Ch. of Epiphany.....	42 82	Appleton, R. W. Noble.....	40 00	
Lynn, Hy. A. Pevear.....	250 00	Fifth Ave. Ch.....	67 84	Shelby, Rev. A. Morrell and		
LEGACIES.						
Wakefield, Estate of Eunice		Madison Ave. Ch.....	804 47	family.....	5 00	
Hall.....	66 19	North Ch.....	18 58	Mrs. Naomi B. Casey.....	1 00	
Boston, Estate of Daniel		Rev. Dwight Spencer.....	50 00	Afton Ch.....	23 25	
Sharp Ford.....	68,666 66	Judson Meml. Ch.....	30 00	Oneida, A Friend.....	5 00	
Clinton, Estate of Wilson		Baptist Home for Aged.....	6 33	Belleville, H. M. Society.....	23 91	
Morse.....	1,000 00	Riverside Ch.....	96 65	Woodsport Ch.....	13 80	
Woburn, Estate of Peter		Calvary Ch.....	312 58	Northville, Providence Ch.	5 00	
Fisk.....	316 53	Calvary B. Y. P. U.....	11 79	Farmers Ch.....	19 25	
RHODE ISLAND, \$1,198.60						
Westerly, First Ch.....	64 49	Calvary Chapel.....	10 00	Ovid Centre Ch.....	2 00	
Providence, First Swede Ch.	5 91	Interested Friends.....	1,000 00	Wilson, A Friend.....	45 00	
Pearl St. Ch.....	20 00	Memorial Ch.....	114 43	Athens Ch.....	3 69	
Cranston St. Ch.....	110 45	West 33d St. Ch.....	16 50	Orient Point, Mr. and Mrs.		
Roger Williams Ch.....	13 30	West 33d St. Y. P. S. C. E.	10 00	D. T. Latham.....	50 00	
First Ch.....	172 10	Central Ch.....	124 46	Conklin Centre Ch.....	6 00	
Fourth Ch.....	9 12	First Ch.....	200 00	New Woodstock, First Ca-		
Broadway Ch.....	72 50	Hope Ch.....	31 26	senovia Ch.....	6 25	
Mrs. Chas. Hibbard.....	1 00	An Unknown Friend.....	20 00	Amenia Ch.....	35 67	
Central Ch.....	100 00	Lexington Ave. Ch.....	54 44	C. E. S.....	2 00	
Stewart St. S. S.....	20 00	Buffalo, Glenwood Ch.....	7 00	Malone, C. E. S. of First Ch.	10 00	
Calvary Ch.....	33 09	Dearborn St. Ch.....	4 34	Greenwich Ch.....	6 00	
East Providence, Second Ch.	17 50	Dearborn St. B. Y. P. U.	1 66	Horseheads, Mrs. O. M.		
Naragansett Ch.....	5 00	First Ch.....	131 23	Dockstader.....	2 50	
Central Falls, Broad St. Ch.	41 29	Delaware Ave. Ch.....	36 62	Bernice Dockstader.....	2 50	
		Brooklyn, Tabernacle Ch.....	238 05	Hancock Ch.....	30 00	
		First Ch., E. D.....	124 31	Elmira, South Side Ch.....	10 00	
		Washington Ave. Ch.....	3 34	First Ch.....	65 25	

First S. S.	25 00	Middletown, First Ch.	12 89	Gethsemane Ch.	19 96
First Y. P. S. C. E.	11 05	Townsend S. S.	2 20	Hon. Wm. B. Hanna	10 00
Carmel, A Friend	10 00	Tremont Ch.	29 00	Second Ch.	97 00
Howard Ch.	4 00	Hamburg, First Y.P.S.C.E.	1 20	Passayunk Ch.	10 00
Caracas Ch.	18 45	First Dorcas Society	75	Second Germantown Ch	35 00
Wendallville Ch.	30 00	First S. S., Birthday	1 05	C. E. S.	10 00
West Middlebury Ch.	11 50	*New York City, John D. Rockefeller (desig)	20,000 00	Roxboro S. S.	55 00
S. S.	2 00	C. E. F.		North Ch. C. E. S.	3 00
Blaggett Mills Ch.	11 50	Brooklyn, First Ch., Pierrepont St., H. L. Morehouse, (desig)	100 00	Fifth Ch.	183 82
Hannibal Ch.	25 00	LEGACIES.		Memorial Ch.	93 69
Oyster Bay Ch.	12 62	Brooklyn, Estate of Joseph Wild	79 28	Memorial Ch., per E. W. Foteat	75 00
Kendain Ch.	13 25	Elmira, Estate of Lissie Robbins	47 50	Allegany Ave Ch.	17 00
Sherburne, Y. P. S. C. E.	4 39	NEW JERSEY, \$4,765.21.		Holmsburg Ch.	10 00
Attica, First Ch.	18 83	Toms River Ch. and S. S.	28 50	Third Germantown Ch.	12 71
Poughkeepsie Ch.	125 00	Hackensack, A Friend	25 00	Rev. and Mrs. R. M. Hunsicker	8 00
Waterford Ch.	24 50	New Brunswick, John T. Broeck	35 00	Blockley Ch.	30 27
Sehevus Ch.	5 15	Freehold, First Ch.	53 35	Spruce St. Ch.	32 61
S. S.	1 00	Bible School	4 66	Epiphany Ch.	87 98
Y. P. S. C. E.	1 00	Paterson, Alex. W. Rogers	240 00	Pittsburg, Fourth Ave. Ch.	87 93
Delhi Ch.	9 12	Prospect Park Ch.	4 50	Fourth Ave. Bible School	29 61
Willsburg, First Ch.	5 17	Prospect Park Jr. C. E. S.	1 00	In memory of F. T. Lusk	100 00
Akron, First Ch.	6 20	Newark, Peddie Mem'l S. S.	83 83	Ladies' Aid Society of Fourth Ave. Ch.	25 00
Orleans Ch.	2 00	Peddie Memorial Ch.	455 00	Shady Ave. Ch.	150 00
Jamestown, First Ch.	41 65	South Ch.	150 00	Mt. Washington Ch.	8 31
Friendship Ch.	35 60	Tabernacle Ch.	5 06	Port Allegany Ch.	17 85
East Postenkil Ch.	1 50	Bloomfield, First S. S.	100 00	Erie, Swede Ch.	3 00
No. Manlius, Bessie M. Hubbs	8 00	Baptisttown Ch.	11 00	First Y. P. S.	4 00
West Somerset Ch.	11 00	Burlington, First Ch.	33 72	Second Ch.	10 00
Adams Centre Ch.	15 00	Molico Hill Ch.	11 35	Dotterer, Memorial Ch.	5 50
McDonough Ch.	2 25	Windsor Ch.	2 25	Lancaster, Olivet Ch.	4 50
Morrisville Ch.	10 30	Dover, Swedish Ch.	5 00	"In His Name"	2 90
Tioga and Barton.	3 00	So. Plainfield Ch.	5 65	Benton Ch.	2 00
Fultonville, Calvary Ch.	7 35	Elizabeth, Elizabeth J. Dimook	10 00	Pughtown Ch.	12 62
Cookville, Mrs. Terressa J. C. Bailey	1 00	Central S. S.	111 08	Narberth, Ch. of Evangel	24 28
Watkins Ch.	15 75	Montclair, B. Y. P. U.	9 00	Turtle Point Ch.	13 00
S. S.	2 00	Orange, Italian Mission.	3 50	Starructa Ch.	1 10
Brewster Ch.	6 75	North Ch.	1,143 30	Preston Centre Ch.	2 05
Norway Ch.	2 00	East Orange, First Ch.	165 67	Reynoldsville Ch.	17 00
Hunts, Portage Ch.	6 00	Rev. N. B. Randall.	10 00	Scranton, West Market St. Ch.	3 50
Stanford, First Ch.	5 00	Avon-by-the-Sea, A. Armstrong	5 00	Blooming Rose, Rev. and Mrs. J. E. Patey	80
Hudson Ch.	34 64	Morristown Ch.	379 48	Scott Valley Ch.	1 00
Canandaigua, First Ch.	35 16	Jersey City, Summit Ave S. S.	15 00	Jackson, First Ch.	1 50
Palmyra, "C. M."	60 00	Trenton, First Ch.	150 00	Franklin Ch.	310 00
Parkville Ch.	2 00	Clinton Ave Ch.	65 00	Wellsboro Ch.	45 00
So. Livonia Ch.	6 35	Clinton Ave. S. S.	10 00	Easton, First Ch.	20 00
Shenandoah, Bethel Ch.	18 00	Cape May, First Ch.	10 00	Warren Ch.	25 70
Shenectady, Emmanuel Ch. First Ch.	34 35	Riverton and Palmyra, Central Ch.	5 39	Keypott, Jas. M. Farrell	5 00
Canonville Ch.	7 75	Central S. S.	1 00	Norristown, First Ch.	26 46
Victory Ch.	1 90	Point Pleasant Ch.	17 00	Hillsville, Zoar Ch.	20 00
Red Creek Ch.	1 10	Matawan S. S.	5 96	Roulett Ch.	3 57
S. S.	2 00	New Monmouth, Rev. W. V. Wilson, D. D.	15 00	Union City Ch.	14 55
Avoca Ch.	10 00	Passaic Ch.	181 00	Crooked Creek, Temple Ch.	7 00
Glen Falls Ch.	70 31	S. S.	8 00	West Newton Ch.	5 00
Walesville Ch. and S. S.	7 25	C. E. S.	3 00	Hollidaysburg Ch.	20 00
Bainbridge, First Ch.	3 50	Arlington, First Ch.	15 86	Dearfield, C. E. S.	5 00
Carmel, Mt. Carmel Ch.	39 00	Hightstown, Rev. T. S. Griffiths	5 00	Lansford Ch.	2 75
Auburn, First Ch.	45 40	Keyport Ch.	55 72	Kennett Square Ch.	23 50
Lyons Ch.	6 90	Lambertville, First Ch.	32 00	Sharpville Ch.	10 00
Dundee Ch.	28 14	First C. E. S.	8 00	White Deer, Y. P. C. E. S.	2 00
Canaan Four Corners, W. M. Mayo	3 00	Pleasantville, First Ch.	6 00	Brookville Ch.	17 48
Waterliet, First Ch.	24 00	Eatontown Ch.	4 34	Huntingdon Ch.	50 10
Jamaica Ch.	12 01	Freehold Ch.	2 75	Mansfield, Mrs. P. M. Watrous	5 00
Syracuse, First Jr. C. E. S.	2 00	Marlton Ch.	15 55	Johnsburg Ch.	11 43
Central Ch. and S. S.	139 25	Collingswood Ch.	21 50	North Ten Mile Ch.	6 36
Milo, Second Ch.	50 00	Haddon Heights Ch.	9 50	Crooked Creek, Woman's Circle	50
Castile S. S.	2 00	Georges Road Ch.	1 50	Westover Ch.	6 00
Alabama Ch.	18 50	Princeton Ch.	10 00	Providence Ch., Beaver Ass'n	11 35
Boonville Ch.	15 10	North Camden Ch.	160 93	Sunbury Ch.	10 00
S. S.	4 16	C. E. F. Orange, North Ch. (desig)	35 00	Bethesda, Miss W. L. Trego	2 00
Andover Ch.	19 25	LEGACIES.		Peach Bottom Ch.	3 20
S. S.	5 43	Bridgeton, Estate of Jas. H. Flanagan	843 81	Temple S. S.	10 00
Waterloo Ch.	7 15	PENNSYLVANIA, \$4,207.60.		Lewistown, Calvin Green	50 00
Greenfield Ch.	3 50	Philadelphia, Baltimore Ave. Ch.	13 50	Mrs. Calvin Green	5 00
Wilton Ch.	1 67	New Tabernacle Ch.	10 00	Upland, Robert H. Crozer	1,000 00
Nyack Ch.	55 00	First Ch.	351 00	East Nantmeal Ch.	14 44
Albion, Wm. E. Barker	10 00	First Ch., Mrs. B. L. Hopper	10 00	Montgomery Ch.	26 50
Big Flata, Y. P. S. C. E.	3 20	Bridgeton, Estate of Jas. H. Flanagan	843 81	York, Rev. and Mrs. Geo. M. Slaysman	5 00
Three Mile Bay Ch.	7 52	LEGACIES.		Everett Ch.	6 00
Vernon Ch.	14 00	Bridgeton, Estate of Jas. H. Flanagan	843 81	New Brighton Ch.	25 85
Orgensburg Ch.	35 00	PENNSYLVANIA, \$4,207.60.		Tioga Ch.	1 50
Y. P. Mission Circle	5 00	Philadelphia, Baltimore Ave. Ch.	13 50	Homesdale Ch.	7 00
Anglica Ch.	10 30	New Tabernacle Ch.	10 00	Uniontown, Great Bethel Ch.	17 90
Canton Ch.	3 00	First Ch.	351 00	Village Green Ch.	13 50
Morris, First Ch.	6 68	First Ch., Mrs. B. L. Hopper	10 00	Hasleton Ch.	7 00
Belmont Ch.	10 00	First Ch., Mrs. Milnor.	2 00	Forest Lake Ch.	1 19
Newburgh, First Ch.	112 50			S. S.	1 81
S. S.	15 00			Punxsatawny Ch.	15 00
Y. P. S. C. E.	2 50			Ellwood Ch.	17 30
LeGrange Ch.	38 10			Homewood Ch.	4 10
S. S.	6 00				
No. Brookfield, Second S. S.	2 00				
Woman's Society	1 10				
Adams Village Ch.	22 43				
Norwich, First C. E. S.	3 00				

Ford City Ch.....	1 75	Grcoe, Mrs. J. N. Fox (desig)	1 00	Washington Ch.....	15 15		
Smithport Ch and S. S.	13 12	Alby, F. M. Lemasters (desig)	5 00	Hopewell Ch.....	3 00		
Meadville Ch.....	6 86	NORTH CAROLINA, \$36.00.			*Cambridge, Wom's Soc. of		
Sharpsburg Ch.....	8 70	Raleigh, Shaw University,			First Ch. (desig).....	5 00	
Elizabeth Ch.....	2 50	S. S., Y. W. M. S., teachers			C. E. F.		
Rochester Ch.....	54 58	and professors.....			Springfield, First Ch. Wom's		
Danville, A. Judson Still.....	2 00				Circle.....	16 23	
Monongahela, First Ch.....	40 26	ALABAMA, \$9.00.			MICHIGAN, \$649.36.		
First S. S.....	2 06	Selma, Students at Alaba-			Temple Ch.....	21 95	
First B. Y. P. U.....	2 00	ma University.....			S. S.....	3 35	
Bethlehem Ch.....	8 00				Byron Ch.....	4 47	
New Castle Ch.....	20 00				Thomas Howland.....	1 78	
St. Clair Ch.....	12 00	MISSISSIPPI, \$5.00.			Onondaga Ch.....	2 28	
Coatsville Ch.....	31 85	Jackson, Students at Jack-			Three Oaks Ch.....	2 50	
Kittanning Ch.....	4 10	son College.....			New Buffalo Ch.....	2 00	
Jeanette Ch.....	8 60	LOUISIANA, \$5.00.			Coldwater Ch.....	62 50	
Wilkinsburg Ch.....	37 00	New Orleans, A Friend.....			Englishville Ch.....	1 02	
Johnstown Ch.....	6 00				Ladies' Soc.....	2 65	
Sayre Ch.....	15 60	TEXAS, \$109.00.			Galesburg Ch.....	6 50	
Charleston Ch.....	12 00	Marshall, Mr. and Mrs. E. K.			Cedar Springs Ch.....	2 40	
*Parkerford Ch.....	24 39	Chandler.....			Waterford Ch.....	2 60	
*Wissahickon, Individuals.....	2 65	For New Mexico Con-			Kingsley Ch.....	1 74	
*Tacony Ch.....	7 00	vention, El Paso, Free			Rochester Ch.....	10 70	
*Fox Chase Ch.....	4 97	Will offerings.....			Allegan Ch.....	5 00	
*Susquehanna Ch.....	10 50				S. S.....	1 00	
*Philadelphia, New Convent		OHIO, \$1,523.03.			Jackson, First Ch.....	25 00	
Ch.....	1 35	Spring Creek, Wom's Circle,			E. Y. P. U. of First Ch.....	15 00	
*Pittsburg, Fourth Ave. Ch.....	29 30	Dayton Ass'n.....			Granson St. Ch.....	2 74	
*Sharpsburg Ch.....	2 90	Willoughby, Mrs. B. J. Dur-			Deckerville Ch.....	4 00	
C. E. F.....		ban.....			Tihonaha Ch.....	8 00	
Pittsburg, Fourth Ave. Ch.....	29 30	Urbane, Wom's Circle (desig)			No. Athens Ch.....	3 50	
Sharpsburg Ch.....	2 90	No. Dayton Ch.....			Kinderhook Ch.....	13 25	
LEGACIES.						Grand Rapids Ch.....	8 23
Philadelphia, Estate of	190 00	Dayton, Wom's Soc. E. Third			Eaton Rapids Ch.....	70 57	
Sarah Crawford.....		St. Ch.....			Brooklyn Ch.....	2 90	
DELAWARE, \$418.05.						Wom's Soc. of Linden	
Wilmington, Second Ch.....	209 30	Ave. Ch. (desig).....			Central Ch.....	20 84	
North Ch.....	18 75	Columbus, A. L. Gilmore.....			18 35	Plainwell Ch.....	5 00
Bethany Ch.....	170 00	Akron Ch.....			18	Bay City, First Ch.....	60 00
Bethany S. S.....	20 00	Cleveland, First Ch.....			25 00	Detroit, First S. S.....	19 16
DISTRICT OF COLUMBIA,						Euclid Ave. Ch.....	2 00
\$829.15.						Rev. A. W. Stone.....	5 00
Washington, E St. Ch.....	50 00	Wilson Ave. Ch.....			10 00	Warren Ave. Ch.....	5 00
E. St. C. E. S.....	7 55	Chester Ch.....			62 76	Alpine and Walker Ch.....	1 35
Grace Ch.....	16 60	Chesterville Ch.....			14 00	Ann Arbor Ch.....	76 71
Calvary Ch.....	675 00	S. S.....			10 75	Kalamazoo, Bethel Ch.....	13 69
First Ch.....	70 00	Snode, Mrs. C. E. Santee.....			1 84	Bethel S. S.....	10 31
East Washington Heights		Springfield, Jr. Union of			1 00	Albion Ch.....	33 30
Ch.....	10 00	First Ch. (desig).....			3 00	Prescott Ch.....	5 00
WEST VIRGINIA, \$360.94.						Radnor Ch.....	17 00
Hambleton, Tucker Mission		B. Y. P. U.....			1 50	Fowlerville Ch.....	1 00
Field.....	1 75	Haskins Ch.....			15 25	S. S. Primary Class.....	7 18
Weston Ch.....	5 50	Xenia Ch.....			45 37	Adrian Ch.....	30 00
Lasercville, First Ch.....	1 35	Canton Ch.....			45 53	North Adams Ch.....	2 25
Rev. G. J. Meredith.....	2 00	Pomeroy Ch.....			4 70	Iowa Ch.....	8 35
Elkins Ch.....	3 50	Grandville, Y. M. C. A.....			2 10	Vernon Ch.....	8 25
Kenova, Peoples S. S.....	1 26	Lima, Mrs. Abbie Crippen.....			1 75	McComb Ch.....	2 00
Lookout, L. F. Cavendish		So. Lima Ch.....			2 35	Columbus Ch.....	5 00
and wife.....	100 00	Cincinnati, Linwood Ch.....			29 75	Burr Oak Ch.....	6 00
Long Hollow Ch.....	1 70	Terrace Park Ch.....			5 00	Ithaca Ch.....	12 00
Lenox, C. W. Foreman.....	1 00	Norwood Ch.....			5 00	West Bay City Ch.....	21 00
Claysville Ch.....	6 00	Walnut Hill Ch.....			130 15	S. S.....	5 18
Mt. Vernon Ch.....	1 00	Mt. Auburn Ch.....			20 00	Mrs. J. B. Pierson.....	5 00
Brownstown Ch.....	4 78	Immanuel Ch.....			3 00	Clear Lake Ch.....	2 00
Pine Grove Ch.....	3 10	Immanuel Jr. B. Y. P. U.....			2 00	Paw Paw Ch.....	4 40
Briscoe Run Ch.....	11 00	Euclid Ch.....			6 00	INDIANA, \$960.94.	
Twelve Poe Valley Ch.....	2 00	Lindale Ch.....			3 00	South Bend, First Ch.....	10 00
Millwood Ch.....	6 00	Middletown Ch.....			17 50	La Porte, Swede Ch (desig.).....	2 00
Gladesville, Miss Mary Shafer	1 40	Wilmington Ch.....			12 53	New Bellville, Harmony Ch	
Old Town Ch.....	1 00	Zanesville, First Ch.....			9 15	and S. S.....	2 75
Lebart, N. Poundstone.....	3 00	Norwalk, B. Y. P. U.....			3 90	Greensburg Ch.....	20 00
Carlin, J. Q. Barker.....	10 00	Perry Ch.....			3 67	Miss Florence Pierce.....	5 00
St. Mary's Ch.....	4 00	S.ville Ch.....			20 00	Delaware Ch.....	1 20
Pleasant Valley Ch.....	6 35	Church (desig).....			20 00	Clear Spring Ch.....	1 35
Bridgeport, Mrs. Belle S.		Newtonville Ch.....			3 00	Lewis Creek Ch.....	13 25
Payne.....	5 00	Owl Creek Ch.....			55	Moore's Hill Ch.....	12 50
Mud River Ch.....	5 00	Independence Ch.....			4 00	Tobinsport, J. D. Cockrell.....	5 00
Sycamore Ch.....	1 00	Cherry Valley S. S.....			4 00	Hayden Ch.....	7 84
Alvy, F. M. Lemasters.....	5 00	Tippecanoe City Ch (desig).....			3 00	Bicknell Ch.....	7 55
Huntington, Fifth Ave. Ch.	21 04	Centreville Ch.....			16 20	S. S.....	5 00
Leon Ch.....	8 00	Nankin, J. H. Hulit.....			1 00	New Hope Ch.....	3 65
S. S.....	2 00	Jesse B. Hulit.....			1 00	Union Ch.....	1 23
Ripley, Miss Jane Jeffers.....	1 09	New Harmony Ch.....			3 20	Edwardsport Ch.....	6 15
Rosedale Ch.....	4 85	Akron Ch.....			9 86	S. S.....	1 00
Highland, Mrs. Ada Weekley	2 50	Granville Ch.....			7 50	Pimento Ch.....	1 70
Miss Irene Weekley.....	2 50	Wyoming Ch.....			56 00	Little Flock Ch.....	1 28
Astor, Mt. Vernon Ch.....	1 00	Warren, G. O. Griswold.....			100 00	Franklin, Rev. E. S. Gard-	
Lewisburg, Mrs. Wm. Mas-		Church.....			9 56	ner.....	5 00
ters.....	5 00	Valley Ch.....			20 00	Boonville Ch.....	6 81
Sistersville Ch.....	13 00	Hillsboro Ch.....			15 00	Pleasant Valley Ch.....	3 00
Williamstown Ch.....	8 35	Niles Ch.....			21 75	Huron S. S.....	1 20
Parkersburg, First Ch.....	80 89	Central College and Wester-			12 00	Owen, Bethel Ch.....	2 20
C. E. F.....		ville Ch.....			1 00	Rockport Ch.....	4 75
Dudleyville S. S. (desig)....	11 04	Vanderhof, W. M. Jeffers.....			1 00	Prairie Creek Ch.....	1 00
		Martin's Ferry Ch.....			7 00	Little Pigeon Ch.....	1 65

Eureka, Bakers Creek Ch	11 34	First Danish Ch	46 27	St. Anne Ch	3 15
Bakers Creek S. S.	69	Trinity Ch	11 81	Evanston Ch	125 01
Stanford Ch	2 05	Pilgrim Seand Ch	4 00	Piano Ch	1 50
Providence Ch	6 36	Central Chinese Mis-		Benson Ch	2 79
White River Ch	6 55	sion	25 00	Kankakee Ch	45 11
Bristow Ch	1 00	Hyde Park Ch	113 82	Evergreen Park, Mrs. E. O.	
Long Run Ch	1 00	Brimfield Ch	4 25	Campbell	50
Garrett Ch	21 55	Belvidere, South S. S.	16 53	Reynolds Ch	2 00
Mrs. S. Tonnesen	5 00	Morgan Park Ch	5 00	Chenoa Ch	2 00
Brookfield Ch	1 85	Aurora, First Ch. B. Y. P. U.	10 00	Gilman Ch	9 00
S. S.	8 50	Joliet, E. Ave. Ch	16 50	B. Y. P. U.	2 75
Friendship Ch	3 85	Kewanee Ch	57 42	Juniors	1 00
Decatur Ch	2 60	Austin Ch	58 00	Downers Grove Ch	54 55
Indianapolis, University		Galva Ch	20 35	Mendota Ch	18 25
Place Ch	6 95	Minonk Ch	8 80	Galesburg Ch	62 47
First Ch	369 14	Rev. R. Wallace	10 00	Canton Ch	36 53
First S. S.	40 00	Raritan, M. S. Caldwell	20 00	Spurland Ch	4 25
Rev. A. Ogle	5 00	Wheaton, B. Y. P. U.	20 00	Utica Ch	10 00
Lebanon Ch., Friendship		Grant Park Ch	13 00	Pekin Ch	7 00
Ass'n	5 25	George Bennett	25 00	Gardner Ch	5 70
Pleasant Ridge Ch., Bedford		Momincie Ch	14 46	Chrisman Ch	36 20
Ass'n	60	Loda, E. M. Hungerford	31 02	Horace, Walnut Grove Ch	16 50
Paoli Ch	1 24	Monmouth Ch	41 35	Walnut Grove B. Y. P. U.	1 50
Washington, First Ch	21 41	Princeton, A. Friend	50 00	Belleville Ch	12 90
First S. S.	5 00	Swede Ch	3 45	Nokomis Ch	8 90
W. E. Cole	5 00	Tiskilwa Ch	10 00	S. S.	2 00
Mitchell Ch	10 70	Pleasant Grove Ch	4 57	Rev. S. D. McKenney	5 00
S. S.	2 20	Chillicothe Ch	3 00	Marissa Ch	50
B. Y. P. U.	1 25	Oquawka Ch	1 75	Leyburg Arm.	2 00
Juniors	1 00	Sycamore, Swede Ch	3 51	Mitchell Ch	1 75
Dr. G. W. Burton	10 00	Carrollton, Second Ch	45	Barry Ch	20 69
Mrs. W. A. Burton	5 00	B. Y. P. U.	5 00	S. S.	3 31
Ellettsville Ch	3 25	Auburn Ch	1 70	Eugene Smith	5 00
Gilead Ch	5 77	Gathton, Joseph Genre	5 00	Upper Alton Ch	55 00
Livonia Ch	14 75	New Stonington Ch	1 00	Springfield, So. Bapt. Miss.	
Grandview Ch	5 77	Shelbyville, B. Y. P. U.	5 00	S. S.	3 40
Shelburn Ch	2 00	Benj. Harves	5 00	Winchester S. S.	5 00
Chrisney Ch	1 00	Creal Springs, Mrs. Josie		Centralia Ch	4 05
Sand Creek Ch., Flat Rock		Herrin	5 00	Litchfield Ch	72
Ass'n	4 00	Pleasant Ridge Ch	4 35	Mt. Vernon, Miss Siba Polk	5 00
Linton Ch	8 85	Jacksonville Ch	13 80	Ina, Mission Band	3 00
Salem, Rev. J. L. Matthews	5 00	Troy Ch	3 85	East St. Louis Ch	30 20
Bloomington Ch	15 90	S. S.	1 00	Alton Ch	53 31
Juniors	3 17	Miss Rhoda Bartlett	10 00	S. S.	12 25
W. M. C.	7 65	Taylorville Ch	18 81	Danville Ch	19 00
Terre Haute, First Ch	21 75	B. Y. P. U.	5 00	Collinsville, Miss Matilda	
First B. Y. P. U.	5 00	Frank Brewer	5 00	Cook	20 00
Rev. C. D. Case	5 00	Waverly Church	9 65	Monticello Ch	1 00
Tabernacle Ch	5 10	S. S.	1 00	Roodhouse Ch	5 00
Mrs. M. J. McMahan	5 00	B. Y. P. U.	3 50	Griggsville Ch	3 90
Worthington, Miss May		Juniors	1 00	Henry Linde	5 00
Ward	1 00	Mrs. M. W. Rodgers	5 00	Gifford Ch	7 00
Juniors	1 79	Miss Kate Rynders	5 00	Urbana Ch	39 21
Boggs Creek Ch	1 50	Quincy, First Ch	40 85	Y. P. S. C. E.	5 00
Volga, Hopewell Ch	12 40	First S. S.	2 15	Prof. C. G. Hopkins	5 00
Campbellsburg Ch	2 14	W. H. Channon	5 00	E. M. Knowlton	5 00
Michigantown, C. A. Mar-		Jerseyville Ch	12 50	Virden Ch	5 50
shall	10 00	Mrs. S. A. Keith	5 00	Amboy, Thos. B. Fisher	2 50
Howell, Mrs. Elizabeth Ru-		Rantoul Ch	13 50	*Monmouth Ch	1 00
pert	5 00	B. Y. P. U.	5 00	*Creal Springs, Dr. and Mrs.	
Bedford Ch	25 34	Fairfield, Mrs. E. E. Fogle	5 00	D. H. Harris	5 00
S. S.	4 32	Hull Ch	70	*Cordova Ch	50
B. Y. P. U.	2 00	Juniors	1 00	C. E. F.	
E. J. Stalker	5 00	Raymond, Blus Mound Ch	3 40	Waukegan, Gilbert S. Graves,	
Mrs. W. N. Matthews	5 00	Arthur, Mrs. Annette Ellars	5 00	(desig)	100 00
Mt. Olive, First Ch	1 05	Mrs. W. F. Wamsley	5 00	Monmouth Ch	11 00
Goshen, First B. Y. P. U.	6 00	Marissa Ch	10 00	LEGACIES	
Orleans Ch	2 00	Champaign, Miss Bertha		Amboy, Estate of A. Fisher	17 50
Franklin, First B. Y. P. U.	5 00	Ware	5 00		
Huntington Ch	5 00	Fosterburg Ch	2 61		
Georgia, Liberty Ch	7 00	Greenville Ch	46 03		
Evansville, Calvary Ch	16 75	West Prairie Ch	2 78	River Falls Ch	10 00
Princeton Ch	7 00	Toledo Ch	55	Elkhorn Ch	34 79
Smithland Ch	3 00	Trilla Ch	26	East Delevan Ch	6 05
New Prospect Ch	2 00	New Liberty Ch	1 35	Clinton Ch	12 10
Petersburg Ch	5 75	Richland Ch	5 00	Racine Ch	36 00
Indian Prairie Ch	10 00	Mattoon, Third Ch	1 50	Wausau, Birthday offerings	4 25
C. E. F.		Sullivan Ch	4 75	Westboro, Swede Ch	1 90
Bedford, Cary Matthews		Charleston Ch	5 50	Raymond, Danish Ch	2 00
(desig)	25	Union Centre Ch	1 49	Darien Ch	7 33
Walter Matthews (desig)	25	Kell Ch	5 00	Lake Nebagmain, Swede Ch	3 15
Donald Stalker	50	Rozetta Ch	2 00	Prescott Ch	4 00
Lyman Gilson	1 00	Buda Ch	8 78	Ripon Ch	21 31
		Towanda Ch	2 00	Antigo Ch	5 00
		Cordova Ch	38 72	Walworth Ch	12 00
		B. Y. P. U.	2 10	Millwaukee, South Ch	61 91
		Juniors	2 00	Fond du Lac, B. Y. P. U.	6 86
		Paxton Ch	74	Almond and Buena Vista	2 00
		Maywood Ch	2 21	Millard Ch	6 75
		Morrison Ch	15 00	Sheboygan Falls Ch	4 32
		Atlanta Ch	7 10	S. S.	1 43
		Stillman Valley Ch	28 97	Evansville Ch	20 48
		B. Y. P. U.	3 00	Union Ch	1 90
		Hoopston Ch	10 00	Whitewater Ch	3 00
		Birthday offering	1 69	Whitot Ch	1 00
		Peoria, Bethany Ch	3 25	For State Convention	
		First Ch	39 80	Stockholm, Swede Ch	1 50
		Barrington Ch	6 14	Glenwood, Swede Ch	4 50

ILLINOIS, \$3,402.95.

WISCONSIN, \$1,978.54.

Trimbelle, Swede Ch.....	3 50
Thompsonville Ch.....	99
Delevan Ch.....	1 48
Oregon Ch.....	7 40
Friends in Chicago.....	3 48
Baldwin Ch.....	7 25
Woodville Ch.....	1 72
Halfway Creek Ch.....	6 98
Blair Ch.....	2 00
New Richmond Ch.....	5 00
Springwater Ch.....	10 86
Waupaca Ch.....	7 28
Green Bay Ch.....	35 00
Eau Claire, Coll., per M. A. Packer.....	47 21
Eureka, Danish Ch.....	4 85
Grantsburg, Coll., per F. O. Carlson.....	62 50
Menominee Ch.....	2 25
Convention.....	1,500 00

MINNESOTA, \$2,592.52.

Vernon Centre, First Ch.....	9 25
Dover, First Ch.....	5 00
Montevideo, First Ch.....	13 00
Brooklyn Centre, First Ch.....	1 50
New Auburn, First Ch.....	4 00
Pipestone, First Ch.....	10 00
Fairbault, First Ch.....	7 85
B. Y. P. U.....	1 32
Richland, First Ch.....	2 48
Wom's Soc.....	5 00
Martonville, First Ch.....	2 50
Lake Crystal, First Ch.....	20 36
Pipestone, Troy Ch.....	5 65
Oscar, Scand Ch.....	7 00
Mankato, Swede Ch.....	2 50
Harris, Swede Ch.....	7 45
Wheaton, First Ch.....	11 00
Upsala, Ladies' Sewing Soc.....	10 00
Lake Side, Swede Ch.....	3 00
West Duluth, Third Swede Ch.....	5 80
Friberg, Swede Ch.....	3 00
Tyler Ch.....	6 00
St. James Ch.....	9 81

Coll., per E. R. McKinney.....	100 00
Coll., per C. C. Langlots.....	4 17
Porter, Mrs. Johanne Carlsen.....	17 50
Minneapolis, Central Ch.....	122 00
First Ch.....	147 36
Tabernacle Ch.....	11 25
Ladies' Soc. of Immanuel Ch.....	20 00
Elim Swede Ch.....	10 00
Owatonna, First S. S.....	4 98
St. Paul, Immanuel Ch.....	3 25
First Swedish Ch.....	12 50
Worthington, First Ch.....	20 00
Waterville, First Ch.....	4 75
Kenneyville Branch Ch.....	7 73
Waseca, First Ch.....	9 60
First B. Y. P. U.....	2 50
First S. S.....	53

Austin, First Ch.....	34 66
Houston, Swede Ch.....	10 00
Stark, Fish Lake Swede Ch.....	5 00
Cokato, Swede Ch.....	10 00
Cheney, First Ch.....	41 50
West Concord, First Ch.....	27 00
Fairfax, First Ch.....	18 40
Farmington, First Ch.....	2 00
Lake Crystal, First Ch.....	7 45
Minnesota, First Ch.....	4 00
For State Convention:	
State Convention.....	2,366 09
Etna Ch.....	1 24
Brownsdale Ch.....	11 02
Fountain Ch.....	1 30
Money Creek Ch.....	3 55
West Duluth Ch.....	5 45
Tyler Ch.....	5 00
Sherburne, Marcus Hansen.....	10 00
Mankato, Coll., per M. A. Summers.....	11 69
Coll., per E. R. McKinney.....	200 00
Coll., per C. C. Langlots.....	4 18
Coll., per L. H. Steinhoff.....	166 66
Friberg, Swede Ch.....	7 85
C. E. F.....	
Fish Lake, Swede Ch.....	3 25
Wheaton, First Ch.....	1 25

IOWA, \$679.55.

Aurora, Edith C. Shepard.....	1 00
E. C. Shepard.....	50
Cuppy's Grove, Danish Ladies' Soc. (Desig).....	18 00

Cherokee Ch.....	11 05
Burnside Ch.....	5 10
Pilot Mound Ch.....	1 90
Swes City Ch.....	16 87
Kelley Ch.....	5 00
Anamosa Ch.....	12 68
S. S. (desig).....	2 50
Creosc S. S. (desig).....	2 55
Waterloo, Walnut St. S. S.....	28 25
Montesuma, Mrs. and Dr. G. W. Wilson.....	5 00
La Porte, D. Hanchett.....	30 00
Missouri Valley Ch.....	6 00
Village Creek Ch.....	10 00
Algona Ch.....	9 40
Sibley Ch.....	12 00
S. S. (desig).....	5 00
Boone Ch.....	54 40
Lohrville Ch.....	10 40
Churdan Ch.....	18 50
O-age, Rock Creek Wom's Soc.....	3 00
North Union Ch.....	1 25
Bradgate Ch.....	10 00
Shellsburg S. S. (desig).....	3 65
Cascade Ch.....	18 73
Des Moines, First S. S.....	15 96
Calvary Ch.....	1 00
Linn Grove, Pioneer Ch.....	7 45
Homer Ch.....	3 50
Havelock, Peter Wilson.....	1 00
Red Oak, A. W. Lanningham.....	2 00
Mechanicsville, J. H. Burleigh.....	6 00
Livermore S. S.....	1 00
B. Y. P. U.....	1 75
West Union Ch.....	26 96
Perry Ch.....	13 50
S. S. (desig).....	2 50
Nora Springs Ch.....	22 00
Spirit Lake Ch.....	7 00
Norwood Ch.....	11 65
Hamburg Ch.....	6 65
Waukon Ch.....	33 20
Red Oak Ch.....	52 50
S. S. (desig).....	25 00
B. Y. P. U.....	20 00
B. Y. P. U. Juniors.....	2 50
Ashland S. S.....	3 00
Shell Rock Ch.....	17 90
Cedar Falls Ch.....	14 30
Jesup Ch.....	10 50
New Hampton Ch.....	45 35
Cascade Ch.....	1 90
West Mitchell Ch.....	15 00
*Austin, First Ch.....	5 75

MISSOURI, \$226.68.

Mar eline, Mrs. Geo. P. Allen.....	25 00
Home and Foreign Mission Board.....	201 68

INDIAN TERRITORY, \$186.05.

Poteau Ch.....	12 22
Hartshorne, First Ch.....	3 00
Checotah Ch.....	1 00
Oakgrove and Antlers Chs.....	4 50
Tomaha, J. M. Wiley.....	50
Mrs. J. M. Wiley.....	50
Yarnaby Ch.....	1 50
Baptist Ch.....	3 00
Comanche Ch.....	1 65
Atoka Ch.....	25 75
Chickasha Ch.....	9 66
Claremore Ch.....	1 00
Davis Ch.....	5 30
Ryan Ch., (desig).....	10 00
Emahaka, Academy.....	2 00
Miss May Dickerman.....	5 00
Miss Wadsworth.....	2 00
Alice Brown.....	2 00
Josie Brown.....	1 00
Mrs. Tucker.....	1 00
Muscogee Ch., per J. W. Tanner.....	18 25
Church.....	27 75
Red Oak Ch.....	3 00
Ardmore, Central Ch.....	7 50
Bacone, Teachers and Students.....	44 50
Wilburton Ch.....	2 50

OKLAHOMA, \$22.50.

Oakdale, First Ch. (desig).....	19 50
Comanche, First Ch.....	10 00

Hardin, W. M. S. of Elk Creek Ch.....	5 00
Enid Ch.....	12 00
Watonga, Second Cheyenne Ch.....	2 00
Stearns, Mrs. Lydia Stewart.....	5 00
Oklahoma City, First Ch.....	19 00
Sac and Fox Agency Ch.....	10 00

KANSAS, \$1,118.18.

Elgin Ch.....	2 25
Hewins Ch.....	1 86
Ellinwood Ch.....	25
Galena Ch.....	19 82
Weir City Ch.....	6 47
Baxter Springs Ch.....	2 50
Pleasant View Ch.....	2 82
Girard Ch.....	3 00
Stirling, P. C. Branch.....	10 00
Milan Ch.....	5 00
Eldorado, Fairview Ch.....	3 25
Conroy Springs Ch.....	3 00
Cicero, Harmony Ch.....	10 00
South Haven Ch.....	13 16
Sabetha, S. J. Miner.....	10 00
Downs S. S. (desig).....	3 09
Clift n Ch.....	12 08
Sedan Ch.....	5 55
Newton Ch.....	5 50
Augusta Ch.....	11 25
Central Ch.....	11 05
Coffeyville Ch.....	14 25
S. W. Clark.....	20 00
B. Y. P. U.....	1 01
S. S.....	1 64
Pittsburg Ch.....	2 00
Willington Ch.....	30 00
Chickaskia Ch.....	4 75
Wilmot Ch.....	8 00
Ch-topa Ch.....	3 00
Kingston Ch.....	4 00
Fort Scott Ch.....	4 64
Hackney Ch.....	9 00
Columbus Ch.....	4 75
Medicine Lodge Ch.....	65 00
Cherry Vale Ch.....	7 87
Winfield Ch.....	75 80
Fairport Ch.....	8 00
Little Walnut Ch.....	2 25
McCune, Mt. Carmel Ch.....	2 00
El Dorado Ch.....	13 75
Mayfield Ch.....	2 00
Neodosha S. S. (desig).....	9 20
Hutchinson Ch.....	9 00
Argonia Ch.....	2 40
Hamlin Ch.....	10 00
Belvedere, Bethesda Ch.....	2 00
Vicksburg Ch.....	4 75
Green S. S. (desig).....	2 67
Pleasant Hill, C. Tefft, in memory of his wife.....	250 00
Benton, Palmyra S. S. (desig).....	1 00
Parsons Ch.....	36 70
Altamont Ch.....	4 00
Caldwell Ch.....	41 25
Clearwater Ch.....	2 75
Norton Ch.....	5 00
Wichita, First Ch.....	29 07
Emporia Ave. Ch.....	4 00
Chanute Ch.....	10 00
Winfield Ch.....	1 00
Gaylord, First Ch.....	2 75
Jamestown, Saron Ch.....	11 00
Wetmore Ch.....	7 05
For State Convention:	
Garden City Ch.....	20 64
Mt. Pleasant Ch.....	4 36
Dighton, T. R. Mascon.....	1 00
Mrs. E. Crandell and sons.....	1 25
Mrs. Green and daughters.....	50
Garnett, Coll., per E. S. Riley.....	1 80
Dodge City Ch.....	6 00
Strong City Ch.....	7 00
Kansas City, Coll., per E. B. Meredith.....	137 72
Bethlehem Ch.....	2 77
U. S. Valley, B. Y. P. U.....	2 05
Gem Ch.....	75
Bow Creek Ch.....	2 00
Beloit Ch.....	16 68
Asherville Ch.....	8 03
Kackley Ch.....	25
Abeline, Ladies' Soc.....	2 50
Downs Ch.....	4 00
Turkville Ch.....	23 15
S. S.....	1 66

Leland 5 65
 Horace, First Ch. 10 00

NEBRASKA, \$700.72.

Peru Ch. 10 00
 Lincoln, First S. S. (desig.) .. 9 64
 First B. Y. P. U. 6 90
 Meridan, Liberty Ch. 7 10
 Giltner, Salem Ch. 1 25
 Edgar Ch. 5 00
 Meade, Swede Ch. 8 85
 Humboldt Ch. 15 65
 Tecumseh Ch. 8 00
 S. S. 2 28
 Hastings Ch. 12 93
 Grand Island Ch. 33 50
 Hooper Ch. 2 00
 Red Cloud Ch. 7 60
 Pawnee City Ch. 20 17
 Auburn Ch. 2 85
 Burchard Ch. 1 00
 Brock Ch. 4 48
 McCook Ch. 4 25
 Prairie Union Ch. 18 00
 Falls City Ch. 4 16
 Chadron, Coll., per F. L. Roselle 37 15
 For State Convention:
 Omaha, Olivet Ch. 4 23
 Mt. Zion Ch. 4 70
 Coll., per C. W. Brinstad 362 99
 Dorchester Ch. 6 04
 Convention 25 00
 Wahoo, Swedish Conference. 75 00

ENORTH DAKOTA, \$355.87.

Hillsboro, Norw. Ch. 4 25
 Tower City, First S. S. 2 50
 Aneta, First Ch. 2 00
 Bathgate, First Ch. 9 65
 Crystal Ch. 7 25
 Fargo, First Ch. 15 00
 St. Thomas, First Ch. 4 50
 Valley City, Norw. Ch. 1 50
 For State Convention:
 Missouri Slope Ass'n. 35 00
 Grand Forks, Seand. Ch. 2 50
 J. A. H. Johnson 2 50
 Rutland, Swede Ch. 4 00
 Newborg, Swede Ch. 2 85
 Cooperstown, Y. P. S. 12 37
 Convention 250 00

SOUTH DAKOTA, \$168.40.

Clark, First Ch. 3 00
 Wakonda, Bethel Ch. 5 25
 Dell Rapids, Wom's Soc. of First Seand. Ch. 5 00
 First Seand Ch. 13 00
 Goodwin, First Ch. 5 00
 Watertown, First Ch. 10 00
 Hot Springs, First Ch. 7 10
 Arlington, First Ch. 9 00
 Elk Point, First Ch. 6 50
 Spencer, First Ch. 10 50
 Parker, First Ch. 34 45
 Bradley, First Ch. 21 00
 Madison, First Ch. 20 00
 Sioux Falls, First Ch. 13 60
 First S. S. 5 00

MONTANA, \$69.77.

Milligan, J. W. Milligan 1 00
 For State Convention:
 State Convention 68 77

WYOMING, \$26.02.

Laramie Ch. 6 00
 Basin City Ch. 8 60
 Cheyenne, First Ch. 36 40
 First S. S. 5 02

COLORADO, \$842.28.

Denver, First Ch. 200 00
 Capitol Hill Ch. 41 65
 Capitol Hill S. S. (desig) 4 48
 Judson Meml. Ch. 8 10
 Mt. Olivet S. S. (desig) 2 00
 Calvary Ch. 61 25
 Canon City Ch. 33 50
 Delta Ch. 10 05
 Dr. Stockham 25 00
 La Junta Ch. 32 00
 Longmont Ch. 16 30
 Holyoke Ch. 10 00
 Cripple Creek Ch. 6 00
 S. S. 10 00

Leadville Ch. 6 00
 La Veta Ch. 1 00
 Fort Collins Ch. 20 00
 Colorado Springs First Ch. 116 18
 Mt. Olivet, Ch. 1 00
 Boulder Ch. 10 50
 Greeley Ch. 66 40
 For State Convention:
 Denver, Beth Eden Ch. 40 87
 Loveland Ch. 10 00
 C. E. F. 110 00
 State Convention 110 00

NEW MEXICO, \$150.06.

Weed, Col. per C. A. McIlroy 36 06
 For State Convention:
 Santa Fe Ch. 10 00
 Velarde Ch. 5 00
 Roswell Ch. 17 00
 Angus Ch. 2 00
 Art c Ch. 5 00
 Albuquerque Ch. 75 00

ARIZONA, \$40.00.

Prescott Ch. 10 00
 Tucson Ch. 30 00

UTAH, \$93.75.

Ogden, Junior Union 2 00
 Provo S. S. 3 50
 Springfield Ch. 5 00
 Salt Lake City, Y. P. S. C. E. of East Side Ch. 5 00
 FOR STATE CONVENTION:
 Ogden Ch. 75 00
 Springville Ch. 3 25

IDAHO, \$20.85.

Moscow Ch. 10 85
 For State Convention:
 Wallace Ch. 10 00

CALIFORNIA, \$164.91.

Santa Paula Ch. 20 00
 Olive Br. Ch. 14 00
 San Francisco, Martha J. Ames 3 00
 Rev. O. W. Briggs 15 00
 Healdsburg Ch. 22 50
 S. S. 3 00
 Santa Barbara Ch. 18 83
 Tulare Ch. 4 12
 Oakland, Danco-Norw. Ch. 10 00
 Danco-Norw. S. S. 3 00
 Pleasant Valley, B.Y.P.U. 2 66
 For General Convention:
 San Francisco, Third Ch. 18 55
 Wom's H. M. Soc. 25 00
 Oakland, Betheden Ch. 2 50
 Sacramento, Shiloh Ch. 2 75

OREGON, \$421.06.

Oakland Ch. 50 50
 Grants Pass Ch. 12 11
 Scand School 90
 Dillon Ch. 11 45
 Looking Glass Ch. 2 50
 Springfield Ch. 2 15
 Cortland, First S. S. 1 30
 Carlton Ch. 10 00
 Eugene Ch. 12 00
 Ashland Ch. 3 75
 S. S. 2 25
 For State Convention:
 Ontario Ch. 5 50
 Col., per T. S. Dulin 25 00
 Mt. Zion Ch. 2 00
 Arlington Ch. 1 00
 Grass Valley Ch. 14 15
 Grants Pass, Robert Lealie. Portland, Col., per O. L. Hoien 5 00
 Weston Ch. 6 00
 Astoria, Rev. John Samuelson 12 50
 Millard, Mrs. W. E. Thornton 25 00
 Dallas Ch. 1 00
 Heppner Ch. 9 50
 Athens Ch. 10 00
 Coll., per C. P. Bailey 125 00
 Convention 120 00

WASHINGTON, \$1,287.81.

Spokane, Swedish Ch. 6 00
 First Ch. 25 00

Grace Ch. 53 25
 Farmington Ch. 2 00
 Seattle, Market St. Ch. 7 50
 Market St. S. S. 2 50
 Norw. Dan. Ch. 3 06
 Norw. Dan. S. S. 1 35

Wilbur Ch. 90
 Tacoma, Immanuel Ch. 5 00
 South Tacoma Ch. 5 00
 Snohomish Ch. 1 00
 Port Townsend Ch. 5 00
 Wenatchee Ch. 3 60
 Enon Ch. 4 35
 Spangle Ch. 7 65
 Latah Ch. 8 10
 Farmington, Mrs. E. H. Wells 800 00
 Dayton, First Ch. 8 75
 Palouse, Coll., per W. A. McCall 12 00
 Colfax Ch. 20 00
 For East Washington Convention:
 Spokane, Swede Ch. 24 00
 Republic, First Ch. 5 00
 Farmington Ch. 10 00
 Pullman, Coll., per C. R. G. Poole 83 33
 North Yakima Ch. 23 75
 Mission Ch. 5 00
 For West Washington Convention:
 Centralia Ch. 15 00
 Seattle Ch. 12 19
 Dunlap Ch. 1 03
 Convention 50 00
 Ferndale, Swede Ch. 11 00
 Delta, Swede Ch. 5 00
 New Whatcom, First Ch. 3 50
 Snohomish Ch. 6 50

CANADA, \$200.00.

Windsor Ont, Delia Curtis 200 00

MEXICO, \$47.50.

Monterey Ch. 45 00
 Montemorelos Ch. 2 50

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 For C. E. F. 200 00
 Desig. 5 00

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 Porto Rico 113 34
 Santiago, Cuba. 139 98

WOMEN'S B. H. M. SOCIETY OF ILLINOIS, \$320.00

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Total \$153,711 62

HOME MISSION MONTHLY. \$252 44
 BULLETIN 184 86

ANNUITY FUND, \$4,067.98.

Garrett Ind. A. J. Stewart 50 00
 Hamilton, N. Y., Harriet W. Onderdonk 2,000 00
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PERMANENT TRUST FUND,
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 From Concerts by Quartette 698 01
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Walnut Lane:
 Jno. Myrse 5 00
 St. Mary Church 2 50
 Jerry Williams 5 00
 W. B. Brooks 4 40
 Allen Samson 1 00

Mulberry:
 New Hope Church... 1 00
 Arcadia:
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Raleigh:
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 Dr. A. W. Knox 50 00
 Dr. W. I. Royster 50 00
 Dr. K. P. Battle 50 00
 Dr. R. H. Lewis 25 00
 Prof. J. M. Pickel 50 00
 Dr. A. W. Goodwin... 50 00
 Prof. Wm. Simpson... 50 00
 Prof. E. A. Johnson... 50 00

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 Mt. Moriah Bapt. Ch... 4 00
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 McBranch Bapt. S. S. . 1 70

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 S. S. Convention 24 00

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 Liberty Spring S. S. . . 1 18

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 Rev. E. W. Bowen.... 2 70
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TENNESSEE.

Memphis:
 "Will-go-Club" 70 50
 Baptist Church 1 50
 Ministers' Theo. Class... 1 00

For Hearne Academy, Texas:
 Kaufman, Texas:
 Friendship 25 00
 For Houston Academy, Texas:

TEXAS.

Anderson:
 A. Terrell 1 23

Angleton:
 Blaine O'Bryant 2 75

Austin:
 Mrs. W. J. Franklin... 1 00

Galveston:
 Macedonia B.Y.P.U... 5 00

Houston:
 Antioch Bapt. Church... 77 92
 A. Parr 5 00
 Antioch Bapt. S. S. 6 10

La Grange:
 Mrs. Ida Rodgers 1 00
 M. M. Rodgers 5 00

Marshall:
 Bethesda Bapt. Church... 7 31
 R. McKnight 5 00
 Mrs. F. J. Snowden 3 20
 Mrs. C. Delaney 3 20

Galilee Bapt. Church... 2 00
 S. McClain 1 00
 Rev. Wm. Massey 1 00
 Mrs. H. R. Wilson 1 00
 Mrs. Lucy Harris 1 00
 George Turner 1 00
 H. Davis 1 00
 Mrs. R. A. Sharp 1 00

Orange:
 Etalka Downs 1 00

Sandy Point:
 Pilgrim Baptist Ch... 2 05

Tyler:
 Mrs. Ida B. Ayers 11 50

For Hartshorn Memorial College, Va.:

RHODE ISLAND.

Providence:
 Young Ladies' Home Mission Society, Cranston St. Church. 100 00
 Per Mrs. Wm. Scott... 5 00
 "A Friend" 1,000 00

VIRGINIA.

Richmond:
 Miss Mary A. Tefft... 41 70

For Virginia Union University, Va.:

ALABAMA.

Woodlawn:
 Mary E. Codden 35 00

VIRGINIA.

Richmond:
 Mrs. A. C. Little 10 00



HOME * MISSION * MONTHLY.

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* * EDITORIAL. * *

Missionary Carlisle, of Guantanamo, Cuba, reports an increasing interest among the people in regard to Bibles; "hardly a service passes without the sale of Bibles, Testaments and Hymn Books."



Our *Home Mission Bulletin* steadily grows in favor. "The right thing at the right time." Every church should have a club on the remarkably low basis of five cents per year in clubs of five and multiples of five—and postage paid also. If you have not seen the *Bulletin* send for sample copies. Your help in extending its circulation and thereby increasing interests in Home Missions will be highly appreciated.



An excellent site has at last been secured for a church edifice at Ponce. The house should be erected with the least possible delay. The church is meeting in a warehouse with chairs inadequate to accommodate the congregation. How would your church enjoy worshipping God in a warehouse? About \$2,000 is yet needed to enable us to pay for the site and the building. You are invited to take some stock in it.



We must hold what we have. It is as important to keep as to get. "Hold fast that thou hast, that no man take thy crown." Our crowning glory in American civilization has been the strength and scope of Christian principles. On every side these are assailed. A land once evangelized does not thereby stay evangelized. Every new generation is a fresh field for evangelical effort. Every million

of aliens are ours to assimilate. Vigilance and energy are essential to prevent widespread moral deterioration. Great Home Mission tasks are before us.



The Spanish Concordance of the Bible, prepared by Rev. W. H. Sloan of the City of Mexico and printed on our mission press there is at last completed as announced in *La Luz* of May 2d. "For twelve months without interruption," it is stated, "save the rest of Lord's days, the work of printing it has progressed until its happy completion." One hundred and nineteen persons have subscribed for copies of the book, which contains one thousand large pages in fine type, three columns per page. The price is \$6.00 in Mexican money for residents of Mexico, and \$5.00 in gold to those in the United States. These are prices for the unbound work; one or two dollars extra is charged for binding, according to quality. We find in the list of subscribers several from the States. Mr. Sloan is to be congratulated on having completed a work requiring years of most painstaking toil, and the publication of which was attended with embarrassing financial limitations.



Rev. Charles Ayer, who died at Clinton, N. Y., March 28th, aged seventy-five years, was well and widely known in connection with the Society's work for the colored people. He was born in Charlestown, Mass., studied at Amherst College and Madison University and at the Newton Theological Institution. After several pastorates, he was appointed

by the Society as the first President of the newly established school for colored people at Natchez, Miss. With characteristic New England versatility he applied himself most successfully to the many perplexing matters incident to the founding of such a school. He continued in this position until 1895, after the removal of the school to Jackson, its present location. He and his wife and daughter gave themselves to this service in the true spirit of Christian sacrifice. He was a man of great force of character, of the highest integrity, who left a lasting impress for good upon multitudes of the colored people to whose uplifting about eighteen of the best years of his life were unstintedly given.



The improvements at Spelman Seminary are progressing steadily. A beautiful iron fence has displaced the unsightly wooden one, and most of the small frame houses that once disfigured the campus have disappeared. Leonard Street which formerly passed through the Seminary grounds has been straightened so as to leave the entire twenty acres free from public highways. Rockefeller, Packard and Giles Halls have been repaired, renovated and greatly improved. Reynolds



REYNOLDS COTTAGE.

Cottage, the home for the President, named in honor of the efficient Corresponding Secretary of the Woman's American Baptist Home Mission Society, is finished, furnished and occupied by Miss Giles and her associates, and is very

greatly enjoyed both by them and their numerous guests.



MACVICAR HOSPITAL.

MacVicar Hospital, named in honor of the able and indefatigable President of Virginia Union University, who was so long the Superintendent of our educational work in the South, is a great addition to the facilities of the Nurse Training School and has already rendered most valuable service for the unfortunate sick who have been cared for in its comfortable wards. The new dining hall and dormitory and the splendid building known as Morehouse Hall, named in honor of the Field Secretary, are about completed, and will be models of their kind. It is now expected that the entire scheme will be finished very soon, and that when the school re-assembles in October it will be as completely housed and equipped, probably, as any institution in all the South. Formal dedicatory exercises are to be held in November, of which due public notice will be given. It is hoped and expected that that will be a great occasion in the history of the Seminary.



The *Spelman Messenger*, with a pardonable degree of pride and intense satisfaction, makes note of the recent visit to Spelman Seminary of Mr. John D. Rockefeller, Jr., who spent a considerable portion of two days making a very careful inspection of the plant in all its parts. He was most enthusiastically received, with a Chautauqua salute, by the faculty

and the students, and made a public address in the chapel, which was very felicitous in its phrasing, and very encouraging in its sympathy, as well as forceful in its wisdom. "The *Messenger* expresses an earnest hope that his visit may be repeated." While in Atlanta, Mr. Rockefeller made a visit also to the Boys' College, which sustains most delightful relations with the Seminary for Girls. Those in College classes recite together.



The great educational work which the American Baptist Home Mission Society for nearly forty years has been carrying on for the benefit of the Negroes of the South is challenging more than ever the attention and the serious consideration of the friends of the Negro. We recently published in these columns the testimony of such representatives Southern white men as Drs. Curry, Thomas, Gambrell, Eaton, Landrum, and Editor Bailey of the *Biblical Recorder*, and Prof. Mitchell, of Richmond College, as to the immense service these schools have already rendered. No intelligent man acquainted with their history will withhold from them a high and worthy meed of praise.

In view of the stupendous work these schools are called upon to perform in furnishing to the Negroes men and women competent for effective service in all the varied walks of life, it is of the utmost importance that their efficiency should be increased. To do this adequately the following, among other things, are required:

First: The completion of the plant for each school. In a few instances more land is required, and in most of the schools new buildings are imperatively needed; in several of them some minor repairs and improvements would add greatly to their appearance and usefulness.

Second: Wherever required, there should be provided additional instructors; in some cases new classes should be formed

in higher studies; in others, classes that are too large, should be divided; some of the schools require the introduction of new branches of study to meet the pressing needs of the students, while in several of them there is a most urgent and imperative call for additional instructors in the matter of preparing students for the ministry.

Third: None of the schools are properly provided with libraries. A school without a library is very much like a carpenter shop without saws, or a blacksmith shop without a forge. Many thousands of dollars could be very profitably spent at once in providing books for these institutions.

Fourth: Facilities for systematic industrial training, carefully adjusted to the present system of instruction, supplementing it and enlarging it, would enable the schools to meet and satisfy a popular demand, and without detracting from their high character as schools of learning and training schools of manhood, would give to their education a practical cast which would largely increase its value.

Fifth: If the money were forthcoming for the suggested changes, there ought to be a competent Superintendent of Education, a man of experience and professional knowledge, acquainted with education theoretically and practically, in sympathetic relationship with the great educational movements of the day, who would give his entire time to studying those elements that enter into the great problem of Negro education and to installing, supervising and directing the additions suggested above.

It is hardly possible to set a limit to the value of the work that the schools could be made to render with these improved facilities. To lift up a race of ten millions of people just emerging from bondage, ostracised and discriminated against by the White race that surrounds them and to make it possible for them

to meet the grave responsibilities of life, to perform their duties as members of the Republic, and to participate in the high privileges of Christian citizenship in the Twentieth Century, is a task so great and difficult as to be well-nigh appalling. But it is a task from which there should be no shrinking. The providence of God has laid it upon us, and He will hold us responsible for its accomplishment.



THE NEW IMPERIALISM.

As we enter upon the Twentieth Century, we must recognize the fact that the United States occupies a prominent position among the great nations of the earth. The dreams and predictions of the past have become realities. The extent of our territory, the variety of our climate, the quality and quantity of our resources, the general characteristics of our people, the nature of our institutions, combine to place us in the front rank of world-powers. Our influence is penetrating to every part of the globe civilized and uncivilized, and we are becoming more and more a forceful factor in shaping the course of history and influencing the destiny of the human race. It is not our military or naval strength, the size and courage of our army, or the number and character of our ships, nor is it our industrial power that is giving us our influence, but it is a world wide recognition that the American Republic is a power worthy of respect.

It is impossible to mark out the limits of our national growth, or to set any definite bounds to the destiny that awaits us. It seems reasonable to expect that there will be, during the century upon which we have entered, a vast increase in our population, and our wealth, and a corresponding development of our schools, our inventions and our enterprise. The enormous growth of our agricultural and manufacturing interests, of

our facilities for transportation and communication, the unwonted accumulation of gigantic fortunes and the marvelous combinations of capital, together with our world-wide commercial relations, and the gradual shifting of the world's money center from London to New York, combine to give the great Republic a position which is truly imperial. Our dominion however is one of ideas and not of bayonets, of example and not of force, of persuasion and not of compulsion. We cannot blind our eyes to the fact that Porto Rico on the East, the Hawaiian and Philippine Islands on the West, with their millions of population, are indissolubly united to us, and what we are they are destined, in some degree, to become. Our laws and institutions are to displace in large part the laws and institutions and political ideas which have dominated them for four hundred years. What is true of these countries is true in large part, though not to the same extent, of Cuba and other Islands of the Caribbean Sea. Each year adds to the extent and intensity of American influence among the fourteen million inhabitants of the Republic of Mexico. She has already copied from us some of our most distinguishing characteristics as a nation—the separation of Church and State, religious liberty, Republican government,—and is destined to become more and more assimilated to us as decades go by. With the construction of the Isthmian Canal and the further extension of our commercial relations with the Republics of South America our influence there is to be greatly reinforced. Our influence has always been profound upon Canada, and even conservative Quebec is being permeated through and through by ideas emanating from New England. It is only a question of time when the mediævalism of Quebec will give way to Twentieth Century light. If we turn our thought westward, we see the beginnings of that great revolution

in commerce and travel long ago predicted by Seward, which is to make of the Pacific Ocean one of the world's greatest highways and to bring the United States into effective relationship with all the Orient. Japan and China already feel the quickening influences of the new contact. Turning to the opposite side of the globe we all recognize that our literature, our commerce, our tourists, are working wondrous changes in public sentiment in England, France and throughout the continent; even Turkey respects and fears us, and imperial Russia is glad to be known as our friend. It does not need the eye of a prophet but only the eye of a seer to behold the widening, deepening influence of the Republic throughout the world.

The great question that should concern us is, what shall be the character of the influence that we are to exert during the the century to come on the course of human history. Those forces that act directly upon the material interests of the nations of the earth, commerce, manufactures and other industries, are well defined and are self-operative. Our influence upon the economic, philosophic and political ideals of the world need give us no special concern. What shall the Republic contribute to the religious ideals? How far shall we be able, by missionary endeavor abroad and by our example at home, to persuade the nations of the earth to accept and practice the great truths of Christianity are questions of greatest import and should be seriously considered. We all recognize that the force of our example is vastly greater than that of our words, and the peoples of the earth will judge of us not by what our missionaries say, but by what we are and do. It is reasonably certain that if the people of the United States were as a body not only professedly but practically Christian men and women, illustrating by their individual lives and their

national laws, institutions and practices, the great precepts of the Gospel, the Republic would become a mighty factor in the world's redemption. If the Republic is to fulfil its high mission and fully measure up to its possibilities, privileges and responsibilities, it must be Christian. Not in any narrow, sectarian sense of that word, but in its broadest, truest and highest significance.

The distinct aim of a Home Mission Society is the evangelization of the Republic, and through its agency the spiritual conquest of the world. In aiming to evangelize the West, to organize churches and Sunday-schools, and plant institutions of Christian learning wherever they are lacking, to develop by the gospel and the school the religious nature of ten millions Negroes in the South, to evangelize and assimilate the incoming millions of foreigners from the four quarters of the globe, to rescue and save the cities from the corrosive influences of evil that are threatening their purity and their perpetuity, the Home Mission Society is aiming to fashion and polish an evangelical agency of the most stupendous character and to make it possible for the Lord of Hosts to use the Republic as the chosen instrument for the establishment of His kingdom throughout the earth.



The First Baptist Church of Muscogee, Ind. Ter., has become self-supporting. We rejoice in this new stage of independence reached by the church, and we wish for it and all its interests great prosperity and progress.



An event of unusual significance occurred near Balfour, North Dakota, Thursday, April 4th, 1901, when the First Russian Baptist Church of Liberty was duly organized, with Rev. Alex. Nielaus as pastor. Among the constituent members are forty-three heads of families. Thirty or more converts await baptism.

We extend our hearty congratulations to this little company of Christians, and welcome them into the fellowship of American Baptist Churches.



Rev. Dr. A. J. S. Thomas, editor of the *Baptist Courier*, of Greenville, S. C., says of the new and beautiful buildings of Virginia Union University, "They are a credit to the denomination, and will be a great blessing to the colored Baptists of the South."



Prof. J. C. Parks has resigned the principalship of Tahlequah Academy in the Indian Territory for the purpose of resuming his studies. He hopes to return to the educational work under the auspices of the Society and will be heartily welcomed back.



President Albert Loughridge, of Bishop College, Marshall, Texas, has resigned. During the three years of his administration he has largely increased the attendance at the college and made many improvements. His service has been very acceptable to the Home Mission Society, and his resignation is much regretted. It will be difficult to fill his place, as Bishop College is one of the largest and most important of our schools for the Negroes, and the conditions are such as to require a man of extraordinary administrative ability, industry, tact and good sense. President Loughridge retires for the purpose of returning to his work as a missionary among the Telugus which he reluctantly relinquished some years ago on account of the ill health of his wife, who is now, we are glad to say, fully restored. The best wishes of a host of friends will accompany President and Mrs. Loughridge to their foreign home, and the Missionary Union is to be congratulated on their return to its force of workers.

Synopsis of the
Sixty-ninth Annual Report
of the
Executive Board
of the
**American Baptist Home Mis-
sion Society.**

PRESENTED AT SPRINGFIELD, MASS.,

MAY 23, 1901.

We present to our readers the essential portions of the Annual Report, showing the operations of the Society for the year ending March 31, 1901. It will be seen that the year has been one of exceptional prosperity and progress. The complete Annual Report will be forwarded free to any one desiring it.

I. Financial Department

We began the year with a debt of \$32,200.90. The receipts for the year have been sufficient to liquidate the debt, meet all current expenses on an enlarged scale, and leave in the treasury a small balance of \$203.41. This result has been made possible by unusually large receipts from legacies, amounting in all to \$159,323.65, which is nearly \$50,000 more than the annual average for the last ten years; \$145,119.01 of the total receipts from legacies was available for current expenses; of this amount \$68,666.66 came from the estate of the late Daniel S. Ford. The following table shows the receipts and expenditures from all sources and for all purposes.

RECEIPTS.

Contributions have been received $\frac{1}{2}$ from forty-eight States and Territories, and $\frac{1}{2}$ from Alaska, Ontario, Cuba, Mexico and $\frac{1}{2}$ Porto Rico.

The total receipts for the year, from all sources, and for all the purposes of the Society, both general and special, have been \$684,910.71.

Of this amount \$458,040.55 were for general purposes; \$135,980.80 for special purposes; \$5,102.63 were added to the Permanent Trust Funds, and \$35,896.77 were added to the Annuity Fund. \$47,981.80 were received for the Church Edifice Funds.

COMPARATIVE STATEMENT OF RECEIPTS FOR GENERAL PURPOSES:

	For years ending March 31,		
	1899	1900	1901
From churches, Sunday Schools, and individuals, \$225,242.90	\$249,883.24	\$249,723.77	
School surplus 809.18	1,494.28	4,896.99	
Legacies 33,952.54	32,581.45	145,119.01	
Annuities released 89,752.81	13,600.00	13,102.90	
Income on invested funds 40,081.04	39,521.20	41,011.23	
Publication account 3,292.17	3,143.79	3,090.12	
Miscellaneous		1,096.53	
	\$393,130.64	\$340,223.96	\$458,040.55
Annual average			\$397,131.71

DISBURSEMENTS.

There were expended for general purposes; \$415,316, and for special purposes, including the construction and equipment of school buildings, \$147,297.77.

There was expended for education \$103,965.44, and for missions \$211,710.63, distributed as follows:

Americans	\$112,815 97
Bohemians	413 34
Chinese	5,106 73
Cubans	7,185 29
Danes	4,602 93
Fins	158 93
French	6,776 47
Germans	16,746 85
Hollanders	300 00
Indians	4,635 06
Italians	3,369 07
Japanese	666 16
Jews	1,221 52
Mexicans	10,321 66
Negroes	5,748 25
Norwegians	4,344 81
Poles	829 45
Porto Ricans	7,767 01
Portuguese	439 75
Swedes	18,231 38
Syrians	30 00
	\$211,710 63

II. Missionary Department.

On entering a new century as well as a new fiscal year in missionary work, we are naturally led to ask whether the circumstances lay upon the Society any new responsibilities in the way of new work, or call for any new methods of prosecuting it.

The most obvious duty that confronts us, primarily, is that of conserving by all proper means the results of the work of the past. In a field of missionary effort which includes nearly the whole vast region over which the stars and stripes wave, there are multitudes of circumstances more or less unfavorable to missionary endeavor which have served to hinder the progress of the work, and in some places to threaten the defeat of our efforts. Each such case is receiving careful consideration, and it can be confidently asserted that the work of the Society in all of its aspects is, on the whole, very satisfactory.

Through careful supervision on the part of capable Superintendents, the effort is continuously made by the selection of new men and

the adoption of such modification of methods as the circumstances require, to keep the work of the Society in all respects up to date. These continual adjustments, involving sometimes changes more or less radical, are far more healthy than a violent change of methods at any one particular time. We believe that the missionary work carried on by the Society represents, at the present time, so far as possible, the general view of our churches quite as fully as at any period in the past. Every year witnesses the introduction into our missionary force of young men fresh from our theological seminaries and other institutions of learning, representing whatever is good in the latest thought regarding theology and missions.

The importance of self-support is kept constantly before the churches receiving help from the Society, and all appropriations for aid in supporting pastors are made with the thought that they shall be supplementary to whatever the church is able to do for itself; it is designed as a help only to those who will help themselves to the fullest extent; it is a stimulus to self-help, and not a substitute. This policy of the Society is well understood, and is very generally cheerfully accepted by those receiving aid.

The calls for help in supporting pastors for young and feeble churches far exceed the ability of the Society to respond. It is perhaps far within the bounds of truth to say that if we had the means to do it there could be organized in the immediate future on our mission field hundreds of new churches which need only the stimulus, encouragement and aid of a few hundred dollars in each case to ensure a vigorous life and a rapid progress toward self-support. The Society is, unfortunately, obliged to turn a deaf ear to multitudes of appeals and to select only those which occupy the most strategic points and which give the greatest promise of growth and speedy independence.

A reference to the reports of the Superintendents of Missions and to the reports of the General Missionaries will show the fields where additional help and enlarged missionary endeavor are most urgently called for. The work both in Porto Rico and in Cuba is expanding healthfully and more rapidly than the Society is prepared to take care of it. Among the places in the West where the need is most urgent and the promise the greatest, may be mentioned Northern Minnesota, Wyoming, Idaho, Washington, New Mexico and Arizona. In mentioning these we do not

forget the opportunities that are presented in other parts of the vast western region.

The need of mission work, carefully planned, vigorously prosecuted and liberally sustained, in the great cities never was greater than at present. San Francisco alone appeals most strongly for such work. It is a great pity that the Society cannot respond to that call.

The foundation work that has been done in the past among the foreign nationalities has prepared the way for a great advance if we were ready to make it. This is especially true of the work among the Germans, the Swedes, the French and the Italians.

Steady and encouraging progress has been made in most of our mission fields in Mexico. A new house of worship has been dedicated at New Laredo. The church at Monterey is actively engaged in mission work and will soon be self-supporting. Some valuable accessions to our forces have been received during the year. Mr. Sloan reports the work on his Spanish Concordance of the Bible well advanced. There ought to be a decided reinforcement of workers in this great field of thirteen millions of people, the bulk of whom are without a saving knowledge of Christ, multitudes being almost in pagan darkness. Between the Republic and our own the bonds of sympathy and fraternity are becoming stronger every year. The Conference of American Republics is to be held in the City of Mexico next fall. It is a favorable time, at the opening of the new century, for advance work in Mexico for whose evangelization Christians of the United States are primarily and pre-eminently responsible.

WORK AMONG THE ITALIANS.

In the work among the foreign population there is none more pressing or promising than that for the Italians. The Society has had under appointment during the year nine missionaries among them, of whom the following are still at work: At Buffalo, N. Y., Rev. Angelo Peruzzi; Barre, Vt., Rev. A. B. Bellondi; New Haven, Conn., Rev. Marco Mazzucca; Stamford, Conn., Rev. P. De Carlo; Newark, N. J., Rev. Angelo di Domenica; Providence, R. I., Rev. Vincenzo di Domenica, and Haverhill, Mass., Rev. Alfred Barone. The fields at Boston and Paterson, N. J., are temporarily vacant.

This number should be largely increased to meet the pressing calls for missionaries among the multitudes of these people who continue to flock to our shores and fill our cities, and among whom the gratifying results already obtained give promise of an early and still greater harvest.

MISSIONARY SUMMARY.

The whole number of laborers, missionaries and teachers supported wholly or in part by the Society has been 1,199.

These have been distributed as follows: In New England States, 43; in the Middle and Central States, 64; in the Southern States, 215; in the Western States and Territories, 830; in the Canadian Dominion, 8; in Mexico, 20; in Alaska, 2; in Cuba, 9; in Porto Rico, 8; French missionaries have wrought in 6 States; Scandinavian missionaries in 23 States; German missionaries in 21 States and Canada; colored missionaries in 19 States and Territories.

Among the foreign population there have been 279 missionaries and 15 teachers; among the colored people, 53 and 191; the Indians, 20 and 23; the Mexicans, 14 and 6; the Cubans, 6 and 3, the Porto Ricans, 6 and 2, respectively; among the Mormons, 3 teachers, and among Americans, 578 missionaries.

The Society aids in the maintenance of 31 schools established for colored people, the Indians and the Mexicans. There are 7 day schools for the Chinese, and other day schools as follows: One in Utah, 1 in New Mexico, and 1 in Cuba; in all 41.

The particular distribution of these laborers is as follows:

Maine	1	Iowa	30
N. H.	3	Mo.	7
Vermont	1	Neb.	44
Mass.	24	Ind. Ter.	87
R. I.	4	Oklahoma	54
Conn.	10	Kans.	70
N. Y.	20	S. Dakota	45
N. J.	15	N. Dakota	35
Pa.	12	Mont.	18
Del.	5	Wyom.	7
Va.	37	Colo.	38
W. Va.	12	New Mex.	18
Ky.	8	Aris.	5
Tenn.	23	Utah	9
N. C.	19	Nevada	1
S. C.	17	Idaho	14
Ga.	45	Cal.	71
Fla.	5	Ore.	46
Ala.	4	Wash.	63
Miss.	16	Manitoba	2
La.	5	Alberta	1
Ark.	5	Ontario	3
Tex.	29	Assiniboia	2
Ohio	5	Mexico	20
Mich.	22	Alaska	2
Ind.	3	Cuba	9
Ill.	30	Porto Rico	8
Wis.	53		
Minn.	57	Total	1,199

Number of Laborers	1,199
Weeks of labor	42,672
Churches and out-stations supplied	1,954
Sermons preached	97,739
Prayer meetings attended	47,104
Religious visits made	294,566
Bibles and Testaments distributed	7,095
Pages of tracts distributed	1,655,794
Received by baptism	4,906
Received by letter and experience	5,537
Total church membership	59,026
Churches organized	81
Sunday Schools under care of Missionaries	1,197
Attendance at Sunday Schools	82,557
Benevolent contributions reported	\$110,285.83

RESULTS OF SIXTY-NINE YEARS.	
Number of commissions to missionaries and teachers	25,475
Weeks of service reported	901,463
*Sermons preached	2,219,804
*Prayer meetings attended	1,193,487
*Religious visits to families and individuals	5,708,192
Persons baptised	168,267
Churches organized	5,468

*During last sixty years.

REPORT OF FIELD SECRETARY.

H. L. MOREHOUSE, D.D.

At the meeting of the Baptist Young People's Union of America, in Cincinnati, in July of last year, the Society was represented by Prof. J. E. Jones, of Virginia; Rev. J. C. Grimmel, of Ohio, and by the Field Secretary. An interesting and impressive feature of the services was the display of twenty banners containing some facts about each of the peoples or nationalities among whom the Society's work is prosecuted.

During the Summer a short history of the Society was prepared for publication in "A Century of Baptist Progress." This with some amplification and notes will soon be issued in pamphlet form.

In September a visit to Indian Territory was necessary to consummate the union of the two Territorial Conventions, as provided for in the preliminary conference at South McAlester, in March of last year. The two Conventions met the same week at Durant. Representatives of the Southern Baptist Convention were also present. The heat was intense and there was a high state of temperature at times in the meetings. Eventually, however, after protracted sessions, unification was effected, an excellent Board of Managers, taken fairly from both organizations, was elected, and two district missionaries were appointed to supervise the work. Harmony prevails. The indications are that more systematic and aggressive work than heretofore will soon be undertaken for the full-blood Indians who, in this critical period, need Christian counsel and help.

Another visit to Oklahoma, in October, was necessary, for the purpose of bringing about a union of the two Conventions in that Territory, as arranged for at Oklahoma City last March. The two Conventions met at Blackwell, and after experiences similar to those in Indian Territory, the Union was accomplished. In the early stages of the work of these Conventions the counsels of Superintendent N. B. Rairden have been of great value.

IN THE SOUTH.

With the retirement of Dr. MacVicar as Superintendent of Education, to take the

Presidency of Virginia Union University, the Executive Board decided that it was advisable for the Field Secretary, in consultation with the Corresponding Secretary, to devote more attention to the Society's Southern work.

Some questions having arisen that seriously threatened the continuance of co-operative work for and with the Colored Baptists of Georgia, a conference on the subject was held at Atlanta, Ga., last September. After an adjustment of this matter was reached, it was deemed advisable to have a conference of representatives from the three Colored Conventions of Georgia, the white Baptist State Convention, the Home Mission Board of the Southern Baptist Convention, and this Society, to devise some plan, if possible, for the union of all colored Baptists of Georgia in one general missionary and educational organization. Pursuant to this decision, such meeting was held at Atlanta, the latter part of January, when, after protracted sessions, it was voted (only four out of twenty-nine dissenting) to advise a union on the basis there approved. It remains to be seen whether the several bodies at their approaching annual meetings will adopt the recommendations of the Conference.

In North Carolina the plan of co-operation is bearing more abundant fruit with each succeeding year, as shown by the fact that the offerings from the Colored Baptist churches in the State are about five times as great as they were five years ago. In other respects there has also been a great advance.

The co-operative arrangement continues with success in Virginia, Kentucky and Missouri. While leading officials of Southern white Baptist organizations are generally favorable to this plan for united effort in behalf of the Colored people, some of them find among their constituencies a pronounced opposition to the appropriation of missionary funds for this purpose. On the whole, however, there appears to be a growing conviction among the white Baptists of the South that in this period of prosperity they should do more for the Colored people; although they are unwilling to share in the maintenance of the schools established for their benefit.

In February about three weeks were spent in company with Dr. Buttrick, Chairman of the Committee on Education, and a part of the time also with H. K. Porter, Esq., Ex-President of the Society, in a visit to schools for the Colored people. The institutions visited were Hampton, Virginia Union Uni

versity, Hartshorn College, Shaw University, Benedict College, Tuskegee Institute, Spelman Seminary, Atlanta Baptist College, Roger Williams University, and State University, Ky. The desirability and practicability of making industrial education a more prominent feature of our work received special consideration. This has by no means been neglected: indeed several schools have quite an industrial equipment and special instructors in some departments. The character and extent of such work and how it may be educationally related to regular courses of study are subjects that are receiving the thoughtful attention of the Board and of those in charge of our schools.

"HOME MISSION BULLETIN."

In order to meet the demand for an inexpensive home mission periodical for extensive circulation, the Society in January issued the first number of the *Home Mission Bulletin*, a sixteen-page paper, to be issued quarterly and furnished to single subscribers at ten cents a year, and to clubs of five and over at five cents each. The *Bulletin* has been received with much favor. Many churches have taken from fifty to one hundred copies each; and several from one hundred and fifty to five hundred. In this way it is hoped that a wider, deeper and more intelligent interest in Home Missions will be awakened. To the *Bulletin*, as well as to the editing of the Society's department in *Home Mission Echoes*, of Boston, the Field Secretary devotes special attention.

CITY MISSIONS.

In Buffalo, Detroit and Chicago, co-operative city mission work continues with general satisfaction. Decided advance has been made in Chicago both in strengthening weak churches and in the development of new interests. Still, there as in other cities, not half enough is done to meet the demands of these swiftly growing centers of power. To the complex and costly undertakings of maintaining downtown churches as well as establishing churches in expanding suburbs more thought, energy and money should be given. Millions for libraries and for educational enterprises in our great cities ought to be matched by millions for their more thorough evangelization.

III. Church Edifice Department.

There has been during the year an unusual demand made upon the Board for aid, more particularly from the Gift Fund, in the erection of new meeting houses. There is a special pres-

sure for aid from the Gift Fund, as there are numerous small churches which have vitality and a promising future, but which are sadly handicapped for lack of a suitable place for meeting. Gifts ranging from \$250 to \$500 would in many cases prove such a stimulus, encouragement and help as would ensure success in the erection of neat, commodious chapels. We regret very much the lack of money to render such assistance where it is so greatly needed. A church without a place of meeting is a family without a home. As the tide of immigration still continues to flow westward, and as new villages and towns are springing into existence and older ones are largely increasing in population, there is a corresponding development of church life and an ever multiplying call for meeting houses. It is no exaggeration to say that if the Society was prepared to render a little help in the erection of a chapel, and to supplement this by aid in the support of a pastor for a few years, our denominational growth in the West would be vastly accelerated. Literally hundreds of new churches could be organized, and feeble churches without houses or pastors would be strengthened and started on a new career of usefulness. During the past year the money at our disposal has been used according to our best judgment, and we have been rejoiced at the results that have been attained. A new meeting house has been erected at Palo Alto, in the immediate vicinity of Leland Stanford University, and, under the pastorate of Rev. Robert Whitaker, the church is enjoying great prosperity. This is but a sample of the work that has been done during the year.

All the contemplated improvements have been made in the church property at Santiago, Cuba, and it is more than fulfilling our most sanguine expectations as to its usefulness. Similar accommodations are greatly needed in Manzanillo, and will soon be required also at Puerto Principe.

The mission premises provided at Rio Piedras in Porto Rico are already outgrown, and a new and larger building is imperatively demanded. There ought also to be secured in San Juan missionary headquarters, to cost not less than from \$12,000 to \$15,000; even \$20,000 could be spent there to good purpose. A lot has been secured at Ponce, Porto Rico, and as soon as the title can be verified and plans prepared, a suitable church building will be erected. The work both in Cuba and Porto Rico is very prosperous, hopeful and well manned, and the desideratum now in

both islands is suitable places of worship. Without these the work may proceed slowly and unsatisfactorily. From the nature of the case these church properties must be provided by the Society; the native Christians cannot be expected to aid to any considerable extent. They are being trained to systematic giving for current expenses and for missionary work in their vicinity, and it is expected that in due time the churches will become self-supporting, but to ensure this desirable result they must receive the encouragement and help which comes from suitable houses of worship.

The number of churches aided during the year is 52; by gift only, 38; by loan only, 9; by loan and gift, 5.

The total number of grants from the Loan Fund is 14, and from the Gift Fund, 43.

The location of the churches receiving aid is in the following nineteen States, Territories and Provinces:

By gifts: Alaska, 1; California, 4; Canada, 2; Colorado, 5; Cuba, 1; Idaho, 1; Illinois, 3; Indian Territory, 4; Kansas, 3; Minnesota, 3; Nebraska, 2; New York, 1; North Dakota, 1; Oklahoma Territory, 3; Washington, 4; West Virginia, 1; Wisconsin, 1; Porto Rico, 1.

By loans: California, 4; Colorado, 1; Idaho, 1; Illinois, 1; Indian Territory, 1; Oklahoma Territory, 1; Oregon, 2; South Dakota, 2; Washington, 1.

The nationalities aided by gifts are as follows: American, 37; German, 4; Swede, 2; Mexican, 1; Cuban, 1; Indian, 1; Colored, 2.

The nationalities aided by loans are as follows: American, 11; Swede, 2; Colored, 1.

The whole number of churches aided up to the present time is 2,049. Of these, 1,712 have been aided in the past twenty years.

IV. Educational Department.

M. MacVicar, LL.D., as it was intimated in our last Report he would do, terminated his work as Superintendent of Education the first of October of last year, and since then has given his undivided time and strength to the administration of the affairs of Virginia Union University. The work of completely installing the schools in the new plant has progressed steadily during the year, and it is hoped before another year passes that it will be completed. There are under consideration some modifications in the course of study and in the teaching force with a view of rendering the school more efficient. There are vast possibilities at Richmond, and if your Board had at its disposal the requisite means the school there might be made easily

one of the foremost of its kind, if not the leading school in all the South. The location is peculiarly favorable, and there is no reason why there might not be gathered at that point a thousand students to receive a varied training—scholastic, industrial and professional.

Through the munificence of Mr. John D. Rockefeller, the improvements at Spelman Seminary have been carried forward during the year and are now approaching completion. They include extensive renovations and additions to Packard, Rockefeller and Giles Halls; the erection of a commodious building for dining hall and dormitories; another for dormitory purposes alone; a convenient residence for the president; a very well appointed hospital which adds immensely to the efficiency of the nurse training department, a central power house for heating and lighting. When these improvements are completed, Spelman Seminary, with its beautiful campus of twenty acres, charmingly situated, will be the best equipped institution of its kind in the world. The attendance during the year has been unusually large and the school has done splendid work in all of its departments.

The college for boys, situated near Spelman Seminary, offers facilities to the students of Spelman for pursuing college studies, so that while the two institutions are organically distinct they are practically united in both their spirit and their work. Their relations are most harmonious and mutually helpful. One or more buildings are very greatly needed in connection with the college, so that its equipment may compare favorably with that of the Seminary.

The attendance of pupils in all of the schools supported in whole or in part by the Society has been during the past year exceptionally large. There has been a noticeable improvement in the grade of preparation with which students enter. Each passing year only tends to emphasize the importance, high character, and far reaching influence of these institutions. After nearly forty years of history the schools have vindicated their right to be, and made for themselves a great place in the history of the uplift of the Negro race.

It is very much to be regretted that their usefulness cannot be very largely extended by increasing their facilities. At Shaw University, Raleigh, N. C.; Benedict College, Columbia, S. C.; Roger Williams University, Nashville, Tenn.; Jackson College, Jackson, Miss.; Bishop College, Marshall, Texas; and

at Indian University, Bacone, Ind. Ter., there is a very great need of additional buildings and facilities, and in several instances there is an urgent necessity for an increase of teaching force. A comparatively small sum of money would complete the equipment of these important institutions and add vastly to their usefulness. There is no place probably where \$200,000 could be spent where it would yield quicker returns and greater harvests than if spent in enlarging the facilities and teaching force of these institutions.

The original purpose for which the schools were established—that of providing a trained leadership, especially well qualified pastors and teachers—has been kept steadily in view. While the schools have done an invaluable work in this direction, they are falling far behind their opportunities. The number of students under training for leadership should be vastly increased if we are to meet, in any proper measure, the demand for teachers and preachers.

An increasing number of students go out from these institutions to become physicians, pharmacists, nurses, lawyers and business men. The demand for such persons far exceeds the supply.

The Leonard Medical School of Shaw University is doing a splendid work in providing capable colored physicians for their people. As indicative of the estimation in which it is held in North Carolina it may be stated that at the recent Commencement exercises the Governor of the State attended and presented the diplomas to the graduates. While industrial education has not been overlooked or neglected, it has been subordinated to the intellectual, religious and moral training. It would be comparatively easy matter, if we had the money at our disposal, to adopt and adapt methods of industrial training in all of our schools in such a manner as to increase their efficiency as instruments of intellectual training and culture, and at the same time give such training and instruction in the varied industries as would be helpful to the students in many spheres of life in improving their material welfare and in many cases fitting them to become captains of industry. It has been and still is the earnest desire and hope of your Board that money may be put at its disposal which will make possible the development in all of our schools of some wise, carefully tested scheme of varied industrial training.

We are very glad to say that the Negroes are showing a good degree of capacity for

managing the institutions under their control, and that their people show considerable liberality in providing for the education of their children and in assisting in securing suitable buildings, apparatus, etc. The time has come when a more generous aid extended to them would encourage, stimulate and greatly help them to help themselves. All of their schools are defective in buildings, furniture, apparatus, libraries, and in teaching force. Left to themselves it would be many years before they could supply these deficiencies.

The enrollment of students for the year ending 1900, for the colored people was: males, 2,403; females, 2,985; total, 5,388; the average number of boarders was 1,544; day pupils, 1,781; general average, 3,325. Of the number enrolled, 431 were studying for the ministry, 1,808 preparing to teach, 84 in the missionary training course; 48 in the nurse training course, and 1,796 received systematic instruction in some line of industrial work. The enrollment in schools for Indians was 234 males, 219 females; total, 453. Of this number four were studying for the ministry and ten preparing to teach. The total enrollment in all the schools, both colored and Indian, was 5,841, and the total number of conversions during the year 291.

There were employed in all of the twenty-five colored schools receiving help from the American Baptist Home Mission Society, 259 teachers; 129 white, 130 colored; 99 of whom were males and 160 female. Of the male teachers, 35 were white and 64 colored; of the female teachers 94 were white and 66 colored.

The expenditure for the salary of teachers for the school year 1899-1900 was as follows: The American Baptist Home Mission Society contributed for Negro schools, \$60,723.94; Indian schools, \$6,455; Chinese and Mexican schools, \$2,546.66; the Woman's American Baptist Home Mission Society of New England, Negro schools, \$11,000.00; Indian schools, \$1,800.00; Chinese, Mormon, Mexican and Porto Rican schools, \$3,676.31; the Women's Baptist Home Mission Society of Chicago, Negro schools, \$3,615.00; Indian schools, \$625.00; Cuban and Porto Rican schools, \$1,320.00; the Woman's Baptist Home Mission Society of Michigan, Negro schools, \$450.00; the Alabama Baptist Women's State Convention, Negro schools, \$160.00; Trustees and special friends of the nine Negro schools managed by the American Baptist Home Mission Society (including

Hartshorn Memorial College), \$10,577.37; the John F. Slater Fund, \$9,391.67; the sixteen schools controlled by Negro trustees, \$15,054.21; and Trustees of Indian schools, \$1,698.24, making a total expenditure for teachers' salaries of \$129,183.40. Of this amount \$110,972.19 were paid to teachers in colored schools, \$10,668.24 to teachers in Indian schools, and \$7,542.97 to teachers in schools for Chinese, Cubans, Mormons, Mexicans and Porto Ricans.

CONCLUSION.

In reviewing the work of the year, your Board are profoundly thankful to the friends of Home Missions for the generous support accorded, and desire, also, to put on record their most grateful and humble recognition of the special divine favor that has rested upon their endeavors. When we recall the large body of earnest, devoted, godly men and women who have been engaged in missionary or educational work, the nearly 5,000 converts that have been gathered into mission churches, the 5,000 pupils that have been under Christian instruction in its schools, the number of meeting-houses that have been erected, the general spirit of hopefulness and courage manifest through its entire service, we are led to exclaim "What hath God wrought!"

But there is another side to the question which ought to be expressed. When we consider the rapid growth of our population, the new towns and villages that are springing into existence, the vast regions of country in the West in which foundations are being laid for future millions, the rapidly increasing number of Negroes, the multiplication of Negro Baptist churches and communicants who look to us as their natural friends and helpers to provide for them a competent leadership; and when we remember how rapidly the conditions of society are changing and crystallizing, and especially when we recall the tremendous forces of evil that are at work in all their varied forms seeking to corrupt and destroy individuals, families, communities, churches and the nation itself, we are saddened with the reflection of how little we are doing, and are able to do, with the means at our disposal, for the cause of Christ. With a very slight increase in the cost of administration, if we had the money at our disposal we could enlarge our work and increase its effectiveness at almost every point. How gladly would we enter upon this enlarged service!

The present unusual and almost unparal-

leled prosperity would seem to warrant us in expecting a large increase in offerings for missions. It is the Lord who "giveth the power to get wealth," and it is asking very little that those to whom He has entrusted it should consecrate a liberal portion of it to Him and to His cause. In a time like this there ought to be, and we trust there will be, a large addition not only to our ordinary receipts for current expenses, but also to our permanent trust funds; more especially to the endowment funds which are so essential to the future stability and usefulness of our schools.

T. J. MORGAN,

Corresponding Secretary.

W. C. P. RHOADES,

Chairman of Board.

Some Reasons Why We Should Evangelize the French Canadians in This Country.

REV. J. N. WILLIAMS, SUPERINTENDENT OF FRENCH MISSIONS.

First—Because they are here. Nearly one-half of the Canada French are in the United States: 1,218,450 according to latest statistics, leaving only about a million and a half in the whole of Canada itself. Six hundred thousand (600,000) French Canadians are in New England alone, our fellow citizens, voters, our neighbors. Scripture tells of a good time coming when it may not be the duty of God's people "to teach every man his neighbor, for all shall know me from the least to the greatest." But the millenium has not yet come. To teach the neighbor is the duty of the hour for God's people to-day, and woe unto us if we neglect these "neighbors." At the General Conference of Congregational churches in Maine the Reports indicated "a decline in almost every phase of Christian work." The editor of one of their denominational papers, referring to this condition of things, gives one reason for this blight which is worthy of consideration. He says: "We take the liberty to say one thing. The Churches of Maine, on the whole, do not meet and in no considerable measure attempt to meet one of the greatest responsibilities providentially imposed upon them. So far as appears they do nothing directly for the evangelization of a rapidly increasing portion of their population which comes in from Quebec and other lands."

Statements recently went the rounds of the secular press that the French Canadians were returning and going to return in

great numbers to the land of their birth. We doubt whether these reports are anything more than a big noise gotten up by parties interested in a recent grand colonization scheme, to try to stampede that population towards the wild and rough regions north of the Ottawa. As a boom, it has completely failed. No diminution certainly appears in the latest statistics of French parishes, rather the contrary. For example: the two French parishes in Lowell, Mass., reporting 4,315 families of 21,295 souls, January 1, 1901, claim that there has been an increase upon the previous year of eighty in the number of families, of seventy in the number of baptisms and of thirty in the number of marriages, and only a decrease in burials, "sepultures." The little "Canadas" of thirty years ago, in our manufacturing towns have lost that name for they have grown in some cases, into a majority of the population, as at Woonsocket, Biddeford, etc. French Canadians are here and here to stay and what with immigration and natural increase (according to a careful census of a Quebec parish, averaging six or nearly seven children per family), the question in New England towns: "What shall we do with these French Canadians?" is fast becoming: "What will French Canadians do with us?" Yes, what will the 25,000 French of Lowell and the 30,000 French of Fall River do with these New England municipalities?

Second—Because they have a religion that is a menace to our free institutions. The "St. Jean Baptiste," a great national organization, representing the rank and file of that people, has outlined their purpose in their famous motto: "Notre langue, notre religion, notre nationalité," (our language, our religion, our nationality). What is it but a slogan of battle against what is English, or Protestant or American? They have an additional reason for antagonizing the public school system: their religion, in common with Irish Catholics and their "language" no less. An Irish prelate, Bishop McQuaid, I heard say at the dedication of a parochial school in Worcester: "This ought to be written over the door of the common school: "No God, no religion, no morality." But a French Canadian priest, a little later, dared to say to the assembled thousands, in the largest French Catholic church of Worcester: "The public schools are the nurseries of the brothel." But, thank God, he did not dare stay in Worcester the next

day. But that is the spirit of the religion which this invasion has brought into the land of the Pilgrims. There is no use of our ignoring it. No player at nine-pins is more intent on making a good throw and knocking over each several pin than Romanism, Canada Romanism, if you please, is bent on levelling to the ground every Protestant institution to substitute its own. Said a distinguished priest from Canada, at the laying of the cornerstone of one of the great French churches of Woonsocket: "French Canadians, Providence has led you here to do in New England what you have so grandly done in Canada, to bring everything into subjection to our Holy Father, the Pope." "Who knows," wrote another prelate, more distinguished yet as a representative of Canada Romanism, a president of one of their colleges, "but that our countrymen are destined to unite with the Irish and secure the domination of the Catholic Church and supersede the old Puritans who are fast dying out under the baneful influence of heretical fanaticism where it has not yet reached open infidelity?" We may not blame them for this inordinate ambition to subjugate our land, for they believe that they are right, but if there is a duty which we owe to ourselves and to our country, it is to check and change this spirit which is only awaiting reinforcements to sweep from our New England homes every thing we hold dear. New Englanders do not know what Canada Romanism means. It means, so far as it rises to power, the crushing of all liberties for those outside its pale. First, the liberty to earn one's daily bread. "All nonsense," some will say. It is nevertheless true that there is not one of our converts who, if Rome can strike him, will not lose place, position, chance to earn an honest living, be he merchant, physician, clerk, barber, baker. I could fill a volume with well-attested instances. This is so true, that we quite despair reaching those who are wholly dependent on Roman Catholic patronage for a living. Where French Romanism is all-powerful, the boycott is usually complete. In an exclusively French village, like Sorel, P. Q., where that religious power is locally supreme, hardly a half dozen, out of sixty or more converts remain. "Why so?" I asked of the missionary, our brother Côté, the other day. "They had to leave the place or starve: no one would employ them," was his reply. That spirit is being transplanted to our free New England soil. Said

a young man, with a wife and child to provide for: "Thank God! I am at last where Rome can not reach me." A baker by trade, since his conversion to the Gospel, hardly would he secure a position where alone he could find one, that is among his Roman Catholic countrymen, when some priestly influence would bring about a summary dismissal, and for two years, the poor man was thus driven from pillar to post, till God's kind providence opened up a chance in an industry under Protestant control, where he has remained ever since and prospered, and is now, with his household, efficient members of a Worcester Baptist church. O! this slave and hypocrite-producing Romish boycott, our beloved New England is already in its coils. That power can already take from offending editors, thousands of subscribers; from offending business men, many customers, and the Catholic vote from offending politicians, and most of them know it well and trim their sails accordingly here in free America. But it is abject slavery all the same.

I wonder if New Englanders know what is going on in Catholic Quebec? High ecclesiastical authority has just annulled a marriage. It has done it before, but this has attracted special attention. A man high in position, secretary of the Provincial Governor, tired of his wife and children, knew of a means to get rid of these incumbrances. They had been duly married by a Protestant minister, when both were professedly Roman Catholics. Now Canada Romanism claims to have by treaty, exclusive right to marry its own adherents, and so it has declared Mr. and Mrs. Delpit are not married, for Protestant marriage is not marriage at all, according to that church, but only legalized concubinage. This decision, on account of hardships to wife and children, has aroused much indignation among French Catholics in the Province. Now, mark here, what Canada Romanism can do and will do with the liberty of the press. The editor of a prominent French paper was courageous enough to criticise this action of ecclesiastical authority. On the morrow he received a letter from the secretary of the Archbishop of Montreal, demanding retraction under penalty of excommunication. This means ruin for a paper depending on Roman Catholic patronage in Canada. The day following, an humble apology appeared. We simply translate: "Our readers are aware that we are not casuists. We tried to discuss

fairly that question of Delpit from the standpoint of reason, but our superior (ordinaire) has informed us that we have erred in matters of faith. All will readily understand that there is no other line of conduct for us to follow than to retract and submit to the demands of Mgr. Buchesi. This we readily do. Would you act otherwise, you who read our paper and are its patrons?" How few are aware that there is not one of the national or benevolent French Societies, but that is so organized under priestly influence, that it does and that it *must* exclude and deprive of all benefits or dues, whether of premiums, insurance or dividends, and every member who shall "change his religion," as they term it, or become a Protestant, and all such that come to us forfeit all their dues and advantages, amounting in the case of one of our converts I have in mind, to six hundred dollars, the penalty he had to pay, in free New England, for embracing the faith of the Pilgrims.

We are doing no mere sectarian work, as some regard it. We are fighting a power which is a terrible tyranny. There are no two kinds of Romanism, except in the length of its chain. The same pope that creates a Williams or an Ireland, Archbishops here, made the Spanish Archbishops of the Philippines, who, in the days of Spanish rule, on every "Corpus Christi" day, were wont to drive through the streets of Manilla after this fashion, as described by an eye-witness in the *Century*: "Finally the procession halted, and the Archbishop drove slowly by in his carriage, drawn by four white horses, with outriders and guards. As he passed the colors of each regiment, the carriage stopped and the colors were laid on the ground. The Archbishop descended, stood on them and elevated the host to the four quarters, and then went forward to repeat the ceremony at each regiment." Canada Romanism is that same religious system which, hand in hand with "Most Catholic Spain," has brought upon Cuba, Porto Rico, and the Philippines, those fearful wrongs, political, religious and social, the uprooting of which has already cost our country millions of money and thousands of lives, and they are not half righted yet.

Third—Because they have a religion that cannot save the soul. It is not bigotry to speak of them as unconverted and unsaved. For the only conversion they seek after or believe in or know anything about is the magical effect of a ceremony, and this in the

very words of their catechism: "Are you a Christian?" "Yes, by the grace of God." "What made you a Christian?" "Baptism." "What is the mark of a Christian?" "The sign of the cross." Can such a conversion save, thought it pretends to have exorcised the devil three times from the child, though it has anointed its nose and its ears with the saliva from a priest's mouth, and the crown of its head, its breast and nape, with "holy" oils; put exorcised salt on its tongue and a lighted taper in its hand, and dressed it in spotless white, to signify that it is freed from original and all actual sin, regenerate and saved, etc., etc. If such an unevangelical ceremony, for which they pay five dollars, can regenerate a human soul, then they may be considered as instructed in the way of life. But of the hundreds of converts from that church to the spiritual religion of the gospel, whom I have met in a missionary life of fifty years, there are but three who believe that they knew anything about true conversion while in that church, and then they felt like getting out of it. But they go to meeting! Yes, a thousand times more than we Protestants do. But is it not sad that they go to worship a wafer which they believe that the priest has changed into "the veritable body, blood, soul and divinity of Jesus Christ." Can participation in such blasphemy save or benefit the soul? They pray. Yes, more than we do. But is it not sad that, when they say their beads, their usual guide in prayer, they offer fifty-three prayers to Mary and only five to God; fifty-three aves for five paters, and thus worship "The creature more than the creator, who is blessed forever."

Fourth—Because they are a people pre-eminently worth evangelizing. A great statesman, Hon. James G. Blaine, in his eulogy of Garfield, speaking of the French Huguenot blood in his veins, thus pays homage to the racial qualities of Frenchmen. "From these two sources, the English Puritan and the French Huguenot, came the late President, his father being descended from the one, his mother from the other. It was good stock on both sides: none better, none braver, none truer. Garfield was proud of his blood." It may be that the Missionary Union has dropped its work in France because it deems the French of to-day not one of the "strategic" races. Now I think that "strategic" policy of Pittsburgh Anniversaries' fame, that selecting among nations, which to be evangelized and which to be passed by and given over to the devil, anything but the

New Testament policy: "Teach *all* nations," "Preach the gospel to every creature." But were it the veritable marching orders of the Christian church to-day, I doubt whether it would overlook the French nationality for what it has been in the world's history. And we must not forget that these French Canadians belong to a race and language which has given to the church and to our Protestant Christianity a Calvin, a Saurin, a Vinet, a D'Aubigny, the Monods, a Godet—the martyrs of St. Bartholomew; the heroes of the galley; the pastors of the desert; that great army of the Huguenots, who, as fugitives from the Roman Catholic France of Louis XIV, of the Dragoonades and of the revocation of the edict of Nantes, went as God's reserves into Germany, Holland, England, and America, just at the nick of time, to help build up the great Protestant powers of to-day, giving to this, our beloved land, all those French names so noted in our country's history, such as Fanueil, Revere, Marion, Bowdoin, the first two presidents of our great American Bible Society, Oudinot and John Jay, and great and good men like the Ganos, Vincent, Hague, Gallaudet, Bellamy, etc. Surely, also, it would be poor missionary strategy to overlook a nationality that holds the balance of power in the near Dominion of Canada: gives to that government its Premier; and that is growing, right in our midst, by natural increase, twice as fast as the Puritan stock; fast becoming a majority in several of our New England towns, and appalling us by the extent of its invasion. No, we cannot afford to overlook that people.

Fifth—Because they are accessible to gospel truth and missionary effort. Efforts to reach that people have not been in vain. It is estimated that some sixty-five thousand have been brought into the ranks of our common Protestantism since the very first missionaries, Madame Feller and Mr. Roussy, inaugurated evangelistic work at Grande Ligne among that people. In our New England work, we are even permitted to chronicle the conversion, this last year, of one of their distinguished priests. I recently sent postal reply-cards to the Baptist pastors in Vermont, enquiring of each the number of French Baptists in his church or vicinity. Sixty-three of those thus addressed have kindly answered. These replies have deeply interested me. Wherever missionary work has been done in the past (for it is sad to state that all such work has been dropped in Vermont), some fruits remain. In places where we formerly

had French mission work done, facts like these are recorded of American Baptist churches: "Out of a membership of ninety-one in the Baptist church, there are fifty-four of French descent, and four others, who are Christians and have been baptized." "We have a membership of four hundred. About forty are French or children of parents, one or the other of whom was French." "There are ten persons. members of this church who are pure French." A prominent French member of one of these Baptist churches, requested to reply by his pastor, says: "From 1860 until now, twenty-five have been baptized; eight of that number have gone to their reward; thirteen have left for other parts, leaving only four remaining here. Besides those who joined the church, there are many Canadians who attend church and help to support the church." One of the Vermont pastors replies: "I am the only person in this community of French origin belonging to the Baptist denomination." One fact is very evident: from that nationality and religion there may come to us reinforcements of members and pastors. These replies, on the other hand, remind us of another fact: that without missionary effort that nationality will not be reached, for the sum total of French Baptist members reported from that whole State, where French mission work is neglected, is not equal to the number of French Baptist believers in a certain one of our Massachusetts thoroughly cultivated French mission fields. This I say after actual count. Where they have been overlooked in Vermont, replies like this have chilled our hearts: "Persons of French origin or nationality, 0." "Do not know of any French who are members of any Protestant church in this section of Vermont." "They are cared for by a French Catholic church and are tenacious of their faith."

Sixth—Because our work and toil and sacrifices are the mightiest prayer that God's people can possibly offer unto him for the salvation of the lost and for help to solve the great problem of the foreign population and save our country for Christ and his cause.

One of a Numerous Class in Our French Population.

While riding recently through the country on an electric car, I was accosted by one of the passengers, an intelligent business man in appearance, with the remark: "You speak French, I believe, for I heard you once preach in an out-door service in L. I am French,

myself." "Well," I replied, "what did you think of the doctrine I preached?" "I don't object to it," he said. If I chose any religion, that would be my choice. But my religion is business. I was brought up a Roman Catholic but I haven't been to that church for over seven years. The last time I went, the priest made a most outrageous attack upon Protestants, declaring that they were unfit to be associated with and that they were all going to the devil, to whom they belonged. Now I had been to school with Protestants, and had friends and acquaintances among them. I couldn't stand it, and said to my mother that it was a big lie and that I wouldn't listen to such talk and took my hat and went out and have not put my foot inside a Catholic church since."

"Do you go to any church?" I asked. "Sometimes I drop into a Protestant church. My wife is still a Catholic, and my father-in-law, who usually comes to spend the holidays with me, leaves nothing undone, along with my wife, to bring me back to the Church. I expect him week after next, but I am ready for him."

I found that he had some knowledge of the Bible. I preached the gospel to him the rest of our trip together, and it was a sermon three miles long. I happened to have some tracts just adapted to his case. He gave me his address in Cambridge and an invitation to call and see him. I shall follow up this case that seemed full of hopefulness and revealed, in an interesting light, that certain work of breaking away from the Romish system of our French citizens, but only to be stranded in infidelity, unless the gospel comes in to win their hearts.

J. N. W.

Mission Work Among the Germans in the Twentieth Century.

BY REV. G. A. SCHULTE, SUPERINTENDENT.

The Germans constitute a large part of the foreign population of our country. According to the statistics of the Bureau of Immigration nearly six millions of Germans landed on our shores during the nineteenth century. A conservative estimate places the number of Germans in the United States, including the descendants of the first generation, at ten millions. They are scattered over all the Northern States, from the Atlantic to the Pacific ocean.

The average German immigrant forms a valuable and desirable addition to our population. He is industrious, intelligent, eco-

nomical, social, and law-abiding. He is a good laborer, mechanic, or farmer. Many Germans have gained positions of prominence and influence in the intellectual, industrial and political life of our country.

What does the coming of these millions of Germans mean to the Christians of this land? They bring with them the formal, dead Christianity of the "Fatherland" to this land of political and religious liberty. Does it not place upon us the duty and responsibility of evangelizing these foreign hosts, of bringing to them the true and living Christianity of the Bible?

This responsibility was recognized by the Home Mission Society as early as 1846, when the first missionary was appointed to labor among the Germans in New York city. Since that time the Society has faithfully and generously supported the German work. The number of its German missionaries has constantly increased, until it now has more than seventy missionaries, who labor in twenty States, and in four Provinces of Canada. For the support of these missionaries, the Society appropriates annually about \$15,500, on condition that the German churches raise one-half of this sum as their contribution to the Society.

SOME TIMELY QUESTIONS.

At the opening of the twentieth century, these questions present themselves: What of the future of German Baptist Missions in this country? Should American Baptists continue to support and foster German mission work on this continent? Are the German churches of the country able to carry on the work without further assistance from the Society? Is there any more need of mission work in the German language?

In order to form an intelligent opinion on this subject, it may be necessary to consider some facts concerning the work in the past, and thus be enabled to comprehend more clearly the present situation and the outlook for the future.

RESULTS OF THE WORK.

Let us glance at the results of this work.

1. In 1846, when the first German missionary was appointed by the Society, there were only a very few German Baptists in this country. In 1851, there were eight small churches, with a membership of 512. In 1858, the number of churches had increased to 32, and the membership to 2,325. At the beginning of the twentieth century, there are spread over twenty States of the Union 249 churches, with a membership of 22,889.

These churches raised last year for current expenses, \$148,557.37, or \$6.50 per member; for missionary and educational objects, \$105,490, or \$4.60 per member; for all purposes, including benevolence, \$882,388.34, or \$12.25 per member. A publication society has been formed to provide the necessary German literature, and at the German Department of the Rochester Theological Seminary the demand for a trained German ministry has been supplied. Two Homes for the Aged, one at Philadelphia and one at Chicago, and a Girls' Home in New York are supported by the German churches.

2. These gratifying results of the work in the past will appear greater if the fact is considered that the German churches have been constantly *feeders* to the English-speaking churches. There are at present more Germans in English-speaking churches than the present membership in German churches. A number of German churches have already become English-speaking. New churches have been organized by the fruit of German mission work. Mission fields can be mentioned that have given, in the course of time, from 200 to 400 members to English-speaking churches. Hundreds of families can be found where father and mother have remained in the German churches, while sons and daughters, with their families, have found a home in English-speaking churches. In the Eastern and Central States every third letter granted is to an English-speaking church. Thus the loss of the German churches has been the gain of the denomination at large.

3. The results of this work will appear still greater if we take into consideration the difficult and self-denying nature of Baptist mission work among the Germans. They all claim to be Christians by virtue of their baptism in infancy and their confirmation. To join a *sect*, especially the Baptists, is religious apostasy and a social shame. They know only of a nominal Christianity, consisting of mere forms and ceremonies. A large proportion of them, disgusted with the formalism, lifelessness and inefficiency of State Christianity, as witnessed in the "Fatherland," hold aloof from all church allegiance in America, and take a hostile attitude toward all things religious. Many of the Germans, too, are socialists and freethinkers. The need and possibility of a conscious and definite conversion, and a personal religious experience is foreign to their thought, and has to be preached to them with laborious persistence.

In view of these difficulties, with which

Baptist mission workers among the Germans have to contend, the results achieved are indeed marvelous. According to the Baptist Year Book, the ratio of baptism in the German churches is higher than that in the entire denomination. It is also a fact that in the German churches more adults are converted, and they are less dependent on the natural increase through the children of their members. Thus it is evident that this work has been very successful, and it can be truly said, "The rise and progress and wonderful results of the German Baptist mission work in America is one of the marvels of modern history."

THE PRESENT OUTLOOK.

A work thus signally blessed in the past ought certainly to be prosecuted with energy and vigor in the future, except conditions have in such a manner changed as to make the work unnecessary. Is this the case at the beginning of the new century? Has the mission of the German Baptists, for which the Lord has planted them on American soil, been accomplished? Let us look at the present status of the work.

The 249 churches, planted in more than twenty different States of the Union, are still doing an effective pioneer work, in reading and for the churchless masses, and they remain a pioneer force as long as a German work is needed, which will be the case as long as immigration from the old country continues. The work is from year to year increasing. New mission interests are constantly planted, and new churches organized in the midst of vast German populations. Each church is a mighty evangelizing force, but in the struggle for its beginning unable for self-support, and needs for a number of years at least the aid of the Home Mission Society. The multiplying of German churches, as recent years have witnessed it, is not a cause for withdrawing the support, but rather a cause for increasing it, for so many more churches means so many more evangelizing forces, which can work effectively only when properly equipped.

It must be admitted that the German churches are doing all that can be reasonably expected of them for the support of this work. In spite of their poverty, they contribute on an average more than the English-speaking churches. A comparison of the liberality of the Germans throughout the country, including the new and poor communities of the West, with the Baptists in the State of New York, a State containing probably the largest amount of Baptist wealth, is even

in favor of the Germans. There are few English churches that give proportionately as much for Home Missions as does the average German Baptist church. A church that does not raise a large collection for Home Missions is an exception on the list of German churches. In view of these facts, can there be any thought of withdrawing the help from the German work, and placing upon the German churches an additional burden which they could not carry? It would mean the crippling of the work, which has hitherto been crowned with so much success by the Lord.

Another strong reason for the most vigorous support of this work is the fact that the German churches, as mentioned above, are feeders to the English-speaking churches. The Germans give in the shape of living and useful members, often men and women of means, more than sufficient to balance the money appropriated for this work. The best talents, the most effective working power, and also the financial strength are mainly harvested by the English-speaking churches. Members thus transplanted are, by their training in the German churches, chiefly large givers for the support of the churches and for missionary causes.

Numerous instances are known to the writer, where English-speaking churches would not even be self-supporting if it were not for the additions from the German churches, aided by the Home Mission Society. The German churches are bridges for the members to pass eventually over into English-speaking churches. This passing over is going on constantly, and brings into a great many churches new spiritual life and energy, and financial power, while leaving the German churches comparatively poor. Does not this fact place upon the English-speaking churches the solemn obligation to support the German work, the fruit of which they reap?

The object of the Home Mission Society is the "Evangelization of North America," of which the German population is a main factor. Some Germans, who have acquired the English language, may be reached through that medium. But to the multitudes of those born in the "Fatherland," who will know English but imperfectly, the Gospel in English will be practically no Gospel to them. The German language is still, and will be, for many years to come, the only means of successfully reaching a large proportion of the German-speaking people in this country. Immigration is bound to go on. It may be modified, but it will not be stopped. Ger-

man mission work will therefore remain in the twentieth century a pressing necessity.

The Society has nobly and generously supported this work in the past. Will it be able to do more in the future? The outlook is brighter than ever. Never before have such encouraging reports from the workers reached the writer. Will the friends of the Society, by their larger contributions in the twentieth century enable the brethren at the Rooms to enlarge this work? The two hundred and forty-nine churches are willing to be considered the evangelizing agencies of the Society to go forward in the name of the Lord to do their share in winning the Germans in this country for Christ and the Baptist denomination.

State of Washington.

REV. WM. E. RANDALL, GENERAL MISSIONARY.

With a knowledge of the splendid, extensive assistance given by the Home Mission Society to Washington, and in possession of glowing accounts of our prosperity and prospects, brethren of the East undoubtedly ask, "May not missionary appropriations be speedily and substantially reduced?" It is the judgment of our thoughtful, christian business men who have carefully studied the conditions that there is imperative demand for immediate and extensive enlargement of our mission work, involving an increase in contributions from the field and Society. In harmony with the expressed conviction, plans are inaugurated for doubling the sum ordinarily contributed by the convention churches. Substantial facts fully warrant the conclusion mentioned.

The West as a whole, and Washington to an exceptional, alarming degree, is overtaxed with problems. The population of our state founded from 75,116 in 1880 to 518,103 in 1900, an increase of 600 per cent. in 20 years. The energies of the multitude have been devoted to subduing forests, developing a new country, and building towns and cities. A very small per cent. of our people have faced the task of conserving the religious welfare of the new commonwealth. It is estimated that one-twentieth of the arriving throng accept some part of the burden carried by churches, nineteen-twentieths become an addition to the existing burden. Plans for caring for a population of one million must be put into operation during the decade upon which we have entered.

Our problem is made unusually complex by the variety of elements entering into it.

We must care for an area that furnishes room for eight states the size of Massachusetts with 2,660 square miles unoccupied. The development of trade with Alaska and Oriental nations is rapidly building cities on Puget Sound. If predictions of conservative men become realities, by the middle of the present century, in addition to many important cities, Puget Sound will have one great commercial city with a million souls. We must have counsel and cash from the Home Mission Society if we lay religious foundations at all adequate.

Three efficient missionaries are sustained, at an annual expense of \$1,000, for service among the resident and incoming Japanese and Chinese. It will be necessary to double the force of workers if we exemplify christianity. It is futile to send missionaries across the waters if we are apathetic concerning the thousands of Orientals flocking to our own land. It has come to pass that a vast amount of foreign mission work must be performed by the Home Mission Society.

PERIPATETICS AND PLOTTERS.

In addition to ordinary problems incident to the establishment of work upon new fields, our churches have been forced to battle against the machinations of religious peripatetics and plotters who have been persistent in efforts to disrupt and destroy churches. Our work would have been crushed in all important centers but for the assistance of the Society in sustaining godly missionaries. The time has come when these missionaries must receive larger financial support. If Eastern brethren understood the situation and realized the investment of fidelity made by our missionaries there would be an immediate demand that the workers receive at least mechanic's wages, and money would be placed in the treasury of the Society for the purpose.

We must promptly enter many new fields, involving in several instances a large expenditure of money. Although our people are giving liberally, paying debts and erecting edifices, sustaining services and making conquest, assistance must be extended to the Convention for many years. For every church that relinquishes assistance by assuming self-support we hope to have at least three new, wisely-organized churches that will afford opportunities for the profitable investment of missionary funds. The duty of assuming self-support is being constantly pressed upon our churches.

The Christless West of to-day will blossom

and bear abundant fruitage if the Society is provided with funds, making increased co-operation possible. Mental fibre and heart throbs are being generously invested by members and missionaries in the enterprise of establishing the Master's work upon this field with its great future. Make it possible for the Society to foster work that has received a rich endowment of prayers and sacrifice.

Tacoma, Wash..

Reasons for Missionary and Educational Work Among Negroes.

BY REV. J. H. HOKE.

First, because our blessed Lord commanded it. I now speak more particularly of the missionary, than the educational work. In the Bible, Christians are commanded to preach the gospel to every creature, Negroes are creatures, and of all creatures, they need more help than others. They were taken from their home, Africa, in ignorance, and bound down in slavery more than two hundred years without any correct knowledge of the true God. In 1865, they were turned loose in this condition, to push their way through, side by side, with other intelligent races. What could they have done? Would they have not been forgotten by this time had not the Northern societies sent missionaries among them, and preached the gospel, taught Sunday-schools, led prayer-meetings, and taught the people how to worship God? A race of people just freed a short time ago from such servitude, shrouded in ignorance, in a land of intelligence like this, will need the aid of friends many more years. Should the American Baptist Home Mission Society withdraw its help from the mission field among the Negroes, such an act would check the growth of churches, hinder contributions that are being made in the South, and disregard our blessed Saviour's command, "Preach the gospel to every creature." If such a thing should be done, it would be a shock from which the work would likely never recover.

Second, the Society should continue to aid the educational work. Work and worship, trade and praise, must be done intelligently. A people ignorant in worship is the same in work. The Society, I believe, saw this and immediately after the Civil war, sent preachers and teachers among the Negroes, began and is doing a work that will take eternity to tell of its greatness. Universities, seminaries, colleges and academies in the Southern States for the education of the Negro. In a land of

ostracism, where laws are being enacted requiring educational qualifications for the enjoyments of the rights of citizenship, I am sure that the people who believe in the Fatherhood of God and the brotherhood of man, could not think of withdrawing aid from a poor down-trodden race of Negroes in such sore trials. It may be that there are some Negroes like Adam—not satisfied with his rights in the garden, but seek to trespass—but the Society must bear the image of God. If Justice turns him out, Mercy must provide a Saviour.

Take the Arkansas Baptist College, as an illustration. It has a fine building, good grounds and is preparing to put up more buildings this year. It has eleven teachers and over five hundred students. Suppose the Society withdraws its aid from that school, the erection of buildings will stop, teachers will be discharged and scholars turned away. Therefore, the whole thing would be a failure. If the Society will do, as I believe the Lord wants it to do, it will continue its work with the Negro as it does with other races. To stop will only be to ruin the work so well begun, and to continue will be in keeping with our Lord's command and helping a race that certainly needs help.

LITTLE ROCK, Ark.

The Polish and Bohemian Mission in Detroit, Mich.

One year has just come to a close since my settlement here by the Home Mission Society as missionary among the Poles and Bohemians. Since I had no one at first to help me in the meetings, and being a single man, my work on a new field among the class of people, my labor was a severe struggle. I will just give you a short review of our mission work here in the city.

Our Polish mission now counts six members, and the average attendance during the last year was twelve people present. My chief work is from house to house visiting, distributing Christian literature and speaking with the people about the salvation of their souls. The work at present demands a great deal of patience and perseverance from both the missionary and the friends of the mission. In looking over the situation, I came to the conclusion that the work among the Poles is the most promising one at the end. I am glad to share in the work of preparing these people for a great evangelical movement, which will surely come sooner or later.

The Bohemian mission, at present carried on in the Second German Baptist Church in the western part of the city, is the most promising one, at present, of the two. There is, as yet, no convert among the Bohemians, but a number of them are very much interested in my work and attend the meetings regularly. The Sunday-school is increasing both in numbers and interest. The Christmas entertainment, which we had on Christmas eve, called the attention of more Bohemian people to this mission and the number of scholars has since increased. Before Christmas, there was an attendance of twenty-one, and on January 13th we had forty-seven present. The school is scarcely seven months old and was started with four children. The scholars came mostly from Catholic and free-thinker families. I am very much delighted over this work.

During the last year, I distributed more than 6,000 pages of Polish and Bohemian tracts, and thirty-five Bibles, some sold and others granted. I have always two Bibles in families who are willing to read the same, if lent to them, but would not buy one. The Lord can bless the reading of His Word in this way.

The literature used by me in the Polish and Bohemian mission for the last year (1900), cost \$54. The Woman's Mission Society of Detroit, Mich., gave me \$36 to that amount. The German Ebenezer Baptist Church, \$13, and \$5 the Polish mission. I received also from my field \$8 for the foreign mission and \$5 for home mission. The expenses of the Sunday-school have been \$11.45, of which \$5.45 were contributed by the children.

The appalling scarcity of Polish Christian literature for distribution has led me to start a small monthly paper of eight pages, 10½ x 8 inches, a copy of which I mailed to the Home Mission rooms before Christmas. The paper is called *Głos z Ziemi Swientej* (The Voice from the Holy Land). The first issue is already distributed. Many Catholic people will read the paper and send in their address, some of them even subscribed for a year. The printing of one thousand copies has been paid for by myself and a few friends. There are thousands of Polish people in the United States who would gladly accept it and read it, if it could only be sent to their houses. This kind of mission work would surely result in much good, as it would do the work of many missionaries.

I would be very glad to see the Home Mis-

sion Society get interested in this work. Or if a few friends could be found who would be willing to support this paper to the amount of \$15 a month, great rewards might be expected from it. The Polish Baptist missionaries would be able to write articles for the paper and edit it. In this way, many persons would be reached otherwise not accessible.

I know you believe in the evangelization by the Christian press. You know what a power it wield in moulding thought. For the two million and a half Roman Catholic Poles in this country there ought to be a good Polish missionary paper. The Polish Baptist mission is crying for one. Who will give heed to this cry?

C. V. STRELEC.

Women's Societies.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, 510 TREMONT TEMPLE, BOSTON, MASS.

Mrs. ALICE B. COLEMAN, *President*; Mrs. M. C. REYNOLDS, *Cor. Secretary*; Miss GERTRAUDE L. DAVIS, *Treasurer*; Mrs. JAMES McWHEENIE, *Supt. Alaska Work*

Jackson College, Jackson, Miss.

Day after day passes with the same round of duties from rising to retiring bell. Persons sometimes surround missionary labor with a halo of romance and imagine that it consists of attending prayer meetings and teaching Bible classes. Such is by no means the case at Jackson College, for, while we have three prayer meetings a week and a daily Bible lesson, a large part of each day is given to intensely practical service, teaching, superintending students in manual labor, overseeing dining-hall and kitchen, attending to office calls and caring for the sick.

A goodly number of students assembled at the opening and after Christmas the incoming was so great that it taxed the capacity of our dormitories. Every room on the boys' side was occupied, and some had four inmates. On the girls' side, a room 15½ by 9 feet, had four occupants, and one 15½ by 12 feet, four, or even *five* occupants. This crowds trunks into the halls, and renders the observance of sanitary conditions difficult. The seating capacity of the chapel was insufficient, and was supplemented by chairs and tables. But we feel that we must take all that we can to have the influence of the school as broad as possible.

The spiritual interest has been excellent throughout the session. In November, there

was a special outpouring of the spirit resulting in a number of conversions. Most of our students are Christians when they come to school, but too often they divorce the profession from the daily living. Our constant aim is to teach that vital Christianity means downright honesty, regard for the property of others, morality and temperance. Wine and stronger drinks are common among the colored people, especially at Christmas. Temperance meetings are frequently held in our school, and the students incited to do all in their power, both by example and influence to stem the tide of intemperance.

Mr. Barrett has a class of young men preparing for the ministry, and the influence of this, together with the daily Bible work taken by all the students, will be felt in many a church and Sabbath school.

Encouragement frequently comes to us with regard to the relation of the races. On a recent Sabbath evening, Mr. Barrett, by special invitation, spoke on the work among the colored people to the B. Y. P. U. of the White Baptist Church of Jackson. A few days later a committee sent an invitation to us and all our Northern teachers to attend a social given by that society.

A well-educated white lady, born and bred in Mississippi has spent the night with us, visited the school, addressed the students, openly espoused their cause, and determined to give the rest of her life to teaching the colored people. In a recent letter to me, she says: "It has been given to me to love the souls of men regardless of the color of their houses. I am quite sure that the Lord means for me to be a missionary. He never allows me to forget it." "How do you suppose I feel when the men around me discuss the most politic method of '*managin' niggers*'? And, of course, while some of our business men declare that Negroes have *no souls*, they are acting as if they themselves had none. You would not be surprised to find me preparing to take my Christmas dinner at the second table, could you see that the most prominent guest at the first was the leading lyncher of my county." May the time speedily come when more Southern women will look at this work in such a Christianlike way!

Jackson College still has needs.

1. An old church carpet to be made into mats for students' rooms.
2. Material of all kinds to be used in the sewing department.
3. Cheap white spreads for students' beds.
4. Greatest of all, *room* for students. We

sorely need a girls' dormitory, containing laundry, music rooms, reading room, sewing room and sleeping rooms to accommodate from 80 to 100 girls. Where is the *woman* who will start a fund for such a building?

ELLA M. BARRETT.

ARKANSAS BAPTIST COLLEGE, LITTLE ROCK, ARK.

Many weeks have passed since you have heard from me, but I think I can begin sending my letters promptly each month, as I have done in previous sessions. This session, I have had more work than I could possibly do; but a new addition was made to our faculty last month in the person of Miss Haynes, from this State, and, consequently, my work has been made much lighter.

We have on roll 428 students anxiously seeking knowledge to fit themselves better for the various duties of life, and the brighter world beyond. Many of them are pastors of large churches in the State, and whose members are awaiting them to return to them better prepared to lead them in the paths of our Saviour. Others have come to us without a knowledge of our loving Master, and we are striving to teach them, by precept and example, about our blessed Lord. Still a larger number have come from homes where the people seemed to care only for the making of money. They have money to pay all of their bills, and purchase anything they need, but have had no home-training, and do not know even all of the articles of dress necessary for their personal appearance. These furnish us golden opportunities for doing service for Him. "Surely," you say, "they have a beautiful field for labor." "Yes, but the laborers are few."

OVERCROWDED.

Let me bring you a little nearer to us. Look, if you please, into our boarding department, and you will find over one hundred girls and young women crowded into twenty-three bedrooms, the furniture of which consists of the following articles: Two chairs, a washstand with one drawer, one small mirror, a three-quarter bed, one or two cots, and a stove, and the girls' trunks. All of these rooms, except four, are quite small, and nothing is provided in them for the girls to use in hanging up their clothes, or to put away the soiled ones until wash day. There is no table or bookshelf in any of the rooms unless something has been improvised by the girls out of boxes or barrels. Come with me into the classrooms, peep into the First Year

Grammar School Department, and you will find over 175 students in one classroom seated in chairs, and taught in every subject for the class by Miss Lillie L. Lewis, of Spelman. Stop awhile at the classroom door of your humble servant, which is the Second Year Grammar School Department, and you will find them seated as the other class—a daily average of ninety. There are about eighty-six desks in the chapel, and we have bought seventy-four new ones. The new ones will be placed in the chapel, and the old ones in the classrooms downstairs as far as they will go. But think how we must manage to teach writing to these classes when they have no desks, and hardly room for them to have a comfortable place to sit, besides, how hard it is for them to sit in these chairs all day! Do you ask what are our needs? Room. Besides, I have not mentioned that our boys still have no place on the grounds to board.

Will some one come to our rescue?

LILLIE L. GIBBS.

After five years of patient, continuous work, the hearts of our faithful workers, Mr. and Mrs. W. H. Rishel, were gladdened by the conversion of three Mexicans who have been, until now, ardent Romanists. Upon January 27, three candidates were baptized. It was the first baptism ever witnessed in that vicinity, and many were present. A church has been organized, and our brave missionaries are encouraged. The following recent letter from Mr. Rishel will be of interest to all who have followed this work at Velarde, New Mexico.

M. C. R.

ECHO MISSION,

VELARDE, N. MEX., February 25, 1901.

It is so restful now to know that we have a church, with those associated with us now who feel a responsibility along with the mission teachers, in pushing God's work in Velarde. The Garcias are very faithful, and I think they have much of the grace of God.

But we need a chapel. Our church can never mean what it ought to mean to many of the Mexican people till we have a house of worship of our own, suited to the spirit of worship in itself. To worship in a school-room or in a private house can never mean what it would to worship in a church building.

I have written Mr. Brewer concerning an offer that has been lately made here in Velarde, to sell a ranch, orchard and buildings to the Home Mission Society. The grounds are just what we need and should have.

Yes, we need Sunday-school papers very much.

We should be glad indeed for a communion service.

I sent Mr. Brewer a statement in Spanish, by Brother Placido Garcia, concerning the death of his (Mr. Garcia's) little niece, Flo-cina Martinez, and her turning away from images. Last year she had the smallpox, and recovered from that. This winter she took the croup, and died very suddenly. She had been taught to pray to an image, Bernardita, who is supposed to have great influence with the Virgin Mary, and to ask this image to help her in sickness, saying, "Bernardita, pray for me." The little one, only four years old when she died the other day, had always been willing to ask this saint to help her. But during her last illness, Flo-cina utterly refused to have anything to do with the image, pushing it away, and saying, emphatically, "No! My God, there is only one God, I pray to him." And now the father and mother, and the dear grandmother—the latter of whom, I think, will soon be baptized and join our church—say that Flo-cina knew better than they what is the right way, and who is the true God.

I was permitted to offer prayer, and we sang some Spanish songs, and I gave a few words of comfort at the house on the day of the funeral. The father said that had we a Baptist or Protestant burying ground here, he would have buried little Flo-cina in it, instead of in the Catholic Campo Santo. I could then have conducted all the funeral exercises, both at the house and at the grave.

WARREN H. RISHEL.

BOOK NOTICES.

LIFE AND LETTERS OF JOHN ALBERT BROADUS
By Archibald Thomas Robertson. 12mo, 471 pages. Price, \$1.50. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

Dr. John A. Broadus was one of the ablest, most widely known and most generally respected representatives of Southern Baptists. His life was active, varied and, on the whole, eminently successful. His son-in-law, who had exceptional opportunities for knowing him, and who has had access to all his papers, writes of him very appreciatively, making very liberal use of letters, some of which we are inclined to think Dr. Broadus himself would not have published. We have no doubt the book will be widely read, and prove a stimulus to young men who need encouragement in the hard struggle of life. The mechanical work on the book has been beautifully done.

Silver, Burdett & Co. have issued a very beautiful volume of 250 pages entitled "An Outline of New Testament Theology," by David Foster Estes, D.D., Professor of New Testament Interpretation in Colgate University. A careful reading of the book cannot fail to be serviceable to any pastor in his understanding and presentation to his people of the great doctrines of the Bible.

Rev. C. W. Brooks, for more than thirty years a district missionary in the State of New York, has written a volume entitled "A Century of Missions in the Empire State as Exhibited by the Work and Growth of the Baptist Missionary Convention of the State of New York." It is an exceedingly valuable contribution to current Church history, and ought to find a place in the library of not only every New York pastor, but of every intelligent layman who desires to understand the past conditions, out of which the present status of the Baptist church in the State has been reached.

The book is appropriately dedicated "to John Calvert, D.D., whose faithful and acceptable service for seven years as corresponding secretary and for fourteen years as president . . . have been an important factor in the efficiency of its work."

The American Baptist Publication Society has issued in very neat pamphlet form, price 10 cents, an address by President James M. Taylor, of Vassar College, entitled "A New World and an Old Gospel." We have read it with great satisfaction and profit, and highly commend it, especially to our younger pastors.

The Society has also issued the "Gay Lectures, 1900," delivered by Prof. William L. Potat, of Wake Forest College, before the faculty and students of the Southern Baptist Theological Seminary, Louisville, Ky. The subject of the Lectures, "Laboratory and Pulpit, the Relation of Biology to the Preacher and His Message," is handled with freshness and suggestiveness. Such discussions cannot fail to be of interest and of exceeding great value not only to students for the ministry and to pastors generally, but also to intelligent aymen who are interested in the readjustments compelled and conditioned by the progress of modern science.

"The History of American Baptist Missions," issued in very attractive form by the Publication Society, was written by Rev. E. F. Merriam, so long the editor of the *Baptist Missionary Magazine*, and now associate editor of *The Watchman*. It is concise, comprehensive, and, of course, trustworthy, and

constitutes a very valuable addition to missionary literature.

THE STORY OF A CONSECRATED LIFE. By Charles H. Harrison, Cynwyd, Pa. Price, \$1.00; by mail, \$1.10. For sale by the author.

This book is a biography of Rev. Charles F. Schaeffer, formerly a Captain in the Union Army, and subsequently a representative of the Freedman's Bureau, who labored with great earnestness and self-sacrifice among the Colored people at Christiansburg, Va., being one of the few white men that ever served a negro church as pastor. Dr. A. J. Rowland, of the American Baptist Publication Society, says of the book, "I sincerely trust that this story of a singularly modest and consecrated character, and of a devoted and successful career, will have a wide circulation and be an inspiration to many a heart."

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
—MATTHEW 28:19.

NAME.	FIELD.	No. Bap
E. M. Jeffers.	Chadron, Neb.,	5
H. G. Finley.	Greer Co. Assoc., O. T.,	23
R. S. Walker,	Rocky Ford, Colo.,	28
J. DeHart,	Hollanders, Paterson, N. J.,	5
Bland Beauchamp,	Yukon and Weather. ord. O. T.,	22
H. A. Reynolds,	Perkins, Okla. Ter.,	12
J. A. Wiklund,	Finns., Worcester, Mass.,	5
J. N. Hoover,	Hennessey, O. T.,	5
W. H. Driver,	Pawnee Co., Assoc., O. T.,	5
A. O. Lawrence,	Swedes, New Bed ord, Mass.,	6
P. A. Englund,	Swedes, Quincy, Mass.,	8
J. W. Rankin,	Ingalls and vicinity, O. T.,	7
John Goins,	Second Ch., Colored, Jefferson City, Mo.,	9
J. A. Scott,	Tecumseh, O. T.,	3
W. E. Powell,	Colorado City, Colo.,	8
Teofilo Barocio,	Santiago, Cuba,	17
J. D. Matthews,	Perry, Ok. Ter.,	6
J. E. Coombs,	Lindsay and Porterville Cal.,	6
J. T. Hollenbeck,	Banning, Cal.,	17
A. J. Frost,	Orchard ave. Ch., Los Angeles, Cal.,	7
J. M. Lockhart,	Santa Paula, Cal.,	12
W. A. Rowe,	Lexington and vicinity, O. T.,	6

Home Mission Appointments.

"How shall they hear without a preacher? and how shall they preach except they be sent?"—Rom. 10:14.

IN MAY.

ALASKA.

Rev. G. S. Clevenger, Skaguay.

CALIFORNIA.

Rev. J. E. Maguire, Willets.
 " W. F. Stone, Oak Park.
 " Peter Grant Oxnard, Pleasant Valley and vicinity.
 " R. E. Whittemore, National City.
 " G. W. Disher, Dist. Miss'y, Mendocino County.
 " Rasmus Christopherson, Danes and Nor's, Oakland.
 " J. P. Rosquist, Dist. Miss'y, Swedes.

COLORADO.

Rev. W. J. Bingham, Louisville.
 " J. F. Hardy, Hotchkiss.
 " H. C. Abbott, Gunnison.

- CONNECTICUT.
- Rev. Antonio Roca, Italian, Hart ord.
- DELAWARE.
- Rev. H. C. Jones, Eighth St. Ch., Colored, Wilmington.
 " N. E. Johnson, Swedes, Wilmington.
- INDIAN TERRITORY.
- Rev. W. M. Colwell, Leflore.
 " Moses Ridge, Indians, Cherokee Association.
- KANSAS.
- Rev. A. J. Essex, Columbus.
 " L. O. Hudson, Kincaid Mem'l Ch., Girard.
 " F. J. Rice, Marysville.
 " J. B. Ward, Thomas.
 " W. H. Eaton, Cherryvale.
 " J. H. Van Leu, Dist. Missy., Colored.
- MICHIGAN.
- Rev. Ludwig Jupstrom, Swedes, Norway.
 " C. V. Strelec, Poles and Bohemians, Detroit.
 " G. H. Waid, Beulah Ch., Detroit.
- MINNESOTA.
- Rev. Peter Stiansen, Norwegians, Fosston and vicinity.
 " E. C. Groggaard, Danes and Nor's, Richwood and
 Walworth.
 " A. G. Johnson, Swedes, Soudan.
 " A. A. Norden, Swedes, St. Cloud.
- NEBRASKA.
- Rev. W. C. Roach, Columbus.
 " J. E. Cooner, Dorchester.
 " J. L. Hedbloom, Stromsburg.
 " W. W. Theobald, Tecumseh.
 " H. W. Davis, Immanuel Ch., Omaha.
- NEW MEXICO.
- Rev. Joel F. Wood, White Oaks.
- NEW YORK.
- Rev. C. H. Murch, Maple St. Ch., Buffalo.
- NORTH CAROLINA.
- Rev. G. O. Bullock, Dist. Missy., Colored.
- OREGON.
- Rev. H. B. Blood, Adams and Helix.
 " F. C. Stanard, Newberg.
 " R. W. King, Pendleton.
- PENNSYLVANIA.
- Rev. A. A. Hammer, Swedes, McKeesport.
- WASHINGTON.
- Rev. T. M. Patterson, Black Diamond.
 " Anton Taranger, Dist. Missy', Norw's and Danes.
 " J. C. Jordan, Shelton.
- SOUTHERN PORTO RICO.
- Rev. Eugenia Alvarado, Assistant to Rev. A. B. Rudd.
- GERMANS.
- Rev. Fred'k B'ermann, First Ch., Cleveland, Ohio.
 " Valentine Forkel, Mission o' Second Ch., Chicago,
 Ill.
 " O. R. Schroeder, Mission o' First Ch., Chicago, Ill.
 " G. F. Ehrhorn, Third Ch., Detroit, Mich.

THE FOLLOWING TEACHERS WERE APPOINTED.

- Alabama Baptist Colored University, Selma, Ala.—
 Pres. C. S. Dinkins, J. H. Wiggins, E. W. Knight,
 Ruth A. Haldrum.
 Atlanta Baptist College, Atlanta, Ga.—Pres. Geo.
 Sale; Waldo B. Truesdill, John Hope, John W. Hubert,
 Geo. A. Goodwin, Mrs. M. J. Hyde, Miss C. E. Bemis, Miss
 M. Rodgers, Miss Trudie Houser, Rev. C. C. Smith.
 Benedict College, Columbia, S. C.—Pres. A. C. Osborn,
 D. D.; Frank T. Knowles, Ralph Osborn, John R.
 Wilson; Josephine R. Armstrong, Hannah A. Baton,
 Adelaide M. Pierson, Rachel Lee, Thomas L. Duckett,
 Homer F. Yale, Arthur T. Hill, Helen M. Bowles, Chas.
 T. Taylor, Rebecca J. Ford, Ella M. Hunsaker.
 Bishop College, Marshall, Tex.—E. K. Chandler, Jessie
 Davidson, Hattie I. Finney, Hannah Pierson, Mrs.
 E. K. Chandler, Mrs. D. E. Harvey, Mrs. E. L. Allison,
 Mrs. Sarah Chester, Miss Augusta Hodges, Miss Charlotte
 Chester, Miss Lola Fowler, O. A. Fuller, Miss T. A. Russel,
 A. G. Davis, John Hulshart.
 Jackson College, Jackson, Miss.—Pres. Luther G.
 Barrett; Mrs. L. G. Barrett, Herbert D. Casey, L. B.
 Capehart, Frances Everett, Clara B. Tingley, Melissa
 A. Brown, Mrs. L. B. Capehart, Mrs. H. D. Casey.
 Shaw University, Raleigh, N. C.—Pres. Chas F.
 Meserve, LL.D.; N. F. Roberts, D. D.; N. C. Bruce, M. D.,
 Bowen, M.D.; C. W. Jewett, A. W. Pegues, Lizzie B.
 Gibbs, Mrs. E. C. Pegues, Ida J. Brown, Abby L. Wil-
 liams, James McKee, M.D., A. W. Knox, M. D.; W. I.
 Royster, M. D., K. P. Battle, M. D., J. M. Pickel, Ph.D.,
 R. H. Lewis, M. D., A. W. Goodwin, M.D., E. A. John-
 son, LL. B., Wm. Simpson, J. A. Lank'ord, Charlotte
 Murray.
 Roger Williams University, Nashville, Tenn.—Pres.
 P. B. Guernsey, Alred Owen, D. D., H. H. Smith,
 H. Walden, Wm. Harrison, May Huston, Dixie E.
 Williams, Leonora Huffman, Mrs. M. A. Guernsey,
 Mrs. H. H. Smith, Mrs. Cora B. Jones, Mrs Carrie C.
 Potter.

Financial Statement for April, 1901

RECEIPTS.		
Contributions for General Purposes,	\$7,951	55
Legacies, " " "	3,523	05
Contributions Specifically Designated,	10,000	00
for Church Edifice Gift Fund,	94	77
		\$21,569
" " Annuity Fund,	3,000	00
Subscriptions for HOME MISSION MONTHLY,	95	98
" " Bulletin,	61	37
Income Accounts for General Fund,	773	80
" " " Church Edifice Gift Fund,	116	00
" " " " " Loan Fund,	92	47
		\$25,708 99
DISBURSEMENTS.		
For General Purposes,	\$12,989	92
" Special " as Designated,	11,293	88
From Church Edifice Gift Fund,	1,259	95
" " " " " Loan Fund,	510	80
		\$26,054 55

Contributions and Legacies for April.

[Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church E. Office Fund.]

MAINE, \$64.28.

Livermore Falls Ch.	\$) 00
Upper Penobscot Quarterly Meeting.	2 00
Washburn, Rev. E. C. Young.	3 00
South Paris, First Ch.	29 03
Ilesboro Ch.	5 00
Manset Ch.	1 25
Surry Ch.	2 50
Sedgwick Ch.	3 75
Lamoine Ch.	1 75
Brooklin Ch.	2 75
Bar Harbor Ch.	4 25

NEW HAMPSHIRE, \$1.45.

Freedom, Easter Offering.	1 00
North Conway Ch.	45

VERMONT, \$225.64.

Bakersfield, Three Friends.	1 00
West Brattleboro Ch.	8 00
East Hardwick, Mrs. D. B. Dye.	125 00
Rutland, First Ch.	64 64
Burlington, First Ch.	5 00
C. E. F. East Hardwick, Mrs. D. B. Dye (desig).	25 00

MASSACHUSETTS, \$3,724.14

Boston, Miss Mary J. Webber	25 00
Lynn, East Ch.	42 64
Winchester, First Ch.	14 00
Gloucester, Chapel St. Ch.	12 28
Plymouth, First Ch.	3 14
Dorchester, Temple Ch.	3 89
Amesbury Ch.	15 13
South Medford S. S.	3 76
Hudson Ch.	24 52
North Attleboro Ch.	6 70
Campello, First Swedish Ch.	7 00
Turners Falls Ch.	6 00
West Acton Ch.	25 50
Lowell, Worthen St. Ch.	22 90
Peabody Ch.	4 70
Palmer Ch.	2 00
North Grafton, Mrs. H. A. Copp.	5 00

LEGACIES.

Holyoke, Estate of Alexander Day.	2,500 00
Clinton, Estate of Wilson Morse.	1,000 00

RHODE ISLAND, \$60.58.

Newport, First S. S.	6 38
Providence, Fourth Ch.	12 74
Calvary Ch.	41 46

CONNECTICUT, \$34.67.

South Norwalk Ch.	14 00
Bridgeport, East Washington Avenue Ch.	4 00

LEGACIES.

Putnam, Estate of Mary P. Gates.	16 67
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NEW YORK, \$10,824.84.

New York City, Mt. Morris Ch.	30 00
Madison Avenue Ch.	100 00
Tremont Ch.	18 03
John D. Rockefeller (desig).	10,000 00
Brooklyn, Central Ch.	57 42
Hanson Place Ch.	15 00
First Y. P. A. E. D. Coll., per Mrs. Wm. Scott	10 00
Mariner's Harbor Ch.	4 53
Oswego, First Ch.	8 95
Yonkers, Nepperhan Ave. Ch.	5 00
Fulton S. S.	5 00
Groton Ch.	25 00
Hosieck Falls, First Ch.	14 59
Syracuse, First Ch.	334 23
Trumansburg Ch. S. S.	13 81
	1 25

Troy, Fifth Ave. S. S.	50 00
Cortland, Geo. H. Brigham.	2 50
So. Dover, First C. E. S.	1 39
Ogdensburg Ch.	25 00
Italy Hill Ch.	5 00
Rochester, Wilder St. S. S.	2 10
Sherman S. S.	9 00
Newport, First Ch.	15 00
Pitcher Ch.	10 00
Painted Post Ch.	35 66

LEGACIES.

Maine, Estate of Lydia M. Gates.	6 38
C. E. F. City, W. S. Estey (desig).	25 00
The item in the May number, east	
Marion Ch., \$8.17, should read: Cn..	
\$1 50 additional, C. E. S., \$6.67.	

NEW JERSEY, \$825.11.

Elizabeth, East Ch.	6 35
F. E. Carpenter	8 00
Bayonne Ch.	7 30
Newark, North Ch.	36 09
Arlington, Swedish Ch.	5 04
West Hoboken, German Y. P. A.	10 00
Perth Amboy Ch.	22 87
Newton Ch.	20 47
S. S.	2 49
Roseville Ch.	28 43
Paterson, Park Ave. Ch.	38 57
Passaic, Coll., per A. B. Beltondi.	6 00
Montclair, First Ch.	300 00
Camden, Linden Ave. Ch.	43 00
Flemington, First Ch.	83 00
Florence Ch.	8 51
New Brunswick, Livingston Ave. Ch.	30 77
Rahway, First Ch.	20 57
Bergen Ch.	149 65

PENNSYLVANIA, \$469.21.

Oakmont, B. Y. P. U.	4 17
Philadelphia, Geo. D. McCreary.	100 00
Memorial Ch.	29 50
T. S. Lewis	10 00
Tenth Ch.	11 56
Tenth S. S.	24 24
Fairhill Ch.	20 25
Gethsemane Ch.	17 61
Tioga Ch.	15 00
First Swedish Y. P. S.	5 00
Chester Ave. Ch.	23 07
Mt. Vernon.	10 00
Forest City Ch.	30 00
Malvern, First Ch.	11 65
Erie, Calvary Ch.	39 30
Mansfield Ch.	20 00
Glen Run Ch.	5 62
McKeesport, First Ch.	24 23
Scranton, No. Main Ave. Ch.	6 50
Brandywine Ch.	5 00
Brookville Ch.	11 80
Augusta Ch.	5 00
Bristol Ch.	6 00
Balagomingo Ch.	4 05
Holmstead Ch.	13 25
Coal Port Ch.	1 25
Coatsville, Hepsipah Ch.	12 20
Malvern Ch.	1 96
Beverly Ch.	1 00

OHIO, \$317.15.

Dayton, First Ch.	302 16
Memorial Ch.	6 77
Madison Ch.	1 10
Elyria, B. Y. P. U.	4 35
Bucyrus, Wom's Circle.	2 77

MICHIGAN, \$52.53.

Kinderhook, Wom's Circle.	5 25
West Bay City Ch.	2 00
Nashville Ch.	4 10
North Street Ch.	3 00
Stanton Ch.	3 00
Hickory Corners Ch.	1 57
Manistique, Scand Ch.	2 55
Portland Ch.	14 33

Jackson, E. Main St. Ch.	1 25
Salem Ch.	4 07
B. Y. P. U.	2 00
Detroit, First Ch. Wom's Circle.	3 00
Berlin Ch.	3 68
B. Y. P. U.	91
Harbor Springs Ch.	1 82

INDIANA, \$175.36.

Auburn Ch.	7 15
Evansville, First Ch.	42 20
Uniontown Ch.	1 65
Marling, Thomas Conway.	5 00
Rochester, Orlando H. Carson.	50 00
South Bend Ch.	15 00
Fort Wayne, First Ch.	22 09
Gosport Ch.	2 00
S. S.	1 00
Martinsville Ch.	7 58
Alfordville Ch.	2 50
Burnettsville Ch.	6 59
Wolcott, Mrs. Alwilda Jackson	5 00
Lost River Ch.	5 20
Logansport, First B. Y. P. U.	5 00

ILLINOIS, \$1,277.87.

Chicago, D. W. C. Clapp.	1,000 00
First Swede Ch.	7 85
Second Swede Ch.	18 41
Miss H. E. Gallup.	5 00
Bunker Hill, Y. L. H. M. Soc.	5 00
Hunterstown, Mission S. S.	10 42
Upper Alton Ch.	13 50
Carlinville Ch.	5 00
Fairmount, Wom's Mission Circle.	5 00
B. Y. P. U.	5 00
Nina Tilton.	22
Walter Tilton.	17
Ashmore, J. E. Dudley.	5 00
New Hope Ch.	1 00
Hickory Grove Ch.	3 70
Mattoon, Third Ch.	6 02
Washington Ch.	2 50
Loda Ch.	10 00
S. S.	4 60
Wyoming Ch.	1 00
B. Y. P. U.	4 00
Elgin Ch.	75 00
Raritan Ch.	12 00
Hudson Ch.	42 46
Chillicothe, B. Y. P. U.	1 16
Rock Island, Swede Ch.	2 50
Utica Ch.	4 36
S. S.	7 14
LaSalle Ch.	3 60
S. S.	1 40
C. E. F. Mattoon, Third S. S. (desig).	14 86

WISCONSIN, \$242.95.

Monticello Prairie Ch.	7 30
Albany Ch.	10 00
West Superior Ch.	2 30
Verona Ch.	15 70
B. Y. P. U.	5 00
S. S.	75
Delavan Ch.	84 68
Milwaukee, First Ch.	79 10
South Ch.	2 00
Racine Ch.	4 68
Beloit Ch.	11 45
Green Bay Ch.	15 35
Lodi, S. S.	4 64

MINNESOTA, \$75.43.

Granite Falls, First Ch.	14 00
Money Creek, First Ch.	5 00
Crookston, Carman Ch.	3 00
Kasota, First Ch.	1 00
Minneapolis, Olivet Ch.	6 50
Y. L. S. C. of 1st Swede Ch.	10 00
Immanual Ch.	1 50
Albert Lea, Swede Ch.	4 52
C. E. F. Cokato, S. S.	1 25
Brownsdale S. S.	3 20
Dassel, Swedish, S. S.	2 00

Good Thunder S. S.	5 00
Minneapolis, Olivet S. S.	13 13
Waterville S. S.	69
Kennewick S. S.	4 64

IOWA, \$227.15.

Tabor, Miss Elvira Wilson ..	75
Bancroft Ch	12 50
Eldora Ch	3 89
Ames Ch	12 00
West Union Ch	2 50
Waukon, S. S.	9 03
Rudd Ch	4 00
Strawberry Pot, S. S.	1 08
Webster City Ch	28 60
Emerson, S. S.	70
Spirit Lake Ch	1 00
Shell Rock Ch	5 25
S. S.	3 32
Sheffield Ch	8 00
Juniors	50
Coldwater Ch	4 30
Cedar Rapids, Calvary S. S. .	2 18
Des Moines, Swede Ch	4 75
Sioux City, Swede Ch	9 80
Inmanuel S. S.	3 00
Grinnell S. S.	10 00
Shellsburg, Parkers Grove ..	3 00
Waterloo, Robert Williams ..	100

INDIAN TERRITORY, \$14.50.

Chickasha Ch	18 50
Spavinaw Ch	1 00

OKLAHOMA, \$2.00.

Cheyenne, First Ch	2 00
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KANSAS, \$51.17.

Concordia Ch	10 00
Kincaid, S. S.	1 08
Arkansas City Ch	4 15
White Rock Ch	1 25
Smith Centre Ch	25
Gaylord Ch	20
Wathena Ch	2 25
Marysville Ch	5 37
B. Y. P. U.	5 27
Washington, S. S.	4 25
Hollenberg Ch	1 00
Riverdale Ch	11 21
S. S.	1 89
Abeline, Mrs. A. C. Rieker ..	3 00

The item in the May number, Hcrace, Church, \$10, should read Horton, Ch., \$10.

NEBRASKA, \$96.00.

Carroll Ch	5 21
Cedar Rapid Ch	85
Palestine Ch	23 32
Albion Ch	7 95
Columbus Ch	2 67
Tate Ch	98
Valley, Swede Ch	3 01
Stromsburg, First Swede Ch ..	17 10
Weston, Swede Ch	5 00
Wayne Ch	20 00

NORTH DAKOTA, \$12.20.

Langdon, First Ch	10 00
Bismark, First Ch	2 20

SOUTH DAKOTA, \$8.00.

Danville Ch	8 00
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COLORADO, \$27.70.

Denver, Mt. Olivet Ch	10 00
Golden Ch	10 70
Delta, S. S.	7 00

IDAHO, \$257.87.

Lost River Ch	35 42
So. Idaho Convention:	222 45

WASHINGTON, \$7.51.

Garfield, First Ch	7 51
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WOMEN'S AMERICAN B. H. M. SOCIETY, \$2,077.97.

For teachers in Cuba.	23 76
Porto Rico	60 00
Spelman Seminary	947 50
Mather School	137 50
Hartshorn Meml. Col.	200 00
Arkansas Bapt. Col.	37 50
Jackson College	50 00
Coleman Academy	62 50
Waters Normal Inst	87 50
Indian University	44 44
Atoka Academy	88 88
Wichita Academy	20 00
Provo, Utah	78 00
Fresno, Cal	55 56
Butte, Mont.	25 00
Sacramento, Cal	40 00
Montemorelos	20 00
Monterey	39 83
Velarde	60 00

WOMEN'S B. H. M. SOCIETY OF MICHIGAN, \$275.00.

WOMEN'S B. H. M. SOCIETY OF ILLINOIS, \$135.00.

Total	\$21,569 37
HOME MISSION MONTHLY	95 98
BULLETIN	61 37

ANNUITY FUND, \$3,000.00.

Woodstock, Ill., J. H. Durfee, 2,000 00	
Unionville, N. Y., Mary E. Smith	1,000 00

Donations received at Institutions for Bible and Normal Institute, Tenn.:

TENNESSEE.

Memphis, St. Stephen Ch ..	2 00
First Ch	3 20
Edw. Fifer	1 00
St. Johns Ch	1 48
St. Andrew A. M. E. Ch.	3 00
Cuba, J. B. Jones	1 00
S. S. Board Friendship Ass'n ..	1 25
Mt. Olive C. M. E. Ch	5 05

For Houston Academy, Tex.:

TEXAS.

Austin, Mrs. A. E. Mitchell ..	5 00
Glidden, Maria Conner	2 00
Oliver Branch S. S.	4 00
Daisy Glenn	1 20
Joanna Courtney	1 00
Francis Dawson	1 00
Houston, Independent Society Club	6 00
Palestine, West Union S. S. ..	4 00
West Union Ch	7 00
Waxahachie, Rev. G. W. Hill ..	1 40

For Virginia Union University, Va.:

PENNSYLVANIA.

Lewisburg, Penn. Bapt. Educ. Soc.	50 00
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MASSACHUSETTS.

Whitman, First Ch	60 00
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For Hearne Academy, Tex.:

TEXAS.

Hearne, L. King	1 00
M. Boyd	25
M. Wilson	25
M. E. Wilson	5 00
McKinney, L. E. Davis	50
Denison, Tamer Daily	3 50

For Benedict College, S. C.:

SOUTH CAROLINA.

Honea Path, J. W. Payton. .	50
Burnettsville, Shiloh S. S. .	5 00
Union No. 3, Seneca River Ass'n	2 00
Greenville, Enoree Union No. 1	10 00
Sumter Union	2 55
Clearspring, Tyger River Union	2 90
Reevesville, St. Matthews Ch	3 95
St. Matthews Union	1 00
Tom Creek, S. S. Convention	8 00
Columbia, Miss M. V. Ashton State Convention.	16 20
Gethsemane Ass'n	5 00
Bethlehem Union	10 00
Rocky River Ass'n	6 44

NEW YORK.

Mt. Upton, Rev. Louis A. Pickett	5 00
Canaseraga Ch	1 00

NEW JERSEY.

Lakewood Ch	4 11
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For Florida Baptist Academy, Fla.:

MASSACHUSETTS.

Springfield, F. M. Felch	1 00
Boston, Stephen Green	5 00

FLORIDA.

Palatka, State Convention. .	106 23
S. S. Convention	51 28
B. Y. P. U. Convention	11 30
Jacksonville, Students Concert Coll., per Miss Carson ..	108 90
	31 83

For Americus Institute, Ga.:

GEORGIA.

Cuthbert, First Dist. S. S. Convention	13 00
Albany, Second Dist. S. S. Convention	10 15
Americus, Third Dist. S. S. Convention	10 00
Montezuma, Fourth Dist. S. S. Convention	22 00
Americus, W. P. Wallis	2 00
J. W. Wheatly	1 00
W. H. R. Schroeder	1 85
Rev. C. H. Young	1 00

For Spelman Seminary, Ga.:

MAINE.

Peru, Rope Holder's Mission Band	8 00
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MASSACHUSETTS.

Boston, W. A. B. H. M. Soc. No. Scituate, Miss Sarah T. Bailey	25 00
Concord, Mrs. C. H. Towle ..	1 00
	8 00

NEW JERSEY.

Wetsfield, "What I Can Circle"	3 00
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SOUTH CAROLINA.

Anderson, Union No. 1, Rocky River Assn.	5 00
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GEORGIA.

Atlanta, Mrs. E. M. Barrett .	3 22
Miss E. V. Griffin	10 00
Miss E. O. Werden	1 50

HOME * MISSION * MONTHLY.

VOL. XXIII.

JULY, 1901.

No. 7

* * EDITORIAL. * *

We congratulate the little church at Danzig, N. D., on becoming self-supporting.



Anniversary week at Springfield, Mass., was full of interest. With the exception of a heavy rain-storm accompanied with thunder and lightning which interfered with the meeting of Friday evening, the weather was propitious and the "City of Homes," appeared to the best advantage. The attendance from outside of the City was larger than usual and all the meetings were thronged, in some instances fully 2,000 people were present. The writer attended the meetings of the American Missionary Association (Congregational) held in Springfield last October, and when he witnessed the zeal, interest and attendance he feared that the Baptist meetings might suffer in comparison, but as he looks back upon the two series he sees no reason to feel that our Anniversaries fell one whit below those of our Congregational brethren.

The Local Committee of Arrangements at Springfield apparently left nothing undone to ensure the success of the gatherings. Rev. George W. Quick, pastor of the Highland Baptist Church where the meetings were held, is entitled to special credit for his enthusiasm, good humor, attention to details and untiring effort throughout the week to render the exercises every way satisfactory. The brethren associated with him on the Local Committees performed their work most admirably. The summaries of the proceedings, written by Rev. W. E. Waterbury, were very readable. "The Springfield

Republican" and the "Springfield Union," devoted an unusual amount of space to the proceedings, publishing many of the papers in full and giving stenographic reports of the various discussions. Each paper issued a "Baptist Supplement," of which thousands of copies were widely distributed. These are the fullest reports ever made of Baptist Anniversaries by secular papers.

The discussion on the report of the Committee on Co-ordination was animated and very instructive. It was clearly manifest that there was sentiment in favor of changing the Constitutions of the Home Mission Society, Missionary Union and Publication Society so as to make the conditions of membership the same in each, so that those persons who should be chosen as "delegates" to the Anniversaries might represent each of the three Societies. It was not made clear however in the discussion, what the basis of delegation should be, how the delegates should be chosen, or with what powers they should be invested.

There was shown also a very strong opposition to any change looking at all towards centralization of power.

It was evident that before any satisfactory conclusion can be reached by the denomination on the questions at issue that there shall be,

First—A clear, comprehensive statement of precisely the evils which it is proposed to remedy.

Second—That there shall be a thoroughly wrought out plan of a delegated convention, specifying the number of delegates, the basis of their choice, whether

the number of church members or the amount of money contributed; by whom the delegates shall be chosen, whether churches, associations, State conventions, and the powers or authority of these delegates over the Societies. And,

Third—A satisfactory statement of precisely how the proposed remedy will cure the disease.

It was said that the Baptists have reached a crisis; "have come to the parting of the ways," and must now squarely meet the question whether they will or will not modify their denominational polity; that the question is one of individualism *vs.* ecclesiastical centralization. The question is one of such great importance as to be worthy of thorough discussion, such as we believe it will receive.



We invite the attention of our readers to the splendid list of names of those from whose estates the funds of the Society have been so largely enriched during the past year. It speaks its own eloquent message. "They rest from their labors, but their works do follow them."



The schools have closed and the teachers and pupils have returned to their homes. Many of the pupils have completed their courses of study and enter upon the work of life for which they have been so long preparing. We wish for them abundant success in whatever sphere of life they may find themselves called to labor. Many others not having completed their courses of study find themselves, for one reason or another, compelled to abandon them, and will not be able to return to school. We extend to these our sympathy in their disappointment. We trust they may find life itself a great training school, where they may year by year acquire knowledge and experience to fit them for increasing usefulness.

Some of the teachers enter upon a season of much-needed rest, seeking that recu-

peration of mind and spirit that shall prepare them for the new duties of the coming school year, while others will find their rest chiefly in a change of occupation. The vacation is often a most trying portion of the year to the President of a school who seeks to enlarge the circle of its friends and to increase its resources. This is a very important part of his work.



Perhaps the vast majority of our readers find their tasks continuous without any stated period which they call vacation. Upon some of them no doubt the burdens of life press very heavily; fortunately, each day brings surcease of toil and even though life be monotonous and its cares burdensome a buoyant and hopeful spirit can lighten its toil and ease its burdens. How blessed to many of us is the ever recurring Lord's Day as a day of rest.



A letter from the rooms of the Home Mission Board in Atlanta, Ga., dated June 10th, gives particulars about the serious illness of Rev. F. H. Kerfoot, D. D., its Corresponding Secretary. To him and to the Board we extend our sincere sympathy with the earnest hope for his early recovery.

[Since the above was written news has been received of the death of Dr. Kerfoot at Atlanta. A more extended notice will appear next month.]



At the annual meeting of the Negro Baptist State Convention held at Columbia, S. C., May 3d; 1901, the following preamble and resolution was unanimously adopted, "Whereas, the American Baptist Home Mission Society has for forty years been engaged in educational and missionary work among us and has expended more than three million dollars directly for our benefit; and whereas, we see the immediate result of it in the earnest, consecrated, successful lives of tens of thousands of men and women of our people in all walks of life, including all the learned professions; and whereas, we are just as much in need of the

friendly aid and sympathy of the Society to-day as ever; be it Resolved, that we express our profound gratitude to it for what it has done and pledge our continued loyalty and support of the Society in its educational and missionary work."



The Mission Church at Carlsbad, New Mexico, has voted to assume self-support on September 1, 1901. This encouraging result has been due in large measure to the faithful and efficient labors of Rev. H. J. Powell, and under his wise and earnest leadership we anticipate a bright future for this active and enterprising church. To both pastor and people we offer our hearty congratulations and bid them God-speed in their efforts to extend the Master's Kingdom in their town and territory.



The University at Richmond, Va., has made substantial progress during the past year, and will open in October under very good auspices. To establish such an institution is a work of great magnitude and full of difficulties, which cannot be fully understood except by those upon whom the responsibility of it rests. As at present organized, there is a Preparatory Department, and Academic Department, an Industrial Department, a College and a Theological Seminary.

The buildings are over-crowded. It has been impossible to provide proper accommodations during the year past for all the boarders who applied for entrance, and it is probable that a much larger number will seek admission next year. Another dormitory has become an absolute necessity if the school is to meet the requirements made upon it. We do not know at present in the entire scheme of schools in the South where money could be expended to better advantage than in the erection of a new dormitory for the University at Richmond. Who will do it?

COMMENCEMENT WEEK AT VIRGINIA UNION UNIVERSITY.

A first visit to Richmond and Virginia Union University could not fail to be of great interest. Although the University campus and buildings have often been described in these pages the impression of amplitude and solidity created by a view of them was in no wise lessened. The location, general effect and surroundings of the University plant give promise, when it is fully completed, of making the Institution one of the first in all of the South for the education of the Colored people.

The Baccalaureate sermon in the Ebenezer Baptist Church on Sunday morning, May 19th, by Dr. L. B. Tefft, President of Hartshorn Memorial College, before a large audience, and the annual sermon before the College Young Men's Christian Association in the evening by Dr. J. A. Whitted, of Raleigh, N. C., were both heard with great interest. The Alumni Meeting on Tuesday evening called together a large number of the graduates of both Richmond Theological Seminary and Wayland College and gave abundant proof of the influence these Schools have already exerted not only in their immediate localities but throughout a considerable portion of the Southland. The graduating exercises on Wednesday evening were held in the beautiful chapel in Coburn Hall, which was crowded by an enthusiastic audience of students and friends. Seven young men were graduated from the Theological Department and the addresses of those who spoke gave good evidence of the care and thoroughness with which they had been prepared for their work, and were delivered in a most creditable manner. The graduates of the Academic Department also acquitted themselves well and the exercises, as a whole, impressed one as comparing favorably with those of any white school of similar grade. President MacVicar's brief, but earnest farewell

words to the class closed a most successful meeting.

Judging from the general appearance and deportment of the students and the interest and responsiveness manifested in all their gatherings, it is perfectly safe to say that the hopes underlying this important work in behalf of the Colored race are being abundantly realized. From these Halls are going forth alert, thoughtful and capable young men who bear continued witness to high intellectual attainments and Christian character, and who cannot fail to exert a marked influence upon their race and impart a fresh impetus and uplift to every movement looking to its preparation for the highest duties. President MacVicar and his faithful co-workers deserve great praise for the results already attained, and when the difficulties attending the consolidation and the setting in operation of a new institution have been overcome, Virginia Union University cannot fail to become one of the most important factors in the intellectual and spiritual life of the Negroes of the South.

Mention can only be made of the meeting of the trustees and the important action taken by the noble brethren who make up that body. It was a great pleasure to meet these brethren, both white and colored, and to feel assured that they were animated by a single purpose to make the Institution all that its best friends desire for it. Generous hospitality, hearty and fraternal greetings on all sides, and the manifestation of a genuine and thorough appreciation of the work of the American Baptist Home Mission Society made the entire visit one that can not soon be forgotten. A. T.



We invite the attention of our readers to the picture of the Shaw Jubilee Singers whose music formed such an attractive feature at the Anniversaries in Springfield. These young men expect to spend the summer vacation singing at various places



SHAW JUBILEE SINGERS.

hoping to earn enough above their expenses to enable them to keep themselves in school next year. We hope they will be well patronized wherever they go, and we believe that those who attend their concerts or hear them sing in churches will agree with the general verdict rendered at Springfield, that their singing is excellent.



The First Baptist Church of Jacksonville, Fla., in the recent great conflagration lost its house of worship and is dependent upon the generous aid of the denomination for the erection of a suitable edifice. Rev. W. A. Hobson, the pastor, who was at the Anniversaries in Springfield, is working earnestly to secure funds for rebuilding, but as yet with inadequate results. The Home Mission Society will gladly receive and forward contributions for this purpose.



COLLEGE BRED NEGROES.

W. E. Burghardt Du Bois, Ph.D., of Atlanta University, has edited and recently published a pamphlet of 115 pages giving the results of an extensive and careful inquiry into the number of Negroes who have graduated from Colleges, together with a statement, so far as it may be ascertained, of their life subsequent to graduation. The total number of College graduates, including men and women,

from 1826 to 1899, is given as 2,331, with a suggestion that the names of those who have been accidentally omitted might possibly swell the number to 2,500. From 1826 to 1867 the number of graduates were very few, the largest in any one year being 6. From 1868 to 1892 the number gradually increased, the largest in any one year being 100. In 1898 it reached 144.

Out of the total number of graduates, 390 graduated from white and 1,941 from Negro colleges. Among the white Northern colleges Negroes have been graduated from, Amherst 7; Bates 15; Brown 8; Boston 3; Bucknell 7; Cornell 8; Columbia 8; Colby 3; Colgate 9; Chicago 2; Dartmouth 7; Denison 4; Harvard 11; Hamilton 1; Michigan 10; Rochester 1; Vassar 1; Wellesley 2; Yale 10. There have been graduates also from State Universities in Indiana, Iowa, Ohio, Kansas, Nebraska and Minnesota: the largest number from any Northern College is 128, from Oberlin. These figures seem to show conclusively that Negroes are capable of pursuing higher courses of study and graduating with honor from the best white institutions where the requirements for literary degrees are most severe. This ought to put at rest the question which is sometimes still raised, whether Negroes are capable of higher education. It is not possible to believe that 72 white Northern Colleges, including those named above, would confer upon Negro graduates their academic degrees unless they were deserved. If 390 Negroes have been able to graduate with honor from 72 different white colleges it is reasonable to infer that the Negro susceptibility of culture is clearly established.

Out of the total number of graduates, 252 were women, not including those of 1899, from which it would appear that capacity for culture is not limited to Negro men.

An effort was made to ascertain what Negro graduates have done after leaving

college. It was found impossible to secure reports from the whole number: out of 1,312 reporting, 701 were teachers, 221 clergymen, 83 physicians, druggists and dentists, 74 students, 62 lawyers, 53 in the civil service, 47 in business, 26 farmers, 22 clerks and secretaries, 9 artisans, 9 editors, 5 miscellaneous. It is noted that out of 700 college bred men more than 500 immediately on graduation found work at which they are still employed.

These figures seem to show that the college education of Negroes does not unfit them for work, does not lift them above their sphere, but does prepare them for active and useful service in the varied walks of life.

It is worthy of notice that out of the whole number of Negro graduates nearly 2,000 come from Negro colleges. The best of these institutions fall below the smaller New England Colleges from one to three years. Indeed, it is quite likely that a close analysis would show that of the nearly 2,000 graduates of Negro colleges at least one-half have pursued courses of study little if any superior to that of a first-class Northern academy. It is probably safe to affirm that, allowing for deaths and excluding those who pursued an inferior course of study, there are to-day among the ten million Negroes of the country less than 1,000 men whose course of study would entitle them to graduate with the rank of Bachelor of Arts, or Bachelor of Science, from such institutions as Brown or Columbia Universities. From this it is evident that there is no immediate danger that the Negro will be over-educated.

WHAT OUR SCHOOLS NEED.

First: The most urgent need is money to meet current expenses, especially for the payment of teachers' salaries. For the year to come we ought to have for this purpose not less than \$100,000. This seems to be, and is, a large sum of money; and yet when distributed among all the schools the amount given to each is not

very large. When compared with the cost of similar schools in the North, our Southern institutions are run on a very economical scale.

Second: An endowment fund of two and a half million dollars at 4 per cent. would yield an annual income of \$100,000. If we had this amount, it would relieve the Society of an immense burden, and would enable it to enlarge its missionary work and to afford additional facilities for educational work in its schools. Mr. Carnegie has just given \$10,000,000 for the endowment of four institutions in Scotland, where the total population is only four and a half millions of people. There are more Negroes in the South looking to the American Baptist Home Mission Society for educational facilities for their sons and daughters than there are people in all Scotland, and they are much less able to provide for themselves than the thrifty Scotchmen. We rejoice in what Mr. Carnegie has done for his countrymen and we wish that some generous man would do an equal thing for the Negroes of this country.

Third: While some of the schools are well provided with ground and buildings, most of them need additional land and many of them are in very urgent need of suitable buildings, especially for industrial purposes. Equipment for science laboratories are greatly needed.

Fourth: None of the schools are properly supplied with books, and they would welcome very heartily the gift of standard works of reference such as cyclopædias, histories, dictionaries, etc. There should be endowments for the maintenance of libraries.

Fifth: Several of the schools could make very profitable use of pianos in connection with their musical departments.

Sixth: All of them could use to advantage sheets, pillowcases, blankets, spreads, towels, napkins, tablecloths, cutlery, etc. We shall be very glad to give specific information to any one who desires to render aid in any of these directions.

Legacies.

The following list exhibits the legacies received by the American Baptist Home Mission Society during the year ending March 31st, 1901, giving the names of the testators, their residence, and the amounts:

NEW HAMPSHIRE.	
<i>Exeter</i> .—Isaac S. Shute.....	\$5,000 00
<i>Southampton</i> .—Rebecca C. Palmer.....	400 00
VERMONT.	
<i>Burlington</i> .—Rev. G. W. Arms..	500 00
<i>Castleton</i> .—Flotella Ransom....	112 00
<i>Fairfax</i> .—J. M. Hotchkiss.....	16 00
<i>Windsor</i> .—J. P. Skinner.....	8 78
MASSACHUSETTS.	
<i>Agawam</i> .—Mary Ann Smith....	271 42
<i>Boston</i> .—John Woods.....	32 22
Daniel Sharp Ford....	68,666 66
Wilson Morse.....	4,630 99
<i>Cambridge</i> .—Josiah W. Cook...	3,760 00
<i>Essex</i> .—Benjamin Porter.....	48 94
<i>Gardner</i> .—Susanna Stone.....	65 98
<i>North Attleboro</i> .—Cornelia A. Everett.....	1,550 57
<i>Newburyport</i> .—Mary Elwell....	23 15
<i>Pittsfield</i> .—Almiron D. Francis.	1,500 00
<i>Quincy</i> .—Nancy M. Jones.....	68 38
<i>Randolph</i> .—J. C. Foster, D.D....	1,000 00
<i>Southbridge</i> .—J. Edwards.....	54 00
<i>Southbridge</i> .—Mary E. Gleason.	334 37
<i>Westfield</i> .—Anna Latimer.....	1,500 00
<i>Wakefield</i> .—Eunice Hall.....	66 19
<i>Woburn</i> .—Peter Fisk.....	316 53
RHODE ISLAND.	
<i>Pawtucket</i> .—Bathsheba A. Benedict.....	928 65
<i>Providence</i> .—H. Jackson.....	37 50
CONNECTICUT.	
<i>Hartford</i> .—Amelia B. Grey.....	406 04
<i>Hartford</i> .—George E. Martin...	20,000 00
<i>New London</i> ... Polly Browning.	12 00
<i>Putnam</i> .—Mary P. Gates.....	23 34
<i>Putnam</i> .—Johanna Barrett....	44 44
<i>Stamford</i> .—Nancy Smith.....	33 32
<i>Stonington</i> .—Stephen Woodward.	500 00
<i>Thompson</i> .—Valentine Ballard.	200 00
<i>Waterford</i> .—Sarah E. Beckwith.	300 00
NEW YORK.	
<i>Amenia</i> .—N. Rose.....	300 00
<i>Albion</i> .—Mrs. Mary E. Stewart.	2,375 76
<i>Auburn</i> .—Matilda P. Cone.....	106 00
<i>Brooklyn</i> .—A Friend of Missions	150 00
<i>Brooklyn</i> .—Joseph Wild.....	1,214 28
<i>Earlville</i> .—Nancy D. Parsons...	1,000 00
<i>Elmira</i> .—Lizzie Robbins.....	47 50

<i>Fabius.</i> —Wealthy P. Cleveland.	270 96
<i>Fayetteville.</i> —I. K. Brownson...	46 90
<i>Franklin.</i> —Esther Foote.....	200 00
<i>Hudson.</i> —Jerusha Van Deusen.	2,697 30
<i>Henrietta.</i> —Elihu Stone.....	50 00
<i>Manchester.</i> —Polly Mitchell....	18 00
<i>Norwich.</i> —William B. Lewis....	4,832 13
<i>Palmyra.</i> —William Henry Sawyer, for C. E. F.....	1,000 00
<i>Utica.</i> —Ervin B. Kenyon.....	2 50
<i>West Danby.</i> —Isaac Briggs....	1,000 00
<i>Williamsville.</i> —Helen M. Randall, for C. E. F.....	4,390 00

NEW JERSEY.

<i>Bridgeton.</i> —Narcissa B. Sleeper.	20 70
<i>Bridgeton.</i> —James H. Flanagan.	843 81
<i>Plainfield.</i> —Franklin H. Bigelow.....	1,500 00

PENNSYLVANIA.

<i>Peters Creek.</i> —Ann S. Benson...	25 50
<i>Philadelphia.</i> —Susan B. Acker..	459 31
<i>Philadelphia.</i> —William C. McIntosh	3,111 62
<i>Philadelphia.</i> —Sarah Crawford.	190 00
<i>Wanesburg.</i> —David Rush.....	47 50

WEST VIRGINIA.

<i>Sinks Grove.</i> —Margaret Coffman.	54 25
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TEXAS.

<i>Dallas.</i> —Eliza McCoy.....	4,870 15
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OHIO.

<i>Colebrook.</i> —Matilda Treat... ..	3 40
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MICHIGAN

<i>Albion.</i> —Edward Rice	93 75
<i>Detroit.</i> —Mrs. Sophia Turner, for C. E. F.....	750 00
<i>Marshall.</i> —Martha D. Leach...	1,000 00

ILLINOIS.

<i>Aledo.</i> —John Holmes.....	200 00
<i>Amboy.</i> —Alexander Fisher....	17 50
<i>Jacksonville.</i> —Allen C. Spencer.	2,649 87
<i>Stillman Valley.</i> —Jerusha Tilton	1,609 76

WISCONSIN.

<i>Springfield.</i> —T. G. Mendenhall.	1,932 33
<i>Janesville.</i> —James B. Crosby...	1,132 83
<i>Lancaster.</i> —Belinda Woodruff..	500 00
<i>Milwaukee.</i> —Louisa L. Hanchett	1,685 45
<i>Oshkosh.</i> —Rev. E. S. Thomas...	50 00

MINNESOTA.

<i>Minneapolis.</i> —Geo. A. Pillsbury	1,000 00
<i>Winona.</i> —Mrs. Cynthia M. Noye	200 00

IOWA.

<i>Iowa Falls.</i> —Mrs. Susanne Cook	237 48
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CALIFORNIA.

<i>Santa Ana.</i> —Dexter P. Smith..	701 98
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Total \$156,999 99

Anniversary Notabilia.

Talk about heroes, I know of no class of men who manifest such heroism as those men educated in our colleges, amid surroundings congenial and attractive, and then go forth to spend years of self-denial and endure years of privation. I suggest no comparisons between one branch of Christ's work and another; but the difficulty of the home missionary's life is in the fact that in a certain way he is among people who are his own countrymen, interested in his own civilization, and he finds them indifferent, alien, hostile.

WM. M. LAWRENCE.

"Industrial training is as truly intellectual as a purely literary training. It makes for culture and for power. The chief end in education is not knowledge, but power. * * 'The object is to put gumption into the Negro, to give him the ability to see, relate, combine and solve real questions.' We need to know the real Negro and not the ideal Negro. We must study the changed and changing industrial social conditions in the South."

WALLACE BUTTRICK.

NEGRO PREACHERS.

"We are walking in paths to-day to which the feet of our fathers were strangers. * * * When the star of the Confederacy went down in 1865, a new era was ushered in and found the Negro in a deplorable condition; he came out of the house of bondage empty-handed, landless and penniless; mentally, socially, politically and morally, he had no existence. * * * The Divine hand pointed him to the occupancy of a new field * * The old had to be thrown off for a higher civilization. * * * The Negroes did not come into this new life as men but as infants. * * For their improvement they must employ the same forces that other races employ. * * * God had for this people a special mission in life. * * Plasticity, receptivity and assimilation are the constitutional elements of character that warrant the expectation of superiority.

"Nine millions of people, bound together by marked peculiarities of race, a unique history, protracted sufferings and common interests, will inevitably have leaders of their own, who know their condition, sympathize with their sorrows, share their aspirations and represent their manhood. Put intelligent and learned men of the right stamp in our pulpits and they will become rallying points for the race; they will become able ministers of the New Testament."

J. E. JONES.

"I have spoken of the fact that we raised from \$20,000 to \$40,000 yearly for our work of Christian education. Now I will speak of the needs. At Winton, N. C., is a school established by colored men, without any property equipment, no way to heat the buildings, no way of lighting, no musical instrument, no library, needing a great many dollars to make it fit for the 200 young people, and only four teachers.

At Little Rock, Ark., with a large number of pupils, between 200 and 300, no dormitory for boys, they have to board them out, subject to all kinds of temptations. They need new buildings.

In Provo, Utah, we have a school building which is underground. The eyesight of the children has already become greatly impaired.

There are 16,000,000 young people in the United States; of these the greater part will never get beyond the tuition of women. Most of our Sunday Schools have women teachers; most of our churches are filled with women. So, because of the suffering and because of this great work laid on us as women, let us go forth with renewed strength and earnestness."

MRS. M. C. REYNOLDS.

"The first annual report of this society was printed on eight small pages, while the last report contained 150 pages, 20 of which are required for the figures of the treasurer; the first year the society supported five teachers; to-day it has twelve times that number on its payroll. The larger part of this is paid through the American Baptist Home Mission Society, thus enabling it to do a more extended work along other lines. The receipts for the first year were \$1,533, and for the year just closed, by no means a red letter year, \$40,288. I believe the Lord notes more carefully the amount we retain for self than that which we give to Him."

GERTRUDE L. DAVIS.

"I am black, my people are black, and I have yet to find that my people are naturally religious. They are emotional. We talk about the colored people and their worship. Much of the worship of the black people is so decidedly different from what you call worship that I imagine it would make your heart ache to see what they call worship.

There was one young woman in the church who had been in our mission schools who realized that one might become converted

and give himself to God without the shout and yell that characterized the neighborhood. * * The pastor tried to show her that she was not a Christian, and actually undertook to say that if she did not feel like dancing and shouting she was not converted.

A professor's family came to board near us and my sister Olive was asked to help with the care of the three children; she said "He will give me a dollar a month and will give you a dollar a month for my board." I said, "Olive, you go and pick blackberries so that you will have something to eat next winter."

When finally she did not come and he couldn't stand it any longer, he came to the house and inquired where the girl Olive was who was going to take care of his children. Then I told him that she had been offered three cents a day to take care of the children, and three cents a day for her board. And that man was a professor of mathematics in one of the best institutions in the State, but he hadn't counted up, and they don't usually count up when it concerns the black people."

MRS. AMANDA COLEMAN.

"The Alaska Orphanage is no longer a venture; it is an assured thing. The Lord has blessed us in the past and we believe that it has a bright future; but there is a dark side to the work. It is seen in the determined and open opposition of the Russian church, the wickedness of our own civilization, the corruptness of government officials and our inability, for lack of funds to take more into the home. Last year our teachers were compelled to see a bright girl of 15 taken from the government school and sold by her father for his winter's food to a white man for evil purposes. Our teachers were powerless to prevent it. Government officials looked on and were silent, they were themselves guilty of like immorality. We are now well equipped for work; we could easily care for more, but we lack the funds. Our station is the only place of refuge in a distance of 1,100 miles; the only place where God is worshipped and His love proclaimed."

MRS. McWHINNIE.

FAITH.

To dare is better than to doubt,
For doubt is always grieving;
'Tis faith that finds the riddles out;
The prize is for believing.

Booker Washington and the Mission Schools.

OWEN JAMES, D.D.

It would be difficult to find articles more interesting, more instructive and more productive of hope and good cheer than the autobiographical series which Mr. Booker T. Washington has written for the *Outlook*. He is a man of good sense, powerful initiative, forceful will, glowing hopefulness, invincible courage, winning ways and tireless industry. He is doing a splendid work and his general influence for good is surpassed by but few other living Americans.

No one will wish to modify or limit his praise of Gen. S. C. Armstrong and the great work inaugurated at Hampton. But in one of his articles Mr. Washington speaks of a year spent in study at Washington, D. C. While the name of the institution is not given, it is known that the reference is to one of the schools of a missionary society. This school is one of many supported by Northern churches through their contributions to Home Missions. Mr. Washington's criticism of such a school is important. If what he says is true of the schools, as a class, their management ought to be changed. If what he says is not true, his statements ought to be corrected.

In contrasting the students at Washington with those at Hampton, Mr. Washington says, first: The former had more money and were better dressed than the latter; second, most of the former had all their personal expenses paid for them, while the latter had to work for everything except tuition. The former were thus taught to depend on others while the latter were taught independence; third, the studies of the former were impracticable, little based on the real condition of the colored people and little fitted to qualify them for the life before them. In fact their comfortable surroundings at Washington gave them a distaste for work among their own people in the plain and uninviting country districts of the South.

As one who has had some years of experience as teacher and officer in a Home Mission school my testimony on these matters may have some value.

1. The students generally are quite poor. The parents of about ten per centum may be able to pay the school bills and furnish the clothes of their children without a struggle. Perhaps about one person in a hundred receives more money than is good for him. But the great mass of students are poor. Their being in school is a struggle to them-

selves and their parents all the year around. Most of them are neatly and tastefully dressed. But this is owing more to the missionary barrels and to the deftness of some fingers in working over old clothes than to sums of money expended. As at Hampton, in Washington's time, so now in most missionary schools that I know of the missionary barrel of old clothes is a powerful factor in education.

SELF HELP.

2. The students in missionary schools, as a rule, do not have their personal expenses paid for them. In the school with which I was connected, the year lasted eight months. The charges were ten dollars for a period of four weeks. Six dollars of this sum was for meals, one for rent of room, one for heat and light, one for laundrying and one for incidentals. These sums paid all the expenses of the institution excepting always the salaries of officers and teachers. This money was paid by the students themselves and their parents and was not given by Northern white people through the teachers. Of five hundred pupils that came under my observation, I can think now of only five or six who were helped in this way. One year I got fifty dollars from a Northern friend to help a girl whose mother, on whom she depended, had been adjudged insane. There is in a Pennsylvania city a society which sent fifty dollars a year to help a deserving girl. Occasionally a friend in New England sent ten, fifteen, or twenty-five dollars to help a needy student. This money was hardly ever given outright to the student. It was given in payment for doing some work that could not be done otherwise. No, we insisted on payments either in cash or in labor for everything we gave our students excepting only old clothes and instruction. The colored students are a brave body. Their efforts to obtain an education are as heroic as were those of Mr. Washington himself at Hampton. All the labor of the institution is done by students—all work in halls, chambers and class-room, in chapel, dining-room and kitchen—cooking alone excepted—nearly all the ironing, all care of lamps, fires and pumps, of cows and horses, all hauling, mowing and cleaning about the campus. Every boy and girl is required to do an hour of honest, solid work each day. In addition to this, many students earn a goodly share of their expenses in school by doing extra work. At Roger Williams I found one man employed to do general work around the institution for

twenty dollars a month and board. Even this one was discharged and his work divided among four students, each of whom received his meals for pay. Many students came to us as poor as Mr. Washington was when he went to Hampton. Ways were found for them to earn their expenses while pursuing their studies at the school.

ILLUSTRATIONS.

A girl came from Arkansas and gave us five dollars with the remark that her mother had given her the money with a railroad ticket to our city and had told her "to go and get her education and not to come back until she got it." She was admitted and found to be a good student and a willing and careful worker. Soon the president's wife took the girl into her house to do chamber-work and gave her for pay board and lodgings. During the long summer vacation, she was cook for the president's wife and was paid two dollars and a half a week. With this money the girl paid her school fees and bought books and clothes. This continued for three years when she was graduated from her department without a cent of debt and had been helped only twenty dollars by her mother and ten dollars by a friend of mine in Scranton, Pa. A girl came from Mississippi. She had with her enough money to pay the first year's expenses. She was bright and had much force of character. The first vacation, she got a school to teach in a country town, and saved from her salary enough to carry her through the second year. This she did for four years. At last she went home with her "Normal Certificate," a brilliant record, not a cent of debt and all by her own steadfast will. Many girls worked as chamber-maids, waiters and dish-washers in white families in the city and attended school from 8.30 a.m. to 3.30 p.m. In vacation, they toiled hard and lived plain to earn and save money for school fees, books and clothes. Many of our boys earned their meals and lodgings by doing chores for white families. Others were given their meals for serving as waiters in the dining-halls of Vanderbilt University and Belmont College. A boy from Louisiana earned all his expenses by working in the kitchen and stable of the Dean of Wesley Hall, V. U. One day a Kentucky boy came to me and said: "I want an education. I have only twenty dollars. I have heard of your school, I have come to see what you can do for me." I answered: "All right, John. Deposit your money with the treasurer, come back to be enrolled and I

will look out for you." The very next day a lawyer's wife came to my office and asked for exactly the kind of boy I took John to be. The lady was pleased with him and took him to her home. At the end of the year about fourteen dollars of his money was still on deposit. A young man from Arkansas came to us with but a few dollars. He proved to be a fine sweeper, scrubber and duster and was entirely honest and reliable. At that time the trustees of the Baptist church of which I was a member were having trouble with the sexton. I went to them and said: "Turn him off. I have a boy that I guarantee will give you satisfaction." They acted on my suggestion, were proud of their new sexton and paid him 120 dollars a year. Some students were very successful in making money during the vacation. One made himself indispensable as waiter in a Milwaukee hotel and always brought back money enough for next year. Another showed marvellous knack at making money in Chicago. His story would make fine reading, but is too long to tell here. These are but specimens. The entire school was permeated by the spirit of self-help. Nothing can be farther from the purpose and aim of these missionary schools than the pauperizing of students into parasites.

PREPARATION OF LEADERS.

3. The tendency of the mission schools is to qualify the students to become lifters and leaders among their people. (a) By precept and by example every effort is made to impress upon the minds of the young people that labor is not menial and degrading, but honorable and elevating. It is not easy to make this impression as Mr. Washington himself found at Tuskegee. (b) The surroundings of the students are neither elegant nor luxurious. They are neat and comfortable but studiously simple and plain. Cleanliness, tidiness, wholesomeness are insisted on with sleepless vigilance. This extends to the persons, the clothes, the beds, the rooms and the halls of the students. The value of the bath-tub and tooth-brush as instruments of civilization is never forgotten. This vigilance extends to the cellars and the campus, the stables and the barns. Never a potato, a cabbage, a wad of paper nor a straw is permitted to disfigure the grounds by its presence or to pollute the atmosphere by its decomposition. Yet with all this the plainness reaches almost into bareness. Plenty of wholesome food is provided, but the cooking is simple and hygienic. (c) There is a con

stant aim to impress the students with the value of these virtues and also to fill them with a missionary spirit, so that they may long to carry to their homes, their schools and their people the ideals and habits thus acquired. (d) The result is that wherever these pupils go there is a marked improvement in the people's mode of living. The cottage-building, the home-making and house-keeping, the garden, lawn, barn and fence, all testify to the good effects of the training of the schools. In many of the towns and villages of Tennessee, Kentucky and Alabama I have seen cottages that were so superior to the old style of negro homes as to command instant attention, and it would be safe nearly always to say: "This is a product of our mission school work." The new models create dissatisfaction with the old and serve as inspiration and guidance to better things. The same beneficent effects would be seen in the churches, the Sabbath-schools and the public schools. I am sure that if the careers of the pupils of Wayland Seminary, of Shaw and Fisk and Roger Williams, of Central Tennessee and Knox and the whole list of mission schools were followed through the years they would be found to have exerted as beneficent an influence on the negro race as the pupils of Hampton and Tuskegee.

LITTLE LATIN AND LESS GREEK.

4. It is easy to write flippantly of the Greek and Latin and piano playing taught in mission schools and to leave the impression that nearly all the time is devoted to this. The fact is the proportion of time given to Greek and Latin is exceeding small as compared with the time given to arithmetic, reading, English composition and grammar, physiology, hygiene, civil government, history, ethics, Bible, the rudiments of physics, geology, zoology and botany and then to singing, plain sewing, dress-making, cooking, typesetting, working in wood, in iron, in tin and in leather. Each of the mission schools is a beehive in which practical men and women are giving practical lessons in practicable ways to boys and girls to fit them for the practical demands and duties of the life before them. I know of no mission school in the South in which piano-playing is a part of its curriculum. I know of no teacher who is paid with missionary money for teaching piano-playing. There may be some, but I know of not one. There is an opportunity for learning piano-playing in all the schools. Some pupils in

all the schools avail themselves of this opportunity. But the whole business is outside the regular school work and is altogether self-supporting. The pianos are rented and paid for entirely by those who use them. The teacher is some person outside the missionary faculty, who is selected to give lessons outside of school hours and collects her own fees from the pupils. Even this is not encouraged. With singing it is different. This is a part of the school work as it is considered a most powerful factor in the development of character and in the elevation of the social and religious life in the home and in the church.

AN EVOLUTION.

5. The Home Mission schools are an evolution. The noble and brave men who went South to teach negroes thirty-six years ago intended specifically to teach the Bible and Christian truth to preachers and ministers. They had many things to learn. They were not slow in learning. It soon dawned on them that a broad basis of general intelligence must precede specific instruction in any branch. They observed also that the entire race was not only ignorant, but also entirely lacking in mental and moral development. The great thing to do then was to open schools for the unfolding of the mental and moral faculties and for imparting a broad basis of general information to those who should afterwards become preachers and teachers to the colored race. To these old teachers and their successors the negroes were men and women, citizens of the United States as well as servants and bread winners. Their schools were not blind copies of the New England models. So far as their means permitted they aimed at four things; first, the development of mind, heart, conscience; second, the imparting of general information; third, the preparation of ministers and teachers; fourth, the improvement of social and industrial conditions. They considered the negro a part of the human race and aimed to make him susceptible to the great world currents of thought and emotion so that he might begin to share in the world's civilization and culture. They considered that in the elevation of a race the *man* goes up before the *artisan*; that a good farmer, saddler, blacksmith or preacher cannot be made out of a man of dull mind and meagre intelligence. Mere skill of hand is well nigh valueless unless it is guided by alertness of mind, quickness in realizing a situation and in adapting means to end. But even skill of hand is

slow of acquisition when there is no intelligent mind. But the elevation of a care depends still more on moral qualities, on industry, thrift, economy, good sense, on foresight and initiative, on honesty, integrity, faithfulness, trustiness and general gravity of character. Such were the views of the great pioneers in negro education—the views of King and Tupper, of Phillips and Braden, of Cravath and Spencer and many others who labored in Washington and Richmond, in Raleigh and Nashville, in Atlanta and New Orleans and who founded the great home mission schools which are doing such splendid work to-day. These men welcomed the work of Armstrong and Washington and rejoiced in their prosperity. It would be a sad pity to whisper one syllable or write one word in disparagement of their aims and methods.—*The Baptist Commonwealth*.

Johnstown, Pa.

Negro Education.

Be ye transformed by the renewing of your mind. One of the most interesting of studies in the New Testament is the pedagogics of Paul. He had a very practical mastery of that science, though he probably never called it by that name. Perhaps it were better to say he had mastered the art rather than the science of it.

When he writes his epistles he not only practises profound wisdom in teaching, but he alludes to great principles of higher pedagogy. *E. g.*, he writes to the Philippians, whatsoever things are lovely and pure and of good report, *think of these things*. That has the germ of all the truth there is in Christian science. Again he says, "I pray that ye may know the hope of his calling, and his power for you;" because he knew that one's courage is measured by the knowledge of his resources.

Here in this text, if we can call it such, he says men are "transformed by renewing of their minds." *An idea that is verified by all history. Create new ideals, and new hopes, and new sense of responsibility in people, and you transform them into new men and women. Unless you can do that, labor is very poorly repaid that aims to change men.*

Faith in this principle lies back of all the efforts that have been put forth by the Christian people of this land for the colored people of the South. They were by a great upheaval thrown upon the country like waifs. The Christian people knew at once their duty and have with remarkable unanimity been

agreed that they must be *educated and Christianized*, or they cannot become *better, safer citizens*. In these years, millions of money and thousands of noble lives have been devoted to the work of "renewing their minds" for the sake of transforming their lives. Any one familiar with the work knows how nobly it has been pursued and how successfully it has been done. In our own Home Mission Society the members of the Board have hurt their consciences at times by putting so large a proportion of its funds into this work, but the results have absolved them completely. *The history of missions written fifty years from now will not have more wondrous chapters, and none that will reflect more honor on this generation, than the record of the Christian schools among the Negroes, supported in large part by money from the North.*

But just now there has come one of those turns of public mind which is saying: "These people need industrial training. Need to be taught how to sew, to bake, to make and mend clocks, wagons, houses. They need to be taught agriculture and business." So far every man of sense must agree with them. Not a word is said too strongly. But when they say, "They do not need the higher schools," then their wisdom has departed. Let the facts—a vivid picture of the facts—come to the rescue. White folks North and South need churches to keep up their morality. They need schools to teach their children. They need doctors to care for their sick. They need educated men to manage their commerce, and their Legislatures, and to defend them in the courts.

If an epidemic should some night deprive the city of Philadelphia of its educated people—we mean those of *higher* education—one of two things would follow very swiftly, either they would import some, or the city would degenerate into a great mob in three months. The constraining influence of trained minds, the constant reliance that the public has on their judgment and leadership, can hardly be overestimated. They are the chariots of Israel and the horsemen thereof. But what difference is there between white and black in this respect? The blacks also must have teachers for their common and high schools; doctors for their sick; preachers for their thousands of churches; trained men for their editors and political leaders (for it is impossible that they will always be disfranchised). Who will furnish these for them? Whites cannot do it. Industrial schools cannot do it. *Booker T. Washing-*

ton's own school (and honor upon honor be to his name) cannot furnish from its own training a man with his training. It is not self-supplying. He received, and he frankly says so, the very training which fits him for his work in a school where minds rather than hands were trained.

There must be high schools, and colleges, and law schools, and medical schools, and theological schools, to meet the needs of the colored people. This view of the case is most earnestly commended to those who really want to see the transformation of the Negroes. In the zeal for manual training, let no breath of a chilling nature come to the mental training for these "fellow-citizens and members of the household of faith."—*The Baptist Commonwealth.*

The Penitentes.*

BY REV. D. D. PROPER, DIST. SECRETARY.

It is said by those living in New Mexico that there is scarcely a village or city in the territory that does not have its "Morada," or Penitente Lodge-house, and its order of "Penitentes." This is the name of a sect within the Catholic Church, sworn to secrecy and faithfulness to the order. It is but just to say that the services of this sect do not receive the sanction of the officials of the Church, as both priests and bishops have given orders against the observance of their ceremonies. The members of the order claim that this is the only special form of religious worship brought from the "Aztec" religion, and that the privilege of this service was granted them when they united with the Church. It is also to be said that although the ceremonies are under the ban of the priests, yet they pronounce blessings upon them after services are over. From four to five eye-witnesses, I have gathered a few facts concerning this peculiar people, of which there are said to be a number of thousands.

First—The Time of Observances.

The time of most of their observances is during the forty days of Lent, culminating in special services on "Good Friday." The special forms of self-inflicted sufferings take place mostly on Wednesdays and Fridays of this period, and they increase in intensity and severity as the "Holy Week" approaches.

Second—Their Method of Observances.

1. One form of self-inflicted suffering is that of carrying heavy crosses, sometimes made of two railroad ties spiked together, or pieces of



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timber even heavier than these. "Good Friday" is the special and great day for this ceremony, and great processions of friends accompany them, rendering whatever assistance they can, helping to carry their images. Because of the officers of the law, these services are more private than formerly, and the observing spectators are driven away out of sight of these scenes. One eye-witness has described one occasion, in the following words. "For miles the procession of men, bearing branches of cactus, wound its silent way, slowly, painfully, accompanied by numbers of 'penitentes,' naked, bearing on their shoulders heavy crosses made of two railroad ties spiked together. The whole population of Mexicans for miles around surrounded the group in religious, awe-inspiring silence. Men, women and children followed the laboring 'penitentes' in stoic silence. After what seemed hours, and miles of travel, one man fell under his burden. His brethren hastened around him and whipped his naked and exhausted form with the thorny branches of cactus until his body streamed with his life-blood. He revived under that barbarous treatment and staggered on under the enormous weight of his cross to fall again and again, and to be lifted, loaded and fall again, finally writhing in the dust of the desert road. The procession stopped long enough to plant the cross where he had fallen, and then moved on, while parents and relations revived the young man, and placed each one a stone at the foot of the cross. The procession went on and on, tearing the flesh of the cross bearer with the thorns, and loading his bleeding body with its weighty cross. This barbarous practice repeated itself until the last cross-bearer had fallen limp and seemingly lifeless by the thorny bushes of the wayside, and then a huge cross that had been carried behind the procession was brought, and the last penitent

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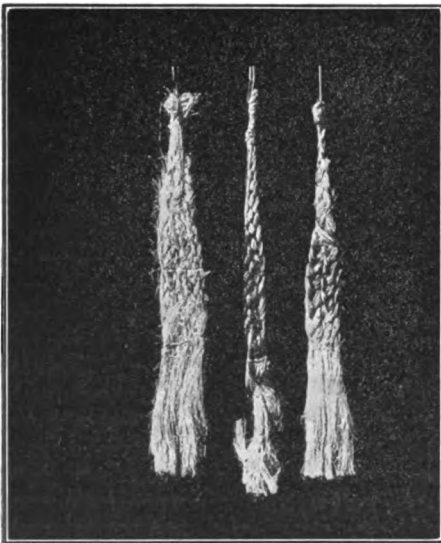
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was actually nailed to the cross with heavy spikes through his hands and feet."

Travellers say that occasionally a person is met where the palm of the hands, with the tell-tale white scar, shows unmistakably that the man has been nailed to the cross.

2. Another form of this self-torture is the whipping of their bare back and shoulders with cruel whips made of cactus and the sharp amole plant twisted together.

The members engaging in this ceremony bare their bodies to the waist, and this whip of thorns and sharp points comes down on the bare back and shoulders at every step. An-



CACTUS WHIPS.

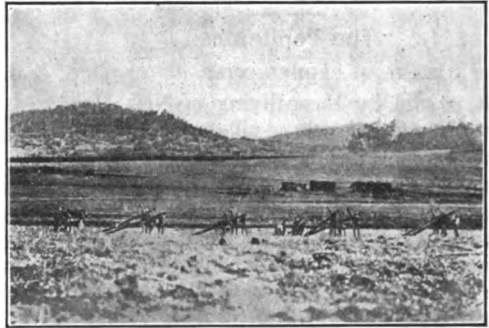
other eye-witness has described this service as he witnessed it in New Mexico: "The process was when they took a step, the body was inclined well forward, and as the outer foot was lifted, the body was straightened, and the whip

brought over the shoulder with great force. This performance was kept up during the entire time of marching, the penitent alternating from one shoulder to the other at each step."

3. And still another kind of this terrible suffering in doing "penance" for sin, as related by a third eye-witness, is to walk with bare feet forty paces over the road strewn with cactus, until their feet are bleeding and filled with thorns. Sometimes they carry armfuls of the cactus on the bare shoulders and arms. Usually it takes weeks to recover from the effects of this awful self-mutilation.

Third—Their Purpose in these Voluntary Sufferings.

It may well be asked, why do they thus inflict upon themselves these tortures of the



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body? "They believe that by inflicting these sufferings on themselves they free themselves from past sins, and year by year, as they continue their whippings, they grow more and more independent of the consequences of sin, until after a certain number of years they are entirely free to do what they please, and they shall not be punished for it." It should be remembered that they are very ignorant and exceedingly superstitious. Of the twelve or fifteen penitentes at Velarde, only two can read or write, and that a very little.

We learn with deep regret, and but little surprise, that a number of the "Penitentes" die annually from the loss of blood and exposure.

The General Missionary of New Mexico writes that during "Holy Week" in 1900, he and the pastor at Las Vegas went out to a little building where one branch of the order was holding a meeting, and were driven off by several vicious-looking men. They were told that they were "disturbing a very important annual meeting, held according to the rules of the Catholic Church, and must go away at once." They heard the next day through a

Mexican friend, who had friends belonging to the "Penitentes," that the very moment they stood in front of the building they were saying their incantations over the dead body of one of their victims, who had lost his life about an hour before carrying a monstrous cross."

They try to commemorate and re-enact the scenes of Gethsemane and Calvary, and make atonement for sins. Some of them declare boastfully that "they are the best people in the world, because they suffer the most for their sins."

What We Ought to do for Mexicans in the United States.

In view of their deplorable spiritual darkness, because of the command of our Lord to give the Gospel to every creature, on account of their surprising readiness to receive the light, we ought to send them more Mission preachers to give them the Gospel, which alone can enlighten and save them. Of the nearly two hundred thousand Mexicans in New Mexico, there are only about three thousand Evangelical Christians, or one in seventy of their number. It is claimed that in the one county of Mora ninety per cent. of the adult male Mexicans belong to the "Penitentes." One pastor of an American church writes that there are one thousand Mexicans in his place for whom no work is being done.

At White Oaks, New Mexico, at the close of a simple service, a white-haired old Mexican came to our missionary, and placing his hand over his heart, told him how much he had enjoyed the service, and said, "there are so many of us Mexicans, why did you not come before?"

It is being demonstrated very clearly that these people are accessible to the Gospel, and more men and means should be provided by the Baptists.

Two envelopes containing remittances but no other enclosure, have recently been received. One on March 12th from Belle-fourche, S. D., \$1.00 in postage stamps; and the other on June 11th from San Francisco, Cal., Station G., 50 cents, silver. These amounts are supposed to be in payment of subscriptions to the "Home Mission Monthly" but they cannot be properly credited until we have the names of the senders, and directions regarding their disposition. Will all friends remitting money to the Society be careful to give full name and address, stating definitely for what object the remittance is made.

Why I Go to Church on a Rainy Sunday.

I attend church on rainy Sundays because—

1. God has blessed the Lord's Day and hallowed it, making no exception for hot or cold or stormy days.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hands fall through weakness, I shall have great reason to blame myself unless I sustain him by my prayers and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church; my example must influence others. If I stay away, why may not they?

7. On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowd of pleasure seekers I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays. I must not take a step in that direction.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to do that.

12. There is a special promise that where two or three meet together in God's name he will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.

16. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.

FRANCES R. HAVERGAL.

MISSIONARY DEPARTMENT.

Is the West Over Churched, or is the Need of Missionary Work Diminishing?

BY A. M. ALLYN, GENERAL MISSIONARY,
SPOKANE, WASH.

In considering these questions, I shall speak only of my own District, East Washington and North Idaho.

No doubt there are places where, if you count the number of church organizations without reference to their condition or to what they are doing, the religious needs of a the community will seem to be well supplied. In prosperous and rapidly growing towns, and especially in such as promise to become large cities, it is common for the different denominations having a constituency in the place to form organizations so as to keep their people in line and to be ready for aggressive work when the proper time comes. But as a rule not more than one or two of these organizations become active so as to expend money for years, and some of them never do. However, these various organizations are noted in the local papers and reported in the official records of the denominations as churches. It is this state of things that sometimes give rise to the thought that we have too many churches.

But while the above is true in some cases, in others towns of several hundred population often go without any church for several years.

At Cle-Elum, a town of nearly one thousand population, twelve or fifteen years old, I organized the first church ever constituted in the place about one year ago. At Republic, a prosperous mining town of about 3,000 population, our church organized four months ago is the only active church there. Every denomination doing work in this country can point to similar instances. In many places where two or four denominations have churches, each one will appoint a minister to devote half or one-fourth his time to that field, the ministers alternating so as to have preaching in one of the churches every Sunday. In this way, all the churches combined do the work of one church.

But let us get the religious supply of the whole field. East Washington and North Idaho embrace an area of 65,000 square miles with a population of about 275,000. Five great missionary denominations are doing work here; Methodist, Presbyterian, Baptist,

Congregationalist and Christian (Disciple). Several other denominations are represented in the larger towns and in some of the rural districts. Altogether these are doing a work about equal to one of the above missionary bodies, and so we will add one to the others, making the number six.

Churches or appointments reported in this district are as follows:

Methodist appointments (whether all are churches or not is not stated)	80
Presbyterians, churches.....	58
Baptists, churches.....	56
Congregationalist, churches	48
Christians, churches.....	25
All others, churches.....	50

Total number of churches reported in the district is 317.

But of these, several are inactive, have no pastors and seldom hold any services. The percentage of such varies from one-fifth to one-tenth. We will take the least and deduct one-tenth as inactive or defunct, leaving 286 active churches. Of these only one-half have or can have pastors for full time so as to do regular work. The rest can have pastors for only half time or less. This would give nearly the equivalent of 214 churches doing full work. Divide these among a population of 275,000, and we have 1,285 people for each church. If these churches were distributed at equal distances throughout the district, every church would have a field of 303½ square miles, and they would be about 18 miles apart. Surely this field and its people are not over supplied with church privileges.

IS THE NEED OF MISSIONARY AID DIMINISHING?

I have been on this field about eleven years. During those years, our population has increased about 77 per cent., and the increase of church members has been about the same, while the increase in the number of churches has not exceeded 28 per cent. Ten years ago, an appropriation of \$7,000 would have supplied every Baptist church in this district with a pastor for all or half time. Now an expenditure of \$7,500 enables only three-fourths of our churches to have pastors, and only one-half of these for full time. Then there were half a dozen places not occupied by us where hopeful Baptist churches might have been organized. Now there are more than twenty such places. At that time, \$7,000 would have met the needs of the field far more fully than \$10,000 would

now. The growth of our churches in strength and wealth does not begin to keep pace with the increase of our population and the multiplication of new towns.

And this condition of things must continue for years to come. The immigration into this region is not from the wealthy classes, and but a very small portion of it is Christian. In order therefore to maintain a healthful denominational growth, this convention field will require an annual increase of funds from the Home Mission Society for at least ten years to come, and probably much longer.

Some Reasons why the Home Mission Society Should Maintain and Enlarge its Missionary Work among the Indians.

BY J. S. MURROW, D.D.

1st. Jesus commands it. "Go ye into all the world." The Indians are a part of the world and there are many tribes of Indians in the United States where the Society has never done any Missionary work.

2d. Gratitude demands it. When those who held the great principle of liberty of conscience, so dear to Baptists, were persecuted in all parts of Europe, God gave them an asylum and a home among the Indians of North America who welcomed, helped and protected them very kindly. Roger Williams and the first Baptists in America were especially indebted to the Indians.

3d. Justice demands it. The wrongs the Indians have endured at the hands of the whites for two hundred years cry to heaven for reparation. The best reparation is the gospel of Christ. (See Luke 19:8.) The Indians willingly and unwillingly have ministered to the white people of America liberally of their carnal things, therefore, Christian whites should minister to the Indians in spiritual things.

4th. Business principle demands it. It has cost and is even now costing our Government immense sums of money to fight and feed the Indians. Christian Missionary work will subdue them at comparatively small cost, fit them for citizenship, and make them self-supporting. The taxes the Baptists of the United States have paid in one year for fighting and feeding the Indians, have probably been more than all the Society has ever expended for missionary work among them.

5th. The great success of missionary work among them in the past demands it. God has richly blessed the work of the Society

among the Indians. The field cultivated has been comparatively small, yet the fruitage has been large. The work must be maintained or the vineyard will be let to other husbandmen.

6th. The great Judgment Day demands it. The white people of America have great reason to dread the Indians at the Judgment bar of Almighty God.

I beg to call especial attention to the full-bloods among the five civilized tribes in Indian Territory. There are about forty thousand of them. They are greatly neglected civilly, socially and religiously. This is the cause of the recent uprising in the Creek Nation and the unrest in all the tribes. Not a white Baptist missionary has been appointed to work among them except myself. I am getting too old to do the work that is needed. There should be three men; one for the Cherokees, Delawares and other small tribes one for the Creeks and Seminoles and one for the Choctaws and Chickasaws.

French Missionary Conference.

Gardner, Mass.

Our conference of missionaries at Gardner was especially interesting and beneficial. About 90 baptisms were reported by the missionaries from their different fields. No report was more encouraging than that of Bro. Perron, who has had 19 baptisms the last year, all of them converts from Romanism. His report was particularly gratifying to me, for it comes from a field which, for quite a while, I had hard work to keep from being given up by the Convention.

A pleasant occurrence of this last quarter was a "golden wedding" of our Bro. Smith, so long a missionary of our Board. It may be interesting to some of the friends of our work to know that this Bro. "Pere Smith" as he has long been called, while doing a good work among his countrymen under the auspices of our Society on one of the smallest of salaries, hardly ever over \$600 a year, has brought up a large family of twelve children that, without an exception, do honor to our French Protestantism. Four of the daughters are well married to American husbands and six of the boys are in good business positions. One a confidential clerk and manager in a noted shirt manufactory; another foreman in a large cotton manufactory; another proprietor of a large jewelry store in Brockton, Mass. As an incident in our French Protestantism in New England, such a family is worthy of mention.

The French people, under the influence of

the gospel, are becoming an important and valuable element in our national life.

Yours truly, J. N. WILLIAMS.

Appeal from Jacksonville.

SPRINGFIELD, MASS., May 27, 1901.

DEAR BROTHER: You know of the fearful fire which swept over our city May third and I need not trouble you with details of same; but simply say that twenty-one churches, white and colored, six colleges, all the public buildings, most of the common school buildings, and the homes of fifteen thousand people were swept away in the great conflagration.

Bethel Baptist Church and its pastor lost all their earthly possessions, and the insurance on the church amounting to \$ 12,000, was simply enough to remove the debt upon the property. Three-fourths of all of our people lost everything they had in this world, and are not able to contribute anything in the way of supporting a pastor or rebuilding the church. If we rebuild, as we must, the church will have to depend very largely upon outside aid. If you could make an appeal for us in your most excellent paper, I am sure it would result in aid. My name does not appear on the relief committee because that is a political committee and is controlled by politicians. But I am helping and have done all in my power to relieve the sufferings of our citizens and members of our church.

Clothing, bedding, shoes, etc., are much needed by our own people. These things if sent to Mrs. M. M. Waldron, 621 Florida Ave., Jacksonville, Fla., will be distributed where they are most needed. Money for rebuilding the church may be sent to me or to Mr. H. G. Aird, cashier of State Bank of Florida in Jacksonville, Fla., designated "For Bethel Baptist Church."

I ought to say in closing that *The Florida Evangelist* lost everything together with books and records, and there was not a single dollar of insurance upon the plant or outfit. If it is possible, we will resume publication, but it will take some time to get material, etc., so as to begin work. I want to assure you of my very deep appreciation of any kind words that you may see fit to say of us in any issue of your most excellent paper.

I am here with the hope of interesting the Northern white Baptists in our church. Pray for us and remember that we will be thankful for whatever you and your constituents may be able to do for us in our affliction. I am,

Yours fraternally, J. MILTON WALDRON,
Pastor, Bethel Baptist Church, and Manager
The Florida Evangelist, Jacksonville, Fla.

Cuba—Santiago.

I spent eight days in Guantanamo with Bro. Carlisle, preaching there every night to good congregations. The last night I preached several persons applied for admission in the church; I expect soon five will be received as candidates. Bro. Moseley went with me, but he came before because he was sick and his presence was also necessary here.

In this quarter, I begin work in the historical place "El Caney" where there never had been any evangelical preaching. I distributed tracts, visited many houses, and in my second visit to the place I got a house lent where I preached, many hearing the word. In the next meeting, the house was crowded, and they all heard attentively the good news.

The work here in the town is also greatly encouraging.

T. BAROCIO.

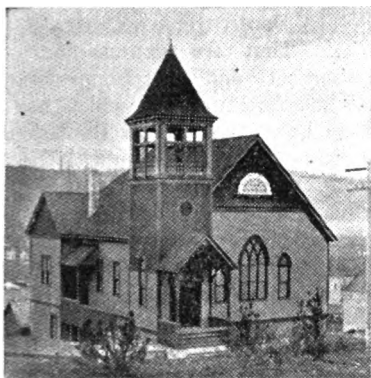
Rev. David A. Wilson.

This brother came to Guadalajara, Mexico, with his family March 8, 1887, at that time there being no Baptists in the place. He found the Congregationalists and Methodists on the ground, well organized and with good congregations. These two denominations have maintained an extra force of workers sufficient to run mission schools. Brother Wilson would not depreciate schools, hospitals and other secondary means, yet, single-handed, he applied himself to the simple preaching of the Word, house-to-house visiting and the circulating of Bibles and tracts, and God has abundantly blessed his labors. During the last month he has had an average attendance of seventy-three in Sunday school, and he leaves a church of sixty-four members who seem to be united and in good working condition. His is the largest evangelical congregation in the city, not counting the students in the day-schools of the other denominations.

Mr. and Mrs. Wilson are deeply pious, active and efficient; after a most valuable experience of fourteen years in Mexico, they have become so conversant with the Spanish language, the character and customs of the people, as greatly to increase their future usefulness. They are known, honored and loved by a wide circle of missionaries, native and foreign, who will watch, with interest, their future career. Brother Wilson has been transferred by the Home Mission Society to Cuba, and hopes to reach Puerto Principe by June the 10th. The prayers of many Christian friends will accompany him to his new field of labor.

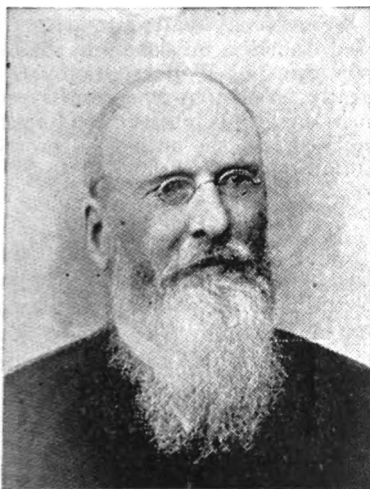
J. G. CHASTAIN.

GUADALAJARA, MEXICO, June 1st, 1901.



Washington—Seattle.

The Fremont Baptist Church of Seattle, Washington, was organized in 1892, with 19 charter members. For nine years the little company of faithful workers met first in one place and then in another, sometimes having a pastor, but oftener none, but always kept up a good live Sunday-school.



REV. J. CAIRNS.

When in April, 1899, the present pastor, J. Cairns, began his pastorate, the church numbered 28 members, with but very little of this world's goods. It was soon apparent to all that nothing could be accomplished in this rapidly growing part of the city without a house of worship, and to undertake such an enterprise with the means in the church seemed almost presumption. With faith, prayer and trust in God, the work was undertaken, and completed at a cost of over \$3,200, which is all provided, \$500 more invested in furniture, will equip the church with as comfortable a house as we have in the city.

The size is 44 by 62 feet, having a good baptistery, dressing rooms, etc. The house was dedicated March 24th, Rev. William E. Randall preaching a masterly sermon from Psalm 72:16, which richly prepared for the offering which was made, and in this department as well as in preaching, we had a great victory.

The afternoon service was participated in by Rev. L. J. Sawyer of the North Church, Rev. C. S. Ohrum of the Tabernacle Church, also by pastors of the Congregational and Methodist Churches, and Rev. A. H. Hause and James Edmonds of the Am. Bap. Pub. Society.

Evening session, Rev. L. S. Bowerman, Pastor of the First Church preached a most acceptable sermon, to a delighted audience.

During the day \$500 in cash and pledges, were taken to finish paying for the building. The last of the debt having been provided for, the pastor offered the dedication prayer.

We wish to acknowledge our indebtedness to the American Home Mission Society for the \$250 and also to our Pacific Coast officials of the Society, Dr. Wooddy and Gen'l Missionary Randall, for the kind words of encouragement and advice, also to the Baptist Churches of Seattle, Everett and some other places for substantial aid.

J. CAIRNS, *Pastor.*

A Timely Gift.

Letter conveying information as to the action of the Society voting \$400 to the Tacoma Swedish Church received. This is one of the most satisfactory gifts made to our churches. The church of seventy members has secured and paid for property costing \$4,000 within a period of fifteen months. After heroic giving, the church found itself short a little more than \$400. The timely gift of the Society made it possible to dedicate the property on February 17, free from debt.

It is my belief that the church will return the gift as a voluntary act within a couple of years. This being the first appropriation to our Swedish churches, the action of the Society is particularly valuable to our interests. The church will send a formal resolution of appreciation.

WM. E. RANDALL,

Inclosed find a cheque for \$19.00 from the First Baptist Church among the Kiowas. Out of their poverty, they give to Jesus to help the Home Mission Society in its great time of need.

HOWARD H. CLOUSE.

MOUNTAIN VIEW, Okla. Ter.

An Incident in Indian Missions.

One of the pupils of Indian University during last summer taught in one of the Cherokee Nation schools. It was in what is known as a full-blood settlement. Few of the people could talk English, and those who did could speak but little. She was invited to attend a prayer meeting with the family with whom she was boarding. On arriving at the school-house where the meeting was held, she found twenty-four Choc-taws assembled. Twenty-one out of the twenty-four took part in the meeting. At the time she thought it was quite a wonderful meeting on account of the tone of the prayers and the experiences of the people. On returning home she found that the wife who was unable to go, was kneeling beside the bed in prayer, with the Bible open before her. The incident interested her, and when she asked the husband about it, he said that it was customary for their people, when unable to go to the prayer meeting to spend the time at home praying for those who went.

Our Indian Christian people are not an ostentatious people. We hear but little of what they do, but when accidentally their habits are discovered, as in this case, they become doubly interesting to us.

J. H. S.

Oklahoma—Cheyenne.

Cheyenne is the county seat of Roger Mills County, Oklahoma, one of the frontier counties of the Territory. The town has about 350 inhabitants. Like all our frontier towns, it is new, small and wicked. The church is weak numerically, financially and actively. One of the hindrances to the progress of religion is the saloons. They are numerous and bold. We organized an association last September. We had eight churches. Will have four or five more to add at the next annual meeting. Much of the territory of our association is yet unexplored. We have a missionary at work all his time. A railroad is building across our county from east to west. Three more new towns will need our attention. None but those who have witnessed a western town "boom" can have an idea of the necessity of Christian vigilance and activity in such places. The world, the flesh and the devil all run wild at such times and places.

T. D. PENN,
Missionary Pastor.

Scandinavian Conference.

SOUTH DAKOTA.

Resolved, That we express our high appreciation of, and gratefulness for the effectual and faithful work which has been carried on by the American Baptist Home Mission Society in co-operation with the South Dakota Baptist Convention, among the Scandinavian people in our State.

Especially do we express our high esteem for the Society's representatives among us, Rev. T. M. Shanafelt and Rev. O. A. Williams, D.D., for their efficient lead and untiring energy in the interest of our people. We are thankful to God, that the Society has able to close the year with money in its treasury. We also pledge our churches to co-operate with the Society in its glorious work of which it is so well experienced in the motto of the Society: "North America for Christ."

A. P. PALM,

CHRISTIAN M. BOLVIG,

Secretaries of the Scandinavian Conference.

Danes and Norwegians.

WESTERN MICHIGAN.

Rev. L. J. Anderson, missionary to the Danes and Norwegians in Western Michigan, has been greatly cheered by the results on his field; since March 1st fourteen converts have been baptized, and the outlook is promising for a continued ingathering.

Italian Work.

NEW HAVEN, CONN.

On the first Sunday in June two young men, recently converted, were baptized by Rev. Marco Mazzuca. The service was of great interest and all the work of the mission is progressing satisfactorily. On Decoration Day the Italian Baptist Sunday-school, numbering seventy-two pupils, joined in the exercises with the Sunday-schools of all denominations. Our missionary is greatly encouraged.

Massachusetts—Salem.

We have succeeded during this quarter in placing nineteen New Testaments in the hands of good Roman Catholic families. There is hope for the conversion of many of them. Some have begun to come to the service and their desire is to know more about the gospel and the teachings of Jesus Christ. May God open their eyes to the light of His Word. I have been going here and there from house to house and I have found many families that have lost faith in the Church of Rome and are ready to listen to the gospel.

J. C. SMITH.

Educational Department.

Florida Baptist Academy.

While the fire did not reach our building, owing to the fact that we are located in one of the suburbs of the city, yet we, in common with hundreds of others, must sustain considerable loss. When it became known that our building had been spared and that our doors were open to refugees, hundreds found food and shelter under our roof. Having in some cases as many as nine in an ordinary living room our meager bedding supplies were soon exhausted. Those who could not get bedding or covering of any kind stretched themselves out on the bare floor, anywhere and everywhere, glad enough to find some place of shelter. For there were thousands during the first forty-eight hours after the fire, who found no place of shelter but wandered about till weary and exhausted from walking and hunger they sank down in the open fields.

We fed and sheltered seventy-five of the teachers and students of Edward Waters College, an institution under the auspices of the A. M. E. Church, located in this city which was totally destroyed by the fire.

The turning of our attention to the care of the distressed ones compelled us to practically close our school on the day that the fire broke out (Friday, May 4, nearly one month earlier than usual), involving a loss of four or five hundred dollars in board and tuition fees. For we had just laid in our groceries and supplies for students for the month costing over \$100. This we gave to the fire sufferers without charges of any kind. Now that the "Relief Committees" are well organized our burdens are greatly lessened. A few of the teachers of the above college are still with us. I might add that we have not received from any source as much as a penny in cash or a pound of bacon to assist in bearing the expenses of caring for the fire sufferers.

Taken all in all, we count ourselves greatly blessed of the Lord to be spared to help others. We are hopeful about our city and feel that a brighter day is dawning for the work.

N. W. COLLIER.

A Strong Word for Benedict.

MAY 13, 1901.

My Dear General Morgan:

Recently I visited Benedict College, at Columbia, S. C., and delivered the address to the graduating class.

I was deeply impressed by the high order of work done there. The essays of the graduates were equal to those written in our white colleges, and showed admirable training.

Dr. Osborn is doing a grand work at Benedict, a work whose results will be far-reaching and uplifting. He is a noble man.

But, my brother, Benedict needs more money, The demands of the day *imperatively require* it. They must have more room, better equipment.

I am writing entirely "on my own hook," and I alone am responsible.

A. P. MONTAGUE,
Pres. Furman University.

Greenville, S. C.

FORT EDWARD, N. Y., June 12, 1901.

Prof. John R. Wilson, of Benedict College (colored), Columbia, S. C., spoke in our church on Sunday morning, June 9th, as representative of the Home Mission Society. He is a cultivated gentleman, who presented the duty and necessity of higher education for his people with rare force and clearness. He should be heard in as many of our churches as possible. Christian obligation, patriotism and the advancement of our highest interests as a nation, alike call upon us to lift up the 10,000,000 Negroes who are with us to stay for good or ill.

IRVING C. FORTE,
Pastor.

Prof. J. R. Wilson of our school, Benedict College, S. C. spoke at the Washington Union Association last week and last Sunday evening for me; I want to let you and other pastors know the pleasure we have had in listening to his presentation of the subject of Negro education. He commends the work of the Home Mission Society as being himself a striking proof of its value and effectiveness.

WM. O. STEARNS.

Bishop College—Vote of Thanks.

The following resolution was offered by the writer on the 14th of May at the close of the 20th annual session of Bishop College, and was unanimously adopted by almost the entire school by a rising vote:—

Resolved, That a vote of thanks be tendered to the president and his noble faculty for the great work they have done during the three years of his administration. The school having advanced greatly in many respects as will be shown by comparing the catalogues. Our numbers have increased to 402, 34 more than have ever enrolled.

Resolved, Second, that our prayers, well

wishes and God's blessings attend him and his competent wife as they shall enter again the great missionary field of India. And that the same blessings attend Prof. Rice and Mrs. Chester who also do not expect to return.

Resolved, Further, that a copy of these resolutions be sent to the Home Mission Society of New York thanking them for sending to us President A. Loughridge, with the fervent prayer that God will direct you in securing another good man to fill the place made vacant by his untimely resignation.

J. W. BAILEY,
Pirtle, Tex.

Mr. Robert Williams of Waterloo, Iowa, has sent ten dollars to Bishop College which will be used in buying books for the library. One of the most promising indications in the work of the school is the constantly increasing use made of the library. Students take out books for general reading and on Saturday there is a call for Sunday reading. They consult books of reference in their literary work and are learning to gather and use facts in composition. Even the little children of the primary school are asking for books, and the library is able to supply them with reading suited to their age. All this shows growth of the reading habit and is a most healthful sign of progress. It emphasizes the need of more books and a larger scope of subjects. While the library has increased three-fold in the past two years, has had a room fitted up for its exclusive use and has been supplied with all the conveniences funds would allow, it is still small and insufficient for our needs. We are glad indeed when friends add to it as Mr. Williams has done.

BISHOP COLLEGE STUDENT.

Women's Societies.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

The reports received by the Woman's Baptist Home Mission Society of Michigan, month by month, from the various missionaries in whom the society is especially interested, are full of encouragement.

Without a note of complaint, although enduring many privations and difficulties, the story is always one of unflinching faith and hope, of sustaining strength given by the Heavenly Father and of sure and steady

advancement. From Mexico, with its almost torrid climate, Miss Bessie Richards writes of the work among the children in the kindergarten, of gaining their hearts and through them, the hearts of parents and grand parents. Of leading some of the people out from the darkness of Roman Catholicism; as it exists in that country, into the light which is the true light of the world. From the Kodiak orphanage, not far from the Arctic circle, the story is very similar. Children rescued from cruelty and death, saved physically and spiritually.

From Miss Dyer we hear of the work among the young colored people in the south, of the beautiful and useful Christian characters being developed among them.

Miss Melby's letters are very interesting as she tells of her work among the always bewildered and often homesick and heartsick immigrants coming into New York City.

How many weary hearts have been comforted by her ministrations, how many lives saved from the hands of the agents of the evil one, who seem to hover around the Barge office especially for their victims, time may never show. From the West the story is the same. Miss Bare of Oklahoma, writes of her work among the blanket Indians. It would seem that no other class of people become so intensely Christian as these erstwhile children of the forest. Surely they are object lessons to us of the power of the grace of God.

And now what of Michigan? A trip with Miss Cooper, our field secretary, or with any of our general or district missionaries, would reveal many places wholly destitute of religious privileges.

Especially is this true of Northern Michigan. The work, however, in this section, as well as among the large class of foreigners in every part of the State, is being forwarded as rapidly as possible.

Rev. L. J. Anderson, missionary to the Danes and Norwegians, is meeting with marked success. The *Christian Herald* of June 6th, 1901 speaks of him thus: "Bro. and Mrs. L. J. Anderson, missionaries to the Danes and Norwegians in the State, are being led "in triumph" surely. He reports baptisms nearly every month and his letters breathe a spirit of enthusiasm that is contagious."

This is but an example of the way the work is being carried on and of the zeal and success of the missionaries. Truly the morning light is breaking over America.

Mrs. O. A. BIRCH.

BOOK NOTICES.

THE RELIGIOUS USES OF THE IMAGINATION.
By Prof. E. H. Johnson. 227 pp. 12mo, cloth, gilt top. Silver, Burdett & Co., New York.

This is an exceedingly interesting discussion of the subject though not a little abstruse. We asked a University man what he thought of the book, and he replied that he did not understand some parts of it. We found the same difficulty. Perhaps a little more so. But this the author anticipates, when in his preface he says: "If the preliminary work takes us for a few minutes underground, where the light is dim it will hardly be for more than the first section." But really the "light is dim" for the "first part" of the volume. Dr. Johnson is a teacher of divinity students in that "noblest of sciences" the knowledge of God, his Word, his works and his ways. He is therefore a theologian. He is also an adept in ethics, in mental science and psychology with a touch of the mystic. Moreover the author is a poet, in temperament and spirit; a poet and therefore a seer; but feels "the shackles of meter and rhyme." Therefore his familiarity with the functions and powers of the imagination, so largely available in the poetic arts. But it is in the higher realm of *religious thought and truth*, the uses of the imagination are here discussed. To us it seems—if we may venture to say so—that he attributes the functions of nearly all the faculties of the mind to the imagination. Only that it is not *judicial*. It does not sit in judgment. It is left to the reason to pronounce decisions. But he speaks of a "reasonable imagination." It is also a critic; it leads to the discovery of truth, and prepares the way for the judgment to render its verdicts. But the chief field of its operations, as here discussed, is in connection with the great truths of the Christian system; God, man, sin and redemption. How it works and what its value. Many readers, if not critically careful, will understand him to confound the imagination with faith, in "seeing that which is invisible," and will infer it was by the *imagination*, rather than by *faith*, that we understand "the worlds were made." Did Paul really mean, "We walk by imagination, not by sight," as Prof. Johnson says he did, when he said, "We walk by faith, not by sight." But—read the book. It is a very acute study. Read, and be interested, and profited. E. T. H.

A CENTURY OF BAPTIST ACHIEVEMENT. Edited by A. H. Newman, D.D., LL.D. 8vo., 460 pp., cloth. Am. Bap. Pub. Society, Philadelphia.

This volume is composed of articles on the founding of the Baptists, their growth and what

they have accomplished in the various departments of their denominational work, during the past century. The matter is prepared by over forty different writers, to which the name of Prof. Newman is given as general editor, he having prepared the first article. Baptist history in all sections of North America. A great amount of information is here collected and held convenient for reference. The work is historical, but strictly speaking cannot be called history. It will however be found valuable for use, when hereafter some competent person shall be found to write a history of Baptists in the 19th century, using this and other material for the purpose.

THE TRAINING OF RACHEL HALLER. By a nameless author. Cloth, 448 pp., 12mo. Embossed cover. Am. Bap. Pub. Society, Philadelphia.

A well-told story of common life. One of the religious novels, with incidents enough and well enough constructed to produce and maintain the reader's interest to the end. The events are natural in their character and order, and the lessons they teach are lessons of virtue and kindness, adapted especially to interest and benefit the young. There is less of the "love story" element in it than in most current works of a similar class, for which it is to be much commended.

THE O'ERTURN O' BOTANY BAY. By Aletheia. 270 pp., 12mo. Fancy cloth. Illustrated. Am. Bap. Pub. Society. Philadelphia.

Under the garb of fiction, this exceedingly interesting volume details the devout labors of two pious students in the University of Glasgow, Scotland, in holding religious meetings in, and giving the gospel to some of the neglected portions of that city. It constantly reminds the reader of similar efforts of Henry Drummond in the City of Edinburgh. "Botany Bay" was one of the abandoned portions of Glasgow, which was quite "O'erturned," if not wholly reclaimed by their endeavors. It reminds us of the "Five Points," and the "Old Brewery" of the New York of forty-five years ago, penetrated and illuminated by the pious labors of Rev. Mr. Pease and his coadjutors of those days, the most of which is quite unknown to this generation, except as a "tale that is told."

WHEN SHE CAME TO HERSELF. By Allison Brooke. Fancy cloth. Illustrated. 12mo, 180 pp. Am. Bap. Pub. Society. Philadelphia.

This is another of the sentimental tales of fiction, representing real life, trials and triumphs, love and religion. But its purpose is good, and its lessons are salutary. A young girl possessing all the personal charms, brought up

in affluence, and though a Church member, passionately fond of dress, show and the gayeties of fashionable life, like so many other church members. By reverses, the family fortune was lost, and they reduced, if not to absolute poverty, yet to the sternest economy. Her day-dreams, and joy-visions of the future had to be abandoned, not without many struggles, but with a final victory for her better self. At length, she "came to herself," largely through the influence of a highly educated young physician of sensible and consistent piety, who in a sudden emergency had been called in to attend her mother, in a desperate illness. The reader will not be surprised to know that this daughter and the young doctor became fast friends and life-long friends in the most intimate and tender of social and domestic ties.

OLD FORT SCHUYLER. By Everett T. Tomlinson. Fancy cloth, 12mo, 296 pp. Illustrated. Griffith & Rowland, Philadelphia.

Mr. Tomlinson has become one of our most popular writers of historical tales. Especially for the young. He deals chiefly with early American history, and the incidents of war and peace in colonial days. The Mohawk Valley mainly furnishes the scenes for this story, and the capture of Fort Schuyler the chief point of consummation. The Revolutionary times, men, manners and trials are here, as in his other stories, vividly and faithfully set forth.

Home Mission Appointments.

- CALIFORNIA.**
 Rev. Peter Peterson, Danes, Gonzales.
 S. C. Keetch, Los Gatos.
- COLORADO.**
 Rev. J. E. Andrews, Bethel Church, Denver.
- ILLINOIS.**
 Rev. F. W. Gales, Fernwood Church, Chicago.
- INDIAN TERRITORY.**
 Rev. W. J. Pack, Tahlequah.
- MEXICO.**
 Rev. M. A. Villareal, Salinas.
- MICHIGAN.**
 Rev. J. G. Calder, 14th Avenue Church, Detroit.
- NEBRASKA.**
 Rev. J. P. Coffman, South of Platte River.
 M. L. Goff, North of Platte River.
 A. K. Myattway, Falls City.
- NEW YORK.**
 Rev. N. E. Johnson, Second Swede Church, Brooklyn.
- OKLAHOMA TERRITORY.**
 Rev. A. E. Lewis, Edmond.
 C. D. Spillman, Norman.
 L. T. Fisher, Kingfisher.
 T. A. Davis, Noble.
- PENNSYLVANIA.**
 Rev. Petrus Eljenholm, Swedes, Erie.
- VIRGINIA.**
 Rev. D. N. Vassar, General Missionary, Colored.
 P. S. Lewis, District Missionary, North, Colored.
 Wm. Cousins, District Missionary, East, Colored.
 R. G. Adams, District Missionary, West, Colored.
- WEST VIRGINIA.**
 Rev. A. S. Kelley, Glenville and vicinity
- GERMANS.**
 Rev. G. A. Schulte, Superintendent of Missions, U. S. A. and Canada.
 Wm. Argow, First Church, Toledo, Ohio.
 Christian Armbruster, Monte Vista, Colo.
 J. G. Baum, Williamsport and Winburne, Pa.
 Emil Berger, Pilgrim Church, Jersey City Heights, New Jersey.

- J. J. Berger, Montague, Mich.
 Christian Bischoff, Holland and Rushmore, Minn.
 August Buelter, District Missionary, Neb.
 Geo. Bornschlegel, District Missionary, So. Dakota.
 Fred'k Buermann, Mission of First Church, Cleveland, Ohio.
 Henry Dallman, George, Iowa.
 H. L. Diets, Bridgeport, Conn.
 Gustav Eichler, Portland, Oregon.
 Henri Gelan, Arnprior, Ont., Canada.
 Albert Graner, Stafford, Oregon.
 C. A. Gruhn, Jeannette, Pa.
 Abraham Hager, Edmonton, Alberta, Canad. .
 Emil Hanke, Beaver, Wis.
 Gottlieb Heide, District Missionary, Kansas.
 Fred'k Herrmann, Salem, Ore.
 J. C. Huber, Newark, N. J.
 Jacob Jordan, District Missionary, Iowa.
 Hermann Kaaz, First Church, St. Paul, Minn.
 John Kejr, Lorraine, Kans.
 C. E. Kliever, Tacoma, Wash.
 August Kludt, Mound City, So. Dakota.
 Fred'k Knorr, Hoboken, N. J.
 Philip Lance, Rochester, N. Y.
 Albert Linder, Joliet, Ill.
 G. R. Mayhack, Alpena, M ch.
 P. C. A. Menard, San Francisco, Cal.
 W. H. Mueller, Alma, Mo.
 Emil Muller, Antelope, North Dakota.
 Wm. Papenhausen, Union, N. J.
 John Riechert, District Missionary, North Dakota.
 J. H. Rexroth, Immanuel Church, New York, N. Y.
 W. A. Schoen, Killaloe, Ont., Canada.
 John Schuff, Topeka, Kans.
 Wilhelm Schuonke, Winnipeg, Man. Canada.
 Henry Sellhorn, Elgin, Ill.
 G. A. Sheets, Second Church, Pittsburg, Pa.
 Benjamin Schlipf, Holland, N. Y.
 Johann Schmidt, Buffalo, N. Y.
 C. F. Stoeckmann, Sheboygan, Wis.
 Carl Swyter, Buffalo Center, Iowa.
 Herman Thiel, Lyndoch, Ont., Canada.
 C. F. Tiemann, Allegheny, Pa.
 Christopher Tietge, Passaic, N. J.
 August Transchel, Hutechin, Minn.
 E. J. Ulmer, St. Louis, Mo.
 Louis Vogt, District Missionary, Ok. Ter.
 Charles Wachte, Anaheim, Cal.
 F. G. Welzer, Jamesburg, N. J.

DISTRICT SECRETARY.

Rev. Samuel McBride, New York and Northern New Jersey.

THE FOLLOWING TEACHERS WERE APPOINTED.

Virginia Union University, Richmond, Va.—President, M. MacVicar, L.L.D.; Vice-President, Geo. R. Hovey; Joseph E. Jones, D. D., David N. Vassar, D. D., Geo. M. P. King, D.D., Joshua B. Simpson, James R. L. Diggs, C. A. Lindemann, Jas. D. Coleman, Jno W. Carter, Industrial Superintendent, Margaret D. Reese, Harriet F. Holmes, Mrs. A. C. Little, Matron, Mrs. Reese, Assistant Matron, F. C. G. Bronson, Book-keeper, Richard Spain, Engineer.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
 —MATTHEW 28:19.

NAME.	FIELD.	NO. BAP
J. G. Baum,	Germans, Munson, Pa.,	5
John Friborg,	Swedes, Hartford, Conn.	7
C. G. Scott,	Swedes, Great Falls, Mont.	5
H. J. Powell,	Carlsbad, N. M.	8
G. L. Hale,	Blackwell, O. T.	6
Fred'k Palmborg,	District Missionary, Swedes, Minn.	6
A. E. Lundeen,	Swedes, New Haven, Conn.	9
J. P. Bruner,	Germans, Evansville, Ind.	9
D. D. Murray,	Caldwell and Middleton, Idaho,	5
G. A. Sheets,	Germans, Pittsburg, Pa.	5
J. J. Berger,	Germans, Montague, Mich.	15
Hermann Poppke,	Germans, Fairfax, S. Dakota,	6
M. L. Rickman,	Bozeman, Mont.,	14
W. A. Petzoldt,	Sheridan, Wyo.	5
W. E. Sawyer,	Silver City, N. M.	9
Herman Thiel,	Germans, Lyndoch, Ont., Canada,	8
Henri Gelan,	Germans, Arnprior, Ont., Canada,	6
W. G. Evans,	Ogden, Utah,	6
J. B. Thomas,	Tucson, Arizona,	9
J. E. Andrews,	Bethel Church, Denver, Colo.	22

Financial Statement for May, 1901

RECEIPTS.

Contributions for General Purposes,	\$8,433 80
Legacies, " " "	2,547 80
Contributions Specifically Designated,	10,709 30
" for Church Edifice Gift Fund,	686 36
	<hr/>
	\$22,377 56
" " Permanent Fund,	1,000 00
Legacies " Conditional Fund,	553 75
Subscriptions for HOME MISSION MONTHLY,	237 71
" " Bulletin,	38 55
Income Accounts for General Fund,	2,039 14
" " " Church Edifice Gift Fund,	416 10
" " " " " Loan Fund,	94 99
	<hr/>
	\$26,757 80

DISBURSEMENTS.

For General Purposes,	\$43,619 73
" Special " as Designated,	11,716 95
From Church Edifice Gift Fund,	7,246 16
	<hr/>
	\$62,582 84

Contributions and Legacies for May.

[Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund.]

MAINE, \$33.06.

Lewiston, A. L. Murch	1 00
Skowhegan, Bethany Ch	11 73
Rumford Falls Ch	8 83
Dexter Ch	5 26
Milo Ch	2 80
Hartland Ch	1 19
Guilford Ch	25
South Paris, First Ch	1 00
C. E. F. Sargentville, Almon J. Sargent (desig.)	1 00

NEW HAMPSHIRE, \$15.00.

Manchester, Swedish Ch.	5 00
Nashua, First Ch	10 00

VERMONT, \$3.00.

Groton, Rickers Mills, Mrs. A. B. Taft	3 00
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MASSACHUSETTS, \$1,763.14.

Boston, Clarendon St. Ch	75 45
Cambridge, Robert O. Fuller First Ch	150 00
Nantucket, Summer Ave. S. S.	250 00
Hyde Park, Rev. Thos. Crudington	3 00
Taunton, First S. S.	1 00
Fitchburg, First Ch	17 83
Brewster Ch	75 00
Gay Head, Rev. L. B. Pierson	2 93
South Framingham, Park St. Ch	2 50
	4 70

Jamaica Plain, Centre St. Ch.	14 20
Weston, First Ch	11 50
Westboro, First Ch	26 86
Salem, Mrs. A. F. Nolan	2 00
Chelsea, First Ch	300 00
Dorchester, Immanuel Ch.	5 00
S. S.	5 00
West Acton S. S.	16 72
Fall River, Temple Ch	50 00
Lynn, A. Friend	50
West Somerville Ch	62 63
Framingham, First S. S.	5 00
Colrain, Christian Hill B. Y. P. U.	1 50
Reading, Chas. F. Totten	1 00
North Tewksbury Ch	13 07
S. S.	10 00
C. E. F. Westboro, Mrs. Ellen M. B. Winch (desig.)	200 00
No. Tewksbury Ch	25 00

LEGACIES.

Cambridge, Estate of J. W. Cook	403 75
Southbridge, Estate of J. Edwards	27 00

RHODE ISLAND, \$191.27.

State Convention	75 00
Davisville, Quiddnesset Ch	64 27
C. E. F. Providence, M. E. T. Faunce (desig.)	20 00
Davisville, Quiddnesset Ch	10 00

LEGACIES

Providence, Estate of H. Jackson	22 00
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CONNECTICUT, \$82.68.

Bridgeport, First Ch	50
West Hartford, First Ch	10 00
East Morris, Miss R. N. Farnham	5 50

New Haven, Olivet Ch	25 43
Voluntown, Ch	4 00
Hartford, South Ch	24 00
Easton Ch	5 00
Middletown, First S. S.	8 25
	<hr/>
NEW YORK, \$12,353.92.	
New York City, Fifth Ave. Ch	831 34
C. B. Palmer	50 00
Ascension Ch	5 00
*John D. Rockefeller (desig.)	10,000 00
Chinese Mission	26 90
Mt. Morris Ch	30 00
Brooklyn, Emmanuel Ch	22 50
Bedford Heights Ch	15 00
Unadilla Ch	2 25
Mahopac Falls Ch	27 25
Big Flats Ch	10 75
S. S.	1 75
Tottenville, South Ch	5 26
Broadalbin Ch	15 50
Jamestown, First Ch	5 71
Whitehall Ch	7 46
Troy, Fifth Ave. Ch	75 61
Albany, First S. S.	7 75
Calvary Ch	50 00
Brookfield Ch	4 65
Binghamton, Main St. Ch	9 57
Caton Ch	3 45
West Portland Ch	22 10
Nunda, First Ch	4 00
Peru, Mary B. Kingsbury	2 50
Lows Corners Ch	2 00
Mannsville Ch	10 25
South West Oswego Ch	12 33
Bethany, First Ch	17 25
Castorland Ch	4 43
Buffalo, Fillmore Ave. Ch	9 25
Reid Memorial Ch	21 51
Georgetown, First Ch	8 25
First Y. P. S. C. E.	3 00
Springville Ch., per Mrs. Cordelia Richards	500 00

Lake Kouka Ch.....	28 95
Exeter Ch.....	1 40
Binghamton, Main St. Ch..	2 50
Parishville, First Ch.....	31 45
Ithaca, Tabernacle Ch.....	4 13
First Ch.....	24 79
Adams Centre, First Adams Ch.....	5 00
Meredith Ch.....	2 00
Y. P. S. C. E.....	2 00
Hamilton, First Ch.....	2 50
New Rochelle, Salem S. S..	12 42
Lowville Ch.....	28 83
S. S.....	3 78
Yonkers, Warburton Ave. Ch. (addl.).....	8 00
Gilbertsville, Hephzibah Mis- sion.....	15 00
Rushford, First Ch.....	8 02
Penn Yan, Barrington Ch..	4 75
Lebanon Springs Ch.....	6 60
Castile Ch.....	1 00
Clarence Ch.....	1 00
Burlington Flats Ch.....	11 25
Oneonta, First Ch.....	68 93
C. E. F. Gloversville First Ch.....	24 00
Brooklyn, First Ch., Pierre- pont St. (desig.).....	3 00

LEGACIES.

Buffalo, Estate of Eliza Ingles.....	986 05
NEW JERSEY, \$251.52.	
Jersey City, Parmlly Memo- rial S. S.....	20 00
Newark, South Ch.....	50 00
Fifth Ch.....	8 00
Clinton Ch.....	3 50
Millington Ch.....	34 22
Mount Bethel Ch.....	2 00
Haddonfield, C. E. S.....	11 43
Plainfield, Mary E. Holton.	12 00
Jacobstown Ch.....	27 50
Laurel Springs Ch.....	3 25
Mount Holly Ch.....	60 00
Marion S. S.....	2 50
Upper Freehold Ch.....	16 92

PENNSYLVANIA, \$980.20.

McKeesport, A Friend.....	25 00
Shenandoah Ch.....	15 00
S. S.....	3 09
Philadelphia, Tacony Ch.....	24 00
Roxborough, Jr. C. E. S	3 00
New Covenant Ch.....	4 75
Grace Temple Ch.....	99 08
New Tabernacle Ch.....	14 32
Gethsemane Ch.....	16 90
Second S. S.....	25 00
Oak Lane Ch.....	13 00
Lehigh Ave. Ch.....	6 72
Shenandoah, Calvary Ch.....	2 50
Lockport Ch.....	2 81
Dorrancton, Jr. C. E. S.....	10 00
Bristol Ch.....	4 10
Pittston, Luzerne Ave. Ch..	30 42
McKeesport, Fifth Ch.....	7 65
Wilksburg Ch.....	13 10
Eaglesmere Ch.....	1 60
La Porte Ch.....	1 25
Lower Merion Ch.....	57 53
S. S.....	78 19
Coatsville Ch.....	2 00
S. S.....	17 00
Butler Ch.....	4 70
East Smithfield Ch.....	7 00
Pittsburg, Fourth Ave. Ch..	205 01
Wiley Ave. Ch.....	5 00
Maple Ave. Ch.....	23 50
Transfer Ch.....	12 00
Pottsville Ch.....	2 00
Washington, First Ch.....	21 93
Slatington Ch.....	5 00
Vincent Ch.....	12 50
Norristown, Second Ch.....	21 97
Oxford Ch.....	2 18
Waynesburg Ch.....	31 25
Mansfield Ch.....	28 00
Bloomsburg Ch.....	34 65
Dawson Ch.....	6 00
Warren, Swedish Ch.....	3 00
C. E. F. Pittsburg, Fourth Ave. Ch.....	51 50

LEGACIES.

Hatboro, Estate of Lewis	
L. Walton.....	25 00

DELAWARE, \$88.00.

Wilmington, Delaware Ave. Ch.....	75 00
Bethany Ch.....	13 00

VIRGINIA, \$771.25.

Coll., per J. W. Kirby (desig)	687 25
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LEGACIES.

Petersburg, Estate of Maria Wiggin.....	84 00
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WEST VIRGINIA, \$118.02.

Morgantown, Prof. R. L. Morris.....	5 00
Barren Creek Ch.....	3 00
Crany Ch.....	1 30
Willow Island Ch.....	7 00
Clarksburg Ch.....	96 72

LOUISIANA, \$3.36.

New Orleans, Leland Stud- ents.....	3 36
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TEXAS, \$24.65.

Marshall, Bishop College S. S.....	10 00
Girls B. Y. P. U.....	12 15
Dallas, A. R. Griggs.....	2 50

OHIO, \$310.00.

Dayton, First S. S.....	35 00
C. E. F. Dayton, "Anony- mous" (desig.).....	50 00
Henry F. Colby (desig.)	25 00
F. P. Beaver (desig.)..	200 00

MICHIGAN, \$21.42.

Edmore, Dane-Norw. Ch..	3 70
C. E. F. Detroit, J. H. Irish	15 00
St. James Ch.....	2 72

INDIANA, \$566.07.

Beaver City Ch.....	5 71
Prairie Vine Ch.....	5 98
Salem Ch.....	1 60
West Point Ch.....	10 00
Pine Grove Ch.....	2 77
Prairie Creek, Second Ch..	4 00
Friendly Grove Ch.....	2 67
Mt. Moriah Ch.....	4 86
Mishawaka Ch.....	14 85
Mt. Zion Ch.....	2 25
Union Ch.....	1 60
Quincy Ch.....	1 80
Aikman's Creek Ch.....	1 50
New Hope Ch.....	1 48
Newtown B. Y. P. U.....	5 00
Indianapolis, In memory of Rev. Henry Day.....	500 00

ILLINOIS, \$840.44.

Honey Creek Ch.....	90
O'Fallon Ch.....	3 35
Smith Grove Ch.....	1 35
Palmyra Ch.....	2 60
Mrs. A. W. White.....	5 00
Pinckneyville Ch.....	2 70
Paradise Ch.....	1 50
Muncie Ch.....	2 00
Pittsfield Ch.....	8 05
Nilwood Ch.....	63
Vandalia Ch.....	5 00
Tolona S. S.....	5 00
Lakewood Ch.....	1 60
Evanston, Swede Ch.....	7 27
Normal Ch.....	36 50
Amboy Ch.....	14 00
Oak Park Ch.....	58 30
Savanna Ch.....	15 00
Atlanta Ch.....	12 30
Pontiac Ch. (desig.).....	20 35

Tonica Ch.....	4 50
Tremont Ch.....	8 15
El Paso Ch.....	52 75
Bradford Ch.....	4 32
Orion Ch.....	45 25
Chatsworth Ch.....	13 00
Maplewood Ch.....	5 00
Newark, Mrs. Seth Slesser..	15 00
Steubin Ch.....	3 00
Dixon Ch.....	40 00
Wheaton Ch.....	30 00
Deer Park Ch.....	2 00
Fairbury, B. Y. P. U.....	5 00
Harvey Ch.....	12 00
Chicago, A Friend.....	40 00
Salem Swede Ch.....	2 00
Grace Ch.....	3 50
Englewood Ch.....	91 67
Humboldt Park First Danish Ch.....	16 18
Humboldt Park First Danish S. S.....	6 50
Covenant Ch.....	63 10
La Salle Ave. Ch.....	47 00
Fourth Ch.....	69 02
Windsor Park, Mrs. Olds.....	5 00
Pilgrim Temple S. S.....	5 00
Oak Park Ch.....	42 00
C. E. F. Rock Island Swede Ch.....	5 00
Cordova Ch.....	50

WISCONSIN, \$1,035.29.

Stevens Point Ch.....	4 50
Mt. Hope Ch.....	1 25
Mt. Ada Ch.....	13 46
Bloomington Ch.....	4 95
Marinette, Swede Ch.....	4 13
Wycocena Ch.....	7 00

LEGACIES.

Hudson, Estate of Lydia F. Comstock.....	1,000 00
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MINNESOTA, \$121.98.

St. Paul, Woodlawn Park Ch	5 00
Park Rapids, First Ch.....	1 00
B. Y. P. U.....	3 00
Garden City, First Ch.....	5 00
Hastings, First Ch.....	5 65
Stillwater, First Ch.....	18 79
Kenvon, First Ch.....	2 80
Clark's Grove, Danish Ch..	20 00
Houston, Swede Ch.....	6 10
Deerwood, Swede Ch.....	1 00
C. E. F. Bird Island Ch.....	5 00
Loon Lake Ch.....	3 10
Money Creek Ch.....	7 00
New Auburn Ch.....	1 50
Worthington Ch.....	8 75
Lincoln, Swede Ch.....	4 00
Long Lake, Swede Ch.....	2 10
Mankato, Swede Ch.....	2 00
Spencer Brook, Swede Ch	1 03
Houston, Swede Ch.....	1 95
Tyler, Dan, Norw. Ch.....	3 00
St. Paul Ch.....	2 00
Winona Ch.....	2 21
Breeclyn Ch.....	10 00

IOWA, \$198.41.

New Hartford Ch.....	15 33
Forest Citv Swede Ch.....	7 63
McIntire Ch.....	4 35
Shellsburg Ch.....	2 00
Jesup Ch.....	4 25
Delaware Ch.....	4 15
Akron, Mrs. H. B. Evans (desig.).....	2 00
Sheffield, B. Y. P. U.....	50
Faete Grove B. Y. P. U.....	7 5
Sidney, B. Y. P. U.....	3 96
Dubuque Ch.....	17 85
S. S.....	12 15
Epworth Ch.....	5 25
Toledo Ch.....	7 80
Manchester Ch.....	18 00
Clinton Ch.....	13 75
LaMont Ch.....	12 63
Delta, John Chresman.....	1 00
Lyndale, Village Creek S. S.	1 50
Arthur, Swedish Ch.....	3 25

Riceville Ch..... 9 25
 Waterloo, Walnut St. Ch.. 51 06

INDIAN TERRITORY, \$2.00.

Choate, J. M. Foster..... 2 00

OKLAHOMA, \$31.85.

Perry, First Ch..... 10 50
 Koreb, J. M. Sester..... 2 25
 Stillwater Ch..... 8 60
 Guthrie, S. S. Jones..... 1 00
 Anadarko, First Caddo Ch.. 2 00
 Kingfisher, Robt. Hamilton 5 00
 Sulphur Ch..... 2 50

KANSAS, \$223.44.

Centralia Ch..... 1 34
 Oberlin Ch..... 7 75
 McPherson, Victory S. S. . 2 70
 Republic Ch..... 5 27
 S. S. 1 74
 B. Y. P. U. 1 15
 Lincoln Ch..... 2 10
 Clifton Ch..... 11 43
 S. S. 2 00
 Vichsburg Ch..... 3 31
 Oxford Ch..... 3 40
 Jamestown, Saron Ch..... 2 00
 Unkondale Ch..... 7 40
 Belleville Ch..... 20 00
 Willis Ch..... 1 25
 Stuart, Oak Creek Ch..... 6 25
 Liberty Ch..... 3 61
 S. S. 1 21
 Clyde Ch..... 3 00
 Almena Ch..... 35
 Jewell City Ch..... 10 00
 FOR STATE CONVENTION.
 State Convention..... 126 18

NEBRASKA \$75.40.

Plainview Ch..... 10 00
 S. S. 75
 Creighton Ch..... 10 62
 Amos Weaver..... 5 00
 Wisnar, Rev. J. M. White.. 5 00
 Stark, S. S. 5 00
 Omaha, Swedish Ch..... 9 87
 Tilden Ch..... 6 00
 S. S. 65
 Ponca Ch..... 90
 S. S. 2 30
 B. Y. P. U. 16
 Palestine Ch..... 19 15

SOUTH DAKOTA, \$43.95.

Rapid City, First Ch..... 3 75
 Huron, First Ch..... 12 25
 Orleans, Scand Ch..... 1 60
 Conde, Scand Ch..... 15 00
 Mitchell, First Ch..... 8 00
 First S. S. 3 25

MONTANA, \$20.00.

Kalispell, First Ch..... 20 00

COLORADO, \$49.76.

Fowler Ch..... 1 76
 Pueblo, Mesa Ch..... 20 00
 Greeley, O. H. Gallup..... 2 50
 Lamar, W. Cleveland..... 5 00

FOR STATE CONVENTION.

Fountain Ch..... 16 50
 L. M. Circle..... 4 00

NEW MEXICO, \$216.00.

Albuquerque, Coll. per Geo. H. Brewer..... 216 00

ARIZONA, \$40.00.

Tempe, Rev. R. A. Winds.. 5 00
 B. Y. P. U. 35 00

IDAHO, \$24.40.

FOR STATE CONVENTION OF NO. IDAHO.

Cambridge and Sullivan Chs 5 00
 Pocatello Ch..... 10 00
 Blackfoot Ch..... 9 40

CALIFORNIA, \$1,506.96.

Santa Ana S. S. 18 90
 Santa Barbara Ch..... 32 00
 Whittier Ch..... 13 38
 S. S. 1 53
 Monrovia S. S. 3 00
 Azusa S. S. 3 30
 Los Angeles, First Ch..... 19 75
 Long Beach, First Ch..... 50 61
 Exeter Ch..... 10 00
 Lindsey Ch..... 5 00
 Porterville Ch..... 5 00
 Oceanside, Jacob Libby... 500 00
 Alhambra, First Ch..... 5 00
 Philo Ch..... 4 00

FOR STATE CONVENTION OF NO. CALIFORNIA.

Stockton, Chs in First District 25 00
 Chs. in Second District. 25 00
 Chs. in Third District.. 25 00
 Oakland State Convention. 15 00
 Mountain View Meml. Ch.. 10 00
 Wheatland Ch..... 12 00
 Oak Park Ch..... 2 50
 Coll per E. R. Bennett... 273 49
 Convention 2 00
 Philo B. Y. P. U. 13 00
 Mrs. E. P. Vining..... 25 00
 Bethel S. S. 1 50
 Covelo S. S. 1 00

FOR STATE CONVENTION CALIFORNIA.

Pasadena, Coll. per C. T. Douglas..... 410 00
 State Convention..... 100 00

OREGON, \$42.97.

Medford, First Ch..... 15 02
 Ashland First Ch..... 1 00
 Eugene, First Ch..... 9 75
 Astoria, Swedish Ch..... 1 55
 McMinnville, First Ch..... 15 55

WASHINGTON, \$51.71.

Seattle, North Ch..... 4 45
 Vancouver, First Ch..... 10 85
 First S. S. 4 90
 Shelton, First Ch..... 10 00
 First S. S. 1 50
 La Conner, Mr. and Mrs. F. L. Bailey..... 10 00
 Chehalis Ch..... 5 00
 Y. P. S. 5 00

ALASKA, \$15.95.

Wood Lake Ch..... 15 85

CANADA, \$20.00.

Kingston, Mrs. S. M. McMaster..... 20 00

MEXICO, \$7.49.

Puebla Ch..... 4 49
 Salinas Hidalgo Ch..... 3 00

WOMEN'S B. H. M. SOCIETY OF ILLINOIS, \$135.00.

Total \$22,377 56
 HOME MISSION MONTHLY.. 237 71
 BULLETIN 88 55

PERMANENT TRUST FUND.

New York City, Edgar L. Marston, per Fifth Ave. Ch..... \$1,000 00

DONATIONS RECEIVED AT INSTITUTIONS.

For Bible and Normal Institute, Tenn.:

TENNESSEE.

Memphis, Primary Concert of Howe Institute 18 00
 Literary Concert, Howe Institute 17 10
 Special Sermon..... 7 40
 Graduating Exercises... 40 00
 First Ch..... 10 05
 R. B. Church..... 50 00

For Roger Williams University, Tenn.:

MASSACHUSETTS.

West Dedham, First Ch.... 15 00

NEW YORK.

Potsdam, W. F. White 10 00
 Owego, First Ch 5 73
 First S. S. 10 00
 C. R. Dean 50 00
 Binghamton, Y. P. S. C. E. of First Ch..... 3 25

PENNSYLVANIA.

Reading, Whatsoever League 10 00

DISTRICT OF COLUMBIA.

Washington, Miss B. L. Pettigrew 10 00

For Virginia Union University, Va.:

MASSACHUSETTS.

Needham, First S. S. 25 00
 West Acton S. S. 25 00
 Amesbury, Market St. S. S. 50 00

NEW YORK.

New York City, 16th Ch. S. S. 25 00

[DISTRICT OF COLUMBIA.]

Washington, Zion Ch..... 50 00

For Spelman Seminary, Ga.:

MASSACHUSETTS.

Lawrence, Second B. Y. P. U 5 00

RHODE ISLAND;

East Providence, First Ch. & Woms. Soc..... 23 00

PENNSYLVANIA.

New Britain, W. B. Missionary Soc..... 8 00
 North East, The Independent Soc. of Baptists.. 4 00
 Atlanta, A Friend..... 3 00
 Miss E. O. Worden.... 1 50
 Miss Laura Zollers... 3 75

For Atlanta Baptist College, Ga.:

MASSACHUSETTS.

Worcester, Lincoln Square S. S. 50 00

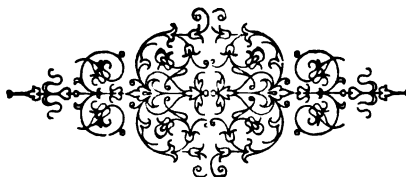
NEW YORK.

Brooklyn, Washington Ave. S. S. 20 00

GEORGIA.

Atlanta, Teachers of Atlanta Baptist College..... 10 00

Miss C. E. Bemus.....	10 00	Barnwell, New Home Bapt. Ch.....	1 50	Halsellville, Ella Lyles....	25
Alumni Association of Atlanta Bapt. College	24 45	Batesburg, Ridge Branch Ch Pleasant Hill Ch Branchville, Sandy Run Bapt. Ch.....	2 02 6 39	Nettie McLurkin.....	40
ALABAMA.					
Tuskegee, Rev. James H. Gadson.....	1 00	Belton, Mt. Zion Ch.....	1 45	St. Marion Ch.....	6 30
MICHIGAN.					
Grand Rapids, Fountain St. Ch.....	25 00	Bennettsville, Baptist Ch.. Bowman, Mt. Zion Ch.... Boykin, Ellen Steadford.. Buckhead, Florence Miller.. Camden, Mt. Moriah Baptist Ch.....	2 10 2 00 32 6 00 12 00	Helena, Mt. Zion Ch..... Higgins, Mt. Moriah Ch..... Hilton Head, Hilton Head Ch Jaclim, Maurice Young..... Nannie D. L. Garrett.. Johnston, Ida Wilson..... Kitching's Mills, A. L. Martin Krutts Mills, Ebenezer Ch.. Effingham S. S.....	25 25 2 00 1 00 1 45 1 00 25 5 00 50
OHIO					
Dayton, E. B. Solomon Esq. For Jackson College, Miss.	100 00	Cashville, Henry Pedlin... Chalkville, Tillie Woods.. Cleora, China Grove Ch.... Cheraw, Miss Della James.. Pee Dee Baptist Ch.... Clinton, Hebron Ch..... Collatta, Minnie Byrd..... Lillie Davis..... From A Friend.....	3 50 31 5 00 1 00 25 20	Lakeville, Pleasant Grove Ch Leesville, Rhody Little (coll.) Longtown, Rachel L. Kibler.. Mamie E. Harrison..... Laura Rogers..... St. John and Cedar Ch Brick Ch..... Lucius, Eddie Barnes.....	2 00 71 30 25 25 1 00
MASSACHUSETTS.					
Boston, W. H. Murah..... Edgartown Ch..... Cottage City Ch..... Newton Centre, Miss Elizabeth Stanley.....	10 00 6 00 3 60 3 00	Columbia, Nazareth Bapt. Ch C. H. Vann..... Collection taken at Scand Calvary Ch—Benedict Literary Societies.....	1 00 3 85 1 00	Oldtown, Silver St. Ch..... Payne, Young Mt. Zion Ch Piedmont, St. Matthew's S.S. Phillebrand, Thankful Bapt. Ch.....	25 25 1 00 25
CONNECTICUT.					
Moosup, Mrs. Edw. Milner..	10 00	Collection taken at Prize Contest... Collected by Prof. Wilson Ladies' Miss. Soc., First Baptist Ch.....	7 10 7 10 11 83	St. Goodwill Ass'n... Port Royal, Paris Island Ass'n Prosperity, Brady Summers Rehoboth, Mt. Moriah Ch.. Renno, Friendship Ch.... Ridge Spring, Ebenezer Union.....	5 00 2 50 25 2 00 25 8 00
RHODE ISLAND.					
Providence, Mrs. Frances Horton..... Providence, O. O. Zillson.. Bristol S. S.....	5 00 7 50 3 50	Rev. C. C. Pitts..... Miss M. V. Ashton... Upper Wateree Ass'n.. Coosawatchie, Second Bapt. Ch.....	1 00 8 00 10 00 7 00	Rosa B. Green..... Rion, Black Jack Bapt. Ch.. Robbins, Mrs. Mattie Keel.. Mrs. Nancy Lockhart.. Park Ch..... St. Luke's Ch.....	19 50 25 25 1 31 5 75
MISSISSIPPI					
Stevens Creek, Spring Hill S. S.....	1 35	Estell, First Ch..... Ellentown, Friendship Ch.. Union Branch Ch.... Four Miles Ch.....	1 00 1 00 2 10 2 10	Rockton, W. A. Stevenson . Rock Hill, Nazareth Ch... Mt. Prospect Ch..... Salkehatchie, Mt. Nebo Ch. Sallee, Zular Lewis.....	50 2 50 5 00 2 00 45
MASSACHUSETTS.					
Boston, Mrs. M. C. Reynolds	2 50	English, Laura J. Charers.. English Mill, Davner Pond Ch.....	1 50 16 21	Salter's Depot, Phillis Brown Sautuck, Bethesda Ch.... Saunter, Lower Wateree Union..... St. Matthew's, Pilgrim Rest S. S.....	20 36 3 00 2 00 5 00
PENNSYLVANIA.					
Philadelphia, Mrs. Wm. Scott Greenville Woman's Society Beaver Falls Woman's Soc. No. Sewickly, Mrs. W. H. Gardner..... Mrs. E. H. Jackson... Sharpsville, Mrs. G. D. Devitt	12 00 5 60 5 00 5 00 2 00 3 00	Epworth, Mt. Zion Bapt. Ch Fairfax, St. Luke's Ch.... Fairmount, Cornelia Jones.. Andrew Robinson..... Franklin, Liberty Spring Ch. Feasterville, Hope Station Ch St. Vaughnsville Ass'n.. Friendship, Baptist Ch.... Frogmore, Scottsville Ch.. Orangeburg Ass'n.....	1 50 50 30 41 1 70 4 00 8 00 7 88 75 10 00	W. M. Anderson..... Springfield, St. Maria Ch.. Trial, Unity Bapt. Ch.... Toney Creek, J. L. Jones... Tumbling Shoals, New Prospect Ch..... Vances, Springfield Ch.... Vaughnsville, Bennie More Bluford.....	1 25 20 2 00 2 00 56 40
VIRGINIA.					
Richmond, South Side Ass'n	5 00	Mt. Olive Ch..... Grassypod, Preston Ross.. Greenville, New Salem Bapt. Ch.....	1 50 15 4 50	Wares, Nancy Hamilton... Emma Perkins..... Carrie Williams..... From A Friend..... James Davis.....	1 25 13 15
MISSOURI.					
St. Louis, A Friend..... For Benedict College, S. Cal.:	25	Friendship Bapt. Ch.... Mountain Green Ch.... Mt. Zion Ch..... Sullivan Meekins.....	4 02 4 00 17 10 25	Williamston, Jacob Henderson Woodward, Ida Woodward..	50 28
SOUTH CAROLINA.					
Allendale, St. Mark's Ch.. Anderson, Union of Nazarine Ass'n..... Sweet Creek S. S..... Rev. E. V. Gasaway... Appleton, Galilean Ch.... Macune Branch Ch.... Aiken, Miss Hunsicker....	1 00 1 00 35 5 00 50 50 1 50	Greenwood, Fannie Cain... Gibbs, Wyatt Chapel S. S.. Goncher, Julia Wilkens... Hagood, Rafton Creek Ch..	1 00 1 15 1 25 70 3 27		



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* * EDITORIAL. * *

Rev. Alexander Turnbull, Assistant Corresponding Secretary of the American Baptist Home Mission Society, after a continuous service of more than eight years is now taking a much appreciated vacation in the home of his ancestors, Scotland. The best wishes of all his associates in the office go with him. He expects to return about the first of September.



We especially commend to our readers the article of Prof. Kelly Miller on the Higher Education of the Negroes. We have seldom listened to a paper with more satisfaction than to this, when we heard it at the dedication of the new buildings of Virginia Union University at Richmond.



If you have made your will and have omitted the cause of Home Missions, why not attach to it this

COVICIL: I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year 1832, for the general purposes of the Society, the sum of \$.....



F. H. KERFOOT, D.D.

The sympathy of the American Baptist Home Mission Society is extended to the Home Mission Board of the Southern Baptist Convention in its great loss in the death of its Corresponding Secretary, who passed away after a comparatively brief illness on June 22d at his home in Atlanta, Ga., in the fifty-fourth year of his age. He was highly esteemed not only by his brethren in the South, but by many also in the North

who knew him in connection with his pastorate at the Strong Place Baptist Church, in Brooklyn, for several years from 1883. The short service of about two years that he was permitted to render as Corresponding Secretary was crowded with earnest endeavor to arouse Southern Baptists to a deeper sense of their obligations to consecrate their resources more largely to the work which he represented, as well as to other enterprises in which they are engaged.



JAMES M. WHITEHEAD.

In the ninety-second year of his age at the residence of his son in Washington, D. C., Mr. James M. Whitehead entered into rest Sunday morning, July 14th. He was born in Metuchen, N. J., in 1810, and entered the service of the Home Mission Society in 1845 as bookkeeper, in 1869 becoming Assistant Treasurer (Ebenezer Cauldwell, Esq., being Treasurer), holding this position until his retirement in 1886 after a service of about forty-one years, in the seventy-sixth year of his age. His diligence, his unremitting application to the duties of his position, his integrity and fidelity, his excellent memory about the Society's affairs, and his earnest Christian spirit made him through all this long period a most valuable servant of the Society. In view of his long and faithful service, the Society regarded him as entitled to its kind consideration until his death. He was a member of the Baptist Church of the Epiphany, was deeply interested in our denominational enterprises and had an extensive acquaintance with men prominent in denominational affairs. His

cheerfulness and conscientiousness and hearty devotion to his work are well remembered by those associated with him. Until almost the last he enjoyed the use of his faculties and received the care of his devoted son.



Representatives of the Home Mission Society will go with the rush of settlers into the Kiowa and Comanche Reservations on the first day of the opening, and will arrange for preaching services at the principal towns the following Sunday. Let nobody say that Baptists are laggard and the last to occupy new territory. The missionaries of the cross should and will be there as soon as the emissaries of evil. Look for reports from some of these pioneers, in the next Monthly.



A CENTURY OF RELIGIOUS PROGRESS.

By the union of four denominations, Baptist, Congregational, Methodist and Presbyterian, the religious development of America will be presented on four successive days at the Pan-American Exposition, beginning August 6th, each denomination having one day in which to present the history and present condition of its work.

Tuesday, August 6th, will be designated as Baptist Day, with addresses in the morning on the work among the colored people of the South, by President A. C. Osborn, D.D., President George Sale and Mrs. William Scott. In the evening there will be addresses on the work among the Indians and Mexicans by Prof. R. A. Schwegler and Rev. W. H. Sloan; and an address on Home Missions and National Stability by Gen. T. J. Morgan, Corresponding Secretary of the Baptist Home Mission Society, followed by an open parliament and general discussion.

Wednesday will be Congregational Day. In the morning the work of the Congregational Home Missionary Society will be presented by Rev. Franklin

S. Hatch, D.D., Rev. C. W. Shelton, Rev. G. W. Puddefoot, and Miss M. Dean Moffatt. In the evening the work of the American Missionary Association will be presented by Prof. Hoyt, President J. G. Merrill, D.D., C. J. Ryder, D.D., Secretary of the A. M. A., and Miss Jennie L. Blowers.

Thursday is the day when the Methodist Episcopal people will present their work. In the morning by addresses by Rev. S. L. Baldwin, D.D., Recording Secretary of the Board of Domestic Missions, and Rev. J. T. Gracey, D.D. In the evening by an address on Thirty Years Among the Mountains, by Rev. T. C. Iliff, D.D.

Friday is Presbyterian Day, when in the morning the Rev. John Dixon, D.D. will speak on Evangelization in the West, and the Rev. J. Milton Greene, D.D., on Our New Possessions. At the evening session there will be an address on the New York Indians by the Rev. M. F. Trippe, and addresses on A Century of Honor, by Rev. Charles L. Thompson, D.D., Secretary of the Board of Home Missions; and Presbyterian Work Among the Freedmen, by Rev. E. P. Cowan, D.D., Secretary of the Freedmen's Board.

Appropriate music will be given in connection with all of these meetings and it is hoped that each of the denominations in Buffalo will observe its day as denominational day at the Exposition.



At the late commencement of Shaw University, by authority of the Board of Trustees, the honorary degree of LL.D., was conferred upon Booker T. Washington of Tuskegee, Ala., once a student at Wayland, and upon Hon. Judson W. Lyons, Registrar of the Treasury, Washington, D. C., who received his education at Atlanta Baptist College.



After the dedicatory sermon had been preached at the Second Baptist Church in Portland, Oregon, June 30th

the statement was made to the large congregation present that five hundred dollars was needed to pay for a pipe organ, which had been placed in the church by one of the members and which was valued at one thousand dollars: the sum asked for was raised in a very brief period, and the audience seemed to take great delight in responding to the call. The writer of this enjoyed very much the privilege of participating in the dedicatory exercises, and expresses the hope and belief that the church has entered upon a new era of prosperity and usefulness. It occupies a very advantageous position in East Portland, which apparently is destined to be an increasingly important residential section.



Rev. Dr. Alexander Blackburn, pastor of the First Baptist Church in Portland, Oregon, is doing an excellent work for his people, the city, and the Baptist cause on the Coast.



A recent visit to the City of Duluth by the Corresponding Secretary was greatly enjoyed. With a population of over fifty thousand, with three great lines of railroad and the unlimited facilities of lake transportation, Duluth and its twin sister city, West Superior, already ranks as a place of commercial importance and has undoubtedly a great future. Our Baptist churches in both cities are ably manned, and the brethren are full of hope. The Second Baptist Church at great personal sacrifice of its members, is planning to build a new house of worship which is very greatly needed. The time is not far distant when the First Church ought to have a house of worship adequate to its needs and adapted to its surroundings.



If the statement be true, as published in the telegraphic despatches of the daily papers, that recently a Negro

was lynched in the State of Louisiana for the crime of "stealing a bottle of pop," and for no other cause, it would seem to indicate that the mania for murdering Negroes has reached a very acute stage, from which, one would hope, that there would be a speedy reaction. Surely no one can be found so hopelessly be-savaged as to justify or palliate an act like this! While we profoundly sympathize with the Negroes and lament beyond power of expression their sufferings, and while we detest and bemoan the barbarism of lynching, it is worth remembering that the real sufferers are not the Negroes as a race who furnish the victims, but the white people who furnish the murderers. Lynching re-acts inevitably and remorselessly upon its perpetrators and degrades them far below those whom they persecute.



Samuel McBride, D.D., has accepted the appointment of District Secretary for New York and Northern New Jersey, and will enter at once upon the discharge of his new and important duties. He seems singularly well equipped for his work and we most earnestly commend him to all the churches and friends of home missions in the District.



We regret to say that the income of the Home Mission Society, from all sources, for the first three months of the current year fall about \$12,000 below the receipts for the same period last year. The amount received from legacies is \$7,000 less than last year, while the contributions from churches, Sunday-schools and individuals fall more than \$4,000 below the contributions of last year. It is evident that we shall need every dollar that can be secured if the work for the coming year is to be prosecuted efficiently on the scale on which it has been projected,



GRADUATING CLASS, INDIAN UNIVERSITY, BACONE, I. T., 1901.

"What Knowledge Is of Most Worth to the Negro at the Present Time."

BY KELLY MILLER,

Professor of Mathematics, Howard University.

To be able to treat wisely the educational needs of any particular class implies a wide knowledge of pedagogical principles. A good definition first identifies the object to be defined with the class to which it belongs before pointing out its distinguishing characteristics. The Negro is a man, and is responsive to all that appertains to humanity. Knowledge and virtue have no ethnic quality. The multiplication table and the Ten Commandments do not accommodate themselves to racial peculiarities. The mind of the Negro is very much like that of the white man in its faculties, powers and susceptibilities, and conforms to the same formative influences and laws of growth. That knowledge is of most worth to any people which is best adapted to the existing state of their needs.

TO MAKE A LIVING AND TO MAKE A LIFE.

The dual function of education is to enable the recipient to make a living and to make a life. Its sphere is not confined to the hard utilitarian necessities of existence, but embraces also the higher needs of our nature. The Negro stands sorely in need of industrial knowledge and higher culture. Ninety-nine per cent. of the race must engage in some form of manual labor for all time which we have the data to calculate. In all of his industrial apprenticeship, he has not learned the nice adaptation of means to end and of effort to task. Although a larger per cent. of Negroes are engaged in gainful pursuits than of any other element of our population, this labor falls far short of the degree of skill and efficiency demanded by the industrial rivalry of the age. How can this crude, slovenly, wasteful labor be made intelligent and economic, and edifying instead of degrading to him who performs it, is the great question of industrial education. This is the demand of the masses, the urgent need of the ninety-and-nine. But while providing for the lowest common multiple, let us not overlook the highest common factor. I keep within hailing distance of him who runs fastest in the direction of industrial training, without abating one whit my zeal for the higher education. Although these subjects are usually approached in the

spirit of controversy, to my mind there is not the slightest conflict of interest. They operate as co-efficient and exponent, each giving value and power to the expression to which they are attached. The controversialists are unfortunate in their one-sided advocacy: they lack binocular vision.

As others will doubtless deal more fully with the industrial phase of the question, I must limit myself, on this occasion, to the claims of the higher education of the Negro upon private philanthropy. The philanthropist is supremely indifferent as to whether an individual should study Kant or quaternions, except in so far as his mental cultivation re-acts upon the communal welfare. Is the higher education of the capable few of sufficient advantage to the race at large to justify its continuance by a wise and discriminating philanthropy as a fixed policy?

A SUCCESSFUL EXPERIMENT.

The higher education of the colored race was undertaken largely for experimental and speculative reasons. It was affirmed with dogmatic reiteration that the Negro was incapable of mastering the rudiments of knowledge, to say nothing of the higher reaches of European learning. When the missionaries from the North discovered that the race possessed the ordinary faculties of the human species, their enthusiasm knew no bound. Universities were established for a people who, up to that time, had not learned the use of letters. The educated Negro was exhibited as a spectacular curiosity, and regarded with wonderment as a trained animal in a museum. A whole race was expected to leap, at one bound, the gulf which separates crudeness from culture, corruption from character, and savagery from civilization. From a purely intellectual standpoint the experiment proved successful. The Negro has shown beyond a doubt that he possesses the requisite acquisitive ability to master the curricula which had been set for the choice youth of the Aryan race. Indeed, no competent authority has yet pointed out where the two differ in any characteristic feature. Those who are still doubtful as to the Negro's intellectual ability show themselves to be objects of pity because of their incapacity to grasp the truth. We cannot over-estimate the value of this experiment. Up to this time, every authority upon the question had based his theory upon the inferiority of the Negro. All manner of proscription and cruel treatment were justified on this ground.

* Delivered at the dedication of the new buildings of Virginia Union University, Richmond.

The Negro has had to prove his claim to humanity at every point. It was argued that civilization was a physical and not a psychical process, and that the black man was externally excluded therefrom as a part of the cosmic order of things. His facial index, cephalic configuration and pigmentation of the cuticle placed the possibility of his civilization beyond dispute. But if the mind is the measure of the man, then the Negro has proven his claim to the privileges and prerogatives of his kind. Philanthropy has received its highest reward in vindicating the manhood of a race.

AN UNDEVELOPED RACE.

Although it is generally conceded that the Negro has acquisitive ability, it is now contended that he lacks the assimilative power to turn it to practical account. No sooner is one theoretical stronghold taken by the onward march of the Negro than the enemy withdraws to another range of speculative intrenchments. We are now hearing the cry of the inferiority of race rung with as much aggressiveness and hostile intent as in the days when the justification of slavery was made to rest upon it.

The question of the relative capacity of the races is one of speculative rather than of practical import. Their planes of development and social status are so far asunder that there is no just basis of comparison. A subject race which is suppressed below the surface of privilege and opportunity may not be expected to produce names rivaling those presented by the race or nation who, for the time being, possesses the kingdom, the power and the glory. The Greeks were, by general consent, the most intellectual people that ever lived. And yet the race which, in the days of its power, produced Homer and Plato and Phidias, so far degenerated under the loss of national prestige, that, to use the language of Macaulay, "her people have become timid slaves and her language a barbarous jargon." Could there possibly arise a Shakespeare among savages, or a Bacon among Bushmen? The Negro is frequently upbraided because his race has not contributed illustrious names to the galaxy of the world's greatness. When, a hundred years ago, the charge was made that "America had not yet produced one good poet, one able mathematician, one man of genius in a single art or science," the illustrious Thomas Jefferson entered an eloquent extenuating plea: "When we shall have existed as a nation as long as the Greeks did before they produced Homer, the Romans a

Virgil, the French Racine, the English a Shakspeare and Milton, should this reproach be still true we will inquire from what unfriendly cause it has proceeded." The Negro can shield himself from the reproach of his critics under the plea of Jefferson. But the race is not without intellectual exuberance. His intellectual faculties have not been wholly smothered, even by the repression to which he has been subjected. The literary taste of Phyllis Wheatley, the scientific acumen of Benjamin Banneker, the persuasive speech of Frederick Douglass, the poetic talent of Paul Lawrence Dunbar compare favorably with those of their contemporaries in the same field of effort. There are four hundred patents in the U. S. Patent Office devised by the Negro's inventive talent. Fourteen hundred books and pamphlets have been written by members of the race. These publications may be, for the most part, commonplace or indifferent, possessing little literary or scholarly merit, but a people which has the ambition to make poor books will soon gain the ability to write good ones. These things may seem insignificant and mean when compared with the colossal products of Aryan genius, but they show that the Negro, even in a state of repression, is responsive to the higher influence of thought and culture. Any movement looking to the curtailment of his opportunities in this direction would have a blighting effect upon the general progress of the race.

PASSING ON THE TORCH.

The Negro is to be grafted upon the tree of civilization. In order that the graft may take well it should be set upon the most vigorous and healthy limb of the tree. He stands upon the stormy banks of civilization and casts a wistful eye to the fairer land beyond. The choice youth of the race should receive and assimilate the principles of culture and hand them down to the masses below. This is the only gateway through which a backward people can enter into civilization. Herein lies the history of culture. The select minds of the backward race first receive the new cult and adapt it to the peculiar needs of their own people. The Hebrews received their impulse for secular culture through Moses, who was "learned in all the wisdom of the Egyptians." Did not the wise men of Greece receive their light from the Orient? The Roman youth of ambition completed their education at Athens. The noblemen of Northern Europe sent their sons to the southern peninsulas in

quest of larger learning; and even up to the present time, American youth repair to the European universities for a fuller knowledge of the culture of the Old World. Japan is now looming up as the most progressive of the non-Aryan races. This wonderful progress is due, in large measure, to their wise plan of procedure. They send their picked youth to the great centres of western learning, but before this culture is applied to their own needs it is first sifted through the sieve of their native comprehension.

CIVILIZATION NOT NECESSARILY CONTAGIOUS.

That mere contact with a superior development cannot of itself unfold the best possibilities of a backward people is a proposition which, I think, no student of social phenomena will be inclined to doubt. For four hundred years the Europeans have been brought in contact with feebler races in all parts of the globe, and in most instances this contact has been as the blighting finger of death. Nowhere do we find a single instance in which a people has been lifted into civilization thereby. Civilization is a centrifugal as well as a centripetal process. The inner springs of motive and action must vibrate in sympathetic resonance with the waves of influence which proceed from without. The products of our schools and colleges are forming centers of influence in all parts of the land, and we confidently believe that these grains of leaven will ultimately leaven the whole mass. If this should fail, then the case is a hopeless one indeed. If this salt should lose its savor, wherewith shall it be salted?

The Negro is now reaching a critical stage in his career. The friendly points of attachment between the races are being lost. This relationship is daily becoming less intimate and friendly, and more businesslike and formal. The medium of the schools is the only agency now left through which can be transmitted high standards of excellence and noble modes of life.

The social life of the two races is as far asunder as if they were separated by barriers of oceans and seas. These separate spheres of influence touch at only two points—for purposes of business and from motives of philanthropy. Under this social policy certain lines of work demanding the most careful training and the highest skill fall to the lot of the colored race. The ignorant must be enlightened, the sick must be healed, and the poor must have the gospel preached to them. It requires no less culture or

knowledge of the psychological aspect of mind to instruct a child because he is black. The negro physician meets with every variety of suffering and disease that human flesh is heir to. Should not the Negro minister know how to take the mysteries of the things of God and show them unto his simple-minded flock? How can any one be too learned or too profound in whose hands is entrusted the temporal and eternal destiny of a human soul?

The complaint that colored youth are leaving the farm and the shop to rush into the higher pursuits of learning is not founded upon accurate information. The fact is that not one negro in three thousand is now pursuing the higher lines of instruction. The race could profitably absorb three times the number as physicians, ministers and schoolmasters. It is true that the graduates of our schools and colleges have not as yet entered upon productive pursuits; they have followed the line of least resistance, and fitted into the places which they have found already prepared.

The college-bred men of New England, up to the middle of the present century, sought the ranks of the learned professions and political careers, but seldom entered upon practical pursuits.

When the educated Negro finds the prepared places all occupied, he too will be compelled to launch out into profitable industry and productive enterprise.

THE MORAL IMPOTENCY OF THE "THREE RS."

Another critic claims that the education of the Negro has had little or no effect upon the criminal and vicious tendencies of the race. Statistics show that throughout the nation at large education and crime have increased together. The Negro forms no exception to the rule. Our philanthropists have expected too much from education, especially when it is applied to the Negro. It is folly to suppose that the moral nature of the child is improved because it has been taught to read and write and cast up accounts. Tracing the letters of the alphabet with a pen has no bearing upon the golden rule. The spelling of words by sound and syllable does not lead to the observance of the Ten Commandments. Drill in the multiplication table does not fascinate the learner with the sermon on the mount. Rules in grammar, dates in history, sums in arithmetic, and points in geography do not necessarily strengthen the grasp upon moral truth. These things constitute the mere mechanics

of knowledge. It is only when the pupil begins to feel its vitalizing power that it begins to react upon the life and to fructify in character. While the criminal tendency of the race, so far as it can be tested by the statistician, shows an alarming tendency to increase, it is notable that the products of these schools with prolonged courses of study and continuous discipline, have met every expectation from the standpoint of conduct and demeanor. We do not hear one word of criticism as to the behavior of the graduates of Howard, Fisk, Atlanta, Hampton, Shaw or Wayland.

"Shallow draughts intoxicate the brain
But drinking largely sobers us again."

PREVISION AND PROVISION.

The Negro needs the influence of the higher culture to stimulate the dormant energies of the race. The surest way to incite a people to meet the material demands of life is to teach them that life is more than meat. When the workman is struggling towards an ideal, he can enter upon his vocation with enthusiasm and zest for his calling, and feel the inciting influence of the joy of service.

The unimaginative laborer pursues the routine rounds of his task spurred on only by the immediate necessities of life and the task-master's stern command. To him time and the hour run through the whole day. The Negro lacks enlightened imagination. He needs prospect and vista. He does not make provision because he lacks prevision. Under slavery he toiled as the ass, dependent upon the daily allowance from his master's crib. To him the prayer "Give us this day our daily bread" has a material rather than a spiritual meaning. If you would perpetuate the industrial incapacity of the Negro, then confine him to the low grounds of drudgery and toil and prevent him from casting his eyes unto the hills whence come inspiration and promise. "The man with the hoe" is of all men most miserable, unless he also has a hope. But the man with a hope is sustained by an ideal, and can consecrate the hoe as well as any other instrument of service as a means to fulfil the promise that is in him. When a seed is sown in the ground it first sends its roots into the soil before its blades can rise out of it, but is it not actuated by the plant consciousness to seek the light of heaven? The Pilgrim Fathers in following the inspiration of a lofty ideal developed the resources of a continent. Every good and perfect gift comes from above. The mind agitates

the masses. We cannot hope to reach the sky on a pedestal of brick and mortar; any attempt to do so must end in bewilderment and confusion of tongues. The builders of the tower of Babel laid a solid and substantial foundation, because they were inspired by the lofty conceit that they had descended from the skies, and therefore they improvised this mechanical contrivance as a means to regain the blissful seat. It requires wide range of vision to stimulate the industrial activities of a people. The most effective prayer that can be uttered for the Negro is, "Lord, open thou his eyes." He cannot see beyond the momentary gratification of appetite and passion; he does not look before and after. Such influence can be brought to bear upon the race only through the inspirational effect of the higher culture.

BOOKER T. WASHINGTON, LL.D.

Dr. Booker T. Washington is the greatest Negro which the race, under freedom, has produced. He is not only an educator but a statesman. But his success is due wholly to his intellectual and moral faculties. He possesses no mechanical trade, if so he has not let the American people into the secret; and even if he were master of a dozen handicrafts it would not add one cubit to the stature of his usefulness or influence. He possesses an enlightened mind to discover the needs of the masses, persuasive ability to convince others of the correctness of his views, and executive faculty to put his plans in effective operation. He deals in the realm of pure reason. There is no higher living illustration of the necessity of wise, judicious, cultivated leadership, as a means of stimulating the dormant activity of the masses than he who has made the name of Tuskegee immortal.

In all permanent and effective construction the architect must precede the artisan.

CIVILIZATION SLOW AND COSTLY.

Those who disparage the higher education of the Negro because it has not yet done its perfect work are too impatient. If it takes twenty-five years to educate a white boy, how much longer must it take to educate a black race? Forty or fifty millions of dollars have already been spent by Northern philanthropy upon the education of the Negro, and the philanthropists are discouraged because knowledge has not banished ignorance, corruption has not put on incorruption, and want has not been swallowed up in affluence. The City of New York alone

spends that amount for educational purposes every three years; and yet if we are to believe the reports of the low state of municipal morality and rumors of public corruption, we see that education has not yet done its perfect work in the great metropolis. Why then should we rave at the heart and froth at the mouth because a sum of money scarcely equal to a tithe of the educational expenditure of a single American city, though scattered over a territory of a million square miles, has not completely civilized a race of ten million souls? Truly those who reason thus must regard the Negro as a cheap man. Although private philanthropy has been princely in its munificence, and the Southern States have contributed up to the limit of their ability, yet neither Northern philanthropy nor Southern statesmanship has begun to realize the enormous cost of an adequate system of education. If anything, it requires more to educate a black boy than it does to educate a white one to the same degree of efficiency. The doctrine that the white people defray the expenses of the education of the Negro is one of the false notions of political economy which have done so much to blight the prosperity of the South. Labor pays every tax in the world; and although the laborer may not enjoy the privilege of passing the tribute to the tax-taker, he is entitled to share in all of its benefits and privileges. And besides youth are not educated because they are tax-payers, but in order that they may become so. If the education of the Negro has not worked out the fulfilment which its propounders prophesied, it simply proves them poor prophets. No reform ever fulfils the expectation of projectors. But after all, it can be truly said that no equal sum of money, in the history of the world, has wrought greater advantage to the welfare of the human race than that expended upon the education of the freedmen of the South.

CIVILIZING VERSUS VENEERING.

Senator Benjamin Tillman has recently declared that the Negro wears his education as a coat of paint, and if you scratch him you will find a savage beneath the surface. This expresses a prevalent belief. The distinguished Carolinian can claim originality only for the epithetic form of statement. Mr. Chas. Dudley Warner has recently expressed the same idea under a different figure of speech. Is it not true that civilization at best is only a process of veneering? When we call into account the wild fury

which breaks through the outer crust of enlightenment of the white race in many sections of the country, venting itself in murder, lynching, and even in the burning and crucifixion of helpless victims, it will be clearly seen how near the surface the savage in them lies. Is it not preposterous to expect that a few years of schooling will do for the African that which twenty centuries of cultivation has not done for the Aryan? Even this admission on the part of the successor of Calhoun indicates a marked degree of progress in certain quarters. At one time it would have been strenuously denied that this crude material could take on a coat of paint. One of the chief uses of paint is to hide the crudities of the material to which it is applied. No one doubts the value of this function. If the white man is better able to hide the savage from view than the Negro, it is because he has undergone a deeper coating by reason of a longer process of treatment. The remedy, then, for the Negro is not less paint, but more.

PRACTICAL SUGGESTIONS.

I must conclude this paper by pointing out a few practical suggestions as to the Negro colleges and universities.

1. Let it be conceded that a backward and suppressed race must of necessity be afflicted with great intellectual poverty. Such a race can, at best, produce only a small number of youth, who with their present incumbrances, are likely to profit by the advanced courses of learning. The mass of any people must ever fall short of the collegiate grade. At present, the Negro shows only one student in three thousand of the population, who by the widest stretch of courtesy, can be said to be pursuing the higher education. After abstracting all who are able to think, there will be left sufficient to toil.

2. The courses of study should be thorough and the instruction competent. Nothing is so dangerous to a backward race as a smattering of learning. The people need sane, safe, cautious, conservative standards. They are already too prone to superficiality and show.

3. The Northern college is not likely to inspire colored youth with the enthusiasm and fixed purpose for the work which destiny has assigned them. The white college does not contemplate the needs of the Negro race. American ideals could not be fostered in the white youth of the country by sending them to Oxford or Berlin for their tuition.

No more can the Negro gain racial inspiration from Harvard or Yale. And yet it would be a calamity to cut them off from these great centres of learning. They need the benefit of contact and comparison, as well as the greater facilities which they afford. If the Negro is shut in wholly to himself he becomes too painfully self-conscious; on the other hand, if allowed to stray too far from his race, he finds himself stranded on the barren shores of culture, or, like Mohamed's coffin, suspended in mid air, without upper or nether support. The Negro college in the South and the larger institutions of the North will preserve a just balance between these conflicting principles.

4. Negroes should contribute liberally toward their own higher education. You who have been benefited ought therefore to be enlarged. Thousands of colored people are better able to contribute to such movements than many of the regular contributors in the North. No equilibrium can be stable when the centre of gravity falls outside of the basis of support.

5. There are by far too many schools which claim the collegiate function. The number might well be reduced to two or three, perhaps one for each of the leading denominations. The Virginia Union University is to be congratulated for taking the first steps in this direction. Its sphere of influence embraces more than half of the Negro race, and it gives promise of becoming one of the great institutions of America. There is great need of a chain of fitting schools scattered all over the South, which should be content to do thorough secondary work without the ambition to assume full academic prerogative. The work of primary grades, now a large feature of all the Negro Universities, should be relegated to the public schools, and their courses should be confined to those lines of instruction which lie beyond, or at least, outside of, the scope of public instruction. The work now undertaken could thus be accomplished at a tithe of the present expense and with thrice the efficiency.

The higher educational interests of the race need to be rationally modified and sensibly adapted. But it would be as unwise a policy for philanthropy to abandon the higher education of the Negro as it would be to abolish his industrial training. "This ye ought to have done and not to have left the other undone."

PROF. KELLY MILLER.

Kelly Miller was born of Negro parents in Fairfield County, South Carolina, July 23, 1863. He worked on the farm and attended local county schools until seventeen, when he entered Howard University, Washington, D. C., and was graduated from the college course in 1886. While in college he took the civil-service examination and was appointed to a clerkship in the Pension Office, which position he held until 1887, when he resigned to take a post-graduate course at the Johns Hopkins University, Baltimore, Md. He spent two years in post-graduate work in mathematics and physics, when he was elected teacher of mathematics in the Washington High School. In 1890 he was elected Professor of Mathematics at Howard University, the position which he at present occupies. He has taken a deep interest in general educational and sociological problems, especially as they apply to the Negro race, and has spoken and written widely upon mathematical, educational and sociological questions.

Spellman Seminary, Atlanta, Ga.

STATISTICAL TABLE,

1881-1901

Total enrolment, boarders and day-scholars 11,485
 Total enrolment, boarders only 5,144
 Total enrolment, day-scholars only.... 6,341

Enrolment by Years.	Boarders.	Day Scholars.	Total.
1881-2	...	173	173
1882-3	30	273	303
1883-4	124	394	518
1884-5	205	421	626
1885-6	196	359	555
1886-7	243	403	646
1887-8	274	335	609
1888-9	251	300	551
1889-90	392	338	730
1890-1	466	376	842
1891-2	419	417	836
1892-3	392	351	743
1893-4	345	282	627
1894-5	256	235	491
1895-6	274	274	548
1896-7	263	291	554
1897-8	232	218	450
1898-9	268	254	522
1899-1900	285	314	599
1900-1	329	333	662

Average enrolment 262 317 579

Different pupils, boarders, according to record 2,574

Different pupils, day-scholars, estimated.....	3,000
Per cent. of students from Georgia.....	63
Per cent. of students from States touching Georgia.....	27
Per cent. of students from other regions..	10
Per cent. of students from Baptist families	79
Students from Africa.....	5
Students from Colombia, South America.	11
Students from Honduras, Central America	2
Students from Jamaica.....	2

Diplomas awarded,	
Academic (since 1887)	126
Missionary (since 1893)	18
Teachers, Professional (since 1897)..	26
College Preparatory (since 1897)...	8
Graduates holding more than one diploma	22
Different pupils holding diplomas	156
Data concerning graduates: Died.....	11
Married	50
Teachers	130
Missionaries	6
Post-graduate students at Spelman, 1900-1.....	17
Certificates awarded,	
Domestic Arts (since 1886).....	174
Nurse Training (since 1888).....	65
Printing (since 1892)	65
Dressmaking (since 1899).....	2

TREASURY DEPARTMENT,
OFFICE OF REGISTER OF THE TREASURY,
WASHINGTON, June 14, 1901.

I had an opportunity a few weeks ago to attend joint commencement exercises of my alma mater and the Spelman Seminary, and the magnificent work they are doing was seen and appreciated by all of the great number of persons who were present on that occasion.

There is one thing about the colored people of the South: notwithstanding the many difficulties under which they labor, they are in no sense discouraged, and it seems that the harder they are oppressed by disfranchising constitutions and other unnecessary and uncalled-for legislation the more active they become to improve themselves mentally, morally, and materially.

Your Society has led in this work, and I trust will continue to do so. Millions upon millions of people are now blessing your efforts and will continue to do so for many generations yet to come.

With best wishes, believe me as ever,

Yours very truly,

JUDSON W. LYONS.



HENRY P. CHEATHAM.

The foremost colored Baptist to-day, so far as public life is concerned, is ex-Congressman H. P. Cheatham, of North Carolina, at present the Recorder of Deeds for the District of Columbia. Mr. Cheatham, at the time of his election to Congress was the youngest man in the body, and very few have been chosen to represent the people at an earlier age.

Mr. Cheatham was born at Henderson, North Carolina, just before the war, probably in 1859. He does not know the exact date of his birth, but judges his age from the fact that he was four or five years of age at the close of the Rebellion.

Mr. Cheatham's rapid rise in public life has been remarkable, but that is attributed to the fact that he early evinced a strong Christian character, which has won the respect and confidence of the people among whom he was born and reared. Mr. Cheatham was educated at Shaw University, and while there, early impressed the faculty of the institution as having an unusual amount of native ability. He graduated from the classical course in 1883, and went back to his home to help lift the great bulk of his people from ignorance.

Mr. Cheatham had no idea of entering actively into politics, but two years after he left school, he was elected Register of Deeds for his county and was elected for the second time. In 1888 Mr. Cheatham was nominated by the Republicans for Congress from the Second District of North Carolina, and was elected by an overwhelming ma-

majority to the Fifty-first Congress, and when he took his seat, was the youngest member in the body, being just thirty years old. He was re-elected to the Fifty-second Congress and was re-elected for the third time, but on a contest was counted out.

In 1897, Mr. McKinley appointed Mr. Cheatham Recorder of Deeds for the District of Columbia, and has reappointed him for the four years to come.

Mr. Cheatham is deservedly popular with all classes in Washington, and it is said there is more business connected with his office than any other in the District.

Mr. Cheatham is a devout Christian and a broad denominationalist, and the churches in Washington have received liberally from him since his residence here. He is a lawyer by profession, and holds the degree of LL.D.
 ROSCOE MURRAY SIMMONS.

Has the Home Mission Society Completed Its Work on the Pacific Coast?

By C. A. WOODY, D.D., Superintendent.

A most common misconception as to the work of the Home Mission Society in the Pacific Coast states is that it has been carried on so long that it should now be self-supporting. It is true that the Society began work on the Pacific Coast more than fifty years ago. But it is also true that the work for nearly forty years was among such a shifting population that but little permanent results were secured. Two facts will show what I mean. Work was begun in California in 1849, and by 1867, 100 Baptist churches had been organized. This seems to be good progress. But by that time fifty-five of these churches had become extinct and of the forty-five supposed to be still in existence not a few were too weak to report annually to the associations to which they belonged.

A MIGRATORY PEOPLE.

Work began in Oregon in 1844, and churches soon multiplied. But I have the list of churches organized prior to 1891, and I find that at this time ninety of the churches organized during the first forty-five years of our history in Oregon have become extinct. An examination of the history of a considerable number of these churches convinces me that the most of them met this fate through the migratory habits of the people. While things are now much more settled than formerly, it is interesting to note that while the three Coast States re-

ceived in 1900 1,816 members by letter they also dismissed 1,566 members by letter making the net gain by letter to the churches of these three States last year but 250.

The fact is that the period of real and permanent growth in our Coast churches began about fifteen years since. This is shown by the percentage of growth made during these years. The percentage of growth in the Coast States during this time is as follows: Oregon, 136 per cent.; California, 180 per cent.; Washington, 567 per cent. The percentage in the whole country for the same period was 68 per cent. In the matter of the acquisition of church property and in giving to missionary and other denominational enterprises, interesting figures might also be given did space permit.

TEN YEARS' PROGRESS.

I next wish to call attention to the fact that the progress of the last ten years has been such as to justify in the amplest manner the investment of the Society. During these ten years the growth in membership in the whole country was 32 per cent. In Oregon we had during these ten years a net growth of 43 per cent.; in California of 46 per cent.; and in Washington of 55 per cent. While the last seven years have been the most severe in financial matters we have ever experienced on the Coast our churches have increased their property holdings as follows: California, 31 per cent.; Oregon, 53 per cent.; Washington, 60 per cent. In the matter of contributions for self-support Oregon gave last year 20 per cent. more than ten years since, and Washington 181 per cent. more than in 1890. If with these figures there could be an exhibit to show the development in denominational organization and in united fellowship there would be found an abundant justification for all the investment made by the Society.

PRESENT STRENGTH OF BAPTISTS.

But still the question may lie in the mind, Has not the field in these three States become so well occupied and so strong in membership that the Society may be excused from further coöperation therein? I am ready to respond at once and with all confidence, By no means. An examination of the field will support most strongly my position.

NORTHERN CALIFORNIA.

In 1890 Baptists had church organizations in thirty-nine of the fifty-seven counties of California. Of these thirty-nine counties

eight had one church each, six two each, six three each, eight had four each, and four had five each. The other churches were found in the remaining seven counties of the thirty-nine mentioned above. In ten years the membership of the State has increased 46 per cent. and churches have increased 33 per cent. only. But to come to a better understanding I submit a resumé of a study made of the Convention field by its General Missionary, Rev. Robert Whitaker, last September, and put at my disposal. The field is that of the Convention of Northern and Central California, and it is one of the five Convention fields in the three Coast States. This field comprises something more than one million population, and this population may be divided into three groups very naturally.

The first includes San Francisco, the second those cities of 1,000 and more population, and the third the rural population such as the country settlements and cities of less than 1,000 people.

SAN FRANCISCO.

In San Francisco we have two American and one African churches, each of which is self-supporting, but one of these American churches carries a debt of \$9,000. Our entire strength in the city is gathered into seven churches, each with a house of worship, and reporting a membership of 1,326. This is about one member to each 255 of the population. What marked growth is being made just now is in the African and the Swedish churches. Two churches which have been mission churches show some increase over five years since, but it is to be doubted if in our American churches, considering the whole situation, we are relatively as strong in the city as we were fifteen years ago. Yet Baptists built the first meeting house in the city and for some years greatly thrived. Causes for which the Society and the Baptists who now carry the burden of the work are in no wise responsible for years blighted our cause in that city. Our denominational needs in that city now greatly outrun the ability of the churches of the city and of the State. Help from outside sources and in large measure must be had for San Francisco or our denomination must hereafter have relatively an insignificant place in that city. But not only in the city, but also in its vicinity are we weak if we omit the city of Oakland on the east side of the bay from consideration. Going by rail to San José the train stops at sixteen towns, in only four of which do we

have organized work, and only one of these pretends at all to self-support. Coming back by way of Niles to Oakland we pass nine good towns in no one of which have we a church or mission. Going up the San Joaquin valley by the main line of the S. P. R. R., after leaving the environs of Oakland, we must travel 119 miles before reaching a Baptist church. Or if we examine the lines of the California Northwestern R. R. Co., comprising 300 miles of track located in one of the best and most populous sections of the whole State, having fifty stations, many of them in considerable towns, we shall find only four churches and one mission station. On more than 800 miles of railroad adjacent to San Francisco we have but thirteen churches.

URBAN CHURCHES.

Let us now examine the urban portion of the field gathered in cities of from 1,000 to 50,000. These fall into six groups. (1) from 10,000 to 50,000. There are six such towns with a combined population of 155,000. In these towns we have fifteen churches with about 3,500 members, being about one in forty-four of the population. (2) Towns of 5,000 to 10,000 population. There are four towns in this group, with about 28,000 population, in which we have four churches with about 560 members, or about one in fifty of the population. (3) Towns of 3,000 to 5,000, of which there are seven, in four of which we have churches with less than 400 members or about one in ninety of the population. (4) Towns of 2,000 to 3,000 of which there are eleven, and in four of which we have no church, our strength being about one in sixty-five of the population. (5) Towns from 1,500 to 2,000, of which there are thirteen, and in which Baptists have but five churches. (6) Towns from 1,000 to 1,500, of which there are nineteen, and in but six of them are Baptists represented by churches. Taking these sixty towns with an aggregate population of more than 300,000. what is our situation? In the four largest towns of this group we have thirteen churches. In the remaining fifty-six towns we have twenty-seven churches, leaving twenty-nine of these towns with no formal organization of Baptists. And it should be said that five of the towns with Baptist churches have such feeble ones that it is almost exaggeration to say that we are actually represented. For these forty churches there are but thirty-five ministers in active service. This brief examination of this third of this

Convention field shows that we have fully half of the field untouched.

RURAL CHURCHES.

Coming now to an examination of the rural portion of this field, represented by the towns of less than 1,000 population and the country regions wherein there is a population of 350,000 approximately, how does our work stand? Doing the best the Convention is able with present resources it has twenty ministers among this population giving full time to the work and perhaps five others giving a portion of their time to religious work. Twenty-one of the forty-eight counties in this Convention field have not a single Baptist minister. Of the twenty-seven counties in which we are thus represented there are thirteen in which we have no workers in communities of less than 1,000 population, that is to say, engaged in rural work, and in the remaining fourteen counties there are but three which have more than one such worker. To summarize the facts already brought out we have the following showing:

San Francisco, population, 350,000; seven ministers at work.

Urban (sixty towns), population, 300,000; thirty-five ministers at work.

Rural population, 350,000; twenty ministers at work.

Engaged in general denominational work, eight ministers.

This gives us a working ministerial force of seventy ministers among a million people. Or let us group some of these facts under another form:

Twenty-one counties without a Baptist minister.

Thirteen other counties without a Baptist rural ministry.

Thirty-three towns with a population of 1,000 or more each without a Baptist pastor.

To show clearly the wide distribution of people in this Convention field I call attention to the fact that there are 1,285 post offices in these forty-eight counties. At little more than 100 of these have we as yet organized a Baptist church. This all too condensed statement of the destitution existing in this one Convention field is evidence overwhelming that the need for continued and enlarged Home Mission work therein could not easily be overstated. I regret that I feel that space will not allow here a detailed exhibit of the real conditions existing in each of the other Convention fields on the Coast. They would be alike startling and

convincing. I must refer briefly to some facts in other fields.

OREGON.

In Oregon work began in the Willamette Valley in 1844. This is therefore our oldest, and presumably our most adequately cultivated field. This valley is about 130 miles in length and 30 in width. Along the railroads we have fairly well occupied the field, though there are about twenty towns, including one county seat, in which we are not at work at all. But stretching back into the mountains to the east and the west there are some forty lateral valleys each with from fifteen to 100 families each. In not more than five of these smaller valleys are we actively at work. Even in this one valley we ought to open work in thirty new places within the year. In Southern Oregon we are not occupying more than one-fourth of the open fields where we should be at work. On the coast side of the Coast Range mountains, comprising a multitude of now small communities—a region hitherto untouched by a railroad, but into which three are building—a stretch of country 400 miles in length, we have but three small churches organized. Two-thirds of the area of the State lies east of the Cascade Mountains. This region has been sparsely settled for the reason that it was not supplied with railroad facilities. Leaving the O. R. & N. Railroad at The Dalles, we may travel for 600 miles or more before we reach or cross another railroad. A large portion of the land crossed in our journey, however, is of fine agricultural value. It is now almost wholly given to grazing because agricultural products cannot be transported to market. Three railroad lines are now in process of construction and two others are projected into this region, and in a few years there will be a very large development in agriculture and hence in population in this portion of the State. The receiver of the Government Land Office in one of these counties in an article in a recent *Daily Oregonian* of this city says that in one county in his jurisdiction there are 9,500,000 acres of land open to public entry, of which one-fifth is good agricultural land and the balance fine grazing land. This body of land is larger in area than either of four States of the Union and has probably as large an area of cultivated land as either of them. With the opening of this land to markets it will be at once occupied and a large population will be there to be cared for by missionary agencies. We now have one church in this county. A

score of other like, though smaller, sections in Eastern Oregon will need the fostering care of the Society before the end of the first decade of the new century. Not to itemize further, I may say that from an intimate knowledge of this State, reaching through more than thirty years, I am fully convinced that if we could double our present missionary force and expenditure at once we should still be short of meeting existing needs and would require still further increase to meet early prospective needs.

EAST WASHINGTON AND NORTH IDAHO.

I have not space to deal with the minute features of the Convention field in East Washington and North Idaho. A few words in general must suffice. In Spokane with 50,000 people we should at once organize two new churches and appoint two missionary pastors and organize not less than three additional missions in growing suburbs with a city missionary to care for them. This is an imperative need and involves the purchase of ground and the erection of meeting houses. It would call for an immediate expenditure of \$10,000 and an annual additional missionary expenditure of \$2,500.00, hardly a dollar of which the field itself can provide in addition to present burdens. This whole Convention field is new, the churches are young and small, there being but four churches in all this vast field which may be called self-supporting. We have but just begun, being far from finishing, our work in this Convention. North of Lewiston a very large area has recently been opened to settlement. North of Spokane the opening of a portion of an Indian reservation and the developing of mining interests along the British Columbia border opens another important section in this Convention. Between the Cascade Mountains and the Columbia River the steady development of large sections by immense irrigation systems is increasing the field on the west side of it. At half a dozen other points this Convention field is enlarging, so that the imperative need now is for double the sum being appropriated by the Society instead of any thought of having finished its work.

WESTERN WASHINGTON AND SOUTHERN CALIFORNIA.

I must speak even more briefly of this field, though if possible the present demands are greater than in the field just mentioned. Of the chief city in each of these fields I must say a word. In January of this year I made

a careful detailed study of opportunities in Seattle and a year since I did the same in Los Angeles. I did this work by tramping from street to street in all sections of the two cities and by making many and careful inquiries. In Seattle the situation is such as to call imperatively for the immediate purchase of two church sites and the building of two new houses and the settling of two missionary pastors and the thorough organization of not less than three additional missions. This will call for the support of three new men and an expenditure, even if done on the most economical scale, of \$15,000. Manifestly the few churches we have in that city and still less the Convention has ability to provide for all this in addition to the present missionary load carried by this Convention. The missionary expenditure in this field is now a little less than \$12,000 annually. It ought to be increased at the opening of the next Convention year to \$17,000. This course is dictated by the most conservative and prudential foresight.

LOS ANGELES.

Three sections of the city need at once to have new organizations effected and new meeting houses builded. Several growing suburbs should also be occupied by well-manned mission stations; \$30,000 could properly and conservatively be invested in this new work for working plant besides the amount needed to support the missionary workers thus called for.

The fact is that in the cities of the Coast we have now one of the most magnificent opportunities that has ever been presented to the denomination for aggressive new work.

CHURCH EDIFICE WORK.

I would also like to speak in detail of present and prospective needs in church-edifice work on the Coast. A single word must suffice. I am fully persuaded, after a careful examination of the whole field and a consideration of prospective conditions, that in addition to all that we shall ourselves be able to do in rebuilding present inadequate houses and helping our missionary and newly organized churches to build for themselves new houses of worship, we shall still need the help of the Edifice department of the Society in building 500 meeting houses on this Coast in the next twenty-five years if we are at all faithful to the needs of the population that the next two and a half decades will certainly bring to us.

The fact is that all we have done and all

the Society has done here during the last half century is but preparatory to the real work and responsibility of this new century. The events of the closing years of the old century have thrust the Pacific Coast into the very center of the stage upon which the great achievements of the present century are to be enacted. Instead of withdrawing or thinking to have finished its work here the Home Mission Society must hear the summons to larger coöperation than in past years and to special help in critical times and pivotal situations; in more generous measure than was thought possible in former years.

Why Work among the Chinese ?

JUDSON B. THOMAS, D. D.

The question is often asked, Why do work among the Chinese in this country? There is little or no probability of building up many self-supporting churches among this people. A great many of those who profess conversion fall away. Many other excuses and objections are suggested.

Let us study a few of the positive reasons for the continuance and enlargement of this work.

1. The Chinese are here. About 100,000 of these people are living to-day in this country. This of itself is a remarkable thing. Until recently the Chinese were an isolated people. They did not want interchange with the outside world. They have for centuries resisted every effort looking toward contact with other nations. They wanted to stay at home and wanted to be let alone. Their national self-satisfaction or conceit was based on the antiquity of their laws and customs. That we find 100,000 of these people to-day in Christian America is a matter of great moment. It must be of Divine ordering. A door opened by the Lord into this vast empire is right at hand. The Christian student must see a clear providential leading in the fact of such large numbers of Chinese being brought thus into daily living contact with Christian civilization.

2. The Chinese here are a neglected and despised people. It takes Christian grace to be willing to work with and for them. No force in society offers them positive spiritual help but the Christian part of the community. Nor can any special power do for them what Christianity alone can do. It is like our Lord, who himself was "despised and rejected of men," to seek out just such and to save them.

This is distinctively a Christ-trait. There is no stronger reason for this service than that it is Christlike.

3. It is the most sure, most efficient and most economical way of reaching with the gospel the vast millions of China. More than one-third of the unchristianized world live within the walls of the Chinese Empire. It is a long distance from here for the missionary to go. The more of this work we do in this country the less we will have to do over there. The kind of reception given our brethren who go there will in a large way be determined by our treatment of the Chinese here. That is surely mistaken Christianity which prays for and supports work for the Chinese in China and that sneers at the effort to save the Chinese in America. Many of these people converted in this country become our most efficient workers in their own native land. An American missionary in Canton writes thus of the value of this work: "I am happy, for the leaven from America has been working for years among the men; and the work for the women needs only their approval and help to grow rapidly, for the women are always glad to hear when unhindered by the men. In country work I find that a boys' school opens the way into any village or market town. Through the work in this city alone sixty-one Chinese have united with our Baptist churches.

4. They are an appreciative people. During the recent visit of his Excellency Wu Ting Fang, to this city, he took time to call at our mission-rooms on South Clark Street and inquire most particularly about the work. Mr. Wu's time in this city was limited and every hour was crowded with engagements. Simply an invitation had been sent asking him to make this call. He did it of his own free will and pronounced the verdict "It is a good work." The influence of this visit will be manifest in the far distant land of his own people.

5. The Chinese here as well as in China have immortal souls and need salvation. They are more than mere slaves in the laundry. They are human beings with eternal destinies at stake. As such, in a true sense, they have been intrusted to the Christian people of this country, and to that extent God will hold us accountable.

6. The command of Christ is plain and unmistakable: "Go ye into all the world and preach the gospel." It is ours to proclaim the message of salvation and peace

to all men. In this our responsibility is measured by our ability and our opportunity. These two conditions are fulfilled by our culture and our prosperity as also by the fact of so large a number of these people living here in our own country. Our Commander says, "Go." We dare not do otherwise, nor do we desire to. May He who has summoned us to this service and who has led this people to us, give us wisdom and grace to so present the truth to them that they may see and believe and be saved.—*The Baptist Record*, Chicago, Ill.

New Mexico's Need and Possibilities.

BY GEO. H. BREWER, GENERAL MISSIONARY.

It seems to me, that if God should speak from heaven as He did to Joshua, He would tell us, as he told him, "There remaineth yet very much land to be possessed."

We now have in the territory, twenty-six organized Baptist churches, ranging in membership from a half dozen to one hundred and fifty. More than one-third of these churches have been organized during the past few years, and as many more might have been organized if there had been any assurance that they could be properly cared for. Experience has shown us, that it is not wise to organize small struggling churches where there is no reasonable hope that we can give them the help they will require during the first years of their existence.

A LARGER NEED.

In the past, the Home Mission Society has done grandly by New Mexico; giving, all told, more than \$100,000 for the development and maintenance of our Baptist work; but where one dollar was given for this work ten years ago, five should be given now.

The reason for this lies in the fact that our population is growing very rapidly. The next ten years will probably see the population of the Territory more than doubled.

And not alone do we plead for larger appropriations upon the ground of increased population, but also because there now seems to be a grander and better opportunity to reach the Mexicans with the gospel than has ever been the case before.

The Mexicans make up more than one-half of our entire population, and out of the 150,000 Mexicans less than 3,000 of them are Christians. The other 147,000 are either Roman Catholics or nothing at all, and the latter are more numerous than is popularly supposed.

BETTER SCHOOLS.

Through the influence of the public schools, which, by the way, are doing much more efficient work for the Mexican population than was the case in former years, the young men and women are becoming too intelligent to accept and practice all that the Roman Catholic Church teaches, and many of them are drifting away from the Roman church into what shall I say? Christianity? No; but into infidelity. If we ever reach them, now is the time to do it. This of course refers more particularly to the Mexican population in or near to our larger towns and cities. The Mexicans of the rural districts do not enjoy the privileges of the public school, except, perhaps, in a few places or one or two months each year. This leaves them practically without any means to secure the commonest kind of an education.

In this connection it might be well to state that one of the wide-open doors for mission work among the Mexicans, is to establish in these rural communities mission schools such as we now have at Velarde, in the La Joya Valley.

In these schools, not only are the children taught to read and write the English language and other branches of elementary education, but they are taught to know and love the Bible, memorizing and repeating verses being a part of each day's program. Thus in a few years there is growing up a band of young people who have been unconsciously indoctrinated with the principles of God's Word. It is then comparatively easy to lead them into the larger light and truth of accepting Jesus Christ as their personal Savior. And oftentimes it happens, that through the children the parents are reached also.

OUR SCHOOL AT VELARDE.

In Velarde, through the faithful work of our missionary and his consecrated wife, Rev. and Mrs. W. H. Rishel, we are just now reaping the fruit, after six years of labor. A Mexican Baptist church is soon to be organized. This church can be cared for, for the time being, by Bro. Rishel, but a native pastor ought to be placed in charge as soon as possible.

Nine miles south of Velarde, in the rich and populous Rio Grande Valley, is the Plaza of Alcalde, supporting a population of about 1,500 people. There are no religious or school privileges in the entire place, except a monthly service in the Roman Catholic church. A merchant here by the name of E. Clark, in company with a Mexican,

has just sent an urgent appeal to me, asking if it would not be possible to establish in their community a mission school such as we now have in Velarde.

As proof of their earnestness they offer a house for the missionaries and a large hall for school purposes, all free of rent for two years. An appropriation of \$600 per annum would establish and maintain this station.

Twelve miles further south is the growing town of Española, on the D. & R. G. R. R., having a population estimated at 1,500, with no school of any kind, except a small private school which a few Americans are sustaining by private subscription for the benefit of their own children. The large Mexican population have nothing at all which can be called a school.

A NEW PLAN.

If we had an industrial department for these schools, where Mexican boys and girls could be taught the art of manual labor, as we Americans understand it, teaching the boys how to saw a board, drive a nail, make harness, mend shoes, build houses and do other kinds of mechanical work; and teaching the girls how to keep house, cook, sew, and many other things which would go far toward making their homes happier, we could reach them by the score where we now reach them by ones and twos. Such departments could be equipped and maintained at small cost. This is a new and untried method in New Mexico, but I have discussed it with many of our experienced workers, and also with the Mexicans themselves, and they agree that such a work would give us a new and powerful advantage in the prosecution of our work.

The Mexicans are citizens of this country, and as such must meet and compete with their English-speaking neighbors. Will they ever be able to do it if they are left in their present state? The same reasons which compel us to furnish schools for the education and training of the Negroes of the South, apply with equal cogency to the elevation and education of the Mexicans. And more so if anything; for the Negroes have not been cursed with Romanism in its worst form as have the Mexicans. It may be argued by some that the curse of Romanism is more than offset by the curse of slavery. In reply I would like to ask: Where in all the South has the 300 years of slavery left such savage and cruel practices as the 300

years of Roman oppression have left upon the Mexicans of this and other lands? Come with me to some of the out-of-the-way places in this Territory, and see for yourself the heart-rending cruelties as practiced by the order of the Penitentes. Here is a band of men, whom the priest has just blessed, going out to do their penance, and make themselves holy through physical suffering. They are marching in single file, stripped bare to the waist. See them as they raise a cruelly devised cactus whip and begin lashing themselves, continuing to do so until their clothing is soaked with their own blood and the flesh hangs in shreds. At last they succumb and fall fainting from loss of blood. None of them have kept the Penitente vow until they have struck the last blow their strength will allow. See yonder the heavy cross of piñon logs, a man is being crucified—yes, literally crucified. See the black blood veins standing out like whip cords all over his body. Over yonder is another. He has a huge bunch of needle cactus tied with cords and ropes to his bared breast and back. Little streams of blood are flowing down from a thousand wounds. Oh, such shocking barbarity! And what does it all mean? Why, this is the legacy which the Church of Rome has given the Mexicans. These cruel rites are practiced each year in their vain attempts to do penance. Thousands have died of the dreadful ordeal. It is estimated that there are now 50,000 members of this order in New Mexico.

INVITING FIELDS.

At Roswell, I met a good old Mexican brother who was converted and baptized in Texas some years ago, and when he moved to Roswell he did not hide his light under a bushel, but let it shine for those around. He tells me that as a result of a little prayer and Bible meeting which he has kept up each week in his own home, about ten are ready to follow Jesus in His appointed way, But what will become of them if we organize a little church there? Will enough more be provided next year to care for this little flock, in addition to the work we already have? This good brother has erected with his own hands an adobe building which he is now anxious to dedicate to God for the use of a Baptist church. But what they need most is some one who can spend his whole time with them as missionary pastor.

I have recently received a letter from Rev. C. Castillo, our Mexican missionary at Doña

Ana, N. M., who at my suggestion took a trip to the Pecos Valley and held a few meetings. He writes that as a result of this work, nine Mexicans at Florence, and four at Carlsbad have accepted Christ and are now ready to follow Him in baptism.

Lincoln, Puerta De Luna, Alamogordo, Rincon, Hillsboro, and a dozen other places are inviting us to come and establish work for the Mexicans; yet we are compelled to say no, because we have no more funds with which to support the work. All of these places mentioned above have a very large Mexican population and in none of those which I have mentioned is any gospel work being carried on. I have preached in some of them and old people have said to me that they were attending their first meeting where Christ is represented as the sinner's only Savior. Think of it! Here in Christian America there are thousands who have never heard the gospel of Christ. Rome, with her superstition and idolatry, has sown the seed of sorrow and despair, which has borne its legitimate fruit; and it will take a century of earnest, faithful labor to counteract the deadening influences of this benighting system.

New Mexico needs, aye, must have, more workers for this white harvest field. Let us have at least five more missionaries; men who will dedicate their lives to the Mexicans. Will you not give us in addition to these some efficient man who can go from place to place and conduct evangelistic meetings? May we not accept the offer of Mr. Clark and the good Mexican at Alcalde, and open a mission school and send a missionary to them? I pray God that our Baptist host may hear the cry of this poor neglected Territory and supply to the Home Mission Society the necessary funds to take this advanced step in behalf of the Mexicans.

THE INDIANS OF NEW MEXICO.

May I be permitted to call attention to the sad condition of the Indians in this Territory. There are more than 20,000 of them all told in New Mexico, and for this great number there are but two Protestant missionaries at work among them. One is a Presbyterian working among the Pueblos. His station is at Laguna, about sixty-five miles west of Albuquerque. Rev. R. M. Craig, the synodical missionary for this Territory informs me that there has been a most remarkable revival going on among the Pueblos at Laguna for about a year, and that the services are crowded to the

doors each Sunday. Laguna is only one of a dozen Pueblo cities, and the population of Laguna is probably less than one-tenth of the whole number of Pueblos. Obviously only a fractional part of them are in any way reached by this mission at Laguna. Why may we not open a Baptist mission among these Pueblos?

Then there are the Navajos. Ten thousand of them in New Mexico, and ten thousand of them in Arizona, and practically nothing being done for them. How long must they wait for the light? Mr. Craig also informed me that the Presbyterians expected to put at least \$70,000 into the Mexican and Indian work in New Mexico and Arizona this year. What possibilities would open before us if we had but one tenth of this sum for our Indian and Mexican work? God speed the day when we shall have this much and more.

AMERICAN CHURCHES.

I cannot close this article without saying something about our American churches. We count this, of course, as the most important work now being done in the Territory. But as yet we do not have any self-supporting churches. They are all more or less dependent upon the Convention and Home Mission Society; receiving from \$50.00 to \$425.00 per year. Some of these churches will require help for many years to come.

OPEN DOORS.

There are now a number of places where we might plant English-speaking churches, if the means for their proper maintenance was assured. For instance, there is the growing town of Portales, on the Pecos Valley and Northwestern R. R., about seventy-five miles north of Roswell. This town is scarcely two years old, yet it is now supporting a population of nearly 1,000 people. This includes the population of the surrounding country, which is rapidly filling up. There is no organized work here of any kind. They have occasional preaching in the school-house as opportunity affords, but no regular services.

Clayton is another town in that section of the Territory with a population of more than 1,000. About four months ago the Methodists organized a small class here, and this is the only work being done in the place. Clayton will be an important town in the near future, as the Rock Island R. R. from Liberal, Kansas, to White Oaks, New Mexico, now under construction, will pass through Clayton, making it a junction point with the Fort Worth and Denver City Road.

Some Baptist families have recently moved there and they are desirous of organizing a church, but inasmuch as we have nothing more to appropriate, we cannot open this field at the present time.

Cerrillos is an important mining town on the main line of the Santa Fé road, about fifty miles north of Albuquerque, where we have a splendid opening for a church. Probably fifteen Baptists could be gathered together for the beginning. This town is now having a steady growth, owing to the recent discoveries of rich turquoise mines. These mines are being worked by the Tiffanys of New York, and are said to be the finest turquoise mines in the world.

There is a small Methodist church south of here with a membership of fifty, and no other services are being held in the place.

Lincoln, the county seat of Lincoln County, is another important point we might occupy. There is no church here except the Roman Catholic.

Santa Fé, the Capitol of the Territory, has no Baptist church at the present time, although many years ago the Baptists were among the first to establish Protestant work in this strong center of Catholicism. The present seems to be a favorable time to re-enter the field. There is an American population estimated to be nearly 3,000 and there are but two Evangelical churches occupying the field. I have recently been in Santa Fé, and I learn that there are about a dozen Baptists who would come into an organization should we make an attempt to re-establish our work.

It would be necessary to have a strong man at this place, and I believe that under his leadership we could have a successful church from the very beginning.

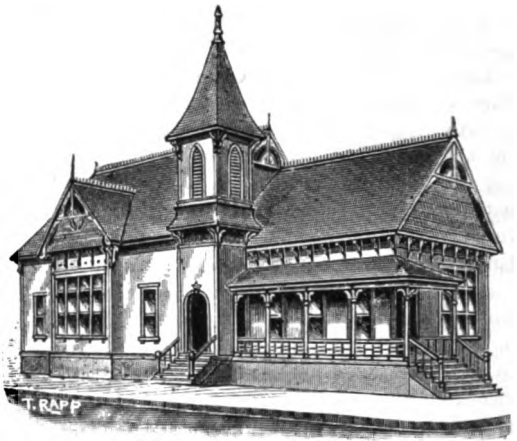
Thus I might continue the list, mentioning town after town where the door stands open. What are we to do about all these places? Must we be content to merely hold our own and leave these open doors to others, or will we advance now and lay the foundations for a mighty work during this century?

Albuquerque, N. M., Feb. 1, 1901.

Another Self-Supporting Church.

The Swedish Church at Duluth, Minn., has decided to become self-supporting after October 1st. We congratulate pastor Frederick Linden and his faithful members and feel assured that though it call for some self-sacrifice they will undoubtedly succeed, for he says, "We shall do our best."

MISSIONARY DEPARTMENT.



FIRST GERMAN CHURCH, LOS ANGELES, CAL.

The first German Baptist Church of Los Angeles, Cal., was organized December 26, 1886. Its first pastor was Rev. F. C. Koehler, now of Pasadena. He was followed by Rev. Louis Glaeser; four were baptized during his pastorate. He resigned in 1889. In February 1890, Rev. William Appel commenced his most successful work. The same year a small chapel was built and in 1894 the present beautiful and convenient house of worship was dedicated. During his ministry of eight years he baptized sixty-four converts. In 1894 he was Moderator of the Los Angeles Baptist Association. He resigned in 1898. In June of the same year the present pastor took charge of the church. The membership now numbers about one hundred and ten. The church rejoices in a flourishing Sunday-school of ninety scholars; a Women's Missionary Circle is doing good work. The Church is without debt.

J. ALBERT, Pastor.

California—King City and San Lucas.

We have been on this missionary field seven months, and the Lord has blessed our efforts in the extension of his kingdom in our parish, which covers 1,500 square miles in Southern Monterey County.

During this period we have preached every Sunday in the two churches, and every other Sunday in an out station by the name of Oasis.

Every Wednesday evening for six months of the time, a meeting has been held in Pine Canyon—six miles west of King City.

Besides this, we have preached in three

other out-stations. The results from this outside work have been very satisfactory, and our membership has been increased by seventeen baptisms, three additions by letter and thirteen by experience.

We are doing the only aggressive evangelical work for thirty miles around, and Christian people of all denominations are co-operating with us most cordially. In fact our thirteen additions upon experience have all come to us from other churches. The candidates having previously been baptized on confession of their faith in a risen Lord.

Temporally the Lord has blessed us as a valley, as a community and as a church.

The church houses in each place have been repaired and repainted, at a total expense of nearly \$200, and the pastor's salary has been paid in regularly—quite an unusual thing in small California fields. On a recent missionary trip your missionary traveled 170 miles (mostly awheel), made sixty-six calls, held twenty-four meetings, organized a Sunday-school with forty enrolled, stirred up two Baptists who will unite by letter, saw one conversion at least, and will baptize two as a result of the work, beside encouraging more than one in the Christian life and urging others to make a start for Christ.

Two hundred and fifty cards and tracts were given out.

The missionary was unable to carry a supply of Bibles, but went into many a home where no Bible was to be seen.

Surely this kind of work needs to be done here as much as in China.

F. C. R. JACKSON.

Critical Times.

Evanston, Wyoming.

Since the writer located as pastor here last November there have been some marked evidences of progress. Especially encouraging have been the good attendance Sunday nights and the loyalty of the members in giving their presence and their money to support the work of the church. A few conversions have made us rejoice also. Moreover a sacred concert was given in the City Opera House, April 30th, under the auspices of the church, which drew a large audience, elicited the praise of the community, and netted about \$75.00 for the benefit of the church.

However, many things have opposed our progress. Aside from the extraordinary indifference to Christian work and the widespread corrupting influence of Mormonism, we were checked at the opening of an excel-

lent series of meetings by small-pox among our own people and the scare resulting from it. Moreover, it has been necessary to erase from our list of members about one-half the names. This has reduced our resident membership to twenty and it need not seem strange that our few faithful ones, who have waited through long years for times of prosperity have almost lost heart. But we believe God will yet save us as a church. Now is man's extremity but God's opportunity we trust, We are preparing for an extended campaign of gospel meetings in the early fall in which we hoped to have excellent assistance.

Pray for us that it may be a time of wonderful power for Christ.

ROLLA EARL BROWN.

Montana—Kalispell.

I had hoped to report a number received by letter this quarter, but the people are not settled and do not know whether they shall remain or not. The home-seekers excursions on the Great Northern R.R. left a good many people in our town and valley; a good many of them are members of one or another of the denominations. Settling down into a church-home is the very last thing they do; at least it is true here. Among the Baptists who have come in, it is the mother, a daughter, now and then a son, who are members of the church. So far not a man is a member or goes to church. Evidently the yoke of the unbeliever has no terrors for the Christian woman's affections. How we need godly, consecrated workers! If I had the means to do it, I would put another man at work in this valley. No one man can look after it. A new town has sprung up at the head of the big lake ten miles south of town. One Baptist brother, a member of my church, has a contract to build twenty houses and a store; another town is building at Big Fork on the east shore, eighteen miles from town. A railroad is sure to be built from the Great Northern to the Crow's Nest Pass coal fields. Two hundred houses will be built this year in the town. If the present rate of progress continues, Kalispell will have a population of ten thousand in a few years. The Methodists have set this part of the State off into the North West Mission. They have seven men at work. Baptists are working with some of these, being from twenty to twenty-five miles from Kalispell. If I were to visit this valley from one end to the other I could not preach in Kalispell more than once a month. It is a beautiful valley; it will be

rich and populous, and I wish the Baptists could get hold of it. How I have longed to put into chapels in this valley what it would cost to build one mile of railroad. I preach giving, but most of our folks are giving all they can, and the others are of little account in any way and none in the line of giving. I hope workers may come here.

J. W. FALLS.

New Mexico—Las Cruces.

This little church of which I have the honor and pleasure of being pastor, completed the first year of its organization on the third Sunday in May. We now number twenty-two. The way has not all been smooth nor all rough. Through the dark clouds the sun has often shone and there has been much more of sun than of cloud. It has been my joyous privilege to preach the gospel of good news to those who have received it gladly. When I came here, one of the members said to me "there is a family twelve miles away that have never been to church and never heard a sermon; they want to talk with you." So I borrowed a mule team and buggy and started out taking as my guides across the desert my two first candidates for baptism, two little girls of twelve and fourteen years. This was the first of several trips. The result is, two grown daughters were baptized together last fall and last Sunday the mother was buried in the baptismal waters with her Redeemer. We are now praying for the father, a drunkard, and the two older sons. Thus we go "out into the highways and compel them to come in." Our greatest difficulty here is indifference. I never before faced a problem as we have it here. When in conversation with men about their soul's salvation they will admit the truth of your position, confess that they ought to seek Christ but frankly tell you that they do not care to.

It is a difficult matter to get them to come to church, but when they do come they will listen most attentively.

I believe there is a great future for our church here and in this territory. My church has raised more than \$19.70 per member in the past year, and this without fair, festival or other contrivance. They believe that the best way to raise money for the Lord's work is to give it. Our people are spiritual earnest followers of their Master, and I believe the Lord is going to bless us abundantly in the coming year.

H. CLINTON STRONG.

Mission Work in Nebraska.

BY C. W. BRINSTAD, SEC. AND GEN. MISS.

No one at all familiar with the present spiritual conditions in Nebraska can doubt the necessity of greatly increased missionary activity. During the hard times occasioned by the droughts of '93, '94 and '95, our population was materially reduced through enforced removals from the State of large numbers, among whom were many consecrated Christians and church workers. Whole communities disappeared and once prosperous cities became scattered villages. Churches were obliged to close their meeting-houses because unable longer to support their pastors. From 1894 to 1897 the number of Baptist ministers in active service in Nebraska decreased from 138 to 92, or 33½ per cent.

Within the last year, however, a tide of immigration has set in and prosperity is again in evidence on every hand. It must be born in mind, however, that the people now coming into the State are, as a rule, not the same that left it a few years ago. A large number of them are foreigners; most of them without Christ. The places left vacant by faithful Baptists are not being filled by the new-comers. In many places, the work of our pioneer missionaries must be done all over again. Of our 224 churches, 85 are still without pastors and as many more have services for only half time or less. Something must be done speedily for the former class or most of them will be beyond recovery. There never was greater need for missionary work in Nebraska than just now. There are about 40 towns of more than 1,000 population each, without a Baptist church (some of these are cities with 5,000 or more people). If any one thinks that Nebraska is over-churched, we should like to take him through several whole counties (one of which is nearly 100 miles long and over 60 miles wide) without a single Baptist church. Our State Convention is doing all in its power to evangelize the State. But if much progress is to be made, the Home Mission Society must help with increasing rather than decreasing amounts.

Minnesota—St. Paul.

Dear Brother: In May, City Missionary McKinney came over and we put up the State Convention tent in a part of the city known as the "Flats" and held three weeks' meetings. The population there is Italian, Bohemian, French, and Jewish, so we had an interesting experience. The Roman Cath-

olics tried to break up the meetings, but one evening a prize-fighter came in and told us to "Go on with our show," and he would "clean out the whole outfit if they cut up." It is needless to add no one "cut up." Another evening a band of Bohemians came to cut down the tent, but met another band and found themselves in a free-for-all fight from which they emerged with all their hankering after glory quenched, and so we escaped. As to actual results, several Romanists have expressed dissatisfaction with their former lives, and with their religion. Several have received Bibles, and have been reading them. I received quite a number of Yiddish Gospels and epistles, and have distributed them among the Jews—perhaps 12,000 or 14,000 pages of literature in all. Have visited forty-three Jewish families in the quarter, some twice, and have been well received, and have had great demand for my literature. Have also a tract "Prophecies of Centuries Fulfilled in a Day," and one or two others in jargon Yiddish, which are eagerly read by the Jews.

The Mormons have been working from house to house, and by false presentation of their doctrines have almost swung some to their belief. Thanks to your gift of two hundred Dr. Dwight Spencer's "Catechism on Mormonism," I have been heading them off at every turn. Have met the Christian Scientists with Dr. Gordon's "Christian Science."

W. T. MILLIKEN.

Minnesota—St. James.

Dear Brother: The past quarter has been one of encouragement. We have gained some in attendance and two in membership; one by baptism, a girl of sixteen, who was baptized into the Episcopal church when a babe. She came of her own accord to ask believer's baptism. It was my first baptism and was singularly fortunate and blessed.

The house was full of people and thus the impressiveness of the ordinance was multiplied.

Interior improvements have been made in our house of worship. Woodwork has been grained and walls and ceilings tastefully papered. The chancel has been carpeted, and the entire audience-room soon will be.

The unity and activity have been marked. Our district missionary, Rev. M. A. Summers, did splendid work here before my call. He was instrumental in effecting this unity and arousing the church to life and hope.

L. E. VIETS.

Wisconsin.

Dear Brother: Here in Blair we have baptized one, and in Whitehall (my other field), we have baptized five, besides taking up one on profession. Others have applied for baptism there and we hope some will follow from Blair at the same time. We are much encouraged about the work. N. K. LARSON.

Greenwood—Wisconsin.

Dear Brother: During the quarter, two have been baptized and two more converted. At Sunday-school yesterday, seven children said they wanted to be Christians, and to-day I called on one bright little girl of eleven years and she is now a bright, intelligent believer.

Each one of the converts prove by their lives that they have been born again. "Now thanks be to God for his unspeakable gift."

C. R. SCAFE.

Kansas—Horton.

The past quarter has been one of progress, as you will see from my report. Twenty-five new members have been received, twenty-two of them into the Horton church and three into the church at Huron, one of my out-stations. Our financial strength has also been considerably increased, as several of these new members were heads of families.

The parsonage has been about completed, and the pastor is now living in it. We moved into it the 5th inst. It is a beautiful and comfortable building, worth \$1,200.

God has wonderfully blessed this enterprise to the unification of our forces and the increase of our prestige. There is a marked change for the better in the attitude of the public toward the church. We do hope and pray that nothing will ever occur again to mar the harmony of the church, or impede its present progress. We are moving very cautiously.

CAMBRIDGE, MASS., May 29, 1901.

At the annual meeting of the Swedish Baptist Conference of New England held in Brockton, Mass., May 24-25, the following resolution was adopted:

Resolved, That we extend our thankfulness to the Home Mission Society for the liberal aid given our work through its funds and for the good-will and hearty co-operation with our Conference and churches in general. May the love and fraternity, existing between our people and the American brethren in the future, as well as in the past, increase and promote our work for the salvation of our people in America."

C. E. JOHNSON, *Secretary.*

Michigan's Appreciation of the Society's Aid.

At a recent meeting of the Board of State Missions of the Michigan Baptist State Convention, the following resolutions were adopted:

"Whereas, The American Baptist Home Mission Society has for nearly seventy years aided and fostered the work of the gospel in Michigan, as represented by the Baptist denomination, contributing during that period towards missionary work and to Church Edifice work in the State the large sum of \$122,419.34; therefore,

"Resolved, That we express our deep appreciation of the great assistance thus rendered in establishing our cause in the State, and also that we do hereby pledge the loyalty of the Board of State Missions to this great Society in its steady and commendable purpose to aid other States in similar effort.

"Resolved, That we hereby record our appreciation of the offer of the Home Mission Society to continue its aid to work among our foreign population and also in the city of Detroit."

Porto Rico—Ponce.

Dear Brother: The quarter has been altogether about the best we have yet had on the field. The outlook is decidedly good and brightening daily. Next week I hope to organize a church in Yauco, with some eight or ten members.

The opposition is awakening very decidedly in many points. The Catholics of Southern Porto Rico have done more real work within the last year than they had done in the whole of the preceding decade. Still, they can't hold the masses; the gospel leaven is surely doing its work. A. B. RUDD.

Home Mission Appointments.

- COLORADO.
Rev. James Sheppard, Eaton.
- CONNECTICUT.
Rev. N. M. Morten, Swedes, Waterbury.
- IDAHO.
Rev. B. C. King, Salubria and vicinity.
L. B. Hardy, Harrison.
R. T. Guernsey, Lewiston.
- KANSAS.
Rev. G. W. Burdette, Bannes Springs.
Wm. Wilber, Oswego.
M. R. Holt, Hays City.
G. O. Vannoy, Yates Centre.
E. H. Teall, Great Bend.
Robert Cox, Second Colored Church, Ellsworth.
James Griffin, Colored, Neosho Falls.
M. S. Jones, Second Colored Church, Garden City.
James King, Mount Era Colored Church, Cherokee.
J. W. Price, Colored, Dunlap.

- MINNESOTA.
Rev. John Gotass, Danes and Norwegians, St. Paul.
Eric Hallden, Swedes, Eveleth.
- NEBRASKA.
Rev. J. A. Jensen, District Missionary, Danes.
Arsene Fauquet, Culbertson.
G. C. Jeffers, Alliance.
S. W. Richards, Merna.
- NEW MEXICO.
Rev. H. O. King, Hagerman.
- NORTH DAKOTA.
Rev. Alex. Douglas, Aneta.
A. W. Gasley, Prattford and Hamilton.
Alex. Niclaus, Russians, Liberty Ch., Balfour.
W. W. Gunter, Minot.
L. E. Larsen, Scandinavians, Kenmore.
A. J. Swelander, Swedes, Mandan.
F. J. Liljegren, Swedes, Fargo.
- OHIO.
A. G. Hall, First Swede Church, Cleveland.
- OKLAHOMA TERRITORY.
Rev. C. L. Green, Friendship Association.
I. R. M. Beeson, Pawnee.
Robert Breckenridge, Pilgrim Rest Church, Kingfisher.
William Hill, Colored, Great Hope.
J. W. Jones, St. Paul Church, Colored, Choctaw.
Stanley Ward, Rising Sun Church, Colored, Blaine.
W. J. Washum, Liberty.
- PENNSYLVANIA.
Rev. Sven Svenson, Swedes, Philadelphia.
- SOUTH CAROLINA.
Rev. John R. Wilson, Educational Missionary.
- SOUTH DAKOTA.
Rev. Olof Lind, Swedes, Strandburg.
E. J. Nordlander, Swedes, Sioux Falls.
H. H. Hewitt, Egan.
- WASHINGTON.
Rev. J. J. Tickner, Davenport.
G. R. Schlauch, Sprague and Cheney.
W. T. Fellows, Willapa and South Bend.
G. C. King, Ballard.
- WEST VIRGINIA.
Rev. Amos Robinson, Elkins.
- GERMANS.
Rev. Adolph Baettig, Morden and Plum Coulee, Man., Canada.
Robert Fenske, Ebenezer, Asa, Canada.
August Heringer, Casselman, North Dakota.
Jacob Herman, Winona, Minn.
Julius Pekrue, Neudorf Asa, Canada.
A. L. Tilgner, Wausau, Wis.
E. G. Kliese, Tonawanda, N. Y.
- PORTO RICO.
Rev. Manuel Lebron, Assistant to Rev. A. B. Rudd.
- THE FOLLOWING TEACHERS WERE APPOINTED.—
Alabama Baptist Colored University, Selma, Ala.—Prof. J. H. Wigginton.
Arkansas Baptist College, Little Rock, Ark.—President, Joseph A. Booker; Grace J. Thompson, Lillie L. Gibbs.
Americus Institute.—Principal, M. W. Reddick; Miss Lulu E. Washington, Mrs. Hannah A. Reddick.
(Howe) Bible and Normal Institute, Memphis, Tenn.—Principal, Joshua Levister.
Coleman Academy, Gibsland, La.—Principal, O. L. Coleman; E. B. Morgan, Mrs. O. L. Coleman, Miss L. A. Bryant.
Florida Baptist Academy, Jacksonville, Fla.—Principal, N. W. Collier; Miss Sarah A. Blocker.
Hearne Academy, Hearne, Tex.—Principal, P. T. Davis; Miss E. P. Cooper, Rev. J. S. Stubbs, Mrs. A. E. Wilkins.
Houston Academy, Houston, Tex.—Principal, D. A. Scott; Mrs. Mary M. Kimble, Julia A. Greene.
Jeruel Academy, Athens, Ga.—Principal, John H. Brown; Miss V. C. Jackson, Miss Mattie J. Durham, Miss Minnie L. Thomas.
Spiller Academy.—Principal, George E. Read; Annie E. Read, Viola L. Guerrant.
Walker Baptist Institute, Augusta, Ga.—Principal, N. W. Curtright; Miss L. A. Lee, Mrs. Beatrice Curtright, Miss Belle B. Lyons, Miss Eula B. Whitmore.
Waters Normal Institute, Wintou, N. C.—Principal, C. S. Brown; Miss Cora B. Person, Miss Lizzie Edmondson.
Western College, Macon, Mo.—President, E. L. Scruggs; Edwin H. Borden, Matilda F. Lewis, Henry A. Bleach.
Spelman Seminary, Atlanta, Ga.—President, Harriet E. Giles; Miss Lucy H. Upton, Mrs. E. M. Barrett, Miss C. Maria Grover, Miss Mary J. Packard, Miss Mae B. Peckham, Miss Mary I. Williams, Miss Clara H. Denslow, Miss Mabel H. Parsons, Eugenia Shapleigh, Miss Ethel W. Wagg, Miss Ada F. Jackson, Mrs. Emma DeLamotta.

Contributions and Legacies for June.

Contributions and legacies not otherwise noted are for general purposes. The * denotes that contributions are for educational purposes, and C. E. F. for Church Edifice Fund

MAINE, \$48.46.

Fairfield, 1st Ch.	\$31 10
Livermore Falls, 1st Ch.	8 35
Saco, 1st Ch.	6 60
Wayne, 1st Ch.	2 41

NEW HAMPSHIRE, \$16.90.

Plaistow, 1st Ch.	\$4 50
North Conway, 1st Ch.	1 57
Seabrook, 1st Ch.	6 00
Claremont, Y. P. S. C. E.	4 83

MASSACHUSETTS, \$629.19.

Rowley Ch.	\$8 07
North Attleboro, 1st Ch.	4 50
Waltham, Beth Eden Ch.	18 40
Winchester, 1st Ch.	5 00
Holyoke, 2d Ch.	217 97
Edgartown, 1st Ch.	8 55
Somerville, B. Y. P. U. of Perkins St. Ch.	1 81
Roston, Bethany Ch.	100 06
Elm Hill Ch.	13 00
Hon. C. W. Kingsley (desig.)	100 00
West Acton Ch.	15 00
Northampton, 1st Ch.	36 12
Dorchester, Blaney Mem'l Ch.	8 75
Blaney Mem'l Y. P. S. C. E.	1 25
Westfield, Central Ch.	14 56
Newton Center, Theo Sem. Y. M. C. A.	55 15
Norwood, 1st Ch.	10 00
Dedham, 2d Ch.	11 00

RHODE ISLAND, \$22.61.

Newport, 1st S. S.	1 76
Providence, 1st Swede Ch.	6 70
Warren Ch.	10 46
Greenwich, 1st Ch.	3 69

CONNECTICUT, \$784.27.

New Haven, 1st Swede Ch.	\$5 00
Waterbury, C. A. Schlipf	4 00
Noank, Ch.	50 00
Essex, 1st Ch.	40 90
Groton, 1st Ch.	8 90
Hartford, Olivet Ch.	4 39
Jewett City Ch.	18 10
Bloomfield Ch.	6 35
Waterbury, 1st Ch.	40 00
Niantic Ch.	12 43
S. S.	2 00
Bible Study Fund.	5 00
Cromwell Ch.	25 00
S. S.	3 00
Ansonia, 1st Ch.	59 20

LEGACIES.

Griswold, Estate of Allen B. Campbell	500 00
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NEW YORK, \$21,024.98.

City, Ch. of the Epiphany	\$18 72
Chinese Mission	23 65
Fifth Ave. Ch.	28 20
John D. Rockefeller (desig.)	20,000 00
C. B. Palmer	25 00
1st Italian S. S. (desig.)	2 00
Collection, per Juno R. Wilson	55 07
Brooklyn, Greenwood Ch.	28 00
Y. P. S. of Green Ave. Ch.	13 05

2d Swede Ch.	8 93
Sixth Ave Ch.	18 00
Trinity Ch.	14 47
Mariner's Harbor Ch.	3 24
Hermitage Ch.	2 50
Ilion, 1st Ch.	25 00
Saratoga Springs, 1st S. S.	12 40
Carlton Center Ch.	7 71
Spencer Ch.	37 00
Springville, 1st Ch.	22 80
Lansing & Groton Ch. S. S.	10 04
Belleville Ch.	41 71
Jamestown, Swede Ch. 1st Ch.	5 00
Fort Ann, 2d Ch.	91 75
Dresden Ch.	1 25
North Hebron Ch.	1 00
Throopville Ch.	9 00
Dundee Y. P. S. C. E.	2 50
East Branch Ch. S. S.	4 00
Y. P. S. C. E.	1 61
Medina Ch.	1 00
Comstock Ch.	15 65
East Cameron Ch.	3 80
Edmeston Ch.	7 00
Cambridge Ch.	16 80
Walton Ch.	5 00
West Oneonta Ch.	6 69
Treadwell Ch.	6 00
Gilbertsville Ch.	5 50
Sand Hill & Wells Bridge	3 00
West Danby S. S.	1 50
Cooperstown Ch.	2 00
Morris Ch.	27 77
Mt. Vision Ch. S. S.	10 64
Carthage Ch.	9 63
Henderson Ch.	3 00
Adams Center Y. P. S. C. E.	44 20
Redwood Ch.	2 00
Clarksville Ch.	1 13
Belfast S. S.	1 00
Corwith Ch.	8 50
Alps, Ruby M. Coon. Fannie E. Coon.	1 34
Poughkeepsie, Y. P. S. C. E. of Ch. of Christ.	30 00
Penn Yan Ch.	5 00
Preston Hollow Ch.	22 60
Burnt Hills Ch.	3 30
Edwards Ch.	13 30
Gouverneur Ch.	5 00
Lawrenceville Ch.	8 00
Massena Ch.	3 50
Nicholville Ch.	8 00
Pittcairn Ch.	5 65
Great Bend Ch.	10 00
Millport Ch.	1 00
York Ch.	2 55
Medina, 1st S. S.	4 25
Westfield Ch.	18 25
Wyoming B. Y. P. U.	3 00
Barrington C. E. S.	2 95
Himrods Ch.	3 11
Milo, 2d Ch.	5 00
Mrs. V. L. Garrett.	7 15
Galway Ch.	1 00
Fort Plain Ch.	11 00
Salsbury Ch.	5 37
Flushing, 1st Ch.	4 00
Woodside Ch.	22 30
Syracuse, Delaware St. Ch.	22 50
Castile 1st Ch.	31 00
First C. E. S.	15 00
C. E. F. Newport Ch.	1 30
	2 00

LEGACIES.

NEW JERSEY, \$297.10.

Hackensack, Calvary Ch.	\$29 00
Livingston Ch.	2 00
Jersey City, North Ch.	27 25
East Orange, Prospect St. S. S.	5 00
Heightstown Ch.	74 94

Camden, Grace Primary S. S.	3 30
Grace Ch.	15 00
Bethany Ch.	2 00
Bridgeton, 1st C. E. S.	2 85
Legerville Ch.	11 50
Beverly Ch.	8 00
Sewell Ch.	8 92
Merchantville Ch.	8 21
Woodbury, Central Ch.	3 50
Greenwich Ch.	3 51
Haddonfield Ch.	92 71

PENNSYLVANIA, \$359.07.

Anita, Swedish Ch.	\$3 50
Philadelphia, 11th Y. P. S.	12 00
A Friend	50 00
1st Frankford Ch.	31 17
2d Germantown Bible School	13 97
Richmond C. E. S.	1 43
Gethsemane Ch.	15 00
Epiphany S. S.	3 33
Hon. W. B. Hanna.	10 00
Clinton Center Ch.	2 80
Steeltown Central Ch.	7 00
Central S. S.	3 00
Carbondale Ch.	28 55
Norristown, 1st C. E. S.	3 00
Mission School	7 16
Ridley Park S. S.	12 50
Sandusky St. Ch.	5 00
Prospect Hill Ch.	16 35
Downingtown Ch.	4 00
Blossburg Ch.	6 00
Oakland S. S.	7 24
Wissahickon Ch.	23 33
Monongahela, 2d Ch.	3 00
Clearfield Ch.	2 00
Newberry Ch.	5 80
West Chester, Olivet Ch.	8 78
Tyrone Ch.	8 00
Georgeville Ch.	1 60
Pittsburg, Shiloh Ch.	2 00
Milton S. S.	11 25
East Burlington Ch.	4 48
Alba Ch.	3 35
Smithfield Ch.	6 00
Springfield Ch.	2 57
Austinville Ch.	5 00
Sullivan State Road Ch.	4 48
Troy Ch.	4 08
Covington Ch.	4 80
Cherry Flats Ch.	6 14
Bailey Creek Ch.	4 65
Job's Corners Ch.	4 76

DELAWARE, \$62.00.

Newcastle Ch.	\$5 00
Wilmington, Central Ch.	20 00
Bethany Ch.	32 00
Wyoming Ch.	5 00

DISTRICT OF COLUMBIA, \$41.00.

Washington, Anacostia S. S.	\$5 00
3d Ch (desig.)	23 00
1st Ch (desig.)	13 00

WEST VIRGINIA, \$83.20.

Lubeck, Bethel Ch.	\$6 17
Parkersburg, Lankport S. S.	2 00
Stillwell Ch.	8 60
Mansfield, Mt. Olive Ch.	5 00
Cross Roads, Union Ch.	22 50
Williamsburg, Mrs. L. E. McChung	50
C. E. F. Rock Castle Ch.	6 50
Williamsburg, Mrs. L. E. McChung	1 00

LEGACIES.

Morgantown, Estate of Jarret Lynch	30 93
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ALABAMA, \$5.00.

Trussville, Ladies' Aid Soc. . . . \$5 00

TEXAS, \$498.75.

LEGACIES.

Dallas, Estate of Elias McCoy 498 75

OHIO, \$394.21.

Sandusky Ch. \$17 00
 Toledo, Ashland Ave. Ch. 50 95
 Frampton, Mrs. Iva Van Winkle 2 75
 Pleasant Valley Ch. 1 10
 Portsmouth Ch. 15 00
 South Lima, Wom's Circle 77
 Granville, Denison Y. M. C. A. 4 15
 Evergreen Ch. 50
 Seville Ch. 35 00
 Mansfield Ch. 25 00
 Gallipolis Ch. 6 00
 Medina Ch. 9 00
 Dayton, Linden Ave. Ch. 48 70
 Washington Ch. 6 25
 Antiquity Ch. 3 50
 Wayland Ch. 5 00
 Vigo Ch. 2 50
 Richmond Dale Ch. 1 50
 Madison Ch. 5 50
 New Richmond Ch. 3 00
 Fawcett, Rev. F. E. Pre-graves 2 50
 Madisonville Ch. 6 05
 Racine Ch. 3 10
 Newport Ch. 3 28
 Cincinnati, 9th St. Ch. 90 55
 Ambrose Ch. 9 25
 Lindale Ch. 2 00
 Cambridge Ch. 6 27
 Wom's Circle 1 56
 Toledo, Heston St. Ch. 6 75
 Salem, Bethany Ch. 2 00
 Bethel Ch. 1 75
 Newman Ch. 3 00
 Middletown Ch. 5 00
 Jefferson S. S. 8 00

MICHIGAN, \$466.09

Marshall Ch. 7 02
 Detroit, 1st Ch. 81 83
 Holly Ch. 7 00
 Flint Ch. 23 83
 Arcadia, Swedish Ch. 3 00
 Reed City Ch. 8 35
 Springport Ch. 6 00
 Saline Ch. 11 00
 York Ch. 8 75
 Walled Lake Ch. 2 70
 Newberg Ch. 8 25
 Aurelius Ch. 3 60
 Tecumseh Ch. 22 95
 S. S. 2 56
 B. Y. P. U. 2 00
 Ypsilanti Ch. 39 04
 Milford Ch. 8 75
 Weston Ch. 15 50
 Grand Rapids, Scribner St. Ch. 16 62
 Bloomingdale Ch. 6 00
 Benton Harbor Ch. 25 69
 Kensington Ch. 6 50
 Osceola and A. L. Able Ch. 5 00
 Calumet Ch. 12 00
 Port Huron, 1st Primary Class 3 28
 Swedish Northern Conference 75 00
 Augusta Ch. 1 00
 South Haven Ch. 8 00
 Unionville Ch. 4 20
 Chippewa Ch. 2 00
 Clark's Lake Ch. 1 11
 Grass Lake Ch. 5 00
 B. Y. P. U. 3 12
 Columbia Ch. 3 00
 Jackson, Ganson St. Ch. 5 00
 Bellevue Ch. 5 25
 Otsego Ch. 3 32
 B. Y. P. U. 2 50
 Bronson Ch. 1 25
 Plainfield Ch. 1 25
 Dowagiac B. Y. P. U. 2 00
 Gregory Ch. 5 87

INDIANA, \$119.43.

Goodland S. S. \$1 75
 Palestine Ch. 1 85
 Spring Branch Ch. 1 28
 Niconsa Ch. 4 69
 S. S. 2 00
 Freedom Ch. 3 85
 Kewanna Ch. 3 00
 Friendship Ch. 6 50
 Peru, Dr. J. O. Ward 5 00
 John L. Miller 5 00
 Mt. Ayr Ch. 5 30
 Kingsbury Ch. 8 58
 Goschen Ch. 20 68
 C. J. Garvin 5 00
 La Porte Ch. 10 00
 Wolcott Ch. 8 00
 B. Y. P. U. 2 00
 F. E. Goodspeed 5 00
 Mrs. Emma Davidson 5 00
 New Market Ch. 2 45
 Elisaville Ch. 5 00
 New Discovery Ch. 1 75
 New Marysville Ch. 75
 C. E. F. Attica, Mrs. Gusta Ahrens (desig.) 5 00

ILLINOIS, \$958.44.

Chicago, Millard Ave Ch. . . . \$19 25
 Humboldt Park Swede Ch. 1 00
 Calvary Ch. 33 87
 1st Ch. 8 02
 Salem Swede Ch. 5 50
 La Salle Ave. Y. M. Class 3 25
 1st Danish Ch. 5 00
 Messiah Ch. 45 00
 Swedish Conference 325 00
 Champaign Ch. 18 02
 D. W. Lloyd 5 00
 Mrs. D. W. Lloyd 5 00
 Mrs. H. T. Sperry 5 00
 Mrs. Wm. Williamson 5 00
 Mrs. C. Baker 5 00
 New Hope Ch. 1 25
 Pierson Ch. 9 00
 Mahomet Ch. 19 15
 Eldorado Ch. 4 91
 Zion Hill Ch. 5 00
 Bethel Ch. 2 07
 Morgan Park Ch. 29 67
 Wheaton Ch. 10 00
 La Moille Ch. 26 11
 Bethel B. Y. P. U. 1 00
 Rochelle Ch. 3 82
 Lincoln Ch. 26 35
 Moline, Swede Ch. 15 00
 Evanston, Swede Ch. 6 60
 Joliet, 1st B. Y. P. U. 3 75
 De Kalb Ch. 75 00
 Marengo B. Y. P. U. 5 00
 Oak Park, 1st Ch. 54 50
 Morgan Park Ch. 8 42
 Wilton Center Ch. 6 00
 Bloomington, 1st Ch. 46 77
 Rock Island Ch. 39 00
 Alpha Ch. 13 63
 Morris, Swede Ch. 6 67
 Belviders, 1st Ch. 16 57
 Dixon Ch. 20 00
 Lena Ch. 4 29
 Kaneville Ch. 10 00

WISCONSIN, \$114.20.

Sun Prairie Ch. \$15 64
 Iron River, Swede Ch. 2 00
 New Cassel B. Y. P. U. 4 00
 Oxfordville Ch. 2 00
 Cassville Ch. 5 00
 New Lisbon Ch. 5 00
 Burlington, Mr. & Mrs. Wm. Rhodes 1 00
 Bloomington Ch. 3 25
 Stoughton Ch. 20 15
 Darlington Ch. 15 60
 Columbus Ch. 12 12
 Barneveld Ch. 2 80
 Fall River Ch. 2 00
 Portage 1st Ch. 2 45
 Beaver Dam, Academy Y. M. & Y. W. C. A. 8 80
 Dodgeville Ch. 12 29

MINNESOTA, \$23.00.

Minneapolis, Chicago Ave. S. S. \$2 55
 Alden, Danish Ch. 5 20
 C. E. F. Cokato, Swedish Ch. 1 00
 Olivet Ch. 9 25
 Duluth, 2d Ch. 5 60

IOWA, \$732.48.

West Mitchell Ch. \$0 50
 Woodbine Ch. 5 00
 Renwick, A Friend 10 00
 Hampton Ch. 16 75
 Des Moines, 1st Ch. 4 00
 Marble Rock Ch. 6 31
 Ashland, Eldon Ch. 3 68
 Cuppy's Grove, Danish Ch. 7 00
 Beacon Ch. 1 60
 Swes, Swedish Ch. 15 00
 Decorah Ch. 4 00
 Vinton Ch. 16 00
 S. S. 15 55
 Cedar Rapids, 1st Ch. 100 00
 Brighton Ch. 3 40
 Sheldon Ch. 20 00
 Sheffield, German S. S. 3 82
 Iowa Falls Ch. 32 00
 Fredericksburg Ch. 10 00
 Independence Ch. 17 53
 Burlington, Swede Ch. 1 50
 Mineral Ridge Ch. 20 61
 Clear Lake Ch. 2 60
 Mason City Ch. 22 66
 Osage Ch. 179 33
 S. S. 13 67
 Forest City, Swedish Ch. 21 37
 Jefferson Ch. 28 50
 Central City, Jordan Grove Ch. 17 10
 Waterloo, 1st Ch. 6 53
 Sioux City, Swedish Ch. 15 25
 Marshalltown, Jr. B. Y. P. U. 1 00
 C. E. F. Decorah S. S. 3 22
 Osage S. S. (desig.) 7 00

MISSOURI, \$56.24.

Home and Foreign Mission Board \$56 24

INDIAN TERRITORY, \$8.93.

Miami Ch. \$8 93

KANSAS, \$121.01.

Clay Center Ch. \$12 00
 Hamlin S. S. 6 00
 Kackley Ch. 6 00
 Onaga Ch. 8 52
 Baileyville Ch. 5 00
 Howard S. S. 3 80
 Hiawatha, Bethel Ch. 17 00
 Furley, Pleasant View Ch. 4 39
 B. Y. P. U. 1 50
 Kansas City, Swedish Ch. 8 28
 Swedish S. S. 1 58
 Minneapolis S. S. 2 54
 Atchison, 1st Ch. 16 00
 Atchison, Jordan's Grove Ch. 5 00
 Lebo Ch. 4 70
 Bronson Ch. 6 65
 Whiting Ch. 3 60

FOR STATE CONVENTION.

Independence, 1st Ch. 15 00

NEBRASKA, \$95.68.

Hartington Ch. \$6 00
 Wayne Ch. 15 45
 Gothenberg, Swedish Ladies Chambers Ch. 10 00
 Stella Ch. 5 00
 Alliance Ch. 2 98
 Tilden Ch. 1 50
 Burwell Ch. 1 00
 Albion Ch. 2 00
 Cedar Rapids Ch. 18 50
 Norfolk Ch. 8 25
 Norfolk Ch. 25 00

SOUTH DAKOTA, \$29.05.

Pierre, 1st Ch. \$17 55
 Bradley, 1st S. S. 2 00

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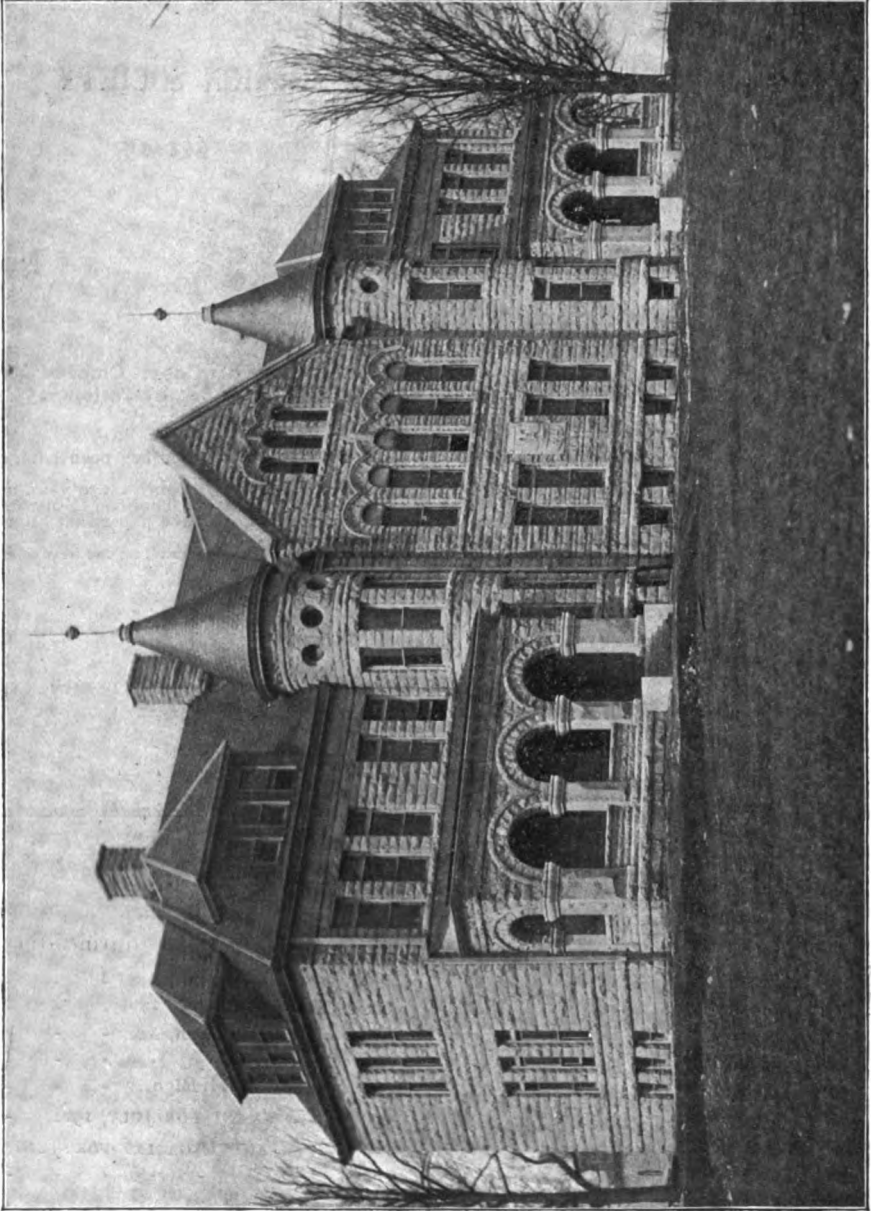
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PICKFORD HALL—VIRGINIA UNION UNIVERSITY, RICHMOND, VA.

* * EDITORIAL. * *

Mr. W. P. Plant is no longer connected with the Home Mission Society in any capacity; correspondents will please take note of the fact.



Rev. A. R. Griggs, D.D., of Texas, has been severely afflicted in the recent loss of two daughters, one twenty-one and one seventeen years of age. We extend to him our profoundest sympathy.



We are sorry to learn that our dear friend, Dr. William Howe, of Cambridge, Mass., is confined to his room with a sprained ankle, but he maintains his wonderful equanimity and is patiently waiting the call to a higher service. Not many men live to so advanced an age as he, and not many men make such splendid use of opportunities as he has made. The Home Mission Society has been a frequent recipient of his benefactions, and extends to him its most affectionate regards.



According to the census of 1890 there were in California 72,472 Chinese; the census of 1900 shows 45,753, a decrease of 26,719. This would seem to indicate that the exclusion act really excludes, and also points to the time in the near future when the number of Chinese in California will be quite insignificant.

In 1890 there were present in California 1,147 Japanese, whereas by the census of 1900 there are 10,151; a very significant increase. These figures apparently shift the emphasis of missionary work from the Chinese to the Japanese in California, at least. We shall look with interest for the revelation of the census as to the numbers of these two classes in other States.

The summer of 1901 seems to have broken all previous records for the intensity and continuance of its heat. In one week during July nearly one thousand persons perished from heat in the City of New York alone, while the number of deaths in the entire country from this cause is appalling. The long-continued drought, which at one time threatened to utterly destroy the vast crops in the West, was fortunately broken by the welcome rains in time to save a considerable portion of the crop.



District Secretary Proper, writing from Kansas, says that thousands and thousands of acres of corn will not yield a bushel to the acre, and that the same condition obtains in a large portion of Nebraska. The loss of this great crop will be very severely felt by the farmers, and will necessarily interfere with all missionary collections.



Quite a unique series of Home Mission meetings were held in the Tent Evangelist in Buffalo during the week beginning August 5th. On successive days the Baptists, Congregationalists, Methodists and Presbyterians set forth the work of Home Missions conducted by them. Tuesday, August 6th, was Baptist Day. A very appreciative audience gathered at half past ten. Dr. A. S. Coats gracefully presided, and interesting addresses were made by President A. C. Osborn, of Benedict College; President George Sale, of Atlanta, and Mrs. William Scott. In the evening, notwithstanding the severe rain storm that prevailed, a deeply interested audi-

ence listened to addresses by Professor Schwegler of Indian University, Rev. W. H. Sloan of Mexico, and the Corresponding Secretary. Rev. Dr. George Whitman presided, and the success of the meetings was in no small degree due to his enthusiasm and interest.



When the buildings and ground of the Pan-American Exposition at Buffalo are illuminated with electricity they present the most beautiful spectacle of the kind ever created. The effect of it is almost magical, and produces an impression that can never be effaced from the mind. It would be well worth a long journey if the Exposition had nothing else to show. But the buildings are beautiful; "the color scheme" unique and impressive, and the exhibits various and costly.



There is even something to be learned on the Mid-way and in the side shows; but also something to be deplored. The so-called "Indian Congress" blends the real and the artificial, the instructive and the pathetic. It presents wild Indian life in some of its worst aspects, but fails utterly to give one a true knowledge of the real Indians as they are to-day. The visitor needs to be able to discriminate between the true and the false if he would get the most profit from his visit. The Carlisle Indian Band composed of 45 Indian young men affords a fine illustration of what education will do for these people. It is well worth hearing; and is vastly more valuable as an object lesson in real Indian character than the so-called Indian Congress.



In order that the readers of the Monthly may look at the question of home missions from another point of view, we publish this month the address delivered by Dr. Charles L. Thompson, Secretary of the Presbyterian Board of

Home Missions. We are sure that no one will begin to read it who does not finish it, and no one will finish it without being profoundly impressed with the vastness, the urgency and the hopefulness of the mighty work in which we are engaged of winning North America for Christ.



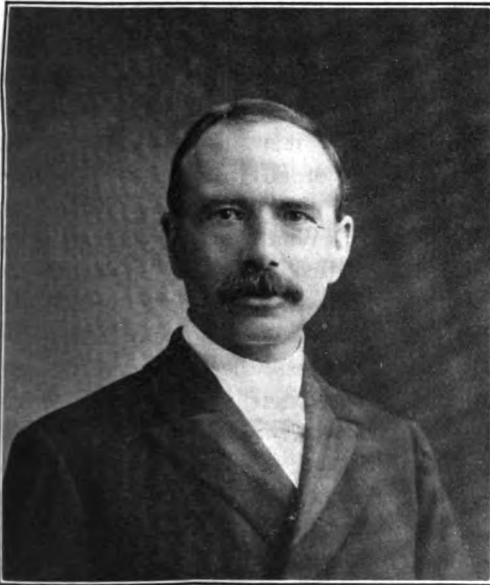
A few of our readers have heard of Rev. Dr. Harvey Johnson, pastor of a Negro Baptist Church, in Baltimore, Md., who has made himself somewhat notorious among his own people by attacking the Home Mission Society, and by repeated insistence that the Negroes ought to establish and maintain their own schools without help from their white friends. He is known as an intense "race man." He is apparently honest in believing that the Negroes can and ought to support their own schools.

Baltimore has a large number of Negro Baptists, and there is an earnest call for a Secondary School. Here is certainly Dr. Johnson's chance to vindicate his own theory. Let him rally his people for the establishment, maintenance and endowment of a first class Negro Academy in the City of Baltimore. His success would go far towards removing the impression that he is either insincere in his advocacy of race independence, or that his philosophy is sadly at fault.



The work of developing an institution of the first class at Richmond, Va., is proceeding rapidly and most satisfactorily. The embarrassment that confronts us at the present time is the success of the work: we have not sufficient room for the students who wish to attend. The enrollment last year was nearly two hundred, and it is believed that the enrollment in the near future could be carried to five hundred if we had suitable accommodations. We dislike very much to say to the enterprising Negro young men of Virginia who are anxious to acquire

an education that we have no room for them. What shall be done? Shall the growth of the institution be arrested at the present point? Shall we continue to say to students, we have no place for you? Or shall we provide additional dormitory room for another hundred students? Manifestly this is the wise thing to do, and we most earnestly hope that some way will be found for doing it. We reproduce in this number the picture of "Pickford Hall," which is used for recitations, and one of "Kingsley Hall," which is used for dormitories. What is needed is a duplicate of Kingsley Hall. It could be built in granite for about \$40,000. The school would then be splendidly equipped and capable of entering upon an enlarged career of usefulness. Will not some one furnish the money for this greatly needed work?



REV. DR. SAMUEL McBRIDE.

Our new District Secretary for New York and Northern New Jersey was born in Belfast, Ireland, and came to America in 1871. After graduating from the Union Theological Seminary in 1876, he became assistant pastor of the First Presbyterian Church, in Newark, N. J.

In 1884 he went to Belfast, Ireland, as a delegate to the Pan-Presbyterian Council. During his absence he travelled extensively in Europe and also visited Egypt and the Holy Land. During this time he gave renewed and special attention to the subject of baptism, and became satisfied that Apostolic baptism was by immersion, its subjects believers, and that infant baptism was unscriptural. In June, 1885, he returned to London, where he and his wife were baptized. The next year he returned to America, and since that time has been closely identified with the Baptists. He is a very acceptable preacher, and we are sure he will find a ready welcome among his brethren in his district.



In leaving money by will to the American Baptist Home Mission Society the question often arises whether it shall be given for "General Purposes," or whether it shall be designated for some particular form of work such as the endowment of a school, the prosecution of mission work in Alaska, in Cuba, in Porto Rico, or the building of meeting houses. It is very natural and quite proper that one should have a preference as to the particular manner in which the money given by will shall be used, and the Society is always glad to receive money designated for particular purposes, and holds itself under solemn obligation to carry out the will of the testator literally if possible.

It is worth considering, however, that the Society is expected to continue its work far into the future and during decades, or even centuries, it may be, that are to come there will be great changes; work that is urgent now, may not be urgent fifty years hence; work that is full of hope and promise now, may not be so then; work that to-day calls for large expenditure of money may in fifty years be completed and call for no further outlay; meantime, new forms

of work present themselves. Ten years ago no one would have thought of leaving money by will to the Home Mission Society for prosecuting missions in Cuba or Porto Rico, and to-day these two fields are among the most hopeful and urgent. It is difficult to tell what new forms of work may present themselves within the next decade; money left to the Society for "General Purposes" is available for new forms of work which present themselves.

Sometimes, by reason of panics, droughts or other calamities, the Home Mission Society finds itself in want of ready money to meet current expenses. In such case, it is always a great relief to have come into its possession, through legacies, monies undesignated for specific objects, but available for the general purposes of the Society.

The Executive Board is composed of twenty-one carefully selected pastors and business men, and the utmost pains is taken in surveying the whole broad field of Home Mission endeavor to do that kind of work which seems on the whole most imperative, and it spares no pains to use in the wisest way possible all the money coming into its treasury by contribution or by legacy. It seems safe to say that in the future, as in the present, the affairs of the Society will be administered conscientiously and intelligently, so that those who wish that their money shall accomplish the most for the furtherance of the Master's kingdom may well leave its specific distribution to the judgment of the Executive Board. On the whole, therefore, it seems best that those who are making in their will provision for the prosecution of home missions in future shall leave their gifts undesignated, using the following form of bequest:

"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.....

dollars for the general purposes of said Society."



I was asked the other day in public what I regarded as the most important part of Home Mission work at the present time. To which I promptly and frankly replied that I did not know. When I think of the development of the great West which is now going on so rapidly, and realize what an important place it is to occupy in the future history of this nation, I think that the work there is of paramount importance. Then when I think of the vast incoming tide of immigrants pouring into the lands like a flood and threatening to deluge us, I feel that too much emphasis cannot be laid upon the importance of work among them. When thought is directed to Mexico with its fourteen millions of people living in the darkness of semi-heathenism, and when consideration is given to the rapid strides which that Republic is making and the position of influence which it is to occupy in the future, it would seem as if the present was of all times the opportune moment for an enlarged evangelistic work there. What can be said of Cuba and Porto Rico where the light of the Gospel is dawning? Where multitudes are welcoming the coming of the Son of Righteousness, where everything proclaims a speedy triumph of the forces of righteousness? Surely this must claim recognition as a work of immediate urgency. Now, what shall we say of the South? Forty years the Society has been doing work among the Negroes, and at no time during all that period has the work been more full of hope than at present. It would be a calamity beyond expression if any serious detriment should come to the educational work for them. I have said nothing of the urgency of City Mission work. I have recently been impressed, as never before, from personal observation, of the

singular opportunity that presents itself just now for missionary work of the most hopeful and productive kind in such western cities as Duluth, St. Paul, Minneapolis, Omaha, Spokane, Seattle, Tacoma, Portland, San Francisco and Los Angeles. If the Home Mission Society could for the next twenty-five years carry on an enlarged work in these and similar cities it would accomplish incalculable results. Everything seems auspicious for such a campaign as might be carried on if the money were at hand. Even ten thousand dollars a year judiciously expended would add immensely to our forces in these cities, greatly strengthen our cause for the present and lay the foundation for a vast work in the future.

There are two points in our mission work which just now call most eloquently for consideration. One is a training school for Italian missionaries, and the other is a training school for Spanish missionaries. The Italians are coming to us in vast numbers; they are accessible to the Gospel; they are pleading with us for missionaries, but the great lack is men properly trained for effective service. If the work is to be prosecuted, as it should be, in Mexico, Cuba and Porto Rico, and, shall I add, the Philippines? a training school for Spanish-speaking missionaries is an absolute necessity. We have a great training school for Germans at Rochester for Danes, Norwegians and Swedes at Chicago and they are doing an invaluable work. Similar institutions for Italians and for Spanish speaking missionaries would do a work equally great. These schools are needed now and needed to-day.

Dear Reader:

What answer would you give to the question, which phase of Home Mission work is most important? I should be very glad to have you write and tell me. Address the Corresponding Secretary.



W. E. POWELL, D.D.

BY REV. ROBERT BRUCE SMITH.

Rev. William E. Powell, D.D., died at his home in Parkersburg, West Va., July 28, 1901, age fifty-nine years and eighteen days. He was converted and baptized at the age of fourteen, licensed to preach in '64, ordained in '66, married to Miss S. J. Morrow in '69, who still survives him with two daughters—Grace and Stella—and one son—Walter. He served as pastor fifteen years. For twenty-two years he was manager and correspondent of the West Virginia department of the *Journal and Messenger*, for twenty-one years he was the representative of the American Baptist Home Mission Society in his own State, and for ten years he was Superintendent of State Missions.

It may help all of us to review some of the characteristics of this good man's life.

Dr. Powell was a manly man. When he preached on "Mark the Perfect Man," his audience felt that the preacher was the best possible illustration of his subject. He was a man of splendid proportion, strong physique, noble countenance and pleasing manners. He was a most staunch and fearless advocate of manliness and cleanliness in every walk of life.

He was a kind-hearted, lovable man. His home life was beautiful—a dutiful son, an affectionate brother, a devoted husband, a loving father. The writer had the honor of being Dr. Powell's pastor for seven years,

and writes, therefore, from a most intimate personal knowledge of his inner life. He is happy to bear this tribute to the man whom he loved and whose fellowship was most helpful. He was held in warm and affectionate esteem by hosts of his brethren and co-workers throughout his native State.

He was an optimistic, hopeful, inspirational man. It was this characteristic of the man which helps to account for his large degree of success in whatever he undertook. He had a large faith and believed in doing things in a large way. And his hopefulness encouraged his brethren to larger endeavors.

He was a man of deep piety and devotion—a man of God, mighty in prayer. He walked and talked with God. He was often asked to lead the Annual Sunday Afternoon Prayer meetings of the West Virginia Baptist General Association. And such prayer meetings as these were: Pentecostal seasons of refreshing and endearment which were usually followed by a gracious revival throughout the State. His brethren will never forget the spiritual influence and power of this man's life.

He was a forceful speaker and preacher, richly endowed with a good voice and a fine presence. His Home and State Mission addresses were probably never excelled, at least in West Virginia. He often grew eloquent especially on patriotic themes when he pleaded for American institutions and for the evangelization of his own State and country.

He was also an indefatigable worker. For years he did the work of two or three ordinary men. It is conceded that no other man ever did so much for Christ and for Baptist interests in West Virginia as did Dr. Powell. He was leader, builder and organizer. He traveled thousands of miles when there were but few railroads in the State and endured all sorts of hardships. When he began his mission work, there were many counties in the State without a single Baptist Church. He assisted in the building and dedication of nearly two hundred Baptist churches, and raised for the building of new churches about \$170,000. In addition to this he secured large sums of money for other lines of work. He placed religious literature and periodicals into hundreds of homes every year aside from preaching and delivering addresses. Men believed in his strict honesty, business integrity and deep consecration and, therefore, readily responded to his appeals. No other man could raise so much money for the Master's work in West Virginia as Dr. Powell, and no other

man did as much to develop a missionary interest in the hearts of the people.

But the man has broken down in the midst of his usefulness, and has gone from us. As he closed the beautiful obituary to his own mother, whose death occurred less than two years ago, so we close this study of his life. Brother, "we all miss thee, but thy work was done, yea, well done, I the Master hath called thee home."

Review and Outlook.*

BY CHARLES L. THOMPSON, D.D., SECRETARY
OF THE BOARD OF PRESBYTERIAN
HOME MISSIONS.

Years ago I had a vision from the summit of Pike's Peak. Through the lifting gates of the morning mist the landscape to the East lay revealed and splendid; towns, villages, farms, plains stretching to the eastern horizon—startlingly distinct in the dry mountain air. It was a vision of civilization. Then turning about to the West the mountains rolled in frozen billows to the sky. The snowy ridges suggested valleys that could not be seen. The vision ended in a teasing haze, through which to the South the Spanish peaks towered distant, dim and concealing. It was a vision of the unknown. It comes back to me to-day. We stand on the ridge of the century. Behind us, distinct and splendid, a hundred years of home missions unroll to the horizon. Before us, vistas of opportunity, sentinelled and concealed by great events, whose white foreheads rise toward heaven as if owning allegiance to Him who shapes the future.

Let us amplify this vision. Out of that which lies open in yesterday—as the palm—let us forecast what to-morrow holds in its closed grasp.

When the historian writes the history of national progress in the nineteenth century, he will first of all take account of the Home missionary. The march of our civilization is to the music of our religion. That gave the inspiration. Without that music the pioneer had not marched to such victory.

Three Nation-Building Ideas.

Look at our country at the dawn of the century. The ordinance of 1787 had just given the central West to the three nation-building ideas—liberty, education and religion. Supreme courts have decided that these principles were imbedded in that ordinance. They gave it power to transform a wilderness into great states. When those triple signal-

*An address before the General Assembly in Philadelphia, May 21, 1901.

lights rose over the shadows of the Alleghenies, a resolute young nation accepted them as the marching orders of Almighty God as reverently as the Israelites broke camp when the Pillar of Fire rose and moved. The children of the pilgrims from New England hills saw the signals and pushed through the Mohawk wilderness. Men like Eleazor Wheelock, first President of Dartmouth; Samuel Kirkland, descendant of Miles Standish and graduate of Princeton; William Allen, afterward President of Bowdoin; Jedediah Bushnell, Seth Williston, Jed Chapman, headed the march. Religion and education went hand in hand. Presidents of Bowdoin, Yale, Union and graduates of Princeton were the pioneer leaders.

See them push on, preaching the gospel to the Six Nations and to the scattered settlers, until in daring missionary adventure they had crossed the Empire State. See the little Connecticut colony carve the Western Reserve out of the woods of northern Ohio and establish Christian institutions whose power has been mighty in shattering slavery, in promoting new educational ideas and in stimulating an evangelical spirit which has permeated our religious life.

See Governor Rufus Putnam and his little band of Massachusetts pilgrims, drifting down the Ohio on the second "Mayflower" of our history and founding Marietta, put the seal of Christian principles on southern Ohio.

See James Hoge, under a commission from the Permanent Committee on Home Missions bearing date 1806, crossing the Alleghenies to preach the gospel—(so the commission read) "in Ohio and adjacent parts." Do we smile at the breadth of such a commission? But it was carried out. That one missionary, with the fiery force of an apostle, sent his life with telling power into "the adjacent parts" even as Paul flung his life into "the regions beyond."

See the march of the Scotch-Irish from the Virginias and Carolinas—rifle in one hand and the Bible in the other—crossing the Blue range and claiming the mountains and fields of Kentucky and Tennessee for their King. What though some became stranded in those perilous fastnesses and lost for half a century their heritage of truth and Christian hope? Home missions penetrating those mountains, finds one of its most fruitful fields among those whose ancient faith had indeed been buried but could not be wholly lost. For treasures of the blood there is always a resurrection.

So it is in 1825. The old Northwest is being peopled under Home missionary guidance Churches, schools, colleges light up the wilder-

ness. And now, as the historian looks back and inquires why that central West is more typically American than even the eastern states, he finds the answer in the fact that typical American Christians from the East explored and stamped and transformed that wilderness before European ideas and customs had influenced, if not enfeebled, our national life. So in the time of our nation's peril it was to that old Northwest that we looked for leaders—and found them—captains like Grant and Sherman—a military genius like Stanton—a deliverer like Lincoln. So there have not failed us, in national or church councils, from that same central West, men who have been the builders of our greatness like him whom we yet mourn—at once the model President and the model ruler in the house of God, the illustrious Benjamin Harrison; and like him we honor as our Christian Chief Magistrate to-day.

It is 1850. The march goes on—the banner of the cross well at the front. It has crossed the Mississippi and the plains. It has staked out the central empire of the continent and by missionary enterprise so effectively claimed that land for Christian liberty—from which only at the beginning of the century the Lilies of French monarchy had retired—that in a single generation two thousand Presbyterian churches were organized west of the Mississippi.

That march was made hot and furious by the rush for California gold, as now for Alaska. At the foot of Pike's Peak is a lonely little cluster of graves, marked as the graves of the '49-ers. With their passionate eyes on the rocky barriers, they had not strength to climb, they slipped under the tent of the prairie grass and rest in unmarked graves. But beside them marched and rests on many a prairie, in many a cañon, another company who sought not gold but men—graves of our missionary heroes—every leafy mound of which has angel guarding. Those unmarked graves punctuate a national advance that has been ever upward, that in a century has swung its lines over the Alleghenies and over the Sierras and has given to the ideals of our forefathers the validity of history.

The Dream of a Christian Republic.

We began the century, a feeble folk on this coast, great only in great souls and lofty purposes, with France, Spain and Mexico holding three-fourths of the country. We have closed the century with an unchallenged national do-

main—not only ocean-bordered East and West, but piercing eastern and western seas as with the push of the Almighty's hand—and wherever on this vast domain the stars and stripes have gone, there the Home missionary has unfurled the flag of our King. Whoever says we are a nation without a religion has forgotten the Home missionary. But history will not forget him. The pen that writes out the story of our greatness will own that neither armies nor navies had saved us to humanity if the voice of the messengers of God, ringing always on the front line of our advance, had not held us true to our origin and our faith.

Thus has the land been pre-empted for Christian truth. It has been staked out. But that is all. There may be some who think the Christian line has covered the ground—now that our Christian pickets hold the outposts of our national domain. It is said there are churches on the Pacific, in Alaska and Hawaii; therefore the Church can address herself wholly to other duties or other lands. Such superficial views are charged full of peril. I do not hesitate to say the most eminent duty of the Church of the new century will be to convert into a fact the old century's dream of a Christian republic. The outlines of that dream lie fair and entrancing from Key West to Neah Bay. This new age must translate it into national virtue, into communities ordered after the pattern of the Ten Commandments and the seven Beatitudes. To do this is the coming work of Home Missions.

Weighty Reasons.

1st. For our own salvation. The American people are in a very optimistic state of mind just now. We are roseate about our politics, our business and our religion. But let us not be blind. We have claimed this land for God in our constitution and ordinances. We have claimed it in the heroism of our missionary pickets. But no optimism can make it appear that we have claimed it in fact. Our principles are right but they do not control. Our institutions are properly baptized, but they do not shape the national life toward God. Our gospel is yet little more than a voice crying in the wilderness. It has not evangelized the people. We punctuate our creeds with stately spires in great cities, but even under their shadow the people die friendless and unregarded. By all the misery and wickedness, by all the doubt and despair of our congested populations we are not a Christian people. By the infidelity and ungodliness of a thousand new communities in which the Church is but a feeble protest against con-

ditions she has not changed—we are not a Christian people. By all the sodden sin and cruel crime of mining camps, by all the fever of mammon, regardless of whom it consumes—in gay capitals—or lonely hamlets or moving tents—we are not a Christian people. By all the menace of incoming tides of population, East or West, infidel or pagan—we are not a Christian people.

And a Christian people we must become if we would not add one more to the wrecks of republics along the path of history. To this result there is only one road. Christian missions must do the work they have so splendidly outlined. The army must follow the flag. Institutions, the lengthened shadows of good men, must raise their fortifications against all threatening tides.

And this must be the growth of generations. Our progress has been majestic. We need not despair. We will have cause for despair only when we lightly estimate the work that is before us. The missionary must go into the slums of the city and stay there till they brighten into Christian homes. He must camp on the trail of the advancing line of every population till the new settlements become the abodes of virtue and religion. Less than this would be to heal the hurt of the people lightly and to cry, "peace"—when the heavens and earth are full of the signs of war.

2d. Home missions is needed for the beneficence of our international influence. We are suddenly a nation among nations. The fact came not by the madness of Spain—great historical positions are not brought out by madness. Rather our God is marching on. We are drawn into the line of that march. The crash of sudden guns booming over the seas has changed our front. But the lips of the guns were the voice of the Almighty. We are no longer a refuge merely. We are that indeed. I trust we never will fail to keep open the gates of this city of refuge. But we are more than that. We are a force among nations. Not more signally did we out-fight Spain on two seas than did we out-general the allied powers in the field of diplomacy. But power means peril. How shall we make it secure for ourselves and blessed for others? What is the greatest obstacle the foreign missionary meets among pagans? Not their superstitions nor their philosophy—but the unholy influence of nominal Christianity. What brought about the uprising in China? What but the fact that nations flying Christian flags were blockading ports and openly planning the partition of the

empire. The Boxer movement was the savage outbreak of uncivilized patriotism. Because Christian nations were unchristian—hence the martyrdoms. The influence of sailors, soldiers and merchant-marines in ports of heathen nations—these are the severest obstacles our missionaries encounter.

I was in Porto Rico when the army was leaving the Island. And the Porto Ricans said, "It is not our people whom you have seen drunken on our streets and insulting the people in their behavior. It is your soldiers." And I was dumb. We double-freight our vessels to Africa and the Philippines with missionaries on deck and rum in the hold. What message can the missionary bring as he steps from the gangway that is not paralyzed by the cargo rolled out on the wharf.

If we would save ourselves from the contempt of rude people unused to fine distinctions and from the failure of our best endeavors on their behalf, the touch of our life on theirs must be consistently Christian, as it never has been. And this it never has been because we are saints in our documents and sinners in our behavior. Christian must be the manhood with which we touch the nations. Christian must be the principles we fling into their darkness, and Christian the institutions with which we would supplant their own.

So I anticipate to-morrow and plead for foreign missions when I plead that we may do the job to which a hundred years ago we set our hands and make this the Christian land we vauntingly and often inconsistently proclaim it in theory.

A Review of the Year.

This much as to the paramount importance of this work. Now a rapid review of the year just closed. Let us regard it geographically, beginning at the mission station under the shadow of the North Pole. The Presbytery of the Yukon is represented on this floor by an elder from the First Presbyterian church of Point Barrow. Four years ago he was an Esquimeau pagan. If the heroic lives we have put into that lonely station had had no other fruit it had been well. In these days of doubtful sentiment as to the force of religion to do swift work it is worth all it costs to bring such an object lesson before the Christian Church. It ought to revive the faith of apostolic times.

Said an eminent minister to me not long ago: "Why do you make so much of Alaska? Is it an advertisement?" It is, praise God, it is! It advertises to an easy-going Christian public the tremendous grasp of the grace of God. It

shows that the power of sudden transformation does not lie back altogether in the first century. Why do you make so much of Alaska? Let two pictures answer the question:

Last fall there came to us tidings of a tribe of Indians on the western coast of the Prince of Wales Island who had heard about God from a zealous youth of the Salvation Army. We sent one of our missionaries to investigate. He reported a couple of hundred of Klawak Indians marching up and down the sands of the Pacific with fife and drum and a Christian flag inquiring how they might find and serve God. They had the dumb show and were waking to appetite for the reality. And this was the appeal that greeted our missionary: "Send us a teacher—we walk in the dark, but we want the light."

So they said while the flag waved over them and the fife sounded and the drum throbbed its emphasis:

"You must pray for a missionary." Down on their knees they went. And to the music of the wild sea they lifted their cry. And God heard and made his Church hear. And to-day a consecrated couple in Park College are getting ready to answer the call.

For twenty years our church has heard this Alaskan cry out of the depths of degradation and sin. Hundreds of native Christians in a dozen churches are the result. And because the cry keeps up and because we would fain have the blessing of the Lord, of the poor and wretched and friendless, we are doing thus for Alaska. We are thinking if Jesus came to America he would turn away from our proud capitals and peer into Navajo deserts, into Nevada cañons, into Alaskan islands, to find his lost sheep—and when judgment comes we would like to be found walking with him there.

The other picture to say why we are doing so much for Alaska: I see a procession joining ranks from Christian homes in a score of States, from a score of colleges and from scores of purlieus of vice and crime, saints and outlaws jostling elbows in the wildest crusade the world ever saw. Their blood is boiling—their step is quick—their hands are reaching—their eyes bloodshot and straining. See them tumbling, scrambling over Dead Horse and trail down the long icy slope beyond.

"Gold—gold—gold,
Beaten—hammered—molten—rolled
Price of many a crime untold."

In that rush human feelings are silenced—prudence is forgotten—virtue is tattered.

The Mad Rush for Gold.

They are our boys—from our homes and churches; they are crowding each other down the slope of ruin. If ever humanity called for pity and help, that gold-crazed throng demands it. We have put a few voices in there to cry "Halt!" ere they go over precipice worse than the White Pass, or are drawn down streams deadlier than the White Horse Rapids. Just a few—a Hall Young crying in the wilderness till fever-stricken he had to give up—a Kirk and a Koonce, gifts of Pennsylvania to the Yukon,—keeping their lonely vigil for the souls of our imperilled boys. This we have done, not for Alaska, but for the souls in solitude and for Him who in solitude died for them.

The next feature of the year's work to claim attention is that among the American Indians. It has been peculiarly blessed. Its signals of victory have been seen from the valleys consecrated by the labors of Whitman and Spaulding down to the cañons of Arizona and the prairies of the Indian Territory. James Hayes will tell you to-night of his mission from the Nez Percés of Idaho to the Shoshones and Bannocks and then to the Shebbits and other tribes of Utah and Nevada. Others could tell of evangelization among tribes of Arizona and New Mexico. One of the most pathetic cries that comes to the Church to-day comes from the Navajos of Arizona where twenty-five thousand peaceful Indians wait the answer to their call for teachers and missionary.

The World's Central Sea.

[A third feature of the year's work is that on the Pacific coast, where a new empire is rising. When Seward said the time was coming when our Pacific coast would be the theatre of the world's greatest events, we eastern people smiled in our serene and satisfied conservatism. We were the people, and wisdom was in danger of dying with us. But something has happened. It requires no prophet to forecast the time when the Pacific will be the world's central sea. One-third of the human family already throngs its coasts, and they are getting ready for great affairs. The two dominant lines of the human march approach each other on that sea. The Anglo-Saxon is leaving the ancestral home. Most of them have pitched their tents on these American shores. The old world's camps are breaking up, and more are coming. They are moving westward, drawn by the events of Seward's prophecy. From

the other side another column is moving eastward; the soon-to-be second race of all races: the Slav—slow, stealthy, sturdy; moving like a bear, clumsily rolling over the steppes of Asia. He approaches the Pacific. China gasps, Japan doubles her artillery, and America may well ponder! What does it all portend? Shall these two great columns meet? The one armored with new ideas—the other heavy with the impact of the old. And if they meet—what then? If our lines bend upward along Aleutian Islands, those broken piers of immemorial history, if the Slavic lines gather across the narrow straits, what then but the world's Armageddon and the final conflict between liberty and tyranny, Christianity and superstition?

The Pacific shores tingle with possibilities. Great cities have taken their sentinel positions. Cañons and forests fill up with the ranks. What banners shall they fly? Christ's or Belial's? Now is the coign of vantage for the Church. To-day calls the opportunity whose knell to-morrow may sound.

The fourth feature of the year is the work of the central West. Though the limits of this review require that I dismiss it with a sentence, would that into that sentence I could put the weight which the subject requires. The work of the central West is to build the piers on which the nation's weight must rest. I looked recently at the new bridge over the East River. The shore approaches are long, the cables are anchored far back. But standing on granite feet out in the river are the great steel piers that will hold the strain of the mighty structure. Our national life has long approaches. It is anchored far back in traditions and constitutions. But the young States of the West must stand like steel piers on granite foundations if the arch of the State shall stand secure from shore to shore.

All honor to the men who build. And when we think of the heroes of wars let us not forget the missionaries who toil on disgraceful stipends—making Christian the States that will hold the balance of power. They are the true nation builders.

In our movement to the Southeast we may pause a moment at that mountain region in the enlightening of which our Church is having such conspicuous share. You remember when the Confederate army grew bold and by a swift march would sweep over the mountains of West Virginia and Kentucky and invade Ohio. The plan was well laid. It

failed because no account was taken of the mountain people who for generations had been disregarded by North and South alike. They rose from their fastnesses like an apparition and the startled Confederate army wheeled back on its tracks. Those mountain people were nothing to us till we needed them, and then they stood up. And now it has come to us—we may need them again even as they need us. And there is nothing in missions more dramatic than that stroke of our Christian hands on those hard palms—the federation of our Christian culture and their Christian inheritance to make rugged Christian character. A new generation is walking out of our schools there. The Appalachian range will yet bloom in as strong a Christian civilization as any the world has seen.

And now over the everglades of Florida, made more beautiful by the flutter of our blue flag, let us step into the new mission fields of the Caribbean Islands. Physical geography tells us those Islands belonged to America before ever there was a human foot to walk them. That whole semi-circle from Cuba to Venezuela is a partly submerged mountain chain, the Islands of the Antilles are the flowering summits. They are the bridge between North and South America. We are beginning to walk that bridge. Do you believe in a sphere of influence? That sphere binds to us the entire area of Latin Christianity on this continent. And we have not heeded it. Our most neglected missionary field is south of us. It was at our door and we regarded it not. Now God has put it inside the door and says, "Look out for the moral sanitation of your house. On that your own health depends."

The Grandest of Mission Fields.

We are beginning to wake up to the grandest mission field open to our enterprise. Millions of alert and capable people, with moral sense dulled by a form of Christianity that had no power, and intellectual life dwarfed by shameful neglect, now bid us come with the reviving breath of our gospel, the quickening stimulus of our schools. To say they give us welcome is to speak it feebly. I will not attempt the story. I content myself by saying—Cuba and Porto Rico and other islands claim us by a long tradition as well as by a new-born longing.

In 1492 and 1493 Columbus put on them the name of God. They have lived under its shadow. Their very names attest their Christian lineage. But they have not had the fruits

of Christianity—prosperity, intelligence and virtue—because they have had the name only. Now they long for its power. They have caught the signs of it from our shores. And we shall be false if for an instant we falter in response to their welcome.

We have done something in Porto Rico. It is less than two years since we began. We now have six missionaries, one medical missionary with dispensary, eight teachers with four schools, three organized churches, one good church building, and a dozen mission stations. To Cuba we are just going. We felt it necessary to call Dr. Greene out of San Juan to open our work in the Cuban capital. We hesitated—asking what will those poor Christians of San Juan do if we take away their leader? Their own loyalty to Christ rebuked our hesitation, when, on Dr. Greene's announcing his going from them, one to whom that mission had meant much and had become very dear, said, "We shall miss you, but you are a soldier, and must go where the Commander sends you."

And so he goes, with their blessing as well as ours, to claim our share in the regeneration of Cuba.

Behold the scope of Home missions. From the palms of Porto Rico to the iridescent glaciers of Alaska, the march goes on. A Christian army moves from the widespread camps to claim a great nation for God, that through it the world may come back to Him.

An Advance Urged.

And now have I not right to plead for an advance? And first in the churches. Only a small per cent. of them give an average of a cent a week per member to save our country. When a few years ago we set that standard, theorists sneered at it as an absurd requirement. But we propose to keep it until the Church comes up to it. A captain, having occasion to put the vessel in charge of an untrained sailor, pointed to the North star and said:

"Hold her head to that star till I come back," and went below. Pretty soon the sailor came rushing into the captain's room, calling out:

"Come up, captain, and pick out another star; we've passed that one."

Now we've picked out our star—a little one you may think it—but we're not going to change until you have passed that one. Of all our rich and prosperous churches, only 164 last year gave \$200 or more in the Church collections for Home Missions. There were

only 357 that gave \$100. Such a startling statement can find truth only in one or both of two facts.

First, the people do not know what Home Missions mean. They have not grasped its relations to national well-being and to the honor of the Church. They have not understood how it lies at the foundation of our safety. They do not realize that four-fifths of all our churches are the children of Home missions, and that, without such nurture, Christianity would have been swallowed up in the reckless adventure of an unrestrained spirit of the world. Or, second, there has been a lack of system in securing the people's gifts. There is not a business on earth that would for a single year survive the haphazard method, or the lack of all method that often characterizes our benevolent work. These two—knowledge and method—both dependent mainly on courage and leadership in the pulpit determine, next to the blessing of God, the success of all missions. Let me tell you how they may appear.

A Missionary Horse.

A year or so ago a pastor in a little country church up the Hudson, conscious his people were not doing what they should, conceived the idea of presenting to them a definite object. He heard of a missionary in Idaho whose work was hampered for lack of a horse. He presented the case to his people. To their surprise they raised enough to buy the missionary horse. They became interested in that field. The young pastor saw to it. Many a Home mission sermon he preached with that horse for a text. Last fall he came with the request that I would speak to his church on Christmas Eve. They were going to have a great Home missionary rally. The people were poor, but they had become so interested in the country the horse traversed that they were thinking of taking care of the whole outfit—horse, missionary and all. When the meeting came and the collection was taken from that little country flock of a hundred people, it amounted to \$600. In amazement I turned to the minister in the pulpit, and asked:

"How did you do it?"

"I have been at it for a year," was the answer.

Then he turned to his people and said:

"Now, you have done well, but I have one more request to make. Let me go. That far Northwest calls me. Many will be willing to take my place here. Few are ready to go.

The little church was stunned. They had

not counted on Home mission interest to that extent. But the young pastor's heart was roused, and would take no denial. And the church was roused as well. They gave him up. More than that, they said:

"You shall be our missionary in Oregon, and as long as your new church needs help, we will give it."

Swift advance: First to buy a missionary horse; then to take care of the missionary; then to give up their own pastor, and make him their personal representative—and all within a year.

And all because in the pulpit burned a fire, which, like a conflagration, soon covered the congregation. That spirit in the pulpit and pews would, in a generation, irradiate our land with gospel light.

2. There must be advance on the old fields. We must come to swifter self-support. A church, like a tree, should grow. If it fails, there is something wrong in the planting or the nurture. Profound is our sympathy for our under-paid missionaries. I know no better heroism than theirs. And if we press our mission churches to a larger measure of self-help, and if they transfer to the missionary that pressure which should come only on them, they have reason to be afraid of the judgment. And, if for a decade or two, a church makes no progress toward independence, there should be searching of heart to know the reason.

But I am happy to say there is progress in this. During the year just closed, the number of churches coming to self-support was more than double the record of the preceding year. Next year—our centennial year—we will ask Home Mission churches to celebrate the occasion by claiming their independence. We believe a multitude will join this roll of honor.

3. We must advance into our new possessions. Our southeastern islands, whether bound to us by civic or commercial and social bonds are strategically placed. They are in the very line of the world's commerce. They will be stations on the world's highway. Even now they are stations between North and South. When the Nicaragua Canal is opened, they will be stations on the line of the world's commerce East and West. Let us see to it that on that crowded seaway gospel lights are set.

Not Praying Hard Enough.

And finally, and deepest of all, I commend this cause to the prayers of all who have the ear of the Almighty. The best things are

wrought by prayer. One of our Alaskan missionaries, writing out of hard conditions said, "I fear you are not praying hard enough."

When I think how limited has been our chance to advance—how many fields have called in vain—when I think of a country half-frenzied with prosperity yet withholding gifts from the treasury of the Lord, especially when I remember how many devoted missionaries have planned and toiled all year without much harvest—over how many fields the clouds have gathered in promise and yet the blessing has failed—I am moved to say, "O, Church of God, thou has not prayed enough!"

There is no danger in these executive days that we will not plan enough and toil enough and haste enough—but there is danger that we will not wait enough on Him from whom cometh our help. When there falls upon us a spirit of prayer to match the spirit of enterprise, then will the dreams of patriarchs and prophets come to pass, and our country and the world lie fair and peaceful under the gospel light. Then will America become vocal with the praise of God.

The Temple of Latter Days.

In vision I can see here the temple of the latter days. Across its velvet prairie floors, down all its Gothic forest aisles, from all its mountain galleries—East and West—happy and triumphant millions lift their chants of praise.

"Our Father's God, to thee,
Author of liberty,
To thee we sing."

A thousand streams down hillsides and valleys
ring accordant bells—from Alleghenies to
Sierras,

"Wind—that grand old harper—
Smites his thunder-harp of pines"—

while the two ocean organs roll their diapasons
down the shores—stately accompaniments
of this chant:

"Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors:
And the King of glory shall come in?"

And the nations will hear and over the white
lips of peoples

"Full of the spirit's melancholy
And eternity's despair?"

will come the antiphonal,

"Who is this King of glory?"

And then over the velvet prairie floors, down
Gothic forest aisles, from bending mountain
galleries, a redeemed nation will lift its shout,
while rivers ring their silver bells, and harps
of pines resound, and ocean organs thunder—

"The Lord of hosts,

He is the King of glory."

Industrial Education at Benedict College.

BY PRESIDENT A. C. OSBORN.

On the twenty-fourth of January, 1901, an investigation was made of the antecedents and future purposes of 92 male students of the college then present. It was found that, previous to entering the school, 65 had been farmers, 8 carpenters, 3 printers, 2, each, painters, shoemakers and blacksmiths, and 10 had served in various capacities in country stores. From this it appears that over 70 per cent. were farmers. Of those reporting as having worked at trades there was but one who could be regarded as a skilled workman.

The prevailing sentiment among the students is very strongly in favor of instruction in trades or skilled agriculture. In the investigation referred to, 55 per cent. of the students expressed their purpose to follow trades or farming after completing their education. Of these preparing to preach or to teach, nearly all expect to cultivate a farm or work at a trade in order to a support. That is the course followed by nearly all colored preachers and teachers, except in the large towns.

The students of Benedict do not expect an education to liberate them from manual labor. To mould sentiment in that respect, it is kept constantly before them that work is honorable. This is not only taught in theory, but every student,—male and female—of high grade and low, ministers with the rest—is required to work from one hour and a half to three hours a day, every day in the school year except Sunday.

Forming Good Habits.

One of our chief aims in all our work is to secure habits of regularity, punctuality, accuracy and thoroughness. To some degree this is attained. But at the best it is a difficult and slow task to develop these virtues in a people whose enforced methods of labor for two hundred years were such as caused them to look altogether to others for orders and directions, and to destroy all sense of personal responsibility, even for the providing of food for themselves and families. Experience leads to the conviction that these virtues can best be cultivated in the Negro by combining in a course of education the industrial with the intellectual. I am often impressed by the zeal and energy with which students of untrained minds turn from the wear-

ness of the class-room and the drudgery of books, and take hold of some industrial work as a relief and pleasure. A good part of the best development of such, should evidently lie along those lines.

Student Labor.

All of the boarding students, numbering at present 208, have the care of their rooms and the corridors, under the daily inspection of a teacher. No janitor is employed, no other help is allowed. All work in the kitchen—preparing for the table more than 100 pounds of meat daily, making and baking daily 60 loaves of wheat bread, and as much corn bread, preparing and cooking vegetables, etc., and all work in the dining room—setting and clearing tables, care of table linen, washing dishes and scrubbing floors—and all laundry work, washing, starching, and ironing for 208 boarders—is done by the girls under the instruction and supervision of a teacher.

All work on the grounds and buildings—the preparation of fuel, the care of the fires, the care of the stock, the cultivation of the vegetable garden, the repairs to buildings and furniture—is done by the men under careful supervision.

The 92 students referred to above, answered questions in regard to their purposes for the future. Eighty per cent. declared it to be their purpose to follow farming or a trade; fifty-five per cent. to follow these employments as a business, and twenty-five per cent. to follow them as supplemental means of support when teaching or preaching. This leaves but twenty per cent. of the men that, even while in school, have any intention of giving up manual labor.

Purchasing Homes.

This accords with information I have in regard to the men who have gone out from the school. More than one-half are farmers or mechanics exclusively, and probably ninety per cent. of the other half cultivate a farm or work at a trade incidentally to help to a support. The city pastors, and principals of city graded schools, have sufficient compensation to live without other means. But practically all the country pastors, (and they are a large majority), cultivate a farm. A few of them, very few, are carpenters, blacksmiths, bricklayers or painters. They take to farming, not because they prefer that to a trade, but because they have not had opportunity to learn a trade.

The influence of the school with reference to the purchasing of homes, and the improv-

ing of economic conditions, can be stated only in general terms. But the influence in those directions has been positive and noteworthy.

Young men and young women going out from the surroundings and influences of the college, with quickened intellects, more refined tastes, and higher aspirations, cannot possibly be satisfied with the one-room cabin, the squalid surroundings, and the rented one-mule farm of many of their neighbors. Almost without exception the full male graduates of the school, of five years standing, now own their own homes, are living in refined surroundings and are in fairly prosperous circumstances. One of them is the only colored member of the State legislature.

Trades at Benedict College.

Besides the general industrial lines indicated above, the following trades are taught at Benedict:

Printing. Eleven young men and one young woman work in the printing office from one o'clock until six o'clock five days in the week, and from eight o'clock until four o'clock on Saturdays, with one hour off for dinner. They study and recite in regular school work forenoons, and have also the evenings for study. They sign a contract to do this for four years. In that time they become reasonably proficient in the trade. When funds are short, they put in more time and thus pay their way. From the time the office was opened five years ago the job work offered has always been more than the students could do. Other help has therefore been employed. Three journeymen printers are now regularly employed, one of whom learned his trade here. This work should all be done by the students, but we have not room for more apprentices. Eight girls work in the office two hours a day six days of the week as folders and stitchers.

The office has one small job press, one Liberty job press, and one large Campbell cylinder press, fifteen stands and ninety cases of type. The motive power is electricity rented from a city company.

Beside the printing of all catalogues and other documents for the college, a large work is done in the printing of minutes of Associations and Conventions and general job work for the colored people from all parts of the state. A weekly religious newspaper, for the colored Baptists, The South Carolina *Standard*, edited by one

of the colored professors, a graduate of Benedict, is issued from the college press. The foreman is an experienced printer, who learned his trade at Benedict College.

Painting. Six men are working regularly two hours a day at the painter's trade, keeping all the college buildings thoroughly painted. The work is under the direction of a student foreman, who has had experience as a master painter.

Shoe-Repairing. Our shoe-shop is, as yet, a small affair, with a foreman and three student workmen under him. The only work done is repairing, chiefly for the students of the college. The foreman, a student, is an accomplished shoemaker and the others are instructed in the craft by him. They work two hours a day.

Dressmaking. Plain sewing is taught to all the girls. Those that are sufficiently advanced and desire it, are systematically taught dressmaking, with the use of a chart. These classes are taught by one of the teachers, an experienced dressmaker, who also is head of the boarding department, and has far too little time to give to these classes. Ten girls are now in the classes, giving one and three-quarter hours daily to it.

Nurse Training. Inasmuch as nursing is followed as a business and a means of support, and is taught with that end in view, it may properly be classified among the trades. It is in successful operation under the efficient direction and instruction of a thoroughly competent city physician. There are five members in this first class, others having been refused because of lack of accommodations.

Cooking. As cooking is followed as a means of support, and is exceedingly desirable in every home, this also may be properly classed among the trades. The actual preparing, cooking and serving of the food for two hundred boarders for eight months in the year, under the careful instruction and supervision of one of the teachers, constitutes a cooking school to the highest degree practical.

Laundry Work. The washing, starching, and ironing for 200 persons, under the instruction of a teacher, gives a large number of girls valuable practical experience in that important branch of domestic work. It is all done by student girls without other help.

These printing, painting, shoe-repairing, dressmaking, nurse-training, cooking and laundry work, are the industrial pursuits taught at Benedict; but nearly all, for lack

of accommodations and facilities, on far too small a scale. There is a so-called carpenter shop in which repairing is done, but no systematic instruction is given in carpentry because means to secure a proper instructor is lacking.

The industrial building, of wood, 30x92 feet, has the carpenter shop and paint shop, with a circular saw for cutting wood for fuel, on the first floor, and the printing office and folding and stitching room on the second floor.

As an estimate, probably \$4,000 would cover the amount of capital in our entire industrial plant.

The expense of maintaining our present industrial work, over and above the expense otherwise of the college, is nothing. The college work could not be carried on with any less teachers if the industrial work were not done. The laundry and the shoe shop pay expenses. The painters save expense by keeping the college buildings well painted, which must otherwise be paid for. The teacher in nurse-training, a city physician, serves without compensation. The printing office would be more than paying expenses but for the purchase last year out of its resources, of a large cylinder press. It is believed that hereafter it will pay a small profit.

The printers, painters, shoemakers, dress-makers, and nurses all anticipate making the trade or business they are learning the means of earning a livelihood in the coming years. As stated above, eighty per cent. of the 92 men questioned expressed a purpose to work at farming or a trade as an exclusive, or a supplementary means of support.

Additions and Improvements for Industrial Education Desired.

The improvements especially desired are the following: A Superintendent of Industrial Work. An active, vigorous man, of executive ability, to organize, systematize, and develop the work in each department, is an absolute necessity for the college to do what it should do in this line.

A Building for the Printing Office—There is no trade the students so generally desire as that of printing, none to which they are better adapted, or that offers better or more certain remuneration. Nearly every city of the South has its Negro newspaper and job printing office; and all find difficulty in securing competent compositors and pressmen.

Equipment for Instruction in the Building Trades—The trades next most desirable for colored men are the building trades, those of carpenter, bricklayer, mason, plasterer, and painter. The greater part of the work in these trades is done at the South by Negroes. The demand for competent men is far greater than can be met, with no trades unions or combinations against the colored man.

Another weighty reason for these trades in an institution like this, is that they can be utilized at a great saving in necessary repairs to existing buildings and in the construction of new buildings; making necessary the expenditure of money for very little beside tools and material.

The equipment for our laundry is for the most part the plainest and rudest possible. It should be fitted with modern labor-saving appliances.

A Building for the Nurse-Training Department—Plans have been drawn for a building for that department to cost about \$5,000. Very few things indeed could contribute more to prolong the average of life among the Negroes and better their social and economic condition than proper care of the sick and proper sanitation.

Provision for Instruction in Improved Agriculture—The South is an agricultural country. A vast majority of all the people are farmers, and of the Negroes fully ninety per cent. The farming among the Negroes is, for the most part, shiftless, slovenly, wasteful, and altogether unscientific. In industrial lines no help can be given the Negro that will tend more to elevate the race than intelligent farming, stock-raising, dairying, fruit-culture, etc. To this end, the college should have a farm, stock implements, etc.

A Building for the Normal Practice School—The college is authorized under the laws of the State to confer upon its graduates the degree of Licentiate of Instruction, equivalent to a first grade certificate for life to teach in the public schools. In order to get this, graduates must have had instruction and practice in teaching. This necessitates a Normal Practice School. That School is held at present in a building utterly insufficient and unadapted to the work.

Compared with the plant and appliances of many industrial schools, this would give but a meagre equipment; but it would give an admirable basis upon which to build systematically and scientifically. All could be provided at a cost of about \$30,000.

The additional annual cost of maintaining such a plant would be nothing more than the two salaries. The printing office, laundry and shoe-shop will pay expenses. The farm would more than pay expenses in produce, meat and milk for the boarding department of the college. The building trades would justify their maintenance in the saving of expenditure for repairs, and in the construction of new buildings. The nurse-training school will support itself in services rendered by the nurses. The annual expense, therefore, we estimate about at \$1,600, if competent instructors can be secured at the price named.

The industrial training that would thus be given to the students would awaken interest, quicken intellect, promote habits of observation, regularity, industry and thoroughness, and thus render important help to more direct intellectual culture.

A large proportion of the students on entering the college ask to be permitted to learn a trade. Others write asking if trades can be taught them. Students have left to go to trade schools, because they could not be admitted to a trade here. Others have gone to trade schools, that desired the intellectual culture, could they have secured it here in connection with a trade.

The conclusion is irresistible that such industries increase interest in the school and in the more general education which it represents. With the proposed enlargement of industries, the attendance would at once be largely increased.

It is the extreme poverty of the Negroes and the absolute necessity that is upon them to become bread-winners, that leads a great majority of the male students to desire industrial training, but always with the best intellectual culture.

Public Sentiment in Regard to Industrial Education.

I have looked into the industrial education as given at Claflin University, Orangeburg, S. C., at the State College for Negroes, Orangeburg, S. C., and at the Tuskegee Institute conducted by Booker T. Washington, Tuskegee, Ala. I deem the teaching of trades at these institutions satisfactory to such a degree as amply to justify the original expenditures, the cost of annual maintenance, and their continuance. In some lines I have thought the instruction too limited and superficial, giving the student a pretense to knowledge he does not possess. But even in that case he has been started

on a road which he may afterward follow to a better terminus. In all the institutions named their best success has been in the building trades and agriculture.

The prevailing sentiment among intelligent Negroes is, almost without exception, in favor of industrial training in connection with school work. Probably one-half of the more intelligent fathers who send sons here, request that their sons be put to a trade.

The white people of the South are in favor of an industrial rather than an exclusively intellectual education for the Negro. This arises from two causes: First: there are those who believe that the Negro is by nature an inferior, to such a degree that he must always remain a servant and a laborer, and that intellectual culture puts him out of his proper place and into the white man's sphere. Second: far the larger number sincerely desire the highest possible intellectual and moral culture of the Negro, as best not only for him, but also for society. These believe that, from their present starting point, but one generation removed from the benumbing incubus of slavery, and from their present financial, social, and economic conditions, the great majority of the Negroes will make their best progress and rise faster and higher, within this and the next generation, if, with the cultivation of the mind and the attainment of knowledge, they spend their energies chiefly along industrial lines. They believe that nine-tenths of the colored students should be trained industrially as well as intellectually, while the other tenth seek culture along intellectual, and professional lines. After six years' study of the problem on the ground here my own judgment accords with this view.

Theoretically it may be said that those preparing to be preachers and teachers should not spend time and energy in learning a trade or studying improved agriculture. But the Negro preacher or teacher may get much of the culture that he most needs by the habits formed and the discipline received in the mastery of a handicraft. Moreover, in the rural sections, he often cannot preach or teach unless by some manual labor he procures support for himself and family. When he does this in a masterful way, his example of intelligent industry prompts others, and tends to the uplifting of an entire community.

Here at the South the conditions and needs of the Negroes in their schools are

altogether different from those of the whites in their schools, and indescribably different from those of the cultured youth of the high-schools and academies of the free North. Methods in vogue and approved in one state of society, may fail, or come short, in another. Conditions and needs must be studied here on the ground and in the work.

Without presuming to answer for other schools, every year's experience, observation, and study of the problem, makes more and more firm the conviction that in this mission school, although founded and conducted primarily for preachers and teachers, industrial education, even to the mastery of trades, should go side by side with book-learning, for the best development and the highest usefulness of a large majority of the students.

No adverse opinion on the work of schools confining themselves strictly to intellectual culture, is intended. Incalculable good has been, and is, thus accomplished. But we seek in our work, not only that which is good, but that which is better; the greatest good for the greatest number, here and now, and for time to come. This we firmly believe lies, for the Negro, in the direction of thorough intellectual culture together with thorough mastery of agriculture or a handicraft.

COLUMBIA, S. C.

Negro College Graduates.

We have before called attention to the extravagant statements current in the press in regard to the number of Negroes who have been graduated from colleges, one paper going so far as to say that 30,000 Negroes in the State of Georgia alone have been graduated from colleges maintained by Northern money. The inference intended to be drawn from this was that, considering the state of the Negro people in the South, the result of graduating so many Negroes from college was disappointing and the use of the money had been unprofitable.

It is gratifying to be able to arrive at some definite information on this important subject, and not only Negroes but all the people of the country are greatly indebted to Professor W. E. Burghardt Du Bois, Ph.D., of Atlanta, Georgia, for his pamphlet on "College-bred Negroes in this Country." It must have cost him a vast deal of labor to collect this information, but it is of great value, and will make impossible such wild and misleading statements as have been made on this subject in the past, and it also furnishes a definite basis

for further study and conclusion in regard to the effects of college education upon Negroes.

As might be expected, the result of this study will be to show that a college education has the same effect upon the Negro as it has upon a member of any other race. It makes him more intelligent and more effective in the world, and in general, although not always, it makes him more moral and a better citizen because it enlarges his horizon and enables him to view the quality of moral action in a truer perspective.

Professor Du Bois, in his investigation from the year 1826 to 1899, finds that he has definite proof of 2,331 Negroes who have been graduated from colleges in this country. Probably there are enough whose names he did not obtain to bring the number up to 2,500. Previous to 1867, the number of graduates was very small, but since that time the number has increased greatly every year. In 1898, it reached the total of 144. Of the number of graduates, 252 were women, and 390 of the whole number was graduated from Northern colleges, where they studied side by side with white students. Of these northern colleges, Oberlin leads the list, with 128 Negro graduates; Bates College in Maine has fifteen; Harvard, eleven; and no other exceeds ten, which is the number graduated from Yale and from Michigan Universities. About 2,000 of the whole number were graduated from the colleges in the South maintained chiefly by various religious denominations. Professor Du Bois has obtained information in regards to the occupations of a large number of these, and as a result it is found that they are distributed among the professions very much in the proportion that would be found among white students, with the exception that there are more than three times as many teachers as in any other calling, the total number of teachers being 701. This disparity is caused, no doubt, by the exceptional openings and need for teachers among the Negroes of the South.

We have given such extended attention to this pamphlet, first, because of its helpfulness in dissipating the false opinions which have been current among the public upon this subject, but more especially to call attention to the light which it gives on the value of education among the Negroes. It is safe to say that few, if any, of those Negroes who have passed through the full course of study in college have been found among the criminal classes, especially those guilty of crimes more common to the negroes of the South. As we have said, a wider perception of the relation of things

keeps them from the more degrading crimes, even if they do not possess the restraining advantages of religion. These college men will not usually be found among the rioters, or the assassins, or the disturbers of the peace. The advantages of industrial education are great. No doubt there ought to be a great deal more of it among the natives of the South, as there ought to be a great deal more of it among the people of the North. At the North, what are called the learned professions are overcrowded. When the United States called for one thousand teachers for the Philippines they received offers of service from five thousand. In the North there is not so much need for additions to the learned professions as for men and women who can add to the actual productive value of the earth. There is also among the Negroes of the South a call for those who can bring intelligence and skill to bear in increasing the products of the earth, but there is no reasonable opportunity to disparage the value of college education for the Negroes when there are only yet 2,500 college graduates among a population of eight millions.

The work which our Baptist schools, and those of other denominations, are doing for the higher education of Negroes is still an imperative need, and is yet far from approaching the period when the supply of educated Negroes will be in excess of the urgent demand.—*The Watchman.*

The Land Quest on In Cuba.

BY W. A. CANDLER, D.D., BISHOP OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

"Every revolution is at bottom a bread riot." This famous saying is but another way of stating that while men will patiently endure many ills, they will fight before they will starve. "All that a man hath will he give for his life," and when he is forced to choose between perilous strife in the field and certain death by starvation in the hovel he will take the former.

These reflections are applicable to the case of Cuba. At bottom the Cuban question is, and has been, an economic issue. Other elements, of course, have entered into the problem collaterally, and they have effected the main issue more or less influentially. But these collateral conditions alone would never have produced a revolution.

A prime factor in the case is the land question. From the standpoint of the land-owner Cuba is bankrupt.

The figures as given by the census of January, 1900, are as follows: Total value

of real estate in Cuba, \$323,641,895.70; total encumbrance on real estate, \$247,915,496.12. This leaves unincumbered valuation to the landholders of only \$75,726,399.58, which is so small a part of the face valuation of the property that it really amounts to scarcely more than an equitable interest. The real owners of Cuban real estate are the holders of the mortgages which rest on it.

Who hold these mortgages? The census does not indicate the holders of \$207,627,192.83, but the remainder of \$40,288,303.29 is set down under the head of "Censos." But in the volume published by the War Department at Washington, and from which the foregoing figures are taken, is nowhere explained the meaning of the word "Censos." An intelligent American who has resided in Cuba for several years, and who has ample opportunity for obtaining accurate information, writes me in response to my inquiry the following explanation of the term:

"Censos' are grants which were given by the Spanish Crown to various religious orders or communities; to the bishop for the bishopric and sometimes to private individuals. These grants consisted of thousands of acres, the holders of them allowing people to occupy the lands for a yearly tribute. In the event the occupant sold the land, the purchaser bought it subject to the 'censo.' These 'censos' in some cases could be redeemed; in other cases they could not be redeemed; Thus a man might own a home with a 'censo' on it worth \$5,000. This 'censo' (generally 5 per cent. per annum) had to be paid forever if not redeemed. The same rule applied to rural properties, where \$500 for a caballeria of land (33½ acres) was and is an average 'censo.' The grower of cane or tobacco must pay this quit-rent annually or be dispossessed of his property. In addition to the 'censos' was another class of ecclesiastical claims, called 'capellanias,' which were obligations made by private persons to the Church, or to some order or school of the Church, for certain religious benefits. These were held in the same way as the 'censos'—namely, the church drew a yearly income (generally of 5 per cent.) from certain estates upon which these 'capellanias' rested, and the heirs or assigns of these estates were bound to pay these 'capellanias,' as they were enforceable by law. They were given for masses for the repose of the original grantor's soul, or sometimes for the education of a male descendant of any generation who should enter the priesthood."

It does not appear from the census published by the War Department whether the "capellanias" are included in the "censos," or not. I know that the Cuban man of the law who runs down a land title for a purchaser is very careful to look out for

both "censos" and "capellanias;" and in certifying to the fact that the property is free from any "gravamen" (if it is) he mentions both.

In the latter part of last February I visited Cuba, and while there read in one of the daily papers of Havana the following statements which show how the people feel about these ecclesiastical claims:

"During the last few days many petitions have been received at the palace asking that the taxes which the Catholic Church has against different properties be remitted or cancelled. In each case the petitioners tell a heart-rending story of their needy condition, and they claim that it is next to impossible for them to pay. They ask General Wood to intercede or to abolish the claim for taxes which the Church holds. Each of the petitions is referred to the Bishop."

All these conditions doubtless shed light on the antipathy of the Filipinos to the friars. The same state of things existed in all the Spanish dependencies.

The regeneration of Mexico politically began with correcting ecclesiastical encroachments upon the landed interests of the country. The return of prosperity to Cuba, Porto Rico and the Philippine Islands will be impossible until the lands are liberated from intolerable burdens. The ground is the foundation of the entire economic structure in these islands, and that foundation cannot continue to rest on a species of feudalism without peril to the whole system. Hungry people will fight, and no fine-spun argument appeases hunger.

It is not proposed in this paper to suggest remedies but to reveal conditions, and it is beyond dispute that the conditions revealed cannot long continue with safety. What the Government of the United States can do, or ought to do, I shall not undertake to say. But occasionally one sees a suggestion thrown out, which leads me to say there is one thing our Government ought not to do. I refer to the suggestion that under the treaty of Paris our Government is pledged to the guarantee of these ecclesiastical claims. It may presently be proposed that we should pay them. That I conceive is none of our business. General Wood "referred them to the bishop." Very well. That is where they belong. Let the bishop collect his own debts, if they are founded in justice.

When a Cuban legislature takes up the land question, and that question will arise in the first sitting, we may expect some very radical legislation. Captains-general

have extended the collection of mortgages and quit-rents. That postpones but does not escape the day of judgment. That day cannot be even postponed much longer. Revising tariff schedules in this country will not remedy the trouble. Sugar planters and tobacco raisers cannot, under any sort of tariff, pay these heavy fixed charges on their lands and still make a living.—*The Independent.*

Porto Rico.

BY REV. H. P. MCCORMICK.

In San Juan the work has been slow, but not at all without signs of prosperity. It is a hard field, as my confreres in the work have discovered, and I am told that our work, without the help of schools, physicians, etc., compares favorably with the best.

In Rio Piedras there has been substantial growth. I am obliged to leave this congregation to itself very frequently, but they hold their services and the Spirit guides. Last week five solid men were received for baptism, converted under the ministry—unofficial—of one of our humblest members, a Negro of plainest type and who a year ago could scarcely spell out a word of the Book he now preaches from with efficacy. The church had raised \$43.00 for their organ. when they learned of the gift from the Young People of the church at Haddonfield, N. J. This amount they have placed in bank to be used otherwise on church improvement. We greatly appreciate the kindness of the Society in offering to double our gifts for the purchase of the organ, but as things shaped themselves we do not wish to call on you now for the assistance so generously offered. I write this at request of the church. As to our new house, that too we will let lie a little longer, as I am not sure as to my duty on this point. Several members of this church have spent, in part at their own, and in part at the church's expense, several days each, helping Bro. Cabrera on his Carolina field. One of the greatest difficulties we shall have to contend with in Porto Rico is the lack of initiative among the natives, and I am trying to correct this by going slow and placing the burden on them. The Methodists and especially the Presbyterians feel satisfied that this work must be done mainly by Americans for some years yet. There is no doubt of the truth of this. Americans who can organize are not easily found,—you can imagine how much harder to find Porto Ricans who can

do so. You will be glad to know that the outlook for Rio Piedras' material growth is good. The American Fruit Company of Porto Rico has bought 100 acres just out of town for nursery, fruit and gardening purposes, and the managers are excellent men who will be a blessing to our community—morally and economically, and I have good hopes of seeing the Central Agricultural Station (N. S.) located here. I have thought it wise to give time which I could ill-afford to take from my other work, to securing these important institutions for our neighborhood. Then, too, I had to serve for several days as President of the Board of Examiners of applicants for teachers' certificates. I tried to get off, but the Education Board plead so strongly the importance of the work that I consented. Out of 167, only 30 were approved. We need new teachers badly, but this gives you an idea of the difficulty in getting competent ones. Our Normal School should have been built and opened before this, but we struck an unexpected snag. The municipality, the Attorney General decided, could not "denounce" the property; the owner lives in Spain; mails are slow and judicial processes slower; so here, after months, we have only about come to a final agreement.

The Carolina District under Bro. Pedro Cabrera gives much promise. He is an original type; is a hard worker; has won affection and esteem of a large circle of people, and has quite a number awaiting baptism. Cabrera has been begged by many to try for a public school, and I think after the ten weeks of schooling given this summer by the Department to all who wish to prepare themselves for teachers, that he could easily get his certificate. That would pay him \$40.00 monthly and \$8.00 for house rent—\$48.00 against his present \$15.00. I think he is going to make a minister of the Gospel, and was glad to hear him tell his people last week when I was out with him on his field that he wished to stay with them. I baptized six and received a large number for baptism on suitable occasion. The baptism in the ocean was very beautiful and impressive. The roads out that way are beyond expression, and travelled only with great risk to man and beast.

Among those baptized was a 13-year old boy—the most remarkable child I ever saw. He is white, of a good family, speaks English well though he has had only a year and a half schooling in a common school; is solidly, stockily built, full of fun and humor, at-

tractive mien and face, and preaches like a man who has had years of experience—without having lost the freshness of youth. He has wonderful—the only word to express it—knowledge of spiritual things and the ease and grace with which he trips Romish and atheistic scoffers is incredible. I take little enough stock in marvels, especially precocious ones, but this is the most interesting case of brightness and grace I ever met. I cannot prophecy, but I do pray that this one of Cabrera's fold may realize the expectations of those of us who long to see men raised up to lead this people.

The Caguas District has had a hard battle. Caguas is the centre of the Federal Party which dominates everything there more than Tammany does in a Tammany district in your city. It is the conservative, Spanish Clerical party, and anti-American to the core. The priest has over and again declared in the pulpit that the Government supports us, and that we are the American as *vs.* the Spanish Church. This would do no harm if we could ever get at the ears of the same people, but they boycott other papers and a member of the opposite party has a hard time of it there. This will not last always and we must hold Caguas as it is a most important point. I want to go up on the 5th and baptize some new believers at Aguas Buenas. At Gurabo, I was forced into hiring a hall. It has done good to have services there, and has disarmed the anti-American spirit as nothing else. I do not know whether we shall continue renting there, but should certainly do so for the present.

Sorrow and Success.

BY REV. C. F. TIEMANN.

It was on the evening of the 3d of July. We had just closed our prayer-meeting and I was talking with some of our members when my two oldest boys came up to me, and with sobs in their throats said: "Papa, come home quickly; our little Walter is dying!" "I could hardly believe it. The doctor had said in the morning that he was better than a few days before, and I had in my pocket a bottle of medicine which I got for him, and some grape juice to strengthen him. But it was so. An hour later, and my boy had passed away. We buried him on the 5th of July, just three months after we had arrived in Allegheny, and the same people who had with happy faces welcomed us just three months ago, stood with tears

in their eyes now at the open grave of our dear little boy. Had anyone told us, when we, with hearts full of sadness, left our beautiful home in South Chicago, after years of trial, we would have thought it could not be; God would not lead us into such deep waters of sorrow, for little Walter was the sunshine and the pride of our home. He would have been three years old in September. "Is this Allegheny, Pennsylvania?" he used to ask a hundred times when he saw the hills surrounding us; the dark days we often have here he did not like at all, for he was used to sunshine and fresh air and plenty of room. "O papa, the sun shines" he often said in surprise when, after long hours of smoke and darkness, the sun finally won the victory. He did not like it here, and asked his mamma often when we were going home? It did not make us feel any better, for it seemed to us very hard to like it here. He got home much earlier than we had ever expected, in that land of sunshine, where we hope to meet him again, but those days we will never forget. I felt, as if I, like Elias of old, would hunt anywhere for a hidden juniper tree and lay down my tired head and tell the Lord this was quite all I could bear. But these were the days in which the Lord sent me into the best, and, as I can judge, the most important work, I ever undertook in my life as a missionary. And I had no time to worry, nor to feel sad. I went from house to house, making sometimes fifty visits in a day and oh, how the Lord was with me. How he gave me, that I may give others. I speak of our new mission on Troy Hill.

Troy Hill embraces the 14th ward of our city. It has, after the last census, 6,787 inhabitants, of which 90 per cent. are Germans, the most of them belonging to the Catholic Church, but a great many Protestants also. I had found on a visit which I had made a few weeks before, there were on Troy Hill two German Catholic Churches, one English Lutheran Church and one Episcopal Mission Sunday-school and no German Protestant work whatever. While I made a few house-to-house visits I found that some people desired that a German Protestant Church might be started there. This seemed to me a call of God. I went to the Episcopal Church in Pittsburg, who sustained the mission on Troy Hill, if we could not rent their chapel, an old but quite suitable building for any kind of work and they consented, for they only used

it for their Sunday-school in the afternoon. We agreed to pay two dollars each week for the janitor and that was all they wanted of us. I asked some of the brothers, if the P. and A. Union would not probably help us in the payment of this, and they gave us the hope that it would.

So on the 12th of August we had our first Sunday-school session, and we had 75 scholars. The 19th of August we counted 83, that day we had our first service for adults in the evening, which was quite well attended. A great number of grown and half-grown children came too, of course, and they disturbed us a great deal. So we went on for a month, when the disturbance was so alarming that we felt we had to check it. But what should we do? Employ a policeman? Send the children away? I felt I could not do this; the Lord had probably sent them to me and so I could not send them away, nor be hard with them. Then the thought came to me, why not organize these children into a Sunday-school, teach them for an hour, and then send them off quietly. So we did, and on the last Sunday of September we had an evening school of 113 children. We had to take two teachers—every grown person in the house, and after we had taught them they went away quietly and so we had another Sunday-school in the evening, and besides that saved our meeting for adults. Of course, we could not keep up two schools, so we dropped the school in the morning and have since continued in that way.

At Christmas we had, with the kind help of the Shady Avenue Baptist Church of Pittsburg, which gave us \$20.00 for an entertainment—a fine program, such as never before had been given at Troy Hill. We gave presents to 130 children, members of our school then.

The spirit of God worked mightily in our weekly prayer-meetings in our new mission, and after New Years' we had the first conversion. A lady, mother of a family, had been brought to the knowledge of Christ, and she rejoiced in the forgiveness of her sins, after days and weeks of deep conviction and sorrow; that was the time when another lady, who had been converted in Germany, but had not lived for God in latter years, found her way to the Father's house again. But this brought us into deep trouble. The husband of the first worked in a brewery, and when he heard of what had happened he threatened the life of his wife, who wanted to follow the

Lord and bring her children up in the way of the Lord. He forbade her to come to our meetings any more, and so she has not been able to come ever since.

There are some Methodist families living on Troy Hill, who came to our meetings and sent their children to our Sunday-school, and when their pastor heard of the success we had, he tried everything to keep his people away from us, and he succeeded in that finally, using the meanest tricks; but I hope this will not last forever. Of course others are against us, but we don't mind that, we are used to that. But the Lord is with us and we are doing our best. There is a great field here, a field for a special missionary, who could live among those people and do the work continually, and better than I can do it, having to preach twice in Allegheny every Sunday.

ALLEGHENY, Pa.

Home Coming of Indian School Boys.

BY REV. ROBERT HAMILTON.

I drove from Watonga to Darlington the 4th to attend Buffalo Meat's reception for his son and nephew. He insisted that I attend as he wanted it to be a Christian gathering and wanted me to talk and pray at the feast. It was an opportunity I felt I could not miss although it meant a forty-mile drive through clouds of dust, scorching hot winds and burning sun, the thermometer at 104°. It also meant a night and a day in the camp with only warm water to drink and such food to eat as the good Indian women prepare and a bed on the ground in their lodge. With these none too pleasant prospects before us we left Watonga after supper on the 3d, and drove as far as Bro. King's where we spent the night and next morning continued our journey. About 8 o'clock we came in sight of the village of white tents. The young men from Carlisle had arrived about an hour before. Raymond and his mother came out to make us welcome and we were soon surrounded by the children of the camp. Buffalo Meat unhitched our team while his wife and son escorted us to a beautiful large new tepee ornamented with bead work, tassels, imitation scalps made from long hair taken from pony-tails, etc. In a short time our dinner was brought in by Mrs. Crow. Roast beef, salt pork, bread and black coffee was the bill of fare and it tasted as good as pie and fresh fruit after our long drive. Five years in the east had made a great change in the

boys, they having grown from slender ungainly boys of sixteen to stalwart young men with bright intelligent faces and cultured manners. We did not wonder that the parents were bubbling over with happy pride as they watched their every movement. It was also delightful to watch the tender interest with which the boys talked and listened to their parents as they talked of the long separation and the changes that had taken place during the interim. During the afternoon and evening many came to the tent to shake hands with the boys and bid them welcome. One woman came whose son had gone away to school with them but who had died while away. We observed she was trying hard to bear up, but when she saw them and took their hands she broke down completely; it was an affecting scene and there was no lack of sympathy on the part of the Indian parent. If some of those who regard the Indians as heartless and unemotional could witness such a scene, I think they would change their minds concerning them.

It seemed an ill-chosen time for the return of these young men, it being the glorious Fourth. Many of the Indians had gone over to El Reno to attend the celebration, and about sundown they began to return, many of them desperately drunk. A good many came in to meet the boys while in that state; the boys acted very sensibly, but could scarcely conceal their disgust. At a late hour we succeeded in clearing the tent of visitors and went to bed tired enough to enjoy a good sleep, but it was not to be. All night long they kept up their drunken noise, and frequently came to the tent door, but were promptly led away by relatives of the young men and admonished to not disturb them; one man who became more troublesome than the others they led away a distance from the tent, and having tied his hands and feet left him until morning.

It was a dreadful night, but morning came, as morning always does, and the revellers went away to sleep and the women to prepare the feast. When all was ready, a crier went through the camp and gave out the invitation for all to come in and rejoice with these parents; perhaps 300 gathered in a circle sitting on the ground and the food was carried into the center. After a short talk from Buffalo Meat, I was invited to speak. I spoke of the need of education, the consequent absence of the sons, the anxiety and prayers of the parents for their keeping and safe return and now

the realization of all their fond hopes. Then likened it to our life of discipline in this world, the tender care and solicitude of the Father and the joy that will fill heaven at our home coming, ending with a prayer for the returned students, the parents and the tribe. Following, there were several presents exchanged and the feasting began, amid songs of gratitude from the aged women.

I regard it as no small mark of confidence and esteem on the part of these people to have been invited to take this part in this, to them, very important exercise; it also indicates the growing sentiment in favor of Christianity. Let us hope that Christ and his religion may permeate all their social life, purifying their lives and saving their souls.

KINGFISHER, I. T.

MISSIONARY DEPARTMENT.

Pennsylvania—Pittston.

Dear Brother: This work in general, and my own field in particular, is full of hope, big with promise. Still there are hundreds becoming infidels or indifferent to all religion. They do not know and do not care whether they have souls or not. They do know, however, that Romanism has not benefited them. This statement is especially true of the American born, the coming generation of our foreign population. Whenever the gospel is brought to their attention, large numbers attend, and many receive the message from heaven gladly.

The success of the effort put forth is encouraging. The "Away from Rome" movement is gaining in this section. There are 1,500 in this valley whose longings for soul liberty and ecclesiastical freedom could not be restrained longer, and so, at the risk of losing friends and home, in some instances, many are turning their backs on the old church. The persecution some of these undergo at the hands of their own countrymen is fierce, the insults to which many are subjected is keenly felt, still they remain firm and true to their newborn conviction. I have in mind a well-to-do Polander. Educated and refined, a particular friend of the Polish priest; very often the priest visited him; would play cards, smoke, and drink wine together. I called at his home at the request of this man's sister, talked with him, and gave him some literature, which, by the Spirit, awakened his conscience.

Eventually a copy of the Bible in his own language was left, he promising to read it carefully, beginning with the New Testament. It so happened that one evening when the priest, after imbibing quite freely of the wine provided, upon taking his leave for the night, having spent a pleasant evening, observed the Bible lying upon the parlor table. "What is this I see?" demanded his spiritual guide. "A Bible," was the meek reply. "A Bible!" said the wine-inflamed and now enraged priest, "remove that book from under this roof at the peril of losing your soul." But the priest was too late. The priceless seed had gotten root.

The priest goes no more there. The whole family has been excommunicated. Still they stand firm. This is but one instance; many could be given.

JOHN WALLACE, Missionary.

Oklahoma—Perkins.

Perkins is a town of about 12,000 inhabitants, with five church buildings. The Baptist interest here has been weak until lately; they are advancing. Sixteen months ago when I settled as pastor, they had a membership of twenty, and only nine resident members, with a small house of worship, unpaid for. Now they have a membership of sixty-five, a new house, the best in the town, out of debt, and all services well attended.

H. A. REYNOLDS, Missionary.

Washington—Hoquiam.

Dear Brother: Our prospects for future growth are promising. On most of the vacant lots about our church, new dwellings have been erected by those who will make Hoquiam their permanent home. Most of these people are non-church-goers, or are members of other organizations. Sunday desecration obtains here to a terrible extent.

We still continue our work in the country. It is growing. Several of our members have gone to the Clearwater country, up in the United States timber reservation, where they had taken land before President Cleveland put the reserve on. Here we have a Baptist church with fifteen members, sixty miles north of Gray's Harbor, not far from the ocean, Hoquiam being the nearest trading point of any importance.

Brother Gibson, of Aberdeen, and I were out to the Clearwater country four weeks ago. We went up with Deacon E. C. Ainsworth, of Hoquiam, who owns land in that section;

drove four head of cattle and carried packs on our backs over seventy miles. Our experiences were many and varied, before reaching our destination, wading through tide, mud to our knees, and fording rivers as cold as ice water. In one place we were dashed against the rocks by the ocean waves and almost carried out to the deep on their return. We were nearly five days making the trip. We were in the Clearwater country over two Sundays, held several cottage prayer-meetings and week day services, made the most of our Sunday services, baptized four candidates into the fellowship of the church, and received a sister to be baptized in July or August. Our General Missionary, Brother Randall, is planning a trip to this field in August. I hope to go with him then.

Going up and on our return, we stayed overnight at the home of Harry Shales, an educated Indian. He and his wife are both graduates of the public schools of Granville, the Indian village at the mouth of the Quinaiult River. The house was well kept and the cooking was good and wholesome. There are about two hundred and fifty of these Quinaiult Indians. In religious practice they are Shakers; it would be hard to tell what they believe, as they hold to many of their heathen customs. When one of them is about to die, all his salable property is disposed of and the money poked down his throat before burial. Their coffins are large cedar boxes and each of the dead is wrapped up in several woolen blankets and then placed within the large box. Sometimes a whole family is buried in one box. These boxes are placed in little dead houses, 6 x 10, built along the banks of the rivers.

These dead houses are covered with old guns, dishes, knives and all things that the Indians hold dear.

A few years ago a robber entered one of these houses of the dead and took some valuables. In less than nine hours the act had cost him his life. The Indians are good tracers.

Their greatest need is the gospel.

L. W. Ross.

Beautiful! my country!
 Among the nations bright beyond compare!
 What were our lives without thee?
 What all our lives to save thee!
 We reck not what we gave thee;
 We will not dare to doubt thee.
 But ask whatever else, and we will dare!

Washington—Black Diamond.

Dear Brother: The work is progressing nicely at Black Diamond. We have enlarged the chapel 30 x 40 feet, and have built a new parsonage, and the Baptists are beginning to get the prominence they deserve. I am the only resident pastor in Black Diamond, which has a population of 1,200 and in the neighborhood of less than three miles there are about 3,000 souls, and only one resident pastor.

The work is great and very important, because there are so many men, and we sadly need church buildings in at least two points, Franklin and Leary, which are going to be large camps, and have no church, no services of any kind except as I go out to preach to them. The work is very important.

T. M. PATTERSON.

Mexico—Sabinas Hidalgo.

Dear Brother: In this month I baptized five persons, and I have two more that I shall baptize the next Sunday, with the favor of God. The meetings are very encouraging and I hope very soon to have more candidates for the baptism. May the Lord bless this field. We need very much seats and pulpit and other things in order to the service of the Lord.

ANDRIS R. CAVAZOS.

The Inter-Denominational Council of Women for Christian and Patriotic Service, 156 Fifth Avenue, New York City, N. Y., has prepared petitions in sets of three, to be used in petitioning Senators and Representatives to work and vote for the proposed Anti-Polygamy Constitutional Amendment.

All friends of this movement can secure these petitions, postage prepaid, price 25 cents for 10 sets; \$1.25 for 100 sets; \$12.00 for 1,000 sets. Address all orders to the Willet Press, 142 Fifth Avenue, New York City, N. Y.

STARK, NEBR., June 14, 1901.

At the annual meeting of the Swedish Baptist State Conference of Nebraska, assembled in Estina, Nebr., June 6-9, 1901, the following resolution was adopted.

To the Am. Bapt. Home Miss. Society and the Nebraska Baptist State Convention, Greeting:

The Swedish Baptist State Conference of Nebraska, in annual session assembled, do hereby extend our heartfelt thanks and high appreciation to the above named Society and Convention for the liberal support rendered to our state missionary and missionary pastors.

We are delighted over the new plan of co-operation between the above named Society and Convention and the Swedish Conference and prayingly hope for grand results.

PER OSCAR F. TORNQVIST, Clerk.

Financial Statement for July, 1901

RECEIPTS.		
Contributions for General Purposes,	.	\$12,667 51
Legacies, " " "	.	3,351 55
Contributions Specifically Designated,	.	9,393 42
" for Church Edifice Gift Fund,	.	255 11
		\$25,667 58
" " Permanent Fund,	.	413 16
" " Annuity Fund,	.	4,300 00
Subscriptions for HOME MISSION MONTHLY,	.	72 86
" " Bulletin,	.	31 21
Income Accounts for General Fund,	.	3,469 09
" " " Church Edifice Gift Fund,	.	726 19
" " " " " Loan Fund,	.	1,435 48
Surplus from Schools and Miscellaneous,	.	1,500 00
		\$37,615 57
DISBURSEMENTS.		
For General Purposes,	.	\$38,414 12
" Special " as Designated,	.	4,691 41
From Church Edifice Gift Fund.	.	2,048 35
" " " Loan Fund,	.	43
		\$45,154 31

Contributions and Legacies for July.

[Contributions and legacies not otherwise noted are for general purposes. C. E. F. for Church Edifice Fund.]

MAINE, \$44.19.

Camden, Chestnut St. Ch.	\$5 53
Hallowell Ch.	5 00
Oakland Ch.	1 81
Bangor, 2d S. S.	9 82
Oldtown Ch.	8 13
Montague Ch.	1 25
Howland Ch.	2 72
Bradley Ch.	4 25
Kennebunk Village Ch.	4 93
Thomaston, First Ch.	6 00

NEW HAMPSHIRE, \$170.87.

Antrim, 1st Ch.	\$19 50
Hampton Falls Ch.	11 96
North Conway Ch.	1 00
Nashua, Crown Hill Ch.	11 00
Plainfield	8 00
East Jaffrey, 1st Ch.	11 20
Kenne, 1st Ch.	5 11
Rumney Ch.	10 26
South Hampton Ch.	6 00

LEGACIES.

C. E. F. New Boston, Estate of Salome R. Averill	86 84
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VERMONT, \$80.75.

Montgomery Centre Ch.	4 00
Bristol Ch.	4 75
Ludlow Ch.	72 00

MASSACHUSETTS, \$3,228.70

Watertown, Unknown Friend	20 00
Woburn, 1st Ch.	40 00
Westboro Ch.	47 14
Newton Centre, 1st Ch.	189 51
Medford, 1st Y. P. S. C. E.	20 00
Haverhill, 1st Ch.	16 82
Brookline, 1st Ch.	57 69
Gloucester, 1st Ch.	28 74
Chapel St. Ch.	7 81
1st Bible School	11 55
Lynn, Mrs. A. M. Pickford.	150 00
Worcester, Dewey St. Ch.	6 75
Andover, 1st Ch.	24 30
Chelsea, 1st Ch.	81 44
Mansfield, 1st Ch.	19 21
Clinton, Y. P. S. C. E.	9 82
Norwood, Y. P. S. C. E. of 1st Ch.	5 00
Chicopee Falls, 1st Ch.	9 70
Charlestown Ch.	17 42
Cambridge, 1st Ch.	1,031 50
West Hardwick Ch.	5 00
Brockton, Warren Ave. Ch.	2 00
Cliftondale Ch.	1 30
Ashfield Ch.	17 00
Conway Ch.	14 60
Wakefield, 1st Ch.	10 25
Danvers, 1st Ch.	5 00
Boston, Dudley St. Ch.	25 00
Nantucket, 1st Ch.	1 00
Enfield, Mrs. G. H. Edwards	50

LEGACIES.

Lee, Estate of Rebecca F. Hoar	1,000 00
Westfield, Estate of Anna Latimer	350 00
C. E. F. Reading, 1st S. S.	3 65

RHODE ISLAND, \$63.57.

Hope Valley, Y. P. S. C. E.	2 56
Newport, Central Ch.	32 84
Central Y. P. S. C. E.	5 00
Woonsocket, 1st Ch.	8 50
Providence, Miss M. E. Mason	5 00
Fourth Ch.	9 67

CONNECTICUT, \$105.61.

New Britain, Elin Swede Ch.	6 99
Groton Heights Ch.	21 14
North Lynn Ch.	10 00
Deep River Ch.	67 48

NEW YORK, \$10,503.57

City, John D. Rockefeller (desig.)	9,243 27
Chinese Mission	30 35
North Ch.	32 80
Brooklyn, Greene Ave. Ch.	273 40
Bedford Heights Ch.	7 34
Buffalo, Delaware Ave. Ch.	46 06
First Polish Ch.	9 70
Filmore Ave. Ch.	1 50
Warwick, Calvary Ch.	15 55
Yonkers, Warburton Ave. Jr. B. Y. P. U.	2 00
Wellsville Ch.	6 36
Orient Point, In memory of Lydia Webb Latham	300 00
Auburn, Immanuel Ch.	5 62
Immanuel S. S.	1 66
East Pembroke Ch.	6 80
Holley Ch.	5 00
Mattiwau Ch.	4 51
S. S.	2 16
Canisteo Ch.	16 80
Warsaw, Fred Merchant.	10 00
Clayton, Y. P. S. C. E.	1 12
Manlius Ch.	12 35
S. W. Oswego Ch.	2 50
Rose Ch.	16 55
Greenport Ch.	43 45
Rochester, North Ch.	8 30
Lake Ave. Y. P. C. E.	5 70
First Ch.	28 00
Mumford, Y. P. C. E.	2 15
Greece Ch.	5 00
Farther Lights Soc.	5 00
Alps, Mrs. T. E. Saxby	5 00
Trenton, 1st. C. E. S.	5 75
So. Alabama Ch.	81
Elba Ch.	6 20
S. S.	5 00
Wyoming Ch.	1 85
Darien Ch.	2 23
Addison, 1st Ch.	10 10
Schenectady, Emmanuel S. S.	35 00
Troy, Fifth Ave. Ch.	73 13

LEGACIES.

N. Y. City, Estate of August H. Nolting	500 00
Summer Hill, Estate of Aaron Walker	7 50

NEW JERSEY, \$321.75.

Jersey City, North Ch.	10 00
Bayonne, First Ch.	9 06
Montclair, J. Henry Brittain	15 00
Orange, Rev. Alex. Turnbull (desig.)	25 00
North Orange B. Y. P. U.	9 00
New Monmouth Ch.	11 47
Hammoncton Ch.	6 71
Pennacrove Ch.	3 30
Millville, 1st Ch.	6 70
Salem, 1st Ch.	35 07
Memorial Ch.	22 11
West Vineland Ch.	4 20
Canton Ch.	6 00
Bridgeton, 1st Ch.	29 23
Alloway Ch.	5 06
New Brunswick, Livingston Ave. Ch.	34 22
Port Norris Ch.	25 25
Cape May City Ch.	5 02
A Friend	5 00

LEGACIES.

Bridgeton, Estate of Narcissa B. Sleeper	10 35
C. E. F. Orange, North Orange Ch. (desig.)	45 00

PENNSYLVANIA, \$595.12.

Monongahela City, Effie J. Collingwood	5 00
Philadelphia, Wm. Hawkins	100 00
First Manayunk Ch.	21 20
Fairhill Ch.	10 00
Manatawna S. S.	10 00
Wellsboro Ch.	25 25
Charleston Ch.	10 65
Middlebury Ch.	8 02
Marsh Creek Ch.	4 17
Stony Fork Ch.	7 00
Potter Brook Ch.	5 00
Knoxville Ch.	8 08
Harrison Valley Ch.	8 00
Coudersport Ch.	2 85
Annie Creek Ch.	8 00
Johnsonburg Ch.	9 28
Sykesville Ch.	4 17
Westover Ch.	17 41
Ansonville Ch.	29 00
McKeesport Ch.	2 66
S. S.	2 34
1st Ch.	20 41
Port Allegheny Ch.	16 00
Lower Merion Ch.	5 50
Litchfield Ch.	1 00
Le Roy Ch.	9 58
Ridgebury Ch.	1 00
West Franklin Ch.	6 78
Watsontown Ch.	9 95
Roulette Ch.	13 46
Picture Rocks S. S.	3 70
Narberth Ch.	25 21
Slate Run Ch.	85
East Brady, Berean Ch.	5 10
Meadville Ch.	4 82
Shamokin City Ch.	5 75
Ulysses Ch.	25 35
Wilkesburg Ch.	24 98
Pittsburg, Mt. Washington	7 59
Norristown, 2d S. S.	21 57
Homestead Ch.	14 60
Pottstown Ch.	29 00
Jenkintown Ch.	10 88
S. S.	1 82
Elkdale Ch.	2 24
Bridgeport Ch.	22 25
Sharon Ch.	12 65

DISTRICT OF COLUMBIA, \$32.57.

Anacostia Ch.	32 57
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VIRGINIA, \$93.28.

Coll. per J. W. Kirby	93 28
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WEST VIRGINIA, \$75.49.

Barrackville, Bethesda Ch.	11 45
Dallison, Pleasant Valley Ch.	4 03
Union Valley Ch.	8 30
Webster Ch.	5 48
Wheeling Ch.	33 93
Wheaton Ch.	2 00
Hambleton Ch.	7 5
Elkins Ch.	1 65
Charleston Ch.	6 25
Jr. B. Y. P. U.	50
S. S.	1 15

OHIO, \$516.81.

Granville, Mrs. E. S. Sheppardson	25 00
Dayton, Ladies' H. M. Soc. Mem'l Ch.	50 00
First Ch.	10 03
Toledo, Mem'l Ch.	179 31
Ashland Ave. Ch.	12 93
Pleasant View Ch.	64 91
Union Valley Ch.	12 19
Columbia Ch.	5 57
Fostoria Ch.	5 00
Ada Ch.	4 05
Riley Creek Ch.	8 50
Sidney Ch.	5 50
B. Y. P. U.	1 90
Harrison Ch.	1 70
Harrison Ch.	8 60

New Richmond Ch.	25
Warren Ch.	11 82
Moscow Ch.	2 25
Springfield, W. M. C. of 1st Ch.	7 40
C. E. F. W. D. Chamberlin (desig)	100 00

MICHIGAN, \$335.66.

Grand Rapids, Swede Ch.	1 32
Fountain St. Ch.	75 00
J. K. Johnston.	10 00
Norway, Swede Ch.	1 50
Plainwell Ch.	30 00
Highland Ch.	10 00
S. S.	5 00
Traverse City Ch.	20 00
Dansville Ch.	11 00
S. S.	1 56
Sturgis.	23 00
Mitchell S. S.	10 00
Mayville Ch.	2 00
Reno Ch.	2 45
Hollins Ch.	5 00
Killmaster Ch.	1 25
Curtis	2 00
Owosso	10 55
St. Clair	2 50
Curran Ch.	2 00
Benton Harbor Ch.	25
Allen S. S.	1 00
Twining Ch.	1 05
Petoskey Ch.	8 00
North Street Ch.	2 67
Scottville Ch.	2 65
Harvest Home Ch.	3 81

LEGACIES.

Leslie, Estate of Matilda Weeks.	100 00
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INDIANA, \$321.05.

New Winchester, Ch.	7 75
Bethel Ch.	3 50
Goshen Ch.	1 00
Coruna, A. F. Cox.	1 00
Attica Ch.	2 00
Union Ch.	6 10
Brown's Valley Ch.	8 80
Sika, Liberty Township S. S.	10 00
Liberty Township S. S.	55
Blue Grass, Mt. Vernon Ch.	1 00
Miami Ch.	31 00
Circleville Ch.	4 00
Galveston Ch.	16 19
Rensselaer Ch.	15 50
Lebanon, Ernest McKern.	55
Clayton Ch.	11 10
Newtown Ch.	11 15
Elwood Ch.	7 20
Fort Wayne, 1st Ch.	27 25
Tennessee Valley Ch.	2 75
Lily Creek Ch.	3 40
Burnettsville Ch.	2 63
S. S.	92
Thorntown Ch.	2 35
Kokomo Ch.	25 00
Bunker Hill Ch.	9 00
Chalmers Ch.	2 50
Brookston Ch.	2 00
Shelbyville Ch.	9 00
Rev. L. A. Gould.	5 00
Lester Clark	5 00
Morocco Ch.	4 95
Bethlehem Ch.	2 15
Sevastopol Ch.	85
Milroy Township Ch.	4 30
Lafayette, 1st Ch.	22 10
Frankfort Ch.	5 00
Middle Fork Ch.	5 25
Forest Ch.	1 25
Indianapolis, Woodruff Pl Ch.	35 19
Waynetown S. S.	3 85

ILLINOIS, \$493.42.

Chicago, Hebron Ch.	1 50
J. H. Green	1 00
Windsor Park Ch.	18 60
Covenant Ch.	12 25
Fourth Ch.	25 00
S. S.	25 00
Dr. E. T. Allen.	50 00
Englewood Ch.	41 50
Bethany Ch.	9 25
Second Ch.	26 25
Lexington Ave Ch.	33 00

Alton, 1st Ch.	32 46
S. S.	13 40
Hunterstown Ch.	11 96
Paris Ch.	9 30
B. Y. P. U.	5 00
Jonesboro Ch.	3 00
Aurora, Claim St Ch.	8 02
La Marsh S. S.	1 80
Geneseo Ch.	2 50
Moline, 1st Ch.	13 04
Big Rock Ch.	7 00
S. S.	5 00
Joliet, 1st Ch.	46 05
Cambridge Ch.	22 00
Roseville, B. Y. P. U.	5 00
Dundee Ch.	31 85
B. Y. P. U.	5 00
Bloomington Ch.	1 00
Hadley Ch.	5 10
Custer Park Ch.	6 09
Du Quoin Ch.	5 00

LEGACIES.

Dundee, Estate of Betsy Clark.	10 00
C. E. F. Aurora, Claim St. Ch.	50

WISCONSIN, \$961.65.

New Richmond Ch.	2 15
Augusta, 1st Ch.	12 50
Lodi Ch.	3 75
Cumberland Ch.	1 15
Berlin Ch.	17 00
Evanville Ch.	6 31
Union Ch.	4 39
Rio Ch.	5 00
Beaver Dam Ch.	48 48
Madison Ch.	38 57
Green Bay Ch.	5 64
Mt. Ida Ch.	2 25
Fox Lake Ch.	7 30

FOR STATE CONVENTION.

La Crosse S. S.	1 38
Green Bay.	25 00
New Richmond	5 00
Wawatosa Ch.	8 00
Darlington Ch.	10 00
Barneveld Ch.	5 00
Buena Vista Ch.	5 00
Waupaca Ch.	42 25
Coll. per M. A. Packer.	79 42
Coll. per Ole Ellison.	12 87
Coll. per F. O. Carlson.	100 00
Dorchester Ch.	2 07
Neenah Ch.	1 35
Union Grove Ch.	2 19
Milwaukee Ch.	1 60
Thompsonville Ch.	1 44
Delevan Ch.	1 25
Clinton Ch.	3 00
Oregon Ch.	42

LEGACIES.

Racine, Estate of Selina Winslow.	499 70
C. E. F. Union Ch.	25

MINNESOTA, \$389.47.

Barnesville, Swede Ch.	\$2 15
Swede Wom's Soc.	2 85
Coll. per C. C. Langlots.	3 18
Loon Lake Ch.	6 00
Lakefield Ch.	9 50
Pipestone, Juniors.	1 30
Brookpark, 1st Ch.	2 00
Wasiopa, 1st Ch.	5 60
Milton, 1st Ch.	5 00

FOR STATE CONVENTION.

Coll. per N. P. Gross.	50 00
Coll. per C. T. Hollowell.	182 96
Coll. per Knute Nelson.	50 00
Coll. per C. C. Langlots.	3 18
Sherburne, Marcus Hansen.	5 00
State Convention.	186 66
Frasee, Rev. C. E. Firth.	10 00
Coll. per E. S. Lindblad.	25 00
St. Paul, Hebron Ch.	5 00
Coll. per M. A. Summers.	15 22
Coll. per E. R. McKinney.	300 00
C. E. F. Spring Valley Ch.	2 28
Lake Crystal Ch.	2 00
Big Stone, Swede Ch.	2 00
Rosebud, Danco-Norw Ch.	2 55
Barnesville, Swedish Ch.	2 00

St. Paul, 2d Swedish Ch.	3 00
Willmar Swedish Ch.	3 00
Rochester Ch.	2 04

IOWA, \$343.63.

Beaver Ch.	4 30
Glenwood Ch.	100 00
Harrisburg Ch.	5 85
S. S.	3 50
Louisa Center Ch.	7 00
Manchester S. S.	5 20
Burlington, 1st Ch.	2 35
Roseville Ch.	11 75
Iowa Falls Ch.	2 75
Cedar Rapids, Calvary S. S.	1 12
Centerville Ch.	12 91
S. S.	4 09
B. Y. P. U.	3 00
Commanche Ch.	12 70
Merrill's Grove S. S.	5 00
Greenfield S. S.	2 87
Danville S. S.	1 31
Washington Ch.	4 60
Dublin, New Haven, Ch.	10 15
Prairie Flower Ch.	14 68
Farmington Ch.	11 00
Emerson S. S.	73
Howard Grove Ch.	2 25
Jesup S. S.	7 30
De Witt Ch.	8 70
Missouri Valley.	4 93
Indianola S. S.	13 58
Rockwell City, B. Y. P. U.	5 00
Waterloo Ch.	47 31
Ashalooza Ch.	12 27
Forest City, Swedish Ch.	9 50
Murray S. S.	3 25
Rockwell City Ch.	2 00
S. S.	78

MISSOURI, \$47.44.

Home and Foreign Mission Board.	47 44
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INDIAN TERRITORY, \$9.40.

Thees and Rock Creek Ch.	1 50
Baptist Ch.	1 25
Eufaula.	2 50
Canadian, Mrs. F. R. Smith.	2 50
Ryan, Commanche Ch.	1 65

OKLAHOMA, \$4.86.

Enid Ch.	4 86
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KANSAS, \$752.12.

Holton Ch.	2 10
Topeka, Swedish Ch.	2 89
McLouth Ch.	2 10
Wa Keeney Ch.	2 50
Concordia S. S.	3 50
Florence S. S.	1 20
Turner Ch.	1 10
Woodlawn S. S.	1 00
Leavenworth, Rev. L. J. Leavitt.	5 00

FOR STATE CONVENTION.

Coll., per E. B. Meredith.	430 70
Harper Ch.	3 65
Garrett Ch.	5 52
S. S.	1 75
Columbus Ch.	4 00
Elgin Ch.	1 50
Galena Ch.	15 00
Col. per J. R. Rairden.	95 21
Neodesha Ch.	15 00
Colby Ch.	1 60
Gem Ch.	2 86
Meade Ch.	2 50
Abilene Ch.	17 75
Walnut Station Ch.	2 07
Bowman's Grove Ch.	4 00
Ellinwood Ch.	8 50
Edna Ch.	4 00
Colored Convention.	115 19

NEBRASKA, \$773.18.

Nebraska City Ch.	24 73
Rogers Ch.	2 81
Eudell, 2d Ch.	3 10
Mason City Ch.	5 60
Oakland, Swedish Ch.	25 32

Cumro, 1st Ch.....	2 50
Bancroft Ch.....	7 90
Prairie Union, S. S.....	6 64
Weston, Swedish S. S.....	10 00
So. Omaha Ch.....	45 00
Edgar, Mrs. Saxton.....	1 00
Wayne S. S.....	25
Salem S. S.....	1 43
Oak Ch.....	2 38
Wahoo, Swedish Ch.....	8 00
Fremont Ch.....	47 00
Omaha, Emmanuel Ch.....	24 55
Arnold Ch.....	2 65

FOR STATE CONVENTION.

Coll., per C. W. Brinstad.....	402 50
Valparaiso Ch.....	6 00
Hartington, J. H. Clay.....	5 00
Wahoo, Swedish Conference.....	75 00
Falls City S. S.....	4 65
Steele City Ch.....	2 43
Cortland Ch.....	1 00
Okiwa Ch.....	3 30
Vista Ch.....	2 70
Filly Ch.....	1 08
Hebron Ch.....	7 50
Alexandria Ch.....	10 07
Coll., per M. L. Goff.....	30 09

NORTH DAKOTA, \$273.63.

Cooperstown, 1st Ch.....	\$2 97
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FOR STATE CONVENTION:

State Convention.....	150 00
East La Moine, Scand. Ch.....	4 00
Edinburg, Norw. Ch.....	4 00
Cooperstown, Y. P. C. A.....	14 56
Beaulien Ch.....	12 50
Poplar Grove Ch.....	12 50
Bismark, Swedish Ch.....	8 00
Coal Harbor Ch.....	7 50
Deapolis Ch.....	6 00
Grafton Ch.....	51 60

SOUTH DAKOTA, \$83.00.

Deadwood, 1st Ch.....	52 00
Flandraw, Mrs. Geo. Pettigrew.....	5 00

FOR STATE CONVENTION.

Millard Ch.....	5 00
Spring Valley, Danish Ch.....	5 00
Goodwin, 1st Ch.....	16 00

COLORADO, \$67.41.

Leadville Ch.....	6 00
S. S.....	6 11
Denver, Beth Eden.....	5 80
Cripple Creek Ch.....	10 00
Delta Ch.....	25 70
Aspire Ch.....	6 40
Parisville Ch.....	7 40

UTAH, \$13.00.

Ogden Ch.....	13 00
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IDAHO, \$6.00.

Mountain Home Ch.....	6 00
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CALIFORNIA, \$666.50.

San Francisco, Chinese Mission.....	20 00
Middletown Ch.....	5 00
Petaluma Ch.....	16 30
S. S.....	1 20

FOR NORTH CALIFORNIA CONVENTION.	
Covelo, Coll., per G. W. Disher.....	50 00

LEGACIES.

Pasidina, Estate of Jas. S. McCormick.....	874 00
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OREGON, \$684.79.

Oakland, 1st Ch.....	6 66
Roseburg Ch.....	5 00
Baker City Ch.....	20 00
Juniors.....	5 00

FOR STATE CONVENTION.

Coll. per T. S. Dulin.....	25 00
Grant's Pass, D. W. Mitchell.....	1 00
Mrs. D. W. Mitchell.....	2 35
Coll. per Fung Chak.....	18 00
Arlington Ch.....	30 00
Mt. Zion Ch.....	2 05
Portland, N. S. Hollcroft.....	7 50
Wom's Aid Soc.....	24 22
Union of Wom's Circles.....	2 62
2d W. M. C.....	8 75
Calvary Ch.....	10 00
Astoria, J. Samuelson.....	8 33
Marshfield Ch.....	14 00
S. S.....	1 00
Gardiner Ch.....	4 35
Coll. per O. L. Hoien.....	30 00
Coll. per C. P. Bailey.....	125 00
Helix Ch.....	5 00
Adams Ch.....	20 00
Athens Ch.....	5 36
Baker City.....	35 00
Jr. B. Y. P. U.....	10 00
Chehalem Ch.....	8 21
Newberg Ch.....	23 55
Carlton Ch.....	10 60
Springfield, V. M. Williams.....	2 00
Dillard Ch.....	30 00
N. P. O'Brien.....	3 00
Covallis Ass'n.....	11 47
Middleton Ch.....	5 75
Park Place Ch.....	4 50
Gresham Ch.....	12 00
Montavilla, Grace Ch.....	12 30
Oregon City, W. H. M. Circle.....	5 70
Salem, Y. P. S.....	5 00
Ch.....	50 00
S. S.....	2 12
Mt. Vernon Ch.....	5 25
Mrs. A. J. Cummings.....	5 00
Burns Ch.....	8 15
Swedish Conference.....	56 00

WASHINGTON, \$488.55.

Pearson Ch.....	2 00
Cedarhorn Ch.....	1 50
Aberdeen, 1st Ch.....	21 50
Kent, Coll. per P. S. Rogers.....	16 90
Farmington Ch.....	2 34
Seattle, North Ch.....	5 14

FOR EAST WASHINGTON CONVENTION.

Coll., per A. M. Allyn.....	219 10
Tikoa, 1st Ch.....	5 00
Ellensburg, 1st Ch.....	9 66
Butte Ch.....	6 55
Pomeroy, Mrs. Hellen Dunham.....	2 50
Emma Dunham.....	2 50
H. S. Black.....	5 00
Church.....	7 80
Latah Ch.....	8 38
Pullman Ch.....	10 60

FOR WEST WASHINGTON CONVENTION.

Seattle, North Ch.....	19 45
Swedish Conference.....	95 83
Dyad Ch.....	3 15
Tacoma, John R. Goulter.....	10 00
Snohomish Ch.....	10 30
Hoquiam, L. W. Ross.....	5 00
Whatcom, Swedish Ch.....	2 75
Seattle, Market St.....	14 60

MEXICO, \$9.69.

Puebla, Coll., per F. Uriegas.....	\$9 69
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GEN'L MISS'Y SOC. OF GERM. BAPT. CHS.....\$2,000 00

Total.....\$25,655 79

HOME MISSION MONTHLY.....	72 86
BULLETIN.....	31 31

ANNUITY FUND, \$4,300.00.

Kennebunkport, Me., Mrs. Mary J. Towne.....	1,300 00
Albany, N. Y., Elisa Rigley.....	1 000 00
Boston, Mass., Samuel N. Brown.....	2,000 00

PERMANENT TRUST FUND. \$413.16.

Manlius, N. Y., Estate of Fidelia D. Eaton.....	382 23
Morgantown, W. Va., Estate of Jarret Lynch.....	30 93

DONATIONS RECEIVED AT INSTITUTIONS.

For Waters Normal Institute, N. C.:	
Cababa Ch.....	11 60
Jordan's Grove, S. S.....	18 85
So. Winton S. S.....	11 75
New Bethany S. S.....	6 00
New Hope S. S.....	25 00
Mt. Sinai S. S.....	14 00
Newsomes Grove S. S.....	1 60
St. John, 2d S. S.....	1 79
Harrillsville, S. S.....	5 00
Union S. S.....	3 00
Mill Neck S. S.....	9 25
Phillippi S. S.....	14 13
New Ashokie S. S.....	5 00
Menola S. S.....	3 50
New Haven S. S.....	1 00
Zion's Grove S. S.....	1 81
Mill Neck Branch S. S.....	10 00
Pleasant Plains S. S.....	60 24
Mt. Moriah S. S.....	6 54
Mt. Pleasant S. S.....	10 00
Parker's Grove S. S.....	6 57
Murfreesboro, 1st S. S.....	15 25
Beuna Vista S. S.....	10 00
Cedar Grove S. S.....	4 30
Chestnut S. S.....	87
Mt. Clair S. S.....	1 50

For Americus Institute, Ga:

GEORGIA.

Americus, S. W. Bapt. Assn.....	17 59
Rev. R. Munson.....	10 00
Concert of School.....	16 10
Bethesda Ch.....	3 46

Donations received at Mission Stations:

ARKANSAS.

Damascus Ch.....	16 30
Plummerville, Bethlehem Ch.....	16 05
Germantown, Pilgrim Ch.....	18 74
Meinfee, Philadelphia Ch.....	2 60
Plummerville, Mt. Olive Ch.....	3 00
Solomon's Grove Ch.....	5 00
Damascus, Mt. Zion Ch.....	5 64
Perryville, St. John Ch.....	8 12
New Zeal Ch.....	5 57
Houston, Canaan Ch.....	2 65
Crawfordsville, St. John Ch.....	11 40
Iveton, Pilgrim's Rest Ch.....	3 00
Vincent Mt. Zion Ch.....	2 05
Lake Grove Ch.....	16 35
Morrilton, St. Mathew Ch.....	2 10
Plummerville, Shady Grove Ch.....	16 15
Nashville 1st Ch.....	10 25
Washington, Mars Hill Ch.....	4 00
Columbus, Macedonia Ch.....	4 50
Ozan, Walnut Grove Ch.....	18 25
Oak Grove Ch.....	10 50
Pettus, St. John Ch.....	5 00

* * EDITORIAL. * *

THE PRESIDENT IS DEAD.

The death of William McKinley, the twenty-fifth President of the United States, at Buffalo, N. Y., on Saturday, Sept. 14, 1901, as the result of his assassination by an anarchist, is one of the saddest events in American history. He was universally beloved and apparently had no personal enemies. The country, under his administration, had reached the highest point of prosperity in its history. The motive that led to his murder seems to have been a blind hatred of authority. The blow has startled the civilized world. His funeral was one of the most memorable in the annals of human history. The circumstances of his death revealed in very strong light the simplicity, beauty and strength of his Christian manhood. He has left to us an imperishable heritage.



PRESIDENT ROOSEVELT.

By permission, from a copyrighted photograph by
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By courtesy of *Christian Endeavor World*.

Theodore Roosevelt, who has been so tragically and so suddenly called to the most honorable and responsible position in the world, enters upon his duties as President of the United States with the respect and confidence of the entire nation. He is the youngest man who has ever held that office. A graduate of Harvard University, a man of varied and successful public experience, an author of growing fame, sturdy, independent, honest and alert, he will give to the country an able administration.



C. S. DINKINS, D D.

We are very sorry to be called upon to announce the death of Charles Spencer Dinkins, D.D., President of Alabama Colored University, at his home in Selma, September 19, 1901. He was born at Canton, Miss., September 15, 1856. Converted in 1868, he entered Roger Williams

University in 1870, and graduated as Valedictorian of his class in 1877. After pursuing a post-graduate course of one year in Nashville, he entered Newton Theological Institution in 1878 and graduated in 1881. After serving as pastor and teacher in Alabama for a number of years he became president of the University at Selma in 1893 and filled the post with great acceptance and efficiency up to the time of his death. He will be greatly missed and sincerely mourned.



We print elsewhere a letter from Elizabeth I. Lasher, Secretary of the Woman's Baptist Home Mission Union, of Cincinnati, Ohio, showing the splendid work done by the society last year in aiding frontier missionaries by sending clothing, bedding, etc. We are reminded that winter is approaching and we shall soon be in receipt of applications for missionary boxes and barrels. We are very sure that we shall receive the usual hearty co-operation of the women in our churches in carrying on this gracious ministry. Send to us for names and addresses of missionaries and a statement of their needs.



We present herewith a comparative table showing the amount of money received from legacies annually for ten years by the American Baptist Home Mission Society and the Presbyterian Board of Home Missions. The figures in each case represent the amount received for the year ending March 31st:

YEAR	BAPTIST	PRESBYTERIAN
1892	\$183,305 50	\$140,516 96
1893	133,614 40	209,523 27
1894	45,559 32	91,479 35
1895	163,851 70	148,641 14
1896	172,760 82	159,412 08
1897	59,003 67	105,589 08
1898	41,541 65	107,133 93
1899	99,288 82	139,083 10
1900	109,119 79	115,935 93
1901	159,323 65	134,102 02
Total,	\$1,167,368 72	\$1,361,416 86
Annual av.,	\$116,736 87	\$136,141 68

In 1896 the Negro school at Lynchburg, Va., had become very much embarrassed financially. Its notes were in the bank overdue and its creditors were threatening foreclosure and sale of the property. Pitiful appeals were made to the Home Mission Society to save the school from wreck. In response the Society loaned to the seminary \$4,000.00, taking its notes for that amount to be paid with annual interest.

At the meeting of the National Baptist Convention, held in Cincinnati from September 11-16, 1901, Dr. H. L. Morehouse, in a public address, called attention to the fact that the Society had received neither principal nor interest on this loan. The *Richmond Planet*, published at Richmond, September 21st, says: "Dr. Graham replied that the parties to whom the \$4,000 had been loaned were co-operationists of a peculiar stripe, that they had thrown down the Virginia Seminary, resigned from their position on the Board, split off from the regular convention, and are giving all their support, by the direction of the Home Mission Society, to the Union University, but that the old Convention, in the hands of such men as Drs. Bowling, Fox, Graham, Professor Hayes and many others, had voted that not a cent of the Virginia Seminary should be repudiated, and that the Home Mission Society would receive every cent due them, with interest. Dr. Graham received great applause on this explanation. Dr. Morehouse was silent."

We are very glad to have these assertions from Dr. Graham that it is the purpose of the present managers of Virginia Seminary to honor its obligations. It may be interesting to our readers to know that among those who borrowed the money and signed the legal papers are G. W. Hayes, B. F. Fox, W. F. Graham and R. H. Bowling, which is a sufficient commentary on Dr. Graham's remarks concerning the "Co-operationists."

The United States Census for 1900 shows that the white population of the State of Mississippi numbers 642,900, and the Negro population 905,930, an excess of Negroes of 263,030. A comparison of the Census Tables for fifty years gives the following results:

	1850	1860	1870	1880	1890	1900
Whites	295,718	363,909	392,206	479,296	544,861	642,900
Negroes	310,908	487,404	444,201	650,291	742,559	905,930
Excess	15,190	88,505	61,805	170,995	198,708	263,031

While the increase of the Negro population during the last decade was 163,371, that of the white population was only 98,144, an excess of Negro increase of 65,227. The whites increased at the rate of 17.09 per cent. and the Negroes at the rate of 21.96 per cent.

A glance at the above makes it patent that Mississippi is already a Negro State, and judging by the ratio of increase it is destined to become more and more so. The relation between the two races is already greatly strained, and what the final outcome is to be no man is wise enough to predict. Eliminating the Negro vote and robbing them of all their political rights and privileges cannot be regarded as the final solution.

OUR INDIAN POPULATION.

One of the questions most frequently asked about the Indians is, whether they are increasing or decreasing in numbers. There is a popular impression that they are dying out. The Commissioner of Indian Affairs in his last annual report presents a table showing estimates of population of Indians at various times from 1759 to 1900. It will be seen that these estimates, or "guesses" vary very widely. The Indian Office is accustomed to tabulate annually reports from its agents and others, and while these tables are not infallible they are fairly reliable. It will be seen from inspection that the reports of the Indian Office from 1887, when the number of Indians is given as 243,299, that there has been on the whole a pretty steady increase until 1900 when

the number is given as 272,023, an increase of over twenty-eight thousand in thirteen years. The increase in the last ten years appears to have been over twenty-five thousand, which is at the rate of more than ten per cent. for the decade.

Estimate of Population of Indians from 1759 to 1900.

YEAR	AUTHORITY	NUMBER
1759	Estimate of George Croghan. . . .	19,500
1764	Estimate of Colonel Boquet	54,960
1768	Estimate of Captain Hutchins. . . .	35,830
1779	Estimate of John Dodge.	11,050
1789	Estimate of Secretary of War. . . .	76,000
1790	Estimate of Gilbert Inbay.	60,000
1820	Report of Morse on Indian Affairs	471,036
1825	Report of Secretary of War	129,366
1829	Report of Secretary of War.	312,930
1832	Estimate of Samuel J. Drake	293,933
1831	Report of Secretary of War.	312,610
1836	Report of Superintendent of Indian Affairs.	253,464
1837	Report of Superintendent of Indian Affairs.	302,498
1850	Report of H. R. Schoolcraft.	388,229
1853	Report of United States Census, 1850.	400,764
1855	Report of Indian Office	314,622
1857	Report of H. R. Schoolcraft.	379,264
1860	Report of Indian Office	254,300
1865	Report of Indian Office	294,574
1870	Report of United States Census	313,712
1870	Report of Indian Office	313,371
1875	Report of Indian Office	305,068
1876	Report of Indian Office	291,882
1877	Report of Indian Office	276,540
1878	Report of Indian Office	276,595
1879	Report of Indian Office	278,628
1880	Report of United States Census	322,534
1880	Report of Indian Office	256,127
1881	Report of Indian Office	328,258
1882	Report of Indian Office	326,039
1883	Report of Indian Office	331,972
1884	Report of Indian Office	330,776
1885	Report of Indian Office	344,064
1886	Report of Indian Office	334,735
1887	Report of Indian Office	243,299
1888	Report of Indian Office	246,036
1889	Report of Indian Office	250,483
1890	Report of United States Census	248,253
1891	Report of Indian Office	246,834
1892	Report of Indian Office	248,340
1893	Report of Indian Office	249,368
1894	Report of Indian Office	251,907
1895	Report of Indian Office	248,340
1896	Report of Indian Office	248,354
1897	Report of Indian Office	248,813
1898	Report of Indian Office	262,965
1899	Report of Indian Office	267,905
1900	Report of Indian Office	272,023

While some of the tribes are slowly becoming extinct others are increasing in numbers. Now that Indian wars have practically ceased and the Indians are becoming adjusted to their new mode of

life, and especially in view of the fact that twenty-five thousand of their children are enrolled in school, where they are acquiring a fair degree of intelligence, some acquaintance with industrial pursuits, imbibing a taste for civilized life, with its accompaniments of industry and thrift, and are learning something of the laws of health, it is fair to infer that there will be henceforth a slow but steady increase in numbers.

The influence of Christianity among them tends also to longevity. There are strong reasons why the work of the Government in providing secular industrial education to them and in settling them upon their homesteads should be supplemented by efficient missionary work. The Indians have a claim upon us to give them the Gospel, and they have certain elements of nobility which make them worth preserving as a race and which will be of value in the ultimate amalgam of American civilization.

HALF A MILLION IMMIGRANTS.

The following table, clipped from the *New York Tribune*, shows that during the last fiscal year, ending June 30, 1901, nearly half a million foreigners came to our shores. The largest number from any one country was 135,996 from Italy. This tide of Italian immigration, swollen to such proportions, seems likely to continue, and calls loudly upon us for increased work of evangelization. Our Italian missions, already prosperous and giving promise of increasing success, should be greatly multiplied.

The tide of immigration into the United States for the last fiscal year rose higher than for any similar period since 1892, and surpassed the figures reached in any other year in the history of the country except in 1881, 1882, 1883, 1884, 1887, 1888 and 1891. Up to June 30, 1901, 487,918 aliens were admitted, or nearly double the number who came in 1894 and 1895 combined, and more than arrived in 1897 and 1898. Austria-Hungary has been displaced by Italy as the leading source of embryonic American citizens, with Russia a good third and Ireland fourth. From Ireland alone the females exceed the males, the greatest disparity between the sexes in important sources of

origin being in the case of Italy, which sends nearly four times as many males as females. The increase of immigration from the West Indies, noted for the first time two years ago, has dropped off. The great bulk of added population continues to come from Europe, only 18,681 being furnished by the rest of the world, and of these 13,593 are from Asia, mostly from Japan and Turkey. Of the total for the last year 331,055 were males and 156,863 were females. Distributed by ages, 62,562 were under fourteen years old, 396,516 were between fourteen and forty-five, and 28,840 were forty-five or over. By months the largest number came in May and the smallest in January. The following table shows the number from each country. A star indicates a decrease; from other countries there was an increase:

	Increase.		Increase.
Austria-Hungary.	*113,390	Wales	*701
Belgium	1,579	Europe (not specified)	18
Denmark	3,655	Chinese Empire	2,459
France	3,150	Japan	*5,269
German Empire	21,651	India	*22
Greece	5,910	Turkey in Asia	5,782
Italy	135,996	Other countries of Asia	*61
Netherlands	2,349	Africa	173
Norway	12,248	Australia	325
Portugal	*4,165	Hawaii	*6
Roumania	7,155	Philippine Islands	140
Russia	*85,257	Other Pacific Islands	*27
Servia and Bulgaria	2,657	British North America	540
Spain	m592	Central America	150
Sweden	23,331	Mexico	347
Switzerland	2,201	South America	203
Turkey in Europe	337	West Indies	*3,176
England	12,214	Other countries	*1
Ireland	*30,561		
Scotland	2,070		

The beginning of a new school year, October 1st, while an ordinary event, is one of great interest and significance especially to those who are immediately concerned. More than six thousand pupils of various ages will be gathered into the many institutions supported in whole or in part by the American Baptist Home Mission Society: some of these will return to complete their course of study during the year, and then will go out to their varied duties of life; others come to continue work already begun, but not yet finished, while a large number will enter the schools for the first time. To all of them the year will be one of great interest, and one whose influences upon their lives will be deep and abiding. They will make new attainments in knowledge, acquire habits which will crystallize into character, will form new acquaintances and will in most cases certainly, it is to be hoped, have wrought into their minds new ideals of life, and will have awakened

in them new motives and stronger impulses toward the right.

The teachers while entering upon a year of hard work which will draw heavily upon all their resources, and for which in most cases they will receive very small pecuniary remuneration will, nevertheless, find their work full of interest and satisfaction, and will have their reward in the consciousness of aiding in the development of noble Christian character in those who are to be men and women of influence and power among their people. To all of these, both teachers and pupils, we extend our most cordial greeting and sincere good wishes.

At Richmond the great University enters upon a new year with a better equipment, a completer organization and under the most auspicious circumstances. It inaugurates its industrial work with a splendid building well equipped and two competent teachers. Shaw University made a splendid record last year and will begin the new year with the reasonable expectation that it is to exceed all other years in its history; the Jubilee singers have won for themselves fame and experience and have given to the University a much wider notoriety, and awakened a new interest in its success among multitudes of people. A result of their work is to be a new cooking school. Benedict is steadily growing in all the elements of a strong and successful institution; it is hoped that during the year a new building will be erected for the accommodation of a Nurse Training Department. Spelman enters the new year radiant with joy: it will be magnificently housed in its new quarters, and the transformation is so great that students and teachers alike will find it difficult to express their surprise and their gratitude. The College, too, will share in Spelman's glory, and rejoices in some greatly needed improvements in its own plant. Roger Williams had a splendid session last year, and has every reason

to expect an equally successful one in the year to come. Jackson College is to be congratulated on the absence of yellow fever and on the fact that its new year can begin on time, without limitations or discouragements: it has a bright future. Bishop College has had many improvements made during the vacation, so that its plant is in excellent condition. It will mourn the loss of President Loughridge, Dr. Chandler and other members of its faculty, but it will rejoice in the coming of President Chaffee and a corps of very carefully selected assistants. The Indian University at Bacone is full of life, aggressive, hopeful and confident of great things. May the greatest success attend these and all other institutions fostered by the Society.

OUR ATLANTA SCHOOLS.

The great improvements that have been in progress at Spelman Seminary during the last two years are now finished. Purchase of additional ground has completed the square so that the campus now comprises about twenty acres, extends from Ella street to Greens Ferry avenue, and from Culver to Leonard street, the latter, by action of the City Council, having been straightened so that it lies entirely outside the grounds. The old board fence has been replaced by a strong, neat, iron fence. All the old wooden buildings have disappeared, and in their place have been erected, of brick, a residence for the President; a hospital, a dining-room and dormitory combined and a large dormitory. There is a new power house, which heats the entire plant and lights it with electricity; Rockefeller, Packard and Gilles Halls have been renovated and greatly improved; the ground has been graded, walks and drives re-arranged, and trees, shrubbery and flower beds are being prepared. The entire cost of these splendid improvements exceeds \$200,000, which has been generously contributed by Mr. John D.

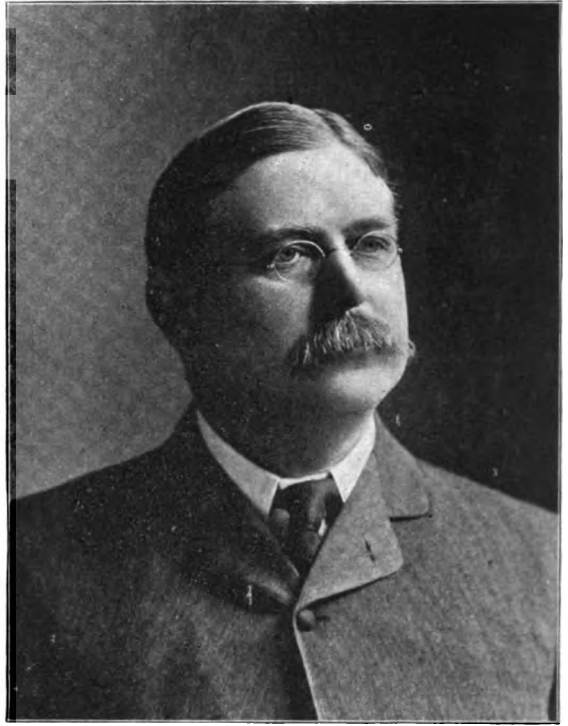
Rockefeller. Spelman thus takes its place in the front rank of Southern institutions of learning.



ATLANTA BAPTIST COLLEGE.

Elsewhere we publish a very interesting sketch of the college prepared by President Sale. This institution, as most of our readers know, is situated only a short distance from Spelman Seminary. While the two institutions are entirely separate and distinct, each having its own charter, board of trustees, and faculty, one being intended for boys and the other for girls, they are both closely related and in spirit and purpose are one institution. The buildings are heated from the same central plant, college classes recite together, and the normal department is attended by students of both sexes. The college commencements are held at the same time and place; the schools unite frequently during the year in public functions, and the most delightful harmony obtains. It is very greatly to be desired that the additions and improvements asked for by President Sale should be provided, thus giving to us an ideal institution in Atlanta. With these superb equipments the school will be able to do work superior in extent and efficiency to anything hitherto attempted.

It remains to be mentioned and emphasized that what the schools now need to render them permanent is an adequate endowment. With this provided, their future is apparently as well assured as any human institution can well be. We see no reason why we may not confidently expect that for a thousand years to come these institutions well equipped, amply endowed, ably officered, and efficiently administered will be constantly thronged with pupils and will, year by year accomplish, a work whose influence and beneficence will be far reaching and permanent.



President A. B. Chaffee.

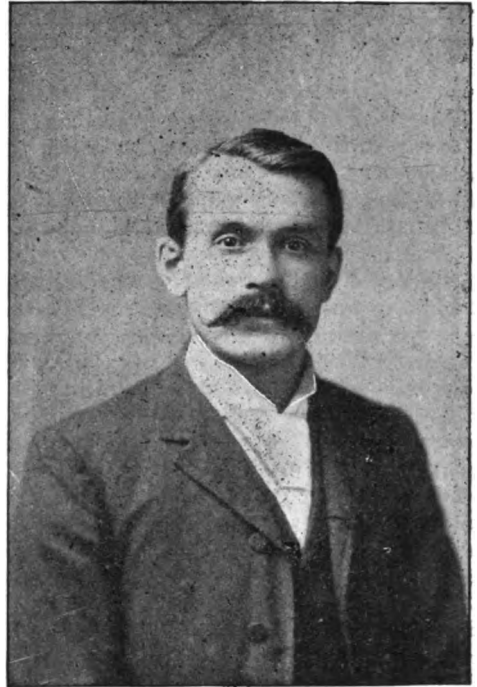
The many friends of Dr. A. B. Chaffee have been pleased to know that he is to take up the important work as president of Bishop College, Texas, succeeding Dr. Loughridge. Dr. Chaffee's varied training, his long experience as a teacher and his career as president at Pella have given him a good equipment for the sort of educational work that our Home Mission Society desires to maintain in its colleges in the South.

Arthur Billings Chaffee was born at Philadelphia, Pa., June 19, 1852. His parents were of New England stock. His father, James Chaffee, was born in Springfield, Mass.; he afterward removed to Philadelphia, where he was in mercantile business for over thirty years. His mother, Harriet Billings, was born at Somerville, Conn.

Dr. Chaffee received his early training in the public schools of Philadelphia. He graduated from Williston Seminary, East Hampton, Mass., in June, 1869. In 1876 he completed the classical course at Princeton University, receiving the degree of A. B. He graduated from the Rochester Theological Seminary in 1879 and the same year received the degree of A. M. from Princeton University. He was professor of Latin language and literature in Franklin College, Franklin, Ind., from 1879 to 1887. From 1887 to 1889

he was professor of chemistry and physics at the same institution. During the year of 1888 he took special work in chemistry at Harvard University. He received the degree of D.D. from Franklin College in 1894. He was special student in sociology at the University of Chicago, during the summer of 1895. The same year he was elected president of Central University at Pella and occupied that position until 1899. While there he became well and favorably known in Iowa educational circles.

His pastorates have been Seymour and South Bend, Ind., Mason City, Iowa, and the Forest Ave. Church at Des Moines. He was president of the State Baptist Young People's Union of Indiana in 1894 and 1895, and secretary of the Indiana State Convention from 1890 to 1894. In addition to his pastoral work in Des Moines he was professor of history and psychology at Des Moines College, having accepted that position in September, 1900. He was married May 14, 1879, to Laura C. Putnam at Saratoga Springs, N. Y. To them eight children have been given, seven of whom are still living.—*The Standard*.



PRESIDENT SALE.

Resolutions Commending Dr. A. B. Chaffee.

Whereas, Rev. A. B. Chaffee, D. D., Chancellor of the Iowa Baptist Sunday School Assembly for two seasons, has announced his acceptance of a call to the presidency of Bishop College, Marshall, Texas:

Be it resolved that we, of the assembly of 1901, do hereby express our sense of his eminent fitness for this work, as shown in his Christian courtesy, scholarly and executive ability, and devotion to the work of Christ. We recognize the wisdom shown by the American Baptist Home Mission Society in his appointment.

We would also express our sense of satisfaction with the valuable service rendered by our brother to this assembly, and record our feeling of personal loss in the removal of himself and family from our State.

We hope and pray that coming days may reveal results satisfactory to the worker and blessed to the uplifting of humanity.

We bid him Godspeed, commending him to the never-failing help of that Master whose we are and whom we serve.

F. M. SMITH,
H. C. LELAND,
J. K. RICHARDSON,

Committee.

OWA FALLS, IA., August 15, 1901.

ATLANTA BAPTIST COLLEGE.

BY PRESIDENT GEORGE SALE.
HISTORY.

Atlanta Baptist College is the outgrowth of a movement which was begun in 1867 in the City of Augusta, Ga., for providing educational facilities for the Baptist youth of the State. A school was started in Augusta in that year and was called the "Augusta Institute." In 1869, the Home Mission Society began to render assistance and in 1871 Rev. Jos. T. Robert, LL.D., a southern man, was appointed president, a position which he held until his death in 1884. Dr. Robert thus wrote of the work as it was when he became connected with it.

"The entire enterprise was then looked upon with extreme disfavor by most of the whites in the community. By many, indeed, intense odium was associated with its assumed management. The buildings were dilapidated and needed repairs everywhere. There was not an article of any kind in them belonging to the Institute. A few nails in the walls and a few books on a bench constituted its entire equipment."

Augusta is situated on the extreme eastern edge of the State. In 1879, it was decided to remove the work to Atlanta. A lot was secured, a substantial two-story building

was erected and the name of the institution was changed to "Atlanta Baptist Seminary."

After the death of Dr. Robert, Rev. Samuel Graves was appointed president, holding the position till 1890. The surroundings of the school had in the meantime grown so unfavorable that a change of location was decided upon. The new site on the outskirts of the city, in close proximity to the grounds of Spelman Seminary, comprised one and a half acres of land in an elevated position. A building was erected at a cost of \$27,000 and was opened to students for the first time in 1890. In the old building there was no provision for a boarding department. In the new building there were dormitories, dining-room, kitchen, etc., and a boarding department was established.

The opening of this building and the gathering of the students within its walls was the beginning of a new life for the school. From that time there has been steady growth in the equipment, the buildings, in the strengthening and perfecting of the courses and in the character of the students, and it can now be said that the school ranks with the best schools in the South. In 1897, in accordance with the development

that had taken place in the school, the name was changed to "Atlanta Baptist College."

GRADUATES.

In 1878, the first catalogue of the school was issued, in which the names of all the students who had been connected with it up to that time, so far as the record showed, appeared. In that list are the names of many who afterwards became prominent in the denomination in the State. Of those still living may be mentioned Dr. W. J. White, Editor of the *Georgia Baptist*, one of the ablest colored papers in the South; Dr. C. T. Walker, now pastor of Mount Olivet Baptist Church, New York City; Rev. G. A. Goodwin, Professor in the Theological De-

partment of the college. Besides these the names of Judson W. Lyons, now Register of the U. S. Treasury, appears and also Rev. H. L. Holsey, now bishop of the C. M. E. Church. Among later graduates are to be found the President of the Missionary Baptist Convention of Georgia, President of the Georgia Baptist Education Society, President of the Sunday-school Workers of the State, besides pastors of most of the leading churches.

The school did not begin regularly to graduate its students until 1884. Since that time, 125 have been graduated from its various courses, theological, collegiate, normal and academic. Of these, ten have died, twenty-five are pursuing higher courses of study, eight are practising physicians, five



GRAVES HALL.

are in business, twenty-five are teachers, fourteen are principals of schools, thirty-three are pastors or missionaries, five are not reported. Thus twenty per cent. of our graduates are pursuing higher courses and of the remainder seventy-two per cent. are either teachers or ministers. Besides these a host of men have achieved success both as teachers and preachers who were students for a longer or shorter time but did not finish any of the courses. Many of these men have homes of their own and work gardens or small farms and thus set the example of thrift and economy to their people.

THE PLANT.

The campus contains about twelve and one-half acres. It is 350 feet wide by 1,400 long

It is on a hill and overlooks the city and surrounding country. The situation is a most desirable one. The grounds have been greatly improved, about five acres are cultivated as a school garden with good results. The front of the campus has been graded, terraced, and ornamented with shrubs and flowers. About 200 trees have been planted and walks and drives have been made. Adjoining the premises is a fine piece of vacant ground that could be secured for an enlargement of the campus.

The buildings are as follows:

1. Graves Hall, named by the trustees in honor of Dr. Samuel Graves, under whose administration it was built, was erected in 1890. This is a beautiful and substantial building of brick, 150x50 ft., four stories and basement. It contains chapel, library dining-room and kitchen, five class-rooms, president's and teachers' apartments and students' dormitories. The furnishings of the chapel and class-rooms are good; that of the dormitories is old and shows signs of wear; that of the dining-room is most inadequate, as indeed is the dining-room and kitchen accommodation.

2. Quarles Memorial Hall, named for one of the oldest Negro Baptist pastors in the State, was built in 1898. This building is also of brick, 40x60 feet, three stories above basement. It contains six large class-rooms, three laboratories and science lecture room, four teachers rooms, besides a commodious basement in which are cloak and toilet rooms. The furniture in this building is all new and modern. The laboratories are well arranged, with drainage, water and gas in every room. The gas is generated by a gas machine on the grounds. About \$1,500 worth of well selected apparatus forms the laboratory equipment.

Quarles Hall was built largely from the material of the old Seminary building which was abandoned in 1890. It was erected at a cost of \$7,400. It could not be built today for less than \$12,000. After nearly three years' use it has been found to be a satisfactory building, well adapted to its purpose. It provides class-room accommodation for the theological, collegiate and academic courses.

Quarles Hall and Graves Hall are heated by steam from the large central plant constructed last year at Spelman Seminary.

3. A laundry building of wood, 30x60, two stories, a good building with brick foundation. It has stationary tubs, water heaters and drainage, but the equipment is primi-

ve and should be replaced by more modern apparatus.

4. A barn of wood, 38x40 feet, two stories with stables under one end. We have a horse and two cows, wagon, buggy, implements, barrows, shovels, etc., for work on grounds.

These buildings are all substantial, well built and in a good state of repair.

FACULTY.

The following is a list of our present teaching force, with their race, preparation, years of service, and subjects taught:

George Sale, President, white, University of Toronto, eleven years' service—Psychology, Ethics, English Bible.

Waldo B. Truesdell, white, Harvard University, four years' service—Sciences.

John Hope, colored, Brown University, three years' service—Latin and Greek.

John W. Hubert, colored, Atlanta Baptist College, University of Chicago, four years—English and History.

Rev. C. C. Smith, white, three years, Chicago University—Theology.

Rev. G. A. Goodwin, colored, two years, Atlanta Baptist College—Theology.

Miss Carrie E. Bemus, white, West Chester Normal School, Penn., Boston School of Expression, nine years—Principal Preparatory Department.

Miss Maggie M. Rogers, colored, Spelman Seminary, two years—English Branches.

Miss Trudie Houser, colored, Spelman Seminary, two years—English Branches.

Mr. Jas. E. Brown, colored, Atlanta Baptist College, one year—English Branches.

Mrs. M. J. Hyde, white, four years—Matron.

By arrangement with Spelman Seminary the work of the collegiate department for both schools is done in Quarles Hall. Thus we have the assistance of Spelman teachers in the work of that department, five classes having been taught by them during the present year. Students of the college have access to the teachers' professional department of Spelman Seminary.

STUDENTS.

Atlanta Baptist College is for males only. Last school year the total enrollment was 165; of these 17 were in the college course, 2 in the teachers' professional course, 28 in theological course, 24 in academic or high school course, and 94 in the elementary English Course.

COST OF MAINTENANCE.

The average cost per pupil for all the expenses last year was \$111.23. The average

amount paid by students was \$43.25, leaving an average of \$67.98 per pupil to be made up from other sources. The average cost per pupil for instruction only, last year, was \$53.98.

CONSTITUENCY.

The constituency of Atlanta Baptist College is very large. Georgia has a colored population of 1,034,998, larger than that of any other State in the Union. The combined Negro population of Georgia and the States on which it borders is nearly one-half of that of the entire country. The membership of the Negro Baptist churches of Georgia is 220,000, with that of the adjoining States, the Baptist membership is 750,000. The public school advantages offered to the great mass of this population are very meager, and in order to be of real benefit to them our courses must begin where the public school leaves off. For the present, therefore, there is laid upon us the necessity of doing grammar school and high-school work preparatory to the higher courses.

Directly related to this State population of more than one million Negroes and its Baptist membership of nearly a quarter of a million, and indirectly related to the larger constituency of the surrounding States stands Atlanta Baptist College for males, with Spelman Seminary for females; the two together similar in spirit and purpose, co-operating in higher grades of work and in religious life and influence, making a great educational and religious center for this large constituency. The large additions that have recently been made to Spelman Seminary—in which we greatly rejoice—render it especially desirable that the efficiency of the college be increased so that the advantages offered for young men may be commensurate with those offered for young women.

INVESTED FUNDS.

The college now has invested funds from the Cook legacy, amounting to \$20,000. Some \$12,000 from the same fund has been expended in buildings and equipments.

There is also \$1,000, known as the Ripley Scholarship Fund.

NEEDS.

For the complete equipment of the college the following additions are necessary:

1. Teachers.

(a) Another teacher in the collegiate and academic departments for instruction in history and sociology, very important branches in the training of Negro young men and women.

(b) An additional teacher in the theological department, raising the force to three, the number needed for the efficient instruction in the courses offered.

(c) Two additional teachers in the elementary English department.

(d) Bookkeeper and general assistant in office work.

(e) A second matron for the care of the dormitories and oversight in general of buildings.

2. Equipment.

(a) For the complete equipment of the science laboratories:

For Physics.....	\$1,200
For Chemistry.....	500
For Geology (collections).....	700
For Biological Sciences.....	600
For Maps and Reference Books.....	500
	<hr/>
	\$3,500

3. Library.

The library now contains about 2,500 books. Most of these are theological works of the older sort. A good beginning has been made in books of general reference, history and biography, but there is great need of standard books in history, sociology, ethics, science and literature. An expenditure of \$1,000 in books and fittings and a fund yielding at least \$500 per annum for additions and maintenance is a moderate estimate of the needs.

4. Buildings.

(a) A building providing chapel, library, and class-rooms for the elementary English department. This is necessary to allow Graves Hall to be used exclusively for residence purposes. Such a building would cost \$30,000.

(b) Alterations and additions to Graves Hall, converting the present chapel into dining-room and adding an extension for kitchen, etc., \$5,000.

(c) A president's residence. This is necessary to provide proper accommodation for the family of the president, and afford more room for the teachers and students in Graves Hall where the President now has his apartments, \$7,000.

(d) A building for manual training and instruction in carpentry and iron work. Building with machinery and equipment, \$30,000. Cost of maintenance per year, \$4,000.

(e) Additional buildings for instruction in gardening, floriculture, etc., green-houses, vegetable house, etc., \$3,500. Cost of maintenance, \$1,500.

Such an equipment to cost not exceeding \$100,000 all told, adequately maintained and efficiently conducted would greatly extend the usefulness of the college and would enable it to meet in an important degree the industrial as well as the intellectual needs of the Negroes of its large constituency.

The Americus Institute.

BY PRINCIPAL M. W. REDDICK.

Location.

The Americus Institute is located in Americus, Georgia, seventy miles southwest of Macon, eighty miles from the line of Florida, and sixty miles from the line of Alabama. This region is a part of the black belt, and a half million Negroes live within easy reach of the institution. In all this section, there is not a boarding school worthy of the name.

with unabated interest the people set about to raise it. Within a short time thirteen hundred dollars were in the treasury of the Association.

A Tremendous Disaster.

With this thirteen hundred dollars it was decided to begin the erection of a three thousand dollar building. Before building, however, it was decided to elect a president of the contemplated school who should act as financial agent in raising the needed money with which to build and to begin teaching. A Northern man whose influence would help in obtaining Northern money was desired. By some means, in 1889, one Mr. O. O. B. Strayor was elected. He appeared before the Association and persuaded the brethren not to begin a three thousand dollar building, but to plan for a thirty thousand dollar



THE AMERICUS INSTITUTE.

Origin.

In 1878, a resolution to establish a theological school for colored ministers was adopted by the Southwestern Georgia Baptist Association. The people became enthusiastic over the plan, and within a few years a campus of thirteen acres was purchased in Americus. This accomplished, the funds with which to build was next in order, and

one, stating that he could easily raise five hundred dollars a week in the North provided he be furnished one hundred dollars a week for traveling expenses. Delighted with the thought of thus quintupling their money, the brethren agreed to furnish the one hundred dollars a week. Within twelve months the thirteen hundred dollars were gone, the greater part of the campus sold and squan

dered, and Mr. Strayor had resigned his position and left the Association without a dollar. So great was the discouragement of the people that the Association was five years raising money sufficient to erect a two-roomed cottage. And the effect is still felt to-day, after four years of successful operation of the institution.

Organization and Growth.

On the second of October, 1897, The American Institute was organized with the present principal, one assistant and nine pupils. At that time it was difficult to conceive of an outlook more discouraging than that for the success of the school. The confidence of the people had been shaken, nay lost; the ministers, with a few exceptions, were indifferent, and the Association was poorly organized. The only encouraging feature in it all was the need of the work. From these conditions the school has steadily grown; instead of the nine representing the city, we enrolled the past term one hundred and seventy-seven, representing twenty counties of southwest Georgia.

The faculty has increased from two to four paid teachers besides our pupil-teachers through whose assistance we have six classes taught regularly. In accommodations the institution has grown from the two-roomed cottage to a beautiful double-storied frame building containing on the first floor four class-rooms, an office and two cloak rooms; and on the second floor a neat sunny chapel capable of seating three hundred pupils.

Needs.

Of the one hundred and seventy-seven pupils enrolled, about half were from without the city, boarding in private families. Our greatest need is a building to accommodate these. We are unable to wield the influence of the institution upon our students as is necessary so long as they are off the campus seventeen hours a day and we have them under our immediate care only seven. We also fail to reach as many students because parents are cautious about sending their daughters into the city to board. We have on the campus some lumber—a beginning of a dormitory such as is now needed. It is to contain not less than thirty-six rooms. As said above, it is a beginning. We know that such is needed and we are working and praying that the means for the completion of it will be forthcoming. God helping us we shall not go too far in debt, for we feel that one way to make the work a success is to keep as clear of debt as possible.

Another great need is an industrial hall where our boys may learn trades and become

skilled workmen. We have begun in a small way the domestic arts for the girls, but we need such a building where this feature may develop into a well equipped department, and our girls be prepared to make home happy and attractive, and life more useful. Who will help us? _____

Two American Citizens.

Czolgosz, the man who shot the President, is the son of Russian Poles who left a land where their lives were hedged in by bars of caste and repressive law, and came to this land of freedom. Here they found personal liberty, equal law and unbounded opportunity for the son whom they brought into the world, to curse America and make it regret the optimistic faith it cherished in mankind. This young man, beneath the mask of goodwill and under the sacred shelter of hospitality, approached the President with outstretched hand and shot him down with as little compunction as one would shoot a dumb animal at the shambles.

Parker, the man who seized the assassin with a strangle hold and knocked the weapon from his hand as he was about to fire a third time, was only a negro. He had been born in slavery and he had been emancipated by Lincoln. In Buffalo he held the humble post of waiter. He, too, had the memory of wrongs his race had suffered—not in some foreign land whence they had sought asylum here, but in America. But he was only a negro and he was grateful to the nation that freed him. So he risked his life to save, if he could, the successor of Abraham Lincoln.

It is possible in the whirligig of time that some of the relatives or descendants of Czolgosz will have located in the Georgia city whence Harper sprang and will count out, in convention or at the polls the relatives of the brave and simple-hearted negro. And they may talk louder than any of their fellows concerning the sacredness of the "white supremacy" they represent.—*Mail and Express.*

The widespread feeling that children should have the best models before them in their school-books has, perhaps, in no way been better illustrated than by the recent adoptions of the Stepping Stones to Literature Readers. This series was a pioneer in the movement to prepare the best literature for use in our elementary schools, and its success is correspondingly gratifying. Adopted by the City of Washington in March last, Boston and Newark fell into line in June, Baltimore adopted the series in July, while since August 1st, Chattanooga, Mobile and Cleveland have decided to place this series in the hands of their pupils.

MISSIONARY DEPARTMENT.

The Sunday-schools in Santiago and Suburbs, Cuba.

BY H. R. MOSELEY, D.D.

One of the most hopeful and inspiring features of our work in Santiago is that of our seven Sunday-schools. I am glad of the opportunity to let the readers of *THE MONTHLY* know something of this highly important and prosperous work. Last summer we organized a Christian Endeavor Society in the Santiago Church and as President I proposed to the thirty young men and women who joined the Society that we should undertake some special work. They agreed to try to organize Sunday-schools in different sections of Santiago. Five of the seven schools in Santiago are the direct results of this determination. The members of the Society of Christian Endeavor are the superintendents and workers in these schools. The Endeavor Society, with money from weekly dues, supports all of their schools, providing Bibles, hymn books and other needed supplies. Most of the workers in these schools are young men and women with very little knowledge of the Bible but they attend the weekly teachers' meeting and study the lesson for the following Sunday. Most of the young lady teachers are in the training school studying the Bible with Miss Barkley. We pay no rent for places to hold these schools, except in Caney. A word about each of our seven schools:

The home school is held in our convenient new chapel in the centre of the city. This school was organized two years ago and is the mother school. Brother Barocio, pastor, is also the superintendent of this school. We have here an enrollment of 150, with an average attendance of 100. There are seven classes. Brother Tamayo, superintendent of the Government orphanage teaches the ladies' Bible class and Dr. Dikins the men's class. Our home school is a pleasant place to be on Sunday mornings at 9 o'clock. It is inspiring to hear the Cubans sing our gospel hymns, which have nearly all been translated into Spanish. Brother Barocio has

the gift of making the school bright and attractive.

The Southern school. This was the first school organized by the Endeavorers. It is situated in the southern part of the city. Juan Brito, one of our best young men, is at the head of it; Miss Gowan, one of our lady teachers works with him. The enrollment is 60. Average attendance 40. The children come from the poorer classes, but they come clean and neatly dressed on Sunday afternoon.

The Barracones school, situated in the southwestern section of Santiago, was for a long time the largest of our out-station schools but since the introduction of Sunday baseball by the Americans, we find it difficult to hold the boys, and the Sisters of Charity have gone from house to house warning the people not to send their children to this pestilential school. Brother Miguel Jimenez is in charge here, assisted by Mrs. Moseley and Miss Gabriela Jimenez.

The San Geronimo school, in the north-eastern section of the city, is steadily growing. The children are largely colored, though here, as in all of our schools, we have both whites and blacks—no distinction being made. Brother Barocio is temporarily in charge, assisted by Misses Rosario Tuzzio and Illuminada Brossard. Enrollment 50, attendance 35.

The San Bartholomew school, located in the northern part of the city, is a small new school in an important and densely populated centre of the city. Our workers here, Brother Antonio Gonzolez and Miss Mercedes Grové, are earnest workers and we look for good results. Enrollment 35, attendance 15.

The Santa Rita school, in the southeastern part of Santiago, was only organized in May and we cannot say what it will do; it is in the shadow of a Romish Church and not as well located as we could wish. Brother Pedro Delufeo is superintendent and is assisted by Miss Conception Masci.

The Caney school is situated five miles northeast of Santiago in the historic little village of Caney. This was organized by Miss Barkley, one of our teachers who is spending the hot term in this lovely village. The school has enrolled some 75 with attendance of 60.

I have tried to give a birdseye view of our Sunday-schools. I consider this one of the best works we are doing, getting hold of and training 400 boys and girls in a Catholic city is a great work and promises much for the future.

A District Missionary's Trip in Northern Minnesota.

BY L. H. STEINHOFF.

It had been my desire for months to visit the Blackduck and Big Fork country in the central part of the extreme north of our State; so, when the opportunity presented itself in the early part of June, a friend and I started to make the trip. From Bemidji we sailed early one lovely morning six miles on a softly moving launch to the head of the beautiful lake, then through the dense pine woods, we pressed on afoot for over seventy-five miles, where until recently few white men, except trappers and hunters or lumber cruisers, had ever gone. The course lay for about twenty miles along the line of the new Minnesota and International Railroad, now constructed as far as Turtle River twelve miles from Bemidji, and expected to reach Blackduck by September, and ultimately run to Koochiching on the Rainy River by way of Big Falls on the Big Fork. There are several young towns on this new railroad, all expecting to become cities in a few years. Each has a number of dwelling-houses, stores, saloons, etc., but Blackduck is at present the most promising. It is located twenty-eight miles from Bemidji, and will be the terminus until the road is pushed on further. The country, after leaving Turtle River, is heavily timbered with poplars, birch, spruce and pine, with here and there a tamarack or cedar swamp. The ground is a rich clay loam, not hilly, but rolling, having occasional streams and lakes. We preached in Blackduck and conducted the first funeral there, that of a young man, a stranger, found dead by the roadside a few days before. The residents of these new towns are largely American, but the settlers are more than one-half Scandinavian. These new towns are places where vice flourishes. Prostitutes and gamblers are so bold as not even to seek to hide the snares they set, and are as thick as the population warrants, or the prey, we should say. Into this new country hundreds of settlers are continually pressing. The homesteads are all taken far out on each side of the railroad right of way, and for twenty-five miles beyond Blackduck. From here we pushed on to Bridgie, stopping one night at "The Seven Sisters" where there is a saw-mill, and preaching to about thirty-five people. Next day we followed the trail through the woods, startling many deer and moose, seeing the tracks of bear and panther, but only seeing an occasional partridge or porcupine. At

last we reached Mizpah, a post-office in a log shack, the outpost of the advancing tide of civilization, about twenty-five miles west of the Big Fork River. Next day we set out from a settler's cabin, finding our way as best we could by the blazing made some years ago when the country was surveyed. There were no trails to guide us, and we tramped along with our packs through the brush as best we could. It grew cool towards evening and began to rain, and we were forced to make the best of it by a campfire for the night. We found some dry spruce trees blown over, and kept a roaring fire under some thick cedars, so did not fare badly, although drenched to the skin. In the morning we ate our lunch, and started again, traveling all day in the rain, and finding a settler's shack about eight o'clock, so nearly done for, that the food and warmth made us sick and giddy, while the hard floor of the hewn logs made a very restful bed, when rolled up in our good warm blankets. Next day we rested, then pushed out again, wading the streams and swamps, or walking through the tangled brush as we had the day before, at last reaching Bridgie on our way back, and so glad to be once more getting out toward the sunlight of the clearings. To be shut up in these great, dark, silent woods is enough to drive one crazy from very loneliness; nothing to break the stillness but the twitter of a few birds, the occasional yelp of a wolf, or the crash of some animal through the brushwood. One poor woman besought me with tears to send her some reading matter, and declared she had never appreciated the privileges of her life with churches, Sunday-schools, and friends near at hand, till she got off up in the woods, where her nearest neighbors were three miles away, and only a trail, and a very wet one, through a swamp.

The writer has been spending the past two weeks at Turtle River, one of the villages on this new line of railway, twelve miles north of Bemidji. Here, in the beautiful new tent furnished by friends of the Minnesota Baptist State Convention, it has been a great joy to see the people crowding out to our services and many accepting Christ. Let me express my thanks to those friends who have so kindly responded to my appeal for Sunday-school papers, song books, etc., made in the HOME MISSION MONTHLY last winter. Send any such in future to Bemidji, please, as that is nearer the places where I use them. Can give names of worthy and needy persons for reading matter to any one desirous of assisting the Lord Jesus in his work here in northern Minnesota.

How One Church Climbed Out of Debt.

A PLEA FOR TITHING AND SYSTEM.

The church was feeble, dependent on the Home Mission Society, and was struggling with a paralyzing debt. Mr. Neville, a semi-invalid, was wintering in the beautiful California town where it was situated. Having been asked to furnish funds to meet some pressing claims, he replied, "If you followed the divine teachings as to church revenue, you would not be in debt, for God's plan is systematic, proportionate and abundant for all necessary expenditure. Have you as a church done as much as was required of Israel just emerging from slavery; has each member paid the tithes and made the offerings due from his or her income? At least the church should ascertain how much they can raise per month for the year's expenses, instead of assuming the responsibility of expending more than they can pay."

His words set those to thinking who had most of the burdens to carry. He insisted that if each one paid a little every month promptly that no one would be burdened, that the church could not only meet its current expenses, but reduce the debt as well, and that, too, without aid from the Home Mission Society. All of which, of course, the majority of the church thought to be impossible.

The treasurer who had long struggled with the finances without proper support declared he would not keep the accounts of so complicated a system as monthly payments and the proposed distribution would require. To remove his objection it was suggested that a young competent person be appointed to canvass the church, find just what every member would pay each month for one year, collect the funds as they became due, and pay them over to the treasurer. It was doubted if a person could be found who would undertake so great a task for the church. Several intimated that if Mr. Neville would do this for the church it might succeed. His reply was, "if the church unanimously wish me to make the canvass I will do so, and have each one bring the amount pledged on the first day of each month to the collector and take his receipt."

AN EXPERIMENT.

Soon at a church meeting it was facetiously moved that Mr. Neville be invited to try on his notion. This motion was seconded and unanimously carried. Having received the addresses of the members' he prepared the following form of orders; by a careful canvass

enough were filled out and signed to secure sufficient funds not only to cover the current expenses for one year but to pay half of the church debt, besides doing something for each of the societies named in said orders. All orders were filed with the treasurer; the collector was furnished with a copy, and each person kept a copy for himself.

TO THE BAPTIST CHURCH IN.....
 Beginning with.....and until further notice, I promise to pay into the Church treasury, on the first day of each month, \$....., and hereby direct the Treasurer to distribute all sums so paid in as follows:
 For Church Expenses.....per cent.
 For Church Debt.....per cent.
 For Foreign Missions.....per cent.
 For Home Missions.....per cent.
 For State Missions.....per cent.
 For Ministerial Education.....per cent.
 For Woman's Foreign Missionary S'y...per cent.
 For Women's Home Missionary S'y...per cent.
 For Church Edifice Fund.....per cent.
 For Publication Society.....per cent.

Total.....100 per cent.

Remarks:

Signature.....
 (back of order)

BIBLE ON SYSTEMATIC DOING.

"Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour out a blessing that there shall not be room enough to receive it." (Matt. 3 : 10.)

"Woe unto you, scribes and pharisees, hypocrites; for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law; judgment, mercy and faith: These ought ye to have done, and not to leave the other undone." (Matt. 23 : 23.)

"But woe unto you, pharisees; for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. These ought ye to have done, and not to leave the other undone." (Luke 11 : 42.)

"Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him." (1st Cor. 16 : 2.)

"According to the Bible, this direction of Paul, 'As God hath prospered him,' and the injunction of Christ, 'These ought ye to have done,' are in accord with the command of the Lord of hosts, 'Bring ye all the tithes into the storehouse.' Therefore, is it not wise for the church to neglect, or change this established source of revenue for the maintenance, development and extension of the Master's kingdom upon earth?

"We pay our tithes which are one-tenth of all our income, and belong to God.

"After paying our tithes, come our offerings, which depend upon our circumstances and consecration to the work.

"Let every member of the church obey these plain teachings of scripture; bring all the tithes into its treasury, and the rightful resources of the church will be abundant to fulfil the great commission, and soon bring the kingdoms of earth into the kingdom of our Lord."

A SPIRITUAL QUICKENING.

These people did not attain to the standard in doing which was required of Israel, but each one who thus filled out an order, soon evinced a deeper interest in the church and its prosperity; a spiritual quickening followed and many were the expressions of gratitude and thanksgiving for the unexpected blessings they experienced from the time of this partial financial obedience. Many said they had come to believe that the Bible plan—God's plan—for church revenue could not be improved upon by men as to equity, system, proportion or abundance. Is your church robbing God by disobedience? Are you bringing in the tithes? Also the offerings "as the Lord thy God has blessed thee"? (Deut. 16, 10.)

The French Work.

With this quarter's report another year of my relations with the Home Mission Society closes. Notwithstanding advancing age, I desire to continue in this my life work, hoping that long experience and fair health may offset the ordinary disabilities of the three-score-and-ten period in life. My last quarter has been a good one. Quite a number of open air services have enabled me to reach an unusually large number of Roman Catholics with what I have tried to make messages of the veriest essentials of gospel truth. I recall with special thanksgiving one afternoon, though that of a most torrid July Sunday. Present at a meeting in a beautiful grove, midway between two factory villages of a couple of thousand French each, I was on the platform waiting to speak at the close of English services in French. During the English services great numbers of French gathered in a circle around near enough to enjoy the service of song, but far enough away to be safe from the reproach of uniting in a Protestant religious meeting. But as soon as their own familiar tongue began to be spoken there was a gradual contracting of the wide circle till the English audience was quite hemmed in by French Romanists, a regular rim of standing listeners. The American brethren and sisters all remained, a praying band, while over their heads I preached in French to those beyond on the theme, why the New Testament is called *evangile*, good news. At another outdoor service the same Sunday I had something not quite so inspiring between me and my French Romanist audience. Standing with a few friends in a vacant lot bordering on a street in Putnam, Conn., I had upon the farther sidewalk quite a large number of

French listening while the street and nearest sidewalk was still empty space between the speaker and his French Roman Catholic hearers. Who should be coming leisurely along on the nearest sidewalk after the speaking began, but two Catholic priests, who, when opposite the speaker and the crowd halted a moment as if hesitating what course to take, but finally making no other protest than a very decided grimace of scorn and disgust passed on. A moment later two sisters, deeply veiled, followed in the same direction. Whether any grimaces were made this time no one could tell. But the audience, a little disturbed by these unexpected apparitions, remained and both priests and nuns heard a little gospel for once.

On account of some opposition to the "Gospel Wagon" there has been less use of late than formerly of this means of French evangelization. This, we think, is to be regretted. As a means of reaching the masses, we have nothing that surpasses it. In Woonsocket, whose missionary I assisted and where for a whole month it was steadily kept in use, it invariably gathered a well-behaved and attentive crowd and two new families here have recently come into the ranks of evangelical Protestantism.

My visit during this quarter to new converts at Lawrence disclosed the fact that, notwithstanding the unfortunate circumstances which led to the removal of Brother Cote from this field, our mission labors there have not been without fruit. As results, one of the pastors had baptized eight French converts into the fellowship of his church.

During this quarter four French converts—two young women and the father and mother of a large family—were baptized in Central Falls, R. I., under the charge of our Brother N. N. Aubin, with whom I have labored more or less.

There has been a spirit of union and fair success generally in our missions during the past year. The only untoward event during the year has been the defection of the priest Coutlé. That, however, I believe, has given a severer blow to Romanism than to our work. The outrage upon public sentiment of his sending back his wife to her parents and his child to a Catholic asylum as conditions to be received into fellowship and honorable position in one of the orders of the church has scandalized even Romanists and weakened the confidence of many of the thinking ones among them, in a system which requires and abets such unmanly conduct in behalf of its priesthood. But after all our care and pre-

cautions, we are left with the poor consolation that it is hard to make a good Christian out of a priest of Rome. This has been the experience of many others besides ourselves. It would not do, however, for us not to try to reach even them, for now and then some of them become most efficient workers and even Mr. Coutlé rendered good service among us for awhile before becoming apparently appalled by the hardships of the gospel ministry.

J. N. WILLIAMS.

Work Among the Finns.

CHICAGO, August 31, 1901.

Enclosed find a copy of a translation of an article that is to appear in the Swedish paper here. It is from the Finnish brethren and is a call to a convention or gathering in October. It will explain itself. I have asked that it be copied just as it was sent to me with its imperfect English and its unfinished sentences. I thought you might understand it even better than were I to correct these grammatical errors.

Yours in Him,
JUDSON B. THOMAS, Dist. Sec'y.

REV. E. WINGREN:

Peace be unto you!

With the consent of the editor of *Nya Wecko Posten*.

We the undersigned wish to make known in a few short outlines the condition of mission work among the Finnish people in America. It has long been a crying need of clean mission work among the Finnish nations people in this country, which now reach the number of about 300,000 according to the most acknowledged truth statistics. They are scattered in all parts of the United States, but mainly in Michigan, Wisconsin, Minnesota and Montana; also in a few of the eastern States and along the coast. Of European Protestant people who have come to this land of the free, and land of gospel mission and people, there may not be a greater need of clean gospel work than what needs be with the Finnish people, which may be clearly understood when any one thinks of the few churches which are among them. One Baptist congregation and 4 or 5 free church congregations, and then the Lutheran congregations in the larger places. Mission work has been tried by Baptists. A few of our American and Swedish brethren have tried to direct work among us but without any apparent success neither in the eastern nor western states where these brethren have worked among our people. The greatest trouble has been that the greater majority of our people do not

understand neither the English nor the Swedish languages, and consequently cannot understand nor make themselves understood in conversation of religious subjects. Therefore if the Finnish people is going to be reached by the gospel in this country it must be done in their own language. These brethren who have interested themselves for work among the Finnish people have also tried to obtain aid for the few preaching brethren we have had of our nation; through their work something has been done, and it is desired that these brethren could proceed with their work in this great territory. For the sake of Mission work, it appear to us that a nearer communion of the Finnish Baptists in this country is necessary. In view of this fact we organized a mission society the 30th day of March this year in Chicago, Ill. The name of the Society is the Finnish Baptist Mission Union in America. Its object is to endeavor to obtain a nearer communion of the Finnish Baptists and to carry on a gospel work in this country. About by-laws and other informations about the Society, write to Mr. H. B. Schultz, 5429 Emerald Ave., Austin, Chicago, Ill., Cragin station. To the Finnish Baptists in this land we desire to say brothers and sisters unite with us and let us with united efforts do what we can to spread the glorious gospel among our dearly beloved native land's sons and daughters. For this purpose a greater mission meeting is going to be provided for in Chicago, Ill., in the latter part of the month of October (date and meeting place will be decided later on). To this meeting we urgently invite the Swedish as well as Finnish-speaking Baptists of our people in this country to send delegates. If you are not many enough to pay the traveling expenses for a delegate, perhaps the friends of several places could unite and send representative. If this cannot be done send a writing signed by your pastor. We also heartily invite to this named meeting, Swedish and American pastors and friends of Baptist congregations in Chicago and vicinity. At this named meeting we hope to, with delegates and with guidance of writings which shall be sent in, to be able to work out by-laws and plan for the work for the Society. Brethren and friends do not forget to lay this work before God in prayer, and when the time has come, we hope, through delegates and writings to hear your voice for mission among our Finnish people in America.

EDWARD SWARFVAR, President.
M. A. WIKSTROM, Vice-President.
H. B. SCHULTZ, Secretary.
J. PETERSON, Cashier.

Items from Recent Reports.

"Great interest has been displayed by the Jews during the last three months. The Lord is seeking these lost sheep, and they are flocking to his fold. In two evenings, after the meetings, seventy-six Jews asked me to give them Hebrew New Testaments, which I readily did."

LEOPOLD COHN.

BROOKLYN, N. Y.

"We are trying to give the Gospel to our people. Some seem disposed to receive the Word while others are afraid, but I think the priests are losing their power over the young, and also over a few of the older ones."

G. G. BRIEN.

NASHUA, N. H.

Rev. P. Petersen, of Gonzales, Cal., in reporting his first quarter's work on that field says: "the church is in good spiritual condition, though financially feeling the effect of the three preceding years of drought which caused many to move, and made poor those who stayed. This year, however, crops are good and things beginning to look hopeful. I have been unable to hold special meetings as it is the farmers' busy season, but there has been a fair attendance at the services. As a result of personal work, forty pupils have been added to the Sunday-School Home Department, and a number enrolled in the main school."

Brother Petersen has, in addition to his home church, six out-stations; and at Salinas holds a Danish service once a month.

Rev. J. W. Jones, of Clifton, O. T., tells of special blessings during the month of July when protracted meetings were held at St. Paul; there were eight conversions, and four received by Christian experience; on July 31 seven were baptized. It is his intention to hold two more meetings at outstations during the summer.

Rev. John P. Rosquist, writing July 30th, from Kingsbury, Cal., says that on May 19, a church of thirteen members was organized, since which time three have been added to their number. He adds "a trial was once before made here and given up because unprofitable; this makes it in a sense hard for us now; but they are a loyal people and will have their share in the general work. The field is large and important."

Rev. P. A. Englund (Swede), located at Quincy, Mass., owing to ill health is obliged to close his work at that place. During his twelve years' pastorate, the church has grown

from thirty to one hundred and twenty members; and the small, poorly located chapel has given place to a new, well-designed edifice in a central location. The church is in good working order, peace and harmony prevailing among the members.

The little church at Lowell, of which Bro. Isaac Le Fleur has charge, rejoices in being the possessor of the most attractive building connected with our French work in the State of Massachusetts. The property has increased in value since their ownership. They have recently purchased pews from the First Baptist Church of Lowell, at a cost of \$150, and have already paid \$95 toward them. At their recent annual meeting they reported collections amounting to \$389.61; disbursements \$377.94, and a balance of \$11.67 with which to begin the year. All this in spite of the fact that their ranks are constantly depleted by removals; one family of seven has just returned to Canada, and another has gone to an English-speaking church. Though the extreme heat of the summer has caused many heat prostrations the services have been well sustained, the weekly prayer meeting having an average attendance of twenty-six.

Bro. Le Fleur spends Thursday evening of each week with the mission people of Lawrence, having familiar talks with them in their homes; many are deeply interested, particularly one young Catholic man who is willing to read the Bible and investigate for himself.

An open-air meeting in an outlying village was largely attended, over one hundred French Catholics being present; all listened attentively for two hours, and at the close of the meeting many tracts were distributed and four copies of the New Testament given to responsible parties. He was invited to come again.

Massachusetts—Monson.

Dear Brother: We write you these few lines to let you know that we have done our best for some time past to have our religion spread around here, and we can assure you that, thanks to God, we have succeeded very well so far, we have quite a number of members prepared for baptism.

As it did not look very well to preach in a private house we have erected a small church for that purpose, we have furnished it with every thing needed, song-books, forty nice chairs, etc.

God has minded our prayers, and with his help we have succeeded in doing all of this, furthermore we let you know that the Rev. A. Barone is here with us for a few days, we



ITALIAN CHURCH.

have known him for years, he having preached to us before in Italy, we all love him, and as we know that he is experienced in this work, we in the name of God request you to let us have him here to guide the new church, that is all we are lacking, a minister, we hope you won't refuse because he can make the people understand easier than what we can, having done our best we remain, faithful in God and you.

DOMENICO PISCITELLI,
 LUIGI CUZZONE,
 CATERINA PISCITELLI,
 CREANZO GENNARO,
 GIOVANNI CUZZONE,
 BENIAMINO FORZIATI,
 PAOLO TESORO,
 ANGELO CARDINALE,
 GIOVANNINA CARDINALE,
 ROSA CUZZONE,
 GIUSEPPE PISCITELLI,
 MICHELE MAGRONE,
 DOMENICO ZANGHI,
 NICOLA CUZZONE,
 MICHELE COMFOUTTO.

Dr. W. H. Eaton, who recently visited Monson, writes: "I found 200 and more Italians at work in the quarry at Monson, many of whom have their families with them, making a colony of certainly more than 400 souls. No priest has visited them hitherto. One man came from Italy, an earnest Christian (Baptist), began alone, and has gathered about him fully twenty others. Their chapel, which is a second story on top of one of their dwellings, is small, unventilated save by doors

and windows, in which for us the atmosphere must be insufferable in winter. They are very insistent that Mr. Barone come to them and it is the most promising field I know for immediate results. So long as business continues good it is probable that they will be reasonably permanent in their residences there. The wretched surroundings, the unsanitary conditions, the squalor, the swarms of children, appeal to me with overwhelming force."

Mass.—New Bedford.

I hereby send to the Home Mission Society ten (\$10) dollars from the Elim Swedish Baptist Church of this place. The sum is small; we wished it could be large, but we are few, and as you see by the quarterly report, we have so much repairing to do and debt to carry, but some day we shall be able to say, The house is repaired, and the debt is paid. We are looking forward to that day; we are indeed working for that with all our might, and as a small thank offering to God, we send this to our Home Mission Society.

A. O. LAWRENCE, Pastor.

Cincinnati, Ohio.

Dear Sir: Will you please send me, as Secretary of the W. B. H. M. U. of Cincinnati, the names and applications of ten or twelve missionaries east of the Rocky Mountains, for whom we may sew during the coming year? We prefer to sew for families in which there are a number of children.

I regret exceedingly that through an inadvertence the report of our work of the past year failed to reach you in time for your annual report.

One or more barrels of clothing and bedding were sent to the families of Rev. G. W. Stone, Windom, Minn.; Albert Hobbs, Turkville, Kan.; T. S. Coe, Ryan, Ind. Ter.; Mrs. Hicks, missionary to the Kiowa Indians; J. C. Ellis, Elm City, N. C.; H. H. Cordell, Lexington, O. T.; J. W. Graves, Gibbon, Neb.; H. S. Otis, Pond Creek, Okla.; Rev. Mr. Kennedy, of Peru, Neb.; Rev. Otto Carlsen, Grantsburg, Wis., and Rev. William Bird, Tahlequah, Ind. Ter. All but one of these sent interesting and appreciative letters.

It is possible that Mr. Bird wrote direct to headquarters of the Home Mission Society. If so, will you please inform us. A low estimate of the value of these barrels is \$600.

We enjoyed the year's work very much and look forward with pleasure to the duties of the coming year in connection with the Society. Yours respectfully,

ELIZABETH I. LASHER,

Secretary W. B. H. M. U. of Cincinnati.

Wisconsin—Wausau.

We have no additions to report, but the Lord has been with us, and blessed his people. We united with our English-speaking brethren in out-door meetings on the court house square, Sunday evenings, which proved very successful. People that would never think of going to church would come there and hear the gospel. I have spoken there to about four or five hundred people, half of whom were Germans. Our meetings in the church are well attended. We have a splendid B. Y. P. U., a thriving Sunday-school, and a Ladies' Missionary Society, each doing good work. The outlook in our church work is good.

A. S. TILGNER.

Kansas—Girard.

Whereas, we have received missionary aid from the Home Mission Society, and the Kansas Baptist Convention while building our new house of worship, and whereas, our house is finished and paid for, we feel that we can undertake self support. Therefore be it resolved,

(1) That we extend to the Home Mission Society and the Kansas Baptist Convention our gratitude for their timely aid.

(2) That we will gladly co-operate in all our great missionary enterprises by our prayers and offerings.

L. O. HUDSON, Pastor.

DAISY L. PERRY, Ch. Clerk.

A Generous Gift.

My report does not seem to indicate much done this quarter; but I have really been very busy, and have accomplished what will mean a great deal toward strengthening this church and hastening it on toward self-support and prosperity.

You notice the item of building a parsonage. The money to buy the material was presented to the church, and the work of building it was donated labor. My wife taught school last winter in our town-schools to make the money to buy the material. I have planned the building and done a great part of the work myself. The building is the property of the church without debt or condition. We have made it an outright gift to the church and the Lord. We considered that if we could give a good home for the preacher when we should leave the church, that a permanent work would be then assured in this place.

Hoping this will explain why the face of my report shows so little done, and asking your heartfelt prayers for our success as Christ's workers, I remain, GEO. L. BOROUGHS.

MONTE VISTA, Colo.

Colorado—Del Norte.

My work among the Germans is not all I could wish for. We continue to feel the loss financially and spiritually of the members who moved away. As soon as the busy season is over we want to hold some gospel meetings. There is a lack of German material to work upon. Some Lutherans with whom we need patience should be won.

Del Norte is a very beautiful town situated between the mining and agricultural sections. Here is located the Presbyterian College of the Southwest, and the Catholics have purchased lots and raised most of the money for a hospital, sanitarium, parochial school, and nunnery.

Here we have regained the Baptist credit. We baptized five, the first baptisms by immersion performed here in fifteen years.

We have organized a church of nine, purchased a place of meeting for forty dollars. We held two weeks of meetings, assisted by Brothers Boroughs and Wilkinson, but no souls sought the Saviour.

We have opened a Sunday-school, and Mrs. Armbruster has raised the attendance from three to twenty-five. Only trusting God's blessing,

I am obediently,

C. ARMBRUSTER.

Denver—Colorado.

In closing my work with Northside Baptist Church, which I have served for four years as your Missionary, I desire to thank you for the aid that you have given during these years of weakness. It has enabled us to carry on the work and thereby the church has been saved from impending dissolution, and brought up to the point of self-support. They have voted unanimously not to ask for aid after this quarter.

When the disheartening environments of the work are considered, it means much—that the faithful few have stood loyally to the work, that over one hundred new members have joined during four years, and that the ninety-seven now enrolled are united, harmonious and hopeful. Only twenty have been baptized, but harvest comes after the clearing of the ground, and we believe in Him who says "They that sow in tears shall reap in joy."

Our Sunday-School work has maintained the exceptionally high record of 282 pupils per each 100 church members, no church in Denver having reached this mark. Though they are one of the poorest churches in this world's goods, they abound in the grace of giving, having averaged \$18.67 per capita—a standard that has been reached by only three other

Denver churches. They have subscribed about \$1,000 for a building site and have over \$200 of it in the bank. Their policy is "No debt."

From my acquaintance with the field I have no hesitation in saying that I believe, under God, Northside Baptist Church has a bright future and will yet be known as the "Lone Star of Denver." As her sun climbs the azure I desire the American Baptist Home Mission Society to enjoy the satisfaction of knowing that they have made this success possible by timely aid.

D. REDDICK.

Montana—Anaconda.

The work on this field is prospering; God has shown himself with his people, by blessing their efforts. We are not numerically large, but are praying that the Lord will make us so. The surroundings are not as encouraging here as in some places, this being a smelting town with a strong foreign Catholic population. And they are marking their ground well—fighting Protestantism hard—circulating many tracts and clippings among their people, one of which I quote: "Shun, child, shun all places of false worship; would not entering a bad house reflect on your character and virtue? Even so, to enter a non-Catholic church must needs reflect just as much on your religious Faith."

Then we must battle with a strong church debt. But with all of our difficulties we are just closing our first year's work under the present pastorate, with twenty additions to the church. "Our hope is in the Lord, he is our strength and our deliverer."

W. H. SETZER, Pastor.

Idaho—Payette.

We held our *Annual Rally*, closing of Associational year, August 31–September 1. It was "a great day." The annual sermon was preached by the pastor at 11 a.m. Lunch was served. Roll was called and covenant renewed. They voted to have pastoral service for entire time instead of one-half time as formerly. We are very much encouraged. If I give them all my time, then it will become necessary to put a man in Malheur Co., Oregon, to take up the work which I will necessarily lay down. We are also planning for a new house of worship in Payette.

T. S. DULIN, Pastor.



FUNG CHAK.

Oregon—Portland.

I would like to write you a few words to inform you that I received a call from the First Baptist Church of Canton City, China (a big church with nearly 1,000 members among the large and prosperous city) where I was pastor once before. Dr. R. H. Graves and Brother E. Z. Simmons of Canton wrote me several letters to advise me to go back, so I think I must accept the call as the Lord's will, and expect to start for China from Portland on the 9th Sept. and stop at Seattle, Wash., a couple of days to visit my good friends there, then take the *S. S. Empress of China*, which sails from Vancouver, B. C., on the 9th Sept. The good Lord is preparing the travelling expenses for us by our good friends from different parts. Judge R. S. Greene, of Seattle, sent me \$50. Miss H. F. North, former missionary in Canton sent me \$50. Miss M. McMinne, of Mo., the former missionary at Ngchow, China, sent \$25. Mrs. Ludlow, of California, sent me \$10 and Mr. and Mrs. C. H. Black, of Seattle, sent me \$15 and the First Church of Portland raised \$62 to add to our fares, for we have a large family and need a large sum before we are able to return, and, although we have no money to pay the fares, the dear Lord will provide for us. I thank Him very much for his loving kindness which He has done to us.

I earnestly hope you will pray for us that we may have a pleasant voyage to Canton safely in His blessing. I thank the Board very much for the kindness which was done to me in the past years. I enclosed you a picture of my sons which were born in America,



FUNG CHAK'S CHILDREN PAUL AND TIMOTHY.

the oldest one born at Seattle, Wash., on 28th of May, 1897; his name Paul, is a bright and smart boy and the second was born in Portland, 20th Nov., 1898, name Timothy; is a very quiet and gentle boy, they are like Paul and Timothy very much and I hope they will grow up like them for Christ.

The brethren are intent to call Bro. Lee Too back again to take my place and I hope he would come before we leave. Hope to hear from you, if you have time to write. My family send kindest regard to you, hope the pictures may please you. May God bless you.

Yours truly,

FUNG CHAK.

Oregon—Portland.

It is this my first report, which I send to you of my work with the First German Church of Portland, Oregon, whose missionary I am. It was not a great pleasure for me to leave the little German church at Salt Creek, but I believe the Lord had called me to a much larger field here in Portland. I have worked here this quarter with the greatest of pleasure; this does not mean that I did not find any difficulties. We as soldiers of Christ find them always in this world, no matter where we are. But to the honor of my Saviour I can say that he gave me power to work for him, both in preaching the gospel of him as the

crucified, and in visiting people. I cannot report any baptisms this quarter, but I hope to do it in next report. This is not an organized church, but a mission of the First German Church in Portland and therefore all the contributions go into the treasury of the church.

The majority of these people in Albina are Germans, and with the help of God there may be a great work to be established.

GUSTAV EICHLER.

Redding—California.

I have now been on this field seven months. Several things conspire to make this a peculiarly "hard field."

1. The overwhelming domination of the *Saloon power*. It is the strongest force in Redding, and always works against the churches.

2. The weather conditions—very rainy in winter and very hot in summer. The first eight Sundays that I was here, five of them were very wet—fifty inches of water falls in the rainy season. In summer it is so hot, that all who can get off to mountains or seashore.

3. The changing conditions of the population. They are on the constant move, and this makes it almost impossible to organize or centralize.

Everybody knows how hard it is to keep up congregations under these conditions, yet, with all these drawbacks, the good Lord has given us some prosperity. Harmony has prevailed in our ranks. The last debt on our parsonage has been paid. It has been nicely papered inside, and given two good coats of paint outside; and we are all proud of our little cottage.

Our church and parsonage are now both free from debt. And this is due to God's blessing upon the heroic efforts of this little band of worshipers. Our additions have been two by letter, two by experience, and one by baptism. One of these two has already removed to Kansas City.

Difficult as the work is here, yet it is an important point. Redding is a busy, bustling, growing town, doing an immense business as a distributing center for a large mining section and destined to grow into a solid town. And the Gospel is needed here as much as in any part of the wide, wide world.

"Brethren, pray for us."

D. BALDWIN.

New Mexico—Albuquerque.

This is the season of transition, and though we have lost many and will lose more they are none of them those upon whom we have materially depended. There is every prospect that our losses will more than be made good

in the immediate future. I expect to baptize one young lady next Sunday night, and one young married woman told me yesterday she would soon be baptized. Among our prospective additions by letter are the new President of the University of New Mexico, an old professor of mine at Denison University, W. G. Tight, and a physician who recently settled here.

The prospects before the territory were never better in a financial way. We have had heavy rains during the present rainy season, insuring fine pasture and more water than for many years. The mining interests were never better. As for Albuquerque itself, the new Harvey House is rapidly nearing completion and will draw a class of wealthy tourists and health seekers we have not been able to detain here. New passenger and freight depots are also nearly finished. But better than all this enlarged shops nearly finished will soon add a force of five hundred more married men to our population.

We have been obliged to spend fifty-five dollars for a new cement walk in front of our property, as required by the city. In view of our hopeful future our Finance Committee has voted to recommend to the church a reduction of two hundred dollars in our application for aid for the year beginning December 1st, next.

BRUCE KINNEY.

New Mexico—Self-support.

I am pleased to be able to report that two of our churches now assume self-support. The church at Carlsbad, and the church at Raton have both voted to raise their pastor's salary entirely on the field, thus relieving us of any further aid. We are rejoiced at this victory and believe that other churches will soon follow their example. I am doing everything that I can to get the churches to see the necessity of self-support, and these two churches are the first in the Territory to take advance steps.

GEORGE H. BREWER.

Work Among the Arrapahoes.

BY REV. F. L. KING.

During the past three months we have experienced the dryest weather since the opening of this country. In the early summer a severe hail storm went through cutting the wheat crop to the ground and destroying the gardens. Following this came the dry weather and hot winds. The hot winds began the latter part of June, about a month

earlier than usual, and kept up most of July. In the last few days we have had a little rain and some dew in the mornings. The winds are a little cooler and we find more comfort in living.

I have been without a regular interpreter all the quarter and have been much hindered by this fact. I engaged a young man to interpret and before he began he made a trivial excuse and would not talk for me. Have asked two or three others to help me but they have had other things to do, and would not.

Thus I am left much of the time to talk, using what I know of the spoken language and hand talk.

Then, too, the Indians, as is usually the case, have been wandering about spending very little of the time at their homes. We are glad to have the appropriation for the chapel and feel that a house of worship will add much permanence to the work.

The value of land in Oklahoma has just about doubled in the last two years and hence I give a higher estimate of the Mission property. The work looks dark at times but we have God's promises to support us and know that He will be with us always, even to the end. Pray for the darkened hearts of these Arrapahoes that God's light may soon illuminate them.

GEARY, O. T.

A New Mission in Cuba.

The gospel ship is fairly launched in the province of Puerto Principe, the last on the Island which until now had lain untouched by missions, perhaps because less accessible than any other. The Province is the second largest, but sparsely populated, and more so since the war. The capital city, Puerto Principe, has a population of 25,000. I have been here but two weeks. A house has been rented, lights put in, and a few chairs rented for immediate, temporary use. The first public meetings were held on Sunday, June 30. If first indications are an index of the future, the people are ripe for the gospel. At the morning meeting there were some twenty-five intelligent and attentive listeners, and at night a hundred or more, and we could not seat half of them. Nearly all remained through the meeting, though most of them had to remain standing. Many children sat on the floor. A number of those present in the morning came again at night. Sixteen copies of the gospel were bought and paid for by those in attendance. The Lord be praised for this beginning.

D. A. WILSON, Puerto Principe, Cuba.

Need of Mission Work in Kansas.

BY REV. E. B. MEREDITH, GENERAL MISSIONARY.

There is still great need of mission work in Kansas. We have a large territory, 200 miles wide by 400 miles long, the whole area of which is settled, though but sparsely, in the western half.

We have no wealthy commercial centers with strong Churches to lead in mission work. We are a State of common people and common churches.

The financial collapse of the past decade bore heavily upon us and totally wrecked many churches. It has taken several years of strenuous effort during better times to re-establish these and not all are re-established yet.

Kansas has only a few "over-churched" towns—perhaps a dozen—that in boom times seemed to promise much more than they have attained, and all the denominations rushed in. These are the exception, and the rule is, that there is need of more churches to meet the demands of the population, especially is this true in the western part of the State.

The population which decreased for a time is now rapidly increasing and the settlements are of a more permanent character than the previous ones.

The western half of Kansas is a new country and to take care of its needs we must plant new churches and support missionaries for some years longer or it will be a godless country.

For instance, the South Western Association, comprising a territory 175 miles long by 100 miles wide, making 24 counties, with a goodly and intelligent population and fair-sized towns scattered over its entire area, has only 25 weak churches, 7 buildings, and 5 pastors. One of these pastors lives on his farm, the other four are missionaries of the Society and could not remain on the field without the Society's aid. They are good self-sacrificing, overworked men, often driving from thirty to fifty miles to make their appointments. They send in touching appeals for more men to help them and we ought to be able to double the number at once on that field. We ought to be able to grant aid to encourage the building of several new meeting-houses there the coming year.

Other parts are nearly as destitute. Fifteen counties and twenty county seats have no Baptist church.

The returning population is making large demands upon us to meet their needs.

Then we have a large colored population, about 10,000 of whom are Baptists. We must care for their mission needs or we are failing to meet a great responsibility and to seize a great opportunity.

They are in need of more houses and more and better trained teachers.

Kansas needs now, and will for some time, twice the amount of missionary money it is now using to save what we have, establish what we have begun and meet the new imperative demands. At present we are piecing out what we use and many missionaries are living on meager salaries that we may in some measure meet the demands.

The joint Convention of the Christian Endeavor Societies and Sunday Schools which has just closed was one of the greatest, best attended, and most interesting we have ever had in Mexico. All the subjects were practical, as the following will indicate: "How to induce our young people to come into our churches"; "The best methods of studying the Bible by our young people"; "Influence of Christian women among Mexican people"; followed by thorough discussions which enlarged our views, and suggested new methods of continuing with best success the blessed work of winning souls for Christ.

One of the interesting things was the "Matutinal Services," held by Rev. Arcadio Morales of the Presbyterian Church; these should have taken place at our Baptist Church as stated in the programs, but owing to the small size of our service room and the multitude it was impossible. However, we had three very interesting special services, when our chapel was full to overflowing, and benches were put outside in the yard for the persons who could not sit down in the room.

Another instructive service was the Model Sunday School; the members of our Sunday school, together with those of the Methodist church, took part; the exercises being conducted by our ablest teachers; thus we had an opportunity of learning the newest and best methods of conducting a Sunday school.

All services were rendered more delightful by choruses and specially prepared songs.

REV. F. URIEGAS.

Puebla, Mex., July, 1901.

If you are not already using the periodicals of the American Baptist Publication Society in your Sunday-schools, try them for the next quarter. They are the recognized periodicals of the Baptist denomination. They are comprehensive in scope, of high literary merit, and considering size and quality, cheaper than can be found elsewhere. For prices see advertisement in another part of this paper.

BOOK NOTICE.

The Fleming H. Revell Company has recently issued a very attractive volume of 300 pages, by Hubert W. Brown, M.A., on "Latin America." Mr. Brown has been for sixteen years a missionary of the Presbyterian church, serving in Mexico, and writes with the interest and authority of personal knowledge of a large part of the field which he describes. The volume comprises the author's Lectures on Missions, delivered in October, 1900, before the Princeton, Auburn, and Western Theological Seminaries. He treats his subject under the topics, "The Pagans," "The Papists," "The Patriots," "The Protestants," and "The Present Problem." He has condensed a great deal of historical information while his descriptions give to the reader a very fair knowledge of the present religious conditions in Mexico, Central and South America. The author expresses the hope "that this portrayal of the different elements which enter into the religious problems of Latin America will make plain the fact that while progress has been made there is still great spiritual destitution, and that our help is needed."

Home Mission Appointments.

- ARKANSAS.
Rev. J. H. Hoke, General Missionary, Colored.
- CALIFORNIA.
Rev. Peter A. Hjelm, Swedes, San Francisco.
Thomas J. Brook, Clovis and Malaga.
John E. Sanders, Auburn.
Wm. H. Whelan, Lakeport.
Walter H. Harris, Vacaville.
E. J. Meese, Orange.
Frank L. Norton, Long Beach.
Enoch H. Sweet, Fullerton.
Wm. C. Whitaker, Bakersfield.
G. W. Donnel, San Joaquin Valley.
- COLORADO.
Rev. John R. George, Mancos and Dolores.
Allfrid Sjolander, Dist. Miss'y, Swedes.
Geo. W. Griffin, Pilgrim Ch., Pueblo.
- CONNECTICUT.
Rev. Wilhelm Kohler, Swedes, Meriden.
Timothee Tetreault, French, Putnam and vic.
John Friborg, Swedes, Hartford.
- DELAWARE.
Rev. H. J. Marshall, Calvary Ch., Colored, Dover.
O. C. Wideen, Swedes, Wilmington.
- INDIAN TERRITORY.
Rev. Joseph G. Brendel, Moseley's Prairie.
James N. Edwards, Dist. Missionary, North.
G. R. Naylor, Wagoner.
- KANSAS.
Rev. Jesse Hyde, Perry.
- MASSACHUSETTS.
Rev. Herman Litorin, Swedes, Gardner.
- MEXICO.
Rev. J. Diaz, Assist. to J. F. Kimball, New Laredo.
- MINNESOTA.
Rev. W. E. Risinger, Sauk Centre.
W. K. Sherwin, Kenyon.
- NEBRASKA.
Rev. W. O. Stovall, Farnam.
C. B. Stephens, Somersset.
- NEW JERSEY.
Rev. Vincent Lomonte, Italians, Camden.
- NEW YORK.
Rev. Fung Yuet Mow, Chinese Mission, New York.
Mr. James Buchanan, Chinese Mission, New York.
Rev. Joseph Antoszewski, Poles, Buffalo.
Ralph W. Lowe, Kensington Ch., Buffalo.

- Rev. Chas. H. Murch, Maple St. Ch., Buffalo.
J. Edward Nash, Michigan St. Ch., Buffalo.
Angelo Peruzzi, Italian, Buffalo.
Alfred Scrimshaw, South Side Ch., Buffalo.
Isaac C. Taylor, Dearborn Ch., Buffalo.
Axel Kumlin, Dist. Miss'y, N. Y. Swedish Con.
- OKLAHOMA TERRITORY.
Rev. E. C. Lila, Okarchoe.
W. A. Rowe, Lexington and vic.
T. K. Tyson, Woodward and vic.
J. O. Heath, McLoud.
T. R. Bozeman, Teximo and vic.
- OREGON.
Rev. B. C. Miller, Springfield.
- RHODE ISLAND.
Rev. Vincenzo di Domenica, Italian, Providence.
John P. Forsell, Swedes, Providence.
N. N. Aubin, French, Providence.
- UTAH.
Rev. W. G. Evans, Ogden.
J. C. Andrews, Murray.
A. F. O. Chapman, Provo and Springville.
- WASHINGTON.
Rev. Alexander Rhine, Custer and Blaine.
F. W. Carstens, Fairhaven.
S. M. McCarter, Snohomish.
- WEST VIRGINIA.
Rev. Arthur Hank, Kenova.
- GERMANS.
Rev. August Boelter, Dist. Miss'y, Neb.
Max Leuschner, Hancock, Mich.
John J. Lucas, Dist. Miss'y, Wash.
- CUBA.
Rev. H. R. Moseley, D. D., Gen. Miss'y, East.
- THE FOLLOWING TEACHERS WERE APPOINTED:
Bishop College, Marshall, Tex.—President, A. B. Chaffee, D. D.; Rev. David Zink, Ada Newell, Grace Adams, Josephine Cressy, Harold P. Chaffee.
Roger Williams University, Nashville, Tenn.—Emma L. Pease.
Spelman Seminary, Atlanta, Ga.—Susan Harsh.
State University, Louisville, Ky.—President, C. L. Purce, D. D., Mr. E. M. C. Inge, Rev. R. T. Frye, Mrs. M. E. Steward, Mrs. Amanda V. Nelson, Mr. R. D. Saubury.
Virginia Union University, Richmond, Va.—David N. Vassar, D. D., Cephas M. Evans, Asst. Industrial.
Indian University, Bacne, Ind. Ter.—Laurae Hough, Mr. H. S. Hollis.
Cherokee Academy, Tahlequah, Ind. Ter.—Rev. W. J. Pack, Superintendent; C. H. Pack, Principal; Lottie Ayers, Oceola Glass.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
—MATTHEW 28: 19.

NAME.	FIELD.	No. BA ^d
F. E. Taylor,	Moscow, Ida.,	8
F. C. R. Jackson,	King City and San Lucas, Cal.,	16
O. P. Bishop,	Fowler, Colo.,	6
Wm. Bird, Indians,	14 Mile Creek, I. T.,	6
Scott Anderson,	El Reno, O. T.,	14
G. L. Hale,	Blackwell, O. T.,	38
C. W. Morrison,	Watonga and vic., O. T.,	5
J. W. Pinion,	Lincoln Assoc., O. T.,	14
H. A. Reynolds,	Perkins, Ok. Ter.,	10
M. M. Munger,	Enid, O. T.,	11
Bland Beauchamp,	Yukon and Weatherford, O. T.,	6
C. R. Roberts,	Mills County Assoc., O. T.,	23
J. W. Solomon,	Greer County Assoc., O. T.,	12
J. W. Jones,	St. Paul Ch., Colored, Choctaw, O. T.,	7
C. D. Spillman,	Norman, O. T.,	6
J. W. Price,	Colored, Dunlap and vic., Kan.,	16
G. W. Burdette,	Colored, Barnes Springs, Kan.,	3
W. A. Rowe,	Lexington and vic., O. T.,	16
Marco Mazzucca,	Italians, New Haven, Conn.,	5
Christian Armbruster,	Germans, Monte Vista, Colo.,	5
J. G. Baum,	Germans, Williamsport and Winburne, Pa.,	5
A. F. Chapman,	Provo and Springville, Utah,	8
T. A. Leger,	Hailey and Soldier, Idaho,	11
John Reichert,	Dist. Miss'y, Germans, No. Dak.,	15
Robert Fenske,	Germans, Ebeneser, Assa., Can.,	40
S. C. Davis,	Cheyenne, Wyo.,	7
T. R. Bozeman,	Teximo and vicinity, Ok. Ter.,	12

Herkimer, First Ch	13 50
Virgil Ch	2 25
S. S.	75
Corning, First Ch	40 00
Busti Ch	6 50
New Berlin Ch	65
Mohawn Ch	3 00
New Hartford Ch	12 75
Brookton Ch	11 25
West Plattsburg S. S.	3 00
Berlin, Y. P. S. C. E.	3 50
Skaneateles Ch	17 55
Locke, Milan Ch	6 25
Milan S. S.	1 00
Milan C. E. S.	1 00
Meridian Ch	3 00
Franklinville, First Ch	9 00
First S. S.	6 69
First C. E. S.	10 00
Monterey Ch	2 50
Kensington Ch	4 28
S. S.	3 00
Niagara Falls, First Ch	35 00
Dover Plains, Second Ch	5 00
Second C. E. S.	2 00
Syracuse, Olivet Ch	18 60
Buffalo, Prospect Ave. Ch	50 00
Tioga Center Ch	4 00
Fort Edward Ch	36 50
Elmora Ch	6 00
S. S.	4 00
Mt. Morris Ch	16 56
Wayne Ch	8 55
S. S.	3 00
C. E. S.	6 00
Croton Falls Ch	56 75
Jamestown, First Ch	20 12
Earlville Ch	1 40
Clifton Springs, C. E. S.	5 00
Macy Ch	2 00
Ripley Ch	3 00
Manchester Ch	17 40
S. S.	3 00

LEGACIES.

Amsterdam, Estate of Maria E. Settle	200 00
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NEW JERSEY, \$130.56.

Orange, Italian Mission	3 50
Middletown Ch	25 86
Newark, Fairmont Ch	12 00
Bordentown Ch	73 00
Allantown Ch	16 20

PENNSYLVANIA, \$311.02.

Meadville, First Ch	10 00
Philadelphia, Chestnut St. Ch	33 25
Gethsemane Ch	16 43
Trinity Ch	11 00
Lehigh Ave. Ch	6 55
Covington, Miss Ida Fulkeson Mrs. Anna Meeker	1 00
Harrisburg, Tabernacle Ch	3 05
White Deer, C. E. S.	5 00
Flat Woods Ch	12 00
Chester, First Ch and S. S.	53 79
Parno, Clinton Ch	4 23
No. Buffalo, Merion Ch	2 47
Brown's Memorial Ch	2 28
Cambridge Ch	24 75
Kittanning Ch	10 75
Tunkhannock Ch	10 53
Picture Rocks Ch	16 60
Rush Valley Ch	2 50
Coudersport Ch	9 50
Harlandsburg, Unity Ch	6 70
Ulysses Ch	8 75
Crum Lynne Ch and S. S.	3 81
Y. P. S.	11 25
West Salem Ch	3 50
Zion Ch	14 83
Sharon Ch	3 50
New Brighton Ch	5 00
Clarion Ch	11 00
Germanatown, Second Ch	1 00
North East, Elizabeth Griffin	5 00

DISTRICT OF COLUMBIA, \$49.88.

Washington, Metropolitan Ch	44 48
West Washington, Miss'y Soc	5 40

VIRGINIA, \$2.50.

Christiansburg, Meaml Ch	2 50
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WEST VIRGINIA, \$104.52.

New River Ass'n	4 15
Mt. Olive Ass'n	2 45
Goshen Ass'n	18 37
Grantsville, Bethlehem Ch	8 00
Clarksburg, Hophisbah Ch	4 37
Philippi Ch	20 85
Murphy's Creek Ch	2 25
Beulah Ch	8 17
Middleville Ch	3 05
Ebenezer Ch	2 20
Coons Run Ch	3 05
Valley Bend Ch	75
Clavary Ch	1 35
Point Pleasant Ch	3 26
Shinn's Run Ch	2 75
Simpson's Creek Ch	17 00
Harmony Grove Ch	2 50

OHIO, \$315.07.

Bethesda, Sarah A. McNichols	5 00
North Dayton, Wom's Circle	2 00
Greenville Ch	17 20
S. S.	5 55
Martin's Ferry	8 10
Springdale Ch	19 28
Salem Ch	7 75
Dresden Ch	8 00
Mt. Moriah Ch	7 15
Lima, Mrs. Allen Kelly	1 93
DeGraft Ch	9 95
West Union Ch	1 00
Cincinnati, Lincoln Park Ch	23 16
C. E. F. E. R. Solomon and Wife (desig.)	200 00

MICHIGAN, \$277.76.

Detroit, North Ch	56 29
Parshallville Ch	7 00
Port Huron Ch	36 15
Green Blanc Ch	25 00
Mason Ch	40 65
Saginaw, Michigan Ave. Ch	44 15
Manistiquie Ch	32 95
S. S.	13 31
B. Y. P. U.	6 14
B. Y. P. U. Juniors	87
Calvary Mission	1 85
Webberville Ch	1 50
Hemlock Road Ch	3 90
Iahpeming Ch	8 00

INDIANA, \$360.97.

Franklin, Second Mt. Pleasant Ch	46 74
Veale Sugar Ch	1 00
M. F. Sugar Creek Ch	7 80
Wolcott, Mt. Zion Ch	2 54
Camden Ch	8 25
B. Y. P. U.	2 14
Carroll, Sharon Ch	9 00
Sharon S. S.	9 00
Valparaiso Ch	5 60
Elkhart Ch	11 54
Kankakee Ch	3 91
West La Fayette Ch	20 00
Dana Ch	7 50
Windfall Ch	2 00
Center Ch	2 00
Goodland Ch	9 80
W. O. Thompson	5 00
Logansport Ch	25 38
Miss Carrie DeWolfe	5 00
Sandborn, Bethel Ch	10 00
Bridgeton Ch	4 25
Mt. Etna Ch	60
Judson, Goshen Ch	2 83
Judson Ch	2 28
Rockville Ch	1 95
Amo Ch	5 00
Young America Ch	5 55
Shiloh Ch, Sand Creek Ass'n	1 00
Union Ch, Sand Creek Ass'n	6 56
Hopewell Ch, Sand Creek Ass'n. Addl.	25
Antioch Ch, Sand Creek Ass'n.	1 75
Concord Ch	2 00
Otter Creek Ch. Addl.	25
Prairie Vine Ch	1 00

Russiaville Ch	1 00
Peru Ch	61 12
Columbus Ch	2 40
Hope Ch	15 00
Mt. Pisgah Ch., Flat Rock Ass'n.	4 35
Fairland Ch	2 60
Shelbyville, J. O. Parrish	1 00
Roseville Ch	9 52
Bloomfield Ch	4 50
Marion Ch	9 75
John C. Haswell	5 00
Vincennes Ch	6 59
S. S.	1 91
Pipe Creek Ch	1 26
Elkhorn Ch	1 60
Monon Ch	5 00

ILLINOIS, \$1,042.89.

Chicago, Humbolt Park Germ. Ch	53 00
First Ch	9 00
Calvary Ch	25 00
Grace Ch	2 70
Polish Mission	12 00
Millard Ave. Ch	1 00
Englewood Ch	27 00
Roger's Park Ch	5 75
Third Germ. Ch	28 00
Second Swede Ch	13 25
Walker's Grove Ch	2 50
Pinckneyville Ch	2 00
Frankfort, James Biggs	5 00
Cairo, Calvary Ch	5 00
Union Ch, Shelby Ass'n.	3 42
Bay Creek Ass'n.	6 00
Makanda Ch	3 00
Unity Ch, Alex. Co.	1 10
Eloc Ch	1 50
Anna Ch	1 75
Clear Creek Ass'n	3 11
Windsor, Rev. T. M. Griffith	1 00
Sidell Ch	5 00
S. S.	5 00
B. Y. P. U.	5 00
Juniors	3 00
Atwood Ch	1 00
Bourbon S. S.	1 50
Litchfield, Rev. Wm. A. Wright	5 00
Mt. Olive Ch., Apple Creek Ass'n.	3 00
Fairmount Ch	24 75
Macomb, First Ch	2 60
Belvidere, First Ch	32 00
Austin, First S. S.	25 00
Ottawa Ch	171 23
Evanston, Swede Ch	25 15
Bethel Ch	7 50
Rockton Ch	5 00
Moline Ch	4 00
Mayon, C. E. S.	5 00
Walnut Ch	2 08

LEGACIES.

Griggsville, Estate of L. Eastman	200 00
Chicago, Estate of John Mason Jackson	300 00

WISCONSIN, \$135.68.

Bangor Ch	14 20
Janesville Ch	56 42
Fairfield Ch	4 00
Racine, Dano-Norw. Ch.	8 50
La Crosse, First Ch	33 31
Mondovi Ch	2 00
River Falls Ch	15 25
Osceola Ch	2 00

MINNESOTA, \$623.53.

St. Paul, A Friend	150 00
Duluth, First Ch	56 95
Second Ch	22 50
Brooklyn Center, First Ch	16 00
I. M. C.	7 20
Owatonna, First Ch	5 00
Albert Lea, First Ch	20 45
Stillwater, First Ch	1 00

FOR STATE CONVENTION.

State Convention	500 00
C. E. F. Hector Ch	2 00
Milton Ch	4 50
Minneapolis, Tabernacle Ch	5 00
Austin Ch	2 36
Oakland Ch	1 40
Minnesota City Ch	1 94
Cheney Ch	2 83

LEGACIES.

St. Paul, Estate of Caroline M. Drake	15 30
C. E. F. St. Paul, Estate of Caroline M. Drake	5 10

IOWA, \$755.80.

Ida Grove S. S.	2 71
Sheldon S. S.	6 21
Ogden, People's Ch.	2 95
Mt. Pleasant Ch.	13 90
Bouaparte Ch.	1 65
Rockwell City S. S.	8 87
Russell Ch.	9 85
John Woodman	5 00
Chariton Ch.	17 56
Burlington, First Ch.	3 00
South English Ch.	2 00
Competine Ch.	11 26
Fairview Ch.	2 00
Unionville Ch.	3 24
Ames S. S.	5 60
Bradgate S. S.	1 64
Rockwell City Juniors.	1 00
Mt. Union Ch.	10 60
Hedrich S. S.	3 37
Grand Junction Ch.	2 80
Percival S. S.	1 00
Marshalltown Ch.	70 00
Muscatine Ch.	28 75
South Ottumwa S. S.	1 62
Fairmount Ch.	10 00
Pleasant Ridge Ch.	75
Shellsburg, Parkers Grove S. S.	1 87
Wellman Ch.	9 30
Oskaloosa S. S.	3 80
Vallisca Ch.	6 10
Hawarden S. S.	1 59
Shenandoah S. S.	5 56
Northwood Ch.	8 25
McGregor, A Friend	500 00

MISSOURI, \$147.14.

Jefferson City, Second Ch.	10 00
Home and Foreign Mission Board	137 14

INDIAN TERRITORY, \$3.20.

So. McAlester, Refuge Ch.	3 20
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OKLAHOMA, \$31.30.

Ingalls Ch.	1 40
Morrison Ch.	2 40
Mountain View, Kiowa Ch	24 50
Kingfisher, Robt. Hamilton.	5 00

KANSAS, \$203.08.

Sterling Ch	3 50
S. E. Kansas Colored Ass'n.	2 48
Waverly Ch	3 14
S. S.	70
Wom's Soc.	2 35
Argentine Ch	40 00
Victory S. S.	1 50
Armourdale Ch	7 40
Strong City Ch.	4 20
Iola, G. R. Bownell.	20 00
Marion Ch	8 25
Peabody Ch	8 00
Walton Ch	5 00
Lyons S. S.	2 16
Lyndon Ch	5 66
Asherville Ch.	8 01
Asherville S. S.	2 41
Simpson Ch	13 37
McPherson Ch.	13 44
B. Y. P. U.	1 13
Minneapolis Ch	20 00
Chiles, Elm Grove Ch	2 00
Dighton Ch.	2 75
Ness City Ch.	3 00
Fairview Ch.	25
Deerfield, Mt. Pleasant Ch.	1 00
Abyville Ch	20 00
Plano Ch	2 25
Sterling Ch	80
Scottsville Ch.	1 00
North Topeka Ch.	10 33

NEBRASKA, \$47.88.

South Omaha Ch	3 21
Holdredge, Swedish Ch.	3 60
Ghering Ch.	2 00
Central City Ch	3 19
Geneva Ch	3 50
Nebraska City Ch	22 60
S. S.	5 00
Prairie Creek Ch.	4 78

SOUTH DAKOTA, \$40.20.

Bryant Ch	7 30
Rig Springs, Swede Ch	28 00
Swede S. S.	1 45
Turkey Valley Swede Ch.	3 45

MONTANA, \$174.20.

FOR STATE CONVENTION.	
State Convention	174 20

COLORADO, \$524.02.

Denver, Bethel S. S.	1 40
Broadway S. S.	5 00
Durango Ch	17 00
Hooper Ch	5 00

FOR STATE CONVENTION

State Convention	479 12
Denver, Bethel Ch.	9 00
Hotchkiss, North Park Ch	7 50

NEW MEXICO, \$17.00.

Raton Ch	15 00
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FOR STATE CONVENTION

La Platta, Aztec Ch.	2 00
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IDAHO, \$131.81.

Boise Valley Ch.	8 00
Cour d' Alene, V. W. Sander (desig.)	10 00

FOR SO. IDAHO CONVENTION.

State Convention.	113 81
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CALIFORNIA, \$430.95.

Berekeley, First Ch.	15 00
Corina Ch.	3 00
San Dimas Ch	7 00
National City Ch.	13 35

FOR NO. CALIFORNIA CONVENTION

Coll. per John Morgan.	75 00
Los Gatos Ch	10 00
Coll. per E. R. Bennett.	276 00
Covelo Ch	4 60
Mrs. E. P. Vining.	25 00
Laytonville Ch.	2 00

WASHINGTON, \$21.50.

North Yakima Ch	21 50
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MEXICO, \$2.00.

Montemorelos Ch.	2 00
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CUBA, \$7.06.

Puerto Principi, Coll. per D. A. Wilson	7 06
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GEN'L MISS'Y SOC. OF GERMAN BAPTIST CHS	25 00
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WOMAN'S A. B. H. M. SOC.	144 83
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WOMAN'S BAPT. H.M.SOC.	220 00
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Total.	\$13,938 40
HOME MISSION MONTHLY	106 39
BULLETIN.	20 50

ANNUITY FUND.

Boston, Mass., "A Steward"	3,000 00
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* * EDITORIAL. * *

We are greatly indebted to the *News Letter* for the beautiful cut of the buildings at Richmond, which we reproduce.



Do not forget the date set for the dedication of the new Spelman Seminary Buildings in Atlanta, Ga., November 14 to 17. It will be a most interesting occasion.



President Roosevelt recently invited Booker T. Washington, A.M., LL.D., President of Tuskegee Institute, to dine with him at the White House. Because Mr. Washington, who is almost white, happens to have a little negro blood in his veins, the President has been severely criticized. But Mr. Washington is an educated gentleman, who is perhaps more widely known just now than any other Southern man. He has done and is doing a great work for his people. President Roosevelt in inviting him to his table showed that he is not swayed by a foolish prejudice against color, and that he recognizes himself as the President of all the people. He does not believe that this is a "white man's government." The eight million negroes of the country are citizens and are entitled to be treated as such.



The place of Dr. Kerfoot, as Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, has been filled by the election of F. C. McConnell, D.D., who has already entered upon his new duties. We extend to Dr. McConnell our most fraternal greeting.



The church at Kingston, Mass., with

only fifty-three resident members, gave recently \$53.00 to the American Baptist Home Mission Society. The pastor, Rev. Arthur Warren Smith, called attention to the work of the Society as the best remedy for the state of things leading up to the assassination of President McKinley, and asked the people to use this practical method of reaching the evil and of showing their real love for America.



During the terrible conflagration which destroyed the city of Jacksonville, the First Colored Baptist Church not only lost its meeting house but a large number of the homes and the business of its members. Rev. J. Milton Waldron, the pastor of the church, has been earnestly endeavoring to collect money to rebuild the meeting house. If any of the readers of the Monthly desire to contribute toward this worthy object, they may send their gifts to the Treasurer of the American Baptist Home Mission Society, designating them for the First Colored Baptist Church of Jacksonville, Florida.



ABOUT WILLS.

The American Baptist Home Mission Society during the last twenty years has received from legacies more than two million dollars, an average of more than one hundred thousand dollars annually. We have a record of probably one hundred unsettled estates, in which the interest of the Society in the aggregate is more than half a million dollars. It requires considerable care and labor to keep track of these cases. The work at the rooms would be very greatly simplified if executors of estates, pastors and other friends

of the Society would kindly notify the Corresponding Secretary, at 111 Fifth Avenue, New York City, of any case within their knowledge where money has been left by legacy to the Society. It is desirable that we should know (1) the full name of the testator; (2) the residence at the time of death; (3) date of death; (4) date of probation of will; (5) names and residences of the executors of the estate; (6) the amount of money given to the Society; (7) if practicable, a copy either of the entire will or that portion of it pertaining to the Society.



BAPTIST CHAPEL, MARYPORT, ENG.

While in England last summer the Assistant Corresponding Secretary spent a few days in the beautiful town of Maryport, situated on the northern boundary overlooking the Solway Firth. When it was known that a representative of the American Baptist Home Mission Society would preach on Sunday in the Baptist Chapel a handsome United States flag was brought from London and hoisted on the tower throughout the day. It was the first time that "Old Glory" had been seen on a public building in the town and it attracted much attention. We believe that many of our readers will be pleased to see the picture of the fine church edifice

thus adorned, and will thoroughly appreciate the Christian courtesy and fraternal good will that prompted so gracious a tribute to America and American Baptists. It is just such acts as this and the later and well-nigh universal expressions of sympathy and respect for America shown in England at the time of President McKinley's death, that help to draw closer the many bonds already uniting the two peoples.

Everywhere there was a cordial welcome for the Society's representative who was greatly pleased to note many signs of progress and growing influence among our Scottish and English brethren, and for whose continued prosperity and fruitfulness in every good work we are assured there will ever be many good wishes and earnest prayers on this side of the Atlantic.

★ THE MID-YEAR CONFERENCE.

In accordance with the recommendation made at Springfield, Mass., at the Anniversaries in May, 1901, there will be held in the Madison Avenue Baptist Church, corner of Madison Avenue and 31st Street, New York City, on Tuesday and Wednesday, December 3d and 4th, a conference of the Executive Boards of the American Baptist Missionary Union, the American Baptist Home Mission Society, the American Baptist Publication Society, the Women's Baptist Foreign Missionary Society (Boston), the Women's Baptist Foreign Missionary Society of the West (Chicago), The Woman's American Baptist Home Mission Society (Boston), and the Women's Baptist Home Mission Society (Chicago).

On Tuesday, December 3d, at 10:30 A. M., there will be a meeting of the Executive Boards. At 2 o'clock P. M., there will be a public meeting, with an address on "Co-operation in the Collection of Missionary Offerings" by Rev. C. A. Cook, D.D., of New Jersey. This will be followed by a general discussion.

At 8 P. M., there will be a public meet-

ing, with an address on "What Changes, if any, are Desirable and Feasible in Our Denominational Missionary Organizations and Methods," by W.C. Bitting, D.D., of New York, followed by a general discussion.

On Wednesday, 10:30 A. M., there will be another meeting of the Executive Boards.

The public are most cordially invited to the public meetings, and it is earnestly requested that any persons having special interest in the subjects under discussion will be present, to express their views.

It is expected, also, that there will be held at the same time a meeting of the Joint Committee appointed by the Missionary Union, Home Mission Society and Publication Society, on the subject of "Collecting Agencies."



All law is the invention and gift of heaven.—*Demosthenes.*

Law is nothing but right reason derived from the Divinity.—*Cicero.*

Of law there can be no less acknowledged than that her seat is the bosom of God, the harmony of the world: all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not excepted from her power.—*Richard Hooker.*

Let reverence of the law be breathed by every mother to the lisping babe that prattles on her lap; let it be taught in schools, seminaries and colleges; let it be written in primers, spelling books and almanacs; let it be preached from pulpits and proclaimed from legislative halls and enforced in courts of justice; in short, let it become the political religion of the nation.—*Abraham Lincoln.*

If any government should be tempted to neglect even for a moment its function of compelling obedience to the law—if a democracy, for example, were to allow a portion of the multitude of which it consists to set some law at defiance which it happens to dislike—it would be guilty of a crime which hardly any other virtue could redeem, and which century

upon century might fail to repair.—*Henry S. Maine.*



Human law, so far as it is just and wise, is divine, and every human ruler who executes justice rules by a divine right. In this sense, "all the powers that be are ordained of God." Opposition to just rule is not only treason to the State, but rebellion against God. At its root, anarchy is atheism, and the cure for it is religion.

The whole tendency of modern life and progress is towards the substitution of just laws for personal rule; civilization is the enshrinement of law and the elevation of justice to the highest pinnacle of authority. As society advances, the rights of the individual become more sacred, the sphere of personal liberty enlarges, while at the same time human affairs become more and more complex, and the necessity for law increases. Our liberties as a free people and the permanency of our democratic republic depend upon the universal popular recognition of the sacredness of law and the spontaneous obedience of the people to their own constitution, statutes and rulers. Whatever, therefore, tends to weaken the popular regard for law is in the nature of anarchy and is full of peril.

The murder of President McKinley, which has so shocked the civilized world, is impressive largely by the fact that the assassin singled out an upright man, universally beloved, and smote him to death for no cause except that he represented law. Men are appalled at the tragedy.

The lynching of men, whether white or black, without due process of law is anarchy, little, if any, removed from the enormity of the assassination of the President. The anarchist who slew him was a murderer; so is every man who participates in the unlawful execution of a man suspected of crime. We have more to fear in this country now from

the wide prevalence of the spirit of lynching than we have from the presence among us of open advocates of anarchy.

Maladministration of rulers which tends to bring law into disrepute; corruption in politics which makes merchandise of sacred principles; tedious and unnecessary delays of courts in the execution of righteous judgment; unbridled license in the public press, holding up rulers to obloquy and contempt; hasty and ill-judged criticisms in the pulpit and elsewhere of men high in authority; the advocacy of ill-considered socialism, or any popular appeals tending to make divisions between the classes and the masses, and to stir up hatred and envy and animosity, are contributors to that spirit of anarchy which looms up so ominously in our horizon. The unlawful acts of labor unions and men on strike, seeking by violence and force to keep honest men from labor, is a public menace.

Unjust and unwise legislation, which imposes unnecessary burdens upon the people, which discriminates against classes, which seeks to substitute might for right by awakening a hatred of injustice, which easily passes over into detestation of all authority; ill-gotten wealth; money used simply for personal gratification, or for making a vain display; wealth used not as a means for promoting public welfare, but for accumulation and oppression, engender a righteous indignation, which, in the minds of the ignorant and vicious, easily becomes animosity toward all superiority, hatred toward all power, and impatience of all restraint.

The subject is one of so much importance and of such urgency that we devote an unusual amount of space in the MONTHLY to articles pertaining to it. We bespeak for them a careful reading.

✦

MORMONISM DOOMED.

Notwithstanding the show of life and aggressiveness in Mormonism we con-

fidently pronounce it a lost cause. Under Brigham Young it made great progress and assumed large and threatening proportions. He was a man of dominating personality, ambitious, self-confident, courageous, with large powers of organization and leadership. He really did a heroic thing when he led his band of deluded followers across the mountains and established them in the wild territory beyond the mountains. While he lived he held them together with marvelous power, and filled them with enthusiasm for their cause and intense devotion to his person. But Brigham Young is dead, and has no successor. His tremendous individuality has been replaced by figureheads. Mormonism lacks to-day a dominating personality.

At some stages of the movement, doubtless, polygamy has been an element of strength. Although not an essential feature of Mormonism, it was a potential factor in winning adherents, both men and women, and in binding together its votaries under an iniquitous passion that isolated them and made of them a peculiar people; but polygamy has no longer the potency that it once had, and is becoming, with every passing decade, less and less a factor for evil. Theoretically, polygamy still lives, and sporadically it is still practised, but it is under the ban of the law and of public opinion, and never again can become what it once was as a formative, directive force.

So long as the Mormons were segregated and dominated by the will of one immense personality, and were impressed with the thought that they were a peculiar people, wholly separated from all others, public opinion among them compacted them, and made them virtually unanimous in their beliefs, hopes and practices. Now the "Gentile" element is a large and growing factor not only in Salt Lake City, Ogden and Provo, but also in some of the minor towns, and is becoming more and more a disintegrating force. Public senti-

ment is no longer at one with itself, but is divided. While Mormonism has its advocates, it has also its outspoken, fearless, intelligent, aggressive antagonists. One of the most ably edited newspapers in the country, published in Salt Lake City, is tireless in its exposition of the iniquities of Mormonism, and it is buttressed and reinforced by an almost unbroken body of newspapers throughout the country.

Mormonism, as a superstition, rests primarily upon the ignorance of its devotees. The public schools of Utah, especially in the chief centers, although not directly antagonistic to Mormonism, are doing the system an immense harm by raising the general average of intelligence among Mormon young people, while bringing them into such association with Gentile teachers and others as to destroy their prejudice against them, and by preparing them to throw off the yoke of the priesthood and to act intelligently and independently.

One of the strongest factors which has contributed to the progress of Mormonism hitherto has been its economical and industrial systems. Mormons have shown great skill in subduing the desert, and by schemes of irrigation making it fertile and beautiful. To-day Gentiles compete with them in agriculture, grazing, commerce, manufacturing and mining. The younger generation of Mormons are forced into close contact with those who are their equals in every branch of human endeavor, and they thus realize that Mormonism has no claim to superiority on the basis of financial success.

The keynote of Mormonism, as an organization, is the authority and influence of the priesthood, supported by tithes. Statehood with its system of taxes and public improvements, is slowly but surely undermining the tithing system. Tithing seems to be certainly falling into "innocuous desuetude." Tithing is one of the pillars of Mormonism, and when it

falls the whole superstructure is endangered.

Mormonism was essentially a theocracy. The head of the church was the head of the State. The church and State were inseparable. There could be no patriotism aside from religion. Patriotism was Mormonism. Disaffection from Mormonism was treason. All this is changed by the introduction of genuine patriotism, love for the Stars and Stripes. The new generation of Mormons is growing up to participate in State and National politics; to view questions in their relations to the general welfare; to recognize that genuine patriotism, the real love of America and its institutions, necessarily diminishes and ultimately discards Mormonism as a political system. No true American can be at the same time an honest Mormon. He must make his choice, and, undoubtedly, thousands of the younger Mormons are preparing to choose the larger patriotism and discard the sectional and unpatriotic Mormonism.

Necessarily, the one potent force for the destruction of Mormonism is the true Bible and the preaching of the Truth as it is in Jesus Christ. Mormonism is paganism, and as such it must yield to Christianity. The presence of missionaries and pastors of Christian churches in Utah is a menace to Mormonism and a prophecy of its downfall.

In speaking of Mormonism as doomed, we necessarily project our thought into the future. Mormonism is still a force for evil. It counts its followers by the tens of thousands; it has hosts of missionaries, zealous for the making of proselytes and audaciously planting themselves not only in the wilderness of the West but in the very heart of our great cities. It holds the balance of power in several States and Territories, and openly boasts that it will yet dominate the politics of the country. It is a menace, and should be treated as such. It is a poison that ought to be eliminated from the body

politic. It is a corrosive force, seeking to destroy the home and all its sanctities, and to introduce into American life an element utterly foreign to it. Its theology is gross and hideous. The Christian people of this country ought to rise up in their power and smite it, and utterly destroy it as a system. This they can do by strengthening their missions and their schools in Mormon communities.

✦

THE FACTS IN THE CASE.

"We feel it incumbent upon us to say that G. W. Hayes has at no time borrowed a dollar from the Home Mission Society, nor signed a single legal paper in the nature of a mortgage. * * * Dr. Morgan * * * has falsely accused G. W. Hayes of borrowing money and signing legal papers."—*Christian Organizer*, October 12, 1901. G. W. Hayes, Editor.

"If we had signed any legal papers for the Home Mission Society in the shape of a deed we should know something about it. We know absolutely nothing about this. We do not deny that Dr. Morgan holds such a deed. We do not deny that our name is attached to the deed. We do deny that we placed our name upon such a deed. We do not even remember being asked to do so."—*Christian Organizer*, October 19, 1901.

G. W. Hayes, D.D., is President of the Negro School at Lynchburg, Va. In the above statements it will be seen:

1. That he denies ever having borrowed any money from the Home Mission Society, or ever having signed any legal documents in the nature of a mortgage.

2. He charges the Secretary of the Home Mission Society with falsehood in stating that such money had been borrowed, and that such document had been signed by G. W. Hayes.

3. He intimates that if any such document is held by the Home Mission Society with his name to it, that it is a forgery.

The facts are simply these, that under date of December 1, 1897, Doctors D. N. Vassar, P. F. Morris and B. F. Fox submitted a paper to the American Baptist

Home Mission Society, showing the indebtedness of the Virginia Seminary, amounting to \$1,599.85; included in this list is an item of \$643, balance due to Prof. G. W. Hayes. All these items were to be paid out of \$1,600 borrowed from the American Baptist Home Mission Society. A deed of the Virginia Seminary to the Home Mission Society was made on the 9th day of November, 1897, to secure the payment of this \$1,600. That deed was signed "Virginia Seminary, by G. W. Hayes, Pres., J. M. Armistead, Chairman Board of Trustees," and "R. H. Bowling, Secretary Board of Trustees."

The \$643 was paid to G. W. Hayes by check of the American Baptist Home Mission Society, No. 106,586, dated December 1, 1897, and was endorsed by G. W. Hayes.

No dishonor attached to borrowing money from the Home Mission Society to rescue the Virginia Seminary from financial peril; no dishonor attached to the act of President Hayes in signing the mortgage-deed to secure the payment of the loan, and no criticism or offence was intended in calling attention to the fact that Mr. Hayes had been a party to borrowing the money and had signed the mortgage. But it is a most dishonorable thing for the president of a college and theological seminary to repudiate its own action, and charge another with falsehood without the slightest justification. Besides it was an act of supreme folly to deny having signed a public document which is on record, duly certified to by a Notary Public, and to insinuate forgery. The original document can be seen at the rooms of the Home Mission Society by any one who is interested in the matter.

On the opposite page is shown the facsimile of the signatures to the deed, the certificate of the Notary, and of the endorsement of G. W. Hayes on our check for \$643, paid to him out of the borrowed money.

WITNESS the following signatures and seal:

Virginia Seminary by G. W. Hayes Pres

J. M. Armistead

Common board of Trustees

R. A. Bowling Secretary " " "

STATE OF VIRGINIA

CITY OF LYNCHBURG

TO-WIT:

G. W. Hayes

*National Board
of Virginia, Rich.*

I, Alfred B. Percy, a Notary Public in and for the City of Lynchburg in the State of Virginia do hereby certify that G. W. Hayes, whose name as President of the Virginia Seminary is signed to the writing hereto attached bearing date the 9th day of November 1897, has acknowledged the same before me in my City aforesaid.

Given under my hand this the 15th day of November 1897:

Alfred B. Percy
Notary Public.

Unguarded Gates.

Wide open and unguarded stand our gates,
Named of the four winds—North, South,
East and West;

Portals that lead to an enchanted land
Of cities, forests, fields of living gold,
Vast prairies, lordly summits touched with
snow.

Majestic rivers sweeping proudly past
The Arab's date palm and the Norseman's
pine—

A realm wherein are fruits of every zone,
Airs of all climes, for lo! throughout the year
The red rose blossoms somewhere—a rich
land,

A later Eden planted in the wilds,
With not an inch of earth within its bound
But if a slave's foot press it sets him free!
Here it is written, Toil shall have its wage,
And Honor honor, and the humblest man
Stands level with the highest in the law.
Of such a land have men in dungeons
dreamed,

And with the vision brightening in their eyes
Gone smiling to the fagot and the sword.

Wide open and unguarded stand our gates.
And through them presses a wild, a motley
throng—

Men from the Volga and the Tartar steppes,
Featureless figures of the Hoang-Ho,
Malayan, Scythian, Teuton, Kelt and Slav,
Flying the Old World's poverty and scorn;
These bringing with them unknown gods and
rites,

Those tiger passions, here to stretch their
claws.

In street and alley what strange tongues are
these,

Accents of menace, alien to our air.
Voices that once the Tower of Babel knew!
O Liberty, White Goddess! is it well
To leave the gate unguarded? On thy breast
Fold Sorrow's children, soothe the hurts of
fate,

Lift the downtrodden; but with the hand of
steel

Stay those who to thy sacred portals come
To waste the gifts of freedom. Have a care
Lest from thy brow the clustered stars be
torn

And trampled in the dust. For so of old
The thronging Goth and Vandal trampled
Rome,

And where the temples of the Cæsars stood,
The lean wolf unmolested made her lair.

—T. B. Aldrich, in *The Atlantic Monthly*,
April, 1892.

Ruining the South.

There is not a reputable journal in this section that does not refer to outbreaks of lawlessness in the language of reproof, condemnation, denunciation. The few sheets that approve of lynching do so with an eye single to the amount of "business" their wicked, infamous utterances may bring them.

It is a time and occasion for plain speaking, and there can be no middle ground for good men to occupy. The increase in the number of crimes that bring about lynchings, the resort to the stake and fagot to avenge other crimes than the outraging of women, the readiness to kill negro offenders for any crime or on mere suspicion—these things are bringing whole communities to the very verge of ruin. They are degrading, blackening, and will, if not stopped, ruin the whole South, break up our civilization and relegate us to a condition of semi-barbarism.—*Chattanooga Times*.



Anarchism resents law. It denies the right of the community, in its organic form, to control the individual. To anarchism laws and courts of justice are an infringement of personal liberty to do what we may please. This is the lyncher's real if not acknowledged creed. He has no use for the law. He prefers to be his own individual law, or to execute justice or passion after his own sweet will. These lynchers and their sympathizers, often called "the best men in the community," which we venture to doubt, would be surprised to be called anarchists; but anarchists they are. They would indignantly deny that they are atheists, like the professed anarchists, and would say that they are good and decent citizens; but they are real anarchists, and out of such soil political anarchism may be expected to grow.—*The Independent*.



It is surely impossible to doubt that hatred and contempt of race play a part in the lynchings as well as abhorrence of rape. The negro postmaster at Golden City, whose house was burned and whose wife and infant child were butchered, while he was himself wounded, had committed no outrage of any kind. His only offense was holding a petty office. The facts were undisputed; the Judge charged for a verdict of guilty, but the white jury perjured themselves and acquitted the white. Negro women have been lynched. Negro

women have been cruelly flogged for misconduct common enough in whites.

Anyhow, lynching is wrong. It is open defiance of the law. It is murder; and it leads to other murders. The statistics of homicide and crimes of violence are alarming. The conduct of the multitudes who go out to revel in the spectacle of the burnings is utterly detestable and vile. The practice is a plague which will spread if it is not stayed.

GOLDWIN SMITH.

TORONTO, Sept. 28.

Anarchism and Athelism.

Anarchists are always atheists. Their fundamental proposition that there is no rightful government begins with the assertion that there is no God. If there is no God there is no moral government of the world, and in the general chaos it is every man for himself. If anarchy has any logic, anything beside its brutal hatreds, that is it.

When that typical anarchist, the unsavory Johann Most, was in Chicago, in a meeting of anarchists, speaking freely in German, he declared that the first thing they as anarchists had to do was to "destroy every altar, to extinguish every religion, to tear God down from the heavens." What right, he said, would any man have to govern other men unless God gave him that right. "Down with God." In this Most was only a rabid echo of Karl Marx. The assassin of President McKinley, like Emma Goldman, has been blatant in protesting his atheism, declaring that there is no God, that he has "no use for God."

It is a remarkable fact, and one that will not soon be forgotten, that just when the assassin imagined he was doing something to usher in the new social condition, in which there would be neither God nor government of any sort, there came from the heart of the President such an acknowledgment of God as had the effect to waken in the hearts of all the people such a sense of the relation of God to human affairs as had never before in our history found more impressive utterance.

—Chicago Tribune.

Mob Rule.

TUSKEGEE, Ala., Sept. 23, 1901.

Editor *The Advertiser*:

"Mob rule is destructive of all government." These are the words just spoken by the Hon. Adlai E. Stevenson.

In the midst of the season of deepest grief, when the heart of a nation is shedding tears of sorrow as perhaps it has never done for an

individual, is it not a fitting time to stop to take our bearings that we may know whither we are drifting? With united voice we condemn the individual who was the direct cause of removing the, perhaps, most tenderly and universally loved President the nation has ever had. But in all sincerity, I want to ask, is Czolgosz alone guilty? Has not the entire nation had a part in this greatest crime of the century? What is anarchy but a defiance of law, and has not the nation reaped what it has been sowing? According to a careful record kept by the *Chicago Tribune* 2516 persons have been lynched in the United States during the past sixteen years, and every State in the Union except five has had its lynchings. A conservative estimate would place the number of persons engaged in these lynchings at about fifty per individual lynched so that there are or have been engaged in this anarchy of lynching nearly 125,000 persons, to say nothing of the many organized bands of technically organized anarchists. Those composing these mobs have defied governors, judges, sheriffs and helped create a disregard for law and authority that, in my mind, has helped to lay the foundation for the great disgrace and disaster that has overtaken the country.

We cannot sow disorder and reap order. We cannot sow death and reap life.

To check the present tendency, it seems to me there are two duties that face us: first, for all classes to unite in an earnest effort to create such a public sentiment as will make crime disappear, and especially is it needful that we see that there is no idle, dissolute, purposeless class permitted in our midst with which and among whom crime usually originates.

Second, for all to unite in a brave effort to bring criminals to justice, and where a supposed criminal is found, no matter what the charge against him is, to see that he has a fair, patient, legal trial. One criminal put to death through the majesty of the law does more, to my mind, to prevent crime than ten put to death by the hand of lynching anarchists.

At the present time, when governors, judges, and pulpit and the press in all parts of the country are condemning lynching and anarchy as never before, is the time to begin the reform.

When the practice of lynching was begun, it was said that lynching would be inflicted but for one crime, but the actual fact shows that so true is it that lawlessness breeds lawlessness that more people are now lynched

each year for other supposed crimes than for the crime for which it was begun.

Let us heed the words of our departed and beloved chief, as he lay upon his dying bed, referring to his murderer: "I hope he will be treated with fairness." If William McKinley, as he was offering up his life in behalf of the nation, could be brave enough, thoughtful and patriotic enough to request that his assailant should be fairly and honestly tried and punished, surely we can afford to heed the lesson. The best way, it seems to me, to show our love and reverence for William McKinley is to reach the conclusion in every community, in every part of the country, that the majesty of the law must be upheld at any cost.

BOOKER T. WASHINGTON.

—*Montgomery (Ala.) Advertiser.*

Twenty Years of Lynching.

In a recent issue the *Chicago Tribune*, which makes a practice of recording lynchings in the United States, prints a table of "illegal executions" in each State for sixteen years, or since 1885. The total is 2,516. Of this number 2,080 occurred in the South and 436 in the North; 2,465 of the victims were males and 51 females; 1,678 were negroes, 801 were whites; 21 were Indians, 9 Chinamen and 7 Mexicans. In the following States there were no lynchings: Delaware, Massachusetts, New Hampshire, Rhode Island, Vermont and Utah. Three occurred in Maine, one in Connecticut, one in New Jersey, and two in New York. Counting every State outside of the South as a Northern State, Indiana leads in the North with 36 "illegal executions"; then come in order Kansas with 35, Nebraska 33, Colorado 30, Wyoming 29, California 27, Illinois 14, Ohio 13 and Iowa 12. But during the past five years (not including 1901) there have been no lynchings in Nebraska; in six years none in Iowa; in three years none in California; in two years none in Illinois and Wyoming. In the South there were 253 lynchings in Mississippi, 247 in Texas, 221 in Louisiana, 219 in Georgia, 210 in Alabama, 169 in Tennessee, 156 in Arkansas, 130 in Kentucky, 109 in Florida, 84 in South Carolina, 78 in Virginia, 65 in Missouri, 52 in North Carolina and 35 in West Virginia. In Maryland, which might fairly be called a border State, there were 20 lynchings. Oklahoma Territory, a comparatively recent political division, has a record of 36 since 1892; and Indian Territory, still the frontier in a sense, 53.

It will be observed that about half as many whites as negroes were lynched, a rather surprising ratio. Murder and rape head the list of crimes for which the victims were hanged, shot or burned, but there were 112 other offences for which life was taken by the mob.

The *Tribune* says: "One man was lynched for slapping a child, another for jilting a girl, another for drunkenness, another for throwing stones, another for colonizing negroes, another for enticing a servant away; two paid the extreme penalty for eloping, two for writing insulting letters, three for being unpopular, two for practising 'voodooism,' three for keeping saloons, five for swindling and two for gambling. Ten persons were executed for no offense whatever, while ninety-two were lynched for unknown causes." The figures for murder and rape for sixteen years, excluding 1901, were 980 and 514 respectively. So far in 1901 there have been 101 lynchings, twenty-seven of which were for murder and twenty for rape. Two negroes were strung up for "insulting white women." In the West hanging for horse stealing used to be common; there were 35 victims in 1885 and 20 in 1892. A counterfeiter was hanged in 1896, and it was in the same year that a man forfeited his life for slapping a child. A bad reputation was the charge against five men in 1899, presumably negroes. The *Tribune* estimates that there have been 3,130 lynchings from 1881 to 1901, both inclusive; it has no exact record from 1881 to 1885. A few months ago it asked the Governors of all the States in which lynchings had taken place to suggest a remedy. Most of the Governors replied that there would be victims of mob law until "the people learn to control their passions." Obviously verbiage, or the people of most of the New England States must be admirably self-poised. One Governor suggested that the remedy lay in depriving of their honors and emoluments the officers of a county where lynchings occurred. If a law to such effect could be enacted, the plan strikes one favorably, and yet it would be manifestly unfair to dismiss an officer who had risked his life in defense of a prisoner.

The worst phase of latter-day lynching is the savagery which the mob often displays in destroying the objects of its fury. Until 1894 there was none burned at the stake and tortured with fiendish malignity. Roasting alive is now of such frequent occurrence that it no longer excites astonishment.—*N. Y. Sun*, Sept. 4, 1901.

The Crime of Lynching.

SCATHING SERMON OF A MISSISSIPPI EPISCOPAL MINISTER.

Extract From a Sermon in St. James Episcopal Church at Greenville, Miss., on August 11, by the Rev. Quincy Ewing.

It may be well to preface my remarks this morning with the statement that what I shall say of Mississippi might be said with equal justice of several other Southern States. I speak of Mississippi, because I live in Mississippi, and am more intimately concerned with the affairs of Mississippi than with those of any other State.

My text is the Sermon on the Mount of Jesus Christ and the Constitution of the State of Mississippi. My subject, suggested by the text, is the Lynching of Negroes in Mississippi.

It is no pleasure to me to speak upon this subject to-day. It is very decidedly painful to me, a Southern man, sired and grandsired, mothered and grandmothered, by Southern people—born and reared further south than the latitude of this town—it is very decidedly painful to me to have to deal with this subject, and, in dealing with it, to say what the time demands shall be said. It could give me no pleasure to need to speak out in denunciation of crime, lawlessness, brutality anywhere on the earth; but perhaps it is a pardonable infirmity of human nature for one to feel more pain in acknowledging and denouncing the sins of one's own land, one's own people, than in holding up the standard of moral protest against the crimes of people separated from one by an ocean, or a Mason and Dixon's line. I confess to such an infirmity. But I should be unfit to stand in this place if I allowed that infirmity to blind my eyes to one of the dismalest crimes of the ages, because it is being perpetrated in this Southern land by Southern men, or to seal my lips from denunciation of that crime, and the moral tone of the South, and especially of this State, to-day—the moral tone which permits it, and in certain quarters makes a virtue of it.

MULTITUDES OF MURDERERS UNHUNG.

If some one were to declare in Boston that there were more Massachusetts murderers in Massachusetts outside than inside the State penitentiary, or that the great majority of Massachusetts murderers were not hanged, or imprisoned, or brought to trial, or arrested, who would doubt that a very untrue and foolish thing had been said—that an absurd slander had been uttered against the fair name

of Massachusetts? But if some one were to stand up in Greenville to-day and declare that there are more Mississippi murderers outside than inside the State prison, that the great majority of Mississippi murderers are never hanged, or imprisoned, or brought to trial, or indicted, or arrested, or forced to flee from one country to another, or seriously bothered in any way—if some one were to stand up in Greenville and say that, who could be sure that he had said an untrue thing? Who could truthfully declare that an absurd slander had been uttered against the State? Who could fairly deny that but the simple truth had been spoken? Who could be so blind and so dull as to contend that the men of all colors and races who have been hanged, or imprisoned, or tried, or arrested, or fined, or bothered, for murder, have not been outnumbered during the past ten years by the men of one race, and that race the one to which we belong—by the men of one race, who have met together in bands and crowds, and deliberately slain their fellow-men, setting aside all the forms of law and making of themselves murderers as clearly as he who lies in ambush and sends a bullet through the heart of his foe?

EVERY LYNCHER A MURDERER.

It is not denunciation, understand, to say that every lyncher is a murderer—just as surely a murderer as any one who ever dangled from a gallows. That is not denunciation; it is but a statement of fact in thorough accord with the law of the State of Mississippi. And the fact is not altered by what the lyncher may think of himself, or what his friends may think of him. He is a murderer in the eyes of Almighty God, unless God Almighty sits blind or asleep upon His throne while the lyncher does his devil's work. He is a murderer—supposing there is no God mighty or unmighty, and the lyncher is hardly to be expected to suppose anything about any sort of God—he is a murderer, because the law of the State of Mississippi has no other name for him! It is his privilege to repudiate God Almighty and God Almighty's justice, or think he does, but he cannot, living in Mississippi, repudiate the State of Mississippi; he cannot outlaw the State's law, however he may violate it and trample it under foot, because the State, in spite of its law, which names murder murder, is cursed by a lot of cowardly or criminal officials without the nerve or the inclination to protect a prisoner from a cowardly and criminal mob, or to bring murderers to justice, swift or tardy, after their murder is done!

Now, surely this is a fact that ought to appeal very painfully and tragically to the decent, law-abiding citizens of Mississippi—the strong probability, or certainty, that the great majority of Mississippi murderers are not hanged, or imprisoned, or arrested, or forced to leave the State or even to change their residence from one country to another! So long as this probability, or this certainty, remains, what decent, law-abiding man can be proud to own himself a son or citizen of Mississippi? What decent, law-abiding citizen of Mississippi can think of the civilization of his State as of a sort that might be copied to its advantage by any other State or community on the face of God's earth, except, perhaps, some community where it is lawful custom for men to batter out one another's brains, and spill one another's blood, and feed on the one and drink the other? If that is a civilized State where it is probable that the majority of its murderers, from year to year, from decade to decade, are not made to feel by gallows, or prison, or fine, or banishment, that they have committed an offense against the State's law—if that is a civilized State, who will define for us a barbarous one? If that is an elevated, enlightened, Christian State, who will distinguish for us between it and one that, from the standpoint of Jesus Christ, is morally blind, and brutal, and degraded—between it and some other State that might be pointed to as testifying unmistakably in its moral tone to the existence and very active and lavish inspiration of the devil?

NEGRO LYNCHING.

Let me pass to another fact, which I suppose nobody will dispute; this, namely, that white men do not lynch white men in the State of Mississippi, or so rarely as to create no problem for us to consider. Our moral and legal problem is created for us by the spectacle of white men engaged, again and again, in the lynching of negroes. It is safe to say that the lynching of white men by white men would not long be tolerated in this State; some way would speedily be found to put a stop to it; the unhappy people who are loud now in applause of lynching would be equally loud in condemnation of it, if lynchings of white men by white men were at all frequent. What a sickening truth was suggested, even if the suggestion was somewhat in the form of exaggeration, by the statement to the deputy sheriff of that dago, recently sentenced to death in Greenwood for murdering a negro woman: "Me no kill her in Tenn'see; me kill her in Miss'sip; me no think it harm to kill nig in Miss'sip!"

Now why, let me ask, are there so many lynchings of negroes in this State of Mississippi, and why are those lynchings applauded by so many people who have no hand in them?

WHY ARE NEGROES LYNCHED?

What is the explanation of this fact? Is it that we don't want the negroes here, that they are in our way, that we want to get rid of them, and lynch them in order to show them that we don't want them here, in order to make it so hot for them that they will get out of the State, and give us more room—more room to black our boots, to nurse our babies, and cook our dinners, and clean up our houses, and sweep out our stores, and drive our wagons, and labor in our oil-mills, and saw-mills, and compresses, and pile dirt on our levees in the July sun, and plough our fields, and dig our sewer trenches, and plant and pick our cotton? Is it that we want more room to do these things ourselves or want to replace the negro by some other race of people better qualified than he to do these things?

Nay, this explanation could not explain. We are not trying to get rid of the negro; we are not longing to pick our own cotton, or black our own boots, or pile dirt on our own levees; we don't want him to leave us; we are not anxious to replace him with any other race of people. We want the negro to stay with us; his virtues appeal to the intelligence of our pockets, if not to the humanity of our hearts! Go from this country to another, and make yourself conspicuous urging the negroes to leave there and come here, and you will be likely to get warmer entertainment from the white citizens of that country than you desire. You might get a coat of tar and feathers, or be ridden on a rail, or a stray bullet—so deeply would your effort to rid them of the negro be appreciated by the aforesaid white citizens!

The dullest of us knows that the great bulk of raw material of the State's wealth is produced from year to year by negro labor. The bread we eat, the summer trips we take, the houses we live in, the tailor-made suits and silk dresses we wear, the money we put into missionary boxes to Christianize yellow people in China and Japan, point all, or nearly all, directly or indirectly, to negro labor, to negro men and women, to negro grandfathers and grandmothers and little children, picking our cotton, or gathering our corn, while we work or sit under cover and fan ourselves, or have ourselves fanned by electricity—and complain of the heat!

No, we don't want to get rid of the negro. He tried to get rid of us, I have been told, some years ago, by getting away from us in this county; and steamboats were not allowed to land in front of this town to take him away. I have been told that shotguns in the hands of white men forbade him to leave Washington county to seek a more congenial environment in Kansas!

We don't want to get rid of the negro; he is our wealth producer; yet we lynch him, murder him with as little sense of the law's offended majesty as would possess us if we were killing a rattlesnake or a rabid dog!

Do we lynch him because we are trying to get even with him for coming here in the first instance—for coming here and thriving here, and getting us so accustomed to him that we cannot now do without him, in spite of our dislike for him? Nay, for we all know his coming here in the first instance was not through any choice of his; our ancestors wanted him to come, and he thought of coming only when the coming was forced upon him—only when he was in the power of white men whose business it was to buy him or steal him in Africa, and see that he did come here in salable condition! I doubt if you or I ever saw a single negro whose ancestors came to this country of their own will, and not rather by the will of some of our ancestors.

Do we lynch the negro because he has invented some new, stupendous crime that white men have no taste for; or because he is prone to indulge in many crimes that civilized white men have quite outgrown? Nay, the negro has not invented any new crime; he is not lynched for any one crime only; he is lynched, again and again, for crimes that white men have not outgrown, and do frequently commit. We are likely to pick up a paper any day, and read, without any emotion of great surprise, that a negro has been lynched in Mississippi for assault and battery, or some offence less than assault and battery! Look at that affair in the county of Carroll—that affair with its mob that couldn't be restrained in its mad thirst for blood by the Governor of the State, the District Attorney, the Circuit Judge and the "leading citizens." A white man suspects a negro boy of putting rough-on-rats in his drinking water. He gets up a party of his friends, and goes with them to the house of that boy, and murders him. There is no mob to avenge this murder. We do not read that the murderers were ever tried, or indicted, or arrested, or bothered in any way. The dago's idea seems here to have been borne out very vividly

and impressively—"Me no think it harm to kill nig in Miss'sip!" The murderers of that negro boy knew, as well as they knew anything on this earth, that if there was producible the very thinnest reasonable evidence that he had poisoned the water jugs, he could be indicted, tried, convicted, and punished according to law. But they chose to murder him. The relatives of that murdered boy, unable to invoke the law's avenging arm, themselves resolve upon an awful crime—following the example of the white murderers; resolve upon it and commit it. They murder the parents of the leader of the band, who had shown them how easily a murder might be committed. Immediately a lynching mob is formed, and they are not going to be over-particular, not at all squeamish, as to whom they lynch! And lynch they do—a helpless old woman and young girl, not known, as far as authentic reports show, to have had anything whatever to do with the murder of the aged couple. And lynch they do—after the Governor's visit and plea for law and order—a negro man, not known to have had anything to do with the murder, and described in the press report as "one of the most trusted negroes in the county." Nobody in Carrollton, it seems, had heard any charge whispered against him of complicity in the horrible crime; but the mob is at work—and an order comes to Carrollton for his coffin! His crime seems to have been that he was a servant of the aged people, and occupied a cabin two hundred yards from their residence. He, of course, should have prevented the murder of his employers, even if he was quietly in his bed asleep and had no dream that murder threatened them! And while the mob is engaged in this delectable rampage of butchery the actual perpetrators of the bloody deed escape. The ringleaders of the mob know that they are putting to death the only witnesses who could help them to a knowledge of the murderers at large, the number of them, and possibly their whereabouts; yet the lynching orgy goes on—proving well enough that the mob was not moved, so much by the desire to serve justice in a rude and barbarous way, as by the utterly despicable, brutal impulse to go out and kill a "lot o' niggers," because a white man and woman had been murdered by negroes!

Far be it from me to extenuate for one moment the shocking crime which compassed the death of those aged people in Carroll county. The perpetrators of it should have been legally run down, legally indicted, legally tried, legally convicted, and legally

hanged, just as quickly as possible. But there was nothing in this crime, let us clearly understand, characteristic of one race rather than another; there was nothing in it characteristic of the negro rather than of the white man. Surely, we have not forgotten that in Washington county, a few weeks ago, an innocent, gray-haired old man was murdered in his sleep by white men; and another man murdered with him, in his sleep, because it was rumored—simply rumored—that he had threatened to kill some one of the brave citizens of the neighborhood of Erwin! And let me say this: Get up a party of your friends; go with them to the home of some white boy, and shoot him to death; give his relatives no redress at law; and then ask yourself if you would not deem it necessary to guard the members of your family from the vengeance of that murdered boy's relatives!

The negro, then, is not lynched because he is addicted to crimes that are characteristic of him as a negro; not lynched because the hands of white men are clean of deeds that bloody his.

Is the negro lynched in Mississippi because when he has committed a crime it is hard to convict him of it—hard to convict him in a Mississippi court, before a Mississippi Judge and a Mississippi jury, composed for the most part, if not altogether, of Mississippi white men? Hard in Mississippi to convict a negro accused of crime, and send him to the farm, the penitentiary, or the gallows! Why, to think the thought even humorously were to trench upon the borderland of absurdity!

Do we lynch negroes or sanction the lynching of them in Mississippi lest they should get the upper hand of us; lest they should negroize our politics and our Government; lest they should forge to the front ahead of us, and thrust us into the backward place now occupied by them? Do we lynch them in order to keep them down and backward? Do we lynch them because we fear them? If that is the reason, what becomes of our oft-repeated boast of race superiority, our oft-uttered conviction that the white man, by virtue of the natural, inherent superiority of his intellect and character, is destined to lead and rule, and the black man, by reason of the natural inferiority of his intellect and character, to follow and serve? The politician wanting votes in solid blocks may afford to play upon the emotions of the dull and thoughtless with the bugaboo of negro domination; but can the thinking white men of Mississippi in this day afford to confess to themselves even that they are afraid of negro

domination? Can they afford to acknowledge themselves such ridiculous cowards? Can they afford to admit that, dealt with justly, dealt with in simple obedience to the laws of the State, the negro will rise to the top of things political, and hold them writhing and wriggling in subjection at the bottom? I cannot bring myself to believe that the dominant white people of Mississippi entertain any such puerile fear!

One more question, and then I am done asking for a solution of this problem, if problem it be. Are negroes lynched in Mississippi, lest, if they were dealt with when criminal as citizens of the State, in accordance with the laws that white men make and enforce, they might, perceiving their equality with white people before the law, gradually, by slow degrees, push on to something like equality with white people in the ways and byways of society? Are they lynched in order to keep solid and sound the mortar between the stones that build the barrier wall against "social equality"? Nay, nay, nay! This will not do. Why, white men of the sort that gather in mobs to lynch "niggers" are doing more right here in this town, in the year 1901—are doing more, doubtless, in every other town of Mississippi, unmolested—to batter down this barrier wall against social equality than has ever been done by the negroes in all their history as American citizens! I need not be more explicit; you know what I mean; and if possibly you do not, I need only say, keep your eyes open as you walk your street, keep them open night or day and you will know!

THE NEGRO IS LYNCHED BECAUSE HE IS A NEGRO.

For none of the reasons suggested is the negro lynched in Mississippi. He is lynched for the very simple reason that in race he is an alien to the people who lynch him, and by reason of the law, as respected and administered, their underling, powerless to appeal to the law for protection. Replace the negro in Mississippi by any other race of aliens, make them also underlings, and as certain as the sun shines, they would be lynched just as the negro is. And this means that the same essential spirit is dominant in Mississippi—in Mississippi of the twentieth century—this was dominant in Europe in the dark ages—that ruled in France more than five hundred years ago, when pious Louis cancelled a third of the claims held by Jews against Frenchmen for the benefit of his soul; that ruled at Verdun, where the Jews, mad with agony, huddled together in a tower of refuge,

hurled down their children to the howling mob, hoping thus, vainly, to satiate their greed for Jewish blood!—essentially the same spirit that, five hundred years ago, lighted a fire for every Jew in whole French provinces, and dug that trench at Chinon, and raised that pile where nearly two hundred Jewish men and women were burned together—burned because, fundamentally, they were not Frenchmen by religion, not Frenchmen by race!

Alas! alas! that we should do such boasting of our civilization putting to shame the centuries gone; such boasting of our progress, our freedom, our democratic ideals, our enlightened laws; such boasting, while we hark back to the dark age to copy its standards and methods; such boasting, and we are not yet enlightened enough to abstain from tramping under bloody feet the law we boast of; not yet masters sufficiently of the passions that fasten the fangs of one brute in the throat of another not his kind; that we are able to treat with simple justice, to deal with, even according to the forms of law, the members of an alien and weaker race dwelling among us by our own will, surely, as much as their own!

LYNCHING CAN BE STOPPED.

Can the lynching of negroes be stopped in Mississippi? Can it be stopped? It can be, just as soon as the people of Mississippi elect a legislature decent enough to want to stop it. We have elected a decent Governor, and all honor crown his head for the stand he has taken in this matter of negro-lynching, in the face of his blatant and venomous detractors! We have elected a decent Governor; now let the people of Mississippi elect a decent legislature and the lynching demon will be bound within its hell-den.

Elect a legislature with manhood enough, with moral backbone enough, to pass a law simply imposing a big money fine upon any county in which a lynching occurs; and lynchings, I doubt not, would be of rare occurrence even in our counties that civilization has most slighted. Probe the pocket of the lyncher and you speedily get at his conscience!

Elect a legislature with decency enough to want to stop lynching, manifested in the passing of a law vacating the sheriff's office and making the sheriff forever ineligible to any office of any kind who surrendered a prisoner to a mob, or did not do all that could reasonably be expected of him, to prevent anybody charged with a crime from falling into the hands of a mob. That would discourage lynching for obvious reasons that I need not mention. In case neither of these

laws should discourage it sufficiently, let the legislature give the Governor explicit power to send troops into any county where in his judgment the sheriff is clearly not doing his duty; is "standing in with" a mob; has not taken those precautions which the law allows him to protect a prisoner from would-be lynchers, or persons not prisoners from a mob's frenzy; to send troops into the county to handle the mob and run them down and drag them to prison, just as federal troops in the West have often run down and dragged to prison murderous Indians and white desperadoes.

I have always been, and am now, a States-Rights Democrat; but I say, with no sort of hesitation, that if Mississippi cannot put a stop to the lynching of negroes within her borders—negroes, let us remember, who are citizens of the United States as well as of Mississippi—then the federal government ought to take a hand in this business; for the constitution of the United States, along with the constitution and laws of Mississippi, is shoved aside and trampled down every time a lynching occurs in this State. If Mississippi cannot prevent its citizens, who are also citizens of the United States, from being deprived of life by mobs without any process of law, due or otherwise, then Mississippi has no right to the prerogatives of statehood. Let the United States Constitution be amended, if necessary, that Mississippi, unfit to be a sovereign commonwealth, may lapse back into the status of a territory!

While we are waiting for a Legislature to be elected decent enough to pass some law in restraint of lynching, there is one very practical thing that the respectable people of this county and every other county in the State can do to keep this blot upon our civilization from getting any bigger or blacker than it is. Law and order leagues should be formed in every county of men willing, if need be, to give up their lives in defence of the fair name of their State, sworn to stand together and see to it, as far as lies within their power that in their several counties there shall be no hangings of their fellow men, black or white, or yellow or brown, who have not been duly indicted, duly tried before judge and jury, with counsel to defend them, duly convicted and sentenced to death. I have no doubt that such a league could be formed here. I have no doubt that there is honest, brave, enlightened, respectable manhood enough here to form it of such quality that the cowardly mob demon would not show its head in Washington county.

Do we need such a league in Washington county—Washington, which breathes so much juster and finer air than blows about the Mississippi hills? I think we do need it in Washington county. Why, is it not said among us to-day, that if it were safe to use their testimony, negroes could tell something very important about that murder near Erwin? And why can't we let them tell what they know? Why isn't it safe to use their testimony? Because they would probably be murdered; because if they spoke we could not guarantee them protection from the friends of those midnight murderers of sleeping men—those murderers still basking in the sunlight of freedom, and thinking, doubtless, what fine fellows they are.

We do need such a law and order league in Washington county to protect these black people in their right to live; to see to it that, having lost the ballot, they shall not lose their lives except by command of the sovereign law of the State of Mississippi. If such a league is formed here I want to be a member of it. I don't want to be passed by because I stand in this pulpit on Sunday. I have stood here to-day and criticised the State of Mississippi. I am ready to-morrow or to-day to risk my life facing any mob to keep the blot upon the escutcheon of her statehood from getting any bigger or blacker.—*The Sun*, August 25, 1901.

Send Those Minutes Right Along.

What minutes? Those of Baptist State conventions and associations for this year, particularly, and of all other Baptist meetings generally, women's and young people's societies, Sunday school conventions, etc., etc. Who shall send them? The secretaries and clerks especially, and others generally. Where shall they be sent? To the American Baptist Historical Society, where they will be preserved after others of their kind have disappeared elsewhere, and be of great value to the denomination. Yes, send them right along as soon as you have read this, no matter if some one else may send the same. Duplicates do not disturb us. We have a place for them and some time they will be valuable. Now, all of you, secretaries and clerks, especially, please send those minutes right along. And, if you please, a postal card in each case, stating what you have sent.

Please address

BAPTIST HISTORICAL SOCIETY,
1420 Chestnut Street,
Philadelphia, Pa.

Educational Department.

Virginia Union University.

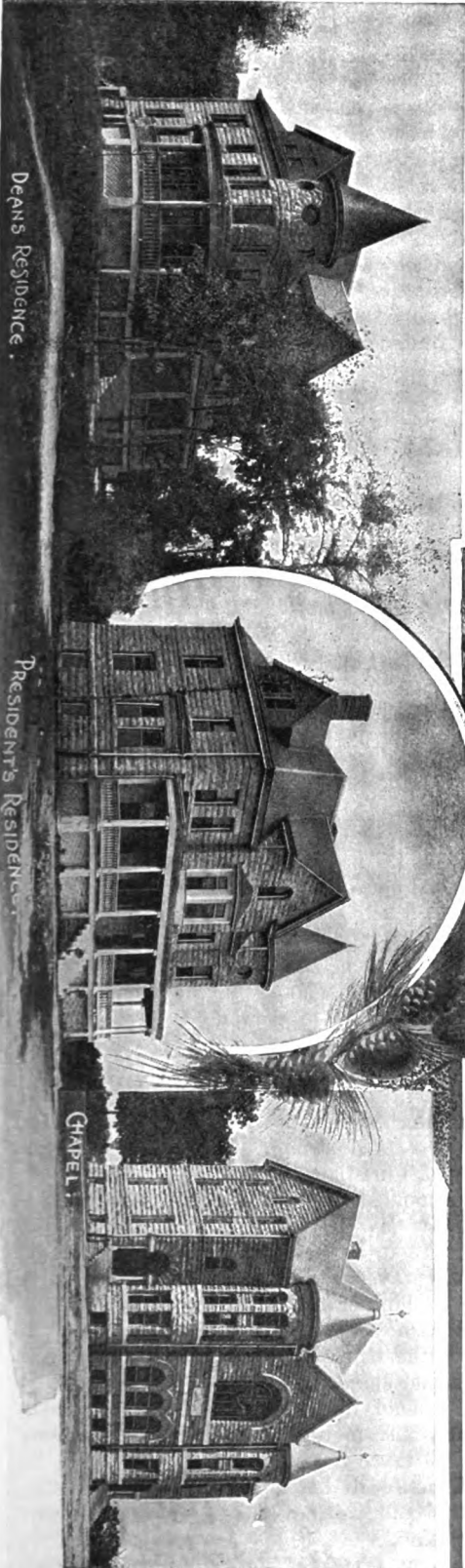
GEORGE RICE HOVEY, VICE-PRESIDENT.

The session at Virginia Union University opens with promise of a larger attendance and a better spirit than in either of the two former years. At this writing, two weeks after opening, one hundred and seventy students are enrolled, which indicates a total of above two hundred for the year. These represent the island of Jamaica and almost every state from Texas through the South and up the Atlantic Coast to Massachusetts.

The theological department contains about thirty-five. This is a smaller school than it ought to be, but it should be noted that the small number is due, in part, to the large number of students who, under former conditions, would have entered directly upon theological work; but who, with the opportunities for academic study now offered, are glad to enter upon this preparatory work, which will give them a much better foundation for theological studies and for usefulness, whether in ministerial or kindred work. There are thirty such students in the academic department this year.

In a week or two the industrial department will be in operation. Instruction and practice in the use of tools and machinery employed in wood-work and in iron-work will be given. Mechanical drawing also will be taught. Some evening classes will be opened for young men in the city who are ambitious to improve their condition. Even when manual labor is not the means of earning a livelihood, industrial training is in these days generally recognized as providing a most valuable education of hand and mind and character. This department of instruction will hold a subordinate place, on a level with any other single subject. All students will be required to pursue courses in it, chiefly as a means toward the intelligent, christian manhood which the school aims to develop in those who are to become the leaders of the race.

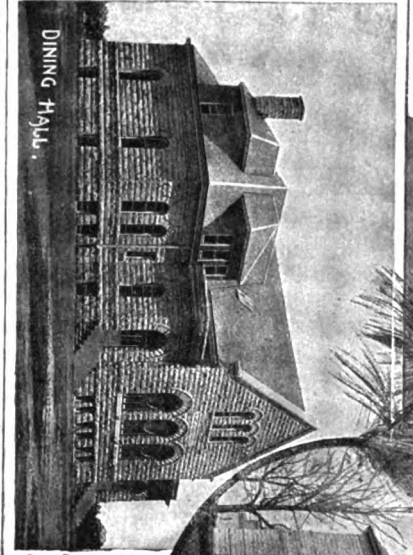
During the summer money was secured for a thorough equipment for the department of science, and this year much better work is done in chemistry, physics, botany and other sciences than was ever possible before. President MacVicar has been especially interested in the industrial and the science departments, and their fine condition is due chiefly to his untiring efforts in their behalf, and to the



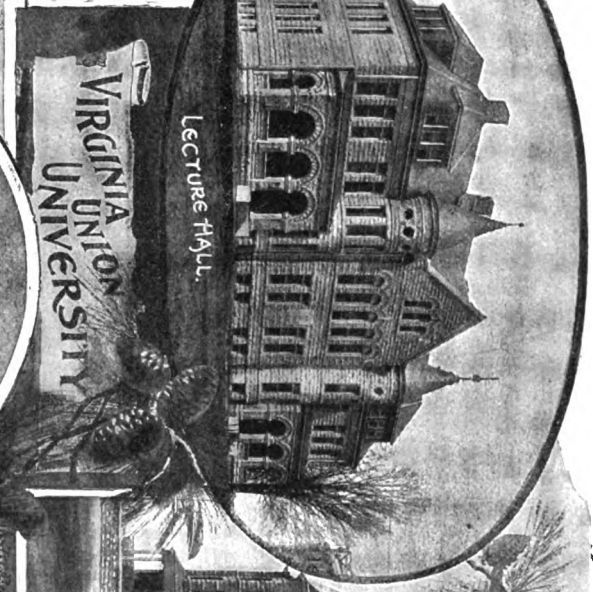
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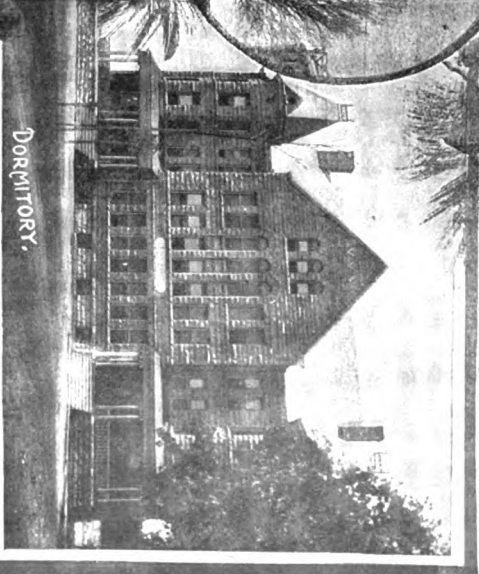


DINING HALL.



Lecture Hall.

VIRGINIA UNION UNIVERSITY



DORMITORY.

SUPPORTED BY THE AMERICAN BAPTIST HOME MISSION SOCIETY.

BY AUTHORITY OF THE AMERICAN BAPTIST HOME MISSION SOCIETY.

generous gifts of a few friends of the work, of whom H. K. Porter, Esq., of Pennsylvania, and Byron E. Huntley, Esq., of New York, deserve special mention.

Everything points to a prosperous session. Three new teachers have been added to the faculty, greatly strengthening the departments of science, music and industrial training. If the school had another dormitory, there seems to be no reason why its usefulness could not be doubled in the course of two or three years. This would also prove very helpful in meeting the expenses of a plant which, in many respects, is on a scale adapted to twice as many students as we can now provide with rooms. A dormitory to accommodate one hundred and fifty students is the great need of the school. Even with our comparatively small numbers the expense per student for carrying on the school is, to the Society, only about one-third what the cost is in northern schools, or in the great colored industrial schools of the South. The denomination may feel assured that it is receiving large returns for the money expended.

Shaw University.

The enrollment to date is 310, with about 250 in the boarding department. It is the general opinion of the teachers that the students are better prepared for their work than last year. We are fully under way in all departments and everything is moving along pleasantly, and indications point to a year of active intellectual and spiritual life. The shortage in crops is so great that I am expecting a hard year financially.

Quite a number of improvements have been made and we hope to start the cooking school in a few weeks. The improvements made during the summer and plans for future growth will be the subject of a later communication.

CHARLES FRANCIS MESERVE, President.

DEAR BROTHER :

I send you two letters that I thought you might like to use in the HOME MISSION MONTHLY. I am very sure it will interest people in the North to know that such noble young people are being trained to usefulness in our Home Mission schools.

CHAS. F. MESERVE, *President.*

MANTEO, N. C., Sept. 27, 1901.

MR. MESERVE:

I am very sorry that I cannot be in school at the opening, as I had planned to do, as

my mother has been very sick, and is just able at present to sit up. The doctor says the crisis is past, but she needs me for a few weeks yet. If she continues to gain, I shall be in school in a few weeks. We sent sister right on, so as to be there at the opening. I thank the Lord that he has spared my mother's life, and for the opportunities he has given me. Mr. Meserve, I have felt so depressed over President McKinley's death, the causes, etc., and my heart and prayers are going out for the invalid widow. I thank God for his life, as I have heard and read of him, and I thank Him for the glorious way He enabled him to meet death.

ONEDIA E. BAKER.

CHICOPEE FALLS, Mass., Sept. 23, 1901.

I have been planning to return to Shaw ever since I left, last Spring. Recently my thoughts have been along the line of the Y. M. C. A. work, and to the end that I have decided to take the course this year. I have a chance to do work which will pay enough to keep me going, I think.

I need not tell you that I regret to give up work at Shaw. I know no place where I would like so much to be. The ties which bind me to Shaw are many and strong. To her I owe a debt of deep gratitude. I shall always cherish tender recollections of her, for she has largely made me what I am. If I had not come under the influence of Shaw the Lord only knows what and where I should be now. It is a rare privilege for any boy or girl to come under the influence of such an institution. May this uplifting atmosphere continue to pervade the school, and may all whose happy lot it is to come within her gates fall in line with the spirit of the institution, and open wide their moral breathing organs, to the end that they shall become strong, sturdy, moral, intellectual, Christian characters. I regret that I cannot sit at the feet of her teachers longer. My prayers shall be for you all, and I desire to be remembered by you when in your prayer meetings. These shall cause me to think of you often.

I wish you all a happy, fruitful year. I hope the trip of the quartet will prove a financial success.

I should like to see you all and shake hands once more, but as my lot is cast here I shall make the best of it.

I desire to be kept in touch with the school and its movements, for its interests are mine.

Please remember me kindly to all the

students and the faculty. I am rejoiced, but I can say I have the most pleasant memories of all my teachers. I owe each one a debt which I can never hope to pay only as I may live up to those high ideals which they have set before me.

R. P. HAMLIN.

Benedict College.

The attendance at Benedict College is larger than ever before thus early in the year. In the college the enrollment at this date is 185. In the normal department 126. The total attendance at this date is 309.

The grade of students is also higher than ever before. The classes in the full college course are small yet, but they were never so large as now. A larger proportion is continuing year after year for the completion of a course of study. If in their extreme poverty and absolute inability to pay expenses, beneficiary aid could be extended to the gifted and deserving, as in our northern colleges, a large number would reach a higher degree and be fitted for spheres of the very highest usefulness which now they cannot attain.

Inasmuch as a large proportion of the students cannot come in until the cotton has been marketed, the attendance at the opening is always comparatively small. A large number of students is yet to enter. We are already full. It is a serious problem where we shall stow them as they come in. Last year because of our crowded condition and lack of room our men slept three in a bed.

We are refusing many who write in advance that they want to come. But still they come. Oh, that some of the friends of the cause to whom God has given means could see the need and feel the pressure as we see and feel it.

That new building so long talked of, and toward which the colored people themselves have already in the bank \$4,452.15, is very greatly needed. The Lord is sending us the students to train for Him and for the elevation of the race. Has He laid it on the heart of any one of His dear children to enable us to house and instruct these sons and daughters of the late African slaves?

I am often asked, do the negroes really want an education? Every day my mail brings me most urgent, most pitiful pleas and entreaties for help to an education. They come from men from fifty years of age down to boys and girls of sixteen.

There is an eagerness to learn and an enthusiasm in these students far surpassing what is found in ordinary schools. The sacrifices and economies they are making, the toils and deprivations they are undergoing to secure educational privileges are amazing. I have seen no approximation to it elsewhere.

The pleadings of those who want to come and have nothing but poverty and rags to offer is pitiful. My mail brings them to me every day. I can only answer, I have no means to help you.

And here comes in the need of a greatly increased industrial plant. Our printing, shoemaking, gardening and dressmaking are fairly well organized. But they should be enlarged and other trades added, but especially the college should have a farm.

The south is an agricultural country. The negroes especially are the chief cultivators of the soil. They are gradually becoming owners of farms. Far the greater part are renters. The farming as a rule is crude, and unproductive to the last degree. This is one of the chief causes of their extreme poverty. In the olden time they had the overseers to direct, they did what they were ordered to do, without care or thought of the reasons or the results, or study of means or methods. Now with no one to oversee or direct, and with a new generation that never had any direction, they are almost universally agriculturists, with an almost universal ignorance of the fundamental principles of agriculture.

Benedict College should have a farm where practical, intelligent agriculture could be taught, but not to the neglect to intellectual culture.

Here, then, are the two present, pressing needs of Benedict College:

First, a building to relieve the pressure for room. The negroes have made a contribution toward their share of a building to cost \$25,000.

Second, a farm as the next most important step in enlarging the industrial department. Land available, within easy access, can be bought for \$10 an acre. A competent scientific and practical farmer as superintendent and instructor, can probably be secured for \$800 or \$1,000.

The Lord in His providence is sending us students. They are coming in larger numbers than we can accommodate, and we are unable to give them instruction in a line a vast majority most need. Is the Lord opening the heart of some one of His servants

whom He has prospered financially to help meet these needs?

A. C. OSBORN, President.

Atlanta Baptist College.

The college opened on October 1. During the first two weeks 98 were enrolled, 31 of whom were new students. This enrollment is 10 per cent. larger than that of last year. Of the new students entering an unusually large number took rank in the academic classes and all impress us with their intelligence and earnestness of purpose.

A specially encouraging feature of the opening of the college was the deep interest manifested by the colored pastors of Atlanta. On Tuesday the eighth formal opening was held in the chapel. A large number of the colored pastors were present, including the pastors of all but one of the prominent churches. A number of enthusiastic addresses were made by the brethren and were listened to with great interest by the students. It is not too much to say that the colored brethren are more deeply interested in the work of the college and of the Home Mission Society than ever before.

Improvements have been made in the steam heating system which promises greater economy and comfort. A neat brick porch with stone steps has been erected at the north door of Graves Hall. A new sidewalk is being laid on Chestnut Street in front of the property and stone steps are to be placed leading up to Quarles Hall. The shelf space in the library has been increased by the addition of three handsome new cases. These and other new improvements add much to the comfort and convenience of the teachers and students.

GEORGE SALE, President.

Spelman Seminary.

Spelman Seminary enters on a new school year with pleasant prospects. Its members rejoice in the better accommodation afforded by the new buildings and see their ideals fast being realized in beautiful grounds and substantial, well laid out walks and drives. "Bless the Lord, O my soul, and forget not all his benefits," rises to every lip as we think of all that has come to us during the past year.

But joy and sorrow travel the same road. While the nation mourned her president, Spelman mourned her children. Mrs. Whaley had been a student during the twenty years of the school's existence, and often had she said she hoped to go to heaven from Spelman. She and four of our graduates were called to the celestial city during vacation. We

shall miss their prayers here; they plead for us above.

The morning of October 2, saw a goodly gathering in the chapel to take part in the opening exercises. After the President's words of welcome, prominent ministers of the city made addresses in which they expressed their hearty co-operation and approval. The pupils seemed to be vying with each other in promptness. One might have been pardoned for thinking all had arrived, so well filled were the seats. But day by day, new pupils have been added, till at date of writing (Oct. 15), five hundred and thirty names are enrolled, and still there are others on the way. When we remember that fifteen states, the District of Columbia, Ontario, Congo, and the Republic of Colombia are here represented, we get a glimpse of Spelman's sphere of influence. Two of the new pupils have entered at once the sophomore college class. There is a larger class than ever before in the teachers' professional department. In many ways may be seen a widening interest in and a striving after a more liberal education. Our field missionary tells many touching tales of mothers who are longing to give their daughters the advantages that Spelman offers, but who find themselves hampered by lack of means. Spelman teachers covet the fabled "Golden Touch," when they think of the multitude they fain would help; but there is that is better than gold, and this they scatter broadcast—hope, aspiration, inspiration.

Considering the size of the faculty, there are but few new teachers. Each is fitting smoothly into her place, and are working in perfect harmony. Perhaps few institutions can boast so many "old teachers" and such sweet accord.

The date for the anniversary exercises and dedication of the new buildings is fixed for November 14-17. A general home-coming of Spelman's daughters is hoped for and expected. We trust, also, that many friends of the Institution will be present to obey the injunction, "Rejoice with them that do rejoice." But twenty years from the basement! "What hath God wrought!" "It is the Lord's doing, and it is marvelous in our eyes."

H. E. GILES, President.

Roger Williams University.

The year opens with but two changes in the faculty. One was occasioned by the resignation of Miss Root, the popular and efficient head of our music department. The vacancy has been filled by the appointment

of Miss Emily L. Pease, of Springfield, Mass. Miss Pease brings to the work of music and French long and excellent training under eminent instructors both here and in Europe.

The other vacancy was caused by the resignation of Mrs. J. H. Griffith as Assistant Preceptress. Instead of continuing that position, we are trying the plan of "hall mothers," one teacher having control of a hall with all the girls who room on that hall, the preceptress acting as leader of religious affairs, lecturer on morals and manners and final authority in all cases. Miss Lulu Calvert, of South Bend, Ind., relieves the other teachers of a sufficient amount of classroom work to make this arrangement possible.

Thus far the plan seems to be working admirably, and a most excellent spirit prevails.

The number of new students enrolled to date is nearly as many as last year at the same time.

A firm enforcement of the requirement that the necessary average *must* be made in order to secure promotion has kept out a few former students whose work was not creditable, but the general tone of the school has been noticeably raised thereby.

There is a delightful spirit of harmony and good will pervading the school and several conversions are already reported.

We need greatly the girls' new building and the steam heat and city sewerage that we have waited for so long. We earnestly hope that this year may see these indispensable features added and the usefulness of the school thereby clearly doubled.

P. B. GUERNSEY, President.

Jackson College.

Our opening this year has been very encouraging. It will be remembered that for the three years ending with 1900, we suffered from the prevalence of yellow fever, which greatly reduced our attendance. Everybody here expected it would take years for educational institutions as well as business to recover from such a scourge. But the next year, *i. e.*, last, we jumped up at once fifty per cent. in number, and had altogether the best year under the present administration. This year bids fair largely to exceed last, our present number being already over twenty per cent. ahead.

A noticeable feature in this increase is young men. Hitherto the young women have been in the majority. but now it is the reverse. This of course is a very hopeful

fact, for the young men are to be the real leaders of the people. And their character seems to be good, intellectually and morally, representing the best class. In fact the general average of character appears higher than usual.

While those who pay are paying better, there is a larger call for help than usual. And this comes from some of our best students. How to meet this call and extend help, especially without a special industrial department, is a puzzle. We are hoping and praying the good friends of the North will appreciate our need and help us out by contributions to our special student aid fund. Only a few dollars suffices in most instances to meet the student's deficiency. And what better paying investment than a few dollars put into a noble human life!

Our ministerial department under Rev. S. W. Woods, promises well, several men being already at work. But these men, owing to late crops and pastoral work, will come in faster a little later.

One of our last year's graduates is taking a post-graduate course, and another will soon begin it. Mr. H. L. Brown, who graduated two years since, spent the next year here as post-graduate, and last year was a member of our teaching force in addition, has this year entered the Leonard Medical at Shaw University. He has long been identified with the school and leaves with the respect and esteem of all. We fully believe in the higher and highest training of our bright and promising young men and women. Our influence in this direction seems steadily growing in the state. This not only brings a better class of students, but also many demands for teachers, making it all the more difficult to hold our bright students to the completion of their course. We never realized the importance of our work and especially of this great field as to-day. And never was the outlook so bright as now.

L. G. BARRETT, President.

Bishop College.

ARTHUR B. CHAFFEE, PRESIDENT.

The friends of Bishop College will be pleased to learn of the auspicious beginning of another school year. The faculty with a few exceptions were in their places on the opening day, Oct. 3, ready to meet new students, and to welcome former ones. Notwithstanding the shortage of crops in this section the attendance exceeds that of last year. Indeed so many students have already registered that

the question of more room for our students is made very prominent. At this writing about 200 pupils are enrolled, and there are as many boys as girls. Every day brings us new students. Many more are expected after the time of associations and state conventions. The late gathering of the cotton will keep some away till November, and then they will come and go up to the close of the school year. Last year's attendance of 402 was the largest in the history of the institution; but this year's enrollment promises to be still larger.

All the departments of work are in active operation excepting those of the music and sewing classes. Efforts are being made to fill the positions recently vacated by the resignation of teachers in these departments. However the demands of the school in these departments are being temporarily met by the other teachers. At present we have a force of sixteen teachers with two additional appointments about to be made.

Everything points to unity of effort through harmony in counsel and sympathy with each other's plans. What is true of the faculty is quite evident among the students. A more contented, cheerful and earnest body of students I have never met. Some new features in the administration meet with manifested approval. This is especially true of the encouragement given to rightly regulated athletic sports. The new features introduced this year in the division of work is quite likely to add much to the efficiency of the teachers. I refer to the selection of a special teacher for the industrial department, and the separate appointments of teachers for duties of preceptress, matron, and sewing teacher. Formerly only two teachers shared the arduous tasks of these departments, while at present three have charge.

The visit of Dr. H. L. Morehouse at Bishop was made the occasion for the first social function of the year. Wednesday evening, Oct. 15, after a study period, the young ladies and gentlemen, with the Faculty, gathered in the parlors of Bishop Hall, the girls' dormitory building. The preceptress, Miss Josephine Cressey, and the matron, Mrs. Holbrook, had decorated the rooms with freshly cut roses and ferns, adding to the neatly furnished rooms some special pieces of rugs, vases and mats. After a social time Dr. Morehouse was called upon for some words, inasmuch as he was the guest of honor. He expressed himself as highly pleased with the students and their attainments. Instrumental and vocal music was rendered by

some of the music pupils. After refreshments and a time for adieux the boys went to their dormitory, and the reception was over. General pleasure and satisfaction are everywhere expressed.

Indian University.

The opening of the school this year is better than last year, both in the numbers and standing of the students. The advanced classes are unusually full. Present indications point to a most successful year.

We have six and possibly eight students for the ministry. Four of these are whites and the rest Indians. The attendance of Indian students is steadily growing. Our full-blood Indians this year are all christians. The prayer meetings are well attended. Religious interest is pronounced. The faculty are all enthusiastic over the prospects.

One session of the Baptist General Convention was held in the University Chapel. One hundred and fifty delegates were present. It was an inspiring meeting. Six hundred dollars were received to aid our ministerial students. We need one thousand. All went away filled with enthusiasm for the school. Without doubt the school is nearer to the hearts of Territory Baptists than ever before. We should expect a large addition to our student body from this new enthusiasm.

J. H. SCOTT, President.

Time and tide have swept us on so far beyond the dreams of the fathers, Peck and Bennett, that the well-worn saying, "they builded better than they knew," has lost its force when applied to our Home Mission Society of to-day. Our motto has a new meaning since we have entered into Cuba and Porto Rico, and every visit to our schools deepens the conviction that we ought to make advances in the next five years equal to those of the past twenty years. The urgency of the forward movement is not only in the majesty of the truth we hold, or in the strength of the conviction with which that truth holds us, but also, and more, in the knowledge we now have of the needs of those who front us, the millions of white, and black, and red men to whom the gospel must be carried by our own Society. And, not least among the things to be done, we must capture the cities, at once the sources of the mightiest good and of the most pervasive evil, and for these very reasons just the centers for our best work.

ALBERT G. LAWSON, D.D.

CAMDEN, N. J.

MISSIONARY DEPARTMENT.

The New Era in Indian and Oklahoma Territories.

H. L. MOREHOUSE, FIELD SECRETARY.

About one year ago, after long and arduous efforts the two conflicting Baptist conventions in each of the above-named territories were consolidated into one general convention for each territory. The relinquishment of former organizations, the reconstruction of constitutions, the reorganization on a different basis, the adoption of new methods, and the abolition of extreme doctrinal tests known as ultra-landmarkism were not entirely acceptable to all. Indeed, in Oklahoma open dissatisfaction and opposition by some ultraists was announced. Many were the apprehensions that the new consolidated convention would have a stormy career, if not encountering shipwreck. However, the quarterly meetings of the Boards passed off without dissension or division, but on the other hand harmoniously.

So the year rolled around with many indications of a growing unity of heart and purpose, yet not wholly free from fear of complications at the first annual meeting after that for consolidation. It is exceedingly gratifying to state from personal attendance and participation in both of these conventions that from first to last there was not a discordant note, no public utterance or action to which serious exception could be taken, nothing to mar the harmony of the meetings which were deeply spiritual and elevated in their tone throughout. All things considered the meetings of both of these conventions were remarkable evidences of the triumph of the spirit of grace and Christian love over prejudice and differences that had existed and had been considered almost insurmountable.

INDIAN TERRITORY

The Convention of Indian Territory at Muskogee was largely attended and was conducted from beginning to end according to a well arranged programme with as much orderliness and punctuality as would be found in any other convention in the older States. The President, J. C. Stalcup, Esq., made a model presiding officer in every respect. Addresses, discussions and sermons were animated, able, inspiring. An event of unusual interest was the reception accorded by the Convention to Rev. E. D. Cameron, who for years had been one of the foremost ministers of the M. E.

Church South in these territories, and who has also been superintendent of education and auditor for Oklahoma. His strong convictions concerning the unscripturalness of the Episcopal form of church government and of the mode and subjects of baptism in that body compelled him after much study and a hard struggle to become a Baptist. To a crowded house in Muskogee where he formerly labored he gave a lucid, cogent statement of the reasons for becoming a Baptist, all in the most courteous and kindly spirit. It was indeed quite a sensation. Already he has been called to the important Baptist Church at South McAlester, and at once enters upon his work there.

The labors of brethren Washburn and Edwards as the two district missionaries for the territory were so satisfactory that they were unanimously reelected. One of the first things done by the Board was to set apart \$2,500 of the \$10,500 available resources of the coming year for more vigorous and systematic work among the Indians. In this no man more greatly rejoiced than that veteran missionary to these peoples, Rev. J. S. Morrow, D.D., whose soul yearns for their salvation.

Indian University came to the front in the proceedings of the Convention in a unique way. The Convention accepted the invitation of President Scott to hold its educational session at the University, about two and a half miles distant, about 125 delegates going thither in carriages provided for this purpose by the commendable enterprise of Brother Scott. Many had never visited it before and were most favorably impressed with the teachers, the location, the buildings and the work of the school. Best of all a spontaneous movement was made to raise \$1,000 for the education of needy students, especially those for the ministry, and about \$600 were quickly secured in pledges on the spot. What to do with more students who want to attend the University is the problem, for existing accommodations are already overtaxed. Ten thousand dollars are imperatively needed for a girls' dormitory. If somebody will give half of this sum, President Scott will undertake to raise the remainder. Who will give \$5,000 for this worthy object?

OKLAHOMA.

After several days in the newly opened Indian Reservation, between the meetings of the two conventions, we attended the Oklahoma Baptist State Convention at Enid, October 10-12th, inclusive. What a transformation within a few years is seen here. About

eight years ago all this region was an unsettled prairie, and when we first visited Enid, just after the opening of the Cherokee strip, there was the most heterogeneous and nondescript mass of tents, prairie schooners, shacks, stores, houses, etc., imaginable. It was new, rough, and wild. The strong south wind blew clouds of dust before it, blinding the traveler and creating general discomfort.

To-day there is a city of about 6,000 people, with a large population adjacent in the fertile farming region; good stores, fine residences, broad streets, electric lights, good schools and excellent church edifices, among which for location and appearance the Baptist house of worship is the best. Into this house the Home Mission Society put some of its Church Edifice Funds and thus made possible the goodly growth of the church.

The Convention here was well attended. It was a great meeting. Unity and fraternity was the key-note. The devotional meeting at the beginning was indicative of the dominating spirit of Christ in the hearts of the messengers from the churches. From beginning to end, all was lovely. The Moderator of the body, Brother Sandusky, was elected unanimously and presided with dignity and impartiality, while Rev. L. L. Smith who had won the confidence of all by his efficient and judicious service as District Missionary, was unanimously elected Corresponding Secretary and Superintendent of Missions. The Convention is fortunate in having had as its Recording Secretary Honorable C. M. Brewer, of Norman, whose legal knowledge and general ability have been invaluable in its affairs. The work of the body is in the hands of an excellent Board of Managers, who are earnestly applying themselves to the task before Baptists in this new country.

With them the Society's Superintendent of Missions, Rev. N. B. Rairden, D.D., is accustomed to meet quarterly for counsel in the prosecution of the work, and it was gratifying to note at both of these conventions how highly he is esteemed and how greatly they look to him for suggestions in complicated questions that frequently arise. He has been a potent factor in promoting unity and efficiency in our organized work in these territories. The happy results here seen are alone ample returns for his appointment had he done nothing else. But with nine other States in his division, where developments are taking place rapidly, his hands are full and in them his service is invaluable.

While the Convention itself was most harmonious, it is but just to state that a few

of the extremists who last year violently opposed the plan of unification, are still unreconciled and absented themselves from the meeting. This was a relief. Their attempt to form an organization on the old, narrow basis is foredoomed to failure; the great bulk of Oklahoma Baptists being heart and soul with the new order of things.

The newly-opened Kiowa Reservation in which there will soon be 100,000 people, together with the settlement in Western Oklahoma of many thousands who did not get claims in the reservation, makes great demand for immediate and most aggressive mission effort. The Convention, therefore, asks the Home Mission Society and the Home Mission Board of Atlanta to increase their appropriations, each by \$1,000 for missionary purposes, and \$500 each for Church Edifice Work, the Convention to endeavor to raise \$2,000, being \$1,000 more than the amount fixed for last year. This will give, all told, for missionary work, \$13,000, and for Church Edifice Work, \$3,000, which is all too little for the needs of the hour. The golden opportunity to occupy these new regions must be improved at once. Here and now, concentration of forces and resources is of vital importance, and for this all friends of Home Missions should make, if possible, larger offerings than usual.

Temporarily, at least, many churches in the older part of Oklahoma have been somewhat depleted by the exodus of members to the new regions; hence they are just now unable to do as much toward the support of their pastors and for the work of the Convention as before. But they are manfully striving to do what they can and if tided over the present condition will soon recover their strength, while those who are gone forth will become the *nuclei* of other Baptist churches in the new towns and cities of which we may say something in a subsequent article. Our recent visit deepens previous impressions that Oklahoma will soon take rank as one of the great States of the West, which will speedily make large returns for liberal investments now for the kingdom of our Lord and Saviour Jesus Christ.

The French Work in Maine.

My report cannot contain the amount of work that is being done in our field of labor. The people, as a rule, are more accessible to the Gospel. Fairfield, a town only three miles distant from Waterville, has witnessed a wonderful conversion of a young French Roman Catholic woman of some influence

in the church, as she was the organist in the Roman Catholic church. God has given her the light. She tells the story of her conversion with a wonderfully sweet spirit. Though she is meeting with great opposition on the part of her father and mother, yet God gives her the satisfaction to see one of her brothers and one of her sisters coming on her side. She was baptized about two months ago.

Another French woman has found the light in Fairfield Centre. She expects to be baptized soon and become a member of our church.

In Waterville, one big, strong man has given up the errors of Romanism. He says himself that he has not one Romish superstition left in his mind. May God bless the dear brother!

A young woman also left the church of Rome with great opposition from her people. God has given her the courage to confess her Saviour. She rose for prayers at our last covenant meeting. She will soon follow her Lord and Master in baptism. I have never seen the Romanists discuss so freely the Word of God and the great question of salvation.

PAUL N. CAYER.

WATERVILLE, ME.

New Jersey.

STATE CONVENTION, OCEAN CITY,
Sept. 28th and 29th, 1901.

During the last month or so I have seen some of the results of the efforts of Mr. Lamonte, who is stationed in Camden to work among the Italians. He has gathered a number of the children in the vicinity of my mission and formed them into a class. They show a great deal of interest in the meetings.

Last Sunday afternoon, Mr. Lamonte and his wife brought some of the Italian children to my Sunday School, and we could see some of the results of his efforts. The children sang sacred songs in Italian. We were very much delighted with the whole affair.

This is only an intimation of what may be done in the future by our Brother Lamonte.

GEORGE C. HORTER.

CAMDEN, N. J.

Illinois—St. Anne.

I am now sending you my last report, and in so doing I am especially gratified, because I think we are now on a self-supporting basis. Personally I am thankful to the Society for

the confidence it has placed in me and for the opportunity it has afforded me to do a very important work in this place. Through God's abundant blessings and a tremendous effort we have succeeded in building up this church in every way till it now holds a position at once responsible and full of opportunity. Last Sunday I baptized the most eminent physician in this part of the country and also his wife. That will give us a mighty lift. A number of strong young people have also joined us.

Our church voted that the following expression of our feelings be sent to the Home Mission Society:

"As we have now arrived at a period in our history as a church when we are assuming self-support, we feel that we want to have a parting word with the Home Mission Society. We realize the patience, the kindness, and the valuable aid you have bestowed upon us. Without the encouragement you have given we could never have held out. For many years we have struggled without knowing what hour we might have to close our doors. To-day we stand face to face with a most promising future. During the last year we have completed a very commodious, practical and substantial building. The interest is growing, new members, counting among them the most influential people of our town, are uniting with our organization and every department of work is enlarging.

And now we want to express our most heartfelt gratitude and appreciation to you for the assistance you have rendered us. Our hearts would speak far more than pen can convey. Our parting word is one of sincerest thanksgiving. And yet we do not wish to part with you. We shall hope to keep in touch with you and your work and, in whatever way we can, will help you do for others what you have done for us."

J. O. BENTALL.

October 1, 1901.

Swedish Conference—Resolution.

At the 22d Annual Meeting of the Swedish Baptist General Conference of America, held in New York city, Sept. 18-22, 1901, the following resolution was passed:

WHEREAS, The General Conference of Swedish Baptists exists in order to conduct, in the most efficient way possible, missionary work at home and abroad in behalf of our Swedish churches; therefore, be it

Resolved, That we gratefully acknowledge the liberal assistance received from The American Baptist Home Mission Society, and

that we respectfully ask that its co-operation will continue as heretofore.

In behalf of the Board of Trustees.

Sincerely yours,

P. SWARTZ,
Cor. Sec'y.

CHICAGO, Ill., Oct. 9.

Minnesota—Sherburne.

In regard to the work of Sherburne, Rev. E. R. Pope, our Corresponding Secretary and Superintendent of State Missions, writes in the *Standard* of August 10th, 1901, as follows:

"Sherburne is a pleasant little city in Southern Minnesota. Something over a year ago, District Missionary M. Hansen moved the family there. The Free Baptist Church had no pastor and only maintained a Sunday School. Several of the members of the church were formerly members of regular Baptist churches.

"Meetings were held in Danish, and during the winter District Missionary Summers gave some time to the place. As a result the Free Church people themselves voted that our work should continue.

"In May, N. J. Peterson, a student of Denison University, came for the summer.

"On July 21st, a church of twenty-three members were organized, six being baptized that day in the lake by District Missionary M. Hansen and the writer.

"Thus another church is added to our fellowship, and there appears to be good prospects of life and usefulness. It is expected that several others will soon unite."

The student, N. J. Peterson, has done good work during the summer and the writer has helped in Danish reading. Since the organization five more have been baptized, and one by letter, and one by experience have been added to the church; so we are now thirty members. The church is united in love, and we trust God will continue to bless us. We are now trying to get a pastor for our church. I am preaching English and Danish when I am home. Peterson is now in the University of Minnesota.

At Ellis, Cass County, we have eleven Danish-Swedish Baptists and I advised them to get their church letters, and District Missionary Knute Nelson or the writer would come and help them organize. There is a field for a Baptist mission, and a man that could speak English and Scandinavian could do a good work.

Jackson is the county seat of Jackson County, with a population of 1,756.

I have visited that town, and now have a place where I can stop-over nights. I found two American Baptists there, one of them, a sister, had not a visit of a Baptist minister for seven years. There is quite a number of Danes and Norwegians in town and settlements in the country. I am going to commence work there to-day.

Mission work is greatly needed there, and I am looking to our Father above for wisdom and grace to accomplish something in that town. It is twelve miles west of Sherburne.

Iona, Murray County, is a Catholic town with no English-speaking church organization. A number of Scandinavians live in town and in the country, and the Norwegians have a small church organization and preaching occasionally. One of their prominent members will try to get their church building in Iona for me to hold meetings in; so I am going there some time this fall. It was a little too early for me to have meetings this time, as everybody was busy with their fall work; but I think there is an opening for me in that town.

The little Scandinavian Baptist church at Lakefield is knit together in Christian love and I always have blessed meetings when I am with them. I preached English Sunday morning for the American church, as their pastor, Rev. Peck, was at Loon Lake.

I have to collect money for the Dano-Norwegian Conference this month and appointed a Brother at Evan and one at Lakefield to get all they can before Oct. 15th.

My vacation I spent at home and feel rested, and trust I shall be able to do something this fall and winter for the salvation of precious souls and to the glory of God.

MARCUS HANSEN.

Duluth.

During the past quarter the church work has made its usual progress. A few have been added to the church and some have moved away from us. The meetings are well-attended and the spirit is good. The repairing of the church is nearly completed. I think it will cost about \$1,600. This makes a great burden upon our shoulders at present, as you already know that the church decided to be self-supporting from October 1st. This may prove a very hard thing, on account of many large expenses which we could not avoid. But we shall do our best. We feel, however, that if it should be impossible for us to stand alone the H. M. Society will once more help us.

The church do hereby send to the H. M.

Society their most hearty thanks for all help and favors given in many years past, and it is the sincere prayers of this church that the Society may be able to go forth in its blessed mission to sustain the weak and give the Gospel to the millions in our land.

F. LINDEN.

Brookpark.

The period has been marked by a certain degree of attainment. A house of worship has been erected, and with the aid of the Home Mission Society and our neighboring fields, especially the First Church of Minneapolis, it now stands free of debt. There have also been added to our membership ten, by baptism. The struggle is nearly over, and we feel we are now in shape for aggressive work.

We truly have a large field, as our nearest English-speaking Baptist church is thirty miles distant. We are thoroughly determined to push forward and not in the least rest on our oars because the struggle of building and establishing the work is past.

A. H. LOYD.

South Dakota—Geddes.

I am about to the end of this year's work on the Geddes field. A small church has been gathered, a building erected. The community has been liberal to us in their help to us in building.

The town increases in population; more buildings have been put up lately, and still more are planned. There is a large territory to be evangelized. East of the town, the Yankton reservation has been opened for settlement and people are busy building homes. Plenty of sod houses are found there. These give way to better buildings. The people are very wordly. You could not expect much else. They need the gospel. Some of them want the gospel. I have preached in schoolhouses, and visited among the people. A missionary pastor must get over a large amount of territory.

Some people are very indifferent to the gospel; some positively opposed to it.

It is difficult for a pastor to get his salary. The people are timid because of a terrible drought that swept over the country some years ago. Some do not believe in preaching and in churches. I would not have been able to pay my boarding money if it had not been for the help of the Home Mission Society.

West of this county is Gregory County,

with a large population. As soon as the Rosebud Indian Reservation opens there will be more territory to be evangelized. There is plenty to do in this part of the State of South Dakota. We find Baptists scattered around, here and there, over this section.

Some say they will come into the church and help us.

RANDOLPH McCULLOUGH,
Missionary Pastor.

Indian Territory—Chickasha.

The Lord has greatly blessed us this year, for which we are very thankful.

We will not ask for help next year, but will support ourselves and try to do more for the general work than ever before.

We are thankful to you and your Board for your timely help in the past and pray God's blessings to continue to be showered upon you.

It was my pleasure, on the 8th of this month, to baptize into the Baptist Church Brother E. D. Cameron, who was just closing his second year as pastor of the Methodist Church of Chickasha. He will be quite a help to us. The Lord be praised!

E. L. COMPERE.

Lone Wolf's Tribute to President McKinley.

Lone Wolf, Chief of the Kiowas, lives near the new town of Hobart which sprang up in a day when the Kiowa Reservation was opened to settlement in August. The following account of his remarks, as contained in the *Kansas City Star*, of October 3d, is vouched for as substantially correct by one who heard him speak.

"One of the unique incidents of the memorial services held at Hobart in honor of President McKinley, was the address delivered by Lone Wolf. He had been invited to make a talk, but when he arrived at the place of meeting he called for an interpreter. None being present, Lone Wolf, who is chief of the Kiowas' rose up from his seat and solemnly addressed the crowd. He spoke as follows, according to a stenographer's report of his address: 'Mebbe so me not talk; mebbe so me not read; mebbe so me not make you understand when me talk. Me never go to school, but me not like I used to be. Mebbe so me better than me was. Me changed. Mebbe me paw was bad; he not know better. He not read; mebbe so he not Christian for he lived long ago and go on the war path and kill.

"Mebbe last summer me go to Washington to see McKinley. McKinley he work; he work; he great father; he be fine man. Me shake hands with him and me proud. Me like him, the great father."

"At this point Lone Wolf raised his hands in a gesture of sorrow and with tears streaming down his cheeks, said: 'Mebbe so McKinley dead; him gone; him no more walks; him no more speaks to his red children; him dead.' With breaking voice he continued: 'Me not able to say what me mean. Me know. Mebbe people all over country, mebbe so white people and Indians feel heap bad—Kiowas, Comanches, Apaches sorry.' With tears flooding down his cheeks he said: 'Me sorry; me heap sorry; that's all.' Notwithstanding his bad English and disjointed remarks, Lone Wolf made a wonderful impression on his audience."

Oklahoma—Watonga, Cheyennes.

We held our first covenant-meeting with the Kingfisher Indian Church last Saturday evening; there were sixteen present, and every member took part. We then read the covenant in English and Philip interpreted it, and they followed as best they could though we will have to revise the verbiage somewhat and simplify it. I believe, however, it will be very helpful. Yesterday we had communion service; there were thirty present.

Brother Tom Otterby had bought a new church book and transcribed all the records in a way we were all proud of.

Iron Shirt said to tell you he had a fine time at the Kiowa camp meeting, that he is walking with Jesus every day, and that he never knew how happy one could be until he gave his heart to Jesus; that if you write to him, send in my care.

ROBERT HAMILTON.

New Mexico—Carlsbad.

At a regular meeting of the Carlsbad (N. M.) Baptist Church, held on the 2d day of October, 1901, the following resolution was adopted unanimously and ordered to be inscribed on its minutes, and a copy sent to the Secretary of The American Baptist Home Mission Society.

WHEREAS, The American Baptist Home Mission Society has, during the decade of the life of this church, been a true foster mother, kind and patient, generous and faithful; therefore, be it

Resolved, That we, in assuming self-support, do express our most hearty gratitude

for past help, and pledge loyal support in future work.

We pray God's richest blessings upon the efforts being made by the American Baptist Home Mission Society to spread the gospel of Christ over all the land.

G. F. ELLIS,
C. W. COWDEN, } Committee.
H. J. POWELL, }

Wyoming—Sheridan.

Brother Clark has probably written you about our services last Sunday. The gathering was a success, far beyond my expectations. It was surely the beginning of a new epoch for our people here. We closed the year with the troublesome debt all paid (with interest, \$1,083.56), and, best of all, without a deficit of any kind. There was a balance of \$18.94 in the treasury. It was the first time in the history of the church that they closed the year with the pastor's salary all paid; and the fact that all obligations were met and still a balance on hand, made them a jubilant people indeed. As another little surprise, several friends, in and outside of the membership, presented the church with a new carpet for the pulpit platform, and beautiful chairs for the pulpit and choir. The ladies have \$53.20 in their treasury, for a furnace, and the young people over \$50 in their treasury, for the interior decoration of the building. The interior is in bad shape, windows broken, walls soot-streaked, etc. The furnace, too, is an imperative need. The church voted, as you doubtless noted by the application, to raise the pastor's salary to \$1,000 and to ask the Society for \$150 less than last year. The action was entirely unanimous. In fact, the unity and harmony that has prevailed in the membership of late is one of the most pleasing features of the work. I think the old troubles are gradually fading away. The thirty-five new members we have received during the year give us some splendid material. Congregations have been good, and I feel safe to write that the church has fully held its own in the community. The outlook for the year just entered is excellent. The church ought now to work rapidly toward self-support, I see no reason why that goal should not be reached in a few years.

W. F. PETZOLDT.

Oregon—Gardiner.

I have just returned here from a fifty-mile journey to Maple Creek, about six miles from Florence, twenty-five miles north of

Gardiner, Douglas County. To reach it, had thirteen miles mountain climbing, fifteen miles by small boats, twenty-two on horseback over the mountains, part of it by a bridle path in some places not three feet wide. I had been paying it a monthly visit for last three months. Result: Three baptisms, five by experience; total eight additions to the Gardiner church during last three months from north of Gardiner. I have traveled during last three months three hundred and seventy-five miles, from Marshfield to Gardiner and country back of it, and back to Marshfield—one hundred and twenty-five miles a month. There have been added to Gardiner's membership three by baptism, six by experience. Marshfield's baptisms two, experiences two; total, thirteen additions for the quarter. I have been compelled to take on this extra work in the County north of Gardiner because up to three months ago the people were totally destitute of religious privileges. A Sunday School and Christian Endeavor have been organized at Maple Creek, also one at Fiddle Creek. Attendance, twenty-five at each place. There are about twenty Baptists there now, farmers permanently resident there. They have a mind to work, and intend during winter to hold cottage prayer-meetings. I have visited the people in their homes and influenced not a few avowed infidels, grossly immoral, to attend. At my last meeting, during preaching service three were weeping and two converted, showing that the old-time Gospel has still the power to convict and save. One of the converts came twenty-five miles to be baptized. On the 1st of October I will have been twenty-two months on the Marshfield and Gardiner fields. Their combined memberships were then thirty, now seventy-five, for which we give God the glory.

THOMAS IRVINE.

Washington—Puyallup.

Enclosed please find my last quarterly report for this year, and also my last report as pastor of this church, my resignation was handed in to the church last Sunday, and was accepted.

I have been with this church for six years, and only resign my work so that I may take up courses of study which I can not if I remain here. I leave a united, harmonious people, practically out of debt, ready for aggressive work for the Master. Although there have been many perplexing problems, yet the church has stood nobly by the work, and I have greatly enjoyed my labors among

them. To the praise of our Lord be all the glory for what has been accomplished during these past six years. And I also realize that the work could not have been carried on had it not have been for the generous help extended by our loved Home Mission Society. And the church recognizes this as well. But the Society will lose nothing because of what it has put into this field, for while the church becomes self-supporting the 1st of October, it will from this on be a giver to the work of the Society.

Sincerely yours,

M. W. MILLER.

Mexico—Monterey.

Besides the regular work here, I spent a week or so preaching at Saltillo and General Cepeda. I found very attentive people, anxious to hear the Gospel.

The Frontier Baptist Union held its session with this church on September 13-15. We had special meetings and very instructive discussions on doctrinal points. I think we can derive much good from this kind of sessions, seeing each other and consulting together as to the doctrines in which we have to instruct our people. There were present the missionaries and teachers of this field.

Believing it of interest in our present circumstances, I established three months ago a class of Theology and Homiletics among the young men of our church. It has appeared to me a very important matter to instruct well our young people, especially in the Baptist principles, and at the same time give them some lessons on homiletics, because some of them have inclination and desire to preach. The thought was well received, and so it is that, once a week, from fifteen to twenty join, to study. How much we need a college for students of ministry!

We have bright prospects for our work in this city, and hope the Lord will make His light shine in this country still in darkness.

ALEJANDRO TREVIÑO.

Mexico City.

I send my quarterly report, and with it for the Treasurer, a receipt for \$57.37, gold, contributed by First Baptist Church of this city towards my salary, being \$124.50 Mexican money towards the \$200 that we are trying to raise. Our people our very poor, but they are disposed to be generous, more so, I think, than Americans, and I believe the whole \$200 will be raised. Of course the larger

part of it comes from the missionaries themselves.

We have had a good work during the quarter: six baptisms, all of them of people who give promise of usefulness. Since my return from the States, in August, our congregations have been unusually good, and many people are now listening to the Gospel who never heard it before. With the close of the rainy season in another week, we look for still larger congregations.

Important material changes are taking place directly in front of the church, by which we hope to be greatly benefited. A lunatic asylum, with its garden, has stood across the way from us, preventing the opening of a street that, apart from that, runs through the entire length of the city. Preparations are now making to tear down the asylum buildings and open the street. The garden is to be converted into a "glorieta," or circle, in the centre of which is now being erected a magnificent monument to illustrious Mexicans. It will stand about one hundred yards in front of our church door, while we shall be left on the corner of two of the chief avenues of the city. When we selected this spot seventeen years ago, we were in an obscure place, in the suburbs. Now we are in the heart of the city with the new life teeming all around us.

Sincerely yours,

WM. H. SLOAN.

Cuba—Santiago.

I am glad to tell you that the work that in El Caney is going on very well. We have the house always crowded, and many standing outside. Last month I baptized in the river near the town a woman, the first fruits of the work there. Many people went to the place to see for the first time the administration of the apostolic ordinance. I am sure that other sars are willing to unite with our church, but they are afraid of what people will say. The new sister has had to suffer a good deal for the scoffings of some, and the illwill of some of her former friends; but she is very happy, and full of enthusiasm for the Gospel. I am sure others will follow her example.

The attendance at the services here diminished something during the summer, as it did last year; but now it is increasing again. The spirit that reigns in the church is excellent; the only thing that troubles me is the complete indifference of some of the old

members of the church formerly organized by O'Halloran, who were received when we re-organized the church. Perhaps we shall have to exclude them.

We greatly need a portable organ for our services in El Caney; the one we have been using there will be brought here for use in the day school, and we shall lose much; because the music is a great attraction for all. Could you send us one or get some friend of the cause to do it? It will be a great help to us in the work.

Yours respectfully,

T. BAROCIO.

October 1, 1901.

Porto Rico—Ponce.

I send just a word about our work in the South, to accompany my quarter's report. It will doubtless be of interest to you to know how things go in the absence of Mr. Rudd. While there has been some falling off in miscellaneous attendance due to the pastor's absence and also to sickness among the people, all the services have proceeded as usual and with good results.

In Adjuntas, our young brother Eugenio Alvarado has held our little mountain band together, besides holding regular services out in the country places reached by steep horse trails. Don Manuel Lebron lives at La Playa, two miles from Ponce, and acts as pastor for our church there, preaching in Yauco; also at the regular weekly services. He also conducts services for our larger church in Ponce two Sunday nights in the month. He is a quiet, humble Christian, and is doing good service.

The Ponce church, being older and larger and having had the advantage of more unremitting training from Mr. Rudd, has proved itself capable of going alone during these months, with the help of the Brother mentioned, and the presence at one weekly service of an earnest Spanish friend and missionary of the city.

The large Sunday School is managed entirely by the brethren; five of the teachers are natives, and all goes smoothly from Sunday to Sunday.

The development of converts into Christian workers is always a matter of great interest to the missionary. It thrills my soul to see one of our women standing before a class of forty others to instruct them in the way she has so lately entered; to see another leading her flock of young girls and boys to their corner for Bible study; to hear the

brethren, in turn, speak earnestly from the platform or the floor, and pray out of full hearts their childlike, earnest prayers.

I have never seen in any country such eager desire to pass on the good news to others as is shown by our members.

Several persons are waiting approval from Mr. Rudd before uniting with the several churches. Waiting does not hurt them, and it is safer for the candidates to be carefully examined before acceptance.

The season is sickly and there has been a good deal of illness, but we hope for a little more freshness and strength with October.

JANIE R. DUGGAN.

Mexico--Puebla.

On the 5th inst. I returned from my trip to Montemorelos, where I went to spend the vacation the Board kindly granted me, as per your letter of July the 25th. I started from Puebla on August the 15th. I took two weeks to stay at Montemorelos and one week for the trip in going and coming back. One week I had spent at Atlixco, where our young ladies' missionaries were to spend their vacation. They kindly took care of my children during my absence. During same time a student of the Methodist Seminary here preached for us at our church, so that the services continued as usual.

At my return, I find the church in good condition and everything all right.

This vacation proved a great blessing to me, not only because I had a good time among my family and friends, but because at the request of the Montemorelos Baptist Church, I had the pleasure of preaching to them during the absence of Bro. T. M. Westrup, who, as you know, has recently changed his residence to Monterey. I preached at Montemorelos seven sermons, conducted two Sunday-schools and two prayer meeting services. Though the church there is so small, owing to the fact that a great part of the members of the church have moved to Monterey, looking for work, we had well attended meetings. The members of the Baptist Church of Linares asked me to go and preach to them once, and I did so, having a very good attended meeting and being kindly received by the pastor and the members of the church. I had also the privilege of preaching once to the First, and once to the Second Baptist Churches of Monterey, while passing through said city. We had good meetings, and both churches seem to be in good condition and prospering. I had also the opportunity of making many religious visits among brethren

and friends of the Gospel in the points named above.

Now that I am in my field, with the help of the Lord, I return to my duties with more vigor and hope, so I feel very grateful to the Board.

Fraternally yours,

F. URIEGAS.

Sept. 7, 1901.

A Merchant's Maxims.

On the tombstone of John Donough, of New Orleans, the following maxims are engraved as the merchant's guide to young men in life:

"Remember that labor is one of the conditions of existence.

"Time is gold; throw not one minute away, but place each one to account.

"Do unto all men as you would be done by.

"Never put off till to-morrow what can be done to-day.

"Never bid another do what you can do for yourself.

"Never covet what is not your own.

"Never think any matter so trifling as not to deserve notice.

"Never give out what does not come in.

"Do not spend, but produce.

"Let the greatest order regulate the actions of your life.

"Study in your course in life to do the greatest amount of good.

"Deprive yourself of nothing that is necessary to your comfort, but live in honorable simplicity and frugality.

"Labor, then, to the last moment of your existence."

LIFE'S RICHES.

The sweetness of the sunlight

Makes the sweetness of the day;

It needs but just a golden gleam

To drive the gloom away,

And all is bright and beautiful

That was so cold and gray.

The love that comes with living

Counts for all of living's best;

It needs but just a tender touch,

A heart-throb in the breast,

And all the world's in glory clad

That was so poorly dress'd.

The life that's rich with loving,

And the day that's rich with sun,

Each hour is filled with happiness

Till their glad race is run,

For one hath all of earth that's fair,

And all of heaven, one.

RIPLEY D. SAUNDERS.

BOOK NOTICE.

A LILY OF FRANCE. By Mrs. Caroline Atwater Mason. Price, \$1.25. The Griffith & Rowland Press, Philadelphia.

This charming book is a historical romance of the sixteenth century; its scene France and Holland, and its heroine the beautiful Princess Charlotte de Bourbon, well called a "Lily." Brought up in a famous old French convent; made its abbess while still a mere child; turning gradually toward the Protestant faith, largely through the influence of her famous cousin, Jeanne d'Albret, the mother of Henry of Navarre, she finally makes her escape, and later becomes the third wife of the great Prince of Orange, who has long been her ideal of all that was great and good. She has always been a fascinating figure, and as her story becomes more fully known in these pages, it glows with a dramatic interest that no fiction could surpass. Mrs. Mason has done her work exceedingly well; it has genuine literary as well as true historic value, and even the majestic form of William the Silent, so familiar to all lovers of history, takes on a new charm as he stands before us in these pages. The plot is admirably thought out, the interest is sustained to the very last, and we hope and predict for the book a remarkable degree of success. We have been so flooded of late with so-called historical novels of doubtful authenticity and little literary merit that a story like this one is really refreshing, made up as it is from careful study of original documents amid the scenes where the actual characters lived and moved.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
—MATTHEW 28:19.

NAME.	FIELD.	No. Bap.
C. R. Scafe.	Greenwood, Wis.,	5
Marcus Hansen,	Dist. Miss'y, Danes, Minn.,	8
D. A. Ramey,	Norwood and Keystone, W. Va.,	23
A. C. Nasby,	Scand's, Dell Rapids, So. Dak.,	9
J. H. Henderson,	Lunenburg, C. H., Va.,	9
J. B. Reaves,	Paul's Valley, I. T.,	8
John Crain,	Antlers, Ind. Ter.,	13
G. R. Naylor,	Wagoner, I. T.,	8
J. M. Foster,	Zion Association, I. T.,	8
R. F. Cross,	Star, Ind. Ter.,	62
J. M. Wiley,	Tamaha, Ind. Ter.,	14
Charles Henderson,	Canadian, I. T.,	11
J. L. Keller,	Wynnewood, I. T.,	62
M. O. Field,	Indians, Round Spring, I. T.,	8
W. M. Colwell,	LeBore, Ind Ter.,	20
J. G. Brendel,	Moseley's Prairie,	
E. L. Compere,	Chickasha, I. T.,	10
J. W. Miller,	Natural Arch, Choctaw Nation,	
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L. W. Wright,	Howe, Ind. Ter.,	13
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J. H. Green,	Herman Ch., Colored, Chicago,	
	Ill.,	5
Thos. Irvine,	Gardner and Marshfield, Ore.,	5
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J. H. Van Len,	Gen. Miss'y, Colored, Kans.,	15
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W. H. Sloan,	City of Mexico, Mex.,	6
M. W. Miller,	Puyallup, Wash.,	5
W. E. Powell,	Colorado City, Colo.,	7
Eric Halden,	Swedes, Eveleth, Minn.,	5
Geo. E. Dewey,	Cumberland, Wis.,	8
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P. N. Nystrom,	Swedes, Bismarck, N. D.,	5
J. A. Haycraft,	Mt. Olivet Ch., Colo. Springs,	
	Colo.,	8

"According to recent enumeration," says *The Church Eclectic*, "the following are the number of Roman clergy in the Kingdom of Italy: Bishops, 272; clergy having some ecclesiastical charge, 20,465. The cathedral at Naples has on its roll 112 priests; the Church of St. Nicholas, at Bari, 100 priests; St. Peter's, Rome, 120 priests. This will give an idea of how many clergy are only titularly employed in connection with the sacred ministry, and yet, notwithstanding this great nominal connection, there are over 100,000 priests in Italy who have no cures or any fixed employment. It is not to be wondered at, therefore, that the traffic in masses continues to flourish so vigorously, as it affords to many men the only means of earning a trifle. Masses for the repose of the dead and 'for intentions' are eagerly bought at second-hand from the sacristans who, while retaining the greater portion of the fee, are yet able thus to furnish their poorer brethren with some subsistence."



A CHANCE TO MAKE MONEY.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle. For 50 cts. worth of material I make perfume that would cost \$2.00 in drug stores. I also sold 125 formulas for making perfume at \$1.00 each.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25.00 to \$35.00 per week. I do not canvass, people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 42 cts. in stamps I will send you the formula for making all kinds of perfumes and sample bottle prepaid. I will also help you get started in the business.

MARTHA FRANCIS,

11 South Vandeventer Avenue, St. Louis, Mo.

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- COLORADO.**
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- IDAHO.**
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B. C. Cook, Salubria and vicinity.
T. S. Dulin, Payette and vicinity.
C. R. Delepine, Weiser.
R. T. Guernsey, Lewiston.
D. S. Hamilton, Nampa and Mountain Home.
L. B. Hardy, Harrison.
R. D. Latter, Lost River.
T. A. Leger, Hailey and Soldier.
C. H. McKee, Wallace.
D. D. Murray, Caldwell and Middletown.
William Pearce, Idaho Falls.
E. S. Rogers, Hagerman.
F. E. Taylor, Moscow.
Henry Van Engelen, Pocatello and Blackfoot.
O. V. Wheeler, Cottonwood and Nes Perce.
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J. W. Craig, Central Church, Chicago.
Jacob Fellman, Germans, Humboldt Park Church, Chicago.
C. W. Finwall, Scands, Pilgrim Church, Chicago.
T. W. Gales, Fernwood Church, Chicago.
J. H. Green, Colored Herman Church, Chicago.
Ernest Hallgren, Swede, Salem Church, Chicago.
Vaclav Kralicek, Bohemian Church, Chicago.
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L. J. Olson, Swede, Humboldt Park Church, Chicago.
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T. D. Lewis, West Gallatin.
W. M. Lewis, East Gallatin.
C. B. Miller, M. D., Belt.
Wm. Remington, Billings.
M. R. Rickman, Bozeman.
W. R. Rickman, Hamilton, Stevensville and Corvallis.
F. J. Salsman, Kalispell.
C. G. Scott, Swedes, Great Falls.
W. H. Setser, Anaconda.
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John H. Bourne, East Las Vegas.
C. Castillo, Mexicans, Dist. Missionary.
J. C. Chapin, Clayton.
Bruce Kinney, Albuquerque.
J. W. Newbrough, Alamogordo.
R. P. Pope, White Oaks, Angus and Nogal.
W. E. Sawyer, Silver City.
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E. M. Atwood, Cavalier and Bathgate.
Samuel Batchelor, Lisbon.
Hans Blomgren, Swedes, Rutland and Kulm.
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Alex. Douglas, Aneta.
Elias Knudtson, Scands, Grand Forks.
S. T. Foster, St. Thomas.
H. D. Gardner, Silvester, Milton, Moscow and West Perry.
A. W. Gazley, Prattford and Hamilton.
W. W. Gunter, Minot.
C. J. Hill, Poplar Grove and Vang.
J. F. Hunter, Fairmount.
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F. J. Liljegren, Swedes, Fargo.
Peter Mitchell, Bottineau.
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A. F. Newcomb, Grafton.
Alex. Niclaus, Russians, near Liberty.
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Rev. J. N. Williams, French, New England States.
- SOUTH DAKOTA.**
Rev. T. M. Coffey, Hot Springs and Buffalo Gap.
T. M. Shanafelt, General Missionary.
E. L. Wendell, Montrose and Clear Lake.
Cornelius Malley, Huron.
E. E. Duley, Parker.
J. W. C. Swan, Bradley.
J. M. Hupp, Elk Point.
A. C. Keene, Arlington.
J. M. Daniel, Watertown.
A. C. Nasby, Scands, Dell Rapids.
E. J. Nordlander, Swedes, Sioux Falls.
Wm. M. Hoare, Spirit Mound.
C. M. Cline, Dell Rapids.
Edker Burton, Pierre.
Olof Lind, Swedes, Strandberg.
H. S. Wold, Norw's, Bryant.
Elef Loken, Scand's, Millard.
Isak Hedberg, Scandinavian Conference.
A. R. Button, Armour.
H. M. Anderson, Norweg's, Berton.
G. W. Swift, Lead City.
- WASHINGTON.**
Rev. A. M. Allyn, General Missionary.
H. S. Black, Pomeroy.
H. M. Crain, Tekoa.
C. A. Boberg, Spokane.
R. A. Thomson, North Yakima.
W. E. Pettibone, Ellensburg.
E. C. Scott, Spangle and Enon.
W. A. McCall, Palouse.
C. R. G. Poole, Pullman.
H. M. King, Oakesdale and Steptoe.
D. C. Williams, Garfield.
J. J. Tickner, Davenport.
G. R. Schlauch, Sprague and Cheney.
Fannie I. Allen, Chinese Mission.
W. H. Rutherford, Wilbur and Sherman.
T. J. Collins, Garden Park and East Spokane.
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- WISCONSIN.**
Rev. C. K. Bidwell, Oconomowoc.
W. B. Brown, Green Bay.
J. E. Calvin, Meeme.
G. E. Dewey, Cumberland.
A. F. Grahn, Swedes, Lund.
J. H. Griffin, Shell Lake.
W. S. Lake, Manston.
Detlof Lofstrom, Swedes, West Superior.
J. A. Roos, Swedes, Lake Nebagamon.
A. B. H. Tangen, Danes and Norw's, Dorchester.
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S. C. Davis, Cheyenne.
J. L. Limes, Basin City.
H. W. Nice, Laramie.
W. A. Petsoldt, Bethany Church, Sheridan.
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Rev. J. F. Olthoff, Zion Church, near Delmont, S. D.
A. M. Peterson, Stout, Ok. Ter.
H. W. Wedel, Salt Creek, Ore.
- PORTO RICO.**
Rev. Eugenio Alvarado, Assistant to Rev. A. B. Rudd, Southern Porto Rico.
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Hartshorn Memorial College, Richmond, Va.—Miss J. B. Burgess, Miss M. A. Tefft.
Waters Normal Institute, Winton, N. C.—Miss Lily Hope.
Provo Academy, Provo, Utah.—Mrs. S. E. Waters, Mrs. E. W. Enos.
Mexico City, Mex.—Mrs. M. E. Gresham.
International School, Monterey, Mex.—Miss Bertha Westrup, Ida Westrup, Amanda Trevino, Elisa Rocha.
Echo Mission, Velarde, N. Mex.—Mrs. Rhoda Denman.
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Quaker Hill, Estate of Jessie A. Hyde 500 00
Putnam, Estate of Joanna Barrett 43 83

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Troy, Second Ch. 50 00
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Kent, First Ch. 2 35
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Yorktown Ch. 5 00
Bath Ch. 21 60
Williamson Ch. 5 00
Rushford Ch. 12 72
Syracuse Ch. 2 63
Livonia, Willing Workers. 4 50
Albany, Memorial Ch. 37 86
Memorial S. S. 4 96
Cherry Creek, Leon Ch. 4 00
Randallsville Ch. 22 92
Newburg, Peoples Ch. 3 00
Peekskill, Centennial Star Ch. 3 11
Brewster Ch. 5 00
Poughkeepsie, Y. P. S. C. E. 28 55
Deposit, First Ch. 5 00
Kingston, Wurts St. Ch. 137 16
Mexico Ch. 5 30
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Beulah Vale Ch. 15 00
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Lansing and Groton Ch. 2 00
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North Lansing Ch. 1 00
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Bradford Ch. 7 53
Brookton S. S. 5 07
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Casenovia, Marcia J. Mann 74 80
Scipio Ch. 3 00
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Rush Ch. 2 00
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Mt. Gilead Ch.	9 00
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Detroit, Second Ch.	3 00
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Ovid Ch.	22 86
Quincy Ch.	5 34
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Rankin Ch.	3 56
Atlas Ch.	4 80
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Tawas City Ch.	4 13
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Freeport, A Friend	20 00
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Sycamore Ch.	28 25
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Hinckley Ch.	1 70
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Minonk, B. Y. P. U.	5 00
Tennessee Ch.	6 00
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Mrs. W. H. Bennett	5 00
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Waupaca Ch.	10 14

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Marinette, First Ch.	13 80

FOR STATE CONVENTION.

State Convention.....	1,373 40
C. E. F. La Crosse Ch.	50

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Chokio, Mrs. A. D. Cadwell..	150 00
Duluth, Scand Ch.	2 75
Minneapolis, Mrs. Willard More	10 00
Bethel Swede Ch.	7 50
Westbrook, Danish Ch.	6 48
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Milton Ch.	4 50

IOWA, \$839.24.

Anita, Swedish Ch.	3 00
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FOR STATE CONVENTION.

State Convention.....	836 34
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INDIAN TERRITORY, \$12.70

Atoka, Choctaw and Chickasaw Indians	6 15
Choctaw and Chickasaw Wom's Soc.	1 55
Hartshorne, J. W. Miller....	5 00

NEBRASKA, \$500.00.

FOR STATE CONVENTION.

State Convention.....	500 00
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FOR STATE CONVENTION.

State Convention.....	600 00
Madison Ch.	4 62

MONTANA, \$40.00.

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Hamilton Ch.	50

FOR STATE CONVENTION.

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Evanston, First Ch.	5 00
Burlington Ch.	2 00
Rock Springs Ch.	7 00
Sheridan Ch.	5 00

COLORADO, \$6.85.

Gunnison, First Ch.	6 85
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NEW MEXICO, \$213.85.

FOR STATE CONVENTION.

Las Vegas Ch.	9 50
Astec Ch.	10 00
Alamogordo Ch.	19 25
Weed Ch.	3 00
Lower Penasco Ch.	10 00
White Oak Ch.	27 00
Fresnal Ch.	5 00
Bonito Ch.	24 00
Clayton Ch.	20 00
Raton Ch.	40 50
Albuquerque, Collections	45 60

ARIZONA, \$55.25.

FOR STATE CONVENTION.

Phoenix Ch.	7 00
Prescott Ch.	21 00
Tucson Ch.	18 25
Tempe Ass'n Collections.	0 00

UTAH, \$18.50.

FOR STATE CONVENTION.

Provo Ch., Addl.	15 00
S. S. Addl.	3 50

IDAHO, \$43.15.

Mullan, E. Alward.	5 00
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FOR STATE CONVENTION.

Hailey Ch.	5 70
Soldier Ch.	6 00
Shoshone Ch.	8 45
Picabo Ch.	6 00
Weiser, First Ch.	12 00

CALIFORNIA, \$518.07.

Hueneme, First Ch.	4 87
St. Helena Ch.	4 50
Ontario Ch.	32 15
Salinas Ch.	19 55
B. Y. P. U.	5 00

FOR STATE CONVENTION OF CALIFORNIA.

Coll. per W. H. Harris	12 00
Oakland, J. L. Allen	15 00

FOR STATE CONVENTION OF CALIFORNIA.

Coll. per C. T. Douglass	425 00
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OREGON, \$159.66.

FOR STATE CONVENTION.

Coll. per Geo. R. Varney	159 66
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WASHINGTON, \$6.70.

Snohomish Ch.	70
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Total \$18,773 43

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THE BAPTIST

HOME * MISSION * MONTHLY.

VOL. XXIII.

DECEMBER, 1901.

No. 12.

* * EDITORIAL. * *

President C. F. Meserve says, "The October issue of the HOME MISSION MONTHLY is one of the best I have ever seen. I wish half a million copies could be scattered throughout the country."



REV. JOHN S. STUMP.

At the regular monthly meeting of the Executive Board of the American Baptist Home Mission Society, held in these Rooms, Monday, November 11, 1901, Rev. John S. Stump was elected District Secretary and Superintendent of Missions for West Virginia, to fill the place made vacant by the death of Dr. W. E. Powell. Mr. Stump was born in what is now West Virginia in Gilmer County, December 4, 1861. After pursuing his preliminary studies in West Virginia schools he entered Crozer Theological Seminary and

graduated in 1890. Since that time he has been actively engaged in pastoral and missionary work in his native State. He served about three years as missionary under appointment of the Home Mission Society, and for nearly six years as Superintendent of the Baptist General Association of West Virginia. He organized the West Virginia Baptist Education Society. He knows his State and the Baptists in it more thoroughly perhaps than any other man. We believe him to be eminently qualified and equipped for most efficient service.



It is our purpose to devote the January Number of the MONTHLY to Spelman Seminary. An account will be given of the dedication exercises, and cuts of the new buildings will be presented. It will be a valuable souvenir number, specially worthy of preservation.



We publish on another page a very valuable table compiled from the United States Census Reports, showing the Negro population by States, from 1850 to 1900, a period of half a century. The table is well worthy of study and should be preserved for reference.



We invite the attention of our readers to the extraordinary table, printed on another page, showing by years and States the receipts of the American Baptist Home Mission Society from legacies. The table is most suggestive.

STEPHEN GREENE.

The telegram announcing the sudden death of Stephen Greene, at his home in Newton Centre, on Thursday morning, November 7, came to the Rooms like a flash of lightning out of a clear sky. We mourn his loss as that of a dear personal friend and are greatly distressed that we shall no longer be able to welcome him to the office, or to meet and greet him at the Anniversaries. He was born in Hope Village, Scituate, R. I., September 27, 1851. His ancestors came from England and numbered among their members General Nathaniel Greene, of Revolutionary fame. His father was born on a farm but left the farm to become a manufacturer. Stephen, beginning at the age of ten, spent a considerable part of his youthful days in his father's factory, acquiring a practical knowledge of the business. He graduated from Brown University in 1873, and entered at once upon the work of civil engineering. In 1882 he entered the firm of Lockwood, Greene & Company, with which he remained connected until his death, being at that time the sole surviving partner. He was largely interested in the promotion of cotton manufacturing in the South, and was a director in at least six cotton mill companies.

He was a man of exceptional business ability; was a leader in church and missionary enterprises; was highly esteemed for his personal qualities, and will be profoundly missed in many religious, philanthropic and social circles.

At the regular monthly meeting of the Executive Board of the American Baptist Home Mission Society, held in New York, Monday, November 11, 1901, the following minute was unanimously adopted:

The Executive Board of the American Baptist Home Mission Society is filled with profound sorrow over the sudden death of Stephen Greene, Esq., of Newton Centre, Mass., who for three years was Vice-president of the Society, and for three years thereafter until 1900 was its

President, fulfilling the duties of this position with rare grace and ability. By his lively interest in the Society's affairs, as well as by the marked excellencies of his manly Christian character, he won for himself a large place in the love and respect of the Society and of his brethren at large. While we cannot interpret the inscrutable Providence which has transferred him in the prime of his power from this to a higher sphere, we find consolation and inspiration in his noble record of Christian service which in many ways has contributed largely to the advancement of our denominational interests, and to the establishment of the Kingdom of Christ in the world. To the members of his family and to his kindred, the Society, through this Board, extends its heartfelt sympathy in their great bereavement .



Among the officials connected with the American Baptist Home Mission Society, who have ceased from their labors since the present Corresponding Secretary entered upon his duties, March 1, 1893, are one President of the Society, Stephen Greene, Esq.; two Superintendents of Missions, Drs. William M. Haigh and H. C. Woods; two District Secretaries, Drs. Halsey Moore and W. E. Powell; one Superintendent of Education, Dr. J. M. Gregory; two Treasurers, Brethren Snelling and Waterman; eight members of the Executive Board, Drs. Parmly, Ellis, Kelsay, Eddy, and Brethren Cauldwell, Bancker, Phelps and Brokaw; and eight Presidents of Schools, Miss Packard and Drs. Tupper, Graves, Bacone, Corey, Ayer, Mitchell and Dinkins. Besides these have been four State Superintendents of Missions, Brethren Peters, Huntley, Wright and Crooks; several teachers in the schools, a long list of faithful missionaries and a veritable host of friends and supporters of Home Missions. They have entered upon higher service. Their works do follow them.

At the first session of the "Baptist Congress," held in New York City on Tuesday, November 12, the subject under discussion was "The Consolidation of Our Missionary Societies." Dr. L. A. Crandall, of Chicago, after setting forth some of the evils incident to the present system of conducting our missionary work, such as the overlapping of the work of the Societies, the interference with the working of the Wheel Plan, the duplication of agencies, and the multiplicity of objects of appeal for help, suggested as a possible remedy, not the consolidation of the Societies, but their proper affiliation; the establishment of a permanent Commission on Beneficence, with a paid secretary; the consolidation of Collecting agencies, etc. Dr. J. F. Elder, of Albany, pointed out the legal and practical difficulties of consolidation and argued for such modifications of existing methods as experience seems to require. He suggested that the Publication Society should limit itself to publishing literature, and leave all missionary work to the Home Mission Society. Dr. D. B. Jutten, of Fall River, paid an earnest tribute to the efficiency of our great Societies, the fidelity of their officers, and deprecated any movement which would reduce their efficiency. Dr. A. J. Rowland, of Philadelphia, declared that the Publication Society was ready to adopt any improvement in method suggested by the wisdom of the denomination; they were prepared to surrender to the Home Mission Society all distinctively missionary work, if that plan was considered best. Dr. Lemuel Moss, of New York, thought that the history of the three great Societies was a sufficient vindication of their claims to continued confidence and hearty support. He favored the calling of a representative convention, similar to the one held in Saratoga in 1883, where there might be a general and free discussion of the whole question of missionary operations, and such an authoritative utterance as would

secure the adoption of such modifications of our present method as might seem to be desirable.



We beg to ask the especial attention of our readers to the value of the HOME MISSION MONTHLY. A great deal of time, labor and thought is devoted to the preparation of each successive number. Those not familiar with editorial work can hardly appreciate what is involved in such labor. We aim to give to our readers the freshest news from the various portions of our extended field, with such incidents as set forth in a striking manner missionary experience. Nothing is manufactured for effect, and we purposely and conscientiously avoid over-statements, exaggeration, or anything that can mislead. We want our readers to know the facts just as we know them. We aim to give also in each number some carefully prepared discussion of some great missionary theme. If any one will take the trouble to look through the numbers comprising a volume, they will be impressed with the range, interest and permanent value of such discussions.

The MONTHLY is furnished to regular subscribers at fifty cents a year, and to pastors at twenty-five cents; it is consequently published at a very considerable financial loss, which is justified only on the theory that it is an invaluable and indispensable medium of communication between the Rooms and the Homes. As we are about to enter upon a new year we kindly urge all those who are in arrears on subscription to remit to us at once, without waiting to be asked, thus saving us the cost and labor of sending out bills. A change in the date of the label is a sufficient receipt. A little effort on the part of our subscribers will largely increase our influence. Will the reader of this paragraph lend a hand in sending us new names. We shall esteem it a favor if you will send us the names and addresses of those to whom sample copies can be sent.

About four years ago, at the suggestion of Dr. Edward Abbott, of Cambridge, Mass., there was held at Capon Springs, Va., a conference in the interests of Southern education modeled after the famous Lake Mohonk Indian Conference. Last April, at a session held in Winston-Salem, N. C., an Executive Committee was appointed with power to constitute a permanent board to inaugurate a campaign looking towards the awakening of interest South and North in behalf of southern education, including common schools for both races and both sexes, and also the promotion of the welfare of colleges, universities and other institutions of higher learning. On the evening of November 8 an enjoyable banquet was given in the Waldorf-Astoria Hotel, presided over by Mr. Robert Ogden, President of the Conference; there were present a very notable body of men, including college presidents and men representing large business interests. Among those present were, Mr. William H. Baldwin, Jr., Mr. George Foster Peabody, John D. Rockefeller, Jr., Dr. J. L. M. Curry, Dr. H. B. Frissel, Presidents Alderman, Dabney, McIver, and other prominent Southern educators. In the addresses made after the banquet great stress was laid upon the widespread illiteracy of the South, and its lack of institutions of higher learning, of proper equipment and endowment. It was particularly noteworthy that the southern men urged the need of educational privileges for both white and black. It is believed that this movement is destined to exert a profound influence upon the country; it will gather and disseminate the facts regarding the educational conditions in the South; will help create a healthy public sentiment in behalf of larger State expenditures for common schools and normal schools, and will undoubtedly stimulate liberal giving on the part of northern men in behalf of southern educational institutions. It is a move in the right direction.

THE MENACE OF MORMONISM.

Mormonism in its spirit is wholly anti-American. It is essentially a theocracy, an absolute union of Church and State. The President of the Church of Latter Day Saints has been the embodiment of the Mormon idea of both civil and ecclesiastical authority. The apostles and other members of the Mormon hierarchy have been regarded as the real rulers of the Mormon people. The only patriotism that the Mormons have known hitherto has been devotion to the church, and the only treason recognized by them has been disaffection towards the hierarchy. It was originally planned to have Mormonism occupy a practically independent position. Their whole system of tithing and public administration of funds was to take the place of public taxation. When this foolish conception of the absolute autonomy of Mormonism as an ecclesiastico-political system was found to be impracticable, it was replaced in the popular mind by a still more daring idea of the political dominance of Mormons in the administration of the Republic. They seek to gain the balance of power not only in several western States—Utah, Nevada, Idaho, Wyoming, Colorado, and in the Territories of New Mexico and Arizona—but they boast that they will control legislation in Washington. Their missionaries have been sent into all of the prominent cities of the East, where they are attempting to corrupt public sentiment, to disarm criticism, and to prepare the way for their dominance in Washington.

PAGANISM MASKED.

As a religious system Mormonism is thinly veiled paganism. Its doctrines of God are absurd in the extreme, not to say blasphemous; and its doctrines of man and its teaching regarding the family relation are gross and outrageous. It is a base superstition, and the whole influence of Mormonism upon our national life is hurtful and degrading. Mormonism ought to be resisted at every point, and

forced to retreat from its present audacious, aggressive attitude.

We believe that this national menace calls for extraordinary activity on the part of the friends of good government, and purity in personal and family life. The anti-Mormon factors at work in Utah should be greatly strengthened and increased. There ought to be more missionaries and more schools, and greater zeal in combating Mormonism in its strongholds. We believe that the campaign against Mormonism now in progress ought to be and can be made completely successful. Sometimes the work seems to be slow and results unsatisfactory, but we are firmly convinced that steady and hopeful progress is being made and that there are indications that if the present efforts are kept up as they should be Mormonism will in the not distant future lose its perilous power, and take its place along with African slavery and other evil forces which have been driven from the arena of warfare against the welfare of the Republic. Necessarily the chief factor in this vigorous contest for truth and righteousness must be the faithful preaching of the true gospel of Jesus Christ; the circulation of the true Scriptures; and the inculcation in the minds of the young Mormons of a real patriotism. The missionary must lead, but there are other forces that will accompany him and aid him in his work. The public opinion of the United States is overwhelmingly against Mormonism; the power of the public press is almost entirely against it; politicians recognize the force of public opinion; the public schools are doing their work, slowly and unsatisfactorily, but nevertheless effectively; the Gentile element, while not strictly evangelical in spirit, is on the whole antagonistic to Mormonism. The campaign against Mormonism should be pushed forward with a new vigor and all who are interested in the overthrow of the pernicious system should take heart and redouble their efforts.

We give a great deal of space in the present number of the MONTHLY to the very timely and important subject of self-support in mission churches. For many years it has been the settled policy of the American Baptist Home Mission Society to limit its work largely, although not wholly, to the encouragement of churches giving promise of growth, and of reaching at an early day a stage of absolute independence of missionary aid. This policy has worked admirably through the West, as is illustrated by the list presented on another page of churches formerly aided by the Society which during the last five years have become self-supporting.

Of course, different conditions obtain in such fields as Mexico, Cuba and Porto Rico, where the progress of mission churches towards self-support is necessarily much slower.

It is not expected that the mission work done among the Chinese will result in self-supporting churches, although the members of these missions are instructed and urged to contribute as liberally as practicable toward meeting the current expenses of missions established for their benefit.

The policy of the Society of seeking to develop independent churches has been varied also in the case of missions among the Roman Catholic French of New England, where it has sought to encourage individual converts from Romanism to connect themselves with American Baptist churches. This method has been steadily pursued, with the result that while there are thousands of French converts who are enrolled in Baptist churches, some of them holding official positions, many of them useful and valuable members, there are, as yet, no independent French Baptist churches. The French church at Waterville, Maine, is a branch of the First Baptist Church, and the French Church in Worcester is also allied to an American church.

Amounts Received by American Baptist Home Mission Society from Legacies for Ten Years, 1892-1901, Classified by States.

	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	TOTALS.
Maine.....		\$2,440.00	\$300.00	\$2,527.32	\$737.00	\$966.75	\$675.00	\$2,774.26	\$3.45	\$5,400.00	\$15,823.78
New Hampshire.....	\$1,450.00	1,300.00	1,890.60	6,200.00	30,619.68	2,776.29	3,673.22		177.59		48,087.38
Vermont.....	526.05	720.60	399.80	516.38	86.00	555.04	471.00	526.00	311.55	636.78	4,749.20
Massachusetts.....	15,813.19	66,799.77	16,255.20	98,134.98	110,700.00	28,688.72	20,829.12	70,927.03	14,923.08	83,889.40	526,960.49
Rhode Island.....	546.88	1,797.38	66.38	66.88	46.88	196.88	1,000.46	23.44	59,454.99	966.15	65,066.32
Connecticut.....	34,406.43	9,613.02	4,367.10	2,411.04	3,573.10	1,415.01	1,877.44	4,887.04	1,584.46	23,842.80	87,977.44
New York.....	117,025.56	5,413.51	13,615.23	12,061.11	12,656.94	15,466.63	13,531.61	4,809.68	18,291.63	19,701.33	282,573.23
New Jersey.....	1,443.69	321.87	3,112.50	10,900.00	72.97	2,297.50	7,943.91	593.70	152.02	2,364.51	28,602.67
Pennsylvania.....	54.30	9,107.29	418.45	7,107.80	399.50	3,366.04	44.50	44.50	519.50	3,833.93	24,895.81
District of Columbia.....						187.50					187.50
West Virginia.....	400.00			320.49	110.00	275.00	88.34	10,821.51	1,831.84	54.25	13,901.43
Ohio.....	5,595.56	5,080.33	47.88	13,658.11	5,573.43	113.47		728.74	2,269.00	3.40	38,059.92
Indiana.....				500.00			500.00	20.00			1,020.00
Michigan.....	3,197.36		147.52		1,442.92		411.42	1,000.00	1,028.13	1,843.75	9,071.10
Illinois.....	27.50	890.43	2,364.53	3,897.70	2,171.56	787.50	2,270.00	598.67	2,487.94	6,409.46	21,905.29
Wisconsin.....	1,823.57	1,971.85	2,277.47	1,963.89	1,658.74	1,354.84	1,334.81	1,332.02	1,438.55	3,368.28	18,424.02
Minnesota.....			60.70	3666.00			2,000.00		4,756.00	1,200.00	11,682.70
South Dakota.....									50.00		50.00
Iowa.....	995.41	120.76			1,612.10			142.15		237.48	3,107.90
Kansas.....				20.00		6.50					26.50
Nebraska.....		284.65				550.00					784.65
California.....							538.50			701.98	1,240.48
Washington.....			100.00								100.00
Texas.....					1,300.00					4,870.15	6,170.15
Burmah.....		27,802.94	135.96								27,938.90
TOTAL.....	\$183,305.50	\$133,614.40	\$45,559.32	\$163,851.70	\$172,760.82	\$59,003.67	\$57,489.33	\$99,228.74	\$109,269.73	\$159,323.65	\$1,183,406.86

Hastening Self-Support of Mission Churches.

C. A. WOODY, D.D., SUPERINTENDENT PACIFIC DIVISION.

The Pacific Division of the Society's field, in which I have the honor to serve as Superintendent of Missions, includes the States of Idaho, Montana, Washington, Oregon, California, and Nevada. Alaska is also included, but as conditions there are entirely unique I omit it altogether from present consideration. In this division there are seven conventions which have co-operative relations with the Society. The general plan of co-operation with these bodies has been in force from two to twenty years, while the Society has been giving assistance directly or under this co-operative plan in Oregon and California for more than fifty years.

In this division there are probably 550 organized Baptist churches. Of these not far from seventy-five are able to maintain a settled pastor, whom they wholly support, and who gives to his church his entire time; that is to say, these seventy-five churches are in the full sense of the term self-supporting. Less than ten of these have probably never had the help of the Society. Personally, I know of but one such church in my division. Or to put it positively, more than 90 per cent. of the self-supporting churches in this division have become such through the help of the Society. Of the remaining churches about 200 are now receiving missionary help from the treasury of the Society. Half of our churches are therefore without a resident pastor. A considerable proportion of this half have a regular preaching service in each month; about half have no stated services, but are occasionally visited by a district missionary or evangelist, and probably 100 have practically no preaching services at all. It is clear that in this division we have before us a work which must extend through many years to bring such a proportion of our churches to self-support that they will be able to maintain an aggressive missionary policy looking to the development of new fields and the proper nurture of weak and isolated churches.

SOME QUESTIONS ASKED.

Touching work in my field, I have been asked by supporters of the Society such questions as these:

What, if any, consideration is given to the subject of speedy self-support in selecting churches to be recommended to the Society for aid? What is done to promote reaching

self-support? Does the aid received from the Society retard coming to self-support? What can be done to bring churches which have been long receiving the help of the Society to assume self-support? I shall attempt a reply to these questions in a brief way. Much would need to be said if particular cases were under review.

A SELECTION NECESSARY.

It is clear from the facts first stated as to my field that with the comparatively limited sum of money at our disposal fully half of the churches cannot receive our attention at all. A selection must therefore be made of a few out of the many wishing and needing help. Speaking generally, the two determining factors in making selection of fields to be aided are first, does it give promise of growth and permanence? and second, does it occupy a place where a Baptist church should be maintained and through which real religious destitution may be supplied? It is true that in any particular case other considerations, and quite as important as the ones stated above, may enter in. It is often the case that a church, in itself not very important, may be united with one or more adjacent churches and thus a group be formed which may be cared for by one pastor with but little help from the treasury of the Society. In such a case a small field must receive consideration beyond its local importance. In my division another circumstance has often made it seem wise to maintain a pastor in a field that gives little hope of an early self-support, as for example, the opportunity of reaching a large floating population which needs the gospel, and among which a blessed work may be done, but from which the local church may not gather up much abiding support. A fishing or mining town or a logging center afford several instances of this sort in my field. People are reached with the gospel and saved, but they become elements of strength in other churches where their families may live or where they may become permanent residents. There are a few other points which give promise of very slow growth which are so isolated that they may not be grouped with another church, the final and future importance of which justifies financial aid even though it may have to be continued through many years. Other points may be educational centers where a church and pastor may reach and deeply influence a considerable body of students, and such a possibility may call for long-continued aid. Other peculiarities will suggest themselves to

any one at all minutely acquainted with Western church life. The general principles first stated are always in mind, but they may be modified by other plain facts in the individual case.

HOW SELF-SUPPORT IS PROMOTED.

Coming now to the second matter, the promotion of self-support in mission fields, I may say this: In almost every one of the conventions the Mission Board has a rule requiring each missionary church and pastor to show cause for continued help, and why the amount of help shall not be reduced from year to year. The fact is that in every one of the conventions in my division the General Missionary is as well informed as to the financial ability of the church as is the pastor and members, and in the great majority of cases I am well acquainted with local conditions in each field, and often know personally the men who carry the load and determine the affairs in the church. With the steady pressure to take up other fields all the time heavy upon us, and many more opportunities to occupy new and promising fields than we can possibly care for, it does not need to be said that both the General Missionary and I and the Mission Board also scan every request for a continuance of help most keenly, and where the church may not make proper reduction we seek to help it to do so. The fact that in one convention which reports for the year just closed thirty-nine missionaries under appointment, with eighty-four churches and out-stations cared for, the average salary of the entire missionary force for the year was but \$577, shows very forcibly the result of this pressure for reduction of missionary aid. After sitting through an entire night with a convention board going over and over the field and trying to care adequately for all the churches having applied for help, and the new fields where churches need to be organized or mission work to be begun, with the result that every missionary pastor's aid from the Society has been pared to the lowest possible sum and yet some fields have had to be denied, I have felt that perhaps undue pressure has been put upon more than one pastor and people to care for themselves. I am certain that if every contributor to the funds of the Society could share with us who have to face this problem one or two sessions such as is my common experience, there would be greatly enlarged contribution to this work, and an absolute certainty as to its careful distribution.

DOES MISSIONARY AID HINDER OR HELP?

If by "self-support" is meant the maintenance of a pastor giving his whole time to a single church, then, in my judgment, the aid given through the Society in no sense retards, but greatly hastens, the date of self-support. If, on the other hand "self-support" means an arrangement for such frequency of preaching and such a portion of pastoral service as the church may be able to pay for itself, then aid from the Society delays self-support. Of course this question is to be answered in the light of the method of administering the missionary funds of the Society. If the church alone were to determine the amount of aid to be expended upon its field, there might well be fear that aid would tend to "pauperize" and greatly postpone its reaching a respectable self-support. But the fact is that not only such attention as I am able to give to each case, but the more vigorous and vigilant attention given by the General Missionary and the Convention Board, all of us constantly stimulated by a great anxiety to care for other and promising interests, could not allow a church to do otherwise than assume its full proportion of support for its work.

A REAL PROBLEM.

"What can be done to bring the churches which have long been helped to self-support?" There would be no difficulty about a question of this sort were it not for the suppressed assumption in it, which is, that such churches are now not doing all that they are able to do towards their own support. If this assumption be withdrawn, the problem of bringing one of these churches to self-support is simply that of bringing that of any weak church to sufficient strength to support adequately a settled ministry, and the method required in the one case is required alike in all others and does not therefore need discussion here. There is a phase of the question, however, which does require and which is receiving a careful consideration. It is a real problem. Here is an agricultural region fairly well supplied with railroads. There are a group of a dozen small towns each with a population of from six to fifteen hundred. Each has a Baptist church. These are from ten to twenty miles apart. To maintain a pastor in each of these places requires from one to two hundred and fifty dollars of missionary appropriation. Some of the churches have been grouped so that they are about able to provide for such a service as they now have. These towns are not now growing much, and the church in no

one of the towns can be expected to grow speedily into self-supporting ability. What plan shall be suggested to these churches by which the Society may be relieved from further help which has now been continued for eight to twelve years. Practically, there are but two methods, so far as I am able to see the situation. One of these is to have the churches secure a parsonage. In one of these village churches, with the membership in part in the farming region adjacent to the town, with a parsonage, a sufficient salary and perquisites could be provided to enable the pastor to live in comfort. In a number of cases this would solve the existing problem. In all cases the existence of a home for the pastor will hasten self-support. The second method is to insist that neighboring churches shall join in the support of a pastor, and thus relieve the Society of further responsibility. In some cases, in my judgment, this will have to be done, though for a time it may seem to retard the growth of the churches. In most cases I believe the churches will willingly accede to this arrangement when it is clear to them that such aid as the Society is able to give is more imperatively needed on new and untouched fields. My experience in dealing with the average missionary church is that its membership is as keenly alive to the general welfare of the cause as is the membership of churches anywhere. In a great majority of cases they are doing with great heroism and fidelity the work the Lord has set before them, and they will not hesitate to deprive themselves of the usual number of preaching services if thereby the general welfare of the Kingdom of God is to be promoted. I sometimes think that in these small mission churches are to be found the most heroic saints and most Christ-like souls the earth holds. And here, for this time, I had doubtless better bring this discussion to a close.

Portland, Ore., November 2, 1901.

Greater by far than we they were;
 But why? Because they strove!
 Refused blind Fate for arbiter,
 Subjected doubt to love,
 Feared not to fight the losing fight,
 Used all the strength they had;
 And dying, left their fame, a light
 To make the ages glad.

Yet think! though death cut off their days,
 Thou nam'st them, call'st them great;
 They force thy unbelief to praise,
 They shame thy sluggard state,
 They live!—Then be it better said,
 While each renews his vow:
 "Tis he that striveth not is dead,
 Die not! Strive also thou!"

Mission Churches and Self-Support.

N. B. RAIDEN, D.D., SUPERINTENDENT OF
 TRANS-MISSISSIPPI DIVISION.

This is one of the most important matters that comes before any missionary body. The New Testament idea seems to be that every church should have a pastor, supported by the church itself, and this is the ideal toward which we should work, with the greatest possible earnestness. There are

TWO DANGERS

in the administration of mission funds. One is that the church will be thrown upon its own resources before it is able to carry its own burdens, and will thus become discouraged and the work retrograde (many examples of which can be seen all over the West), and the other is that aid will be extended too long, and thus help the church into a state of permanent reliance upon outside assistance. We are trying in every possible way to inspire the churches to assume self-support at the earliest possible moment. To this end we preach and exhort both mission churches and missionary pastors. In order that there may not be a serious shock in discontinuing help all at once, we ask each church in renewing its application to reduce the amount asked for from the amount received the previous year "thus looking to speedy self-support." Where the churches and pastors cannot be induced to take the initiative in reducing the amount asked, the Board of the State Convention, or, in the newer States where we have no Board, the General Missionary and Superintendent of Missions consider each case separately, and wherever it is felt that the church can and ought to increase its support and thus relieve the Society, a smaller amount is recommended, and the church is asked to make up the difference. Sometimes this raises a storm about the heads of those who are charged with the administration of these matters. Severe letters are frequently written from churches which have been thus reduced; but in almost every instance time has shown the wisdom of such reduction. Sometimes it is necessary to withdraw all aid in order to arouse the church to do its utmost. In one instance a church had been receiving help for six years, and had several times pledged itself to speedily assume self-support; but like the young eagle on the edge of the nest it seemed unwilling to spread its wings, and trust itself to go alone. In this case it was recommended that no aid be given, and the church was so notified. A most indignant reply was sent by the church in which some very un-

complimentary things were said about the Society, and those who represented it. However, inside of six months, that same church, by vote, rescinded its former action and sent a letter of appreciation in which the thanks of the church were sent to the Society, and to those who represented it for having declined further aid. Just how far financial aid is an assistance to a church is the real question which is constantly under discussion and consideration. Up to that point it does not pauperize a church; beyond it, aid is a hindrance in the development of the ideal qualities in a church.

There are some

SPECIAL HINDRANCES

which constantly retard the churches in the matter of self-support. Probably the first one is the frequent changes of pastors which always brings a period of uncertainty in the administration of church affairs.

Hundreds of churches have become involved in debt, sometimes through circumstances beyond their control. These debts hang as a weight upon them, and it is impossible for them to straighten up and walk independently until these debts can be removed.

Lack of harmony in the plans of the church, made up as it is of members from every part of the country, also works against self-support.

Removals from one point to another in this restless West has a powerful influence in this direction. True these workers go elsewhere, and in many instances become pillars in new churches, but it hinders the old church from becoming self-supporting.

Frequently a misunderstanding as to the real object for which mission funds are given, and a misconception of the relation between the church and the Society hinders a church from becoming self-supporting. Not long ago I received a letter from a church where help had been declined, in which the position was taken that the money was given by Baptists further east, and that the church had a perfect *right* to its *share*, and when that was withheld, it was an absolute wrong to the church and a betrayal of trust by those who administered the funds of the Society.

EFFORTS TO INDUCE CHURCHES TO BECOME SELF-SUPPORTING.

Throughout this division, our General Missionaries, as well as myself, have made a regular campaign each year in the interest of self-support in mission churches. Every mission church and missionary pastor have

been solicited to make the matter a subject of special prayer, that they might come to speedy self-support. Some very fine examples of this method have been manifest, even in the newer States and Territories. Frequently these churches are brought face to face with the fact that mission funds can only be available as a temporary aid to them; that the Society and the denomination and the Lord expect them speedily to come to a point where they will be self-supporting. It is a pleasure to me to say that of the large body of missionaries and the large number of mission churches in this division, I believe that nine out of every ten are earnestly endeavoring to come to self-support at the earliest possible moment.

State Conventions and Co-operation with the Society.

BY N. B. RAIDEN, D.D., SUPERINTENDENT.

Should a State Convention be left entirely independent in the administration of co-operating work in a State? This question frequently arises in some States and is worthy of very careful and conscientious consideration. The whole question ought to be solved purely and simply by the question of the greatest possible advantage to the cause to be served. It is recognized also that what may be true of a State in the East, with its settled population and its long experience in the administration of missionary affairs, might not be true in the States of the West with a heterogenous population without experience in the solution of missionary problems.

No one believes more fully than the writer in the independence of *independent* State Conventions. In the West, however, the question is as to the *dependent* State Conventions. In these States the Society enters into a co-operative relation, and becomes a partner in the work of State evangelization. Sometimes the Society carries practically all the financial responsibility, the State paying perhaps one-tenth of the expense for carrying on the work. In other States the Society may share equally with the State Convention, and in very few instances may even pay less. It is recognized that the great object is to secure in each State a united body trained to meet and solve the problems which constantly arise, and in the end to be charged fully with the responsibility for evangelizing the State. The help given from the Society to these Conventions can only be temporary.

1. The very fact that the Society enters into partnership with the State Convention

indicates that the responsibilities are to be mutual. Both organizations are interested in the proper solution of the problems of State missions, and both organizations ought to mutually work together in their solution.

2. Frequently the State Convention Boards are made up of representatives from many States. One convention board a few years ago had fifteen members and eleven different States were represented, with as many different opinions as to the prosecution of the work. Left entirely to itself the Convention Board would have been plunged into an interminable discussion of methods, which would have led to serious differences and estrangements. The kindly interest of the Society formed a rallying point for all, and the result was that the Board soon became one of the most efficient in the history of the State. The influence of the Society in all these States with which it co-operates has been a unifying influence.

3. The Society's experience for nearly seventy years in meeting and solving the very problems which are to be met and solved in every State ought to be, and is of incalculable value to every state convention board with which it co-operates. Many times plans of work are suggested by members of the Board where the very same lines of work have been proven in the history of the Society to be entirely inefficient. For each State to test for itself these methods would mean a large waste of money, time and effort. One reason for the great efficiency of the Society's work in the West has been that through its kindly counsel and advice State Convention Boards have been encouraged to follow well-defined and efficient lines of work without trying numerous experiments which are proposed from time to time. Probably nowhere in the world has a given amount of money expended produced better and more permanent results than has been the case in some of the very newest of our States and Territories, and this has been largely because of the following out of well-defined and thoroughly efficient plans and policies, due to some extent at least to the counsel of the Society.

During the recent meeting of the corresponding secretaries of the different States conventions all over the West, the most pronounced and unanimous approval was given to the present plan of mutual helpfulness between the Society and the State Conventions. There is not the slightest infringement of the independence of either organization by thus working together. In their independence they mutually agree to prosecute

the work together, and adopt such plans as will be readily approved by both organizations. Neither organization attempts to dictate or domineer over the other, but seeks only to be helpful and to assist in solving the problems which have to be met in the State, and thus in the most efficient manner possible build up our cause.

Self-Support of Mission Churches.

REV. O. A. WILLIAMS, D.D., SUPERINTENDENT.

Self-support in a church we understand to mean that numerical and financial strength which enables it to assume all the responsibility of carrying on its own work without impairing its usefulness and efficiency. It becomes necessary in some instances to throw the responsibility of self support upon churches before they reach this ideal.

It is over sixty years since the first missionary was sent by the Home Mission Society to Wisconsin, and over fifty years since the first worker came to Minnesota. The missionary was sent to Dakota with the settling of the territory. There has been no time since that early beginning that help has been withdrawn from this section of the country. The Society spends this year in the Upper Mississippi District, composed of Wisconsin, Minnesota, North and South Dakota, \$16,300. It is expected that the churches of the district and friends will add to this sum, to carry on the work of Home Missions within its borders, \$26,100, making a total of \$42,400. Last year 190 laborers were commissioned to work in this district. It is probable that before the close of this fiscal year the force will be increased rather than diminished.

The policy of the Society and of the Boards, acting in co-operation, has been to grant aid to those churches only that give promise of growth and of self-support. Owing to local causes and unforeseen conditions, these expectations have not always been realized. Some churches have to be carried much longer than was anticipated, in order to preserve the labor and money already expended on them, while others after receiving aid for a series of years become extinct. These, however, are the exceptions, not the rule.

The question of self-support is kept constantly before the churches. They are urged to apply for a smaller sum each succeeding year, as a step towards this end. They find it difficult, however, to follow this plan. The resources of churches are sometimes strained to build a house of worship, or to improve the old one, or to build a parsonage, and a

strong plea is made against reduction, until they are tided over these difficulties. The attention of the churches is called to this subject through correspondence. It is sometimes made the topic of public discussion at the annual gatherings of the Convention. Ringing addresses were delivered by pastors and laymen on this subject at one of our recent State Convention meetings.

There is a marked difference in the *esprit de corps* of churches. Some from the time of their organization direct their energies to the end of taking care of themselves as soon as possible. They do this from the noblest of motives, that the funds may be used where the needs are greater, or where new fields call for workers. This spirit exists generally where churches are blessed with the leadership of one or more members who are enthusiastic in the missionary cause. There are other churches that seem willing to be carried indefinitely. They are almost grieved if the question of self-support is proposed to them. This marked difference is due, in part at least, to the difference in the training which they receive during the first few years of their history.

DIFFICULTIES.

When aid is diminished it is often at the expense of cutting down the pastor's salary, though churches are urged to make good that amount by increasing their contribution. The result is that the pastor and his family, if he continues in the work, sacrifice much, or he may seek another field where he may be promised a living salary. When aid is withdrawn altogether, it sometimes happens that a church will deliberately enter into a state of desuetude, and after a period of rest it is resuscitated through the infusion of new blood; and a renewal of help for a brief period will result in the development of a strong, vigorous body.

Self-support is delayed by local conditions. Changes in the character of the population, death depleting the membership of the church and removals to other localities. The withdrawal of aid at such times may mean the extinction of the church; its continuance may preserve its life and insure its future usefulness.

Self-support is delayed in some instances because there may be one or more members of considerable financial strength in the church who are not willing to do their proportionate share in supporting its work and interests. It is a question that often confronts us, Must such churches be left to wane

and die because there be in them members who fail to do their full duty?

Self-support is often attempted by the grouping of two or more churches under the watchcare of one pastor. But in these newer States this plan is beset with many difficulties. The distance which separates them is so great as often to make it impracticable, if not impossible. When the grouping is made, it may fail because churches do not agree in the choice of a pastor. However, small the church it is always jealous of its independence.

PROGRESS.

Encouraging progress has been made in this direction in this district. In the past five years, 21 churches in Wisconsin, 26 in Minnesota, 9 in South Dakota, and 7 in North Dakota have attained self-support, making a total of 63 churches. In Minnesota only 14 of the 45 aided at the present time were organized previous to 1890.

While some churches have become extinct, the labor and the money expended even on them were not all lost. Influences were set in operation that live, and out of them workers went forth to be a blessing in other fields.

Self-Support in German Churches.

REV. G. A. SCHULTE, SUPERINTENDENT.

It is our aim in the German work to assist, if possible, only such churches and mission fields as have a fair prospect of becoming in the course of time self-supporting. This question is earnestly and prayerfully considered when applications for aid for new fields are brought before the committee. And the churches are urged by each renewal of their application to strive for this object.

With each application blank a printed letter in German is sent to every church expecting to ask for aid, which the missionary, if he is on the field, or one of the deacons is requested to read to the church. This letter contains among other instructions the following points:

1. Application for aid should only be made for actual mission fields and for real mission work. The edification of a small band of believers may be necessary and beneficial; but the missionary money is not given for this purpose, and should not be permitted to be used in this way, but only for mission purposes.

2. Before application is made the church should consider prayerfully how much she is able to give towards the salary of the pastor,

and with how little aid from the Society the churches will be able to raise the necessary amount. A very large part of the mission money is contributed by the poorer members of our churches, and should, therefore, not be permitted to be used except on really needy fields.

3. Every application should be made in full accord with the church. The church must take action on the amount to be asked for, and on the portion it promises to give towards the salary.

4. On the second page of the English application blank to the Home Mission Society under "Current Certificate," the church pledges itself, by the signature of the moderator and clerk, faithfully to pay its part of the salary, and concurs in the condition, in case the church fails in its duty towards the missionary, that the Society is justified in withdrawing the promised aid.

Thus, it is constantly brought to the attention of the churches that the aid received from the Society is only temporary, and is only to assist the churches so long as they are unable to carry on the work for themselves.

In reviewing a period of nine years, during which I had charge of the German work, it appears that we have been fairly successful in this respect. During this time forty-seven mission churches, assisted more or less by the Society, have become self-supporting. This enabled us to undertake mission work on over sixty new mission fields. Eight churches, supported for a number of years by the Society, were dropped as having no prospect of ever becoming self-supporting German Baptist churches. Two of these became English-speaking churches, and the large majority of the members of the other also favored homes in American churches. Hence the work done at these places was not lost to the denomination.

The work among the Germans is of such a character that a rapid development of our mission churches into self-supporting ones can hardly be expected, except in country districts. We are laboring in this respect under great disadvantages. We are constantly doing purely missionary work, the fruits of which are not infrequently reaped by neighboring churches of the same faith and order. In our missionary efforts in the cities we reach mainly the poorer classes of Germans. Many of them, after they become well to do, drift into English-speaking churches, who thus are strengthened by our missionary efforts, while the German church

remains in a weak condition. Numerous places can be named where the German church receives aid, while the English-speaking church is self-supporting. But if the German members had remained in the mother church, the case would be reversed, and the English-speaking church would be on the list of beneficiaries, while the German church would be self-supporting. Thus in cities it becomes very difficult for some churches to reach the goal of self-support, and it becomes almost necessary, in order to continue missionary work, to be constantly fostered and aided by the Society. It is very gratifying that we can under these difficult circumstances point to so many self-supporting churches among the Germans.

As among other nationalities, so among the Germans, missionaries and churches are not all alike. Some hold on to outside aid as long as they can, while others, and I am glad to state, the large majority, are anxious to become self-supporting as soon as possible. Instances can be given where missionaries have declared themselves willing to have their already scanty salaries reduced, in order to induce the church to become self-supporting, and I also know of members who have made great sacrifices in order not to be dependent any more on missionary aid. I do not believe that aid given to churches pauperizes them, but it assists them in doing the work for the Master they are themselves unable to do. The little bands of workers, scattered over the country, are the instruments by which the denomination at large carries the Gospel to people that could not otherwise be reached.

Self-Support.

REV. L. G. CLARK, GENERAL MISSIONARY.

Home Mission work in the West is brought face to face with many most perplexing problems, and among them all none is more vexing than that of bringing the mission churches to speedy and safe and satisfactory self-support.

It is exceedingly easy to say that these dependent churches *ought* to become independent after a few years of help at the most; that it is a waste of money to continue aiding a church that gives little or no promise of attaining to self-support within a short time; that a church of such and such an age that needs help from the Home Mission Society in order to live might about as well be allowed to die, and the sooner, perhaps, the better.

Such expressions as these are easy enough

to make, and are frequently heard. Moreover, there is often much wisdom and truth in them when applied to certain cases. But, on the other hand, when they are made of universal application, they become exceedingly unwise, not to say positively wicked.

The fields are so unlike in the new West, that if the Home Mission Society and the State Convention should establish, and attempt to enforce, a *fixed* rule in the matter of self-support it would inevitably greatly hinder if not utterly ruin some of the best and most blessed mission work that is being done in this part of the country.

While in a few cases it is possible for us to plant churches where there is a good prospect of rapid growth, and where there is much reason to expect that the churches will become self-supporting in a short time, on the other hand, in many cases, if we do any work at all in this great and needy Rocky Mountain region, we must organize small churches that have little *possibility* of rapid growth, and may need help for many years, if they are to be kept alive. And yet some of these feeble churches that even *die* before they become self-supporting prove a far-reaching blessing, and afford a convincing demonstration of the wisdom of giving continued aid to some churches that have little prospect of becoming strong self-supporting churches. Take, for example, a case in Idaho, where a church has been helped for many years, and at the present time is almost extinct. This same church has during its history not only been a great blessing to the immediate community where it is located, but has also been a center from which work has been done that has resulted in the organization of seven other churches, some of which have promise of becoming strong and very effective within a few years. Six of these churches have built good houses of worship, and all this has been done during the last eight years, and while the mother church was almost too feeble to live, much less to care for itself.

The above-mentioned case is a duplicate, in many respects, of cases often occurring in the history of Western missions. The almost *constant* movement of the people in this "unfenced" West makes it *exceedingly* difficult to bring our churches, as a rule, to a state of safe and secure self-support. In many cases if we could be sure of retaining, say, seventy-five per cent. of the members who come into the church during a period of five years, we could be sure of having a good self-supporting church. But it often comes to pass that at the end of five or even ten years a church that

has been doing good work and that has been a real blessing to the West and the world is no stronger than it was at its organization. And although it may have had two or three hundred names on its list of members during its history, at no time has its membership been more than fifty.

While a system of water works can be made self-supporting and *financially* profitable only in a populous place, yet wells can be made a great blessing, and philanthropically profitable even when they are put down in a wilderness, provided the *roads* to the centers of population pass through that wilderness. If the friends and supporters of the Home Mission Society could know how many weary, heartsick and fainting pilgrims have been refreshed, cheered and saved by these wells in the wilderness, they would not be impatient with the Society in its wise, noble and Christlike effort to provide the means of grace for the thirsty souls scattered all over this desert land, even though many of our little struggling churches are a long time attaining to self-support.

But while the writer fully believes that it would be impossible for the Home Mission Society to do its whole duty to the new West if it were to confine its work to places where there is good prospect of planting churches that will soon become self-supporting, yet he also believes that other things being equal, the preference should be given to such places. But in a section of the country like this, such fields are so few in number that our denomination would fail to do its part in the evangelization of these new States if it did not enter other fields as well.

Again, if it is insisted upon that the first object before the missionary pastor is to bring his church to self-support at any cost, there is danger that a kind of work will be done that will ultimately result in much harm to our cause. An unregenerate membership may be secured, or the church may be made to feel that the Home Mission Society is a hard master. And so when it does become independent, it is so independent that it has little or no love for the Society that helped it when it was obliged to receive help. A wise parent will not be so anxious to have his child making his own living, that the child will have just reason to feel that he was forced to leave home before he should have gone. I doubt if the Home Mission Society has made many mistakes in its kindness to the churches of slow development, great as that kindness has always been. Many a parent has received love and help from a noble man

which has abundantly rewarded him for all his patience and kindness to one who was a boy for a long time.

Now, I should be very sorry if anything which I have written should create the impression that I am not in favor of urging all our mission churches to do their utmost to care for themselves and to reach a state of self-support as soon as possible.

Of course, the importance and the duty of this is constantly kept before the churches and the missionary pastors. Yet we are careful not to create the impression that the unreasonable or the impossible is expected, much less demanded of any true church or faithful self-sacrificing pastor.

HELENA, MONT.

The Problem of Self-Support.

REV. E. R. POPE, MINNEAPOLIS, MINN.

Churches are much like individuals. It is hard to lay down rules that will be applicable to all alike. Each one must be considered by itself, if the best results are to be gained. Some churches, like some persons, are self-reliant and independent; on the other hand, some are ever distrustful of themselves and dependent upon others. Some few churches scorn outside assistance, while others get all they can, and even ask for more.

The question of mission aid and self-support is complicated often by the personal element. There is the pastor to be considered, and the character of the service he renders, the family dependent upon him, the financial demands upon him, his own resources, the place where he lives—all come in as subsidiary, but very real factors, in the matter of self-support. It may be a question as to how far these things should have weight, but some weight they certainly do have.

Again, having begun work and invested funds, the investment at once raises the question whether aid shall be withdrawn and all be lost, or aid continued in the hope of ultimate success. Experience shows that often the investment of a few hundred more has saved thousands previously given.

Again the question of adequate pastoral support may frequently arise. Withdrawal of aid may simply mean reduction of a salary already too meagre, and so the gain is only apparent and not real.

Occasionally a church is found that seems to imagine that it has well-nigh a vested right in mission funds. Sometimes a church appears to think that because it has contributed and received little or no aid, it now

has a claim to assistance. But both of these fallacies may be traced to wrong instruction in the fundamental principles of church life and mission enterprise.

In Minnesota the conditions vary greatly in different sections. The North is new, the communities are generally poor, but the future is full of promise. Just what a given place will ultimately become is very difficult to determine. And, while in starting a church it is attempted to select the most promising points, yet it is well understood that years will probably elapse before self-support will be attained.

In the southern part of the state there is more wealth, the country is better settled, a new community starts better; so a church there is more likely to be able to quickly care for itself.

It is the generally understood policy of the State Convention Board to reduce aid somewhat year by year. The rule is flexible and has many exceptions, yet real effort is made to secure this result. By correspondence and conversation, pastors and churches are urged to ask for less each year. Some pastors present this most successfully, and others, alas! hardly seem to try. Occasionally a church asks deliberately for more than it expects to get; but, if such is known to be the case, it is promptly reminded that such action is altogether out of order.

The General Missionary, both publicly and privately, presents the method of our mission work; urges enlargement of the church's share; insists that if the newer fields are to be cared for, the older ones must care for themselves more largely; informs the church as to what has been done in the church in former years; advises more thorough canvas of local resources, and in every way tries to bring the church to a full realization of its duty.

Figures gathered with considerable care indicate that up to and including 1900 the average amount of mission money spent on a church was \$1,238.86. It is worthy of remark that, as a rule, larger amounts have been needed in the larger cities to secure self-support.

At the October meeting of the Minnesota State Convention Board, 45 fields were recommended for aid. Twenty of these have been organized since 1895, 11 others since 1890, while only 14 were in existence before that year. Six of the 45 are *new* fields recently organized and never aided before. One is an *old* field, but has never received aid. Four

are fields *once* aided, and now taken up again for various reasons. These facts show that some real progress has been made; and, if we add that in the last years an average of five churches a year have attained self-support, we see that the problem is in some measure being met.

The plan of District Missionary work provides for some fields that would otherwise call for help, and is exceedingly helpful in starting new churches in such a way that their demands for assistance shall be very small.

On many a field to-day, if help could be given toward the erection of a parsonage, or in some cases toward the payment of a troublesome debt, the problem of self-support would at once be solved. I firmly believe that a parsonage fund would be a great saver of mission money and a very large factor in releasing money to be used in the newer fields.

Self-Support.

BY REV. T. M. SHANAFELT, HURON, S. DAK.

With the announcement of the birth of a child we associate the thought of a home and food and shelter and parental care. As the child grows there is necessity for intellectual training, physical culture, and direction along the lines of right living. As he reaches manhood, his early dependence on the care and support of others changes to a condition of self-reliance and self-support.

A newly-organized church is like a practically helpless and dependent child. It needs the fostering care and assistance of others. During the early years of its growth and development it needs what it cannot of itself always secure, a house of worship for a home and shelter, and a pastor for counsel and instruction. The child that reaches the years of manhood and is still helpless and dependent is an object of pity. The church that is content to ask for aid for a score of years, and makes little or no effort to care for itself, and help others, is lacking in self-respect, and is likely to forfeit the respect of its helpers.

A condition of dependence, so long as it is really necessary, though it may be an occasion for regret, is not a reproach. But it becomes a reproach when local support can be gradually increased and no effort is made to accomplish it. In too many churches, though the number of members increase, and local conditions improve, personal contributions continue the same, year after year, or if there is any change they are decreased rather than increased. Though the long established policy

of the Home Mission Society in favor of annually increased local support and decreased missionary aid is recognized as a sound business principle, most churches prefer to see the application of that principle on other fields rather than on their own.

It is conceded that in many places there are difficulties in the way that cannot be easily or speedily overcome. A large majority of the churches needing missionary aid have been and are in the newer states and territories in the West. In the rapid development of this vast region of country the energy and courage of the first settlers are greater than their worldly possessions. The churches are new, and small, and financially weak. There are frequent changes in local conditions. Cherished hopes are often deferred, and expectations are not always realized. Some churches are therefore unavoidably longer in reaching a vigorous growth than others. Some are hindered through lack of an intelligent understanding of the work and resources of the Home Mission Society. They neglect to avail themselves of sources of information, and do not realize the financial limitations under which the Society labors. The unnecessarily frequent changes of pastors interfere with the adoption and carrying out of carefully arranged plans for church expenses or benevolence. Many pastors have rendered faithful service in leading their churches along the lines of systematic beneficence to a condition of self-support, but there are others who through inexperience or negligence "care for none of these things."

Some churches, having continued to receive assistance through a long series of years, seem to lack the courage to try to walk alone and unaided. It ought not to be true in any case that a church is pauperized by receiving aid, but it is true of some individual members of churches, that they take it for granted that their own failure to meet the full measure of their obligations will be willingly off-set by the benevolence of a great denomination. Where this spirit exists in either an individual or a church, the tendency is in a wrong direction. Self-respect is as desirable and necessary as self-support.

In the distribution of missionary funds, Convention Boards ought not to ignore the churches which, through unfavorable local conditions, the poverty of the people, the frequent removal of members to other localities, and occasional unwise leadership, are checked in their growth and development; but where the funds are necessarily limited, good business policy will sanction the be-

stowment of aid where it will soonest accomplish desired results, and enable churches to become helpers instead of beneficiaries. Where any discrimination becomes necessary it ought to be in favor of centers of influence, and fields that give promise of growth, rather than to those that can give no assurance of future development.

The circulation of the HOME MISSION MONTHLY could easily be increased five-fold in every state. If this were done it would hasten the progress of scores of churches toward self-support. It would give their members a knowledge of the work that is being done, and how it is done, and they would soon become more self-reliant, and put forth greater efforts to cease to be dependent. One of the things expected of every missionary pastor is that he will, to the best of his ability, secure subscribers for this invaluable organ of the society. It is probably true that not more than one-fifth of the pastors make any effort in this direction. Gifts of denominational tracts can be secured annually by every pastor, but comparatively few ask for or use them. The faithful circulation of denominational literature will increase the intelligence of a church, and thus foster a missionary spirit, and create a desire to aid others.

It is the aim and object of every one to whom has been entrusted leadership in missionary work to lead the churches on his field out of a condition of dependence to that of self-support. Happy is the man who sees one after another reach this desired goal.

During recent years considerable attention has been given in Nebraska to the subject of self-support among mission churches. Special care has been exercised in the selection of churches to be assisted, and those that have given best promise of growth and independence have received a preference. Both pastors and churches have been given to understand that the aid from the Home Mission Society and State Convention is only a temporary matter, and unless there are special reasons to the contrary, appropriations are made in decreased amounts from year to year. Special instruction is given to the effect that the work of the Society and Convention is to evangelize the destitute regions, and that the money entrusted to their care is to be sacredly used for this purpose. It is also understood that one condition upon which assistance shall be granted in the support of a pastor is that the church itself shall do its utmost. While in the main the churches assisted have

conformed to the conditions imposed and shown a commendable spirit of self-help, there can be no question but that in some instances aid has tended to pauperize churches that have been beneficiaries. Especially is this true where assistance in the support of pastors has been granted in undiminished amount for a series of years. Nebraska being an agricultural state, large areas of which have experienced serious drouths, constant changes have taken place in the membership of many of our churches. Since the accessions have not taken their proper place in the support of the pastors on the fields where located, the churches have been brought to a state of chronic dependence. In such cases the attitude of the Convention Board has been to organize the churches thus constituted into self-supporting circuits, that greater energy might be devoted to entering new fields, and helping the churches that give promise of speedy self-support. Measurable success has attended our efforts in the last two years in Nebraska, as may be shown by the fact that during that period twenty-nine churches have been brought to a state of self-support, some of which had been receiving aid for many years.

C. W. BRINSTAD,
General Missionary.

OMAHA, Neb.

During the last ten years nine churches in Iowa, aided by the Home Mission Society, have become self-supporting, and are now influential factors in the world's evangelizing forces. The design in this State is to aid and foster all our weak churches, but limited resources prevent our helping all applicants. We have been obliged to make selection, giving the preference to new fields and strategic points. In a comparatively new State regard must be had, not to the present alone, but to the future. The aim has been to aid those fields where largest fruitage may probably be gathered in time to come.

Missionary pastors and churches are taught that assistance is granted for the briefest time possible, consistent with permanent self-support.

So far as our knowledge extends, the aid received has uniformly acted as a stimulant and spur, both to missionary and church. They have thus been encouraged to do their best. Self-help has been promoted rather than retarded.

E. P. BARTLETT, Secretary.
DES MOINES, IOWA.

Churches Which Have Become Self-Supporting.

The following is a partial list of churches formerly aided by the American Baptist Home Mission Society, which have become self-supporting during the last five years:

CONNECTICUT.
 Year.
 1896 New Britain, German Ch.

PENNSYLVANIA.
 1896 Philadelphia, Third German Church.
 Scranton, German Church

ILLINOIS.
 1896 Evanston, First Swedish.
 1901 St. Anne, French

WISCONSIN.
 Since
 1895 Ashland, Swede. Bangor.
 Carlington.
 Grantsburg, Sw.
 La Crosse, Dano Nor.

La Crosse, Ger.
 Mariette, Swede
 Merrill.
 Milwaukee, Bay View.
 Mondovi.
 North Greenfield.
 Ogea, Swede.
 Osceola Mills.
 Plainfield.
 Prentice.
 Reedsburg.
 Rhineland.
 Ripon.
 Sheboygan.
 Tomah.
 West Superior

MINNESOTA
 1896 Detroit.
 Fairfax.
 Park Rapids.
 St. Paul, Immanuel.
 Windom.
 1897 Kasson, Dane.
 Minneota.
 1898 Henning, Swed.
 Wheaton.
 1899 Blooming Prairie, Dane.
 Blooming Prairie American.

MINNESOTA—Cont.
 Minneapolis, 'Elim Swedish.
 New Auburn.
 Red Wing, Swed.
 Westbrook, Dane
 1900 Big Stone, Swed.
 Breckenridge.
 Minneapolis.
 Bethesda.
 1st German Ch
 St. Paul, Philadelphian.
 1901 Duluth, Bethel Swedish.
 St. Cloud.
 Stillwater

IOWA.
 1896. Cedar Falls.
 Fort Dodge.
 Eagle Grove.
 Estherville.
 1897 Sioux City, Immanuel.
 1898 Dover.
 1899 South Ottumwa.
 1900 Woodbine.

OKLAHOMA TERRITORY.
 1898 Oklahoma City.
 1901 Guthrie.
 Blackwell.

INDIAN TERRITORY.
 1898 Duncan.

KANSAS.
 1896 Argentine.
 Blue Mound.
 Kansas City, Edgeton Pl.
 Kansas City, First.
 Ossawatomie.
 Troy.
 1897 Beloit.
 Cana Falls.
 Caldwell.
 Grenola.
 Medicine Lodge.
 Peabody.
 Salina.
 Stafford.
 Washington.
 1898 Burr Oak.
 Minneapolis.
 North Ottawa.
 Oberlin.

KANSAS—Cont.
 1898 Republic City.
 Valley Falls.
 Weir City.
 1899 Hutchinson.
 Clyde.
 Concordia.
 Arkansas City.
 St. John.
 Rose Hill, Kansas City, Colored.
 Cherryvale, Colored.
 Centralia, Colored.
 Pittsburg, Colored
 1900 Chanute.
 Neodesha.
 Pittsburg.
 Sterling.
 Walnut.
 Wamego.
 1901 Brantford, Swede
 Erie.
 Girard.
 Norton.

NEBRASKA.
 1896 Albion.
 1899 Red Cloud.
 1900 *Wahoo, First.
 Wahoo, Immanuel.
 Laclede.
 *Carroll.
 Randolph.
 Syracuse.
 Chambers. First
 Beatrice, Church.
 *Herman.
 New England.
 *Hebron.
 Alexandria.
 } *Auburn.
 } Brock.
 1901 Creighton.
 David City.
 Wymore.
 Geneva.
 *United.
 Nelson.
 1901 Chadron.
 Omaha, Immanuel.

SOUTH DAKOTA.
 1896 Madison.
 Deadwood.
 Mitchell.
 1897 Aberdeen.
 1898 Parker.
 1899 Bloomingdale, Sw.
 Eureka German.
 1900 Mound City, Ger.
 Brookings.
 1901 Canton.

NORTH DAKOTA.
 1898 Kulm, German.
 1899 Berlin, German.
 Fessenden, Ger.
 Page.
 Crystal.
 1900 Jewell, German.
 Fargo, Norwe.

CALIFORNIA.
 1901 Eureka.

COLORADO.
 1898 Lake City.
 1900 Colorado Spgs.
 St. Johns, Colored.
 Pueblo, Eighth St., Colored.
 Salida.
 1901 Rocky Ford.
 Longmont.
 Pueblo, Bethlehem, Colored
 1896 Mesa.
 First.
 Sterling.
 1897 Trinidad.
 Loveland.
 Golden.
 La Veta.
 Cripple Creek.

NEW MEXICO.
 Raton, First Baptist.
 Carlsbad.

EAST WASHINGTON.
 1897 Spokane, Grace Baptist.
 Seattle.
 1900 Dayton.

IDAHO.
 1900 Grangeville, F'st.

OREGON.
 1897 Ashland.
 1898 Lebanon.
 1900 Portland, Immanuel.
 Peninsular, Park Place.
 1901 Fossil.

WEST WASHINGTON.
 1897 Seattle, North Ch
 1899 Everett, First Ch
 1901 Whatcom, First Church.
 1901 Puvallup, First Church.

BRITISH COLUMBIA, CANADA.
 1899 Vancouver, Jackson Ave. Ch.

MISSIONARY DEPARTMENT.

Massachusetts—Fall River.

We had very interesting services yesterday. The day was a record breaker for the Fall River French Baptist Mission—36 persons at the preaching service, and 32 at the Bible class. Mr. Williams was with us and preached. He came unexpectedly, just as we were commencing our service. Over 15 of the congregation were young men. Several of these were Roman Catholics. We all felt and said that it was good for us to be there. After having lost so many of our most regular members, we rejoice to see so many new ones attending our meetings. It is evident that a remarkable work is going on in this field.

Yours very truly,
G. AUBIN.

French.

GARDNER, MASS.

It has been a blessed and successful year; we have had 18 baptisms during the year; we feel God has abundantly blessed our efforts to win souls for His kingdom. We are working and looking for more souls; there are so many still out of Christ. May God hear our prayers and give us many more to join with us in His blessed service.

F. A. PERRON.

MARLBORO, Mass., Nov. 5, 1901.

For the last two or three months we have been sending out from 151 to 200 letters every other week on some vital subjects. These letters do not fail to bring discussion in the shops, stores, streets and homes among the Roman Catholics themselves and some of them are thus good missionaries, for the time being at least, condemning the wrong and placing themselves on the side of truth.

Evangelist Gale has been with the First Church for two weeks from Oct. 20, and during that time twelve French Canadians have signed cards and expressed publicly a desire to become Christians. We had been laboring with them for some time. Our work is quite encouraging at this time. Several are on the verge of uniting with the church.

O. BROUILLETTE.

Connecticut—New Haven.

I would like to say a few words in regard to our work.

The mission work here among our Italians is prospering greatly, especially with the young men among whom we have established "The Mazzini Evangelical Social Circle," and we praise the Lord for this Circle as it will enable us to bring more souls to Jesus. Our prayer-meetings and Sunday afternoon services are regularly frequented. Also our Sunday-school is regularly attended, and gives us great hopes for the future. During this quarter we have had six baptisms, and there are many others ready to be baptized. The field here is great: but the well noted priests of the Catholic Church continually throw obstacles in our way trying to hinder our steps, but we at all events get on nicely and the Gospel is read by all with pleasure.

Pray for us, as we continually pray for the Baptist Home Mission Society who gives the Gospel, the good news to our Italian people. September 2, 1901. MARCO MAZZUCA.

Indian Childhood.

ARAPAHOE BAPTIST MISSION,

GEARY, OKLA. TER.

There is nothing more encouraging in Christian work than that among children and young people, and yet we are denied this blessed work save about three months in the summer, when the Indian children are home from the government schools. And even in these three months there is little we can do, owing largely to the backwardness of the children, who will scarcely ever talk to us. And yet their lives are of much interest to us and doubtless a brief sketch will be to your readers.

On returning to camp, they are under no obligations whatever. They can do as they please, as an Indian child is a law unto himself. Seldom, if ever, does the parent try to correct him and I have yet to see one obedient child.

The boys are passionately fond of riding ponies, and just as soon as they can hold on to a saddle they begin. Often when we are in camp, they ride past, racing at full speed and shouting as only Indians can. A complete outfit consists of a \$25 spotted pony, a \$40 saddle and bridle, with a bright-colored saddle blanket and a 35-foot lariat rope. This is to the Indian boy what a new Columbia is to a white boy. Have seen boys wade out into the water waist deep and fish with hook and line. They often catch the largest fish with

a pitchfork or their hands. I went with a school-boy to hunt some quail. He had his bow and arrows, I had a little air rifle. He could kill three quail to my one. A few of the boys are active members of the Christian Endeavor Society at school and I trust are really converted. Several of the girls, too, are Christians.

As the women are much more industrious than the men, so the girls are more industrious than the boys. When they are very young they learn to make bead-work and will sit for hours flat on the ground with awl, sinew, beads and buckskin. They make miniature tepees, using as poles willow sticks, sunflower stalks, or iron weed and as a covering oftentimes their own shawls.

They have a convenient way of washing clothes taught them by their mothers. When a dress is really black with dirt, and there is no longer a question as to the fact, they go to the river, plunge in dress and all, and not only wash the dress but take a bath themselves. Then the drying and ironing is even more simple, for by the time they get back to camp the hot sun and winds have accomplished the work.

The children use many toys and games common to white children. The little iron express wagons and the toys of different kinds given them by the missionary are very much enjoyed.

These school children will soon be at home and will be either a help or a hindrance to the great work of saving souls among these Arapahoes. Many of them are just as bright as white children and they all have souls to save.

These children are the hope of the Indians.
F. L. KING.

Oklahoma Territory—Geary.

Since receiving the money, I have put up a good strong fence which will protect our garden and corn, etc., from marauding cattle and a good corral where stock can be left in safety. We have set out twenty-four maple trees and hope ere long to make our Mission look more homelike and attractive.

The Indians are on the move much of the time so it is hard to get them together for services. As heretofore, a large part of our work has to be with the individuals.

We are looking forward with eagerness to the Indian Association in June at Watonga and hope to be able to have many Arapahoes in attendance.

On the whole, our work is assuming more and more permanency in the tribe.

F. L. KING.

The Indian work has moved slowly. We were glad to have our Arrapahoes attend the Association at Watonga. This is the first meeting of the sort they have ever been at and I think it was some help to them. They did not attend all the services but when they did go they all went. F. L. K.

The Talents.

Ferry, Oklahoma.

A plan which I used to secure contributions for Home Missions:

About three months before we took regular collection, I made my offering to Home Missions, so it would be available as capital to work with.

I took the children in the Sunday-school under twelve years of age and gave each a penny with a promise from each that the penny would be used to make as many other pennies as they could and that they would give it all back to me for said purpose.

I gave out 77 pennies in this way. Those in the Sunday-school over twelve years of age were given each five cents with same promise from them. I gave out 70 cents in this way.

Two weeks ago was the time to take the regular collection. Many of our children have been sick, but to date 47 of the 91 workers been heard from with some more than \$15.

One little boy made from one penny \$3.60. He first bought popcorn, 1 cent; popped it, sold it for 5 cents. Later on, when his capital had increased sufficiently, he bought sugar and got some one to make candy which he sold from house to house in town.

The work has been a great help to the children, and the plan can be worked successfully in any church or Sunday-school with a little help from parents and teachers.

J. D. MATTHEWS.

Nebraska—Norfolk.

CHURCH BECOMES SELF-SUPPORTING.

Resolved, That we express our sincere gratitude to the Nebraska Baptist State Convention and American Baptist Home Mission Society for the generosity they have shown during the past years by assisting us to maintain all time services in Norfolk, and also, we pledge our hearty support and largest contributions that it may be able to extend the work to the many needy fields of our State and nation, and,

Resolved, That these resolutions be placed

upon our church records and a copy be sent to our Genl. Miss., Rev. C. W. Brinstad, 2219 Spruce St., Omaha, to present to the Board of Managers, also a copy sent to the American Baptist Home Mission Society, 111 Fifth Ave., New York City.

New Mexico—Carlsbad.

As is known to you, this church, acting upon the advice and at the urgent request of its pastor, Rev. H. J. Powell, in May last concluded to become self-supporting; and at a meeting of the church a committee was appointed to draft suitable resolutions, expressing the gratitude of the church for past favors. A copy of the resolution I herewith send to you. I may add in this connection that too much praise can not be given to Bro. Powell through whose efforts this action was brought about. As we were the first church in the Territory of New Mexico to become self-supporting, we feel like congratulating ourselves upon being able to do so, more especially so since others have followed our example. Wishing for the cause you represent the fullest measure of success,

D. BARCLAY SUTHERLAND,

Church Clerk.

First Baptist Church of Carlsbad, N. Mex.

Colorado—Longmont.

It gives me pleasure to be able to state to you that our church has voted to be self-sustaining, and I therefore send no application for aid. As you are aware, we have paid our entire debt and the money that was paid each year for interest and for reduction of the debt can now go to the pastor's salary. The financial condition of the church is improving and although the salary will be small, I have decided to accept what the church can give rather than ask for funds that are so much needed for the opening of new fields.

This much, however, I will say, so that no false impression may be created: If I should leave this field and the church should call some other man it might be necessary to ask again for some help from the board for a year or two longer, as I have spent in meeting our expenses \$150.00 each year in addition to the salary received.

Let me in conclusion thank you and the Home Mission Society, both in my own name and in the name of the church, for the generous aid you have given us.

Your brother,

C. N. WESTER.

Montana—Belt.

I have been waiting for a closer study of the field before making my report, but after three months of work, consisting of preaching, Sunday-school work, pastoral visits, together with the distribution of tracts, we are willing to acknowledge that we are in a needy field. This is a coal camp and the people are constantly shifting from place to place. That, with the large foreign population here, makes the work exceedingly difficult. We thank God for the few faithful workers but the greater number of professed followers represent the picture penned in II Tim., 3d chapter, "Lovers of pleasure, more than lovers of God. Having a form of godliness but denying the power thereof," and yet, in spite of the indifference of the professed followers, we have reasons to be greatly encouraged. Our Sunday-school is growing in numbers and interest, the chief difficulty is in getting consecrated teachers. We have ever so many foreign children and not a few Catholics. We have a very interesting primary department conducted in basement of church. The regular church services are quite well attended, especially the evenings, here we get the young people, and I am glad to report that the young men attend quite regularly and while we do not know of any conversions, we feel confident that the Spirit is working and some are thinking seriously if not prayerfully. We are greatly indebted to the many friends who are not members with us but who are our helpers and sympathizers. We have a Ladies' Aid Society that is doing efficient work; they have \$75.00 on hand to apply on a parsonage that we hope to purchase soon.

C. B. MILLER, Pastor.

Mexico—Puebla.

Our services continued well attended, though several of our members have had to leave Puebla to look for work in other parts of the Republic. We are passing through a crisis that is affecting us to a great extent. Last year our harvest of grains were very poor, so at present everything to eat has reached high prices, especially the corn, from which are made the "tortillas," the bread, the principal and many times the only food of our poor. Owing to this reason our people are suffering and our collections have been very poor. We hope, however, that the present condition of things will change some with the recent resolution taken by the President of the Republic allowing the introduction to our country of American corn, free from duty,

Besides, the Mexican Government proposes to buy a great amount of American corn and sell it to our poor people for less than its cost. This doubtless will, in few months contribute to make better the present condition of things.

We have had no baptisms during present quarter, but a few new persons are attending our meetings and we hope to win some of them for the cause of the Lord. They are very interested in our services. May He bless us and give us a harvest in the near future.

F. URIEGAS.

October 4, 1901.

Puerto Principe.

Puerto Principe was the last of the six provinces of Cuba to be invaded by the missionary forces, and is perhaps less known to Americans generally than most other parts of the island. It is the second largest province, and the most eastern but one, that of Santiago, and is by far the most sparsely populated of any part of the island, and its immense resources lie practically undeveloped.

The country consists mainly of level plains with low hills, and valleys of little depth. The main elevation above the sea is very slight, and there are only a few groups of mountains, none of them of great height. Owing to the low altitude and the abundant rains, the climate is hot and very damp. But on account of the constant breeze that sweeps across the island, the heat is never intense. Many Americans are attracted here, mainly by the climate, and people from the middle northern States say it is a paradise in comparison with the climate of that section. Indeed it is a mistake to suppose that Cuba is an intensely hot country. The mercury seldom reaches 100, even in the hottest weather.

PRODUCTIONS.

The soil of Puerto Principe is mainly rich and productive. It will grow coffee, sugar, cocoa, rice, and all manner of tropical fruits. This province was one of the first where the cultivation of coffee was introduced, but at the end of the war of 1894 it had entirely disappeared as an article of commerce. There are at present only two or three sugar plantations in operation in the province. One of these is worthy of note as furnishing an example of the capabilities of the country for sugar growing. To the northeast of the capital, between here and the port of Nuevitas, Mr. B. Sanchez Adan, a Cuban, has 10,000 acres in sugar cane. His plant consists of four mills, with a capacity of 800 tons of cane each per day of 24 hours.

The yield for this year is estimated at 90,000 sacks, or nearly 30,000,000 pounds. Numerous sugar estates, some of them with good buildings and expensive machinery, are lying idle for want of men and money to operate them. The province has an area estimated at 10,500 square miles, with a population in 1899 of but 88,234, or an average of 8 to the square mile, including the towns. The rural population, exclusive of the towns, is set down at 2.3 to the square kilometer.

OPPORTUNITIES FOR COLONISTS.

There is a great deal of excellent land that can be bought at a reasonable price, say from three to five dollars an acre, and some even cheaper. American emigration is turning in this direction, and already there are within 50 miles of this city eight or ten nascent American colonies. If people were satisfied that the future government of Cuba would be able to guarantee protection to capital invested, Americans would settle the country very rapidly. This province has always been devoted chiefly to stock raising. The war destroyed the cattle almost entirely, and the people have been without the means of restocking their lands or of otherwise developing them. There are many tracts of land, large and small, farming, grazing and timber land for sale. Many would like to sell a portion of their land to get means to develop the remainder. There are great opportunities for men with some capital to invest. The plan of colonizing I consider the only practicable one for Americans coming to Cuba. Several other things are in favor of this province. According to the census of 1899 the ratio of colored people in Puerto Principe is smaller than in any other province, being less than 25 per cent., while the average for the whole island is over 32 per cent. This province also has a lower per cent. of illiteracy and a lower per cent. of people living in conjugal relations without being married than any other.

THE CAPITAL.

The capital of Puerto Principe, bearing the same name as the province, is a city of 25,000 inhabitants, situated near the center of the province, 45 miles southwest of the port of Nuevitas, on the north coast. Although the altitude is not quite 400 feet, still the climate is good, and not nearly so hot in summer as in most cities in the United States. As is the case in most towns laid off by the Spaniards a century or more ago, the streets are narrow and very crooked.

The buildings are mainly one story, and covered with tile. The city has fourteen Catholic churches, buildings of very ancient pattern, devoid of all architectural grace or beauty, but made to stand for ages. The civil hospital, refitted and furnished under the supervision of Capt. C. J. Symmonds, Quartermaster of the U. S. Army, is an institution that would do credit to any city of like size. There are eight American young women employed as nurses, besides a larger number of Cubans. The head physician also is a Cuban, but speaks perfect English. Puerto Principe is lighted with electricity, but has no street railway. There are two daily papers and four or five weeklies published here. The leading daily, the organ of the Nationalists in this section, is very bitter against the American government, especially since the adoption of the Platt amendment to the Constitution. No occasion is allowed to pass unimproved of airing the blunders, perfidy and bad faith of the administration. All the papers in the city have a leaning in the same direction, though none of the rest are so radical. The opposite political creed, however, has a good following in this city, and they are among the most intelligent people, and the people who represent the most of the wealth of the province. The merchants of the city are nearly all Spaniards. These are apt to be more favorable to American control than the Cubans. The idol of the Cuban Nationalists is national sovereignty, and if this be taken from them, they can see nothing else worth living for.

The people of Puerto Principe are said to be the most Catholic of any on the island, and they are, withal, *not* a very religious people. Thousands are utterly indifferent to the claims of the Church, and the children are growing up in ignorance of its doctrines and practices. It is indifference and irreligion that the missionary has to meet rather than fanaticism. The priests, however, are waking up, and I confidently expect to see a revival of Romanism, as soon as the leaven of the gospel begins to work.

At present there is but one railroad entering the city, that which connects it with the port of Nuevitas. This was the first railroad built in the Spanish dominions. Its charter was granted in 1837. The company was poor both in money and experience, and made many expensive and fruitless experiments. The road was not completed and operated until 1851. It was at first laid on longitudinal wooden rails with iron tires bolted to them after the fashion of a cart

wheel. The road now has a good roadbed, hardwood ties and heavy steel rails, and is kept in very fair condition. Traffic is not sufficient at present to justify the running of a daily train. A mixed train is run three times a week, or as much oftener as a steamer touches at the port. Rates on this road both for freight and passengers are very high. First-class passengers pay about seven cents a mile, American currency.

The Cuban Central Railroad, which is now being built, will pass through Puerto Principe. When this road is finished it will complete the rail communication through nearly the whole length of the island, from Santiago on the east to the province of Pinar del Rio on the west. Work is being prosecuted at four different points on the line, and will be pushed forward to completion as rapidly as men can be had to do it. Within less than a year we shall probably have railroad connection with Havana. The same company has a line projected from Puerto Principe to the port of Santa Cruz on the south coast. When these roads are finished this city will have as good transportation facilities as any city in Cuba.

D. A. WILSON.

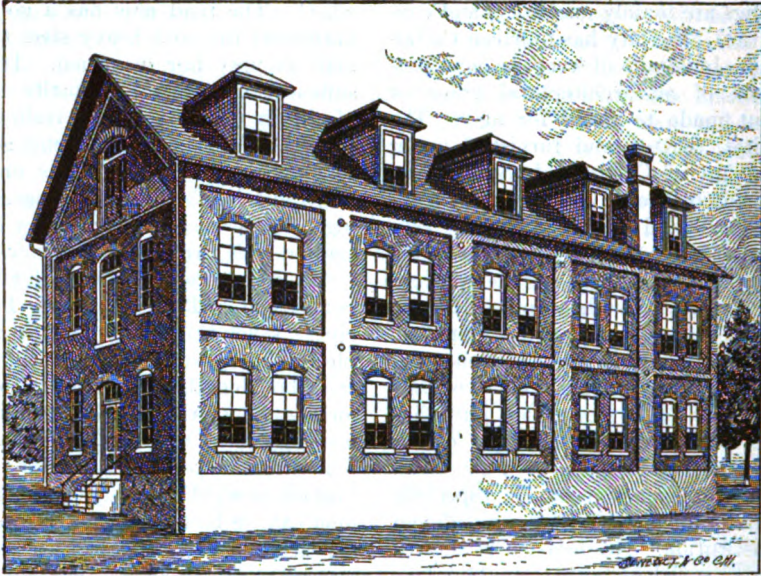
Educational Department.

Manual Training in Bishop College.

BY PRESIDENT A. B. CHAFFEE.

A great step towards perfecting the industrial department of Bishop College has been taken in securing a Superintendent of Industries. For several years past, the management of our manual training department has been left to teachers charged with the supervision of other work. This year the entire time of the superintendent is given to this department. The man selected for this important position is Rev. David H. Zink. Mr. Zink is a Virginian by birth, a full classical graduate of Franklin College, Franklin, Indiana, and also a graduate of the theological department of the University of Chicago. He brings to his work also the equipment of a thoroughly mastered trade, having been engaged in general mechanical employment for fifteen years. He comes from a family of inventors, and has ability to handle mechanical problems as they arise.

In addition to Mr. Zink two assistants are employed in the special lines of blacksmithing and printing. Mr. R. B. H. Yates gives instruction in printing, and has charge of the college press. Mr. H. E. Alexander takes



NEW BRICK SHOP, BISHOP COLLEGE, MARSHALL, TEX.

the class at the forges, and teaches the fundamental facts in smithing. These instructors are proficient students, pursuing their regular courses of literary work.

WOLVERTON SHOP.

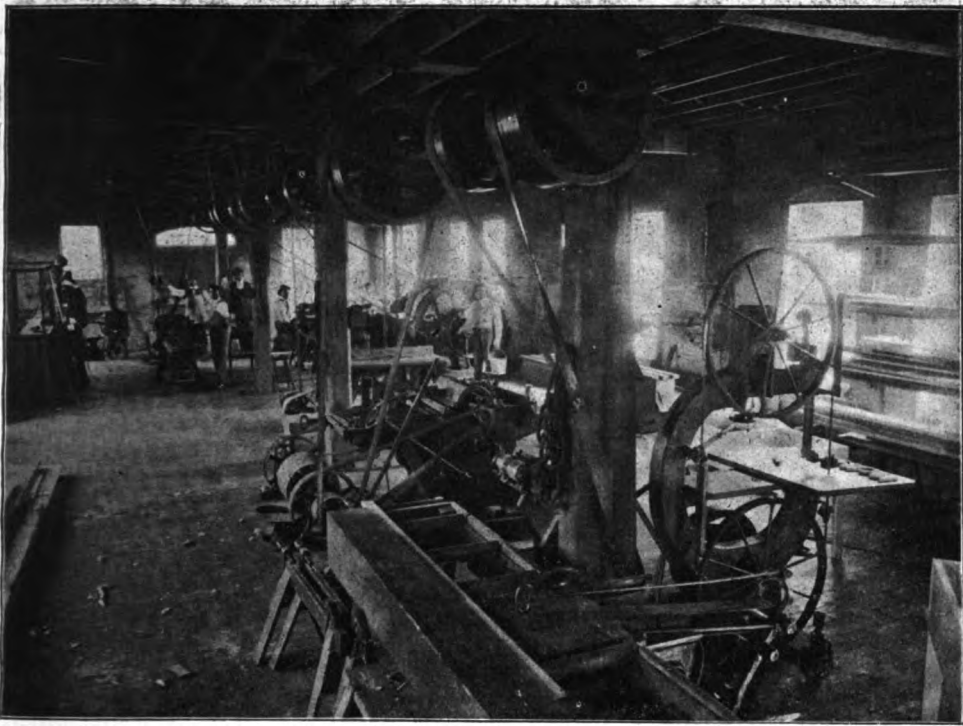
The brick building of three stories, where almost all the manual training is carried on, was erected by Bishop students during the presidency of Rev. N. Wolverton, and it bears his name. The building is 34x80 feet, with a large basement under nearly its entire length. Its cost is estimated at \$4,000, and its equipment about the same amount. On the first floor is the heavy wood and metal working machinery. Here are the gasoline engine, the planer, the large rip, cross-cut and belt saws, the large metal planer, lathes and boring machines. At the east end of the shop is the smithshop fitted with blast forges, benches, anvils, hammers and tongs, etc. On the second floor are the individual benches for student work, lathes for wood turning, tool room and office. The third floor is used by those using scroll saws. This year the class in printing, having outgrown the rooms of the printing department, use the east end of this upper floor for their work at the cases. The building is very well adapted for its purposes. It can accommodate classes of thirty to fifty students.

COURSES OF TRAINING.

The manual training of Bishop College extends over seven years. It begins with the

grammar school boys, affording them the opportunity of learning how to draw plans for the things they make out of wood and iron. Each student is given an outfit of tools which he is expected to keep in good order, and return without damage. To encourage the students outside work is often done, applying thus the principles learned in the shop. At a small cost to the institution the repairs are kept up, and necessary additions are made to the property. Recently some roofs have been mended, and just now some picket fence is under construction. Leading to this practical work the students are trained to measure carefully the work assigned, to cut material according to measurements and drawings, to plane, join, dovetail, bevel and mortise as the needs arise. When outside work is scarce, or forbidden by bad weather, wood and metal turning are carried on. Should new building enterprises be begun, a body of mechanics from our own students are ready to do all the wood work from planing and dressing of the lumber from the saw mill, to the finishing of all the finer inside work the buildings may require.

The attempt is thus made by graduated steps in manual training to fit a class of students to become acceptable workmen. As yet no work has been done by contract for outside parties or for sale. Should, however, work of this kind be demanded, the shop is abundantly furnished with machinery to turn out a large output. The future may develop plans whereby students can make



BISHOP COLLEGE—WOOD AND METAL WORKING.

enough to carry them through their college classes, adding four more years of manual training.

No attempt is made in this short sketch to set forth the general industrial work of Bishop College. Nothing is here said of the girls' employment in sewing, dressmaking, cooking, housekeeping and sanitation. There is no room to speak of the printing and painting classes, although it ought to be understood that we have a printing plant of no mean proportion, and a large class of boys learning to set type. With the opening of spring an attempt will be made to organize classes in gardening and agriculture. Abundant facilities are here found, and opportunity ought to begin for learning how these things should be done. The Bishop students, while they are acquiring a literary training, are trained also by our industrial department in the practical arts. Our aim is to turn out good citizens, hard working and useful men for the farms, the shops, the schoolrooms and the churches of their respective communities.

There is a rule at Bishop College requiring students to refrain from the use of liquor and tobacco while attending school. No one has

given trouble about the liquor and very few about tobacco, but occasionally a young man comes who is accustomed to smoke and finds it hard to give up his cigar. One young man had a hard struggle with his habit of using cigarettes, but finally overcame it, and when he left school said that alone would have paid him for coming here. Another student, who had used tobacco for years and was confident he could not get on at all without it, now goes about with a clean breath and says the smell of tobacco is really repulsive to him. We know without a doubt these men will do better work and exert better influence in after life because of breaking this habit.—*Bishop College Student.*

A friend has placed in the chapel a beautiful picture. It is the head of Christ, copied from the great picture painted by the German painter Hoffman, which represents him a boy of twelve, sitting in the temple and talking with the doctors. It is a beautiful face, pure, sweet, intellectual, spiritual. One feels as he looks at it that it is the face of one who is without sin, who is filled with noble thoughts, who will do grand deeds. It is a most appropriate picture for the chapel of a college.



BISHOP COLLEGE—CARPENTRY.

May our young people, looking day after day on the face of the boy, grow to be like him.
—*Bishop College Student.*

☛ Such gifts are very much appreciated by our schools.

Texas—Tyler.

GREETINGS TO THE AMERICAN BAPTIST HOME MISSION SOCIETY OF NEW YORK.

DEAR BRETHREN: We, the Missionary and Educational Convention of Texas, send greetings and salutation to the Society which for more than twenty years has been the medium through which the Baptists of Texas have received light and inspiration. We are pleased to state that since your coming to us in 1880 our Educational work has grown apace, so much so that our schools now number six, whereas when you entered the State there was but one. Further, our pulpits are filled by ministers capable of leading the flock of God; our Sunday Schools, which had to depend upon sinners and other incompetent persons, are now in charge of well-educated Christian young men and women. The various helps about our churches have been elevated both by education and training in the various schools controlled or assisted by the Society. We, therefore, take this opportunity to commend the Society for its sacrifices in its en-

deavors to lift up the denomination, religiously and educationally. We pray that God may bless you and continue to raise up friends who can be helpful and will be helpful in extending the work of the Master throughout the United States. We rejoice with you when you are prosperous and are able to widen your borders; we are pained when adversity overtakes you and causes you to confine your efforts to narrow limits.

J. M. CODWELL,
L. K. WILLIAMS,
F. L. LIGHTS,
M. M. RODGERS, Jr.

October 19, 1901.

You Will Never Be Sorry.

- For living a pure life.
- For doing your level best.
- For looking before leaping.
- For being kind to the poor.
- For hearing before judging.
- For thinking before speaking.
- For harboring clean thoughts.
- For standing by your principles.
- For stopping your ears to gossip.
- For being generous to an enemy.
- For being courteous to all.
- For asking pardon when in error.
- For being honest in business dealings.
- For giving an unfortunate person a lift.
- For promptness in keeping your promises.
- For putting the best meaning on the acts of others.

Sunday-School Advocate.

NEGRO POPULATION.

	1850	1860	1870	1880	1890	1900
Total	3,638,808	4,441,830	4,880,009	6,580,793	7,470,040	8,834,395
Alabama	345,109	437,770	475,510	600,103	678,489	827,307
Arizona			26	155	1,357	1,848
Arkansas	47,708	111,259	122,169	210,666	309,117	366,856
California	962	4,086	4,272	6,018	11,322	11,045
Colorado		46	456	2,435	6,215	8,570
Connecticut	7,693	8,627	9,668	11,547	12,302	15,226
Delaware	20,363	21,627	22,794	26,442	28,386	30,697
Dist. of Columbia	13,746	14,316	43,404	59,596	75,572	86,702
Florida	40,242	62,677	91,689	126,690	166,180	230,730
Georgia	384,613	465,698	545,142	725,133	858,815	1,034,813
Idaho			60	53	201	293
Illinois	5,436	7,628	28,762	46,368	57,028	85,078
Indiana	11,262	11,428	24,560	39,228	45,215	57,505
Indian Territory						36,853
Iowa	333	1,069	5,762	9,516	10,685	12,693
Kansas		627	17,108	43,107	49,710	52,003
Kentucky	220,992	236,167	222,210	271,451	268,071	284,706
Louisiana	262,271	350,373	364,210	483,655	559,193	650,804
Maine	1,356	1,327	1,606	1,451	1,190	1,319
Maryland	165,091	171,131	175,391	210,230	215,657	235,064
Massachusetts	9,064	9,602	13,947	18,697	22,144	31,974
Michigan	2,583	6,799	11,849	15,100	15,223	15,816
Minnesota	39	259	759	1,564	3,683	4,959
Mississippi	310,808	437,404	444,201	650,291	742,559	907,630
Missouri	90,040	118,503	118,071	145,350	150,184	161,234
Montana			183	346	1,490	1,523
Nebraska		82	789	2,385	8,913	6,269
Nevada		45	357	488	242	134
New Hampshire	520	494	580	685	614	662
New Jersey	24,046	25,336	30,658	38,853	47,638	69,844
New Mexico	22	85	172	1,015	1,956	1,610
New York	49,069	49,005	52,081	65,104	70,092	99,232
N. Carolina	316,011	361,522	391,650	531,277	561,018	624,469
North Dakota			94	401	373	286
Ohio	25,279	36,673	63,213	79,900	87,113	96,901
Oklahoma					2,973	18,831
Oregon	207	128	346	487	1,186	1,105
Pennsylvania	53,626	56,949	65,294	85,535	107,596	156,845
Rhode Island	3,670	3,952	4,980	6,488	7,393	9,092
So. Carolina	393,944	412,320	415,814	604,332	688,934	782,321
So. Dakota					541	465
Tennessee	245,881	283,019	322,331	403,151	430,678	480,243
Texas	58,558	182,921	253,475	393,384	488,171	620,722
Utah	50	59	118	232	588	672
Vermont	718	709	924	1,057	937	826
Virginia	526,861	548,907	512,841	631,616	635,438	660,722
Washington		30	207	325	1,602	2,514
West Virginia			17,980	25,886	32,690	43,499
Wisconsin	635	1,171	2,113	2,702	2,444	2,542
Wyoming			183	298	922	940
Alaska						168
Hawaii						233

North Carolina—Winton.

The outlook for our school was never brighter; in fact, the colored people seem more determined now than ever to give their children the advantages of education. The recent legislative enactments directed to humiliate and discourage the colored people, and the unfair constitutional amendment, have stimulated the people to more vigorous action to better their condition. It is true that hundreds have left the State to seek a more genial climate, and laborers are scarce indeed; but the result is wholesome on those who remain. The floating element has disappeared, leaving behind the property-holders and substantial colored population. I am not discouraged. I am hopeful. I believe in God and the truth. This race bitterness must disappear. There are too many churches scattered over this fair South-land for me to be hopeless. God is at the helm. Truth will yet have a hearing, and her claims acknowledged. I am willing to work and wait, for in due time the hand of Providence will show itself in defence of the weak against the strong.

Our school is recognized as it has never been before. The people, white and colored, regard it as a great factor for good in this section. If we could but increase our facilities, make our buildings larger, and add certain industrial features, how much more could we be able to do! I would rejoice to find some liberal friend who would help us in this regard.

Yours truly,

C. S. BROWN.

BOOK NOTICES.

THE CROWN OF THORNS, a story of the time of Christ, by Paul CARUS. Illustrations by Eduard Biedermann. Pages, 74. Price, cloth, 75 cents net (3s. 6d. net).

A handsome little booklet, but the story, containing much of tradition and rationalistic treatment of the Gospel narrative, can hardly be acceptable to Christian people.

THE UNFOLDING OF BAPTIST DOCTRINE. By NORMAN FOX, D. D. 12mo, 39 pages. Price, 10 cents. American Baptist Publication Society, 1420 Chestnut street, Philadelphia.

A clear and skilful statement of the Baptist position regarding the fundamental truths that differentiate us from other denominations; worthy of careful reading.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
—MATTHEW 28: 19.

NAME.	FIELD.	No. BAP
H. H. Clouse,	Kiowas, Rainy Mt., O. T.	6
W. H. Driver,	Pawnee Co. Ass'n, O. T.	5
G. L. Halo,	Blackwell, O. T.	12
W. C. Howell,	New Hope Ch., Colored, Langston, O. T.	8
J. W. Jones,	St. Paul Ch., Colored, Choctaw, O. T.	8
J. D. Matthews,	Perry, O. T.	6
Scott Anderson,	El Reno, O. T.	15
C. A. DeLoach,	Yarnaby, I. T.	30
L. F. Patterson,	Choates Prairie and vic., I. T.	52
R. A. Tuell,	Westville, I. T.	26
R. J. Morgan,	Mangum, O. T.	18
C. R. Roberts,	Mills County Ass'n, O. T.	26
H. P. McCormick,	Northern Porto Rico,	29
J. W. Solomon,	Greer County Ass'n, O. T.	26
W. T. H. Woodward,	Dist. Miss'y, East, Colored, N. C.	40

Home Mission Appointments.

ARIZONA.

Rev. Homer Newberry, Tempe.
" E. B. Taft, Prescott.
" J. B. Thomas, Tucson.

COLORADO.

Rev. A. D. Carpenter, Beth Eden Ch., Denver.
" D. G. Delano, Plateau Valley.
" W. E. Gladden, Dist. Miss'y, Colored.
" J. E. Andrews, Bethel Ch., Denver.
" C. S. Davison, Victor and vicinity.
" G. L. Boroughs, Monte Vista.
" E. O. Butler, Saguache and Center.
" J. L. Chace, Pagosa Springs.
" G. W. F. Dixon, Palisades.
" A. J. Emerson, Fountain.
" P. A. Fubank, Fowler.
" J. R. George, Mancos and Delores.
" G. W. Griffin, Pilgrim Ch., Pueblo.
" J. A. Haycraft, Mt. Olive Ch., Colorado Springs.
" B. S. Knapp, Las Animas.
" Gust. Lundquist, First Swede Ch., Colorado Sprgs.
" D. S. McGeahen, Olathe and Eckert.
" A. J. Morris, Broadway Ch., Denver.
" W. B. Pope, General Missionary.
" James Sheppard, Eaton.
" Allfrid Sjolander, Dist. Miss'y, Swedes.



CONNECTICUT.

Rev. J. E. Klingberg, Elim Swede Ch., New Britain.
 " Marco Massucca, Italians, New Haven.

IDAHO.

Rev. P. B. Guernsey, Lewiston.
 " L. B. Hardy, Harrison.
 " D. M. McReynolds, Boise Valley.
 " F. E. Taylor, Moscow.

ILLINOIS.

Rev. T. V. Jakimowics, Poles, Chicago.

INDIAN TERRITORY.

Rev. W. J. Pack, Tahlequah.
 " J. B. Rounds, Choctaw and Chickasaw Indians.
 " I. C. Atchley, Afton.
 " T. J. Ballard, Poteau.
 " Daniel Bird, Cherokee Indians.
 " W. T. Cantrell, Purdy.
 " C. H. Carleton, Roff.
 " W. A. Collis, Francis and Wetunka.
 " W. H. Deweese, Coalgate.
 " F. J. Gordon, Colored People.
 " J. B. Hays, South Ardmore.
 " J. L. Keller, Wynnewood.
 " A. L. Lacie, Cherokee Indians.
 " C. S. Leonard, Choctaw and Eufaula.
 " Forrest Maddox, Caddo.
 " T. R. McKinney, Colbert.
 " J. S. Murrow, General Missionary, Indians.
 " J. B. Reaves, Pauls Valley.
 " S. B. Redwine, Allen.
 " G. W. Tubbs, Friendship Ch., Eastman.
 " A. G. Washburn, District Missionary, South.
 " J. M. Wiley, Tamaha.
 " J. S. Wright, Choctaw Indians.
 " J. G. Brendel, Moseleys Prairie.
 " E. D. Cameron, South McAlester.
 " R. F. Cross, Star and vicinity.
 " J. N. Edwards, District Missionary.
 " Charlie Henderson, McAlester.
 " W. P. Hill, Hartshorne.
 " J. A. Ogle, Sulphur Springs.
 " J. A. Peters, Hanson.
 " R. L. Thornton, Blue.
 " W. A. Treadwell, Wewoka.
 " E. A. Wesson, Marietta.

KANSAS.

Rev. E. B. Meredith, General Missionary.
 " L. E. Floyd, Rosedale.
 " E. H. Teall, Larned.
 " M. H. Perry, Abbyville.
 " J. N. Kidd, Horton.
 " A. J. Essex, Columbus.
 " G. T. Colvin, Cedar Vale.
 " W. L. Andrews, Bethany.
 " I. H. Clemons, Wakeeney.
 " H. P. Crego, Elgin.
 " J. M. Gurley, Sixth St. Ch., Galena.
 " T. T. Moore, Nickerson and vicinity.
 " J. M. Robinson, Meade.
 " J. G. Schliemann, Holton.
 " J. R. Rairden, District Missionary, Northwest.
 " J. H. Van Leu, General Missionary, Colored.
 " W. A. Boyd, Caney.
 " J. H. Briscoe, Randolph and vicinity.

MICHIGAN.

Rev. L. J. Anderson, Norwegians and Danes, Ludington,
 Edmore and Bear Lake.
 " R. A. Clint, Swedes, Grand Rapids.
 " Axel Lindgren, Swedes, Ironwood.

MINNESOTA.

Rev. E. R. Pope, General Missionary.
 " C. G. Christiansen, Danes, Alden.
 " G. H. Gamble, Tabernacle Ch., Minneapolis.
 " J. O. Gotass, Norwegians and Danes, St. Paul.
 " E. C. Groggaard, Danes and Norwegians, Rich-
 mond and Walworth.
 " C. T. Hallowell, District Missionary, Southeast.
 " Marcus Hansen, District Missionary, Danes.
 " A. J. Hoag, West Duluth.
 " W. G. Horver, Lake Benton.
 " C. C. Langlots, District Missionary, Germans.
 " A. F. Lloyd, Brookpark.
 " W. T. Milliken, Hebron Ch., St. Paul.

Rev. J. P. Nelson, Danes, Tyler.
 " Knute Nelson, District Missionary, Norwegians.
 " W. E. Risinger, Sauk Center.
 " W. K. Sherwin, Kenyon.
 " L. H. Steinhoff, Northwestern Association
 " M. A. Summers, District Missionary, Southwest.
 " W. H. Travis, Philadelphian Ch., St. Paul.
 " L. E. Vieta, St. James.
 " E. R. McKinney, City Missionary, St. Paul.
 " J. M. Shulens, Swedes, Western Minn.
 " C. A. Aldeen, Third Swede Ch., Duluth.
 " Herman Bergman, First Swede Ch., Aitkin.
 " A. J. Dahlstrom, District Missionary, Northeast.
 " Chas. Firth, Frazee.
 " A. G. Johnson, Swedes, Soudan.
 " C. F. Lindberg, Swedes, Mankato.
 " E. S. Lindblad, Bethel Swede Ch., Minneapolis.
 " Peter Lovene, Swedes, Frisberg and Amor.
 " Harold Nielson, Swedes, Harris.
 " E. O. Olson, Swedes, Milaca.
 " Axel Tjernlund, Second Swede Ch., St. Paul.

NEBRASKA.

Rev. J. S. Cølerberg, Swedes, Holdrege.
 " J. L. Hedblom, Eden Ch., Stromsburg.
 " W. C. Roach, Columbus.
 " J. J. Schuler, Valparaiso.
 " C. W. Brinstad, General Missionary.
 " J. H. Clay, Hartington.
 " B. F. Fellman, Grace Ch., Omaha.
 " M. L. Goff, District Missionary.
 " J. W. Graves, Gibbon.
 " Andrew Jacobson, Swedes, So. Omaha.
 " J. A. Jensen, District Missionary, Danes.
 " J. F. Jenkins, Arnold and Gandy.
 " F. M. Sturdevant, Olivet Ch., Omaha.
 " G. L. White, McCook.
 " W. F. Winfrey, Pilger and vicinity.

NEW HAMPSHIRE.

Rev. Victor Sandell, Swedes, Concord.

NORTH DAKOTA.

Rev. C. J. Hill, Norwegians, Vaug and Poplar Grove.

OHIO.

Mr. Fabian, Hungarians, Cleveland.

OKLAHOMA TERRITORY.

Rev. L. H. Holt, Anadarko.
 " Job Ingram, Lawton.
 " J. T. Preskitt, Little River Assoc.

OREGON.

Rev. O. L. Høien, District Missionary, Norwegians and
 Danes.
 " J. R. G. Russell, Dallas.
 " G. R. Varney, General Missionary.
 " G. W. Black, Burns.
 " M. M. Bledsoe, Calvary Ch., Portland.
 " E. M. Bliss, Third Ch., Portland.
 " W. B. Clifton, Calvary Ch., The Dalles.
 " S. A. Douglas, Roseburg.
 " J. H. Howard, Looking Glass.
 " A. J. Huguelet, Adams and Helix.
 " Thomas Irvine, Marshfield and Gardner.
 " R. W. King, Pendleton.
 " C. R. Lemur, La Grande.
 " G. A. Learn, Montaville and Mt. Tabor.
 " Robert Leslie, Grants Pass.
 " B. C. Miller, Springfield and Harrisburg.
 " W. G. Miller, Riddles and Myrtle Creek.
 " Mark Noble, Corvallis.
 " C. A. Nutley, Gresham and Orient.
 " F. C. Stanard, Newberg.
 " J. W. Stockton, Brownsville.
 " W. E. Thornton, Douglas.
 " John Tonkins, Lone Rock and Mayville.
 " L. J. Trumbull, Astoria.

SOUTH DAKOTA.

Rev. Bertinius Jacobson, Bethel Ch., Wakonda.

TEXAS.

Rev. A. R. Griggs, Colored, Supt. of State Missions.

WASHINGTON.

- Miss Fannie I. Allen, Chinese Mission, Spokane.
- Rev. G. R. Schlauch, Sprague and Cheney.
- " J. A. Hughes, Immanuel Ch., Pageville and vicinity.
- " C. A. Boberg, First Ch., Spokane.
- " H. W. D. Kirkendall, Wenatchee.
- " W. A. McCall, Palouse.
- " W. E. Pettibone, Ellensburg.
- " C. R. G. Poole, Pullman.
- " E. C. Scott, Spangle.
- " R. A. Thomas, North Yakima.
- " J. J. Tickner, Davenport.
- " D. C. Williams, Garfield.
- " W. H. Gibson, Aberdeen.
- " Lyman Munro, Ferndale.
- " G. C. King, Ballard.
- " W. E. Randall, General Missionary, West.
- " James Cairns, Fremont.
- " F. W. Carstens, Fairhaven.
- " J. H. Everett, Davis Mem'l Ch., Mt. Vernon.
- " W. T. Fellows, South Bend.
- " T. S. Fretz, Centralia.
- " C. J. Granquist, Swedes, Delta and West Ferndale.
- " Paul Johnson, District Missionary, Swedes.
- " C. J. Yuen Kwong, Chinese, Seattle.
- " Jacob Larsen, Scandinavians, Tacoma.
- " Sam'l McCarter, Snohomish.
- " Fukumatsu Okazaki, Japanese, Seattle.
- " T. M. Patterson, Renton and Black Diamond.
- " Alexander Rhine, Custer and Blaine.
- " A. G. Sawin, Olympia.
- " Takichi Komoriya, Japanese, Tacoma.
- " Anton Taranger, Dist. Miss'y, Norw. and Danes.
- " N. J. Thornquist, Swedes, Tacoma.
- " J. B. Weber, Market St. Ch., Seattle.
- " F. H. Webster, Port Townsend.

WEST VIRGINIA.

- Rev. John S. Stump, District Secretary and Superintendent of Missions.
- " Geo. Humphreys, Lasearville.

WISCONSIN.

- Rev. D. W. Hulburt, General Missionary.
- " C. K. Bidwell, Jr., Oconomowoc.
- " W. B. Brown, Green Bay.

- Rev. A. M. Burgasan, Swedes, Prentice.
- " F. O. Carlson, District Missionary, Swedes.
- " Frank Cooksley, Eau Claire.
- " J. F. Crawford, Beaver Dam.
- " G. E. Dewey, Cumberland.
- " C. A. Ehrhardt, New Richmond.
- " O. Ellison, District Missionary, Swedes.
- " C. T. Everett, District Missionary, Southeast.
- " E. E. Gulick, Manston.
- " F. S. A. Jensen, Saxville.
- " M. C. Jensen, Danes, Eureka.
- " N. K. Larson, Norwegians, Blair.
- " Detlof Lofstrom, Swedes, West Superior.
- " G. W. Morton, Ogdensburg.
- " John Nicholls, Barneveld.
- " C. P. Olson, District Missionary, Danes and Norw.
- " M. O. Packer, District Missionary, Northwest.
- " Adolph Paulson, Swedes, El Salem.
- " Enoch Pickering, Dodgeville.
- " Lewis Raamussen, Norwegians, Halfway Creek.
- " J. A. Ross, Swedes, Lake Nebagamon.
- " C. R. Seafe, Greenwood.
- " Daniel Sprague, District Missionary, Grant County.
- " Cyrus Sullivan, Black River Falls.
- " P. E. Swanstrom, Swedes, Wood Lake.
- " L. P. Trenergy, Richland Center.
- " L. Valentine, Tabernacle Ch., La Crosse.
- " C. F. Vreeland, Marinette.
- " R. E. Brown, Evanston.

GERMANS.

- Rev. Hermann Poppke, Marion, Kans.
- " C. A. Homan, Mission of First Ch., Chicago, Ill.
- " Valentine Forkel, Second Ch., Chicago, Ill.
- " O. R. Schroeder, Mission of First Ch., Chicago, Ill.
- " Jacob Pfeiffer, Third Ch., Chicago, Ill.

THE FOLLOWING TEACHERS WERE APPOINTED:

- Alabama Colored Baptist University, Selma, Ala.—C. O. Boothe, D.D., Acting President.
- Bishop College, Marshall, Tex.—Miss Portia Johnson, Miss Ora Newell.
- Coleman Academy, Gibland, La.—J. D. Steward.
- Florida Institute, Line Oak, Fla.—G. P. McKinney, Principal; L. C. Jones, S. Francis Wingfield.
- Spiller Academy, Hampton, Va.—Mrs. Neolus Pennick.
- Virginia Union University, Richmond, Va.—E. S. Davis, Stenographer and Bookkeeper.
- Tennessee.—T. J. Searcy, D.D., Financial Secretary of Education.

Financial Statement for October, 1901

RECEIPTS.		
Contributions for General Purposes,	.	\$25,543 50
Legacies,	"	10,099 69
Contributions Specifically Designated,	"	2,324 35
for Church Edifice Gift Fund,	"	140 00
" " Annuity Fund,	"	\$38,107 54
" " " "	"	2,006 25
Subscriptions for HOME MISSION MONTHLY,	"	330 26
" " Bulletin,	"	44 35
Income Accounts for General Fund,	"	1,804 09
" " " Church Edifice Gift Fund,	"	396 65
" " " " " Loan Fund,	"	617 86
Surplus from Schools and Miscellaneous,	"	274 00
		\$43,581 00
DISBURSEMENTS.		
For General Purposes,	"	\$41,583 54
" Special " as Designated,	"	143 00
From Church Edifice Gift Fund,	"	3,838 03
" " " " " Loan Fund,	"	78 18
		\$45,342 75

Contributions and Legacies for October.

Contributions and legacies not otherwise noted are for general purposes. C. E. F. for Church Edifice fund.

MAINE, \$129.13.

Alfred Ch.	\$0 75
No. Alfred Ch.	4 00
Cumberland Ass'n.	4 63
Camden, Chestnut St. Ch.	3 57
Mrs. Clara R. Spear	1 00
Lisbon Falls Ch.	2 50
Topsham Ch.	3 00
North Berwick Ch.	2 40
Bowdinhm Ch.	1 00
Washington Ass'n.	8 42
Biddeford, 1st Ch.	5 44
Westbrook, 1st Ch.	7 00
Houlton, 1st S. S.	5 00
Thomaston (Addl.), 1st Ch.	02
Jefferson, 1st Ch.	19 50
West Rockport Ch.	5 40
Nobleboro, 1st Ch.	4 68
Skowhegan, Bethany Ch.	14 23
Harrington Ch.	2 86
Cherryfield Ch.	10 68
Bowdinhm Ass'n. (desig.)	6 25
Lisbon Ch.	2 64
Hallowell Ch.	4 16

NEW HAMPSHIRE, \$155.21.

Newton, Mrs. V. B. Sawyer.	50
Manchester, Swedish Ch.	5 00
West Derry Ch.	10 00
Nashua, 1st Ch.	23 04
A Friend.	30 00
Keene, 1st Ch.	7 95
New London, 1st Ch.	49 22
Antrim, 1st Ch.	19 50
North Conway Ch.	1 00
A Friend in memoriam.	2 00
Brentwood Ch.	5 00
Y. P. S. C. E.	5 00

VERMONT, \$19.55.

Perkinsville Ch.	13 00
Burlington, 1st Ch.	1 00
Saxtons River Ch.	5 5

MASSACHUSETTS, \$1552.05

Springfield, State St. Ch.	1 00
Clinton, Y. P. S. C. E.	9 23
Sandisfield Ch.	96
New Marlboro Ch.	3 03
North Attleboro, 1st S. S.	3 42
Y. P. S. C. E.	5 21
Marblehead, 1st Ch.	8 00
South Hanson Ch.	1 75
S. S.	2 50
Cheshire, First Ch.	7 75
Brookton, Warren Ave. Ch.	6 04
Kingston, First Ch.	33 76
First Y. P. S. C. E.	12 24
Burdette Circle	7 00
Brookline Ch.	26 97
Leominster, First Ch.	17 50
Wakefield, First Ch.	32 72
Gloucester, Chapel St. Ch.	5 13
Boston, A Friend	100 00
First Ch., Samuel N. Brown	200 00
Samuel N. Brown (desig.)	100 00
Lynn, Mrs. A. M. Pickford	150 00
Bolton Ch.	18 75
Newton, First Ch.	99 78
Natick, First Ch.	40 76
Worcester, Dewey St. Ch.	8 34
Pleasant St. S.S. (desig.)	75 00
Westfield Ass'n, Y. P. Meeting	10 00
Gloucester, First Ch.	23 36
No. Abington Ch.	19 90
Georgetown Ch.	2 50
Nantucket, A Friend	50
Grafton, First Ch.	6 00
Avon Ch.	3 25
Hancock, First Ch.	6 00
North Hanover, First Ch.	17 00
Amesbury Ch.	31 00

Danvers, First Ch.	25 00
Chicopee Falls, First Ch.	7 00
Wenham Ch.	21 16
Melrose, First Ch.	132 25
Arlington Heights Ch.	3 00
Swansea Ch.	4 25
South Medford, Y. P. S. C. E.	1 25
East Boston, Central Sq. S.S.	1 60
Agawam, First Ch.	24 80
First Y. P. S. C. E.	7 62
Needham, First S. S. (desig.)	25 00
C. E. F. Cambridge, First	
B. Y. P. U. (desig.)	25 00

LEGACIES.

Lee, Estate of Rebecca Fisk	
Hoar.	387.77

RHODE ISLAND, \$117.38.

Newport, First Ch.	2 68
Central Ch.	35 59
East Providence, Second Ch.	22 12
Providence Ass'n.	2 50
First Ch.	52 24
Quidneck Ch.	2 25

CONNECTICUT, \$115.36.

Bridgeport, First Swedish Ch.	5 00
E. Wash. Ave. Ch.	11 98
Stepney Ch.	16 50
New Britain, Swede Ch.	5 02
Stratford Ch.	20
Norwich, Third Ch.	3 01
North Colebrook Ch.	1 00
South Colebrook Ch.	6 20
Clinton Ch.	10 00
Brooklyn Ch.	12 75
Deep River Ch.	14 17
Montowese Ch.	7 00
Warrenville Ch.	2 53
Hartford, Meml. Ch.	20 00

NEW YORK, \$11,066.44.

New York City, North Ch.	9 67
Calvary Ch.	169 00
Ch. of the Epiphany (Addl.)	1 96
Sixteenth Ch.	20 00
Brooklyn, Greene Ave. S. S.	27 50
Sumner Ave. Ch.	63 25
Rochester, Lake Ave. Ch.	238 00
Parsells Ave. Ch.	6 00
Plymouth Ave. Women	5 00
Park Ave. Ch.	61 57
Holland (Buffalo Ass'n) Ch.	10 51
S. S.	3 38
Glenwood Ave. Ch.	11 04
Hedstrum Mem'l Ch.	2 00
Amherst Ch.	1 00
Springville Ch.	3 00
Java Village Ch.	8 58
Michigan St. Ch.	1 00
Strykersville Ch.	8 45
South New Berlin Ch.	9 00
Westerlo S. S.	5 00
Throopsville S. S.	4 50
Moriah S. S.	2 17
B. Y. P. U.	83
Buffalo, A Friend (desig.)	1 00
Mrs. E. E. Burnside (desig.)	2 00
Delaware Ave. Ch.	33 33
C. Saltarelli	1 00
Paola Gentile	1 00
Huntington Ch. and S. S.	8 00
Williamson Ch.	1 00
Wyoming Ch.	11 68
Annville Ch.	3 50
Bartlett Ch.	5 65
Oneida Ch.	28 23
Remsen, First Ch.	1 50
Utica, Tabernacle Ch.	31 05
Vernon Ch.	13 30
Palmyra, A Friend	15 00
East Marion Ch.	132 16
Cohoes Ch.	57 05

Albany, Tabernacle Ch.	51 48
S. S.	11 00
Cazenovia Ch.	31 61
S. S.	6 14
Y. P. S. C. E.	11 45
Canastota Ch.	9 00
Benton Ch.	20 00
Rutherford Ch.	62 40
Inghams Mills S. S.	5 15
Auburn Ch.	7 50
S. S.	2 50
So. Alabama Ch.	2 45
I. M. Soc.	2 00
Juniors	98
Saugerties, C. E. S.	2 00
Unionville, Orange Ch.	8 50
Batavia, Byron E. Huntley (desig.)	1,500 00
Hornby Ch.	5 00
Warrensburg Ch.	3 00
Adirondack (Lake George Ass'n) Ch.	1 00
Ch.	7 00
South Schroon Ch.	1 00
Nassau, First Ch.	2 00
West Walworth Ch.	2 50
Sennett Ch.	19 00
Suffern, Calvary Ch.	2 00
First Ch.	8 00
Portageville Ch.	3 00
Moravia Ch.	19 00
Port Washington Ch.	1 00
Oxford Ch.	19 90
Brookport Ch.	12 82
S. S.	2 86
Churchville Ch.	12 42
Mumford Ch.	20 00
Baleoda, Colored Ch.	50
Hamlin Ch.	6 25
Henrietta Ch.	4 50
West Henrietta Ch.	15 73
Ogden Ch.	9 75
S. S.	5 76
Y. P. S. C. E.	25
Parma, Second Ch.	12 50
Penfield Ch.	21 04
Pittsford Ch.	2 50
Webster Ch.	8 00
Clifton Ch.	4 72
Clifton Springs Ch.	1 00
Franklin, First Ch.	2 60
Ballston Spa Ch.	43 29
S. S.	10 00
Farther Lights	3 55
Geneva, First Ch.	66 65
South Dover, First Ch.	6 39
Lima Ch.	16 25
Sand Lake Ch.	15 75
B. Y. P. U.	2 00
Macedon, First Ch.	3 56
First S. S.	1 32
Marion, First Ch.	10 00
Wolcott, First Ch.	4 80
Palmyra, First Ch.	19 33
First S. S.	5 00
Deposit, First Ch.	2 00
Hinsdale, First Ch.	3 90
Greene, First Ch.	4 64
Earlsville, First Ch.	1 60
Bainbridge, Second Ch.	8 52
McLean Ch.	2 50
Wilson, Harriet A. Pettit.	8 30
Hamilton, First Ch. Primary Dept. (desig.)	15 10
C. E. F. New York City, Calvary Ch. (desig.)	100 00
Buffalo, A Friend (desig.)	10 00
Montour Falls, Mrs. E. Bidwell (desig.)	5 00

LEGACIES.

Buffalo, Estate of Fred'k W. Taylor	1,000 00
Medina, Estate of James S. McCormick	7,206 39

NEW JERSEY, \$60.10.

Arlington, Swede Ch.	5 28
Hackensack, First Ch.	9 10

Montclair, Swedish Ch.	3 85	Beulah Ch.	3 51	Lake Odessa Ch.	1 56
Dover, Swedish Ch.	5 00	Little Union Ch.	1 00	Balding Ch.	13 22
Faterson, Union Ave. Ch.	11 39	Cowen (Hopewell Ass'n) Ch.	3 00	S. B.	3 84
Somers Point Ch.	1 00	Cotton Hill Ch.	2 09	B. Y. P. U.	8 00
Tuckerton Ch.	2 25	Deep Water Ch.	1 00	Birmingham Ch.	4 50
Pemberton Ch.	15 00	Enon Ch.	4 82	Oxford Ch.	30 00
Camden, Tabernacle S.S.	5 00	Fowlers Knob Ch.	3 56	Rockford Ch.	3 00
B. Y. P. U.	2 23	Hopewell Ch.	6 00	Alt. Ch.	1 30

PENNSYLVANIA, \$1,166.35.

Philadelphia, Mrs. David Hale.	15 00	Mt. Pleasant Ch.	5 32
Mantua Ch.	27 75	Mt. Gilead Ch.	5 72
S. S.	8 76	Mt. Union Ch.	2 00
Gethsemane Ch.	161 44	Minnie Bell Ch.	2 00
Tarrytown Ch.	2 00	Mt. Olive Ch.	1 50
North Moreland Ch.	7 25	New Antioch Ch.	1 00
Rose Valley Ch.	26 00	Mt. Hope Ch.	90
Warrensville Ch.	68 44	Hope Grove Ch.	1 50
Jackson Ch.	1 33	Sommerville Ch.	5 00
Loyalshock Ch.	1 00	Sand Run Ch.	1 15
Rush Ch.	5 75	Salem Ch.	5 00
Old Shamokin Ch.	1 50	Zoar Ch.	3 16
Shamokin Valley Ch.	1 07	Pleasant Dale Ch.	2 00
Taylor, Calvary Ch.	4 00	Sewell Valley Ch.	3 00
Brown's Mem'l Ch.	1 05	Little Sewell Ch.	2 00
Mt. Zion Ch. Ten Mile Ass'n	3 40	Raleigh Ass'n Ch.	62 13
Pigeon Creek Ch.	2 93	Twelve Pole Ass'n Ch.	4 85
Goshen Ch.	5 00	Moundsville, Beth Eden Ch.	7 25
Enon Ch.	2 12	Guyandotte Ass'n Ch.	27 60
Beulah Ch.	5 00	Fairmont Ch.	24 78
Clark Summit Ch.	1 25	Green Brier Ass'n	20 10
East Bethlehem Ch.	1 70	Mt. Pisgah Ass'n	77 85
North Wales Ch.	10 00	Harmony Ass'n	72 52
Charleston Ch.	2 50	New Prospect Ch.	38 78
Cold Point Ch.	7 00		7 68

OHIO, \$849.06.

Townville Ch.	5 45	Springfield, W. M. C. of First Ch. (Dayton Ass'n)	10 26
Richmond Ch.	1 00	Cleveland, East End S. S.	1 97
Carmel Ch.	8 40	Youngstown, Swedish Ch.	5 00
Phillipsburg Ch.	5 05	Dayton, Wom.'s Soc. of William St. Ch.	8 00
Port Matilda Ch.	1 00	First Ch.	352 08
Clark's Green Ch.	6 78	A Friend.	100 00
Franklin, Second Ch.	10 32	Greenville, Wom.'s Circle.	3 65
East Mahanoy Ch.	6 50	Cambridge Ass'n.	10 14
Washington Ch.	48 00	Chester, Cross Roads Ch.	37 50
Pittsburg, Mt. Washington Ch.	6 14	Madison Ch.	13 35
A Friend (desig.)	500 00	Kenton Ch.	15 00
Narberth, Ch. of the Evangel	23 71	Ashtabula Ch.	7 00
West Chester, First Ch.	24 38	Reed Ch.	1 00
Marcus Hook Ch.	30 37	Sherman Ch.	10 00
Greensburg Ch.	5 49	Beaver Ch.	50
Wilkinsburg Ch.	29 43	Halloway Ch.	25
Gibson and Jackson Ch.	1 50	Union Valley Ch.	8 31
Ambrose Ch.	3 60	Zoar Ass'n Ch.	3 21
Bethel Ch.	4 50	Peru, Mrs. M. B. Kingsbury.	2 50
Cookport Ch.	2 32	Perry S. S.	15 00
Pine Flat Ch.	1 58	Copopa, Columbia Ch.	16 00
Richmond (Indiana Ass'n) Ch.	90	St. Paris Ch.	3 43
Homer City Ch.	2 52	Alexandria Ch.	7 26
McKeesport, First Ch.	19 27	Youngstown, First B. Y. P. U.	5 00
Lansdale Ch.	10 13	Macochee Ch.	1 75
Meadville Ch.	4 42	Gordon Ch.	4 00
Hackney, Mt. Herman Ch.	4 85	Fletcher Ch.	2 60

LEGACIES.

Peters Creek, Estate of Ann S. Benson.	25 50	Circleville Ch.	1 00
		Adams Ass'n.	75
		Kinton, Camden Ch.	5 00
		Zanesville, Market St.	40 00
		East Cleveland Ch.	21 00
		Thompson Ch.	1 00
		Harveysburg, Jonahs Run Ch.	35 48

DELAWARE, \$12.00.

Wilmington, Eighth St. Ch.	5 00	Martins Ferry Ch.	6 36
Second Branch S. S.	7 00	Toledo, Ashland Ave. Ch.	49 24

DISTRICT OF COLUMBIA, \$532.53.

Washington, Calvary Ch.	500 00	Amelia Ch.	1 25
E St. Ch.	12 53	Bethel Ch.	1 75
Second Ch.	20 00	Warren Ch.	9 47

WEST VIRGINIA, \$477.38.

Branwell, D. A. Ramey.	30 00	Sandusky Ch.	9 00
Glenville Ch.	8 00	Addyston Ch.	2 50
Tucker County Mission	1 00	Litchfield Ch.	7 35
Elkins Ch.	3 08	La Grange Ch.	4 75
Charleston Ch.	3 08	S. S.	1 00
S. S.	3 89	B. Y. P. U.	50
Anstead (Hopewell Ass'n) Ch.	5 00	Middletown Ch.	5 00
Alderson Ch.	3 00	Bellevue Ch.	4 00
Antioch Ch.	1 50		
Amwell Ch.	4 27		
Bell Creek Ch.	6 02		
Big Sewell Ch.	1 43		

MICHIGAN, \$234.56.

Norway, Swede Ch.	3 10	Union (Curry's Prairie Ass'n) Ch.	1 00
Detroit, 14th Ave. Ch.	6 00	Pleasant Point Ch.	1 25
Ferry Ave. Ch.	5 00	A Friend.	25
Grainstone, First Ch.	1 25	New Prospect (Mt. Zion Ass'n) Ch.	40
Waucousta, Mrs. N. Daniels	5 00	Switz City Ch.	1 55
Lawton S. S.	65	Spencer Ch.	5 45
Saginaw, E. S., First Ch.	64 16	New Hope, Friendship Ass'n	1 20
Royal Oak Ch.	50	Olive Branch Ch., Friendship Ass'n.	1 25
		Thorn Creek Ch.	2 88
		Fort Wayne Ch.	31 61

Lawrence Ch.....	75
Rev. C. M. Carter.....	10 00
Pleasant Lake Ch.....	11 20
Steubenville, Mrs. John Crampton.....	5 00
Wolcottville Ch.....	6 20
Bluffton Ch.....	39 77
G. F. McFarren.....	5 00
Alexandria Ch.....	10 68
S. S.....	3 57
Kendallville Ch.....	5 50
Lebanon Ch.....	24 51
Rev. Oran A. Cook.....	10 00
Little Blue River Ch.....	2 40
Goodland, B. Y. P. U.....	5 00
Morgantown Ch.....	1 00
Franklin, Rev. W. T. Stott, D. D.....	10 00
Lewis Creek Ch.....	4 75
Muncie, First Ch.....	60 66
17th St. Ch.....	4 08
S. S.....	1 82

ILLINOIS, \$485.86.

Flora Ch.....	5 00
Pleasant Hill Ch., Louisville Ass'n.....	1 50
Williamson Ass'n.....	1 50
Mt. Zion Ch., Rahoboth Ass'n.....	1 72
New Burnside Ch.....	1 50
Belle River Ch.....	1 00
Salem, South Ass'n.....	7 23
Shelby Ass'n.....	90
Centralia Ass'n.....	2 25
Oak Grove Ch.....	1 15
Bethel Ch., Central Ill. Ass'n.....	1 00
Moweaqua Ch.....	7 25
Pleasant Plains Ch.....	2 00
Chatham Ch.....	6 00
Vandalia, Wm. Hoffman.....	25
Enon Ch.....	5 05
Bethel Ch., Westfield Ass'n.....	80
Franklin Ass'n.....	2 44
Macedonia Ch.....	1 00
Franklin Ass'n.....	1 00
Harmony Ch.....	1 00
Hickory Point Ch.....	1 00
Charity Ch.....	1 00
Harts Prairie Ch.....	50
East Alton Ch.....	3 50
Hillsboro Ch.....	1 00
Mt. Pleasant Franklin Ass'n Ch.....	1 00
Ten Mile Franklin Ass'n. Ch.....	2 65
Union Franklin Ass'n. Ch.....	1 71
Thomsonville Ch.....	1 00
Forest Ch.....	50
Benton, First Ch.....	9 50
Cartersville Ch.....	6 00
Goleonda Ch.....	1 00
Cave-in-Rock Ch.....	1 00
Big Saline Ass'n.....	2 20
Quincy, Vernon St. Ch.....	31 00
Chicago, Englewood Ch.....	36 50
Rogers Park Ch.....	3 00
First Ch.....	27 50
Centennial S. S.....	7 50
Little Flock Ch.....	65
Grassy Creek Ch.....	75
Carbondale, Thos. Barwick.....	1 00
Cross Roads Ch.....	50
Creal Springs Ch.....	1 50
Crab Orchard Ch.....	2 25
Iuka, Mrs. Clara Holtzlaw.....	2 00
Patoka Ch.....	5 10
Marshall Creek Ch.....	1 00
Diamond Spring Ch.....	3 06
Bois d'Arc Ch.....	2 55
Providence, Sandy Creek Ass'n. Ch.....	2 00
A Friend.....	25
Richwoods Ch.....	1 00
Manchester, Rev. N. M. An- trobus.....	1 00
Union Ass'n.....	5 10
Nine Mile Ch.....	2 50
Ashley Ch.....	1 00
Holts Prairie Ch.....	5 00
A Friend.....	25
Ellis Grove Ch.....	2 00
Tamarca Ch.....	2 00
Chattanooga, Nellie S. Green.....	1 00
Mt. Zion Quincy Ass'n. Ch.....	1 00
Fayson Ch.....	1 50
Windsor, Rev. T. M. Griffith.....	5 00
Johnstown, Rev. F. M. Tate.....	1 00
Richland Ch.....	5 00

Westfield, Rev. T. D. Davis.....	5 00
Mattoon, Mary W. Jones.....	1 00
Mrs. Carrie A. Kent.....	25
Paris, Wom's Soc.....	5 00
Barnhill Ch.....	1 25
Arlington Ch.....	1 00
Salem Ch., Mt. Erie Ass'n.....	1 00
Ewing, Rev. C. Allen.....	1 00
Alton Ch.....	18 31
Ziff Ch.....	2 35
Girard Ch.....	5 00
Fidelity Ch.....	2 50
Farmersville Ch.....	1 55
Rileyville Ch.....	1 28

Clinton Falls Ch.....	2 50
Wasopa Ch.....	3 95
Milton Ch.....	7 75
For State Convention.....	
Per W. E. Risinger.....	25 00
Coll. per M. A. Summers.....	26 75
Per Knute Nelson.....	50 00
Coll. per E. R. McKin- ney.....	300 00
Coll. per C. T. Hollowell.....	61 58
Coll. per C. G. Langlots.....	10 00
Coll. per L. H. Stienhoff.....	250 00
West Duluth Ch.....	5 00
Convention.....	2,343 80

IOWA, \$371.10.

Osceola Ch.....	6 50
Danville Ch.....	13 10
Providence Ch.....	1 65
New Hampton Ch.....	2 00
Burlington, Walnut St. S.S.....	1 25
Cambria Ch.....	2 61
Rockford, N. H. Dailey and wife.....	1 00
Milford Ch.....	2 75
Spencer S. S.....	1 55
Athelestar Ch.....	2 35
Prairie Flower Ch.....	5 00
Winfield, Beulah S. S.....	1 32
Maquoketa Ch.....	6 65
Clearfield Ch.....	5 75
Brayton Ch.....	2 70
Osceola S. S.....	1 65
Des Moines, Forest/Ave. S.S.....	2 52
Winterset Ch.....	11 00
Washington Ch.....	15 40
Eldon Ch.....	2 80
Russell S. S.....	7 15
Field, B. Y. P. U.....	1 50
Afton Ch.....	3 00
Jesup Ch.....	1 00
Farmington S. S.....	5 00
Toledo, First Jr. B. Y. P. U.....	5 00
Ottumwa, A Friend.....	5 00
Akron, B. Y. P. U.....	5 00
Centerville, Little Flat Rock Ch.....	1 00
Ottumwa, First Ch.....	33 29
Cedar Rapids, Calvary S. S.....	1 55
Kiota Ch.....	10 00
Washington Ch.....	2 00
Ainsworth, Wm. H. Breed.....	1 00
Iowa City Ch.....	16 10
Shenandoah Ch.....	24 61
Kiron, Swedish Ch.....	12 65
Correction Grove Ch.....	1 75
Shellsburg S. S.....	2 17
Stratford, Swedish Ch.....	1 83
Corning Ch.....	8 00
Adams County, First Ch.....	4 00
Carbon Ch.....	2 00
Creston Ch.....	18 96
Kent Ch.....	6 74
Humeston Ch.....	1 51
S. S.....	84
Carlisle Ch.....	7 65
Estherville Ch.....	9 25
Maloy Ch.....	5 00
Dublin, New Haven Ch.....	2 00
A Friend.....	75 00

MISSOURI, \$186.80.

Home and Foreign Mission Board.....	186 80
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INDIAN TERRITORY, \$35.75.

Lees Ch.....	3 15
Hiwassee Out Station.....	1 70
Salem Ch.....	85
Cameron, W. M. Colwell.....	1 00
Pauls Valley Ch.....	2 50
Comanche Ch.....	1 65
Afton, First Ch.....	5 00
Rock Creek and Theessalonian Ch.....	1 00
Stilwell Ch.....	3 30
Yellow Springs Ch.....	1 00
Delaware Ass'n.....	14 00

OKLAHOMA, \$5.29.

Coll. per Johnson Spade.....	5 29
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WISCONSIN, \$3,426.35.

Warren Ch.....	5 00
S. S.....	2 00
Y. P. S. C. E.....	1 06
La Crosse Ch.....	4 00
Union Grove, Ladies' Sewing Soc.....	10 00
Weyauwega Ch.....	5 00
Ogdensburg Ch.....	5 00
Evansville Ch.....	5 60
Union Ch.....	1 46
Appleton Ch.....	11 45
Fairwater, Josiah Batson.....	4 00
Waukau Ch.....	5 00
Saxville Ch.....	5 05
Greenwood Ch.....	3 05
West Superior, First Ch.....	12 80
New Lisbon Ch.....	4 00
For State Convention: Coll. per C. P. Olson.....	18 75
Coll. per M. A. Packer.....	16 85
Rusk Ch.....	3 55
Coll. per Ole Ellison.....	19 58
Coll. per C. T. Everett.....	58 10
Coll. per F. O. Carlson.....	62 50
Convention.....	1,781 92

LEGACIES.

Janesville, Estate of Jas. B. Crosby.....	1,380 03
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MINNESOTA, \$3,182.23.

Little Falls Ch.....	5 09
St. Paul, First Ch.....	69 78
Richfield Ch.....	6 25
Minneapolis, Olivet Ch.....	13 97

KANSAS, \$1,372.66.

Kansas City, First Ch.	28 70
Edgerton Place Ch.	1 00
Phillipsburg Ch.	9 40
Auburn Ch.	2 35
Leland Ch.	4 05
Chanute, Swedish S. S.	6 42
Wamego Ch.	3 80
Paola Ch.	7 60
Manhattan Ch.	5 00
B. Y. P. U.	60
Topeka, Swede Ch.	3 70
Grand Center Ch.	2 00
Fairport Ch.	3 20
Woodston, Rev. J. Grim.	5 00
Lucas Ch.	4 00
Downs Ch.	2 65
Cheyenne Ch.	4 00
Blue Ridge Ch.	1 00
Upper Solomon Ass'n	5 16
Lindsborg, Swedish Ch.	5 00
Ottawa Ch.	33 29
Wellsville Ch.	4 75
Milan Ch.	5 00
Anthony Ch.	21 50
Attica Ch.	2 50
Clearwater Ch.	2 00
Chicaskia Ass'n	6 19
Morganville S. S.	1 05
Coffeyville S. S.	2 00
McPherson Ch.	13 25
Victory Ch.	25 21
Marshall Center Ch.	11 00
Lawrence Ch.	20 00
S. S.	7 61
B. Y. P. U.	5 00
Auburn S. S.	75
Argentine Ch.	1 75
Hoyt Ch.	6 50
Aberliid Ass'n	6 11
Dresden Ch.	40
Yates Center Ch.	3 00
Latham Ch.	10 00
Garnett S. S.	2 32
Garden City, Second Ch.	1 80
First Ch.	16 00
Emporia, Mt. Zion Ch.	2 00
Lynden S. S.	1 00
Neodosha S. S.	5 66
Council Grove Ch.	5 68
Hamlin S. S.	5 00
Wom's Soc.	2 43
Troy Ch.	2 37
Delaware Ch.	10 00
Rosedale Ch.	6 10
Marion, Y. P. S. C. E.	5 55
Ottawa Ch.	11 05
Olathe Ch.	5 00
Arkansas City Ch.	7 89
Hutchinson, Harmony Ch.	18 31
Mt. Orum Ch.	5 50
Sabatha Ch.	15 00
Morgan Ch.	1 25
Uniontown Ch.	10 65
Reading Ch.	7 00
Elm Creek Ch.	10 50
Roxbury Ch.	3 00
Junction City, H. D. Hugh s and wife	

FOR STATE CONVENTION.

Holton, First Ch.	12 15
Coll. per J. H. Van Leu	122 50
Dodge City Ch.	4 00
Meade Ch.	1 50
Nickerson Ch.	10 00
Frederick Ch.	2 50
Junction City, H. D. Hughes and wife.	5 00
Horton, First Ch.	12 00
Kingman Ch.	15 00
Edna Ch.	2 00
Chetopa Ch.	4 60
Hunias, H. P. Crego.	50
Galena Ch.	2 02
Manning Ch.	5 00
Levite, Rose Hill Mission.	2 00
Fairview Ch.	1 00
Ness City Ch.	50
Salem Ch.	3 35
Lakin Ch.	2 00
Mt. Pleasant Ch.	1 00
Larned Ch.	10 00
Lidun Ch.	10 50
Elgin Ch.	4 50
Blue Rapids Ch.	6 25

Rexford Ch.	3 30
Hays City Ch.	18 05
Perry Ch.	72 50
Coll. per J. R. Rairden.	253 66
Coll. per E. B. Meredith.	444 45

NEBRASKA, \$1813.10..

Tecumseh, Mt. Zion Ch.	4 40
Antelope Center Ch.	7 90
Phillips Ch.	2 35
New England Ch.	2 80
Herman Ch.	1 00
Ashland Ch.	7 00
S. S.	3 14
Tehamah Ch.	19 40
Blair S. S.	5 18
Silver Creek Ch.	4 50
Exeter Ch.	12 90
Fair Haven Ch.	2 50
Riverside Ch.	4 85
Fremont Ch.	3 00
David City Ch.	6 20
Ostavia Ch.	8 65
Stromsburg, Eden Ch.	32 50
Ord Ch.	2 85
Lincoln, East Side Ch.	14 00
East Side Y.P.S.C.E.	5 00
East Side S. S.	7 40
First Ch.	34 28
First S. S.	7 05
Syracuse Ch.	6 80
Bellwood Ch.	10 05
Palestine S. S.	8 00
South Omaha S. S.	1 85
Palmira Ch.	8 85
S. S.	3 00
South Russell Ch.	1 00
Wabash S. S.	1 00
Dorchester, First Ch.	8 50
Grand Island Ch.	20 60
York Ch.	9 55
Wahoo Ch.	9 33
Omaha, Calvary Ch.	58 00
Grace Ch.	5 00
First Ch.	45 00
Broken Bow Ch.	18 00
Western S. S.	3 69
Nelson Ch.	1 75
Manhattan S. S.	1 72
Leonardville, Swedish Ch.	5 00
Chadron Ch.	12 20
Spring View Ch.	1 00
Stromsburg, Swedish Ch.	3 70

FOR STATE CONVENTION.

Coll. per C. W. Brinstad	373 51
Analech Ch.	10 45
Union R'dge Ch.	1 00
Bluff Center Ch.	1 76
Alexandria, E. E. Overman	10 00
Gibbon Ch.	8 50
Omaha, First Danish Ch.	4 50
C. W. Brinstad.	15 00
Coll. per J. P. Coffman	54 40
Wahoo, Swedish Conference.	75 00
Coll. per M. L. Goff.	43 85
Convention	773 31

NORTH DAKOTA, \$33.65.

Ellendale, First Ch.	5 25
Cooperstown, B. Y. P. U.	8 40
For State Convention:	
Grand Forks, Scand. Ch.	13 50
S. S.	3 00
Wom's Circle	3 50

SOUTH DAKOTA, \$60.00.

For State Convention:	
Elk Point Ch.	10 00
Colfax Ch.	37 60
Dell Rapids, C. M. Cline	12 50

MONTANA, \$5.80.

Bozeman Ch.	5 80
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COLORADO, \$811.45.

Grand Junction Ch.	16 50
Leadville Ch.	12 50
Salida Ch.	28 25
Denver, Mt. Olivet S. S.	2 00
Ault Ch.	1 50

Colorado Springs Ch.	87 68
Lake City Ch.	5 00
Pueblo, Mesa Ch.	23 00
Trinidad, B. Y. P. U.	8 00
Delta Ch.	3 55
For State Convention:	
Convention	614 47
Gunnison, First Ch.	9 00

UTAH, \$130.70.

Salt Lake City, First Ch.,	
Utah Ass'n	26 85
East Side Mission, Utah	
Ass'n	63 05
Provo, East Side Mission,	
Utah Ass'n	20 00
Springville, East Side Mis-	
sion, Utah Ass'n	5 00
Association Balance	15 80

IDAHO, \$207.71.

Wallace, First Ch.	22 85
Payette Ch.	3 50
East Idaho Ass'n	11 00
For East Washington and	
No. Idaho Convention:	
Wallace, First Ch.	23 50
Moscow Ch.	77 79
For South Idaho Convention:	
Convention	69 07

CALIFORNIA, \$92.52.

Pleasant Valley, B. Y. P. U.	1 43
Oakland, Swedish Ch.	5 00
San Francisco, Hamilton Sq.	
Ch.	10 25
Clovis Ch.	2 00
Reedley Ch.	5 00
Los Angeles, Mem'l Ch.	50 00
Tulare Ch.	4 28
Madera Ch.	11 06
San Jose, Swede Ch.	3 50

OREGON, \$388.51.

La Grande Ch.	11 25
Newberg	11 55
Astoria Ch.	5 00
Dayton Ch.	5 50
Ashland Ch.	15 41

FOR STATE CONVENTION.

Coll. per C. P. Bailey	125 00
Coll. per O. L. Hoen	39 00
Dillard, W. E. Thornton	1 00
Portland Ch. and S. S.	18 25
La Grande Ch.	26 00
W. B. H. M. Soe	5 00
B. Y. P. U.	1 50
Ch.	5 00
Weston, Mrs. Driskell	1 00
Richard Hargreaves	2 00
Coll. per T. S. Dulin	25 00
Corvallis, First Ch.	25 00
Riddles, First Ch.	3 55
Montevilla, Grace Ch.	7 50
Pendleton Ch.	55 00

WASHINGTON, \$2,878.38.

Sprague Ch.	3 00
Olympia, Central Ch.	10 50
Tacoma, First Swede Ch.	10 00
Dayton Ch.	5 00
Ferndale Ch.	10 00
Burton Ch.	2 70
Seattle, North Ch.	5 60
Fremont, Mrs. D. C. Ellis	1 00

**FOR EAST WASHINGTON AND
NO. IDAHO CONVENTION.**

Palouse Ch.	50 00
Topeka, Mrs. H. M. Crain	1 00
H. M. Crain	5 00
Pomeroy Ch.	33 35
Sprague Ch.	13 95
Spangle, A. D. McMichael	5 00
Spokane, Swede Ch.	14 00
Pullman Ch.	45 00
Coll. per A. M. Allyn	234 31
Convention	600 00

FOR WEST WASHINGTON CONVENTION.

Hoquiam, L. W. and Mrs. Rose	5 00
Albert Northrup	2 00
South Tacoma Ch.	7 00
Ballard Mission	5 00
G. C. King	5 00
Ferdale, Swedish Ch.	18 00
Delta, Swedish Ch.	15 00
Port Townsend Ch.	20 00
Ladies' Aid Society	5 00
S. S.	5 00
B. Y. P. U.	5 00
Cedarhome Ch.	15 50
Tacoma, First Swede Ch.	50 00
First Ch.	27 00
C. J. Erickson	50 00
Whatcom. Swede Ch.	25 00
First Ch.	27 05
First S. S.	5 70
Seattle, Market St. Ch.	14 95
S. S.	5 05
Swede Ch.	100 00
Swede W. M. Soc.	15 00
Coll. per Robt. Yeatman	15 51
Hoquiam Ch.	28 00
Fern Hill Ch.	7 00
Winlock Ch.	10 00
Everett Ch.	10 25
Dryad Ch.	4 40
Vancouver Ch.	12 00
Dunlap, Minnie Winchell	3 00
Blaine Ch.	15 60
Tacoma, Immanuel Ch.	16 00
Swedish Ch.	30 70
Vance S. S.	3 57
Convention	27 87
Riverside Station	2 05
Willapa Ch.	2 17
Norw. Dan. Conference	25 00
Snohomish Ch.	24 00
B. Y. P. U.	5 10
Juniors	5 40
S. S.	6 75
L. M. C.	9 35
Convention	1,200 00
Kent Ch.	25 00
S. S.	5 20
Mr. and Mrs. P. S. Rogers	10 00

CANADA, \$11.00.

Morden Ch.	5 00
Plum Coulee Ch.	6 00

CUBA, \$39.53.

Santiago, First Ch.	39 53
GEN'L MISS'Y SOC. OF GERMAN BAPTIST CHS.	2,345 00

WOMAN'S AM. BAPT. H. M. SOCIETY, \$1,952.95.

For teachers in Indian University, I. T.	88 88
For teachers in Wichita Mission, I. T.	40 00
For teachers in Atoka Academy, I. T.	177 76
For teachers in Elk Creek Mission, O. T.	40 00
For teachers in Provo, Utah	156 00
For teachers in Sacramento, Cal.	80 00
For teachers in Butte, Mont.	58 32
For teachers in Velarde, N. M.	180 00
For teachers in Mexico	229 66
For teachers in Ponce, P. R.	98 33
For teachers in Santiago, Cuba	133 32
For teachers in Spelman Seminary, Ga.	65 13
For teachers in Mather School, S. C.	112 50
For teachers in Hartshorn Mem'l Col., Va.	200 00
For teachers in Jackson College, Miss.	50 00
For teachers in Arkansas Bapt. Coll., Ark.	37 50

For teachers in Coleman Academy, La.	62 50
For teachers in Waters Normal Inst., N. C.	87 50
For teachers in Fresno, Cal.	55 55

WOMAN'S B. H. M. SOCIETY OF MICHIGAN, \$137.50.

WOMEN'S B. H. M. SOCIETY, \$270.00.

Total \$38,107 54

HOME MISSION MONTHLY	330 26
BULLETIN	44 35

ANNUITY FUND, \$2,006.25.

Pittsburg, Pa., D. W. Riggs	2,000 00
New York City, N. Y., J. B. Simmons	6 25

DONATIONS RECEIVED AT INSTITUTIONS.

For Americus Institute, Ga.:

GEORGIA.

Pelham, Camilla Ass'n	8 30
Plains, Mr. Johnson	1 00
Thompson, Mr. Showers	1 00
Dawson, Beulaland Ch.	30

For Alabama Baptist Coored Univ., Ala.:

ALABAMA.

Orrville, Mrs. Maggie Drain	1 00
East Lillie Hill Ass'n	3 00
Birmingham, 16th St. Ch.	10 26
Enfaula Ass'n	50 00
Bibb County Ass'n	5 00
Mt. Pilgrim Ass'n	53 61
East Alabama Union	2 10
Shelby Spring Ass'n	35 00
Rethel Ch.	6 25
Alabama District Ass'	86
Dallas County Ass'n	31 01
First Mt. Pleasant Ass'n	35 00
Old Pine Grove Ass'n	18 51
Shady Grove Ass'n	9 29
Uniontown Ass'n	155 06
Needam Creek Ass'n	20 00
Montgomery, Antioch S. S. Convention	12 40
Bethlehem Ass'n	79 85
Selma, R. B. Hudson	3 50
Birmingham, Mrs. Lizzie Jenkins	1 00
W. H. Davis	1 00
Hardyway Ass'n	8 00
Ebenezer Ass'n	1 00
Woodlawn, Jackson St. S. S.	5 00

MASSACHUSETTS.

West Newton, Mrs. M. L. Bacon	20 00
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KENTUCKY.

Women's Auxiliary Nat. Bapt. Convention	10 00
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INDIANA.

Washington, Colored Ch.	66
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For Bible and Normal Institute, Tenn.:

TENNESSEE.

State S. S. Convention	7 20
Dyer, Rev. Mr. Lane	1 00

For Florida Baptist Academy, Fla.:

MAINE.

Freeport, Mrs. E. C. Merriam	1 00
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Marceline, Mrs. Geo. P. Allen	1 00
Bethel, Mrs. C. C. Garey	1 00
Bangor, M. Gidding	5 00
Portland, Y. M. C. A.	5 58
Methodist Ch.	10 01
Bar Harbor, First Ch.	10 10
Y. M. C. A.	2 34
Methodist Ch.	10 00

NEW HAMPSHIRE.

Durham, Mrs. C. A. Read	1 00
Clearmont, First Ch.	15 00

VERMONT.

Rutland, Henry Turnill	5 00
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MASSACHUSETTS.

Middleborough, Y. M. C. A.	14 03
Central Bapt. Ch.	15 00
Springfield, Third Ch.	12 09
Y. M. C. A.	2 61
Smith & Murray	10 00
A. W. Rice	5 00
Miss I. J. Moore	10 00
Geo. A. Russell	25 00
A. Friend	1 00
John Olmstead	5 00
A. B. Wallace	10 00
E. F. Caywin	10 00
W. E. Wright	1 00
L. J. Ball	1 00
Mrs. D. H. Bingham	2 00
Mrs. Oscar B. Ireland	1 00
J. D. Parsons	2 00
Miss Carrie D. Haynes	1 00
Chicopee, First Ch.	1 71
Boston, Blainey Mem'l Ch.	13 00
First Ch.	18 85
Hon. C. W. Kingsley	100 00
Hon. E. S. Converse	20 00
William A. Munroe	20 00
Mrs. Ollie J. Strong	2 00
West Borough, Rev. A. E. Highland	1 00
Miss Edith V. Bradley	1 00
Holyoke, Hon. Jno. Hildreth	5 00
Sweymouth, Sarah G. Mann	1 00
Chicopee Falls, First Ch.	5 25
Roxburg, Mrs. Sarah H. Stacey	5 00
Newton Center, Mrs. Clara Rowe	5 00
North Adams, V. A. Whitaker	1 00
Chelsea, Mrs. M. E. Allen	1 00
Hanover, Mrs. Lavinia S. Ford	1 00
Fall River, Mrs. Henrietta F. Canfield	5 00
Leominster, C. F. Sawtelle	5 00
Medfield, Mrs. Olive M. Tilden	1 00
Brookline, Mrs. E. G. Wilson	10 00
Middleborough, Congregational Ch.	15 12

RHODE ISLAND.

Providence, Mrs. L. C. Fillebrown	1 00
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CONNECTICUT.

Meriden, Ives W. Hart	2 00
Northfield, Jas. R. Smiley	1 00
Adams, Miss Cornelia A. W. Sillman	1 00
Rockville, Mrs. Wm. Butler	1 00
Norwich, Miss Carrie E. Hopkins	2 00
So. Manchester, Mrs. Frank Cheney	2 00
Stratford, Coll. per Quartette	14 95

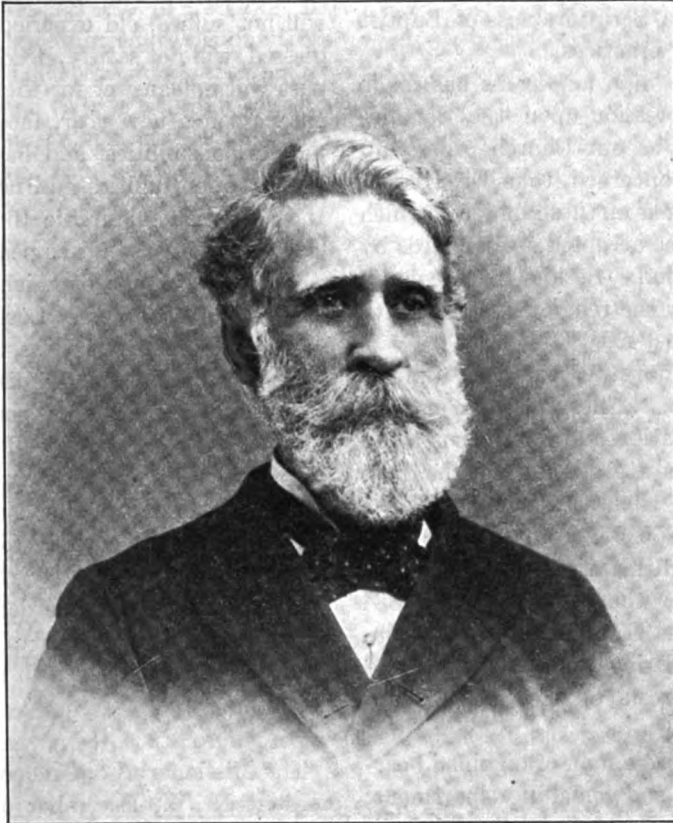
NEW YORK.

New York City, Geo. B. Forriester	5 00
Mrs. J. R. Hegerman	30 00
Rosamund Johnson	10 00
Albion, Miss J. F. Barker	1 00
Spencer, S. A. Seeley	2 00

NEW JERSEY.		Hilledale, Mission Circle.....	4 00	ILLINOIS.	
East Orange, Miss A. R. Shepherd.....	25 00	Beaver Falls, Mission Circle	5 00	Elgin, C. E. Soc.....	5 34
PENNSYLVANIA.		KENTUCKY.		For Shaw University, N. C.:	
Meadville, Wm. A. McClung	10 00	Louisville, Wom's Nat. Conv.	8 00	MAINE.	
Germantown, Mrs. S. B. Wester	10 00	VIRGINIA.		Waterville Ch.....	11 71
DISTRICT OF COLUMBIA.		Va. W. Dist. S. S. Conv.....	1 45	Houlton, Ricker Inst. Fac- ulty	8 50
Washington, Emily E. York	2 50	Tuckahoe Ass'n	1 25	Livermore Falls, Collection.	15 00
FLORIDA.		State Conventienn	20 45	Lisbon Falls, H. E. Coolidge	5 00
Palatka, P. C. S. S. Conv...	6 00	B. U. B. Ass'n.....	27 70	MASSACHUSETTS.	
Daytina, E. C. S. S. Conv...	43 48	Northern Va. Ass'n.....	15 00	Wales Ch.....	15 26
St. Petersburg, Peter Thom- linam	10 00	For Indian University, I. T.:		Boston, C. C. Beale	25 00
Tomyso, Wom's H. M. Soc.	48 61	INDIAN TERRITORY.		Cora E. Burbank	25 00
Orland, Hon. J. D. Beggs...	1 00	Bacone, Rev. J. N. Edwards	10 00	A. F. Estabrook	107 00
Mt. Olive, Dist. S. S. Conv.	2 49	Sallisaw, Arkansas Valley Ass'n	25 00	Edwin Ginn	25 00
Jacksonville, C. Williams...	1 80	INDIANA.		A. H. Curtis.....	10 00
Live Oak, Central Ass'n...	10 00	Fort Wayne, Mary McLean	20 00	Brookline, E. B. Holmes...	10 00
Suwanne River Ass'n...	20 00	For Spelman Seminary, Ga.:		Everett, D. P. Bailey.....	5 00
Waldo, Jerusalem Ch.....	60 76	MAINE.		Springfield, J. L. Johnson..	10 00
Bellview, Wom's Dist. H. M. Soc.....	2 00	South Berwick, Bapt. Miss. Soc.....	1 67	Westfield, Collection.....	15 00
Martin, Second Bethlehem Ass'n	100 00	MASSACHUSETTS.		Allston, Louise Terrell S. S. Class	27 06
Dunellen, Mt. Olivet Ass'n.	15 00	Boston, W. A. B. H. M. Soc.	20 00	Northampton, First Ch.....	15 25
ARKANSAS.		Eliaha Converse	200 00	Worcester, Pleasant St. S. S. Friends	50 00
Little Rock, Rev. Jos. A. Booker	5 00	Castello C. Converse ..	100 00	West Hanover, Lot Phillips	5 00
IOWA.		Cambridgeport, Rev. Wm. Howe, D. D.	50 00	Orange, Ladies' Mission Circle	5 50
McGregor, Mrs. A. T. Arnold	1 00	East Lexington, Miss Ellen A. Stone	50 00	Athol, First Ladies' Mission Circle	7 08
Tabor, Mrs. Bessie Glynn...	30 00	Southbridge, Miss Ella M. Cole	10 00	NORTH CAROLINA.	
La Porte City, D. Hanchett	2 00	Estate of Robt. H. Cole	600 00	Pinehurst, Collection.....	14 71
OHIO.		PENNSYLVANIA.		Village Hall	59 25
Cleveland, Mrs. R. R. Root	10 00	Canton, Mrs. L. R. Gleason	100 00	Southern Pines, Kings Daugh- ters Hall	26 77
MICHIGAN.		GEORGIA.		Piney Woods Inn.....	17 42
Hartford, Friends.....	1,281 03	Atlanta, Spelman teachers.	70 95	Rev. C. M. Emery.....	27 30
Mrs. Clarissa Disbrow ..	5 00	Kennesaw Ass'n	3 00	Mrs. E. E. Edwards...	50 00
Elton, Mrs. A. C. Dutton...	1 00	Education Soc.....	26 50	Raleigh, State S. S. Conv...	6 00
Cold Water, Mrs. Lily Angel	1 00	Second Shiloh Ass'n ..	5 10	Goodman, Poplar Springs Ch	6 00
Wolverine, C. E. Haak.....	2 00	Friendship Ch.....	7 50	Providence, Oak Grove Ch..	2 00
Milwaukee, Wm. Lindsay....	5 00	Quitman, Thomasville Dist. S. S. Conv.	1 45	Bear Creek Ass'n.....	7 00
MONTANA.		Lithonia, New Hope Ass'n..	10 78	New Hope Ass'n.....	4 00
Sheridan, J. E. Hart.....	50	Uphaw, Friendship Ass'n..	7 91	CONNECTICUT.	
OREGON.		Hopewell Ass'n	4 00	Hartford, James L. Howard	200 00
Le Grande, Rev. T. S. Dulin	50	Lithia Springs, Carrollton Union Ass'n.....	3 05	For Waters Normal Inst., N. C.:	
For Hartshorn Mem'l College, Va.:		OHIO.		NORTH CAROLINA.	
PENNSYLVANIA.		Xenia, Miss Emma C. King	25 00	West Roanoke Ass'n.....	508 20
No. Sewickly, Mrs. Elina J. Thomas	1 00	Rainesville, Miss. Soc. of Lake Erie College.....	8 15	For Virginia Union Uni- versity, Va.:	
Mission Circle	3 45	VIRGINIA.		Manassas, Northern Va. Ass'n	15 00
				OHIO.	
				Norwalk, Ladies' Soc.....	46 72

Donations of Clothing, Etc.

Maine—Bangor.—Woman's Soc., bbls. to N. C. & O. T.....	\$113 00	Panama.—Ladies of Ch., bbl. to I. T.....	38 76
Massachusetts—Holyoke.—W. H. M. S. of Second Ch., 2 bbls. to No. Dak.....	\$157 53	New Jersey—East Orange.—L. M. C. of Haw- thorne Ave. Ch., 2 bbls. to Wash.....	113 82
Rhode Island—Pawtucket.—L. H. M. S. of First Ch., 2 bbls. to O. T.....	135 00	Plainfield.—Mission of Park Ave. Ch., box to Kans.....	78 89
Connecticut—Bridgeport.—W. H. M. S. of First Ch., bbl. to Kans.....	65 81	Pennsylvania—West Chester.—Whatever Circle, Kings Daughters of First Ch., box to Wash.....	53 00
Norwich.—Ladies of First Ch., bbl. to Ind. Ter.....	55 00	Ohio—Akron.—L. M. S. of First Ch., box to Kans.....	47 04
Hartford.—L. M. S. of First Ch., bbl. and box to Neb.....	100 92	Cleveland.—Cedar Ave. Ch., box to Idsho...	30 00
New Haven.—Hope Ch., box to Minn.....	40 80	Missouri—St. Louis.—W. M. S. of Second Ch., box to New Mex.....	79 57
New York—Ogdensburg.—Ladies' Mission Circle, bbl. to So. Dak.....	85 48	Total to Nov. 20, 1901.....	\$1,194 63



EDWARD T. HISCOX, D.D.

EDWARD T. HISCOX, D.D.

"A prince in Israel" has fallen. For more than eighty-seven years he was with us; from his birth, August 24, 1814, at Westerly, R. I., until his death, December 12, 1901, at his home in Mount Vernon, N. Y. Until within a few months his physical powers were remarkably well preserved, while his intellectual powers seemed unimpaired. The fatal stroke came while at his desk engaged in writing, and within a few hours there-

after he passed painlessly away. For him death had no sting of suffering.

Dr. Hiscox was known personally, and by his writings, long and most widely throughout the denomination. Baptized when twenty years of age and graduating from Madison University in his thirtieth year, to him was granted the unusual privilege of serving his Lord for sixty-seven years, from the early part of the last century to the opening of the twentieth century. His pastorates at Westerly, R. I.,

at Norwich, Conn., at Stanton street, New York City, where he remained about sixteen years; and at Mount Vernon, N. Y., were fruitful in large ingatherings and in the development of strong, well-grounded churches. He was pre-eminently an instructive, scriptural preacher, delighting in the great central doctrines of the Gospel, and positive in his convictions concerning the Scripturalness of Baptist teachings and practices.

Probably no man among us has made a stronger impression upon the denomination, so far as our Church order and practices are concerned, than Dr. Hiscox, through his books on these subjects, which have come to be accepted as standards by the denomination. Besides this, he wrote extensively for the religious papers until the last.

His service for the American Baptist Home Mission Society was conspicuous for its duration and for the sustained and scrupulous attention which he gave to its affairs. He was a member of the Board from 1856-57, from 1861-69, and from 1871-1901, making a total of thirty-nine years. For thirteen years, from 1884 to 1897, he was Chairman of the Executive Board, bearing upon his mind and heart the interests of the Society with great solicitude.

Dr. Hiscox was a man of dignified bearing; courteous and genial in deportment; conservative in temperament, and judicial in his intellectual processes; strong in his convictions; the soul of Christian honor, and universally respected for his excellencies of character. Few men have filled a larger place in our denominational life and activities, or rendered more varied and valuable service for our Lord.

"Servant of God, well done,
Rest from thy loved employ."



We extend to all the readers of the Monthly a most cordial Holiday greeting. Christmas day brings with it so many hallowed associations that it ought to be;

under all ordinary circumstances, certainly a merry time. The thought of God's great love for us in the gift of His Son, and the memory of all the gracious experiences we have enjoyed, should fill all our hearts with gladness.

The coming of a "New Year" is a time for putting away old things and setting our faces toward the future; old blessings will not suffice, old experiences, however blessed, will not satisfy, deeds done in the past will not answer for the future. We enter upon a new year, face new duties, new responsibilities, and have offered to us new opportunities and new privileges. It is especially desirable that we should leave behind us, so far as possible, all that is unhappy in our experience. At best life is full of bitterness. Loss of property, disappointment in business, failure of our most cherished plans, the disappointment of our most ardent hopes, personal illness, the loss of those whom we love best, and many other forms of human heart ache, are the common lot of all. No one escapes. While we cannot entirely forget, we can refuse to brood over past griefs, can turn our faces away from the darkness of the night behind us, and look to the dawning glow of the New Year with hope and expectation.



The Missionary Conference held at Rochester, N. Y., December 5th and 6th, was a most delightful one. The exercises were of a very high order. A veteran pastor who was present declared that he had never attended a more uplifting and helpful conference than that. Great credit is due to Rev. Charles Moss, pastor of the Park Avenue Church, who planned the conference, and did so much to render it successful.



We are sorry to say that our financial condition, as we go to press, is not so encouraging as we wish it were. While the receipts from churches, individuals and other general sources have been fairly sat-

isfactory, there has been serious falling off as compared with last year in receipts, both from legacies and from money released by annuitants; there has likewise been an unavoidable increase of expenditures, due partly to enlarged missionary work, and partly to the absolute necessity of increased outlay in connection with the schools. This decrease of receipts and increase of expenditures leaves our treasury about \$25,000 *behind what it was at this time last year*. We trust that this fact will stimulate our friends to enlarge their contributions. The country is unusually prosperous; money flows freely in accustomed channels, and we are very sure that Baptists are sharing in this tide of prosperity. The work of the Home Mission Society was never more urgent than now, was never more efficient, and was never more full of hope. We trust that the last three months of the fiscal year—January, February and March—may see a large increase in contributions from churches and individuals, so that we may be able to close the year, as we did last year, not with a deficit, but with a balance in the treasury.



Some years ago a friend of the Home Mission Society made a will giving a very considerable portion of her possessions to the Society. After the death of the testatrix, the will could not be found. In so important a matter as the disposition of all of one's earthly possessions by bequest, it is important that the will, which is the only legal attestation of the wish of the testator, should be deposited in some bank or other safe place where it cannot be destroyed or lost, and where it can be found when the time comes for its proba-
tion.



The B. Y. P. U. A. has succeeded at last in securing cash and reliable pledges more than sufficient to wipe out every dollar of the indebtedness that has so long em-

barrassed the operations of the Union. We rejoice very much in this result, and we hope that it may mark the beginning of a great prosperity.



The mid-year conference held in New York, December 3d and 4th, was largely attended by representatives of all the Boards of the Missionary Union, Home Mission Society, Publication Society, and the four Women's Missionary Societies. A very full and free conference was had on all the living topics regarding co-operation, improved methods of administration, overlapping of work, etc. The papers by Dr. Cook, of New Jersey, on Coöperation in Missionary Collections, and by Dr. Bitting, of New York, on A New Basis of Representation in the Societies, were listened to with great interest and evoked lively discussion. We are sure that permanent good will come out of such conferences. It was very evident to all persons that the members of the various executive boards are very desirous of meeting the wishes of the churches so far as it is practicable, and of modifying the methods of the Societies as soon as, and as far as, sound reason may demand.



Public announcement has just been made of a magnificent gift of \$10,000,000 by Andrew Carnegie, for the establishment of a foundation in the city of Washington, for the promotion of higher education. It is not to be a new university in the ordinary sense of that term, and does not contemplate building up an institution which shall rival Harvard, Brown or Yale, but it is to afford opportunity for students who have graduated from those great institutions to pursue post-graduate studies, especially along the line of original investigation. It is one of the most important steps ever taken in America for the promotion of higher learning.



The growth of our Negro population as

shown by the United States Census Reports has been as follows:

1850,	3,638,808			
1860,	4,441,830	inc.	803,022	22.06 per cent.
1870,	4,880,009	"	438,179	9.86 "
1880,	6,580,793	"	1,700,784	34.85 "
1890,	7,470,040	"	889,247	13.51 "
1900,	8,840,789	"	1,370,749	17.14 "

At the North Carolina State Fair, held in October, Shaw University received a diploma, a silver medal and a cash premium for its blacksmith work, its wood-turning, and its mixed exhibit of industrial work.

M. C. Reynolds, Dr. M. MacVicar, Mrs. MacVicar, Dr. Dellinger, Dr. DuBois, G. R. Glenn, State School Commissioner, Dr. T. J. Morgan and others. The discussions were participated in by Drs. Osborn, of South Carolina, Jameson, of Michigan, and Fulmer, of Indiana, Drs. E. R. Carter and W. J. White, of Ga., and many others. The parliaments were full of interest and profit; many of the alumnae told of their experience in their work in various States and stations. The music was especially fine. One evening was devoted to an entertainment prepared by the students



REYNOLDS COTTAGE, PRESIDENT'S HOME, SPELMAN.

The twentieth anniversary of Spelman Seminary was fitly celebrated by the dedication of the new and commodious buildings furnished by the liberality of Mr. John D. Rockefeller. The exercises began on Thursday evening, November 14th, and ended on Sunday evening, November 17th. Dr. H. L. Morehouse, president of the Board of Trustees, presided, and by his happy introduction of the principal speakers and his skill in calling out expressions in the various discussions and open parliaments imparted vivacity and interest to the entire proceedings. Addresses were made by Dr. Morehouse, Mrs. Alice B. Coleman, Mrs.

which will long be remembered. The impersonation of Ben Hur was very striking.

The buildings dedicated consist of Reynolds Cottage—a home for the president; MacVicar Hospital, as a practice school for the nurse-training department; Morgan Hall, which combines a dining hall to accommodate four hundred pupils and teachers, with a dormitory for seventy-five pupils; and Morehouse Hall, a dormitory for one hundred girls.

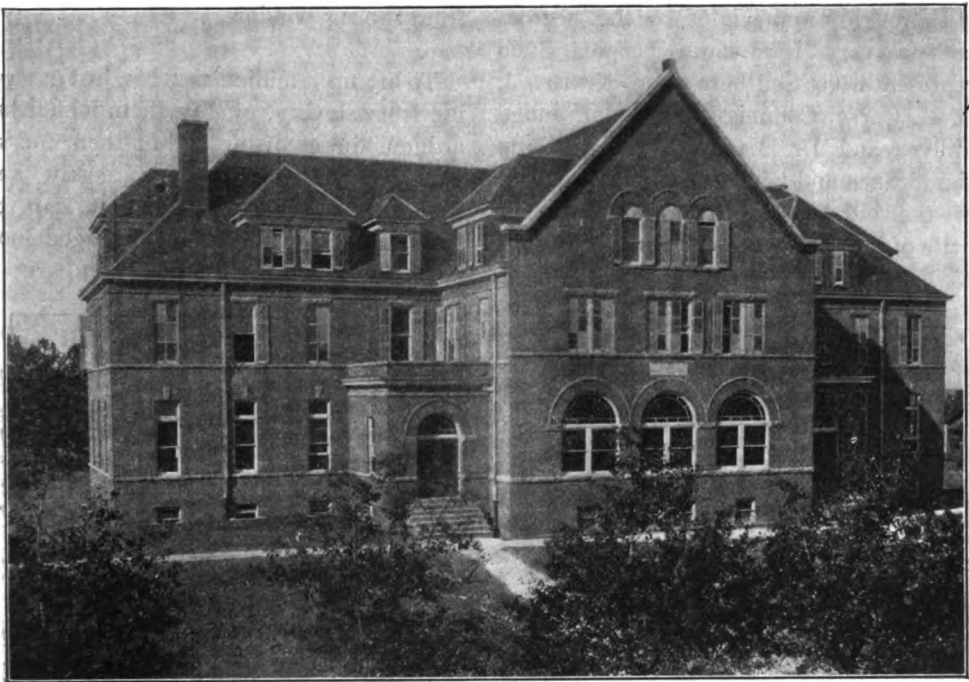
Twenty years ago Misses Packard and Giles began their work in the damp, dark basement of Friendship Church; to-day, owing chiefly to the liberality of John D.

Rockefeller, the school has a campus of twenty acres crowning one of the most sightly places in the beautiful city of Atlanta, with eight commodious brick buildings, besides a central steam heating and electric lighting plant, a barn and a keeper's lodge. The grounds are adorned with drives, walks, trees, lawns and flowers. It is a veritable beauty spot. When the buildings were planned it was thought they would be ample for years to come, but there has been such a rush of boarders that already it is necessary to crowd three students into rooms that should contain but one, and a new dormitory for one hundred ought to be added very soon.



FRIENDSHIP BAPTIST CHURCH.

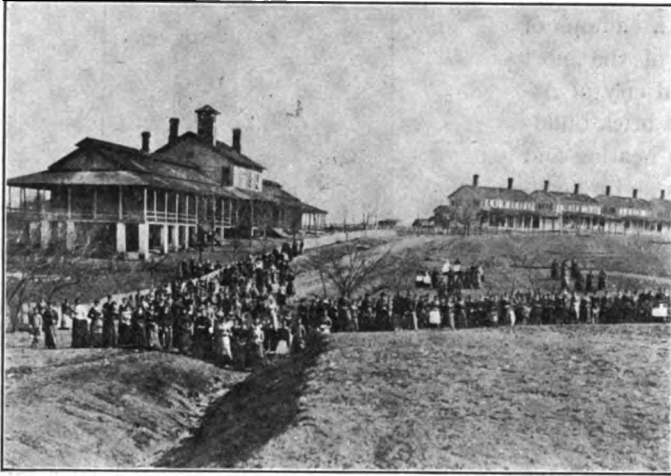
quils. Surely her memory will ever be fragrant.



MORGAN HALL.

Among the visitors were Dr. Connally and his wife. He is a member of the Home Mission Board of the Southern Baptist Convention. His wife is the daughter of the late Governor Brown, of Georgia. She is a warm friend of Spelman, and shows her interest in quite a unique way. She is having planted on the campus a mile each of violets, lilies, roses and jon-

The relation between Spelman and the boys' college are very delightful. The young women who wish to pursue college studies join the young men's classes. The influence of the school widens and deepens with the passing years. It has already made for itself a place among the most forceful factors in the great work of reconstructing the South along new lines. It



UNION HALL. SPELMAN SEMINARY, 1883.

DESMITH'S.

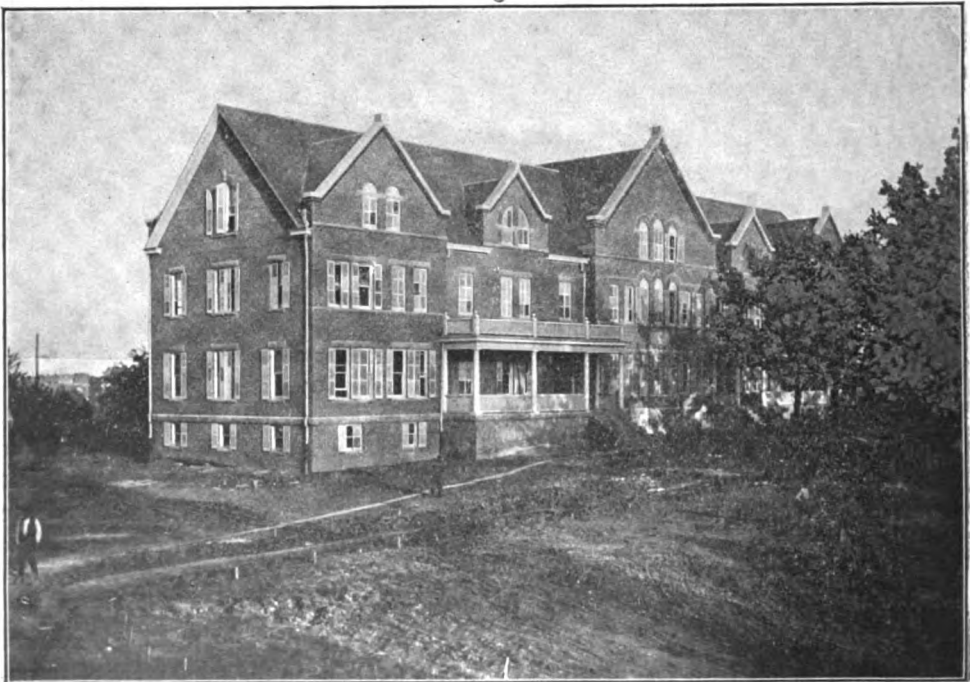
of them know it only as a "nigger school." But one white pastor was present at any of the interesting exercises of dedication. Nevertheless, Spelman and kindred seminaries are silently working a revolution which is to affect the South more profoundly than even the economical revolution symbolized by the New England cotton factory that now forms so prominent an object in the Georgia landscape as seen

is thoroughly appreciated by the negroes and—a very few white people. Such representative Southern men as Dr. J. L. M. Curry, Commissioner Glenn, Judge Hillyer and Dr. Landrum recognize its significance and beneficence, but the mass of the citizens of Georgia know very little of it. Few of the citizens of Atlanta have ever been on the campus and most

from the car window.



To lift up a million negroes, just emerging from slavery, qualify them for all the arduous duties of life and fit them for its privileges is slow, tedious, costly and sometimes discouraging; but it can be done, if those who are now engaged in it do not weary in well doing.



MOREHOUSE HALL.



MAC VICAR HOSPITAL.

Spelman Seminary.

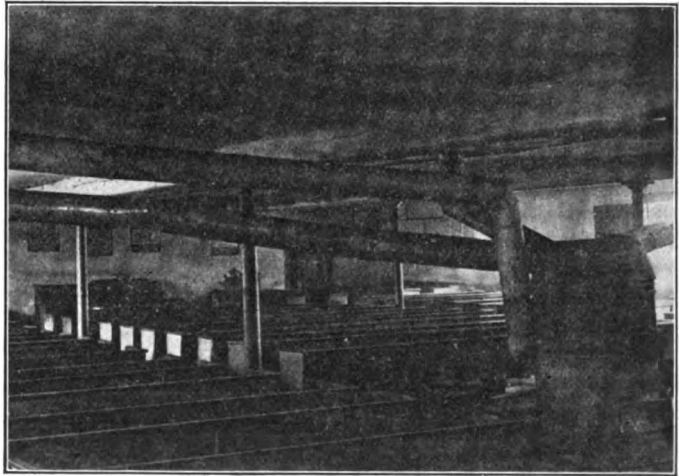
BASEMENT DAYS—ANNIVERSARY DAYS.

Twenty years ago an aged negro preacher pastor of the Friendship Baptist Church in Atlanta, was kneeling by his chair praying, as he had oft before, that the Lord would send some one to help the wives, the mothers, the daughters of his race. As he lifted up his voice to the Lord, there came a tap on his door; and there stood before him two white women. "We have come to teach, to help the colored women of the South," they said. Their faces were so strong, yet withal so gentle, so full of zeal, yet all love, that the white-haired minister received them gladly as a direct answer to his prayer. And who shall say they were not, for they were none other than Miss Packard and Miss Giles, founders of Spelman Seminary, the largest school for colored girls in the world. Father Quarles, for so the old colored pastor whose answered prayer made him the first and stanchest friend of the school is always called, led the way to the basement of his church and said, "Start your school here. I wish I had a better place for you."

This school, of which all Baptists may well be proud, is now celebrating its twentieth anniversary. What a contrast between basement days and anniversary days!

The basement, Spelman's birthplace, was dingy, dark and damp. Now upon twenty acres of high, rolling ground, showing the work of the landscape gardener, rise nine

large brick buildings with all modern improvements. An old rickety stove gave little heat and much smoke in that basement; now a twenty thousand-dollar steam-plant gives heat to each building; and the uncertain wavering light of the basement has given place to brilliant electric lighting. Eleven pupils, secured by house to house visiting, was considered a hopeful number with which to open the school. Last year Spelman's enrollment was nearly seven hundred. When the third teacher was added to the basement faculty the question of more room came up. But there was no difficulty; for, happy thought! there was a coal bin; and did it not, with its



BASEMENT, FRIENDSHIP BAPTIST CHURCH.

tiny window, furnish, forsooth, the luxury of a separate recitation-room? Now Spelman has forty-one teachers and forty class rooms suitably equipped with modern school appliances, from the small desks and kindergarten gifts in the first year of the practice-school to the telescope and human skeleton for the academic students. The students also have the

advantage of a small but carefully classified and labeled museum, a library of 3,500 catalogued volumes, and a reading-room well supplied with current magazines and papers.

When in the basement there were nearly two hundred pupils in the one room and the coal-bin, it was sometimes necessary to call upon the more advanced pupils to assist with the younger ones by keeping them quiet or hearing them spell—the germ of normal work. Now in **Giles Hall**, the largest building on the ground, is a full-fledged normal

thorough course of instruction from the primary through the college course; for Spelman's policy is founded on the belief that if it takes years of hard study for a white girl to prepare herself for a broad-minded teacher or cultured leader in other lines, a colored girl should not be expected to accomplish the same result in less time. The day is not far distant when the work that is now being done for negro girls by broad-minded, cultured white women must be assumed by broad-minded, cultured colored women. Spelman



JOHN D. ROCKEFELLER.

school, with a practice school of three hundred children. Of this department, the Hon. G. R. Glenn, State School Commissioner of Georgia, says: "I wish that every female teacher of the race could have a full course of instruction at Spelman. They (the graduates) not only make excellent teachers, but they are strong, helpful and useful women."

In basement days not much beyond the three R's could be done in the direction of a literary education. Now Spelman offers a

is preparing these future race-leaders. But only the few take the college course—less than 1 per cent.—while every Spelman girl receives training in the domestic arts.

What a change in the industrial department since the early days. Then a bit of patchwork or a chance to sweep the room was about all that could be given. Now the patch work includes everything, from darning stockings to a full course in dressmaking, and all the details of housekeeping are taught

in the cooking-school, in the laundry, in the hall homes by the "hall mothers." Girls sometimes enter Spelman with the idea that to be a lady is to be idle, especially with the hands. But they leave Spelman equally proud of their ability to interpret a poem or to keep a floor clean. There are other interesting industrial departments, nurse-training, printing. A peep into the printing-office just about this time would show a dozen young printers too busy setting up type to look at you; for they are hurrying to get out the anniversary number of the Spelman Messenger. In Mac-Vicar Hospital, new, modern, fully equipped, with one ward for the use of the school and another for outside patients, the natural talent for nursing, common to negro women, is being developed by a three years' course of training. As we watch the nurses gliding softly among their patients, their faces beaming under their white caps with good nature and sympathy, we can guess why Spelman's trained nurses are always in demand.

Twenty years ago Spelman was unknown among the colored people save to a few in Atlanta. How thoroughly it has become known and loved by them is attested by the fact that from nineteen different States they have sent five thousand of their daughters to her halls, one hundred and seventy-five of whom have remained to graduate. Students have come, too, from Canada, from the West Indies, from Central America, from South America, from Africa. Four of her graduates have gone to Africa as missionaries.

Twenty years ago Spelman was cordially hated by the white people of the South. "These foolish sentimentalists," they thought, "who do not understand negro character, will spoil our good negro cook and make instead an impossible, ridiculous creature, composed of vanity and half a dozen Latin words, abhorrent to Nature because absolutely useless to our own race or any other." But time cleared away much misunderstanding, and gradually Spelman won the approval of the best of the white people. One of the first of these to be won over was Major Root, a prominent citizen of Atlanta, who had watched the work carefully and had seen its merits. But some of his friends, so bitter was the feeling of the time, told him that they hoped the new building then being erected would "fall on him and kill him." The Rev. Mr. Daniels, pastor of Central Baptist Church (white), gave brotherly aid, but he could not at that time warm the hearts of his people toward the work. Now, the regular Sunday services are

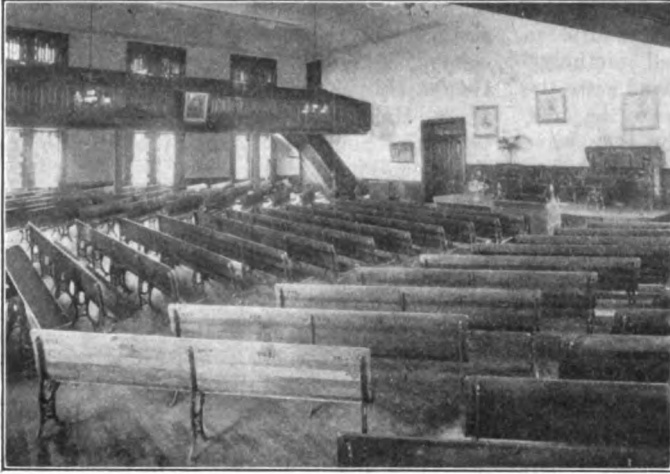
sustained by the leading pastors, white and colored, of the city; and such men as Judge George Hillyer, Dr. J. L. M. Curry, former U. S. Minister to Spain, and many other prominent Southerners heartily co-operate in the advancement of the work.

Twenty years ago the Northern white-people hesitated to give Spelman a small support. "We have too many enterprises of the kind," they said, "why burden ourselves with another?" "At least it should be, to save expense, a part of the boys' school." But those two earnest women clung to their ideals with loving zeal that won friends everywhere, for the Lord was with them. Among the many liberal givers who early became interested in Spelman was John D. Rockefeller. He heard Miss Packard and Miss Giles tell of their work in a church in Cleveland, Ohio. He was so much interested that he emptied his pockets into the contribution box. After the sermon he asked them a characteristic question, "Are you going to stick? If you are, I will do more for you," he said. Miss Packard and Miss Giles stuck, and from giving his loose change John D. Rockefeller has come to make princely benefactions. And the name Spelman, Mrs. Rockefeller's maiden name, is a lasting token of the gratitude of the school to its benefactor.

At the start it was difficult to get one society to lend its sanction to the enterprise. Now three societies, The Woman's American Baptist Home Mission Society, The American Baptist Home Mission Society, and the Baptist Education Society (colored) of Georgia, gladly unite in her support.

What has wrought these changes? What are Spelman's characteristics that have won and held the admiration, the love of the best of both races, North and South? First and last we should say the spirit of the school—"To win souls for Christ" was the first thought of those early workers. "Our whole school for Christ" is Spelman's motto to-day. But to "get religion," in plantation phrase, is not all these broad Christian workers mean by "winning for Christ." They realize that to make efficient Christian workers requires years of careful training of hand, of head, of heart. Now, as in basement days, Bible study is considered of paramount importance. Discipline at Spelman is not a mere matter of school rules—thou shalt, and thou shalt not. But "Was it right or was it wrong? What does God's Word teach about the matter?" are the questions asked in cases of wrongdoing.

Twenty years ago Spelman was just winning



HOWE MEMORIAL CHAPEL, ROCKEFELLER HALL.

some wonderful friends: Dr. Howe, Dea, and Mrs. Mial Davis, Dr. Haygood, the Cole family, and others. Now, one by one, these are being called to their home beyond. Will these new days of prosperity win new friends for new needs?

Spelman's wants in basement days were fittingly expressed by one of the older pupils who used to look longingly at the frame buildings about to be vacated by U. S. troops and pray, "Oh, Lord, give us at least one or two of those buildings. We don't know how it can be done, but you do." And the Lord did know, for he gave five of the old barracks buildings. "But surely," says a casual observer, "Spelman, with her fine equipment, now needs no more." But not so. A sapling may be watered by a child—but a great tree needs showers from the skies. When a sapling dies it may be easily replaced; but when a great shade tree dies we mourn because the work of years is lost. Those who love Spelman and know her works and her needs realize that teachers' salaries, large industrial departments, and the constant demands for improvement and equipment that growth always brings, cannot much longer be met by contributions from Northern churches and philanthropists; they know, too, that the colored people can no more support so great an institution by yearly contributions than can the more pros-

perous classes of the North support their colleges and universities without liberal endowments. As lovers of Spelman look at the millions in the hands of the Lord's people, they feel like praying with the same simple reverence of the old colored sister, "Oh, Lord, give us one or two of these millions for an endowment. We don't know how it can be done, but you do."

CORNELIA J. S. DENSLOW.

HISTORICAL.

April 11, 1881, School started in basement of Friendship Baptist Church by Miss S. B. Packard and Miss Giles with eleven pupils.

February, 1883, Moved to Old Barracks, nucleus of present property.



QUARLES LIBRARY, PACKARD HALL.

February, 1886, Nurse Training Department opened.

May 18, 1886, Rockefeller Hall dedicated.

May 24, 1887, First class graduated, Academic Department.

November 15, 1887, Cornerstone of Packard Hall laid.

March 6, 1888, Incorporated under a Board of Trustees.

November, 1891, Missionary Training Department opened.

October, 1892, Teachers' Professional Department opened.

December 1, 1893, Giles Hall dedicated.

October, 1897, College Department opened.

May 2, 1901, First College class graduated.

November 17, 1901, Reynolds Cottage, MacVicar Hospital, Morgan Hall, and Morehouse dedicated.

What Spelman Seminary Stands For.*

(Spelman is a School for Negro Women,
Located in Atlanta, Ga.)

They that have turned the world upside down have
come hither also.—ACTS 17, 6.

Christianity has always been a revolutionary force, quietly but thoroughly turning the world upside down, and it probably will continue to play that rôle until the world is turned right side up and continues to stay so. When Gen. Robert E. Lee surrendered the Army of Virginia to Gen. Grant at Appomattox in 1865, the Southern Confederacy, which had been built up at such fearful cost of the best blood of the South and unlimited treasure, fell to pieces; its President and his Cabinet were fugitives; its financial system had tumbled into ruins; the State governments gave way to military control; the entire industrial and economical system of the South was overturned, and the work began of reconstructing the South along new lines. Among the most potent factors in this work of reconstruction have been and are Christian schools, established by Northern beneficence for the benefit of the negroes of the South; they have sought to inculcate in the public mind both of the whites and of the blacks the great fundamental truth enunciated in the Declaration of Independence, of the essential equality of the rights of all men and races; they have attempted to prepare the negroes for the vast and difficult responsibilities of American citizenship, and have sought to make way for them to enter on terms of equal privilege the republic of letters. Spelman Seminary, planted here in the most progressive Southern city, one of these revolutionary agencies, claiming public approval for its works, is on trial at the bar of public opinion and must justify itself by an appeal to the conscience and the reason. What can be said for it?

In 1850, the white population of Georgia was 521,572, and the Negro, 384,613; in 1890, forty years later, the former had grown to 978,357, and the latter to 858,815. By the census of 1900, the white population was 1,181,109 and the Negro, 1,034,998. This shows that during the last ten years there was an increase in the former of 202,752, or 20.7 per cent. and in the latter of 176,183, or 20.5 per cent.

A MIXED POPULATION.

According to these figures the percentage of

* An address delivered at the dedication of the new buildings on the twentieth anniversary, Nov. 17, 1901, by T. J. Morgan, D.D., LL.D.

increase of the white population is a trifle more than that of the Negro, but the difference is so slight that it may be disregarded, and we may say, in general, that the Negroes are increasing as rapidly as the white people in proportion to their numbers. It think it is also safe to infer that the Negro population of Georgia is likely to remain as an integral, indestructible, increasing element. It was once prophesied that under freedom the Negroes would die off, but this theory has been completely overthrown by the statistics of the census, not only for Georgia but for the whole country. It would seem, therefore, that the two races are to live side by side in Georgia; the white population is sure to stay, and so is the black. If the Negroes are not to remain in this State what will become of them? Will they emigrate to neighboring States? I answer, no; because there is no other Southern State that offers to them any greater inducements than they find at home. Will they go North? I give the same reply, and for a still stronger reason, that the North does not offer as good material advantages for the general mass of Georgia Negroes as they now enjoy. Will they emigrate to Africa? Emphatically, No! They are Americans, not Africans. Africa is a foreign land to them, difficult of access and offering very few inducements to the voluntary emigrant. Can they be transported to Africa? Certainly not by the State of Georgia, if for no other reason than this; that the places of all those sent away by the State would quickly be filled by others coming in from surrounding States. Will the United States Government undertake the herculean task of transporting nine millions of its citizens to Africa? The asking of the question suggests its own answer. It would be a physical impossibility to send so vast a multitude into such a region as that. Less than twenty millions of people from all the world have come to the United States during the last fifty years, with all the inducements offered to them by a vast and unsettled continent, with its rapidly developing civilization; its demands for the building of hundreds of thousands of miles of new railroads, the construction of canals, the working of the mines, the carrying on of numberless public and private enterprises; and offering all the attractions of a country with great cities, towns, and villages, with unlimited possibilities for farming, mining, grazing, and with all the facilities for transportation afforded by modern Atlantic steamship companies. To reverse this tide of immigration and pour nine millions of people into such a country as Africa, where

barbarism reigns, where there are no great cities, no great lines of railroad, no great public enterprises, no demand or opportunity even for laborers, no commerce, no public schools, no churches, is simply a dream of the visionary and not worthy of serious consideration. They would multiply faster than they could be transported.

PERMANENT CONDITIONS.

We are, then, it seems to me, logically forced to the acceptance of this condition of things, viz., that the population of Georgia is almost one-half colored; that it is likely to remain so for an indefinite period of time; that the millions of Negroes now here are here to stay and to rapidly increase in numbers; that they will not immigrate, and that they cannot be deported. Consequently they must be reckoned with as an indestructible element, and the statesmanship of the South; as well as the philanthropy of the nation, is called upon to consider what means shall be taken to render it possible for two races so diverse in character as the Caucasian and the Negro to live side by side in peace and prosperity. There are three possible relations that they can sustain to each other; the first is that of master and slave, but I do not suppose that any rational being acquainted with the history of the past would seriously suggest the restoration of slavery, and the reduction of the Negroes of Georgia to a system of bondage. The second is that of a system of caste, which would make citizens of the white race endowing them with all the rights of citizenship, opening to them all the avenues of culture and the varied opportunities in industry, trade, together with all the privileges of social and religious life, and exclude the black man from all participation on any possible terms of equality. This system is so utterly at variance with the spirit of the American people, and so opposed to the plain teachings of Christianity, that it is hardly conceivable that it can ever obtain. The Negroes are now citizens of the United States, made so by the Constitution, and I do not believe it is possible that their citizenship can ever be taken from them. They may be hindered in their privileges and the exercise of their rights, but their nominal citizenship, guaranteed to them by the Constitution, will remain, and they will more and more, as they become fitted for it, enjoy its full advantages and bear its full responsibilities. It seems, therefore, that we are shut up to the recognition of the possibility of two races living together on terms of political equality, and enjoying

alike under the same conditions identical privileges and opportunities, so far as laws are concerned, while leaving all questions of social relations to be determined by their own subtle laws. This may not be an agreeable conclusion to reach logically, but it seems to me that it is an inevitable conclusion, and that the part of wisdom is to accept it as such, and to adjust ourselves to it.

A LOOK FORWARD.

The antagonisms growing out of the presence in the State of a million negroes will increase in number and virulence with the increase of the negro population, unless some radical remedy for them is adopted. Now, assuming 1,034,181 as the number of negroes at the present time, and estimating the increase by decades at 20 per cent.—which is less than the increase of the last decade—we should have the following table of results, showing the increment and aggregate by decades:

Year	Population	Year	Population
1900	1,034,998	1960	3,091,911
	206,999		618,392
1910	1,241,997	1970	3,710,303
	248,399		742,060
1920	1,490,397	1980	4,452,363
	298,079		890,472
1930	1,788,476	1990	5,342,835
	357,695		1,068,567
1940	2,147,161	2000	6,411,412
	429,432		
1950	2,576,593		
	515,318		

From which it appears that it is possible in the year 2,000, at the close of the present century, that the colored population of Georgia will exceed six millions. Of course, the white population will increase proportionately, to about 7,314,094, thus confronting us with the serious problem of supporting comfortably within the limits of the commonwealth a population of more than thirteen millions. This vast number of people can undoubtedly be supported in comfort if the conditions are favorable; if all the people are educated, and if there is a progressive improvement in scientific farming, manufacturing and commerce, and in home economies. If, on the other hand, the increasing multitude of negroes is to be left in gross ignorance, there may come a serious struggle for existence—and it is not impossible that, at some period of time as the century advances, there may come a scarcity of food and other supplies which will drive the negro population to desperation. If such a time comes, does any one doubt that they would resort to any deeds of vio-

lence before they would give way to despair and starvation? If the evils incident to the presence of a million uneducated negroes call for radical remedies, certainly the urgency of their application is intensified by this glance at the future. Is it wise or patriotic to transmit to our posterity so vast a problem without at least an honest effort to solve it?

THE PROBLEM STATED.

Assuming, then, that the million Negroes in Georgia are to remain in the State, growing as the whites grow, retaining their citizenship, and exercising upon the whites by virtue of necessary contact a tremendous influence for good or for evil, the question to be considered is what shall be done to remove friction, to minimize antagonism, and to promote good fellowship among the races with the view of improving the general conditions of the State, and adding to the peace, prosperity, and happiness of each and all of its citizens.

This is a question of admitted difficulty, and no solution of it that can be offered will be accepted by all. Any formulated theory will necessarily involve a great many serious obstacles in its practical application, and much must be left to the softening influences of time. But something useful can and ought to be said, and an occasion like this is a fitting time for saying it.

AN INDISPENSABLE CONDITION.

I venture to suggest, as the indispensable condition of ultimate peaceful relations between the two races, that there must be mutual respect. And if either class is to have the respect of the other, it must show itself worthy of that respect. In a condition of servitude the dominant force on the part of the master is physical, and on the part of the slave, fear; but in a condition of freedom the physical must give way to the moral force; the white race which heretofore has been the dominant race, assuming tacitly, if not expressing openly, the opinion that "Negroes have no rights which the white man is bound to respect," must reverse that opinion, and recognize, both as a theory and in practice, that the Negroes are men and women endowed with all the rights that pertain to manhood and womanhood; and, consequently, that they must treat them with absolute justice and impartiality. There must be meted out to them the same punishment for the violation of law which is meted out to white men under identical circumstances; and in all the varied relations, which the white man sustains to the

black man, he must be governed by the highest conceptions of justice, for in no other way can he retain his respect and confidence. If the Negroes have any just reason for believing that the treatment which they receive at the hands of the white people is unjust; if they are called by opprobrious epithets such as "darkies," "niggers," "coons," if they feel that they cannot get justice in the courts; that they are to be the subjects of lynch law; that they are to be deprived of their ballot for no reason except that they are black; if they are to be shut out from lucrative employment; if they are to be treated as a class, massed together with no distinctions between good and bad; if they are made to understand that no matter how intelligent, virtuous, self-respecting, public spirited and patriotic a Negro may be, that his virtues will not command respect nor secure reward, but that he will be compelled to take his place along with the mass of those who are unworthy; if they are made to feel that the public school system provided for their children is utterly inadequate for the accomplishment of its purpose, and that they are therefore doomed to a position of inferiority; if these and other convictions find lodgment in the minds of a million Negro citizens of Georgia, it cannot be otherwise than that they will be a permanent and growing menace to the peace and prosperity of the State. On the one hand, such feelings engendered in the popular mind among them will tend to produce in some a condition of degradation and despair. Multitudes will sink to the low level assigned them, making no effort to better their condition, but sullenly and viciously living a mere animal existence; while another large class will be stung bitterly by the injustice they suffer, and will hate with an increasing hatred the authors of their ignominy and their wrong. Out of this state of feeling will grow offences against the law, a disregard of the obligations of good citizenship, and a disposition to retaliate upon the white race and to treat all white people as necessarily their enemies, a state of mind which has in it vast possibilities of evil to both parties.

Lynching negroes and burning them alive is one of the most hideous and startling incidents of modern times. It is a return to barbarism and savagery. It is anarchy. Every participant in such lawless orgies is a murderer. Such acts aside from their wickedness are inexpressibly foolish; they fail to deter the criminal; they debauch the public conscience; they invert the foundations of society; they invite wholesale re-

tialiation; they degrade the blacks to the level of brutes and place the whites in the category of wild beasts; they widen and deepen the gulf between the two races and postpone indefinitely the era of peace and mutual helpfulness.

A DIFFICULT REQUIREMENT.

On the other hand, if the white race can lift itself to the high plane of regarding the blacks as fellow citizens, neighbors, co-workers in the upbuilding of the Commonwealth, children of a common Father, and as men and women entitled to consideration because of their humanity, and will make it possible for the worthy among the Negroes to receive the same rewards for their worthiness, that are meted out to individual white men; to feel that their wives and daughters can have the same protection not only in the courts, but in public sentiment as hedges in and protects the wives and daughters of the white men, then there will be created among them a public sentiment which will be a tremendous force for righteousness. The white men must show not only by their dealings with the Negroes, but by their dealings with each other, that they are actuated by moral considerations in their business, their politics and their social life. The Negroes are quick to see through sham and pretence, and are swift to imitate the vices of those who claim to belong to a superior race. The white people can have the respect of the colored people only as they deserve it.

On the other hand, if the Negroes are to have and retain the respect of their white neighbors and fellow citizens they must exhibit those qualities of manhood and good citizenship which are the essential conditions of the white man's confidence and esteem. They must be industrious, thrifty, faithful to the performance of duty, intelligent, moral, progressive, public spirited and self-respecting. If they are lazy, thriftless, immoral, ignorant, superstitious, servile, they will be treated with contempt, and rightly so, just as the same class of white people are treated with contempt.

THE DEEP SIGNIFICANCE OF SPELMAN.

In view of this cursory discussion of a tremendous problem, what can we now say as to the significance of Spelman Seminary? Here, upon a beautiful campus of twenty acres, located in one of the choicest cities of the South; on a spot crowded with historic memories, there has grown up, within the last twenty years, a school unprecedented in its character, development, influence and power.

Its material plant is worth at least \$350,000. It has a large body of faithful, competent instructors; it offers to young women the advantages of a thorough drill in the common school branches; it fits the few for college and carries the gifted ones through a complete college course; it offers in its normal department a professional training, fitting its students for successful careers as teachers; it trains skilful nurses for delicate and humanitarian service in the sick room; it gives a practical education in printing and offers instruction to all in the theory and practice of those arts essential to make happy homes. It encourages its graduates to pursue post-graduate and professional courses here and elsewhere. The school is maintained at large expense, almost wholly by Northern money, and we look forward with hope and expectation to the time when it will be amply endowed, when it will have a thousand boarders in attendance, and when its influence shall go out, not only through Georgia, but to the limits of the Negro race.

Now, what does this institution stand for?

HEROIC MEASURES REQUIRED.

First: It indicates the existence of a profound conviction on the part of multitudes of self-sacrificing people that the solution of the Negro problem in the South is one of great difficulty, urgency and costliness, requiring heroic measures for its accomplishment. Spelman Seminary gathers up in itself, not the conviction of a few fanatics, but the result of the profoundest thinking of many of the ablest men and women of the country. It is instinct with the life and thought and purpose of a great denomination of Christians, expressing itself through a mighty force known as missionary societies and Christian churches. It expresses the conviction, not of one nor of a few, but of multitudes of those whose views are entitled to respectful consideration. This school is pre-eminently the child of prayer, and the visible fruits of religious life. It has been planted here to aid to the fullest extent possible in the preparation of that half of the population of Georgia known as colored people, so that they may be able to fulfil the duties devolving upon them in all the varied relations of life, and thus to reduce to the minimum the friction and antagonism between the two races. The school is placed here, however, not simply to help the Negroes, but as well to help the whites. It is not so much a propaganda as it is a constructive factor, one that will help to improve the conditions of society in Georgia. It comes not

to take the place of what the white man can do and ought to do, but to supplement all righteous and wise measures proposed by the State for the solution of its intricate and perplexing problem. It is just as much in the interests of the white million of Georgia people, as it is in the interest of the colored million.

AN INCENTIVE.

In passing, it is worthy of note that the mere presence of Spelman is an incentive and a stimulus for the improvement of the educational facilities for white children. The *Atlanta Constitution*, one of the ablest journals in the South, had an editorial in the issue for November 15, 1901, pleading for better education for Georgia's poor white boys in which it said: "The hills around Atlanta alone are covered with more high-grade opportunities for negroes than the State has provided for all her children." In the same issue is the report of an address before the legislature by Mrs. W. H. Felton, who was introduced as the "most distinguished woman of Georgia." In arguing for better common schools, she said: "There is a college for negro girls in Atlanta that is better equipped than any college for white girls in the State." The education of the whites in the South is under lasting obligation to the existence on Southern soil of institutions like Spelman. They are the bearers of torches whose light shines for all.

Spelman Seminary cannot and does not pretend to do the work of the common school. The State is under the most sacred obligations to provide and maintain at public expense such a system of schools as will give to the entire body of its citizens an opportunity to acquire such an education as will fit them for citizenship. If there is any great principle of statesmanship made clear by our history as a nation it is that there can be no free ballots without free schools. The permanency of the Republic depends upon the intelligence of its citizens. Spelman supplements the public school system and helps it, but does not replace it. More and more it will recruit its classes from those who have been well trained in the public schools of the State.

APPLICATION OF OLD AGENCIES TO NEW CONDITIONS.

Second: Spelman is not an experiment, but is an application to the solution of some of life's great problems here in Georgia, of precisely the same means that have been successfully used in other states for generations.

If there ever was a question as to whether Negroes could be educated and could profit by their education, that question has long since been settled by Atlanta, Clarke, Shaw, and Virginia Universities; by Bishop, Benedict, and the many institutions that have been for so many years engaged in educating, elevating, humanizing and Christianizing multitudes of their young men and women. Spelman Seminary is aiming to do, as far as practicable, for the Negro women precisely what is being done for white women by Smith, Vassar, Wellesley, and other institutions of Christian learning, which for decades have been contributing most liberally and potently to their preparation, not only for the homely duties of life, but for the large sphere of activity to which the age calls them, thus fitting them to add their quota to the great work of human betterment. Spelman aims to be the center and source of good influences, seeking to ennoble and purify the lives of its individual pupils, to reform their homes, to permeate churches and Sunday schools with a new and uplifting force, to supply the public schools with competent teachers, and to enrich the whole life of the Negro race, industrial, social, religious, political, with higher ideals, improved methods and trained and qualified leaders. No loftier motives can underlie and give direction and vigor to any institution than those which center in Spelman Seminary; Christianity, philosophy, patriotism, history, all speak through this institution, voicing themselves for an improved humanity and a purified Commonwealth. What the schools of the Prophets in the age of Samuel did for the Jewish people, Spelman Seminary will do for the colored people of Georgia.

Education as carried on at Spelman has a three-fold value.

1. *It is an instrument of livelihood.* The girls under instruction here obtain primarily that knowledge of ordinary household duties that will enable them to earn by their own labor their bread and butter. Whether they do this in their father's house, in their own homes, or in work for others, they are all expected to be able to support themselves, and not be dependent upon others for a livelihood.

All education that results in quickening the intellect, improving the judgment, arousing the conscience and strengthening the will, can be called in a very true sense industrial education. It gives its possessor a command of self and a mastery of faculties. Practical instruction in knitting, sewing, cooking,

laundrying, millinery and dressmaking, is valuable in creating manual skill, but its value to the student is directly in proportion to the degree of intelligence and general mental training. Spelman trains both the hand and the brain.

Ignorance fosters idleness, thriftlessness, wastefulness and vagabondage; education encourages industry, thrift, frugality and home keeping. Education does not take away the necessity for labor; it rather reveals the reasonableness of that necessity, and by multiplying wants and stimulating desires increases it. By adding to the skill and efficiency of the laborer, and extending the range of his employments; by acquainting him with new methods and improved machinery; by increasing his wages and other rewards, education tends to dignify labor; to change the beast of burden into a skilled workman; and to elevate work into a vocation. It throws over the humblest and obscurest occupation the effulgence of philosophy, rudimentary but real. Labor is the basal condition of all progress; whatever improves labor elevates the race. Spelman is the friend of the toiler and the handmaid of prosperity.

2. Education does more than serve as an instrument or machine in the struggle for existence, *it qualifies its possessor for service.* It is as true now as of olden times that "no man liveth to himself alone." We are all members of a community, bound together by common interests; each citizen of which, is under obligation to contribute to the general welfare. The highest obligation of life is service. Servitude is the forced subordination of the weaker to the stronger: service is the voluntary stooping of the stronger to bear the burdens of the weak. Education, which imparts knowledge, develops power, communicates skill, whether of brain or hand, and unfolds character, fits its possessor for altruistic service. Every well educated man or woman contributes to the general stock of well being more than he receives in return. The general uplift of Society is largely conditioned upon the education of its individual members.

The Negro race has in it unlimited possibilities of service, waiting only to be called into exercise by a proper system of training, and there is a boundless field for the exercise of its gifts. Spelman, like kindred institutions for Negro men and women, aims to prepare its students to perform their work creditably in whatever sphere of service they may be called to labor. By reason of

their training here, the young women should be better housekeepers, better dressmakers, better nurses, better wives, better teachers, better Christians, and better citizens. They should produce more that is of value, not only to themselves but to the general public; they should consume more of the products of brain and hand of those about them. The progress of a state is marked by its accumulated capital. Its public buildings, parks, roads, libraries, churches, colleges, endowments, stocks, bonds, and other forms of wealth, represent the surplus saved from industry and trade after meeting the current wants of its people. Every citizen should, if possible, produce more than he consumes. It is the aim of a school like Spelman to fit its students to become skilled workers creating more than they destroy and adding year by year to the increasing wealth of the State.

A million Negroes ought to consume vast quantities of goods that they cannot manufacture. They should live in comfortable, well-furnished houses, use improved machinery, read good books and newspapers, wear decent clothing, travel for recreation and business, and thus become patrons of art, literature, and commerce. A school such as this awakens new desires and thus makes them good customers, as well as skillful producers.

Georgia and indeed all the South is just now wisely enthusiastic over the development of vast manufacturing interests designed to convert the raw products of her fields and mines into the finished product of the market. An industrial revolution is in progress destined to reconstruct the entire economic conditions of the South. The boys and girls of Georgia are the raw material waiting to be wrought by schools and colleges into the finished product of good citizens. Men and women are more valuable than cotton, coal, and iron.

3. *Education has a culture value.* The new-born babe is but a bundle of possibilities. It has a natural endowment of all the elementary human senses and mental powers, but has no use of them. It can neither see, hear, smell, touch, nor taste; it has no memory, no perceptive powers, no imagination, no reasoning ability; all of which are the result of time and training. The school is one of the quickening agencies to call these latent powers into activity. It seeks to put its pupils into right relationship with nature, with society, with God. It puts into their hands the key that unlocks the treasures of the universe; the discoveries of science, the creations of art, the triumphs of invention.

All the speculations of philosophy, all the teachings of history, all the revelations of the Scriptures, belong to him who has been trained to read, observe, and think. Education makes its possessor a citizen of the world, and a sharer in all the mental and moral triumphs of the race. Education arouses self-consciousness, awakens desire, stimulates laudable ambition, suggests methods and means of self-improvement, furnishes correct standards of judgment, presents lofty ideals of character; suggests vast possibilities of achievement, and stimulates to highest endeavor. "Life is more than meat," and to live is vastly more than mere existence. Whatever a man's sphere in life may be, whether he delve in the coal mines, toil in the cotton fields, serve in the hospital, labor in the laundry, preside over a home, he may claim the divine word that "man shall not live by bread alone, but, by every word that proceedeth out of the mouth of God." Development of his native powers is the birth-right of every human being. Culture that is to fit him not simply to do, but to be, is an inalienable right. The school that aims at culture in its broad and true sense, is an instrument of the creator and strives to bring about the fulfilment of the divine idea when God created man in his own image.

The negro race in America is yet in its childhood, in the early stages of its development. It is still a dependent race. In its efforts at independence it affords grotesque illustrations of vanity, self-conceit, arrogance, ingratitude, and wickedness—of the blind leading the blind, with the inevitable ditch yawning in the background. Nevertheless, the history of the race in the brief period since emancipation is not without evidence that they can supply not only a vast army of wage earners and skilled workmen, but also in the process of time wise leaders, like Booker T. Washington, poets like Paul Lawrence Dunbar, painters like Tanner, public officials like Judson Lyons and H. P. Cheatham, teachers like Du Boise, orators like Fred Douglas, besides statesmen, scholars and philosophers. At the present rate of increase, the negroes of the United States will number 50,000,000 before the close of this century, and it is not unreasonable to suppose that with suitable educational privileges they can as a race make a distinctive contribution to American civilization. Culture is complex, and for its completeness requires varied racial contributions.

THE EMBODIMENT OF PATRIOTISM.

Third: Spelman Seminary is an expression of patriotism. At a conference held in New York City on the 8th of November last, at which there was a very distinguished gathering, which represented the wealth and culture of the nation, including such men as Morris K. Jessup, Daniel C. Gilman, William Foster Peabody, Bishop Doane, Presidents Raymond of Union College; Stryker of Hamilton; Dr. Peabody of Harvard University; Dr. Albert Shaw, Editor of the *Review of Reviews*; Mr. William H. Baldwin, Jr.; Mr. John D. Rockefeller, Jr., and such Southern men as Hon. J. L. M. Curry, President Dabney of the University of Tennessee, President Alderman of Tulane University, Louisiana, and others of equal prominence North and South—it was asserted by Southern orators, Doctors Curry, Dabney, Alderman, and McIver that one of the most difficult problems ever offered to any people, in any age, was the Negro problem as presented to the American people at the present time. It was insisted upon with great earnestness that the welfare of the Republic depends largely upon the solution of this problem, and it was reiterated that the solution of the question lies in the line of popular education; the making of ample provision at public expense for the common school education of every child in the South, white and black, affording to each and all the same privileges.

Mrs. Felton, already quoted, advised the Georgia Legislature to "Let the white people's taxes go to white people's children, and the negro's taxes to his children," and her advice was received with applause. This is not statesmanship but class prejudice, and ignores the two great principles, first, that the right to an education inheres in humanity and is not limited by color; and second, that the welfare of the State depends fully as much upon the education of the negroes as of the whites.

In the New York Conference it was also urged, a sentiment heartily applauded, that the education needed for the uplift of the people, the promotion of public welfare, and the insurance of the perpetuity of democratic institutions, is not simply such education as is afforded in the lower grades of the common schools, but which includes as well the broader training that we call higher education, and which can be imparted only by colleges and other institutions of a high grade, and that what is needed and is absolutely essential, is leadership resulting from exceptionally strong and long mental

discipline, and the breadth of culture incident to college life. This I believe to be the accepted philosophy of the ablest men in the country, North and South alike, who have given to the question any extended, careful, intelligent investigation. In the establishing and maintaining in Atlanta and other places in the South of institutions like Spelman Seminary, for black men and women, it has been the deliberate thought and purpose to aid in doing a work not of local but of national significance. The presence in Georgia of a million Negroes, constituting practically half the population of the State, left to themselves without educational advantages, the prey of superstition, passion and vicious plotting, is a menace to the State of the same nature as the presence of blood poisoning in the human system. Such a seething mass of ignorance and possible vice threatens not only the peace of Georgia, but the welfare of the entire Republic. In attempting, therefore, to apply to this condition of things, the remedy that is involved in the Christian training of large numbers of young women, the founders and supporters of Spelman are seeking to solve a national problem of far reaching import and of great urgency. One of the speakers, at the conference just referred to, declared that in his opinion the men and women who came South after the war to engage in the education of the Negroes, were rendering a service to the Republic worthy of the same recognition and rewards that have been bestowed so freely upon the soldiers of the Union Army that came to the rescue of the Republic in its time of peril. Dr. Curry declared on that occasion that he himself had been a confederate soldier, that he bore the scars of honorable warfare, that he had striven to his utmost for the establishment of the Southern cause, but that he rejoiced in the overthrow of slavery, in the maintenance of the intergity of the Republic, and was happy in the fact that he was now a member of a united people, living and moving forward into the twentieth century under the Stars and Stripes. There was no dissent from these views, and I believe that it will be the judgment of history that Spelman and kindred institutions at work for the uplift of the Negroes of the South, have rendered an invaluable service to the cause of freedom, to the maintenance of the Republic; that they have been, and are, and will be, not "forts in the enemy's country," but patriotic agencies lending their tremendous influence to further the apparent designs of Providence in developing upon this continent "a government

of the people, for the people and by the people." For nearly twenty years Spelman Seminary has had its home in the barracks erected for the Union soldiers, and has converted a military camp into a school campus. Abraham Lincoln, the great emancipator, the saviour of his country, finds his most eloquent eulogists in the South, and it was reserved for a distinguished citizen of Atlanta, statesman, journalist and orator, Henry W. Grady, to deliver before a Boston audience a thrilling oration in recognition of the New South and the New Nation. At no distant day other Southern orators will be found, and, indeed are already here, to speak with unstinted praise of the achievements of Spelman Seminary and kindred institutions in their heroic endeavor for the betterment of the Republic.

When Dr. Tupper began his work at Raleigh he had no recognition; at the recent commencement at Shaw University the Governor of North Carolina presented the diplomas.

A FORCEFUL FACTOR IN THE WORLD'S CIVILIZATION.

Fourth: Spelman Seminary and her sister institutions, working immediately for the amelioration and uplifting of nine millions of Negro American citizens, are forceful factors in the advancement of civilization. The progress of the human race, from its low stage of savagery and barbarism, up through successive grades of intelligence and morality, is the result of many conspiring forces, among which none have been more potent in the past, nor are more effective in the present, than institutions of Christian learning. Every such institution brings its pupils into relationship with the best achievements of the human race, and puts them in the forefront of the progressive and hopeful. It sets their faces toward the future; puts them into possession of the accumulated treasures of the ages; awakens in them aspirations after the best; kindles in their minds the love of "the true, the beautiful, and the good." The example of such institutions is contagious. The results of their work upon the Negroes of Georgia and other Southern States are an inspiration to schools which are attempting a similar work in Japan, India, China, and Africa. If nine millions Negroes in America can be lifted up to a high plane of intelligence economic efficiency, morality and happiness through the agency of such institutions as Spelman, then there is hope for the million and a half people in Cuba, the million of

Porto Rico, the eight millions in the Philippine Islands, towards whose betterment, the statesman and philanthropists of America, are just now by force of circumstances turning their attention. The partial solution of the Negro problem through the medium of Christian schools is a contribution to the solution of other sociological and race problems of world-wide significance. The work of Spelman and sister schools, therefore, is not confined to the million Negroes of Georgia, nor to the nine millions in the United States, nor to the many millions of the dependent races lately brought under the influence of American institutions, but is co-extensive with the lowly and undeveloped races of mankind the world over. Their work is a work for humanity; it is instinct with philanthropy; is in furtherance of the progress of the human race; and is a distinct and powerful agent of human civilization.

If to this we may add what is implied already in what has been said, that the school is a Christian school, having the Bible as the source of its inspiration, and holding up the life of Jesus Christ as its exemplar and model, and seeking to promote the kingdom of God on the earth, and to swell that vast company of redeemed that shall constitute the glory of the Master in the world to come, we shall have said all that needs to be said to ensure for it a high place in the respect and affections of every intelligent philanthropist, patriot, statesman and Christian. To all such we commend Spelman Seminary as worthy of their sympathies, their prayers, their gifts, and their benedictions.

In an hour like this we turn our eyes toward the Dark Continent with its teeming millions, to whose shores some of Spelman's daughters have already gone as lightbearers, and whither, we trust, will go a steady and increasing stream of missionaries of the Cross whose blessed ministrations shall redeem Africa. There will yet be seen many Spelmans in that neglected country.

HONOR TO WHOM HONOR.

All honor to the sagacity and liberality of John D. Rockefeller, and to the personal sympathy and interest of his son, John D. Rockefeller, Jr., who have provided the buildings which we dedicate to-day, and thus have enabled Spelman to fitly celebrate its twentieth anniversary and to enter the new century well equipped for service in a heroic endeavor to usher in the Kingdom of the Prince of Peace whose right it is to reign.

I cannot close without a word of recog-

nition of the sublime faith and heroism of those two noble women who laid broad and deep the foundations of Spelman in the basement of Friendship church twenty years ago. One looks down upon us to-day from the battlements of heaven and rejoices, the other is privileged to be with us and see fulfilled the beautiful vision she has cherished so long.

Dedication Hymn.

WITH hearts aglow with thankfulness
For mercies showered this day,
To Thee, our Lord, we bow the knee;
O, hear us as we pray:—

“O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home—”

Accept these buildings at our hands,
(We give thee but thine own);
May they be sacred to thy work
And used for thee alone!

Accept of us, thy workers, Lord;
We consecrate our hands,
Our heads, our hearts, in service true,
Obeying thy commands.

Be with us, make us strong to do,
And wise in thine own lore,
And grant to us thy greatest gift—
May love abound yet more!

“O God, our help in ages past,
Our hope for years to come,
Be thou our guard while life shall last,
And our eternal home.”

E. O. WERDEN.

“If I knew a miser who gave up every kind of comfortable living, all the pleasure of doing good to others, all the esteem of his fellow creatures, and the joys of benevolent friendship, for the sake of accumulating wealth; poor man, says I, you do, indeed, pay too much for your whistle.”

BENJAMIN FRANKLIN.

“Of all the money I have expended, that has yielded me the most pleasure which has been devoted to benevolent purposes. On the score of enjoyment, the gratification of all the animal appetites, all the selfish desires, and even the domestic and social affections, fall infinitely below the gratification of Christian benevolence. As it is so much superior to other pleasures, so it is more permanent.”

DR. WOODS.

MISSIONARY DEPARTMENT.

The French in New England.

My work in the fields which I have visited has been exceptionally encouraging, both from the attendance at services, and the evident presence of the Spirit.

At the close of a French meeting in Webster, Mass., held in a pleasant hall, secured for the occasion, and paid for out of the collection taken up at the time, I was requested to visit a family in which the father had already accepted the Gospel but where the mother was still wavering between the errors of Romanism and the truths of the Gospel. Her influence was keeping her large family in the toils of Romish error, to the great sorrow of her husband, who had come out into the full light of the Gospel.

She had, however, for some time attended our Bro. Benoit's meetings, and had always been present on my previous visits at our joint services, but had remained all along in about the same condition of inability to fully accept the Gospel. A Roman Catholic "mission," or revival, had been held in the place quite recently, and special efforts had been made by one of the "fathers" to turn her wholly away from the truth. He had called on her at her home, taking good care to avoid meeting the husband, or discussing with him in her presence. But it was just such an interview that her husband was anxious to bring about, hoping thereby to show his wife, that even a priest could not find in the Bible good proof of what they teach their people. Finally, despairing of a joint interview, he sent to the priest an invitation to be kind enough to call at his place of business. The priest called, but told him that he had not specially desired an interview, for he knew that it was of no use, as he had already turned Protestant. Our brother said to him: "Now Mr. 'le curé' I am sincere in my new faith, and I am somewhat responsible for the doubts in the mind of my wife in regard to the Roman Catholic religion. I would have been glad, had you been willing and able to show from the Bible that I am in error before her, and now if you can prove to me that I am no longer following the teachings of God's Word, I would gladly return to your church, and we be a united family once more." Saying this, he took from a shelf in his shop two or three copies of the Bible, that he always kept there, and

said: "Now here are Bibles, your own version, and the Protestant version. Will you please show me wherein I am in error?" "O!" said the priest, "it is perfectly useless to discuss these subjects. Besides, I am too busy." Holding the hand of the priest, as he was moving toward the door, and drawing him toward the table on which were the Bibles, our brother exclaimed: "I beg of you render us that service if you can." The priest, pulling his hand away, replied: "I haven't got time and its no use." "I'll pay you two dollars for your time," exclaimed our brother, "to read from the Bible what will show me that I am in error in becoming a Protestant." "No use, no use," chimed in the priest, as he pulled his hand from our brother's clasp, and hurried out. This cowardice of one of the boastful orators of the "mission" was just what was needed to open the eyes of that intelligent, devout wife. She said but little when her husband related to her the strange interview with the priest. But I could but notice at our meeting the change that had come over that Roman Catholic hearer, and at the close of our little cottage service, I was less surprised than rejoiced when she said before her family and neighbors: "I shall never bow the knee again in the confessional."

One conversion may seem a small matter to thus give in detail. I need not say that it never is in itself, and most certainly not when it is the conversion, as in this case, of a bright, intelligent, excellent mother in a family of ten.

A most interesting and promising field, just at present, is Marlboro, where I last held a joint service with our excellent missionary, Bro. Brouillette. I will not, however, anticipate his promised relation, for the Monthly, of recent baptisms, and some remarkable conversions, both from sin and Romish error.

J. N. WILLIAMS.

Russians in North Dakota.

I left Friday morning for Balfour, N. D.; to spend Saturday and Sunday in the Russian settlement. Since I was there in the spring, distributing the \$1,000 for their relief, there has been a wonderful change in the condition of these people. The aid given them at that time has enabled them, not only to pay all of their debts, but also to give them all that they need to carry them through the year until they can raise another crop. Some of them have sufficient margin to buy a few comforts for the family in the way of furniture and other things necessary for the home. I

do not think there will be a single family in that neighborhood that will be in want this coming winter, from what I could gain from inquiries made of the pastor and citizens of Balfour. The Lord has richly blessed Bro. Niclaus in his work. He had baptism a week ago Sunday, and was planning to have had baptism last Sunday, but the weather changed from Indian summer to almost zero, with a very high gale of wind blowing, and he was afraid that he would have to postpone the baptism now indefinitely. He spoke of some nine that had experienced a change of heart, and that he had hoped to have baptized by this time. He finds very great difficulty in bringing the church up into full relation to the convention and the denomination. He says one difficulty is that a number of the men want to be themselves preachers. Another difficulty is that there have been teachers among them of other denominations who have endeavored to prejudice their minds against the Home Mission Society, saying that we would require a special sum from them to meet the grant that we make to them, and that we would exercise authority in collecting this money. He said that we must be patient. I was delighted with his sound judgment respecting the training of this church. Though reared in the Greek Catholic Church, he understands Baptist principles and Baptist usages as well as any of our missionary pastors that I have met. He used a very homely illustration, when he advised the exercise of patience with them. He said, "You know you cannot break a broncho in too much hurry; you will have to take time." And so these brethren will have to get a little more knowledge of our denomination in this country, and what we propose to do for them, and that we have only their highest good in our endeavors to aid them, before they will be working in full harmony with us. But it is to my mind the most promising field we have now in North Dakota. He is working at three other points besides where the church is organized. He proposes before the end of this month to take a trip about 120 or 130 miles from Balfour to another Russian settlement of about one hundred families near Bismarck, and spend about a month among them. He says that nearly all of these people are Greek Catholics. But he thought that, knowing the views of this Greek body and of Baptists as he does, he will be able to reach some of these Russians. The good news of large crops this year will undoubtedly induce a great number to come from Russia next spring.

O. A. WILLIAMS.

Cherokee Academy.

I am glad to report that we had a glorious meeting, resulting in the church being greatly revived, and about thirty conversions with quite a number of others asking an interest in our prayers. Our audiences were large from the beginning and the interest was good from the beginning. We were fortunate to have the meeting while the Council was in session, for this gave us an opportunity to reach others outside of our town. Even the Chief asked for prayer and others of the Council were greatly interested.

This is a movement that I have looked forward to with great anxiety, and from which I trust great good will come. I find that it is a matter of education here, like it is on the foreign field, in some particulars at least. Some think that even after they are converted there is no special need of their uniting with the church, and this idea having prevailed here for so long, is one reason why this church is so weak. Five have united with us and others have expressed their intention of doing so soon. I have insisted on their being satisfied with their conversion before offering themselves for membership. I have talked with them privately and publicly, and I shall endeavor to educate them as to their Christian duty. Since I came here I have taken in fifteen, which has given us some strength and standing.

Our congregations have continued to increase until now we have the largest in the town, though we are not the strongest yet, but there is some future for the Baptists here, I think if the proper steps are taken. We have just put a new roof on our church, and are going to repair it before the holidays are over.

About twenty of the converts were from our academy. The Bible study certainly told in our meeting, and I am very thankful for the privilege of teaching this subject to the boys and girls.

I hear our school spoken favorably of frequently, which is encouraging amid the many trying things in connection with this work. I hear of quite a number who expect to enter after the holidays are over. There will be one hindrance in connection with the spring work, and it is this: the extreme drought last season has made everything so high that I fear the people cannot afford to pay for their children's tuition. That is true now with some, and I have been letting them come to the Academy anyway. What shall I do when a bright girl or boy desires to enter,

and has no money nor is likely to have? I have given the people the best chance I could when they wanted to send their children to school. I have bought wood, vegetables, etc., from them to accommodate them, sometimes when it was not the best bargain that could be made. I mean that I sometimes buy from the patrons when I could get the same things a little cheaper at the store.

I was asked to preach the Thanksgiving sermon for the union meeting on last Thursday, which I did. I had the preachers of the town with me for dinner on that day. They have all been very kind to me since I came here. They attended our meetings as often as it was convenient for them to do so.

W. J. PACK.

Montana—Anaconda.

We have just closed a blessed meeting. Evangelist George Robert Cairns was with us ten days and did the preaching. In preparing for his coming we held cottage prayer meetings for two weeks in different parts of the city, and the week preceding his coming the pastor held Gospel services at the church, aided by some of the pastors of the city. The meeting was thoroughly advertised—sending announcements from house to house all over the city. The attendance was large from the first day, and the power of God was manifested both in awakening the Christians and in convicting the sinners. There were seven mothers among the converts—one was a Catholic (she will bring four children into our Sunday school). There have been ten additions to the church, four by letter and five by baptism. Others are expected to follow. Then the meetings give us a hold on a number of outsiders, and we are praying that the Lord will save them. Pray for us that the work may continue.

W. H. SETZER, Pastor.

Alabama—Selma.

The school is full for November, having 295 students, many of them new pupils. The outlook promises many more. Notwithstanding crops are short, we have about as many as last year. We are pressed for room. We are in great need of a new chapel. We have three on every seat. We are turning away many students who are applying for help.

C. O. BOOTHE,

Acting Pres.

San Francisco—The Chinese.

In some respects the work does not seem as encouraging as a few years ago. Our night-school at this time is small. One reason for this is that there are twice as many schools as a few years ago. In some of these newer schools there is little or no Bible teaching and some prefer to go where they will hear no Gospel. But the Chinese and others say all the schools are very small now.

The principal reason, the Christian Chinese, as well as others who are acquainted with the conditions in Chinatown, say is on account of the openness with which gambling, lottery and other evils are carried on. There is no restriction that amounts to anything, and most all classes, except the strongest Christians and a few others are being drawn into these places as never before.

While so many are being allured into these evil places, I am glad there are as many churches and Christian schools open as there are every evening as places where some may go, and in a degree be out of the reach of temptation. A gospel talk of ten minutes is given every evening, and besides the services on Sunday, a sermon is preached on Thursday evening. Our pastor, Lee Tsai Leong, is faithful in preaching and teaching the Gospel and all seem interested in listening. Seven have been baptized during the year, and they seem to be making good progress in their Christian lives.

One of these, before he was baptized, had told the story of Jesus so faithfully to a distant relative who had no one to care for her in her last sickness but this man, that when she was dying the others in the house, who were all heathens, said she must have had Jesus in her heart because she died so happy. I visited her a few times and I found that this man had been reading and explaining the Gospel to her.

The preaching services of the church are usually quite well attended.

The day schools are very full, and many days to overflowing. They have never been anywhere near as large before. On Sundays, the Sunday-school, meeting at 11.45 o'clock, has an average of nearly seventy. We have good opportunities of giving the Gospel to the children, and they carry considerable of this to their homes. We feel sure that by various means the knowledge of Christ is spreading among this people, and we trust that in God's good time there may be abundant harvests.

MARTHA J. AMES.

WOMEN'S SOCIETIES

Woman's Baptist Home Mission Society of Michigan. President, Mrs. Wm. A. Moore, 1055 Woodward Avenue, Detroit. Corresponding Secretary, Mrs. A. J. Fox, 63 Alfred Street, Detroit. Treasurer, Miss Clara J. Vinton, 109 Charlotte Avenue, Detroit.

Fresh from our Annual Meeting held in Grand Rapids, October 15, we find the workers filled with enthusiasm, ready to buckle on the armor for earnest efforts the coming year.

The officers, with one or two exceptions, are the same as last year. The reports show an efficient corps of ardent women, each looking well to her branch of the work, thus enabling us to reach nearer the goal for which we aim, *i. e.*, the bringing into close relationship the many souls around us, with the teachings of the Master, believing it is a work especially given to women, helping to purify their lives, making the home better and developing the talent now hidden within their hearts.

Our Treasurer's report shows total receipts to have been \$3,912.65. Our Box and Supply Committee have aided missionaries in goods valued over \$1,400.00. Miss Cooper was re-elected Field Secretary.

In the State we aid in the support of six missionaries. Miss Carrie V. Dyer is still our representative at Hartshorn Memorial College, Richmond, Va. We also have an interest in the Kodiak Orphanage, Alaska. Miss Kittie Bare (a Michigan girl) is our missionary among the Indians at Saddle Mt., Oa. Miss Bare has recently returned to her work after a brief respite from her labors, among home friends. Miss Bare is very enthusiastic, relating many interesting incidents of her life with these people who are just becoming evangelized. They are greatly encouraged at the mission that soon the new Industrial building may be completed, which will aid them in their work.

We have Miss Bessie Richards in Kindergarten work, City of Mexico. Deeply do the Society regret being obliged to give up for a time our missionary among the Germans of Detroit, Miss Hoefflin, who from ill health must lay aside all cares. Miss Hoefflin, possessed of an unusually sweet, consecrated spirit, has won the hearts of all, as she went in and out of the homes, and many are the prayers offered for her speedy recovery and return to the field.

Space precludes our touching upon all the many good things given at Grand Rapids. We were favored in having an address from Mrs. L. J. Anderson, who with her husband labors among the Danes and Norwegians in Northern

Michigan. "What woman can do, and what she ought to do." In brief, "We are entering upon a new era in the work of woman, and I believe there never was greater need or grander possibilities than at the present time. People longing for the gospel, ready to receive it, yet few to carry the blessed news of salvation. I thank God that all the avenues accorded man are open to woman for doing good. It is not more brains we need, but more of the heart's affection, love for humanity, that love which by our daily lives shines forth so clearly, so steadily, showing we have been born again through the blood of Jesus Christ." Mrs. Anderson carried her audience with her into the more destitute regions of our State, vividly picturing life as found in many homes, making one realize we do not need to go beyond our own borders to find missionary work. "Go ye into all the world and preach the Gospel to every creature." Rev. C. V. Strelie, missionary pastor among the Polish population of Detroit, is doing a wonderful work. Although his labor has been attended by untold difficulties, the perseverance and faithfulness fortells great good for these people. Last year, Miss Olive Conklin, formerly a well-known teacher in Leland University, New Orleans, and Wayland Seminary, Washington, also, later an associational secretary in this Society, left a legacy of \$300.00 to the Woman's Home Mission Society of Michigan, which was greatly appreciated, and will be so invested that it shall be a perpetual memorial to the donor. Along all lines there is much to encourage. Many churches are becoming self-sustaining, enabling us to transfer our assistance to other fields. With greetings for the new year of 1902, we pray a rich harvest may be given all our Societies the coming twelve months, believing the Father of all mercies heareth His children when they wait upon him.

As we think of the numerous deprivations endured by our missionaries in their labors of love, ought not we who remain at home to give freely as we have been prospered, knowing that all we have and are is of the Lord? remembering-

"Every task, however simple, sets the soul that does it free.

Every deed of love and mercy done to man is done to me.

Nevermore thou needest seek me; I am with thee everywhere.

Raise the stone and thou shalt find me; cleave the wood and I am there."

Mrs. FLORENCE K. RUMSEY, Rec. Sec'y.
DETROIT, December 3, 1901.

BOOK NOTICE.

We have received advance copies of the periodicals and helps for January, 1902, published by The American Baptist Publication Society. An examination of these shows that they are not only equal to the Society's publications in previous years, but manifest an advance in their contents and make-up that cannot fail to commend them to all Baptist Sunday-schools desiring such helps. We take pleasure in saying that we do not know of any superior Sunday-school literature, and when such supplies are needed for a Baptist Sunday-school we think they are the best to be had. We trust that all superintendents and officers of the Baptist Sunday-schools will not fail either to examine or to purchase the Sunday-school periodicals of The American Baptist Publication Society.

Address the Secretary, 1420 Chestnut Street, Philadelphia, Pa.



IMPROVING THE SUNDAY-SCHOOL.

Now is the time for persons interested in Sunday-school progress to begin to consider ways and means for improving the facilities for class and meeting rooms. The most satisfactory means for economising floor space in churches and Sunday-schools, and for doubling the utility of same, is found in Wilson's Rolling Partitions, which in a few moments will quietly transform a large audience room into a dozen class rooms and as quickly transform the latter back into the former. It presents the most practical solution of the problem of grouping scholars into separate classes, without impairing or obstructing the usefulness of the main body of the room.

An interesting pamphlet describing and illustrating the Wilson Partition, and its simple yet marvellous working, can be had free by mentioning The Baptist Home Mission Monthly in writing to Jas. Godfrey Wilson, 5 West Twenty-ninth st., New York.

Home Mission Appointments.

In December.

CALIFORNIA—SOUTH.

- Rev. C. T. Douglass, General Missionary.
 " W. F. Binney, Ontario.
 " C. M. Jones, San Dimas.
 " M. S. Howes, Lompoc.
 " W. F. Irvine, East Los Angeles Ch., Los Angeles.
 " J. M. Lockhart, Bethel Ch., Santa Paula.
 " T. N. Lord, Alhambra.
 " E. J. Meese, Orange.
 " J. F. Moody, Chino.
 " J. H. Sampson, Colton.
 " John Smithers, San Luis Obispo.
 " E. H. Sweet, Fullerton.
 " M. E. Terrell, Second Colored Ch., Riverside.
 " W. C. Whitaker, Bakersfield.
 " R. E. Whittemore, National City.
 " J. F. Wood, Ballena, Poway, Palomar and vicinity
 Miss Z. D. Sitton, Chinese Mission, Redlands.

CONNECTICUT.

- Rev. Pasquale de Carlo, Italians, Stamford.

IDAHO.

- Rev. C. H. McKee, Wallace.

INDIAN TERRITORY.

- Rev. J. B. Barnes, Natural Arch.
 " R. W. Been, Canadian.
 " R. H. Burden, Silo.
 " W. M. Colwell, Sulphur Springs.
 " H. H. George, Lebanon.
 " J. M. Green, Modill and vicinity.
 " E. J. Matthews, Mt. Pleasant Ch., Blue.
 " F. P. McNealey, Rock Springs.
 " G. R. Naylor, Wagoner.
 " J. W. Tenison, Cumberland.
 " J. R. A. Tuell, Westville and Chance.
 " T. H. Turner, Red Oak.
 " S. E. Whipkey, Claremore.
 " L. B. White, Choctaw Indians.

KANSAS.

- Rev. C. P. Chaves, District Missionary, French.
 " T. W. Greene, Colored, Iola and Burlington.
 " R. S. Schriedler, Sedan.
 " G. W. Taylor, Westmoreland.
 " Robert Cox, Colored, Second Ch., Ellsworth.
 " C. H. Duvall, Colored, Frankfort.
 " W. H. Eaton, Cherryvale.
 " James Griffin, Colored, Neosho Falls.
 " Wm. Hampton, Colored, Second Ch., Clay Center.
 " M. S. Jones, Colored, Second Ch., Garden City.
 " James King, Colored, Mt. Ary Ch., Cherokee.
 " W. F. Raiser, Salem Ch., Dimas.
 " W. C. Self, Lokin and Mt. Pleasant.

KENTUCKY:

- Rev. P. H. Kennedy, General Missionary, Colored.
 " R. B. Butler, District Missionary, Colored.

MASSACHUSETTS:

- Rev. John Bjark, Swedes, Quincy.
 " Oliva Brouillette, French, Marlboro and vicinity.
 " L. O. Cote, French, New Bedford.
 " Andrew Kallgren, Swedes, Norwood.
 " Isaac La Fleur, French, Lowell.
 " Herman Litorin, Swedes, Gardner.
 " F. C. B. Silva, Portuguese, New Bedford.

MINNESOTA:

- Rev. Gustaf Nygren, District Missionary, Swedes, North East.

MONTANA.

- Rev. J. R. Wright, Livingston.

NEBRASKA:

- Rev. J. E. Conner, Dorchester.
 " C. J. Christianson, Swedes, Gothenburg.

NEW HAMPSHIRE,

Rev. A. E. Lundeen, Swedes, Manchester.

NEW JERSEY:

Rev. N. E. Nelson, Swedes, Montclair;
 J. V. Vidberg, Swedes, Arlington;
 O. J. Peterson, Swedes, Dover.

NEW MEXICO.

Rev. J. H. Bourne, East Las Vegas.
 J. C. Chapin, Clayton.
 Henry Colclesser, Las Cruces and Deming;
 Bruce Kinney, Albuquerque.
 R. P. Pope, White Oaks, Nogal, Capitan and Benito;
 W. E. Sawyer, Silver City.
 R. B. Wright, Navajo Indian Reservations.

NEW YORK:

Rev. Jos. Antoszewski, Poles, Buffalo.

NORTH DAKOTA.

Rev. Sevrin Reinholdtson, Norwegians, Edinburg.
 E. S. Sundt, Scandinavians, Valley City.

OKLAHOMA TERRITORY:

Rev. T. E. Bozeman, District Missionary;
 H. H. Cordell, Lexington
 J. O. Heath, McLoud.
 A. P. Stone, Shawnee.
 H. G. Finley, Greer Co. Assoc.
 C. W. Burnett, Marshall.
 H. H. M. Clouse, Kiowas, Rainy Mountain.
 J. H. Cook, Dot.
 Philip Cook, Cheyennes, Kingfisher
 E. C. Deyo, Comanches, Fort Sill.
 W. H. Driver, Pawnee Association.
 J. R. Eldridge, Ceres;
 W. F. Farrar, Carney
 O. T. Finch, Medford.
 Robert Hamilton, Cheyennes, Watonga;
 G. W. Hicks, Kiowas, Elk Creek and vicinity.
 L. H. Holt, Anadarko.
 J. N. Hoover, Hennessey;
 E. L. King, Arapahoe Indians;
 A. E. Lewis, Edmond.
 J. C. McGee, New Hope No. 2 and vicinity.

Rev. J. F. Mills, Ralston and Blackburn.
 C. W. Morrison, Central Association.
 M. M. Munger, Enid.
 H. A. Reynolds, Mt. Zion Association.
 J. A. Scott, Oklahoma City.
 J. R. Sharp, Valley View and vicinity.
 L. L. Smith, General Missionary.
 R. E. Smith, Little Elk.
 C. D. Spillman, Norman.

OREGON.

Rev. J. B. Griffith, Klamath Falls and vicinity.
 N. S. Hollcroft, Rogue River Association.

UTAH.

Rev. O. C. Wright, Ogden.

WASHINGTON:

Rev. A. M. Allyn, General Missionary, East.
 A. S. Allen, Republic.
 W. M. Jennings, Cle Elum and Roslyn.
 George Campbell, City Missionary, Seattle.
 M. W. Miller, Sixth Ave. Ch., Tacoma.
 G. A. Osbrink, Swedes, Everett and Cedarhouse.
 L. T. Root, Shelton.
 Robert Yeatman, Vancouver.
 J. B. Beckham, Calvary Ch., Colored, Spokane.

WEST VIRGINIA.

Rev. A. B. Withers, Gypsy.

WISCONSIN

Rev. J. S. Nazmith, Ontario.

SOUTH DAKOTA:

Rev. H. H. Hewitt, Elkton and Egan.
 C. H. Bolvig, Danes, Spring Valley.

WYOMING AND UTAH.

Rev. Bruce Kinney, General Missionary.

THE FOLLOWING TEACHER WAS APPOINTED:
 Arkansas Baptist College, Little Rock, Ark.—Mr.
 A. R. Reaves.

Financial Statement for November, 1901

RECEIPTS.		
Contributions for General Purposes,	.	\$12,949 98
Legacies,	" " " " " " " "	618 15
Contributions Specifically Designated,	.	943 50
" for Church Edifice Gift Fund,	.	200 70
		\$14,712 33
" " Annuity Fund,	.	1,050 00
Subscriptions for HOME MISSION MONTHLY,	.	141 79
" " Bulletin,	.	24 85
Income Accounts for General Fund,	.	2,106 15
" " " Church Edifice Gift Fund,	.	1,179 60
" " " " " Loan Fund,	.	121 01
Surplus from Schools and Miscellaneous,	.	255 12
		\$19,590 85
DISBURSEMENTS.		
For General Purposes,	.	\$33,589 01
" Special " as Designated,	.	5,402 91
From Church Edifice Gift Fund,	.	4,560 19
" " " " " Loan Fund,	.	25
		\$43,552 36

Contributions and Legacies for November.

Contributions and legacies not otherwise noted are for general purposes. C. E. F. for Church Edifice Fund.

MAINE, \$170.31.

Livermore Falls Ch.....	8 40
Nobleboro, First W. M. C....	6 00
Parkman Ch.....	3 75
Milo Ch.....	6 65
Dover & Foxcroft Ch.....	9 20
Monson Ch.....	7 00
Hartland Ch.....	7 25
Dexter Ch.....	11 65
Sedgwick Ch.....	4 25
West Ellsworth Ch.....	1 50
Franklin Ch.....	1 00
Winter Harbor Ch.....	1 00
Brooklin Ch.....	1 75
Lamoine Ch.....	3 00
Blue Hill Ch.....	9 75
Sidney Ch.....	4 35
West Sidney Ch.....	4 45
Passadunkang Ch.....	10 60
Montague Ch.....	16 50
Enfield Ch.....	5 30
Great Works Ch.....	3 72
Old Town Ch.....	16 73
West Hampden Ch.....	10 00
East Corinth Ch.....	6 01
Harrington, Y. P. S. C. E....	2 00
Gardiner, First Ch.....	10 00

NEW HAMPSHIRE, \$278.02.

Concord Ch.....	5 00
Newport Ch.....	6 00
North Conway Ch.....	1 00
Lakeport, Mrs. Ann E. Hall	10 00
East Jaffrey, First Ch.....	6 02

LEGACY.

Lebanon, Est. of Edw. C. Chandler.....	250 00
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VERMONT, \$46.20.

East Dover Ch.....	13 85
Rickers Mills, Mrs. A. B. Taft.....	3 00
North Springfield Ch.....	13 10
St. Johnsbury, First Ch.....	8 10
Hydeville Ch.....	8 15

MASSACHUSETTS, \$1,518.03

North Scituate, First Ch...	13 48
New Bedford, F. C. B. Silva	3 00
Pittsfield, First C. E. S....	9 00
Boston, E. S. Converse (desig.)	500 00
Mrs. E. H. Mason (desig.)	200 00
W. C. Bray (desig.)	50 00
Dudley St. Ch.....	61 66
First Ch.....	35 90
Clarendon St. Ch.....	147 48
Jamaica Plain, Mrs. B. F. Sturtevant (desig.)	100 00
Gardner, Swedish Ch.....	3 00
West Fitchburg, Beth Eden Ch.....	12 00
West Townsend, Rev. A. W. Boardman.....	1 00
Bridgewater Ch.....	10 00
Framingham, First Ch.....	49 40
West Acton Ch.....	22 89
Weymouth, Bible School...	1 35
Salem, Central Ch.....	28 80
Barnardston Ch.....	6 75
Reading, First Ch.....	17 98
Chelsea, First Ch.....	101 19
Lowell, A. Friend.....	5 00
Attleboro, First Ch.....	8 00
Cambridgeport, Broadway Ch.....	60 00
North Scituate, Friend....	5 00
Littleton Ch.....	15 00

LEGACIES.

Southbridge, Estate of J. Edwards.....	27 00
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Newburyport, Estate of Mary Elwell.....	23 15
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RHODE ISLAND, \$186.07.

State Convention.....	75 00
Providence, Mrs. Sarah Durfee.....	25 00
Calvary Ch.....	52 52
Fourth Ch.....	14 80

LEGACY.

Providence, Estate of H. Jackson.....	18 75
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CONNECTICUT, \$203.62.

Suffield, Second Ch.....	143 00
New London, Huntington St. Y. P. S. C. E....	4 00
Hartford, South Ch.....	17 02
Waterbury, Second Ch.....	3 60
Willimantic, Rev. Wm. H. Bowen.....	10 00
Suffield, First Ch.....	16 00
Torrington, Calvary Ch....	10 00

NEW YORK, \$1,510.51.

New York city, Ch. of The Epiphany.....	3 63
Chinese Mission.....	35 00
Brooklyn, East End S. S....	25 00
Buffalo, H. C. Mills.....	10 00
Rochester, First Germ. S. S.	10 00
Fuffalo, Fillmore Ave. Ch..	7 41
Plymouth S. S.....	1 00
Union First S. S.....	10 00
Elbridge First Ch.....	70 70
Pittsford Ch.....	7 25
Troy, Fifth Ave. Ch.....	84 92
Westport Ch.....	4 89
S. S.....	5 61
Jamestown, Swedish Ch....	5 00
New York Contributed.....	100 00
Comstock Ch.....	3 00
Knowlesville, First Ch....	21 00
Nunda, First Ch.....	11 19
First S. S.....	1 59
First B. Y. P. U.....	52 60
Darien Ch.....	3 60
Bingham & Spring Mills Ch.	14 85
Jasper Ch.....	4 80
Hartland Ch.....	7 21
Indian Lake Ch.....	2 00
Elizabethtown Ch.....	10 00
Three Mile Bay Ch.....	8 30
Saratoga Springs, First Ch.	20 00
Cuba Ch.....	40 00
Batavia, First Ch.....	152 20
Fort Covington Ch.....	7 00
Hartwick, First Ch.....	7 50
New Rochelle, Salem Ch...	173 07
Leesville Ch.....	113 00
Remsenville Ch.....	8 50
East Marion.....	6 00
Heron Ch.....	10 00
Gloversville Ch.....	100 00
S. S. Kindergarten.....	1 31
Reeds Corners, Gorham Ch.,	5 00
Wilson Ch.....	10 20
S. S.....	1 50
Ida Road Ch.....	60 25
Maple St. Ch.....	25 52
Meredith Ch.....	5 92
Madison Ch.....	20 45
Lebanon Ch.....	13 60
Gowanda Ch.....	1 50
Eden Ch.....	5 59
Hinsdale Ch.....	4 50
Haskel Flats Ch.....	6 50
Westerlo Ch.....	12 67
Mrs. P. Tinkeongo.....	50 50
Flat Creek Ch.....	5 00
West Kill Ch.....	1 93
C. E. F. No Manlius, Y. P. S. C. E. (desig.).....	8 50

LEGACY.

Albion, Estate of Harrison Howland.....	299 25
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NEW JERSEY, \$214.13.

Hoboken, Second Ch.....	4 00
Bayonne, First Ch.....	5 08
Ridgewood, Emmanuel Ch.	19 07
Deckertown, Ch. of Wantage	16 05
Mount Olive Ch.....	8 65
Millington, Y. P. S. C. E....	10 00
Sherryville Ch.....	59 58
Woodbury Ch.....	18 20
Trenton, Central Ch. (desig.)	15 00
Clinton Ave. Ch. (desig.)	15 00
Hightstown Ch. (desig.)	15 00
Imlaytown, Mrs. Jos. Holmes	5 00
Bordentown S. S.....	5 00
Camden, Linden Ch. (desig.)	13 50
C. E. F. Salem, Meml. Ch.	5 00
Gleaner Band.....	5 00

PENNSYLVANIA, \$1,239.99.

Philadelphia, Chestnut Hill Ch.....	3 10
Fourth Ch.....	139 11
New Tabernacle Ch.....	29 89
New Tabernacle S. S....	22 23
Mrs. M. R. Trevor.....	500 00
Belmont Ave. Ch.....	28 40
Lehigh Ave. Ch.....	8 10
Diamond St. Y. P. S. C. E....	5 00
Mrs. A. T. Ambler.....	200 00
Pittsburg, Fourth Ave. Bible School.....	30 41
Kane, Geo. L. Scott.....	1 00
Canton Ch.....	25 92
Georgetown Ch.....	1 25
West Newton Ch.....	35 00
Tioga, Temple Ch.....	10 00
Prospect, Mt. Zion Ch.....	18 55
White Deer Ch.....	5 85
Homestead Ch.....	10 00
Monongahela, First Ch....	35 85
Girardville Ch.....	16 57
Altoona, Mem'l Ch.....	11 40
Millville, Madison Ch....	3 00
Factoryville Ch.....	20 50
Clifford Ch.....	3 00
Correy Ch.....	3 10
Harmony Ch.....	5 22
Central Wayne Ch.....	38 78
Rankin Ch.....	5 00
Jersey Shore S. S.....	3 76
Halstead Ch.....	10 00
C. E. F. Wayne, Central Ch	10 00

DELAWARE, \$60.00.

Wilmington, Second Ch....	30 00
Bethany Ch.....	25 00
Eighth St. Ch.....	5 00

DISTRICT OF COLUMBIA, \$58.18.

Washington, Metropolitan Ch	5 35
Maryland Ave. Ch.....	23 40
Queenstown Ch.....	9 04
Kendall Ch.....	20 39

WEST VIRGINIA, \$76.55.

Morgantown, J. S. Hall....	75 00
Union Valley Ch.....	1 00
New Hope Ch.....	55

OHIO, \$317.89.

Hamilton, First Ch.....	27 00
Columbus, Russel St. Ch..	4 65
Kingsville, Mrs. Lura K. Brown.....	20 00
Dayton, Ladies' M. Soc. Linden Ave. Ch.....	25 00
Mem'l Ch.....	7 11
Toledo, Riverside Ch.....	7 00
First Ch.....	44 40
Piqua, Calvary Ch.....	20 00
Lima, First Ch.....	32 24
First S. S.....	3 00
Oberlin Ch.....	33 20
S. S.....	2 29

Youngstown, Walnut St. Ch.	11 00
First Ch.	21 00
Conneaut, First Ch.	19 00
Lima, Mrs. Abby Crippen.	1 00
Cincinnati, Mt. Auburn Ch.	40 00

MICHIGAN, \$134.65.

Palo Ch.	12 40
Vernon Ch.	17 25
Alpena Ch.	42 48
Aurelius Ch.	8 90
S. S.	9 44
Lansing Ch.	29 31
Flushing Ch.	4 00
Perry Ch.	4 25
Grand Rapids, Second S. S.	2 27
Sibewa Ch.	4 35

INDIANA, \$152.51.

Little Sand Creek Ch.	6 05
Metea Ch.	4 00
Edwardsport Ch.	5 00
Hurricane Ch.	6 65
Dunkirk Ch.	4 30
Warren Ch.	5 00
Sand Creek Ch.	4 45
South Port Ch.	10 50
New Bethel Ch.	8 01
Mt. Pleasant, First Ch.	16 00
Auburn Ch.	12 80
Hebron Ch.	11 50
Garrett Ch.	22 00
Mrs. Sabina Townson	25 00
Sardinia, Mt. Pleasant Ch.	6 25
La Porte, Rev. H. H. Smith	5 00

ILLINOIS, \$745.78.

Chicago, Western Ave. Ch.	89 16
Englewood Ch.	2 00
Hyde Park Ch.	63 14
Trinity Ch.	50
Lexington Ave. Ch.	1 25
Chinese Mission	25 00
Second Swede Ch.	3 75
Tabernacle Ch.	48 63
Salem Swede Ch.	11 36
First Ch.	133 37
Beaver Creek, Ed. Blacet.	2 50
Little Flock Ch.	1 15
Olive Branch Ch.	1 00
Mt. Vernon, Miss Siba Polk	1 00
Horace, B. Y. P. U.	3 00
Highland, Frank Blacet.	5 00
Murphysboro Ch.	12 50
Mt. Zion, Quincy Assn.	3 20
Alton S. S.	11 39
Carbondale Ch.	31 25
E. Patten.	5 00
Marissa Ch.	11 10
New Hope, Rehoboth Assn. Ch.	3 50
Providence, Springfield Assn. Ch.	2 31
Benton, First Ch.	14 10
John T. Chenault.	5 00
Lawrence E. Chenault.	5 00
Willard W. Adams.	5 00
Wm. P. Ass.	10 00
Chas. A. Aiken.	5 00
Mrs. Laura B. Aiken.	5 00
Big Creek Ch.	2 60
Edwardsville Ch.	1 48
West York, Mt. Olivet Ch.	3 80
Springfield, Central Ch.	42 00
Bankston Fork Ch.	2 19
South America Ch.	1 20
Grant Park, Mrs. Hannah Richardson	5 00
Tampico Ch.	7 05
Normal, In memory of Mrs. Jane M. Harpster.	150 00
Hunterstown S. S.	5 30

WISCONSIN, \$133.43.

Antigo Ch.	6 00
Merrill Ch.	3 00
Ashland Ch.	9 93
Swede Ch.	9 50
Milwaukee, Tabernacle Ch.	75 00
Onro Ch.	8 00
Waupaca Ch.	19 00
Gibbsville Ch.	3 00

MINNESOTA, \$1,625.91.

Detroit, First Ch.	53 39
Minneapolis, Olivet Ch.	4 10
Chicago Ave. S. S.	2 44
John E. Hodge.	10 00
Mrs. W. H. Dunwoody.	100 00
FOR STATE CONVENTION	
Convention	1,454 45
C. E. F. Reynolds, Swede Ch.	2 30
Westbrook, Dane Ch.	2 23

IOWA, \$242.48.

Des Moines, Calvary B. Y. P. U.	2 50
Forest Ave. Ch.	27 00
Clarinda S. S.	2 67
Red Oak, Mrs. E. K. Enos.	5 00
Emerson S. S.	1 32
Ch.	62 75
Maloy Ch.	6 13
Bedford Ch.	29 36
Akron Ch.	13 25
Council Bluffs, First Ch.	30 05
Kant Ch.	1 00
Oseola, Rev. and Mrs. A. Jacobus	5 00
Keokuk, Clyde R. Joy.	25 00
Beacon Ch.	3 85
Rev. A. H. Nickell.	3 15
Winterset Ch.	24 40

MISSOURI, \$117.09.

Home and Foreign Mission Board	117 09
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INDIAN TERRITORY, \$1.00.

Tamaha, Rev. J. M. Wiley	1 00
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OKLAHOMA, \$57.12.

Rainey Mountain, Miss Mary McLean	5 00
Freedom Ch.	4 17
Omega Ch.	2 75
C. W. Morrison.	5 00
Guthrie, First Ch.	2 00
Perkins Ch.	3 50
Mills County Ass'n.	3 28
Teximo Ch.	1 00
Pawnee, Theo. Jonas	1 50
Oklahoma City, First Ch.	18 52
Perry Ch.	11 40

KANSAS, \$1,099.20.

Parsons, New Hope Ch.	5 00
McPherson, Victory S. S.	1 30
Gabriel, Burr Oak Ch.	3 20
Bancroft Ch.	1 00
Ada, Antioch Ch.	5 50
Beloit Ch.	8 77
Florence Ch.	3 25
S. S.	75
Columbus Center Ch.	1 00
Sabetha, S. J. Miner.	10 00
Newton Ch.	18 42
Fairview, Delaware Ch.	20 00
Council Grove Ch.	20 00
Salina S. S.	1 01

FOR STATE CONVENTION

Convention	1,600 00
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NEBRASKA, \$1,181.38.

South Omaha Ch.	6 50
Weeping Water Ch.	2 50
Albion, A. G. Mansfield.	50 00
Omaha, First Ch.	4 20
Olivet S. S.	2 00
Arnold S. S.	7 20
Wahoo S. S.	2 42
In memory of Emma J. McMann	100 00
FOR STATE CONVENTION	
Convention	1,006 56

MONTANA, \$4.83.

Bozeman, First S. S.	4 83
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COLORADO, \$903.60.

Monte Vista, First Ch.	5 00
Loveland Ch.	29 50
Women's Society	13 05
S. S.	1 95
FOR STATE CONVENTION	
Convention	849 10
Hotchkiss Ch.	5 00

NEW MEXICO, \$39.50.

Albuquerque Ch.	11 65
Velarde Mission	27 85

UTAH, \$27.50.

Salt Lake City, East Side Ch	20 00
East Side Y. P. S. C. E.	5 00
East Side Juniors	2 50

IDAHO, \$7.00.

C. F. F. Grangeville, First Ch.	7 00
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CALIFORNIA, \$690.31.

Mendocino Ch.	4 00
Los Gatos Ch.	8 66
King City, First Ch.	5 00
Gonzales Ch.	5 65
San Francisco, Swede Ch.	25 00
Redding S. S.	2 00
Ch.	7 00
Malaga Ch.	10 00
Clovis Ch.	10 00

FOR STATE CONVENTION, NO CALIFORNIA.

Coalingo Ch.	5 00
Sanger Ch.	5 00
Convention	50 00
Mendocino Ch.	15 00
Westport Ch.	5 00
Mrs. E. P. Vining	25 00
Covel Ch.	6 00
Point Arena Ch.	11 50
Coll. for E. R. Bennett.	395 50
Oak Park Ch.	10 00
Convention	50 00
Porterville Ch.	10 00
Lindsay Ch.	10 00
Exeter Ch.	15 00

WASHINGTON, \$192.31.

FOR EAST WASHINGTON AND NORTH IDAHO CONVENTION.	
Spokane, Rev. A. M. Allyn.	5 75
Coll. per A. M. Allyn.	123 78
Fullman Ch.	5 00
Colfax Ch.	36 95
Wenatchee Ch.	20 83

MEXICO, \$57.37

Mexico City, First Ch.	57 37
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GENL. MISSY. SOC. OF GERM. BAPT. CHS., \$165.67.

C. E. F.	165 67
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WOMAN'S AM. B. H. M. SOC., \$511.19.

For teachers in Indian University, I. T.	44 44
Wichita Mission, O. T.	20 00
Atoka Academy, I. T.	88 88
Elk Creek Mission, O. T.	20 00
Provo, Utah	40 00
Fresno, Cal.	55 55
Sacramento, Cal.	40 00
Butte, Mont.	29 16
Monterey, Mex.	54 83
City of Mexico, Mex.	60 00
Porto Rico	58 33

WOMEN'S BAPT. H. M. SOC., \$140.00.

Total.....\$14,722 33

HOME MISSION MONTHLY...	141 79
BULLETIN	24 85

ANNUITY FUND, \$1,050.

Batavia, N. Y., Miss Frances J. Huntley..... 1,000 00
 Garrett, Ind., A. J. Stewart. 50 00

DONATIONS RECEIVED AT THE INSTITUTIONS.

For Houston Academy, Tex.:
 Houston, Antioch S. S. 15 00
 Starkney Watson..... 1 00
 D. A. Scott..... 2 00
 Mary M. Kimball..... 75
 Summer Collections..... 83 70
 Coll. per J. B. Ayres..... 94 27
 Coll. per D. A. Scott..... 180 24
 Bethel Ch..... 4 25
 Lincoln-Trinity Ass'n..... 10 00
 Martha McGee..... 50
 Esther A. Hunter..... 5 00
 Andy Parr..... 3 50
 J. W. Watson..... 3 60
 Fred Mason..... 3 60
 Lizzie Waller..... 25
 Victoria, F. W. Gross..... 1 00
 Kaufman, Friendship Ass'n..... 10 00
 Centerville, Lueza Haynes..... 25
 Waxahachie, Eliza Powell..... 50
 Galveston, Lillie V. Griffith..... 25
 Albert Jones..... 25
 Mrs. B. E. Burke..... 5 30
 Laura Austin..... 50
 W. H. Singleton..... 50
 Reba Burke..... 2 00
 Sandy Point, Aquilla Dade..... 25
 Schulenburg, Blanche Beverly..... 25
 Cameron, Samuel Brown..... 25
 Rockdale, Laura B. Williams..... 25
 Brunner, Eugenia Cobbs..... 25
 Nacogdoches, Evie L. Reed..... 25
 Sarah J. Baldwin..... 25
 Bastrap, Lillie White..... 25
 Pittsburg, Addie Rush..... 25
 Mattie Sayles..... 25
 La Grange, La Grange Ass'n..... 25 00
 M. M. Rodgers..... 25 00
 Marshall, Texas and Louisiana S. S. Conv..... 3 60
 Coll. per T. C. Bledsoe..... 25 00
 Beatrice McFarlin..... 4 05
 Jewett, New Home Ass'n..... 4 50
 Waxahachie, Samaria Ch..... 20 00
 Elijah Powell..... 35 55
 Daisy Hill..... 1 00
 Tyler, Bapt. M. & E. Conv..... 10 55
 Negro Ed. Soc..... 10 55
 Women's State Conv..... 21 10

Longview, Mrs. Low Twigg..... 10 25
 Mrs. Sophia Perry..... 1 00
 Carthage, East Tex. Bethel Ass'n..... 1 00
 18 40
 Rockdale, Laura B. Williams..... 50
 Columbus, Pearl Burford..... 50
 Lucy Burford..... 50
 Schulenburg, Mrs. Julia A. Greene..... 3 00
 Garrison, Leola Byers..... 50
 Winchester, Thos. Hawkins..... 50
 Navasota, H. Fountaine..... 25
 Rockdale, Louise Wesley..... 25
 La Porte, Henrietta Mitchell..... 50
 Salado, Sarah Merrill..... 50
 Bryan, Willie Jefferson..... 50
 Plum, Helena Johnson..... 25

For Jeruel Academy, Ga.:

GEORGIA.
 Atlanta, S. S. Workers' Conv..... 17 59
 N. E. Ga. S. S. Ass'n..... 2 65
 Ebenezer A. Assn..... 18 70
 G. M. & B. & Ed. Conv..... 5 25
 Carnesville, Savannah River Ass'n..... 5 00
 Sandy Cross, General Meeting..... 8 65
 Washington, Third Shiloh Ass'n..... 2 50
 W. S. Powells..... 65
 Augusta, First Shiloh Ass'n..... 1 85
 Madison, Madison Ass'n..... 5 62
 Crawford, Jeruel Ass'n..... 178 20
 Huchins, S. S. Convention.. 160 00

For Hartshorn Meml. College, Va.:

RHODE ISLAND.
 Providence, Prof. Clarke's Bible Class..... 25 00
PENNSYLVANIA.
 New Castle, Missionary Circle..... 1 55
 Sharpeville, Missionary Circle..... 2 00
 For Spelman Seminary, Ga.:

MASSACHUSETTS.
 Southbridge, Miss E. M. Cole..... 12 00

CONNECTICUT.
 Montweese, Workers' Mission Band..... 1_00

NORTH CAROLINA.
 Tryon, Miss Frances M. Wright..... 5_00

SOUTH CAROLINA.
 Anderson, S. S. Convention..... 11_31

GEORGIA.
 Augusta, Walker Bapt. Ass'n..... 2 50
 Athens, Gen'l Missy. and Ed. Conv..... 4 50
 Oxford, Yellow River Ass'n..... 4 50
 Macon, Middle Ga. Ass'n... 8_20
 Griffin, Mrs. Elnora M. Moore..... 1_00
 Atlanta, Spelman Teachers..... 88_75

OHIO.
 Wilmington, Mrs. C. C. Nichols..... 25_00
 For Indian University, I. T.:

INDIAN TERRITORY.
 Cleveland, W. H. Shank.... 5 00
 Bacon, W. S. Wiley..... 5 00
 Mead, Geo. Yarbrough.... 10 00

MISSOURI.
 Kansas City, J. N. Clark.... 5 00

OKLAHOMA.
 Blackwell, J. A. Beauchamp..... 5 00

WISCONSIN.
 Wnwatosa, Claude A. Lepper..... 35 00
 For Virginia Union University, Va.:

MASSACHUSETTS.
 Lynn, Mrs. A. M. Pickford..... 50 00

Donations of Clothing, Etc.

Maine—Hartford—Ladies of the Church, bbl. to St. Paul, Minn..... \$50 00
 Massachusetts—Arlington—Sewing Circle, bbl. to Ok. Ter.....
 Brookline—Ladies' Social and Benevolent Circle, bbl. to Ok. Ter..... 64 00
 Chelsea—Social Cir. of First Ch., bbl. to Idaho..... 85 12
 Conway—Ashfield Church, bbl. to So. Car... 25 00
 Conway Church, bbl. to So. Car..... 35 00
 Malden—L. M. S. of Maplewood Ch., bbl. to So. Dak..... 34 40
 Salem—L. B. S. of First Ch., bbls. to So. Car. and I. T.....
 Connecticut—Hartford—Ladies of First Church, box to So. Car..... 43 11
 Southington—W. H. M. S. of First Ch., bbl. to Ind. Ter..... 50 00
 Waterbury—Y. P. S. C. E. and Ladies' Union of First Ch., three bbls. and box to Colo. and So. Car..... 119 08
 New York—Bellevue—Ladies of Ch., bbl. to Neb. Fairport—Woman's Missionary Circle, bbl. to Mont..... 65 00
 Rochester—Ladies of Second Ch., bbl. to I. T. Schenectady—W. M. C. of Emmanuel Ch., bbl. to Wis..... 43 47

New Jersey—Jersey City—W. M. C. of Bergen Ch., bbl. to Kan..... 70 00
 Plainfield—W. H. M. S. of First Ch., two bbls. to Wis..... 97 55
 Pennsylvania—Lansdowne—Ladies' Aid Society, box to Colo..... 76 19
 Pittsburg—Ladies' Aid Society of Fourth Ave. Ch., bbl. to Canada..... 85 00
 District of Columbia—Washington—W. M. S. of E. St. Ch., box to Ind. Ter..... 50 00
 Ohio—Cleveland—Cedar Ave. Ch., box to Wis.. W. M. S. of Euclid Ave. Ch., box to Idaho..... 187 40
 Y. P. S. C. E. of Trinity Ch., box to Ind. Ter..... 62 45
 East Cleveland—Ladies' Benevolent Society, box to Ohio..... 47 00
 Granville—Woman's Cir., two bbls. to O. T..... 86 00
 Lima—Ladies of First Ch., bbl. and cash to No. Car..... 29 89
 Seville—Mission Cir., box to No. Dak..... 74 65
 Indiana—Indianapolis—W. M. C. of First Ch., bbl. to No. Dak..... 75 00
 Illinois—Oak Park—Wom. Soc. First Ch., bbl..... 65 00
 Waukegan—Mission Circle of First Ch., two bbls. to Minn..... 76 16

Total to Dec. 14, 1901..... \$1,809 38
 Total for the Year..... \$3,004 00

* * EDITORIAL. * *

The Anniversaries to be held in St. Paul May 19-27, promise to be of an unusually interesting character; questions in which the public are deeply interested and whose determination will affect all the missionary operations of the denomination, will be discussed. We hope there will be a large and representative attendance.



So far as we know and believe there is only one opinion among the officers and Executive Boards of the three great Societies with reference to proposed changes in the basis of representation, and that is a sincere desire to do what is best for the interests of the denomination at large and for its great missionary enterprises.



These are anxious days at the Home Mission Rooms. March 31st, the end of our fiscal year, is rapidly approaching; our expenditures for the year, in spite of the utmost economic vigilance, have unavoidably been larger than they were last year, while the receipts, especially from legacies, have fallen off to such an extent that we are now threatened with a deficit of from thirty to forty thousand dollars. This would be a calamity, sorely to be deprecated. It can easily be prevented if the friends of home missions will rally to our help liberally during the next sixty days.



We are spiritual beings, capable of spiritual insights. We are able to see the promises afar off and embrace them. Though in the flesh, it is the privilege of every Christian man to live a spiritual life; a life of faith, hope, joy, contentment.

About seven acres of land, including a beautiful grove, has been recently added to the campus of the University in Richmond, at a cost of \$5,625. This very valuable addition to the grounds was made possible by the liberal gift of a warm friend of the University.



The new iron bridge spanning the railroad is now in process of erection and will probably be completed by the first of April. It is expected that the trolley cars will be running soon after that. The bridge will bring Hartshorn Memorial College and the University into very close relationship, and the trolley cars will be a great convenience to the faculty and students of the University, and to the many friends visiting Richmond who desire to see the beautiful campus and buildings.



Shaw University is having one of its most prosperous years. A recent visit to the institution impressed the writer most favorably. The general tone of the institution is all that could be desired. Shaw needs, very, very badly, indeed, \$1,000 to make some most urgent improvements in the buildings, both for the increase of the comfort of the occupants and as a safety provision against fire. Will not somebody furnish this money? The celebrated philanthropist, Dr. D. K. Pearson, says that "There is no higher pleasure than that which comes from investing money in the brains of boys and girls." Shaw offers a splendid opportunity for such an investment.

The justification of missionary endeavor is found in the degradation and depravity of a people. These constitute their need; these are an index to their stage of development; these are the appeal which the unliberated higher nature makes to man and to God for deliverance.



The ladies of the Cranston Street Baptist Church, of Providence, R. I., devote their monthly meetings to the study of the Home Mission schools in the South. Their January meeting was occupied with Virginia Union University and Benedict College. Material was gladly furnished them from these rooms, consisting of printed matter and photographs. Similar service will be very gladly rendered any other such company of women who may desire it.



There are four great functions of every Christian school; to communicate knowledge; to impart skill; to develop power, and to unfold character. The last of these is the most important of all. If a man goes out of the schools depraved in heart and deficient in will power, all his learning and skill and intellectual qualities may be a curse and not a blessing. Great stress should therefore be placed on laying broad and deep the foundations of moral character. Pupils should be trained to be honest, truthful and pure-minded. There should be kept before them a very high standard of moral excellence. All the terrors of Mount Sinai and all the glories of Calvary should be held up before them to sanction the awful validity of the Decalogue. An immoral pastor may wreck a church; a lying president may destroy a school; a few bad men in high places may retard the progress of a race. There is a call to-day for men and women of irreproachable character, to whom truth, honor, purity, are dearer than life itself. To the development of such men and women our mission schools

in the South should dedicate all their strength and all their resources, and they should count all their work a failure unless it continually adds to the number of men and women who are to lead the race, those who are incorruptible and unsullied.



In all discussions regarding attendance upon the National Anniversaries, whether of individuals interested in missions, or of delegates sent to transact denominational business, we should not lose sight of the matter of cost, which, owing to the immense distances in this country, is oftentimes a burden. For example, no one from Massachusetts can attend the Anniversaries at St. Paul next May without an expenditure, for railroad fare, even at half rates, and hotel and other incidental expenses, of less than \$50 or \$60 probably; while those from greater distances will have to pay proportionately more. Those who live within a radius of say 500 miles will have only a moderate outlay for travel, but their hotel bills will be practically the same as others. Those who voluntarily attend the Anniversaries go at their own charges, and usually feel well repaid for the outlay.

If the plan should be adopted of selecting delegates either from churches or from Associations, and of confining the deliberations of the Anniversaries to them, the question immediately arises whether a sufficient number of persons could be found in all parts of the country who would be willing to go at their own charges so as to constitute a body respectable in size. The Presbyterians meet this difficulty by paying all expenses of delegates, including railroad fare, meals *en route*, and hotel bills; they do this out of a fund made up of a tax levied and collected from the churches. There is apparently no difficulty in finding delegates, pastors and laymen, willing to devote the time, if no outlay of money is required. Would the delegates go at their own cost?

Our motto, "North America for Christ," is very comprehensive and full of significance. It contemplates nothing less than the establishment of the kingdom of Christ in every part of this great Republic. Wherever the flag floats, there should be seen a church spire, and in every family there should be a family altar. We believe that the Master will not be satisfied until every knee shall bow and every tongue confess him as Lord. If Christ is the Saviour of the world and the only hope of fallen humanity, nothing less than his entire supremacy in our national life should satisfy any true Christian patriot. During the last century wonderful progress was made toward the fuller realization of this lofty ideal, and we sometimes exult in the thought that we are a Christian nation; nevertheless, every intelligent observer knows that the time is not yet at hand but seems far in the distance when we can claim the victory and lay down our arms. North America has not yet been won for Christ; his kingdom has not yet been established; his reign has not yet been acknowledged by multitudes and multitudes of our people. The forces of evil; the enemies of the Cross; the opponents of Christianity; those who scoff at the name of Christ, are still a mighty host. It sometimes almost seems as if they were in the ascendent. Certain it is that there is call for renewed effort on the part of every earnest Christian man who believes in the final triumph of the Redeemer's kingdom to bestir himself to do all that is within his power to hasten the day of his complete enthronement.



I once stood on the bank of the great reservoir which supplies the city of Providence, R. I., with fresh water. At my side stood an Irish laborer with his family. Looking out upon the broad, beautiful expanse of clear water that meant so much to the city lying below

us, and pointing to the great enclosing wall of stone, he said to his wife, with a pardonable degree of pride, "I helped to build that wall." We almost envied him the satisfaction that he cherished as he thought of the great multitude of men, women and children who day by day slaked their thirst from the refreshing streams flowing from that reservoir which he had helped to build.

This little incident, simple and suggestive, has many analogies. The Christian church, such as those that the Home Mission Society is establishing and developing, is a fountain from which flow spiritual streams of blessing, slaking the thirst of multitudes, and quickening within them their religious life. It is a blessed work to help establish such churches. What a reservoir of quickening influences and life-giving streams is a Christian school such as those which the Society is fostering in all the South land! Is it not a privilege, and should it not be a source of constant delight to every one who has, even in the smallest degree, had a hand in establishing such institutions? There are doubtless to-day multitudes of contributors to the treasury of the Home Mission Society who, as they contemplate the blessed influences that have gone out from Shaw, Benedict, Bishop, Spelman and other great Christian schools, say, with increasing satisfaction, as the Irish laborer said, "I helped to build that wall."



The burden of many a letter coming to the office making an appeal for help to build a new meeting house, establish a new school, open a new mission station, or to enable the writer to undertake some hopeful mission work for his Master is, "If you only knew our situation, and could see the field as we see it!" or, "If the churches only knew what a magnificent opportunity for Christian service is here presented and how soon it will be hopelessly lost, they surely would

respond to our appeals." Yes; doubtless that is so. But there comes in the great difficulty of so presenting these great missionary opportunities before God's stewards that they shall feel it a privilege to respond with their money. Unfortunately, as Tennyson has well said, "Things seen are mightier than things heard." Undoubtedly if every Baptist in the United States could visit every mission field, every church and school, and see with his own eyes the splendid opportunities for missionary work that are presented, there would be no lack of money to carry them on. The appeals from the field do not reach the minds and hearts of those who have the money, in spite of all the efforts that are put forth from the Rooms, and by District Secretaries, and with the aid of all the literature and the generous assistance of the Baptist press, there are yet vast multitudes of Baptists in the North who never even hear the Macedonian cry, "Come over and help us," which comes from so many waiting fields. What is the remedy? How shall the people who have money be reached? How shall they be led to see the ripeness of the harvests which await the sickles? How shall they be led to recognize their personal responsibility of giving the Gospel to all the world? Who shall convey to them a sense of the blessed privilege of being co-workers with God for the redemption of the race?



There are not wanting those who take a very pessimistic view of the present condition of the negroes in the South. Their ignorance, poverty, their vices, and especially the glaring immorality in some of their leaders, is such as to awaken grave concern. This condition is most keenly felt and deeply deplored by some of their own most thoughtful men, some of whom express themselves as being heart-sick and well-nigh utterly discouraged by what they know. While admitting the worst that may be said, we ought to bear in

mind that the progress of a people upward in the scale of civilization is, at best, very slow. The conditions incident to slavery, out of which the negroes have lately emerged, were debasing and stupefying and brutalizing. A recent reading of trustworthy books descriptive of slavery as it existed throughout the South before the Civil War, has awakened in our minds anew, and intensified our convictions as to the monstrous evils incident to and inseparable from the whole system. Its tendency was downward, and its demoralizing influences were felt alike by the slave and his master. We do not wonder at the low standard of morals and the false notions of life that are said to be characteristic of the negroes of to-day. The uplifting agencies that have been at work among them for only a short generation have reached the few and not the many, and these agencies are few and feeble compared with the immense task that is set for them—the reformation of the race. Nevertheless, we know that there is progress; that great things have already been accomplished, and that greater things are possible in the future. This progress is a reward for the labors of the past and the basis of hope and stimulus to endeavor for the future; not less, but more should be done to improve their moral and intellectual condition.



At the recent meeting of the Triennial German Baptist Conference, the following resolution was adopted:

"In order, not only to retain, but also to increase the interest of the American Baptist Home Mission Society in the German work we recommend to our churches to raise annual collections for the general work of this Society, and such contributions to be sent direct to its treasury."



We are publishing a series of articles on the important subject of self-support in mission churches and State conventions.

Those in the December and in the present number pertain to American churches and conventions and to Mexico; those which are to follow relate to Cuba and Porto Rico. We have purposely given wide range to the discussion in order that we might have the views of a large number of those men best capable of discussing the questions involved. It will be seen that while the general principle is accepted by all that churches should become self-supporting as early as possible, and that State conventions should be independent, there are not a few difficulties in the way of attaining this result. We commend a careful perusal of these articles to all the friends of home missions, in order that they may see and know what pains are taken by the Society to utilize in the best possible manner the money entrusted to it for mission purposes.

There is another branch of the subject of very great interest and difficulty which pertains to the independence of the schools in the South, to which we may refer later.



The first Russian Baptist Church in North Dakota is making steady progress under its faithful pastor, Rev. Alex. Nicolaus. They have just sent a donation of \$50.25 for Home Mission work, which is a very liberal contribution for people in their circumstances, and a very practical evidence of their appreciation of what has been done for them.



THE COST OF WARS.

Mr. Robert Gordon Butler published recently in the *Home Magazine* an article in which he attempts to tabulate the enormous cost of the wars that were carried on during the Nineteenth century. The following is the table:

Napoleonic wars.	\$3,289,000,000
Turco-Russian war	100,000,000
Algerian war.	190,000,000
Civil wars, Spain and Portugal. . .	250,000,000
Canadian rebellion.	11,000,000
Seminole war	27,000,000
Mexican war.	57,000,000
Revolutionary wars in Europe. . .	50,000,000

Chinese wars.	44,000,000
Kaffir war	10,000,000
Crimean war.	1,520,000,000
Italian war	253,000,000
American Civil war	5,000,000,000
Abyssinian war.	43,000,000
Schleswig-Holstein war.	75,000,000
Franco-Mexican war.	75,000,000
Austro-Prussian war.	330,000,000
Brazil-Paraguayan war.	240,000,000
Franco-German war	2,500,000,000
Ashantee war.	4,500,000
Central Asian wars.	225,000,000
Turco-Russian war	1,210,000,000
Afghan and South African wars. . .	85,000,000
Soudan war.	21,500,000
Madagascar war.	85,000,000
Italy-Abyssinian war.	115,000,000
Spanish-American-Filipino war. . .	1,000,000,000
Boer war	800,000,000
Soudan war.	12,000,000
Chinese-Japanese war.	300,000,000
Total	<u>\$17,922,000,000</u>

Even this aggregate, stupendous as it is, falls below what Mr. Butler figures as the direct cost of the wars of the century. He thinks it should be placed at not less than twenty thousand million dollars. As a feeble illustration of what a thousand million dollars is Mr. Butler suggests that if a man counted two hundred a minute for ten hours a day, six days in a week, it would take him eight thousand three hundred and thirty-three days, three hours and twenty minutes to count one thousand millions; and to count twenty thousand millions would require twenty times as long.

If to this direct cost in dollars and cents there be added the loss of property he economic loss of those killed and disabled in war, pensions to survivors, maintenance of armaments in times of peace; tests of ordinance, salaries of officers and expenses of departments, and a dozen other items all bearing on the art of war, one is staggered at the result.

We have sometimes spoken of the Nineteenth century as "the century of missions," but in view of this array of figures one might call it "the century of wars."



Form of a 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."

One District Secretary's Work.

I have been asked to indicate the nature of the work of the New England District Secretary of the American Baptist Home Mission Society.

1. There is first the routine work of the office, which involves the correspondence, increasing year by year, covering the ordinary receipt for money from churches, individuals, Sunday Schools, Young People's societies, &c. These receipts are not altogether formal affairs, but often carry with them some personal word of recognition of the nature of the gift, its size, the nature of the source whence it comes, its relative value, its timeliness, suggestions as to its application, &c.; then there is the matter of bookkeeping and deposit, and remittance to New York to the treasurer. In addition here is the reception of patrons of the Society who come seeking information, wishing counsel as to the disposal of personal gifts, or direction as to the best place to which to designate the gifts of the church, or Sunday School, the one or the other phase of the work of the Society, some consulting with reference to the making of wills, or establishing of trust funds, some seeking literature, collecting envelopes, &c., and advice as to methods of collection of missionary funds; then there is the increasing correspondence on the many phases of the work of the Society, requests for speakers, &c. In addition to this, there is the patient and constant study of the situation, involving acquaintance with the gifts of the churches and others from year to year, the quiet following after the churches which are likely to forget the taking of a contribution, the delicate task of reference to the subject without giving offense, the searching for some possible opportunity of revenue for the Society, in fact the keeping in touch with the whole district so that it may be productive of increase of giving for the work of the Society. It is a fact that this work will not run itself, even when there are the very best and strongest men in the churches. Changes in pastors often lead to the omission of the collection if some one of the agents of the Society does not keep in touch with the church. To keep an eye on all this, to guard against loss, involves careful book-keeping, and wise and prudent touch of men. Aside from this there are many other phases of office work, such as the care of the equity of the Society in estates, trust funds, and correspondence with executors where the Society is a beneficiary.

2. In addition to the foregoing, there is the great amount of personal work involved in persuading people to make bequests to the Society. The most of the money coming to the Society from the New England District comes in legacies and individual gifts, which would not come by way of the contribution box, or by any stimulation of the benevolent spirit. It is a hand-picked fruit. The approach to such people or to such sources of revenue is varied, requiring great tact, alertness, persuasion; it is one of the most difficult things to be done, and would not be successful if the Secretary did not have the confidence and friendly regard, which come of personal acquaintance. In this connection is to be mentioned the drawing of wills, making codicils, or the giving of forms to the parties themselves, one of the phases of the work of the Secretary under such circumstances. In this connection it may be of interest to look at the following tables of the receipts of this district for the last ten years; from 1890-1900:

	Churches	Individuals	Sunday Schools
1890-91.....	\$29,042.16	\$26,257.05	\$2,289.51
1891-92.....	27,194.43	10,895.67	2,132.20
1892-93.....	30,442.50	19,648.52	1,453.04
1893-94.....	28,169.40	12,859.14	1,448.73
1894-95.....	30,715.56	19,899.43	1,787.76
1895-96.....	30,213.77	23,061.84	1,595.83
1896-97.....	28,429.02	18,527.61	1,464.14
1897-98.....	30,146.31	49,266.64	1,790.59
1898-99.....	27,057.93	27,089.24	1,626.71
1899-00.....	28,032.43	40,786.25	1,396.87

Totals ... \$289,493.51 \$248,291.39 \$16,985.38

	Legacies	Y. P. Societies	Totals
1890-91...	\$36,879.19	679.15	\$95,147.06
1891-92...	52,402.84	497.10	93,122.24
1892-93...	79,370.77	296.52	131,211.35
1893-94...	22,489.08	478.44	65,444.79
1894-95...	109,356.60	650.95	162,410.30
1895-96...	147,072.66	888.27	202,832.37
1896-97...	34,314.05	893.57	83,628.39
1897-98...	27,186.24	862.86	109,252.64
1898-99...	36,037.76	642.36	92,454.00
1899-00...	76,899.12	673.84	147,838.51

Totals .. \$622,008.31 \$6,563.06 \$1,183,341.65

Of the above, individuals and legacies have contributed to the Permanent and Conditional Trust Funds, \$344,583.38. And from \$2,000 to \$3,000 a year have been received at the Southern schools of the Society.

It will be seen that of the aggregate, for the ten years, of \$1,183,341.65, \$870,299.70 were received from legacies and individuals. A large part of the money received from individuals was given for permanent and conditional trust funds, mostly the latter. or annuity funds, while of the balance a considerable amount has come from indi-

viduals who do not give through the contribution box. Thus it will be seen that of the above the churches, Sunday Schools and Young People's societies gave only \$313,041.95, the results of the contribution box, to which might justly be added a small portion of the gifts from individuals. Of course this table does not represent solely the work of the District Secretary, as the Corresponding Secretary of the Society and others associated with him in the home office have had their share in the work, especially the work of Gen. T. J. Morgan in the matter of annuity funds, but it will serve to show that the work of a District Secretary is not simply the effort to awaken and develop the benevolent spirit, and work, but is something more definite than that.

3. Still further in this connection is to be mentioned the constant work occasioned by the necessity of following up the bequests to the society, necessitating frequent visits to probate courts, careful guarding of the interests of the Society where there is a contest, adjustment where there is a compromise, the following hard after delinquent executors and such as are inclined to keep the Society out of its rights. Some of the hardest work of the office is sometimes along this line. I could cite cases where, by prompt, persistent action, I have saved the Society thousands of dollars which otherwise would have been lost.

4. In this connection may be mentioned another phase of the work of this district: the holding of trust funds, as trustee under certain wills. It is sometimes the case that a testator will leave in trust with the deacons of his church a certain amount of money, the income of which is to be paid to the Society. This is more frequently done in the smaller churches. This involves the investment of the fund and the proper care of it. For several reasons it is better that the fund should be in trust with some officer of the society. For this reason the District Secretary of the Society has this as one of the cares and labors of his office. Several of such trusts are now held by him, and without expense to the Society, thus saving the fee which would be claimed by outside parties. Indeed the purely business affairs of the office of the District Secretary are enough to justify his salary, aside from the work of representation of the Society in sermons, addresses, &c., before churches, associations, State conventions, young people's societies and Sunday Schools.

5. Finally there is the careful visitation

of the field to present the work of the Society. The people ask for something concrete; they cannot be satisfied with mere theory. There are scores of people who would not be reached by any general appeal or effort to stimulate the benevolent spirit, who are reached by the personal touch. The average pastor does not think himself so competent to present the work of the Society as can one who is in it all the time. Perhaps one of the worst phases of the plan of making appeals for missionary work by a mere effort to educate the people to give for benevolence, without regard to the specific application of their money, is the fact that the people in that case do not come into touch with the work itself, or the Society itself, as they do when they listen to an agent of this or that specific work.

The work of the Secretary thus becomes a work consuming the whole of his time, in the office or the field, the entire week, Sundays as well as week days.

FRANCIS T. HAZLEWOOD.

The Church.

1. The institution which our Lord founded is the CHURCH.

2. The one divine institution, towering high above all other institutions, far transcending all others in position, power, influence, effectiveness, is the CHURCH.

3. The evangelization of the world, not part of the world, nor any particular community, state, country or continent, but the world, is the primary, fundamental, constitutional, supreme, all-comprehensive, all-absorbing mission of the CHURCH.

4. One prerequisite to world evangelization is intelligence as to missions—not local missions simply, nor city missions, nor state missions, nor home missions, nor foreign missions, nor woman's missions, nor denominational missions, but missions, world missions; intelligence as to world missions on the part of the CHURCH, not the men of the church simply, nor women, nor young people, nor children, but the CHURCH, the entire CHURCH; intelligence as to world missions on the part of the ENTIRE CHURCH.

5. The institution to educate the entire church on the subject of world missions is the CHURCH. D. W. HULBERT.

Have you paid your subscription for the MONTHLY? If not will you please do so?

Cuba for Christ.

H. L. MOREHOUSE, D. D.

1. *Notable Events in Cuban History.* Discovery by Columbus, Oct. 28, 1492. Degradation and annihilation of natives by Spaniards. The first slaves to the New World were brought to Cuba in 1524; nearly one million, to 1860. Total abolition of slavery in 1887. Chinese coolies introduced in 1848; about 100,000 subsequently came. An uprising against Spain in 1829; another in 1844; a great but unsuccessful revolution in 1848; another of ten years from 1868 to 1878, that cost Spain the lives of 8,000 officers, 200,000 privates and \$300,000,000. The last revolution began in 1895. Steamship *Maine* blown up in Havana harbor Feb. 15, 1898. Weyler's atrocities shocked the civilized world. April 11, 1898, President McKinley said to Congress: "In the name of humanity, the name of civilization, in behalf of endangered American interests, which give us the right and duty to speak and act, the war in Cuba must stop." April 22, 1898, war against Spain declared; July 1, battle of San Juan; July 3, destruction of Cervera's fleet; July 17, our flag unfurled over Santiago; January 1, 1899, the last vestige of the authority of Spain over Cuba vanished and the guardianship by our Government began. Estimated cost of the war to the United States, \$200,000,000. The first President of "Cuba Libre" was elected December 31, 1901.

2. *The Country.* Cuba is 760 miles long; its greatest width, 135 miles; average width, about thirty miles. Its area of 45,000 square miles is about three fourths that of New England; nearly equal to that of Pennsylvania. Mountain ranges of Eastern Cuba, have an altitude, near Santiago, of 8,600 feet, sloping sharply 18,000 feet below the water to the ocean's bed. Cuba, the fairest and most fertile of the tropical islands is justly termed "The Pearl of the Antilles." Yellow fever, a legacy of the slave trade, has almost been eradicated by American sanitary methods.

3. *The People.* The population, according to the census of 1899, was 1,572,797; of whom 910,298 were whites; 234,638, negroes; 270,805, mulattoes; 14,857 Chinese; 142,218 foreigners, of whom 129,240 were of Spanish birth. Less than one-third, 443,426, could read and write.

People of all classes and colors mingle in society, in business and in the churches, though there is a growing tendency to separation on racial lines. Antonio Maceo and

his brother, leaders in the late war, were free mulattoes, and a large proportion of the Cuban army were negroes. Cubans are hospitable to American ideas. More than a thousand school teachers came to the United States for study in 1900; many others in 1901.

4. *Romanism in Cuba.* Rome ruled Cuba religiously for four hundred years. Church and State were united. Toward the close of the last century, religious toleration with special restrictions was granted. The hierarchy, mostly Spaniards, took the side of tyrannical Spain in the recent revolution and so incurred the hatred of hosts of Cubans. The priests in general were indolent, morally bad, very sordid in their exorbitant charges for baptism, for marriage and for burial. Hence, according to the last census, while 246,351 people were married, 131,787 lived together by common consent, being unable generally to pay the priestly charges for the marriage ceremony. African slaves were taught a few rudiments of the Roman Catholic faith so that within a year after their arrival they could be baptized and become members of the Church. Romanism in Cuba, therefore, was generally of a low type and repulsive to the progressive element struggling for independence.

5. *Our Field in Cuba.* By an amicable arrangement, the Home Mission Board of the Southern Baptist Convention takes the four Western provinces; while the American Baptist Home Mission Society takes the two Eastern provinces of Puerto Principe and Santiago. These Eastern provinces, with an area of 23,000 square miles, are a little more than one half of the island; their population 415,949, being over one-fourth of the whole. Puerto Principe contains 88,234; Santiago, 327,715. In Puerto Principe about four-fifths are white and one-fifth colored; in Santiago de Cuba about three-fifths are white and two-fifths colored.

The population of the chief cities, according to the census of 1899, was as follows: Puerto Principe, 25,102; Santiago, 43,090; Holguin, 6,045; Manzanillo, 14,464; Guantánamo, 7,137; Baracoa, 4,937; Nuevitas, 4,228; Gibara, 6,841; Bayamo, 3,022. The great iron mines of Eastern Cuba have attracted American capital and important railways are projected, so that this region has a bright future.

6. *Our Missions.* The Society's first appointee was Rev. H. R. Moseley, D.D., as General Missionary, with headquarters at Santiago, in January, 1899. He had

been a missionary in Mexico and acquired command of the Spanish language and a knowledge of Spanish Roman Catholicism, and so was exceptionally equipped for this service. In October, 1899, Rev. Teofilo Barocio was transferred from San Luis Potosi, Mexico, to Santiago, as pastor of the church there. In the fall of the same year, Miss Anna M. Barkley and Miss Effie Purdy were appointed by the Woman's Baptist Home Mission Society of Chicago; and Miss Elma G. Gowen, formerly a missionary in the City of Mexico, was appointed by the Woman's American Baptist Home Mission Society of Boston, as assistants at Santiago and vicinity. In June, 1901, Rev. D. A. Wilson, for years a missionary at Guadalajara, Mexico, went to Puerto Principe under the Society's auspices. From time to time there have been a few other laborers, some of them natives; hough it is too soon to find qualified Cubans for important positions. It was truly a remarkable Providence which gave us, within two years, four out of seven missionaries, who at once were able to tell the people in their own language the great truths of the Gospel of which they had no saving knowledge.

Our mission stations in the Province of Santiago are City of Santiago, Manzanillo, Guantanamo, El Caney and Bonito, and the City of Puerto Principe in that province.

7. *What has been Accomplished.* At Santiago a fine property has been secured at a cost, including improvements, of about \$12,000. At Manzanillo a site has been secured and a chapel is soon to be erected. The other missions occupy rented buildings, ill-adapted to their needs.

The total Baptist Church membership is about 200, of which 130 are in Santiago. The Santiago church contains men of influence; has an efficient Christian Endeavor Society; has a Sunday School of 150, and maintains six mission schools; the total enrollment being about 400. With proper attention similar results may be expected in other fields.

8. *An Open Door.* Dr. Moseley says: "In Mexico and other Catholic countries everything is against us. In Cuba the tide is in our favor. There is absolutely no fanaticism manifested toward us. All classes of people, in crowds, attend our services. To-day is the day of opportunity. Rome is alert and at work to win back to her fold this people who have been alienated, and she will succeed if protestant America is blind to this matchless opportunity that

God in his providence has given her." The people freely buy and read copies of the Scripture—a rare thing in Catholic lands.

9. *Immediate Needs.* "The success of the work," says Dr. Moseley, "is an embarrassment to us. New doors are being opened to us on every side." At least three more American missionaries are needed. Three chapels should be erected this year at a cost, including sites, of about \$15,000. The Society is unable to do this without generous offerings for this purpose. The need is great, for without a suitable place of worship work is done at a serious disadvantage.

10. *Our Duty and Privilege.* The measure of our duty is determined by the deplorable religious condition of the people; by their proximity to us; by their accessibility and readiness to receive the Gospel; by their particularly friendly disposition toward this country. As it was our privilege, in the interests of humanity, to help in Cuba's emancipation from the Spanish yoke, and pilot her on her new career, so it should be esteemed a privilege by the Christian people of this country to crown that work by the religious emancipation of Cuba, which then indeed shall be "Cuba libre." Shall the "Pearl of the Antilles" become, through our efforts, a pearl in the diadem of our Lord?

Independence of State Conventions.

O. A. WILLIAMS, D.D.

Rev. Wm. M. Haigh, D.D., for many years Superintendent of Missions in the West and Northwest, when visiting the Conventions in 1897, presented to the boards in Iowa, Wisconsin and Minnesota, a communication from the Board of the American Baptist Home Mission Society, recommending that in these States the conventions should assume the responsibility of carrying on, without further aid from the Society the entire work of supporting missionary pastors, within their borders. It was further recommended that with a gradual reduction of appropriation, Iowa should assume this responsibility in 1900, Wisconsin in 1901, and Minnesota in 1902. It was also understood that this same policy was to apply to other States, working in cooperation with the society, as they increased in numerical and financial strength.

The fact that Dr. Haigh, who had directed the work so long and so wisely, approved the plan, commended it to the favorable consideration of the Conventions of these States. In each the question was carefully discussed,

and the recommendations adopted. Iowa has had the experiment of self-support for one year. Wisconsin, at its last anniversary meetings, voted to let the plan go into effect, according to previous agreement. Minnesota, on account of the rapid development of the northern half of the State, calling for larger plans of work, and a larger outlay of money, lest the work should be crippled, has requested that the co-operation of the Society be continued, which request has been granted.

Much may be said to show that the position of the Society was right and just, when it recommended self-support to these older States:

(1) Changes not dreamed of have taken place East and West, since the Society sent its first missionaries to Ohio, Indiana, Illinois, etc., the then Far West. Owing to the influx of foreign population, the cities of the East are to-day as truly, and as needy, home mission fields as are any parts of the new West. These fields cannot be left out of any plans that look for the evangelization of the entire country. In the rapid development of the nation, the center of population has steadily moved westward. But the center of membership of the denomination, as represented by Northern Baptists, has made a more rapid progress westward. To-day more than one-half of Northern Baptists are found in those States where laborers commissioned by the Home Mission Society were the foundation-builders, or where they are to-day doing pioneer missionary work. Surely God has done great things for us, and the question may be rightly asked, "Should not these States assume more and more the responsibility of prosecuting the work of Home Missions within and without their own borders?"

(2) In the States referred to, representatives of the Society have been at work for more than half a century, and it becomes necessary that the demands upon the Society should diminish year by year, or cease altogether, so as to enable it to respond more liberally to the pressing calls that come from new and more needy fields, whether it be among the foreign population East, the new settlements West, or the new possessions in the islands of the sea.

The educational work of the Society among the Afro-Americans of the South is so vital, that every consideration of patriotism and of Christianity demands the sincere sympathy and the hearty support of all.

(3) The Conventions in the older States, which have so long acted in co-operation with the Home Mission Society, are thoroughly

organized, and are blessed with leaders of experience, who have the best interests of the denomination at heart, and who are willing to make sacrifices of time and money for its furtherance. As far, therefore, as it is in their power to carry on the work, it can be safely committed to them.

But it must be admitted that the arguments on the other side of this most important question are not without force. The withdrawing altogether of the strong arm of the Society will mean much to these State organizations, and many difficulties will arise consequent to assuming the entire responsibility of the work.

By self-support in the State we understand it to mean that the churches composing the Convention have sufficient strength to retain all that has been gained, and to move forward to new fields, as the opportunities present themselves. If independence is assumed at the expense of curtailing aggressive work within the borders of the State, it can hardly be called self-support.

The Home Mission Society and the Convention were organized for the same purpose of preaching the Gospel, of establishing and supporting churches, of building chapels, and of promoting the cause of Christian education. The field of operation in the one is the continent, in the other the State. The fundamental principle, therefore, which governs the action of both bodies is, how can the mighty task of taking the country for Christ be best accomplished?

Difficulties

(1) While the numerical strength of Northern Baptists is found to-day in what has been, or still is, Home Mission territory, yet mere numbers may not give a correct idea of ability to prosecute mission work. In this great conflict, money is one of the sinews of war, and every line of missionary work is crippled by the lack of it. The period that measures the history of missionary efforts in the West, is also the period that marks the entire growth and development of this section of the country. During these years its cities and towns, its farms and homes, its schoolhouses and chapels, its railroads and highways, have been built. The energies and earnings of the settlers have been largely directed to these objects. The first question for the immigrant has necessarily been a home and subsistence for his family. The schoolhouse and the chapel are undertaken later. The building of the cities and towns, of the farms and of

the homes, has been largely done by Eastern capital, and a large portion of the products of the soil, of the outputs of the mines, and of the profits of business, was consumed in paying interest on borrowed Eastern capital. It has been only within the last four or five years that much has been accomplished in lifting these burdens. This condition made it difficult to secure large gifts for the support of missions, and for the building of chapels.

(2) Since the hard times swept over the country, there has been a peculiar condition in many of the leading Baptist churches of these States. The wealth of a large number of the leaders and the moneyed men of ten years ago was swept away as with a besom of destruction. The writer was present at a gathering of the leading business men and of pastors of the strongest Baptist churches of one of the States of this district, when this question was asked to a representative of each church, "What is the estimated wealth of your church to-day compared with ten years ago?" Almost without an exception the reply was, "From one-half to one-third." The young business man of to-day has not yet reached the financial position once occupied by his predecessor. From a financial standpoint some of these States were better prepared to assume self-support ten years ago than they are now. It is true that Minnesota the past year raised more money for State missions than in any preceding year of its history; but it was done because a larger number contributed small sums, which more than balanced the diminution of the offerings of the larger churches. If the spirit of benevolence can thus be cultivated and developed in the rank and file of the membership of our churches, the hard times may ultimately prove a blessing to them.

(3) The increase of population continues without abatement in these States. Between 1890 and 1900, there was added to the population of Minnesota 440,000. A large number of these found their homes in the Northern half of the State, which is still a new territory. The 20,000 Baptists of the State realized fully that they were unable, without aid, to support the work in the older parts, and at the same time to move forward to occupy the newer fields.

Minnesota Baptists show commendable zeal and energy in the prosecution of State Convention work. The board has asked this year from the churches an average of more than 60 cents per member. Wisconsin is not far behind. Its churches are asked to

contribute an average of nearly 50 cents per member. Even one dollar per member would not be sufficient to meet the demands of the work in these States.

(4) The strong arm of the Society, acting in co-operation, has been a girding and an inspiration for the work in these States, and its entire withdrawal may prove a discouragement to the workers and a hindrance to the work. If some policy could be devised, by which it were possible for the Home Mission Society, with its wise leadership and large experience, to continue in close touch with every department of Home mission work, and in every part of the country, it would doubtless prevent many mistakes, it would give heart and courage to our workers, and it would insure a larger measure of success.

MINNEAPOLIS, MINN.

Self-Support of Churches.

BY W. E. RANDALL, GENERAL MISSIONARY,
of West Washington.

Two considerations warrant a convention board in recommending missionary appointments with the involved appropriation of funds from the treasury of the Home Mission Society: (a) To secure the preaching of the Gospel; (b) to consummate the organization and conserve the welfare of churches that give promise of becoming effective, and without unwarranted delay, self-supporting bodies. The second object is deemed to be not less vital than the first-mentioned. Churches, like persons, have characters, and character is the measure of effectiveness.

It is held by our board that each aided church must organize its work, systematize its finances, and make progress toward self-support. If missionary pastors fail to carry out the policy, through inefficiency or unwillingness, they are neither able to hold the esteem of churches, nor the indorsement of the board. It is kindly and firmly impressed on all of our churches that the board is like Providence in at least one respect—it "helps those that help themselves," and the converse is equally true. We assist in constructing effective churches, but do not aim to spend money in developing cripples. The latter result is rare, and never long-continued. The board, as a matter of stewardship, does not hesitate to practice necessary ecclesiastical surgery.

When appropriations are made to churches that merit assistance, the co-operation invariably contributes good results. The plan has produced nearly all of our well-organized

and effective churches. Wholesome teaching passes into church character. Churches fostered by the Society constitute our most symmetrical bodies.

It should not be forgotten that our churches composed of heterogeneous material, located in a new state where the personal problems of the members are unusually numerous and complex, present exceptional conditions, and merit the largest degree of consideration and patience that Eastern brethren may extend.

In most instances our mission churches are gaining in strength and influence, and making progress toward self-support. They are being encouraged and stimulated to achieve this success. There is a guarantee of prudent administration in the fact that a board composed largely of practical business and professional men meets quarterly, investing ample time and good judgment in the Master's work.

TACOMA, WASHINGTON.

Self-Support in Mexico.

BY REV. WILLIAM H. SLOAN.

In considering the subject of self-support in Mexico, we must not fail to take into account the different conditions that prevail in this country and the Western States of the North American Republic. These conditions are so varied in character, that no argument in favor of self-support, drawn in the one case, can be properly applied in the other. In the United States, a feeble church in the West is likely to be composed of energetic, ambitious Anglo-Saxons, who will not be content to be kept always in swaddling bands; immigration into the new fields is bound to augment the strength of the little church; a Protestant atmosphere surrounds it; doctrines of self-help have been studiously inculcated in the public schools, and a certain national pride (to say nothing of scriptural convictions) impels it toward self-support. In the Republic of Mexico, the large majority of our church members are content to take life about as it comes, taking no thought for the morrow, nor even for this afternoon; without aspirations after a higher intellectual or spiritual life, and satisfied with the most slender means of subsistence. Their poverty is extreme, and even with the best of intentions they find it impossible to give more than a pittance towards the support of their pastors. The atmosphere they breathe is that of Romanism, whose system and teachings always conduce to the extension of pauperism; there is no

immigration whose fresh ideas or more sturdy life might enlarge the horizon of the Mexican's existence; four-fifths of the people cannot read, hence they are debarred from instruction through the printed page; the schools, both government and clerical, rarely inculcate lessons of self-help and manly independence of character. Such are the people we hope to mould into self-sustaining and self-propagating Christian churches. The problem is complex, and at times, vexatious. But progress is making, and ultimately success will be assured.

THE PLAN PROPOSED.

The Baptist missionaries in Mexico, both Northern and Southern,—and I treat now of the whole field—have felt that it was their province to be leaders in Christian influence and authority, rather because of their spiritual gifts, and perhaps superior education, than because they handled the purse-strings and were almoners of foreign bounty. To exert a personal influence, and not ecclesiastical control, is what they have desired and sought.

These missionaries have believed that their proper sphere was that of evangelists, who should go from place to place, witnessing to the truth as it is in Jesus, and baptizing such persons as give credible evidence of a change of heart. They have not believed it was their duty, except in very rare and exceptional cases, to be pastors of native churches. We have held that every body of believers should take care of itself, that is to say, select one of its number to be pastor or spiritual director, and that it should become responsible for his support, and for the expenses of its own religious work; that it should also provide elementary school training for the children of the church, and that such work should be under missionary supervision. We have believed that the pastors of these churches should be given a sufficient salary to provide for them and their families a decent living, and that only in extreme cases should foreign money be used in a pastor's support.

CONCERNING THIS PLAN.

I would say that to the natives of Mexico the American missionary will always be a foreigner. No change in language, dress or diet will make him less so. He should be supported by the denomination that sends him out, and should never be dependent upon the native churches. The Mexican preachers should receive their support from the churches that employ them. Perhaps these churches

are only groups of feeble Christians. It would seem in that case that they ought to wait awhile before forming an ecclesiastical organization and calling a pastor. Let them be content to preserve a somewhat informal mode of existence, using every endeavor to hold meetings, and have a Sunday school, until the Lord opens the way to something else. These churches must believe that Christ has given gifts unto men, that he has shed forth upon them the Holy Spirit, that they have a right to plead the fulfilment of the promise. Provision would seem to be made in this bestowment of spiritual gifts for conducting religious services. And if any man undertake to minister to these Christians, let him understand that when the people have done everything they possibly can to maintain him and his family, he himself must be willing to endure hardness for Christ's sake, possibly suffer poverty. If he have no wife and family, celibacy may be the path marked out for him by an overruling Providence.

The twelfth chapter of First Corinthians, giving as it does a picture of apostolic church worship, we believe to be a safe guide in the holding of services among the weak churches that I have mentioned. Surely it would be possible to gather for praise in some private house the lovers of the Lord Jesus, and to hold some sort of a simple service, under the direction of an appointed leader, and through prayer, the faithful study of the Word, and a careful observance of the precepts of the gospel, to grow into strength, and even to become an evangelizing agency in the surrounding districts. We believe that the Holy Spirit properly sought would take possession of these Christians in such a way that through their agency there might be carried on among their own people an extensive work of evangelization.

SUCCESSSES ACHIEVED ELSEWHERE

have led us to believe that the plan was feasible for Mexico. In Burma we had known of self-supporting Baptist churches; among the Telugus, and in the missions of Northern India self-support was the rule; in Korea all the native churches, with but few exceptions, assume their own financial burdens. And the history of missions shows that the native ministry in the countries mentioned as well as in some others, has furnished notable examples of faithful service under the most trying circumstances. In many cases young men have declined lucrative positions elsewhere in order to preach the gospel to the lost and despised of their own

race. Could not the same methods be followed and the same results be achieved in Mexico?

RESULTS ATTAINED.

Perhaps in the early days our missionaries in Mexico did not begin with great wisdom. Mistakes may have been made. But missionary methods were not so thoroughly discussed thirty years ago as they are to-day, and means of communication with the interior of this country were not easy. The first laborers had to toil to some extent in the dark. And they seem to have been enthusiastic toilers; in their eager zeal to see the works of Satan destroyed and the light of the gospel shed throughout the land, they may have felt it necessary to employ native help. They were on a field where there were very few native converts. The temptation was strong to take such young men as offered themselves, and set them to work, first as evangelists, and then as pastors. Perhaps it was a mistake, we believe it was, to continue the payment of their salaries out of foreign funds. But it was surely hoped that in time the churches would grow strong enough to bear their own burden. They are aiding to an increasing amount, it is true, but they are very slow to learn their whole duty in the matter. We do not know that any church here, under the care of the Home Mission Society, has become entirely self-supporting. A number of those that are under the care of the Southern Baptist Convention have attained that very desirable result, largely, we think, because it has been the policy of the Society to make its American missionaries in this country evangelists who should cover large tracts of country in their tours, and whose visits to the native churches have been frequent. Gratifying progress is being made by all the Baptists towards self-support; in every church, we believe, a larger amount for that purpose is being raised this year than ever before.

A QUESTION WITH TWO SIDES.

It is but just to say that not all missionaries are satisfied that the plan best to pursue with newly organized churches, or bands of newly-converted Christians, is to place them under the oversight and instruction of untaught men, however zealous and willing these may be to assume the responsibility. In favor of this plan, it is urged that the growth of a mercenary spirit is prevented, that all the brethren are taught habits of self-help and co-operation, and that from the ranks of the

laity there will be a natural evolution of leaders. It is held that only such churches as are thus organized will be self-perpetuating, that those that are supported by foreign funds must necessarily perish when the outside aid is withdrawn. But we fear that there are elements of weakness, and possibly of danger, when a feeble church is compelled to use only a primer-form of service under the direction of an untaught leader, whose Biblical knowledge, in a country like Mexico, amounts simply to zero, while the antagonist he must constantly meet is the subtle and skilfully taught emissary of Rome. Efforts have been made in Mexico to give these men some instruction, through the personal efforts of the missionaries, by means of correspondence and "institutes," and the publishing for them of a Christian literature, but the fact remains that they are very imperfectly trained in Christian knowledge, and are undeveloped in Christian experience. Many of these leaders cannot preach, some of them have never seen a Sunday school; they have not inbreathed the atmosphere of Protestantism, not all of them can intelligently read a chapter of the Bible. Can such men edify the church and win souls to Christ? This must be after all the main question. With such men to take the direction of affairs, we may have a number of self-supporting churches. They may know enough of the truth as it is in Jesus to rejoice in the saving of their souls, but will they ever become a power in moulding the life and saving the corrupt society in the communities in which they are placed? Is it for the purpose of establishing such a Christianity as this that the missionaries are sent forth?

It will be said, of course, that it is a different kind of church, with a more intelligent kind of ministry that are expected to manage their own affairs and sustain their own preaching. But if the missionary is to be an evangelizer, (and that certainly is the work to which he is called), he will hardly have time to remain long enough in one place to see a vigorous church established, and while itinerating he can hardly attend to the training of a native ministry. It sometimes requires months of effort to bring even a few souls to Christ, and during that time other portions of the field must be neglected, unless the missionary can leave behind him a native pastor to carry on the work. And when the little church is fairly started, the missionary must settle the question, shall it maintain an irregular sort of existence, under the direction of an untrained

leader, who is likely to move any day from the neighborhood, or shall it have a trained pastor, whose support costs more, and a part of whose maintenance must be provided for out of foreign funds?

Another phase of this question should be considered. In some churches that are disposed to support a pastor, the pastor sought is not willing to labor for the salary offered. Mexicans are not wholly unlike Americans in this respect. In fact, I fear that American Christians to-day are asking both mission churches and native pastors to do what they themselves will not do. It is not an easy thing for a feeble Mexican church to realize that its pastor and the teacher of its day school have needs greater than its own, and it is not easy for the two individuals mentioned to conform their style of living to that of the people for whom they labor. There are many people, too, who, persuaded of the truth, remain outside, because they are not willing to bear the financial burden of the church. Then there is the self-support that comes from the brother who does the preaching. He takes care of himself, toiling in the shop or in the field all the week, and holding religious services on Sunday. In Mexico the results of this kind of support have not been remarkable. The churches ministered to have but little spirituality, and the amount of personal work done in the salvation of the lost is inappreciable. The lack of a uniform system among the different denominations has also been an obstacle in the way of self-support. To the laborer who could not endure hardness, the temptation has come to seek an easier berth elsewhere, where a higher salary was offered. Sometimes he has yielded. In Mexico, because of the wide distances that separate the churches, a pastor can occupy but one field, and hence cannot preach to several churches.

Whatever method is adopted, and we are inclined to believe that it is not so much methods as it is MEN that are wanted, we hold that unless the different bands of believers are constantly instructed in divine things, such work will after awhile fall to pieces. It must have good pastoral oversight, and the pastors should have good and constant missionary supervision. It is certain—no sensible missionary will gainsay it—that the native churches should sustain their own pastors and teachers, and build their own meeting-houses, but the question of a trained ministry comes in. Even the feeblest churches want such, and plead for such. It is not always

an easy matter to tell them that they must grow strong enough to support such men before they can have them.

CONCLUSIONS DRAWN.

1. We have a profound conviction that self-support is the scriptural goal at which every missionary should aim, whenever he establishes in any place any sort of Christian organization for the development of its own members, the saving of others, and the secular education of the youth. Every soul brought to Christ should be taught its obligation to aid in the extension of the kingdom of God; it should be instructed in the importance of possessing the missionary spirit, that it is to be a holder-forth of the Word of Life rather than a receiver of other men's money, and must in all things practice self-denial for the sake of him who gave up all for it.

2. Self-support is not so much a question of method as it is of men. Given a leader, or even a layman, in any religious organization, who is swayed by a profound conviction that the native church should stand alone, and he will find means to bring it to pass. What we need, what Christianity has always needed, is MEN imbued with the gospel idea and spirit. The missionary, then, should seek out the best men available, and seek to develop within them a missionary conscience, until every one of them, possessed with a holy enthusiasm, shall say, "I am ready to preach the gospel to you that are in Rome also."

3. So much as is possible, in all groups of believers newly brought into the light, an earnest endeavor should be made to cultivate their self-respect in the very beginning of the work; as little foreign money as possible should be used with them, and that little should be withdrawn from them just so soon as a qualified ministry can be supported by them. They should be encouraged to exercise their gifts of prayer, speech and song in some private house, until a simple structure, provided out of their own means, can be erected. Let them learn that God has called them out of bondage into liberty that they may serve, and not be served. In the large cities it will be necessary for a long time to aid with foreign funds, and build for the people churches whose construction would be beyond their means, but the rule given here should apply in all places of less importance.

4. No iron-clad method should be adopted, and no rule should be made to apply to all places alike. We would not make the existence of a little native church to be dependent

upon any one method; while using every persuasive argument to get our churches to stand alone, I do not say that we should use radical measures to cut them off in case of their failure to submit to our terms. There must be wise discrimination "concerning some making a difference."

BY REV. THOMAS. M. WESTRUP.

It is very difficult to form an opinion, not about the propriety and urgency of self-support by mission churches—as to that there can be but one opinion—but about the way to effect it.

Leaving them to their own resources would in many cases be to see them become extinct. In many others it would not. I should say that if the only way to prevent their extinction were to pay a missionary to keep them together, the gain hardly compensated the outlay. It should be remembered, however, that some small churches are or have been the feeders of larger ones. For instance, the Baptist church at Santa Rosa would be quite a large one if the members had all remained there. Many of them went to Monterey, and many to places where there are no Baptist churches. Quite a number of the present members of the First church at Monterey were once members of the Montemorelos church, and others of the Cadereita church. It is this migration that has helped to build up the only large church we have, viz., the First Monterey.

NOTABLE DIFFERENCES.

You ask: What are the marked differences between the planting, growth and development of a church on your field to the point of self-support, and those that surround the same work in the western part of this country (United States)? To the western territory of the United States have gone hundreds of thousands of born Protestants, to whom the Gospel, if not dear, is at least not offensive. The Gospel, as we preach it, is offensive to the Roman Catholic dwellers in Mexico, especially when accompanied, as it so often is, by denunciations of their priests and their objects of worship. Instead of being surprised at the small number of Mexicans who have renounced the beliefs imbibed with their mothers' milk, I think that their conversion is like every other wonderful work of the Lord, beyond our comprehension. I believe I cannot be wrong in believing the Lord does the best he can with the material he has; if not, the only alternative I see is that it does not suit the

Lord to convert them too fast. Anyway, I do not think there would be any fairness in comparing through Protestant ecclesiastical glasses communities mainly Protestant from past generations with communities wholly Romanist still further back, in order to decide whether missions pay for themselves. A missionary on the western border of Texas, for instance, reminds most of his hearers of truths they learnt at their mothers' knees. A missionary in Mexico, on the contrary, tells his hearers of the falsities they learnt in the identical circumstances. Is it strange to hear that he makes one convert where the other makes perhaps twenty? If the Protestants want Romanist converts they will have to pay for them, and wait for them too—pay for them, I mean, not pay them, as is sometimes said.

HYPOCRITICAL CONVERSIONS.

Another of the difficulties which beset the Protestant missionary in this country is the frequent cases of hypocrisy which he has to detect. In a community mainly Protestant, even if worldly, there is small inducement, if any, hypocritically to pretend conversion. But one of the chief weapons against us wielded by the priests is the accusation of buying or at least helping with considerable money the proselytes we have acquired. Look at it. The conversion of a Catholic to Protestantism must be wholly inexplicable to another Catholic, especially if he is devout and satisfied with his beliefs, and not disposed, as most are not, to enquire into their credibility. We know to what to attribute said conversions, but they do not, and it is not only natural that they should deny their reality, but quite so that they should believe that they were pretended for gain of some kind. This alone would tend to keep them from going into an investigation of the matter, even if the accusation were altogether unfounded, which it is not, as any experienced missionary will tell you.

But supposing a little church gathered; there would be hardly less discrimination in comparing its growth and development with those in a Protestant country. The great majority of Mexicans are poor beyond the conception of most laboring people in the United States. Of this class the little churches are generally composed. The members are not only scorned by Catholics, for the above given reason among others, but are often slyly persecuted and maliciously hindered. They can give but little any way, and seldom or never see, as Protestants often see, examples of

munificence that might stimulate their giving, and to which any people must come after long training and constant admonitions.

Look also at the difference in education. Protestant communities enjoy all the enlarging, elevating, intellectual processes that contribute largely to make them what they are, and do not the churches profit by this as well as help it? Catholic communities are far below the former in all that widens, stimulates and liberalizes them. Then how can there be any just comparison between Protestants thus handicapped and those who are not?

You ask again: Is it reasonable to expect mission churches in your (my) field to look forward to early self-support? It very rarely is, for the reasons given above among others. The conditions are so different from those with which you would compare them, and so antagonistic. I do not mean that none of them are capable of it, nor even approaching it. The Monterey church, for instance, in my opinion would gain more than it would lose by cutting adrift. It is one of the few cases in which "leaving them to their own resources" would not be to see them become extinct. Whether, on the whole, it would be the most politic step to take is another question. It has been tried before. From 1876 till 1881 this church not only held together, but raised \$400 which they offered to the Home Mission Society towards the salary of a missionary they asked the Society to send them, and thus induced the latter to appoint the writer in 1881.

I have heard that birds are taught to fly by a rather summary process. The moral may not be that churches will do the same. But it is possible that if the missionaries had to change their residences every two or three years, or oftener, not like the Methodist preachers, to other places having churches, but to places where no churches exist, the little churches would multiply, and at least contribute their quota to large churches like that at Monterey, if they suffered the drawback of losing their membership by removals thither.

I am sorry that I cannot encourage you to hope for speedy self-support in any of our churches but the Monterey First. I am speaking, of course, of that part of Mexico with which I am well enough acquainted to give an opinion.

You also ask how the churches can be trained so as to develop a spirit of independence. A method very direct and to the point would be to have a book and ask each member

to write in it what his weekly income is, and what part of it he would give the preacher. But who could undertake the job? It might pay the Society to have an agent for just this purpose, if the agent could be found.

I do not think the general influence upon the young churches of having among them pastors and missionary superintendents from a foreign country who are entirely supported by missionary funds has been altogether evil. Such churches know that this is very often the only way to carry on the work, and they are by no means devoid of members who do sacrifice a good deal for the sake of their convictions, and who therefore are not surprised by nor likely to misinterpret the sacrifices made by other Christians of far better means.

RIGID DISCIPLINE.

■ The hardest question to answer is: Is it wise to employ native missionaries on stated salaries? What else can be done if the work is not to be stopped? One thing I do not think is wise, *viz.*, to keep a native of scanty literary acquirements for years at the same place till the hearers are able from mere memory to tell him all he has told them, and ready for him with questions he cannot answer.

If the churches of Nuevo Leon were closer together the question of their self-support would present less difficulty, because one preacher could serve two or more; but from Monterey to Santa Rosa the nearest church is fourteen miles; from Santa Rosa to Salinas the same, and from Monterey, twenty-eight. From Salinas to Sabinas is seventy miles and from Monterey 100. From Sabinas to Montemorelos is 130 miles, and from Salinas, eighty; from Monterey, sixty; from Montemorelos to Linares, forty miles, and Monterey, 100.

Truly, I think missionary work in Mexico has only just begun. A good impression has been made, a number of natives have been won, a striking change in the attitude of the people generally has come, seed has been sown that will not all be lost; but not near enough has been realized to justify the expectation of large returns.

If, as seems true, other denominations have made apparently at least more progress than the Baptists, it is because they have sent more men and more money into the country and generally into more populous parts of it.

NATIVE MISSIONARIES.

While inquiring into the causes of our slow progress, if it is necessary so to call it, something might be said about the strictness of the opposition of the churches both to all sorts

of diversions, as opposed, they think, to spiritual Christianity, such as going to the public square to hear the music, and to all examination of ideas and views not squared to their (the churches') notions. It would at any time have been a delicate subject to have taken up in opposition to them. One acknowledges that care on these points is necessary, and good counsel should be given. It is not easy to point out that the zeal may be carried too far, and ultra-puritanism reign in these matters. I do not know how it is, but churches of other denominations here have never carried their zeal too far, perhaps not far enough. There may have been cases where Pedobaptist churches have been the gainers and Baptist ones the losers by drawing the lines too tight. It is not every church member that likes to be scolded for a little conviviality or the perusal of a Spiritualist book. Neither is it the best way to draw people to take up the cross. It is suggestive of self-righteousness and Phariseeism. Perhaps a little counsel from you might serve to temper this zeal, born, doubtless, of the best intentions.

Allow me to say that I do not think it is time to get tired of supporting missions in Mexico. Look at the conditions, most unfavorable for so many reasons, and in so many of their aspects. Look at the little harvest, gathered notwithstanding these conditions. Say if the thousands of dollars given have been really thrown away. Would you sell that harvest for those thousands?

I do not know that I can throw any light on the subject if what I have said is not adequate to do so, and yet if I could think of further remarks relative to this important subject, I would give them in the hope of doing good.

BY REV. ALEJANDRO TREVIÑO, PASTOR OF
FIRST BAPTIST CHURCH.

MONTEREY, N. L.

The importance of self-support of the churches is unquestionable. The difficulty, at least in Mexico, depends not on considering its usefulness and advantages, but upon the means most appropriate to carry it on.

In Mexico perhaps the same plan could not be applied as in the United States, because the circumstances are different, as are also the conditions of the work. The United States, speaking in general terms, form a Christian country; Mexico, on the contrary, is entirely Catholic, and this means semi-heathen. Therefore people when escaping from

the claws of Romanism come to us tired and weary of contributions and a multitude of charges that have been imposed on them in exchange for masses, responses, medals, strings, etc. When they have accepted the gospel they breathe the pure air of freedom; then the missionaries for our part must teach with prudence and tact that the gospel also demands contributions of the faithful, although not so heavy and enormous as those of Romanism, and from very different motives. But any one can see that it is not an easy task to convince the people that it is necessary to give, when it is principally the reason they have for shaking off their religious yoke. Many, before becoming enlightened enough to understand the duty of giving, remain outside of Romanism and outside of the gospel also.

Another disadvantage the missionary work can count on here in Mexico is the want of popular education. In spite of the great effort lately being made in favor of education, there are nearly seventy-five per cent. of the inhabitants who cannot read. Any one with some experience in the work will comprehend that this is one of the difficulties which retard more than anything else the progress of the gospel. In the United States it is, on the contrary, even in the West, the work is done with the better element, who appreciate and value more that which is offered to them for examination and acceptance. There the education precedes the gospel; here the gospel precedes education very often. So regarding self-support as in many other duties, the progress has to be slower in an uneducated people than in a country where education has reached all classes.

Finally, another notable difference in the work consists in that it is done here principally among the poorer class, as it is more easy for them to accept the truth. The rich class consider themselves too high to occupy their time in religious matters; the middle is indifferent, tired of the abuses of Romanism, do not wish to study any, supposing that all religions are equal; the inferior class gives more attention to the gospel, and as a general rule forms the majority of our churches. So they are composed of women (who earn almost nothing here in Mexico), and of men with such exiguous salaries as fifty cents a day; with such elements as these, can the churches solve in a short time the difficult problem of self-support?

THE FIRST CHURCH IN MONTEREY.

But there are some churches striving nobly in this line, and I believe the time is not far off when they will be able to support themselves. The First Church of Monterey is one. Every year is adding its quota to this object, and self-support is one of its most urgent matters. But even this church struggles with the same difficulties above mentioned, and I would not be doing justice nor would it be true if I was to say that it could support itself yet. So I do not think it would be prudent to cut off at present the help it has been receiving, because this would expose it to a painful struggle which would weaken it. The most a church like this left to its own resources could do would be to pay its pastor about \$30 (Mexican) a month; then he would be obliged to work in secular business during the week for the complete support of his family, reaching Sunday tired, without study and preparation, and with his mind full of ideas unfit for the pulpit. The result in the congregation would be weariness, ennui and little desire to support a pastor who does not edify nor keep up the interest.

A WARNING.

Permit me to mention an example: The Baptist church at Saltillo, under the auspices of the Southern Baptist Convention, proposed to support itself about five years ago. It was agreed to pay the pastor \$600 a year. More or less it did well the first year (with the personal aid of American missionaries and teachers of the Madero Institute open then); the second it paid about one-half; the third year, about one-third, and the pastor had to work in a tailor-shop to support his family; the fourth year the church did not pay even \$100 and he had to resign. The fifth year the Board of Missions had to take again the care of the church. But by this time it was almost extinguished; there were left only fragments of a body abandoned too soon to its own resources. How much time and money will the Mission spend to rebuild that church?

Not so with our church in Monterey; it has gone on with slower but surer steps towards self-support. The Society has followed a wise policy, stimulating it to increase its share yearly, and conducting it safely to the desired point of self-support. The progress perhaps has been slow, but the Society will never have to regret having worked in vain, and certainly it will have efficaciously aided in building a firm and permanent church.

This city is the principal one in Northern Mexico; and a proof that the missionary work here is of more promise now than ever before is seen in what other denominations are doing with their churches. The Methodist Mission, for instance, has a fine building for a church; three resident missionaries; one American mission; one Mexican mission; a college with costly building, having a department for the ministry, and attended by five or six professors; a modern hospital furnished with comfort and luxury. Does not all this prove that there are special conditions and advantages for missionary work here in Mexico?

Considering another question I say, in my opinion, the way to train the churches to develop a spirit of independence is to present the matter frequently in the pulpit as well as privately; show its usefulness, convenience and necessity, taking care at the same time to instruct the candidates regarding their duties, and clearly explaining the one referring to the support of their own church. This has sometimes been omitted, fearing the candidate would think he was being cheated as in the Roman church. But, of course, it is best to teach him this duty before receiving him into the church. Finally, do all that can be done to have all the members contribute proportionally, and not allow the burden to weigh upon a few only.

I think the missionaries, both foreign and natives, should be paid partly with missionary funds and also by the churches where they work. This brings more interest into the work; the churches consider the work undertaken as their own, since they have aided in sustaining it. Moreover, it is a practical way to create the relationship between the missionaries and the churches, and so uphold together the work of the Lord.

In closing, I will say that self-support will be a fact in the near future in the principal churches here in Mexico. Meanwhile the work the missionary societies have kept up is of immense value; it has co-operated in the social and religious regeneration of this nation, and I am sure no one can calculate the precious fruit that in due time will be reaped.

Our motto, "North America for Christ," has lost its former significance; it is not broad enough. With national expansion must come our Society's enlargement from a continent to a globe. This Society must follow the flag, whatever else may hold aloof. From crossing plains, scaling moun-

tains and fording streams, our missionaries must now sail distant oceans to reach their labor fields. Tariff or Constitution may or may not attach to Porto Rico and the Philippines, to Guam and Hawaii, but our Gospel must go there if those peoples are to be redeemed and made fit for self-government. With the nation's expansion goes the world's contraction, and soon Manila and Luzon and San Juan will be as familiar in our reports as Oklahoma and Idaho.

Out of the wars of nations and the strife of men has come, and is yet to come, a greater work and responsibility for our Society. A Baptist "trust," in both senses of the word, must be formed and accepted, with millions of "shares" for free distribution, with one hundred per cent. dividends (on all paid up capital), payable perpetually, here and hereafter.

May He who is guiding the affairs of our nation lead and guide our Society in all its deliberation, and bless it in its work.

E. NELSON BLAKE,
Ex-President A. B. H. M. S.

ARLINGTON, MASS.

Jeruel Academy.

Rev. J. H. Brown, Principal of Jeruel Academy, Athens, Ga., under date of December 14th, 1901, writes:

It is very painful to inform you that our school is now closed on account of smallpox.

Out of an enrollment of 210 students we have only 50, I suppose. We are cut off, I can't say how long. It is God's will that it be thus; so I shall bear it as best I can. We are quarantined on grounds. I am away from my family, including six little children and one of them sick, without my attention.

You know the closing of school cuts off our source of revenue for the school. Our expenses for the last month and this month thus far have not all been met. Is it possible for the Society to do anything to help us? I need one hundred and twenty-five dollars, which will bring us up to this time.

At the earliest we can't open before the 1st of Jan., if then. I don't know what we can do, for the weather now is unfavorable for us and we may be bothered and delayed longer than January. Pray for us and that we may soon be together again and at our posts. The school has never been better than it was before the contagion.

In the height of our success it pleased God to afflict us.

MISSIONARY DEPARTMENT.

Oklahoma—Indians.

We had the Christmas tree for the Comanches Friday night, December 27th, and dinner for them on Saturday, 28th. Every one enjoyed the occasion very much. The weather was bad and only about fifty-five came.

We took a new departure and asked for pledges for money for the camp meeting to be held in connection with the Association next June. Twenty-five dollars were pledged. This marks an epoch in the history of the Comanche nation. We made it very plain to them that any who gave money for this gave it to Jesus to help him in his work. That it was not for men but for God, they were giving it.

I believe every one who pledged will pay.

Another new feature of the occasion was that several Comanches bought presents and put them on the tree for their friends.

We feel that while the apparent results of eight years' work are far from what we wish they were, still they are not lost years. God bless the Comanches. E. C. DEYO.

Murray—Utah.

The contract for inclosing the church is completed except the front doors. These will be ready soon. We have pleased the workmen by prompt payment. We shall plaster the lecture room and vestibule at once. The weather is and has been very fine.

The front or lecture-room is 15x26 ft. inside. As we must close up between this room and the auditorium, we purpose putting up a temporary partition, and extend it into the auditorium, and cover it over at the top with heavy paper, then we can seat more than one hundred. This will do for the winter. The house is an ornament to the place and all are pleased with it. It is built of pressed bricks.

We all fully appreciate the help from our Home Mission Society. Had it not been for this gift, building would have been impossible. We shall have it so as to worship in it this winter, and incur no debt.

Mr. Otlez's contract called for \$1,316, and we hold back \$57 until the doors are in. We thank God, the Home Mission Society, and all those who have aided us in this good work. We have only ten resident members, but our prayer-meetings are interesting and very en-

couraging. Two signified a desire to be Christians last evening. We are praying, hoping and expecting a revival.

J. C. ANDREWS, Pastor.

Rev. Isaac La Fleur, missionary among the French at Lowell, Mass., says: "There seems to be an encouraging beginning. Five French girls have been baptized into the First Baptist Church. One bright young family is just coming out from Rome."

Rev. A. B. Withers writes from Gypsy, West Virginia: "Our work here is just fifteen months old. During that period the Lord has owned it as his own. The field was destitute of any sort of religious services. This is a great coal-mining region and Gypsy is the central and most important town. Years ago the site of Gypsy was used by Methodists as a camp-meeting ground. Last May we began our church building and in November it was finished. It has cost us \$3,000, \$2,200 of which has been paid. We hope within a year or two to pay off the remaining \$800. A recent meeting in which Bro. C. L. Trawin, of Mannington, W. Va., aided us, resulted in the addition of six to our membership. The interest is very good all the time. Our services are largely attended and many are inquiring the way of life. We are supposed to give one-half time to this field. We have services, however, twice each Lord's day, a well-attended prayer-meeting Wednesday nights and an interesting Bible class on Friday nights. Every Tuesday night the missionary preaches at adjacent mining towns, Meadowbrook and Glen Falls, alternately.

I have assisted in the earlier part of the quarter in the chapel building enterprises at Hillsdale and Glen Flora. At Hillsdale we dedicated our chapel on Nov. 10th, free of debt. The building is valued at \$850. The Convention and Home Mission Society gave \$150, for which the church is very grateful. The Barron pastor preaches at this place every Sunday afternoon. The audiences are large. We organized a Sunday-school which has over 65 scholars enrolled, and all seem glad at the prospect. A Ladies' Aid Society was organized, which will do something to complete the furnishing of the chapel. After years of idleness this church now seems to have entered upon a prosperous career.

The chapel at Glen Flora is not yet completed, but has made good progress. We

have assisted the New Richmond church in raising \$100 for the chapel fund, which the Home Mission Society is to duplicate. This will enable the church to remove the indebtedness on their chapel.

There are a number of new towns springing up all through this region where mission work should be commenced at once, but for lack of funds we are obliged to let them go. The Baptists have a splendid opportunity to redeem some of the work lost in the past if they will only put in the workers.

There are several small churches which cannot support a pastor without aid from the Convention or Home Mission Society. Several ministers have visited some of these churches, but would not consent to settle because they fear they will not receive a living. We must in some way get more money. To leave these little churches now means to let them die.

I trust the Home Mission Society will not drop our work at this critical time.

Eau Claire, Wis. M. A. PACKER.

Rev. E. S. Lindblad, pastor of the Bethel Swedish Baptist Church of Minneapolis, Minn., writes encouragingly of the present condition of things as well as of the immediate outlook.

Rev. E. D. Cameron writes from South McAlester, I. T., that they have just enjoyed an old-fashioned revival with more than one hundred converts, several of whom have already united with the Baptist Church. They are in the process of erecting a parsonage, which will be a great convenience when finished.

Rev. S. E. Whipkey has moved from Kentucky to Claremore, Ind. Ter., and his family are greatly pleased with the new country, and he is entering hopefully upon his work as pastor of the church. A new parsonage is being erected.

Rev. J. H. Van Leu, doing missionary work among the negroes of Kansas, writes: "At Wichita the Second Church has been under a heavy mortgage for ten or twelve years. I have assisted the pastor in canceling it, and the church is now free of debt. The Friendship Church has canceled the debt on its building site. The Tabernacle Church has also paid its debt."

As a church, we are still enjoying a good degree of prosperity. All our departments

of work are moving along nicely, and we are planning for enlargement and increased activity during the coming year. We aim to pay off most, if not all, our indebtedness before another new year. We also hope to become self-supporting at the close of the next quarter.

I succeeded in settling a pastor for one-half time at Huron, one of my outstations, the latter part of November. This leaves me only one outstation at present, but I will probably find another soon.

I held a ten days meeting of week nights only at Robinson, which is about 17 miles from Horton, beginning December 9th, which resulted in the organization of a new Baptist church with 19 good substantial charter members and one candidate approved for baptism. A new Sunday-school was also organized, a prayer meeting established and steps taken to secure a pastor for one-half time. I have organized several Baptist churches, but none with a more hopeful outlook before it than this one. The town has a population of 400 or 500 and is several miles from any other Baptist Church.

You will discover from this that I have been practicing a little expansion into the regions beyond my immediate field. The Lord opened up the way very plainly and laid his hand upon me in such a way that I was compelled to go.

J. N. KIDD.
Missionary.

Rev. J. E. Conner, reports an interesting revival at Dorchester, Neb.

Rev. J. M. Daniel, says that "the church at Watertown, S. D., is using all available space to accommodate the audiences; people have been turned away for lack of standing room. The debt which has hung on for fourteen years was paid December 2. All the city seems to rejoice. The members raised the money among themselves, some of the poorer ones took in washing or baked and sold bread to earn money."

Brother Niclaus furnishes the following interesting account of his recent experiences among the Russians of North Dakota:

"I left for Dickenson November 28. Found thirty-five Russian families 25 miles northwest of Dickenson, all Roman Catholics, having transferred from the Greek Church. Also found twenty-five Bohemian families, all Catholics. Visited several residences. Sunday forenoon called on Russian Polander family. R. C. Made no headway. Sunday

afternoon and evening visited four families. Talked about R. C. idols and pictures. Told them to pray to God direct, not to pictures and idols. Knelt down to pray and one of the four men knelt with me. One of the others said to me:

"Please learn me to pray to God the way you do."

"I told him 'I cannot learn you to pray as I do; I can tell you how to pray to God for yourself—just as your little girl when she wants something to eat says: 'Papa, give me some bread to eat,' or your little girl says to her mother: 'Ma, give me a new dress.' Just so must you go straight to God and ask for that which you want and not to a picture on the wall or to an image or to any man, but to God.' This was the best sowing place for the seed. Talked till midnight. Monday morning went three miles further west and found another four families, all R. C. Talked two or three hours till they were about to put me out. Went three miles further west and found another four families who were all in one of the four houses. This was in the evening. All were R. C. They said: 'Our religion don't allow us to listen to anybody but the priests.' Stayed there all night. These people talk the Little Russian. They are wild and untamed, much worse than the Russians around Balfour. This also applies to those around Wilton.

"Went to Wilton on Friday and twenty-seven miles northwest of Bismarck found forty Russian families, all Roman Catholics. Called at one house in which were three men and one woman. These Russians are in America longer and have some idea of the Lutheran church. Called on twelve or fifteen families. Am in hopes to be able to cut in here some time later on. Those that could read wanted Russian Bibles. Found no Bible in any house while on my journey. As for lice, the plagues of Egypt weren't in it. And there were fleas galore. I came back more dead than alive. The way some of them live is bound to spread disease.

"Last Sunday held services at residence of Mark Covlin, seven miles south of Balfour. Will stay in this community until after Christmas."

I spent Sunday, December 15, at Grand Forks, N. D. I preached both morning and evening at the dedication of their enlarged church. They had a great day notwithstanding the temperature was 30° below

zero in the morning. The Sunday-school room, pipe organ and other improvements in the church have cost between \$22,000 and \$23,000, and every dollar of it has been provided for. There was not even a report of the Building Committee given at the dedicatory service, nor any reference to money matters except the ordinary offering of the church. They have the most commodious and best arranged and equipped Sunday-school room that I have been in in my district, even including the Twin cities. They have sixteen class rooms besides the large center room in which the Sunday-school meets for the opening exercises. Rev. J. F. Mills, the pastor, has worked with intense energy in this enterprise, and has been supported by very loyal and self-sacrificing people. Twenty years ago, Rev. Mr. Huntley, General Missionary for North Dakota for the American Baptist Home Mission Society, went to Grand Forks to look over the field. He found there three Baptists, and thirteen in the country. A church was then organized with sixteen members. Its membership now is 300, with an average attendance of more than 300 in the Sunday-school. With these enlarged facilities and opportunities, the prospects for enlargement of Baptist work in Grand Forks are very bright. The estimated value of the church and parsonage is \$35,000.

I returned home last evening somewhat weary. Besides preaching twice, I spoke a few words in the Sunday-school, and in a fellowship meeting in the afternoon, at which pastors and members of other churches were present. But I was grateful that I had the privilege of being there to take part in the exercises that meant so much to the church.

O. A. WILLIAMS.

Rev. S. C. Davis, writing from Cheyenne, Wyo., says: "We have had the exterior of the meeting house painted; we have now the largest Protestant Sunday-school in the State; a spirit of strong enthusiasm inspires our people, and I believe the present year is the last in which we shall have to ask aid of the Society."

Rev. H. B. Gibbons, pastor at Raton, New Mexico, calls attention to the large number of Baptists of the East found in the West, who do not carry with them their church letters nor connect themselves with local Baptist churches. He thinks that if Eastern pastors would advise members of

their flock on their removal to Western homes to take their church letters with them and at once connect themselves with a Baptist church, it might have a very wholesome influence.

Rev. H. Newberry, has become pastor of the Baptist church at Tempe, Ariz., entering upon his labors October 1st. He finds it quite a change from Michigan. Tempe is the seat of the Territorial Normal School, and is surrounded by a good agricultural region where there is an abundance of alfalfa, besides oranges, olives, figs, and other semi-tropical fruits. Brother Newberry speaks very appreciatingly of the work of his predecessor, Brother Whitaker, who left the church last April. During the interim the church kept up services and paid \$150 on its parsonage debt.

Rev. W. H. Bowler, writing from Shoshone, Idaho, says: "Our new house of worship is a stone structure seating about 150, and has been erected by the church members without outside aid. It was completed and furnished without debt. Rev. L. G. Clark preached the dedicatory sermon. This was followed by the beautiful and impressive responsive dedication service prepared by Dr. Dwight Spencer and printed in the Home Mission Monthly."

Rev. J. H. Everett has become pastor of the Baptist church at Mt. Vernon, Washington. He feels greatly encouraged in his work.

Rev. G. S. Clevenger writes from Skagway, Alaska: "Alaska is not waning, but Skagway's present prospects are not bright. It is not wise to prognosticate, for no one can foretell the future. The church contains a number of excellent workers, harmonious and enthusiastic; the pastor preaches three times on Sunday and teaches a class in the Sunday-school." He says: "We are very pleasantly located in the new parsonage; the long dark nights are creeping on, but we are not homesick and wish we might be able to build up a strong Baptist church here. We meet a large number of people and have many talks with individuals. It requires constant work each week to secure a congregation for the next Sunday."

Dr. H. R. Moseley, writing of the progress of missions in Eastern Cuba, says: "If we had men there are scores of towns within reach of Santiago where we can duplicate the work that is being done at Caney—towns where there are no Catholic churches, or where the churches are without priests. There are forty-three such towns and villages in this province, with a population of from 500 to 5,000."



Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
—MATTHEW 28: 19.

W. F. Binney,	Ontario, Cal.,	11
John Kejr,	Bohemians, Lorraine, Kans.,	5
G. W. Hall,	Calvary Ch., Berwyn, I. T.,	21
Wilhelm Kohler,	Swedes, Meriden, Conn.,	5
N. E. Johnson,	2d Swede Ch., Brooklyn, N. Y.,	5
W. H. Setzer,	Anaconda, Mont.,	5
W. R. Rickman,	Corvallis, Hamilton and Stev- ensville, Mont.,	5
Geo. C. Jeffers,	Alliance, Neb.,	8
R. P. Pope,	White Oaks, An us and Nogal, N. M.,	10
Julius Pekrul,	Germans, Neudorf, Assa., Can.,	9
J. H. Clay,	Hartington, Neb.,	5
J. A. Jensen,	Dist. Miss'y, Danes, Neb.,	6
S. B. Redwine,	Allen, I. T.,	9
W. H. Gibson,	Aberdeen, Wash.,	12
J. H. Hoke,	Gen. Miss'y, Colored, Ark.,	15
J. H. Van Leu,	Gen. Miss'y, Colored, Kans.,	17
A. E. Lundeen,	Swedes, Manchester, N. H.,	6
J. N. Kild,	Horton, Kans.,	17
J. S. King,	Mt. Ary Ch., Colo. ed. Cherokee, Kans.,	6
A. B. Withers,	Gypsy, W. Va.,	5
Alex. Douglass,	Russians, Near Liberty, N. Dak.,	18
J. S. Murrow,	Gen. Miss'y, Indians, I. T.,	10
F. P. McNeely,	Rock Springs, I. T.,	10
C. R. Lamar,	La Grande, Ore.,	12
H. P. McCormick,	Gen. Miss'y, N. Porto Rico.,	25
F. C. Stanard,	Newberg, Ore.,	10

Home Mission Appointments

In January.

ARIZONA.

Rev. Columbus Wardlaw, Safford.

CALIFORNIA, NORTH.

Rev. James L. Allen, Beth Eden Ch., Colored, Oakland.
 Miss Martha J. Ames, Chinese Mission, San Francisco.
 Rev. Daniel Baldwin, Redding.
 " E. R. Bennett, General Missionary.
 " Rasmus Christopherson, Danes and Norwegians,
 Oakland.
 " James E. Coombs, Lindsay and Porterville.
 " G. W. Disher, Clear Lake Association.
 " G. W. Donnel, San Joaquin Valley Association.
 Mrs. Amanda Egli, Chinese Mission School, Oakland.
 Miss Ida May Egli, Chinese Mission School, Oakland.
 Rev. S. S. Fish, Tulare.
 " Richard L. Halsey, Berkeley
 " John Hedeem, Swedes, San Jose.
 " Peter A. Hjelm, Swedes, San Francisco.
 " Samuel C. Keetch, Los Gatos.
 " Lee Tsai Leong, Chinese, San Francisco.
 " John Morgan, Dist. Miss'y, Colored, Northern and
 Central California.
 Miss Celeste B. Moore, Chinese Mission School, San
 Francisco.
 Rev. Peter Peterson, Gonzales.
 Miss Abbie E. Ross, Chinese, San Francisco.
 Rev. W. F. Stone, Oak Park.
 " W. H. Whelan, Lakeport.

COLORADO.

Rev. A. D. Carpenter, Beth Eden Ch., Denver.
 " T. J. Giblett, Gunnison.

CONNECTICUT.

Rev. Emil Friborg, Swedes, New Haven.

ILLINOIS.

Rev. Chow Leung, Chinese, Chicago.

INDIAN TERRITORY.

Rev. John Crain, Antlers and Oak Grove.
 " James Edmonson, Skullyville County.
 " L. T. Hale, Leader Creek.
 " Newton Johnson, High Hill, No. 2.
 " Charles A. DeLoach, Pleasant Hill and Washita.
 " John W. Miller, Mountain Home.
 " L. F. Patterson, Shady Poir.
 " L. W. Wright, Wilburton and Howe.

KANSAS.

Rev. Edgar L. Barber, Lincoln.
 " John Bogert, Turkville.
 " Thomas J. Cook, Lyons.
 " John Erikson, Dist. Miss'y, Swedes.
 " James O. Harvey, Chetopa.
 " M. R. Holt, Hays City.
 " George R. Hume, Canton.
 " A. W. Ilda, Harmony Ch., Woodsdale
 " W. E. Tanner, Penfield.
 " J. L. Taylor, Leon.
 " J. M. White, Yates Center.

MAINE.

Rev. Paul N. Cayer, Waterville.

MASSACHUSETTS.

Rev. Gideon Aubin, French, Fall River.
 " Alfred Barone, Italians, Monson.
 " B. F. Benoit, French, Worcester Association.
 " Charles E. Johnson, Swedes, Cambridge.
 " A. O. Lawrence, Swedes, New Bedford.
 " John C. Smith, French, Salem and Lynn.
 " Arthur St. James, French, Worcester.
 " Carl Orre, Finns, Worcester.

MEXICO.

Rev. Juan Dias de Leon, Assistant to J. F. Kimball,
 New Laredo.

MICHIGAN.

Rev. Carl H. Ekblad, Swedes, Menominee.
 " S. A. Nelson, Swedes, Iron River.

MINNESOTA.

Rev. Frank A. Peterson, Swedes, Long Lake and Spencer
 " N. L. Christiansen, Danes, Alden.
 " J. C. Curry, Sherburne.

NEW HAMPSHIRE.

Rev. G. G. Brien, French, Nashua.

NEW MEXICO.

Rev. Jno. W. Newbrough, Alamagordo.

NEW YORK.

Rev. Leopold Cohn, Jews, Brooklyn.
 " Axel Kumlin, New York Swedish Conference.
 " Fung Yuet Mow, Chinese, New York.

NORTH CAROLINA.

Rev. J. A. Whitted, General Missionary, Colored.
 " G. O. Bullock, District Missionary, Colored.
 " W. T. Askew, District Missionary, Colored.
 " A. B. Vincent, District Missionary, Colored.

NORTH DAKOTA.

Rev. John E. Abramson, Balfour.
 " Geo. R. Davies, Minto.

OKLAHOMA TERRITORY.

Rev. Scott Anderson, El Reno.
 " Chas. L. Berry, Weatherford.
 " E. T. Curle, Wakita
 " L. J. Dyke, Wichita and Caddo Indians.
 " L. T. Fischer, Kingfisher
 " C. L. Green, Friendship Association.
 " A. B. Kirk, Kremlin.
 " J. C. Leach, Mills County Association.
 " W. J. McCollom, Hobart.
 " W. A. Mansfield, Lincoln County Association.
 " J. W. Rankin, Ingalls and Morrison.
 " M. D. Reece, Ronca City.

OREGON.

Rev. C. P. Bailey, Elmira and Spencer Butte.

PENNSYLVANIA.

Rev. John Wallace, Wyoming Valley.
 " August Westerburg, Swedes, Anita.

RHODE ISLAND.

Rev. John P. Forsell, Swedes, Providence.
 " R. N. Galassi, Italians, Providence.

SOUTH DAKOTA.

Rev. C. H. Bolvig, Dist. Miss'y, Danes and Norwegians.
 " James Larsen, Danes, Spring Valley.
 " J. W. Saunders, Spencer.
 " T. O. Wold, Summit.

UTAH.

Rev. James W. Washington, Colored, Calvary Ch.,
 Salt Lake City.

VERMONT.

Rev. A. B. Bellondi, Italians, Barre.

WASHINGTON, EAST.

Rev. H. M. Crain, Wilbur.
 " H. M. King, Oakesdale and Steptoe.
 " T. J. Collins, Garden and Union Park Churches,
 Spokane.

WASHINGTON, WEST.

Rev. John T. Hoye, Dryad and Menlo.
 " Arthur Royse, Kent.
 " J. G. McPherson, Mt. Olivet Ch., Tacoma.

WISCONSIN.

Rev. F. F. Parsons, Springwater.

GERMANS.

Rev. John F. Njebuhr, Allentown, Pa.
 " Gustav Peitsch, Hoboken, N. J.
 " W. C. Rabe, Omaha, Neb.
 " Carl Schenk, Ebenezzer Ch., New York, N. Y.

SWEDES.

Rev. J. P. Westerberg, Western N. Y., Pa., and Eastern
 Ohio.

THE FOLLOWING TEACHERS WERE APPOINTED:

Provo, Utah.—Mrs. Flora M. Berry.
 Mather School, Beaufort, S. C.—Mrs. A. S. Fisk, Miss
 E. M. Morse.
 Gallup, New Mexico.—Mrs. R. B. Wright.
 Hearne Academy, Hearne, Tex.—Rev. T. J. Field.

Financial Statement for December, 1901

RECEIPTS.	
Contributions for General Purposes,	\$15,292 94
Legacies, " " "	1,825 55
Contributions Specifically Designated,	56 00
" for Church Edifice Gift Fund,	94 09
	\$17,268 58
" " Annuity Fund,	5,100 00
Subscriptions for HOME MISSION MONTHLY,	268 69
" " Bulletin,	41 47
Income Accounts for General Fund,	3,745 00
" " " Church Edifice Gift Fund,	2,619 35
" " " " " Loan Fund,	410 82
Surplus from Schools and Miscellaneous,	555 95
	\$30,009 86
DISBURSEMENTS.	
For General Purposes,	\$35,017 91
" Special " as Designated,	5,820 00
From Church Edifice Gift Fund.	1,514 18
" " " Loan Fund,	1,603 74
	\$43,955 83

Contributions and Legacies for December.

Contributions and legacies not otherwise noted are for general purposes. C. E. F. for Church Edifice Fund.

MAINE, \$88.36.

Oldtown, First Ch.	\$7 00
S. S.	2 29
Dexter Ch.	3 33
Milo Ch.	2 92
Dover & Foxcroft, Ch.	2 46
Parkman Ch.	1 50
Hartland, First Ch.	1 50
Cambridge Ch.	2 31
Monson Ch.	95
Lincoln Assn. Churches.	5 32
Alewine, Y. P. S. C. E.	12 00
Rumford Falls Ch.	17 60
Turner Ch.	1 88
Passadumkeag Ch.	1 00
Saco Ch.	5 10
Portland, Free St. S. S.	6 65
Wayne Ch.	3 00
Hallowell, First Ch.	6 55

NEW HAMPSHIRE, \$50.58.

North Conway Ch.	1 68
North Londonderry Ch.	4 35
Plaistow, First Ch.	4 00
Concord, Pleasant St. Ch.	32 50
Franklin Falls, First Ch.	8 05

VERMONT, \$66.26.

Montgomery Center Ch.	4 00
Middletown Ch.	5 00
M. L. Brown.	2 00
Alpheus Haynes.	3 00
West Halifax Ch.	10 61
Marshfield, First Ch.	6 50
Randolph, Y. P. S. C. E.	2 50
No. Bennington Ch.	15 00
Newport Ch.	7 65
South Shaftsbury Ch.	8 00
East Johnson, Mrs. Lydia B. Phillips.	2 00

MASSACHUSETTS, \$2,684.55

Boston, Mrs. Samuel N. Brown.	30 00
Central Sq. S. S.	4 30
Haverhill, First Ch.	28 26
Kingston, First Ch.	1 00
Springfield, State St. Ch.	60 69
Highland Ch.	75 00
Dorchester, Blaney Meml. Ch.	12 00
Dalton, First Ch.	6 85
Salem, First Ch.	200 00
Westboro, First Ch.	9 29
Winchester, First Ch.	5 00
North Bellingham Ch.	1 25
Cambridge, Old Cambridge Ch.	515 06
Clinton Ch.	32 00
Tyringham Ch.	2 00
Dedham, Second Ch.	12 39
Lynn, A. Friend.	1 00
Boys' Bible Class in Wash. St. Ch.	2 00
Southbridge, Central Ch.	232 00
Rosindale, First Ch.	32 29
Reading, First Ch.	3 00
Winter Hill S. S.	7 13
Brookville Ch.	3 00
Hyde Park, First Ch.	25 00
West Boylston Ch.	7 52
Lowell, Worthen St. Ch.	12 27
Roxbury, Dudley St. Ch.	86 82
C. E. F. Southbridge, Central Ch.	20 00

LEGACIES.

Medfield, Estate of Ralph A. Batelle.	1,000 00
Agawam, Estate of Mary Ann Smith.	257 43

RHODE ISLAND, \$52.68.

Providence, Broadway Ch.	50 50
Hope Valley, Y. P. S. C. E.	10 00
Newport, Central Ch.	36 91
Lonsdale, First Ch.	5 27

CONNECTICUT, \$865.73.

Danbury, Second Ch.	30 00
Bridgeport, First Ch.	176 15
New Haven, Hope Ch.	58 00
Hartford, First S. S.	15 00
First Ch.	325 00
Olivet Ch.	4 08
Putnam, First Ch.	65 75
Mystic, Union Ch.	55 06
New Britain, First Ch.	50 00
Southington, First Ch.	52 00
First S. S.	10 00
Packerville Ch.	10 00
Poquonock Bridge Ch.	11 50
Meriden, Swedish Ch.	3 19
NEW YORK, \$2,009.29.	
New York City, Swedish Ch.	22 50
5th Ave. Ch. (Addl.)	134 14
Beth Eden S. S.	5 00
Ch. of the Epiphany.	3 94
Chinese Mission.	21 50
Brooklyn, Bedford Ave. Ch.	40 58
First Swedish, Y. P. S.	34 00
Central Ch. Adelphi St.	119 19
Emmanuel Ch.	250 00
New York Contributed	150 00
Warsaw, First Ch.	17 28
Shushan, Salem Ch.	2 88
Oneonta, First Ch. (disg.)	6 00
Fredonia Ch.	87 00
Milford Center Ch.	8 85
Lake Ridge Ch.	6 30
Olean, Jr. C. E. S.	3 50
Olean, F. K. Fowler.	10 00
Belfast, First Ch.	5 25
Memphis Ch.	3 00
Yonkers, Warburton Ave. S. S.	25 00
Sing Sing, First Ch.	20 00
Cross River Ch.	2 00
Stanley, Bethel Ch. Ontario Ass'n.	30 68
Treadwell Ch. (Addl.)	4 50
Elbridge Ch.	19 30

New Lisbon, Welcome Ch.	3 29
Mariners' Harbor Ch.	2 37
No. Syracuse Ch.	3 95
No. Manlius Ch.	10 50
Syracuse, "For the Work"	20 00
Leathershire, First Ch.	11 60
Schenectady, Villa Road Ch.	3 00
Kingston, First B. Y. P. U.	5 00
Ballston Spa Ch. (Addl.)	2 53
Russia Y. P. S. C. E.	4 00
Homer, First Bible School.	4 66
Rochester, First Ch.	300 00
Orleans, First Ch.	1 18
Seneca Falls, First Ch.	1 25
Ontario, First Ch.	15 65
C. E. F. Belleville, Mrs. Fred Williams.	20 00

LEGACIES.

Phelps, Estate of Alonzo Swan.	68 12
North Granville, Estate of Orvin F. Mason.	500 00

NEW JERSEY, \$752.08.

Rutherford Ch.	2 00
Bergen Point Ch.	25 00
Newark, Italian Ch.	3 00
Clinton Ave. Ch.	63 09
Clinton Ave. S. S.	6 25
Piscataway Ch.	58 94
Union School.	5 00
Stelton S. S.	10 00
Washington Ch.	5 00
New Brunswick, Livingston Ave. Ch.	38 93
Morristown, First S. S., Miss Baird's Class.	1 50
Plainfield, First Ch.	528 00
Hamburg Ch.	4 97
C. E. F. Rutherford Ch.	1 00

PENNSYLVANIA, \$969.69.

Philadelphia, Parkside Mission	3 25
Gethsemane Ch.	17 35
Oliver Jr. C. E. S.	2 00
Bethlehem Ch.	65 13
Bethlehem S. S.	18 46
Oak Lane Ch.	15 10
Roxboro Ch.	20 70
Lewisburg Ch.	73 00
Coatesville Ch.	34 45
Logans Valley Ch.	19 70
Hatboro Ch.	10 00
S. S.	3 39
Huntington, Peter Snyder.	2 00
Norristown, C. E. S.	3 00
Conshohocken Ch.	12 00
Great Valley Ch.	16 36
Pittsburg, Fourth Ave. Ch.	193 72
L. M. C. of Oakland Ch.	10 75
Union Ch.	100 00
Seranton, Greenridge Ch.	26 89
Reading, First Ch.	50 28
First S. S.	6 00
Dunning Ch.	1 00
Glen Run, Mrs. Sarah J. Philips.	5 00
Indiana Ch.	22 60
Providence Ch. Beaver Ass'n	15 40
T. Arentum Ch.	2 82
North Ten Mile Ch.	18 00
Williamsport, First Ch.	114 85
Scott Dale Ch.	7 35
S. S.	3 00
Pottsville, First Ch.	8 70
First S. S.	2 00
Nesquehoning Ch.	7 03
S. S.	1 30
Summit Hill Ch.	3 00
S. S.	52
Newtown Square Ch.	8 00
Sewickley Ch.	12 00
Bradford Ch.	15 16
C. E. F. Pittsburg Fourth Ave. Ch.	48 43

DELAWARE, \$5.00.

Harrington, Mr. and Mrs. Owens.	5 00
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MARYLAND, \$2.00.

Berlin, Wm. E. Henry.	2 00
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WEST VIRGINIA, \$85.11.

Center, Susan Kenedy.	50
Lookout Ch. and S. S.	10 71
Huntington Ch.	73 90

MISSISSIPPI, \$5.50.

Jackson, McKinley Miss. Soc. of Jackson College.	5 50
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OHIO, \$218.35.

Cleveland, First S. S.	15 00
Cedar Ave. Ch.	39 19
Shelby, First Ch.	3 24
Granville, Y. W. C. A. of Shepardson College.	25 00
Wellington, First Ch.	2 60
Springfield, W. M. C. of First Ch.	7 62
Old Cambridge Ch.	10 00
Cambridge Ch.	9 00
Pemberton Ch.	10 87
Salem, Bethany Ch.	3 50
Bucyrus, Woma Circle.	3 50
Wooster, Bethany Ch.	27 30
Monroeville Ch.	5 25
Edison Ch.	1 39
No. Fairview Ch.	2 75
New London Ch.	4 00
Avon Ch.	2 93
Bethlehem Ch.	1 00
Geneva Ch.	36 24
Norwalk, B. Y. P. U.	8 00

MICHIGAN, \$128.06.

Detroit, North Ch.	3 55
Beulah Ch.	7 70
Beulah S. S.	3 50
Mrs. H. W. Teasdale	4 00
Grand Rapids, Wealthy Ave. S. S.	20 00
Berean Ch.	23 51
Eastport Ch.	4 19
Alma Ch.	34 23
S. S.	1 28
Hastings Ch.	3 00
Dexter Ch.	6 35
Dowagiac Ch.	5 00
Oakfield, First Ch.	9 25
Second Ch.	2 50

INDIANA, \$225.20.

Goshen, B. Y. P. U.	5 62
Fairmount Ch.	4 26
Westport Ch.	21 50
Center Square, Miss Hattie Clevinger	1 00
Marion, First Ch.	1 33
Freedom Ch., Madison Ass'n.	3 00
Aurora Ch.	25 00
Franklin, First Ch.	29 00
Rev. E. S. Gardiner.	5 00
Indianapolis, College Ave. Ch.	68 50
College Ave. S. S.	5 00
College Ave. B. Y. P. U.	5 00
Mrs. Maria E. Sohl.	5 00
Rev. S. C. Fulmer.	10 00
Mrs. S. C. Fulmer.	10 00
University Pl. Ch.	5 00
Dupont Ch.	2 50
Vernon Ch.	3 55
Napoleon Ch.	3 00
Tea Creek Ch.	3 00
Bethany Ch., Coffee Creek Ass'n.	3 04
Hammond, Immanuel Ch.	5 90

ILLINOIS, \$379.87.

East Fork Ch.	2 00
Osceola, G. Bass.	1 00
Mrs. G. Bass.	1 00
Nannie Bass.	1 00
Ella Bass.	1 00
Mrs. Emma Walker	50
Mr. and Mrs. Hershey.	50
Richwoods Ch.	3 37
Sheffield Ch.	66

Athensville Ch.	1 81
Providence Ch., Sandy Creek Ass'n.	3 50
Bethel Ch., Sandy Creek Ass'n.	1 75
Panther Creek Ch, Sandy Creek Ass'n.	1 00
Mt. Zion Ch., Sandy Creek Ass'n.	50
Hopewell Ch., Rehoboth Ass'n.	4 50
Du Quoin, First Ch.	10 30
Mrs. W. P. Throgmorton.	10 00
Mrs. M. K. Teague.	5 00
C. F. Linzee.	5 00
Fillmore Ch.	3 25
Shelbyville, B. Y. P. U.	5 00
Pana Ch.	4 17
Hutsenville Ch.	5 03
First Ch.	2 00
Carbondale, Jas. M. Ether-ton.	5 00
Mrs. Vinne Ether-ton.	5 00
Pleasant Mound Ch.	2 00
Marshall Ch.	2 40
Berlin Ch.	5 13
Vandalia Ch.	2 00
Nebo Ch.	1 25
Rockford, State St. Ch.	130 64
State St. C. E. S.	10 00
State St. S. S.	3 94
State St. Juniors.	1 00
Deer Park Ch.	9 60
Walnut Ch.	2 61
B. Y. P. U.	2 11
Juniors.	1 83
Roseville Ch.	24 50
Mapleton S. S.	95
Atlanta Ch.	5 00
Chicago, Englewood Ch.	1 00
Centennial Prim. S. S.	2 50
Rogers Park Ch.	17 25
Normal Park Ch.	45 32
A Christian Gift.	25 00

WISCONSIN, \$181.35.

Merrimack, M. T. Martin, M. D.	1 50
Pewaukee Ch.	5 50
Lyndon Ch.	12 46
Sheboygan Ch.	9 96
Wauwatosa Ch.	36 50
Milwaukee, Garfield Ave. Ch.	14 35
Tabernacle Ch.	25 85
Tabernacle, B. Y. P. U.	10 00
Neenah Ch.	4 00
Kenosha Ch.	3 60
North Greenfield Ch.	7 63

MINNESOTA, \$97.61.

Brooklyn Center, Harriet S. Fletcher.	1 00
Minneapolis, Fourth Ch.	52 40
Bethesda Ch.	4 55
L. S. Gillette.	10 00
Walter Brown.	5 00
Mrs. Z. E. Brown.	5 00
John Tonge.	5 00
Mrs. George M. Jewett.	10 00
C. E. F. Alden Ch.	4 66

IOWA, \$292.75.

Cherokee Ch.	18 08
Davenport, Calvary Ch.	36 25
Creston Ch.	24 25
S. S.	8 07
Perry Ch.	5 00
Argo, Mrs. M. A. Stoford.	2 00
Murray Ch.	1 50
Bedford, East Mission.	1 27
Goldfield S. S.	1 64
Farlin Ch.	16 00
Homer Ch.	5 34
Linn Grove Ch.	6 07
Sioux City, First Ch.	11 35
Wom.'s Soc.	4 30
E. E. Davis.	5 00
Swedish Ch.	2 70
Immanuel Ch.	2 09
Sibley Ch.	2 90
Mr. and Mrs. C. A. Lemen.	5 00

Chariton Ch.....	2 00
B. Y. P. U.....	4 29
Oakloosa Ch.....	4 50
Spirit Lake Ch.....	5 10
Algona Ch.....	2 91
Eagle Grove Ch.....	8 15
Newell, Danish Ch.....	10 21
Churdan Ch.....	2 97
May Ch. and S. S.....	7 00
Des Moines, First Ch.....	81 81
Lela and Cecil Morehouse.....	5 00

MISSOURI, \$290.41.

Home and Foreign Mission Board.....	280 41
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INDIAN TERRITORY, \$6.00.

Caddo Ch.....	6 00
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OKLAHOMA, \$146.75.

Shawnee Ch.....	6 00
From sale of cattle at Elk Creek Mission.....	77 50
From sale of cattle at Rainey Mountain Mission.....	63 25

KANSAS, \$268.87.

Pleasant Valley Ch.....	4 00
Washington Ch.....	23 50
Argentine S. S.....	2 25
Marshall Center Ch.....	1 00
Topeka, Swedish Ch.....	3 00
First Ch.....	24 83
Lorraine, German Ch.....	90 02
Sterling Ch.....	1 14
Kincaid Ch.....	85
Howard Ch.....	10 00
Emporia Ch.....	44 52
Devon Ch.....	3 76
Hiawatha Ch.....	36 00
Stafford Ch.....	24 00

NEBRASKA, \$78.49.

Lincoln, First Ch.....	11 85
Oakland, Swedish Ch.....	10 35
Hebron Ch.....	2 66
Fairbury Ch.....	6 56
Beatrice Ch.....	16 61
Tobias Ch.....	8 51
Omaha, Swede Ch.....	8 50
Friend, Ch.....	13 45

NORTH DAKOTA, \$455.25.

Park River, Edinburg Norw. Ch.....	5 00
Balfour, First Russian Ch.....	50 25
For State Convention: Convention.....	400 00

MONTANA, \$2.50.

Pageville Ch.....	2 50
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WYOMING, \$10.00.

Sheridan Ch.....	10 00
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COLORADO, \$68.20.

Canon City Ch.....	33 75
Las Animas Ch.....	11 45
Cripple Creek Ch.....	8 00
Center Ch.....	15 00

NEW MEXICO, \$157.61.

For State Convention: Silver City Ch.....	6 00
Convention.....	151 61

ARIZONA, \$109.40.

For State Convention: Convention.....	109 40
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UTAH, \$1.91.

Provo, First S. S.....	1 91
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IDAHO, \$1.00.

Payette, Rev. T. H. Lydston.....	1 00
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CALIFORNIA, \$2,074.49.

Vallejo Ch.....	29 00
S. S.....	10 00
B. Y. P. U.....	5 00
Jr. B. Y. P. U.....	2 00
San Jose Ch.....	25 00
Oakland, Tenth Ave. Ch.....	75 00
San Diego, First Ch.....	52 00
Corona Ch.....	27 00
Riverside, First Ch.....	89 71
Clovis Ch.....	2 85
Wom.'s B. H. M. Soc. of Cal.....	122 49
Los Angeles, Mrs. R. Sandon (deag.).....	50 00
Riverside, First Ch.....	8 31
Parkfield Ch.....	5 00
For Southern California Convention.....	1,040 13
For General Convention of Northern California: Convention.....	526 00
Parkfield Ch.....	5 00

OREGON, \$323.61.

The Dalles, Calvary Ch.....	11 15
For State Convention: Convention.....	312 46

WASHINGTON, \$414.70.

Menlo Ch.....	2 25
Tacoma, First Ch.....	2 45
Farmington, Mrs. E. H. Wells.....	100 00
For State Convention: Convention.....	300 00
Tacoma, W. W. Sylvester.....	5 00
Norw.-Danish Wom.'s Circle.....	5 00

ALASKA, \$10.00.

Skagway, North Star Ch.....	10 00
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MEXICO, \$11.00.

Puebla Ch.....	11 00
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GEN'L MISS'Y SOC. OF GERMAN BAPT. CHS., \$2,200.

WOMAN'S AM. BAPT. H. M. SOCIETY, \$1,353.49.

NEW MEXICO.	
For teachers in New Mexico.....	50 00
For teachers in Spelman Seminary.....	965 13
For teachers in Jackson College.....	50 00
For teachers in Arkansas Bapt. College.....	37 50
For teachers in Coleman Academy.....	62 50
For teachers in Waters Normal Institute.....	87 50
For teachers in Mather School.....	187 50
For teachers in Indian University.....	44 48
For teachers in Wichita Mission.....	20 00
For teachers in Atoka Academy.....	88 88
For teachers in Elk Creek.....	20 00
For teachers in Provo.....	40 00
Total.....	17,409 33

HOME MISSION MONTHLY.....	286 69
BULLETIN.....	41 47

ANNUITY FUND.

A Friend.....	5,100 00
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DONATIONS RECEIVED AT INSTITUTIONS.

ARKANSAS BAPT. COLLEGE, ARK.

ARKANSAS.	
Mt. Ararat S. S.....	5 00
U. D. S. S. Conv.....	108 12

Little Rock, Eloise Hoke.....	25
Ministers and Deacons Union.....	5 00
Miss Helen M. Griggs.....	125 00
A. Flora.....	5 00
Elsie Hoke.....	17 20
Mrs. J. H. Blunt.....	5 00
Rev. T. S. Sandefur.....	400 00
Elsie M. Jones.....	5 00
F. K. White.....	50
Central B. Y. P. U. Board.....	5 00
U. D. S. S. Conv. Board.....	17 00
Hattie Vaughn.....	25
Antioch Dist. Ass'n.....	50 00
P. L. and M. Ass'n.....	160 00
P. L. and M. S. S. Conv.....	60 00
Pearl E. Moseley.....	10 00
S. E. S. S. Conv.....	20 00
Arkansas River Ass'n.....	15 00
Eloise Hoke.....	75
E. T. Gardner.....	5 00
D. J. Crawford.....	11 25
Western Ass'n.....	15 00
Ira P. Staten.....	25
Susie A. Jordan.....	26 00
Miss'y Co. Ass'n.....	10 00
Miss'y Co. S. S. Conv.....	10 00
Watson Ass'n.....	25 00
W. L. Donohoo.....	25
Union Dist. Ass'n.....	500 00
P. A. Knowles.....	25
M. Willingham.....	5 50
D. J. Greene.....	1 00
J. H. Sims.....	1 00
Rev. R. Ellis.....	1 50
College Buttons.....	5 25
N. E. S. S. Conv.....	10 00
S. J. Jones.....	1 00
N. W. McLemore.....	1 00
E. D. Gunnell.....	5 00
Spring Hill Ch.....	5 00
Chas. Green.....	1 00
Minnie Jackson.....	25
Jno. H. Frank.....	5 00
R. B. Claiborne.....	5 00
J. C. Thornton.....	5 00
Women's Union Dist. Ass'n.....	50 00
L. Stokes.....	5 00
Natl. Bapt. Ed. Board.....	10 00
C. Harper.....	1 00
Mid. Ark. Ass'n.....	50 00
W. A. Hardy.....	5 00
E. Williams.....	1 50
Tabitha Horne.....	30 00
S. A. Moseley.....	2 40
J. W. Grant.....	2 40
Union Dist. Ass'n.....	60 00
O. J. McClellan.....	10 00
W. H. Pettus.....	1 00
T. F. Love.....	1 00

ATLANTA BAPT. COLLEGE, GA.

ALABAMA.

New Cahaba Ass'n.....	10 00
Montgomery, Antioch Ass'n.....	70 00
Jefferson Co. Ass'n.....	5 00
East Perry S. S. Conv.....	7 50
Perote Ass'n.....	8 00
Pike Road, Mrs. Sara Phillips.....	2 93
Troy, Ozark Ass'n.....	5 00
East Perry Ass'n.....	11 02
Auburn Ass'n.....	18 67
South East Dist. Ass'n.....	10 00
Lilly Star Ass'n.....	11 75
Town Creek Ass'n.....	10 00
Birmingham, 16th St. Ch.....	3 75
Star Hope Ass'n.....	5 00
State Convention.....	250 25
Montgomery, Antioch B. Y. P. U.....	5 00
Evergreen Ass'n.....	12 00
Selma, Student Union.....	15 08

INDIANA.

Washington Ch.....	66
Franklin, Y. M. C. G. Franklin College.....	8 06

MICHIGAN.

Kalamasoo, First B. Y. P. U.....	30 00
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PENNSYLVANIA.		Sherman, Harmony Ch.	1 50	INDIAN UNIVERSITY, I. T.	
North East, King's Daughters.		S. A. Tillman.	50	MASSACHUSETTS.	
18 25		Anderson, A. S. Terrell.	5 00	Westboro, Ellen M. B. Winch 10 00	
OHIO.		Emma White.	1 50	Cambridgeport, Mrs. Robt. O. Fuller.	
Dayton, L. H. M. Soc.		10 00	3 00	10 00	
50 00		Bonham, Felix Jones.	4 10	NEW YORK.	
NEW YORK.		Gilmer, Louisiana and Texas W. D. M.	2 00	Alps, Fanny E. Coon.	
New York City, C. E. Milaine.		Kilgive, H. C. Alexander.	21 00	10 00	
30 00		Tyler, Tex. Ed. Soc.	5 00	ILLINOIS.	
GEORGIA.		Corsicana, D. Small.	1 00	Galesburg, Clare O. Horton. 10 00	
New Hope Ass'n.		Texarkana, Zenobia Walton.	2 50	INDIAN TERRITORY.	
7 36		Porth, Josie Wilson.	23 05	Sepulpa, Rev. W. A. King. 25 00	
Second Shiloh Ass'n.		Tyler, Wom.'s State Conv.	13 50	Atoka, J. S. Murrell.	
6 00		Carthage, E. Tex. Bethel Ass'n.	75	25 00	
1 20		"A Donation"	10 00	Bacone, Margaret Hamilton 10 00	
Thomasville Ass'n.		Long View, Bethel S. S.	50	CALIFORNIA.	
Gen'l Miss'y and Ed. Convention.		Colorado, Mt. Zion Ch.	50	Los Angeles, J. H. Lapham. 20 00	
5 00		Denison, Hopewell Ch.	3 00	SPELMAN SEMINARY, GA.	
2 50		Forney, Mt. Zion S. S.	3 30	MASSACHUSETTS.	
FLORIDA BAPTIST ACADEMY, FLA.		Hearne, Mrs. A. E. Wilkins.	3 50	South Boston, Mrs. E. T. Underhill.	
CONNECTICUT.		Navasota, Friendship Ch.	1 50	10 00	
New London, Mrs. M. S. Harris.		Bro. Wilson.	1 50	Boston, Hon. C. W. Kingsley.	
1 00		B. F. Goldstein.	1 00	100 00	
FLORIDA.		Gholson, H. Vaughns.	5 00	PENNNSYLVANIA.	
Tampa, So. Fla. Ass'n.		Rockdale Ch.	2 65	North East, King's Daughters.	
68 34		Mission Soc.	3 20	10 00	
2 30		Millican Ch.	50	GEORGIA.	
Fernandina, E. Fla. Bethany Ass'n.		Julia Jones.	2 00	Atlanta, Spelman Seminary 18 72	
71 32		Ed. Scott.	50	5 00	
E. Fla. Bethany Dist. S. S. Ass'n.		Waco, 8th St. Ch.	13 50	HARTSHORN MEML. COLLEGE, VA.	
9 90		Hearne, Thanksgiving Service.	14 69	MASSACHUSETTS.	
HEARNE ACADEMY, TEX.		B. W. Carter.	05	Natick, First Ch. Farther Lights.	
TEXAS.		Bonham, Alice McCoy.	1 00	32 35	
Winsboro, Amelia Demont.		Bethlehem Ch.	4 20	CONNECTICUT.	
5 00		Ennis, Mr. Smith.	10	Norwich, First Ch. Progressive Band.	
New Hope Ch.		Jonesville, J. F. Thompson.	3 00	5 00	
25		Ravenna, Siloam Ch.	26 00	PENNNSYLVANIA.	
Dallas, M. M. Best.		Long View, Bethel Ch.	4 35	No. Sewiokly, Zion Ch.	
5 00		Marshall, Rev. A. M. Moore.	50	5 00	
I. Miller.		Sulphur Springs, Morning Chapel.	5 10	VIRGINIA.	
1 00		Sherman, Bethel S. S.	50	Richmond, Mary A. Tefft.	
Franklin, Lizzie Harraway.		N. W. Ex. Board.	5 00	42 47	
5 00		Pilot Point, Emma Whittier.	1 00	VA. UNION UNIV., VA.	
Pittsburg, E. R. Duckingfield.		Corsicana, Second Miss. Soc.	11 35	MASSACHUSETTS.	
1 00		Terrell, C. Terrell.	1 00	Middleboro, Central S. S.	
30 00		HOUSTON ACADEMY, TEX.			50 00
20 00		TEXAS.			
95 35		Houston, D. A. Scott.	2 00		
1 00		Marshall, St. Johns Ch.	3 00		
Eureka, W. W. Bowens.		Rev. E. M. Griggs.	3 00		
2 50		Hattie Finney.	50		
50		Miss J. V. Davidson.	50		
Houston, Lincoln Trinity W. M.		Waxahachie, Daisy O. Hill.	4 00		
2 50		Richard Freo.	70		
5 00		Elizah Powell.	3 65		
Trinity Ass'n.		Winchester, Vic. R. Taylor.	2 10		
1 00		Galveston, W. H. Singleton.	1 50		
Honey Grove, Andrew Pardue.					
1 00					
Ravenna, Siloam S. S.					
1 00					
Siloam Soc.					
3 00					

Donations of Clothing, Etc.

New Hampshire—Nashua—First Ch., bbl. to Kans.	\$36 00	Ladies of First Ch., bbl. to O. T.	80 00
New Boston—Benevolent Circle, box to Wis. Portsmouth.—Miss'y Soc., of Middle St. Ch., bbl. to Fla.	60 88	Stonington.—H. M. S. of First Ch., box to Neb.	54 00
Vermont—Brattleboro.—Ladies' Miss'y Soc., box and three bbls. to I. T.	10 00	New York—Castile.—Home Mission Society, bbl. to Ga.	28 90
Massachusetts—Cambridge.—First Ch., box to Minn.	183 99	Macedon.—Ladies' Miss'y Soc., bbl. to O. T.	110 00
Gloucester.—W. H. M. C. of First Ch., bbl. to Fla.	150 00	New York.—Ladies of First Ch., box to Wash. Woman's Soc. of West 33d St. Ch., bbl. to Idaho.	40 00
Lawrence.—Ladies of Second Ch., bbl. to Fla.	10 00	Pennsylvania—Philadelphia.—Epiphany Ch., box to Pa.	87 50
Northampton.—L. B. S. of First Ch., bbl. to Minn.	10 00	Warren.—W. H. M. Soc., bbl. to Ga.	83 50
Reading.—Ladies' Society, bbl. and box to Fla.	107 00	Ohio—Dayton.—Linden Av. Ch., box to South Dak.	56 00
Rhode Island—Newport.—W. H. M. S., three bbls. to I. T.	15 00	Loraine Asso., Woman's Societies, box to Ga.	
Connecticut—Danbury.—Thoughtful Circle, King's Daughters of Second Ch., bbl. to New Mex.	108 34	Norwalk.—Huron Co. Assoc. Union, box to Ga.	
New London.—Junior Farther Lights Soc. of First Ch., bbl. to S. C.	60 00	Illinois—Moline.—Ladies' of the Church, bbl. to Ind. Ter.	49 85
		From Dec. 14, 1901; to Jan 14 1902 \$1,338 96	
		Total since Oct. 1st, 1901	\$4,342 96

HOME * MISSION * MONTHLY.

VOL. XXIV.

MARCH, 1902.

No. 3.

* * EDITORIAL. * *

The anniversaries to be held in the first Baptist Church, of St. Paul, Minn., will begin on Monday evening, May 19, with the annual meeting of the Women's Baptist Home Mission Society, which continues its sessions through Tuesday. On Wednesday, May 21, the Missionary Union will begin its meetings and continue through Thursday afternoon; Thursday evening comes the Publication Society, closing on Friday evening. Saturday morning and all day Monday will be occupied by the Home Mission Society. Sunday morning there will be a sermon by Dr. A. C. Dixon before the three Societies; Sunday afternoon the meeting of the B. Y. P. U. A., and in the evening a mass missionary meeting. On Tuesday morning there will be a joint meeting of the three great Societies for the discussion of popular denominational topics. St. Paul is a beautiful city, and the brethren there will do everything possible to make the meetings successful.



During the last year 3,600 Baptist churches contributed to the funds of the American Baptist Home Mission Society. By the constitution of the Society each of these churches which has contributed \$10 is entitled to send one delegate, and an additional delegate for each additional \$30. If all the churches will avail themselves of their privilege, what a grand gathering there will be!



It has been announced by the *New York Tribune* that there has been formed a National Board to promote the interests of education with special reference to the South. It is stated that Mr. John D.

Rockefeller and son, as well as others, are deeply interested in this new movement, and that large sums of money are to be disbursed through this Board in the interest of education. There is a great opportunity in this direction for a wise use of money.



This number of the MONTHLY is devoted chiefly to Shaw University. This is one of the oldest, most thoroughly established, efficient, prosperous and hopeful schools under the oversight of the Home Mission Society. We are very sure that our readers will not fail to appreciate the significance of the articles which set forth the various departments of its work. Notwithstanding the fullness of detail, however, they leave much unsaid. No words can properly set forth the full significance of the work and worth of such an institution as this. It is not too much to say that its influence has ramified every nook and corner of North Carolina; there is probably not a family in the State, white or black, that has not been directly or indirectly benefited by it. There is not a church in the State that is not the better to-day by reason of Shaw University. The influence of the school is widening and deepening, and one can scarce set a limit to its possibilities.



When one sits down to make a will which is to dispose of the accumulations of a lifetime and to project his influence into the future, it is important, where practicable, that he should be in good health, have a clear head, and know precisely what he wishes to do. When the will is once completed it should not be

lightly tampered with; a codicil should be drawn with the same care as the original will. To avoid all misunderstandings, one should see to it that in his devising money to institutions he shall use exact corporate names.

Form of a 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."

✦

Capt. I. W. Maclay, of Yonkers, N. Y., has placed in the library of Virginia Union University, at Richmond, more than a hundred volumes on the negro question; including a History of the American Slave Trade, biographies and sketches of Frederick Douglas and other escaped slaves; descriptions of slavery by Frederick Law Olmstead, and other careful travelers and observers, speeches, sermons and addresses for and against the institution of slavery, etc., etc.

This constitutes the nucleus of what we believe will grow to be a very important department of the University library. The books will occupy a separate alcove, will be carefully catalogued, and easily accessible for reference. If any of the readers of the Monthly have in their libraries or can procure similar books which they are willing to donate to this collection, they are requested to correspond with M. MacVicar, LL.D., President of the University, Richmond, Va. All contributions will be gladly welcomed. Duplicates will be placed in the libraries of other schools in the South, where they will be very welcome. Such books are rapidly disappearing, and it is important that they should be gathered together and preserved where they will accomplish a great service for the present and future generations of students, who know nothing of slavery except what they learn from such libraries.

There are three great objects to which large sums of money have flowed. In the Middle Ages it took the form of founding and endowing monasteries and nunneries. Incredible sums were put into these various institutions and monastic life became characteristic of Europe. It gave tone and type to the civilization of that period. Undoubtedly there were some benefits resulting from this prodigal use of money, but on the whole monasticism was a failure and the vast wealth absorbed by it was largely wasted. Monasticism was an artificial, undesirable type of life. The disappearance of it practically is a blessing to the race.

✦

A second form of invested wealth was the cathedral. What vast sums were spent at Cologne, Milan, Strasburg, Florence, Rome, Paris, London, and in almost every considerable city of all Europe! Beautiful works of art they were and are; their influence upon life has been profound: on the whole, it would seem as if it had been a wise expenditure of money, although there have been abuses and failures, and a good deal is to be set down on the opposite side of the ledger in the cathedral account.

✦

Just now the mighty stream of beneficence flows in the direction of education, establishing, equipping and endowing schools of all grades, including academies, universities and professional schools, with their appurtenances and attachments of libraries, hospitals, etc. This movement of capital seems likely to eclipse and surpass either or both of those already named. One can hardly set a limit to the amount of money that can be profitably invested in this form, and it is impossible to set the limit of the influence that capital thus invested will exert upon the development of the race. Not all that men hope for will be realized from these prodigal endowments of education, but certainly results that no man can estimate and no

pen can describe will issue from them. A thousand years of the dominance of these educational institutions will change the entire type of human life in the United States, and will give to the world a nobler form of civilization than has ever yet been attained.



Along with this steady development of educational institutions, however, there ought to go an increasing stream of money for strictly religious work. Education alone is not sufficient to enable the race to reach its highest attainments. Man is a religious animal, and to secure his noblest development he must secure the unfolding of his religious nature. Missions in the proper sense should claim the consideration of philanthropists along with education, as a means of giving to the race its completest type of civilization.

Secular education is not the hope of the race, nor the solvent of social problems; neither is what is called Christian education, the tendency of which is to become more and more secular. Great institutions of learning drift inevitably toward liberalism and secularism, even though their endowments be hedged about with the severest religious restrictions. The hope of the race is in religion; the only solvent ever offered for human woe and ills is the Gospel of Jesus Christ. It is therefore of incalculable importance that in any scheme for the amelioration of mankind large provision should be made for preaching the Gospel of Jesus Christ. Paul has done more for the world than Plato. The supremacy of the Bible as a vital force in human life cannot be disputed by the spelling book. There is need to-day as never before for stalwart, godly men as missionaries of the Cross; and the true philanthropists should provide for their support. There is yet a vast and growing work for evangelical missionary societies.



The month of March yet remains before

the close of our fiscal year—an anxious month at the Rooms. The receipts for the month will determine whether we shall close the year, as we did last year, with a slight balance in the treasury, or whether we shall close with a burdensome debt. At the close of January our receipts for the year, from all sources, were a little more than \$41,000 less than for the same period last year; while our expenditures were about \$9,000 greater, making a difference of \$50,000 on the wrong side of the ledger. \$10,000 of this was due to the falling off in legacies; \$7,500 mark the difference of the amount of the annuity fund released by death of donors; while the amount received from churches and individuals was more than \$40,000 less than last year. We ask the friends who have so nobly stood by the Society in the past, in carrying on its great work, to help it safely through another fiscal year.



In talking and thinking of "world-wide missions" let us not forget that the United States of America, including Porto Rico, Alaska, Hawaii and the Philippine Islands, constitute no mean or insignificant part of the world. To limit this alluring phraseology to India, China and Japan, or to exclude from it all considerations of America, including Cuba and Mexico, as a part of the world-field, is, to say the least, unfortunate.

Every important nation on the face of the globe is represented in the population of the United States. Our missionaries are preaching here at home to twenty distinct nationalities; and their influence is literally "world-wide." The magnificent Swedish Baptist movement had its origin in the conversion of a common sailor in one of our mission stations in New York City. The growth of Baptist missions in Germany has been greatly stimulated by Home Mission work among the Germans in this country. Let us think more, pray more, and give more in behalf of foreign missions, but in our thought, devotions, and benevolence let us not forget the commanding place which God has given to missions in America.

Shaw University.

In preparing the material for a Shaw number of the Home Mission Monthly I have thought it best to request the heads of departments and other teachers to present the work from their own standpoint. A Shaw symposium would, however, be incomplete without carrying the reader back to the early



FIRST RESIDENCE.

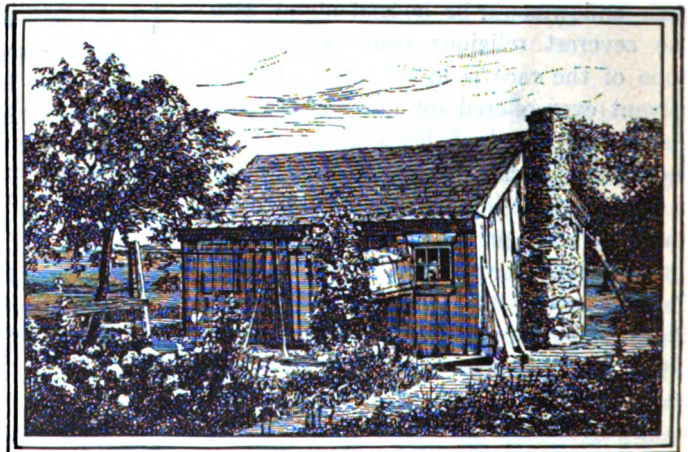
days of opposition, struggle and anxiety. I have, therefore, asked Mrs. Henry Martin Tupper, of Chicopee Falls, Mass., widow of the late lamented President Tupper, and others, to put on record something of Shaw's early history, assigning to myself a survey of the field and a statement of achievements and needs.

THE BEGINNING.

When Henry Martin Tupper and wife came to Raleigh at the close of the Civil War in 1865, to do missionary work among the negroes, the most intelligent white men looked with disfavor upon their enterprise, and some even advised them to return North. Slaves, who but a short time before were the property of these white people, had suddenly been placed upon the same plane of citizenship as themselves. Taught to believe from infancy that negroes were their inferiors and that their mission was to serve the white race, it is easy to see how they looked with disfavor upon any movement that would change civil and economic conditions. It is another phase of the struggle that always comes when human beings begin to reach out after free-

dom of body, mind and soul. In the early stages of such a struggle the great truth is not comprehended that a man serves God best, serves his fellow-man best, serves best his day and generation, who with a trained mind, a cultivated heart and skilled hand goes about his task in the light of conscience and duty as a free moral agent. Such a man, no matter what his color may be, produces more, consumes more and exerts upon the community a greater influence for good.

Dr. and Mrs. Tupper were received by the colored people with open hearts and willing hands. Eager to learn and ambitious to succeed, they assisted in erecting a building for a church and a school. Their ideas of education and of life under the new conditions were, as might be expected, crude and clouded. They naturally thought, from the brilliant examples of their masters, that honor and preferment were to be found either in the pulpit or politics or the legal profession. The law of heredity and environment, the great truth that there is no royal road to success, and that knowledge alone is power, had not yet been discovered. But a quarter of a century has wrought well-nigh a revolution, and, while there is as strong a desire



FIRST SCHOOLHOUSE.

as ever to get an education, there is a more intelligent understanding of its aims and ends, and how it is to be obtained. This marks a distinct stage in the slow progress of the race upward.

A GREAT CHANGE.

A remarkable change has come about in the attitude of the white people. There is now universal toleration and respect, and there are at times instances of sympathy and helpfulness. The State has found out that Shaw's aim is to send out law-abiding, self-respecting, modest and moral men and women. President Seelye of Smith College, on the recent day of prayer for colleges, in an address to the students emphasized the absolute need of the spiritual element as a basis of life in all institutions of learning—the proper subordination of learning to virtue

women. And it is especially gratifying to know that His Excellency, Governor Aycock, and General Toon, the State Superintendent of Public Instruction, are her warm friends, and that they have on various occasions given public expression to the value of the service Shaw has rendered the State in the men and women she has sent out.

What the race has accomplished in a generation, handicapped by two hundred and fifty years of bondage, with low wages and meager opportunities, subsisting at home and at school upon coarse fare, deprived of the stimulus of educated mothers and fathers,



SHAW UNIVERSITY, BUILDINGS AND GROUNDS.

and character. From the very beginning, high standards of moral and Christian character, the gospel of hard work, the wise spending of money and the saving of a part of one's income, the purchase of land and the making of a permanent home, liberal support of church and school, in fact, the highest type of Christian citizenship, Shaw has constantly kept before her students. This change in public sentiment is most gratifying, for no scheme of educating the colored youth of the South can be permanently successful unless it meets with the approval of the most intelligent people of both races in the South. Shaw now has the approval of such men and

and depressed in spirit as they patiently submit to the deprivation of their civil rights in transportation, in places of public assembly and public libraries, savors more of romance than reality.

Nearly ten thousand students have been enrolled since Shaw was founded in 1865. The total number of graduates is 414, divided as follows: Theological, industrial, normal and college departments, 201; medical, 124; pharmacy, 30; law, 30; missionary training, 29. They are found in nearly every State and Territory, and in Africa and the Philippines. Some have good farms, many own their homes, and still others are pastors



ADMINISTRATION BUILDING.

of large and influential churches, and they are succeeding in goodly numbers, in the secular professions as well.

THE PUBLIC SCHOOLS.

Shaw has always fostered the public school idea, believing that all the education that the large majority of children will ever receive will be obtained in the public schools. She has encouraged the establishing of a few good secondary schools, preparatory to the college and university. She has recognized the great truth that the race must have strong leaders of its own as an incentive to the masses, and to this end has advocated higher education for the limited few who have the time, the means and the ability to acquire it. These limited few become the influential men and women of the negro race, just as is the case with the whites.

A great need is a fund to aid poor students of superior ability. It is well known that Harvard never turns away such a student, no matter how meager his purse may be. At Rochester Theological Seminary seven thousand dollars have been bestowed in a single year upon poor but deserving young men. Shaw has a small fund bequeathed for this purpose by an alumnus, the late Henry Clay Crosby, which is wholly inadequate to meet the demands. Hampered as the race is, many of its young men and women need and deserve beneficiary aid.

THE NEEDS OF SHAW.

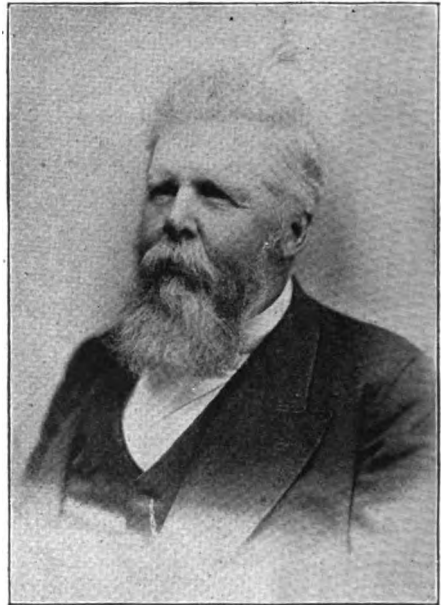
The pressing needs of Shaw to-day, with carefully estimated cost, are as follows:

Addition to women's dormitory	\$20,000
Addition to medical dormitory	10,000
Industrial building for men	40,000
Domestic science building and dining hall	30,000
Executive building for offices, library, recitation rooms and chapel	50,000
Hospital and nurse training school	30,000
Gymnasium	20,000
Library equipment	10,000
Central steam-heating plant	25,000

Farm and necessary buildings	\$50,000
The fitting up of physical, chemical and biological laboratories	15,000
Pharmacy and missionary training school, repairs and equipment	1,500
Endowment	500,000

The enrollment of students is over four hundred, and nearly four hundred are in daily attendance. An addition to the teaching force is greatly needed. The supplying of these urgent needs involves a large sum of money, but it is small in comparison with the amount invested in a white institution for a similar number of young men and women. Much has already been accomplished; but what grand results will come to the state and nation if our urgent needs are met by an adequate equipment and endowment! Shaw University, now firmly established in public confidence, presents a fine opportunity for a safe and permanent investment—an investment in mind and heart that will bring a constantly increasing return.

CHARLES FRANCIS MESERVE.



H. M. TUPPER, D.D.

First Decade of Shaw University.

S. B. T.

On June 29, 1865, the Executive Board of the American Baptist Home Mission Society appointed Rev. H. M. Tupper to go South as their missionary, leaving the particular field to be determined. A few extracts from correspondence at this period may be of interest, as showing God's directing hand in the founding of Shaw University at Raleigh, N. C.



GRADUATES OF PROFESSIONAL SCHOOLS, SHAW UNIVERSITY, RALEIGH, N. C.

Dr. J. S. Backus (at that time corresponding secretary) writing to Dr. Tupper under date of July 20, says:

"If Raleigh seems the desirable point to you, go there; commence your work. If you find that the place, remain; if not, seek another where labor will meet its reward. Follow your own convictions of duty in selecting the field. It will be an experiment in any locality and I anticipate that the experiment will prove successful."

A letter written by Dr. Tupper July 21 reads:

"I desire to labor for the colored people of the South as a preacher, missionary, and perhaps to some extent, as an instructor; if not at present, eventually, should any young men be found desirous of entering the ministry and requiring preparatory study; as it seems to me that attention should at once be given to raising up and educating a colored ministry."

October 12, two days after arrival in Raleigh, he again writes:

"I have already taken a survey of the field. There is plenty of work and plenty of obstacles; but I shall begin cautiously, and with God's blessing, hope to be successful."

THE FIRST CLASS.

Another letter, dated December 11, makes the following statement:

"I have formed a class for the benefit of colored ministers. I think I shall have a class of about six or seven, all of them men over forty years of age. I meet with them five times a week and spend an hour and a half each time."

By March 1 we find that a class has been formed for women, a church organized, building lot purchased, and a little later, with great difficulty, timber prepared for the frame of the building; and that on July 8 religious services were held in the new house of worship. Being as yet unable to furnish doors and windows, an evening meeting was considered unsafe.

During this period large additions were made to the church by baptism, and the time had now arrived when the establishment of a regular school was beyond doubt. Several teachers were obtained from the Freedmen's Aid Society, and in the course of two or three years some five or six hundred pupils were enrolled. A few rooms had been fitted up on the second floor of the building, to serve as dormitories for students desirous of preparing themselves for the ministry. These young men were gathered in from adjacent towns and counties, and the problem of subsistence

was a serious one. However, the fertile brain of their indefatigable and heroic leader was equal to the emergency, and a night school was opened, taught by himself and his students at twenty-five cents per month for each pupil. With this munificent sum "rations" were purchased from the Freedmen's Bureau Commissary, a one-room cabin in the rear of the president's two-roomed cottage serving as cooking and dining-room.

CHANGE OF NAME.

At this time the school was known as the Raleigh Institute. In spite of almost insurmountable obstacles it continued to grow until enlarged accommodations became an imperative necessity, and in 1870 an effort was made which resulted in securing the property upon which Shaw University now stands. This institution bears the name of Hon. Elijah Shaw, of Wales, Mass., in consideration of a most timely gift of \$5,000 and other generous donations.

After raising the balance of the purchase money, Dr. Tupper continued his efforts to obtain funds for the erection of a building comprising dormitories for young men; also recitation, dining and cooking rooms, and in the following September began excavating for the foundation of one wing of what is now known as the Shaw Building. Observing that the soil was of sticky red clay, and knowing that a white clay was procurable in another part of the campus, Dr. Tupper made up his mind to try a little experiment. Bringing a sample of each to his wife he said, "Will you mix and bake this for me?"

Mrs. Tupper took the clay, molded it like a loaf, baked it in the bread pan, and lo! there came forth a brick of such enduring qualities that it was evident the walls of Shaw both could and should, in a very literal sense, rise from the ground on which they were to stand. In 1871 manufacture was begun, and the industry so flourished that the sale of surplus brick netted \$4,000, which was applied to the completion of the building.

But to go back to the time of purchase. The buildings then consisted of the old mansion house, the cook-house (which also served as servants' quarters) and the inevitable smoke-house. The servants' quarters were utilized as dormitories for the young men, and the smoke-house was soon transformed into a dormitory for young women; its one room accommodating some eight or ten girls. With the growth of the school had grown the idea of its founder that its advantages should not be limited to young men desirous of becoming

preachers and religious teachers. It was no less important that the young women should be educated.

ESTEY HOME FOR GIRLS.

At this early period the idea of higher education for colored women was new, and advice was volunteered from various quarters, to proceed with caution; but demands for admission continued to increase, and it soon became evident that a building for young women could no longer be delayed. What is known as the Estey building was then erected. This, however, was not accomplished without a struggle. Fresh difficulties were met at every step. The hostility of some white people had become so aroused that various schemes were devised to crush the undertaking and prevent the completion of the building, but prayer, perseverance, and faith finally prevailed.

With a decade of outward growth and advancement, what of the inner life and development? The appointments of "Teachers' Home," students' dormitories, dining hall, cook-room, and laundry can hardly be called luxurious. Appliances for science classes not strikingly in evidence. Laboratory, museum and library quite in perspective. Equipment of recitation rooms, blackboards and benches, to be sure, the rest depending on the patience and ingenuity of the teacher. However, the curriculum continues to expand. "Blue-back" and primer have passed away with the reign of the Freedmen's Bureau; the three R's, with rhythmic step, follow the line of march, while embryo teachers with Normal methods prepare to startle the negroes of the "old North State" from their Rip Van Winkle sleep. Others, with still higher aspirations, grapple successfully with Greek and Latin roots, thus solving the problem of the capacity of the negro for "higher education."

INDUSTRIAL TRAINING.

Industrial training, a feature from the start, believed to be fundamental to a healthy growth, forms a part of the daily programme, each student being required to perform some kind of manual labor. It is not strange that a people just emerged from slavery should fail to grasp at once the true dignity of labor; should find it hard to appreciate that

"Who sweeps a room as for thy laws,
Makes that and the action fine."

But "line upon line, precept upon precept," together with the power of example, in the course of time wrought a marvelous change. The high Christian ideals, so constantly held before the minds of the students, led to the development of a pure Christian manhood and

womanhood, and to a better understanding of the relation of religion to daily living.

The government of the school was based upon the principles set forth in the Sermon on the Mount. Lessons gained from such teachings, with the "strenuous life" of those stirring times, built sterling qualities into the characters of the early students of Shaw. Noble illustrations of this fact are witnessed in the lives of such men as Dr. N. F. Roberts, Rev. Robert Shepard, Superintendent of the Colored Orphan Asylum, Oxford, N. C.; Dr. Augustus Shepard, the nestor of the colored Baptists of North Carolina; Rev. George Perry, than whom none is more worthy of honor; Dr. J. O. Crosby, prominent in the educational work of the State; Professor H. C. Crosby, for twenty years principal of the State Normal School, Plymouth, N. C., who, before he passed away, bequeathed his entire savings to his Alma Mater, to found scholarships for poor young men, thus attesting his appreciation of the value of the institution. Others also of the earlier students are worthy of mention as among the foremost and wisest leaders of their race, the records of whose work, in the scope of its influence and far-reaching results, eternity alone will reveal.

Early Recollections of Shaw.

HERBERT E. SHAW, WALES, MASS.

I count it the great satisfaction of my life to have been identified with the building and development of the institution which bears the name of my sainted father. Born just at the close of the Civil War, among my earliest recollections are those of the man we then knew as Henry Tupper, and his descriptions of the life and needs of the colored people as he had seen them. His life needs no word of commendation from me. It was full of earnest purpose and well-directed energy, and the Shaw University of to-day is the resultant. My father was always naturally on the side of any one or anything which seemed to be getting the worst of it, and when he saw a chance to assist in uplifting he never hesitated. I shall never forget the time he started for Raleigh to meet Dr. Tupper and look the ground over. I heard him bid friends good-by and became quite disturbed at hearing the hopes they expressed for a safe return from the dangers which were supposed to encompass any one from the North who went South to aid the negroes. He returned in good time and had decided to invest in the work. In this manner I became

interested in the work in my earliest boyhood. The next March he took me to Raleigh with him, and for many successive years I visited Raleigh with my father and mother to spend a few days at Shaw University. There was a liberal education in them for any boy accompanied by such a father. The trips to Raleigh in the early seventies consumed days instead of hours as to-day. Through trains were away in the future and about three days were consumed in making Raleigh from New York. I received lessons in history from my father on these trips which I have never forgotten.

LESSONS IN HISTORY.

As we crossed the ferry to Jersey they began and as we reached Trenton and ran upon the bridge across the Delaware I could almost see Washington and his small boats fighting their way across in the ice. At Philadelphia we would visit the old Independence Hall and climb the tower. At Baltimore we seldom stopped, but as we were drawn across the city by mules which took the place of locomotives I was shown the spot where the attack upon our "Sixth Massachusetts boys" began. What a different reception they received when they went South in '98! At Washington and Richmond my instruction was continued. From the former city we went by boat in the early morning past Mount Vernon. At Acquia Creek we took train for Richmond. Another early morning start and we were on our way to Weldon, the earthworks now and then rising beside the tracks bearing silent witness to the bloody work of only a short time before. At Weldon two white-aproned colored boys welcomed the train from either side of the black train shed with the most inspiring bell-ringing I have ever heard. They represented opposing dining rooms each anxious to feed us. Along in the forenoon, when there seemed **nothing** else for the trainmen to talk about, the train for Raleigh started out and at each station the train hands sold fish in small strings to the people gathered to meet the train. When the demand for fish slackened the train would move on to the next station or woodpile as the case might be. We were either selling fish or taking on pine wood all day. Raleigh was reached in the evening and we took a terribly rough ride in an old rattling omnibus to "Tupper's school." In the light from the 'bus I could see the two great dogs on either side of the walk in the yard and could hardly believe they were not alive and on guard. In the morning I

seemed to be in a new world. The old mansion was surrounded with blooming shrubbery and beautiful flower beds containing many varieties new to me. Three days before I was in the midst of Northern winter and that morning was like our sweet, bright May days at home. I loved the place then. It has grown dearer to me each time I have visited it.

BEGINNINGS OF SHAW UNIVERSITY.

Back of the mansion was the beginning of Shaw University as it appeared to me: two old log cabins and a cotton house, also of logs. The cabins had been used in time past as kitchen and quarters for the servants. When I first saw them one was being used as a schoolroom and the other as quarters for the scholars. The scholars seemed peculiar to me, strong, well-grown men, some gray bearded among them, but each showing in word and action that some strong purpose was in control. Their kindness touched my boy heart and I was with them and among them constantly while there. I shall never forget my first meetings with those men, many of whom have become well-known leaders of their race. Augustus Shepard, Cæsar Johnson, Dr. Roberts, the Crosby brothers, some now forcefully at work in this great uplifting and some having passed to their reward in the great beyond. During our stays at Raleigh there was continual planning on the part of Dr. Tupper and my father regarding the building of what was to be "The Shaw Collegiate Institute." The plans for it had been drawn and in my home to-day I have three elevations, north, east and west, of what then seemed to me the most beautiful school building possible to erect. Each year we visited Raleigh and each visit showed results of the year's work done. First the church, two or three blocks northeast of the campus, was erected and put in use as schoolrooms during the day and for religious services evenings. Then the west wing of the Shaw building was erected and I was of the opinion that the school was nearly finished then. I had very little idea of what was to be. The needs of the institution grew with fearful rapidity, and Dr. Tupper and my father were constantly planning what seemed to me impossible additions in one way or another to meet the growing demands. Dr. Tupper would visit us in our home each summer and the planning would continue, and visits to different places would be made, in the effort to interest others in the great needs of the work in the South. I shall never for-



SHAW UNIVERSITY FACULTY.

get the trips I made with them here and there or the joy which I felt when they secured the aid of such noble men as Estey, Fuller, Greenleaf, Merrick and Morse. I shall never forget the evening prayers in our home when Dr. Tupper was with us. Those prayers have been answered in wonderful measure, and as I grew older I began to understand better why Shaw University was receiving the aid it required. I grew up with it and it seemed a wonderful thing to me in almost a mystic degree. It seemed to have many phases then. Every student seemed anxious to receive an education for several very good reasons that they might be enabled to aid and uplift others of their race, that they might preach and teach as well. Time has shown the results of the preaching and teaching of Shaw's early students, and the results are becoming more manifest each year. The growth of the work seemed to have behind it an impetus sufficient to carry it along in spite of obstacles, for there were many. I grew to understand this impetus later. At first I was filled with wonder, but later with a strong faith in Almighty God. The fervent prayers I had heard were being answered. Perhaps many have been permitted to see such continuous answer to prayer; I hope so, but count myself blessed, indeed, in the experience. I made many friends among the

students of Shaw at each of my visits and many of them I count my friends to-day. An old album for autographs I carried with me in those days I often look over, and it is a rare pleasure to me. Many a name is well known in the South land of to-day and some of them are familiar names in national affairs. Of none have I heard anything of discredit. The keen enjoyment of my father in his later visits to Shaw University will always remain a happy memory to me. Every student knew him as a friend, and many a one has been aided by his kindly counsel and words of cheery courage. He had a way of taking whatever was at hand, what many would overlook, and making something of it. As he built up a thriving manufacturing community among the hills of New England, miles from railroad communication, making his brick from excavations for mill ponds and canals, and sawing his lumber on the hills, so he advised in the building of the halls of Shaw University from the clay of North Carolina and the pines of its forests. I remember that on one of our first visits Dr. Tupper was very anxious to have us remain a few days longer than usual for some reason, but my father objected because there was nothing for him to do in the interim. Finally he concluded to do a little building, and in a week two of the double dwellings

standing near the southeast corner of the campus were erected. Many of the white citizens of that part of Raleigh watched the erection in surprise at the sight of a white man with coat and vest thrown aside at work with the colored carpenters and at the rapid rise of those dwellings that week. The world has moved and times have changed, and before his decease he saw many of those same men his friends and strong supporters of the educational enterprise he had so long cherished. The two men who struggled with heart and hand and often wrestled with God in prayer for Shaw University have passed to their reward, mourned both in South and North, but who can say how long their work shall live? I pray God that he may continue to raise up energetic friends and supporters of this interest and bless their efforts as he did those of the noble men who have gone beyond.

What Shaw Has Done for the Ministry.

PROF. A. W. PEGUES, THEOLOGICAL DEPARTMENT.

As was true of almost all schools established for the colored people in the early years after the Civil War, Shaw University was founded primarily to prepare men to preach the gospel. During its early history practically all of the students who came to Shaw had the ministry in view. Some of those early students are still living, and they are among the most pious, earnest, and consecrated men in the State. They are usually sound in doctrine, fervent in spirit and effective in scriptural teaching. Not only on Sundays, but during week days the Bible was largely used as a text book.

Dr. H. M. Tupper was their great teacher and also their model. He was to them a daily example of industry and devotion to duty. They partook of his spirit, and many of them, as did he, have succeeded in bringing something to pass. In those years 1866, '7 and '8 there were no associations or general organizations, and not a great many churches. The first general organization in the State among the colored Baptists was effected in 1867 by men who were trained at Shaw University.

From that day till now these brethren have been ceaseless in their efforts to promote the cause of Christ in this State and in many other States. I say other States, because in nearly all States north of us and in many south and west of us are to be found the sons of Shaw, rendering very acceptable service in pulpits.

1866—1902.

As stated above, in 1866 we had no associations and not many churches. To-day there are in North Carolina 800 colored Baptist churches with a membership of 150,000, and forty-eight associations, one general convention, one State Sunday school convention, with many auxiliary Sunday school bodies. Nearly all these organizations were brought about through men who attended the Theological Department of Shaw University. In the last thirty-five years some of these men have organized as many as twenty-five churches each. They have done this not in the capacity of missionaries, but simply as pastors and at the same time earnest workers. Some of them would often work at some trade four or five days of the week and then walk twelve or fifteen miles Friday afternoon or Saturday morning, preach in the evening and three times on Sunday at as many different places. Hundreds of our churches were organized not in cities in comfortable houses, but in country districts under brush arbors or under large trees. Four-fifths of the churches of this State are in the country. The people are country people. In fact, North Carolina is a State almost without cities. As a rule, the people of the State of both races are very conservative. They do not run off after new things readily, and are intelligent withal. While there are not among the colored pastors of the State many learned and great men as the world counts greatness, yet, there are very many earnest, intelligent, consecrated, Christian men. Scarcely any State will compare favorably with North Carolina in the perfection of its religious organizations. On all important lines of work the Baptists are united. The most cordial and sympathetic relations exist between the colored and white Baptists. From one end of the State to the other Baptists are in pretty close touch with each other. These things are mentioned to show how faithful and successful has been the work of the ministers who have gone out from Shaw University. Let it be understood that I do not in any way disparage or underestimate the work of other ministers. There is no such thing as Shaw men and non-Shaw men. For the educated, along with those who have not had opportunities, have worked in sympathy, harmony and in brotherly love.

As educators these same men have been very prominent. No less than fifteen denominational schools have been planted by the colored Baptists of this State. The most of them are doing very good work. Of the

fifteen schools only one is supported in part by the Home Mission Society, the others being supported by the churches of the communities in which they are located. At one time five of the principals of the seven State Normal Schools were old students of Shaw. It is interesting to know that in this State the preachers, of all others, have been the most aggressive and progressive in advocating and providing for the education of the people. A few of the schools referred to above are doing most excellent work and are well cared for by the pastors of the surrounding churches.

Not only are these preachers organizers and educators, they also have been and are leaders among the people and of the people. Yet they are conservative and wise in their leadership. I cannot recall a single instance of a minister trained at Shaw University who has at any time been found on the side of disorder and violence. During the hot and bitter campaigns of 1898 and 1900 it was said greatly to the credit of the colored Baptist ministers that they stood for patience and law and order; and, in consequence, they proved a mighty bulwark of defense to their people in those trying and troublesome days. But the general diffusion of intelligence among the people and the fact that a great many of our young men and women are pursuing higher courses of study and are entering upon the various professions, such as medicine, law and pharmacy, add new responsibilities to the ministry. These new conditions must be met. The older brethren have done a wonderful work; they have builded most magnificently. But as is natural as well as desirable, the passing from gross ignorance and superstition to even their present state of intelligence and culture has wrought many changes in the thought, aspirations and general character of the people. They are taking advantage of the open doors leading to the various callings. But the number who are looking forward to the ministry and who are willing to spend years in study in preparation for the work is growing less. I fear young men think other callings offer broader and more inviting opportunities for research and the accumulation of money. But I am confident that for the next twenty-five years or more men of no class or profession will be so sorely needed among the colored people as the earnest, intelligent, consecrated preacher—the preacher who knows and can explain and teach the simple word of God. Friends who desire to help the colored people cannot possibly do it in any better manner than in fitting men called of God to preach the gospel to the people.

Higher Education at Shaw University.

IDA J. BROWN, COLLEGE DEPARTMENT.

"Higher education" is a comparative term and does not have the same meaning in all parts of the country. At Shaw it includes the work done in the college preparatory—a course of two, and in the college—a course of four years. Though our work here, like that in the other colleges for the colored people, is not much higher than that in the best city high schools of the North, still we are striving to adapt it to the needs of our pupils, and to make it as broad and generous as our means will permit. All our students are required to devote a portion of each day to systematic industrial training; and only those who are fitted for it are allowed to take the higher studies. Last year about 12 per cent. of all the students in the university studied Latin and only 2 and 2-10 per cent. studied Greek. Special attention is given to English work—writing and literature. Mathematics, history and science are not neglected. In short, we are doing our best to fit our pupils "to perform justly, skilfully, and magnanimously all the offices" of life.

The number of pupils in the college is small; for only a few can afford time for preparation, or can obtain means to keep themselves in school long enough to complete even our limited course. Those who do overcome the difficulties and reach the



A GLIMPSE OF THE CAMPUS.

college course have an earnestness of purpose, a stability of character that commands our respect and admiration. Some have excellent ability and are as fine students as I have ever found among my pupils in the North. They have such a hunger and thirst for knowledge that it is a pleasure to teach them. Cases of discipline or disorder of any kind are rare; these students have worked too hard for the chance to be here to waste their time

in frivolity, or to be inattentive, or careless in recitations.

Now, a word, in closing, about our graduates. Many of them have entered the professions, have become ministers, physicians or lawyers, but by far the greater part are teachers, principals and assistants in Normal schools, academies and grammar schools throughout the South. Whatever their occupation, they are the solid, reliable men and women of their communities, helpers in the cause of missions and temperance, workers in church and Sunday-school.

The Missionary Training School.

EMMA L. MILLER, PRECEPTRESS.

The Missionary Training Department of Shaw University was opened in 1892, the American Baptist Home Mission Society furnishing the building and school privileges and the Women's Baptist Home Mission Society becoming responsible for the instruction given and the management of the school. Its object is to train colored women for missionary work among their own people in this country and in Africa.

The school is a home where all that goes to make up home life is taught and lived, and it is also a field for practical missionary training. The forenoons are spent in recitations in the class room, the afternoons in field work in the city of Raleigh, and the evenings



MISSIONARY TRAINING SCHOOL BUILDING.

of the school requires close application. It is not only a training but a testing of the physical, mental, and spiritual powers. Those who stand the test for two or more years we graduate, and such as are prepared we recommend for appointment by the Women's Baptist Home Mission Society if they desire such appointment.

During the nine years of its work thirty-four pupils have graduated, while many have taken a partial course and gone out to do a self-denying volunteer missionary work in their home churches. Twenty-seven of our graduates have been employed by the Women's Baptist Home Mission Society, three have gone as missionaries to Africa, four have worked under the Woman's State

Convention of North Carolina, while others have gone into other lines of Christian service. Three have married and are centers of Christian homes, and three have been called from labor to reward. Nine have held positions as matrons in the Home Mission schools, and more of these schools are asking for help. When we consider the difficulties that are found in missionary work, it is a matter of gratitude to God that they have generally done such excellent service.

A few hundred dollars are greatly needed to complete the repairs already

begun on the home of the Missionary Training School pictured above. Who will meet this need? Who will place a piano in this home? A little help will be greatly appreciated



MISSIONARY TRAINING SCHOOL TEACHERS AND STUDENTS.

are devoted to study. The basis of all our work is the study of the word of God. The course consists of O. T. History, The Life of Christ, The Acts, some of the Epistles, Bible Normal, and selected lessons. The work

Shaw in City Mission Work.

MAY C. HAMILTON, MISSIONARY TRAINING SCHOOL.

Probably no department of Shaw University comes into closer touch with the people of the city than the School of Missionary Training. May we not think of Raleigh as a little corner of God's world-garden where we are permitted to sow the good seed in human hearts and lives? We are striving to have this people regard God's Word in practice as they do in theory, to be not only a Bible-loving people, but a Bible-understanding and a Bible-living race.

During the week teachers and young women of the Training School may be found in five women's prayer meetings, in four of which simple, practical Bible lessons are taught, to give them a more intelligent knowledge of God's Word, so that the Christian character of the earnest-hearted women who faithfully attend may be strengthened. The other weekly meeting has special reference to the needs of the mothers, and is intended to be helpful along lines of home life and social purity.

We have also weekly classes for Bible study; one is composed largely of teachers from the public schools who are studying the Old Testament under Miss Miller. Another is made up of sisters whose lives are full of hard work over the washtub, yet, hungering to understand God's Word, have asked that they might form a class for Bible study.

Realizing that the hope of the race lies largely in its children, we endeavor to put the Gospel truths into simple, attractive form for the little ones, who often delight us by their quick apprehension of the truth and remembrance of the teaching. We have two Sunshine Bands where beautiful songs are taught, and temperance, missionary and other talks are given.

Once a week we meet the city girls and boys in sewing school. We have them of all sizes from tiny tots, just learning to thread a needle, to young women who can patch, hem-stitch and make neat buttonholes.

The Training School furnishes teachers who assist in five morning Sunday schools in the city, and conduct a primary Sunday school of their own in the afternoon.

Our children show aptitude for religious instruction fully equal to that shown in mission Sunday schools in the North, and we pray that the seed sown may bear fruit in regenerated lives to the glory of God.

The Influence of Shaw University Upon the Public Schools.

REV. N. F. ROBERTS, D.D., NORMAL DEPARTMENT.

The primary object of Shaw University was to train teachers and preachers for the freedmen. During the first five or six years nothing more than simple, elementary instruction was undertaken, except in the theological department. In 1872 a class of young men and women, looking forward to the work of teaching in the public schools, was organized and a trained teacher, a graduate from the State Normal College at Westfield, Mass., was put in charge. Ever since that time special instruction has been given those preparing to become teachers. It is estimated that more than four thousand of those who have attended the Normal department of Shaw have taught in the public schools.

This host of earnest teachers has wrought a wonderful change in the public schools. The present public school system in North Carolina was adopted in 1868, and separate schools for white and colored were established. The schoolhouses were the most inferior kind—nothing more than shanties, with no windows nor desks. The instruction was equally inferior, because there were no colored teachers, except in a few towns and cities, competent to teach. They were simply "school keepers," not teachers. When the students from Shaw began to take charge of these schools a marked change was soon observed. The old shanties or huts were displaced by better buildings. In many cases the teachers assisted in erecting the schoolhouses and made the desks and blackboards. In some communities a blackboard in a schoolroom had never been seen. The old A, B, C method and "completing the spelling book," before beginning to read, and reciting by committing rules to memory and repeating them, were dispensed with, and intelligent methods of imparting instruction introduced.

The superiority and value of such instruction soon began to attract the attention of school boards and committeemen, and ever since students from Shaw, as teachers, have been in demand. Last June at the colored State Teacher's Association, the chief clerk of the State Board of Education, in a public address, said one of the best organized and conducted district schools of any race that he had visited was taught by a teacher who received his education at Shaw University. There have been counties in which every teacher of the colored schools was a Shaw student.

The Legislature of North Carolina authorized the establishment of five Normal schools. When these schools were organized the principals elected to four of them were Shaw graduates. Later, the number of these schools was increased to seven, five of which are still manned by principals who were educated at Shaw.

Another important fact must not be overlooked. Shaw University has ever been pre-eminently a Christian school. The students are not only trained in the ordinary branches, but moral and religious instruction is given daily. The *Bible is the text-book*. So when the students go out, they have intelligent ideas as to what constitutes a true education, and they impart these ideas wherever they teach. Thus the pupils are brought up to a higher standard of Christian living, and their homes are improved.

The strong temperance sentiment which prevails in many sections of North Carolina is due to the influence of Shaw teachers. They not only teach the principles of temperance in the schoolroom, but organize temperance societies among the pupils and the young people of their respective communities.

Thus, Shaw University has exerted a wonderful influence upon the public schools, and has brought them up to a higher degree of intelligence and efficiency, and is making them serve the purpose for which they were established.

What Shaw Is Doing Industrially for Men.

J. A. LANKFORD, INDUSTRIAL DEPARTMENT.

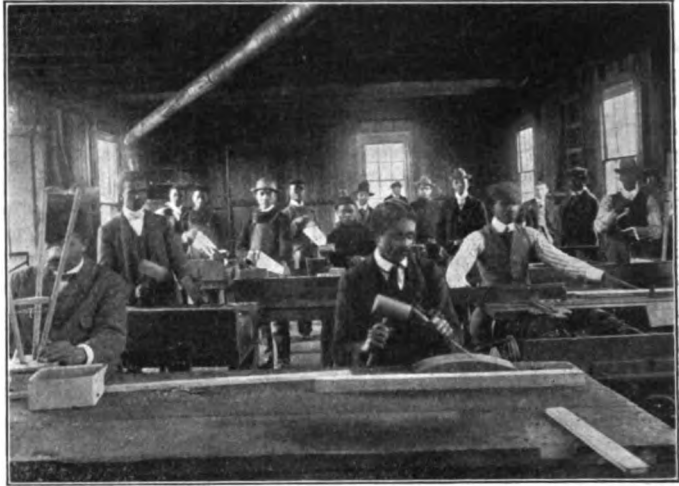
The industrial training for men at Shaw University is carried on in a two-story frame building 25x125 feet. The average attendance is about 125.

The trades taught are seven, and with our present system it takes the average young man about four years to become a journeyman, which means that instead of his time being worth from 50 to 60 cents a day, he will be able to obtain from \$1.25 to \$3.00 per day. This, of course, depends upon his trade and skill.

THE SHOPS.

MANUAL TRAINING ROOM.

This is a room 25x50 feet, furnished with work benches large enough to accommodate one student. Each bench has a full set of tools. In this room the men are given the first principles of carpentry. They first learn the names of the different tools and learn to handle them by sawing, boring and planing to a straight line. After learning this well they are taught joint-making, mortise and tenon, dove-tailing, making picture frames and boxes.



CLASS IN MANUAL TRAINING.

CABINET AND REPAIR ROOM.

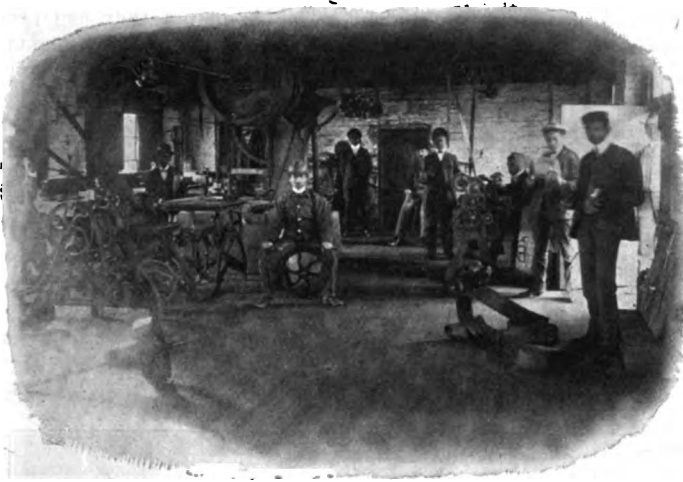
When a student has finished making all of the exercises in the manual training room, he is then promoted to the cabinet and repair room. This room occupies about the same space as the manual training room. Here all of the repairs and new work are carried on, which includes bedsteads, desks, washstands, tables, wheel-barrows and dozens of other articles used by the teachers and students of the university.

BENT IRON WORK.

This is something new at Shaw. It is especially adapted to that class of students who have somewhat of an artistic eye. There are hundreds of pretty and useful articles for the home that can be easily made at a very small cost. The young men are now making screens, match-boxes, candlesticks, picture frames and lamp brackets.

MACHINE SHOP.

This is a room 25x50 feet, equipped with a variety of machinery, viz.: one band-saw



MACHINE SHOP.

one rip-saw, two wood-turning lathes, one back knife lathe, one 24-inch wood planer one 14-inch engine lathe and a 25-foot working bench with three substantial iron vises attached.

At the west entrance of this shop is the engine and boiler, which furnishes the motor power for all of the machinery.

The work done in this shop is also varied, one turning wood, others iron, some making chair-rounds, duster handles, table legs, filing, chipping, and planing. The water sewerage system is cared for by the young men in this shop.

MECHANICAL AND ARCHITECTURAL DRAWING.

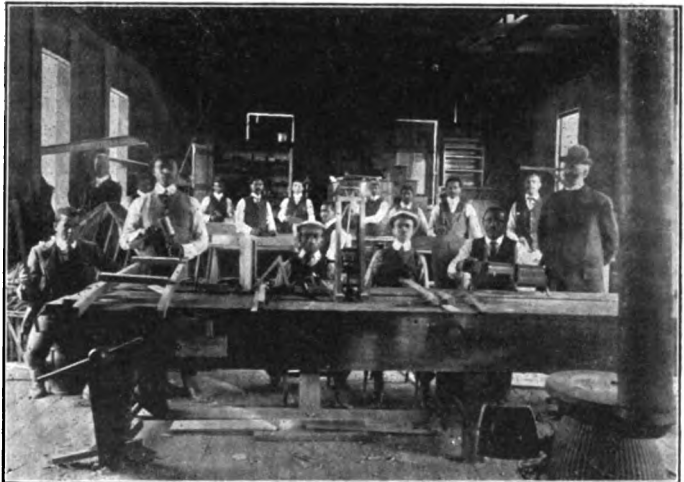
The drawing classes have their lessons in the east end of the machine shop, each student having a drawing table T-square, two angles and a full set of drawing instruments. The first year is spent in mechanical drawing.

In the architectural classes they make sketches of houses from pictures, houses, and original designs. They have just finished assisting in getting out the plans and details for a \$25,000 stone and brick church, which is now being erected opposite one of the four corners of the capitol square of North Carolina.

THE BLACKSMITH SHOP.

This is a room 20x36 feet, equipped with six Buffalo forges, anvils and a set of tools for each forge. Two men work at each forge, and during the past few months they have made a full set of forging tools, hammers, chisels, lathe-tools, horse-shoes, and have ironed several wagons, buggies, wheel-barrows, and at present are making up a large number of fire pokers and shovels. There are one hundred exercises which take in about every kind and class of blacksmithing.

What Shaw is doing industrially for men was very plainly demonstrated at the Twentieth Century State Fair of North Carolina, in October last. At this fair the Industrial Department was exhibiting with and against some of the best technical and mechanical schools of the State and received a first prize. Some of the articles were a solid oak desk, oak book-case, wash-stand, steel blacksmith hammers and chisels, brick masons' hammers, and a variety of forged tools. In the machine shop display there were lathe centers, brass bearings for lathes, a counter shaft,



CARPENTER SHOP.

a governor for an engine, packing boxes, connecting rods for engines and bolts of nearly every standard size. The great

drawback in this department is lack of tools, room and teaching force to impart the knowledge to the 125 young men who seem to be hungering and thirsting for industrial training.

Night School at Shaw.

This is the newest department at Shaw, having been started November 3, 1899. The president of the university saw a great opportunity to help a large number of men and boys in and near Raleigh, whose work by day cut them off from educational privileges: he put the night school idea before Northern friends,

the students, whether or not they had been helped, some raised their hands, some stood up, and several of the older men spoke right out, one saying, "I have been helped all." Another said, "I didn't know nothing when I started, but I can do my own reading and writing and figuring now."

They were then asked to speak singly. Then Robert Holman, aged forty-six, drayman, said: "I run three wagons and have been a drayman for several years, but could not count nor write my name; but since coming to this night school I have learned to read well, to spell any common word, and can figure out any of my sums now. Our class begun at nothing, and we



NIGHT SCHOOL.

and found ready responses to his appeals for means to fit up the rooms and light them.

When all was ready the male students were given the privilege of volunteering as missionary teachers of such as would come to be taught by night. Day students from all departments enlisted, and a director from the faculty also went literally to the streets and invited the needy to come in and be taught, practically free. Having heard, they came. One hundred and forty-six were enrolled last year. Being told a few nights ago that friends in the North who, through their churches, helped to fit up the schoolrooms for starting night schools at Shaw, would like to hear from

have been through addition, subtraction multiplication and division, and are deep in fractions."

Samuel Hayes, aged fifty-four; John O'Gary, aged fifty-one; David Outlaw, aged forty; Eli Gauter, aged fifty-two; Charles Holly, aged twenty-seven, and several others spoke, some saying: "I was disfranchised, not knowing how to read, but I can read now." Others said: "I became a Christian in this school last year, and in every way have been helped."

A good beginning has been made and sufficient results obtained to warrant a continuance from year to year.



ESTEY HALL.

What Shaw Is Doing Industrially for Young Women.

CHARLOTTE MURRAY, MATRON OF ESTEY.

What Shaw University is doing along industrial lines for the young women you may judge for yourself, if you will spend a day with us in Estey Building, the girls dormitory.

You are awakened by the rising bell at six in the morning, and immediately there is a stir throughout the house—about a hundred young women at work. Soon you hear the sound of sweeping and moving of beds. Their rooms are being put in order for the day. At 6.45 a bell is rung, and a company with brooms and dusters make their way to the various class rooms, the reading room, the parlor, the corridors, and the stairways to clean and put them in order.

At 7.20 another company goes to the dining hall where they place the food upon the tables and see that everything is in readiness for breakfast. They also wait on the tables during the meal, and afterwards wash the dishes and reset the tables for the next meal and sweep the dining hall.

The bell is now ringing for chapel exercises. At the close of this service we return to Estey, and with the Matron make a tour of the house, carefully inspecting every room. If anyone has done her work carelessly she must do it over again.

We now turn our steps to the sewing room, and there we find a class doing the first year's

work. In this year they are taught the fundamental stitches, and how to apply them in the repairing of cotton and woolen garments. Considerable time is given to the various kinds of patching and mending, including stocking darning and also the working of buttonholes. They are provided with sewing tables, tape measures and scissors, and are required to cut out and prepare their own work. Yes, they do waste some material; but their eyes, hands, and judgment are being trained as they could not be in any other way. The majority come to us with little or no training in hand sewing. You can see as you watch them that they are finding it difficult, but you can also see that they are interested, and, as you examine their models, you know that they are making progress. Many of them, indeed, learn to do excellent work.

Next we visit the class in advanced dress-making. We notice drawn on the black-board patterns of garments, and the teacher informs us that the pupils have finished drafting a basque pattern and are now making for themselves or for some one in the house wool dresses. The classes in dressmaking are in session an hour and a half a day, and we have a special teacher for this work. The other classes sew forty-five minutes a day.



CLASS IN SEWING.

It is now dinner time, and a new set goes to their duties in the dining hall.

Between two and four o'clock there are several other sewing classes in session, for the girls are all required to sew every day. In one room we find between twenty and thirty girls doing the second year's work. They are learning to make parts of garments, flaps and

flies, ruffling, tucking, gathering, sewing on bands, etc. Also they learn in this year some of the ornamental and fancy stitches, such as hem-stitching, feather-stitching and linen and flannel embroidery.

In another room we find the third year young women. They are making garments in miniature. They cut them by standard patterns, thus learning to use such patterns, and make the little models in every respect as they would full-sized garments. Throughout the course, when the models are satisfactorily completed, each girl puts her own work into a book made of strong Manila paper, and opposite each model she puts the directions for making it, for her own future use. There are forty models in the course.

We next visit the class beginning dress-making. Here they are taught to draft their patterns, then cut out and make the garments, using the sewing machines. They are also taught how to use all the different attachments of the machine.

In each class instruction is given on the growth and manufacture of the materials used.

In addition to this systematic course in sewing they are required to make and keep in repair the bedding for all departments of the institution. They are also required on certain days to bring to class their own mending that the teacher may see if they are applying the principles that have been taught.

We leave the class rooms now and visit the laundry. Here we find twenty or more washing and ironing. Each girl has a stated time in which to do her own laundry work.

At four o'clock the industrial work for the day is over with the exception of the dining hall work at supper time. That is done by still another division.

You have now seen our daily routine in industrial work, and, in addition, on Saturday, if you will remain with us over that day, you will see about twenty-five at work scrubbing the halls, stairways and class rooms and cleaning stoves and windows, while others are scrubbing their own rooms.

In a few weeks we expect that a Domestic Science room will be completed, and the girls will then be taught cookery. We intend also to add millinery to our Domestic Art department as soon as the necessary funds can be secured.

One cannot fail to see the benefits of such training for the young women. And we are encouraged by the reports that reach us of their increased efficiency and usefulness in their homes and communities.



SHAW SINGERS.

Music at Shaw.

ABBY L. WILLIAMS, TEACHER OF MUSIC.

"Taken all the world over, in every age and every clime, there is no art so much loved for itself as music." Music is not simply the work of the fingers, but the hand, the head and the heart. Born as it is of the best thought, it raises the thought-plane, and there begins a refining influence in the whole being. Hence it develops us mentally and morally; it elevates and quickens our perceptions; it softens and subdues the rebellious dispositions; it refines and soothes the wayward passions; it gives consolation in the hour of affliction. Listening to a beautiful hymn or a great oratorio brings one to a realization of God and the truth as nothing else can.

Realizing the great power that a knowledge of music gives to those in the vocations for which she trains her students, Shaw University long since added music to her curriculum.

Lack of funds prevents our having a sufficient number of good pianos, proper equipment, etc. Notwithstanding these disadvantages we succeed in giving our students a practical knowledge of both vocal and instrumental music, such as will be most helpful to them in their various fields of labor after they shall have gone from here.

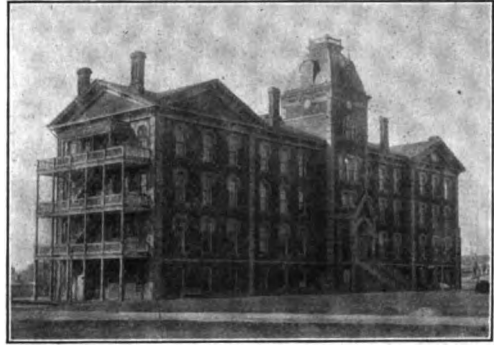
I have in mind one who is now teaching music in a well-known school in the eastern part of this State; also another whose husband is a Baptist minister. By her knowledge of music, gained at Shaw, she made his charge very successful, both in church and Sunday school by interesting old and young in the musical part of the services. There is another who helped her father greatly in his church work and is preparing the programmes for the closing exercises of his school. Many other

instances may be cited, but these will suffice to show what is done and how much more might be done if we were better equipped.

Under the existing conditions we can accommodate only about one-half the number of pupils who apply for music each year.

All oppressed people are emotional. For this reason it is generally believed that the colored people are very emotional. As music appeals so strongly to their emotions, possibly there may be a larger per cent. with dormant musical talent than is found in a more favored race. It were a blessing could more of them be taught the higher class of music—that which stands for intellect and appeals to the soul rather than to the emotions.

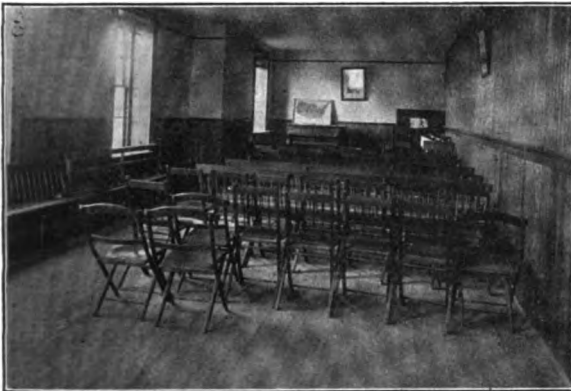
Music makes life more beautiful, more true, more noble, more expressive, and while it is subject to perversion and misuse, yet its refining characteristics will leave its impress upon many generations.



MAIN BUILDING, SHAW UNIVERSITY.

financial institution the race has thus far established in America. Present signs indicate that there will be more of these enterprises in the future than now, and they too will need colored attorneys. The Negro is showing a strong desire to branch out into business all over the country. He sees more independence in business than in clerkships and the like. Quite a large number of new Negro companies have been organized within the last two years; these companies employ Negro attorneys. In fact, Negro attorneys have been the promoters of many of them. It would be fortunate for the race if it had a Negro attorney in every large Negro community who would take the lead in such enterprises, and thus urge the people to practice economy; to purchase homes, and to invest their earnings in some paying enterprise which would bring interest on their money and also furnish a means of employment for the young people who are shut out from the ordinary occupations that are open to young white people.

The Negro attorney is not needed so much to save the chicken thief from prison as to help the honest Negro save his surplus earnings and get a home. We need financial leaders, captains of industry, who shall put the race on a higher industrial and financial basis. There is no one better fitted for this work than the Negro lawyer. A philanthropist who wants to help the race could adopt no better plan than to educate a number of colored men in the law and send them into different communities for the purpose of organizing the people along the lines of industry and finance. No one will deny that the thorough training of a few Negro men in the principles of the law will hasten the progress of the race.



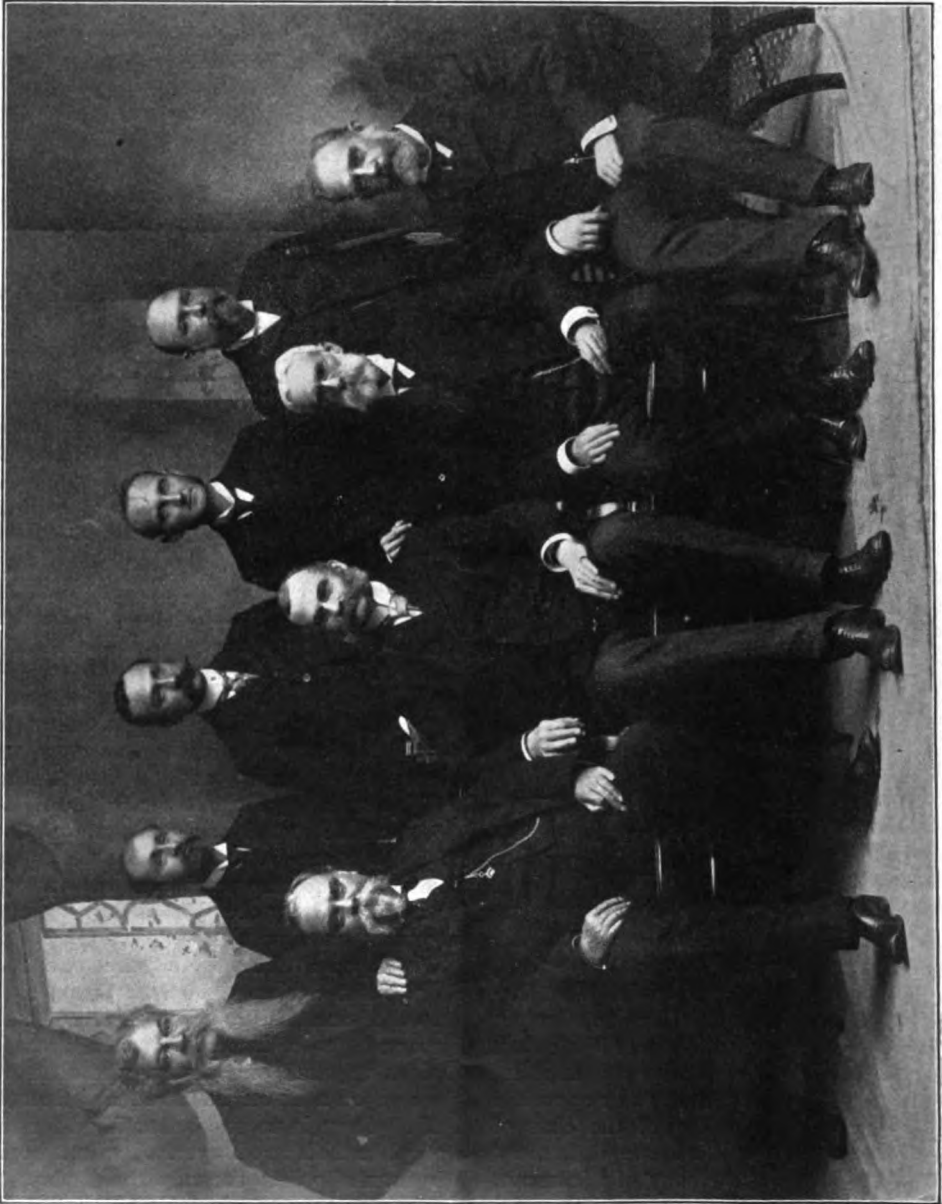
Y. M. C. A. ROOM.

The Law Department.

PROF. E. A. JOHNSON, LAW DEPARTMENT.

Graduates from the Law Department are at work in the following States: Connecticut, New York, New Jersey, Virginia, West Virginia, North Carolina, South Carolina, Georgia and Florida. They are all more or less leaders of the people in their respective communities, and a number hold lucrative and responsible positions. J. C. Robertson, of the class of 1894, is attorney for the True Reformers' Bank and Insurance Company of Richmond, Va., which is possibly the strongest financial organization of the Negro race in America. This organization has over 50,000 members, and did a business last year amounting to \$100,000.

It should be gratifying to the friends of Shaw University that its law department is furnishing the legal head of the greatest



FACULTY LEONARD MEDICAL SCHOOL.

Leonard Medical School.

JAMES M'KEE, M.D., DEAN.

The rhythmic tread of armies, the deafening roar of guns, and the awful din of battle had scarcely ceased to echo among the hills and valleys of this hushed and trembling Southland in 1865, when Rev. Henry Martin Tupper, late chaplain of a Massachusetts regiment, just discharged from the service "by reason of expiration of term," conceived the plan, laid the foundation, and without money or credit save that based upon an abiding faith in his tireless energy and boundless devotion, engaged upon the superstructure of Shaw University, designed for the education and uplifting of that unfortunate race which had become the wards of the nation as the primal result of the war, and, ultimately to fit and qualify them as missionaries to their savage kindred in the jungles of Africa. The work began with the erection of the frame building on South Blount street, near the present site of the university, in the southern section of the city of Raleigh, and it soon became known as "Tupper's Church" all day Sunday, and "Tupper's school" all the rest of the week; and this writer well remembers the revelation of those early days of labor and construction, wherein the future president of Shaw University alternated from the pulpit to the classroom, the lumberman, the carpenter, the mason, the painter—always the master of his vocation and always the superintendent of his work. In 1870, through the generosity of the late, lamented Elijah Shaw and other Northern gentlemen, the present site of the university on South street was purchased, and on it has since been erected, by the labor of the students, from brick made upon the ground, the commodious buildings which now constitute the university. In 1881 Dr. Tupper invited the writer to meet and confer with him respecting the addition of a medical college and the probability of a successful effort to interest a sufficient number of the Raleigh Academy of Medicine to become lecturers and teachers in the preparation of missionaries skilled in the science and practice of sanitation, medicine and surgery, with a view to instruction in whatever may conduce to the preservation of life and bodily health, while laboring for the salvation of the immortal soul. Being assured of the cordial support of the profession, and accepting the judgment of the writer that a four years' course would be necessary, because of the deficiency of the race in academic and collegiate preparation, and centuries of mental

and moral suppression, the doctor entered upon the work with his usual energy. The State Legislature was appealed to for a site on the grounds adjacent to and south of the old "Governor's Mansion," and a charter for the "Leonard Medical School," both of which were freely granted. Meantime the requisite funds were secured through the generosity of Mr. Henry C. Leonard of Massachusetts, the brother of the devoted wife of the president, whose name it bears, and the building was completed as those of the university had been, of brick made upon the university grounds by student labor.



LEONARD MEDICAL SCHOOL.

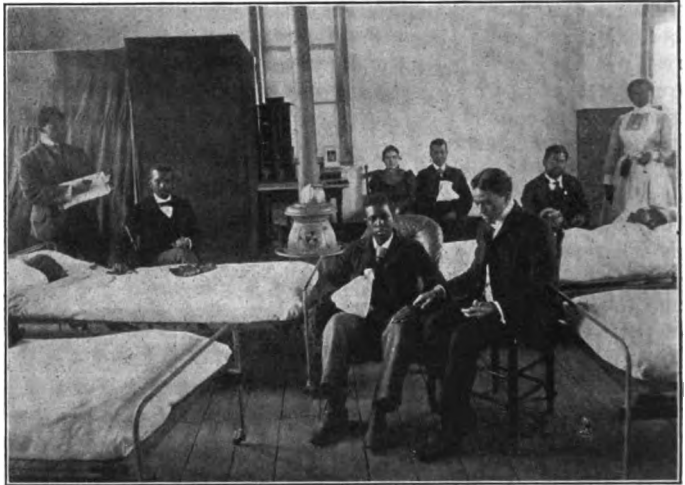
In the autumn of 1882 the medical school opened in the new brick building with six students and two members of the faculty, Dr. Spafford and the writer, and the school has continued uninterruptedly with annual increase of students, and the necessary growth of faculty to the present time. A brief résumé of the latter will show that Dr. Tupper was not singular in his appreciation of learning, skill, and capacity in his selection of a faculty from the academy in the city. Dr. Spafford resigned to go West to practise his profession after the second term, and Dr. Pratt succeeded him for a term and retired, the late Dr. R. B. Haywood succeeding and remaining until disabled by an attack of hemiplegia. Dr. Kemp B. Battle, Jr., accepted the professorship of anatomy and physiology, remained two years and resigned to accept a position in the Merchants' Marine Service. He subsequently went to London and took an extended course in the Royal London Ophthalmic Hospital, and the London Hospital for diseases of the throat and nose, and upon his return to America again accepted the Chair of Physiology. Dr. A. W. Knox

joined as Professor of General Clinical and Operative Surgery; Dr. W. I. Royster succeeded the late Dr. R. B. Haywood as Instructor of the Principles and Practice of Medicine and Therapeutics; Dr. R. H. Lewis, Secretary of the State Board of Health, accepted the Professorship of the Eye, Ear and Nose specialty; H. B. Battle, Ph.D., Director of the State Agricultural Experimental Station, accepted the chair of Chemistry. Upon his subsequent retirement to enter into private business in another city, he was succeeded by J. M. Pickel, Ph.D. William Simpson, Secretary of the State Pharmaceutical Society, one of its charter and leading members, occupies the Chair of *Materia Medica*. Such is the faculty of Leonard Medical School of Shaw University, organized and maintained for the instruction of students of the African race in the art and science of medicine and surgery in all the branches, all of whom are well known throughout the State for skill and ability, and some of whom have acquired national reputation in the profession. In view of the recent widespread agitation of the subject of negro education throughout the United States, it may not be improper to add that they are all Southerners and fully devoted to the relief of pain and suffering; the prevention and cure of diseases, and the prolongation of human life, and just as firm believers in the duty and necessity of educating and fitting others to do so as their professional brothers of high latitudes, whether subject or object be white or black, yellow, brown or red. And they especially appreciate the burden that is upon the dominant race to lift the inferior to the level of vocational and professional attainments.

The worthy president of the university and the faculty of the medical school have cause for pride in the outcome of their efforts. The young graduates have been and are doing well. In fact they have proved so efficient and satisfactory, and been so much needed among their own race at home, that the original missionary project of the late Dr. Tupper has been well-nigh lost sight of and forgotten by the graduates. They are successfully

practising their profession among their own race at home.

It is pleasant to note in connection with the four years' course of this school, adopted just twenty years ago, that all the reputable medical schools and colleges have since adopted the like, whereby a higher standing and superior scholarship is attained. It may also be noticed that those who leave their Alma Mater with their diplomas in hand have to pass the rigid examination before the State Medical Examining Board, who grant licenses upon an attainment of eighty per cent. before they can offer their services to the people of North Carolina.



MALE WARD, HOSPITAL, SHAW UNIVERSITY.

What Shaw Is Doing for the Sick and Suffering.

M. D. BOWEN, M.D., RESIDENT PHYSICIAN.

The Leonard Medical Hospital is a part of Shaw University. It has three departments: a male, a female, and a maternity ward, and can accommodate at the same time twenty patients. It is almost wholly a charitable institution, being supported by individual contributions from its Northern friends, together with the very small receipts from only a few of its patients. Its worth to the colored people of Raleigh and the surrounding country cannot be estimated in dollars and cents, for the classes of patients here treated are those who are, almost without exception, unable to pay any part of their hospital expenses.

During the six months in which it is kept open, quite a large number of patients are treated for various diseases, and many surgical operations performed without the least ex-

pense to the patients, either for medicines or doctors' bills. This is done simply to relieve suffering ones who, because of adverse circumstances, are unable to obtain relief in any other way. And yet, could a benefactor see with what thankful hearts and kindly expressions these poor patients receive this hospitality, he would feel himself amply rewarded, and would have no reason to regret having contributed in this direction. Many go away with such expressions as : "I will ever remember this as the place where my life was saved, and at a time when I was unable to bear one penny of the expense for it." During the past year we have treated at this hospital more than one hundred patients, at a cost of more than six hundred dollars, while the receipts from patients amounted to less than seventy dollars. Not only are the indoor patients thus benefited, but there is, in connection with the hospital, an office and free dispensary where day clinics are held by the medical professors, and where those who are unable to purchase their medicine have it furnished them free of charge. It is to be regretted, however, that from want of a larger and better equipped hospital building and more adequate facilities, together with lack of a more perfect and up-to-date operating room, many major operations and abdominal sections cannot be here performed. It was only recently that from a lack of proper equipments we were compelled to refuse admittance to two patients requiring abdominal sections and one requiring an operation for Pott's disease of the spine. Several improvements have been made, however, within the last two or three years, and President Meserve has plans on

foot and a part of the money in hand that will result in fitting up a first-class operating room; and we look forward into the near future when the Leonard Hospital can be kept open the entire year and all kinds of operations performed in it.

"The crying need at the present day is for an educated pulpit among the colored people of the South. The majority of these ministers are illiterate and ignorant, and their congregations are filled with superstition, some acquired and some hereditary, as a characteristic of the African race."

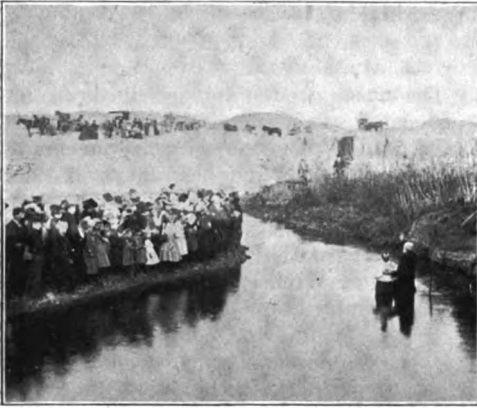
HON WILLIAM T. HARRIS,
United States Commissioner of Education.

At a recent annual roll call of the First Baptist Church, of Atlanta, Ill., "Mrs. C. M. Turner, the senior member of this church, gave an especially able talk, full of interesting reminiscences. She was baptized as Mary Jane Strong in Kickapoo Creek in 1848, by Rev. Lewis Morgan, pastor of the church, and father of General T. J. Morgan. At that time the meetings of the church were held in a school house below the branch on the farm of Samuel Bevan, in private houses or in barns. Soon after this the timbers were hauled for the new meeting house, which the church at once erected in New Castle. When the town of Atlanta sprang into existence, this building was moved to Atlanta, having been sold to Anthony Dills, and was used as a warehouse. After many years it was moved again to Mr. Ludlam's lot, opposite the Methodist church, and was finally condemned and torn down."



FOOTBALL TEAM, 1901.

MISSIONARY DEPARTMENT.



BAPTISM IN CIMMARON RIVER, OKLAHOMA.

ntler Baptism.

DEAR BROTHER:—About June 27, 1900, a few Baptists at Kenton, Okla., requested me to visit them and preach a few sermons with a view to organizing a church. The meetings were largely attended, and a small organization was effected, and two persons baptized. Another visit at Thanksgiving increased the number of members to seventeen, but no pastor could be secured for permanent settlement. In November, 1901, by special request, a third visit was made with a view to holding a series of meetings. The Methodist pastor and people cordially offered their new, commodious church building and aided all they could in the meetings. Nine were baptized and nine were added by letter and restoration. One had been lost during the year, leaving sixteen to receive the eighteen—a very uncommon occurrence. The meetings were largely attended, and the interest was excellent. Among the baptized were four married men. Rev. Mr. Chapin, pastor at Clayton, New Mexico, is to preach occasionally at the present. Most of these Baptists own their homes in a good community.

TRINIDAD, COLO. B. F. LAWLER.

Waubeek, Wis.—“I am much pleased with the MONTHLY in its new dress, and more pleased with its contents. Enclosed find \$3, from myself and wife, members of a little Baptist church of ten resident members, surrounded by Catholics, Lutherans, and others of no faith.”

JUDSON F. AMES.

Items from the Field.

Missionary Pastor Barnett, writing from Salt Lake City, Utah, says: “The largest congregation since I have been here was out yesterday; there have been forty additions to the church since March 10th. The church is in a good spirit, and hopeful for the future. We have contributed about \$75 to help the little church at Murray.”

Pastor Robinson writes from Meade, Kansas: “We have built a neat four-room parsonage; bored a well; bought two additional lots; erected a neat little barn; costing in all about \$600. Our property here is all clear. In three years’ time we have secured property worth \$2,500, and the church has grown from five or six to seventy-five members. We are as strong as any denomination in the town. I feel almost alone. Not a resident pastor within seventy-five miles. Immigration is pouring in; land has doubled in value within six months; several important points should be taken and held for the Baptists.”

Pastor Mills, writing from Ralston, Oklahoma, says: “One of my embarrassments is we have no house of worship of our own, being obliged to meet in public school houses; and as other denominations use them also, we are hindered in our work; we have to contend with almost every ism extant.”

Rev. A. W. Ihde, writing from Ulysses, Kansas, says: “My drives are very hard. I live at the Pleasant View Church, 12 miles southwest of Liberal, which makes it forty miles to Fairview, forty to Harmony, sixty to Ulysses. These long drives leave me little time for study, and my study helps are very limited.”

Pastor Barocio, writing from Santiago, Cuba, says: “During this quarter we have had an increase in the average attendance to our preaching services as well as in our Sunday Schools. You will notice that the number of schools is three instead of four reported in my last quarter. This is because I have omitted in my report the Sunday School in El Caney, for Miss Barkley is in charge of it, and she will report. We shall soon open two new schools in other parts of the city, which we have divided in four parts with a Sunday School in each, besides the one in the church.

“Our services in El Caney are always well attended, and the interest is growing. Miss Barkley’s Sunday School and Industrial School in that place are flourishing. The

seed sown there is beginning to bear fruit, and we expect to see many coming to Christ in the early future. Certainly our influence is being felt in that historic town."

Missionary Uriegas, writing from Puebla, Mexico, says: "On December 31st, we had a Thanksgiving service which was full of interest. Fervent prayers were offered by the most prominent of our members, thanking the Lord for blessings during the last year, and asking for new ones for the year to come. The attendance was good. The general outlook of the work here is excellent. New persons are attending our services. Rev. W. T. Green, former missionary here, came from his home in Mexico City to be present at our celebration and participate in the exercises."

Missionary L. J. Dyke, writing from Anadarko, O. T., regarding one of his mission stations among the Indians, says: "One of the members of the church came to me yesterday to know if I could procure them a bell. It might be we have Baptist friends somewhere that would donate them a small bell. If you should learn of any such, please put them in correspondence with me."

Rev. Arthur St. James, writing of the French, says: "The work is moving on better and more encouragingly than I have ever seen it in Worcester (Mass.). Fifteen additions this term represents a great deal of work done by Mrs. St. James and myself."

Rev. F. W. Carstens writes from Fairhaven, Wash.: "During the past quarter we have been compelled to give up the use of the Congregational church building and secure another building. The change, however, has been a blessing to us. Our audiences are now very much larger and steadily growing.

"The hall is centrally located—one block from street car line—and in good repair. We expended \$178 for painting, papering, carpenter work, baptistry, Sunday-school room, etc., and now the hall is quite inviting.

"We have just closed a most gracious revival—conducted by Rev. Gilman Parker, D. D., pastor of the First Church, Whatcom, Wash. Sixteen professions and at this time two accessions to the church direct from the meetings.

"Recently organized a B. Y. P. U. with an average attendance of more than fifty.

I have in my Sunday-school class twenty-two young persons. An average of about eighteen. This field is bright with promise."

Rev. W. H. Sloan, writing from City of Mexico, says: "There has been some progress in our work in all directions during the last quarter, and we close the year with great thankfulness to the Giver of our blessings. Three bright girls have been baptized, the congregation and home Sunday School have grown in numbers and interest, and we have raised more money toward self-support than ever before. We have come within \$21.50 (Mexican money) of raising the two hundred asked by the board. Last night we had the largest covenant meeting I have ever seen in the church, and the brethren decided to try and raise three hundred dollars during this year toward the pastor's salary. A special committee was appointed to call upon the resident American Baptists and upon all the [church members, to see if the amount I have mentioned could not be subscribed at once. The people were enthusiastic enough to say that not only would they raise the three hundred, but that they would secure \$21.50 besides to make up their lack this last year. One of the church members, a Mexican lady of rare devotion and Christian spirit, covered the pulpit platform with a new brussels carpet and draped a new 'throw' over the pulpit."

We take pleasure in publishing the following letter, which carries its own message to us all:

MILLER, SO. DAK.

Enclosed please find \$1.00 to pay for *Home Mission Monthly* from March, 1901, to March, 1903. I have paid for it in this way for some years past as I am the only one who takes it here. No Baptist church here—one organized some years since, but most members have moved away; one man and wife joined the Presbyterians. My daughter and husband are Baptists here, but do not unite anywhere. My church home is East Dover, Vt., so I pay for preaching and missions there except one dollar each year for Dakota State Convention. I have the book of South Dakota Baptists, by Shanafelt. I enjoy reading the Monthly, Home Missions, etc. Expect to take it while I live, also the *Watchman*, printed in Boston, and the *Helping Hand*; then I send them to others to read. Am deeply interested in Mexico, also in Cuba, and would be glad to help support missions on those fields, but being an invalid (of

seventy-six years) and with small means for my own support, I can do but very little. I have taken no steps alone for three years (creeping paralysis), but am thankful I can read and write to my many friends with pencil, my right hand being crippled—but, enough, you say.

(Signed) MRS. S. M. SHERMAN.

Our readers will be interested in the following letters, one from a full blood Cherokee preacher, and the other from our good brother, J. S. MURROW:

EUCHA, IND. TER., January 8, 1902.

Rev. J. S. MURROW:

Dear Beloved Brother: I send you my New Year Christian salutation. I am well as usual, and so is my family. As I am sitting by my desk, I am in memory the conversation we had at Round Spring, when you told me to write to you. So I will write. I am still on a work preaching the Pineville Church every Sunday. The attendance is good. Every one that lives in the neighborhood of this church comes to the meeting to hear God's word. The members of this church are all Full-bloods, and they are doing all they can in supporting their pastor. Although it is true the members are all poor in worldly goods, but they are using their efforts and strength in supporting their pastor. The Board are not helping us this year. Bro. Blake wrote to me sometime ago informing me the discontinuance of the Board helping us. So we have no complaint, as we suppose the Board will support weaker churches than we.

We remember all the missionaries (Home and Foreign) in our prayers. This year is a hard year for us on account of the failure of crops last year. But we expect and willing to do all we can raising money for the Home Mission Society in New York.

Your Brother in Christ,

(Signed) BENJAMIN O'FIELD.

DEAR DR. MORGAN: The spirit of this letter is so good, I think you will like to read it. Brother O'Field is a full blood Cherokee preacher, and his church covers a large scope of country. He is very faithful and successful, possessing administrative and constructive ability. He does not speak English. He wrote in Cherokee and mailed to Daniel Bird, who translated into English and mailed to me.

He has received \$40 a year for several years. It is a pity it could not have been continued. The Board allows me \$200. I shall earn every

penny, but will gladly give it all to such cases as this for the full bloods.

Yours,

(Signed) J. S. MURROW.

Rev. Samuel Van Tassel, writing from New Rockford, No. Dak., gives the following interesting account of his experience: "I have charge of two churches—New Rockford and Sheyenne—and an out station at what is called Rocky Mt. School House. On Sunday I leave home about 8.30 A.M., drive twelve miles to Sheyenne. I do not find everything ready for service, but have to build the fire, ring the bell and put everything in order for meeting. At 11 o'clock I preach. At 12 we hold Sunday School, in which I teach the Bible class. I have to hurry away before school is closed in order to reach my next appointment at the school house, eight miles away, eating my lunch as I drive along. I preach at the school house at 2.30, and not waiting to take part in the Sunday School which follows, hasten back to New Rockford, a distance of twelve miles. I barely have time to look after my horse and eat my dinner before it is time to go over to the church and light up, attend to fires and arrange everything for the service at 7.30. When this meeting is over I am usually tired out, having driven thirty-two miles, taught a Bible class and preached three times, besides acting as caretaker for the places of worship. My field is a hard one, but not the hardest in the State by any means.

During the week, prayer meetings are held and a great deal of time spent in visiting. With a parish extending over three counties or more, the missionary has plenty of driving to do, and never feels that he is up to his work. Sometimes he drives thirty or forty miles in order to call on one family, and on many occasions, after being away from early morning until far in the night, his record shows he has visited but one or two homes.

But these are not the most trying parts of the work. The one thing above all others that burdens the heart of the pastor is the utter worldliness of most of the people and their indifference to spiritual things. Many of them have been church members or regular attendants at services in the past before they left the East, but on coming out here, they have become careless, either because of lack of religious services in their vicinity or from the influence exerted upon them by their neighbors. We labor on in faith, however, knowing the power of the Gospel, and believ-

ing that God has a people of His own to be saved on these prairies.

Behind all the ungodliness and sin the missionary occasionally finds one or two whose souls are hungering for the Word of God, and while refreshing them, his own soul is cheered and comforted.

Colorado—Swedes.

I am well and happy in my work. We have had many manifestations that God is with us, the last four months in our Swedish work in Colorado. Praised be his name!

The Swedish church at Denver is taking on courage; has contributed about \$35 to each of the societies (the Colorado State Convention and the Swedish General Conference), and although not successful in getting a pastor yet, in cash and subscriptions we have already over \$1,600 raised toward a new church home in Denver. I hope we will get a strong, vigorous church here; a soul-winning church, for Denver is *the field* for us in Colorado. We expect a favorable answer within a few days from the last one called to the pastorate.

Brother G. Lundquist takes well with the church at Colorado Springs, and reports twelve added to the membership, since he came there three months ago.

I find that quite large Swedish immigration is coming into the irrigating (agriculture) districts north of Denver. In Greeley and Eaton settlement we have already six hundred Swedes, and in Loveland and Fort Collins many families have settled and others are coming.

I succeeded to get friends in Greeley and Eaton to support a Brother Rev. C. W. Newgren, who came to Colorado for his health. As many people attend our meetings there, and about sixteen are Swedish Baptist, we have organized a little mission in Greeley, which will be self-sustained from the start, and which we hope will grow into a church in the near future.

I have planned to go to the Cripple Creek district in January and put in an earnest work wherever the Lord opens a door for me.

Now and then I preach in English and find many friendly persons everywhere. In a word, I have better hope for the Swedish mission now in Colorado than what I had before I came into the State. Weak points and adverse circumstances in many a place must be overcome by persistent labor, but if God is for us, who can stand against us?

ALLFRID SJOLANDER.

Oklahoma—Anadarko.

An Interesting Day's Work.

This morning, Sunday, February 2d, I left home for my Caddo Indian appointment twelve miles away, driving against a stiff north wind, the thermometer but a little above zero. When I reached the little Caddo chapel I was greeted by a congregation of three Indians and three white people. You will say, Not a very inspiring congregation! The same might have been said of our Lord's audience at Jacob's well. One of the Indians was our ever true and faithful "Caddo George." The others I had never seen before. Brother George very proudly introduced one of them as "the doctor"—medicine man.

Neither of these could speak a word of English. Brother George, however, is a very good interpreter. Both these Indians are noted ghost-dancers. It appears that they had never before been at a Christian service. They said they had come to learn about the *Jesus Road*. I talked with them of their souls' need for considerable time before I began any formal service. After singing and Scripture reading, Brother George made a very earnest prayer in Caddo. I made a talk, taking for my text Acts 4: 12, "There is none other name under heaven given among men whereby we must be saved." Brother George interpreted. The "doctor" seemed deeply moved. When I was through, he said he wanted to talk. In substance, he said something like this: He had never before heard the Jesus road explained; that it made him feel bad "in here," putting his hand to his heart; that he was old and must die soon; that he wanted to know the right road; that after this he would always come to the church to hear what the preacher had to say; that he wanted his children to come and be Christians. He made a long talk. While he talked we all wept and praised God. When he was through I talked to him a few moments, endeavoring to make the way of life plain to him.

Then I took his hand and joined it with Brother George's hand, and exacted a promise from them that they would work hand in hand for the salvation of the Caddo people. This man is probably the most influential man in his tribe, unless we except the chief. I asked the other man to talk, but he refused. He seemed interested, but not demonstrative. I gave him my hand, and urged him to join us in an effort to bring the Caddo people to Jesus. He promised that he would.

Who can tell what shall be the harvest from this cold winter's day's sowing?

L. J. DYKE.

REV. P. A. ENGLUND—Obituary.

Rev. P. A. Englund was born April 23, 1854, in Narrboten, Sweden. Died after six months of illness at his home in Quincy, Mass., January 29, 1902.

Brother Englund was converted and became a member of the Baptist Church in Asker Sacken, Narke, where Rev. C. F. Pira was pastor. Soon after that he began to preach the Gospel, and for more than twenty-three years he has been a good preacher and pastor. In 1881 he was called from his native country to take up the work in New Sweden, Maine, U. S. Here he was a successful pastor for eight years. In Quincy, Mass., was he pastor for twelve years, until July of last summer, when he closed his work because of his broken health. During his work here the church has grown from about 30 members to 116. More than 100 have been added to the church by baptism during his services here. The old church building has been sold and a new erected, which has a fine location and is very neat, and estimated to be worth \$6,500, while he was pastor here.

Brother Englund was well gifted, and indeed a very good preacher and leader. He was greatly esteemed by us all, and will long live in blessed memory.

Sincerely,

JOHN BJORK.

Quincy, Mass., Feb. 14, 1902.

Our Negro Poet.

From a recently published interview with the negro poet who has won for himself so much recognition, we glean a few facts that will be of interest to our readers.

Paul Lawrence Dunbar is of pure African lineage, the descendent of several generations of slave ancestry, and was born in 1872, in Dayton, Ohio, where his father was a plasterer, dying when the lad was twelve years old. Neither father or mother had much education, though the latter seems to have been quite an unusual woman. But both were fond of books and the boy learned to read when he was only four. Hearing some jingling lines which caught his attention, or perhaps we should say his ear, which must have been musical, he made his first attempts at rhyming at the advanced age of six, and liked the business so well that he kept at it, and made his first appearance before the small school public in the recitation of some Easter verses he had been asked to write—no doubt a joyous moment for the youthful poet. These efforts were happily encouraged by one of his teachers, who doubtless had discrimination

enough to recognize the real ability underlying these first crude efforts, and with suggestions and criticisms, advice and influence, inspired him with hope and courage, and the resolve to do his best—just the help he needed, and at the very start, just the right time.

Entering the high school he found himself the only negro in the class, and determining not to be outdone by the white boys, he was put on his metal, and succeeded so well that he was elected president of the literary society, and editor of the school paper, to which he frequently contributed. The first literary work for which he was paid was bought by a syndicate and appeared in several of the leading papers, winning considerable commendation and arousing new ambitions. But leaving school, practical questions presented themselves, clothes and bread and butter had to be thought of, so he went in pursuit of work and finally secured a position as an elevator boy, studying law books during his leisure moments and writing verses as a recreation. These counted up fast and soon there were enough for a little volume, which was published in Dayton under the title "Oak and Ivy," and which, with a clear eye to business, he was so successful in selling to the passengers he carried up and down, that the whole edition of 1,000 volumes was disposed of in two weeks, which must have occasioned him great surprise.

Encouraged by the success of this first venture, he went happily on, and soon another volume, "Majors and Minors," appeared. This, eliciting a very complimentary review from William Dean Howells in *Harper's Weekly*, attracted much attention and a wide circle of readers. Then came recognition by the *Century*, for which he had been trying for nine years, and which did not come until he was twenty-three years old, when three poems were accepted at one time. Happy hour; we can readily fancy the solid satisfaction it brought him, the new hopes it awakened after such long years of doubt and waiting.

After a few years in Chicago, he came in 1896 to New York, did some work for several of the well-known papers, and brought out his "Lyrics of Lowly Life," for which Mr. Howells furnished the introduction, and "Folks from Dixie," both of which were well received. Then desiring to see something of the world, he spent six months in England, where he was entertained by some of the leading clubs of London, and had the gratification of seeing his books brought out in a substantial British edition. Surely he must

have wondered whether he was really Paul Dunbar himself, or not. About this time he published his first long story, "The Uncalled For," about whose merit there is some difference of opinion; but the interest is sustained throughout, and critics pronounce the hero to be a very strong character study.

Soon after his return from abroad he married a Miss Moore, a native of New Orleans, who after a special course of study in New York, was teaching in one of the public schools. As he in the meantime had been appointed to a position in the Congressional Library, they went to Washington to live, where they have a pleasant home. It is tastefully furnished; the walls are adorned with posters, portraits of fellow-authors; artists' proofs of illustrations of his own writings; well-filled bookshelves; various editions of his own works, presentation copies from other writers, etc., etc. His wife, too, is literary, having published one volume of her stories, and writing frequently for magazines and papers. Of her literary ability her husband says: "She writes much better prose than I do and is invaluable to me as a critic." She is both a stenographer and typewriter, and sends his work out in very good shape, at the same time inspiring him by her sympathy and appreciation. She is an Episcopalian, and while he is not a member of any church, he is in the habit of going with her. His health is not robust and it is a question whether he will be able to remain in Washington, much as he appreciates its pleasures and advantages.

He supports his family by his pen, and at one time added materially to his income by reading in public, but on account of the partial loss of his voice he was obliged to abandon the latter. He works rapidly and when he feels like it; enjoying his work, though far from satisfied with its results. He is hopeful of the future of his race, and while believing heartily in industrial education, feels that the best of advantages should be offered to those who desire and are fitted to improve them.

C. S. M.

BOOK NOTICES.

UNCLE BOSTON'S SPICY BREEZES. By BOSTON W. SMITH. Price \$1.00, net. American Baptist Publication Society.

A little volume of sketches founded on the experiences of the author while a Sunday School Missionary of the Baptist Publication Society. His service was of five years continuance, in the Northwest, and give not only vivid glimpses of the destitution and deprivations encountered in such pioneer work, but, happily, joyous illustrations of the good accomplished. The book was written at the request of many pastors an

teachers, in the hope that it might be the means of arousing new interest and enthusiasm for the work of Home Missions.

IN THE WYOMING VALLEY. By EVERETT T. TOMLINSON. Price, \$1.00, net. American Baptist Publication Society, Philadelphia, Pa. Another volume in The Blue and Buff Series, in the author's well known style, and yet with an individuality all its own. As the title indicates the scene is laid in the beautiful Wyoming Valley, to which the hero of the story, Enos Baker, a New England boy and orphan, is sent during the Revolution. Most of the grown men of the peaceful valley are with the army at Valley Forge, and the women and children left behind are terrorized by the roving bands of unfriendly Indians. Enos is full of life and spirit, longing to help and eager for adventure, which quickly comes to him without the asking. A visit to Valley Forge and glimpse of Washington are among the most interesting episodes of his early career.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
—MATTHEW 28:19.

NAME.	FIELD.	NO. BAP.
C. W. Brinstad,	Gen. Miss'y, Nebraska,	7
Chow Leung,	Chinese, Chicago, Ill.,	6
W. T. Cantrell,	Purdy, I. T.,	6
O. T. Finch,	Medford, O. T.,	14
A. E. Lewis,	Edmond, O. T.,	12
J. R. Eldridge,	Ceres, O. T.,	11
J. W. Rankin,	Ingalls and Morrison, O. T.,	10
Arthur St. James,	French, Worcester, Mass.,	5
John Smithers,	San Luis Obispo, Cal.,	12
M. H. Perry,	Abbyville, Kan.,	7
Alfred Barone,	Italians, Monson, Mass.,	6
G. L. Boroughs,	Monte Vista, Colo.,	6
Victor Sandell,	Swedes, Concord, N. H.,	8
H. G. Finley,	Greer County Assn., O. T.,	5
C. D. Spillman,	Norman, O. T.,	9
C. L. Berry,	Weatherford, O. T.,	5
J. C. McGhee,	New Hope No. 2 and vicinity, O. T.	5
T. J. Brock,	Clovis and Malaga, Cal.,	6
W. J. Pack,	Tablequah, Ind. Ter.,	7

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Will keep them absolutely moisture and acid proof. Pure Refined Paraffine is also useful in a dozen other ways about the house. Full directions in each package. Sold everywhere.

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Home Mission Appointments

FEBRUARY.

ARIZONA.

Rev. Wm. Pearce, Mesa.

CALIFORNIA.

Rev. J. P. Rosquist, Swedes, Kingsbury and vicinity.
 " J. H. Hargreaves, Sacramento River Association.
 " T. J. Brock, Clovis and Malaga.
 " L. A. Brown, Antioch Ch., Colored, San Jose.
 " W. H. Harriss, Vacaville and Winters.
 " F. C. R. Jackson, King City and San Lucas.
 " C. W. Iler, Banning.
 " Thomas Jent, Covina.
 " Paul Kinzey, Fallbrook.

COLORADO.

Rev. J. F. Hardy, Hotchkiss.

ILLINOIS.

Rev. R. A. Arlander, Gen. Miss'y, Swedes.

INDIAN TERRITORY.

Rev. J. G. Brendel, Indians, Cherokee Nation.
 " C. L. Alexander, Iron Bridge.
 " I. C. Atchley, Bethel Ch., Welch.
 " J. M. Coffman, Oak Grove.

KANSAS.

Rev. M. L. Copeland, Colored, Bonner Springs.
 " H. J. Hassard, Kincaid.

MASSACHUSETTS.

Rev. Gideon Aubin, French, Fall River.
 " F. A. Perron, French, Gardner.

MEXICO.

Rev. Luis Dias Flores, Aguas Calientes.

NEBRASKA.

Rev. John Taylor, Wymora.
 " Carl Hasselblad, Dist. Miss'y, Swede.
 " Amos Weaver, Tobias.
 " G. C. Jeffers, Alliance.
 " Christen Petersen, Ord and vicinity.

NEW JERSEY.

Rev. Angelo di Domenica, Italiana, Newark and Orange.

NEW MEXICO.

Rev. S. P. Berceira, Mexicans, Roswell.
 " G. H. Brewer, Gen. Miss'y, New Mex. and Arisor

NORTH DAKOTA.

Rev. J. E. Abramson, Balfour.

OREGON.

Rev. J. E. Maguire, Lebanon.
 " J. W. Mount, Condon.

OKLAHOMA TERRITORY.

Rev. J. W. Barker, Associational Missionary.
 " J. J. Farmer, Tecumseh.
 " T. D. Penn, Elk City.

PENNSYLVANIA.

Rev. L. J. Dahlstrom, Swedes, Kane.

SOUTH DAKOTA.

Rev. A. V. Dahl, Ipewich and Loyaltan.

WASHINGTON.

Rev. W. M. Collins, Pomeroy.
 " E. P. Lyon, Ritzville.
 " G. C. King, Ballard.
 " Chas. Asplund, Swedes, Whatcom.
 " E. S. Doyle, Olivet Ch., Port Angeles.
 " John Samuelson, Swedes, Ballard.

WEST VIRGINIA.

Rev. Ernest Hemming, Hambleton and Parsons.

WYOMING.

Rev. J. M. Jones, Basin City and Big Horn Basin.

GERMANS.

Rev. R. M. Von Miller, Indianapolis, Ind.
 " Emil Muller, Friedenheim, No. Dak.

Financial Statement for January, 1902

RECEIPTS.		
Contributions for General Purposes,		\$26,121 48
Legacies,		28,110 36
Contributions Specifically Designated,		141.00
" for Church Edifice Gift Fund,		2,564 75
		\$56,937 59
Contributions for Annuity Fund,		4,857 25
Subscriptions for HOME MISSION MONTHLY,		414 72
" " Bulletin,		57 36
Income Accounts for General Fund,		5,893 03
" " " Church Edifice Gift Fund,		2,780 95
" " " " " Loan Fund,		1,220 48
Surplus from Schools and Miscellaneous,		2,229 40
		\$74,390 78
DISBURSEMENTS.		
For General Purposes,		\$41,703 48
" Special " as Designated,		1,651 38
From Church Edifice Gift Fund,		1,963 56
" " " Loan Fund,		428 20
		\$45,746 62

Contributions and Legacies for January.

Contributions and legacies not otherwise noted are for general purposes. C. E. F. for Church Edifice Fund.

MAINE, \$390.09.

Camden, Chestnut St. Ch.	\$5 82
Livermore Falls Ch.	7 63
Springvale, C. E. S.	4 00
Skowhegan, "Friends"	50 00
Waterville, First Ch.	74 48
S. S.	13 83
Freeport Ch.	1 00
Rockland, First Ch.	75 00
Auburn, Court St. Ch.	35 00
Paris, First Ch.	10 00
Oakland Ch.	2 90
Biddeford, First Ch.	4 21
Kennebunk Village Ch.	2 82
Belfast, Y. P. S. C. E.	10 00
Lee Ch.	5 00
Montague Ch.	3 75
Passadunkseag Ch.	90
Oldtown Ch.	11 94
Bangor, First Ch.	38 35
Second Ch.	17 90
S. S.	19 06
Howland Ch.	50

NEW HAMPSHIRE, \$79.33.

Hampton Falls, First Ch.	10 92
Nashua, First Ch.	10 00
Antrim, First Ch.	24 92
Newport Ch.	8 50
Milford, First Ch.	6 75
Keene, First Ch.	6 03
Stratham, First Ch.	1 35
Dover, Central Ch.	8 85
Plymouth, First Ch.	2 00

VERMONT, \$430.33.

Sharon Ch.	6 50
Fair Haven Ch.	7 00
Burlington, First Ch.	12 04
Brattleboro, First Ch.	27 27
Rutland, First Ch.	36 36
Bellows Falls, First Ch.	25 16
C. E. F. Brattleboro, Julius J. Estey (desig.)	100 00

LEGACIES.

Brattleboro, Estate of Mary C. Chase	200 00
Fairfax, Estate of J. M. Hotchkiss	16 00

MASSACHUSETTS, \$28,749.76.

Gloicester, First Ch.	5 00
Jamaica Plain, First Ch.	13 20
Turners Falls, Y. P. S. C. E.	6 00
Montague, Miss Abbie A. Smith	2 00
Foxboro, First Ch.	18 01
Boston, Ruggles St. Ch.	68 00
Friends	5 00
Westfield, B. Y. P. U.	3 09
Newburyport Ch.	5 25
West Acton Ch.	15 00
Holliston Ch.	10 00
Lynn, Washington St. Primary S. S.	10 55
Mrs. A. M. Pickford	150 00
Methuen, First Ch.	10 00
Worcester, Pleasant St. Ch.	71 90
First Ch.	130 85
Cambridge, First S. S.	81 00
Dewey St. Ch.	8 20
Y. P. S. C. E.	10 06
S. S.	2 73
Dighton, First Ch.	2 25
B. Y. P. U.	4 50
S. S.	2 75
Stoneham, First Ch.	8 00
Andover Ch.	20 00
Brookline Ch.	133 87
Winchester, First Ch.	16 50

Weston Ch.	42 43
Gloicester, First Ch.	23 60
Chapel St. Ch.	8 94
Wakefield, First Ch.	52 04
Fitchburg, First Ch.	60 25
Holyoke, Second Ch.	15 00
Fall River, First Ch. Meh. Shwagee Soc.	15 00
Weymouth, First S. S.	2 50
Melrose, First Ch.	13 85
Somerville, Perkins St., B. Y. P. U.	1 22
Randolph, First Ch.	25 41
Vineyard Haven Ch.	5 00
West Newton, First Ch.	77 33
Charlestown, First Ch.	13 06
Lawrence, First Ch.	15 00
Somerset S. S.	2 50
Chicopee Falls, First Ch.	12 90
Newton Center, First Ch.	313 18
Cambridge, First Ch.	118 57
Agawam, First Ch.	20 00
First Y. P. S. C. E.	6 10
Granville, B. Y. P. U.	2 00
North Attleboro, First Ch.	1 45
East Somerville Ch.	10 40
Chelsea, Cary Ave. Ch.	54 31
Northboro Ch.	6 21
West Bridgewater Ch.	10 00
Dorchester, Stoughton St. Y. P. S. C. E.	5 00
Wakefield S. S. (desig.)	5 00

LEGACIES.

Cambridge, Estate of Josiah W. Cook	5,000 00
Boston, Estate of Daniel Sharp Ford	20,000 00
Agawam, Estate of Desire A. Payne	2,000 00

RHODE ISLAND, \$425.98.

State Convention	75 00
Newport, First Ch.	40 59
Providence, Mary L. Welch	50 50
Broadway Ch.	35 04
First Ch.	172 61
Tiverton, Central Ch.	17 78
Central Falls, Broad St. Ch.	34 46

CONNECTICUT, \$1,421.64.

Norwich, Central Ch.	170 00
Jewett City, Ariana Cook	1 00
New Britain, Swede Elim Ch.	2 28
Hartford, Thos. G. Wright, wife and daughters	7 50
South Woodstock Ch.	4 00
Williamantic, First Ch.	45 13
New Haven, Mrs. John Whitmore	5 00
Tariffville Ch.	3 00
Stamford, First Ch.	51 17
Groton Heights S.S.	7 37
Stratfield Ch.	4 80
North Lyme Ch.	9 00

LEGACIES.

New London, Estate of Polly Browning, per Second Waterford Ch.	6 00
Stafford, Estate of Mary A. Denison	105 39
C. E. F. Groton, Estate of Ebeneser Morgan	1,000 00

NEW YORK, \$9,259.18.

New York City, Rev. Samuel McBride	25 00
Second Ave. Ch.	50 00
Richmond Hill Ch.	35 35
Lexington Ave. Ch.	25 00
A Friend	5,000 00
Fifth Ave. Ch. (addl.)	528 84
Ch. of the Epiphany (addl.)	6 02
Memorial Ch. of Christ	500 00
Chinese Mission	21 25
"Contributed"	156 00

Brooklyn, Bedford Heights Ch.	11 16
Immanuel Ch.	250 00
Greene Ave Ch.	181 67
Albion, Friends	30 00
Ithaca, First Ch.	41 63
Yonkers, Warburton Ave. W. M. C.	100 00
Riverdale Ave. S. S.	2 12
Gloversville, First Ch. (addl.)	42 85
First Ch. Primary Dept.	10 00
Olean, Y. P. S. C. E.	5 00
Hamilton, First Ch.	94 05
Buffalo, Lafayette Ave. Ch.	21 60
Cedar St. Ch.	31 23
Delaware Ave. Ch.	40 62
Dearborn St. Ch.	7 70
B. Y. P. U.	1 30
Whitesboro S. S.	11 90
Ch.	2 64
Castile, First C. E. S.	70
First S. S.	2 00
Hamburg S. S.	4 00
Albany, Emmanuel Ch.	528 01
Mansville, B. Y. P. U.	5 00
Schenesay Ch.	5 25
S. S.	1 00
Y. P. S. C. E.	1 00
Sidney Center Ch.	3 50
Watertown, H. J. Brimmer	1 00
Attica, First Ch.	25 96
First Y. P. S. C. E.	4 39
First S. S.	1 65
Sandy Hill Ch.	45 05
Saranac Lake, Calvary Ch.	4 68
Himrods, Mary B. Dakin	1 90
Amsterdam Ch.	28 50
Lima S. S.	4 17
Lowville, C. E. S.	10 85
Olean, First S. S.	10 00
Syracuse, Delaware St. Ch.	15 00
Cobleskill, First Ch.	9 62
Nicholsville, Mrs. Anna Day Harrison, in memory of her mother, Mrs. C. S. Day	2 00
Ossining, First Ch. (addl.)	64 00
Schoharie Ch.	4 57
Pawling Ch.	15 09
Deposit, First Ch.	21 00
Alps, Fannie E. Coon	5 00
Ruby M. Coon	5 00
Waverly, First Ch.	3 00
Treadwell Ch.	5 50
LeRoy, First Ch.	32 40
Albion Ch.	147 58
Horseheads Ch.	16 05
S. S.	2 50
C. E. S.	2 00
West Somerset Ch.	4 60
Walworth, Jr. C. E. S.	5 45
Rosehill, Thornhill Ch.	5 06
C. E. F. New York City, A Friend (desig.)	200 00

LEGACIES.

Malone, Estate of Martha M. Meeker	380 00
Manchester, Estate of Polly Mitchell	20 00
Harrisburg, Estate of Dennis Johnson	99 75
Troy, Estate of Sabrina M. Rogers	279 97

NEW JERSEY, \$1,106.25.

Bayonne, First Ch.	6 45
Scotch Plains Ch.	112 78
Plainfield, A Friend	237 50
Elisabeth, First Ch.	22 05
Central Ch.	306 69
Roselle Ch.	4 55
Caldwell, Mrs. H. Steelman	50
Orange, Italian Mission	3 00
Camden, Italian Mission	2 00
New Monmouth, W. V. Wilson	15 00
Jersey City, North C. E. S.	7 50
South River, Tabernacle Ch.	7 55
Somerville Ch.	24 10

South Denis, Mem'l Ch.	2 00
Phillipsburg Ch.	8 00
New Brunswick Ch.	165 64
Florence Ch.	8 22
Windsor Ch.	2 00
Vineland Ch.	19 22
Haddonfield S.S.	27 00
Trenton, First Ch. (desig.) ..	15 00
Princeton Ch. (desig.) ..	1 00
Hoboken, First Y. P. S. C. E.	2 50
Pateron Ch.	81 00
C. E. F. Haddonfield S. S.	
(desig.)	25 00

PENNSYLVANIA, \$3,996.27.

Philadelphia, Wm. Hawkins.	10 00
Gethsemane Ch.	71 49
Bible School.	23 11
Falls of Schuylkill S. S.	15 00
Mrs. B. Griffith.	200 00
New Tabernacle Ch.	62 90
Belmont S. S.	20 87
Bethany, Fox Chase Ch.	7 02
Mrs. A. S. and E. T.	
Waterman.	6 00
Mrs. H. L. Wayland.	25 00
Mrs. Gustavus W.	
Knowles.	300 00
Baltimore Am. Ch.	11 36
Tioga Ch.	38 27
Pittsburg, Chas. P. Wilbur ..	50 00
Upland, Mrs. J. Lewis Croser	600 00
Samuel A. Croser.	2,000 00
Ch.	50 68
McKeesport, Swede Ch.	3 00
Easton Ch.	5 01
Allentown Ch.	32 00
Narbarth, Ch. of the Evangel	23 02
Moreland Ch.	3 15
Westville Ch.	8 26
Meadville Ch.	9 10
Warren, First Ch.	24 00
Phoenixville Ch.	64 40
S. S.	9 53
Rev. A. B. Still.	15 00
Middlebury Ch.	3 55
Wilkinsburg Ch.	36 78
Allegheny, Beth Eden Ch.	35 22
Soranon, Penn Ave. Ch.	82 36
Franklindale, L. Ellis.	5 00
Hazleton Ch.	7 50
Roulette Ch.	1 10
McKeesport Ch.	22 28
Mt. Washington Ch.	7 03
New Milford Ch.	3 00
Pigeon Creek Ch.	14 16
Crooked Creek Ch.	4 00
Jenkintown, B. Y. P. U.	2 74
Greensburg Ch.	6 64
Homewood Ch.	3 76
Brownville Ch.	6 50
Elizabeth Ch.	11 00
C. E. F. Phoenixville, Rev.	
A. B. Still (desig.)	5 00

DISTRICT OF COLUMBIA, \$1.10.

Brookland, Nellie I. Midalkauf's Class.	1 10
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WEST VIRGINIA, \$160.60.

Key Stone, W. M. Soc.	5 00
Alderson, Greenbrier Ch.	20 00
James G. Alderson.	5 00
Ronoeverte Ch.	6 75
Meadow Creek, Rev. D. G.	
Richmond.	1 00
Mr. and Mrs. E. P.	
Beasley.	50 00
Bissell, C. W. Wheeler.	25 00
MacDonald, Golden Rule Ch.	7 75
Oak Hill Ch.	22 50
Carkin, J. I. Barker.	10 00
Rev. T. F. Holt.	5 00
Cliff Top Ch.	10 00
Lansing Ch.	16 15
Vadia, R. E. L. Lovell.	5 00
Graydon, Good Hope Ch.	3 50
Hinton, First Ch.	34 50
East Bank, Hampton Ch.	2 50
Elkins Ch.	2 00
Charleston Ch.	1 45
S. S.	1 34
Jr. B. Y. P. U.	50 00

MISSISSIPPI, \$2.35.

Jackson, McKinley Missy. Soc.	2 35
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ARKANSAS, \$53.60.

Eureka Springs, Mrs. M. A. Swan.	53 60
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OHIO, \$992 52.

Stryker Ch.	3 25
Circleville, Eva E. Wentworth.	5 00
Cleveland, Swede Ch.	11 60
East End Ch.	18 35
Immanuel Ch.	16 25
Granville Ch.	25 00
Dayton, First Ch.	329 74
First S. S.	100 00
Central Ch.	65 00
Columbus, First B. Y. P. U. (desig.)	18 00
Piqua, First Ch.	13 21
Elyria Ch.	44 25
Lorain Ch.	29 26
Mt. Zion Ch.	3 00
Marion, Wom's Circle.	2 00
New Hampshire Ch.	3 00
Pleasant Grove Ch.	2 50
Amanda Ch.	1 00
Columbus, Russel St. Ch.	15 00
Coshocton Ch.	11 89
Norwalk Ch.	41 70
S. S.	10 00
Marietta Ch.	95 27
S. S.	15 00
C. E. S.	10 00
C. E. F. Cincinnati, W. H. Doane (desig.)	100 00

LEGACIES.

Colebrook, Estate of Mauda Treat.	3 25
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MICHIGAN, \$131.19.

Norway, Swede Ch.	3 00
Grand Rapids, Swede Ch.	1 20
Hillsdale Ch.	21 26
Greenville Ch.	5 03
Emerson Ch.	5 00
Plainwell Ch.	40 00
Melvin Ch.	3 45
Brown City Ch.	2 10
Speaker Ch.	1 25
Romeo S. S.	3 60
Charlotte Ch.	8 90
Mt. Morris Ch.	10 48
Deposit, First S. S.	13 84
Jackson, Mem'l Ch.	8 60
Mem'l S. S.	2 00
Mem'l B. Y. P. U.	1 48

INDIANA, \$254.52.

South Bend, First Swede Ch.	3 10
Connersville Ch.	18 47
S. S.	6 55
B. Y. P. U.	1 95
Juniors.	28 00
Rev. H. E. Wilson.	5 00
Lawrenceburg Ch.	5 70
S. S.	3 03
Versailles Ch.	3 35
Bear Creek Ch.	1 55
Commiackey Ch.	1 00
Shiloh Ch.	5 56
Bethel Ch. (Madison Assn.)	2 50
Liberty Ch. (Sand Creek Assn.)	10 30
Spencer Ch.	6 85
Seymour Ch.	24 25
Jay C. Smith.	10 00
Valparaiso Ch.	5 00
Hopewell Ch. (Sand Creek Assn.)	8 71
Delaware Ch.	1 75
North Vernon Ch.	7 25
Rochester Ch.	5 00
Brownstown Ch.	2 50
Salem Ch. (Bethel Assn.)	16 00
Indianapolis, Germania St. Ch.	1 70
Borden Ch.	5 87
Rock Creek Ch.	1 35
Clear Spring Ch.	3 20

Aurora, Ebenezer Ch.	12 00
Vevey Ch.	25 00
La Porte, H. B. Wier.	5 00
Union Ch. (Harmony Assn.)	2 50
Fort Wayne, First Ch.	22 50
Gas City Ch.	3 00
Harmony Ch.	1 20
Mill Creek Ch.	1 40
Otter Creek Ch.	2 15
Hogan Hill Ch.	2 00

ILLINOIS, \$713 30

Dover, W. L. Dean.	7 50
R. L. Dean.	1 50
Mrs. R. L. Dean.	1 00
J. J. Dean.	7 50
Chicago, Hermon Ch.	2 00
J. H. Green.	45 82
First Ch.	40 00
Two Friends.	5 00
Englewood Ch.	25 00
Chinese Mission.	9 25
Las Salle Ave. Ch.	1 50
Oak Park Ch.	9 00
Grace Ch.	9 00
Memorial Ch.	7 75
Calvary Ch.	8 50
Roseland Ch.	225 00
First German Ch.	19 60
Alton Ch.	2 75
Pleasant Dale Ch.	3 00
Good Hope Ch. (Palestine Assn.)	2 00
Liberty Ch. (Palestine Assn.)	7 00
Zenobia Ch.	14 00
Richland, Central Ch. (addl.)	15 00
Huntertown S. S.	5 12
Assumption Ch.	4 70
James Ridge.	5 00
Jacksonville Ch.	43 50
New Lebanon Ch.	3 60
Centralia Ch.	41 10
H. T. Cunningham.	5 00
Clark's Chapel Ch.	7 05
Pisgah, Miss Mattie Smith.	5 00
Wabash Ch.	1 00
Arthur Ch.	24 00
Mrs. W. F. Wamsley.	5 00
Mrs. Annette Ellars.	5 00
Paradise Ch. (Apple Creek Assn.)	1 50
Waukegan Ch.	27 15
Belvidere, South S. S.	24 36
Cordova Ch.	5 00
Atlanta Ch.	1 25
Freeport Ch.	34 30
C. E. F. Chicago, Calvary Ch.	2 50

WISCONSIN, \$366.52.

Weyawega Ch. and S. S.	2 00
Ogdensburg Ch.	2 50
Lake Nebogamon, John A. Roos.	50 00
Ch.	1 00
S. S.	50 00
Milwaukee, Bay View Ch.	20 90
Racine, Danish Ch.	6 10
Eau Claire, First Ch.	40 56
Washington Chapel.	10 25
Bethel Mission.	8 05
Evansville Ch.	7 80
Union Ch.	1 74
Kenosha Ch.	10 00
Clinton Ch.	16 98
Hudson Ch.	20 00
Green Bay Ch.	28 26
Baldwin Ch.	1 28
For State Convention:	
Springwater Ch.	7 39
Whitewater Ch.	10 05
Wauwatosa, Mrs. L. E. Palmer.	1 00
Green Bay Ch.	20 50
Coll. per M. A. Packer.	37 91
Eau Claire, Swede Ch.	1 75
Rhineland, Swede Ch.	1 97
Bayfield, Swede Ch.	3 85
Barrow, Norwegian Ch.	2 45
Coll. per C. P. Olson.	25 53
F. O. Carlson.	75 00
C. E. F. Green Bay.	1 00

MINNESOTA, \$1,950.48.

Reynolds, Swede Ch.	2 38
Fraese, First Ch.	2 35
Winona, First Ch.	25 00
Waterville, Kennyville Branch	2 28
St. Paul, First Ch.	14 17
Lake City, First Ch.	18 20
Minneapolis, First Ch.	102 47
Richfield, First Ch.	4 75
McIntosh, Swede Ch.	4 50
Houston, Swede Ch.	5 00
Luverne, First Ch.	5 00
For State Convention:	
Convention	1,000 00
Coll. per E. R. McKinney	300 00
Minneapolis, E. S. Lindblad	10 00
Coll. per M. A. Summers	9 33
Coll. per L. H. Steinhoff	250 00
Lake Lida, Swede Ch.	9 00
Friberg, Swede Ch.	10 00
Sherburne, Marcus Hansen	10 00
Rockland and Underwood Ch.	3 16
Fairmont Ch.	1 84
Barnesville, Norw. Ch.	5 00
Coll. per C. C. Langlots	9 17
Coll. per Gustaf Nygren	13 58
Brownsdale Ch.	2 32
Ostrander Ch.	90
A Friend	1 00
Oakland Ch.	1 38
Richland Ch.	2 62
Waseca Ch.	4 83
Convention	125 00
C. E. F. Lake City, First Ch	1 25

IOWA, \$468.31.

Marion Ch.	9 43
S. S.	57
Village Creek, Swedish Ch.	5 40
Afton S. S.	2 45
Hawarden S. S.	2 05
Akron S. S.	1 25
Des Moines, Forest Ave. S. S. Ch.	2 94
Calvary Ch.	5 00
Fairfield Ch.	4 60
Cherokee Ch.	75
Cedar Rapids, Calvary S. S.	2 00
Malvern Ch.	2 93
Hedrick S. S.	42 85
Grinnell Ch.	5 00
Russell Ch.	10 00
Atlantic Ch.	10 10
S. S.	7 81
Marshalltown S. S.	2 40
Allerton Ch.	20 00
Rockwell City Ch.	3 50
S. S.	15 88
Juniors	1 60
Ames S. S.	1 00
Eagle Grove S. S.	4 31
Cedar Rapids, Danish Ch.	5 00
Arion Ch.	7 75
Missouri Valley Ch.	2 33
Ida Grove Ch.	11 29
S. S.	4 65
Dennison Ch.	1 79
Logan Ch.	5 20
Red Oak Ch.	16 85
S. S.	71 85
B. Y. P. U.	25 00
Webster City S. S.	15 00
West Union S. S.	3 00
Perry S. S.	3 14
Nora Springs S. S.	1 58
Emerson S. S.	5 24
Merrills Grove, Danish Ch.	64
Danish S. S.	7 54
West Mitchell S. S.	2 00
Woodward S. S.	2 00
Cuppy's Grove, Danish Ch.	2 37
Rockwell Ch.	1 25
Mt. Ayr Ch.	29 23
Shellsburg S. S.	7 35
Woodbine S. S.	48 00
Harlan, Danish Ch.	2 30
Forest Ave., First Ch.	1 23
Wellman Ch.	2 00
La Porte City, D. Hanchett (desig.)	9 58
	3 70
	4 63
	2 00

MISSOURI, \$187.58

Home and Foreign Mission Board	187 58
INDIAN TERRITORY, \$0.55.	
Caddo Ch.	1 53
Allen Ch.	50
Lebanon, Bethel Ch.	50
Indian Church	3 02
Wewoka Ch.	4 00

OKLAHOMA, \$75.00

Elk Creek Ch.	5 00
Rainy Mountain, Kiowa Ch.	51 00
Norman Ch.	14 00
Sac and Fox Ch.	5 00

KANSAS, \$766 76.

Lyons Ch.	8 10
Clay Center, Swedish Ch.	6 50
Walnut Ch.	5 00
Girard Ch.	3 15
Concordia, Swedish Ch.	17 50
Swedish S. S.	4 50
Kansas City, Swedish Ch.	3 05
Sabetha, Rev. S. J. Miner.	20 00
Cato Ch.	3 36
White Rock S. S.	1 21
Garnett Ch.	5 17
Clyde S. S.	2 26
Topeka, First S. S.	5 00
Albion Ch.	2 70
Osage Valley Ch.	3 25
Lorraine, German Ch.	6 00
Manhattan, Y. W. C.	1 00
Mt. Orum Ch.	4 09
Salem S. S.	60
Fort Scott Ch.	17 75
Neodosha Ch.	5 41
Cl max Ch.	2 46
St. John Ch.	7 00
Kincaid Ch.	2 45
Bronson S. S.	45
Atchison S. S.	5 00
Eureka Ch.	8 14
S. S.	1 06
For State Convention:	
Convention	112 50
Coll. per E. B. Meredith	415 45
Horton, A Friend	3 00
Salina, Robert Cox	75
Marshall Centre Ch.	16 55
Elm Creek Ch.	9 00
Ellis Ch.	2 00
Gem Ch.	25
Jewell Ch.	2 00
West Union Ch.	1 00
Blue Ridge Ch.	5 60
Long Island Ch.	1 25
Beloit Ch.	8 70
Junction City Ch.	1 50
Turkville Ch.	5 85
Downs Ch.	4 00
Lincoln Ch.	1 05
Barnard Ch.	50
Codell Ch.	5 60
Grand Centre Ch.	2 00
Lucas Ch.	9 35
Simpson Ch.	5 55
Burr Oak Ch.	1 15

NEBRASKA, \$530 07

Wymore Ch.	15 61
Omaha, Immanuel Ch.	2 00
Salem S. S.	3 04
Harrisburg Ch.	2 00
Ord, E. A. Russell	5 00
Lincoln, First S. S.	2 50
Weston, Swedish S. S.	7 50
Central City Ch.	4 50
Hebron Ch.	6 50
Prairie Union Ch.	7 43
Guide Rock Ch.	9 50
Cedar Rapids S. S.	1 71
Tobias Ch.	50
Bloomington Ch.	5 00
Red Cloud Ch.	17 75
For State Convention:	
Omaha, C. W. Brinstad	361 43
Coll. per M. L. Goff	88 10

NORTH DAKOTA, \$52.95

Minot, First Ch.	15 00
Kulm, Swedish Ch.	19 00
For State Convention:	
Yang, Norw. Ch.	6 45
Hillsboro, Ole Larson ..	12 50

SOUTH DAKOTA, \$82.63.

Dell Rapids, Sewing Society.	5 00
Hot Springs, T. M. Coffey ...	1 50
For State Convention:	
Wagner Ch.	15 00
Armour Ch.	37 13
Parker Ch.	24 00

COLORADO, \$174.70.

Trinidad S. S.	3 60
Rocky Ford Ch.	5 00
Colorado Springs, First Ch.	31 10
First S. S.	5 00
C. E. F. State Convention ..	130 00

NEW MEXICO, \$24.47.

East Las Vegas, First Ch.	24 47
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ARIZONA, \$20.00.

For State Convention:	
Tempe Ch.	20 00

IDAHO, \$77.13.

For State Convention:	
Southern Idaho Convention	77 13

CALIFORNIA, \$1,058.90.

Santa Ana, Immanuel Ch.	\$38 60
Colton Ch.	18 40
Covina S. S.	1 90
C. E. F. Los Angeles, First Ch. (desig.)	1,000 00

OREGON, \$545.00.

Alesea, W. R. Barclay	1 00
Portland, Calvary Ch.	10 60
S. S.	3 72
Brownsville Ch.	4 90
Shedds Ch.	2 10
Dillard, W. E. Thornton	1 00
Marshfield, First S. S.	2 00
For State Convention:	
Holly Ch.	5 00
Lebanon Ch.	6 05
Dalles Ch.	7 00
Amity Ch.	22 00
Weston, Mrs. N. J. Long	2 00
La Grande Ch.	2 50
McMinnville, Miss Mills-paugh	5 00
Chas. Tarbell and wife	5 00
J. R. Baldwin and wife	25 00
S. S.	13 36
Ch.	4 00
Dayville Ch.	5 00
McVernon, H. H. Cummings	5 00
Mrs. A. J. Cummings ..	2 50
Ch.	3 00
Brownsville Ch.	12 35
Elmira Ch.	2 50
Stayton Ch.	13 51
Convention	152 31
Dillard Ch.	16 65
Lookinglass Ch.	2 35
Coll. per O. L. Hoiien	30 00
Mt. Vernon Ch.	50 00
Grants Pass Ch.	7 55
Merlin Ch.	3 20
Lee School House Ch.	2 85
Roseburg, First Ch.	9 25
Portland, Third Ch.	10 00
Coll. per N. S. Hollerof	86 75
Adams Ch.	5 00
Gardiner, First Ch.	3 00

WASHINGTON, \$212.62.
 Snohomish Ch. 2 65
 For West Washington Convention:
 Centralia, First Ch. 15 00
 Willapa Ch. 4 00
 South Bend Ch. 10 31
 Fairhaven, First Ch. 7 00
 Vancouver, First Ch. 11 32
 Convention 103 34
 Olympia, Central Ch. 55 00
 Ladies' Aid Soc. 5 00

MEXICO, \$25 22.
 City of Mexico, First Ch. 25 22
 GEN'L MISSY SOC. OF GERMAN BAPTIST CHS. 13 36

WOMEN'S AM. BAPT. H. M. SOCIETY, \$1,738.45
 For teachers in Spelman Seminary 965 13
 For teachers in Mather School 137 50
 For teachers in Hartshorn Mem'l College 212 50
 For teachers in Atoka Academy 101 38
 For teachers in Jackson College 50 00
 For teachers in Arkansas Baptist College 37 50
 For teachers in Coleman Academy 62 50
 For teachers in Waters Normal Institute 87 50
 For teachers in Indian University 44 44
 For teachers in Wichita Academy 20 00
 For teachers in Elk Creek Mission 20 00

WOMAN'S B. H. M. SOCIETY OF MICHIGAN, \$112.50.

WOMEN'S B. H. M. SOCIETY, \$280.00.

TOTAL \$56,827 59

HOME MISSION MONTHLY ... 414 72
 BULLETIN 57 36

ANNUITY FUND, \$4,806.25.

New York City, J. B. Simmons 6 25
 Fredonia, N. Y., Ely Davis.. 100 00

Hamilton, N. Y., Harriet W. Onderdonk 4,000 00
 Newberg, Ore., Evan W. and Rebekah Evans 600 00
 Hyde Park, Mass., Isaac J. Burgess 100 00

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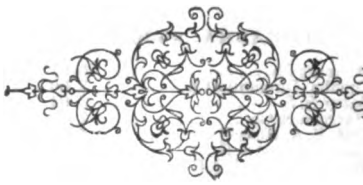
VIRGINIA.
 Canthornville, Raikes S. S. Conv. 2 50

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TENNESSEE.
 Memphis, St. John's Ch. 1 38
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 Marshall, Rev. A. B. Chaffee 6 00
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 Bethel Ch. 15 30
 Rev. J. H. Reed 50
 New Hope Ch. 55



HOME * MISSION * MONTHLY.

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* * EDITORIAL * *

The sudden death of Gen. Julius J. Estey of Brattleboro, Vermont, on March 7th, was a great shock to the wide circle of his acquaintances. He has been taken in the fulness, of his powers, in mid-life and when, to human appearances, his great physical vigor gave promise of many years of usefulness. In religious and educational circles, both in the Baptist denomination and outside of it, he had come to exert a strong and commanding influence. For many years he was intimately associated with Dwight L. Moody in the development of his Northfield enterprises. He was an inspiring leader in the ranks of Vermont Baptists, and will long be remembered for the royal service he rendered in rescuing Vermont Academy from the peril which threatened it. He was a member of the Executive Committee of the Missionary Union, and was Vice-President of the HOME MISSION SOCIETY, being deeply interested in the work of both. He had come to be justly regarded as a leader, perhaps as the leading Baptist business man of New England, in the breadth of his interests and activity in religious and educational matters. He will be sorely missed and deeply lamented by multitudes who had learned to admire and love him for his high Christian character and his devotion of time, talents and offerings in his service for Christ.



In preparing this Church Edifice Number of the MONTHLY, we have been embarrassed with the abundance of the material furnished us. We have not been able to use all that was at hand. Some of the matter which our friends have kindly sent us will be held with the hope

that we may be able to use it in subsequent numbers. We extend to all of those who have kindly lent their aid our grateful acknowledgments.



The story of building meeting-houses, as related in this number, is full of significance and interest. It shows the zeal, persistence and self-sacrifice of many who have struggled to secure for their beloved church a suitable house of worship. In some cases the leaders in the movement have been women who have shown great capacity for leadership in such good work; there are many instances of most liberal giving where men and women have at great personal sacrifice given for the building of the meeting-house. The story shows most impressively the value of a meeting-house to a young church: it is what a nest is to birdlings; what a fold is to a flock; what a home is to a family. Not the least impressive part of the story is the great value of the church edifice "Gift Fund"; the timely aid from this has proved again and again to be the one controlling factor turning defeat into success. In many cases a suitable house of worship means peace, prosperity, progress, permanence; while the absence of it means difficulty, discouragement, despair and disaster.



The Church Edifice Department of the American Baptist Home Mission Society is separate and distinct from the other departments. The money received by the Society for its general missionary and educational work is applied wholly to that purpose; none of it is used for church edifice work. It is well for this distinction

to be kept clearly in mind by those who are interested in it, as it will save many misunderstandings. We frequently receive letters from pastors and others appealing for help in the erection of meeting-houses, written, evidently, under the impression that all the receipts of the Society are available for such purposes.



The Church Edifice Fund consists of two distinct classes. There is, first, "The Loan Fund." The Society has about \$150,000 which it loans to churches under certain specific rules and regulations to assist in the erection of meeting-houses. This fund was created by benevolent individuals for this specific purpose, and is not available for any other use; it was given to the Society in trust with the distinct understanding that the fund was to be kept intact and undiminished. It is loaned to churches in small sums at the rate of 6 per cent. per annum, interest to be paid semi-annually. The thought of the donors was that the interest on the fund would meet the incidental expenses of administration, recoup the fund for any unavoidable losses, and gradually increase it, so as to enlarge its usefulness. When churches borrow from this fund, they are expected to pay both principal and interest, without any abatement. It is a business obligation just as binding upon the church as if the money were borrowed from a bank. We are sorry to say that some of the churches which have been aided by this fund seem to regard their obligation to pay principal and interest very lightly. Some churches, after having been helped to finish a chapel, which they could not have done without aid from this fund, allow the interest to remain unpaid, and when asked to fulfill their obligation, complain, sometimes peevishly, that the debt is a great burden, a great hindrance to their work; and sometimes almost demand of the Society as a right that they shall be forgiven the interest, and, in some cases, a part or the whole of the principal. True, these are

exceptions, but the exceptions are so numerous as to occasion at the Rooms a good deal of perplexity. The Society never likes to foreclose a mortgage on a church, nor does it wish to unduly harass churches that are in debt to its Loan Fund. The churches should need no urging to pay their just obligations. We are glad to say that most churches that borrow from this fund have a business conscience, and meet their obligations when due with a cheerful and thankful spirit. Every dollar of interest paid to the Society enlarges its ability to aid other churches.



It seems that the "Methodist Episcopal Church," and also the "Protestant Episcopal Church," have the same perplexities to meet in the administration of their Loan Fund. They are "constantly besought to cancel interest, or make a gift, or forgive the payment of one of the notes." Mr. James Punnett, Counsel for the American Church Building Fund Commission, has recently rendered the following important opinion in a letter addressed to the Corresponding Secretary of the Commission:

"Rev. J. NEWTON PERKINS,

"Corresponding Secretary,

"MY DEAR MR. PERKINS: I have your letter asking my opinion as to the right of the Commission to make a Gift from its funds to cancel notes, or to satisfy a mortgage which has been made to secure the payment of loans, etc. It seems perfectly clear to me that, although the Fund was established 'to aid in the erection of churches,' etc., the Commission are simply Trustees, into whose hands this Fund has been given for safe-keeping, and the greatest care should be exercised to see that it is so loaned and invested as to keep the principal intact. Much as I appreciate the desire of the Commission to go as far as possible in relieving a Parish, by making a Gift to cancel the loan on a Church or Rectory, such a policy, if pursued, would result in a dissipation of the Fund, AND WOULD BE ILLEGAL. I remain,

"Very truly yours,

"(Signed) JAMES PUNNETT,
"Counsel for the Am. Ch. Building Fund
Com."

The principle involved is an important one. The Society, in the administration of its trust, wishes to make the fund as helpful as possible, and to administer it with as much leniency as is consistent with good business; nevertheless, the Society is under strong moral and legal obligation to administer the trust confided to it with the utmost fidelity.



In addition to the Loan Fund, there is also a GIFT FUND, which is made up of interest derived from a permanent fund given for the purpose, and of contributions from churches and individuals specially designated for it. This fund is not large, unfortunately, and is entirely inadequate to meet the demands made upon it. The Society aims to distribute it widely and wisely. It scrutinizes every application, and seeks to judge as best it may of the relative merits and importance of the churches asking assistance. It cannot help all, and of course it cannot satisfy all. When the Society has distributed all the money that there is in the fund to the best of its wisdom, it reaches the limit of its power and responsibility. It cannot give what it has not received.

By the instrumentality of these two funds the Society has aided in the erection of more than TWO THOUSAND MEETING-HOUSES. During the last ten years the Society has aided by gifts alone in the erection of 588, an average of a little more than 58 each year. If the Society had double the amount of money, so that it could aid in the erection of a hundred meeting-houses each year, or two a week, it would do a very gracious and useful work. Will not those who read these lines consider whether it will not be a privilege for them, by their contributions, to enable the Society to enlarge this part of its important work?



While the amount of money given from the Fund is not in itself very large, it is the means of securing to the denomination church property of large value.

Money spent in aiding in the erection of meeting houses is one of the most fruitful factors in promoting denominational life.



Our readers will not fail to note the demand there is for new meeting houses in Minnesota, the Dakotas, Colorado, California, and indeed, through all our vast Western missionary field. The demand is urgent, the opportunity is passing by, the needs ought to be met. And what shall we say of new meeting houses so imperatively demanded if our missionary work is to be carried on with vigor and success in Cuba and in Porto Rico?



Every gift made by the Home Mission Society to aid in the erection of a meeting house is a gift and not a loan. It is a gift made freely to promote a good cause, and when a meeting house has been erected the gift has accomplished its primary purpose. There is no obligation resting upon the church to return the gift to the Society. It is very natural, however, for a church which has grown strong financially, partly if not largely through the aid rendered to it by the Home Mission Society in the days of its feebleness, to be prompted by a sense of gratitude to return to the Society in whole or in part the money received, in order that the Society may bestow the gift again upon some other struggling band of saints striving to secure for themselves a place of worship. If all the strong churches that have been helped in this way would make liberal contributions to the Church Edifice Gift Fund, the Society would be enabled to largely extend its beneficent and fruitful work. For the next few years certainly \$50,000 annually could be expended very profitably in assisting to build new meeting houses for worthy Baptist churches.



When you come to make your will, if you desire that a part of your bequest should be used in the erection of new meeting houses, use this form of bequest:

"I give and bequeath to the American Baptist Home Mission Society, formed in New York in the year 1832, the sum of \$..... for its Church Edifice Gift Fund, and \$..... for the general purposes of said Society."



When the Society makes a gift to aid in the erection of a meeting house it takes back from the church what is called a Gift Mortgage covering the amount of the donation. This mortgage draws no interest, and is never expected to be paid unless the meeting house ceases to be used for religious purposes. In which case, the amount of the gift is to be returned to the Society to be used in aiding other church building enterprises.



THE GENERAL EDUCATIONAL BOARD.

A most important movement in behalf of American education has just been inaugurated in the constitution of what is to be known as the General Educational Board, composed of the following gentlemen: W. H. Baldwin, Jr., Chairman; J. L. M. Curry, F. T. Gates, Daniel C. Gilman, Morris K. Jesup, Robert C. Ogden, Walter H. Page, George Foster Peabody and Albert Shaw. The purposes of the institution are outlined in a circular given out by Chairman Baldwin, as follows:

"The underlying principle of the association is the recognition of the fact that the people of the Southern States are earnestly engaged in the promotion of public education, and that in this effort they should receive generous aid, and to this end, and in pursuance of the following-named and kindred objects, the association will seek gifts, large and small, from those in sympathy with its plans."

The line of work the Board will take up is defined as follows:—"To promote education within the United States, without distinction of race, sex or creed; co-operate with other organizations interested in educational work, and simplify and make effective the general work of education, avoiding unnecessary duplication; develop the public-school system, especially in rural districts; aid in the maintenance and

improvement of educational institutions already established; further the establishment of training schools for teachers, especially those designed to educate teachers of industrial and manual training; develop the principle of self-help by urging increased local taxation, local contributions, or by other means; collect full information and statistics in respect to the educational matters in the districts covered by the operation of the Board, which shall be kept at a general office; furnish the public information, suggestions and counsel, and for this purpose to act somewhat as a clearing-house for educational statistics and data to be collected by the Board; educate public opinion in all matters pertaining to the general cause of education by publication of reports through the daily press and by other means; promote by all suitable means every form of valuable educational work."

Rev. Wallace Buttrick, D.D., is to be the executive officer. It is stated that the Board has already at its command \$1,000,000. Mr. John D. Rockefeller is one of the principal contributors. With such a Board and such resources, it is safe to predict that the movement will mark an epoch in the history of American education.



The Twentieth Commencement of the professional schools of Shaw University, on Thursday, March 13th, was an occasion of great interest. Dr. John C. Kilgo, President of Trinity College, Durham, N. C., delivered an admirable and eloquent address. The diplomas were presented by Gov. Aycock, and short addresses were delivered by Dr. Morgan, Dr. Morehouse, Mr. Edgar O. Silver and other distinguished visitors. President Meserve is to be warmly congratulated on the successful work of the year.



We take pains every year to send to the libraries of our theological seminaries, copies of our Annual Report and HOME MISSION MONTHLY, containing full information about the work of the Society. We call attention to this fact, so that any friends desiring such information may know that these publications can be consulted at these institutions.

Church Edifice Work.

BY N. B. RAIDEN, D.D., SUPERINTENDENT OF MISSIONS.

The value of Church Edifice Work to our Baptist churches in the West can hardly be



FIRST CHURCH, ALAMOGORDO, N. M.

appreciated by those who have not had the discomforts and disadvantages incident to beginning work on a new field. "A houseless church is like a homeless family." In scores of instances coming under my personal observation the work has dragged from month to month, and year to year, until finally, in sheer desperation, a church was driven to give up the field or secure a house of worship even at the greatest possible sacrifice.

LARGE CENTERS,

like Guthrie, Oklahoma, Pittsburg and Galena, Kansas, Alamogordo and Silver City, New Mexico, can make little headway until they have a suitable building of their own.

Take Guthrie, the capital of Oklahoma. The Society had made liberal appropriations for several years, while the church had only a very small building, seating perhaps from 100 to 150, and, indeed, that was secured through help given by the Society in the first settlement of the town. Some of the best men in the denomination sought earnestly to build up our cause, but

were thoroughly handicapped by the lack of a suitable house of worship. It seemed to some of us that the church never would become self-supporting, no matter how much money was put in, or how efficiently the work was done, until a suitable house of worship was secured. It cost great personal sacrifice on the part of pastor and people; but with the promise of a liberal gift from the Society, the church finally undertook the building of a suitable house. The result was that in a very short time the church became self-supporting, and is now one of the staunch and liberal helpers in every department of denominational work. I fear the church would have been extinct ere this but for the securing of this house.

Pittsburg, Kansas, a great smelter city, had no Baptist church of any strength or efficiency until the Society aided it in securing a suitable house of worship.

Galena, Kansas, in the great lead and zinc region, made no progress until an effort was made to secure a suitable house.

Murray, Utah, where millions are invested in smelter enterprises, could make no headway while holding their services either in private houses or in rooms that would accommodate from 50 to 100 people.

NEW AND PROMISING TOWNS DESTITUTE OF CHURCH BUILDINGS,

like Dolores, Colorado, Wewoka and Stilwell, Indian Territory, where our cause had no chance to succeed; in fact, there was no place in which religious services could be held with any degree of regularity until a house of worship was erected. Only by the help given by the Church Edifice Department of the Home



FIRST CHURCH, PITTSBURG, KANS.

Mission Society could these buildings be secured.

STRATEGIC POINTS

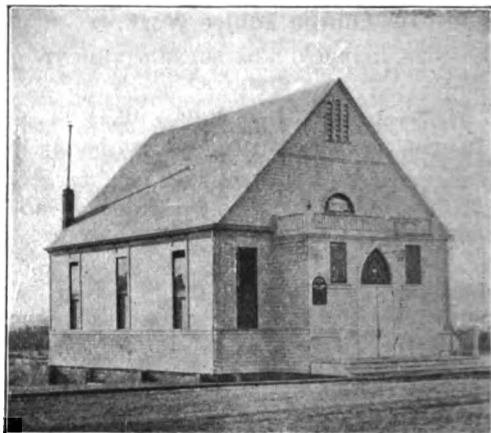
like McCook, Nebraska, and South McAlester, Indian Territory, and Grand Junction, Colorado, influence not only the people inside of the corporation, but have an influence on all the surrounding country. These places, and scores of others which I could mention, of the same character, could have no strong, vigorous, efficient church organizations without a place of worship, and they could not secure a place of worship without aid from the Society, or from some other outside source.

SPECIAL MENTION

should be made of the heroic efforts of pastor and people at Silver City, New Mexico, where the pastor, himself in ill health, having an invalid wife, has wrought for the past year under circumstances that would appal any one who did not have an abiding sense of the presence and help of the Lord. The pastor has put in more than fifty days of manual labor in pushing the plane, handling the chisel and mallet, and doing anything and everything that he could do in addition to superintending the work of erecting the building, being compelled to assume personal responsibility for the work and the bills, having to go to the bank time and again to borrow money in his own name in order that the workmen should have their wages; the church organization, before the building was built, driven from place to place, having no place of worship which they could control, and living in this nomadic fashion, absolutely unable to gain strength or to get any hold upon the community, now comfortably settled in their own house of worship, worth at least \$3,000, all bills paid or provided for in good subscriptions, and no obligation upon the house except a loan of \$300 from the Society, which, together with a gift of \$300, made the building a possibility. If, for no other reason than to encourage and help these missionaries, who, like our missionary, W. E. Sawyer, of Silver City, are uncrowned heroes, we ought to give liberally, and help in the erection of suitable places in which they may do their work.

We need at the very least \$5,000 during the present year, in order that we may help the most needy, worthy and promising of these fields in the states and territories of this Division.

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GRACE CHURCH, MONTAVILLA, ORE.

How the Edifice Fund Helped.

BY C. A. WOODY, D.D., SUPERINTENDENT
PACIFIC DIVISION.

INSTANCES: MONTAVILLA, OREGON.

When I came from a country pastorate to Portland more than twelve years ago I became a member of a small church in the suburbs of the city. Soon afterwards we organized a mission Sunday school in a new addition to the city which was settled for the most part by people who were day laborers. For a time the school house was used, and then a hall was secured. Our church was able to buy for the school a lot which was donated to the school and was to be transferred whenever a church was organized. This came in a year or two, and then came the question of building a house of worship. The members of the new church were few and poor. They undertook the matter with great devotion and pledged with heroic sacrifice. Friends gave them some help, and yet not enough was secured to warrant the beginning of a house. What could be done? An application was made to the Edifice Fund of the Society. \$300 from the gift fund and \$200 from the loan fund was voted them, and this secured the house. The work took on larger scope at once, and the Sunday school soon became one of the largest of the denomination in or about the city. The church was organized in 1893 and the house was completed about 1895. Twice since that date the house has been enlarged to accommodate the growing school and the work of the church. The interest has been paid annually and the loan in part repaid, and the church has grown steadily in membership and standing in the community. This is in brief



FIRST CHURCH, SALEM, ORE.

the history of the Grace Church, Montavilla, Oregon. Not one of these delightful features could have been achieved without the aid of the Edifice Fund of the Society.

NEWBERG, OREGON.

In 1892 a few Baptists were gathered together in the Quaker town of Newberg, Oregon, and after carefully considering the matter a church was organized. Services were held for a time in an unused store building, but it was felt that since this was a college town, the Friends having established their State school here, we must have a good house of worship if we were to undertake anything in this village worth while. A good lot of ground was secured, and the situation carefully canvassed as to building a house. It was decided that if the Society could co-operate in the effort a house could be undertaken. An offer of a loan of \$250 and a gift of the same sum was secured from the Society, and the house was completed and dedicated without debt. Our church at once assumed a position of prominence and good standing in the community, and secured a good hearing both from the students and the community. Its membership has steadily, though slowly, grown, and the sum contributed for self-support has increased from year to year.

During the last year a good parsonage has been builded and the loan to the Society paid in full, and the church will soon assume self-support. This is a short story, but I wish there were many more like it which might be as truthfully told of our country towns in this State. It is a true story and speaks its own message of the value of help at the opportune time to a new church.

SALEM, OREGON.

Three years since I was called to advise with some of the leading members of the First Baptist church of Salem, Oregon. In building the fine new house a large debt has been incurred, a considerable part of it by the unwisdom of a reckless pastor. The hard times had crippled the financial ability of the membership of the church considerably, and the whole situation was discouraging and perplexing. Many of the members felt that their house could not be saved. The whole situation was laid before the Society and a gift of \$1,000 was recommended. Through some offers which one of the devoted members was able to submit to the Society it was decided that this sum would be given if the whole debt were wiped out. A heroic pastor and some equally heroic helpers believed that it could be done and it was undertaken; the debt was raised and the mortgage burned, neither of which could at that time have been done without the aid of the Society. This saved us a property well worth \$10,000 and has saved our cause in the State capital. It only needs that there be read into this story all the anxiety, the haunting fear of those who had made large sacrifices at the first lest what they had given be utterly lost to the denomination and themselves, and the honest perplexity of pastor and people as to how they might honestly find and discharge their duties in this trying situation, to set forth fully one of the many living tragedies that the years 1893 to 1898 held for many churches in the West. Timely aid from the Edifice Fund of the Society was a boon from heaven in a number of cases like the last mentioned, which came under my own eyes. ▮

CORNING, CALIFORNIA.

About 1895 a colony was being opened to settlement. Our enterprising General Mis-

sionary was soon on the ground and secured a gift of lots for a house. A few Baptists were found and organized into a church. They were too few and too poor to do much in the way of a house, but a small gift was secured from the Society and the whole property put into the hands of the Society and a house built. Into this was gathered the new population, and thus the membership was secured which has built a parsonage and is now supporting its pastor. I visited this field recently and found a prosperous and hopeful little church doing an aggressive work and planning to build an addition to its house which would double its present capacity.

In every part of my large field from Montana to Southern California are cases of the above sort which if they might be told in detail with the shadows at their beginning cast by inability and uncertainty and how these shadows were driven away by the help given by the Society, would thrill the blood even of the doubter and stimulate Baptists who read with a large desire to enlarge the ability of the Society to continue this phase of its beneficent Western work. *I have said hitherto that in the next twenty-five years the Society should help us to build 500 new meeting houses in my division alone and I think the statement was rather too conservative. It must be done if Baptists are to take their full share of responsibility for the religious welfare of this Western slope.*

Chapel Building.

BY O. A. WILLIAMS, D.D., SUPT. UPPER MISSISSIPPI DISTRICT.

No argument is needed to show that a house of worship is indispensable to the permanence and efficiency of a church organization. Its existence is precarious and its growth is uncertain while it remains houseless. But in the new towns and settlements, where the problem of existence—of securing a home and of supporting a family—is paramount, the task of building a chapel without aid is, in most instances, beyond the power of the young, struggling church. However, it is wonderful what can be accomplished through the united efforts of a few earnest Christians when there is "a mind to work." If there is no money to donate, time and labor are given to the work. But, in every instance, some things must be purchased with cash, and money must be secured from some source before the work can be finished. The mere knowledge that the American Baptist Home Mission Society has helped so many churches

in their building enterprise, is an encouragement to other churches to "rise and build," and the expectation that they also may be helped prompts them to earnest exertions and great sacrifices.

HOW THE CHAPEL WAS BUILT.

A few instances may be given out of the many that have come under my observation. I recall the building of a chapel by the Scandinavian Baptist church at Berton, Miner Co., S. D. It was in a farming community. The members were poor and money was scarce, but the people were earnest, and were determined to build a house of worship that would furnish a religious center and home for the community. The farmers willingly offered the use of their teams to haul the material needed for the building. Some of them set apart a certain number of acres of their wheat fields, the proceeds of which were devoted to the building enterprise. The sisters, who were not one whit behind the brethren in their zeal, planted and cultivated each a potato patch, and gave to the same purpose the cash for which they sold the crop. When they reached the limit of their own resources, they applied to the Home Mission Society for a gift to complete the building, which, to the great joy of these earnest workers, was granted.

SHEYENNE, N. D.

A few scattered Baptist families were found in and around Sheyenne, N. D. They were organized into a church, and for some months they worshiped in the school house. But as representatives of other Christian bodies desired to use the same building, it became evident that the work must be abandoned in this new field, or a chapel built. Even before a pastor had come on the field, the owner of the townsite had donated a lot for a building, and citizens had given their promises to aid in its erection. The pastor, Rev. S. Van Tassel, on his arrival, immediately took steps toward building. He not only planned and led his people in the undertaking, but he worked diligently with his own hands. When the house was enclosed, the resources of the people were exhausted, and they were not able to complete it. It was used in its unfinished state until winter set in and the cold weather made it necessary to discontinue public meetings. In the meantime, the little band had made their application for aid; but the exhausted condition of the Gift Fund of our Society prevented at the time the granting of their request. Debts contracted for the material were not paid, and

In Mankato, Minn., the Swedish Baptist church is now engaged in building. Its members are all laboring people; but out of their scanty earnings they have subscribed liberally. The pastor has with his own hands built the stone foundation; and laid on this foundation the beginning of the superstructure when the temperature was 10° below zero. At the last Board meeting of the Minnesota State Convention their application for a gift and a loan was heartily recommended to the Home Mission Society. If the needs of these homeless, struggling churches were known, no department of our work would be more liberally supported.

New Bedford, Massachusetts.

THE PORTUGUESE MISSION.

In May, 1893, Mr. Francisco C. Silva, student at Newton, accompanied by Mr. Charlton B. Bolles, a fellow student, whose home was in New Bedford, called upon Rev. Henry C. Graves, D.D., pastor of the North Baptist Church of New Bedford, to consult him in regard to prosecuting mission work among the

Portuguese. Mr. Silva had found certain Portuguese on a previous visit interested in the subject of baptism. A meeting was arranged on the following Lord's Day, and the interest and outlook were such as to warrant a continuance of the meetings during the summer vacation of Mr. Silva. Baptisms followed from time to time, until in two years 23 had been thus received. The Home Mission Society and the Massachusetts Baptist Convention appointed Mr. Silva as their missionary, and he continued his labors on Sundays during the period of his studies at Newton, and upon graduation assumed full charge of the work. March 24, 1894, a lot was purchased. The retirement of Dr. Graves from his pastorate of the North Church caused the transfer of its oversight to Rev. J. S. Swaim, pastor of the First Baptist Church, and Mr. Silva and the members of the mission changed their membership to the First Baptist Church. It seemed advisable to make a change in the location of the site of the proposed chapel, and a new lot was purchased with the proceeds of the sale of the first one and other money. The chapel fund amounted to \$2,200, of which \$750 came from the Home Mission Society, \$500 from the Massachusetts Baptist Convention, and the remainder was raised by Mr. Silva from Bap-



PORTUGUESE CHAPEL, NEW BEDFORD, MASS.

the undertaking was threatened with dire disaster. They renewed their request for a gift from the Society. \$200 was granted. The building (the only chapel in the town) was saved, and the little band of workers was encouraged and made glad.

NEW RICHMOND, WIS.

In the terrible cyclone that swept over the town of New Richmond, Wis., in the summer of 1899, the Baptist church and the homes of the pastor and of some of the members were literally destroyed. Nothing remained of the buildings but the bare foundations. The church was small and financially weak. In their impoverished condition, to build without outside help was impossible. Sympathizing friends in the State and outside of it gave some assistance. The members of the church sacrificed heroically; but without further aid their new and attractive chapel built in a more central location could not be completed. Through all of their trying experience they were encouraged in their work by the hope that the Home Mission Society, acting in co-operation with the Wisconsin State Convention, would grant a gift sufficient to enable them to complete the house without debt. Their request was granted, and their expectations realized.

tists and citizens of New Bedford, with gifts and contributions from other sources in the State. The present chapel was built at an expense of \$2,200, contract price, with some additions and improvements covered by special gifts. The main audience room will seat 250 people, and is very bright and pleasant. A class room is commonly used for the week evening meetings. There is a spacious basement in which Mr. Silva has a printing outfit; and from which he has printed tracts, flyers and a Portuguese hymn book of superior character and value. Mr. Silva has baptized more than three score converts from the Portuguese population, and has extended a wide influence through the community. He is greatly helped in his work by his excellent wife, who has musical training and is his organist. The chapel has the distinction of being the only Portuguese Baptist Chapel on American soil, and occupies a conspicuous position at the junction of two fine streets, accessible to the large Portuguese population in the southern part of the city. It is heated by a large furnace in winter and cooled by the breezes of the bay in summer. It is lighted with brilliant Welsbach burners. Mr. Silva has a fine building, and has wrought hard to secure and make it complete. It is his plan and hope to use the fine basement for school rooms, and he has also in mind to provide a boarding house for Portuguese converts, especially young men, so that they may be free from the temptations and irritations of godless fellow boarders.

Nashua, New Hampshire.

FRENCH CHAPEL.

We began our work here in the year 1892 without a place of worship. We held our services in the vestry of the First Baptist Church. In the meantime, we found ourselves in the way of the different organizations of the church, and were obliged to omit some of our services. We determined to have a place of our own; we set out to raise funds for a chapel. We could not do very much. Our people are all very poor. We called on our friends, and got somewhere near



FRENCH CHAPEL, NASHUA, N. H.

a thousand dollars in cash and pledges; there we remained until we received a pledge of \$800 from the American Baptist Home Missionary Society on condition that we raise the amount to \$3,500. We again set to work, and by stating the fact that we were to receive \$800 from the Home Mission Society, the friends of our work took a new interest, and in a few months we had the amount needed. We have one of the best chapels in New England for our work, centrally located on one of the principal streets. The electric cars run by its doors. It is of modern style, with a tower and a thousand-pound bell. It seats about 200, with a room for our prayer meeting; is lighted by electricity. We have an Estey organ and a baptistery. We are in a convenient home, and are very grateful for the amount received from the Society. It has helped us so that our home is free from debt. Now we can have as many meetings as we wish, and we do not interfere with anybody. Total cost, about \$4,300.

G. G. BRIEN,
Missionary.



SWEDE CHURCH, NEW BEDFORD, MASS.

The Swede Interest In New Bedford, Mass.

Early in 1892, Mr. Charles Norlander, a Swede from Ansonia, Conn., interested himself in the spiritual welfare of the Swedes of New Bedford, and, after conferences with the pastor of the First Baptist Church, appointed meetings on Tuesday evenings which were conducted by Baptist Swede pastors from Boston, Providence and Brockton, and the outlook was so far favorable that it was decided to continue the meetings, and Rev. Nels. E. Nelson, of Brockton, became the regular supply. The place of assembly was in the vestry of the First Baptist Church and the expenses were paid by the free offerings of the attendants. During the summer of 1894, Mr. Axel Kumlin, a student in the Gordon Training School, became resident pastor during his vacation and stimulated the interest, and several conversions occurred. Upon his departure, Mr. Nelson resumed his faithful supply on week evenings, while two deacons of his church, Gustav. Blom and Charles Johnson, conducted services on Sundays. At length Mr. Blom gave up business, and came to New Bedford as regular preacher and pastor upon a guaranteed salary, provided in part by the Convention. The mission became well established by his faithful labors until his departure to study in Sweden in the fall of 1895. A preacher from Concord was secured, and the Sunday evening services were held in halls or churches which could be secured, until in 1896 it was deemed timely to attempt to purchase the unused edifice of the Second Baptist Church. The services of a special collecting agent were engaged and proved very successful. Baptists of the city and citizens generally contributed with readiness, and a net sum of \$1,300 was gath-

ered. A bequest of \$500 of a Baptist lady of the city to the Home Mission Society was kindly appropriated by its Board, to which \$250 were added from its building fund. \$250 came also from the treasury of the Massachusetts Baptist Convention. The house of worship was purchased and dedicated on October 4th, 1896. A mortgage of \$1,150 remains upon the building, the interest of which is paid by the mission members. The property is held by six trustees, three American and three Swede-American, and is designated for the worship of Swedes and others according to the principles held by the churches of the Taunton Association.

Need for Meeting Houses.

BY REV. E. R. POPE, GENERAL MISSIONARY,
MINNEAPOLIS, MINN.

In Minnesota at this date (January, 1902) there are 260 Baptist churches on our list. Fifty-two have no meeting houses, but four churches are engaged in building. Two of these four have been promised aid from the American Baptist Home Mission Society; one other has just applied, and only one out of the four will require no help from the Church Edifice funds. There are then forty-eight organizations that have no church homes; but some of them have merely a nominal existence, and will never have any vigorous life. There are, however, at least twenty-two churches that should have meeting houses within the next year or two. This does not adequately represent the need, for new churches must be organized in the rapidly growing settlements, and it is an underestimate to say that ten or a dozen churches could be advantageously formed this year, while it is reasonably certain that six or seven will be. All will speedily require houses of worship.

There is no need of argument to prove the tremendous value and well-nigh absolute necessity for a meeting house. Some expedient may do for a short time; but if any *abiding* work is to be accomplished, the church must have a permanent *abiding* place. When we know that out of thirteen which have disappeared in the last five years only three had buildings, the importance of a house of worship is brought emphatically to mind. If,—that is not a large word, but it stands right across the line of progress—if Minnesota's need of church building could be supplied, our work would be given a tremendous impetus, our people encouraged, and new tone and vigor given to every line of endeavor. In many a place the erection of a house of

worship would win many adherents, and many would be drawn to give themselves to Christ.

For the new and fast opening fields the erection of buildings is an *absolute necessity*, if we shall meet the demands that opportunity now lays upon us. In all these fields help from without is needed, and in a generous measure, too. On the twenty-two fields now without buildings, \$5,000 aid would probably secure property of the value of \$27,000 or \$28,000. On the new fields that ought to be entered within two or three years, \$10,000 a year should be expended for buildings, of which the Home Mission Society would probably need to give a third. Our people are not awake to the imperative need for meeting houses. Seemingly *one* specific case appeals to many, but support for the general cause is woefully inadequate. Let the Home Mission Society give Minnesota Baptists \$4,000 a year for the next four or five years for this department of work. Ask the Baptists of the State to add \$1,000 a year to this sum. Let some of it be used to help in building parsonages; and I am confident that results would justify the expenditure many times over.

At Cokato, Minnesota.

REV. M. BERGLUND.

Cokato is a village of some 800 people, fifty miles west of Minneapolis, on the Great Northern Railway. The country adjacent is very thickly populated. The soil is very productive. It was covered with heavy timber, which made it necessary and possible for each farmer to clear only a small farm, thus allowing a large population on a comparatively small area. This, too, makes it almost an ideal country field for Christian work. It is almost entirely a Swedish community. A Swedish Baptist church was organized by the pioneers in 1871, which in its early struggles was greatly encouraged by visits from Amory Gale of sainted memory.

From lumber cut and sawed from the adjoining forest, a little rude but convenient chapel was dedicated in 1875. This served its purpose and day well; but after twenty-three years was altogether too small, and in every way inadequate, to meet the demands of the growing church and field. The box-like room was always jammed, and on cold

winter nights, for want of ventilation, the air would be stifling. People were often compelled to stay away from church for want of room. But how to secure a new, larger and more convenient house of worship? Plans were laid, and subscriptions made. One farmer with but 100 acres to his name, and some debt, borrowed \$150 more and gave it as his subscription, besides hauling seventy-five loads of stone from his farm for the foundation walls. Another, with forty acres not fully paid for, borrowed and gave \$75, and many days' labor. A widow with ten children, eight of whom belonged to the church, gave \$150, besides seventy-five days' work by her boys. And so on down through the whole membership, which at that time was about 100. All did work besides the cash subscriptions, amounting in all to about \$1,500. The women, the Young People's Society, and the "Little Helpers," composed mostly of the Sunday School children, all gave. But with all this noble sacrifice, there still remained nearly \$1,000 to be provided for. At this critical moment, too, the pastor, who was no longer in sympathy with Baptist church polity, withdrew from the church, taking also some members with him, who, of course, felt released from all obligations to pay their subscriptions, thus adding to the already heavy burden of the faithful. It was at this crucial moment that the church turned to the ever helpful Home Mission Society



COKATO, MINN.

for aid, which did not turn a deaf ear, but very generously assisted with a gift of \$300 and a loan of \$600, making it possible to pay all bills. And what was even, if possible, of more concern at this crisis. was that this

timely aid helped greatly to establish confidence and encourage the struggling church, weakened by dissension caused entirely by the change of views of the pastor, thus saving the building enterprise from disaster.

A beautiful brick-veneered building was completed, seating 500 people, with lecture-room, pastor's study, kitchen, dining-room, and robing-rooms, lighted throughout with gas, and heated with furnace. The membership is now about 125, and well organized along all lines of benevolent work. The Sunday evening service brings out from 150 to 250, giving the present pastor, O. S. Lindberg, the privilege undoubtedly of preaching to the largest congregation of unsaved in the state. There are three other churches in the village; and, though the Baptist church is not the largest in membership, it has the largest congregations, and is the most influential. Surely the money given and extended by the Church Edifice Department was to this church, this large field, and to the Kingdom of God at that place, of incalculable value.

Church Edifice Work in the Dakotas.

BY REV. T. M. SHANAFELT, GENERAL MISSIONARY.

Missionary work began in South Dakota in 1864, and in North Dakota in 1873. In each of these States a good many churches that were organized in the early formative period became extinct. This was due, in part, to changed local conditions, but largely to having no house of worship. The following facts are given concerning the situation at the present time:

SOUTH DAKOTA.

In this State there are now 105 Baptist churches, having 5,936 members. Of these churches, seventy-six have eighty-four houses of worship. The excess of buildings over organizations belongs mainly to the Germans. Twenty-nine churches are without homes. Five or six of these, from various causes, have only a nominal existence. As many more are located in the country, and they can be supplied only by being grouped with stronger churches in the nearest city or village.

The churches at Flandreau, Woonsocket, Millard, Loyalton and Lily ought to have a home and shelter without delay, and Chamberlain as soon as a railroad is built across the Sioux Reservation to the Black Hills. Five homeless churches became extinct within the last five years, Gem, Washington, Troy, Effington and Bruce. Three others, having church buildings, became extinct: Scotland

(German), on account of removals, dissensions and no resident members; Brookings (Norwegian), consolidated with the First Church, and Beresford, where conditions have long been such that it was unwise to build.

NORTH DAKOTA.

A carefully revised list of living Baptist churches in North Dakota shows the present number to be sixty-four, having, according to the last report, 3,588 members. Fifty of these organizations have fifty-three houses of worship. Fourteen churches are homeless. One-half of these ought to be able to build during the present year; Balfour, Kenmare, Ball Hill, Edinburg, Coal Harbor, Wilton and Newburg. During the last five years homeless churches at St. Thomas (Norwegian), Richland and Pleasant Grove have become extinct. The church at Wahpeton, after many years of adverse influences, sold its property, and is merged into the church at Breckenridge, Minnesota. The church at Oakes is scattered by removals. The proceeds of the sale of its chapel, formerly a billiard hall, will probably be turned over to the State Convention.

AID RECEIVED AND NEEDED.

Since the beginning of missionary work in South Dakota and North Dakota, the Home Mission Society has dealt generously with the new and struggling churches.

South Dakota.—The churches in South Dakota have received from the gift fund \$20,346.90, from the loan fund \$15,485. Total, \$35,831.90. As the result of assistance rendered, and local contributions, the present total valuation of church property is \$226,938.50. For the six churches that ought to build houses of worship without delay there is needed from the Church Edifice Fund not less than \$1,500.

North Dakota.—The churches in North Dakota have received from the gift fund \$12,550 and from the loan fund \$9,855. Total, \$22,375. This timely assistance stimulated personal offerings, and as a result the present total valuation of Baptist Church property in the State is \$138,600. To assist the seven churches, heretofore named, that ought to build this year, there is now needed from the Church Edifice Fund not less than \$1,500.

MIGRATORY LIFE OF HOMELESS CHURCHES.

The foregoing statements concerning the church organizations and church buildings in South Dakota and North Dakota illustrate the necessity and value of the church edifice

department of the Home Mission Society. In each of these States more than four-fifths of the churches were aided in securing homes by gifts or loans, and in some cases by both. Without this generous assistance a large proportion of them would have been compelled to remain homeless. Even with the aid furnished, the work of securing a local habitation has required heavy personal sacrifices and rigid retrenchment in home expenses. Before they were able to build, the churches were without any permanent place for holding religious services, and were compelled to meet in school-houses, or halls, or empty stores. This migratory kind of life is unsatisfactory and discouraging. So long as a church has no certain and comfortable abiding place, it can not expect to grow or prosper.

INCIDENTS OF SACRIFICE AND SERVICE.

The erection of nearly every church home in the newer West has required greater sacrifice and effort than those who are more favorably situated can fully understand. Many homes have been mortgaged to enable members of churches to purchase needed material for building chapels. Both men and women have labored earnestly in order to build a home for the church. A young lady, whose father was well to do financially, but had no interest in the church, came home from the university where she was a student, subscribed \$50, secured employment at low wages in a farmer's home, earned the money, paid her subscription, and then returned to the university. On another field, six young ladies did nearly all of the lathing, aided in the plastering, and put on the first coat of paint. The members of a country church

needed a house of worship. They were poor but strong in faith. For three or four years they each set aside a certain number of acres of land on which to raise wheat for the Lord's cause. When enough of money had thus been saved, they built a comfortable house of worship, costing over \$1,100. A similar thing was done by a church in North Dakota.

Other instances could be mentioned illustrating the longing of many for a religious home, and the willingness of the people to put forth every possible effort to secure it. Where a spirit like this prevails it ought to receive encouragement from those who are able to render assistance.



FIRST CHURCH, GRAND FORKS, NO. DAK.

To the best of its ability the American Baptist Home Mission Society has come to the relief of new and struggling churches. But its resources are limited. In response to urgent appeals for help the answer often comes that the gift fund or the loan fund is empty. There ought to be not less, but } more, contributed annually [for missionary work, but it is time that the Baptist denomination should awake to the necessity for largely increasing especially the gift fund of the church edifice department of the Society.

First Baptist Church, Grand Forks, North Dakota.

The First Baptist Church of Grand Forks, N. D., was organized October 16, 1881, with 16 constituent members. In 1882 a loan of \$500 was secured from the Home Mission Society to assist in buying a lot, on which a frame building 38x20 ft. was built.

In 1887 a brick building 60x40 ft. was erected, the Home Mission Society assisting

at this time with a gift of \$200, and a loan of \$700. During 1892 the amount of the mortgage to the Home Mission Society was canceled.

The third building was dedicated December 15, 1901, the second being enclosed in its construction. This enterprise had its origin in the desire for a model Sunday school room. Pastor J. F. Mills and Superintendent R. B. Griffith gave careful attention to plans for two years before building began. The dimensions are 90x85 ft. Probably there is not as complete a Sunday school room west of Chicago. There are 19 separate class rooms, including primary and kindergarten, with the best of facilities for combining these with the main chapel and audience room; with all together a speaker can address 1,000 people. The building has all other modern conveniences. The value of the church property is \$30,000, inclusive of a \$3,000 parsonage. A small mortgage on the latter and the total cost on the new building and furnishings, with pipe organ, were met previous to dedication. Large congregations and a Sunday school, with an enrollment of nearly 400, show that the new building was an absolute necessity. The present membership of the church is 300.

J. F. MILLS, Pastor.

First Swedish Baptist Church, Fargo, North Dakota.

The first Scandinavian Baptist minister who preached the gospel in North Dakota was Rev. F. O. Fogelstrom, then Swedish Missionary in Northwestern Minnesota. He visited Fargo a number of times in 1880-1-2, and secured for the Scandinavians there the services of A. J. Sundberg, a young man recently from Sweden. As the result of his earnest efforts the Home Mission Society appointed Rev. J. A. H. Johnson, a Norwegian, as missionary in January, 1883. A few weeks later, March 30, a Scandinavian Baptist Church was organized, the first one in what is now North Dakota. He served successfully nearly eight years, and when he left for the Pacific Coast the church had 86 members. Rev. T. O. Wold was his successor, and he served a little more than one year.

Up to 1891 the Swedes and Norwegians were together in one organization. There was then a separation. The Swedes withdrew and organized the first Swedish Baptist Church in Fargo, September 2, 1891. Brother Gust. Erickson was the first leader of this new

organization, serving one year. In the autumn of 1892 Rev. O. N. Lindh became pastor. Early in 1893 a fine house of worship was erected, and the church were fondly anticipating the privilege of worshipping God in their own home. Before it was dedicated it was laid in ashes, during the great fire which destroyed nearly all the business and much of the residence portion of the city. Though greatly discouraged at the loss of their church home, which was built at great personal sacrifice, soon after the fire the members, some of whom had lost all of their personal property, decided to once more build a house of worship. The Home Mission Society rendered generous assistance. The church now has an attractive church building, and recently built a large and comfortable parsonage, costing \$1,470.

Rev. O. N. Lindh was followed by Rev. L. W. Linder, and he by Rev. Paul Johnson. The earnest labors of these brethren were greatly blessed. The present pastor is Rev. F. J. Liljegren.

The tenth anniversary of the organization of the church was observed November 29, 1901. Addresses were delivered by Rev. Frank Peterson, D.D., of Minneapolis, the mayor of the city, and others. Among the statistics given on that occasion were the following: Since the separation from the Norwegians in 1891, and the organization of the Swedish Church, it has had about 200 members, including 91 received by baptism and 65 by letter. The present membership is 60. The church has been weakened by frequent removals of trained workers who have gone to be useful and helpful on other fields.

The results accomplished have justified the existence of the church. For the victories won the credit is due in large measure to the Home Mission Society, which, from the beginning, has so nobly sustained the work of the Swedes in Fargo, as well as throughout the State.

F. J. LILJEGREN,

Pastor.

The Baptist Church of Armour, S. D.

WHAT \$200 DID.

In 1882 homeseekers began to come rapidly into Douglas County, South Dakota, and during the year most of the land was taken.

They were mostly young or middle-aged people, with large hopes but small means. What had been one great stretch of prairie soon became dotted with houses. Some of these were built of wood and were about 14 by 20 feet. Most of them were built of

sod and about the same size. For fuel, hay twisted into ropes was principally used.

A union Sunday school was organized in 1882 in the house of J. S. Bean and occasional preaching services were held. For seats they carried chairs from the neighbors or used nail kegs, boxes or wagon seats. Often one feeble lamp was all the light afforded.

May 5, 1883, ten persons met in the house of one of their number and organized a Baptist church and Sunday school, and invited Rev. J. E. Sanders to become their pastor. They continued to meet in the private house and on pleasant days in the shade of the house, till the fall of 1883, when their hearts were rejoiced by a gift of \$200 from the Baptist Home Mission Society for a new building. With this amount they purchased lumber for a building 20 by 30 feet. A bee was made, and the lumber hauled from the nearest railroad thirty miles distant. The work of building was also donated, and on the 30th day of March the little church, now grown to 19 members, held their first service in the new house, although they were not able to seat or plaster it till the following fall. The church continued its work here till in 1886 a new railroad came into the county and the town of Armour was located 4 miles from the building. Thirteen yoke of oxen were hitched to the little building and over the prairie it went to the new town.

In 1893 the house was rebuilt, and is now 20 by 42 feet with corner tower and alcove for the stove, and an addition 9 by 12 back of the pulpit for baptistery and infant class of the Sunday school.

Armour has grown to be a town of 1,100 people and is the county seat. During these years 173 persons have been received into the church, 73 by baptism. There have also been many removals, only 4 of the constituent members being left. The church now numbers 79. It maintains 2 branch churches

7 and 11 miles distant from Armour and 3 Sunday schools with an average attendance of 110. We have no men of means, but the church is recognized as a force for righteousness in the town and county.

Those who live in the old settled communities cannot realize what \$200 meant to that little band of early settlers. It meant success instead of failure. All business enterprises here are pushed in the early days with Eastern capital. Church work, to be successful, must be pushed in the same way.

A. R. BURTON, Pastor.

Swedish Church, Strandburg, S. D.

The first Baptist settlers in Strandburg, South Dakota, were E. M. and N. A. Dahlberg, in 1880. They came from Sweden. The church was organized June 25, 1882. During nearly all the period of its history the church was without a settled pastor or a



SWEDISH CHURCH, STRANDBURG, S. D.

house of worship, but services were regularly maintained by these two experienced laymen. The church has had only two pastors, Rev. S. A. Hult, who settled in 1899, and Rev. Olaf Lind, in 1901.

Its house of worship was built in 1899. It is a large and comfortable building with convenient rooms, which served as the home of the pastor until a parsonage was finished a few months ago. The cost of the house of worship was \$2,350. Its completion was rendered possible only by the generous assistance of the Home Mission Society. Its value

to the church and community can be best appreciated by contrasting the former homeless condition of the church with the present comfortable situation and the bright prospects for the future.

OLAF LIND, Pastor.

Alliance, Nebraska.

Seven years ago, the First Baptist Church of Alliance, Nebraska, was organized. For a year they worshiped in different halls, They greatly needed a church home. Accordingly, they began praying and working for a building. The pastor, Rev. A. A. Fries, went far and near soliciting funds to aid in the enterprise. The most valuable aid, however, came from the "Church Edifice Gift Fund" of the Home Mission Society. This put the church on its feet and made a church home possible. They now have a very neat church, 30 x 54 feet, finished in pine, with 12 feet partitioned off at the entrance end for a prayer room. The building is equipped with a first-class baptistery. Pastor G. C. Jeffers has just received fifty-four new members, forty-three of them by baptism. This new accession of members crowds the seating capacity of the church to its utmost. Hence, a new building becomes inevitable. Our plan is to put up a building in front, using the present one as an annex for the primary department of the Sunday school, which numbers sixty at present. If the "Church Edifice" Society will stand by us as before, a new church is possible, and will be for God's glory and the maintenance of Baptist principles in this needy Northwest.

G. C. JEFFERS.

The First Church, McCook, Neb.

This church was organized in 1890 by Rev. D. L. McBride, who was sent West by the American Baptist Home Mission Society. For several years worship was conducted in different halls, over store buildings, places where all kinds of public meetings and dances were held during the week. In such quarters growth was slow and discouraging.

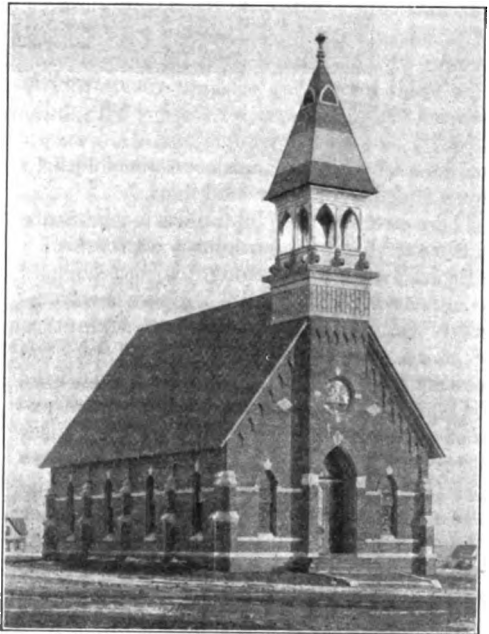
Toward the close of 1896 the church was visited by Rev. Williams, who was then District Missionary in Nebraska. He encouraged the members to raise funds for the purchase of a brick and stone structure which belonged to a disorganized Lutheran society. This church building had been erected a few years before at a cost of \$5,000, but was now for sale at \$1,000, and through the earnest efforts of Brother Williams it was secured

by the Baptists of McCook for that amount. Brother Williams worked forty days in raising money for that purpose and in helping to repair the building.

Eight hundred dollars was spent for repairs, and in building a gallery, so that now we possess a good, substantial church with greater seating capacity than any other in McCook.

But this work was not possible without the help of the Home Mission Society. Five hundred dollars was granted us from that source, and every dollar of that amount has now been returned to the Society to enable some other struggling Baptist church to have a home.

The church to-day is entirely out of debt. The membership has increased to 173, and we hope that within the coming year we shall



FIRST CHURCH, MCCOOK, NEB.

not only become fully self-supporting, but be able to contribute considerable to be used by the American Baptist Home Mission Society in placing other weak churches upon their feet.

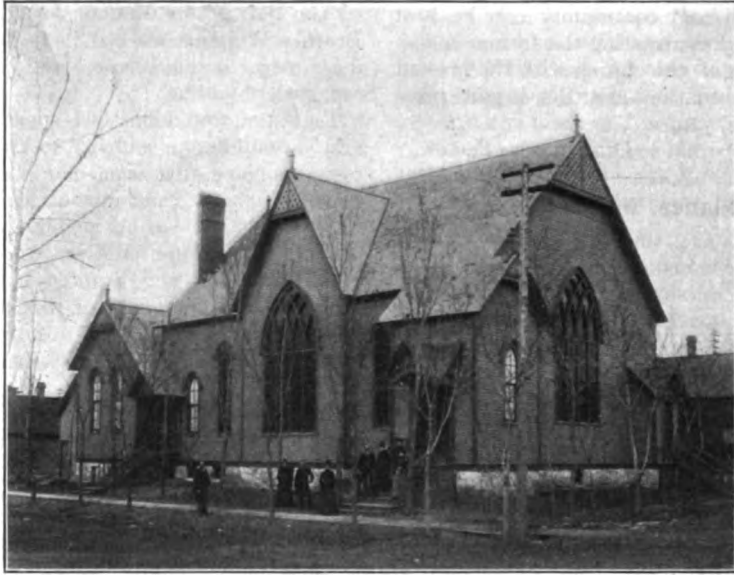
GEORGE L. WHITE, Pastor.

Kansas.

BY REV. E. B. MEREDITH, D.D., STATE SECRETARY AND GENERAL MISSIONARY.

It is hard to give exact figures, and those I give are of the white churches.

The colored churches are one-fourth of



FIRST CHURCH, HUTCHINSON, KANS.

our constituency and need considerable help along the line of their buildings.

There are about 97 churches in the State of Kansas that have no houses of worship.

Probably 40 of these ought to have houses at an early day. The others are weak interests and probably should not attempt to be more than preaching stations for the present.

About 16 churches that have become extinct during the last five years had no houses of worship, and about four had houses.

If the need for meeting-houses could be fully supplied in our State, it would render these homeless churches more permanent and stable, and greatly enhance the prospects of the denominational work. It is hard to build up churches without a house. We really need \$5,000 during the next two years from the Edifice Fund to meet the demands that are pressing in the matter of erecting houses.

Hutchinson, Kansas.

A STRUGGLE AND A TRIUMPH.

In December, 1872, the First Baptist Church of Hutchinson, Kansas, was organized. Meetings were held in halls and the courthouse until 1878, when a small frame house was built with a seating capacity of about 200. On this building the American Baptist Home Mission Society loaned the sum of \$300, and helped to support the pastor. A gradual growth of the church necessitated a larger

building, and one was erected at a cost of \$6,500. Unable to raise this amount, the people mortgaged this building for \$4,000, with the hope that the debt would soon be lifted. Various circumstances weakened the church financially. The boom subsided, members moved away, and in 1893 the church found it utterly impossible to raise the debt and the house was then sold under mortgage. Then came scenes never to be forgotten by the loyal Baptist hearts of Hutchinson. In order to save the furniture, carpets, etc., they were taken out and stored away. Prayer meetings were held from house to house and the little band prayed earnestly for Divine help and guidance.

Finally it was thought best to rent the church building, start a Sunday school and try once more to rekindle the fire of Baptist enthusiasm. This was done, the furniture replaced, and in the year 1896 the old membership disbanded entirely, and through the earnest effort of Rev. E. B. Meredith, Financial Secretary of the State of Kansas for the American Baptist Home Mission Society, a new organization was formed to be known as the First Avenue Baptist Church. With a membership of forty-eight they began anew the struggle. The debt of \$4,000 still hung as a pall over this little handful of God's people, but with a lift of \$500 from the Home Mission Society, and generous offerings from different churches and individuals throughout the State, the sum of \$3,000 was raised and offered to the company that held the mortgage. This was ac-

cepted, and a pastor was called with still more help and encouragement from the Home Mission Society. In 1898 it became self-supporting and grew from a mere handful to a membership of 236. In 1899 repairs amounting to \$600 were made on the building, and at the present time it is one of the neatest, most attractive churches in the city. Its seating capacity in main room is 450 and lecture room 100.

New class rooms will soon have to be built to accommodate the demands of the steadily increasing Sunday school and the church in every department has every reason for much rejoicing.

P. S.—Since the above was written we regret to announce that this beautiful edifice was partially destroyed by fire on Feb. 26. We feel sure that the sympathy of our readers will go out to the church, in this hour of fresh trial, for while the actual loss was covered by insurance, the inconvenience and trouble caused by the fire will impose new burdens.

Chickasha, Indian Territory.

The First Baptist Church of Chickasha, Indian Territory, was organized in 1892 with nine members. They struggled along, worshiping wherever they could, generally in an old store building, until 1894. It was then impossible for them to build, but the Home Mission Society came to their rescue and enabled the small, struggling but faithful band to build a good house. The Society furnished the greater part of the money, and they have very generously assisted the church in paying their pastor until October 1st, 1901, when the church by unanimous vote decided to ask for no further help. The church property, including a nice mission chapel that was built in July, 1901, is now worth more than \$3,000. The church is free from debt and we are now planning to seat the house with nice pews. The church is now very prosperous, with a membership of about 175. We are putting forth every effort to keep the Baptist cause in the front rank in this fast growing town, but if it had not been for the timely assistance of the Home Mission Society the Baptist cause would have suffered greatly.

E. L. COMPERE, Pastor.

Colorado.

BY REV. W. B. POPE, GENERAL MISSIONARY AND CORRESPONDING SECRETARY.

Of the many towns in Colorado needing houses of worship, I shall mention only four,

viz.: Lamar, Eaton, Palisades and Pagosa Springs. Of these, Eaton and Lamar are already building, while Palisades only awaits the opening of the spring to begin. Pagosa Springs ought to have a house at once. For seven years a little band of Baptists have struggled on at this place in the face of most trying circumstances. For the most part they have worshiped in the public school building. But recently the railroad entered the town and the place is growing. There are fifteen hundred people, perhaps, in and near the town. I look for no permanent advance here till a house of worship is erected and our little Baptist interest housed. This last statement, by the way, is susceptible of general application throughout our needy, growing West. If the Baptists are to build permanently, solidly, in this fast developing section of our country, we must have meeting-houses. Many church organizations spring up here and there, shine with an uncertain light for a period, and then disappear. On the contrary, I do not know of a single instance in our State for the past five years where a Baptist church having a house of worship has become extinct.

Palisades is located in the western part of the State, in the fruit-growing section. No section of the State is developing faster or has a brighter future. Our church there worships in the schoolhouse, but hopes to begin the erection of a house of worship in the early spring. Our Baptist church there is easily now in the lead, and with a house of worship would go grandly forward. Population in and near the town, twelve hundred, and very rapidly increasing.

Lamar and Eaton are in prosperous farming sections, with assured futures. As stated above, these towns are now building meeting-houses. Eaton is erecting a splendid structure to cost about \$4,500, hence the difference in the amounts suggested for the two places. Lamar will build to cost about \$2,000. The population in and near these points is from one thousand to fifteen hundred, and is increasing rapidly steadily.

Until recently the Beth-Eden church of Denver has been worshiping in a rented church building built and owned by a private party. This building was a short time since purchased by the church for \$7,000, in easy payments. It is the determination, it seems, however, to make a desperate effort to pay off the whole as soon as possible. If this should be done within the year, I believe our Board would recommend a gift of \$500. The building a few years ago cost, I under-

stand, something like \$13,000. For \$7,000 it was to be put in good repair, title guaranteed, etc. It is in an important part of the city, and is a bargain if only the church is able financially to swing it—that is, pay for it with something like business promptness. By voting them \$500 they would be greatly encouraged and stimulated towards immediate payment. We need this property, and will do well, in my judgment, to help Beth-Eden pay for it.

I would suggest the following sums needed in our Colorado work for the year: Palisades, \$250; Eaton, \$500; Lamar, \$300; Pagosa Springs, \$250; Beth-Eden, \$500. Total \$1,750. It may be stated, however, that it is not likely that all this amount will be needed within this Convention year. Some of these places will meet the conditions, others will not.

Silver City, New Mexico.

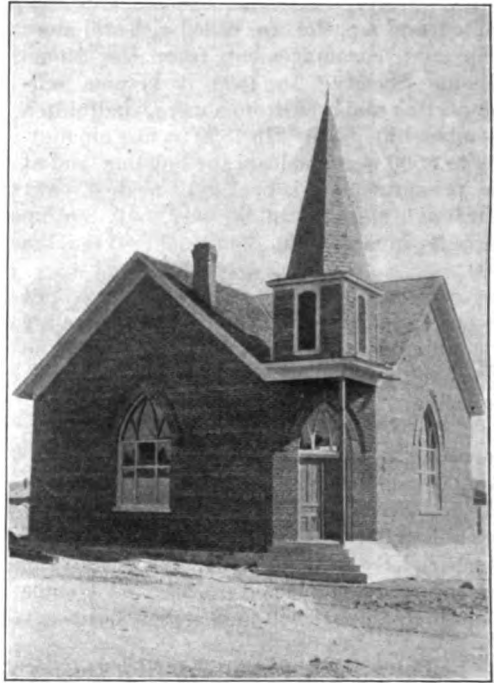
A STROLLING CHURCH LOCATED.

Silver City, New Mexico, is a town of 3,000, the railroad terminal in a great mining district, and a health resort perhaps unsurpassed. Its latitude insures a fine winter climate, while its altitude makes the summer more delightful than Iowa, Nebraska, Illinois, Minnesota, Wisconsin or Washington. The United States Military Pulmonary Sanitarium is here.

Into a town with such a climate people have been pouring for thirty years. Baptists have come in large numbers, some gone into other churches, but more back into the world. Not until September 21, 1900, was there a church organized. At that date Rev. G. H. Brewer, general missionary of the Society, organized, on the second floor of a store building, a church of 19 members. The present pastor was on the field October 11 following. Soon the room used was rented, and an empty store room was used for three services, when we were obliged to move to a private room, 15x24. We worshiped there four months and had to go to an empty store on the street, where we stayed three months; then to a small office room which rented after two services, and so on until we nearly wore out what furniture we had, and more nearly our Sunday school and congregation.

From the beginning a house of worship was seen to be imperative to our existence. "But how can we do it?" Everything is exceedingly high, and the few members poor, the money of the town very largely in the hands of Hebrews and saloon men.

We canvassed the Baptists of the town, and secured a small subscription, though



FIRST CHURCH, SILVER CITY, N. M.

liberal, considering; we canvassed the town and secured another small subscription; the pastor "canvassed" friends north, east and west, and secured another small amount. But when put together they were utterly insufficient to build an "adobe" church—the cheapest kind.

We applied to the Home Mission Society for a gift and a loan. We secured a gift of \$300 and loan of like sum.

We wanted a brick church 36x36, but all responsible bids were away beyond us. The trustees decided to build without a contractor. As a result, we have the very neat church here shown, so arranged as to add 20 feet to the north, making a building 36x56. There was no way by which we could have built a church without the generous and timely aid of the Society.

As trustees, people and pastor, we desire most heartily to offer thanks for this gracious gift, second only to the gift of the gospel (and some come to a church to receive that gift, that would not go to a private room). We thank those friends of the Society who made the gift possible. May the joy of the giver and the benediction of the Lord be theirs. We also thank the Society's representatives, Rev. G. H. Brewer and Dr. N. B. Rairden, for the real part they took in the work.

W. E. SAWYER, Pastor.

Montana and South Idaho.

BY REV. L. G. CLARK, GENERAL MISSIONARY.

We now have five (5) churches in Montana without houses of worship, viz.: Billings, Butte (Swedish), Pageville, Corvallis and Darby.

In South Idaho we have two (2), Cary and Council Valley. (The house at Payette, Idaho, is almost worthless, and they greatly need a new house there.)

At Billings, Montana, there is *pressing* need for a house of worship at once. At Pageville, Montana, a house of worship would be helpful, but the schoolhouse which they are now using does very well.

In South Idaho, Payette is in greatest need of a new house of worship at present.

Of three churches which have become (practically) extinct during the last five years, two (2) had houses of worship, and one (1) had no house.

It would be almost impossible to make any substantial denominational progress in Montana or South Idaho, if we could not, as a rule, supply our young churches with such meeting houses as they need. Hence it has been one of the first things we have sought to accomplish in nearly every case.

Under existing conditions, a church without a meeting-house is very much like a traveler without a train. If any progress is made it is sure to be at a slow *pace*, and a pace that seems to be *exceedingly* slow in this age of steam and electricity.

About \$1,700 would be the approximate cost of such provision as would need to be made by the Home Mission Society in order to make possible the building of such houses of worship as we really need at present: \$1,000 at Billings, \$200 at Pageville and \$500 at Payette.

Halley, Idaho.

We certainly have reason here to be grateful for the help through which we were able to complete our house of worship.

Upon reaching here, August, 1900, I found in Halley (which is the county seat and a very important center) a small Baptist organization of some 16 members. The organization had been effected a few months previously through the agency of Rev. L. G. Clark, our general missionary, and Rev. W. H. Bowler, of Shoshone, Idaho. This little church had no house of worship nor any prospect for a church home. Soon after my arrival we began services in a hall over a saloon, the only place available. Our services and Sunday school were often interrupted by the loud

profanity and noise below. We saw that we could not continue in this manner, so we met together and decided to make an effort to build. We raised what we could among ourselves, then we canvassed the town for aid to build, but when we had made every effort, we still were far behind in the necessary amount. Then it was that our Home Missionary Society granted us a gift of \$250. This timely aid filled us with new courage. We made a few more sacrifices, some kind friends gave us aid, and the amount necessary, over and above what we had already received, was made up.

We now have a neat church home capable of seating 175 people, comfortably seated, lighted, carpeted and papered. We also have an organ, hymn books and other necessities. We have regular services every other Sunday and Sunday school every Sunday. Moreover, our work is established in a very important center, and although we are young and weak, and few in number, and to some extent persecuted, we believe that the God whom we serve and whose we are will glorify himself through us not only in this town, but in the regions round about us in this young and thriving State.

THEO. A. LEGER, Pastor.

Wallace, Idaho.

BY REV. H. S. BLACK.

This property was purchased from the Home Mission Society of the M. E. Church South. Its purchase was a bold stroke, betokening alike the sagacity of the General Missionary and the interest and courage of the members. One member gave \$50, *borrowing the money at 18 per cent. interest*. The building cost \$1,900 to build. It is 60x32 feet. The property was secured for \$850, the Home Mission Society giving \$400. Fourteen feet have been partitioned off the rear for prayer meeting room, leaving the audience room a much better proportioned room, 46x32. The furnishing, consisting of organ, stove, lamps and 186 good chairs, were included, giving the newly organized church a splendidly equipped home. Without the aid of the Home Mission Society it would have been impossible to purchase, as the \$450 required heroic effort upon the part of the little membership.

This exceptional courage and liberality has continued, as in the six years of the church's life they have given \$3,500 for current expenses and property, and over \$900 for beneficences, \$140 of which was for Home Missions and \$320 for Convention Missions.



FIRST CHURCH, SPOKANE, WASH.

Spokane, Washington.

The above structure is the chapel part of the First Baptist Church, Spokane, Washington. It cost, including the lot, \$25,000. It is located in the heart of a city of 50,000. Five years ago our people were meeting in an old store room destitute of all the conveniences and accommodations belonging to a house of worship. Our condition was inferior to that of any other evangelical denomination in town. While our new building is yet to have added the auditorium, and our present chapel assembly hall seats but 600, we have the best Sunday school building on the Pacific coast, a building adapted to all the needs of the church socially, for young people and for children. It is the surprise and admiration of all who visit it. So far it well accommodates the congregations of the Church. It is plain, but so proportioned that it is called a gem of beauty. To-day our denomination stands in an honored and influential position in the city, not second to any.

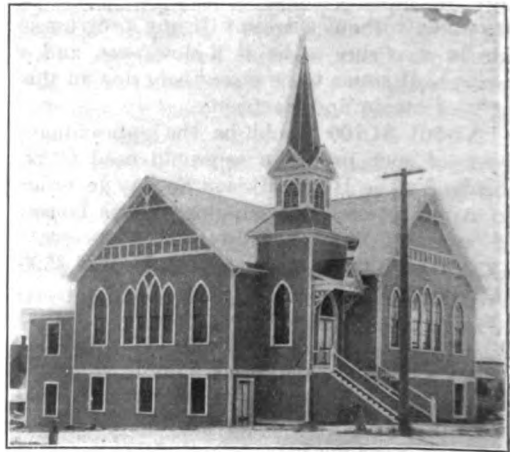
This can be said because the Home Mission Society came to our aid in the time of our proverty and lifted us up. Our conditions were such that we were practically helpless. Our achievements would have been impossible without its aid. There are hundreds of examples more or less like ours; but this one in the midst of this growing city, in its place of influence in this great State, is enough to justify the Church Edifice Department. I think we Baptists need to make more of this work. The growth of our cities will constantly present just such needs as ours were, for years to come, and there is no more important work than providing houses of worship. Say what we will about preaching the Gospel, the work cannot become estab-

lished until the Church is well housed. The evangelizing work of the Society is not complete until it is established in a modern building. May God open hearts to give to this edifice work!

OLIVER W. VAN OSDEL, Pastor.

Swedish Church, Tacoma, Washington.

The above is a cut of the First Swedish Baptist Church, in Tacoma, Washington. It has a seating capacity of 350, a good basement, a room for furnace, four rooms for the janitor, the pastor's study, etc. The church was organized in 1893 of only a few poor members. At that time there was no hope that in so near a future they should have their own house of worship, but there was a wish and a prayer for that day, because of the drawback and the disagreeable feeling that always follow renting and moving from place to place. Rev. N. Hayland, pastor of the church from the 1st of January, 1898, until his death on the 14th of March, 1900, laid the thought and the possibility before the church to build. The work was taken up with great interest. Brother Hayland went with the subscription list with his name on the top for \$50, and others followed the example, but there in the midst



FIRST SWEDE CHURCH, TACOMA, WASH.

of this work he was called to his heavenly rest, and so full of interest was he in this work, that when lying on his death bed away from home (at Preston, a saw-mill place), when one of his friends asked him if there was anything that he could do for him, he answered, with a smile, "Yes, give me a carload of lumber," for which, after some consultation with the owner of the mill, the promise was given, and the lumber sent to Tacoma after his death. I

accepted the call and took up the work with the church in August, 1900, and continued with the subscription, which always is harder at the end than in the beginning; but to the honor of the members and friends I can say that I always have found the same brave and willing spirit. The Sunday school, the Young People, the Woman's Mission Circle, the churches in the Seventh Baptist Conference at Vestern, Washington, all have given a helping hand. At one of the prayer meetings we gathered over \$500. Oh, there is nothing that works like loving and willing hearts and souls!

The church building, which it was thought could be finished for about \$2,000, went up to \$4,000; but now, compared with other raised property, it is fully worth \$5,000.

I need not say that we have felt the heavy burden of undertaking this great work with a membership of between sixty and seventy, all laborers, not ten of them in their own homes and with wages of from \$1.50 to \$2.50 per day. And how we all felt the good lift in the generous gift of \$400 from the Church Edifice Fund, which, together with the subscription, made it possible for us to dedicate the house of the Lord without debt; and as we have felt the burden we now have the joy. Thanks and glory be to God!

N. J. THORNQUIST, Pastor.

First German Church, Portland, Oregon.

A little group of German Baptists, organized as a church, came together in the home of one of its members to listen to the preaching of the pastor, study the Word of God, and unite in prayer, praise, song and testimony services. The Lord was graciously among them, making true his promise that where two or three are together in his name, he will be in the midst of them. As it should be with those born again, so it was with these few members; they realized their great privilege and indebtedness toward Christ, and were also led to see the great importance of being coworkers with him in bringing others, living in ignorance, superstition and unbelief, under the influence of God's Word. To do this effectually, the inconvenience of a room or two in a private residence and the necessity of a meeting house was brought before them.

The members of the First English Baptist Church, who were erecting a new house of worship, sold the old one to Brother Henry Failing, and he kindly permitted them to use the old building; but this was only for a short time, as the house was torn down to make room for one used for business purposes.

Pastor and people came together, subscriptions were taken of what the members could possibly do toward money to secure a building of their own; other German churches of the same faith were interested, and trusting that the Lord would not leave us without his aid, a lot worth \$3,850 was secured, and a house erected costing \$4,000. While the building was going on, the faith was often tried; although the members who deserve the praise, that they had done nobly in giving much of the little that was entrusted to them, were sacrificing still more; some outside help was also received, but still a heavy debt remained on our shoulders. For a year the main room remained unfinished. All meetings were held in the Sunday school room. Often when together in prayer it was the earnest petition of a few that the Lord would help us to be able to finish the main room and have the debt canceled as soon as possible.

After earnest prayer, believing it to be worthy the cause, a request was sent to the Church Edifice Department of the Home Mission Society for a gift of \$1,000. When the answer came that the request was granted, tears could not be held back, and many a knee was bent before God, thanking Him for the great help given us through this Gift Fund.

We have now a house of worship in the most suitable part of the city. It consists of the main room, Sunday school room, an extra room for the infant department, another used for Bible classes and other small meetings, and a kitchen with place for furnace, etc. Since the building has been erected, many have been added to the church through baptism and letter; on several occasions the main room, seating about 500, proved almost too small to receive all that had come to the service. Since the debt on the building has been paid, we are a self-sustaining church, and have also undertaken to erect a parsonage which we hope to have all paid for in less than two years without outside help.

We are anticipating, God helping us, to secure a meeting house in another part of the city populated mostly with Germans. Meetings have been held there for some years in a store, and we believe more will be reached to hear the Gospel if this necessity has been supplied.

J. KRATZ, Pastor.

Southern California.

CHAPELS ARE INDISPENSABLE.

BY REV. C. T. DOUGLASS, GENERAL MISSIONARY.

Too much emphasis cannot be placed upon the importance of the newly-organized church

securing a house as soon as possible. My observations, covering a period of seven years in this new part of our country, convince me that comparatively few of the churches with meeting-houses fail to succeed, while if the church without a house of worship continues long to live, it is at a poor, dying rate. It is a question whether it is a wise expenditure of missionary funds to support a missionary pastor on any field where there is not a prospect of a meeting-house soon being erected. Without the home, the rallying center, where the work is planned and carried out, there is little chance of growth or extended influence in the community.

In this southwestern part of our country the Methodists have grown more rapidly than any other denomination, and the question is often asked as to why this is the case? One of the principal reasons for this is certainly found in the fact that they spend much more money in church edifice work than any other. Wherever a given locality gives promise of developing into a town, they are always on the ground ready to build a chapel, then to organize a Sunday-school, to hold occasional preaching services and social meetings, and thus to hold the place for the future and to grow up with the town. By thus being early on the field with a house of worship, they not only hold the members of their own denomination, but in many cases the members of other denominations go in with them and help to develop their work; with the result that they become so closely identified with the work, that later, when a church of their own faith is organized, they are unwilling to change. The loss in this way to our denomination is painfully apparent in many localities; as, later, when we are ready to take the field, we find ourselves at a great disadvantage from the first. No one thing would do more to strengthen our cause on this coast than to be able to occupy all growing towns with chapels. In the prosecution of missionary work, it is absolutely necessary that the living voice should proclaim the truth to the people; but however faithful the missionary may be, it is impossible to secure permanent results without a church home.

In the matter of securing meeting-houses in this part of our country, the aid rendered by the Home Mission Society through the use of the gift fund has been invaluable. Many a church, to-day, has a comfortable house which they would not have felt it possible to build had it not been for the encouragement and stimulus given them by a gift from this fund.

In Southern California about twenty churches have received a total of about \$10,000 from the gift fund. Among these churches are several of the strongest both numerically and financially, at the present time. Among them might be mentioned the First Church of Los Angeles, now the largest Baptist church on the coast, and having the finest property save one. And yet at the beginning of their existence a gift of \$1,000 was a great encouragement to them. The Orchard Avenue is now greatly encouraged by the aid it has recently received from the gift fund, by which it has been able to pay its debt, and is now looking forward to more successful work and rapid growth. Long Beach has also taken on new activity, and has already become self-supporting, in part, at least, as the result of the gift that helped them to secure a good house of worship. The church at Redlands is another of those that received help from this fund in the beginning of its history, but which has now become one of our best and most efficient working bodies.

What has been said of these fields is also equally true of several others where our churches are strongest to-day and comparatively true of many of the smaller fields.

If the Baptists in the East, who have much of the Lord's money to use for him, could see the importance and need of this work as some of us do, who have been identified with it in the West, I am sure there would be a great increase in the amount of the gift fund.

Los Angeles, California.

A VALUABLE PROPERTY SAVED.

The Orchard Avenue Baptist Church, of Los Angeles, Cal., will stand as a monument to the generosity of the Home Mission Society. The history of the enterprise, in brief, is this: The lot cost originally \$1,300, and was paid for by the General Missionary. The Home Mission Society made a gift of \$1,000 toward the building; after that a loan of \$500, and later a second gift of \$500. Before the building was finished the property was mortgaged for \$3,000. The interest on this mortgage and the loan has been paid by the church, but the debt of \$3,750 has been an intolerable burden, and so the Home Mission Society came to our aid again and offered to release \$2,500 of the mortgage provided we would raise the balance. The church, with a rising vote of thanks, accepted this proposition and authorized the pastor to raise the money in ninety days. The little church has done nobly, giving \$850; the First Church of Los

Angeles supplemented that amount with \$500, and so the entire debt of nearly \$4,000 is provided for, and the church will then be dedicated. Thus a property worth \$10,000 will be saved to the denomination by the generosity of the Home Mission Society. The church now numbers 140, the Sunday school about the same. We must soon enlarge the Sunday school room to accommodate the Primary Department. Our morning congregation fills the main auditorium below—with chairs in the aisles.

Our location is excellent, in a residence portion of the city, and remote from any other Baptist church in the city.

A. J. FROST, Pastor.



SWEDE CHURCH, SAN FRANCISCO, CAL.

Swedes, San Francisco.

The first Swedish Baptist church of San Francisco, California, was organized the 15th of February, 1889, with fourteen members. This little church worshiped for nine years in a rented hall; but the hall was small and inconvenient for the services, so the members began to make plans to secure a lot, so they could get a house of their own. A lot was secured for \$2,500 and every one tried to do the best he could so the lot should be paid for. After a time of little rest they undertook to erect a house that would take \$5,500 more. When the house was dedicated there was a debt of \$1,500. The church received a gift of \$500 from the Home Mission Society, and we feel very thankful for the aid. The house is commodious in every respect and the work has been growing rapidly.

P. A. H.

Murray, Utah.

Last March the writer received an appointment from the Home Mission Society to labor in Murray, Utah, the center of a great smelting interest.

When the writer came he found a small M. E. chapel where irregular services were held. A Baptist Sunday school was organized and sustained through the untiring labors of Miss Emma F. Parsons and Mrs. Olander, one of our members, who is always ready for every good enterprise. This was held in a hall which is now our only place of meeting, and can be had only Sundays.

Last summer Dr. Morgan and other representatives of our Home Mission Society visited us, and seeing our needs and possibilities, gave us encouragement of a substantial nature—that if we would raise \$750, this amount would be duplicated from the Church Edifice Fund. The amount has been raised, the promise has been fulfilled, and the result is a handsome pressed brick church, completed outside except the windows. The front room and auditorium (folding doors between) will seat about 250.

A FEEBLE FOLK.

The resident membership was but eight, and half of that number included the pastor's family; therefore it was not a very encouraging prospect for raising \$750. The few, however, did nobly in starting the work. Outsiders said: "When we see the church going up we will help." With this hope the work was begun. To make this possible, however, our home must be involved; but the pledges have been well redeemed, and we are happy. When the walls were up the style pleased the people and it was easier to get subscriptions. All said, "We did not expect such a beautiful church, it is an honor to the place." This was expressed by both Mormon and Gentile.

It has been no small effort to collect the amount required, and many times it was discouraging, and sometimes it seemed almost hopeless. When the house was enclosed we held a sort of jubilee meeting, and Brother and Sister Olander, who have waited nineteen years to see their hopes so near realized, with others who have more recently helped to bear the burdens, wept for joy. \$2,100 was the first estimate cost; \$600 will nearly complete it. We ask the question, "Where is this coming from?" The pastor and his wife have contributed \$190 to bring the church where it is. Who will give the last \$600?

We shall not forget that success was impossible without the aid of the Home Mission Society. This favor in our time of need has led many to recognize in this Society a friend to the West. Could a larger number

of our Baptist brethren know the hard struggles of many Western missionaries, and the grand work done by this Society, we are sure that the number of contributors to this Church Edifice Fund would be greatly increased.

The writer recently visited a mining camp for three days, preaching each evening, congregations increasing in numbers and interest each evening until the seats in the hall were full. This place had no church or preacher. Schoolhouses in Utah are closed to "Gentile" preachers and Sunday school teachers, and where shall we go? Do not forget that the Church Edifice Fund is a great factor in reaching the people of the West with the gospel, and Utah especially.

J. C. ANDREWS, Pastor.

The Advantages of Chapels in Cuba.

BY H. R. MOSELEY, D.D., GENERAL MISSIONARY.

No one, save the missionary who has had to try to carry on work in old residences in out-of-the-way places, or in illy ventilated halls, not at all suitable for such purposes, can rightly appreciate the advantages of having our own chapel. In Santiago we have tried both methods, and speak from an abundant experience.

First it gives an idea of permanence to our work in the eyes of the people, such as they cannot get in any other way. When we buy property and build a chapel, the community understands that we are here to stay.

When we first came to Cuba, many Cubans thought that we, like the soldiers and other Americans, were here for a short time only. Since the building of our church home, they are convinced that we are here to stay. This conviction of the permanence of our work has enabled us to reach some of the better class, who were unwilling to identify themselves with us until they were satisfied that we represented something worth while.

Second, by owning our church property we avoid the necessity of constant changes of location. The Methodists have been at work in Santiago two years, and have moved four times—each move entailing losses.

Third. Conditions are such in Cuba that unless you own your property you can never be sure of a suitable place for your services. There are no public halls to let, and if you rent an old Spanish house, tear out the partitions, and fit it up for services, you can have no assurance that you can hold it. The owner will raise the rent without notice, and if he finds that you are satisfied and pleased, will bleed you unmercifully, or throw you out.

Our Methodist brethren, after several moves, found a suitable place, well located. The owner raised their rent three times in less than a year.

Fourth. Rents in Cuba are very high, and it is economy to own our own property. In Santiago we have a fine property, located in the center of the city, on a corner of two principal streets, which cost the Society \$13,000. It consists of a neat brick chapel with seating capacity of 400, two good substantial school rooms, and a pastor's residence of six rooms. If we could find suitable buildings as well located, and should undertake to rent them for our services, school and pastor's residence, it would cost us at least \$1,500 a year.

Fifth. The fact that we own our property impresses the community most favorably. They feel that we are a force in the affairs of the city.

We need, at once, chapels for Puerto Principe and Manzanillo. In Manzanillo we have bought a centrally located lot, and have on hand about half the money needed for a chapel. Brother Wilson is pleading earnestly for a chapel at Puerto Principe, and I trust he shall not plead in vain. If we are to win these centers for Christ, we *must* have church homes.

Cuba.

A GREAT NEED IN PUERTO PRINCIPE.

Gospel work was begun in Puerto Principe but six months ago. The progress made in so short a time has been eminently satisfactory, not to say surprising, considering the scant facilities at our command. The most urgent need is for other workers. For this we pray continually, and expect the Lord to send us some soon, or raise them up from among our own members.

But a scarcely less urgent need is for suitable houses of worship. It is my belief that if our brethren in the United States, thousands of whom the Lord has abundantly prospered in material things, could be brought to realize the situation as it is, they would come to the help of the work in a way that they have not yet done. There may be vaster fields, and fields just as needy as this, but I think I may confidently affirm that the supporters of the Baptist Home Mission Society have no other such opportunity in all the vast field as they are allowing to pass by largely unimproved in Cuba for want of a little timely aid. If we are ever to give to Cuba a pure Gospel, *now* is preeminently the time to lay the foundations of the work broad and deep,

and get ready for the conquest. One thousand dollars expended now, I confidently believe, would be worth as much as five thousand will be a few years later. One of the choicest sites in this city for a church building could now be had for a comparatively small sum. For months past I have urged the wisdom and importance of buying this property. Our honored Secretary and the Board have seen it, and have desired to authorize the purchase. But their hands are tied for lack of funds. This opportunity will not much longer be offered us, and such opportunities will not often be repeated. A few thousand dollars invested now would secure a property that would be a perpetual benefit to our work.

Within less than six months it is probable that the Cuban Central Railroad will be running trains into this city. There can hardly be any doubt that with the completion of this road the price of property will go up with a bound.

In Minas we have a *very* promising work. The leading people of the town attend our meetings. Although Minas is a town of some 2,000 people, the Catholic priests have left it practically abandoned. Their church building is in ruins, and they have no regular service. If we could prosecute the work in this town as it ought to be done, we should soon see a thriving church built up. For \$500 we could purchase a good lot, well located, with a building on it which would serve our purpose well for several years without further expense. This is a great opportunity, and should not be lost. In Nuevitas we have met with even greater difficulties in securing a suitable house, and for this very reason the work there is less advanced. But the people are ready to hear. At the last meeting held there, there were about a hundred and fifty people present. One thousand dollars now would secure us a suitable chapel in this important seaport town, and put the work on an easier and safer footing, and we ought to have the money without delay. If any brother who reads this has some of the Lord's money which he holds in trust, and is looking for a place where he can place it righteously and profitably, let him communicate with me for further particulars.

D. A. WILSON.

PUERTO PRINCEPE, CUBA,
January 3, 1902.

Any one who can furnish copies of the HOME MISSION MONTHLY for March, 1880, and December, 1895, will confer a favor by sending them to the Corresponding Secretary.

Chapels Needed in Porto Rico.

BY REV. A. B. RUDD, MISSIONARY.

Adjuntas.—A town of some 2,000 or more inhabitants, and center of a densely populated country district. Here our little church of twenty-two members, with a large congregation and Sunday school, worship in a most unsightly warehouse situated out on the edge of the town. With \$2,000 a suitable lot could be purchased and a neat chapel built.

La Playa.—A plucky little church of thirty-three members, with good congregations and fair Sunday school. Their church house is an eyesore to the missionary and a reproach to a good cause. La Playa is the port of Ponce, about two miles from the city, with a population of some 5,000. There is urgent need of a chapel here. For a year or more I have looked in vain for a more suitable hall for our work. Who will give me \$800 or \$1,000 for a lot, and \$2,000 for a chapel, in La Playa?

Yauco.—One of the best towns of the island, twenty miles from Ponce, and connected with it by rail. Population about 7,000. This is my newest church, with only eight members. Outlook excellent. We need here a good house to be in keeping with the other buildings of the town. A \$3,500 chapel on a \$1,000 lot would about meet the demands of Yauco.

Coamo.—One of the principal towns on the military road from San Juan to Ponce, about twenty miles from the latter city, with a population of some 4,000. Missionary work, just opened up in this town, starts off well. Let us put here in the not far distant future a \$3,500 church, including lot, and we may safely count on excellent returns for the outlay.

Nebraska.

BY REV. C. W. BRINSTAD, SECRETARY AND GENERAL MISSIONARY.

There are in our State churches without houses of worship of any kind, about 43. Of these there are churches that should have houses of worship at an early day, about 8. Of the churches which have become extinct in this State in the last five years there were: (a) With houses of worship, 8. (b) Without houses of worship, 46.

Much greater progress no doubt would be the result if houses of worship could be provided.

Approximate cost to Society, \$2,000.

MISSIONARY DEPARTMENT.

A Leader Captured.

I have had an unusual number of requests for information about our French missions this last quarter from different parts of the country, indicating, I trust, growing interest in this department of the Home Mission work. One of the conversions during the quarter I think ought to be reported in our warfare against Romish error, as "*The Capture of a Leader.*" I spent an evening with him on a recent visit to Putnam, our Brother Tetreault's field, giving him what aid I could to encounter the opposition that he meets in his new life among his countrymen. He is a man of some education and is unusually bright and intelligent. His family connections are numerous and somewhat influential. He has a position that makes him somewhat a leader among the French people, having, as he does, the oversight of some two hundred employees in one of the large manufacturing establishments of the neighboring village of Grosvenor Dale. He has also been, for many years, one of the prominent officials of the St. John the Baptist Society, the great national and Catholic French Canadian lay organization.

The story of his conversion deeply interested me. What set him first a-thinking was the out-door services of our missionary, Brother Tetreault. I gave some account of one or two of these in that vicinity in which I took part last summer. As a result, this Mr. D., and a friend of his, had resolved to procure each one a copy of the Roman Catholic version of the New Testament. The priest, hearing of it, interfered and succeeded in dissuading this friend of his from resorting to any such method of searching after the truth, by reminding him of that passage in II. Peter 3:16, about "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." The poor man was frightened and gave up his book to the priest. Mr. D., however, less conscious of being either "unlearned or unstable," saw no great danger for himself in this favorite danger signal text of Rome, and determined to keep on reading his New Testament. What impressed him nearly as much as the reading of the book was the every-day life and deportment of one of his

men, the only one of the crowd working under him, known as a Protestant and a convert from Romanism. "I watched to see," he said, "if his Bible had made him any better than the others." Fortunately this Brother A. was a warm-hearted Christian, and since his somewhat recent conversion from a very wayward life, one of the very best of "living epistles known and read of all men," about whom Paul speaks.

The result, as he thus studied God's word and a Christian life, was a deep conviction that his own religion was not that of the New Testament, nor that which could best help men to live better and holier lives. At that time evangelical services were being held in a grove in the vicinity. He began attending them, going by a somewhat circuitous route through the woods, to escape observation. One evening, on his way towards the place of meeting, he came upon a man on his knees under a tree engaged in prayer, whom he recognized as one of the operatives, a Swede, who, under deep conviction of sin, was wrestling there with his God for pardon. Deeply impressed by the earnestness of this brother-man, he knelt with him, and in this little solitary prayer meeting under the tree gave his heart to God. It seemed to me a story that re-echoed those words spoken twenty centuries ago: "When thou wast under the fig-tree I saw thee," only now it is a scene under a tree where two foreigners in our midst, a big-hearted Swede and a French Canadian Roman Catholic tarried in prayer and found eternal life. From that time, with the blessed assurance that always springs from Christian experience, our brother has come out boldly on the side of the truth, and, along with our Brother A., is working with indefatigable zeal to bring his fellow countrymen into the light of the gospel. His face seems actually radiant with the joy of salvation. But what is there that Romanish prejudice can't misconstrue? On his first visit to his father, after his conversion, the poor, old, bigoted man, seizing him by his collar and violently shaking him, exclaimed in his rage: "Oh, you miserable son, to bring such dishonor upon us. I can see the very glare of the Pit in your countenance."

From all the circumstances of this remarkable case, I think we have reason to expect great results from the capture, by the gospel, of this one of the leaders in that French Canadian Roman Catholic neighborhood.

Yours truly,

J. N. WILLIAMS.

A Rumseller Converted.

One of those we baptized during this quarter has a rich experience. It is a marvelous conversion. For several years he was a rumseller and hotel-keeper in Canada. Upon being unable to have his license renewed he sought fortune along the same line in the United States. He bought a furnished saloon in New Hampshire, and in one of the drawers of the saloon was a Bible. It was his, now, the first one he had ever owned. At his leisure moments he would read in the sacred book. Selling and drinking the water of death; yet, reading about and storing away in his soul for future use, the water of life.

The man that had sold this (for our brother) providential place would come in occasionally and upon finding him at different times reading in the book of books, he said to him one day: "If you do not stop reading in that book it will turn your head some of these days." It did, but in the right direction.

After a while circumstances led our brother to move to this city with his family. We met him shortly after his arrival here. Finding he was receptive to the truth, we began to labor with him and did so patiently for two long years, when he made a full surrender to the Lord and confessed him publicly in baptism. His wife is waiting for baptism. Four of his children are in the Sunday school.

We praise the Lord for this wonderful conversion from Romanism and rum. It is a great victory.

O. BROUILLETTE,
Missionary.

MARLBORO, Mass.

Among the Foreign Population of Wyoming Valley, Pa.

During the year 1901 I was enabled to make 6,872 visits into the homes of the people. 28,480 pages of gospel literature has been distributed; preached 161 sermons. Figures are generally dry and uninteresting, but the many encouraging incidents that one comes across during these house-to-house calls makes them all the more interesting. Only last month a Polander and his wife, who for some time had been attending our meetings, were called upon to part with their only child. It was a trying time—a time of severe testing to these parents who had been taught the superstitious teaching of Romanism. Friends and neighbors came and greatly bewailed the sad event. The only consolation they offered may be judged by the following ignorant and superstitious questions, "Why did you

not send for Father?" (the priest). "Why have you not got holy candles lit to show the child through purgatory?" "How can you cause your child such suffering?" and similar expressions, until the grief-stricken parents were driven almost frantic. Were it not for the assuring promises of God's word, read by the writer, it would be hard to fortell the result. But, thank God, Romanism and superstition were defeated. They remained true to their new-born conviction. Only the other day I visited this family and they expressed themselves thus, "God has taken one little lamb to himself, that we, his sheep, may follow on to meet it in glory." What a beautiful testimony to the potency of God's word. These people are being gradually enlightened. May God hasten the day when they will come to a full knowledge of Jesus as their only Saviour by faith.

JOHN WALLACE,
Ex-Missionary.

PITTSBURGH, Pa.

Watonga, O. T.

Our hearts were rejoiced last Sabbath by the conversion of an Indian man. On Saturday evening a few of the Christians had gathered at Miss Jayne's cottage for prayer and preparation for the Sabbath. Iron Shirt suggested that we pray for the conversion of some one on the following day. Our prayers and testimonies were attended with great tenderness, and at the Sunday morning service we chose for our subject "The attitude of the people toward Jesus." 1st, The eleven who were his true friends believed what he said and tried to follow him. 2nd, Judas, a type of those who are not unfriendly to Jesus, who had no desire to do him harm, but did not love him or believe his words, and when the temptation came sold him into the hands of his enemies, pointing out the bitter remorse and the dreadful end. 3d, The enemies of Jesus who hated him and tried in every way to keep the people from following him.

Appealing to them to examine their hearts and decide to which of the three classes they each belonged. Several talks in Cheyenne followed the sermon, and an invitation was given for any desiring to follow Jesus to manifest it. While we sang a man named Antelope Skin rose in the rear of the room and came with tears running down his face and gave me his hand. On being asked by Philip to state his desire he arose and facing the congregation said: "I have been for many years trying to find the right road. Some

years ago I attended regularly for a time the services at the Mission on the South Canadian and decided that the Jesus road was the right one for me to go, so I promised Jesus I would be baptized and also have my little girl baptized and bring her up in this road, but the little girl died, then for a long time my heart has been very hard toward God, but to-day when I heard these words I said I will give myself to Jesus and stand no longer with those who do not love him. And now I have done that and I want to join this church and be baptized and go with these Christians in this road."

I told him we were all glad to learn of his decision, but reminded him that to be a Christian meant to give up all sinful practice, such as drinking, gambling, dancing, and all other forms of pagan worship. Was he willing to give up everything for Jesus? When the interpreter told him these things he said "I am forty-five years old I have never tasted fire-water in my life, these Indians and you missionaries have known me for years and know this is true. I do not gamble, and as for dancing and the pagan worship I am done with it all." Phillip's testimony concerning him was that he had lived a correct life, had always been very serious and conscientious, though a devoted follower of the "Messiah religion," and had at one time during one of their gatherings at Cantonment had himself nailed to a cross to exemplify the crucifixion. There are a number of these Indians at the point of decision. We begin a four-days' meeting to-morrow evening to last over Sunday. Expect Bro. King to help me. Pray for us and for them that there may be an ingathering at this time.

ROBERT HAMILTON,
Missionary.

Marshfield, Oregon.

I submit a few items of the work on the Marshfield and Gardiner field. I have been seeking for the last six months to extend the work, until it now covers over sixty miles of country. I have been preaching in the country about twenty-five miles back of Gardiner, hitherto destitute of religious privileges. The work has been laborious and dangerous. I have had to walk fifteen miles, ride twenty-four miles, and row fifteen miles in going and coming. The ride is over a dangerous mountain path. During the year the Gardiner membership has been doubled. The Marshfield church has been assessed \$100 for street improvements. We

have been seeking to do the work ourselves and save outlay. Recently when at work about two miles from town, about 6 o'clock a.m., while yet dark and rain pouring down upon us, one of the men stepped off the scow into twenty feet of water. He could not swim. I heard his cry for help three times repeated. In hastening to him I got into the water also, but soon succeeded in rescuing him. Picking and shoveling stone day after day in pouring rain was not pleasant in itself, but enjoyable because of our interest in the work. Another strong pull this week and the 100 loads of burnt clay will have been placed on the road and the work completed. We have had two accessions this quarter, one baptized and added one on profession. We have expended this quarter \$45 for street improvement; \$45 for carpeting church and for new stove. We have had 200 per cent. increase in the membership in about two years. Have had two prayer meetings each week, largely attended. Last Sunday the day was desecrated by football playing and drunkenness. One of the players had a limb broken. In the evening the saloons were wide open and full of drunken men, shouting and swearing. Hell seemed to be holding a high carnival. Surely if the Gospel is anywhere needed to be proclaimed in the the power of the Holy Spirit, it is here. Pray for the work.

THOMAS IRVINE.

Women's Societies.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

The past quarter has not been marked by any special work, but steady, faithful efforts on the part of all the workers keep the grand machinery in motion which sends out into many homes the sweet influence of Christian lives, the outgiving life, which makes one feel a personal responsibility for others. Interesting reports come from all our missionaries. In the State we find much to encourage, especially among our smaller churches. Rev. A. P. McDonald has just closed a most refreshing series of meetings at Harbor Springs, having forty or more accessions to the church, which means much to this place. Rev. W. H. Johnson, district missionary at Escanaba, is doing marvelous work. The church has been remodeled and congregations rapidly increasing, so that Mr. Johnson hopes soon to reach out to other points.

Our Field Secretary, Miss Cooper, writes—
 “The work in the State where I have visited is in a fine condition. One little country church, Worth, recently had a revival and forty are ready to unite with the Baptist church, several of these heads of families; one a well-to-do farmer, and his two children, the wife and mother, for many years a good Methodist, will come with them. They have to ride ten miles, and the baptistery so crude and arrangements so meager, they will wait until spring and be immersed in a stream near by. When it takes two men two whole days to fill and empty the baptistery, you can realize what it means to be a Baptist in Michigan. At Crosswell a large sugar beet factory will soon be started, which will bring 200 families to the place, and is hoped will help the little struggling church at this point. About ten miles from Unionville, a few Baptist families have bought a lot, and are trying hard to build a church. They are all poor people, but are giving nobly. One little church with a membership of thirty have rebuilt their church, and paid for it, paying their pastor ten dollars per week, besides a nice parsonage. In January they made an offering to State Missions of \$15.00, and gave me \$12.00 for the woman's work. When Dr. Jameson reaches there, an offering awaits him for the American Home Mission Society. Ten waiting baptism.”

Miss Dyer, of Hartshorn Memorial College, gives hopeful accounts of the rapidly increasing numbers of young women who are doing loyal work for the Master among their own people.

Miss Crawford, among the Indians at Saddle, Mountain, is most enthusiastic in her work, sending charming reports of their Christmas entertainments, their faithfulness in bringing in the “Jesus money” regularly, and conversions not a few. We quote Miss Crawford from the Tidings—“Last night, in looking over Spellman Expansions, we gazed long on Reynolds' cottage, MacVicar Hospital, and Morgan and Morehouse Halls. Our choice was for ‘Morehouse.’ Let us also give you ‘The song of the little silk bag’ from a St. Louis society program.

“We want five hundred pennies,
 For they will buy a share
 In the Home at Saddle Mountain
 For Miss Crawford and Miss Bare.

We'll tell you all about it
 Before our meeting's done.
 You need not bring five hundred,
 But won't you please bring ONE? ”

Will not many who read this put *send* in the place of *bring*, and let them receive a harvest from all points of the compass?

Mrs. Bassett, our representative in Nebraska, tells of the ingathering of many souls. Although laboring under difficulties, driving twenty to thirty miles to hold service in some out-of-the-way schoolhouse, which she finds filled with those eager to hear “The old, old story,” not infrequently followed by a pack of howling wolves, whose blood-curdling cry is not the most inspiring music for a lone woman out on the plain to hear, yet feels the hand of the Lord is back of it all, to strengthen and uphold, and is repaid an hundredfold.

Our city circles are increasing in numbers and interest. At Adrian the average attendance is 60. On the 18th inst. we hold our seventeenth “Basket” meeting at the First German Church, Detroit. Morning topic, “The work of twenty years in the South.” Several of our sisters from the Second Church (colored) will assist in the music, recitations and the devotional hour. Afternoon—“Mission work among the Germans.” An address will be given by our new missionary, Miss Ergengringer, recently of New York City, who is much liked. Rev. J. H. Mochlman will give a glimpse of the “Fatherland” and “A day at Ellis Island” will be cited by Miss Cooper. Our Board meetings are held the second Tuesday of each month, largely attended, and the work well systematized, yet we pray for more workers, for wide is the field.

FLORENCE KNAPP RUMSEY.



Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
—MATTHEW 28:19.

NAME.	FIELD.	No. BA-
J. H. Sampson,	Colton, California,	5
W. F. Irvine,	East Los Angeles Church, Los Angeles, California,	24
M. E. Terrell,	2d Church, Colored, Riverside, California,	8
J. W. Miller,	Mountain Home, I. T.,	6
J. R. Sharp,	Valley View and vic., O. T.,	7
Christian Petersen,	Ord and vic., Nebraska,	11
J. W. Falls,	Kalispell, Montana,	6
Frank Barnett,	East Side Church, Salt Lake City, Utah,	5
Wilhelm Schunke,	Germans, Winnipeg, Man., Canada,	9
O. C. Wright,	Ogden, Utah,	20
Petrus Eljenhelm,	Swedes, Erie, Pa.,	7
John Olander,	Swedes, Warren, Pa.,	8
E. G. Kliese,	Germans, Tonawanda, N. Y.,	8
B. C. Cook,	Salubria and vic., Idaho,	11
F. J. Salsman,	Missoula, Montana,	8
Fred'k Hermann,	Germans, Salem Oregon,	5

Home Mission Appointments.

ARIZONA.	
Rev. R. C. Wright,	Yuma.
CALIFORNIA.	
Rev. Alex. Grant,	Carpenteria.
" J. M. Lockhart,	Santa Paula.
" J. E. Sanders,	Auburn.
COLORADO.	
Rev. D. G. Delano,	Plateau Valley.
" J. T. Malcom,	Lamar.
" J. E. Andrews,	Bethel Church, Denver.

INDIAN TERRITORY.	
Rev. G. L. Phelps,	Creek and Seminole Indians.
" T. F. Coe,	Comanche.
" M. H. Heathman,	Banner Association.
" D. S. Cromer,	Hoyt.
MINNESOTA.	
Rev. E. R. McKinney,	City Missionary, St. Paul.
" C. A. Ehrhardt,	Calvary Church, Westbrook.
" Traitor Luckens,	Rainy River District

NEBRASKA.	
Rev. J. S. Cederberg,	Phelps, New York.
" J. E. Nash,	Michigan Street Church, Buffalo.

OKLAHOMA TERRITORY.	
Rev. J. M. Anderson,	Chandler.
" T. K. Tyson,	District Missionary, North West.
" F. F. Butler,	Pond Creek,
" G. W. McGraw,	Erick,
" G. H. Mitchell,	Rusk.
" R. J. Morgan,	Bethel Church, Leger.
" W. H. English,	Tonkawa.
" J. H. Jones,	Tologa.
" W. A. Rowe,	Moore and Noble.

OREGON.	
Rev. Gustaf Johnson,	Swedish Conference.

PENNSYLVANIA.	
Rev. John Olander,	Swedes, Warren.

UTAH.	
Rev. Frank Barnett,	East Side Church, Salt Lake City.

GERMANS.	
Rev. August Boelter,	Minneapolis, Minn.
" J. H. Pastoret,	Immanuel Church, New York, N. Y.
" F. S. Goergens,	Wisconsin Association.

CUBA.	
Rev. Pedro Delenfeo,	Assistant to H. R. Moseley, D.D.

The following teacher was appointed: Miss Garnet Welty, Spelman Seminary, Atlanta, Ga.

Financial Statement for February, 1902

RECEIPTS.		
Contributions for General Purposes,		\$58,583 39
Legacies,		4,693 56
Contributions Specifically Designated,		13,367 29
" for Church Edifice Gift Fund,		10,388 88
		<hr/>
		\$87,033 12
Contributions for Annuity Fund,		11,000 00
Subscriptions for HOME MISSION MONTHLY,		291 93
" " Bulletin,		65 85
Income Accounts for General Fund,		2,418 86
" " " Church Edifice Gift Fund,		577 11
" " " " " Loan Fund,		742 57
Surplus from Schools and Miscellaneous,		3,327 12
		<hr/>
		\$105,456 56
DISBURSEMENTS.		
For General Purposes,		33,581 51
" Special " as Designated,		230 00
From Church Edifice Gift Fund,		2,556 93
" " " " " Loan Fund,		1,453 39
		<hr/>
		\$37,821 83

Contributions and Legacies for February.

Contributions and legacies not otherwise noted are for general purposes. C. E. F. for Church Edifice Fund.

MAINE, \$88.88.

Ellsworth Ch	\$150
Brooklin Ch	3 00
Manset Ch	1 25
Surry Ch	2 00
Sedgwick Ch	3 75
West Ellsworth Ch	60
Bar Harbor Ch	3 25
Lee Ch	10 00
Montague, Rev. Edwin E. Morse	10 00
Skowhegan, Bethany Ch	5 88
Milltown, Rev. P. A. Killam	5 00
Springvale Ch	13 10
S. S.	3 43
Westbrook Ch	5 00
Thomaston, First Ch	8 03
South Jefferson, Third Ch	2 00
Blue Hill, Y. P. S. C. E.	1 14
Castine Ch (desig.)	5 00

NEW HAMPSHIRE, \$99.91.

Claremont, First Ch	22 25
East Weare Ch	5 00
Mrs. Eunice C. Merriam	5 00
Nashua, First Ch	26 12
Lyme Centre Ch	13 00
Bradford Ch	14 00
Rumney Ch	8 67
East Jeffrey Ch	5 87

VERMONT, \$1,748.40.

Troy, Rev. J. W. Bussell	2 00
Fairfax, First Ch	9 00
Cavendish Ch	12 40
Fair Haven, Rev. Dwight Spencer	50 00

LEGACIES.

Chester, Estate of Perais Baldwin	1,675 00
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MASSACHUSETTS, \$1,688.10.

Worcester, Rev. Arthur S. Burrows	3 00
South Ch	45 75
Monson, Italian Ch	15 00
Pittsfield, Morningside Ch	18 66
Beverly, First Ch	7 00
Three Rivers, N. E. Barrett	20 00
Weymouth Ch (addl.)	09
Rockland, First Ch	11 00
Groton Ch	15 50
Malden, First Ch	161 08
East Somerville Ch	207 40
Arlington, First Ch	6 55
Winchendon, First Ch	20 00
Clinton, First Ch	20 00
Hyde Park, First Ch	9 69
Lynn, A Friend	1 00
Essex St. Ch	13 13
Fall River, Temple Ch	200 00
Temple Ch (desig.)	50 00
Shelburne Falls, First Ch	55 19
Springfield, Y. P. S. C. E. of Carliste Chapel	2 00
First Ch. Far and Near Soc. (desig.)	25 00
Chelsea, A Friend	5 00
Palmer, Mrs. Julia M. Sheperdson	1 00
Marlboro, First Ch	10 00
Dorchester, Y. P. S. C. E. of First Ch	7 50
Plymouth, First Ch	7 00
Brewster Ch	6 52
West Acton Ch	19 50
Boston, Clarendon St. Ch	78 42
Westboro, Y. P. S. C. E.	19 50
Rockport, B. H. M.	5 00
Gardner, First Ch	19 22
Lowell, Worthen St. Ch	16 53
Somerville, Perkins St. Ch	19 54
Chas. N. Miller	18 00

Danvers, First Ch	5 00
Everett, First Ch	5 25
C. E. F. Newton, First Ch. (desig.)	25
Westboro, Ellen M. B. Winch (desig.)	100 00

LEGACIES.

Woburn, Estate of Peter Fisk	253 95
Gardner, Estate of Susanna Stone	59 72
Sterling, Estate of Harriet M. Buss	99 41

RHODE ISLAND, \$860.87.

Providence, Miss Elizabeth B. Welch	50 50
First S. S.	24 02
Broadway Ch	35 15
Calvary S. S.	29 13
Pearl St. S. S.	13 25
Central Ch	170 00
Fourth Ch	10 27
Woodlawn, First Ch	15 40
Phenix Ch	7 66
S. S.	5 49

CONNECTICUT, \$739.08.

Shelton Ch	10 00
Rockville, Mr. and Mrs. Wm. Butler	150 00
E. G. Butler	30 00
Hartford, Asylum Ave. Ch. South Ch	102 82
Stonington, Third Ch	2 00
Rockville Ch	9 25
East Lyme Ch	5 50
Bristol Ch	82 00
New London, Y. M. C. A.	3 19
New Haven, Grand Ave. Ch.	22 15

LEGACIES.

Hartford, Estate of John F. Phelps	292 17
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NEW YORK, \$54,320.66.

New York City, S. S. Missy. Soc. of Fifth Ave. Ch. (desig.)	25 00
Fifth Ave. Ch	2,519 44
Ch. of the Epiphany	3 57
Mt. Morris Ch	120 00
Mem'l Ch. of Christ	117 94
Amity Ch	18 58
John D. Rockefeller	37,836 89
Chinese Mission	19 35
Rev. T. J. Morgan (desig.)	25 00
Brooklyn, Fourth Ave. Ch.	18 00
Union Ch	60 00
Newport, First Y. P. S. C. E.	3 75
Rhinebeck Ch	53 00
Albany, Emmanuel Ch. (addl.)	5 00
Bath-on-Hudson S. S.	2 00
Olean Ch	4 00
East Brook Ch	3 50
East Chatham Ch	7 37
Batavia, Byron E. Huntley (desig.)	1,000 00
Eden, Primary S. S.	9 50
Troy, Fifth Ave. Ch. First Ch.	93 99
Fairport, First Ch	100 26
First S. S.	24 20
First B. Y. P. U.	10 00
Homer, First Ch	34 44
Potsdam Ch	21 75
West Middlebury Ch	11 40
S. S.	3 00
Babylon, First Ch	6 21
Albion Ch	1 75
Truxton Ch	4 00
Fultonville, Calvary Ch.	5 00
Botskill Ch	127 08
Yates Ch	11 60
Athens, First Ch	3 00

Rushford, First Ch	7165
Meredith S. S.	2 00
Hermitage Ch	3 43
Appleton, R. W. Noble	40 00
Bath Ch	10 15
Oswego, West Ch	97 73
Stephentown, First Ch	7 00
Keesville Ch	8 50
Shelby Ch. (Orleans Assoc.)	9 65
S. S. (Orleans Ass'n)	1 35

W. H. M. Soc. (Orleans Ass'n)	2 00
Syracuse, First Jr. C. E. S.	2 00
Tarrytown, First Ch	28 00
Troupsburg Ch	3 23
Berlin Ch	4 14
Riverside Ch	77 20
Orleans, First Ch	14 25
Palmyra, First Ch	5 15
Phelps, First Ch	15 50
Clyde, First Ch	7 55
Bennettsburg, W. H. M. Circle	1 50
C. E. F. New York City, John D. Rockefeller.	1000.0 00

LEGACIES.

Alps, Estate of Mrs. M. Wright	15 00
Brooklyn, Estate of Joseph Wild	1,538 31

NEW JERSEY, \$663.73.

Plainfield, Park Ave. Ch.	40 45
Avon-by-the-Sea, A. Armstrong	5 00
Newark, South Ch	100 00
Swedish Ch	3 08
Tabernacle Ch	5 00
Bloomfield, First Ch	288 30
Paterson, C. E. S. of Fourth Ch.	5 00
Lyons Farms Ch	41 60
Westfield Ch	8 90
Red Bank, First Ch	25 00
Holmdel, First Ch	50 00
New Brunswick, Livingston Ave. Ch.	37 22
Camden, Trinity Ch	28 82
Princeton Ch	10 00
Rev. W. M. Wilson (desig.)	5 00
Glenwood Ch	10 38

PENNSYLVANIA, \$1,264.87.

Philadelphia, Immanuel Ch	19 73
S. S.	13 08
Frankford Ave. S. S.	15 00
Gettsemane Ch	17 51
Calvary Ch	7 25
Olivet Ch	14 01
New Covenant Ch	1 75
Eleventh Ch	47 87
Lehigh Ave. Ch.	8 82
B. Y. P. U.	10 00
Richmond Jr. C. E. S.	2 00
Fifth Ch	84 50
New Tabernacle Ch.	18 33
North Ch.	8 82
A Friend, Meml. Ch	5 00
Alpha Mission Bible S.	5 00
Second Ch	90 00
Spruce St. Ch.	10 00
Bond	513 00
Pittsburg	1 50
Fourth Ave. Ch.	220 53
Oakland Ch	50 00
Richardsville Ch.	6 58
Germyn Ch	2 50
Punxsatawney Ch.	25 00
New Castle, G. L. Reno	5 00
Galeton Ch	2 00
Davisville Ch	15 25
Donegal Ch	1 25
Kane Ch	5 54
Phillipsburg Ch	3 25
Holidaysburg Ch	60 00
Wayne Central Ch (addl.)	50
Turbotville Ch.	10 00

Du Bois Ch.	5 25
Homestead Ch.	19 25
Oakmont Ch.	2 95
Tioga, Mary J. Dibble.	1 00
Colport Ch.	1 95
Camptown, Wyalusing Ch.	7 83
Stony Fork Ch.	5 00
Milesburg Ch.	20 00
New Bethlehem Ch.	13 16
Warren, First Ch. (Bal.)	80
Freeport Ch.	2 00
Soranton, No. Main Ave. S.S.	10 00
Linesville Ch.	5 50
Brownville, Mrs. S. A. Hogg.	100 00
Edinburgh Ch.	8 65
Centerville Ch.	3 00
Knoxville, Dearfield Ch.	9 00
Easton, South Side Ch.	1 83
Blooming Grove Ch.	1 55
Wilkesbarre Ch.	18 90
Norristown, First S. S.	10 00
Willsboro Ch.	31 60
Clarion, First Ch.	10 50
C. E. F. Pittsburg, Fourth Ave Ch.	58 88

DELAWARE, \$38.45.

Wilmington, Delaware Ave. Ch.	5 95
Second Ch.	32 50

WEST VIRGINIA, \$32.15.

Parkersburg, David Dale Johnson	1 00
Weston Ch.	13 80
Wheeling, W. M. C.	5 00
Newton, Holly Wood Ch.	3 25
Grassy Meadow, J. G. Burdette and family.	2 00
Shinnston, Miss Mary Ellen Henry	10
Danville Ch.	7 00

ALABAMA, \$10.00.

Selma, Alabama Baptist Colored University.	10 00
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MISSISSIPPI, \$10.00.

Jackson, L. S. Foster	10 00
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TEXAS, \$16.15.

Houston, Teachers and Students at Houston Academy	16 15
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OHIO, \$2,931.05.

Sidney, First Ch.	1 54
Cleveland, Euclid Ave. Ch.	112 59
Dayton, Riverdale Meml Ch.	8 00
Memorial Ch.	6 37
Linden Ave. Ch.	21 19
North Dayton, W. M. Soc.	3 00
Deucher, Sarah E. Yonally.	2 00
Chesterville Ch. (Mt. Vernon Ass'n)	15 10
Chester Ch. (Mt. Vernon Ass'n)	12 90
Greenville, First Ch.	7 00
Cincinnati, Immanuel Ch.	20 00
Immanuel Brotherhood	5 00
Immanuel B. Y. P. U.	2 00
Immanuel Jr. B. Y. P. U.	2 00
Mt. Auburn Ch.	40 19
Canton, First Ch.	97 33
Troy Ch.	25 09
Alliance Ch.	5 30
Duncan's Falls Ch.	1 14
St. Paris Ch.	5 42
Delaware Ch.	6 77
Marion Ch.	21 00
Harpster Ch.	4 00
Toledo, Second Ch.	10 80
Ashland Ave. Ch.	69 88
Rev. Wm. Sheridan	15 00
Newark Ch.	22 08
Lima, Miss Abby Crippen.	1 00
Sunbury Ch.	5 75
Perry Ch.	10 15
Vermillion Ch.	4 16
Wooster Ch.	1 15
Martin's Ferry Ch.	10 36
Rockville Ch.	10 35
S. S.	2 68

Ironton Ch.	24 05
Sandusky Ch.	4 00
Sand Fork Ch.	10 00
Martinsburg Ch.	14 23
Warren Ch.	14 95
Owl Creek Ch.	9 55
Franklin Ch.	6 45
Granville Ch.	136 22
Sidney, B. Y. P. U.	89
Columbus, B. J. Loomis	20 00
Niles Ch.	28 75
Akron Ch.	68 70
Marysville, Morgan Savage) net proceeds from sale of farm.	2,000 00
C. E. F. Sinking Creek, W. B. H. M. Soc.	5 00

MICHIGAN, \$878.30.

Rives Junction Ch.	7 42
Galesburg Ch.	6 75
Gaylord Ch.	12 13
Battle Creek Ch.	30 00
Perry, Rev. I. W. Lamb	10 00
Saginaw, Michigan Ave. Ch.	7 00
Hudson Ch.	1 50
Breckenridge Ch.	10 00
Muskegon Heights Ch.	5 00
Muskegon, First Ch.	6 00
Millersburg, Jr. B. Y. P. U.	1 00
Detroit, Ferry Ave. Ch.	5 00
Kinderhook Ch.	11 00
Baldwin's Prairie Ch.	5 50

LEGACIES.

Lawrence, Estate of Hy. Donaldson	7 60
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INDIANA, \$141.47.

Jeffersonville Ch.	4 90
Macedonia Ch. (Long Run Ass'n)	2 00
Mt. Pleasant Ch (Brownstown Ass'n)	1 35
Westport, John S. Morris	5 00
Moor's Hill Ch.	2 66
Sparta Ch.	4 25
Madison Ch.	24 00
Bear Creek Ch., Sand Creek Ass'n	2 15
Mt. Airie Ch.	21 08
Friendship Ch., Curry's Prairie Ass'n	2 15
Greensburg Ch.	30 00
Miss Florence Pierce	5 00
Wirt Ch.	2 58
Sharpsville, Rev. E. M. Bowles	2 00
Coffee Creek Ch.	3 25
Rykers Ridge Ch.	5 00
Mt. Zion Ch., Johnson Co. Ass'n	4 10
Olive Branch Ch., Long Run Ass'n	2 00
Anderson Ch.	13 00
Rev. W. W. Smith	5 00

ILLINOIS, \$757.49.

Chicago, Grace Ch.	1 00
Memorial Ch.	95 11
Auburn Park S. S.	5 00
E. A. Fox	10 00
Immanuel Ch.	25 00
Second Ch.	5 00
First Ch.	17 00
La Salle Ave. Ch.	9 00
Second German Ch.	55 00
Salem Swede Ch.	2 00
Calvary Ch.	14 50
Central Ch.	10 00
Bethel Ch.	3 50
Lebanon, Mrs. Julia Cook	10 00
Stonington Ch.	42 15
C. E. Briggs	5 00
Island Grove Ch.	2 35
Alton S. S.	6 93
Springfield, Central Ch. (addl.)	10 10
Kinderhook S. S.	2 35
Taylorville Ch.	18 05
Frank Brewer.	5 00
Girard Ch.	32 38
Winchester Ch.	18 22
Carrollton, Edward Smith	5 00
Shaw's Point Ch.	2 50

Clarksville Ch.	8 35
Pierson, O. T. Chambers	5 00
Olayton Ch.	5 50
Greens Ch.	4 30
B. Y. P. U.	5 00
Oakhill Ch.	15 15
Bethel Ch., Central Ill. Ass'n	2 00
West Prairie Ch., Mattoon Ass'n	2 00
Griggsville Ch.	10 10
Pana B. Y. P. U.	2 50
Jacksonville Ch. (addl.)	10 50
Rev. D. D. Holmes	5 00
Blue Mound Ch., Apple Creek Ass'n	3 50
Quincy, F. A. Everett	5 00
Chenoa Ch.	18 00
Nunda, Anson Thompson.	19 00
Marengo S. S.	27 77
Brimfield Ch.	7 31
Whites Grove Ch.	2 52
Pointiac Ch.	29 85
Tampico Ch.	17 55
Minonk Ch.	20 55
Rosetta, L. H. Green.	10 00
Seiots Ch.	8 25
Berwick Ch.	12 13
Morris Ch.	32 05
Bushnell Ch.	4 50
B. Y. P. U.	2 00
Blandinsville Ch.	10 00
B. Y. P. U.	2 00
Jr. B. Y. P. U.	1 00
S. S.	1 50
Good Hope Ch.	50
Oquawka Ch.	3 17
Kewanee Ch.	31 80

WISCONSIN, \$1,946.80.

Waubeck, Mr. and Mrs. J. F. Ames	3 00
A Friend	5 00
Stevens Point Ch.	5 00
Milwaukee, South Ch.	56 69
Clinton Ch.	3 50
Racine Ch.	77 23
Lund, Swede Ch.	2 00
Almond and Buena Vista Ch.	2 00
Prentice, Swede Ch.	4 00
El Salem, Swede Ch.	2 00
Ashland Ch.	8 75
Trade Lake, Swede Ch.	4 60
For State Convention: Convention.	1,773 03

MINNESOTA, \$795.11.

Vernon Centre, First Ch.	12 50
Garden City, First Ch.	7 50
Park Rapids, W. M. C.	7 40
Lincoln, Swede Ch.	17 25
Rush City, Swede Ch.	2 50
Rush Point, Swede Ch.	4 50
Soudan, Swede Ch.	3 43
Alexandria, Swede Ch.	5 00
Northfield, First Ch.	30 49
Rochester, First Ch.	30 15
Lake Crystal, First Ch.	18 17
First S. S.	2 25
Winona, First Ch.	13 20
Mankato, First Ch.	29 01
New Auburn, First Ch.	4 00
Lake Benton, First Ch.	16 30
Minneapolis, Calvary Ch.	35 11
Olivet Ch.	7 75
Mrs. Z. E. Brown	20 00
Rev. Frank Peterson, D.D.	20 00
Spring Valley, A. L. Sheldon	5 00
For State Convention: Convention.	503 60

IOWA, \$291.35.

Harvey Ch.	50
Kendrick Ch.	4 00
S. S.	3 57
Jesup Ch.	6 82
Cedar Rapids, First S. S.	10 00
Churdan Ch.	8 35
South Ottumwa S. S.	1 50
Logan Ch.	6 50
S. S.	3 00
Sibley Ch.	14 50
Dennison Ch.	20 35
S. S.	7 00
Oakland Ch.	25 00

Lemars Ch.	13 50
Sioux City, Calvary Ch.	8 00
Algona Ch.	8 00
Rockwell City, B. Y. P. U.	5 00
Knoxville S. S.	2 65
Ogden People's S. S.	2 20
Doon Ch.	6 60
Perry Ch.	15 63
Lake City Ch.	15 00
Creston, Swedish Ch.	2 00
Red Oak Ch.	1 75
Bradgate Ch.	25 00
Rockwell S. S.	1 00
Ayshire Ch.	8 00
Waukon Ch.	6 22
Village Creek, Swede Ch.	5 51
Rosville Ch.	12 44
Dubuque Ch.	4 40
Lena City Ch.	12 55
Boone S. S.	7 75
McIntyre Ch.	4 27
Des Moines, First Ch.	3 45
Clarence, Mrs. S. S. Camp ...	7 34
	2 00

MISSOURI, \$300.00.

Kansas City, Miss Mary Bonham	300 00
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INDIAN TERRITORY, \$85.00.

Bacone, I. S. Wright	1 00
Emahaka, W. P. Blake and Wife	30 00
May Deckerman	5 00
Flo. Talkington	10 00
Zanna Prickett	15 00
Alice E. Steer	8 00
Q. L. Harris	2 00
Estella Wadsworth	1 00
Elsie Blake	1 00
Nelson M. Blake	1 00
T. Baker	1 00
Mrs. Worthington	2 00
Lucinda Fife	2 50
U. S. Cate	2 50
S. S.	3 00

OKLAHOMA, \$43.60.

Oklahoma City Ch.	28 60
Anadarko, Rev. L. J. Dyke	10 00
Watonga, Robt. Hamilton	5 00

KANSAS, \$194.23.

Arkansas City S. S.	83
Sabetha, Rev. S. J. Miner	10 00
Mound Valley Ch.	9 28
S. S.	1 13
Y. P. S.	63
Eldorado Ch.	3 57
Medicine Lodge Ch	122 00
Furley Ch.	4 64
Lorraine, German Ch.	1 00
Lyons S. S.	21
Grenola Ch.	5 00
McPherson, Victory S. S.	1 85
Benton, A. W. Arnold	1 00
Thayer Ch.	3 00
Burden Ch.	15 20
Pratt Ch.	3 44
Mound City, Mary J. Ver-trees	1 00
Pleasant View Ch.	1 85
South Haven Ch.	8 63

NEBRASKA, \$88.9.

Pawnee City Ch.	10 22
S. B.	5 33
B. Y. P. U.	3 00
Jr. B. Y. P. U.	3 00
Johnson S. S.	1 00
Omaha, Danish S. S.	3 00
Peru S. S.	1 49
Filley Ch.	1 75
Tecumseh Ch.	2 39
Prairie Union Ch.	2 05
Stella Ch.	2 80
Osiowa Ch.	2 00
Gothenberg, Swede L. S. Soc.	15 00
Glenville Ch.	6 40
Theo. Ouken	5 00
Springfield Ch.	4 50
Syracuse Ch.	8 69
Sterling Ch.	6 96
For State Convention:	
State Convention	4 40

NORTH DAKOTA, \$25.00.

Grand Forks, First Ch.	25 00
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SOUTH DAKOTA, \$5.41.

Sioux Falls, Swede Ch.	5 41
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COLORADO, \$107.73.

Colorado Springs, First Swede Ch.	5 00
Fowler Ch.	13 00
Lamar Ch.	12 23
Louisville Ch.	6 40
S. S.	3 60
Delta, Dr. A. H. Stockheim	30 00
La Veta Ch.	8 65
For State Convention:	
Colorado Springs, First Ch.	6 00
Eaton, First Ch.	12 85
Ault, First Ch.	10 00

NEW MEXICO, \$11.50.

Raton, First Ch.	11 50
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ARIZONA, \$18.80.

Tucson, First Ch.	18 80
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NEVADA, \$12.00.

Wadsworth Ch.	12 00
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IDAHO, \$227.00.

Harrison, First Ch.	2 00
For No. Idaho Convention:	
Wallace, First Ch.	25 00
C. E. F. Coeur d'Alene, V. W. Sander (desig.)	200 00

CALIFORNIA, \$894.33.

Exeter Ch.	4 00
Lindsay Ch.	12 00
Porterville Ch.	9 00
Oakland, First Ch.	125 00
Corona B. Y. P. U.	5 00
Healdsburg S. S.	6 10
Bakersfield, First Ch.	29 50
Alhambra, First Ch.	8 00
Santa Paula, Bethel Ch.	8 40
For Northern California Convention:	
Collected per J. L. Allen, Redding Ch.	68 75
The Northern Baptist Ass'n Board.	15 00
Mendocino, Mrs. E. P. Vining	67 14
Philo Ch.	25 00
Covelo Ch.	4 00
Willetts Ch.	2 00
Coll. per J. H. Hargreaves	2 00
Coll. per E. R. Bennett	66 66
For Southern California Convention:	327 00
Coll. per G. W. Donnel	112 78

OREGON, \$45.05.

McMinnville Ch.	32 00
Corvallis Ch.	6 70
Oregon City S. S.	5 35
A Friend.	1 00

WASHINGTON, \$81.88.

Ellensburg, First Ch.	7 50
Wenatchee Ch.	9 05
S. S.	98
Burton Ch.	3 22
For East Washington Con-vention:	
Spokane, Swede Ch	10 00
Cle Elum and Roslyn Ch.	13 00
Coll. per A. M. Allyn	38 13

GEN'L MISS'Y SOC. OF GERMAN BAPT. CHS., \$2,300.

WOMAN'S AM. BAPT. H. M. SOCIETY, \$2,335.02.

For teachers in Spelman Seminary	965 13
For teachers in Mather Sch'l	137 50
For teachers in Hartshorn Mem'l College	200 00
For teachers in Jackson Col-lege	50 00
For teachers in Arkansas Baptist College	37 50
For teachers in Coleman Academy	62 50
For teachers in Waters Normal Institute	87 50
For teachers in Indian Uni-versity	44 44
For teachers in Wichita Mission	20 00
For teachers in Atoka Acad-emy	88 88
Elk Creek Mission	20 00
For teachers in Provo, Utah	40 00
For teachers in Fresno, Cal.	55 55
For teachers in Sacramento	29 16
For teachers in Butte	90 00
For teachers in Velarde	30 00
For teachers in Gallup	114 87
For teachers in Mexico	58 33
For teachers in Porto Rico	66 66

WOMEN'S B. H. M. SOCIETY, \$280.00.

TOTAL	75,695 83
HOME MISSION MONTHLY	291 93
BULLETIN	65 85

ANNUITY FUND, \$11,000.00

Brooklyn, N. Y., A Friend	7,000 00
Plainfield, N. J., A Friend	3,000 00
East Somerville, Mass., Sarah A. Lamprey	1,000 00

CONDITIONAL FUND.

Cambridge, Mass., Estate of Josiah W. Cook	5,000 00
Received in January.	

DONATIONS RECEIVED AT INSTITUTIONS.

For Cherokee Academy, I. T.

KANSAS.	
Wichita, West Side Jr. Union	5 00
For Hartshorn Mem'l College, Va.	

MASSACHUSETTS.	
Newton Centre, Bible School	25 00

PENNSYLVANIA.

La Plume, Coll. per Mrs. Wm. Scott	5 00
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For Americus Institute, Ga.

NEW YORK.	
New York City, A Friend	1 00

GEORGIA.

Americus, Rev. R. Monson	3 00
Mt. Olive Ch.	2 00
Marshallville, Women's Con-vention	3 57

Montesuma, Fourth Dist. Union	16 93
Arlington, Mt. Ebel Ch.	3 50
Shellman, New Harmony Ch.	2 50

For Virginia Union University, Va.

NEW JERSEY.

Jersey City, Farmly Mem'l Ch.	7 50
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MASSACHUSETTS.

Newton Centre S. S.	25 00
Allston, Brighton Ave. Ch.	3 00
Boston, Mrs. Geo. Quincy	50 00

For Jackson College, Miss.		WISCONSIN.		Sarasota, Rev. L. Colson	1 00
MASSACHUSETTS.		Milwaukee, Mrs. C. D. Watson	1 00	Yalaha, W. H. M. Soc.	2 00
Newton Centre, Miss F. A. Leighton	2 00	CALIFORNIA.		Sanford, Rev. C. J. Smith	3 05
Boston, Wm. H. Marsh	10 00	Los Angeles, Mrs. Harriet A. Copp	5 00	Tampa, Rev. C. J. Bennett	5 00
RHODE ISLAND.		SOUTH CAROLINA.		Eustis, Mrs. G. R. S. Evans	5 00
Widsford, Ruth A. Hammond	5 00	Anderson, Union No. 1	5 00	Fernandina, Rev. Jas. Hutchison	1 65
Providence, Mrs. S. W. Tingley	1 00	GEORGIA.		First Ch.	5 00
O. Q. Jillson	7 50	Atlanta, Spelman Teachers	72 60	Orlando, Mrs. Laura Arnett Reddick, Rev. O. B. Brown	2 50
CONNECTICUT.		ILLINOIS.		Daytona, Rev. A. L. James	5 00
Moosup, Mrs. Edward Milner	25 00	Galesburg, Clare O. Horton	5 00	De Land, Dr. J. F. Forbes	5 00
NEW YORK.		INDIAN TERRITORY.		Lemon City, E. C. S. S. Con.	5 00
Schenectady B. Y. P. U.	10 00	Checotah, C. S. Leonard	4 50	Jacksonville, Duval Co. S. S. Conv.	44 25
MISSISSIPPI.		Muskogee B. Y. P. U.	25 00	Rev. W. W. Jones	2 00
Jackson S. S. Ass'n	13 50	Tahlequah, W. J. Paek	10 00	Sanford, Rev. C. Brewer	5 00
For Hearne Academy, Tex.		Bacone, "Baconian"	10 00	Floral City, Rev. O. M. McQueen	2 25
TEXAS.		MASSACHUSETTS.		Pensacola, Rev. G. W. Raiford	5 00
Tabor, Martha Gasee	25	Boston, Hon. C. W. Kingsley	100 00	Oocla, Rev. F. C. W. William	6 00
Gasee, Woodall & Sims	2 40	Springfield, W. C. King	25 00	Port Tampa City, Rev. N. W. Ellison	2 35
Waco, Eighth St. Ch.	16 40	RHODE ISLAND.		TENNESSEE.	
Temple, Rev. L. K. Williams	1 00	Providence, Mrs. Albert Smith	1 50	Chattanooga, Miss Isabelle Cason	1 00
Bryan, J. D. Daniels	2 00	NEW YORK.		For Bible and Normal Institute, Tenn.	
For Spelman Seminary, Ga.		Oneonta, First Ch.	6 00	TENNESSEE.	
MASSACHUSETTS.		Buffalo, Frank Snyder	5 00	Memphis, W. J. Harvey	1 00
Cambridge, Mrs. Edgar R. Champlin	5 00	PENNSYLVANIA.		Mrs. F. P. Cooper	1 00
Mrs. Robert O. Fuller	5 25	Transfer, Geo. Heile	6 45	Rev. King	1 00
Somerville, Mrs. H. P. Conant	1 00	FLORIDA.		Pilgrim Rest Ch.	47
Boston, Hon. C. W. Kingsley	60 00	Jacksonville, Concert by Students	53 65	B. Y. P. U.	2 00
CONNECTICUT.		Bortow, Rev. J. C. Cherry	3 70	Miss Jordan	1 00
Meriden, Miss Louisa E. Miller	50	Miss J. Q. Simmons	5 00	North Memphis Ch.	34 00
NEW YORK.		ILLINOIS.		Tabernacle Ch.	3 00
Buffalo, Misspah Circle of K. D.	18 00	Winona, Jerome Howe	100 00	Rev. Wm. J. McMichael	1 00
Mrs. J. William Ellis	3 00			Rev. G. W. Gwine	1 00
				Rev. T. J. Searcy	1 00
				Middle Ch.	1 00
				Bolton, Rev. W. H. Hammonds	1 00
				Dyersburg, Tabernacle S. S. Chattanooga, Monumental Ch.	2 00
					2 50

Donations of Clothing, Etc.

Vermont—Brattleboro.—Class No. 7 of First Ch., box to Fla., \$30.
 Rhode Island—Providence.—Sewing Circle of First Ch., bbl. to R. I., \$100.
 New York—Adams Centre.—Mission Circle, box to I. T., \$24.
 Fort Covington.—C. E. Society, bbl. to I. T., \$30.
 Lima.—Home Mission Soc., bbl. to Kans., \$20.
 Malone.—Farnham Miss. Soc., bbl. to N. M., \$65.
 Ohio—Dayton.—W. H. M. S. of First Ch., 7 boxes to S. D., O. T., Ida., Ga. and Mich., \$521.25.
 Lima.—L. M. S. of First Ch., two boxes to N. C.

TO GEORGIA.
 Mass.—Lowell.—Ladies' Fifth St. Bapt. Ch., 1 bbl. clothing.
 New York—Lowville.—Ladies' H. M. Soc'y, Bapt. Ch., 1 bbl. furnishings.
 Maine—So. Berwick.—Ladies' Aid Soc'y, Bapt. Ch., 1 bbl. bedding and Christmas gifts.
 Vermont—Ludlow.—Bapt. Ch., 1 bbl. clothing.
 Mass.—Whitman.—Home Miss. Circle, 1st Bapt. Ch., 1½ bbls. clothing, etc., value \$8.00.

TO FLORIDA.
 New York—Albany.—The Ready and Willing Circle of King's Daughters of the Memorial Bapt. Ch., 1 box of clothing and Christmas gifts.

TO MISSISSIPPI.
 Dec. 1, 1901, Stoughton St. Baptist Church, Boston, Mass., 1 bbl.; Dec. 13, 1901, Pearl St. Baptist Church, Providence, R. I., 1 bbl.; December 30, 1901, Baptist Church, Groton, Mass., 1 bbl.; Jan. 4, 1902, Baptist Church, Hyde Park, Mass., 1 bbl.; Jan. 8, 1902, Baptist Church, Jewett City, Conn., 1 bbl.; Jan. 14, 1902, Baptist Church, Somerset, Mass., 2 bbls.; January 22, 1902, Baptist Church, Gilbertsville, N. Y., 1 bbl.; Jan. 30, 1902, Baptist Church, Vineyard Haven, Mass., 1 bbl.; Feb. 4, 1902, First Baptist Church, Lowell, Mass., 1 bbl.

From Jan. 4, 1902, to March 22, 1902, \$868.25. Total since Oct. 1, 1901, \$5,211.21;

HOME * MISSION * MONTHLY.

VOL. XXIV.

MAY, 1902.

No. 5

* * EDITORIAL. * *

As the Seventieth Anniversary of the Home Mission Society is to be held in St. Paul and as the Society has for more than fifty years been prosecuting missionary work in Minnesota, it seemed very proper that this number of the Monthly should be devoted to that great State. We are very sure that our readers will be grateful to us for giving them such an interesting picture as the number contains. It is many sided. We are indebted especially to Rev. E. R. Pope, our able and efficient General Missionary for Minnesota, for the collation of the material. Such special numbers of the MONTHLY as this we believe to be of very great value, and worthy of permanent preservation. They cannot fail to be of interest to every intelligent student of missions, and they ought to furnish an abundance of material for District Secretaries, pastors and others who have occasion to speak in public of the work of the HOME MISSION SOCIETY.

Among the great questions that are to be discussed at the Anniversaries in St. Paul are, "A Common Basis of Representation in the Three Great Societies," "The Work of District Secretaries and Collection Agents," "The Requirement of Credentials for all Accredited Delegates and Members," "Provisions for Seating Delegates Together in a Body," "The Relation of the American Baptist Home Mission Society to the Two Women's Societies," together with the general question of the method of planning for and conducting the anniversary meetings. Surely these live topics ought to provoke a great deal of discussion and the

meetings ought to be full of interest from start to finish.

A very delightful party is arranged to go together to the anniversaries, leaving New York City by the Pennsylvania Railroad on Monday, May 19th, at 1.55 P. M., reaching Chicago at 5 o'clock P. M. on Tuesday; leaving at 6.30 P. M. by the Burlington Route, and reaching St. Paul at 7.25 Wednesday morning. The price of a round trip ticket is \$38.40; double berth in sleeping car from New York to Chicago \$5.; Chicago to St. Paul \$2. Meals in dining car between New York and Chicago \$1 each; and between Chicago and St. Paul a la carte. Tickets to be sold May 17th, 18th and 19th. It is expected that the New York party will be joined by a party from Philadelphia and others at Pittsburg. For further particulars apply to the rooms of the Home Mission Society, 111 Fifth Avenue, New York City.

The Society closed its books for the fiscal year on April 5th, with a debt of \$13,690. Several causes conspired to produce this result; the receipts from legacies fell considerably below the annual average; the receipts from annuity funds released by death of donors was smaller than usual; the expenses of the Society for the year were larger than customary; and two sums, aggregating over \$13,000 which should have reached the Treasury before the books were closed were delayed in transmission.

In addition to meeting the current expenses of the year from its receipts, the Society has added \$8,149.81 to its Per-

manent Trust Funds; \$42,781.74 to its Annuity Funds; \$40,553.75 to its Conditional Trust Funds; and has spent \$54,000 specially designated in the improvement of its school properties. Thus it will be seen that the year has been one of rather exceptional prosperity, and the thanks of the Society are due and are hereby tendered to the faithful District Secretaries, to the pastors for their intelligent co-operation; to the individual contributors; and to all the friends who have helped to bring about the glad result.

Special mention should be made of the efficiency of the Woman's American Baptist Home Mission Society (of Boston) which has labored with intelligence, zeal and a spirit of self-sacrifice in full and cordial co-operation with the Society in its important work.



What of the year to come? We have entered upon a new year with new calls for enlargement of our work in every direction. To meet the demands upon us there ought to be a very decided increase of our receipts, and we confidently hope that there will be. There are many new fields that ought to be occupied in the West; additional laborers should be sent to Mexico; at least one American missionary should be sent to Eastern Cuba, and another to Porto Rico; and it is absolutely imperative that there should be enlargement of our school work in the South. Is there any better way in which money can be used than in fostering and supporting the great work of evangelization and training for citizenship on earth and in heaven, which is the peculiar function of the Society?



In looking over the table recently published in the MONTHLY of the annual receipts from legacies by States for twenty years, it is noteworthy that comparatively little has been received from that vast region known as The West, in which the Society has expended money so prodigi-

ally during the last seventy years. The progress of the West in all the elements of prosperity is due in no small degree to the direct influence exerted upon it by missionary efforts. Every mission church of any vigor has been a promoter of material prosperity and an inspirer to intellectual and spiritual progress, whose benefits cannot be estimated in dollars and cents. The Baptists in the region known as The West, in which the Society has done its work for seventy years, far outnumber the Baptists of the whole country at the time when the Society was formed. The East has poured out its millions for missionary work in the West; and it is only reasonable to expect that its example in this respect will be imitated by those Baptists in the West whom God has blessed with money. There ought to come to our treasury year by year in increasing amounts, large sums of money through legacies given for the general work of the Society. Let the Western reader of this paragraph ponder it well. The following is the accredited form of bequest:

"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."



For delegates attending Baptist Anniversaries at St. Paul, the New York Central offer four routes as follows:

No. 1. Via Niagara Falls—Steamer to Toronto—Sault Ste. Marie.

No. 2. Via Buffalo, Hamilton, Toronto—Sault Ste. Marie.

No. 3. Via Montreal through Canada—Sault Ste. Marie.

Round trip rate from New York only \$35.40.

No. 4. Via Niagara Falls and Chicago only, \$38.40.

Write to M. C. Roach, G. E. P. A., 1216 Broadway for circulars.

The North Star State.

REV. E. R. POPE.

GROWTH AND POPULATION.

The territory of Minnesota was formed in March, 1849. Its western boundary was the Missouri and White Earth Rivers, and it included the eastern half of South Dakota and about two-thirds of North Dakota. The town of Portal, 560 miles by rail from St. Paul, would be very close to the northwestern corner of the territory. At this time there were scarcely a thousand people, aside from Indians, in this immense area. However, the census of 1850 gave a population of 6,077, over 1,100 of whom were located on the Red River, and engaged in the fur trade. Wis-

few, like Deacon Cavender, one of the constituent members of our mother church in St. Paul, who have seen and been participants in all this growth.

When Minnesota became a territory, the population of the United States was only 23,191,876. There were only 85 places of over 8,000 inhabitants, and their total population was less than three million, or 500,000 less than Greater New York has to-day. In 1850, New York was the only city as large as Minneapolis is to-day. The density of population was 7.9 to the square mile, as against 25.6 to-day. The entire foreign population was 2,244,602, of which the Scandinavians furnished 18,075, not as many as are found in Minneapolis at this time.



STATE CAPITOL—MINNESOTA.

consin had been admitted to statehood ten months before, and Oregon, the only other organized territory, had been created just seven months.

Immigration speedily set in, and in May, 1858, Minnesota was admitted into the sisterhood of states, its boundaries being fixed as at present. Its population in 1860 was 172,023, just about the number now in Ramsay County, where St. Paul is located.

The state's jubilee is yet six years away, while its whole life as an organized part of the United States covers only 53 years. This half century has been marked everywhere by marvellous and magical development. The story reads like a romance. We cannot realize that among us to-day are a

Along every line development was merely beginning. The railroad mileage of the land was less than 10,000 miles, not very much more than what is within this state at present. Minnesota was the nineteenth state admitted, and the Union then comprised 32 states. California had been formed into a state, and several territories had been organized. The West was unknown. The only occupied section of the country west of the Mississippi River was one row of states and the Pacific Coast. All between was desert or mountains.

In 1860 the population of the United States was only 31,443,321, less than one-half of what it is to-day. The cities had begun to grow (yet only five were as large as St. Paul

is to-day). Railroad building had made great strides. The foreign population had increased nearly two million in the decade. But after all, in view of what was to be, what had been, and what was now appear of comparatively small moment. The state's population has multiplied 288 times since 1850. From 1850 to 1860 the percentage of growth was the greatest ever known in this country. The population, however, in spite of the wondrous growth of the three larger cities, has not gathered in the cities, but is found in the smaller places and country districts. Minnesota's foreign population in 1900 was nearly one quarter of what the foreign population of the United States was fifty years before. There were just about as many Scandinavians in Minnesota in 1900 as there were in the whole country thirty years ago.

NATIONALITIES REPRESENTED.

When we classify the inhabitants of this state in 1900, we find that 9,182 are Indians, 4,959 Negroes, 166 Chinese, and 51 Japanese. The foreign-born white people number 504,935, or 28.8 per cent. of the population; 806,321, or 46.1 per cent. are native-born of foreign parentage; and 425,780, or 25.1 per cent., are native-born of native parents. Thus those of foreign parentage form three-fourths of the population, and exceed those of native parentage two to one. There is only one state in the Union that has a larger proportion of persons of foreign parentage. During the last decade the foreign-born population of Minnesota increased only 37,962, or 8.1 per cent. Some nationalities lost in number, and the greatest gain, 21,455, was by the Scandinavians. The Germans gained only 55.

The people of foreign birth form nearly 30 per cent. of our population. Whence did they come? Every nationality enumerated by the census has representatives here. In numerical order they appear as follows: Germans, 117,007; Swedes, 115,476; Norwegians, 104,895; Canadians (English), 35,515; Irish, 22,428; Danes, 16,299; Canadians (French), 12,063; English, 12,022; Bohemians, 11,147; Finns, 10,727; Austrians, 8,872; Poles (German), 8,184; Russians, 5,907; Scotch, 4,810; Swiss, 3,258; Hollanders, 2,717; Italians, 2,222; Hungarians, 2,182. All other nationalities are under 2,000. When the Scandinavian peoples are reckoned together, they number 236,670, or 46.7 per cent. of all the foreign-born in Minnesota.

What of the people of native parentage, who constitute one quarter of the entire population? Where were they born? 245,343 are natives of Minnesota; but every state and territory is represented. Alaska has 2; Hawaii, 3; while at the other end of the scale is New York with 28,912; Wisconsin, 28,028; Iowa, 20,170; and the New England states, 17,464; of which Maine contributes nearly half. About 35 per cent. of the entire population were born in the state.

While other states have contributed to this one, 73,796 of Minnesota's sons and daughters have left home, and are found in every state in the Union. Nine are in South Carolina, 8,808 are in Wisconsin, with varying numbers all through the scale, though 17 states have 1,000 or more of Minnesota's children.

Yet, in spite of the fact of the very large percentage of foreigners and the various elements of native-born, the people of the state

U. S. STATISTICS COMPILED FROM CENSUS REPORTS.

Year.	Pop. of U. S.	Pop. to Square Miles.	Cities over 8,000.	Pop. of Cities.	Foreign Pop.	Scandinavian.	German.
1850..	23,191,876	7.7	85	2,897,586	2,244,602	18,075	583,774
1860..	31,443,321	10.3	141	5,072,256	4,138,699	72,582	1,276,075
1870..	38,558,371	10.7	226	8,071,875	5,567,229	241,685	1,690,533
1880..	50,185,783	13.9	286	11,318,547	6,679,943	440,262	1,966,742
1890..	62,622,250	17.4	443	18,284,385	9,308,104	933,249	2,584,894
1900..	76,303,387	25.6	545	24,992,199	10,460,085	1,064,309	2,666,990

MINNESOTA STATISTICS.

1850..	6,077	0.03	1,977	12	141
1860..	172,023	2.2	1	10,401	58,725	11,882	17,289
1870..	439,706	5.6	2	33,096	160,697	58,837	41,364
1880..	780,773	9.9	4	107,623	267,676	107,768	66,592
1890..	1,301,826	16.5	6	369,315	467,356	215,215	116,955
1900..	1,751,394	22.1	7	470,046	505,318	236,670	117,007

are one. In some sections there are settlements which preserve many foreign characteristics; but the process of amalgamation is rapidly progressing, and in many a place and with most of the people is already nearly completed.

PHYSICAL FEATURES.

So much for the people. What of the state itself where they live? Minnesota has within its borders a diversity of physical features. There are the level plains which bear richest yields of golden grain; the rolling prairie where the occasional stream gives variety to the landscape and fertility to the soil. There

state. The water surface of the state is equal to one half the area of Massachusetts. Only one other state in the Union, Florida, has a larger area of water.

Frequent groves are found in the central and southern part of the state, while in the north are extensive forests. In every section are rich lands, well fitted for agriculture or grazing. In the whole state the percentage of broken, rocky or worthless land is very small.

CLIMATE.

In some places the impression seems to be prevalent that Minnesota is next door to the



VIEW ON THE MISSISSIPPI.

are the stony hills, concealing large quantities of most excellent building stone. There are the rocky hills of northeastern Minnesota, in which are to be found enormous deposits of iron ore.

While there are no mountains, for the Mesabi Range is only 2,200 feet, rivers rising in the state flow northward, southward, eastward. The state is exceedingly well watered with many rivers, furnishing excellent water power; and lakes most picturesque and delightful are more numerous than in any other

North Pole, and its winter is one of eight or nine months. While it is a fact that occasionally the thermometer registers a very low temperature, yet the fine drainage and the dryness of the atmosphere tempers the cold and renders the climate pleasant and invigorating. The very severe winters of the earlier years seem to be past, and recently the far eastern states have had more snow and storms of much greater severity. The periods of extreme cold rarely last more than four or five days, while, as a rule, there are few thaws

and little mud in the winter months. The heat of summer is tempered by the cool nights. The long days and wonderful twilights, with abundant rainfall, furnish conditions that cause vegetation to spring up and mature with amazing rapidity. Altogether, Minnesota's climate is one of the healthiest and most delightful in the Union.

OCCUPATIONS.

What are the employments of the people? In 1890 over one-half of those engaged in gainful occupations were employed in agriculture. Probably this is nearly the proportion at the present time. Minnesota is an agricultural state with between eight and nine million acres under the plow. Formerly it was wheat—wheat, and only wheat. Now, while wheat is indeed the leading product of the soil, diversified farming is the rule.

Every winter thousands of men go into the woods of northern Minnesota. Mr. Z. D. Scott, in another article of this number, graphically describes what they do there. In the early spring and summer, many of these same men are employed in the hundreds of lumber mills whose saws whirling rapidly night and day transform the logs into lumber ready for the builder.

In St. Louis and Itasca Counties are the iron ranges, extending southwesterly from the Canadian border. The development of the iron mines in these ranges has been marvelous; until now Minnesota is the foremost state in the production of iron ore, its product last year exceeding that of Wisconsin and Michigan combined. The development already made is just a foretaste of what is to be. New mines are being opened; new towns starting, railroad spurs built in every direction. The mining district contains nearly 20,000 people, most of whom have come there within seven years.

MANUFACTURES.

While Minnesota can hardly be called a manufacturing state, yet in several branches it is far in advance. The natural products of the state are the foundation of its most important manufactures. In 1821 a saw mill was built at St. Anthony Falls for the use of Fort Snelling's garrison. In 1823 it was fitted up for grinding flour. It was twenty years before the second grist mill was put up. The real development began about 1858, and in the sixties and seventies the growth of the milling industry was phenomenal. "In 1900," says the United States Census, "Minnesota had 11 per cent. of the total capital invested in flouring and grist

mill products in the United States, and led the states in this regard. * * * The value of the products of the Minnesota mills in 1900 was 15 per cent. of the total value of such products in the country. No other state approached Minnesota's total. New York, the second in rank, having a value aggregating a little more than one-half." The largest flouring mill in the world is "Pillsbury A," and on Dec. 9, 1901, this mill turned out in 24 hours 12,464 barrels of flour, valued at \$50,000, and requiring 85 large size freight cars to transport it.

The second in rank among manufacturing interests is the turning of wood into lumber and timber. This industry was started before the milling industry, and led the latter for several years. Minnesota is one of the leading lumber-producing states of the Union, its characteristic products being white and Norway pine. The value of the products in 1900 was about \$25,000,000, being an increase in ten years of 73.8 per cent.

The dairying industry ranks third. In 1900 there were 596 establishments engaged in the manufacture of cheese, butter and condensed milk, and 53 more were started in the first six months of 1901. The products of 1900 were valued at \$8,479,896. This development is one of the features of Minnesota's agricultural life.

There is one other industry that does not attract very much attention, but is rapidly growing, and the value of its products in 1900 was nearly \$8,000,000. I refer to the establishments engaged in slaughtering and meat packing. This industry has made greater growth in the last ten years than any other.

TRANSPORTATION.

One important factor in the development of Minnesota has been the railroads. The transportation facilities furnished by them are, as a rule, most excellent. In 1862 there were only ten miles of railroad in the state. On June 30, 1901, the mileage was 6,993, and, with lines under construction and projected, it will speedily reach 7,500. Twenty-one lines of railway, belonging to ten systems, center in the Twin Cities. The map, showing our Baptist churches, also indicates the railroads, and shows how, especially in the southern part, the state is being crossed and recrossed in every direction.

We have presented a few of the features of our state. Other articles in this number point out in some detail various important lines of development, need, and prospect. Minnesota's history and growth has been noteworthy. Its future is full of promise.

The only question for us, as Christian men and women, as Baptists, is this: Will we do our full part and bear cheerfully and readily our share of the burden and responsibilities in the days to come?

Lumbering in Minnesota.

Z. D. SCOTT, DULUTH.

Among the great industries of Minnesota, lumbering may be classed as one of the first. The amount of lumber produced in this state every year is not far from two billion one hundred million feet. The lumber dis-



LOADING LOGS.

trict is embraced almost entirely by the territory lying in the northeasterly quarter of the state. Here, in this locality, nature has developed a magnificent growth of pine. Along the westerly side of the state nature has been most prodigal in the way of numerous lakes and rivers, and it is behind this rampart that this timber has been protected from the annual fires which sweep across Dakota and into Minnesota. It is not my purpose in this article to go into statistics, but I shall attempt to give the readers of the Home Mission Monthly some idea of the operations of the lumber, from the stump until it reaches the hands of the consumer.

The logging in this great enterprise is probably the largest part of it and a description of a single camping outfit will give to the reader a better idea than any attempt to describe the whole operation. I will describe one single camp of say one hundred to one hundred and twenty-five men and using from thirty to seventy-five horses. This camp is started in the early fall and the foreman and

proprietor must provide for all of the necessities, which with a thousand and one articles of equipment and tools must be purchased. A complete cooking outfit, comprising all the culinary necessities for the feeding of these men is necessary in addition to all the supplies; and be it remembered that lumbermen are good feeders, and the list comprises everything in the market. Then a complete blacksmith outfit is necessary for the shoeing of the horses and for the construction and repairing of the equipment necessary to the handling of logs. This outfit secured, is then shipped into the woods, either by rail or toted, sometimes a long distance over almost impassable roads to the location of the timber. A site for the camp is selected near some river or lake, for a water supply is a very important matter in the handling of such an outfit. The land is cleared off and a large camp suitable for the housing of the men is usually first erected, then a cook camp, where tables are placed for say one hundred men to eat at once, then also a room in this camp for the stoves and cooking implements. Adjoining this structure is erected a storeroom for the supplies, then comes the office or store, where the foreman, clerks, and scalers live, and where clothing, tobacco and other necessities for the men at the camp are sold. A large camp is then erected for the horses, and last of all

the blacksmith shop. All of these having been completed, the real operations in the woods commence. Roads must be laid out, and here is where the foreman must be almost an engineer, for the successful operations of the lumber camp very largely depend upon the favorable location of the roads. If it is a railroad job, spurs must be connected with the main line into the timber, ties made and the road cleared and graded, and everything prepared for the laying of the tracks. A railroad crew is usually employed for the latter service. And now the actual cutting of the timber commences. Sawyers, usually in gangs of two, with their saws and axes, commence cutting the timber. It may not seem to the general reader that very much skill is required in the operations of felling and sawing a tree into logs, but a skillful sawyer, who understands how to fell a tree in the proper location, and how to properly cut it up into logs, is a man to be prized by every camp foreman. A notch is first cut into the tree on the side which it is designed to fell the tree and

then on the opposite side of the tree iron wedges are driven into it to help divert the tree one way, or the other, in its fall. The tree is then measured off into such lengths as it will most advantageously cut into logs, the greater part of the white pine logs being cut into sixteens and fourteens and twelves, preference being always given to the longer lengths. The sawyers simply cut the tree into logs and do not trim it at all. Following close after the sawyers come gangs of teams and swampers, whose duties are to trim up the logs and cut out roadways for the skidding teams to operate. The logs are hauled to the railroad track or stream with tongs to the skidways adjacent to the track or landing, and as the distance increases drays are used, upon which from three to ten logs are loaded and hauled to the landings. The logs having been delivered to the landings, it is necessary to load them on cars, and another class of workmen are engaged in doing this work, the loaders. These are the highest priced men that are

the main line, made into trains, and finally delivered to destination, which may be a river bank, or to the sawmill, where the logs are sawed into lumber. If the logs are delivered to the river bank, they are piled in large rollways upon the ice adjacent thereto and as soon as spring opens and when the waters are high the logs are driven down the river to mills. If it is a railroad operation, the logs are usually taken directly to the mills, where they are sawed into lumber, delivered into the yards, where it is assorted into many grades, piled up to be dried for future shipment. It takes from two to four months for this drying operation, and the lumber is then ready to be worked into whatever it is designed—flooring, ceiling, siding, shiplap and pickets, besides lath and shingles. The lower grades of the lumber that are shipped



RURAL SCENE.

engaged in the woods, for a good loader is a skillful man and receives from thirty-five to forty-five dollars per month. The logs are then loaded on cars, usually by means of teams and chains, piling them high up, the operations involving more or less danger to those engaged in the work, for it is here that men are frequently seriously injured and sometimes killed. The cars being loaded, locomotives are attached and the logs are hauled out to

to the eastern market by way of Lake Superior are used very largely in the construction of boxes for merchandise. It will surprise the general reader, no doubt, when he learns that one-third of the white pine produced in Minnesota is used for boxes for the shipment of goods and merchandise.

Subscribe for the MONTHLY now. If subscription is due, please let us hear from you.

Farming in Minnesota.

PROF. W. M. HAYS, STATE AGRICULTURAL COLLEGE.

People living to the southward and westward from Minnesota have a wrong conception about Minnesota's climate. Those of us who have come from several hundred miles south or east have learned to appreciate the cool nights of summer enabling one to sleep, the abundance of clear weather at all times of the year, and we also enjoy the absence of moist, cold winds and of wet, sloppy weather through the winter. There is no winter weather so enjoyable as that which remains steadily a little below the freezing point. Domestic animals likewise enjoy the clear skies and other atmospheric conditions which are pleasant to man. Live stock in this region is unusually healthy and thrifty.

The cereals, grasses, clovers and other forage plants, commonly grown in the Middle and Northwestern States, succeed here most admirably. Even corn has been so adapted to the climate that it is a very useful plant in all parts of the State. In the extreme northern counties, where it cannot be grown with success as a grain crop, it has been found to be very valuable to grow thickly in rows for fodder or corn hay.

The soil of the prairie regions of Minnesota is nearly all of high quality, the areas of light lands being but a very small per cent. of the whole. In the timber regions there is more diversity of soil and other conditions. The pine lands are of two qualities: the sandy lands, bearing jack pine, are not well adapted to field crops; while the stronger sandy lands, bearing white pine, make very good soils. The famous Minnesota pine belt contains a large amount of this white pine soil. It is sandy loam, with some admixture of clay and other adhesive matters. There are areas of natural meadow lands, some of which have peaty soils, others strong clay and mixed soils. The former, when somewhat drained, make excellent permanent meadows and pastures. The latter, if partially drained, make exceedingly useful grass lands, and if thoroughly drained are our finest lands for mixed farming.

But scattered throughout this great pine or timber region there are many areas, large and small, of strong soils made up of a mixture of clay and sand. These soils usually bear deciduous trees and are locally called "hardwood lands," to distinguish them from pine lands. These strong soils are often a little difficult to clear, because of the growth of

trees, but once cleared they make very valuable farm lands.

During the last fifteen or twenty years immigration has extended northward and westward. With the recurrence of dry years, the wave of immigration which ventures too far out into the arid regions rolls backward. This never happens to the population which moves forward into the forests. People who go into these timbered lands always find a way of making a living, though the ready cash is not so plentiful as the pioneer wheat farmer was able to secure when prairie lands were to be had free from the government. But the lands in these timbered regions gradually advance in value. The sturdy settlers who go into the woods to make homes gradually put up buildings, clear lands and develop pastures and natural meadows. They, like early settlers on the prairies, find that the increase in value of their lands eventually makes them rich. Anyone who knows how to farm anywhere in the north can readily learn how to grow crops in this region. The care of live stock here is not different from its care in other sections, except that a little more protection is needed in winter.

The price of lands all over Minnesota is increasing so rapidly that those who have purchased within the last few years have seen their purchases rise in selling value from 25 to 200 per cent. Prices are destined to go still higher, though the increase over the present prices can hardly be as marked as it has been during the past few years. There is room for a great many more farmers all over Minnesota. In the south half of the state dairying has proved a most profitable business, and beef cattle, hogs and sheep are following dairying closely as to profits.

The people of Minnesota are wonderfully enterprising and the farmers of the State are rapidly improving their methods of raising crops, producing live stock and building up their farm homes. The movement for good roads is progressing very satisfactorily. Rural telephones are becoming common in many places; rural mail delivery is spreading rapidly. The State is building up a large agricultural school which is returning many boys and girls to the farm, trained in farming and farm home making. The State Experiment Station is improving the live stock, the crops and the methods of farm management. The farmers' institutes are arousing the farmers to better methods. Several strong agricultural papers weekly visit the farm homes, and the Minnesota State Fair is the

greatest in the Union. The large cities of the State are developing into wonderful markets. The transportation facilities to the westward, southward and eastward are unexcelled.

The population of Minnesota is largely made up of people from the northern row of States, from Canada and from northern Europe. All of these peoples are blending together in a most harmonious manner. Minnesota farms are good places for business, and Minnesota farm homes are developing so as to be among the very best.

Education in Minnesota.

PRES. CYRUS NORTHPROP, LL.D., STATE UNIVERSITY.



THE educational system of the State of Minnesota is one of the best in the country. Provision is made for the systematic education from the most common school to the university. More than one hundred and twenty-

five high schools receive annually from the State a sum of money which may amount to \$800 for each school; and more than one hundred graded schools that are on the road to a position as high schools receive from the State annually a sum that may amount to \$400 for each school. The public school fund amounts, at the present time, to about \$14,000,000. In addition to the income of this sum three and a half millions of dollars are annually expended for education in schools. This money being raised by direct taxation of the people. At the head of the whole system of public instruction stands the University of Minnesota. It has been in existence as a collegiate institution since 1869; it has now within its limits eight colleges and three schools—School of Mines, School of Chemistry and the School of Agriculture. These are schools for technical instruction. It has 250 instructors, a library amounting to 80,000 volumes, it furnishes technical education in the mechanic arts, engineering, science, dentistry, agriculture, medicine, law, pharmacy, besides the general culture of literature, history, political science and the languages.

The number of students in attendance the present year is 3,550, and of this very large number more than 2,700 are from the State of Minnesota, so that the University is strictly doing the work it was intended especially to do, namely, promoting the education of the people of Minnesota.

The atmosphere of the University of Minnesota is entirely Christian. Public worship is daily held in the chapel. No one is required to attend, but the attendance is almost always large, and on most days of the year the chapel is practically filled.

The character of the work done at the University will compare favorably with the work done in any of the colleges of our land. The student who is faithful to his work and means to get a good education can secure it at the University of Minnesota quite as well as he can at almost any institution in the country. At the same time the resources of the institution in a pecuniary way are not as large as they ought to be considering the large number of pupils and the extensive territory to be covered by the work. In other words, the work that is done is done at a rate very much cheaper than that of the work done in many of the Eastern colleges, and in several of the State universities of the West. But the work is well done, and the State of Minnesota has reason to be proud of her University; and she can make it just as much better, at any time, as she chooses simply by giving the necessary funds for enlarging and perfecting the work. At present the University is doing the best it can with crowded recitations rooms and laboratories too small for the number of students that wish to enjoy the privileges of laboratories. This condition of things has been brought about by its unprecedented growth that has come most unexpectedly to all, and for which when erecting buildings no adequate preparation could be made because it could not be foreseen.

It is a very delightful feature of Minnesota life that the young men and young women, in large numbers go through the high schools of the State and then pass on through the university in the pursuit of higher education. Certainly there is a royal future for a State whose young people, in such large numbers, are seeking the higher education that the University gives. The Minnesota of the future is to be a State of a very high average education.

There has been in the last few years a marked improvement in the work of secondary education, and while many schools are not yet what they should be, it may be safely said

that all through the State the standard of qualifications for teachers has been raised, the school buildings have been improved and the equipment has been enlarged. There are few places if any in the world where the opportunities for everybody to secure education are better than in Minnesota.

Denominational Education in Minnesota.

PRINCIPAL J. W. FORD, PH.D.

Ten different religious denominations have founded and now support educational institutions in Minnesota. In 1854, four years before the admission of Minnesota to the Union, the Baptists and the Methodists founded schools. The Episcopalians followed in 1860, the Roman Catholics in 1867, the Lutherans in 1869, and the Congregationalists in 1870. The Lutherans now have one theological seminary, three colleges and ten secondary schools; the Roman Catholics have two theological seminaries, one college and seven secondary schools; the Presbyterians have two colleges; the Episcopalians have one theological seminary and three secondary schools; the Congregationalists have one college and one academy; the Methodists, German Methodists and Free Baptists have one college each. The only school of the Baptists is

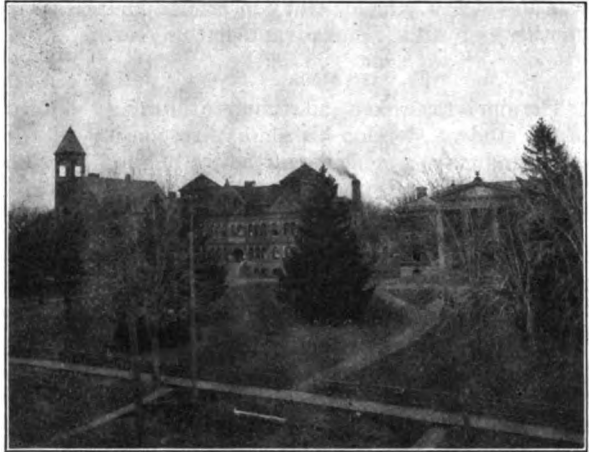
PILLSBURY ACADEMY,

and this literally belongs to the Baptists; for its trustees are elected, six each year, by the Baptists at their State convention. The Baptists first established a school called Central University at Hastings. This was afterwards abandoned and its charter and assets were transferred to Minnesota Academy in 1877, which received the name of Pillsbury Academy in 1886.

Pillsbury Academy is situated at Owatonna, a city of nearly 6,000 inhabitants, about seventy miles south of St. Paul, in one of the richest and most beautiful parts of the State. The site of the building is a gentle elevation, commanding a fine view of the city and surrounding country. The campus contains twelve acres, well shaded with noble trees. Nicely kept lawns and drives and an adequate athletic field enhance its beauty.

THE BUILDINGS.

The buildings, six in number, are all substantially built of brick. The Academy building, the seat of administration, is 122 feet long and three stories high with lofty tower.



PILLSBURY ACADEMY, OWATONNA.

It contains recitation rooms, laboratories, reading rooms, office and chapel. It was built in 1889 at a cost of \$47,000. Pillsbury Hall is 128 feet long and three stories high, and is an ideal home for young ladies. It was erected in 1886 and cost \$27,000. Music Hall is 80x40 feet, two stories high, and furnishes ample accommodations for the department of music. It also contains a fire-proof library room. These three principal buildings are ornate and impressive in architecture, and with their beautiful environment make a picture not soon forgotten by a visitor. Besides these buildings, there is a central heating plant, a well equipped gymnasium and a drill hall 110x65 feet, adjacent to the athletic field. All these buildings but the drill hall are heated, with steam or hot water, lighted with electricity and furnished with modern equipments for the purposes for which they are used. These buildings, excepting the gymnasium, were erected by Hon. George A. Pillsbury, who from 1886 to his death in 1898, was the constant benefactor of the school.

ITS FINANCES.

Pillsbury Academy has no debt and it is the policy of the Board of Trustees never to go beyond the income. This school has a larger endowment than any other Baptist preparatory school in the United States. The fund now amounts to \$290,000, most of which is securely invested and bears good interest. Nine-tenths of this endowment also is the gift of the same generous friend and his wife, the late Margaret Sprague Pillsbury.

THE FACULTY

consists of twelve instructors selected on account of personal character as well as their experience and ability to teach. One teacher

was absent last year for study in Europe and another enjoys the same advantage this year.

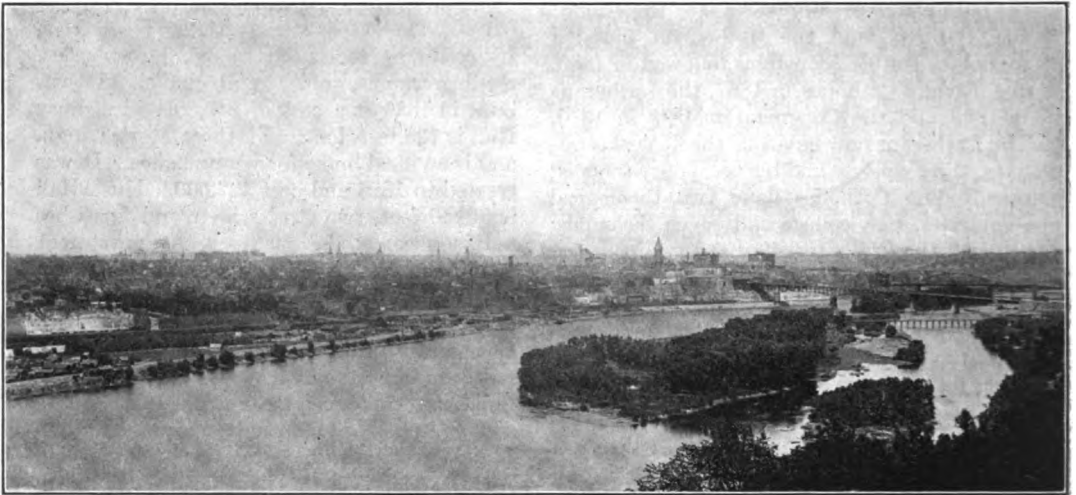
ITS AIMS.

The aim is to awaken and stimulate the mind of the student, develop his sense of responsibility and make a noble life attractive to him. Ample provision is made for varied recreation upon the principle that a happy student can work best, and good care is taken of the student's health. The boys have military drill four days in a week under a regular military officer, and the girls have the same amount of physical training under the instructor in oratory. The military organization was inspected last year by the regular inspector of State Militia and received high commendation.

THE COURSES OF STUDY

are almost identical with those of the best eastern schools, excepting that greater variety is offered, ample provision being made for those who do not intend to enter higher institutions. Graduates have entered University of Minnesota, University of Michigan, University of Chicago, Harvard, Rochester, Colgate, Denison, Smith College and many others. Excellent graduating courses are offered in piano, voice, oratory and art. Many are prepared for higher institutions by graduation in these courses.

Since 1889, 1,400 students have entered and 344 have been graduated. The last catalogue shows an attendance of 230.



ST. PAUL, MINNESOTA.

The voluntary element in school work is brought out by four well-conducted literary societies and a school paper edited by the students.

ITS BREADTH.

While the school is owned and controlled by the Baptists, there is nothing narrow or sectarian in its life and spirit. For the last thirteen years about one-half of the students have come from Baptist families; but for the same time the average number of religious denominations represented among the other half is twelve. The true Christian life always commands respect among the students, and hundreds have here learned to love and follow Christ. Active organizations of Y. M. C. A. and Y. W. C. A., Bible classes and meetings for social worship help to develop the Christian life.

THE EXPENSES

are quite moderate, considering the quality of that which is furnished. The rooms are of good size, well heated and lighted, and board is abundant and excellent. The endowment pays two-thirds of the cost of the school, and there is no attempt to make profit on rooms or board or anything else. The motto is, "Good enough for the rich and within the reach of the many." The cost for tuition and complete home, including laundry and books, is about \$200 per year. There are thirty free tuition scholarships. Earnest and promising Christian students may receive farther aid.

Pillsbury Academy has never advertised widely nor employed a field agent. It is the purpose of the Board of Trustees to employ such an agent in the near future. It has never

had a boys' dormitory, although such a home was greatly needed. Mr. W. H. Kelly, of Owatonna, a former member of the Board, has offered \$5,000 toward a new dormitory, and Principal Ford is now devoting his time to raising money for this purpose. About \$30,000 will be needed to erect such a building as has been planned. What a splendid opening for a wealthy man or woman to invest money in a school already established and endowed where the investment will pay large return and help hundreds of boys in years to come! With this new dormitory added to the present equipment, with its already large endowment, the future of Pillsbury Academy should be bright indeed.

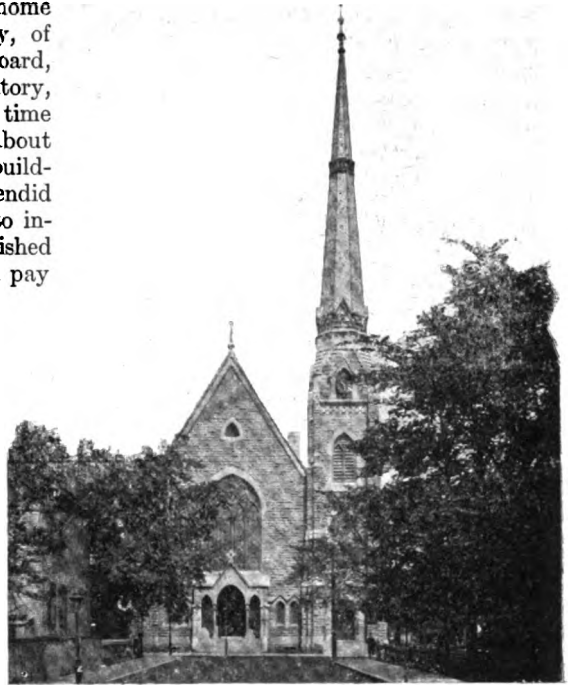
St. Paul.

M. BACON.

One of the attractions of St. Paul is that nothing short of a balloon can afford one a comprehensive glimpse of the whole city. Thus the visitor, as he whirls over its 140 miles of street car tracks, or better still, speeds along its seventy miles of first-class cycle paths, finds himself every little while in a new city nestling among, or crowning, some hill or bluff, and affording a glimpse of still another part in the distance.

If the different nationalities were located in these distinct sections one could easily imagine himself a denizen of almost any nation under the sun in the course of an afternoon's travel, for a more cosmopolitan place for its size it would be hard to find. The census of 1900 gives a population of 170,554 for Ramsey county, of which St. Paul proper claims 163,054.

The following figures will give a pretty accurate idea of the make up of the city. We have 46,748 foreign born, with an additional 71,562 born of foreign parents, leaving only 42,454 natives born of native parents. This refers to the white population. Of the 2,301 colored persons, 2,264 are negroes. Of our foreign born population the Scandinavians lead with 13,958, composed of 9,852 from Sweden, 2,900 from Norway and 1,206 from Denmark. Germany outranks any single nation with 12,935, of Irish there are 4,892, English Canadians number 3,557, with 2,005 Englishmen, while there are 1,015 French Canadians, and 289 Frenchmen. We have 1,343 Bohemians, and 103 Asiatics, not including 30 Chinese, truly a heterogeneous mixture.



FIRST BAPTIST CHURCH, ST. PAUL.

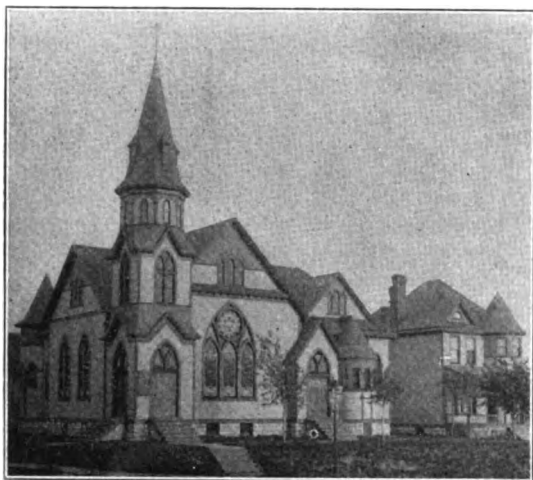
COMMERCIALLY,

St. Paul stands easily first as the jobbing center of Minnesota, having 130 establishments devoted entirely to this line of business, employing 4,146 men and 1,459 women and children, in addition to which it boasts 586 manufacturing plants which employ 12,667 men and 3,804 women and children, making a combined jobbing and manufacturing force of 22,076. The assessed valuation of real estate for 1900 was \$78,748,810, and of personal property \$13,950,923. Our banks on a given day last December had deposits amounting to \$25,877,746.76, with loans and discounts to the amount of \$14,645,564.74, and cash resources of \$11,120,933.40.

As a railway center, too, St. Paul stands well to the front, with one line passing through it which connects it directly with both the Atlantic and Pacific, two transcontinental lines which not only start here but have their general offices and shops located within the city limits, and six other lines running between St. Paul and Chicago, not to mention their connections with Kansas City and St. Louis.

EDUCATION.

We can boast eleven colleges, and seminaries, including the leading institutions in the Northwest of the Presbyterians, Method-



GERMAN BAPTIST CHURCH, ST. PAUL, MINN.

ists, Catholics and Lutherans. There are 51 public schools, including 4 high schools. The teaching force comprises 611, while the school enrollment at the close of January, 1901, was 22,824. In addition to this there are over twenty parochial schools conducted under Catholic auspices and some under Lutheran influences.

In religious matters the foreign elements in our population are very noticeable. The latest figures available are based on a census taken in 1895. While the aggregates are somewhat below the mark, the proportions cannot have materially altered.

RELIGIOUS STATISTICS.

According to this showing there were 48,300 baptized members of the Protestant churches, including Lutherans and Episcopalians, and 38,415 Catholics. Of individual denominations, of course, the Catholics, with their 38,415 members, stand away ahead of all others, and the numerical difference is eclipsed by the superior advantages they possess in regard to temporalities, for with a keen eye to the future growth of St. Paul they have, from the very earliest days of the city's history, entrenched themselves in the most advantageous positions, in which they have set an example not followed, alas, by their brethren of other names. It is only fair to say that Catholicism appears here in perhaps as liberal a form as any-

where, for Archbishop Ireland, whose guiding hand is seen in every detail of the work, is as much of an American as it is possible for one in his exalted position to be, and the advanced position he has always taken on the temperance question is seen in the active work put forth by the Catholics of St. Paul along this line. Next in importance come the Lutherans, with twenty-four churches and missions and 6,981 members. Our Methodist friends with 3,312 members and twenty organizations are next in order, while the Presbyterians with only a hundred less members and two less churches are not far behind. The Episcopalians have sixteen parishes with 2,548 members, while Baptists claim 2,252 members in their fourteen churches and missions, and the Congre-

gationalists have fifteen organizations with 2,166 members.

Under such conditions it is easy to see that Evangelical Christianity has an uphill climb. "Sure we must *fight* if we would live, let alone reign." And in concluding this necessarily cursory sketch of the capital city of this fair State, a glance at matters from an exclusively Baptist standpoint may not be out of place.



FIRST SWEDISH BAPTIST CHURCH, ST. PAUL, MINN.

THE BAPTIST CHURCHES.

Of the seven English churches, only three are self-supporting, and two of them are at present pastorless. The Pilgrim Church in which our colored brethren worship is now happily relieved from the incubus of a heavy debt, which came very nearly leaving them homeless a couple of years ago, and are exercising a potent influence among our colored population. Burr street, depleted in numbers, by deaths and removals, is making a heroic struggle for existence, against discouragements which would have proved too much for most of us.

The Hebron Church on the West side is just now passing through a serious crisis, and is threatened with the loss of its building under mortgage foreclosure proceedings. Its people have made tremendous sacrifices for years past to avert this calamity, and sister churches are rallying to its support, and we trust light will yet pierce the clouds and another debt-free church will emerge from the present gloom.

The Immanuel Church, located near the Omaha shops, in a decidedly Catholic neighborhood, is doing a good work, and has recently had a number of accessions. The Philadelphian Church, on the same street and only five miles (not blocks) from its sister, has been much encouraged during the last two or three years, but is to-day lamenting that a physical breakdown has made it imperative that its much loved pastor, Rev. W. H. Travis, should seek a softer climate. Woodland Park, located in the aristocratic portion of the city, is urgently in need of a house of worship more in keeping with its surroundings, and its people are fully alive to the situation and will, we trust, soon find it possible to carry out their wishes in this direction. As to the First Church, it is a typical downtown church, surrounded by houses that were once fine homes, now boarding-houses, with an ever-increasing population looking to it for gospel light, and we trust with a desire to live up, to some degree at least, to our privileges and responsibilities.

Our foreign churches, too, are striving hard to hold up our denominational banner among their countrymen. The First Swedish Church, with a membership of 460, has within the past two years moved into commodious quarters in the heart of the Swedish community, while the Second Swedish Church is doing good work in another section of the city. The First German Church, on Dayton's Bluff has a membership of 100, while the Second Church on the West Side, is somewhat larger, and supports a mission Sunday-school a short distance south of South St. Paul, our packing-

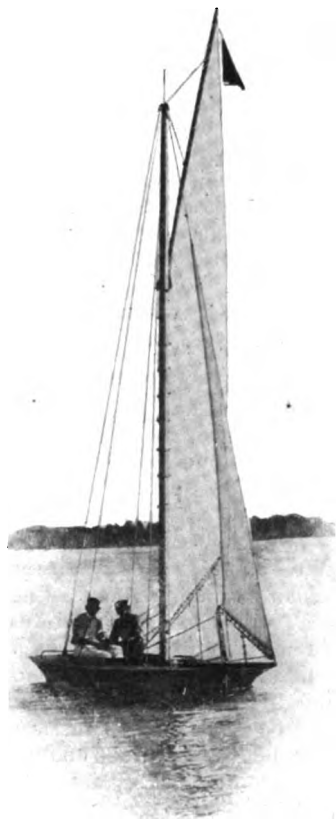
house suburb. Nor should the Norwegian-Danish Church be overlooked, for it is doing an excellent work among the people of that nationality.

May the coming of our Baptist hosts in May prove an inspiration to our own forces, and show to outsiders something of the force we have within our ranks.

Minneapolis.

REV. G. L. MORRILL.
CITY.

The name Minneapolis is from the Dakota "Minne," and the Greek "Polis," signifying water and city. That it is a city there is no doubt in the minds of the 225,000 people, enumerated in the government census for 1900.



When it comes to water, Minneapolis is the head of navigation of "The Father of Waters," who begins his long journey to Lake Itasca, ripples along, runs at a rapid gait, and leaps over a precipice, making St. Anthony Falls. The river is 1,200 feet wide here, and the approach to the city on the Burlington Route

gives the most beautiful scene of cliff and chasm, shrub and tree.

HISTORY.

Our "local habitation" goes back to 1805 when the government made a grant of land to Lieut. Pike for the savage Sioux. This reservation was thrown open in 1838 to Mr. Franklin Steele. In 1849 Col. Stevens laid out a farm on the west side of the river, and built the first house, which is now preserved as a relic at the Minnehaha Falls Park, and was drawn there by the children of the public schools in a triumphal procession.

SCENERY.

"Beautiful for situation, the joy of the whole earth," is Minneapolis, whither the tribes came up to the May Meetings in 1887. In Hiawatha Longfellow has sung the story of Minnehaha to the world. The creek creeps from Lake Minnetonka, 25 miles distant, pauses, plunges fifty feet, and hurries through a picturesque glen to join the Mississippi River. To the left is the Soldiers' Home, where the old veterans are kindly cared for, who made possible our freedom and unity. Further on to the right is Fort Snelling, with its old fort, buildings and barracks from early Indian times. It is located on beautiful bluffs overlooking the Mississippi and Minnesota rivers, and makes an ideal post for the garrison stationed there.

PLEASURE.

Lake Minnetonka is only twelve miles from the city. It has over a hundred miles of shore line, and there are islands, sky and water that rival the lakes of Italy. Palatial residences, cottages, club houses, and hotels, with facilities for boating, bathing, sailing, and fishing, offer all the rest that tired Nature can give her tired children. Minneapolis is in the lake region. Two hundred are found within a radius of twenty-five miles of the city, and there are a dozen within the city limits, notably Calhoun, Harriet and Lake of the Isles. Walks, drives and cycle paths lead to these lakes, which are boulevarded and beautified by shrubs and flowers. They are accessible by a street car system, the finest in this or any country. In summer time the best bands furnish music; in winter, we skate, skee and ice yacht. Our climate is bracing; we have pure, dry air with an average temperature of 44 to 70 degrees. Our seasons are a symphony, and give long lease of life's music.

BUILDINGS.

Nature has done so much for us that our architects work in harmony with her, and

Baptists are proud of Brother Harry W. Jones, of the Calvary Baptist Church. We have fine residences, attractive houses of amusement, spacious hotels, magnificent church edifices, a superb exposition building, Guaranty Loan, Lumber Exchange, New York Life, Syndicate and Andrus blocks. The pride of the city is the City Hall, erected at a cost of \$3,000,000, with its 400 foot tower, striking chimes, and 23-foot dial clock.

BUSINESS.

Lime stone rock, banks of clay, and sturdy forests illustrate our solid business basis. At our four depots splendid trains arriving from either coast bring the traveler within a stone's throw of our two great industries, lumber and wheat. Minnesota is the pine region. The logs in the river have boomed us to the first rank with an annual output and capacity of 750,000,000 feet. The Minneapolis Chamber of Commerce represents what is called "The largest primary wheat market in the world." Number One Hard has made it easy with our water power to make Minneapolis the greatest wheat market in existence. Minneapolis is called the Flour City, and is a kind of "le boulanger" to feed the world. These mills have a capacity of more than 85,000 barrels a day. I have found Minneapolis flour from the Atlantic to the Pacific, Alaska to Mexico, and in Europe, Asia and Africa. Chief among the many mills is the Pillsbury "A," as big and active as the heart of one of its founders, Hon. George A. Pillsbury. He was a Prince of Baptists, and made money to serve God with, in philanthropic, educational and church work. He and his sainted wife have entered heaven's glorious rest and reward.

EDUCATION.

With beautiful surroundings and business ability, we bank on brains in our schools. There are many private schools conducted by individuals and denominations. Of public schools we have sixty with regular course and manual training which prepare for the university. Our State University is located here, of which Dr. Cyrus Northrop is the president. Spacious grounds, noble oaks, and superb buildings invite to books, science, literature, art, law, medicine, agriculture, engineering and mechanical arts.

ART.

We take worthy pride in our Library Building, erected at a cost of \$300,000, in a style which makes it a fit setting to the wealth of thought within. It contains the Art Academy with gallery of fine pictures, statuary, casts,

and rooms for art students, under the direction of Artist Prof. Robert Koehler.

The Walker Art Gallery is the property of Mr. T. B. Walker, who freely welcomes the public to see and study his superb collection of curious and masterpieces of the old and new world. Our own Alex. Fournier has achieved recognition in the Paris art world, and his pictures adorn many walls of Minneapolis homes.

RELIGION.

Minneapolis is decent and devout for a city of its size. The City Directory gives Minneapolis 180 church buildings and chapels, with estimated room for half the population to attend morning, and the other half evening service. Approximate church membership is 66,480. All faiths and fads are represented. The city has a large Lutheran sentiment, from the fact that one-third of our population is foreign. All denominations show their practical Christianity in private charities, hospitals, asylums, and homes for widows and orphans. City mission work in the slum district is conducted by the Salvation Army and by Rescue and Life Saving Stations. Brother C. M. Stocking, of the Central Baptist Church, is doing a grand work, which calls for enlarged quarters, a kind of people's hotel and church combined, where the poor can have their bodies as well as their souls fed.

The Baptists have fourteen churches in ten of the thirteen wards, with a membership of 5,000. They have a fine organization, most of them good buildings, and are practical and aggressive in their activities. Members have been added, debts subtracted, benevolence multiplied, and we are not divided. We all love our Alma Mater, the Olivet Church, hale, happy and helpful for more than fifty years.

CONCLUSION.

To make inward piety correspond with outward prosperity is the difficult task of Minneapolis churches. Here as everywhere the struggle is between a spiritual and a secular life. God's past providence is the future opportunity of Minneapolis Baptists. We can only fulfil our mission as we are loyal to the teachings of our crucified and glorified Lord.

Duluth.

BY REV. B. R. PATRICK.

Enthroned upon her granite hills, Duluth looks out upon a great empire of population and wealth that pays tribute within her gates. The wheat fields of Minnesota and the Dakotas pour their rich garnerings into the elevators of Duluth, besides an increasing quan-

tity of flax and other cereals that come from the West and Southwest. The pine forests of Minnesota supply numerous lumber mills that run here day and night in a vain effort to exhaust the woodland wealth of these regions. Deep in the bowels of the earth and in the bright sunshine upon its surface thousands of men mine the rich deposits of iron ore that are fast enriching the owners with a lavishness that would have astonished the genius of Midas. In addition to all this, the commerce in transit, the rapidly growing jobbing trade, and numerous flourishing industries, make their steady contributions to the prosperity of the city.

POPULATION AND PROGRESS.

According to the last census, the population of the city was 52,969, an increase of 59.95 per cent. in a decade. There has been a marked increase in the population during the last two years. At the present time, there are enrolled in the grade schools of the city 10,600 pupils, and 617 in the high school. During the year 1901 new buildings were completed, to the valuation of \$1,000,000, and the prospects are that the building season just opening will see larger and more expensive buildings constructed than were built last year.

TRANSPORTATION FACILITIES.

In addition to nine railroads, Duluth has the advantage of the finest fresh water facilities in the world. The largest fresh water fleet in the world has its headquarters in Duluth. On one occasion recently a single lake vessel entered this harbor carrying 7,688 tons of coal, equal to 256 carloads of thirty tons each, or six railroad trains of forty-two cars each. During the year 1901 a total of 8,309 vessels entered and departed from the port, making a total net registered tonnage of 10,375,865. The total valuation of the freight thus received and shipped was \$85,478,839. The largest single item of imports is coal, while in exports the leading items are 3,425,494 tons of iron ore, 21,039,653 bushels of wheat, 7,831,225 bushels of flax and other grains, and 365,126,000 feet of lumber. The elevator capacity at the head of the lakes is increasing all the time and is at present 37,650,000 bushels.

One of the most promising things in the present industrial outlook of Duluth is the perspective completion of the Highland Canal and Power System, which will turn numberless streams and lakes on the heights above Duluth into a pipe line for the development of motor power for use in the city. The present

plans of the company will make 100,000 horse power available at once, with more at hand whenever it is desired. Numerous manufacturing concerns are already negotiating for the use of this power in establishing their plants in Duluth.

SCHOOLS AND PUBLIC INSTITUTIONS.

Along with this enterprising development of the city's industrial and commercial interests there have been many laudable efforts to put the city's life upon as high and pure a spiritual foundation as possible. The public school system is second to that of no other city in the country. The high school boasts the finest building for its purpose in the country, while the grades are supplied with buildings and equipments that would adorn any city in the land. The State has located one of its normal schools at this point, and there are several private schools that provide courses from the kindergarten to full preparatory work for the best eastern colleges. The Y. M. C. A. is exceptionally strong and vigorous in its all-around effort to administer to the social, physical, intellectual and religious needs of the very large population of young men in whom the city feels a just pride. Through the munificence of Mr. Carnegie a thoroughly equipped building is being erected to house the library of forty or fifty thousand volumes which has been built up out of public funds to minister to the intellectual demands of the community. But space fails to tell of the numerous forms, literary, artistic, and social, that the spiritual life of the city has assumed.

THE CHURCHES.

There are many churches of a variety of languages. Some of the church buildings are models of architectural beauty and of utility, while in other cases the congregations are struggling in their primitive frame structures to establish themselves on a firm basis of spiritual and material life in order to do the permanent work for which they feel the Lord has brought them into being. The Roman Catholics report six congregations, aggregating over 5,000 members; the Lutherans fifteen congregations with 3,500 members; the Methodists eleven congregations with 1,854 members; the Episcopalians six congregations with about 1,500 members (650 actual communicants); the Presbyterians six congregations with 1,200 members; the Baptists six congregations with 908 members; the Congregationalists three congregations with 490 members; while there are other small religious bodies having from 250 members each down to a dozen or twenty.

The second Baptist Church has adopted

plans for a new building. The money is subscribed with which to construct it, and work will be started at once. The West Duluth Baptist Church is occupying rented quarters, but ought to have new and well-equipped quarters of its own before long. The First Baptist Church is in very great need of a new building. In fact, the work of that church is suffering all the time for lack of a comfortable and adequate edifice. During the past winter the services had to be omitted a number of times because the building was not habitable. A building site has been purchased, but nothing more is being done in that direction. The three Swedish churches are fairly well equipped for their work, and are in a prosperous condition. One weakness of the Baptists in Duluth is that they have no one strong church that is able to be a tower of strength to the rest of the denomination in the city. It is a source of strength that all the churches except the First are splendidly equipped with pastors who have been on the field for several years and are held high in the esteem of their churches and of the community

The Religious Conditions of Minnesota and Its Needs.

O. A. WILLIAMS, D.D.

It is not an easy matter to present a correct analysis of the religious condition of any section of the country. Roman Catholics report the entire population in affiliation with the church in each diocese. The Methodist Episcopal Church includes probationers as well as those who are in full connection, unless otherwise specified. Baptists report only actual membership; those who have been baptized and received on a credible profession of their faith in Christ. In the studying of religious statistics, the question must always be considered, what do the figures mean; population, adherents, or actual membership.

POPULATION.

The population of Minnesota in 1900 was 1,751,394. Of these 505,318 were foreign born. The chief elements of the foreign-born population are Scandinavian and German. In 1890, 46.05 per cent. were of the former, and 27.65 per cent. were of the latter. The percentage of these nationalities is probably a little less at the present time. These citizens coming to us from other nations have brought with them to their adopted country the teachings, forms and religious life of the State church in their native land. It is only as they breathe the freer atmosphere of the new home, as they come in contact with other

BAPTIST CHURCH &

IN

MINNESOTA

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religious bodies, and as they see the truth of the gospel in a new light, that they are ready to leave the mother church.

RELIGIOUS FORCE.

It is interesting to examine the forces that are directing and shaping the religious life of the State:

The Roman Catholic Church in its four dioceses claims a population of about.....	333,500
It supports 129 parochial schools, with 23,301 pupils in attendance.....	
The Lutheran Church, in all its branches, has an estimated membership of.....	180,000
The Methodist Episcopal Church, including 2,339 probationers, reports..	32,495
The Presbyterian Church has a total membership of.....	21,539
The Baptist Churches of the State report a total membership of.....	20,806
The Congregational Churches, with 17 unassociated churches not reporting.....	17,984
The Protestant Episcopal Church, total members confirmed.....	16,403
Seventh Day Adventists, estimated membership.....	2,500
Disciples, estimated membership.....	2,000
Free Baptists, estimated.....	2,000
Universalists, estimated.....	1,500
Unitarian Societies, 10, no report of membership.....	
Total, not counting 10 Unitarian Societies.....	630,727

A conservative estimate would show that about 1,000,000 of the population of the State is brought either directly, or indirectly, under the influence and teaching of the Christian forces of the commonwealth, leaving more than 750,000 not reached by any church of any name. Surely "there remaineth yet very much land to be possessed."

A closer examination of the religious conditions will reveal another fact, that the destitution is greater in the rural districts than in the towns or cities; or that the ratio of the population not reached by the churches is greater in the country than in the towns. This is particularly true of the so-called evangelical denominations. Missionary work is peculiarly laborious, and difficult in the newer sections, because of the scattered condition of the settlers.

THE BAPTIST FORCES.

It will be a matter of interest to enter more fully into details respecting the Baptist forces of the State:

The total number of churches is.....	258
And of membership.....	20,806
These are divided into 11 Associations, 8 American, 1 Swedish, 1 Dane-Norwegian, 1 German.	

The American Associations have a total membership of.....	12,645
Swedish.....	5,740
Dane-Norwegian.....	1,422
German.....	740
Unassociated churches.....	259

It will be seen from the above figures that more than one-third of the Baptists in Minnesota are in the Scandinavian churches. The churches of the Twin Cities have 7,082, more than one-third of the Baptists of the State. The English speaking churches of the Twin Cities have 5,407 members, between one-third and one-half of the English-speaking membership of the State. The Scandinavian churches of the Twin Cities have 1,657 members, or less than one-quarter of the Scandinavian Baptists of the State. It is a feature of the Scandinavian work that its strength is in the smaller towns and in the country. The Clark's Grove Danish Church, composed wholly of farmers, reports a membership of 333; only two churches in the State outside of the Twin Cities have a larger membership than this.

Of the 258 churches, 173 have a membership of less than 100; 78 have less than 50, and 48 have less than 20. Only 85 have more than 100 members. These figures show that the Baptists of Minnesota are confronted with hard missionary problems. To preserve the small struggling organizations from extinction, to develop strong self-supporting churches, and to occupy new fields require wisdom and prayer, labor and sacrifice, money and men. However, the more than 20,000 Baptists of the State are undertaking this work with a courage, a devotion, and a liberality that are commendable. The basis of expenditure for State Convention work this year is \$16,500. This will necessitate the raising by the churches and individuals, for missionary work within the State an average of 60 cents per member.

REVIEW.

A look at the past inspires us with confidence as we turn to the future. Since the settlement of the State the increase of Baptists has kept a proportionate pace with that of the population. It may be a matter of interest to look at the ratio of Baptists to the population at different periods in the development of the State:

Year.	Population.	Baptists.	Rates.
1850.....	6,000	50	1 to 120
1860.....	172,000	2,208	1 to 77
1870.....	439,706	5,184	1 to 84
1880.....	780,773	7,056	1 to 110
1890.....	1,301,826	14,073	1 to 92
1901.....	1,800,000	20,806	1 to 86

The religious condition of the State suggests to us the religious needs.

AGGRESSIVE CHRISTIAN WORK.

How to resuscitate the dying organizations, to strengthen the feeble churches, to occupy new fields, to seize strategic points, and to reach the 750,000 or more of the population, not in touch with any church of any name, are questions that confront the Christian workers of the State, and ought to burn deep into their hearts. Similar conditions exist to-day in the northern half of Minnesota, as existed in the southern half forty years ago. The increase in population in the last decade was more than the entire population of the State in 1870. Nineteen States and Territories report each a smaller population than this increase. The building of new railroads, the projecting of others, and the planting of new towns along these roads, have attracted the settlers to these newer sections of the State. The population of the Seventh Congressional District, situated in the north-western part of the State, increased the last decade at the rate of 74 per cent., while the population of the whole State increased at the rate of 34 per cent. The needs are great also in the older part of the State. "Minnesota has 479 incorporated cities and villages. In 128 of these, with 40,796 people, there is no English-speaking evangelical church, while there are 111 places with only one each. In some of these there is need and possibility of Baptist work." Surely the complaint that is sometimes heard that the West is over-churched cannot apply to a large proportion of the towns in Minnesota. We now need, as a denomination, an understanding of the times, "to know what Israel ought to do." We need a practical appreciation of our opportunities and our obligations. What we *now* do will determine very largely the strength of the denomination in the future.

MEN.

In the prosecution of this work we need men of much tact, sound judgment, earnest purpose, and unswerving loyalty to the truth. It is a great mistake to suppose that men of limited education, of narrow range of vision, of little knowledge of men, and of a defective insight into the future, who are unfit for pastorates in the larger towns and cities, are suited for pioneer work in new sections of the country. Consider the nature and character of the work which they do. It is to lay the foundation, on which the laborers of coming generations are to build the superstructure. Foundation

building is the most difficult and the most important. If this is not properly done, sooner or later the superstructure will fall, however imposing and costly. We learn by experience that, under God, success is in a large measure a question of men. If our best men are needed anywhere it is at the front.

We need to develop more fully the lay talent of our churches, and to encourage lay preaching. In many of our churches are men of liberal education, of rich Christian experience, whose service could be made of inestimable value to our pastorless churches and out-stations. Many churches unable to support pastors, whose doors are closed, would, through such ministrations, be strengthened, encouraged, revived, and they would again become centers of spiritual influence in the community. We know of one layman, a very busy business man, who after superintending the home Sunday school, goes out every Sunday afternoon to preach at one of the four out-stations that are supported by the church. Suppose that this power could be multiplied a hundredfold, that in a hundred localities the gospel was preached every Sunday by consecrated laymen, what effect would be produced on the spiritual life of the churches, and the growth of the denomination!

MONEY.

To prosecute the work more money is needed, that better salaries may be paid, and more men may be supported. The average salary of the missionary pastor is little more than \$500. Surely these worthy men are not attracted to their work by money considerations. Ought there not to be a corresponding sacrifice on the part of the moneyed men and women of our churches? Money has been called the "sinews of war." The spiritual warfare cannot be carried on without it. In many localities the work is crippled for the lack of it. Minnesota ought to have \$20,000 a year to carry on the work of the State convention, besides \$1,200 or \$1,500 a year to aid in chapel building.

SPIRITUAL AWAKENING.

The supreme need of the hour is a refreshing from on high. The pouring of the Holy Spirit in large measure, the quickening and deepening of the spiritual life, will be followed by a revival of the missionary spirit, by an increase of the spirit of benevolence, and by renewed and consecrated efforts for the salvation of the lost.

MINNEAPOLIS, Minn.

Swedish Baptists in Minnesota.

REV. V. E. HEDBERG.

Minnesota is naturally adapted for the Swedish people. The climate and other conditions make it an ideal home for them. There are more Swedes in Minnesota than in any other State in the Union. There are also more Swedish Baptists in Minnesota than in any other State. Looking over the Swedish Baptist work in the State, we find that they have made marked progress during the last few years.

ported by the American Baptist Publication Society. These Sunday-school missionaries are doing a noble work.

Twelve of our churches receive aid from the Minnesota Baptist State Convention, also our three District Missionaries. We appreciate very much the kindness of the State Convention, Home Mission Society and the Publication Society, and are truly thankful for the aid we year by year receive from them. Our work would not be to-day what it is, if it were not for these. May the blessing of God rest upon them!



GROUP OF DANE-NORWEGIAN PASTORS, MINNESOTA.

It was only in 1855 that the first Swedish Baptist Church was organized in the State. Those who lived and labored in the early days had a hard work to accomplish, but God was with them. Now, we have 82 churches, and a total membership of 5,784. Some of these churches are good and strong, others are small, weak, and have a hard time to pull through. Fifty of these churches have settled pastors, while 32 are without. We have also three district missionaries who are doing a grand work; also two Sunday-school missionaries, one of whom, Rev. M. Berglund, is sup-

We have several students from our theological seminary in Morgan Park with us to supply small churches during the summer months, and their work has proved to be a blessing. Between 1880 and 1890, twenty churches were organized, and between 1890 and 1900, thirty churches were organized; so we see a rapid increase the last few years.

THE SPIRITUAL OUTLOOK.

The spiritual condition of our churches, taken as a whole, is very good. We wish it were better; but there is good spiritual life in

most of them. Some of our churches have been greatly blessed, while others are fighting against lack of interest, lack of talents, and poverty. Most of our churches have their own house of worship. Some have old ones, and need new. Others are too small, and need to be enlarged. The total sum expended by the churches last year was \$46,954.35. Looking forward, we find that our field is growing larger year by year, as many of our countrymen are coming into our State to make homes here. We have large settlements of Swedes in the northern, northwestern and southwestern parts of the State, where very little has yet been done to win our people for Christ. We must in some way reach them! But how? There is more money expended this year for mission work than any previous year; but still there are many calls for help to which we must answer *no*. What we need is spirit-filled men and means with which to support them. May the Lord open the hearts of those who have means to give to this grand and noble work!

Minnesota for Christ is the motto of the Minnesota Swedish Baptists, and may it be the end for which every one of them will live and work; yes, may it be the highest aim of every Minnesota Baptist!

Danish and Norwegian Baptists.

REV. KNUTE NELSON.

Our history is short in years, but full of lively interest and activity. The Minnesota Conference of Danes and Norwegians was organized in 1891 with seven churches. To-day, there are twenty-three churches in the State. The first Danish representatives of our faith came westward from Wisconsin in the early sixties, and settled in the southern portion of the State where we now have our strongest churches. The struggle for principle and progress has often been fierce. The two nationalities possess quite different characteristics, which sometimes increase the difficulties for our advance. The Norwegians are conservative and exceedingly sceptical in regard to anything outside of their "Lutheran Orthodoxy." Having finely equipped institutions and generally able ministers who enthusiastically warn their flocks against "Baptist Heresies," it is found very hard labor to establish our faith among them.

NATIONAL CHARACTERISTICS.

The typical Danish-American is somewhat sceptical in regard to religion itself. To organize churches in his adopted homeland

according to the pattern of the old country State church, he considers of minor importance. However, he is decidedly different from his Norwegian brother, the Norwegians being very careful not to suffer the religion of the fatherland to be shipwrecked. Both nationalities are easily Americanized, though they may long retain the knowledge of their own language. Statistics prove they have also to a large extent affiliated themselves with American churches, in which many of them to-day are influential and faithful members. It is thus self-evident that the results of Baptist work among them cannot be determined according to the number organized into distinctive Danish-Norwegian churches. In our own State of Minnesota, the Norwegians especially are very numerous, the last statistics showing, including children born in this country, 280,000 Norwegians and 40,000 Danes. Many of these have, during the last years, been won for Christ and Bible truths.

ENCOURAGING FEATURES.

To-day we note with pleasure many encouraging features in our work: Churches more numerous, local work as well as State better organized, increasing liberality, efficient district missionary work, and better pastoral leaderships, due to the excellent training received by young men in our own seminary at Chicago University.

The former fierce opposition from a well-organized Lutheran priesthood is gradually vanishing. The masses of the people are becoming broad minded in their religious thinking, and the young people hear us gladly and intelligently. This new generation craves for life and activity in religion, instead of dogmas and rituals. Hundreds of large settlements are open to Baptist work to-day. Thousands of our own people have been brought under our influence, although retaining for some time yet their old affiliations. The northern parts of Minnesota are especially promising for future efforts. Surely the Lord hath been good to us in the past; therefore, we have the brightest future outlook.

Needs summarized: More men to fill pastoral vacancies; more money to send men into new parts; more of the Spirit's power in work and in testimony, and these nationalities from the distant north will be won for Christ and truth. Much, indeed, do we appreciate the fostering support of the State Convention and Home Mission Society. Its representatives have been untiring in supporting and developing our work up to the present

day. No means have been more wisely expended, and the work has indeed given large results. We sincerely hope that a continued interest will prevail, as much depends on reaching our people now. A transition in more than one aspect is going on. Not alone are language and customs affected, but religious faith itself. Others are at work, and the Baptists must not neglect their opportunities.

German Baptists.

REV. H. KAAZ.

Our work among the German-speaking people in this State was begun in 1858, when a little band of seven people organized the church at Minnetvista. During these forty-four years the work has continually been growing. We have at present twelve churches with a total membership of 757, and at what rate this work increases at present may be seen by the following figures.

The record during the past year shows: Baptisms, 30; given for beneficences, \$1,460, or \$1.93 per member. Total amount raised, including local expenditures, \$7,850, or \$10.37 per member. The church property is valued at \$33,000. We have fourteen Sunday-schools, with 786 scholars and 123 officers and teachers. There are 104 members in the Young People's societies and 108 members in the Ladies' Missionary societies. These societies are busy in their respective spheres and prove a blessing to the whole work.

During the winter months joyful news has spread, telling of many conversions and new life in the churches. Surely, the Lord is with His people. By the most generous aid of the State Convention, brother Langlotz has now been kept at work for nearly seven years as district missionary for the Germans. He preaches the gospel in homes, school-houses, town halls and churches, wherever he sees it practicable. During this time about forty persons have been converted through his labors and added to the churches. Three new churches have been organized as indirect results of his work.

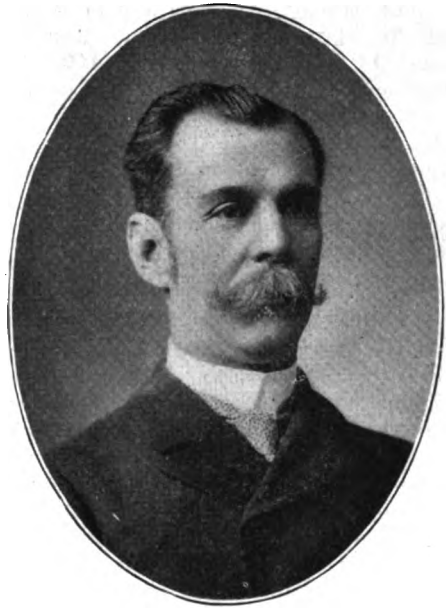
Our opportunities are many. We are merely beginning our mission to the Germans in this State, who are yet outside of the kingdom of God.

May the Lord give power to His servants, and power to His word to hasten the coming of His kingdom in this State of Minnesota!

Minnesota's Prospect.

REV. H. F. STILWELL.

It has been said of some men that they were born to riches, others acquire them and



REV. H. F. STILWELL.

still others have riches thrust upon them; of the State of Minnesota all these conditions combine to make her the favored State of a vast inland empire. The upper Mississippi Valley, a territory extending from Lake Michigan westward to the Missouri River, and from its confluence with the Mississippi northward to the Lake of the Woods; larger in area than Great Britain and the German Empire combined; by reason of its position on the world's changing map, its exceeding fertility, the character of its population and its inevitable development has attained an importance unequalled.

North and central in this inland kingdom, surrounding the springs of the greatest south-flowing river on earth is the "Clear Water State," Minnesota. The land of romance—"The Land of the Ojibways"—whose summers are a paradise of floral beauty, and whose winter days are tonic with elixir as of rare old wine.

Two decades hence the white man's axe will scarce have driven the moose deer and bear from the greatest white pine forests now standing in the United States. The wild fowl knows no pleasanter home than the northland meadows and around some thousand lakes are hovering the strangest stories that fishermen have yet told.

Into this enchanted land an ever increasing population pours. Farms are cultivated, towns are incorporated and cities are built with incredible rapidity. Since the census of 1890, 188 towns and villages have come to be.

Of these seventy-five have a population of over 300, thirty-four over 500, sixteen more than 1,000, and five more than 2,000. In a single interior county with an area equal to half the State of Massachusetts the increase in ten years has been 3,500 per cent. The consequent development in all material prosperity is stupendous, and to those dwelling in sections of our country under cultivation for the last century or more the progress in Minnesota seems like an exaggerated tale.

A HEAVY TIDE OF IMMIGRATION.

At the present time the tide of immigration is the largest known. Will it continue? Without a shadow of doubt. There still await the plowman miles of unbroken sod in the wheat lands of the northwest. No matter how prolific other wheat-bearing lands in Russia or India or Argentina shall become, an absorptive peculiarity of the product of the Red River valley will continue to make it the favored competitor in the world's markets. Diversified farming has advanced the price of farm lands in southern Minnesota beyond that of land in the long settled eastern States, and fruit orchards are multiplying where twenty years ago it was doubted if fruit could be made to grow. Dairying industries are in their infancy, but already "Minnesota brands" are choice with New York dealers and are successfully competing with the best products of Europe, so that Minnesota has actually come to be a "bread and butter" country for the world.

POSSIBLE FORTUNES.

There are fortunes yet to be sawed out of the pine woods and manufacturing facilities will multiply in a hundred towns and cities yet unborn. The fabled Aladdin's Lamp is outrivalled in its power to acquire sudden wealth by the marvellous development in the iron mountains north of Lake Superior. Here a dozen years ago was scarce a habitation; to-day 10,000 men are literally scooping up iron ore with steam shovels, twenty tons a minute and floating it southward over the great lakes to eastern furnaces; 10,000,000 tons a year.

The fondest fancy may not foretell the certain glories of the North Star State destined inevitably to peculiar vantage in the expansion of national commerce. Minnesota enterprise already reaches across the Pacific. In the coming quarter of a century, 6,000 miles of Russian wilderness will "blossom as the rose," broken, seeded, tilled and harvested by American machinery. The Chinese Empire is at last to take up the problem of civilization,

tutored by American instructors and furnished with Yankee appliances. Keels are already laid for the two largest ocean steamers ever built, with a capacity of 20,000 tons each, to ply between the north Pacific ports and the Orient, planned and destined to revolutionize the carrying trade. This means not simply America in Asia, but Asia in America, for, said the late President McKinley at Buffalo, "we must not repose in a fancied security that we can forever sell everything and buy little or nothing." The lessening of the cost of transportation by the great railroad systems whose termini are the west bank of the Mississippi River, means a mighty shifting of the armies of commerce, and that will mean that in a few years the Twin Cities, Duluth and Chicago, will be nearer Hongkong than Hongkong now is to New York, and that these inland cities are to be the great distributing centres of a new world traffic. Last year there sailed across Lake Superior a tonnage equal to that of the ports of New York and Philadelphia combined, but when the eastern manufacturers find the Asiatic markets and shall demand a waterway from Duluth to the Atlantic seaboard; when a deeper channel shall permit the sailing of European vessels through the Lakes to Chicago and Duluth; when the isthmian canal shall have been completed and the Mississippi River and the new Chicago canal shall complete an inland waterway to the Lakes, Superior will become a mighty highway of commerce and the Zenith City one of the greatest shipping ports of the world. To no State in the Union can these changing tides of the world's commerce mean more than to Minnesota.

A wisdom keener than the wisdom of men has been shaping the character of her statehood. Her social forces are a most interesting study. Minnesota is the new Norway and Sweden and Denmark. Essentially one-third of her population are directly descendant from the Norsemen. In their veins flows the vigor of generations who have invested a livelihood from advantages all too scanty. They have grown strong facing the bleak sea winds and vigorous winters of the land of the Vikings. They are frugal, industrious and religious, and, as a race, the most promising of all who migrate to our shores. If somewhat clanish and conservative, they are by no means indifferent to the educational advantages of a free land, and quickly ally themselves to the spirit of American life.

At the same time these children from the Land of the Midnight Sun were hewing their

new homes out of the Minnesota forests, from Plymouth Rock come the cultured, inventive, unconquerable sons of New England and builded their mills by the Falls of St. Anthony. The churches and school houses were their especial creation, and thus it has come to pass that education in Minnesota is of first importance and the handsomest structures in every new town are the halls of learning. In a persistent way the New England idea has woven itself through the industrial enterprises, has given character to social and political energy, and in a way influenced municipal advancement.

From the interflow of these two distinct racial forces, so permanent and peculiar to Minnesota, there is growing a type and character of citizenship that is to hold no inconspicuous place amid the world forces of the future.

As never before the tides of population are flowing into the north Mississippi Valley. When it is as dense as the population of Massachusetts, Minnesota will have a population equal to one-third the present population of the United States. Here conditions are formative indeed, but rapidly passing into fixedness. What part shall the Baptists of the North have in shaping the future? Whatever is done must be done quickly. Five years hence, what they might have done will stand out with startling import. To-day, opportunity and promise and fulfillment stand side by side. More money and more men *now* means the mastery in many a strategic point.

A Statement and Appeal.

The undersigned, representatives of missionary societies of Christian denominations in the United States, beg leave most earnestly to call the attention of the Christian public to the position, work and menace of Mormonism in our country.

We are moved to this statement by the vitality which the Mormon system has shown—not only in western states and territories—but generally throughout the country. We are persuaded that Christian people have no adequate conception of that vitality nor of the methods—seductive and often successful—by which the hateful system is being pressed upon the public attention. Whatever modifications public sentiment or governmental action may have forced upon the Mormon attitude and Mormon practices it has not essentially changed its character since the days of Joseph Smith and Brigham Young. Its priestly oligarchy threatens free govern-

ment; its grasping priestcraft invades property rights; its varied vices are destructive of good morals, while its pagan doctrines and practices are antagonistic to the gospel of Christ.

The ambition of Mormons, which they do not even conceal, is to secure control of State after State until by means of the balance of power they may make national legislation against Mormonism impossible. Towards this end they are moving by an organization as compact and skillfully devised for its purpose as any that ever engaged the activities of man. Their approaches to people are made the more seductive because their appeal affects to be based upon commonly accepted Biblical truths. Only after entrance has been gained and the door has been closed against retreat is the awful system gradually unveiled to its converts.

It is rapidly growing. The Mormon hierarchy has an unyielding grip on the machinery of the State of Utah and on all its political and educational interests. Though often denied there is no doubt that its practice of polygamy continues in defiance of all the promises made to the United States when statehood was granted.

Its power in contiguous states and territories is increasing at an alarming rate. By means of colonization it has so affected the States of Idaho, Wyoming, Montana and Nevada, and the territories of New Mexico and Arizona as will soon secure, if it has not already secured, practical political control in all that region.

Its missionary activity throughout the Union is almost incredible. It claims to have now two thousand missionaries on the field—fourteen hundred of them in southern states; and to have made last year twenty thousand converts.

They are also establishing missions in foreign countries on a large scale. At a conference recently held in Berlin and presided over by Hugh Cannon, son of George Q. Cannon, one hundred and twenty-five Mormon missionaries were present who were working in the German Empire. They reported two thousand converts. In Norway and Sweden they have for many years been gaining a continually increasing number of converts.

For these and many other reasons, we make our appeal to the public. We urge upon the pastors and teachers to unveil to their people and their scholars this system so seductive and dangerous to all the best interests of every community and of our country. We urge

upon the public press the duty of educating the public conscience by unsparingly giving the facts of the nature and the work of Mormonism and we appeal to Christian and patriotic people everywhere to resist wherever it may appear, a system hostile at once to our free institutions and our Christian faith.

T. J. MORGAN,
Sec. Am. Baptist Home Mission Society.
JOS. B. CLARK,
WASHINGTON CHOATE,
Secs. Congregational Home Missionary Society.
H. K. CARROLL,
Sec. Missionary Society of the M. E. Church.
CHAS. L. THOMPSON,
Sec. Board of H. M. of the Presbyterian Ch.
CHAS. H. POOLE,
Sec. Board of Dom. Miss. of the Reformed Ch.
A. F. BEARD,
F. P. WOODBURY,
C. J. RYDER,
Secs. American Missionary Association.
BENJ. LYON SMITH,
Sec. American Christian Missionary Society.
WM. M. BELL,
Sec. Home Mission Board United Brethren.
J. M. PATTERSON,
Sec. H. M. Board Cumberland Presby. Church.

MISSIONARY DEPARTMENT.

NEW BEDFORD, Mass., April 10, 1902.

Dear Brother: I write this note to let you know that I arrived at New York on the S.S. *Peninsular*, on the evening of the 25th of March, and after two days' delay in New York to get two families, who came in my care, out of Ellis Island, I reached New Bedford, and found the work of the mission in a good condition, spiritual and financial.

The *Peninsular* was to leave the Azores on the 14th of February, as announced, but on account of an accident she met with, she was delayed for just a month, and as there was no other vessel on which I could come, my absence was prolonged to nearly seven months instead of six, but it was unavoidable.

I had a very good time, very enjoyable indeed, and some of my own relatives were led to leave the Church of Rome and accept Jesus as their only and present Saviour, and are resting on His redemptive work as the only means of salvation. Some of my relatives have not yet come out; but they are reading the Bible, and inquiring after the truth and the way of life eternal.

It was very pleasant to embrace my dear

old father, brothers and sisters after an absence of nearly twenty years.

Several of the priests tried their very best to get my family to turn their backs on me; but instead of my people turning their backs on me, they got disgusted with the priests, and did their best to make my short visit to them a very pleasant one. In fact, they seemed to take to me in a way that I did not expect on account of my being a Protestant and being so long away from them. Yet when I left here for the Azores I had faith that the good Lord would open their hearts to me, and especially to the truth of the Gospel.

This experience and rest, as well as change, has enriched my Christian life, and I am more willing to do the will and work of my Master than even before it.

I thank you and the Society for enabling me to enjoy such a delightful time.

Very sincerely yours,

F. C. B. SILVA,

Portuguese Mission.

Morgantown, W. Va.

At a called meeting of the Morgantown Baptist Church, March 9, 1902, the following resolution offered by Dr. Purinton was unanimously passed:

Resolved, that the Morgantown Baptist Church, recognizing the continued kindness extended by the American Baptist Home Mission Society in the aid heretofore granted, hereby returns a vote of thanks for this aid, and respectfully notifies the Society that no further help will be asked for.

J. L. McCUTCHEON, Moderator.

M. T. SISLER, Clerk.

Illinois—Chicago.

TRINITY BAPTIST CHURCH.

At a special meeting of the Trinity Baptist Church, held March 23, 1902, a resolution was heartily and unanimously adopted, expressing the deep gratitude which the members feel toward the Baptist Home Mission Society and the Baptist City Mission Society. The Church expresses its appreciation of the services rendered in the great financial assistance, in the friendly interest, and Christian counsel during the past years of the Mission Boards through their officers.

Praying God's richest blessing upon you in your great work, I remain, respectfully yours, in behalf of the Church,

R. F. GROSSER, Clerk.

Kansas—Cherryvale.

We dedicated our new house yesterday. The building cost nearly \$7,000. We had paid nearly \$4,000, and took pledges to the amount of \$3,000 yesterday. Brethren Meredith and Lovett were here. We resume Church work now. Have special meetings each night. We thank God and press forward. Joyfully yours, W. H. EATON.

The Swedish Work in Colorado.

God has greatly blessed this work of late. The church at Denver has raised \$1,700 towards a new church home; has secured Rev. J. O. Johnson as its settled pastor, and about twenty persons have professed conversion since New Year. The little church at Greeley, just organized, is self-supporting from the start and enjoying a very large attendance.

A. SJOLANDER.



BOOK NOTICES.

THE MORMONS AND THEIR BIBLE. Rev. M. T. LAMB. 12mo, 152 pages. Price 25 cents, net; prepaid, 30 cents. Griffith & Rowland Press, 1420 Chestnut Street, Philadelphia, Pa.

The author of this work was face to face with the Mormon question for some time in the West. He studied it at short range. This is a revision and condensation of his work published fourteen years ago, with the incorporation of new material. It deals principally with the origin of the Mormon Bible, its literary crudities, its historical impossibilities and anachronisms, its contradictions and puerilities, its geographical curiosities, and other things that utterly discredit the claim that it was a revelation from God. It ought to be very helpful in exposing the bungling human artifice which has palmed off this crazy patch-work as a divine production.

In the "Shaw" number of the HOME MISSION MONTHLY the article on "Night Schools" was written by Prof. Bruce, to whom credit should have been given for the article.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."—MATTHEW 28:19.

NAME.	FIELD.	NO. BAP.
Carl Hasselblad,	Dist. Mis'y, Swede, Neb.,	14
J. A. Roos,	Swedes, Lake Nebagamon,	
	Wis.,	6
J. F. Crawford,	Beaver Dam, Wis.,	5
C. R. Scafe,	Greenwood, Wis.,	6
G. E. Dewey,	Cumberland, Wis.,	5
W. G. Hoover,	Lake Benton, Minn.,	7
J. M. Gurley,	Galena, Kans.,	33
James Harvey,	Chetopa, Kans.,	11
J. H. Briscoe,	Randolph and vicinity, Kans.,	11
J. M. Daniel,	Watertown, So. Dakota,	32
J. L. Keller,	Wynnewood, I. T.,	13
M. L. Rickman,	Bozeman, Mont.,	10
A. G. Hall,	Swedes, Cleveland, O.,	8
C. M. Cline,	Dell Rapids, So. Dakota,	5
H. J. Hassard,	Kincaid, Kans.,	6
C. P. Bailey,	Elmira and Spencer Butte,	
	Oregon,	13
M. M. Bledsoe,	Calvary Ch., Portland, Ore.,	24
Arthur Hoag,	West Duluth, Minn.,	8
H. J. Marshall,	Calvary Ch., Colored, Dover,	
	Del.,	13
W. E. Tanner,	Penfield, Kans.,	8
Columbus Wardlaw,	Safford, Arizona,	5
N. E. Nelson,	Swedes, Montclair, N. J.,	9
J. G. Schliemann,	Holton, Kans.,	27
M. R. Holt,	Hays City, Kans.,	8
J. P. Nelson,	Danes, Tyler, Minn.,	8
T. O. Wold,	Summit, So. Dakota,	5
Forrest Maddox,	Caddo, I. T.,	6
G. C. Jeffers,	Alliance, Neb.,	58
B. F. Fellman,	Grace Ch., Omaha, Neb.,	7
A. S. Kelley,	Glenville and vicinity, W. Va.,	15
J. W. Craig,	Central Ch., Chicago, Ill.,	6
W. H. Sloan,	City of Mexico, Mex.,	7
John Erikson,	Dist. Mis'y, Swedes, Kans.,	37
J. H. Van Leu,	Gen. Mis'y, Colored, Kans.,	20
J. R. Rairden,	No. Western Kans.,	15
N. L. Christianson,	Danes, Alden, Minn.,	7
W. H. English,	Tonkawa, O. T.,	7
C. J. Hill,	Vang and Poplar Grove, N. D.,	13
G. L. White,	McCook, Neb.,	41
J. I. Hoyt,	Dryad and Menlo, Wash.,	8
Jacob Pfeiffer,	Mission of 3rd German Ch.,	
	Chicago, Ill.,	11
Alex. Rhine,	Custer and Blaine, Wash.,	9
E. H. Teall,	Larned and Great Bend, Kans.,	5
B. C. Miller,	Springfield and Harrisburg,	
	Oregon,	10
J. W. Mount,	Condon, Oregon,	12
L. W. Wright,	Wilburton and Howe, I. T.,	12
D. A. Wilson,	Puerto Principe, Cuba,	15
Teofilo Barocio,	Santiago, Cuba,	11

Home Mission Appointments.

COLORADO.	
Rev. A. H. Law,	Montrose.
DELAWARE.	
Rev. D. C. Bixby,	Camden and Milford.
" H. C. Jones,	8th St. Church, Colored, Wilmington.
" H. J. Marshall,	Calvary Church, Colored, Dover.
" O. C. Wideen,	Swedes, Wilmington.
GEORGIA.	
Rev. J. M. Jones,	District Missionary, Colored.
" D. D. Crawford,	District Missionary, Colored.
ILLINOIS.	
Rev. L. T. Foreman,	Trinity Church, Chicago.
MASSACHUSETTS.	
Rev. Vincenzo di Domenico,	Italians, Haverhill.
MICHIGAN.	
Rev. Ludwig Djupstrom,	Swedes, Norway.
" B. M. Johnson,	Swedes, Daggett.

- MINNESOTA.**
 Rev. L. E. Peterson, Swedes, Lake Lida.
 " Olof Breiding, Norwegians, Barnesville.
 " C. K. Bidwell, Jr., Worthington.
 " M. A. Fridlund, Swedes, Eveleth.
- MONTANA.**
 Rev. C. C. X. Laws, Colored, Bethel Church, Butte.
- NEVADA.**
 Rev. F. S. Lawrence, Wadsworth and vicinity.
- NEW JERSEY.**
 Rev. Vincent Lomonte, Italians, Camden.
- NEW YORK.**
 Rev. Fung Yuet Mow, Pastor, Chinese Mission, New York.
 " Joseph Antoszewski, Poles, Buffalo.
 " I. S. Kneeland, Casenovia Park Church, Buffalo.
 " R. W. Lowe, Kensington Church, Buffalo.
 " Angelo Perussi, Italians, Buffalo.
 " Alfred Scrimshaw, South Side Church, Buffalo.
 " I. C. Taylor, Dearborn Street Church, Buffalo.
- NORTH CAROLINA.**
 Rev. D. J. Avery, District Missionary, Colored, East
- NORTH DAKOTA.**
 Rev. S. T. Foster, Minot.
 " A. A. Ohrn, Norwegians, Hillsboro.
 " Lewis Ekelund, Scandinavians, Kenmare.
- OKLAHOMA TERRITORY.**
 Rev. G. W. Herrington, Asher.
 " Lee Tomme, Sulphur Church, Reed.
 " Wm. Bilbro, Chandler.
 " J. T. Cook, Glass Mountain Association.
 " Job Ingram, Lawton.
- OREGON.**
 Miss F. I. Allen, City Missionary, Portland.
 Rev. J. L. Allen, Colored, Mt. Olivet Church, Portland
 " O. L. Hoen, District Missionary, Norwegians and Danes.
- SOUTH DAKOTA.**
 Rev. G. W. Swift, Rapid City.
 " Harry Gunderson, Lead.
 " C. L. A. Christensen, Danes, Turkey Valley.
 " F. H. Richardson, Huron.
 " M. P. Smith, Goodwin.
 " M. J. Sigler, District Missionary.
- WASHINGTON.**
 Rev. J. B. Spight, Harrington.
 " Lee To, Chinese, Spokane.
 " J. P. Brown, Roslyn.
 " A. B. Baird, Wallace, Idaho.
 " I. W. Terry, General Missionary, West.
- WEST VIRGINIA.**
 Rev. Horace Strong, Williamsoe.
- WYOMING.**
 Rev. D. L. Schultz, Gillette and vicinity.
- SUPERINTENDENTS OF MISSIONS.**
 Rev. N. B. Rairden, Trans-Mississippi Division.
 " C. A. Wooddy, Pacific Coast Division.
 " O. A. Williams, Upper Mississippi District.
- DISTRICT SECRETARIES.**
 Rev. F. T. Hazlewood, New England District.
 " E. B. Palmer, Philadelphia District.
 " Samuel McBride, New York District.
 " E. H. E. Jameson, Lake District.
 " S. C. Fulmer, Wabash District.
 " J. B. Thomas, Chicago District.
 " D. D. Proper, Central District.
 " J. S. Stump, Kanawha District.
- SPECIAL AGENTS.**
 Mrs. E. G. Wheeler.
 Mrs. Wm. Scott.
- CUBA.**
 Rev. H. R. Moseley, General Missionary.
 " Pedro Delencfo, Assistant.
 " Teofilo Barocio, Santiago.
 " D. A. Wilson, Puerto Principe.
- PORTO RICO.**
 Rev. H. P. McCormick, General Missionary, North.
 " Carmelo Dias, Assistant.
 " Pedro Cabrera, Assistant.
 " A. B. Rudd, General Missionary, South.
 " M. Lebrou, Assistant.
 " E. Alvarado, Assistant.
- MEXICO.**
 Rev. W. H. Sloan, General Missionary.
 " A. St. C. Sloan, Assistant, City of Mexico and elsewhere
 " Ernest Barocio, Assistant, City of Mexico
 " H. T. Westrup, Linares.
 " J. F. Kimball, New Laredo.
 " J. D. de Leon, Assistant, New Laredo.
 " Alejandro Trevino, Monterey.
 " Fernando Uriegas, Pueblo.
 " A. R. Cavazos, Sabinas Hidalgo.
 " Refugio Garza, Santa Rosa.
 " Manuel Zavaleta, San Luis Potosi.
 " Luis Diaz Flores, Aguas Calientes.
 " M. E. Guajardo, Montemorelos and El Porvenir.

Financial Statement for March, 1902

RECEIPTS.		
Contributions for General Purposes,		\$59,746 07
Legacies,		17,528 70
Contributions Specifically Designated,		972 65
" for Church Edifice Gift Fund,		1,018 95
		\$79,266 37
Contributions for Annuity Fund,		1,011 99
Subscriptions for HOME MISSION MONTHLY,		374 54
" " Bulletin,		101 61
Income Accounts for General Fund,		19,449 14
" " " Church Edifice Gift Fund,:		2,019 76
" " " " " Loan Fund,		351 22
Surplus from Schools and Miscellaneous,		3,412 20
		\$105,986 83
DISBURSEMENTS.		
For General Purposes,		78,590 55
" Special " as Designated,		2,073 09
From Church Edifice Gift Fund,		4,380 16
" " " Loan Fund,		3,282 85
		\$88,326 65

Contributions and Legacies for March.

[Contributions and legacies not otherwise noted are for general purposes. C. E. F. for Church Edifice Fund.]

MAINE, \$1,210.89.

Addison Ch.	\$1 00
Livermore Falls Ch.	6 62
Mechanics Falls, Pleasant St. Ch.	8 00
Parkman, Mrs. E. M. Clark	5 00
Rev. William Clark	2 00
Canton Ch.	5 00
Orient Ch.	3 75
Hodgdon Ch.	90
Cary Ch.	42
Forest City Ch.	1 00
Caribou Ch.	2 52
Amity Ch.	85
Harrington, Y. P. S. C. E.	2 00
Gardiner, First Ch.	3 00
Rumford Falls, First Ch.	25 44
Dover and Foxcroft Ch.	3 00
Milo Ch.	2 31
Hartland Ch.	1 48
Monson Ch.	7 76
Saco, First Ch.	8 25
Buckfield Ch.	10 50
West Sumner Ch.	6 29
East Sumner Ch.	5 90
Lisbon Falls Ch.	2 50
Friendship Ch.	6 00
Turner Ch.	1 72
Oakland Ch.	3 58
East Auburn Ch.	1 00
Auburn, Court St. Ch., Mrs W. P. Breneman	5 00
Portland, First Y. P. S. C. E.	6 97
Free St. Ch.	139 97
First Ch.	113 75
Yarmouth Ch.	30 00
Corunna, A Reader of Zion's Advocate	1 00
Alna Ch.	13 00
Warren Ch.	11 26
Hallowell, First Ch.	13 50
North Paris Ch.	4 00
Eastport, Washington St. S. S.	9 45
South Paris Ch.	9 32
Peru, Rope Holders' Band	1 50
Owls Head S. S.	2 60
Ch.	2 00
Wayne Ch.	2 84
Waterville, First S. S.	6 24
Ch.	10 00
Bangor, First Ch.	83 63
Second Ch.	15 00
Kennebunk Village Ch.	4 88
Lewiston, Bates St. Ch.	76 67
North Haven Ch.	9 00
Westbrook Ch.	3 00
Sanford, First Ch.	50 00
Skowhegan, First Ch.	3 00
Second Ch.	13 65
East Corinth, Rev. Sewall Brown	10 00
Cherryfield, First Ch.	9 00
Canton, B. Y. P. U.	2 00
Jr. B. Y. P. U.	70
West Windsor, First Ch.	1 00
Forest City Ch.	1 00
Brookton Ch.	50
Camden, Chestnut St. Ch.	4 93
Montague Ch.	2 25
Oldtown, First Ch.	17 27
Passadumkeag Ch.	1 31
East Corinth Ch.	1 00
Brewer, First Ch.	7 15
First S. S.	4 13
Tenants Harbor Ch.	7 00
Rockland, First Ch.	70 00
Biddeford, First Ch.	2 56
Lubec S. S.	1 50
Thomaston, First Ch.	1 47
Skowhegan, Mrs. Helen S. Coburn	100 00
Louise H. Coburn.	100 00
New Gloucester Ch., per Mrs. Sewall N. Grosse.	2 00
Calais, Second Ch.	57 00
Second Y. P. S. C. E.	25 00

Freeport, First Ch.	5 50
Y. P. S. C. E.	8 35
Jr. Y. P. S. C. E.	2 00
Dexter Ch.	3 57
Cambridge Ch.	70

NEW HAMPSHIRE, \$667.31.

New Boston, Lydia Atwood.	4 50
Manchester, First Ch.	26 30
First Swede Ch.	5 00
People's Ch.	13 30
Merrimac St. Ch.	30 00
Cornish Flat Ch.	1 75
Durham, Mr. and Mrs. C. A. Read	10 00
Portsmouth, Middle St. Ch.	21 02
Hinsdale, First Ch.	3 25
Campton Village Ch.	3 20
Concord, L. M. Hoyt.	300 00
North Conway Ch.	1 00
Mill Village, Y. P. S. C. E.	2 00
Nashua, First Ch.	10 00
Crown Hill Ch.	9 00
Franklin Falls, First Ch.	7 78
Hampden, Mrs. J. W. Dodge.	25 00
Plaistow, First Ch.	3 00
Fitswilliam Ch.	5 00
Y. P. S. C. E.	80
East Washington Ch.	5 00
Greenville Ch.	6 50
Newport Ch.	2 00
Y. P. S. C. E.	9 00
South Lyndeboro Ch.	7 29
Penacook, First Ch.	30 39
Dover, Central Ch.	12 00
Exeter, First Ch.	48 50
First S. S.	5 50
First Y. P. S. C. E.	3 50
Rumney, Y. P. S. C. E.	3 14
Salem Depot Ch.	2 50
Meredith, First Ch.	11 25
J. C. E. S.	2 00
Peterboro Ch.	5 00
Troy Y. P. S. C. E.	6 00
Ch.	2 00
Keene, First Ch.	4 69
Salisbury Heights, two Youngest Classes in S. S.	2 15
Antrim, First Ch.	17 00

VERMONT, \$367.34.

West Haven Ch.	12 90
Battleboro, First Ch.	126 36
West Battleboro Ch.	11 00
Colchester Ch.	5 15
Guilford Ch.	5 30
St. Johnsbury Ch.	11 90
Burlington, First Ch.	3 25
Richfield Ch.	15 00
South Randolph, Melissa S. Green	2 00
Windsor, Adelaide Hawley.	1 00
First Ch.	9 00
Derby Ch.	16 00
Essex Junction Ch.	22 25
Bellows Falls Ch.	15 73
Stamford Ch.	8 00
Johnson S. S.	9 25
Jericho Ch.	5 45
Rutland H. Turrill	20 00
Randolph, First Ch.	8 50
East Hardwick Ch.	3 50
East Hubbardton, First Ch.	8 50
Georgia Plain Ch.	12 00
Passumpsic Ch and S. S.	12 50
South Londonderry Ch.	3 56
S. S.	1 44
Hinesburgh Ch.	9 00

LEGACIES.

Windsor, Estate of John P. Skinner	8 80
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MASSACHUSETTS, \$27,420.89.

Boston, Edw. H. Haskell (desig.)	25 00
M. D. E.	5 00
First Ch.	547 02
Clarendon St. Ch.	12 50
T. C. Evans.	5 00
South Ch.	20 00

Tremont Temple Ch.	435 00
Elm Hill Ch.	57 86
Warren Ave. Ch.	88 62
Hyde Park, First Ch.	56 72
Attleboro, F. D. Blake.	1 50
East Boston, Central Ch.	50 00
West Bridgewater Ch.	8 33
Ch. (desig.)	1 00
Greenfield Ch.	20 00
Worcester, per Arthur St. James	2 50
J. Emerson Anderson.	2 00
Dewey St. Ch.	10 37
Lincoln Sq., Y. P. M. S.	12 60
Main St. Ch.	164 25
Pleasant St. Ch.	44 49
North Scituate, First Ch.	30 00
Haverhill, First Ch.	23 80
East Somerville Ch.	15 00
Somerville, First Ch.	37 06
A Friend	10 00
J. B. Miller.	3 00
Woman's Relief Corps (desig.)	11 17
Willard C. Kingsley Post 139, G. A. R.	50 00
Mrs. Mary S. Sanborn.	2 50
Winter Hill Ch.	20 00
First B. Y. P. U.	10 00
Brockton, Swede	10 00
North Ch.	16 21
Warren Ave. Ch.	35 34
Whitman Ch.	10 00
Cambridge, Inman Sq. Ch.	14 70
First Ch.	830 00
First Ch. (desig.)	50 00
Broadway Ch.	13 64
North Ave. Ch.	1,223 95
Emanuel Ch.	26 87
Cambridgeport, A Friend	200 00
Middleboro, Central Ch.	49 38
First Ch.	7 00
Everett, First Ch.	28 86
Brookline, Mrs. E. C. Wilson.	50 00
Friends	5 00
Southbridge, Mrs. R. H. Cole	100 00
Chelsea, First Ch.	64 26
First S. S. (desig.)	50 00
Fall River, First Ch.	172 00
Allston, Brighton Ave. Ch.	60 86
Medford, First Ch.	117 45
Dorchester, Blaney Meml. Ch.	27 25
Stonington St. Ch.	91 50
Stonington St. Y. P. S.	
C. E.	13 24
Temple Ch.	100 00
Woodville Ch.	5 00
Frammingham, First Y. P. S. C. F.	3 75
Lowell, First Ch.	150 00
Fifth Ch.	19 00
Wakefield Ch.	84 50
Avon Ch.	2 00
Webster, First Ch.	20 00
Rev. T. T. Filmer	4 00
Seekonk, First Ch.	22 25
Rockland, First Ch.	3 75
Hudson, First Ch.	20 12
Malden Friends (desig.)	11 61
Lynn, Henry A. Pevear	250 00
Washington St. Ch.	141 00
Essex St. Ch.	10 00
Y. P. S. C. E.	4 00
Mrs. Souther's Class in First S. S.	5 00
First Ch.	88 93
Friend	1 00
Pittsfield, First Ch.	110 27
First Y. P. S. C. E.	10 50
Brockton, First Ch.	73 59
Westfield, Center Ch.	11 79
Huntington Ch.	14 76
Newton, Immanuel Ch.	341 38
Hampden, First Ch.	20 00
Raynham Ch.	10 67
B. Y. P. U.	3 03
Bible School.	9 05
Revere, First Ch.	12 00
Cliffdale Ch.	1 27
Salem, Primary S. S.	1 90
Mrs. Margaret D. Phillips.	5 00

Central Ch.	17 88
Andover First Ch.	22 00
Frammingham, First Ch.	65 30
South Frammingham, Park St. Ch.	6 51
Arlington, First Ch.	40 37
Hon. E. Nelson Blake	50 00
Medford, First Y. P. S. C. E.	20 00
Haverhill Portland St. Ch.	81 25
Mt. Washington Ch.	5 00
Oxford Ch.	2 50
West Royalston Ch.	3 50
Dighton First Ch.	8 00
First S. S.	1 00
First B. Y. P. U.	4 50
Fitchburg, First S. S.	15 00
First Ch.	50 00
Ashland Ch.	3 54
Wolloston, First Ch.	57 19
East Orleans, Miss Tamsen Sheaman.	5 00
Bridgewater, First Ch.	50 00
Mrs. C. M. Leonard.	1 00
Chelmsford, South Ch.	12 82
Marlboro First Ch.	22 31
Norton Ch.	2 00
West Boylston Ch.	12 66
Garfion, John L. Bishop	10 00
Hingham, First Ch.	10 35
North Abington Ch.	14 14
Dedham, Second Ch.	19 50
Second Y. P. S. C. E.	10 00
Weymouth, First Ch.	38 29
Belchertown, Miss L. M. Bemis.	50
Jamaica Plain, First Ch.	125 00
First Y. P. S. C. E.	27 60
Still River Ch.	12 00
Orange, First Ch.	21 00
Agawam, First Ch.	17 60
Springfield State St. Ch.	117 43
Highland Ch.	35 00
First Ch.	75 90
Lawrence, First Ch.	76 50
Second Ch.	91 96
Russell & Fairfield Chs.	18 24
Russell, Rev. J. H. Bigger, and family	6 50
South Frammingham, Park St. Y. P. S. C. E.	5 64
Shirley Ch.	10 00
Southboro, Friend	10 00
Brookings, First Ch.	25 49
Turners Falls, Y. P. S. C. E.	3 00
Marshfield, North S. S.	10 00
Methuen, First Ch.	13 99
New Bedford, First Ch.	52 70
Swampscott Bethany Ch.	13 52
Chicopee Falls, First Ch.	15 45
Danvers, First Ch.	28 00
North Hanover Ch.	58 00
Nedham, First Ch.	137 46
Cunningham Ch.	5 00
Manchester, First Ch.	8 34
Beverly Farm, Ch.	17 05
Bolton, A. R. Powers.	50 00
Bellingham Ch.	4 20
Gloucester, Chapel St. Ch.	7 38
Chapel St. Mission Band	32 43
Greendale Ch.	14 11
Westminister Ch.	31 00
Glendale Ch.	4 61
Taunton, Winthrop St. Ch.	336 68
Winchester, First Ch.	6 80
Watertown, First Ch.	200 00
Newton Centre, First Ch.	470 38
Melrose, First S. S.	11 84
Middlefield, Lucy S. Newton	6 00
Clinton, First Ch.	29 89
First Y. P. S. C. E.	10 02
South Tisbury Ch.	3 00
North Tisbury Ch.	4 35
No. Egremont, Y. P. S. C. E.	1 75
C. E. F. Lynn, Henry A. Pe-year.	250 00

LEGACIES.

Dorchester estate of Martha C. Williams	100 00
Boston, estate of George S. Dexter	5,000 00
Estate of Daniel Sharp Ford	11,250 00
Avon estate of Eunice Hill	48 80
Woburn estate of Peter Fisk	25 75
Southbridge, estate of Robert H. Cole	600 00
C. E. F. Southbridge, estate of Robert H. Cole	600 00

RHODE ISLAND, \$1,143.35.

Providence, Third Swede Ch.	6 57
First Ch.	131 97
Calvary Ch.	43 31
S. S.	3 89
Jefferson St. Ch.	10 00
Five Classes in Central S. S.	14 98
Pearl St. Ch.	19 26
Stewart St. Ch.	90 61
Central Ch.	100 00
Cranston St. Ch.	190 94
Roger Williams Ch.	12 53
Broadway Ch.	66 40
East Providence, Second Ch.	24 71
East Greenwich, First Ch.	5 53
Newport Central Ch.	56 21
Central Y. P. S. C. E.	5 00
Second Ch.	16 50
Bristol, Primary S. S. Class.	1 00
Allenton Ch.	3 54
Bristol, First Ch.	8 30
Westerly, First Ch.	17 00
Calvary Ch.	15 00
Pawtucket, First Ch.	107 86
C. M. Tower.	20 00
Pleasant View Ch.	17 00
Hope Valley, First Ch.	38 27
Wickford Ch.	30 00
S. S.	10 00
Mrs. Mary P. Champlin.	25 00
Natick, First Ch.	12 21
Woonsocket, First Ch.	7 03
Jamestown, Central Ch.	6 00
Rockville Ch.	3 00
Lonsdale, First Ch.	18 73
First B. Y. P. U.	5 00

CONNECTICUT, \$782.34.

Montville, Union Ch.	3 64
New Britain, Swede Elim Ch.	3 70
Hartford, Swedish Ch.	15 00
Suffield St., Y. P. S. C. E.	5 00
Olivet Ch.	3 59
Memorial Ch.	9 70
Meriden, Swedish Ch.	3 42
New London, Huntington St. Ch.	28 25
Thompson Central Ch.	19 00
Westford A. G. Barlow.	3 00
New Haven, Calvary Ch.	153 00
First Ch.	98 25
Chester, Y. P. S. C. E.	2 50
Mrs. P. M. Watrous.	4 00
Stepney, Geo. S. Velle.	25 00
Montville Rev. S. G. Hastings.	5 00
East Morris, Miss R. N. Farnham.	4 50
Glastonbury, Mr. and Mrs. D. H. Carrier.	10 00
Deep River Ch.	39 50
Norwich Inasmuch Society	5 00
First Ch.	13 00
A. D. Nanning.	10 00
Norwich, Central Ch. Extra-cent-a-day Band.	14 00
Danielson, Friend.	5 00
Willimantic, Y. P. S. C. E.	21 30
North Ashford, Rev. A. Randlett.	6 00
Stafford Ch.	6 80
Jewett City Ch.	17 31
Bridgeport, F. W. Ave. Ch.	8 80
Torrington, Calvary Ch.	15 00
Branford S. S.	5 00
North Stonington, Third Ch.	3 53
Suffield Second Y. P. S. C. E.	5 35
South Norwalk, First Ch.	200 00

LEGACIES.

Putnam, estate of Mary P. Gates.	100 00
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NEW YORK, \$10,663.35.

New York City, Fifth Ave. Ch. (addl.)	74 32
Ch. of the Epiphany (addl.)	35 90
Baptist Home for the Aged.	7 25
Chinese Mission.	27 00
W. 33d St. Ch.	25 00
C. E. S.	10 00
First Ch.	562 25
Central Ch.	117 86

Madison Ave Ch.	1,881 97
Hope Ch.	30 00
Brooklyn, Marcy Ave. Ch.	188 09
Marcy Ave. S. S.	40 24
Marcy Ave. Miss Chapel's Class.	1 67
Mrs. F. C. Linde (desig.)	5 00
First Ch. E. D.	118 27
Tabernacle Ch.	221 32
Emmanuel Ch.	1,725 00
First Swede Y. P. S.	14 00
Bushwick Ave. Ch.	55 55
Washington Ave. Ch.	600 00
Sixth Ave. Ch.	207 90
Borough Park Ch.	108 75
Capt. G. W. Schroeder.	50
First Ch. Pierrepont St.	439 20
Strong Pl. Ch.	358 00
Greenwood Ch.	36 15
Albany Emmanuel Ch.	25 00
Hope Ch.	21 18
Calvary Ch.	228 42
Troy, First S. S.	100 00
Rochester, First Ch.	185 93
Brownson Ave. Ch.	21 50
Wilder St. Ch.	11 84
S. S.	2 21
Parsons Ave. S. S.	2 64
Second Ch.	214 66
Students at Seminary.	153 75
Park Ave. Ch.	80 55
Syracuse, Immanuel Y. P. S. C. E.	2 50
S. S.	10 00
Schenectady, Emmanuel S. S.	26 61
Villa Road Ch.	3 00
Bible School.	2 62
Utica, Park Ch.	54 15
Ithaca, First S. S.	20 00
Lakeville Ch.	15 00
Norway Ch.	2 50
New Rochelle, Salem S. S.	15 00
B. Y. P. U.	2 00
LeRoy, Rev. P. L. Powell.	5 00
Weedport, Ch.	36 31
North Granville Ch.	12 00
S. S.	2 00
Scotia, First Ch.	19 00
Delhi, Ch.	12 00
Babylon, First Ch. (addl.)	50
East Marion, C. E. S.	2 95
Danville Ch.	5 80
Wyoming Ch.	2 40
Jolly Hill Ch.	4 50
Portland, First Ch.	7 20
Tully, First Ch.	8 50
Saratoga Springs, First Ch.	124 12
North Brookfield, Second Ch.	1 53
Y. P. S. C. E.	50
Clifton Springs Ch.	13 25
West Winfield Ch.	13 00
Chill Ch.	10 76
Farms, First Ch.	40 00
Belleville Ch.	22 75
Newport, First Ch.	12 00
Hancock Ch.	36 05
Carmel, Mt. Carmel Ch.	49 60
Mt. Carmel S. S.	3 00
Mt. Carmel Y. P. S. C. E.	5 00
A Friend from New York.	19 60
Whitesboro Society.	44 81
Stanley, Bethel Ch. (addl.)	4 00
Sandy Hill Ch.	3 00
Edwards, Y. P. S. C. E.	3 00
Richville Ch.	5 07
Staten Island, Mariner's Harbor Ch.	3 21
Shenandoah Ch.	18 37
Port Chester, North Ch.	10 00
Alps Mrs. T. E. Saxby	5 00
Rhinebeck S. S.	6 00
Auburn First Ch.	74 30
Poughkeepsie, Ch of Christ	150 00
Richburg Ch.	7 50
Glens Falls, First Ch.	59 29
Westerleigh, Immanuel Ch.	7 00
North Hector Ch.	8 00
Cincinnati Ch.	8 50
Y. P. S. C. E.	5 00
Jr. Y. P. S. C. E.	50
Yonkers, Warburton Ave. Ch. per Rev. T. J. Morgan.	25 00
Warburton Ave. Ch. (desig.)	185 98
Carlton Ch.	12 20
Hoosick Falls, Y. P. S. C. E.	2 36
West Portland Ch.	22 81
Palmyra, A Friend	140 00
S. S.	4 03

Cassadaga Ch.	3 08	Old Bridge Ch.	2 80	Logans Valley, Y. P. S.	2 00
Canandaigua, First Ch.	29 05	Merchantville Ch.	20 33	Turtle Creek, D. G. Firon.	2 50
Camillus Ch.	58 92	Keyport First Ch.	38 91	Lewistown, Calvin Greene.	62 00
S. S.	7 38	First S. S.	10 00	Ch.	4 50
Sohuyler Lake, C. E. S.	1 40	Trenton First Ch.	150 00	Bethlehem, First C. E. S.	1 75
Randallville Ch.	30 00	Clinton Ave. Ch.	103 03	Parker Ford Ch.	10 00
Perry, First Ch.	21 00	Camden, First Ch.	50 00	Amber Mt. Pleasant Ch.	12 04
Ontario, First Ch.	2 85	First Ch. (desig.)	26 80	Hezibah Ch.	5 00
Walworth First Ch.	8 41	Grace Ch.	12 00	Hollisterville Ch.	20 00
First S. S.	1 00	Cape May Court House Ch.	10 00	Hollisterville Ch.	1 50
Afton First Ch.	13 40	Dover, Swedish Ch.	2 50	Jones Lake Ch.	2 25
Hastings Ch.	1 00	Freehold, First S. S.	3 41	Windsor Ch.	6 25
Elmira First Ch.	75 00	First Ch.	47 72	Forest Lake Ch.	2 00
First S. S.	25 00	Matawan, First S. S.	5 63	S. S.	1 13
South Side Ch.	10 00	Heightstown, Rev. and Mrs. T. S. Griffiths.	9 00	Sharpsville Ch.	8 25
Hamburg, Y. P. S. C. E.	3 50	South Amboy, First Ch.	7 20	Transfer Ch.	14 00
Amenia Ch.	42 89	Livingstone S. S.	20 00	Altoona Ch.	57 60
C. E. S.	2 25	Burlington Ch.	29 98	C. E. S.	4 00
Olean, Infant Dept. of S. S.	1 50	Paterson, Prospect Park Ch.	11 10	Upland, Robert H. Crozer.	1,000 00
Orient Point, Emma L. Beebe.	25 00	A. M. Rogers.	120 00	Lancaster, Olivette Ch.	3 50
Kendaia Ch.	8 00	Passaic Ch.	108 25	Springfield Ch.	4 75
Hudson Ch.	38 06	S. S.	7 00	Fall City Ch.	8 80
Brewster Ch.	6 12	Millburn, First Ch.	10 00	Great Bethel Ch.	17 77
Andover, Mrs. R. B. Burrows.	10 00	Point Pleasant Ch.	14 30	Everett Ch.	6 00
Fulton Ch.	22 65	Burlington County, C. E. Societies.	25 00	Jeanette Ch.	3 00
S. S.	5 00	Newton Ch.	19 70	Erle Williamsport Ch.	5 33
Wilson, Mrs. Harriet A. Pettit.	6 00	Rahway, First Ch.	25 98	Smithport Ch.	12 00
East Branch Ch.	25 30	Upper Freehold Ch.	18 38	Narbarth, Ch. of the Evangel.	23 39
C. E. S.	1 00	Tuckerton, Rev. T. P. Price, Ch.	5 00	Village Green Ch.	12 84
S. S.	7 74	Newfield Ch.	3 38	Ridley Park Ch.	29 00
Colchester Ch.	8 75	North Camden Ch.	111 00	East Nantmeal Ch.	7 50
Conklin Centre Ch.	7 30	LEGACIES		Wilkinsburg Ch.	39 02
Buffalo, First Ch.	90 44	Bridgeton, estate of Narcissa B. Sleeper.	10 35	Brookville Ch.	57 00
Minerva Ch.	3 80	PENNSYLVANIA, \$3,490.42.		Elizabeth Ch.	4 00
Wellsburg Ch.	4 50	Philadelphia, Betsey S. Hale.	15 00	Goshen Ch.	15 50
Oyster Bay Ch.	14 00	Lower Dublin Ch.	10 33	Mahoning Ch.	5 00
Milo, Second Ch.	26 00	Fifth Ch. (Bal.)	68 50	Sunbury Ch.	10 00
C. E. S.	4 00	Second Germantown Bible School.	5 46	Huntington Ch.	15 00
Waverly Ch.	35 15	Fiftieth Ch.	52 20	McKeesport Ch.	23 52
Guilford, First S. S.	4 34	First Swede Y. P. S.	5 00	LEGACIES	
Hoodsick Falls, First Ch.	42 25	Gethsemane Ch.	304 31	Philadelphia, estate of Adeline S. Winter.	475 00
Dundee Ch.	28 75	First Germantown Ch.	50 13	DELAWARE, \$306.46.	
Cortland, Meml. Ch.	6 00	Mrs. D. L. Hopper.	10 00	Wilmington, First Swede Ch.	10 76
Meml. S. S.	5 00	Allegheny Ave. S. S.	3 00	Bethany Ch.	65 64
First Ch.	301 90	Manyunk, Mt. Vernon Ch.	5 00	S. S.	40 00
S. S.	25 00	Fifth Ch., per John B. Stetson.	25 00	Delaware Ave. Ch.	75 00
Andover S. S.	5 50	Roxborough S. S.	55 00	Second Ch.	113 58
Adams Centre Ch.	10 00	Passyunk Ch.	10 00	Dover, Calvary Ch.	1 50
Ogdensburg Ch.	43 50	Tabernacle Ch., per Mrs. M. S. Miller.	50 00	DISTRICT OF COLUMBIA, \$427.92.	
Y. P. M. Circle.	5 00	Memorial Ch. (in part.)	83 15	Washington, E. St. Ch.	40 00
La Grange Ch.	37 87	Angora Ch.	9 00	C. E. S.	7 20
Y. P. S. C. E.	3 90	Chester Ave. Ch.	11 42	Grace Ch.	12 50
Howard D. J. Allen.	2 00	Epiphany Ch. (in part.)	77 29	S. S.	16 17
Groton Ch.	15 00	Bloekley Ch.	43 24	Metropolitan Ch.	12 50
S. S.	5 00	Rev. and Mrs. R. M. Hunsicker.	8 00	Calvary Ch.	250 00
C. E. S.	5 00	Jas. L. Swartz (desig.)	25 00	First Ch.	78 55
Newfane Ch.	3 30	Pittsburg, In memory of T. Lusk.	100 00	East Washington Heights Ch.	10 00
S. S.	2 50	Chatham Welsh Ch.	10 00	Rockland, Nellie J. Middlekaff's Class.	1 00
Y. P. M. Soc.	2 00	Shady Ave. Ch.	175 00	VIRGINIA, \$34.	
Minerva North Chester Ch.	2 25	Warren Swedish Ch.	3 00	Richmond, First Ch. Uni. Club No. 2 (desig.)	29 00
Springfield Centre Ch.	8 83	North East Ch. (Chautauqua Ass'n.)	7 00	Lynchburg, Eighth St. S. S.	5 00
Sherburne Y. P. S. C. E.	3 70	Greenville Ch.	16 45	WEST VIRGINIA, \$369.62.	
Ogdensburg Ch.	51 57	Norristown, First Ch.	89 70	Sistersville, Nellie Henderson.	5 00
Jamesburg, First Ch.	52 00	Salttillo Ch.	1 12	Ravenswood Ch.	2 47
Newburg, First Ch.	54 86	Milton Ch.	21 47	Rev. John Rudman.	5 00
Meml. Ch.	12 22	Pigeon Creek Ch. (Bal.)	4 15	Poca H. P. Tatum.	6 80
Morris Ch.	12 22	Reynoldsville Ch.	18 60	Coal Valley Ch.	7 80
Hornellsville, Meml. Ch.	7 50	Townville Ch.	6 00	Huntington, Twentieth St. Ch.	2 00
Petersburg, Y. P. S. C. E.	2 00	Bald Eagle Ch.	4 10	Teays Mt. Vernon Ch.	6 00
C. E. F. Elmira, Alvah Fisher (desig.)	25 00	Lansford, Welsh Ch.	4 00	Williamson, Master Guy Randolph.	40 00
Spencer Fisher (desig.)	25 00	St. Clair Ch.	5 00	Elkhorn Benjamin Lewis.	3 00
Mrs. L. D. Fisher (desig.)	2 00	Mars Hill Ch.	7 28	Castle Pine Grove Ch.	4 25
North Manlius, C. E. S. (desig.)	6 70	Berwyn, First Ch.	5 00	Philippi Ch.	3 50
NEW JERSEY, \$3,345.01.		Covington Ch.	8 50	Mud River Ch.	6 52
Morristown, Rev. Norman D. Fox (desig.)	5 00	Jr. B. Y. P. U.	5 50	Charleston Ch.	1 55
Ch.	326 85	Cherry Flats Ch.	5 00	Jr. B. Y. P. U.	50 00
Jersey City, Summit Ave. S. S.	10 00	Malvern Ch.	12 32	S. S.	1 83
Ch.	34 00	Potterbrook Ch.	3 65	Lasearville Ch.	1 76
Parmlly Meml. Ch.	20 80	Harrison Ch.	7 22	H. M. Society.	1 40
East Orange, Prospect St. Ch.	48 00	Indian Creek Ch.	1 25	Elkins Ch.	3 83
First Ch.	131 52	New Freeport Ch.	3 00	S. S.	1 00
Orange North Orange Ch.	904 55	Meadville, Wm. A. McClurg.	20 00	Mrs. Belle S. Payne.	5 00
Matawan, First Ch.	13 17	Seranton, Providence Welsh Ch.	9 01		
Mansfield Ch.	15 77	Ch.	28 88		
Harrison, First Ch.	10 00	Kennett Square Ch.			
Newark, North Ch.	24 85				
First Ch. Peddie Meml.	550 00				
S. S. Peddie Meml.	62 05				
Fifth Ch.	8 30				
G. W. Lawrence.	13 00				
Bloomfield First Ch.	125 00				
Stelton, Band of Hope.	9 50				

Blacksville Ch. 3 30
Ripley, Miss Jane E. Jeffries. 1 10
East Bank Hampton Ch. 7 50
Williamstown Ch. 5 90
Deer Walk, Middleridge. Ch. 1 55
Windy, Mt. Moriah Ch. 2 00
Elizabeth Ch. 6 00
New England Ch. 4 70
Willowdale Ch. 1 00
Newark Ch. 3 10
Chesterville, Mt. Zion Ch. 3 75
Meadow Bluff, Beaver Creek Ch. 1 00
Newport, So. Parkersburg. Ch. 1 30
Mr. Mounts. 1 00
Millwood Ch. 2 63
Ripley W. M. Walters. Ch. 3 94
Long Reach Ch. 16 25
Lewisburg Mrs. M. J. M. Masters. 5 00
Rock Castle Ch. 5 00
Charleston Ch. 33 14
Grafton Ch. 32 75
South Side, Harmony S. S. 1 00
Dallison, Pleasant Valley Ch. 6 65
Mt. Zion Enon Ch. 4 25
Boothville Ch. 9 00
S. S. 4 00
St. Mary's Ch. 8 00
Sutton Benjamin Huffman. 15 00
Ravenswood Ch. 5 25
S. S. 4 26
Willow Island Ch. 12 00
Twelve Pole Valley Ch. 1 30
Dego Old Kanawha Ch. 5 15
Parkersburg Ch. 86 94
Mrs. W. F. Cromsley 1 00

NORTH CAROLINA, \$5.10.

Raleigh, Shaw Students. 5 10

FLORIDA, \$4.25

Stetson, Mrs. A. E. Stevens. 4 25

MISSISSIPPI, \$3.00.

Florence, A. C. Morris. 3 00

OHIO, \$1,468.34.

Sidney, First Miss'y. Society. 2 00
Chesterville S. S. 1 57
Greenville, W. M. C. (Dayton Ass'n.) 7 60
Junior Union (Dayton Ass'n.) 1 00
Ashland, Miss Anne Thom-son. 1 00
Springfield, W. M. C. of First Ch. 9 72
Blessed Hope Ch. 1 00
Cleveland, Euclid Ave. W. M. S. 150 00
First Ch. 256 55
First W. M. Soc. 86 00
Wilson Ave. S. S. 5 00
Akron, First W. M. S. 8 35
Dayton, Third St. Ch. 5 50
Third St. W. M. C. 5 00
Urbana Circle 6 38
Linden Ave. W. M. Soc. 15 00
Linden Ave. Ch., per E. Barne. 300 00
Mt. Vernon Ch. 23 05
Berlin Ch. 1 00
Richwood Ch. 21 35
Columbus, Tenth Ave. Ch. 21 33
Norwood Ch. 30 37
Norwalk, B. Y. P. U. 7 86
J. W. Baker. 10 00
Cambridge Ch. 8 40
Xenia Ch. 55 15
Columbus First Ch. 40 25
Meml. Ch. 7 68
Loudonville Ch. 10 63
Chesterland, W. M. Soc. 2 00
Mrs. Mary Parker. 5 00
Orangeville Ch. 3 80
Warren, G. O. Griswold. 100 00
Lyon. 75
Galion, B. Y. P. U. 1 50
New Vienna Ch. 5 00
Radnor Ch. 17 20

South Olive Ch. 2 30
Liberty S. S. 3 68
Newtonville Ch. 5 00
Newark Ch. 18 60
Euclid Ch. 11 73
Perrysville Ch. 5 30
Bucyrus, Woman's Circle. 6 60
Centerville Ch. 13 40
Haskins Ch. 7 65
Norwalk Ch. 2 00
Congo Ch. 3 00
Zanesville, Fair Oaks Ch. 10 00
Central College and Water-ville Ch. 10 00
Wilmington Ch. 16 13
Vigo Ch. 2 00
Madison Ch. 8 74
Bedford Ch. 3 22
C. E. F. Dayton, E. M. Thresher (desig.) 100 00
Delaware B. Y. P. U. (desig.) 5 00

MICHIGAN, \$388.58.

Norway, Swede Ch. 2 26
Prairieville, A. Friend. 4 05
Ann Arbor N. S. Burton. 5 00
Edmore, Dan.-Norw. Ch. 5 00
Allegan Ch. 5 00
S. S. 1 00
Lapeer Ch. 8 36
Newberg Ch. 1 00
Coldwater Ch. 47 25
Eaton Rapids Ch. 72 40
Clear Lake Ch. 3 00
Onondaga Ch. 3 15
Eastport Ch. 3 39
Marquette Ch. 11 13
Detroit, Grand River Ave. Ch. 15 00
Waterford Ch. 1 30
Brooklyn Ch. 4 80
Saginaw, First C. E. S. 25 00
Rives Junction Ch. 2 58
Climax Ch. 8 00
Aurelius Ch. 6 70
Rochester Ch. 9 50
Howell Ch. 15 42
Burr Oak, First Ch. 7 71
Bear Lake Ch. 4 84
Alto Ch. 2 00
Adrian Ch. 50 00
Colon Ch. 1 30
Byron Ch. 4 12
Ortonville Ch. 7 32
B. Y. P. U. 5 00
West Bay City Ch. 28 65
B. Y. P. U. 2 35
Ionia Ch. 10 00

INDIANA, \$1,045.79.

South Bend First Ch. 8 00
Olive Branch Ch. (Long Run Ass'n.) 2 00
Ebeneser Ch. (Browns- town Ass'n.) 2 00
Mt. Pleasant Ch. (Browns- town Ass'n.) 1 11
Lawrenceburg Ch. (addl.) 5 50
Rising Sun Ch. 2 73
Gulletts Creek Ch. 1 80
Silverville Ch. 3 00
Union Ch. (Bedford Ass'n.) 2 30
New Prospect Ch. 3 00
New Albany, Tabernacle Ch. 5 00
Blue Grass, Mrs. Mary A. Julian. 2 00
Walcottville, Mrs. L. M. Wildman. 20 00
Oregon Ch. 1 07
Howell, Mrs. Elizabeth Rup-ert. 5 00
Hymera Ch. 3 25
Tibinsport, J. D. Cookrell. 5 00
Bloomington Ch. 9 00
W. M. C. 4 90
Graham Ch. 3 00
Prairie Creek, Second Ch. 8 16
First Ch. 2 85
Terra Haute, Tabernacle Ch. 14 00
Good Hope Ch. 6 20
Jefferson Ch. 4 16
New Hope Ch. (Evansville Ass'n.) 70
Otwell Ch. 1 00
Shelburn Ch. 2 50
Rockport Ch. 6 00
White River Ch. 6 00

Mt. Carmel Ch. (Perry Co. Ass'n.) 1 20
Veale Creek Ch. 1 15
Orleans Ch. 3 65
Zenas Ch. 1 00
Goshen, Mrs. Laura A. Kin- dig. 5 00
South Bend Ch. 30 00
Warsaw Ch. 6 27
Swiss City Ch. 5 00
Gilead Ch. 3 25
Grandview Ch. 3 00
Bicknell Ch. 5 88
Spencer Ch. 5 75
S. S. 2 00
Indian Prairie Ch. 9 75
Paoli Ch. 3 09
Stanford Ch. 3 40
Boonville Ch. 23 22
Warsaw, Mrs. A. E. Hoyt. 5 00
Washington, First Ch. 16 45
First S. S. 5 00
First B. Y. P. U. 5 55
W. E. Cole. 5 00
Columbia City Ch. 11 09
Edwardsport Ch. 5 00
Bristow Ch. 1 00
Campbellsburg Ch. 5 00
Little Pigeon Ch. 5 85
Boggs Creek Ch. 2 82
Princeton Ch. 11 30
Geo. W. Norman. 5 00
Michigan town, C. A. Mars- shall. 10 00
Providence Ch. 5 65
Zion Ch. (Coffee Creek Ass'n.) 1 25
Pleasant Valley Ch. (Curry's Prairie Ass'n.) 2 30
Livonia Ch. 13 57
Mitchell Ch. 3 75
Mrs. W. A. Burton. 5 00
Indianapolis, First Ch. 422 48
First S. S. 40 00
Rev. A. Ogle. 5 00
Sullivan Ch. 8 66
Georgia, Liberty Ch. 7 00
Vincennes Ch. 7 25
S. S. 1 89
Terre Haute, First Ch. 41 50
First S. S. 5 00
First Shining Stars. 10 00
First B. Y. P. U. 5 00
Mrs. C. F. Miller. 10 00
Mrs. M. J. McMahan. 5 00
Rev. C. D. Case. 5 00
Burney, Salem Ch. 20 00
Bedford Ch. 19 71
Evansville, Calvary Ch. 17 75
J. Y. Cabaniss. 5 00
A Friend. 25 00
Oakland City Ch. 6 00
Pleasant Ridge Ch. (Bed- ford Ass'n.) 65
Bakers Creek Ch. 6 00
Linton Ch. 7 50
Worthington Ch. 1 00

ILLINOIS, \$2,433.67.

Chicago, Chas. M. Roe. 15 00
Covenant Ch. 67 07
Covenant B. Y. P. U. 5 00
Pilgrim Temple Ch. 60 00
First Bohemian Ch. 32 00
Immanuel Ch. 89 00
First Ch. 62 00
Memorial Ch. 35 00
Baldon Ave. Ch. 6 00
Normal Park Ch. 23 00
First Swede Ch. 20 20
Lexington Ave. Ch. 3 00
Bethel Ch. 13 50
Per W. E. Wingren. 20 62
Hyde Park Ch. 158 96
Thos. J. Bolger. 10 00
Mt. Carmel Ch. 6 00
Loda, E. M. Hungerford. 34 12
Kickapoo Ch. 2 00
Le Grange Ch. 31 75
Hoopston Ch. 7 29
Monmouth Ch. 39 40
Two Friends. 50 00
Aurora First B. Y. P. U. 6 00
Tampico Ch. 1 00
Austin Ch. 54 75
Elgin, Mrs. Angie N. B. Goble. 10 00
Immanuel Ch. 8 10
First Ch. 85 00

Raritan Ch	10 65
Minonk Ch	10 00
Evanson Swede Ch	2 50
First Ch	158 68
Stillman Valley Ch	30 78
B. Y. P. U.	5 00
Marley Ch	7 75
Bethel Ch	5 00
B. Y. P. U.	1 00
Newark Mrs. E. A. Sleezer	15 00
Rockton Ch	5 00
Granite Ch	10 76
S. S.	2 00
B. Y. P. U.	2 00
Pleasant Ridge Ch. (Alton Ass'n.)	5 50
Griggsville Mrs. H. R. Brown	5 00
Nilwood Ch	3 50
Newton Ch	2 76
Hickory Grove Ch. (Apple Creek Ass'n.)	3 00
Winchester Ch. (addl.)	13 40
S. S.	5 00
B. Y. P. U.	15 00
Carlville Ch	13 37
Kane Ch	10 61
Harrisburg, Mrs. Hardenia Mick	5 00
W. F. Scott	5 00
Barry Ch	23 16
Eugene Smith	5 00
Gathton Joseph Genre	5 00
Greenville Ch	32 15
J. L. Rogier	5 00
Bois d'Arc Ch	9 25
Farmersville Ch	3 46
Unity Ch. (Apple Creek Ass'n.)	4 00
Unity Ch. (Clear Creek Ass'n.)	1 00
Roodhouse Ch	4 03
W. M. C.	5 00
White Hall Ch	17 10
Alsey Ch	2 25
Hillsboro Ch	3 00
Collinsville, Matilda Cook	30 00
Nokomia, B. Y. P. U.	5 00
Horace Ch	21 10
B. Y. P. U.	1 75
Staunton Ch	2 05
Carrollton Ch	12 00
B. Y. P. U.	5 00
Quincy, First Ch	68 75
W. H. Channon	5 00
Vermont St. Ch.	65 02
Troy Ch	6 10
S. S.	1 00
Upper Alton, Miss Rhoda Bartlett	5 00
Virden Ch	10 60
Charleston Ch	4 00
Martins Prairie Ch	3 63
New Burnside Ch	1 30
Martinsville Ch	3 71
Bunker Hill Ch	5 55
Mt. Vernon B. Y. P. U.	5 00
Ashland Ch	10 53
Towanda S. S.	2 00
Waverly Ch	11 30
S. S.	2 00
B. Y. P. U.	3 00
Miss Kate Reynolds	5 00
Pierson J. B. Fisher	5 00
Creal Springs, Mrs. Josie Herrin	5 00
Arcoia Ch	15 42
Mrs. M. K. Hartford	5 00
Pisgah, Miss M. Elisabeth Wood	10 00
Pana Ch	1 00
Fairmount, W. M. C.	5 00
Mt. Pleasant Ch. (Apple Creek Ass'n.)	5 00
Zion Hill Ch. (Centralia Ass'n.)	3 00
Fosterburg Ch	1 64
New Hope Ch. (Alton Ass'n.)	1 75
Chrisman Ch	35 06
S. S.	5 00
Westfield, Mrs. Mary J. Goble	5 00
Litchfield Ch. and S. S.	11 40
New Stonington Ch	25 00
Belleville Ch	12 95
Rantoul Ch	12 50
B. Y. P. U.	2 50
Pleasant Hill Ch	5 00
Herrins Prairie Ch	5 00

Waconda Ch	2 25
Carmen, Rev. E. C. Cady	5 00
Stillman Valley Ch	5 25
Dixon Ch	45 00
Lacon Ch	10 00
Sparland Ch	6 00
Roseville Ch	26 60
B. Y. P. U.	5 00
Evergreen Park, Mrs. E. O. Campbell	5 50
Gilman Ch	10 00
Aurora, Park Place Ch	33 51
Pekin Ch	6 00
Buda Ch	12 00
Galesburg Ch	24 64
Brimfield Ch	5 45
Galva Ch	13 00
Canton Ch	30 11
Hoopeston Ch	40 45
Carthage Ch	25 15
Peoria, First Ch	14 21
Macomb Ch	9 60
Atlanta Ch	9 60
Kankakee Ch	64 00
Mendota Ch	14 75
Normal Ch	22 15
Marion, A. B. McCoy	5 00
Antioch Ch	4 47
Foster Ch	4 07
Reynolds Ch	1 00
Alton Ch	32 13
Decatur Ch	40 00
Makanda Ch	5 00

WISCONSIN, \$2,468.24.

Wood Lake Ch	1 00
Clam River Valley Ch	2 70
Eureka Danish Ch	13 35
Lake Nebagamon Swede Ch	2 00
Waukesha W. H. M. Soc.	15 94
Juda First Ch	14 31
Ashland Swede Ch	8 92
Westboro Swede Ch	2 05
Waukau B. Y. P. U.	5 10
Wausau Ch	20 73
Rush Ch	2 55
Silver Lake Ch	2 54
S. S.	61
C. E. S.	30
La Crosse Scand. Ch	3 50
Sheboygan Ch	22 05
Thompsonville Ch	1 00
Milwaukee First Ch	180 90
Barron Scand. Ch	1 50
Green Bay Ch	11 71
Stevens Point Ch	7 50
Burlington Ch	6 13
Elkhorn Ch	12 00
Darien Ch	8 65
Delavan Ch	55 85
Oconomowoc Ch	10 00
Oshkosh First Ch	30 00
Ripon Ch	20 07
Sheboygan Falls Ch	6 50
Beloit Ch	46 00
Evansville Ch	16 84
S. S.	1 75
Walworth Ch	12 50
For State Convention:	
Elm Flora Ch	14 71
Connersville Ch	2 36
Ladysmith Ch	2 86
Osceola Ch	5 00
Ingram Ch	1 86
Kennon Ch	1 52
Wheeler Ch	2 53
A Friend	3 80
Wild Rose Ch	40 61
Monroe Ch	5 00
Berlin Ch	15 00
Wausau Ch	12 50
White Water Ch	6 31
Trimbelle Ch	3 00
Lund Ch	3 11
Stockholm Ch	4 00
Grantsburg Swede Chs.	75 00
Saxville Ch	5 25
Dorchester Ch	1 55
Abbotsford	4 14
Chelsea Ch	1 00
Thoyre Ch	2 88
Mrs. Nixon	3 50
Curtis Ch	4 32
Barron Ch	3 30
Prairie Farm Ch	1 00
Convention	1,693 58

MINNESOTA, \$3,932.33.

St. James Ch	9 60
Austin First Ch	58 00
First Ch. Oakland Branch	34 75
Anoka, First Ch	41 00
Worthington First Ch	20 00
Brieclyn First Ch	26 35
First Juniors	2 00
Minneapolis, Dan.-Norw. Ch.	8 45
Bethel Swede L. M. C.	10 00
Calvary Ch	1 26
Central Ch	43 00
Immanuel Ch	53 20
Tabernacle Ch	13 02
First Swede Ch	37 50
Miss Minnie Morse	20 00
Aitkin, Swede Ch	4 00
Argyle, Tamarack River Swede Ch	3 50
St. Paul, First Swede Ch	20 00
Scand. Swede Ch	3 20
Dan.-Norw. Ch	5 00
Woodland Park Ch	31 26
Burr St. Ch	10 00
Hebron Ch	3 00
Isanti, First Swede Ch	10 00
North Swede Ch	6 25
Willmar, North Swede Ch	4 85
Maynard, Leenthrop Swede Ch	6 50
Cokato, First Swede Ch	12 89
Bradford, Spencer Brook Swede Ch	1 55
Amor, Swede Ch	2 35
Fergus Falls, Swede Ch	2 50
Melaca Ch	3 53
Duluth, Third Swede Ch	4 00
Bethel Swede Ch	5 00
Sherburn Ch	3 00
Windom, First Ch	13 00
Faribault First Ch	6 72
First Woman's Circle	3 25
First S. S.	2 23
Wheaton, First Ch	10 75
Wasioja, First Ch	8 10
Clinton Falls, First Ch	3 14
Worthington, Swedish Ch	25 00
Mankato Swedish Ch	4 00
Waconia Scand. Swede Ch	5 00
Spencer Brook, Long Lake Swede Ch	1 65
Westbrook, Danish Ch	9 25
Albert Lea, Dan.-Norw. Ch.	34 80
Dan.-Norw. Ladies Aid Soc	10 00
Waseca, First Ch	4 00
Cheney, First Ch	45 50
West Concord, First Ch	23 75
Money Creek, First Ch	5 00
Granite Falls First Ch	15 00
Oakland, A Friend	10 00
Fairfax, First Ch	20 13
Mantorville Milton Ch	11 00
Minnetonka First Ch	5 00
Stanchfield, Swedish Ch	8 45
Clark's Grove Danish Ch	27 80
Pipestone Ch	3 72
For State Convention:	
Coll. per M. A. Summers	13 09
Coll. per C. C. Langlotz	10 00
Mankato, Marcus Hansen	10 00
Albert Lee Ch	3 75
Oakland Branch Ch	12 25
Brownsdale Ch	1 00
Rochester Ch	20 00
Benson Swedish Ch	2 50
Coll. per E. R. McKinney	300 00
Convention	2,467 69
Coll. per Lyman H. Steinhoff	250 00
C. E. F. Henning, Swede Ch	5 25

IOWA, \$835.17.

Fort Dodge Ch	17 54
Renwick Ch	21 35
S. S.	1 83
Luni Ch	5 25
Ida Grove Ch	7 81
Kelley Ch	21 25
Missouri Valley Ch	7 75
S. S.	4 25
Nora Springs Ch	20 16
Bancroft Ch	6 00
Waverly Ch	20 00

For State Convention:
 Silver City Ch. 5 00
 Albuquerque Ch. 75 50

ARIZONA, \$175.30.

Prescott Ch. 11 50
 Tempe Ch. 22 00
 Phoenix Ch. 39 50
 For State Convention:
 Cottonwood Ch. 3 00
 Phoenix Ch. (addl.) 10 10
 Tucson Ch. (addl.) 70 20
 Prescott Ch. 15 00
 Tempe Ch. and S. S. 4 00

NEVADA, \$100.00.

Reno Ch. 100 00

UTAH, \$6.00.

Springville Ch. 5 00
 Provo S. S. 1 00

IDAHO, \$55.00.

Couer d'Alene, V. W. Sander 50 00
 Lewiston Ch. 5 00

CALIFORNIA, \$526.36.

Springville, Pleasant Valley
 Y. P. S. 1 25
 Oceanside, Jacob Libby. 300 00
 Los Angeles, First Ch. 50 00
 Corona Ch. 5 00
 Santa Barbara Ch. 29 80
 Cottonwood Ch. 1 00
 Watsonville Ch. 2 00
 Oakland, Dan.-Norw. Ch. 15 00
 San Francisco, Swede Ch. 5 70
 O. W. Briggs. 25 00
 Corning Ch. 5 65
 Woman's Soc. of California. 5 00
 Santa Clara Ch. 11 65
 Santa Barbara Ch. 33 81
 Willows Ch. 12 50
 Woodland Ch. 10 50
 Fullerton Ch. 12 50

The item \$112.78 credited to the Southern Convention, in the April number, should have been credited to the General Convention.

OREGON, \$509.56.

Portland, First Ch. 103 56
 First S. S. 13 64
 Swedish Ch. 2 86
 Swedish S. S. 3 46
 McMinnville Ch. 9 52
 Lebanon Ch. 3 45
 Almira Ch. 1 50
 Spencer Butte Ch. 1 50
 Oakland Ch. 2 00
 Grants Pass, First Ch. 8 72
 Merlin, Mrs. D. W. Mitchell. 2 50
 Mrs. T. H. Turner. 50
 Mt. Tabor Ch. 10 00
 Monta Villa Grace Ch. 10 00
 Albany Ch. 10 68
 Looking Glass Ch. 3 00
 Dillard Ch. 4 00
 Lone Rock Ch. 1 00
 Fossil, First Ch. 2 70
 Gardiner, First Ch. 2 00
 Salem Ch. 22 40
 Eugene Ch. 19 15
 Ashland Ch. 11 60
 Medford Ch. 3 00
 For State Convention:
 Newberg Ch. 11 45
 Convention. 117 34
 Oakland Ch. 3 00
 Rogue River Ass'n. 31 80
 Adams Ch. 3 35
 Coll. per R. W. King. 14 90
 Coll. per Geo. W. Black. 50 00
 Coll. per O. L. Hoen. 25 00

WASHINGTON, \$454.34.

Seattle, University Pl. Ch. 5 79
 Fremont Pl. Ch. 5 08
 Market St. Ch. 12 50
 Swedish Ch. 40 00
 First Ch. 57 50
 Mt. Vernon, Davis Meml. Ch. 13 00

South Bend Ch. 4 00
 S. S. 2 00
 Port Townsend Ch. 5 00
 Tacoma First Swede Ch. 12 45
 First Ch. 46 65
 Everett Swedish Ch. 4 00
 Ch. 21 00
 S. S. 5 00
 Vancouver, Robert Yeatman
 Ch. 5 00
 Ch. 10 11
 Ballard, First Ch. 6 00
 Blaine Ch. 1 50
 Shelton Ch. 2 50
 Spangle Ch. 2 85
 Enon Ch. 2 65
 New Whatcom Ch. 18 03
 Spokane, Swede Ch. 4 35
 Grace Ch. 36 15
 Pomeroy, First Ch. 15 25
 Walla Walla Ch. 25 00
 For West Washington Convention:
 Seattle Swedish Ch. 25 00
 Swedish Conference. 25 00
 Seattle Danish W. M. C. 6 00
 Norw.-Dan. Conference. 25 00
 Tacoma Rev. S. G.
 Bishop. 10 00

CANADA, \$150.00.

Ontario, Windsor Delia Cur-
 tiss. 150 00

MEXICO, \$6.99.

Salinas Hidalgo Ch. 3 00
 Puebla Ch. 3 99

CHINA, \$10.00.

Chanchofu, H. A. Kemp. 10 00

**GEN'L MISS'Y SOC. OF GER-
 MAN BAPT. CHS., \$260.00.**

**WOMAN'S AM. BAPT. H. M.
 SOCIETY, \$8,229.70.**

**WOMEN'S B. H. M. SOCIETY,
 \$112.50.**

**WOMEN'S B. H. M. SOCIETY,
 \$140.00.**

TOTAL 78,784 08

HOME MISSION MONTHLY. 374 54
 HOME MISSION BULLETIN. 101 61

ANNUNTY FUND, \$1,011.99.

Medford, N. J., Sarah A.
 Sharp. 500 00
 New York City, J. B. Sim-
 mons. 11 99
 San Diego Cal., O. H. Millard 500 00

**PERMANENT TRUST FUND,
 \$1,736.65.**

Princeton, Mo., W. B. Bal-
 lew. 384 65
 Manlius, N. Y., estate Fidelia
 D. Eaton. 1,352 00

**DONATIONS RECEIVED AT
 INSTITUTIONS.**

**For Coleman Academy,
 La.**

LOUISIANA.

S. S. Con. of N. W. Ass'n. 10 00
 Dist. of Gum Spring Ass'n. 10 00
 North West Ass'n. 4 00
 Liberty Hill Ass'n. 7 20
 Women's H. M. Gum Spring
 Ass'n. 3 00
 Rockey Valley Ch. 5 20
 Springville, Wom's Soc. 2 00
 Richland Ch. 5 00
 Mt. Zion Ch. 1 00
 Abinden, St. Rest Ch. 5 00
 Minden, Mt. Olivet Ch. 5 00

Gibeland, Springville Ch. 10 00
 Prof. O. L. Coleman. 50 00
 Literary Society 4 00
 Coleman Academy 66 50
 S. S. 27 95
 Palestine Ch. 7 00
 Mrs. Mary Stewart 3 45
 Peter Booker. 2 00
 Pollie Brooks. 1 00
 Mary E. Hank. 2 00
 Hattie V. Gross. 6 40
 M. S. Wright. 75
 L. A. Bryant. 40 50
 Ollie M. Coleman. 1 00
 Roy Hewitt. 1 00
 Rev. E. B. Morgan. 25 00
 T. H. Brown. 1 00
 City Allen. 1 00
 Mrs. Coleman. 36 20
 Mrs. Mollie Davis. 2 20
 B. G. Hewitt. 2 50
 Angie L. Lewis. 6 00
 Frederick Brown. 1 00
 Anthony Madisett. 75
 Ass'n. 25 05
 Ringgold, P. P. King. 4 0
 Pinkie Roberson. 1 00
 M. F. Roberson. 3 00
 J. J. Roberson.
 Magenta, W. M. Jackson. 5 00
 Mrs. Mattie J. Jackson. 1 00
 Mrs. Floyd Wiley. 1 00
 Floyd Wiley. 1 00
 E. G. Ray. 1 00
 Allentown Ch. 5 00
 C. P. Nelson. 1 00
 Johnnie Nelson. 2 00
 May Horn. 13 05
 Weston, Rev. Mr. Akins. 1 00
 Pelican, Miss Georgia Ed-
 wards. 5 00
 St. Peter's Ch. 1 50
 St. Paul Ch. 3 22
 Judge Raphael. 10
 Thomas West. 25
 J. H. Lee. 3 15
 R. E. Jacob. 20 00
 Charlesville, Miss Emma Mc-
 Clanahan. 5 00
 Gov. McClanahan. 2 00
 Dennis McClanahan. 1 00
 Willie Salesberry. 1 00
 Alice Gray. 1 00
 Homer, Antioch Ch., No. 1. 3 30
 St. John's Ch. 4 40
 J. M. Lewis. 4 00
 Annie May Lewis. 2 50
 Adda Rabb. 1 00
 Jennie Lewis. 50
 J. H. Whaley. 1 00
 J. H. Holland. 7 40
 Dist. of Gum Spring
 Ass'n. 1 95
 Pleasant Hill, Miss Sallie
 Edwards. 1 00
 Antioch Ch., No. 2. 1 10
 Frison Rufus Jefferson. 1 25
 Keachie, Miss Everlen Sam-
 uel. 6 60
 Mansfield, Miss Mary Gaskin 1 00
 Miss Addie L. Carter. 2 00
 Allen Price. 1 00
 Rosa Howard. 1 00
 Julia L. Carter. 10 45
 Emma Jacobs. 11 00
 Mary Gaskin. 1 00
 Annie Gasaway. 1 00
 W. M. Tyler. 1 50
 Arcadia, Prof. A. Scott. 2 00
 Hattie Scott. 5 00
 Rev. J. M. Dade. 1 00
 Berthema Ch. 3 60
 Calhoun, Miss Maggie Britten 1 15
 James Elmo. 1 50
 Peter Covington. 1 25
 Pleasant Ch. 5 20
 Limboro, Fellowship Ch. 2 00
 J. M. Frazier. 50
 Willie Williams. 7 00
 Sim Holland. 1 00
 E. L. Faison. 2 50
 James Elizabeth Powell. 1 00
 Shreveport, T. S. Young-
 blood. 1 00
 Miss L. S. Stewart. 5 00
 Samuel Jones. 25
 Thomas Jones. 50
 Mary Magdaline Ch. 2 75

Isaac Toliver.....	2 00	First Ch.....	3 00		
I. J. Toliver.....	2 00	G. T. Gray.....	2 70		
George Glover.....	25	Mary Madison.....	5 00	NORTH CAROLINA.	
Carroll, Mary Webb.....	1 00	Minnie King.....	7 00	Raleigh, State S. S. Con- vention.....	59 00
Walnut Land, W. B. Brooks.....	5 00	Pearl Gosby.....	1 00	State Convention.....	75 50
Springfield Ch.....	6 00	Charlie Brown.....	2 50	May C. Hamilton.....	5 00
St. Mary Ch.....	2 15	G. T. Gray.....	2 70	W. E. Franklin.....	10 00
Sparta Jerusalem Ch.....	7 70			Alice M. Emerson.....	2 00
W. M. Ceasar.....	1 00			Friends.....	5 00
Dubberly, Mt. Pero Ch.....	1 75	TEXAS.		Fremont First Ch.....	12 50
Mt. Nebo Ch.....	1 20	Marshall Bishop College S. S.....	5 00	Oxford, Woman's M. Con.....	10 00
Galilee Ch.....	5 70			Winton, Mt. Moriah Ch.....	4 00
Pleasant Hill Ch.....	2 40	GEORGIA.		Morrisville, New Hope S. S.....	6 00
W. S. Caloway.....	1 75	Atlanta Miss Giles.....	10 00	Goldsboro, First Ch.....	4 00
Bear Creek, J. H. Jackson.....	3 60			Pinehurst, Friends.....	8 50
Mt. Zion Ch.....	1 50	MICHIGAN.		Durham White Rock Ch.....	14 08
Bethenia Ch.....	2 90	Traverse City, J. H. Durfee.....	5 00		
Lisbon, Minnie Heard.....	1 25	Bryant Alexander.....	25	For Houston Academy, Tex.....	
Ashland, Roger Williams.....	1 50			TEXAS.	
Vernon, Willie McDonald.....	1 00	For Hearne Academy, Tex.....		Houston, Antioch S. S.....	6 00
Tom H. McDonald.....	1 00			For Virginia Union Uni- versity, Va.....	
Frison, David Jones.....	1 00	TEXAS.			
Oakridge, Rosa Jackson.....	1 00	Waco, Dr. Spiller.....	1 00		
Solomon Steele.....	1 00	Eighth St. Ch.....	9 20	MASSACHUSETTS.	
Peter Riley.....	1 00	Pilot Point, H. Varner.....	1 00	Boston, C. W. Kingsley.....	100 00
J. B. King.....	1 00	Lavon, Lulu Lynch.....	1 85	Lynn, Mrs. A. M. Pickford.....	50 00
I. V. Coleman.....	1 00			Arlington S. S.....	50 00
T. H. Horn.....	1 00	For Spelman Seminary, Ga.....		Waltham, First Ch.....	50 00
B. King.....	1 00	NEW HAMPSHIRE.			
Willie King.....	25	Nashua, First Ch. Jr. End. Soc.....	8 00	RHODE ISLAND.	
Camp Zion Ch.....	1 30			Providence, Miss Sarah C. Durfee.....	25 00
New Hope Ch.....	3 50	MASSACHUSETTS.		Point Judith, Mrs. Julia A. Knowles.....	25 00
Sun Flower Ch.....	5 15	Lawrence Second B. Y. P. U.....	5 00	MICHIGAN.	
Shiloh Ch., No. 2.....	2 95	CONNECTICUT.		Wolverine C. E. Haak.....	10 00
Mulberry, Fellowship Ch.....	4 00	Main St. Y. P. S. C. E.....	5 00	For Americus Institute, Ga.....	
Mt. Lebanon, Mrs. Lucinda Lewis.....	1 00	NEW YORK.			
Rosy Lewis.....	1 00	Bainbridge, Mrs. L. T. Sage.....	10 00	GEORGIA.	
Jane Lewis.....	1 00	Hamilton Mrs. C. L. Brett.....	25 00	Spellman, New Harmony Ch.....	1 00
D. W. Lewis.....	1 00	GEORGIA.		Americus, Third Dist. Union P. O. Dowdell.....	21 25
Ada Hill.....	1 00	Atlanta, Spelman Teachers.....	44 26	Montezuma, Fourth Dist. Union.....	22 35
A. G. Chapman.....	4 00	Miss Carrie E. Bemus.....	10 00	Dawson, First Dist. Union.....	26 11
Pattie Chapman.....	1 00	IOWA.		Arlington Second Dist. Uni- on.....	8 00
Des Ark, Samuel Batts.....	1 00	Knoxville, Jr. Union.....	2 00	Mt. Ebel Ch.....	1 00
W. L. Jones.....	1 00	For Shaw University, N. C.....		For Florida Baptist Academy, Fla.....	
R. D. Spikes.....	1 00	MAINE.		MASSACHUSETTS.	
George Young.....	1 00	Brooklin, C. E. S.....	1 00	Springfield, Miss Merriam Tapley.....	5 00
Minden, St. Rest Ch.....	2 55	L. M. Circle.....	2 00	Mr. M. A. Maynard.....	5 00
Rosa Harte.....	1 90	MASSACHUSETTS.		FLORIDA.	
Lima, D. W. Wright.....	2 45	Worcester, Pleasant St. S. S.....	37 50	Port Tampa City, Rev. N. W. Ellison.....	2 35
Pool, Harrison Monroe.....	40	Fall River Friends.....	14 15	Jacksonville, Rev. W. W. Jones.....	2 00
Grand Cane, Ephriam Tyler.....	4 00	First S. S.....	16 00	Students Concert.....	467 39
Delhi, P. A. Ishman.....	2 00	Mrs. E. M. Boomer.....	20 00	Ladies Aux. Soc.....	1 80
Trenton S. S.....	1 50	NEW YORK.			
Monroe, Hattie McGrow.....	3 75	Troy, Anna J. Whitman.....	5 00	TENNESSEE.	
W. S. Conners.....	5 00			Chattanooga Miss Isabella Cason.....	1 00
Choushatta, Aaron White.....	75			Gainesville, Rev. J. A. Jones.....	60
Beenville, Laura Rushing.....	5 00				
Graff Bluff, W. L. Levi.....	5 00				
Summerfield, O. W. Gray.....	14 70				
Athens, Mt. Superior Ch.....	5 00				
Mt. Calm Ch.....	1 80				
Brownville Ch.....	3 00				
Alberta, Alice Daverson.....	1 00				
Annie Jackson.....	1 00				
Dykesville, Salem Ch.....	2 00				
Comelite Ch.....	1 00				
White Oak Grove Ch.....	5 00				
Pleasanton, Emma Banks.....	9 30				
MISSISSIPPI.					
Clarkes Dale, A. I. Yates.....	4 00				
Livingston, Jessie R. Wash- ton.....	12 60				
Leonia Washington.....	1 80				
Jackson, Jackson Faculty.....	6 00				
ARKANSAS.					
Junction City, Miss P. Berry.....	8 55				
Valonia Gray.....	1 40				

* * EDITORIAL. * *

At the time this number of the MONTHLY goes to press the anniversaries are in session in St. Paul, Minn. The sessions promise to be of an unusually interesting character, and we express the earnest hope that, as a result of the discussion of questions pertaining to denominational missionary administration, there may issue wise and helpful reforms.



During the last fiscal year 4,437 Baptist churches have contributed to the funds of the American Baptist Home Mission Society. This indicates a very widespread interest in its work, and furnishes the basis of hope of growth and development. We extend to each of these churches our acknowledgements and thanks for their co-operation, and we chronicle the wish and the hope that the number of contributing churches may be very considerably increased during the year to come.



The awful calamity at St. Pierre in the Island of Martinique, by which a whole city of twenty-five or thirty thousand inhabitants was overwhelmed and destroyed almost instantly by the sudden eruption of the volcano Mt. Peleé, ranks among the most terrible events of the kind recorded in human history. It forcibly impresses upon us the helplessness of man when brought into face to face conflict with the mighty forces of nature. It serves also to illustrate anew the widespread sympathy which exists among all peoples for the suffering, and which only

needs adequate cause to call it into activity.



It occasionally happens that, in making a will, the testator, desiring to promote the cause of Home Missions, leaves a portion of his property, not directly to the American Baptist Home Mission Society, but in trust to the church of which he is a member, with directions that the principal shall be kept invested by the Trustees and the income paid to the Society. In one instance the trust fund thus created has disappeared and no trace of it can be found. The Trustees to whom it was left are dead and their successors have no knowledge of the fund. It would have been better had the testator left the money directly to the Society.



We invite the attention of our readers to a new series of leaflets prepared by the Field Secretary, Dr. H. L. Morehouse: No. 1, Cuba for Christ; No. 2, The Redemption of Porto Rico; No. 3, Our Neighbor Mexico; No. 4, The Great Migration. These contain a great deal of very valuable information; they are for free distribution. Any one desiring copies will be supplied on request.



The tide of foreign immigration to America not only continues, but increases in volume, and the present year promises to break all previous records. Recently 12,000 landed at Ellis Island within two days. This volume of foreigners is slowly but surely changing the character of our American civilization, including its type of Christianity. It is

God's call to the Protestant churches in America and should not go unheeded.



An enormous tide of immigration is steadily pouring West, especially into Wisconsin, Minnesota, the Dakotas, Washington and Oregon. These are home-seekers who will build up permanent communities. They should everywhere find a warm welcome from the missionaries. In all these States there ought to be a great enlargement of our Baptist work.



We have been reading recently "A Fool's Errand," by Judge Albion W. Tourgee; "Red Rock," by Thomas Nelson Page, and "A Leopard's Spots," by Thomas Dixon—three stories written to portray the reconstruction period in the South. They should be read together. The first aims to give a faithful record of events, pointing out what the author deems the great mistake of the Government in its reconstruction policy, but portraying in vivid characters the unpardonable blunders of those in the South who sought by force to resist the Government and destroy the power of those who tried to carry out its policy. The second, while concerned chiefly with its charming love stories, seeks to explain, if not to justify, the outrages committed by the Klu Klux. The third is an effort not only to justify the worst outrages perpetrated upon the Negroes in the South, but to inculcate the doctrine that the Negro is a hopelessly inferior race for whose elevation and improvement the superior race has no responsibility or obligations. Far inferior to "Red Rock" in its literary style, it is not without merit, and will undoubtedly find many readers. Its teaching regarding the Negroes seems to us vicious, and the general tendency of the book is bad. We regret that it was ever written.

Our missionary at Skagway, Alaska, Rev. G. S. Clevenger, writes as follows: "The Baptist church here needs a piano; we cannot have an orchestra or a good musical program without it. The lectures and musical programs draw people here from the saloons and thus it increases our congregations Sunday evenings." Any individual or church that can supply such an instrument will confer a favor by writing to the Corresponding Secretary, 111 Fifth avenue, New York City.



The hardships and deprivations which home missionaries are often called upon to endure are neither few nor light. In most instances the salaries received are very small, the policy of the Home Mission Society being to stimulate churches to become self-supporting at the earliest possible day, and for this reason, as well as for others, limiting its appropriations for pastors' support to the lowest practicable amount. It is sometimes the case, unfortunately, also, that the amount of the salary promised by the missionary church is not paid with promptness, so that the missionary is frequently greatly perplexed to know how to meet the expenses absolutely necessary for existence. Many a home missionary of good ability, well educated, with refined tastes and sensitive to a degree, finds himself compelled to limit his expenditures for clothing, for food, for books, and for all other things needful, to the lowest point, and to deny himself not only luxuries, but oftentimes things which are ordinarily considered necessities.

The pioneer missionary on western frontiers, as well as in Cuba and Porto Rico, often finds himself greatly hindered in his work for the lack of a suitable meeting place; sometimes he can only find a hall up one or two flights of stairs, seated, it may be, with rude benches, poorly lighted, where the congregation is subjected to the annoyance of a saloon or gambling den on the floor below.

Frequent removals from one place to another are not uncommon experiences. It is often the case in new and rapidly growing villages and towns that the missionary finds it exceedingly difficult to procure a suitable place for himself and family to live. He is sometimes compelled to make his home at an inconvenient distance from his church; to live in a house scarcely more than habitable, or from year to year to move from one place to another, as the shifting necessities of the town or the greed of the landlord may require. A parsonage oftentimes is almost as essential, not only for comfort, but for success in missionary work, as a meeting house.

Sometimes the missionary finds himself isolated, with very little opportunity for association with people of similar tastes to his own and lacking the stimulus and help that comes from Christian fellowship. In some cases it is more than a hundred miles from his location to the next nearest Baptist church.

On the frontier, where society is made up of immigrants from many lands, it is not infrequent that a church or congregation will comprise the most heterogeneous elements; people from the north, from the east, from the south, with widely different views of religious life and responsibility; in some instances a half a dozen or more different nationalities, Americans, Germans, Swedes, Danes, Chinese, Africans, are mingled together.

A very common difficulty encountered in missionary work is the migratory habit of people. Some of our French missionaries in New England have no sooner gathered a congregation than they see it dissipated by removals from one city to another, or from America back to Canada. In some of the western communities pastors often speak of preaching to a moving procession, few Sunday congregations being the same. This is particularly true in western cities, which are re-

garded as health resorts, where the health-seeker stays only so long as his quest continues.

Missionaries in the extreme north are exposed to the inclemency of the weather, and oftentimes experience great suffering by reason of blizzards and storms to which they must expose themselves, and which many times make the gathering of a congregation impossible. Of course, American missionaries in Cuba and Porto Rico are exposed to the severity of a tropical climate, and suffer accordingly. Dr. Moseley's family has been severely afflicted in the loss of a child, the darling of the household, carried away by a malignant fever.

Another special hardship is occasioned by the necessity of driving or riding long distances to fill appointments. One missionary in Kansas says: "My drives are very hard; twelve miles from one appointment, forty miles to another, and sixty to another." These long, tedious journeys leave him but little time for study or for preparation.

Not least among the trials of the missionary, especially if his lot is cast among the Indians or among the very poor, is the constant demand made upon him for sympathy, help and pecuniary aid. Some missionaries find their time largely taken up in alleviating physical distress. The wife of one missionary among the Indians has well nigh broken down in health by the constant and persistent demands made upon her to provide food for Indians who seem to think that they have a claim upon the missionary's benevolence.

But perhaps the greatest trial of all is the worldliness of professed Christians, the indifference of those that ought to be interested, and the lack of earnest cooperation on the part of men and women who should ever be ready to stay up the hands of him who comes among them as a preacher of righteousness.

These are only a few of the discouragements

ments encountered by home missionaries, but it will be seen that the list is quite formidable and entitles them to our sympathy and our prayers.



THE BAPTISTS IN CUBA.

CUBA is an exceptionally interesting and inviting field for missionary activities. The island is 760 miles long, with its width at its greatest point 135 miles; has an area of 45,000 square miles—nearly equal to that of Pennsylvania—and has a population of a little more than a million and a half. While a tropical country, it has, by reason of different altitudes, a variety of climate. Its soil is fertile, and capable of yielding, under proper cultivation, enormous and profitable crops. The island is justly called the "Pearl of the Antilles." Under the improved conditions brought by freedom, it is believed that the island will become a favorite winter resort with thousands of Americans.

For nearly four hundred years Roman Catholicism has had almost undisputed sway in the island; it was almost wholly without a rival; religious toleration being only a matter of very recent origin. As a State religion, it was supported by taxation, and developed the vices and weaknesses of the system. The people for the most part are grossly ignorant, less than one-third of them being able to either read or write; superstitious to a remarkable degree, poor for the most part, and notably immoral in their daily lives. The testimony seems conclusive that the priests, as a class, were generally indolent, immoral, and actuated largely by sordid motives in the performance of their priestly functions.

There grew up a spirit of indifference among the masses of the people, especially of the men and the native Cubans, to the claims of the Church; so much so that Bishop Chapelle declared in Santiago, which he visited soon after

the conclusion of the American-Spanish war, that he found Roman Catholicism in ruins and in anarchy. It is not too much to say that practical piety among the people was almost wholly unknown; that vital Christianity had lost its power; and that a dead formalism had taken its place.

During the long years of struggle for independence the Cubans found themselves confronted not only with the Spanish army, but with the Spanish hierarchy, which, being a State institution, ardently espoused the cause of Spain, sustained it in its harsh and cruel measures, blessed its armies, and exerted its entire power for the suppression of the spirit of liberty. This brought about its natural result of alienating from the Church the large body of Cuban lovers of liberty. So that when the war was over and Cuba had been liberated from the thralldom of Spanish misrule, there seemed to be a very general desire among them that they might also be liberated from the yoke of Roman Catholicism. They have extended to Protestant missionaries an open-handed and cordial welcome.

The work done by Dr. Diaz, under the auspices of the Home Board of the Southern Baptist Convention in the City of Havana, resulted not only in the gathering together of a large body of adherents in the city, but led more or less to the spread of Baptist sentiments in different parts of the island. The war had scarcely closed when Baptist missionaries began preaching to large crowds in various cities.

By a mutual agreement, the Home Board of the Southern Baptist Convention took as its field of labor the four western provinces, and the American Baptist Home Mission Society undertook the supervision of the work in the two eastern provinces of Puerto Principe and Santiago. This portion of the island comprises a little more than one-

half the territory, and a little more than one-fourth of the population (415,949). The principal cities and their populations, according to the census of 1899, in this portion of Cuba are, Puerto Principe, 25,102; Santiago, 43,090; Holguin, 6,045; Manzanillo, 14,464; Guantanamo, 7,137; Baracoa, 4,937; Nuevitas, 4,228; Gibara, 6,841, and Bayamo, 3,022. In 1899 Rev. H. R. Moseley, D.D., a man with large and successful experience in mission work in Mexico, thoroughly familiar with the Spanish tongue, entered upon work in Santiago, where a splendid mission property has been secured; a strong and growing church has already been organized, from which center the work is spreading rapidly and hopefully to the principal parts of the province. He is assisted by Rev. Teofilo Barocio, a successful laborer transferred from his native land of Mexico; he has also two women assistants. Dr. Moseley says that there are multitudes of towns of from five hundred to five thousand people where, under proper efforts, Baptist churches could be organized within a year's time. A good beginning has already been made at Guantanamo, and a very hopeful work is in progress in Manzanillo. We are very fortunate in securing a native Spaniard, Rev. Jose Ripoll, who is expected to assume the oversight of the little church in that city at an early day. Rev. D. A. Wilson, for years a missionary at Guadalajara, Mexico, began his work in Puerto Principe in June, 1901, with two out-stations, one at Minas and the other at Nuevitas, on the coast. Already native workers are being developed, who give promise of fidelity, efficiency and usefulness.

There is needed for the successful prosecution of the work one additional American missionary, to be located probably at Nipe, and two or more native missionary helpers for Brethren Moseley and Wilson. There should also be a

suitable missionary headquarters for Puerto Principe, somewhat similar to that already procured for Santiago. A chapel will soon be built at Manzanillo; property has been acquired in Minas, and efforts are being made to secure a suitable place of worship in Nuevitas.

There is already a Baptist membership in the two provinces of more than 200; the seeds of evangelical truth have been widely disseminated; the people everywhere welcome the Gospel in large crowds of interested hearers, and there seems literally no limit to the work that may be accomplished if the laborers can be supplied and the facilities afforded. This is a great opportunity for Northern Baptists to follow what manifestly seems a Divine leading in giving the pure and simple Gospel of Jesus Christ to a people long sitting in darkness. The Eastern provinces have been left almost entirely to the Baptists, other denominations conceding the priority of their work and claims. It is doubly incumbent, therefore, upon them to occupy this fruitful and promising field.



The religious situation in Cuba, so far as Baptists are concerned, is hopeful, but it cannot long continue hopeful unless the resources are immensely increased. This warning was sounded by our leaders three years ago, two years ago, one year ago. The time is growing short. In a peculiar and unusual sense, what is to be done for the Cubans by a pervasive missionary movement must be done promptly, or it cannot be done at all. After that we must be content with hard, slow, painful toil, with small results. Even yet, by a concerted and strongly re-enforced campaign in the centers where our able missionaries have so nobly opened the way, great triumphs may be won for the gospel in Cuba. This problem of the missionary work in the islands relinquished by Spain seems to us the most pressing in the missionary world at the present time. That it may be seriously considered and adequately solved is the most serious concern of the churches.—*The Standard*.

Industrial and Intellectual Education for the Negro.*

BY T. J. MORGAN, LL.D.

The theme which I am asked to discuss, as it stands printed in the program, is "Industrial *versus* Intellectual Training for the Negro." I prefer, however, to discuss the question of Industrial *and* Intellectual Training for the Negro. I am not an opponent of industrial education, nor an advocate of purely intellectual education of the negro. I believe in both. I do not think there is any necessary antagonism between the two.

Industrial education has several phases, its lowest being that of teaching handicrafts by rote. Girls, for instance, can be taught to sweep and dust, sew and darn, to wash and iron, to cook and to perform other rudimentary domestic service, largely as a matter of imitation. Such industrial education is valuable as far as it goes in fitting them to earn a living. But it is education in the most limited sense. It is a very feeble instrument in the awakening of mind, and has no necessary connection with the development of moral character.

A higher phase of industrial education is that which seeks to utilize industries as a means of arousing the intellect and developing the moral nature. Thus considered, industrial education is rather a means or method, and takes its place in any general scheme of culture along with the kindergarten, object teaching, nature study, laboratory work, etc. Thus considered, industrial education is not something versus intellectual training, but is a method of intellectual training. It is not an end in itself, but is subordinate to the end of intellectual and moral development.

A third phase of industrial education is that of the trade school, where men and women are taught trades, primarily as a means of livelihood. Women become dress-makers, milliners, printers, trained nurses, while men become carpenters, shoemakers, blacksmiths, farmers, etc., etc. This is simply a stage in advance of the first phase mentioned. The chief motive prompting this sort of education is wage earning, or the improvement of the material conditions of life. It is possible to secure a moderate degree of efficiency in these various occupations without essentially elevating the intellectual or moral character of the students. But the highest efficiency and the most use-

ful service is attainable only when knowledge and moral culture keep pace with the attainment of skill.

The highest phase of industrial training is that which accompanies and supplements trade school instruction with broad intellectual culture and severe moral training, as is done in the best schools of technology. By this method agriculture becomes a science, and all the various handicrafts become skilled occupations, resting upon scientific knowledge and directed by philosophy.

It goes without saying that industrial training in all of its phases may properly find a place in any comprehensive scheme for the education of a race, whether black or white.

The real question which confronts us to-day is not whether industrial education for the Negro is desirable, but whether industrial education is all that is desirable. Shall our efforts be directed wholly, or at least chiefly, to teaching the Negroes how to work? Have we met our full obligations to them as a dependent race when we have provided for them rudimentary industrial training? Is there any place in a rational scheme of race development for a purely intellectual training? This question is partially answered by a simple analysis of intellectual culture. What does it mean? Primarily, it is the awakening of the senses—of touch, sight, hearing, smell and taste—so that they become active in arousing the mind and bringing it into relationship with the material universe. The power of accurate, intelligent observation is an element of intellectual culture, and lies at the basis of mind development. Closely akin to this is the power of analysis and of synthesis, of inference and induction, of imagination, memory and reasoning. Inseparable from any high degree of culture of these intellectual faculties is language, or the power of expression, which always ought to keep pace with attainments in knowledge.

Among the long-recognized instruments of culture and indispensable agents of progress are reading, writing, spelling, composition, grammar, rhetoric, logic, mathematics, geography, history and the natural sciences. These are at once means of intellectual culture and instruments of utility; and any scheme of education for Negroes or other people which would leave these out of account would be radically defective.

The need of intellectual education for the negroes, by whatever methods obtained, so that they may have the power of observa-

* Abstract of an address at the annual meeting of the Women's American Baptist Home Mission Society, Boston, May 8, 1902.

tion, of thought and of statement, so that they may be independent and self-reliant, and thus fitted for leadership, becomes apparent the moment we stop to consider the demands made upon the Negroes for these qualities of mind.

First—Every Negro, simply because he is a human being, is confronted with problems demanding thought. Every day has its crisis, when his future depends upon his thought power.

Second—The wife and mother, even in the humblest home, must, from time to time, solve problems on which depend not only her own welfare, but the well-being and even life of her husband and children.

Third—Every participant in human society, however crude it may be, is called upon to contribute to the general stock of information and opinion on which the welfare of the community depends. Public opinion, the forceful factor that molds human destiny, is made up by the contributions of individual thinkers.

Fourth—The office of teacher, to which, from the nature of the case, so large a number of negroes are called, if there is to be any great progress whatever, necessitates intellectual culture, and is successful directly in proportion to its degree. To furnish for ten million Negroes a class of teachers competent to give instruction in all the varied grades, from the kindergarten to the college, is a stupendous task, calling for much larger facilities for intellectual education than have yet been afforded to them.

Fifth—At the present time the Negro preachers exert a wide, profound and lasting influence upon their race. The character of this influence depends first upon the preacher's moral and religious character, and secondly, upon his intelligence. The surest way and shortest of promoting the intellectual and moral progress of the Negroes is by supplying them with a body of preachers competent to be their spiritual guides. No scheme of industrial education conceivable can take the place of a rational system of intellectual training.

Sixth—There is need for a large and steadily increasing number of Negro physicians, pharmacists and dentists. There is also a limited call for negro lawyers. Success in any of these callings depends, of necessity, upon intellectual education rather than upon industrial training.

Seventh—The Negroes are just entering

upon a stage of economic development where there is to be an increasing opportunity for tradesmen, bankers, contractors, architects, whose success in business and usefulness to their race will be directly in proportion to their intellectual education.

Eighth—In the varied fields of charity, economy, religion, education, there is an increasing need of the power of organization and of executive ability, which must result from a high order of intellectual training.

Ninth—As the Negroes progress in industry, thrift and general culture, there will be developed among them a thirst for literature which cannot be wholly satisfied without the aid of trained editors and literary men and women of their own race. There are to-day through the South literally thousands of groups or assemblies of colored people who can be reached and influenced in the right way by Negro men and women capable of preparing and delivering original discussions of a wide range of timely topics. Every sensible scheme of Negro education will take into consideration the desirability of meeting this want.

Tenth—Whatever is to be the ultimate political status of the Negroes, it must be recognized by every intelligent person that the presence of so large a body of people in the Republic, separated largely from their fellow-citizens by racial lines, is a fact of tremendous import. By sheer force of numbers, they can make or mar the peace and welfare of the nation. For their sakes, as well as for our sakes, there ought to be among them a class of men and women who have had the best opportunities for securing breadth of culture, especially along economic, historical, political, educational and social lines, in order that they may be helpful in creating among the Negroes a wholesome public sentiment, and that they may be a restraining force to hold them in check in any time of racial disturbance or public excitement.

Among the most potent factors in the progress of the human race are the universities. Those nations which best represent the civilization of the twentieth century are those where the universities have done their best work. The future destiny of the world, and of our Republic especially, is in the keeping of its universities. If the millions of Negroes in this country are to progress, cease to be a menace, and become a helpful factor in the development of our national life, there must be for them an open door into the universities.

**Synopsis of the
Seventieth Annual Report
of the
Executive Board
of the
American Baptist Home Mis-
sion Society.**

PRESENTED AT ST. PAUL, MINN., May 24,
1902.

I. Financial Department.

Although we closed with a nominal debt of \$13,629.69, we regard the year as one of exceptional prosperity. The receipts from legacies for general purposes have been \$78,348.62. Our expenses have been necessarily greater by reason of enlargement of both missionary and educational work. In addition to the amounts available for general purposes, we have added \$8,149.81 to our permanent funds; \$40,553.75 to our conditional funds; \$42,781.74 to our annuity funds, and have spent \$67,775.90 specially contributed for enlarged facilities at our schools.

Contributions have been received from forty-six States and Territories, and from Alaska, Canada, China, Cuba and Mexico, from 4,437 churches. The total receipts for the year, from all sources and for all the purposes of the Society, both general and special, have been \$614,223.63.

These may be classified as follows:

	For years ending March 31,		
	1900	1901	1902
1. From churches, Sunday Schools, and individuals..	\$249,883.24	\$249,723.77	\$256,379.67
2. School surplus..	1,494.28	4,896.99	5,190.81
3. Legacies	32,581.45	145,119.01	78,348.62
4. Annuities re-leased	13,600.00	13,102.90	11,000.00
5. Income on in-vested funds...	39,521.20	41,011.23	41,477.39
6. Publication ac-count.....	3,143.79	3,090.12	3,142.75
7. Miscellaneous	1,096.53	8,262.41
	\$340,223.96	\$458,040.55	\$403,801.72
Annual average	400,688.72		

DISBURSEMENTS.

There were expended for general purposes, \$416,081, and for special purposes, including the construction and equipment of school buildings, \$72,518.41.

There was expended for education \$181,-

973, and for missions \$209,964.82, distributed as follows:

Americans	\$107,912 52
Bohemians	622 00
Chinese	4,375 67
Cubans	8,386 55
Danes	5,653 44
Finns	114 18
French	6,136 94
Germans	17,349 75
Hollanders	117 95
Indians	5,142 77
Italians	3,337 39
Japanese	674 67
Jews	1,000 00
Mexicans	10,135 35
Negroes	6,080 40
Norwegians	3,947 19
Poles	875 00
Porto Ricans	7,690 62
Portuguese	350 00
Russians	250 00
Swedes	17,812 43

Total for Missions \$209,964 82

II. Missionary Department.

SELF-SUPPORT.

It is the settled policy of the Society to encourage mission churches to assume self-support as early as practicable. The period through which help may be extended wisely necessarily depends upon a great variety of circumstances, and each case must be treated not on general principles but on its merits. From incomplete statistics which have been gathered it appears that within the last five years churches which have been aided by the Society have become self-supporting, as follows: Connecticut, 1; Pennsylvania, 2; Illinois, 2; Wisconsin, 21; Minnesota, 23; Iowa, 8; Oklahoma, 3; Indian Territory, 1; Kansas, 41; Nebraska, 23; South Dakota, 10; North Dakota, 7; California, 1; Colorado, 16; New Mexico, 2; East Washington, 3; Idaho, 1; Oregon, 5; West Washington, 4; British Columbia, 1; making a total of 175. There are doubtless others which have been overlooked. The church at Monterey, in Mexico, is approaching self-support; the First Church of Santiago, Cuba, has voluntarily assumed a portion of the support of its pastor, and Rev. H. P. McCormick reports that already a vigorous young church in Porto Rico meets all its own current expenses.

It should be added that the State Convention of Iowa has become independent, and Wisconsin is about to assume that position. Kansas and Nebraska are both looking forward to reduced appropriations from our Treasury.

NEW FIELDS.

New and promising fields present themselves much more rapidly than old ones can be dropped. The tide of western immigration flowing into Minnesota, Washington, Idaho, into the Territories and in other parts of the west presents the familiar conditions

which have confronted the Society for seventy years, and calls with the same pleading voice for aid in the planting of new interests, and the fostering of young Baptist churches. This is pre-eminently still the time of seed sowing and foundation laying, and it is a constant source of regret to your Board that it cannot greatly enlarge its western work. The time is also fully ripe for an advance movement in Mexico. There is imperatively needed a greatly enlarged missionary force, especially a missionary training school for the preparation of native converts for missionary service.

The favorable conditions for aggressive work in Eastern Cuba and in Porto Rico steadily increase; and there seems literally no limit to the harvest that may be reaped if we were able to supply the laborers.

The Italians still continue to come to America in large numbers, and multitudes of them evince an open mind and receptive heart. If the men and money were available it would be possible to-day to establish in promising places among them a score of missionary stations. There is greatly needed a school which can do for young Italian candidates for the ministry what is being done for Germans at Rochester, and the three Scandinavian nationalities at Chicago.

Mission work in cities still presses its claims upon us, with increasing emphasis and urgency, but we have been unable for the lack of money, to do more than maintain our position in the cities where work has already been begun.

Your Board desire to emphasize the urgent need of enlarged contributions in order that it may greatly extend its missionary work.

MISSIONARIES AMONG THE ITALIANS, CHINESE, MEXICANS AND INDIANS.

The following are the names of the missionaries among the above-mentioned peoples, with their fields:

ITALIANS.

Rev. Angelo Peruzzi, Buffalo, N. Y.; Rev. Angelo di Domenica, Newark and Orange, N. J.; Rev. Vincent Lomonte, Camden, N. J.; Rev. Pasquale De Carlo, Stamford, Conn.; Rev. Antonio Roca, Hartford, Conn.; Rev. Marco Mazzucca, New Haven, Conn.; Rev. A. B. Bellondi, Barre, Vt.; Rev. Vincenzo di Domenica, Haverhill, Mass.; Rev. Alfred Barone, Monson, Mass.; Rev. R. N. Galassi, Providence, R. I.

CHINESE.

Rev. Fung Yuet Mow, New York City; Rev. Chow Leung, Chicago, Ill.; Rev. Lee To, Spokane, Wash.; Rev. C. J. Yuen Kwong, Seattle, Wash.; Rev. Lee Tsai Leong, San Francisco, Cal.

MEXICANS.

Rev. W. H. Sloan and Rev. Ernesto Barocio, Mexico City; Rev. H. T. Westrup, Linares, Mex.; Rev. J. F. Kimball and Rev. J. Diaz de Leon, New Laredo, Mex.; Rev. Fernando Uriegas, Puebla, Mex.; Rev. A. R. Cavazos, Sabinas Hidalgo, Mex.; Rev. Refugio Garza, Santa Rosa, Mex.; Rev. Alejandro Trevino, Monterey, Mex.; Rev. Louis Diaz Flores, Aguas Calientes, Mex.; Rev. M. E. Guajardo, Montemoreles and El Porvenir, Mex.; Rev. Manuel Zavaleta, San Luis Potosi, Mex.

INDIANS.

Rev. Daniel Bird, Tahlequah, I. T.; Rev. Adam L. Lacie, Baptist, I. T.; Rev. Joseph S. Murrow, D.D., Atoka, I. T.; Rev. J. B. Rounds, Wilburton, I. T.; Rev. I. S. Wright, Ola, I. T.; Rev. L. B. White, Reichert, I. T.; Rev. J. G. Brendel, Tahlequah, I. T.; Rev. G. L. Phelps, Okmulgee, I. T.; Rev. H. H. Clouse, Mountain View, O. T.; Rev. Philip Cook, Watonga, O. T.; Rev. E. C. Deyo, Taupa, O. T.; Rev. Robert Hamilton, Watonga, O. T.; Rev. G. W. Hicks, Hobart, O. T.; Rev. F. L. King, Geary, O. T.; Rev. L. J. Dyke, Anadarko, O. T.

MISSIONARY SUMMARY.

The following presents a summary exhibit of the missionary operations of the Society:

The whole number of laborers, missionaries and teachers supported wholly or in part by the Society has been 1,278.

These have been distributed as follows: In New England States, 45; in the Middle and Central States, 75; in the Southern States, 229; in the Western States and Territories, 873; in the Canadian Dominion, 10; in Mexico, 20; in Alaska, 1; in Cuba, 6; in Porto Rico, 9; French missionaries have wrought in 7 States; Scandinavian missionaries in 22 States; German missionaries in 25 States and Canada; colored missionaries in 21 States and Territories.

Among the foreign population there have been 302 missionaries and 13 teachers; among the colored people, 58 and 210; the Indians, 24 and 30; the Mexicans, 15 and 12; the Cubans, 5 and 1; the Porto Ricans, 7 and 2, respectively; among the Mormons, 4 teachers, and among Americans, 595 missionaries.

The Society aids in the maintenance of 33 schools established for the colored people, the Indians and the Mexicans. There are 7 day schools for the Chinese, and other day schools as follows: One in Utah, 2 in New Mexico, 1 in Cuba, and 2 in Porto Rico; in all 46.

The particular distribution of these laborers is as follows:

Maine	1	Iowa	4
N. H	4	Mo	8
Vermont	4	Neb	46
Mass	22	Ind. Ter	105
R. I	5	Oklahoma	83
Conn.	12	Kans	72
N. Y	27	S. Dakota	48
N. J	15	N. Dakota	38
Pa.	15	Mont.	18
Del.	4	Wyom	7
Va.	37	Colo	36
W. Va	14	New Mex	24
Ky	9	Ariz.	9
Tenn.	19	Utah.	11
N. C.	21	Nevada	2
S. C.	26	Idaho	20
Ga.	47	Cal	76
Fla.	5	Ore	45
Ala.	5	Wash.	72
Miss	12	Manitoba	3
La.	5	Alberta	1
Ark.	6	Ontario	3
Tex.	37	Assiniboia	3
Ohio	5	Mexico	20
Mich.	14	Alaska	1
Ind	3	Cuba.	6
Ill.	25	Porto Rico	9
Wis.	54		
Minn.	58	Total	1,278

Number of laborers	1,278
Weeks of labor	43,880
Churches and out-stations supplied	2,100
Sermons preached	99,593
Prayer meetings attended	45,682
Religious visits made	290,082
Bibles and Testaments distributed	8,684
Pages of tracts distributed	2,010,720
Received by baptism	4,957
Received by letter and experience	7,449
Total church membership	63,348
Churches organized	142
Sunday Schools under care of missionaries	1,348
Attendance at Sunday Schools	87,813
Benevolent contributions reported	\$86,000.03

RESULTS OF SEVENTY YEARS.

Number of commissions to missionaries and teachers	26,745
Weeks of service reported	945,343
*Sermons preached	2,319,397
*Prayer meetings attended	1,239,169
*Religious visits to families and individuals	5,998,274
Persons baptized	173,224
Churches organized	5,610

*During last sixty-one years.

III. Church Edifice Department.

The amount of money in the gift fund available for the erection of meeting houses during the year was \$25,511.41, which was distributed among 74 different churches, an average of \$344.75 to each church. While this amount is not to be despised, and while it has accomplished a great deal of good, it is, nevertheless, a very small sum to be distributed over so large a field, and falls very far short of the requirements of the situation. We ought to have not less than \$50,000 a year for this important part of our work, and we most earnestly invite the

attention of our friends to the need of larger gifts for this purpose, especially asking the attention of those contemplating the disposition of their property by will, and urging them to remember this branch of the work.

Contract is about to be let for the erection of a commodious and attractive house of worship at Ponce, Porto Rico; and authority has been given for the purchase of suitable lots in two important outlying stations. Negotiations are in progress for the purchase of mission headquarters in Puerto Principe, Cuba.

The number of churches aided during the year is 80; by gift only, 63; by loan only, 6; by loan and gift, 11.

The total number of grants from the Loan Fund is 17, and from the Gift Fund, 74.

The location of the churches receiving aid is in the following States, Territories and Provinces:

By Gifts—California, 2; Canada, 1; Colorado, 2; Cuba, 3; Idaho, 2; Illinois, 4; Indian Territory, 4; Kansas, 6; Massachusetts, 1; Michigan, 1; Minnesota, 3; Nebraska, 2; Nevada, 1; New Jersey, 1; New Mexico, 3; New York, 1; North Dakota, 3; Oklahoma Territory, 5; Oregon, 4; Porto Rico, 1; South Dakota, 2; Texas, 6; Utah, 2; Washington, 9; West Virginia, 1; Wisconsin, 3; Wyoming, 1.

By Loans—Colorado, 1; Idaho, 1; Illinois, 1; Kansas, 2; Michigan, 1; Minnesota, 3; Nebraska, 1; New Mexico, 2; Oklahoma Territory 1; South Dakota, 2; Washington, 2.

The nationalities aided by gifts are as follows: American, 52; German, 5; Swede, 1; Polish, 1; Cuban, 3; Porto Rican, 1; Italian, 1; Indian, 2; Colored, 8.

The nationalities aided by loans are as follows: American, 12; Swede, 3; Colored, 2.

The whole number of churches aided up to the present time is 2,129. Of these 1,792 have been aided in the past twenty-one years.

IV. Educational Department.

There has been steady progress in the general character of the work done in the various schools receiving the support of the Society. The attendance has been large, and the spirit of the students for the most part admirable.

The splendid improvements at Spelman Seminary, made possible by the generosity of Mr. John D. Rockefeller, have been completed, and the Seminary has enjoyed a most

prosperous year. Minor improvements have been made at several other schools, and plans are maturing for a central steam heating plant at Shaw, a much needed recitation building at Benedict (where a Nurse Training School is being erected from a donation of \$5,000 from the late John Pratt, Esq.), a president's residence at the college in Atlanta, enlarged facilities at Bishop College, and a new boarding hall for girls at Bacone. These improvements are made possible chiefly through the generosity of the friend who has already done so much for these educational institutions.

Special emphasis has been placed during the year upon industrial training at several of the schools, and it is believed that very superior work in this line is being done, especially at Richmond, Raleigh, Atlanta and Marshall. This form of education is necessarily expensive, and your Board is obliged to move slowly in it for the lack of money. While desirous of pressing this feature of the work, your Board are still of the opinion that the great function of these Christian schools is to raise up a trained leadership of men and women fitted to teach, to preach, and in other walks of life to be the guides and helpers of their people upon a high plane. The demand among the nine million Negroes of the country for men and women of culture and thought power is steadily increasing. The only possible way to hold the great masses of the young in the Sunday Schools and Negro churches is through the aid of a trained ministry.

SUMMARY OF RESULTS FOR THE SCHOOL YEAR 1900-1901.

1. The enrollment of students for the colored people was, males, 2,703; females, 3,495; total, 6,198; the average number of boarders was 1,804; day pupils, 1,987; general average, 3,791. Of the number enrolled 486 were studying for the ministry, 1,833 preaching to teach, 258 in the missionary training course, 44 in the nurse training course, and 2,164 received systematic instruction in some line of industrial work. The enrollment in schools for Indians was 260 males, 246 females; total, 506. Of this number 4 were studying for the ministry and 9 preparing to teach. The total enrollment in all the schools, both colored and Indian, was 6,704; total number of conversions during the year was 297.

2. There were employed in all of the 25 colored schools receiving help from the American Baptist Home Mission Society

274 teachers; 132 white, 142 colored; 106 of whom were males and 168 females. Of the male teachers, 38 were white and 68 colored; of the female teachers, 94 were white and 74 colored.

3. The expenditure for the salary of teachers for the school year 1900-1901 was as follows: The American Baptist Home Mission Society contributed for Negro schools, \$63,694.59; Indian schools, \$6,275; Chinese and Mexican schools, \$2,900; the Woman's American Baptist Home Mission Society of New England, Negro schools, \$12,184; Indian schools, \$2,400; Chinese, Mormon, Mexican and Porto Rican schools, \$3,796.31; the Women's Baptist Home Mission Society of Chicago, Negro schools, \$3,440; Indian schools, \$640; Cuban and Porto Rican schools, \$1,620; the Woman's Baptist Home Mission Society of Michigan, Negro schools, \$450; the Alabama Baptist Women's State Convention, Negro schools, \$160; Trustees and special friends of the 9 Negro schools managed by the American Baptist Home Mission Society (including Hartshorn Memorial College), \$10,904.10; the John F. Slater Fund, \$9,769.76; the 16 schools controlled by Negro Trustees, \$14,716.06 and trustees of Indian schools, \$913.70, making a total expenditure for teachers' salaries of \$133,863.52. Of this amount \$115,318.51 were paid to teachers in colored schools, \$9,628.70 to teachers in Indian schools, and \$8,914.31 to teachers in schools for Chinese, Cubans, Mormons, Mexicans and Porto Ricans.

4. The American Baptist Home Mission Society contributed for the support of the colored schools in 1900-1901, in addition to the \$63,694.59 paid on the salaries of teachers given above in paragraph 3, the sum of \$149,362.05, which was expended for buildings and other purposes, making the total contributions by the Society \$213,056.64; this amount and the \$26,163.76 contributed by other outside sources named in paragraph 3, added to the \$144,933.02 contributed by the colored people, as given in paragraph 4, make a grand total of \$384,153.42, or nearly four hundred thousand dollars, expended in the education of the colored people in the schools helped by the Society during the school year 1900-1901.

5. There are now 25 schools for colored people helped by the American Baptist Home Mission Society, 16 of which are under the entire control and management of Negro Boards of Trustees. Of the other 9 schools, Jackson College has at present no Board of Trustees, and hence is managed from the

office in New York. Each of the other 8 schools has a Board of Trustees composed of white and colored members, which is charged with the direct management of the institution, subject to approval by the Executive Board of the Society. There are in all of these Boards 59 white and 23 colored members. The Society in 1900-1901 contributed to these 9 schools for teachers' salaries, \$52,994.59, and for building and other purposes, \$148,972.77, making a total of \$201,967.36. The colored people, in addition to paying the charge made in these 9 institutions for instruction, board, etc., have contributed for their support as follows: Churches and individuals, \$1,697.53; surplus from the schools, \$3,292.83; making a total of \$4,990.36, or an average per school of \$554.48.

7. The 16 schools under the entire control and management of Negro Boards of Trustees consist of 3 holding college charters and 13 secondary or academic schools. The aggregate salary of all the teachers in these 16 schools in 1900-1901 was \$28,256.06, of which the American Baptist Home Mission Society paid \$9,500. The expenditure for board, school supplies and all other current expenses was \$30,330.61, making a total expenditure for 1900-1901 of \$58,586.67. This amount provides but very meagerly for the support of the schools. Each of these schools is subject to visitation, and is required to make the same financial and other reports to the office in New York as the schools under the more immediate control of the Home Mission Society.

CONCLUSION.

At a meeting of the Executive Board, held on Monday, April 14, 1902, the following vote was passed regarding the consolidation of the various Home Mission Societies:

Whereas, The Women's Baptist Home Mission Society, at its annual meeting in Springfield, Mass., May 20-22, 1901, formally declared in favor of a consolidation with the other Baptist Home Mission Societies, so that the work now being done by three bodies may be done by one Society; and

Whereas, At the Mid-Winter Conference in New York City, in December, 1901, a further declaration from the Executive Board of that Society was presented, concerning the unification of its work with that of the American Baptist Home Mission Society, and was recommended by the Conference to the careful consideration of the Executive Board of the American Baptist Home Mission Society; and

Whereas, There appears to be a very general conviction that the work of these three Home Mission organizations should be unified; therefore,

Resolved, That the Executive Board of The American Baptist Home Mission Society, believing that unification is desirable, hereby invites the Women's Baptist Home Mission Society (of Chicago) and the Woman's American Baptist Home Mission Society (of Boston), each to appoint not more than seven representatives to meet a like number from the American Baptist Home Mission Society in Conference in New York City on Wednesday, June 25, 1902, for the consideration of the subject, and, if possible, to formulate a plan of consolidation, for submission to the three Societies for their approval.

Resolved, That for the equalization of expenses incident to such a Conference, this Society will assume one-half of the amount incurred by each of the Women's Societies represented therein.

In surrendering to you the trust committed to it and rendering an account of its stewardship for another year, your Board desires to put on record its sense of the great dignity of the work entrusted to it; its appreciation of the active co-operation of pastors; the hearty support of the denominational press; the liberality of individual givers; the fidelity of the Superintendents and District Secretaries and self-sacrificing labors of the great body of missionaries and teachers; and above all, the gracious providence of the great Head of the Church, Whose we are and Whom we serve.

T. J. MORGAN,

Corresponding Secretary.

W. C. P. RHOADES,

Chairman.

Saviour, thy dying love
Thou gavest me:
Nor should I aught withhold,
Dear Lord, from thee;
In love my soul would bow,
My heart fulfil its vow,
Some offering bring thee now,
Something for thee.

Give me a faithful heart,
Likeness to thee,
That each departing day,
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for thee.

S. D. PHELPS.

MISSIONARY DEPARTMENT.

Among the French.

We were greatly rejoiced during the last quarter in the conversion of several persons, among these a man and his wife. A few years ago the wife attended our services, much against her husband's wishes. He was always very angry when she came, till at last he forbade her to attend any more. She thought best to discontinue, so as to preserve peace at home. She nevertheless continued to visit us in our home and we went to see her. A few months since, on a Sabbath afternoon, I felt the Lord drawing me to this man's house. I went, and during the conversation invited him to the service that evening. He said he would come some other time. I plead with him to come now. He came and was completely overcome by what he saw and heard. He went home and said to his wife: "It is all right what they teach over there." That night he got up from his bed three times to ask God on his knees to guide him and open his eyes. He is very happy now in his Saviour, and longs to see others do as he has done—accept the Lord. He is working to bring others to the services, and he visits old friends to tell them what the Lord has done for him. He is to be baptized with his wife and a young girl the second Sunday of this month. Four were baptized during the last quarter.

F. A. PERRON,
French Missionary.

GARDNER, Massachusetts.

Northboro, Mass.

March 26, 1902.

Dear Brother: The MONTHLY is an ever-welcome visitor in our home, growing in favor from number to number. The past year has been better than any that preceded it, and we have delighted in the reports of the victories that have been won by our faithful missionaries on the home field.

C. G. SIMMONS.

A Study in English.

I am by three weeks in Quarry for assister the works of the Baptist Italian Church, the what is at present in aggrandize of five metre more.

The membris of it are very content who the Lord operate immensely, and I more are happy of receive of the Lors the to greatly at the my supplication, and after

two year of misery and pain I thank the Lord, and bless you for all that who you have promise to me of sent in Quarry.

You write the Doctor and to hasten the my came in Quarry for the 1st Novembre. I have ready the house for what time.

I have hope in you that hasten the my came to the end that the winter came not has to hurt my childs.

I axpecter your answer favourable and to believe,

Yours in truth,

Elkins, W. Va.

I send you herewith my last report as your missionary. We as a church are not yet self-sustaining, but I feel it my duty to get along without asking further aid from your treasury. Were it not that our brethren have moved away so much, we should have been self-sustaining long ago.

We have sixty-two members now, most of whom are poor and unable to help. Some of them need our help. One-half of them are non-resident, some of them living far away, even as far as North Carolina, Arizona, and California. It is hard to build up a Baptist church in a strong pedo-baptist community.

The outgrowth of our work in Elkins has been four white Baptist churches in this and in Tucker counties, with two pastors, and two colored Baptist churches, each having a pastor. All have houses of worship except one, and that one hopes to build next year. So there are in all seven Baptist churches and five pastors, and all are very weak. There are two other churches organized, but they have no property, and no pastoral oversight except what I give them. I have held protracted meetings in other places where I can organize Baptist churches, but they are so far away I cannot give them the pastoral care they would need.

I thank the Board for the help you have given me, and the patience you have exercised toward me. Be assured I shall do all I can for the American Baptist Home Mission Society.

AMOS ROBINSON, Missionary.

The Tree of Life.

Plant patience in the garden of thy soul!

The roots are bitter, but the fruits are sweet;

And when, at last, it stands a tree complete,

Beneath its tender shade the burning heat

And burden of the day shall lose control—

Plant patience in the garden of thy soul!

—Henry Austin, in *Harper's Weekly*.

Polish Work in Detroit.

The second year of my mission work among the Polish and Bohemian Catholics of Detroit has passed and I am thankful to my God for the strength and courage He gave that I might do that work.

I have started the mission amidst various hardships, and I, myself, have been so persecuted by the local Polish Catholic papers that I was about to doubt my success; but by faith in Jesus Christ and confidence that He Himself has called me for the work, I received more courage.

My Lord has been with me and wonderfully helped me. The membership, which last year increased from one to six, had during this year doubled, and I, for the coming year, have reason to believe the Lord will give us more sinners, cleansing them by His precious blood.

During the past year I have distributed 34,822 pages of tracts; 142 Bibles and Testaments were placed into homes where they are diligently read, and eighty volumes of Christian books. Besides this, every week I preached a three, a sometimes four, sermons.

I also conduct a day school, where the children are taught to read and write their mother tongue. The Lord has blessed the work so that there are all reasons to look forward to a successful future. Our Sunday school attendance is large, and the older people are also interested, and attend the services. Among my audience you generally find ten Roman Catholics to one Baptist.

We are now in a good location, but will be obliged to leave it, because the property is to be sold. I sincerely hope the Baptist City Mission Committee, with the American Baptist Home Mission Society, will secure a place for the work.

In January I was married, and the Lord gave me a faithful Christian wife, who assists me a great deal in the mission work. With the assistance of her mother, she has opened a sewing school in connection with the mission, and thus aims to win the interest of the parents. We hope the Society will help us with means with which to push the Lord's work. I ask all interested in the work among foreigners in the United States for their prayers.

C. V. STRELEC,

Polish and Bohemian Missionary, Detroit, Mich.

First Swedish Baptist Church.

It is now fifteen months since I commenced work in connection with the First Swedish Baptist Church of Cleveland, O. The spiritual life in the church was rather low, and the attendance at our meetings was very small, but has gradually increased. On account of night work at the big iron and steel shops, it is hard to get more than fifty per cent. of the men out to our meetings. But still we have been richly blessed, especially since New Year's. When the clock had struck twelve, and the whistles announced the entering of the year 1902, we were kneeling down in prayer with two men who wanted to be saved. It was an occasion never to be forgotten. During this quarter about twelve have been converted, and I have had the privilege of baptizing eight disciples to Jesus and give them the right hand of fellowship in the church. We have all reasons to hope for still greater things in the future. "If God be for us, who can be against us?"

A. G. HALL.

CLEVELAND, O.

Norwegian Pilgrim Baptist Church.

This is really the most difficult pastorate I've touched for the last fifteen years, but I expect to win out.

Several families, a few young men, and about ten of our larger Sunday school scholars seem to have yielded to Christ during the last two months. The gradually growing audiences, seventeen additions, and the expressed loyalty on the part of the church are, of course, encouraging, but conditions are far from satisfactory. However, I hope for the better, and feel that God has placed me in the midst of the largest Norwegian mission field in America. By next Monday we expect to turn over to Dr. Thomas the \$60.00 due the American Baptist Mission Society.

C. W. FINWALL.

CHICAGO, Ill.

Minneapolis, Minn.

During the quarter I was out at one of the new towns in southwestern Minnesota, holding revival meetings for eleven days. The town is called Westbrook, one and one-half years old, with 400 people and a fine farming country, well settled, all about. Ours is the only church holding services in English, and the only one with a pastor living in town. Brother Ehrhardt settled there February 1. The new church building, which the Home

Mission Society helped pay for, was dedicated February 9. The special meetings went right on from that time. We had a good hearing at all services, and a number accepted Christ, while many others were truly interested.

Everything seems favorable for the little church, and I hope to see it fifty members strong by next January.

At my own church, Tabernacle, the work goes well. Bro. Ernest Fagenstrom held a Young Folks' and Boys' and Girls' service with us last week, which was very satisfactory. The attendance was remarkable, and many accepted Christ. As many belong to Lutheran families, I do not know how many will come for baptism, but there will be a number. This week we are working for the adults, with promise of a very good time.

All regular branches of our work move on nicely. Our Industrial School has 200 on the roll, with an average attendance of 160. We hold many meetings, three every week, that do not appear in my reports.

G. H. GAMBLE.

A Promising Beginning.

Westbrook is an eighteen months' old town on a new railroad in southwestern Minnesota, of above 500 people, and gives great promise of being an important town in this section of the State. When the railroad was first proposed I visited the field and occasionally held meetings in a very small school-house near the present town. Soon after the railroad depot was built I held the first meeting ever held in the town in the depot. In December, 1900, a hall was secured, having been rented long before it was completed, and the first service was held here December 16, 1900, the Danish Baptist, five miles east, assuming the rent of the hall. From this time our services have always been well attended. In January after, special meetings began, and in March a church was organized with fourteen members. Student work was maintained during the summer, and since last October I have spent much of my time there. In December a house of worship was begun, and on February 9 it was dedicated with all debts provided for, one brother, W. Hubbell, who had lived in the community for twenty-three years without church privileges, giving \$500.00. The town-site company gave the lot, worth \$400.00, and the property is now worth \$2,100.00. Special meetings have been held since the

dedication with much interest, and a number have signified their intention of uniting with the church. The people of the town generally responded in raising money for the building, and all seem proud of "Our Church." There is a German and a Norwegian Lutheran church in the town, but no other English-speaking church but ours, and no other regular religious service. In February Rev. C. A. Ehrhardt became pastor, and we confidently expect great things from this church. Few, if any, churches in the State have come into being under more favorable and promising conditions.

M. A. SUMMERS,
District Missionary.

Watertown, So. Dak.

The church here started in saving work immediately upon paying the fourteen years' old debt, and for six weeks, night and day, we have been in an intense fight. For years there has been no soul-saving done, and the evil has become ironclad. The whole city is now aroused. Over 150 have professed Christ. Fifty of these are with us and more will come. Our Sunday school fills both rooms of our house. Nearly all the boys over eight years of age are Christians.

The house will be newly painted and re-carpeted next month, and the new parsonage will be ready to occupy by the time snow flies again. Surely the Master has been good to us and used us. Our Bible study class is trying to find how to be always ready to be used of the Master.

J. M. DANIEL, Pastor.

Valley City, N. D.

Through the generosity of the Baptist Home Mission Society, which last year contributed the liberal sum of \$400 as a gift, reducing our church debt to \$700, the brethren felt greatly inspired, and this fall decided to make a move in the line of canceling the whole debt, as this debt, with a good deal of other fleeting indebtedness and heavy interest, paying 10 and 11 per cent., was very discouraging for this small church. Through a unanimous and, for many, self-sacrificing effort, the brethren provided in notes and cash for the whole debt with the exception of about half a hundred dollars, and undoubtedly that also will come. We feel thankful to God for this result and grateful to the Home Mission Society for their timely aid.

E. S. SUNDT.

Bismarck, N. D.

I am a very busy missionary; have nearly every moment taken up. Last Sunday's work will give you a fair idea: I was sick all day from vaccination, yet I preached at the regular morning service, 11 A. M., then taught the Bible class in the Sunday school; hurried home to get some dinner, and by two o'clock went to the State's Prison and preached; came back as soon as possible to attend our B. Y. P. U., after which I preached the regular evening sermon. When the services were over I was called to the City Hospital to see a dying man. Having talked with him about his soul's salvation, read the Scriptures and prayed with him, I went home at 10 P. M., sick and exhausted. I love this work, and it is a pleasure to me to do it, but my soul is yearning for conversions. Sometimes I get a little discouraged when I see so much sin, worldliness and religious indifference in this city, but I trust that a change will soon come for the better.

P. N. NYSTRÖM.

Horton, Kansas.**ANOTHER CHURCH BECOMES SELF-SUPPORTING.**

My commission expires with this report, and we feel that we are now able to walk alone and even run a little without any further help. We hereby extend our heartfelt thanks to the Home Mission Society for standing by us so long and so liberally, and we hope to repay this great and beneficent institution in part, at least, for what it has done for us. May God bless it and make it still a greater factor in the evangelization of the great field in which it is operating so successfully is, and shall be, our prayer. Our relations have been pleasant and very profitable to the Kingdom of God.

In my other report I spoke of organizing a new Baptist church at Robinson, in December last, with nineteen charter members and one candidate for baptism. I closed a week's meeting there March 9, which resulted in eleven more additions to the church and sixteen new pupils to the Sunday school. We now have a membership there of thirty-one in the church and fifty-two in the Sunday school, and enough prestige and enthusiasm to build up a church of from seventy-five to one hundred in a year from this time, if they make no serious mistake. They will not call a pastor for a while, but will depend on week night preaching until they get strong enough to call a good, strong pastor.

The little church at Huron has also been

resurrected during my pastorate at Horton, and has called a pastor for one-half time.

J. N. KIDD, Missionary.

Oklahoma—Belva.

The work, on the whole, is exceedingly encouraging, and gives me great pleasure. I count it a special privilege to be permitted to do such pioneer work. I find inexpressible joy in searching out the Baptist immigrants into this land of promise, and the greeting I receive tells of the joy these brethren feel in knowing that they are not forgotten by the great Baptist brotherhood of the land. A good class of people are settling here, and they are well worth looking after. I am glad to report that we are not behind other Christian bodies in searching out and organizing our forces. In not a few localities we are the pioneers. The churches organized are composed of good material, and all are increasing in numbers and strength. Those without pastors are keeping up regular meetings of some kind. Each church is pledged to the support of home and foreign missions. Moscow, May and Craft churches will erect houses of worship in the near future. Craft will build of sod right away. Moscow has a good building site and \$150.00 raised. All these churches will need aid from the Church Edifice Fund. Five missionary pastors should be sustained in Woodward County alone.

March 2 I baptized Rev. Edward R. Williams, Methodist, and wife. Brother Williams is a man of good ability, a good singer, and an interesting worker. The church at May called him at once, and a council for his ordination is called for May 7.

I greatly need a Gospel wagon for my work in this vast field. I have driven my own team and buggy until they are well nigh worn out. My trips range from 100 to 300 miles in extent. Most of the regions traversed are away from the railroads. Day and Beaver Counties are practically unexplored as yet.

T. K. TYSON.

Elk Creek Mission, Hobart, O. T.

I have been sick three weeks, hence the shortage in my report. I am thankful to be able to report an improvement in my health, so as to go to the field again.

The Indians have been away since Thursday receiving the Semi-annual payment. They will begin to come in Monday I think. Grass payment is red-letter day for the Indians. They are learning to pay their debts;

it is remarkable to see the difference in them since they have the gospel.

Yours in the work, Mrs. G. W. Hicks.

Oklahoma—Geary.

During the last quarter we have finished and dedicated the new chapel for the Arapahoes. On March 5, one of the most beautiful days Oklahoma ever saw, we came together to the new chapel for the dedicatorial service. A fair representation of the Indians were present. Bro. L. L. Smith, of El Reno, preached the sermon in the morning. After dinner we had evangelistic services conducted by Brethren Hamilton and Harper. Left Hand's words following the three sermons were very encouraging. He said to keep on at the work, and before long the Arapahoes would come to Jesus. He said also that he wanted to see one person become a Christian that the others may watch him and learn from him whether they could all hold out in the Jesus road.

On March 12, after several requests from the white people in a neighborhood five miles from the mission, we began a series of night services, trusting that we might lead some to Christ. We began the work with much hesitancy, not knowing just what the Spirit would have us do. Before very many evenings the Spirit manifested His power in a wonderful way. The field was white for harvest. Every one was hungry for the Gospel, and put forth their best efforts to learn about Jesus. After continuing the meetings almost a month, on the afternoon of April 8 we baptized six persons; then in the evening we organized a church with thirteen members, three by letter, four by experience. We tried several times to close the meetings, but could not, and even after nearly a month's service, it was difficult to close. The work has not stopped yet. The people are holding two prayer meetings a week in a place where prayer meetings were scarcely known before. Several others are asking the way of salvation. The entire community for miles around seem moved by God's Spirit. I wish there could be some good, spirit-filled man go into the field and carry on the work. I do not feel that I can spare more time and strength away from the Indians. We have tried not to neglect our Indian work, and yet the fact remains that much of our strength which might have been used for the Indians has been used in this special effort for the white people. Rev. Robt. Hamilton was with us three nights during the service.

F. L. KING.

Taupa.

The country here near Fort Sill is beautiful just now with its new spring life. It is a hopeful time of the year. How we wish the Comanches would take the new life—the life that is hid with Christ in God. Our Christians who live near enough to attend the Sunday services are growing spiritually. By "near enough" I mean within twelve or fifteen miles of the mission.

We have women's sewing meetings that are good. The women are very much interested in them, and some of the men are, also. We expect much good will result from them.

On Sunday, April 6, we organized a Baptist church of white people with a membership of five. I think there are more who will come into the organization soon.

I ask those at the rooms to pray for our Indian Associational Meeting, which meets in June, that at that time many may find the Saviour.

E. C. DEVO.

Colorado—A Church Resurrected.

A little more than two years ago, when serving as District Missionary, I was directed to go to Monte Vista and make an investigation of Baptist affairs. Everything was seemingly too dead to be resurrected. Services had been abandoned. Not a prayer meeting or Sunday school session for months. The few members were scattered, some having united with the other churches of the place. The choir of the Methodist Episcopal church was mainly composed of Baptists. The president of the Ladies' Aid Society in one of the churches was, if I remember correctly, a Baptist. The Baptist church building was utterly neglected. The door was not even locked. One of the first things I did was to buy a lock and secure the door to keep out vandals and mischievous boys. Dust covered the organ, hymn books, pulpit and all. The chairs were piled in the middle of the floor. Some of the lamps were leaky, and the oil had dropped out and mixed with the dust and dirt. I shall never forget just how utterly abandoned the place looked. There was a feeling in the community that the building would never be used for religious services again. Already the School Board of the town had proposed to buy it and turn it into a schoolhouse. The Baptist brethren themselves seemed to feel that there was no need of further effort, especially as the building was groaning under a debt of a thousand

dollars. Better let it go for the debt, some said. But it then occurred to this missionary that we had no Baptist houses of worship to sell. The house was not built to be sold for school purposes. It had been solemnly dedicated to God and set apart for His worship. Must the one Baptist lighthouse in all that region be sold? It must not be. *It was not sold.* The missionary went into that building, swept the dust from a little spot, knelt there and prayed. He besought the Lord to open the way and turn again the feet of the people to the place of prayer. Two weeks were spent there in lifting the courage of the people. Then a sort of reorganization took place. A pastor was invited to come and hold meetings. A number were baptized, the pastor settled over the church for all his time, and the Baptist cause once more lifted its head. Since then the pastor and wife have tackled the impossible and came out victorious. The more difficulties in the way, the more work they had to do. What grand men and noble women the Lord sends to this needy West! The pastor with his own hands built a parsonage, while his wife taught in the public schools and furnished the money to buy the material for the building. After this building was finished, they turned their attention to paying off the old debt on the church edifice. That debt is melting away and will soon be a thing of the past. New oak pews have been paid for and placed in the church, baptisms have been frequent, and the cause is going forward. The church now numbers more than forty. Rev. G. L. Boroughs is pastor.

W. B. POPE,
General Missionary.

Ogden, Utah.

I began my pastorate with this church the middle of November last. From the beginning the work has been blessed. First we had a Sunday school revival, when over 150 new scholars were enrolled. I possess data that will locate practically every child not in some school in Ogden. Have been in about five hundred of these homes and was welcomed everywhere.

The attendance at preaching services ranks our attendance nearly first, if not first, among the Protestants. The work done by my predecessor, Rev. W. G. Evans, was a grand preparation for what we are now witnessing, as was also the labor of Miss Rose Glen Webster, representing the Women's Baptist Home Mission Society.

Inquirers have been coming to us for several weeks and twenty have been received for baptism and more have signified their purpose to be baptized. A goodly number are hunting their church letters, so that we will have about fifteen to unite by letter. Have received three on experience and three or four more have practically decided to come to us. Most of this work has been accomplished in quiet and private interviews. Among the number awaiting baptism is a saloon-keeper, whom the pastor led to Christ in the quiet of the home. It was a glorious fight and victory. We held a three weeks' meeting and were assisted, most ably, a part of the time, by our new missionary for Utah and Wyoming, Rev. Bruce Kinney. There were possibly twenty-five or thirty who professed Christ, though we have counted only those whom we could hold private interviews with. The pastor is now holding services in a little chapel west of Ogden, in a thickly-settled district. Plans also are in mind to establish a preaching station in North Ogden, that a community largely neglected may be helped. Ogden Baptists are hopeful of a prosperous future.

ORA C. WRIGHT.

New Field in Arizona Territory.

I arrived here on the 22nd of November, 1901, found that the nearest Baptist church, that is congregation, was three miles from town. This congregation, of fourteen in all, readily agreed to move into town the organization, which was done in December. Since that time we have grown from fourteen to twenty-two members, with the prospect of more soon. The congregations have grown and our hall is usually filled. We rent a hall in which to worship. It is hoped that we will be able to buy a lot soon and begin to arrange for a house of worship. In this the denomination must help us very much, if we succeed. This town has about 1,400 inhabitants and only one house of worship, where the Methodist Episcopal Church worship. (I do not include Mormons, for I do not call their's a church. It is nearer a dancing rink.) In order to meet the needs and to plan for success, we ought to build a real, neat and comfortable house of worship, costing about \$2,000. Our brethren here are willing to help liberally in this work. Before many years this valley will be freed from Mormonism, and it behooves the Baptists to plan well and wisely for this time. I hear that the Methodists, who have had the only house of worship for

years, have only about thirty members. We hope to have more than that ere long.

Most of our members attend our prayer meetings and take active part in the service.

I know of no better field that offers better returns for money wisely spent in the cause of "Home Missions."

We have two services each Sunday, and prayer service each Thursday night.

Let the brethren everywhere pray for a glorious work of grace here in the salvation of many souls.

C. WARDLAW, Missionary.

SAFFORD, A. T.

Tempe, Ariz.

Sickness and state of weather has made some slight reductions in our congregations, and as we have but few young people, our evening congregations are always small, and our B. Y. P. U. of little account. Yet we are gaining on this. An encouraging feature of our work is our Junior Society. No place is assigned for a report of it, yet Mrs. N., with some assistance from others, has gathered a society of about fifty members, which meets Sunday afternoons, learns books of Bible, verses of Scripture, missionary knowledge, etc. I would not have it omitted from our work.

Our band gives concerts on streets, Sunday afternoons, gathering large crowds, and I have gone and preached to them twice, hoping to gain the attention and attract the interest of the wayward and impenitent. My addresses have been well received, and courteously listened to, whether for good I cannot tell. The financial condition is very good for the strength of the church. They meet their obligations so far quite promptly, and their offerings for benevolence have exceeded my expectations.

H. NEWBERRY.

A Cheery Note from Montana.

I have been waiting to get fully acquainted with the field before making my report. I found an earnest little church here struggling to maintain and advance God's kingdom in this beautiful valley. They feel that they have suffered greatly from having no pastor for several years, and were getting somewhat discouraged.

We have thirty members, but only seventeen are resident. We have a good Sunday school and a good prayer meeting every Wednesday evening. We are holding services at present

in a school house, but hope to build a church in the spring. The very fact that this little church kept up its Sunday school, kept up its prayer meetings, sometimes having only two or three in attendance, shows of itself that there are men and women here who are in earnest. And there is need of earnestness, for there is much, very much work to be done. This is not a newly-settled country, it is an old-settled one. And while many of the people are intelligent and educated, yet the preaching of God's word has been so long neglected that many have grown careless concerning it—in fact, do not attend church at all.

In the little towns wickedness of all kinds abounds. Ours is the only Baptist Church in Madison County, and it is an exceedingly large county. We greatly appreciate the help of those who are not members with us, but who help us and wish us well.

May God bless His work here in this little nook of the world, and keep us faithful, who are trying to work for Him.

J. A. HUGHES, Pastor.

PAGEVILLE, MONTANA.

Harrison, Idaho.

A GRATEFUL CHURCH.

It is the wish of our church here that I should, on their behalf, thank the Society for its timely gift and loan, received a few weeks since. Without them I doubt whether we would have been able to pull through. In fact, I am satisfied that we would have fallen by the wayside, as a church, to be looked upon by those about as a failure.

But now all is different. The gift and loan have helped directly, but even more in an indirect way, as they have been inspiration and encouragement to each of those on the field who have given towards the needed amount, and we have a pleasant, well-located church home. God bless the Society and those whose gifts have made it possible for us to receive this help at this time.

We stand well here among the people generally, and are united in the work, with regular church services each week, together with Sunday school, young people's societies, both senior and junior, and prayer meeting. I feel safe in saying that, without the help the Society has given, things here would be dead, as far as our cause is concerned.

With a prayer for those who bear the burdens of our great Society,

LOUIS B. HARDY.

Pendleton, Oregon.

There is a bright prospect for the church here in the near future. We have now considerably more than half of the sum needed (\$1,200) to remodel our church, and which will make a modern structure of it that will be practically a new building when done. All lines of church work are moving forward nicely, and we have raised more money for all purposes in the past six months than has been raised before in any two years. The prospect is most hopeful for a large ingathering this winter. One stands approved for baptism and others are ready to follow soon. We expect to begin our work on the house about the first of next March, and when we do so, we will have in good pledges all the money necessary to complete it.

B. W. KING.

Ritzville, Washington.

The work of our new church in this city is prospering.

I recently went down to Lind, eighteen miles south, and gathered our Baptist people together, and we organized a Baptist church in that place with twenty-two members. There are a number of others who will unite at the next business meeting.

The outlook is very promising for a vigorous church in that place. The town has at present about 600 inhabitants, and is rapidly increasing. It has more than doubled in eight months. We believe the growth to be permanent, as this is a great and wonderful wheat country, recently discovered, and with apparently unlimited resources.

ELWOOD P. LYON.

Washington.

I came to this field October 22, 1901, from St. Clair, Pa., where I labored nearly five years. I left a loyal and devoted church, seeking a climate that would benefit my wife. But my brightened hopes were blighted. Four days' after our arrival my dear wife crossed over the river to rest with Jesus in that land where sickness, sorrow and death can never come. I was left with my little girl Nellie, six years old, and my boy Weston, three years old, in Virginia with his grandmother.

In my grief and loneliness, I began my work, and put all my time and strength into the master's service. At Cle Elum congregations have steadily increased and there are signs of promise. The town is growing,

and we expect the Northern Pacific R.R. Shops from Ellensburg to be moved here this spring, which will bring many new people to our town. We have all the denominations represented here, and four organized churches. There are a few Catholics who attend our church and Sunday school regularly. I expect to have baptism soon.

At Roslyn nearly all the members have moved away. The church had been closed about six months when I came. I started a Sunday school, and have an average attendance of twenty-five. About two-thirds of the population are Slavs and Italians, most of the English-speaking people are utterly indifferent to the claims of the gospel.

The ladies' have raised \$85 to paint the Cle Elum Church. We sadly need an organ, We have half enough money raised to buy one, but don't know how we will get the rest. Here is a chance for some benevolent person to invest in the Lord's work. We have a debt of \$600 on our property and our membership is only fifteen. Pray for us.

Sincerely,

W. M. JENNINGS,
Missionary pastor.

Monterey, N. L., Mex.

During this quarter I visited three points of interest, where we had very enthusiastic meetings, and received five candidates for baptism. I hope to be able, after our association, to repeat my visit to these points and baptize the candidates. Here in this church the work is going on firmly. We had two accessions by baptism. Last Sunday our meeting house was crowded. The services were full of interest. At the evening, after a good sermon by Bro. H. T. Westrup, of Linares, I baptized two bright girls.

In these days we commenced to repair our meeting house, putting on a new roof and making some other reforms. The expenses will be no less than \$500, and we hope to raise the money in this month. The B. Y. P. U. gave \$100 for this purpose. Perhaps some friend in the States would like to give us some \$200 for this necessary repairing. We trust in the Lord that He will send us help from somewhere.

This week the Association of Nuevo Leon will meet with this church. We hope to have a good time and to take some steps towards the advancement of the Gospel in our country.

ALEJANDRO TREVINO.

Linares, N. L., Mex.

I must tell you that I see now in the work at Linares the beginning of a new life for the church. There are people who willingly hear the Gospel and love to attend our meetings. I need very much help, a lady who would work together with me, to carry on a much more active work in the church.

H. T. WESTRUP.

Puebla, Pue., Mex.

The work is in good condition and everything is all right, save that the health condition of Puebla is at present bad, as epidemic gripe of a very bad character has invaded the city, and some of our members have been ill, among them one of our dear missionary young ladies, Miss E. Galvan, who for more than three weeks has been very ill. She is some better, though very weak, and probably she will not recover till two or three weeks more. Two of my girls got sick also, but one of them is all right now, and the other we hope will recover soon. The second of the present month one of our members died.

But notwithstanding all this, the Lord continues blessing us. We have had very good services, and the revival in our church has continued, so that our members are trying to live better and more consecrated lives and work for the Lord. Some of them have organized a Temperance Society, and are working earnestly among their friends and neighbors in order that they may leave the terrible vice of drinking, which is the cause of so much misfortune here. They got some of them to sign the promise not to drink any more, while they invite them to our service.

During the services we had in the Week of Prayer, and some others we had last month, preaching special sermons for sinners, twelve persons asked the prayers of the church, and we hope that some of them, if not all, will be baptized after their profession of faith. Some of them are young men who were attending an English class directed by Misses Bristol and Galvan, our missionary young ladies, and the remainder are old believers, who for a long time have attended our services, but who had not been able to join the church for several reasons. Two couples are living without being married, but now they are giving the first steps towards getting married in order to be able to join the church. May the Lord bless all of them, and make true and faithful Christians.

As to self-support, we are doing our best,

though not so much as we would wish. But for the circumstances and poverty of our church, we think we are giving comparatively as much as some other flourishing and richer churches. But we are not pleased with this, and we try to do more every day. We will try to collect present year more than last year for this purpose. We have decided to collect the money and send you all the amount collected during the year at the end of it, in order to save work and trouble in remitting small amounts every month. The little our members give they give with joy. To-day I have sent to the treasurer of the Society \$8.56, Mexican money, amount collected for November and December, 1901.

We have better hopes for present year. May the Lord grant them.

F. URIEGAS.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty,
Without the drops in the well.

Only a poor little penny;
It was all I had to give;
But as pennies make the dollars,
It may help some cause to live.

Only some outgrown garments—
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.

God loveth the cheerful giver,
Though the gift be poor and small—
What doth He think of His children,
When they never give at all?

Alphabet of Success.

Attend carefully to details.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right; fear to do wrong.
Endure trials patiently.
Fight life's battles bravely.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands only with the virtuous.
Keep your mind free from evil thoughts.
Lie not for any consideration.
Make few special acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch not, taste not, handle not intoxicating drinks.
Use your leisure for improvement.
Venture not upon the threshold of wrong.
Watch carefully over your passions.
Extend to every one a kindly greeting.
Yield not to discouragement.
Zealously labor for the right, and success is sure.

Baptists in Sweden.

By REV. FRANCIS E. CLARK, D.D.

It has been my good fortune, during the last few weeks, to see much of the Baptist Churches and pastors of Scandinavia, and especially of Sweden, and I am glad to give my testimony to the vitality of the denomination and the good work it is doing in this northern peninsula.

In Stockholm the Baptists are particularly strong, and I have had the pleasure on different visits of speaking to two or three of the large churches. A few Sundays ago I met in the Elim Chapel an audience that packed the house to the doors. A baptism at the close of my address was held, and fourteen converts, most of them young men and women, were received into the church. It was a most impressive and memorable service, and the large audience was visibly affected, as one after another these young people, with serious but happy faces, went down into the water. I understand that many churches this winter have received like accessions.

In Stockholm, also, is situated the Baptist Theological Seminary, which has between thirty and forty students and as fine a company of young men as I ever addressed.

Another pleasant Sabbath I spent in the famous old town of Orebro in the very heart of Sweden. Here, as pastor of the new "Philadelphia Church," is Rev. J. Ongman, who was for twenty years the pastor of large Swedish churches in Minneapolis and Chicago. This church is very flourishing, and on the Sunday of my visit received large accessions on confession of faith. The First Church, under the lead of Pastor Hammar, is no less prosperous, with a Sunday School of a thousand members, and a church membership of nearly seven hundred. Here the first Christian Endeavor Society in Sweden was formed ten years ago by Mr. Ongman.—*The Watchman*.

BOOK NOTICES.

THE MISSIONARY WORK OF THE SOUTHERN BAPTIST CONVENTION. By MARY EMILY WRIGHT. 412 pp. Price, \$1.25 net. American Baptist Publication Society, Philadelphia, Pa.

This book gives a clear and concise account of the organization and missionary operations of the Southern Baptist Convention. As it includes both Home and Foreign mission work it covers a wide field and gives an interesting survey of the results that have been achieved by the faithful missionaries of the Southern Board in Italy, China, Japan, Brazil, Mexico and Cuba, as well as in the home land.

THE MINISTRY OF THE SUNDAY SCHOOL. By PROF. T. HARWOOD PATTISON, D.D. 264 pp. Price, \$1.00, net. American Baptist Publication Society, Philadelphia, Pa.

In this book Dr. Pattison discusses in his usual vivid and vigorous way a most important subject. We feel sure that it will repay a careful reading by parents, Sunday School workers and pastors generally, and we hope that it will have a large circulation.

DICKEY DOWNEY. By VIRGINIA SHARPE PATTERSON. 16mo., 192 pp. Price, 25 cents. American Baptist Publication Society, Philadelphia, Pa.

The Phoenix edition of this excellent little book puts it in a most attractive form that should win for it a still larger number of readers and admirers.

AMERICAN BAPTIST YEAR BOOK. J. G. WALKER D.D., Editor. 8vo., 242 pp. Price, 25 cents. American Baptist Publication Society, Philadelphia, Pa.

While there are almost of necessity some defects in the statistical material of this book, yet it contains so much information that cannot be found in convenient form elsewhere, that we have no hesitation in commending it as a most valuable adjunct to the office or library equipment of any one wishing to be well informed regarding our denominational affairs.

Home Mission Appointments.

IN MAY.

ARIZONA.

Rev. J. H. Carstens, Cottonwood.
E. B. Taft, Prescott.
Homer Newberry, Tempe.
J. B. Thomas, Tucson.
Columbus Wardlaw, Safford.
R. C. Wright, Yuma.

COLORADO.

Rev. C. J. Coulter, North Side Ch., Denver.
D. G. Delano, Plateau Valley.
Edgar Woolhouse, Mosca & Hooper.
J. E. Douglass, Colored People, Pictou and vicinity.

CONNECTICUT.

Rev. Nicolas Morten, Swedes, Waterbury.

INDIAN TERRITORY.

Rev. H. P. Haley, Paoli.
J. B. Hays, Tishomingo Ch., Choctaw Nation.
Daniel Long, Creek and Seminole Indians.
J. F. Moore, Bristow.
James Rice, Purocell.
Stanford Wade, Antioch Ch., Choctaw Nation.
G. L. Williams, Longtown, Choctaw Nation.

KANSAS.

Rev. C. P. Chaves, French in Kansas.
E. L. Seviok, Eureka.
A. J. Bengston, Swedes, Lindsborg.
A. J. Essex, Columbus.

MICHIGAN.

Rev. C. V. Streler, Poles and Bohemians, Detroit.
G. H. Waid, Beulah Ch., Detroit.

MINNESOTA.

Rev. J. E. Christiansen, Scandinavians, Louisburg.

NEBRASKA.

Rev. H. F. Rudd, Crawford.
C. F. Dueholm, Louisville.
J. J. Schuler, Valparaiso.

NEW HAMPSHIRE.

Rev. I. B. Le Claire, French, Nashua.

NEW MEXICO.

Rev. J. H. Bourne, East Las Vegas.
Susano Arrieta, Second Mexican Ch., Carlsbad.
D. N. Poole, Portales and vicinity.
C. Castillo, Mexicans, Las Vegas

NEW YORK.

Rev. N. E. Johnson, Second Swede Ch., Brooklyn.

OREGON.

Rev. C. R. Lamar, Athens and Weston.

PENNSYLVANIA.

Rev. L. L. Zboray, Foreigners, Lackawanna Valley.

WASHINGTON.

Rev. I. L. Kneeland, Immanuel Ch., & So. Tacoma.
R. L. Ludlam, Jr., Chehalis.
J. G. McPherson, Mt. Zion Ch., Seattle.

WEST VIRGINIA.

Rev. A. S. Kelley, Glenville and vicinity.

WISCONSIN.

Rev. G. W. Lincoln, Ash Ridge Ch., Marshall.
Cornelius Malley, Antigo.

GERMANS.

Rev. G. F. Ehrhorn, Third Ch., Detroit.

CUBA.

Rev. Jose Ripoll, Mansanillo.

PORTO RICO, NORTH.

Rev. E. L. Humphrey, Assist. to H. P. McCormick.

PHILADELPHIA DISTRICT.

Prof. J. R. L. Diggs, Educational Mission Work.

GEORGIA.

Prof. John Hope, Educational Mission Work.

SOUTH CAROLINA.

Rev. M. W. Gilbert, Special Agent for Benedict College.

NORTH CAROLINA.

Rev. A. B. Vincent, Special Agent, Shaw University.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."—MATTHEW 28:19.

NAME.	FIELD.	No. BAP.
J. A. Haycraft,	Mt. Olive Ch., Col. Springs, Col.,	5
W. F. Farrar,	Carney, O. T.,	10
L. T. Fischer,	Kingfisher, O. T.,	7
F. L. King,	Arapahoe Indians, O. T.,	6
C. L. Berry	Weatherford, O. T.,	6
J. W. Barker,	Associational Missionary, O. T.,	7
G. W. Donnel,	San Joaquin Valley, Cal.,	5
H. M. Crain,	Wilbur, Wash.,	5
F. C. R. Jackson,	King City and San Lucas, Cal.,	8
A. J. Emerson	Fountain, Col.,	5
W. C. Whitaker	Bakersfield, Cal.,	5
M. E. Terrell,	Second Ch., Col'd, Riverside, Cal.,	8
T. J. Brock,	Clovis and Malaga, Cal.,	6

Financial Statement for April, 1902

RECEIPTS.

Contributions for General Purposes,	\$9,131 84
Legacies,	2,848 94
Contributions Specifically Designated,	74 62
" for Church Edifice Gift Fund,	133 68
	<hr/>
	\$12,189 08
Contributions for Annuity Fund,	1,000 00
Subscriptions for HOME MISSION MONTHLY,	143 08
" " Bulletin,	34 81
Income Accounts for General Fund,	2,146 76
" " " Church Edifice Gift Fund,:	141 94
" " " " " Loan Fund,	169 74
Surplus from Schools and Miscellaneous,	8,916 83
	<hr/>
	\$24,742 24

DISBURSEMENTS.

For General Purposes,	14,884 50
" Special " as Designated,	30 00
From Church Edifice Gift Fund,	970 49
" " " Loan Fund,	42 70
	<hr/>
	\$15,927 69

Contributions and Legacies for April.

Contributions and legacies not otherwise noted are for general purposes. C. E. F. for Church Edifice Fund.

MAINE, \$31.73.

Skowhegan, First Ch.....	5 00
Bethany Ch.....	5 50
Rumford Falls, First Ch.....	8 23
Shapleigh, First Ch.....	2 00
Kenduskeag Ch.....	11 00

NEW HAMPSHIRE, \$30.42.

Nashua, First Ch.....	28 42
North Conway Ch.....	1 00
Peterboro, Y. P. S. C. E.....	1 00

VERMONT, \$217.62.

East Hardwick, Mrs. D. B. Dye.....	150 00
Montpelier, First Ch.....	7 50
Saxtons River Ch.....	53 40
Cavendish Ch.....	4 00

LEGACIES.

Nashua, Estate of Salome R. Averill.....	2 72
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MASSACHUSETTS, \$2,526.13.

Hanover, Mrs. L. S. Ford (desig.).....	1 00
Cambridge, First Ch.....	375 00
Springfield, Park Ave. Ch.....	24 88
Park Ave. Meml. Ch..... (addl.).....	50
Y. P. S. C. E. of First Ch. Gloucester, Susan E. Wenson.....	100 00
First Ch.....	25 94
Gardner, French Mission.....	5 00
Reading, First Ch.....	22 54
West Sutton Ch.....	5 00
North Grafton Ch.....	5 50
Holden Ch.....	48 22
North Adams, First Ch.....	335 35
North Attleboro S. S.....	5 00
Lynn, Mrs. A. M. Pickford.....	150 00
East Ch.....	32 41
Framingham, First Ch.....	5 00
Waltham, First Ch.....	40 00
Westwood Ch.....	9 15
Hudson, First Ch.....	21 80
South Hanson Ch.....	2 00
Boston, Jesse Tirrell.....	50 00
Ebeneser Ch.....	5 60
Friend.....	50 00
Fall River, Second Ch. (addl.).....	3 35
Worcester, Dewey St. Ch.....	9 35
Lincoln Sq. Ch.....	93 61
Dorchester, Berean Temple Ch.....	10 60
Coldbrook Springs Ch.....	6 00
Somerville, Winter Hill Ch.....	11 50
Woman's Relief Corps (desig.).....	1 00
Littleton Ch.....	15 00
Reading, First S. S.....	7 65
Sharon, Mrs. E. F. Merriam.....	1 50
West Acton, First Ch.....	18 50
Wenham, B. Y. P. U.....	20 00
Hyde Park, Mrs. S. R. Giles.....	2 00
Y. P. S. C. E.....	10 00
Grafton, B. Y. P. U.....	2 50
West Harwich Ch.....	2 00
East Dedham, Jas. Edw. Martin.....	5 00
C. E. F., Pittsfield, First Ch.....	11 68

LEGACIES.

Holyoke, Estate of Alexander Day.....	1,250 00
Boston, Estate of Peter Fisk.....	15 00

RHODE ISLAND, \$156.17.

Wakefield Ch.....	7 11
Warren Ch.....	72 81
Woonsocket, First Ch.....	10 00
Providence, Fourth Ch.....	9 04
First Ch.....	4 55
Calvary Ch.....	42 66
Pawtucket, Woodlawn Ch.....	10 00

CONNECTICUT, \$271.18.

New Haven, Calvary Ch.....	32 39
Borah Ch.....	11 96
South Norwalk Ch.....	7 70
Meriden, First Ch.....	112 94
Wallington, First Ch.....	89 53

LEGACIES.

Stamford, Estate of Nancy Smith.....	16 66
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NEW YORK, \$842.64.

New York City, Robert L. Caster (desig.).....	1 00
North Ch.....	21 13
Calvary Ch (desig.).....	15 00
Fifth Ave Ch (addl.).....	50 19
Tremont Ch.....	22 61
Tremont S. S.....	4 88
Ch. of the Redeemer.....	134 34
Ascension S. S. (desig.).....	6 00
Brooklyn, Bushwick Ave. Ch. (addl.).....	7 15
Emmanuel Ch.....	10 00
First Ch. Pierrepont St. Ch. (addl.).....	15 00
Union Ch. (desig.).....	15 12
Flatbush, First Ch.....	12 02
Staten Island, Mariner's Harbor Ch.....	35
Buffalo, Memorial Ch.....	26 19
Delaware Ave. Ch.....	45 41
South Side Ch.....	16 63
Akron, Y. P. S. C. E.....	3 00
South Livonia Ch.....	15 57
Mt. Vision Ch.....	9 16
C. E. S.....	1 00
Schenectady, Emmanuel Ch.....	26 15
Gloversville, First Ch.....	12 00
East Clarence Ch.....	18 36
Mt. Morris, First Ch.....	25 66
Binghamton, Conklin Ave. C. E. S.....	11 25
Utica, Park Place S. S.....	5 17
Durhamville, Y. P. S. C. E.....	4 30
Rose Ch.....	11 10
B. Y. P. U.....	3 00
Cannonsville Ch.....	5 50
Hannibal Ch.....	25 00
Lows Corners Ch.....	3 25
Grapeville Ch.....	2 50
Sherman S. S.....	10 94
Ogdensburg Ch. (addl.).....	10 00
Holley, First Ch.....	12 00
Oswegatchie, First Ch.....	4 00
Afton, First Ch.....	7 90
Jordan, First Ch.....	5 50
Macedon, First Ch.....	3 71
Syracuse, Delaware St. Ch.....	10 00
Belmont Ch.....	4 00
Alabama Ch.....	32 50
Lockport, First Ch.....	7 50
Whitehall, First Ch.....	7 60
Wilson, Mrs. Harriet A. Pettit.....	20 00
C. E. F., Gloversville, First Ch.....	12 00
New York City, Mt. Morris Bible School (desig.).....	100 00
Albion, Wm. E. Barker.....	10 00

NEW JERSEY, \$1,349.62.

Arlington, Swede Ch.....	5 55
West Hoboken Ch.....	2 90
Rayonne, First Ch.....	6 50
Harrison, First Ch.....	1 00

Paterson, Sixth Ch.....	5 00
Jersey City, Emmanuel Ch.....	11 50
Camden, Wynn Mem'l. Ch.....	2 00
Linden Mem'l. Ch.....	38 71
Atlantic City Ch.....	25 00
New Brunswick, Livingston Ave. Ch.....	39 22
Montclair, First Ch.....	189 92
Roseville Ch.....	22 32

LEGACIES.

Bridgeton, Estate of Anna M. Mulford.....	1000 00
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PENNSYLVANIA, \$755.42.

Philadelphia, Second Bible School.....	25 00
Gethsemane Ch.....	21 18
Miss Funk.....	1 00
Franklin Ch.....	326 83
Pittsburg, Fourth Ave. L. A. Soc.....	25 00
Mt. Washington Ch.....	6 05
Reynoldsville Ch.....	5 00
Mahanoy City Ch.....	10 00
Kittanning Ch.....	30 64
McKeesport, First Ch.....	2 00
Portland Ch.....	17 00
Hourstead Ch.....	12 00
Charleston Ch.....	6 61
South Ten Mile Ch.....	106 56
Eric, Calvary Ch.....	22 65
Montgomery Ch.....	1 00
Scott Valley Ch.....	14 50
Ellwood City Ch.....	13 40
Brandywine Ch.....	2 00
Pine Creek Ch.....	2 00
Corry Ch.....	4 00
Ingram and Crafton Ch.....	1 00
Pennsville Ch. (desig.).....	1 00

LEGACIES.

Doylestown, Estate of Sarah Ann Meredith.....	95 00
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DISTRICT OF COLUMBIA, \$27.10.

Brookland, Miss Middlekauff's Class (desig.).....	1 00
Washington, "Brother in Christ".....	26 10

WEST VIRGINIA, \$157.12.

Parkersburg, Henry Moreland.....	1 00
Wheeling Ch.....	23 07
Portersville, Ebon Ch.....	3 35
Guyandotte Ch.....	10 00
Burton, H. A. Stager.....	50
Clarksburg Ch.....	95 57
S. S.....	7 53
Newfound, Turkey Creek Ch.....	3 00
Bridgeport, Simpson Creek Ch.....	1 50
Ch.....	1 00
Philippi, F. O. Blue.....	1 00
Bellington, J. A. Dunham.....	1 00
Buckhannon, D. C. Hughes.....	1 00
Beekley, Raleigh Ch.....	8 60

OHIO, \$1,143.40.

Spring Creek, Wom's Circle.....	5 00
Dayton, First Ch.....	320 77
First B. Y. P. U.....	75 00
Cincinnati, Walnut Hills Ch.....	127 88
Youngstown, First Ch.....	7 80
Perry Ch.....	3 78
Piqua, Calvary Ch.....	23 00
Wyoming Ch.....	58 00
Martin's Ferry Ch.....	7 23
Warren Ch.....	12 93
Portsmouth Ch.....	15 00
Pioneer Ch.....	3 35
Cleveland, Cedar Ave. Ch.....	9 10
Centerville, Rev. B. L. Neff (desig.).....	5 00

LEGACIES

Elyria, Estate of Belle S. Boyden 469 56

MICHIGAN, \$380.17.

Bay City, First Ch. 100 00
Rome Ch. 5 00
Sturgis Ch. 22 30
Kalamazoo, First Ch. 55 66
Bloomington Ch. 11 85
Detroit, First Ch. 120 00
Nashville Ch. 6 40
Jackson, Ganson St. Ch. 12 71
Menominee Ch. 25 62
S. S. 14 58
B. Y. P. U. 6 07

INDIANA, \$83.71.

Boonville Ch. (addl.) 50
Scottsburg, L. A. Soc. 1 16
Brooksbury Ch. 65
Princeton Ch (addl.) 5 50
Uniontown Ch. 2 70
Marling, Thos. Conway 5 00
Bethel Ch., Union Ass'n 11 25
Mt. Zion Ch., Curry's Prairie Ass'n 2 50
Union Ch., Curry's Prairie Ass'n 2 00
Brookfield Ch. 2 95
Maria Creek Ch. 16 50
Evansville, First Ch. 22 18
S. S. 2 80
Martinsville Ch. 1 77
Bluffton, Prin. Dept. S. S. 3 75
Quincy Ch. 2 50

ILLINOIS, \$277.20.

Bureau, Rev. H. O. King 2 20
Urbana, Edson S. Winkley 1 00
Fairfield Ch. 4 00
Mrs. E. E. Fogle 5 00
Upper Alton Ch. 57 43
Rileyville Ch. 1 00
Alton S. S. 15 34
Mounds Ch. 3 82
Buckhorn Ch. 60
Kellerville Ch. 58
Pisgah, Union Ch. 5 25
Fairmount, Mrs. W. H. Beeby 5 00
Tolono, Ch. and S. S. 2 26
Muncie Ch. 3 70
Manlius, Ch. and S. S. 60
Hudson Ch. 22 00
Taylor Ridge Ch. 2 00
Chatsworth Ch. 12 00
Wheaton, B. Y. P. U. 10 00
Alpha Ch. 21 35
Bethel Ch. 4 35
Pavillion Ch. 4 17
Utica Ch. 27 30
Wilton Center Ch. 3 00
Momeno Ch. 24 00
Hoopston Ch. 4 75
Chicago, Mam'l. Ch. 5 00
La Salle Am. Juniors 3 00
Pilgrim Scand. Ch. 10 35
Millard Ave. Ch. 4 80
Elim Swede Ch. 11 35

WISCONSIN, \$110.47.

Hudson, First S. S. (desig.) 10 00
West Superior, Swedish Ch. 3 90
Elk Grove, Geo. Millman 5 37
Lodi S. S. 5 12
Brothead Ch. 6 07
Wauapon Union Ch. 17 84
Manawa Ch. 2 64
Ogema, Swede W. M. C. 18 60
Millard Ch. 10 75
Elkhorn Ch. 1 25
Afton Ch. 8 36
Verona Ch. 13 90
S. S. 1 67
B. Y. P. U. 5 00

MINNESOTA, \$122.57.

Minneapolis, First Ch (addl.) 46 00
Olivet Ch. 9 50
St. Paul, First Ch. 13 17
Luverne, First Ch (addl.) 7 00

Minnesota, First Ch. 1 00
Hastings, First Ch. 6 00
Wheaton, First Ch. (addl.) 5 75
Lake City, First Ch. (addl.) 5 00
Swede Ch. 9 15
Grove City, Swede Ch. 15 00
Dover, Mrs. C. L. Dugan 5 00

IOWA, \$1,308.94.

Plover, John A. Kees 800 00
Aurora, Mrs. E. C. Shepard 1 00
Edith C. Shepard 1 00
Dubuque Ch. 31 80
S. S. 14 04
Sioux City, Immanuel Ch. 2 15
S. S. 6 82
Hampton Ch. 6 91
Oskaloosa Ch. 2 45
Lamont Ch. 11 00
Independence Ch. 1 00
S. S. 5 00
Marshalltown Ch. 72 00
Grundy Center Ch. 35 00
Waterloo S. S. 36 96
Walnut St. Ch. 43 06
A Friend 100 00
Boone Ch. 12 00
Webster City Ch. 19 50
Des Moines, Forest Ave. Ch. 24 00
S. S. 2 46
Vincennes S. S. 2 00
Marble Rock, Bethel S. S. 4 55
Swaledale S. S. 37 50
North Union S. S. 20 25
Emerson S. S. 8 5
West Mitchell S. S. 11 50
South English S. S. 4 14

INDIAN TERRITORY, \$5.17.

Claremore Ch. 2 00
S. S. 3 17

OKLAHOMA, \$2.50.

Watonga, Second Cheyenne Ch. 2 50

KANSAS, \$63.34.

Hutchinson Ch. 2 65
Hamlin Ch. 5 25
Durham, German Ch. 3 40
Hillsboro, German Ch. 2 40
Leon Ch. 2 00
Burden Ch. 2 00
Columbus Ch. 2 50
North Lawrence, Colored Ch. 2 00
Norton Ch. 12 20
S. S. 1 20
Iowa Point, Highland Station. 5 00
Pleasant Vale Ch. 1 20
Long Island Ch. 1 10
Oberlin Ch. 2 50
Uniondale Ch. 5 19
Whiting Ch. 7 25
Attica Ch. 4 00
Caldwell, Jr. B. Y. P. U. 1 50

NEBRASKA, \$55.14.

Glenville Ch. 15
Lincoln, First Ch. 6 50
S. S. 2 60
Albion Ch. 16 00
S. S. 3 04
T. L. Smith 5 00
Peru Ch. 15 50
Springview Ch. 2 35
Beatrice Ch. 4 00

NORTH DAKOTA, \$7.

Miller, Swede Ch. 7 00

SOUTH DAKOTA, \$560.

Watertown, First Ch. 5 00
Aberdeen, First Ch. 20 00
Parker, First Ch. 30 00
Lake Norden, Swede Ch. 5 00
For State Convention: 500 00

MONTANA, \$10.

Anaconda, Swede Ch. 10 00

COLORADO, \$226.88.

Denver, Judson Mem'l. Ch. 15 50
Calvary Ch. 75 00
Broadway Ch. 41 10
Greeley Ch. 57 88
Capitol Hill Ch. 50
Cripple Creek Ch. 4 00
Mt. Olivet Ch. 4 40
S. S. 5 60
Colorado Springs, St. John Ch. 5 00
Colorado City Ch. 2 50
S. S. 2 25
Pueblo, First Ch. 23 15

ARIZONA, \$77.30.

Tucson Ch. (addl.) 3 75
B. Y. P. U. 8 50
Phoenix Ch. 3 00
Upper Verdi Ch. 2 00
Territorial. B. Y. P. U. 60 05

UTAH, \$5.00.

Provo, First Ch. 5 00

CALIFORNIA, \$795.27.

Long Beach, R. H. Tripp (desig.) 12 50
Ch. 50 77
Oakland, Twenty-third Ave. Ch. 25 00
Asusa S. S. 7 00
For So. Cal. State Convention: 700 00

OREGON, \$66.34.

Ione Ch. 3 12
For State Convention: 63 22

WASHINGTON, \$15.20.

Everett, First Ch. 15 20

WOMAN'S AM. BAPT. HOME M. SOCIETY, \$53.33.

WOMEN'S BAPT. HOME M. SOCIETY, \$140.00.

Total 12,189 08

HOME MISSION MONTHLY 143 08
HOME MISSION BULLETIN 34 81

ANNUITY FUND.

Chadds Ford, Pa., Mrs. Mary Bullock 1,000 00

DONATIONS RECEIVED AT INSTITUTIONS.

For Virginia Union University, Va.:

MASSACHUSETTS.

East Whitman S. S. 60 00
Lowell, Miss Mary E. Godden 50 00

MARYLAND.

Baltimore, Miss M. D. Reese 50 00

OHIO.

Dayton, E. Canby, Esq. 75 00

For Houston Academy, Tex.:

TEXAS.

Houston, Antioch Ch. 30 00
Mrs. A. L. Lewis 1 00
Marshall, Rev. H. R. Wilson 50
Austin, L. M. Mitchell 1 00

Pilot Point, County Line Ch.	4 00	Honea Path, Rocky Mt. S.S.	1 03	Florence, Pee Dee Ass'n.	57 00
Palestine, Antioch Ch.	4 00	S. W. Peyton	1 00	Clinton, Bethlehem Grove S.S.	1 00
For Americus Institute, Ga.:					
GEORGIA.					
Americus, Bethesda Ch.	1 00	Liberty S. S.	1 50	S. S.	1 00
Welcome Ch.	1 00	Kingstree, Bethlehem S. S.	1 00	Cordova, Piny Grove S. S.	1 77
Montezuma, New Hope Ch.	1 00	Selfs, Springfield S. S.	3 00	Clear Spring, New Pilgrims S. B.	1 66
Magnolia Ch.	1 00	Anderson, Generosity S. S.	1 80	Epworth, Mt. Zion Ch.	3 25
NEW YORK.					
New York City, Central Presbyterian S. S.	10 00	Mt. Moriah S. S.	1 30	Sumter, A. J. Johnson	2 70
Jas. Shelton	1 00	Branchville, Canaan S. S.	1 00	Cashville, Tyger River S. S. Conv.	30 00
Miss Anna Cooley	1 00	Feldersville, Oak Grove S. S.	1 00	Abbeville, S. S. Conv. Board	16 00
"Friends"	3 00	Vance, Springfield S. S.	4 00	Honea Path, Union No. 1 Ass'n.	15 00
Beaufort Union	1 00	Summerton S. S.	2 00	Little River Ass'n.	10 00
Parkside, Mt. Lebanon S. S.	1 50	Landford, Pleasant Mt. S. S.	1 00	Lawrens, Tumbling Shoals Conv.	13 00
Columbia, Proceeds from Mr. Beury's lecture	4 30	Bishopville, Gum Spring S.S.	3 00	Greenville, Rudy River Ass'n.	14 00
Rachel Lee	20 00	Johnston, Mt. Calvary S. S.	2 52	Storeville, Rocky River Ass'n.	3 25
W. B. H. M. Soc.	4 00	Wateree Ass'n. (I. Div.)	36 50	Anderson Ass'n.	5 65
Miss M. V. Ashton	2 00	Sumter Union	2 10	Anderson, Rocky River Ass'n.	14 95
State Convention	68 00	Norway, Bush Pond Ch.	4 21	Charleston, Russell Aid Soc. Central Ch.	18 48
W. M. Soc., State Con.	14 25	Fulton, Mr. Gilbert	4 40	Greenville, Enoree River S. S. Conv.	35 00
A Friend	10 00	Spartanburg Ch.	5 00	Camden, Wateree Ass'n.	18 00
Pineville, Antioch S. S.	1 65	S. S. Conv.	5 00	Bessie, Rudy River Union	5 00
Mullins, Little Pee Dee Ass'n	18 31	VERMONT.		Chapel, St. Vaughnville Union	10 00
Verdery, Cross Road S. S.	4 03	St. Albans, Ready River Union	5 00	Guthrieville, Mt. Zion Ch.	5 00
Piedmont, St. Matthew S. S.	1 50	MASSACHUSETTS.			
Wellford, Shady Grove S. S.	1 20	North Adams, H. N. Clark	60 00	VIRGINIA.	
Greenville, Rock Hill S. S.	1 05	E. S. Wilkinson	100 00	Richmond, Dr. R. J. Wellingham	1 00
Enoree Rienn Ass'n. No. 2	50 00	NEW YORK.			
Enoree Park S. S.	1 00	Albion, Mrs. Hewitt	5 00	ALABAMA.	
Enoree Union	24 00	S. S.	10 00	Montgomery, First Ch.	5 00
New Shady Grove S. S.	1 00	Julia E. Barker	20 00	FOR BIBLE AND NORMAL COLLEGE, TENN.:	
Blaus, Gethsemane S. S.	2 40	Wm. F. Barker	20 00	ILLINOIS.	
Cottageville S. S.	1 25	W. B. M. Soc.	25 00	Chicago, Charles Howe	50 00
Orange Co. Ass'n	11 00	Glens Falls, Y. P. S. C. E.	10 00	TENNESSEE.	
Liberty Lp. S. S.	1 31	Bible School	5 00	Memphis, R. C. McLin	25
Victor, New Bedford and Little Mt. S. S. Conv.	1 07	Triangle, Mrs. L. Conroe	1 00		
Belton, New Hopewell S. S. Conv.	52	SOUTH CAROLINA.			
Ridge Hill Ass'n	7 00	Tyger River Ass'n.	3 00		
Beaver Creek S. S. Conv.	5 00	Enoree S. S. Conv.	10 00		
Rocky River Ass'n	15 00	Enoree Ass'n.	10 00		
Anderson Co. S. S. Conv.	13 00	Wateree Ass'n. (U. Div.)	25 00		
Little River Ass'n.	10 00	Mt. Olivet Ass'n.	8 00		
Pacalet River S. S. Conv.	5 00	Tumbling Shoals Ass'n.	5 00		
Claremont, Union Meeting	2 00	S. S. Conv.	10 00		
Roberts, New Prospect S. S.	50	Pee Dee S. S. Conv.	10 00		
		Orangeburg Co. S. S. Conv.	18 00		
		Bethlehem S. S. Conv.	5 13		
		New Ashley Ass'n.	5 00		

Donations of Clothing, Etc.

DONATIONS OF CLOTHING, ETC.	
Massachusetts—Malden—W. M. S. of First Ch., bbl. to Ore.	\$89 26
New York—Lima—Home Mission Society, bbl. to O. T.	25 00
Troy—Ladies' Aid Soc. of Fifth Ave. Ch., two bbls. to Minn	116 00
Illinois—Peoria—Ladies of First Ch., box to So. Dak.	28 00
From March 22, 1902 to May 15, 1902	\$258 26
Total since Oct. 1, 1901	\$5,469 47

TO BENEDICT COLLEGE, COLUMBIA, S. C.	
Owego, N. Y.—Mary G. Walker, carload household furniture and 9 boxes books.	
Camden, N. J.—W. J. Coxey, 3 boxes books.	
Rhode Island—Unknown, 1 box books.	
Philadelphia, Pa.—American Bible Union, 1 box Testaments	
Berlin, N. Y.—1 barrel.	
Mt. Upton, N. Y.—Rev. L. A. Rickett, 1 barrel.	
Brockport, N. Y.—M. J. Brown, 1 barrel.	
Albion, N. Y.—1 barrel.	
Conway, Mass.—Geo. M. Darby, 1 barrel.	

* * EDITORIAL: * *

We believe it to be the consensus of opinion of those who were present, that the meetings at St. Paul were among the very best of their kind. The attendance was large and the interest continued unabated till the end. The spirit that pervaded the meetings was all that could be asked.



By a unanimous vote of each of the Societies, the three great national organizations adopted the same basis of membership, which is as follows:

1. "Individual annual members upon payment of \$10.

2. "Annual members, appointed by contributing churches, on the basis of one for each church; and an additional member for each \$50 contributed; provided that no church be entitled to more than ten members.

3. "Honorary life members, whether so constituted by the payment, either by themselves, by friends, or by churches, of \$50. Every such member shall have a vote in the meetings of the Society, so long as he continues to be an annual contributor to the treasury. But no person shall vote in the meetings of the Society who is not a member in good standing of a regular Baptist Church."

4. An exception is made in the case of the Missionary Union in making its missionaries annual members.



THE COMMITTEE OF FIFTEEN.

A very important step was taken by the three national Societies in voting unanimously in favor of the appointment of the Committee of Fifteen—seven clergymen, five laymen and three women

—who are to consider all the questions pertaining to denominational missionary activity, and suggest remedies for any existing evils. This Committee has a very important work to perform, and we believe its work will mark an epoch in our denominational history. Let the prayers of all the churches ascend to heaven that they may be guided by wisdom from on high.



The report of the Committee of Nine on collecting agencies was a very able document, and will for the present at least fix the denominational policy with reference to the employment of District Secretaries.



Buffalo has practically been decided upon as the place for holding the next Anniversaries; no better place could have been chosen. We hope and believe that the Anniversaries of 1903 will carry denominational enthusiasm to highwater mark.



The appeal of the Corresponding Secretary made at St. Paul for one million dollars a year for Home Missions met with an enthusiastic response. An Ohio pastor on reaching home spoke of the matter to one of his members who at once authorized him to send to our treasury a check for \$100.



After an illness of more than two months Rev. F. G. Davis, Principal of Hearne Academy, Hearne, Texas, died on May 12, 1902. Brother Davis had served the Society for several years as a missionary of the Educational Baptist

Convention (colored) of Texas, and only took up the school work in October, 1901. He was a faithful and earnest laborer who will be greatly missed in the State where his life work was done.



It is with deep regret that we announce the death of Mrs. Emma H. Osborn, wife of A. C. Osborn, D. D., President of Benedict College, at Columbia, S. C., on Wednesday, June 4, 1902. Mrs. Osborn had been an invalid for many years but never ceased to take a deep interest in the work of the College and the benevolent and missionary work of the Baptist church at Columbia, S. C., of which she was a devoted member. Her husband and three sons, who are deeply bereaved by her death, will receive the heartfelt sympathy of a large circle of friends.



STRANDBURG (S. D.) SCANDINAVIAN BAPTIST CONVENTION.

The following resolution was adopted at the meeting of this Conference June 1, 1902:—

"Resolved, That we express our deep sense of gratitude for the effectual work which has been carried on by The American Baptist Home Mission Society, in co-operation with the South Dakota Baptist Convention, among the Scandinavian peoples of our State, and for the special gift during the past year that has enabled us to put a second missionary on the field. We also express our high esteem for the Society's representatives among us, Dr. T. M. Shanafelt and Dr. O. A. Williams, for their untiring energy in the spiritual as well as temporal welfare of our people.

"We also pledge our Churches to continued co-operation with the Society in the glorious work in which it is engaged—the giving of the Gospel of Christ to all the nations coming to our shores."

By order of the Conference,

A. P. PALM,

Secretary.



We find in a recent number of *The Red Man and Helper*, the following curious names of Indians in government service: John K. Woman, Jerry Big Plume, Day Dah Bah shosh, Ching

gwon a quod, Flatmouth, Ehakaiyaya, Joseph Big Snow, First One Russell, Bald Eagle, Jack Treetop, Nick Little Bull, Porcupine Tail. Stabs Down, Lone Mouse, Howela Polacca, Dan S. Bear, Bracelet, Philip Cetanwaiyila, Michael Littlebear, Dominick Oldman.



The following reply from President Palma, of Cuba, to the message of congratulation sent by the American Baptist Home Mission Society from the meeting at St. Paul, Minn., will of interest to our readers:

REPUBLICA DE CUBA PRESIDENCIA.

HAVANA, June 14, 1902.

Rev. Thomas J. Morgan,
Cor. Sec. A. B. H. M. S.,
111 Fifth Ave., N. Y. City.

The Presidente advises me to answer your very much esteemed communication and to render his thanks to the Society you represent for your desires of the welfare of the Cuban Republic.

Respectfully,
(Signed) JORGE ALFIERI BEET,
Secretary to the President.



A very gratifying feature in connection with the Commencement Exercises of Bishop College was the conversion of a number of students just as the year's work closed. The feeling of the teachers in our school is that a measure of failure attends the work if the hearts of the unregenerate are not reached as well as their intellects. It forms a fitting close to a successful year at Bishop to record the new life experienced by fully a dozen students.

President A. B. CHAFFEE.



We often have calls for copies of our annual report to complete files, and through the kindness of friends who have responded to former notices, have been able to do a good deal in this direction; we still need, however, copies of the report for the years mentioned below, and will be very thankful to any friends who will respond by sending them to the Rooms addressed to T. J. Morgan, Cor. Sec'y., 111 Fifth Avenue, New York City: Reports of 1837-8, 1840-1, 1844-5-6, 1849, 1851-3-5-8-9, 1860-5-6-8, 1870-3-7, 1883-4-7.

The Field and Work of the American Baptist Home Mission Society.

BY T. J. MORGAN, COR. SEC.

Substance of an address made at the Seventieth Anniversary, St. Paul, Minn., May 24, 1902:

BIRD'S-EYE VIEW.

"I shall talk a few minutes to you with a hope of presenting a bird's-eye view of the work of the American Baptist Home Mission Society. A little more than nine years ago you honored me with election to the office of Corresponding Secretary, and during that period I have given to the executive duties of the society whatever degree of strength I possessed, and I propose now to sketch for you just a broad outline of the work as it appears to me at this time.

OUR MOTTO.

"The work of the society is crystallized in its motto, 'North America for Christ.' By North America we mean the United States, exclusive of work among the white people of the Southern States. We exclude the Dominion of Canada, although for very many years the society has done, and is still doing, a small work in Canada. That, however, is left chiefly to the Baptists of Canada. It includes Alaska, Mexico, the eastern part of Cuba and the whole of Porto Rico. This is the broad field of the society in North America. It does not include at present either Hawaii or the Philippine Islands.

"North America for Christ! Do we mean by that we expect this society to be instrumental in securing the conversion of all the people of the United States, so that they shall become Christians and Baptists? Hardly that. Briefly stated, the purpose of the society is to put forth all the resources that it possesses, with the view of securing the prevalence, within the realm that I have described, of Christian sentiments, of the great truths as embodied in the life and teachings of Jesus Christ; with the view that the civilization—that new, unique, unparalleled civilization which is growing up within these limits, essentially harmonious, with minor differences in Mexico and in the islands—shall be dominated by Christian principles; that in its legislation, in its institutions, in its relations to its own people and to the peoples of all the rest of the world, the government of the United States shall be a Christian government. This is the field and the purpose of the society as expressed in its motto.

GREAT DIFFICULTIES.

"When we come to the practical execution of this great design, we are met with some great difficulties. In the first place is the difficulty of persuading men to accept any definite form of religion and to assume the burdens, responsibilities and limitations that a profession of religion and connection with a Christian church necessarily involves. The Home Mission Society, in seeking to do this work on the broad scale I have indicated, is met with all the inherent difficulties of the situation itself in persuading men to become Christians and perform the duties of members of a Christian church.

A MIGRATORY PEOPLE.

"In the next place, the difficulties are enhanced by the migratory nature of our population. The society, from the beginning, has been a pioneer society, and has aimed to keep pace with the progress of the migration of our own people from the East to the West. When Chicago was but a village, a cluster of log huts, with a military fort on one side and an Indian encampment on the other, our missionary was there, while St. Paul and Minneapolis were as yet buried in the obscurity of an unbroken wilderness. From that day to this our missionaries have been on the frontier, in the mining camps, in the farming districts, at the ends of the railroads, at the places where new communities were formed; and in the midst of all these changing, shifting, moving, vacillating peoples, have attempted to do their work; and it was, because of that shifting character of the population, because of that steady movement of the tide westward, a difficult task.

A POLYGLOT PEOPLE.

"The work is intensified, in the third place, by the large number of peoples that we try to reach. There are in the United States representatives of every nation under heaven. We have Germans and Irish and Swedes and Danes and Norwegians—I need not call the roll. In order to reach these people, to plant churches and Sunday Schools among them and to win them for Christ, we must meet them in their own tongue. It is not sufficient that an American missionary go into a German or into a Swedish settlement and begin to preach. Even if he has made the endeavor to master the mother tongue of these people, he must needs speak it as an American.

"We have endeavored from the beginning, so far as possible, to carry the Gospel to these people in the person of a German to

the Germans, of a Chinaman to the Chinese, and of a Swede to the Swedes, and so with the rest, and you will see at once how large an element of difficulty is involved in this work.

SUITABLE MEN.

"To find a suitable class of men as missionaries to these various peoples is an exceedingly difficult task. A mission is to be opened among the Polish people in Chicago. Where is your Polish missionary? Haven't any. So we import from Germany a man that can speak the Polish language, that he may be a missionary among the Poles in the city of Chicago. We wanted a missionary in Cuba. Only a Spanish missionary will answer there. We hunted the country over and could not find a suitable man for the station. Fortunately, Dr. Coats, traveling in Algiers, came across a native Spaniard who was apparently thoroughly equipped for just that kind of work. We engaged him and sent him his commission to report for duty at Santiago.

"We have, in connection with our various seminaries and colleges, training schools for the preparation of American missionaries for our frontiers and for the training of men and women for work among those Danes, Germans, Mexicans, Negroes, Norwegians, and Swedes, but none for Italians, Poles, Portuguese or Spanish. We greatly need training schools for Italian and Spanish-speaking missionaries. They are imperative if we are to succeed.

TIDE OF IMMIGRATION.

"Another difficulty that confronts us is the foreign element that is flowing into this country like a flood. You will hear something of the migration of the nations from other lips. Nothing like it has occurred in the history of the world. We are seeing such movements of peoples as never before has taken place. You and I every day are conscious of a lowering of the standard of American civilization. You and I are seeing the influence of these people upon the Christian Sabbath, upon our habits of eating and drinking, upon our methods of business, upon our politics. Of course we recognize the good element in it. We are all foreigners, if you will go back far enough. We recognize that there is a tremendous element of good in all this, yet the fact remains that today the incoming of this great tide that flows upon us—6,000 in two days in New York recently, and this current year will witness 500,000 landed on Ellis Island—I say this fact is such that it confronts us with the peril that besets this nation, and it is one of the things

that distresses any one engaged in home mission work to know how we shall grapple with this great flood and make it helpful and not a hindrance.

ORGANIZED ERROR.

"And, then, another difficulty with which we are confronted is that not only are our missionaries obliged to meet the ordinary indifference of people to the truth, but they meet organized error, such as Romanism, Mormonism, Christian Science and heathenism. Romanism, while it is losing its grasp in Italy, while its clutches are being shaken off the government of the republic of France, while along with Spain it is decadent in the peninsula, and while the cry of 'Loose from Rome' is carrying thousands into a modified Protestantism in Hungary and Austria, Romanism in this country, partly because of the adoption of American ideas and methods, and largely because of the unloading upon our shores of millions of those who are now nominally connected with their church, is a growing menace not only to Protestantism, but to our civilization. New England is becoming a new Romanism, a new France; Boston is a foreign city, Providence is a foreign city, and I might call the names of others of our great cities that are foreign and dominated by the priest.

AGGRESSIVE HEATHENISM.

"It seems a little strange for one to say, as I now say, that one of the hindrances to the progress of mission work in this country is aggressive heathenism. We are confronted with aggressive heathenism. You say where? The minister from China—a magnificent man—all credit to a man that has gotten out of the medieval ages as far as he has; but he comes before the American people as an advocate of Confucianism; occupies a prominent pulpit in New York City, to tell us about Confucianism in contrast with the ethics of Jesus Christ, and all through the United States his insidious teachings are having their influence upon public sentiment and are in a certain sense paralyzing the forces that we are attempting to utilize for the establishment of Christianity. That is a strange thing.

"And then the open door—I mean by that the free access of everybody to India and Japan and China and all the rest of the world; many returning travelers bringing reports in which they glorify heathenism, and asking us, 'What is the use of attempting to convert the Chinese among you when they have already got a religion of their own?'

"But I must pass that. We have to meet these organized forms of Romanism, of Mormonism, of heathenism, of Christian Science—not to speak of Dowieism—and it makes the work difficult and it hinders progress.

THE NEGRO PROBLEM.

"Then, too, we are attempting to do what some people say is an impossible thing. We are attempting to lift up by the Gospel and by Christian education nine millions of black people in the United States. We are confronted in this by men of our own stamp, who tell us that it is a foolish thing, and that the proper treatment for a missionary going down from Boston to North Carolina to teach the Negroes is to shut her up in a glass cage as you would a rattlesnake and ship her back to Boston.

A DREADFUL PROBLEM.

"The Negro problem, as it presents itself to-day, and as home missionary societies are bound to grapple with it, is, I believe, the most dreadful problem that ever was met by any class of people attempting to do God's service. I have not the time to discuss it. Nine millions here to stay—before the close of the century to number fifty millions—here to influence our domestic life, our economic life, our political life, our religious life. All that enters into our civilization is to be affected by that mass of people. Now, we are attempting as best we may to grapple with that, to establish schools for the training of men and women who are competent to lead these people. I believe as profoundly as I believe the Ten Commandments or the multiplication table that it is possible to lift up that mass of people by Christianity and culture. I believe that God has laid this responsibility largely upon us as Baptists, simply because the most of them are Baptists. We have spent more than \$3,000,000 among those people. We have more than \$1,000,000 invested in buildings and in equipment. We have to-day more than 6,000 of their children in schools, that are helped in part or in whole by the society; we have already raised up a class of men of whom the man that electrified the audience last night is an illustration—men of leading, men of character, men of power among their people, and if we can go on with that work it can be successfully carried out.

COMMERCIALISM.

"Another hindrance is the commercialism of the day. Men are running wild after speculations. They are eager to get rich.

It affects all classes of society. Our missionaries tell us that men are so intent upon getting rich that they cannot interest them in religion, and our people at home are so intent upon becoming rich that they cannot spare the money they ought to spare for missions.

THEOLOGICAL UNREST.

"And then there is the unrest in the theological world, the unsettling of old faiths, the mistaken zeal of iconoclasts to destroy before they are prepared to set up something in the place of that which they seek to destroy; the temerity of men who put their hands to the ark of God without realizing what they are doing. These things have an influence in our churches at home and abroad; they crop out in the mission churches.

LACK OF ENTHUSIASM.

"Another difficulty is the lack of a missionary enthusiasm and of unity where we have a right to expect it. I believe we have a right to expect of the 900,000 Baptists represented here to-day, that live north of the Mason and Dixon line, that have some connection with these great missionary organizations, that have been fed by pastors from these great seminaries and universities now for fifty years, that have known the work of these societies, that they will sink all minor differences and all criticisms and all carpings and all croakings of every kind and description and say, 'United we stand for the progress of the gospel in this country.'

WELCOME CRITICISM.

"We welcome criticism. If there is too much officialism, some of the officials would be glad to be relieved of the responsibility. If there is something to change, change it, but don't let us strike at the heart of things. Let us have more money, more prayer, more consecration and more enthusiasm in behalf of missions.

"Oh, brethren, I have no word of disparagement to the world-wide missions. God forbid. I have no word of disparagement of any other form of Christian activity, but I do not believe that since the Christian church began, since the Apostles started with their mission from Jerusalem and from Antioch, that there ever has been a time when the call of God was louder or more forceful than it is to you—you pastors of Minnesota, you pastors of Wisconsin, you pastors of the States East and West; there never has been a time when the call was more forceful than it is for us to arise and evangelize

America. If we neglect America, the world will go by default. If we neglect the heathen that God is shipping to us by the millions, how shall we satisfy ourselves by saying, 'Yes, but we have gone around the back way and have sent a missionary to the heathen abroad'?

"Do not get the impression that I am a pessimist. Do not get the impression that I am discouraged. I haven't got the grippe—I got over that. I have simply presented these thoughts to you that you may see something of the difficulties as they confront us.

GREAT RESULTS ACHIEVED.

"But oh, the results that have already been accomplished! Five thousand churches organized all over the West; thousands and tens of thousands have been converted, nearly 5,000 men and women last year; a work that has moved steadily forward now for seventy years; and never was more hopeful than it is to-day. It only needs money to push it, to enlarge it, to intensify it. We ought to spend for home missions a million dollars a year, and it would not impoverish the churches.

"If the pastors and the deacons and all others will join with us in pressing home upon the men of wealth and the younger men that are coming to the front the importance of this work we shall have the money. It ought to be had, and it ought to be had at once. I believe most profoundly that if there be a work anywhere under the sun among all the children of men that seems to have been planned by the Christ himself, and that has His sympathy and His heart, it is the work in which we are engaged here and now. I believe that the resources of earth and the resources of heaven are behind it if we are true to our mission and are faithful in the performance of our duty.

Indian Education.*

BY T. J. MORGAN, EX-COMMISSIONER OF
INDIAN AFFAIRS.

Indian education is of interest both as an academic and practical question. The question is old, but not trite, and its consideration is timely, and ought to be helpful in some degree in determining the policy of the Government regarding its Indian wards, but its treatment in a paper of twenty-five minutes' length must necessarily be both concise and incomplete. So far as education is a function of the State or of the National Government, it must be regarded as one

among many factors contributing to the general purpose of fitting its subjects for American citizenship. The cardinal principle of the Republic is equality of privilege and of responsibility. Our whole system of republican institutions, indeed our peculiar type of civilization, rests upon the absolute freedom of the individual to share in all the privileges of citizenship and his ability and willingness to discharge all its duties and obligations. The ultimate success or failure of our experiment of self-government will depend largely upon the intelligence and morality of the masses of our citizens. Civic culture, as a condition for the discharge of civic duties and a participation in civic privileges, is the paramount function of our Republic. The Government cannot do all, but it can and must, for the sake of its own self-preservation, do much toward the civic culture of its future citizens, the children and youth of the present day. To the ordinary formative forces of life, such as the family, private schools and colleges, the church, the newspaper, participation in political activities, the use of a common tongue, and that indefinable but irresistible force which we term public opinion, there has been added a costly system of public schools. The resultant of these co-operative forces it is confidently expected and believed will be a homogeneous nation of free men dominated in the main by a common patriotism. Excluding now all reference to the inhabitants of our Island possessions, Porto Rico, Hawaii and the Philippines, and excepting also the Chinese and the Negro element, it may be confidently affirmed, notwithstanding the enormous flood of foreign immigration emptying upon our shores millions of aliens, that there is a steady though slow progress toward the realization of the ideal republic.

INDIANS A PECULIAR PEOPLE.

The relation of the Indians to the masses of our people is peculiar; and any discussion of their complete assimilation into our national life must of necessity take account of their history, their isolation, their racial traits and prejudices and their environment, as well as the characters of the land upon which they have been forced to live. No system of public schools of whatever character can be relied upon to change radically and comprehensively all the relations of the Indians to the rest of us; at best they can be relied upon only to contribute something toward the final result.

After a long, painful and costly experience

* Paper read before the Social Science Association Washington, D. C., April 25 1902.

in dealing with the Indian, it came at last to be recognized that the National Government should undertake their education, and accordingly, about twenty-five years ago, an appropriation of \$20,000 was made from the public treasury for Indian education, and, by successive accretions, the sum annually appropriated now exceeds \$3,000,000.

The Indian schools of to-day can hardly be called a system; they are rather a series of institutions having an historic origin, and having been slowly brought into organic relationship. Like Topsy, the system "grewed." It comprises district public schools, reservation day schools, reservation boarding schools and non-reservation boarding schools. Having had something to do with remodeling the schools and enlarging them during the Harrison administration of 1889-1893, I am naturally interested in the practical outcome of the scheme.

A SURPRISING DOCUMENT.

It is more than nine years since I left the office and during that time I have had only limited opportunities of knowing of the practical working of the schools. On receiving an unexpected invitation to prepare a paper for this occasion on the subject I naturally turned to the latest report of the Indian Office, bearing date October, 1901. I found a very interesting and somewhat surprising discussion of Indian education. The report, while not self-consistent, is apparently intended to discredit the white Indian School system and to call for its abandonment. It seemed to me therefore, that I might properly examine the arguments adduced against the system by the Indian Office. Certainly if those officers of the government specially charged with the responsibility of administering the system have lost faith in it, we can expect neither support from the government, nor effective work by the subordinates, enthusiasm on the part of students or confidence and sympathy of the people. The system is doomed to decay unless it can be vindicated from the deadly assault made upon it by the Indian Office. Let me now invite your attention to these destructive criticisms.

EDUCATION AN OBSTACLE TO PROGRESS.

Under the heading of "Well meant mistakes," the report refers to "the obstacles in the way of the Indian toward independence and self support," and says, "further observation and reflection leads to the unwelcome conviction that another obstacle

may be added to those already named, and that is education." Here then is the declaration that Indian education as now conducted is an obstacle to Indian progress. As if recoiling from the violence of the blow, the report seeks to soften it by adding that "the present Indian educational system, taken as a whole, is not calculated to produce the results so earnestly claimed for it and so hopefully anticipated when it was begun." On page 3 it is said, "while it is not denied that the system has produced some good results, it is certainly questioned whether it is calculated to accomplish the great end in view, which is not so much the education of the individual as the lifting up of the race."

Speaking of the influence of Government education upon the individual Indian, the report says (page 2) of an Indian child who has been sent to a Government school, "here he remains until his education is finished, when he is returned to his home—which by contrast must seem squalid indeed—to the parents whom education must make it difficult to honor, and left to make his way against the ignorance and bigotry of his tribe. Is it any wonder he fails? Is it surprising that he lapses into barbarism? Not having earned his education, it is not prized; having made no sacrifice to obtain it, it is not valuable. It is looked upon as a right and not as a privilege; it is accepted as a favor to the Government and not to the recipient, and the almost inevitable tendency is to encourage dependence, foster pride, and create a spirit of arrogance and selfishness." Speaking of the general results of the system upon the Indians the report says (on page 3 and 4), "What is his condition to-day? He is still on his reservation; he is still being fed; his children are still being educated, and money is still being paid him; he is still dependent upon the Government for expenses; mechanics wait on him and farmers still aid him; he is little, if any, nearer the goal of independence than he was thirty years ago, and if the present policy is continued, he will get little, if any, nearer in thirty years to come."

DAY SCHOOLS SUFFICIENT.

On page 4 we find "The primary object of a white school is to educate the mind; the primary essential of Indian education is to enlighten the soul. Under our system of Government the latter is not the function of the State." The conclusion to which the report comes is that the entire system of costly boarding schools, both non-reservation

and reservation, should be dispensed with and that "so long as the Indians are the wards of the general government, and until they have been absorbed by and have become a part of the community in which they live, day schools should be established at convenient places, where they must learn enough to transact the ordinary business of life; beyond this in the way of schools it is not necessary to go—beyond this it is a detriment to go."

Surely this is a pessimistic view of the situation, and, if accepted as a final judgment upon the Indian schools, we are certainly maintaining a most extravagant and costly system.

LOGICAL DEFECTS.

We are not quite prepared, however, to accept this deliverance of the Indian Office on this important matter, and I venture to point out what seem to me some defects in the portions of the report already quoted. The writer apparently expects too much of the system of Indian education, for, as I have before stated, education is only one of the factors in the process of civilization and the uplifting of a people. No intelligent student of the past would pretend to claim that the progress of the American people as a whole, which is one of the most striking incidents of modern history, is due alone to the magnificent system of public schools which exist among us. The great currents that flow together carrying the race onward and upward are many and forceful. By the peculiarities of the situation, the Indians almost alone among the various constituent elements of our national life are scarcely touched by the great forces of industry, trade, commerce, political activity, newspapers, travel, religious institutions and public opinions; they are almost wholly outside of these currents of influence. The quickening and regenerative forces emanating from the family life, the inherited civilization of a thousand years, and from the kindergarten, common schools, Christian schools, colleges and universities, have scarcely touched the Indians, so that we could hardly expect to find among them those rich results which among ourselves have come from forces not operative among them. Let us bear in mind also in asking for results from a system of public school education among the Indians that that system is very far inferior to the public school system operative among the white population. Most Indian pupils spend the greater portion of their school life in learning the English language, in acquiring some of the simpler habits of

civilized life, and in becoming acquainted with the mere rudiments of education. The so-called graduates of the best Indian schools would not rank with university or college graduates, not with high school graduates, scarcely even with those of the grammar schools. They are called graduates only by courtesy, and their scholastic attainments are ordinary as well as necessarily very meager. It is hardly fair, therefore, to demand from the educational system that has been adopted any such results as issue from our public schools.

I am also inclined to differ from the report which I am considering, "as to the great need in view," which it states to be "not so much the education of the individual as the lifting up of the race." Undoubtedly the ultimate end hoped for is the elevation of the entire body of Indians and their assimilation into our national life. This, however cannot be done by wholesale, but must be done very largely by introducing a radical revolution in the life of the individual. What has been claimed heretofore by the Indian Office has been that the solution of the Indian question, so far as it depends upon the influence of education, is to be found in the thorough training of an entire generation of Indian children and youth.

EFFECT ON INDIVIDUALS.

I suppose there is not any question whatever that the present school system is accomplishing all that could be asked for it or expected of it in the matter of improving the life of the individuals. Fortunately, we have valuable testimony on this point in this report which we are considering. On page 14 the statement is made that "statistics of returned pupils indicate that there are hundreds of graduates of training schools who are earning their own living as shoemakers, or cobblers, blacksmiths, carpenters, bricklayers, painters, farmers, etc." On page 40 it is stated, "From the data thus obtained statistics relating to returned Indian pupils were collated, from which it appears that the Government officials, who are thrown in immediate contact with this class of Indians, rate 10 per cent. as 'excellent,' the results of the educational methods demonstrating that they have taken full advantage of them, standing out above the average returned pupils, and would be classed, if in a white neighborhood, as men and women elevated somewhat above those with whom they are brought in contact; 76 per cent compare favorably with white boys and girls under similar circumstances, and indicate by their actions,

since their return to the reservations, a career similar to that of the average white man; 13 per cent. have raised themselves somewhat above the level of the Indians in the same environment, but the results of whose education cannot be said to be good; 1 per cent. have not been, so far as their lives and actions are concerned, in any way benefited by the education which has been given them." On page 41 occurs the very gratifying remark that "the data above presented is a complete refutation of the statement that the educated Indian returns to his reservation to take up the blanket and his old customs." Further, it is said "the sum of the whole matter is that the average Indian girl or boy is doing as well in his own environment as the same type of the American." Surely, this is all that can be asked, as we can hardly expect the "average" Indian boy or girl to do better than the average white boy or girl under similar circumstances.

EFFECT ON TRIBES.

What the influence of this education is upon the general progress of the tribes, or the uplifting of the mass of Indians, may be inferred by this statement, found on page 41, where, in refuting the oft-repeated charge that the educated Indian returns to his reservation to take up the blanket and his old customs, the report says: "That such was the case eight or ten years ago may have been partially true. Then the reservations were wilder, conditions more primitive, and the number of pupils returned quite small. Now conditions have changed, and where then there was one returned student in the tribe, now there are hundreds. Then the boy or girl who had been educated in the white man's way was compelled alone to battle for his or her new rights, and it is no small wonder that there were many modern martyrs on Indian reservations, where everything combined to wean him or her away from the acquired habits. But the seeds thus implanted have grown an hundredfold, and to-day the returned student is the most prominent factor in the development and upbuilding of his tribe."

In passing judgment upon the efficacy of the present Indian school system for the accomplishment of its great purpose, it ought to be remembered that it is still incomplete. According to the report page (30), there are now enrolled 27,520 pupils with nearly 6,500 unprovided for. These six thousand constitute a very important part of the young generation of our Indian wards, which has not been touched by the educational

forces now operating. The ultimate effect of the system, of course, cannot be judged until it has embraced practically all the available children of school age, and it is manifestly unjust to pronounce a system a failure before it has been fairly tried.

FREE EDUCATION.

The criticism upon the present system of education in the Indian Office Report (page 2) which I have already quoted, viz: that the Indian "not having earned his education, it is not appreciated; having made no sacrifice to obtain it, it is not valued," etc., is, if valid, equally applicable to the public school system for white children. No pupil of our free schools pays anything for his education, for while it is true that the system as a whole is sustained by public taxation, the chief burden of the taxes falls upon the rich and the comparatively few, while the benefits of the system are enjoyed by the poor and the masses. It is also true in a great measure that the education which young men and young women receive from colleges and universities is to a large degree gratuitous students where they pay tuition at all, paying only a small portion of what their education actually costs. In addition to this vast sums of money are paid out year by year in the form of scholarships, fellowships, prizes and beneficiary aid, and while the suggestion is occasionally met with that such assistance tends to weaken in the mind of the pupil his sense of manly independence, nevertheless we do not think that the objection to free schools and to beneficiary aid are really well founded. The tendency all the time is toward cheapening education and bringing the greatest possible advantages within the reach of the greatest possible number. From the very nature of the case, the rising generation is dependent upon their elders. The children are beneficiaries, and if they are educated at all, it must not be at their own expense, but at the expense of others. This objection, therefore, urged against the Indian school system, either proves too little or it proves too much. The whole trend of modern princely beneficence is toward increasing the facilities and lessening the expense of education, as is illustrated by Rockefeller's gift of ten millions to Chicago University, Carnegie's ten millions for an educational foundation in this city, ten millions more for university extension in Scotland, the splendid gifts of Peabody, Slater and others for the promotion of education in the South, not to speak of the foundation by Cecil Rhodes of one hundred

free scholarships at Oxford for the benefit of American students.

Let it be further observed on this point: that the system of professional training for the officers of its army and navy which the Government maintains at a large expense at West Point and Annapolis is even more exposed to this shaft of criticism than is the Indian school system. The Government receives into these institutions naval and military cadets, and not only does for them all that is done for the Indians in the most favored Government boarding schools, but after the young men have graduated from West Point and Annapolis, they receive appointments to lucrative positions in the army and navy with the understanding that if they are wounded or disabled in action they are to receive pensions, and if they serve to the allotted period, they are to be retired on half-pay for life. This scheme of education has been in vogue among us for a great while, and if the fact that it is bestowed upon young men "without money and without price" tends to "encourage dependence, foster pride, and create a spirit of arrogance and selfishness," that fact ought to be by this time pretty well in evidence. So far as I can judge, if this criticism were made against the schools at West Point and Annapolis, it would not receive any very grave consideration, either from the Government or the general public.

The criticism aimed at the beneficiary feature of the Indian schools is in effect an arraignment of modern philanthropy, modern policy, and of the sanity of modern civilization.

AN UNENDURABLE POSITION.

Let us examine this dictum of the Indian Office: "So long as the Indians are wards of the general Government * * * day schools should be established at convenient places, where they may learn enough to transact the ordinary business of life. Beyond this, in the way of schools, it is not necessary to go—beyond this, it is a detriment to go." Here it is assumed that the National Government, as the guardian of its Indian wards, charged with the responsibility of fitting them for life's duties and for American citizenship, is to limit their educational opportunities to those afforded by Indian day schools, in which is to be given only enough schooling to transact the ordinary business of life. The States, through their public school system, are offering to the children and youth within their limits the advantages afforded by schools, extending

from the kindergarten to the university. They provide reformatories for wayward children, normal schools for those who wish to teach, extended and technical courses for those who wish to follow agriculture or mechanical pursuits. The whole trend is in the direction of affording to the masses of American youth larger range of study and a higher grade of instruction. Now, why should the National Government offer to its wards so much less in the way of schooling than is offered by the States to the pupils in the public schools? Is the Indian so much smarter than the white children that a less degree of schooling will fit him for the duties of citizenship? Is the environment of the Indian child so much more helpful in life's struggles than that of the white child that he can dispense with almost all of the advantages of education which are so freely offered to the white child?

Every child born into the Republic is entitled to claim as his birthright such kind and degree of education as will fit him for good citizenship. The Indian child has the right to demand of the Government which has assumed the responsibility of his training that he shall not be hopelessly handicapped by such an inferior training as from the very beginning dooms him to failure in the struggle for existence and the competition for life's prizes.

THE FUNCTION OF GOVERNMENT.

Another somewhat radical criticism which is made by the Indian Office Report (page 4) is that "in a word, the primary object of a white school is to educate the mind; the primary essential of Indian education is to enlighten the soul. Under our system of Government the latter is not a function of the State. What then, is the function of the State. Briefly this: To see that the Indian has the opportunity for self-support and that he is afforded the same protection of his person and property as is given to others. That being done he should be thrown entirely upon his own resources to become a useful member of the community in which he lives or not, according as he exerts himself or fails to make an effort." We submit that this argument, which at one stroke sweeps the whole Government system of education out of existence, has the same force when applied to white education as when applied to Indian education. Are we prepared then to concede that the function of the State ceases when it has simply protected its citizens in person and property? Is our entire public school system a perversion of Governmental functions? Is there

any such distinction between white and Indian education as that indicated in the quotation just made? What is the difference between educating the mind and enlightening the soul? Why should the former be the primary object of a white school, and the latter of an Indian school? There must be some weighty philosophy in this characterization of the primary essential of Indian education as the enlightenment of the soul, in order that it may be used as a weapon for the utter destruction of the whole vast scheme of Government education of the Indians, but precisely what it means I am unable to tell. I gravely suspect that it is "a distinction without a difference."

After having condemned the system the report (page 30) recommends that adequate facilities should at once be made for the five or six thousand children still unprovided for. It will cost several hundred thousand dollars to accomplish this result, but the money will be wisely expended." If any more than a meager day school training is "detrimental" to the Indians, and if the education afforded them by Government schools is an "obstacle to their progress," I fail to see upon what ground the Office can ask not only for its continuance, but for its enlargement.

WHAT SHOULD BE DONE.

This cursory examination of this extraordinary public document, this Hyde and Jekyll report on education, which is surely unique in the annals of the Indian office, lead me to conclude that the report is inconsistent with itself; that its theory of Indian education is not supported by the facts presented by it; that its argument in favor of the overthrow of the system is wholly inconsistent with its plea for its enlargement; and that its arguments against the present school system are illogical, inconclusive and harmful. What then should be done with the Indian school system? I can only answer briefly: First, it should be extended until it includes the entire generation of available school children; Second, it should be allowed to continue a reasonable time until it has had a chance to vindicate its right to be, or until incontrovertible facts regarding its failure shall warrant its discontinuance; Third, the system should be administered with vigor, intelligence and enthusiasm along the general lines of its present work. Such changes and modifications in detail should be introduced as experience demands and justifies. From correspondence had with principals of non-

reservation schools, I think the industrial feature of the system needs immediate attention. The instruction given should be of a higher order by men and women specially trained as industrial teachers. Mere copying of crude labor is not industrial training. Special stress should be laid upon (1) giving to the pupils a practical mastery of the English language, so as to bring them into relationship with the currents of life and thought of the nation; (2) upon the acquisition of those simple civilized habits of neatness, order, punctuality, fidelity, industry, etc., characteristic of civilized beings; (3) upon the development of a robust moral character, which recognizes the distinctions of right and wrong and the personal obligation to do the right and resist the wrong, with a strong, well-developed love of the true, the beautiful and the good; (4) upon such application of manual or industrial training as will develop power, impart skill, and put the pupils in the way of acquiring such trades as will render them self-supporting and independent; (5) upon such an impartation of the rudiments of common branches as experience has shown to be most efficacious in developing mental power, awakening aspirations and desires, while at the same time storing the mind with such facts and truths as will be most serviceable as a part of that general intellectual equipment which every intelligent man and woman of this day ought to possess; (6) it is perhaps quite enough to ask that the masses of Indian children of both sexes shall be carried through these lower grades of school-work, but provision should be made for the higher education of the exceptional few who show special aptitude for scholarship and manifest special gifts which will fit them for leadership among their people. It is true of the Indians, as of any other race of people, that they are profoundly influenced by those who are endowed with a capacity for leadership. A few men in each tribe or in each community, thoroughly educated, will have a tremendous influence for good among the masses of the people.

The work of educating any part of the rising generation so as to fit it to take up life's burdens and carry them strongly, happily and successfully is one of great difficulty. It presents to the world a perennial problem. The perplexities that emerge in Indian education are incident partly to human nature and partly to minor peculiarities of Indian nature. The problem is not insoluble.

Rainy Mountain Kiowa Mission.

BY REV. H. H. CLOUSE.

Missions among the Kiowas commenced in the fall of 1892, near Anadarko. Rev. G.



REV. H. H. M. CLOUSE.

W. Hicks, now of Elk Creek, was the first one to become interested in these people. He was appointed by the Board. In a short time the Women's Society of the West sent Miss M. J. Reeside and Miss Lauretta Ballew who joined him in the work. At this time the Kiowas were encamped in the woods near Anadarko; receiving issue every two weeks. A large tent was put up, and meetings held, snow covered the ground and the weather was cold but the attendance was



THE OLD HOME—RAINY MOUNTAIN.

good and the interest increased. Oneboke, wife of Chief Bigtree was the first one to go forward for prayer, others followed. Each day the lady missionaries held sewing meetings. At the first meeting they had to go out into the camp and take the women by the hand, and entreat them to come in, but when they learned that what they worked upon belonged to them they came willingly. It can be truly said that Bible pictures and patchwork were the entering wedges for the gospel. That winter eight were baptized, Deacon Gotebo being the first one to follow Jesus into the watery grave.

In the fall of 1893 the Indians moved to Rainy Mountain, and camped near the home of Chief Bigtree and on Jan. 17, 1894 this church was organized with seven members. All these have held fast to their profession and have honored the name of Jesus.

Rev. G. W. Hicks was appointed pastor and associated with him the two sisters mentioned above and with them Miss Julia Given as interpreter, Bro. Hicks gave a part of his time to the work at Elk Creek.

On Nov. 11, 1894, a beautiful chapel was dedicated, God blessed the sacrifices of these



THE NEW HOME—RAINY MOUNTAIN.

noble workers. The church grew in numbers and in all the Christian graces, and was a lamp in a dark place.

On April 1st, 1896, the writer was installed as pastor. The membership was fifty-seven. The Lord has continued his mercies, some have gone home, a few have been cut off because of unfaithfulness. Our number is now one hundred and seventy-two. Some of these live at Saddle mountain and are under the leadership of Miss Crawford and her associate, Miss Bare. In the fall of '98 on account of ill health, Miss Reeside gave up her commission. The following spring Mrs. Clouse was appointed by the same society. In the fall of 1899 Miss Mary



FIRST KIOWA CHURCH—RAINY MOUNTAIN.

McLean was appointed to this field and Elk Creek. She has been earnest and faithful in service.

At the beginning of my work, at the request of the Superintendent I began preaching in the Government School at Rainy Mountain. God has blessed the work and more than fifty of the children are Christians. Our congregations at the church will average sixty. The membership is scattered living on their claims, some as far as thirty miles from the church. Our methods are these, simplify the Gospel, exposition, illustrations from their point of view. House to house visitation, caring for the sick, making coffins and teaching them how to lay away their dead; uniting in marriage, and starting the true home road. The best roads for every department of life here and the life that is yet to be. The creation of a moral and spiritual atmosphere. Watchman,



RAINY MOUNTAIN MISSION.

what of the night? The morning has come, the darkness is passing away, the Sun of Righteousness has arisen and moves on

toward the meridian, God is calling, Kiowas are stopping, listening, thinking, coming Diamonds for Immanuel's diadem.

THE FARM.

A farm among the Indians to be a success depends on many things. It must be in a place where there are no hot winds and continuous drouth. And that place is not at Rainy Mountain. It must have a farmer. No missionary can take care of a church of one hundred and seventy-two members and fish for the unrescued, answer his correspondence and take care of a farm, with no one to do the work, no money to pay them with and none to keep up the running expenses.

The influence on the Indian is slight. He looks to the Government farmer for advice in this line, and looks to the missionary as the Chief for the Jesus road. And is he not right?



QUILTING AT THE CHURCH.

Let me be plain. I blame no one, but my honest conviction is (after five years of experience) that a farm is a hindrance to the success of this mission work. Too much time and strength must be given to materialism. As I have looked over the past year and have seen how these farms have been cut down it looks to me as if God had spoken. Our plans are cut off. We must sell our cattle, cut down the number of our horses. Next year I rent on shares every acre of land that can be cultivated, my church demands every hour of my time. Let the members of the board think for a moment how little can be done on a field like this, where many times it takes a day to make one call and a forty-mile drive. There are places where there should be preaching during the week, but there is no one to take care of things on the farm, so the farm takes first place. A missionary

must be free to go and to stay as long as he thinks best, the people ten and fifteen miles from the mission can only be reached in this way. When the white man's eighty is fenced off there will be a narrow pasture the length of the farm. Eighteen acres of plow land and seventeen acres of alfalfa. Two crops of alfalfa this year. So dry or there would have been three. Drouth took the corn, and I lost the money I put into it.

PROGRESS AMONG THE INDIANS.

It takes a long time for the leopard to change his spots; but they are changing. The living in camps is fast passing away. There is a growth of individuality, the antipodes of the tribal relation. The thought is expressed from the lips of Bigtree's little girl as they rode nearer to their house, "That is our home." The dirty tepee is almost gone, in its place there is the neat home, modern and civilized.

In the minds of many there is the thought, I must take care of myself, my home, land and stock. Many have not waited for the Government to make the road as to the renting of their surplus lands (I mean their allotments outside the home claim) but have made their own contracts. As a tribe they are slow to take hold of church work, many of them will do light work with a delight.

There is a danger that the white man who drew no land will come and rent their old land and do the work the Indian should do in order to make him a man. The Government has it in hand to make or ruin this people, if it demand that the Indian farm his home land, live in his own house, well; if not, Satan finds some mischief for idle hands. This is especially true of the young men, the doors of vice are open on every hand and idleness is a motive power in that direction. Through the influence of the church and school the progress is in the right direction. A young man said in the meeting yesterday, "We Indians are like a man digging a well. He finds as he digs, a little bit of dampness, and then he digs harder, and then some water and he digs more until there is much water. Then he puts up a windmill and does not pump only for himself and his stock but like the well and mill at the mission, he gives to others. So we must try harder and give out this good road to others." And thus the wells in homes and hearts are being sunk deeper and the living waters of truth and good are being dispensed to others.

Elk Creek Kiowa Mission.

By REV. G. W. HICKS.

BIOGRAPHICAL.

I was born near Spavinaw, Cherokee Nation, Ind. Ter., the 29th day of December,



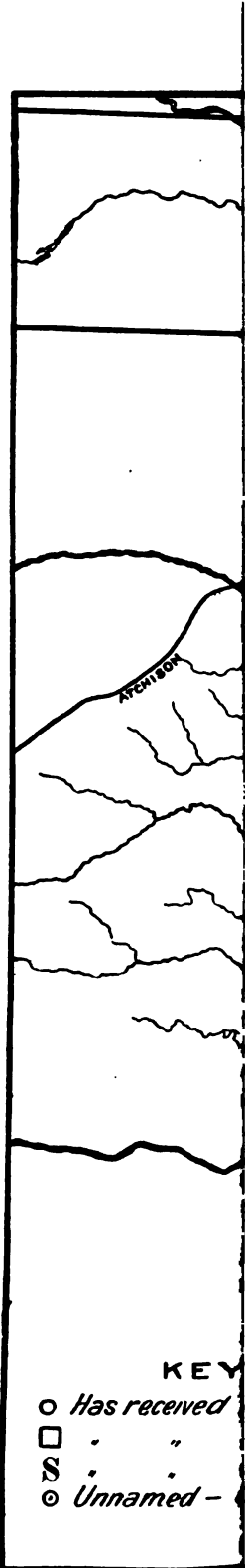
REV. G. W. HICKS.

1857. My father was a white man—a Kentuckian by birth, a soldier in the Union Army in the late Civil War and was killed in the battle of Big Cabin Creek, Ind. Ter., in 1861. My mother was a native born Cherokee citizen. My grandmother came to the Cherokee Nation with the first settlers, called the "Old Settlers," and my mother came with the "emigrants"—the main body of the tribe in 1836 or '37. My primary education was obtained in the public schools of the Nation. After teaching one and one half years I attended Indian University from March 1881 to June 1885. Here, in April 1882, I was converted and baptized into the



LONE WOLF AND ANTI-ALLOTMENT PARTY.

membership of Tahlequah Baptist Church, by Rev. Daniel Rogers, D. D., General Missionary of Indian Territory, and believing that the Lord was calling me to preach, began studying for the ministry. Having finished a course in Rochester Theological





SAMUEL AHATONE, WIFE AND CHILD.

Seminary 1885 to 1887, received an appointment as missionary to Kiowa Comanche and Wichita Agency, Oklahoma, where I arrived July, 1887. My first labors were among the Wichitas, from 1887 to 1893, where a church was organized and some 75 Wichita Indians baptized into its fellowship. A mission School also, was opened by Mrs. Hicks, and maintained several years successfully by the Home Mission Society. In 1892 was transferred to the Kiowa Indians where our labors still continue. Let it be said here and understood that I have the honor and pleasure of being the first missionary of the American Baptist Home Mission Society among both the Wichita and Kiowa Indians. Helped in opening Immanuel Mission near Rainy Mountain, and in organizing the church of which I was pastor for two years, during which period Deacons Big Tree, Sane-co, Gotebo and Wind and the interpreters Samuel Ahatone and Miss Julia Given (now Mrs. Hunter) and a number of others were baptized into its membership. It should be said also in connection with the early history of these missions that much of my time was spent on the road hauling lumber and other things from the railroad, a distance of 65 and 85 miles.

FOUNDING OF ELK CREEK MISSION.

Elk Creek Mission was founded in the early part of 1894. The Kiowas had given 160 acres of land in the western part of their reservation for this purpose and the Government approved it. The first work to be done was the building of a chapel. I took my wagon and ten Indian wagons and hauled up the lumber from Vernon, Tex., seventy-five miles away, paying them \$13 a load. This was a hard trying trip of two weeks with inexperienced teamsters and balky ponies. A few months later the chapel was erected. It will comfortably seat 150. Dayton Parsonage was completed in 1895. I hauled a good deal of the building material myself eighty-five miles from the railroad, and did a considerable part of the work. A barn and smaller houses were built and a cistern and well completed.

The Elk Creek Baptist Church was instituted Nov. 1894, with four members of my own family and four Kiowas. Fifty-three have been received into its membership, which has been diminished by ten who have died, and some dismissed by letter, leaving us thirty-nine. Our congregations are variable, because of the coming and going. At times the chapel is full when possibly half of them are non-residents; then again only a few attend when many are away from their homes; and occasionally none, when all are gone; which, however, is seldom. When it is to get "grass money," all go and usually stay from two to four weeks. Our work is carried on mainly along four lines: 1. To reach the unsaved, building up the church; 2. To develop Christian character, growing into the image of likeness of Christ; 3. To better home life, teaching them how to cut, sew and make garments, keep house; 4. To give for Missions, fostering a spirit of benevolence. The general outlook is good, all things considered. While the opening of the reservation to white settlement has brought its abominations—saloons, stealing and Sabbath desecration—still I believe it will eventually work out good for the Indians, tending to stop those loafing around to make all stay at home more to watch and take care of their allotments, their timber and their stock.

THE MISSION FARM.

The mission farm was in fairly good condition until the 6th of August, 1901. When the Indian lands were opened to homesteaders, the mission farm was opened to homesteaders. As is well known, by Drs. Morehouse and Rairden and Murrow, and as you



WATERMAN AND FAMILY—KIOWAS.

have papers to that effect on file in the rooms, the Kiowas gave 160 acres for the use of this mission in October, 1893, and it was approved by the Department of the Interior. A better title could not be obtained so we felt safe and went to work. Fenced the entire tract of 160 acres, put 50 of it in cultivation; 30 acres of which was sown in alfalfa, cross-fences built, an orchard put out and a good well drilled, affording an abundance of stock water, all at a cost of about \$275 to the Home Mission Society. By decision of the Secretary of the Interior, this mission was deprived of all except 40 acres, losing 120 acres, including alfalfa, orchard, well and good pasture. The farm now covers only 40 acres, five of which is occupied by the buildings and premises, 15 in pasture and 20 in cultivation. In order to help support the mission it had been planned to keep cattle on the farm, and a good start was being made, but now they will be sold. All the fences have been taken down except those on our own 40 acres. There is, therefore, now no prospect of the farm yielding any profit, much less of the mission becoming self-supporting.

BENEFIT OF THE MISSION.

It is evident to all who know these Indians that this mission has been a great benefit to

them. They have made progress physically—are more cleanly and healthy; they have advanced in wisdom—naturally endowed with well-balanced intellects, they have been enlightened in heart by God's Spirit and are growing in his knowledge; they have grown in favor with God—Christ has been formed in many of them and they are becoming more like him and less like heathen; they have increased in favor with men—their old ways are less in evidence. They are better to work, give more attention to farming, think more about stockraising, place a greater estimate upon their possessions. They chop wood and posts to sell, work for wages, sell produce, attend to their own business, not thieves or drunkards; worship God, bring their dead to the chapel for a Christian burial. They haul their own lumber, paint their own houses, cook on stoves, eat on tables, sleep on bedsteads, some of them have sewing machines, fatten their hogs, raise chickens, all trying more or less to make a living. This could not have been said of them a few years ago.

INCIDENTS OF INDIAN LIFE AND CHARACTER.

Kiowa Bill's Thoughtfulness.—On every first Lord's day the Church observes Communion and also makes its regular monthly offering. Kiowa Bill's son—a member—had no money. He went home and told his father that he ate the Lord's Supper but had nothing for the offering. At the following Wednesday prayer-meeting Bill handed me twenty cents, saying it was for his "boy." He did not want him to miss the privilege of giving something to the Lord.

Deacon Lone Wolf and the Hogs.—The Chief was troubled with a white man's hogs eating his corn and rooting around the house. He kindly requested the owner a few times to take them away but without avail. Unable to endure them any longer, he rode up to Hobart and said to the man, "Say, my friend, your hogs no good. May be you come take 'em. Now, me heap tired. May be you no understand' build hoggy pen? Come you see mine; afterwhile you make. You no take 'em, alright, me put 'em up, my pen; you pay \$1.00 a head, behind take 'em." And he says the white man came at once for his hogs and they have not been back since.

Spotted Bird and the Sunday Wood.—Spotted Bird had his ponies hitched up to the wagon, ready to start to church, when two white men drove up and wanted to buy a wagon load of wood. Spotted Bird in-

dignantly told them that he was a Christian man and did not sell wood on Sunday; that he had hauled wood to town and nobody seemed to want it. He was going to meet- ing now, and if they wanted wood he would haul them a load to-morrow. The men then gave him a nice watermelon, and said; "We know you are a good man. Bring us some wood Monday and we will pay you for it."

The Jesus Man.—A certain Indian went into a restaurant and sat down by a table. The waiter soon brought his dinner. Instead of proceeding at once to satisfy hunger, he began looking around at the people, who noticed that something was on his mind and thought that he felt timid at not knowing how to eat in the white man's road, when he announced "Me Jesus' Man;" bowed his head and returned thanks to God, then ate heartily. He was not ashamed for it to be known that he followed Christ.

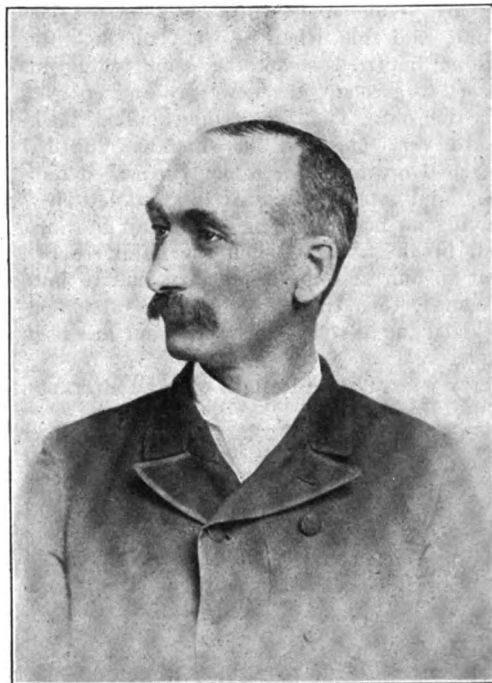
Zotone Persecuted.—Paul Zotone bought a buggy on credit. Later, when he had the money he paid for it, as he believed. At the Kiowa grass-payment, the white man who sold him the buggy was on hand to collect. Paul refused to pay, contending that he had already paid him. The man caught hold of his long hair and jerked him roughly, which so enraged Paul that he thought to twist the man's head off. Being a powerful Indian weighing 350 pounds, it would have been an easy thing for him to do. But he heard a voice behind him saying, "Zotone, don't get mad." The Voice kept saying softly, "Zotone, don't get mad." Not knowing an Indian was near, he thought it was the Lord speaking to him, and it quieted him and enabled him to control his anger. It was Wheton, a Mexican, a faithful member of Immanuel Church. Paul says if he had not heard that voice, he would surely have pulled the man to pieces.

Indians Protected.—A Kiowa and his family live on Sugar Creek—have had their home there several years, and selected the place as their allotment. Not long after the opening a white man came and settled on the land and proceeded to build his dwelling. The Indians appealed to their agent for protection. He investigated and ordered the whites off. They would not go. He then sent soldiers who forcibly removed them, burned the house and told them if they returned and squatted on the Indians' allotment they would be shot.

Comanche Indian Mission.

BY REV. E. C. DEYO.

Our work among the Comanche Blanket Indians began October 1st, 1893. At our first Lord's Day meeting only two came. They listened with interest to some simple words told them of the Son of the Great Father. On the next Lord's Day twenty-two came to



REV. E. C. DEYO.

hear the message of life. Thus the work went on, increasing in attendance and interest at our regular services, as also at extra meetings held, many expressed their desire to know the "Jesus road" and to walk in it until the time came to examine candidates for baptism. Then all but one objected to leaving the old way of worship and life for the new, but were willing to add the new to the old. You see they are not so very different from their white cousins. Satan has worked hard in this field and has kept many souls from entering the Kingdom, but God has also been at work. Some of the young have died unbaptized, still we had hope for them, as for instance, Ella Pauba's parents would not permit her to be baptized, but just before her death she requested Christian burial for her body, asking that a Testament, given her by the writer, be placed over her heart, saying, "My heart loved this book

in my life and I want it laid on my heart when I am buried." Our present membership is fifteen. Two members have gone to be with Jesus; two lovely young girls.

There has been a great opposition to the Gospel among the Comanches, but it is reaching some of their hearts.

The church is in better working condition now than it has ever been before.

One young man, who was baptized last June, said that when he went to the water to be baptized something kept telling his heart to give up the new way and go back to the old. That something pulled backward very hard on his shoulders, until I reached my hand for him. He braced himself and pushed against this "something," saying he had given his word and he must not break it. But when the hand reached out to him and the missionary said to him, "come", then the grip upon his shoulders relaxed and he was very happy, and has been since.

My wife and the Indians have an afternoon



LITTLE ELK AND WIFE.



TABBY-TIE AND WECHEA, HIS WIFE—COMANCHES.

service while I go to the Government School to preach to the children there.

MANY CHANGES.

Many houses have been built since we came here. Many of the men have adopted

citizen's clothing; quite a number keep their hair short. The women have given up cutting themselves for the dead. The dead have Christian burial. The ponies belonging to one who died are not shot. All this has come in eight years.

Last spring smallpox swept through the tribe, taking away more than one hundred of them. We had several burials in the night. On several other occasions we had two funeral services in one day. We have furnished the coffins; were willing to do this in order to have them adopt Christian burial. On Monday, November 25, Celicia Oryd, a Comanche girl, who was sick with consumption, came to the mission with her people to camp. She knew that she was to die soon, and said she wanted to come here where we could talk to her about Jesus.

She was a Christian, although she had never been baptized. The day before she died she said to me, "If I am going to get well, I want to get well soon; if I am going to die, I wish to die soon, for my pain is very great." She told her mother that if she ever saw her face again she must walk in the "Jesus road." She also said to my wife, "I am in a hurry to see Jesus' face. When I get there I am going to tell Jesus how anxious you and Mr. Deyo are that the Comanches shall be saved."

As to the general outlook, our church is in much better working order than it has ever been before, but our Indians are more scattered since taking their allotments. The coming of civilization has also brought un-



REV. F. L. KING, MISSIONARY TO ARAPAHOS.

civilizing agencies. Many of the young men have taken to drink. God only knows the outcome. I would that I might make every Christian citizen of our land feel his or her responsibility in regard to the selling of liquor in our country.

FORT SILL, O. T.

The Arapahoe Baptist Mission.

BY REV. F. L. KING.

About ten years ago the Arapahoes chose their allotments beside the water courses in the great reservation that the Government had set apart for them. This left tracts of land between the rivers unoccupied until the white men came in a year later, and it also separated the tribe into several smaller bands.

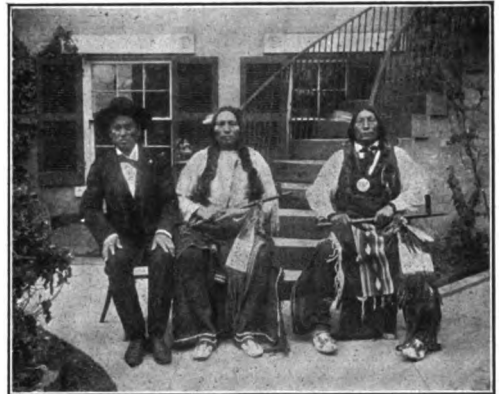
When we came to the field in September of 1898 we found the Arapahoes not in one great camp together, as they often lived in the olden times, but separated and living in five or six different bands having from one hundred to two hundred and fifty in each band.

In our band there are about two hundred Indians who have their allotments located on the North Canadian River. The other Arapahoes had missionaries with them and much faithful work had been done and is still being done by these missionaries. Some work had also been done on this field previous to our coming, but aside from occasional visits of Bro. Hamilton and Miss Jayne, the field was practically without any workers.

We lived in an Indian camp all of our first winter and very soon passed from the romantic to the stern practical part of a missionary's life. Without any native Christian helpers, not even a Christian interpreter, we have labored there three years. True, there are a few who profess Christianity, but none who care enough about their work to even be regular at the services. Our work up to the present time has been Gospel preaching and teaching in the camps. In the summer we gather under an arbor or shade of some large tree and in the winter in a tepee or one of the Indian houses. We preach to companies of from ten to twenty-five; visit the old Indians, often showing some Gospel truth by means of a picture or hand talk; visit the sick and give out simple remedies; distribute clothes and other articles sent us by friends and churches in the north and east, and often relieve their hunger, especially when they are sick or dying.

Two years ago the Home Missionary Society sent us \$450 with which we bought five acres of land centrally located and built a comfortable four-roomed parsonage on it. Last July the Society appropriated money for a chapel, and at this writing the chapel is being erected. We hope to finish it in about a month. When this building is finished our work will be to train the Indians to come to church, for heretofore we have gone to them.

Judging from a human standpoint, there



BUFFALO MEAT, THREE FINGERS AND WOLF ROBE.

is little that is encouraging in this Arapahoe work. One thing, however, that bespeaks good is a belief in the Bible. Only a short time ago an old chief said he believed the Bible. This is the first time that any of our Indians have come out straight and said this. They rely on their own dreams as



INDIAN NURSE AND BABY.

revelations from the Great Spirit. They pay reverent attention to the preached Word and often ask many questions regarding the "Jesus road," which we are only too glad to answer to the best of our ability.

We have made some progress in the spoken language and hand talk, so that for ordinary camp talk we can understand them, but as



SCAFFOLD BURIAL—CHEYENNES.

for preaching to them, we must needs use an interpreter.

Our Indians are fast passing away with consumption. About ten days ago two young men died on the road to the agency. For a number of weeks they had been getting thin and wasting away. I visited them, urging the claims of the Gospel, praying and reading God's Word to them. I received but little response. I wanted them to come to the mission and be taken care of properly, but they would not. Their friends loaded their wasted bodies into rough wagons and started with them to the agency. When about a third of the way there one of the wagons, not having any brake on it, ran suddenly down a little valley, and the shock was so great that it actually killed one of the young men. The other one lived until within twelve miles of the agency, and there in camp he died.

Time after time we have tried to help the weak and dying ones by taking them to white doctors, giving them wholesome food, and providing clean, comfortable beds for them, but these Indians are peculiar, and only very seldom have we been successful in helping them in their terrible extremes.



CHIEF IRON SHIRT.

The Seminoles.

BY REV. W. P. BLAKE.

The following brief account of the Seminoles has chiefly to do with their present condition. As will be readily seen by a glance at any map of Indian and Oklahoma territories, this nation is nearly centrally located. It forms a part of what is now the western limit of Indian Territory. Just across the line is Pottawatomie County of Oklahoma. Here they have been since 1866. It is safe to say that each of the succeeding years has witnessed some advancement toward the higher civilization to which any people might attain.

Following an arrangement made with the United States after the war, the people who had formerly been slaves among them were then made a part of the nation, with equal rights in the land, government, and with full citizenship in the nation. Their status remains the same and the nation now numbers 2,861 souls, of whom 904 are of African descent. This leaves 1,957 Seminoles, the large majority of whom are full-blood Indians. They constitute the smallest of the five civilized tribes. Under the wise leadership of the past, the present finds them in perhaps the best condition of any of the five tribes. The

GOVERNMENT

is after the following manner: There is an election every four years of one Principal Chief and one Second Chief. These are chosen by a popular vote of the people. The Indian reaches the voting age somewhat earlier than whites, his size and physical appearance having more to do with it than age, so that some vote before they are eighteen. All the voting population assemble at their capital, Wewoka, on a set day. For each candidate a place is chosen or designated, to which all who are favorable to said candidate are invited to come and stand until all are counted. So there is never any doubt about the result. When all have taken their stand the matter is settled. There is also elected, by the Council, the functions of which are given below, a treasurer, superintendent of schools and superintendent of shops. It is only necessary here to say that the shops for which a superintendent is elected are blacksmith shops in which some wood work is also done. These shops are free to all citizens, specially for repair work, during the months of March, April, May and June.

The Council is formed by the members-elect from each of the fourteen bands into which the nation is divided. Each band elects three of their own number to represent them in the General Council. The first of these is known as Band Chief, the others as second and third. This Council makes and executes all laws. There is also a company of Light Horse, whose duties are much the same as those of marshals or sheriffs in the surrounding States. All the officers are elected for a period of four years. Two school trustees are also elected, who, with the superintendent of schools, may, for convenience, be styled the board of education, as the educational affairs of the nation are largely under their direction.

The Council, with the Chief present, try all offenses against their laws. It is worthy of special consideration and speaks well, indeed, for those who have been in authority in the past and in recent years, that while the other nations of the Territory are wholly or in part under the jurisdiction of the Courts of the United States, and all acts of their legislatures or councils are subjected to approval by the President of the United States, the Seminoles have been fortunate enough to conduct their own form of government, both legislatively and judicially, almost without any restriction. This is altogether owing to the satisfactory condition prevailing among them. There has been little or no friction within themselves nor between them and the government of the United States.

An Act of the last Congress of the United States declaring all the Indians of the Territory citizens of the United States may be construed to include some jurisdiction in particular cases by the United States authorities, but we may be sure their administration of law here, whatever it may be, will not interrupt the healthy conditions now prevailing.

After a residence of fourteen years among the Seminoles, of close contact with the common people, it is a pleasure to note the evidences of progressive civilization that are taking fast hold upon them, and are becoming a part of their life. Their condition is peaceful, prosperous and progressive.

They are now taking their individual allotments of land, making their filings before the Dawes Commission. The title to these lands remains by patent in the nation as a whole, but will descend to the allottee upon the extinguishment of the present form of government. None of the land can therefore now be sold. The allottee can, however, lease, and many of them now are leasing, their allotments for a period not to exceed six years. All leases must be approved by the Principal Chief. It is hoped in this way to bring among them many good people who, by their thrift and fair dealings with the people here, will do much for their further advancement and enlightenment. The introduction of a moral class of whites among them ought indeed to work blessing to all. Very important it seems to us is the relation of those who come here to the future weal or woe of the Seminoles. And we pray for the coming of godly people to this country, People who neither lie, steal nor drink that which intoxicates, and who will prove

neighbors to their fellow men. Of course there are churches in the towns of the Territory at large, but it is a sad truth that in many of these towns there are also saloons against the law, and the white people are doing very little to protect the Indian from the ill effects of liquors. There is but one town in the Seminole Nation, Wewoka, the capital, and it has no saloons.

THE FINANCES OF THE SEMINOLES

are in a healthy condition. The Nation has over \$2,000,000 invested with the United States, the interest upon this sum amounting annually to \$103,000. This sum is used to pay the expenses of the government, schools, shops, and other incidental matters, leaving a balance of \$40,000, which is distributed per capita to the people each year. Among the incidentals of the Nation may be mentioned the employment of a National Attorney, who looks after all legal matters pertaining to the nation, and, with special oversight of the matter, of leases with the people. There is also employed a National Physician, with medical supplies furnished him, whose services are free to every member of the Nation.

SCHOOLS.

The educational facilities of the Seminoles are a matter of great credit to the Nation. Upward of ten years ago two large modernly equipped Academy buildings were erected by the Nation. Each of these educational institutions, with their furnishings, cost over \$50,000. The annual expense of each, which is borne by the Nation, is upward of \$10,500. Up to 1895 these schools were partly supported by missionary organizations. Emahaka Academy, the school for girls, was in co-operation with our own Home Mission Society, while the school for boys, Mekusukey Academy, was under the direction of the Presbyterian Board of Missions. The transfer of the whole control and support of these schools to the Nation was upon the mutual consent of the parties interested, the Nation generously taking upon itself all responsibility for their welfare. These academies are each equipped with a superintendent, three teachers, a music teacher, three matrons, and other necessary help, to put the work on a good footing. W. P. Blake has been in charge of Emahaka for fourteen years. M. O. Keller, once pastor of Muskogee, is in his second year at Mekusukey. Accommodation is furnished at each academy for 112 pupils. The term is never less than eight months.

Pupils range in age from six years to twenty, and sometimes above twenty.

There are now in operation three day schools among the colored people, in addition to those for the Indians. About \$500 annually is required for each of these schools.

There has been set aside in the division of their land for school purposes, 320 acres to each of the academies, and eight 80-acre tracts for day schools. Also thirty one-acre tracts upon which non-citizens may erect and maintain schools for their own children.

CHURCHES.

There are six Indian Baptist churches, two Presbyterian and one Methodist. And proportionately as many among the colored people. Regular worship is kept up at each of their respective places of meeting. The Baptists have a large majority of the membership. Their worship is sincere and devout. Earnestly do they strive after the better life. In their songs and prayers the presence of the Spirit is often manifest, and they enjoy the ministry of the Word. Their discipline, largely the result of self-examination and true humility, is beyond that of the average church anywhere. Much occasion for discipline arise from the introduction of intoxicating liquors into the Territory. Higher ground is continually being gained in the church attitude on this question. The heart of the people is to overcome and to glorify God with their lives. Both the Principal Chief and the Treasurer of the Nation are earnest and able Baptist preachers. The work of the past has not been in vain, and there is great promise of more excellent fruit in the years to come. We can only add the prayer that God will accomplish his will among the people, and wherein he can use us, permit us to labor together with him, in behalf of these for whom also Christ gave his life!

American Baptist Home Mission Society.

MISSIONARIES AMONG NORTH AMERICAN INDIANS.

Indian Territory.

J. S. Murrow, D.D. Atoka.
 Rev. J. B. Rounds Wilburton.
 Rev. Daniel Bird Tahlequah.
 Rev. Adam L. Lacie Baptist.
 Rev. I. S. Wright Ola.
 Rev. L. B. White Reichert.

Teachers.

Rev. J. H. Scott Bacone.
 Florence M. Scott "
 Anna L. Moore "

J. G. MastersRacone.
 Margaret Hamilton "
 Ella M. Hayes "
 Mrs. Elva Bennett..... "
 Miss Laura Hough..... "
 H. S. Hollis "
 Rev. E. H. RishelAtoka.
 Miss Josie Jones "
 Miss Florence M. Ellis "
 Miss Belle C. Simmons "
 Miss Millie Belle Jones "
 Miss Anna Dickerman "
 Rev. J. V. Dawes "
 Rev. W. J. PackTahlequah.
 C. H. Pack "
 Miss Lottie Ayres "
 Miss Osceola Glass..... "

Oklahoma Territory

Rev. H. H. M. ClouseMountain View.
 Rev. Philip CookWatonga.
 Rev. E. C. DeyoFort Sill.
 Rev. Robert HamiltonWatonga.
 Rev. G. W. HicksHobart.
 Rev. F. L. KingGeary.
 Rev. L. J. DykeAnadarko.
 Mrs. L. J. Dyke..... "

people. We are now making a heroic struggle to purchase a church lot. Pray for us that we may accomplish a great work on this hard but important field.

J. GORDON McPHERSON,
 Missionary.



MISSIONARY DEPARTMENT.

Anamoose, N. D.

CHURCH BECOMES SELF-SUPPORTING.

I have closed a year's work with the Church of Casselman. God has been with us during the past year, and financially we stand better than ever before. In our last business meeting the church decided to become henceforth self-supporting. We are very grateful to the Society for the help we received during the past years. The membership of the church is still growing and we expect to have baptism toward the end of the month.

AUG. HERINGER, Pastor.

Seattle, Wash.

MT. ZION CHURCH, COLORED.

Our work at the Mt. Zion Baptist Church of this city is progressing nicely. On Sunday, June 1, I welcomed into the church six new members. In the morning we baptized a young man at Lake Washington, the first person ever baptized into this church, although it has been in existence some years. Our services are largely attended both morning and evening, and we have the largest Sunday School in the city among the colored

Home Mission Appointments.

IN JUNE.

COLORADO.

Rev. R. D. Graham, Lamar.

IDAHO.

Rev. A. G. Miller, Idaho Falls.

ILLINOIS.

Rev. Henry Grundy, Englewood-on-the-Hill, Chicago.

INDIAN TERRITORY.

Rev. James Barnett, Coveta Ch. and vicinity.
 Joseph Cumming, Long Prairie Church.
 B. O. Field, Pineville.
 M. O. Field, Round Spring Church.
 W. M. Wood, Howe.

MASSACHUSETTS.

Rev. G. M. Atlas, Syrians and Italians, Boston.
 J. S. Grundmann, Lettish, Boston.

MICHIGAN.

Rev. H. D. Schults, Scotten Ave. Church, Detroit.

MINNESOTA.

Rev. Thos. Broomfield, Bemidji.

NEBRASKA.

Rev. J. H. Clay, District Missionary.
 G. L. Snyder, McCook.
 J. S. R. Rasmussen, Columbus.
 W. L. Markland, Ausley.
 J. L. Hedbloom, Stromsburg.

NEW YORK.

Rev. Carl W. Sundmark, Swedes, Jamestown.

OHIO.

Rev. A. G. Hall, Swedes, Cleveland.

OKLAHOMA TERRITORY.

Rev. J. D. Matthews, Mangum.
J. C. Chapin, Kenton.
J. W. Davault, Salt Fork Valley Association.
A. E. Lewis, Geary.
Z. J. Edge, Alva.
F. O. Reese, Watonga.
J. M. Anderson, Wellston.
D. N. Crane, Woodward.
W. H. Kuykendall, Hobart.

OREGON.

Rev. N. S. Hollcroft, Rogue River Association.
S. E. G. Russell, Dallas.

PENNSYLVANIA.

Rev. Petrus Eljenholm, Swedes, Erie.
Detlof Lofstrom, Swedes, McKeesport.

VIRGINIA.

Rev. J. D. Ward, District Missionary, Colored, North.

WASHINGTON.

Rev. G. C. King, Ballard.
I. E. Malsey, Cowlitz Valley Church, Randle.
W. A. Wright, Sumas.
M. Elizabeth Manee, Chinese, Seattle.

GERMANS.

Rev. J. F. Gesser, Bloomfield Church, near Medina, N. D.
Emil Hanke, Casselman, N. D.
Albert Linder, Joliet, Ill.
F. J. Monschke, Rochester, N. Y.
P. A. Schenk, Lansing, Mich.
Oscar Antritt, Syracuse, N. Y.
W. F. C. Argow, Toledo, Ohio.
W. S. Argow, Hutchinson, Minn.
Adolph Baettig, Morden and Plum Coulee, Can.
J. G. Baum, Munson, Pa.
Emil Berger, Pilgrim Church, Jersey City, N. J.
J. J. Berger, Alpena, Mich.
Christian Bischoff, Holland and Rushmore, Minn.
August Boelter, Minneapolis, Minn.
Geo. Bomschlegel, Sharon, Minn.
Fred K Buermann, Cleveland, Ohio.
Henry Dallman, George, Iowa.
H. L. Diets, Bridgeport, Conn.
Gustav Eichler, Portland, Ore.
Robert Fenske, Ebenezer Association, Canada.
Henri Gelan, Arnprior Ont., Canada.
Albert Graner, Seattle, Wash.
C. A. Gruhn, Jeannette, Pa.
Abraham Hager, Edmonton, Alberta, Canada.
Fred K Hermann, Salem, Ore.
Jacob Herman, Winona, Minn.
F. S. Goergens, Wisconsin Association.
J. C. Huber, First Church, Newark, N. J.
Jacob Jordan, Iowa Convention.
Herman Kaas, First Church, St. Paul, Minn.
John Kejr, Lorraine, Kans.
E. G. Kliese, Tonawanda, N. Y.
C. E. Kliewer, Tacoma, Wash.
August Kludt, Mound City, So. Dak.
Phillip Laner, Ebenezer Church, near Okeene, O. T.
J. J. Lucas, Odessa, Wash.
R. M. Von Miller, Indianapolis, Ind.
W. H. Mueller, Alma, Mo.
Emil Muller, Friedensheim, No. Dak.
J. F. Niebuhr, Allentown, Pa.
Gustav Pietsch, First Church, Hoboken, N. J.
Julius Pekrul, Neudorf, Assa, Canada.
A. M. Peterson, Stout, O. T.
Hermann Poppke, Marion, Kans.
W. C. Rabe, First Church, Omaha, Neb.
John Reichert, Freudenthal, No. Dak.
Benj. Schlipf, Josephsburg, Assa, Canada.
Johann Schmidt, Ebenezer Church, Buffalo, N. Y.
Carl Schenk, Ebenezer Church, New York, N. Y.
W. A. Schoen, Killaloe, Ont., Canada.
John Schuff, Topeka, Kans.
G. A. Schulte, General Superintendent of Missions in North America.
Wilhelm Schunke, Winnipeg, Man., Canada.
Henry Sellhorn, Elgin, Ill.

Geo. A. Sheets, Second Church, Pittsburg, Kans.
C. F. Stoeckmann, Sheboygan, Wis.
Carl Swyter, Buffalo Center, Iowa.
Herman Thiel, Fairfax, So. Dak.
C. F. Tisemann, Allegheny, Pa.
Christopher Tietze, Passaic, N. J.
A. L. Tilgner, Wausau, Wis.
H. W. Werel, Salt Creek, Ore.
F. G. Wolter, Janesburg, N. J.

THE FOLLOWING TEACHERS WERE APPOINTED.

Atlanta Baptist College, Atlanta, Ga.—Pres. Rev. Geo. Sale; Carrie E. Bemus, Benj. G. Brawley, Rev. Geo. A. Goodwin, John Hope, John W. Hubert, Zachary T. Hubert (Bookkeeper), Trudie Houser, Maggie Rogers, Caslett C. Smith, D.D.
Benedict College, Columbia, S. C.—Pres. A. C. Osborn, D.D.; Frank T. Knowles, Ralph Osborn, Rev. M. W. Gilbert, Josephine R. Armstrong, Hannah A. Baton, Rachel Lee, Arthur A. Hill, Lura F. Carey, Adelaide M. Pierson, Ella M. Hunsicker, Anna L. Douglass, Helen L. Knowles, Mrs. M. W. Gilbert, Thos. L. Duckett, Chas. T. Taylor, Rebecca J. Ford, M. Virginia Ashton.
Bishop College, Marshall, Tex.—Pres. Arthur B. Chaffee, D.D.; Rev. John Hulshart, Jessie Davidson, O. A. Fuller, D. H. Zuik, Josephine Cressey, Hannah Pierson, Lulu Fowler, Grace Adams, Pearl Holbrook, Ada Newell, Ora Newell, Portia Johnson, A. C. Davis, H. P. Chaffee, Grace Gallison, Hattie I. Finney, Mrs. A. B. Chaffee, Eleanor H. Chaffee.
Hartshorn Memorial College, Richmond, Va.—Pres. Lyman B. Tefft, D.D.; Miss Carrie V. Dyer.
Jackson College, Jackson, Miss.—Pres. Luther G. Barrett; Herbert D. Casey, Solomon D. Woods, Lovelace B. Capehart, Frances Everett, Clara B. Tingley, Maggie L. Capehart, Florence H. Casey.
Roger Williams University, Nashville, Tenn.—Pres. Rev. P. B. Guernsey; Alfred Owen, D.D.; Herbert H. Smith, Heskiah Walden, William Harrison, Emily F. Ames, Mary Huston, Leonora Huffman, Dixie E. Williams, Cora E. B. Jones, M. A. Guernsey, Mrs. H. H. Smith, Asa O. Kenney.
Shaw University, Raleigh, N. C.—Pres. Chas. F. Mervise, LL.D.; N. F. Roberts, D.D.; M. D. Bowen, M.D.; A. W. Pegues, Ph.D.; Ella C. Pegues, Ida J. Brown, Abby L. Williams, Carrie N. Stewart, Chas. R. Fraser, Joshua Levister, Alice M. Emerson, Emily C. Ayer, James McKee, M.D., A. W. Knox, M.D., W. I. Royster, M.D.; K. P. Battle, M.D.; J. M. Pickel, Ph.D.; R. H. Lewis, M.D.; A. W. Goodwin, M.D.; E. A. Johnson, LL.D.; Wm. Simpson, J. A. Lankford, Lizzie Riddick, Mrs. M. I. Pope.
Virginia Union University, Richmond, Va.—Pres. M. MacVicar, LL.D.; Vice-Pres. Geo. Rice Hovey, D.D.; Geo. M. P. King, D.D.; Joseph E. Jones, D.D.; Rev. Frank G. Lewis, Joshua B. Simpson, J. R. L. Diggs, C. Arthur Lindemann, Albert B. Steer, James D. Coleman, Jno. W. Carter, Cephas M. Evans, Harriet F. Holmes, Maggie D. Reese, Bertha F. Dodge, Mrs. Anna C. Little, Mrs. Elizabeth J. Rees, Earl T. Davis, Stenographer Richard Spain, Engineer Wm. Spain, Assistant Engineer Benj. F. McWilliams.
Indian University, Bacone, I. T.—Pres. Rev. J. H. Scott; Mrs. Florence M. Scott, Henry S. Hollis, J. G. Masters, Anna L. Moore, Margaret L. Hamilton, Laura M. Hough, Mrs. J. A. Bennett, Laura K. Dresser, J. A. Bennett.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."—MATTHEW 28:19.

NAME.	FIELD.	NO. BAP
A. L. Tilgner,	Wausau, Wis.,	17
C. Castillo,	Mexicans, East Las Vegas, N. M.,	8
R. M. Von Miller,	Germans, Indianapolis, Ind.,	6
Wilhelm Schunke,	Germans, Winnipeg, Man., Canada,	18
H. W. Wedel,	Germans, Salt Creek, Ore.,	10
John Olander,	Swedes, Warren, Pa.,	8
W. H. Bowler,	Shoshone, Picabo and vicinity, Idaho,	6
J. E. Klingberg,	Elim, Swede Ch., New Britain, Conn.,	5
Gustav Eichler,	Germans, Portland, Ore.,	13
Carl Schenk,	Ebenezer German Ch., New York, N. Y.,	5
W. R. Rickman,	Corvallis, Hamilton and Stevensville, Mont.,	6
Samuel Batchelor,	Lisbon, N. D.,	9
D. S. Hamilton,	Nampa and Mt. Home, Idaho,	12

Financial Statement for May, 1902

RECEIPTS.

Contributions for General Purposes,	\$13,817 17
Legacies, " " "	9,869 75
Contributions Specifically Designated,	13,615 44
" " " for Church Edifice Gift Fund,	905 13
	\$38,207 49
Contributions for Annuity Fund,	4,600 00
Subscriptions for HOME MISSION MONTHLY,	92 90
" " " Bulletin,	50 82
Income Accounts for General Fund,	1,371 53
" " " Church Edifice Gift Fund,	621 91
" " " " " Loan Fund,	150 24
Surplus from Schools and Miscellaneous,	4 15
	\$45,109 04

DISBURSEMENTS.

For General Purposes,	47,154 56
" Special " as Designated,	337 56
From Church Edifice Gift Fund,	2,217 04
" " " Loan Fund,	30
	\$49,709 46

Contributions and Legacies for May.

Contributions and legacies not otherwise noted are for general purposes.
C. E. F. for Church Edifice Fund.

MAINE, \$307.29.

Livermore Falls Ch.	9 00
Norridgewock Ch.	8 50
Designated	2 50
Howland Ch.	79
Lincoln, Centre Ch.	97
Bangor, Second S. S.	10 00
Harrington Ch.	2 00
Lee, Y. P. S. C. E.	53
Sedgwick Ch.	3 50
Mannet Ch.	1 50
West Ellsworth Ch.	50
Franklin Ch.	75
Lamoine Ch.	9 75
Bar Harbor Ch.	2 75
Surry Ch.	1 75
Brooklin Ch.	2 50

LEGACIES.

Bangor, Estate of Sarah Elizabeth Giddings	250 00
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NEW HAMPSHIRE, \$24.54.

North Conway, Rev. Arthur Locke	1 00
Campton Village Ch.	3 70
Plainfield Ch.	11 01
Y. P. S. C. E.	2 60
East Jaffrey, First Ch.	6 23

MASSACHUSETTS, \$10,339.51.

Boston, First Ch., per Samuel N. Brown (desg.)	500 00
Costello C. Converse	2,500 00
Tabernacle Ch.	40 61
Berean Temple Ch.	1 00

South Framingham, Park St. S. S. (desg.)	4 44
Watertown, Miss A. M. J. Coolidge (desg.)	25 00
Mrs. E. H. Fernald (desg.)	40 00
Lowell, Northern St. Ch.	25 31
Lynn, Washington St. Y. P. S. C. E.	9 50
Weymouth S. S.	3 34
Rowley, First Ch.	6 53
Newton Center First Ch.	204 55
Taunton, Winthrop St. S. S.	15 79
Brookton, Messiah Ch.	3 00
Florida, Rev. L. B. Purmont.	5 00
North Billerica Ch.	10 00
North Attleboro, First Ch.	11 34
Y. P. S. C. E.	7 87
West Acton S. S.	13 42
Clinton, Y. P. S. C. E.	6 37
Pocasset Ch.	2 00
Winchester, W. P. Palmer	5 00
Jamaica Plain, Centre St. Ch.	20 16
West Somerville Ch.	85 68
Cambridge, Inman Square Ch.	6 00
Woman's Circle	2 75
Hudson, First S. S.	5 00
Needham, First S. S. (desg.)	25 00
Monson Ch.	14 85
Quincy, Swede Ch.	5 00
C. E. F., Newton Centre Ch.	100 00

LEGACIES.

Boston, Estate of Daniel Sharp Ford	6,000 00
Cambridge, Estate of Josiah W. Cook	1,035 00
Dorchester, Estate of Martha C. Williams	100 00

RHODE ISLAND, \$94.88.

Newport, First S. S.	2 80
Pawtucket, James L. Jenks	1 00

Davisville, Quiddnessett Ch.	60 33
C. E. F., Providence, Mrs. M. E. T. Faunce	25 00
Davisville, Quiddnessett Ch.	5 75

CONNECTICUT, \$111.90.

Hartford, South Ch.	25 00
Packerville Ch.	10 00
Gloucester, Chapel St. Ch.	5 00
South Windsor Ch.	9 90
Easton Ch.	4 00
Norwich Ch.	3 00
Noank Ch.	50 00
C. E. F., South Norwalk, Young Men's Class (desg.)	5 00

NEW YORK, \$3,931.37.

New York City, J. H. Van Wie (desg.)	5 00
Mt. Morris Ch.	40 00
F. T. Hayward (desg.)	10 00
Calvary Ch.	400 00
Designated	25 00
Ch. of the Epiphany	16 19
Robert Rogers (desg.)	5 00
Washington Heights Ch.	49 33
A. M. Waitt (desg.)	25 00
Fifth Ave. Ch.	59 69
Chinese Mission	22 30
Coll. at Anniversaries	53 48
Rev. Ed. Lathrop (desg.)	25 00
Madison Av. Ch. (Addl.)	20 00
Brooklyn, Bedford Ave. Y. P. A.	2 21
Second Swede Ch.	8 51
Flatbush West End Ch.	21 00
Ch. of the Redeemer S.S.	3 06
"New York Contributed"	300 00
Linden, Bethany Ch.	14 65
Troy, Mrs. A. Louise Gurley (desg.)	25 06
Fifth Ave Ch.	76 44
Second Ch.	65 00
Jamestown, First S. S.	12 39

New Brighton, First Ch.....	20 00
Albion, Wm. E. Barker (deag.)	10 00
Smyrna Ch.....	2 00
S. S.....	2 00
Mannsville Ch.....	11 16
Jamestown, Swedish Ch.....	5 00
Yonkers, Mrs. Elizabeth D. Affleck (deag.)	50 00
J. Gelston Affleck (deag.)	50 00
Malone, First Ch.....	20 98
South Otselic Ch.....	3 00
Gaines & Murray Ch.....	15 55
Lausing & Grotton Ch.....	10 31
Brookton Ch.....	7 00
Westville, Y. P. M. U.....	4 49
Castile, First Ch.....	12 75
First S. S.....	4 00
First C. E. S.....	2 00
Woodside, First Ch.....	38 40
Binghamton, First Ch.....	81 87
Lima, Y. P. S. C. E.....	5 00
Schuyler Lake Ch.....	3 00
Holland Patent, First Ch.....	12 00
East Nassau, First Ch.....	3 59
Granville, Y. P. S.....	16 00
Iilon, First Ch.....	23 40
Lowville Ch.....	17 25
Penn Yan, First Ch.....	20 78
Fairport, B. Y. P. U.....	4 76
Caincinnatus Ch.....	4 30
Bainbridge Ch.....	12 96
Scipio Ch.....	1 65
S. S.....	3 70
Caton Ch.....	6 04
Rev. J. M. Markwith	50
Evangeline Markwith	10
West Jackson Ch.....	4 15
Pine City Ch.....	3 00
Newark Valley Ch.....	15 75
Manville Ch.....	50
East Poestenkill Ch.....	1 00
Oneonta, First Ch.....	87 24

LEGACIES.

Spencer, Estate of Sarah M. Cortright.....	50 00
Gilbertsville, Estate of William M. Newman.....	2,000 00

NEW JERSEY, \$374.98.

Orange, Washington St. Ch .	23 00
East Orange, First Ch.....	20 00
Livingston Ch.....	2 43
Jersey City, Bergen Ch.....	144 09
Trenton, Mason C. Oxenford (deag.)	10 00
Beverly Mission Circle (deag)	5 00
Elizabeth, Julia H. Young (deag.)	25 00
Medford Ch.....	4 00
Sewell Ch.....	5 75
Mount Holly, First Ch.....	53 57
Hightstown Ch.....	75 01
Greenwich Ch.....	7 13

PENNSYLVANIA, \$994.36,

Austinville Ch.....	6 75
Doylestown Ch.....	10 00
Philadelphia, Lehigh Ave. Ch	8 19
Bethesda Ch.....	1 52
Grace Temple Ch.....	77 95
Epiphany Ch.....	26 00
New Tabernacle Ch.....	55 08
Memorial Ch.....	81 95
Wayne Ave. Ch.....	22 00
Miss C. Charlotte Sidons (deag.)	50 00
East Smithfield Ch.....	10 00
Rochester, First Ch.....	75 38
Midway Ch.....	11 00
Conshohocken Ch.....	10 25
Greensburg.....	4 74
Kaylor, W. F. Butler.....	1 00
New Brighton Ch.....	26 55
Steeleton Central Ch.....	10 00
Lower Merion Ch.....	70 20
S. S.....	50 40
Pittsburg, Fourth Ave. Ch.....	123 13
Maple Ave. B. Y. P. U.....	1 00
Maple Ave. Ch.....	19 00
Wiley Ave. Ch.....	10 00
West Liberty Ch.....	3 77
Collingsdale Ch.....	2 00
Wilkinsburg Ch.....	11 63

Union City Ch.....	12 54
Sharpsburg Ch.....	25 00
East Bradley Ch.....	1 04
B. Y. P. U.....	3 00
White Deer C. E. S.....	2 88
Braddock, First Ch.....	8 80
Slatington Ch.....	5 00
Butler, First Ch.....	7 72
Treverton Ch.....	3 25
Great Bethel Ch.....	1 10
Norristown, Calvary Ch.....	33 32
Upland Ch.....	53 49
Ford City, First Ch.....	2 00
C. E. F., Pittsburg, Fourth Ave. Ch.....	30 78

LEGACIES.

Peters Creek, Estate of Ann S. Benson, per Peter's Creek Ch.....	25 50
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DELAWARE, \$25.00

Wilmington, North Ch.....	23 00
Newcastle Ch.....	5 00

DISTRICT OF COLUMBIA, \$1.

Brookland, Miss Middlekoff's S. S. Class.....	1 00
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VIRGINIA, \$197.50.

Coll., per J. W. Kirby (deag.)	197 50
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WEST VIRGINIA, \$150.50.

Bridgeport, Mrs. A. J. Lodge. Wallace Dunkin.....	5 00
Simpson's Creek Ch.....	6 15
John Dunkin.....	2 00
Parkersburg Ch.....	5 00
Stillwell Ch.....	6 60
Silent Grove Ch.....	2 00
Alderson, Jas. G. Alderson.....	5 00
Morgantown, Zoar Ch.....	5 30
Ch.....	32 85
S. S.....	5 00
Int. B. Y. P. U.....	1 65
Rev. E. Price.....	5 00
Cross Roads, Union Ch.....	18 17
Grantsville, Bethlehem Ch.....	5 37
Shinnston Ch.....	13 10
Gladesville, Mrs. D. C. Zim's Class.....	1 00
Ebeneser Ch.....	6 25
Huntington, Twentieth St. S. S.....	5 50
Webster Ch.....	8 68
Zela, Salem Ch.....	10 78

TEXAS, \$304.25.

Marshall, Bishop College Girls, B. Y. P. U.....	5 00
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LEGACIES.

Dallas, Estate of Elisa McCoy.....	299 25
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OHIO, \$353.63.

Springfield, First Ch. Wom's M. Soc.....	5 00
Sidney, First Ch.....	1 11
Dayton, Central Ch.....	27 25
Memorial Ch.....	6 42
Linden Ave. Ch.....	51 30
Cincinnati, Linwood Ch.....	41 97
Cleveland, Willson Ave. Ch.....	75 65
Cheviot Ch.....	2 31
West Union Ch.....	2 25
Granville, Demison Y. M. C. A.....	6 16
Sandusky Ch.....	5 00
Lockland Ch.....	11 00
Springfield, Blessed Hope Ch.....	1 25
Sand Fork Ch.....	5 10
Middletown Ch.....	6 25
Toledo, Ashland Ave. Ch.....	59 39
Ironton Ch.....	17 95
Gallipolis Ch.....	12 76
Salem, First Ch.....	14 21
Union Ch.....	1 30

MICHIGAN, \$811.55.

Detroit, First Ch.....	46 32
First Ch (deag.).....	1 00
Miss A. E. Bitteys.....	5 00
French Ch.....	5 96
Clinton Ave. Ch.....	7 23
Clinton Ave. B. Y. P. U.....	3 00
Ann Arbor, First Ch.....	91 15
Ithaca Ch.....	18 50
Girard Ch.....	2 00
Milford Ch.....	11 30
North St. Ch.....	3 00
Hart Ch.....	9 00
Schoolcraft Ch.....	2 62
Holly Ch.....	4 75
Ypsilanti Ch.....	4 80
Kensington Ch.....	9 00
St. Clair Ch.....	1 86
North Athens Ch.....	4 38
Benton Harbor, Rev. C. E. Maxfield.....	7 63
Clinton Ch.....	6 00
Flint Ch.....	15 95
Walled Lake.....	8 40
C. E. F., Detroit, First Ch. (diag.).....	2 00

LEGACIES.

Kalamazoo, Estate of Rev. Martin Colman.....	110 00
C. E. F., Chelsea, Estate of Olive M. Conklin.....	395 00

INDIANA, \$67.98.

Friendly Grove Ch. (Curry's Prairie Ass'n).....	3 60
Lebanon (Friendship Ass'n).....	2 71
Seymour, Jay C. Smith.....	10 00
New Prospect Ch.....	60
Stinesville Ch.....	2 88
Dana Ch.....	30 00
Palestine Ch.....	3 37
Goshen Ch (Freedom Ass'n).....	1 70
Franklin.....	8 10
B. Y. P. U.....	5 00

ILLINOIS, \$644.49.

Urbana, First Ch.....	15 00
Champaign, Mrs. H. T. Sperry.....	5 00
Mrs. C. Baker.....	5 00
Mrs. F. H. Lloyd.....	5 00
D. H. Lloyd.....	5 00
Mrs. Wm. Williamson.....	5 00
Indianola Ch. & S. S.....	2 15
Mrs. Martha E. Willison.....	10 00
E. B. Willison.....	10 00
Cairo, Mrs. Geo. F. Ort.....	5 00
Jerseyville Ch.....	12 90
Arcola Ch. (addl.).....	3 25
Carrollton, Second Ch.....	2 65
Marshall Ch.....	2 00
Ewing, Rev. E. L. Carr.....	13 87
Danville Ch.....	54 26
Urbana Ch.....	5 00
E. M. Knowlton.....	5 00
Prof. C. G. Hopkins.....	5 00
Y. P. S. C. E.....	5 00
Utica Ch.....	55 70
Cordova Ch.....	24 00
Havana Ch.....	2 25
Normal Ch.....	9 50
Wauconda Ch.....	73 64
El Paso.....	18 69
Morgan Park Ch.....	15 70
Sublette Ch.....	3 00
Amboy Ch.....	2 30
S. S.....	2 30
Atlanta Ch.....	9 60
S. S.....	2 72
Basco Ch.....	54
Moline Ch.....	16 74
S. S.....	1 71
Watertown Ch.....	1 30
Princeton Ch.....	2 00
Wheaton Ch.....	39 50
Mt. Carroll Ch.....	94 00
S. S.....	20 00
B. Y. P. U.....	30 00
Jr. B. Y. P. U.....	1 00
Geneseo Ch.....	8 41
Juniors.....	25
Lincoln Ch.....	24 05
De Kalb, B. Y. P. U.....	5 00

Chicago, First Ch	14 20
Miss Mason	10 00
Salem Swede Ch	6 00
Englewood Ch	26 25
Second Ch	148 11
Rogers Park Ch	5 00
El Paso	2 00

WISCONSIN, \$17.55.

Evansville Ch	54
Union Ch	5 68
Marinette, Swede Ch	2 33
Barneveld Ch	4 00
Hudson Ch	5 00

MINNESOTA, \$299.63,

Kenyon, First Ch	2 00
Waterville, First Ch	12 75
Le Roy, First Ch	14 30
Kasota, First Ch	3 00
Albert Lea, First Ch	34 00
Park Rapids, First Ch	14 60
Pipestone, First Ch	1 87
St. James, First Ch. (addl.)	4 60
Cheney, Mrs. A. Briggs	125 00
C. E. F. Duluth Swede Ch	3 48
South Isanti Swede Ch	8 37
North Isanti Swede Ch	3 85
Rush Lake Swede Ch	8 37
Grass Lake, Swede Ch	1 32
Comfort, Swede Church	2 00
Spencer Brook, Swede Ch	3 66
Long Lake, Swede Ch	2 60
Cambridge, Swede Ch	4 31
Worthington, Swede Ch	5 00
Lincoln, Swede Ch	2 05
Kasson, Scand. Ch	4 96
Minneapolis, Olivet Ch	50
Hastings Ch	81
Brooklyn Centre Ch	2 75
Fairbault Ch	4 00
Lake Benton Ch	1 90
Kenneyville Ch	1 00
Waterville Ch	1 86
Owatonna Ch	5 78
Worthington Ch	8 00
Duluth, Second Ch	5 00
Sleepy Eye Ch	4 00
Mankato, Swede Ch	2 50
Spring Vale Ch	3 48
Cokato Ch	6 20

IOWA, \$346.87.

Hampton S. S.	2 45
Grinnell Ch	20 00
Highland Ch	2 00
Manchester Ch	18 25
Quasqueton Ch	1 00
Waukon Ch	7 50
S. S.	1 37
Danish Ch	2 60
Sheffield Ch	15 10
Marble Rock Ch	7 10
Charles City Ch	7 70
Mineral Ridge Ch	19 13
Hampton Ch	40 00
Cascade Ch	7 54
Epworth Ch	2 75
Falls Ch	7 10
Cherokee S. S.	5 10
Village Creek, Dan. Wom's Soc	10 00
Decorah Ch	8 15
Shell Rock Ch	20 25
Cedar Rapids, First Ch	104 12
Merrill's Grove, Dan. Wom's Soc	8 25
Danish S. S.	3 00
Osage Ch	181 77
Mrs. Elizabeth Walker	60 00
Renwick, O. E. French	5 00
Anamosa Ch	10 24
Cresco Ch	7 90
Jefferson Ch	28 50

OKLAHOMA, \$20.00,

Moore, W. A. Rowe	3 00
Ralston Ch	1 00
Anadarko Ch	10 00
Kingfisher Ch	2 00
Carney, Freedom Ch	2 00
Prairie View Ch	2 00

KANSAS, \$222.17.

Delaware Ch	29 56
S. S.	2 05
Sabetha Ch	3 07
Republic Ch	2 70
S. S.	2 00
B. Y. P. U.	1 70
Kaokley Ch	4 30
Washington Ch	30 50
S. S.	2 05
Lincoln Ch	3 31
Kansas City, Third Ch	33 05
Horton Ch	3 00
Willis Ch	2 10
Clyde Ch	1 25
Mr. and Mrs. F. A. Griffin	5 00
McPherson, Victory S. S.	1 85
Morrill Ch	10 00
Riverdale Ch	10 00
West Wichita Ch	3 25
Caney Ch	60
Coffeyville Ch	50
Blue Mound Ch	4 00
Atchison Ch	20 00
Oak Creek Ch	3 50
Erie Ch	1 60
Baileville Ch	3 75
Cawker City, Liberty Ch	1 87
Liberty S. S.	11
Strong City Ch	2 00
Jewell City Ch	4 00
Belleville Ch	20 00
Blue Rapids Ch	8 50
Neodosha Ch	1 00

NEBRASKA, \$76 90.

Fairbury Ch	18 70
Battle Creek Ch	6 50
Palestine Ch	30 00
S. S.	2 00
Hartington Ch	14 70
Springview Ch	1 00
Chambers Ch	4 00

SOUTH DAKOTA, \$65.65.

Madison, First Ch	30 00
Bradley, First Ch	21 25
For State Convention: Coll., per M. J. Sigler	14 40

COLORADO, \$15.50.

Boulder Ch	50
Denver, Capitol Hill S. S.	10 00
First Swede Ch	5 00
NOTE. The item in the April number First Ch. Colorado Springs should read First Swedish Ch.	

NEW MEXICO, \$2.47.

Denning First Ch	2 47
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IDAHO, \$178.77.

Moscow Ch	15 40
For So. Idaho Convention: Convention	161 71
Moscow S. S.	1 66

CALIFORNIA, \$745.62.

Carpenteria Ch	4 00
Oak Park Ch	9 00
Auburn Ch	12 00
Lampoe Ch	10 00
Fallbrook Ch	130 00
Napa, First Ch	7 60
B. Y. P. U.	1 00
Alhambra Ch	5 00
For Northern California Convention: Tulare Ch	8 00
Convention	75 00
Los Gatos Ch	15 80
Coll., per G. W. Donnel	140 53
Palouse Ch	17 15
Coll., per E. R. Bennett	166 59
Coll., per J. H. Hargreaves	100 00
Philo Ch	3 60
B. Y. P. U.	3 00

Mendocino Ch	1 25
B. Y. P. U.	3 25
Casper Ch	7 05
Mrs. E. P. Vining	25 00
Point Arena Ch	1 00

OREGON, \$4.50.

Oregon City Ch	3 00
The Dalles, Robert Lowe	1 50

WASHINGTON, \$342.45.

Davenport, First Ch	5 00
Republic, First Ch	15 00
Cle Elum Ch	8 00
Farlington, H. B. Savage	1 00
For W. Wash. Convention: Coll., per L. W. Terry	153 95
For E. Wash. Convention: Spokane, Swedish Ch	10 00
Calvary Ch	8 50
Coll., per A. M. Allyn	62 25
Ritsville, First Church	20 00
Spangle, First Ch	12 00
First S. S.	1 00
Enon Ch	5 75
Convention	40 00

MEXICO, \$43.30.

City of Mexico, First Church	43 30
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GEN'L MISSY, SOC. OF GER. BAP. CHURCHES 2,000 00
 For Missions 1 750 00 || C. E. F. | 250 00 |

WOMAN'S AM. BAPT. HOME M. SOCIETY, \$4,047.61.

WOMEN'S BAPT. HOME M. SOCIETY, \$140.

Total 28,207 49 |

HOME MISSION MONTHLY ... 92 90
 HOME MISSION BULLETIN ... 50 82

ANNUITY FUND, \$3,600.

Binghamton, N. Y., Mrs. Lois A. Curtis 2,600 00 || Essex, Ia., Mrs. Julia E. Nye | 1,000 00 |

CONDITIONAL FUND.

LEGACY.

Cambridge, Estate of Josiah W. Cook 1,035 00 |

PERMANENT TRUST FUND.

LEGACY.

Fayetteville, Estate of Fidelity D. Eaton 280 94 |

DONATIONS RECEIVED AT INSTITUTIONS.

For Bible and Normal College Term.

TENNESSEE.

Memphis, Howe Graduation Collection 10 00 || Pres. N. H. Pius and T. J. Searcy | 30 00 |
Howe Jollification Offering	7 95
Lecture	14 40
Primary Concert	16 90
Literary Concert	5 70
Graduating exercises	77 40
Rev. W. Hammonds	1 00
Rev. H. C. Owens	1 00

For Spelman Seminary, Ga.:

MAINE.

Lisbon, Miss E. W. Wagg 11 35 || Dover, The Ladies' M. Soc. of People's Ch | 8 00 |

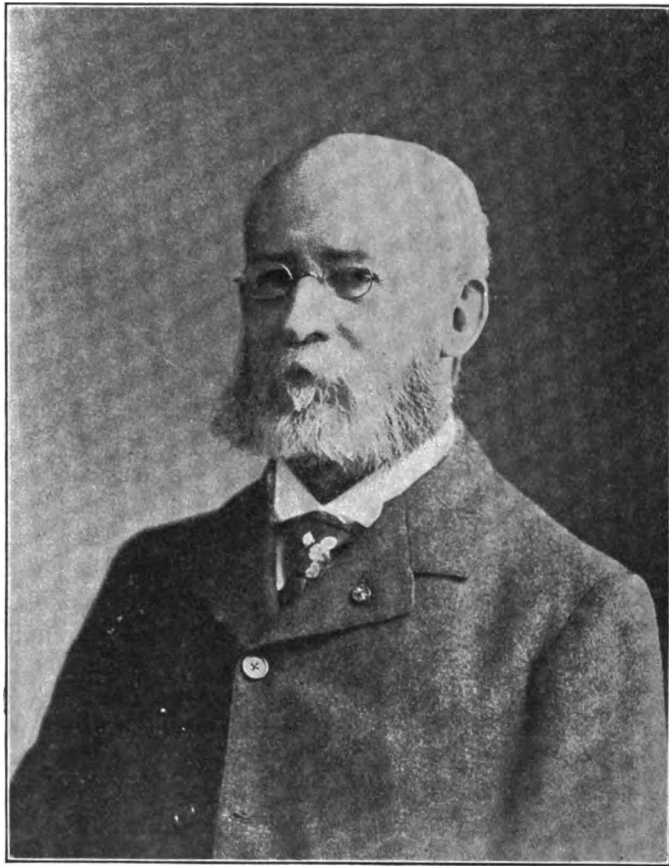
MASSACHUSETTS.		RHODE ISLAND.		A. B. Murden..... 1 00	
Southbridge, Miss E. M. Cole	21 00	Wickford, Mrs. Rush H.		Rev. Clem. Woods.....	50
Mrs. C. H. Towle.....	8 00	Hammond.....	5 00	Rev. J. F. Henry.....	1 00
Boston, S. A. D. Sheppard..	60 00	Providence, Mrs. S. W.		S. B. Davis.....	1 00
Salem, Miss Abbey R. Knight.....	10 00	Tingley.....	1 00	Lewis Billups.....	25
RHODE ISLAND.		MISSISSIPPI.		Miles Irvin.....	25
East Providence Friends...	7 25	Water Valley, A. E. Jennings.....	50 00	Prof. B. W. Echols.....	15
East Providence, First Ch..	8 00	For Waters Institute, N. C.:		Rev. J. W. Howard.....	50
OHIO.		MASSACHUSETTS.		G. T. Morse.....	25
Dayton, Willard D. Chamberlin.....	10 00	Framingham, Miss Alice Twombly.....	40 00	Rev. J. H. Turner.....	25
Columbus, Mrs. Stockwell..	1 00	NEW YORK.		Rev. B. F. Porter.....	25
INDIANA.		VIRGINIA.		Rev. J. H. Hunter.....	35
Aurora, Mrs. Elizabeth C. Pattison.....	7 10	New York, Rev. H. L. Morehouse.....	25 00	Ebenzer Ch.....	5 02
GEORGIA.		Miss Minnie Twombly..	10 00	Friends.....	2 27
Atlanta, Spelman Teachers .	37 46	Boynton, Rev. S. L. Johnson	10 00	Atlanta, Spelman Seminary.	100 00
Atlanta, Alumnae and Students.....	35 00	NORTH CAROLINA.		Crawford, Rev. H. M. Smith.	2 50
TEXAS.		Winton, Alumni Ass'n.....	73 00	Jeruel Ass'n.....	150 00
Dallas, The Mary E. Gregg Fund.....	5 00	Coll. per W. D. Newsome.....	37 50	Elberton, Shiloh Ch.....	1 65
SOUTH CAROLINA.		Coll. per J. B. Collins..	90 30	Madison, Spring Creek Ch..	1 00
Anderson, S. S. Com.....	3 00	Coll. per J. B. Catus..	11 70	Mazeys, Rev. R. D. Smith..	1 00
For Florida Baptist Academy, Fla.:		Coll. per Thos. Jeringan.	65 91	Sandy Cross, Geo. Cunningham.....	1 00
RHODE ISLAND.		Coll. per A. T. Beverly..	45 00	Smithonia, Hezekiah Carter.	50
Providence W. H. M. Soc....	1 50	Coll. per E. R. Jones..	34 90	Salmon, Bethlehem Ch.....	2 25
FLORIDA.		Coll. per W. H. Scott..	21 50	New Hope Ch.....	2 25
Jacksonville, Students' Concert.....	692 45	Coll. per George Keen..	66 00	Fork Bethel Ch.....	1 25
Daytona, E. Coast S. S. Conv	28 76	Students.....	7 83	Winterville, Rev. W. M. Barnett.....	4 00
Santos, Calvary Ch.....	1 45	Coll. per Tula Moore..	18 10	Watkinsville, J. T. Johnson.	35
State S. S. Conv.....	29 85	Coll. per Cora Chavis..	10 00	Rev. M. Belle.....	1 00
State Gen'l. Conv.....	127 15	C. S. Brown.....	7 00	TEXAS.	
B. Y. P. U.....	6 43	S. S.....	27 10	Houston, Bethel Ch.....	66 50
St. Petersburg, Rev. P. R. James.....	1 00	General Collection.....	27 10	N. P. Fullum.....	8 15
For Hartshorn Mem'l Coll., Va.		Harrillville, Coll. per W. A. Cobb.....	55 07	Joe Reed.....	1 00
MASSACHUSETTS.		Mapleton, Coll. per Moses Porter.....	27 42	Bastrop, W. G. Wheeler.....	1 00
Needham, Miss Jane Patten.	2 00	Gatesville, Coll. per H. M. Stattings.....	20 00	Ben Martin.....	1 00
Boston, W. A. B. H. M. Soc.	3 00	Adoir, Coll. per J. R. Rooks.	7 85	C. A. Grimes.....	1 00
NEW YORK.		Cofield, Coll. per Turner Downing.....	50 44	Victoria, F. W. Gross.....	1 00
New York City, Minnie E. Brooks.....	2 00	Lotta, Coll. per T. J. Cooper.	50 00	Marshall, E. M. Griggs.....	2 00
PENNSYLVANIA.		Ahokie, Coll. per J. H. Newsome.....	26 28	Paris, C. N. Hampton.....	1 00
New Brighton, Mrs. C. R. Dunlop.....	5 00	Como, Coll. per B. E. Myrick.....	37 50	Cameron, Lights Chapel S. S.	1 00
Hillsville, Doar Ch.....	5 00	Sarene, Coll. per J. T. Dildy.	26 87	Clarkville, L. J. McNorton..	1 00
For Jackson College, Miss.:		MASSACHUSETTS.		Zion Traveler S. S.....	1 00
MASSACHUSETTS.		New Bedford, First W. M. Soc.....	15 00	Zion Traveler Soc.....	1 00
Lowell, Ladies' Aid Soc.....	10 00	PENNSYLVANIA.		Round Rock, M. J. Simms..	1 00
OHIO.		Warren, First W. M. Soc.	20 00	Austin, First Ch. Starlight Band.....	1 00
INDIANA.		GEORGIA.		Galveston, W. H. Scott.....	5 75
MISSISSIPPI.		Athens, Rev. R. Richards..	50	Dallas, A. Taylor.....	1 00
FLORIDA.		Rev. J. H. Horton.....	50	Anderson, A. S. Terrill.....	1 00
ALABAMA.		R. H. Foster.....	25	FOR ROGER WILLIAMS UNIVERSITY TENN.:	
MISSISSIPPI.		Rev. A. J. Stovall.....	1 00	Horner, First Ch.....	12 17
MISSISSIPPI.		Hills First Ch.....	1 25	Binghamton B. Y. P. U.....	1 71
MISSISSIPPI.		Sam. Milner.....	50	Owego, Mr. and Mrs. Wm. Meyer.....	10 00
MISSISSIPPI.				W. B. Partridge.....	2 00
MISSISSIPPI.				First Ch.....	104 50
MISSISSIPPI.				PENNSYLVANIA.	
MISSISSIPPI.				Reading, Whatsoever League	25 00
MISSISSIPPI.				TENNESSEE.	
MISSISSIPPI.				Columbus, Duck River S. S. Conv.....	4 60
MISSISSIPPI.				Nashville, State Conv.....	10 00
MISSISSIPPI.				INDIANA.	
MISSISSIPPI.				Goodland, Miss Edna Watson.....	17 00

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GEN. THOMAS J. MORGAN, D.D., LL.D.

TRIBUTE.

With unspeakable sorrow, the Executive Board of the American Baptist Home Mission Society receives the tidings of the death, on Sunday, July 13, of Gen. Thomas J. Morgan, for more than nine years the esteemed and efficient Corresponding Secretary of the Society. Though solicitous about his condition at the last meeting of the Board, there was no apprehension that so soon we should sit in the shadow of this great loss. Long will the memory of his manly virtues be cherished by his official associates of the Society, which, in the midst of its grief, gives thanks to God for the abundant service of one so able, so true, so high-minded, so zealous, so widely honored and of so sterling Christian character. Restraining ourselves, here and now, from extended eulogy, it is hereby voted to arrange for a suitable memorial service early in the fall, when his varied and important services for his country and for the cause of Christ shall be recounted.

To his surviving companion we extend our heartfelt sympathy, invoking for her the comforting and sustaining presence of God.

Adopted by the Executive Board of the American Baptist Home Mission Society July 14, 1902.

GEN. THOMAS J. MORGAN.

It hardly seems possible that the Corresponding Secretary of the American Baptist Home Mission Society, who, on May 24-25, participated so effectively in the meetings at St. Paul, should, on the 13th of July, have finished his earthly career. But so it is. The tidings of the decease of General Morgan will carry deep sadness to multitudes from sea to sea; in denominational circles; in the Christian world at large; in educational circles, and in the realm of civil affairs; in all of which he was an active, energetic factor.

Returning from the Anniversaries, he was taken suddenly and seriously ill, May 31, and was confined to his home most of the following week. The next two weeks he was at the Rooms a part of the time attending the Board meeting, June 8, much of the time experiencing distress in respiration and in the action of the heart, the real cause of which was not discovered until June 23, when it was found that copious pleuritic effusion had taken place, and that his life was momentarily in peril. The next day he submitted to an operation at the hospital in Ossining, which afforded much relief, and prospects for his speedy recovery were good until

Saturday, July 5, when new and alarming complications arose. The battle for life was waged by able physicians with assiduity and skill, but all in vain, and the end came Sunday morning, July 13.

Thus is ended the career of one who, beginning almost empty-handed, by ability and energy and merit, attained to eminence in various positions, and at the age of sixty-two years and eleven months had done a wider and larger work for God and for humanity than one in ten thousand is ever permitted to do. He was intent and eager to do more, lamenting toward the last, when realizing that his end was near, that he must leave so much undone that he desired to do.

He was born in Franklin, Indiana, in August, 1839; his father being a Baptist minister of wide influence. At the age of thirteen he was left an orphan and thrown upon his own resources. He worked his way through an educational course to the senior year in Franklin College, Indiana, until in April, 1861, when he enlisted as a private soldier for three months; and in August, 1862, re-entered the service as First Lieutenant in the 70th Indiana Volunteer Infantry, commanded by Col. Benjamin Harrison. In October, 1863,

he was promoted to the rank of colonel of the 14th United States Colored Infantry; organized and commanded the First Colored Brigade of the Army of the Cumberland; was for a while on the staff of Gen. O. O. Howard; was in several important engagements, and, for his valor, was made Brigadier General, United States Volunteers, at the age of twenty-five.

Resigning his commission at the close of the War, in 1865 he entered the Rochester Theological Seminary, graduating in 1868. Subsequently, he was Professor of Homiletics and Church History in the Baptist Theological Seminary at Chicago; from 1881-4 was principal of the Normal School at Potsdam, N. Y.; and from 1884-9 of the Rhode Island State Normal School. In 1889, President Harrison selected him as Commissioner of Indian Affairs, which position he filled with signal ability until his resignation in February, 1893, to accept the position as Corresponding Secretary of the American Baptist Home Mission Society, to which he gave a little more than nine of the best years of his life. He was the author of several books and was frequently in demand for public addresses on special occasions, his last principal address being at the Social Science Association in Washington early in May of this year. He received, many years ago, the honorary degrees of D.D. and LL.D.

Intellectually, he ranked high. He had unusual analytical ability, comprehensive grasp of a subject, was rigidly logical, with force and facility of expression, and with powers so finely disciplined that they responded readily and easily to his bidding, whatever might be the task.

He possessed marked administrative ability. This was shown in the Indian Office at Washington, where he inaugurated new measures of great value to the service, in the face of bitter opposition from prelates and politicians. Through

his efforts the pernicious system of government appropriations to sectarian schools for the Indians received a check that led later to the breaking up of the system. His ability as Chief Executive officer of the Home Mission Society is too well known to require encomiums here. In this position, while looking after the varied interests of the Society, the one feature of its work that appealed to him most powerfully as a Christian philanthropist and patriot was that for the Colored people. In their behalf he planned and wrote and spoke on every possible occasion, and, with unceasing energy, strove to provide proper educational advantages for the rising generation. Some, indeed, could not appreciate what he did and aspired to do in the most disinterested spirit; but it will soon be deeply realized that no truer friend and no more effective advocate of the American Negro has wrought for their elevation during these many years of service.

His Christian character was irreproachable. He was a man of the highest integrity, conscientious, of strong convictions, anchored so firmly that he was not carried away by every gusty wind of doctrine, thoroughly manly, kind-hearted, though not effusive, generous and a lover of men who loved and served their Lord. By men in other missionary organizations he was highly regarded.

In the fulness of his powers, in the ripeness of a large experience, at the height of his usefulness, he has been transferred from this earthly sphere of service to the heavenly; and though a bright star has disappeared from the constellation visible to mortal eyes, with richer radiance it shines beyond the veil. His surviving companion, Mrs. Caroline Starr Morgan, his sympathetic and efficient helper, to whom he was devotedly attached, will have the sympathies and prayers of multitudes in her great sorrow. To the Society itself the loss is incalculable.

The funeral services of Dr. Morgan, at Ossining, were conducted by Dr. W. C. P. Rhoades,, Chairman of the Executive Board of the Home Mission Society, and by Dr. A. S. Hobart, his former pastor at Yonkers. A goodly number of members of the Board and others engaged at the Rooms, the President of the Society, representatives of other societies, and some personal friends, attended this service. Field Secretary Morehouse accompanied Mrs. Morgan and relatives to the place of burial at Mount Hope, Rochester, N. Y. The services there, like those at Ossining, were simple and impressive, Dr. J. W. A. Stewart and Dr. A. H. Strong officiating.



At the meeting of the Executive Board, July 14, Dr. H. L. Morehouse was appointed Acting Corresponding Secretary until such time as the vacancy occasioned by the death of Dr. Morgan shall be filled. Correspondence relating to the general affairs of the Society should accordingly be addressed to him.



The office chair and desk of the Corresponding Secretary of the Society will be draped for thirty days, as a token of sorrow for him who will occupy them no more.



Mrs. Morgan desires, through the MONTHLY, to acknowledge her appreciation of the many messages of sympathy that she has received in her bereavement. For the present, she will remain at Yonkers, N. Y.



TRIBUTES TO GEN. MORGAN.

Many letters and telegrams have been received by the Society, as well as by Mrs. Morgan, expressing sympathy and sorrow in the loss which has been sustained by his removal from us. A few from representatives of societies are herewith given:

The Executive Committee of the Mis-

sionary Union has heard with deep sorrow of the decease of Rev. Thomas J. Morgan, D. D., LL.D., the Corresponding Secretary of the American Baptist Home Mission Society. The committee hereby expresses and places on record its sense of the high appreciation in which it held Dr. Morgan as a Christian brother, as a public man, and as an executive officer in a sister society. Dr. Morgan ever approved himself as singularly efficient in the many public positions he had held as an army officer, as an educator, as Commissioner of Indian Affairs in the United States Government, and in the administration of the large and important interests of the Home Mission Society. In these several positions he rendered distinguished service to the country, to the Baptist denomination and to the Kingdom of Christ.

He was a brother beloved for his many kindly and fraternal traits of character; he was esteemed for his clear and sagacious qualities of mind; forceful in action, martial in bearing and high-minded in every question where honor and integrity were involved. We shall greatly miss him in the many fraternal conferences and consultations in which we have been wont to meet him. We hereby extend our profoundest sympathy to the Society of which he was an officer, and to the wife so deeply bereaved in the loss of the companion of her life.

Adopted at a meeting of the Executive Committee, July 21, 1902.



"The American Baptist Publication Society has heard, with great sorrow, the announcement of the death of Gen. T. J. Morgan, Corresponding Secretary of the American Baptist Home Mission Society, and hereby tenders to the Home Mission Society its sincerest sympathy in the great loss sustained both by that Society and the world at large through Gen.

Morgan's removal from earth. In personal character and public achievement, Gen. Morgan's was one of the foremost men in our denomination, and, by his strength and wisdom, won a place for himself and accomplished results which must prove abiding. His death creates a vacancy in the ranks of Christian workers which it will be most difficult to fill. We join with the Home Mission Society in profound regret that he was taken away from earthly activities while yet in the prime of his influence and power. Nevertheless, we bow humbly and submissively to the will of God.

"We desire, also, to express our sincerest sympathy with Mrs. Morgan in the grievous sorrow which has befallen her, and to assure her that we mourn with her in the sense of a common loss."

A. J. ROWLAND, *Secretary.*

Philadelphia, Pa., July 15, 1902.



"Profound fraternal sympathy. Give us notice of memorial services."

F. C. McCONNELL, for Home Mission Board.

Atlanta, Ga., July 14, 1902.



The Board of the Wisconsin Baptist State Convention, meeting in Milwaukee Tuesday morning, July 15, 1902, receive, with sorrow and prayerful submission, the announcement of the death of Corresponding Secretary, Rev. T. J. Morgan LL.D., and wish to be recorded among the many friends who deeply mourn the loss to the Home Mission Society and to the Baptist denomination which comes upon us in the death of this true servant of God.

By order of the Board.

D. W. HULBURT, *Cor. Sec'y.*



REV. FRANCIS J. PARRY, D.D.

In the prime of life, in the fulness of his powers, and apparently in possession of great physical vigor, Rev. Francis J. Parry died suddenly at Waterbury,

Conn., July 17, of neuralgia of the heart. In his death the Society sustains another loss of a valuable member of its Executive Board, who had served in this capacity since 1896. He was born in Philadelphia in 1847, was graduated from Bucknell University in 1872, studied at Hamilton Theological Seminary and entered the pastorate at the Fourth Church, Philadelphia, in 1874; his subsequent pastorates being at the Third Church, Cincinnati, Ohio; First Church, Coopers-town, N. Y.; Burlington and Brattleboro, Vt.; the Alexander Avenue, New York City, and Waterbury, Conn. He was an effective preacher, a large minded and warm-hearted Christian gentleman, widely esteemed. He greatly delighted in the work of the Gospel ministry, and remarked to the writer, at the last meeting of the Board which he attended, how happy was his pastorate at Waterbury. The fragrant memory of his noble character will linger long with those whom he leaves behind to lament his loss. The Society was represented at his funeral by its attorney, D. W. Perkins, Esq., and the great throng of sympathizing mourners present bore eloquent testimony to the esteem in which he was held by those who knew him best.



In conversation with the writer, shortly before his death, Dr. Morgan outlined an article which he intended to insert in the present number of the MONTHLY. It is therefore with the feeling that he is giving a farewell message which ought to carry peculiar emphasis that the Assistant Corresponding Secretary presents, as nearly as possible, the principal points suggested by our departed leader on this subject.



WORK AMONG THE ITALIANS.

The vast number of Italians now coming to America must impress with peculiar significance all who are interested in the moral and spiritual welfare

of their fellowmen. For the most part they need the uplift that comes from contact with our civilization, but much more do they need the humanizing and sanctifying influences of the Gospel. It is incumbent, therefore, upon individual Christians, and especially upon local churches, to manifest a kindly interest in these people and to bring them under evangelical influences. The children particularly should be sought out and encouraged to meet in our Church and Mission Bible Schools, as it is among them we must look for the best results.

The Home Mission Society is already carrying on various local missions and liberally co-operating in maintaining others among these people, and expects to extend this work as rapidly as funds will permit. But even where it cannot render assistance from its treasury, the Society would like to know of all religious efforts being made for the Italians, so that it may keep in touch with the work and gather information that will be helpful in planning for the future.

The record of the Society's efforts to win other nationalities to Christ forms one of the brightest pages in the history of our denomination, and there is no reason to doubt that it may be duplicated in the case of these warm-hearted, susceptible, and in many cases, peculiarly accessible people.



The *Christian Index* of Atlanta, a leading Baptist paper of the South, has this criticism of the writer of the book entitled "The Leopard's Spots": "He makes too small allowance for the newness of freedom in the years gone by and the evil counsel of the carpet-baggers and scalawags of those days, and the impossibility of the conditions that then prevailed being reproduced. He allows too little for the advancement in education and moral uplift that is coming to some of the race by reason of better

training, better surroundings, better moral and spiritual influences. Nor does he allow for the sobering influence of proprietorship of land and other holdings. Nor, it seems to us, does he see that the constant influx of 'white' men from the North and the constant outflow of Negroes to the North will give such a preponderance to the whites as to force the Negroes to keep to their places.

"The Negro problem is a dark one, indeed, but Mr. Dixon has thrown upon it a lurid light that intensifies the darkness and makes it more dreadful than it is by magnifying some attendant horrors, and, in so doing, stirring the bad blood in men. He ignores everything that is bright, encouraging, hopeful, and presents only what is dark, discouraging, ugly, and does this with strong passion. He allows nothing for the wisdom of either man or God to accomplish in the solution of the problem, but simply declares it unsolvable, save by his ways of thinking. We cannot hope for any good to come from his presentation of the situation, unless it be to set all friends of both races to work to try to better it."



We welcome to the goodly fellowship of leaders in our denominational enterprises Rev. Walter Calley of Boston, who at the meeting of the B. Y. P. U. at Providence, R. I., in July, was elected General Secretary of the organization. Since the retirement of Dr. Chivers, who did a splendid work for the Young People, the Union has been without a Secretary. Its President, John H. Chapman, Esq., has been a tower of strength to the organization from the first. Now that the debt of the Union is substantially provided for, we may expect a new era of prosperity for the organization, which ought to have the sympathy and the prayers of all our churches, for upon the right training of our young people the future type of American Christianity largely depends.

Negro Education.*

BY PRES. ENOS L. SCRUGGS, MACON, MO.

For every great emergency in human history God has made provisions. Great movements among the nations have been inspired and carried forward through the agency of men and institutions ordained for that purpose. Not before nor after the time, but at the very moment, in the very crisis, Providence lifts the curtain of time and there comes forth upon the stage of life this divine appointee. The one selected may be a ruler to guide, a general to lead, a philanthropist to endow, or a reformer to revolutionize. Hence, we have a Moses, an Elijah, a Christ, in sacred history; in secular history, a Luther, a Washington, a Lincoln, a Wilberforce. Institutions, no less than individuals, have their appointed work in the economy of the world's history, as will be attested by what we shall say in this address.

With the landing of the vessel at Jamestown in 1619, bearing with it a cargo of slaves, began the development of American slavery. For years prior to 1860, by reason of this system, the American people sat, as it were, upon a volcano, whose seething, pent-up energies threatened disaster. Every attempt to repress these violent agitations failed. In 1860 these imprisoned elements broke out in that ever memorable conflict—the Civil war. It came as one of the means appointed by the Supreme Ruler to carry out His purposes and to mark a radical change in the condition of a despised and enslaved people. Out of the convulsions of this sanguinary struggle emerged four million Negroes, from whose bodies had fallen the galling chains of a servitude the most debasing of which history gives account. These unfortunate people were ushered into freedom homeless, penniless, ignorant and superstitious.

Their intellectual and moral poverty, their physical and spiritual debasement, consequent upon 250 years of bondage, constituted a pathetic appeal to those Christians that beheld in the race, despite its repulsive condition, the image of God and the possibility of that development, intellectual, moral and spiritual, that is possible to other race varieties. While the war was yet in progress, and before the smoke had cleared from the skies, in 1864, the Home Mission Society began its work for the Negroes.

Thus began the educational work of the society for the Negroes. There is no more illustrious chapter in the volume of educa-

tional endeavor than that which records the heroism, the self-sacrifice, the deathless devotion of these noble men and women, who left their homes and the refinements of cultured society, and went to lift up the former slaves of a people who were naturally suspicious and hostile.

From the beginning the schools established by the Society have been religious and missionary in their work and influence. By reason of this fact, they have met the needs of a people highly emotional in their religious tendencies. Judged by what has been accomplished for the black man, the value of these schools cannot be easily estimated. They have been all powerful in the intellectual, moral and religious life of the race.

What, let us inquire, of the more than \$3,000,000 put into schools for the education of Negroes? What has been the profit of this huge investment, this act of philanthropy? When forty years ago the Society came to the assistance of the Negro his condition was pitiable in the extreme; he was without house or land; he had no friends; his character was blasted, his morals corrupted. In this condition there was nothing to attract, but much to repel.

THE BLACK MAN'S BURDEN.

The Society took up the black man's burden, to bear it manfully and nobly. These ex-slaves and their children showed remarkable zeal for education and the acquisition of knowledge, and demonstrated clearly their eagerness to improve themselves. The schools opened were crowded with young men and women in quest of education. Steadily the work grew with increasing years, until it ranks now among the most potent factors in the educational and religious redemption of the Negro-American.

From the dawn of the Negro's freedom it was evident that sober, intelligent, leadership would be the most powerful factor in the salvation of the race. This fact was keenly appreciated by the Society. During the forty years of service of this great agency hundreds of young men and women, educated, cultured and refined, those who have drunk draughts of knowledge in the home mission schools, have gone into the blackness of ignorance and superstition among the Negroes of the South and have shed rays of intelligence, improved moral and social conditions, and have lifted the race upon the plane of intellectual and moral progress. Following in the wake of the labors of the trained young people, we find a new order of life, new impulses, new hopes, new aspirations.

* An address delivered at the anniversary of the American Baptist Home Mission Society, St. Paul, Minn., May 26, 1902.

Among the institutions lifted into a higher atmosphere may be mentioned the home, the church and the school. The home has been denominated the workshop of civilization. A low state of morals in the home life of a race that had borne the yoke of slavery was a natural sequence; that which was to be logically expected. Nowhere is the work of the Home Mission Society more evident than in the homes of Negro Baptists throughout the South. Scarcely less marked is the value of home mission schools to the church life of the Negroes.

That ignorance is the prolific mother of superstition is attested by the history of every race. The Negro is no exception to this general rule. Negro Baptists were a feeble folk, with an illiterate ministry which corresponded to the master's conception of the "blind leading the blind." In the light of present facts, what a wonderful change has taken place. New light has broken forth through a large body of educated, pious ministers, who are preaching with fervor of the cardinal truths of the Bible and leading those over whom God has placed them into the higher, truer, better life. Under this new régime, our numbers have increased until we have now nearly two million communicants; and, with increasing years, the loud tramp of this host of baptized believers will be heard upon the field of Christian conflict. Forty years of educational work has given us the supremacy.

VALUE OF EDUCATION.

In this enumeration we would not fail to speak of the value of the educational work of the Society in its relation to our public school system. Public schools for Negroes in the South have been, and many are still, very inefficient both in facilities and teaching force. Our poverty, in most cases, debars our children from schools fostered by Christian denominations, and hence the only educational advantages the great majority of our children have are those offered by the free school system. Whatever, therefore, tends to strengthen the work and to make more effectual this system, will confer an inestimable blessing upon the Negro race.

It will be conceded, without controversy, that the Christian colleges have furnished the most devoted, loyal and self-sacrificing teachers; men and women who, by force of their Christian character and exemplary conduct, are doing much to mold the lives of our children and to prepare them for the conscientious discharge of the duties of citizenship. Into this system have gone strong workers

from the mission schools supported by the Society. In the work of raising up a holy body of competent and efficient preachers and teachers one of the crying needs of the race is supplied. Leadership in the school and in the pulpit is the great factor in racial progress, whether the race be black or white. Much is written and said about the industrial education of the Negro as the probable solution of the race problem. To educate a mechanic, and thus enhance the value of his services to the community as a laborer, is a wise thing to do, but to give to an individual high intellectual and moral endowments, and send him out to lift his fellows, is to do that which is wiser; the former becomes a bread-winner, the latter a leader and a teacher; the one lives usually a life for self, the other lives to benefit mankind by a life of service; the influence of the one may die with him, that of the other goes down the ever widening stream of time, blessing humanity. It is by reason of these pregnant facts that I believe in that education which develops the individual into a man with conscience, reason, judgment and force of character.

As I have carefully studied the situation and scrutinized the strained relations existing between the two races in America—I say America, for the race problem is no longer confined to the South—I am more than ever convinced that the kind of education needed is that which develops the upright man; a man deeply imbued with the sense of right and honor; a man the currents of whose soul are fixed in the channels of rectitude. Should you ask me what kind of education will produce the highest type of manhood, I would say, without hesitation, Christian education, such as is obtained in the schools under Christian patronage.

Believing that culture is colorless, and that the Negro has all, the mental and moral capabilities inherent in other races, the Society seeks the higher education of the race, not content with the bread and butter educational schemes being devised for the development of the Negro.

We are not averse to that education that trains the hand and eye, that teaches the dignity of labor and fixes the habit of industry. We believe in it as a part of that rounded system of culture that develops head, hand and heart, a system not for the Negro alone, but for all races. Many-sided humanity cannot be fully developed without the application of educational principles in their most comprehensive sweep. The creature, as a bundle of possibilities to be drawn out fully and effec-

tually, must undergo every process that will prove helpful as a means to this end.

WORK ACCOMPLISHED.

No discussion of the value of the educational work of the Society would stand justified without at least a brief consideration of what has been accomplished educationally by Negroes themselves, through the aid, advice and co-operation of our white brethren. In nearly all the Southern States there are schools doing academic work, together with a number that have college courses attached, that have been made possible by the timely assistance of the Society. These institutions present a fruitful field of racial effort both as to management and maintenance. The history of all of them is marked by heroic sacrifices.

The effort at self-help is bearing fruit and the blessings of God are upon these seminaries of learning. Schools such as those located at Selma, Ala.; Little Rock, Ark.; Louisville, Ky.; Jacksonville, Fla.; Memphis, Tenn.; and Macon, Mo., are doing a telling work—a work that will grow in appreciation as people become familiar with its worth and power. Teachers in these schools are poorly paid. The facilities, in many instances, are woefully deficient, yet from them go every year young men and women with an ambition to be useful; those who turn neither to the right nor to the left, but hew to the line in the moral and intellectual uplift of their people.

The adjustment of the black man as a citizen of this republic is a most serious problem. This mighty task must be undertaken and worked out in the fear of God. A united people from the North, South, East and West must take up this matter, feeling assured that, in the elevation of a despised race, they are conserving the welfare of the nation. The words of President M. B. Anderson are to the point. He said: "The freedman question with us will demand centuries of positive and wisely-directed labor for its adequate solution. Our own work, and that of other evangelical bodies for this end, has only been begun. We question whether the most thoughtful Christians and statesmen among us have yet grasped the full breadth and significance of this tremendous problem."

Appropriate also are the words of President W. T. Lowrey, of Mississippi College, who has said, in speaking of the work of the Home Mission Society, "As you elevate the Negroes of the South, you are also helping the Southern people, and all true thinking white people will pray for God's blessing upon you." Let me add another testimony to the value of the work the Society is doing. Editor J. S. Dickerson,

of the *Standard* of Chicago, speaking after a trip to the South, says: "My recent visit to the South was sufficiently long to deepen my impression of the value of all of our home mission schools. The work they are doing is simply beyond value, and cannot but bear the fullest and most helpful results in the future, although these results cannot be expected so promptly as some of the friends of the schools have been wont to imagine."

In concluding, permit me to say of the strained relations between the black and white races that conditions are serious, but I am hopeful. Man's extremity is God's opportunity. He is controlling the issues of the nations of the earth. The Christianizing and civilizing influences of the Gospel of His Son will yet permeate the forces of our civilization. When this is accomplished, a just recognition of the doctrine of the Fatherhood of God and the brotherhood of man will be realized, and the truth that the Negro is God's image carved in ebony will be accepted. Then beneath the ample folds of Old Glory, the symbol of freedom and justice, will all American citizens, regardless of race, color or previous condition of servitude, find protection and enjoy the rights of American citizenship. Then can it truly be said: "There is neither Jew nor Greek, there is neither bond nor free, for ye are all one in Christ." A new era will have come and the skies will be streaked by the rays of millennium's dawn.

Virginia Union University.

BY PROF. S. C. MITCHELL.

The introduction of industrial training at the Virginia Union University (for Colored people), Richmond, the past session is a fact worthy of special comment. The problem which confronts the South to-day is in large part an economic one, and it is highly gratifying to see that this worthy institution is addressing itself to practical conditions in an aggressive manner. The initial need of the Colored man is a home of his own, a steady livelihood and the self-respect which is born of profitable labor. A veteran of the Civil war, in speaking to me recently of the dread feeling in entering battle, remarked, "It's self-respect that makes the soldier." It is self-respect, likewise, that makes the citizen. The man without work has as desolate a heart almost as the man without a country. In the present situation the Negro's intellectual and moral advancement waits to a certain extent upon his economic progress. He yearns as every true man yearns for the opportunity to make a career for himself.

What he wants is not charity, but a chance. While he cannot live by bread alone, without bread he cannot live, much less grow. He must take hold of life with his hand. In the South to-day there is a tidal wave of interest in industrial training both for the whites and the blacks, because it is hourly more evident that the improvement of farm and factory enters vitally into all our plans for development.

The industrial department of the university started its regular work only last December, yet at commencement it made a highly creditable exhibit of products. Instruction is given in mechanical drawing, in hand and machine work, in wood and iron. The building, which is of granite, is equipped with excellent facilities. I have rarely spent a more inspiring evening than the visit to this industrial building, brilliantly lighted by electricity, with machinery in full motion, and the men enthusiastically engaged in their divers tasks. The director, who came from Tuskegee, is a man of skill, common sense and executive ability. Some of the teachers in the literary departments, Colored men advanced in years, pointed out with pride the desks and other objects which they had learned to make, thus giving to their students a wholesome lesson as to the dignity of labor. President Malcolm McVicar and Dean George R. Hovey have shown wisdom both in the direction which they are giving the institution and in the expenditure of the funds at their command.

During the coming session there will be night classes of men from the city who are at work all day. By these means the industrial feature is winning friends for the school. It will root the institution in the soil. And this word "soil" leads me to say that, in my opinion, it is eminently desirable that horticulture and agriculture be added to the present courses of instruction. Just back of the university is a beautiful plot of ground which could be made into a model farm. This would act as a visual proof to the passer-by of the splendid services which such an institution renders.

The Standard.

RICHMOND COLLEGE.

Atoka Baptist Academy.

BY REV. E. H. RISHEL, PRINCIPAL.

The Atoka Baptist Academy was opened as a missionary effort of the Atoka Baptist Church in 1887, with Rev. F. B. Smith as Principal. He continued with the school for four years, and many evidences still remain to testify to the effectiveness of those

years. During that time the buildings were enlarged, a home for the poorer Choctaw orphans was built and partially equipped, and the school was adopted by the American Baptist Home Mission Society. In September, 1891, I was asked to become principal of the Academy, which position I have held ever since. It is difficult in so short an article to convey exact impressions as to conditions. A mixed population, many of whom are but slightly educated, some of whom have been influenced for evil by contact with criminals escaped from the States, others who have always stood for truth and justice. Choctaw citizens, some well educated and refined, others ignorant, poor and discouraged, a decidedly mixed population, has formed our patronage. The difficulties in maintaining a school of high standard under such circumstances can be seen at once. It has ever been our aim to give the Indian youth the best practical training, both in industrial lines and in the ordinary branches of English education. It has been a time of seed sowing, sometimes in tears and yet with a trust that the Master will bless and give abundant harvest.

Most of the Choctaw pupils have come to us with little or no practical use of the English language. In some cases there has seemed a prejudice against using it in ordinary conversation. Some have been able to call words quite readily in the third and fourth reader without getting the thought. We see great improvement in this. Former students have urged upon those now in attendance the necessity of mastering the language, and have expressed gratitude to the faculty for the instruction given them while here.

We have made much of the industrial training; more, I think, than any other school in the Territory, and its influence is being felt far and near. It is the disposition of the Indians to marry young. Few are willing to continue a course sufficient to fit them for a profession. The ease with which good wages have been secured in the past has tempted many from pursuing a thorough course, but the influence of our work is telling upon their lives throughout the Nation. A few instances may be of interest. During Prof. Smith's term of service a Choctaw girl was in school a part of the time. She married about ten years ago, and assisted in the care of her husband's children, was an active Sunday-school and church worker, and very helpful in the Women's Mission work. About two years ago

her husband died, leaving her with four young children. In a short time she married one of the Indian boys who had been in our school several years. Their home is a long distance from Atoka, but we heard often as to their life. After a time the mother sickened and died, but the young man did a noble part by the little ones, the oldest of whom is eight. In September the young man brought the two oldest boys to our school and spoke with warmth as to the value of the training received here, saying "All I know I learned here." In response to the question as to the use of his time, he replied, "I work all time." Of all the Choctaw children brought to us in ten years, none came better or more neatly clad than the little boys he brought us that day.

Many of our former pupils now occupy positions of trust in the communities in which they live, and are pointed to as examples of honest, industrious young people. Several have entered schools of advanced learning in the states on an equal footing with those of their own age, trained in the States. The Faculty of Indian University speak in the highest terms of the students who entered from our academy. Several of our former pupils have taught with marked ability in country neighborhoods with no preparation except that of our school.

At the present time one of our own teachers is a former pupil who finished the course in Indian University last June. She is doing good work. A young man who took three years in a State Normal School after finishing our course is now an instructor in a boarding-school in which there are 107 Choctaw boys. The pupils now taking our course give promise of as great usefulness, and the per cent. of Choctaws is greater than ever before.

During the past ten days we have had special meetings in which every boarding pupil of accountable age has taken a decided stand for Christianity. Most of them were Christian before. Many of the day pupils have been brought to Christ, and our hearts have been rejoiced with the conviction and conversion of several former day pupils whose lives had been very wicked.

We need help for the erection of more buildings and better equipment for manual training. Our ability in the past to provide accommodation for so many has been a surprise even to ourselves. It has been our motto not to ask for things we could provide for ourselves, but we are at the place now where we must ask for help or leave undone

a work that the Master has put within our reach. Two thousand dollars will help to erect and equip buildings that will enable us to accommodate forty or fifty more Choctaw children, mostly orphans. We believe that somewhere that amount is now ready in the hands of God's servants.

May the Lord continue to bless our work and bring it before His people in such a light that all our needs may be supplied.

Tahlequah School and Church Work.

BY REV. W. J. PACK, PRINCIPAL AND PASTOR.

Tahlequah is an ideal field for activity if one is seeking such, though it is not ideal in every other respect. In my double work, educational and church work, I have an opportunity to touch both old and young in many relations of life. Christ evidently had great insight when he gave the injunction, "Go teach and preach," for it is manifest that this twofold work is required if men and women are to attain to the highest possible degree of development and perfection; neither can be omitted without serious loss to the individual or nation.

Let me briefly state something concerning my double work at this place:

I. *Church Work.*—(1) Along spiritual lines. This is a peculiar church in some respects. It is composed of whites, mixed-bloods and full-blood Indians. Each have their own peculiarities and prejudices that must be dealt with in a tactful way. When I came here last year I found them disheartened, disloyal, and as cold as church members could get and still be alive. In November, my brother, Prof. C. H. Pack, who is associated with me here in my school work, assisted me in a series of meetings which resulted in many conversions and additions to the church. This meeting was preceded by special prayer, which ripened the church for the glorious results just mentioned. When the weather is favorable we have good congregations both morning and evening, our Sunday School has grown from thirty-one to over one hundred, and our prayer service on Wednesday evening is a delightful service. I have organized a Young People's Meeting, which I hope to organize into a B. Y. P. U. The discouraging feature here is that so few men belong to the church and fewer still are active Christians. All the churches here have to meet this discouraging feature. I think that matters are now such that we shall begin to take men into this church.

We have organized a full-blood Sunday

School at our church for the Indians in town who do not speak the English language much. My brother is the Superintendent, and the lessons are either taught in Cherokee by Rev. Daniel Bird (who is a full-blood missionary) and others or through interpreters. This has proven a great success. At the last meeting Rev. Wolf Coon, a full-blood preacher and also President of the Senate of the Cherokee Council, preached. Rev. J. G. Brendel, who has recently been appointed missionary to the full-bloods, has moved his family to this town. Brother Brendel is an earnest, consecrated worker, and is dearly loved by the full-bloods, and he will do a great work for them.

(2) Along material lines. Since last September we have recovered our church building, bought new lamps, and are now repapering the church and repainting the woodwork. Besides this our church has assisted many poor, for the drought last year has rendered many destitute. This means much for this church, as it is poor; with few exceptions.

II. *School Work.*—Since last fall we have enrolled 183 students in the Cherokee Academy, which is larger than ever before, though we have had to contend with the famine since last year. We have beautiful grounds, but a very inadequate school building. The town is growing now and we cannot hope to hold our school together unless we can get a new building for school work, and also we need a building for boarding pupils. I hope some one who has means and who desires to do some thing toward educating the Indians will make us a gift that we may prepare to hold this great educational center. WALTER J. PACK.

TAHLEQUAH, I. T.

We often have calls for copies of our annual report to complete files, and through the kindness of friends who have responded to former notices, have been able to do a good deal in this direction; we still need, however, copies of the report for the years mentioned below, and will be very thankful to any friends who will respond by sending them to the Rooms, addressed to the Corresponding Secretary, 111 Fifth Ave., New York City: Reports of 1837-8, 1840-1, 1844-5-6, 1849, 1851-3-5-8-9, 1860-5-6-8, 1870-3-7, 1883-4-7.

Awake, then! seize the present time,
And mark it by some deed sublime!
Smite down thy sin, bid sloth away,
And in thyself be great to-day!

ERNEST W. SHURTFEE.

MISSIONARY DEPARTMENT.

Getting to Work.

I had quite a good day at T—— yesterday. I rode out Saturday afternoon with Mr. T., who talks in the same breath of his faith in God and his experience in the saloon business. He is the only professing Christian man in the town, although there is one other old man who has much more the bearing of a Christian than Mr. T——. There was a dance at the Court House Saturday night, and so Sunday morning I had to sweep the room, remove the evidence of the dance, and get ready for our service. Five men stood around and watched me at this work—the County Judge, sheriff, clerk, the village school teacher and a cowboy. The latter alone offered any assistance. He placed a few of the chairs. Sunday afternoon I rang the bell, and when the people came we had music. There were about a dozen adults and the same number of children. The children were unusually quiet and the people attentive. At the close of the service I brought up the subject of a Sunday school, and they agreed to organize one the next time I go. I have been after them to do this for six months. After service I made one call. At night I rang the bell again, and the congregation came about twenty minutes late. There were about twenty present, mostly adults. The people at the dance had broken the chimneys of both the large hanging lamps, and as there were no other chimneys of that size to be had in town, we had to get along with three small lamps brought from the homes. Our organist, the only one in the town, had a sick headache and would not come at night.

The man who takes the leading part in the singing, an ex-gambler, who used to be Sunday School Superintendent, while still a gambler without the ex, was away on a spree. We had some new song books for the congregation—just the little words only edition of the Gospel Hymns which I had been trying to get them to purchase for six months; but the three small lamps did not give light enough for the people to see the small print of the song books, and so three women and I had to furnish the music for the service. A part of the time I had only one woman to help me out. Two babies ran all over the room during the service and laughed and shouted. Yet the people paid pretty good attention, and I felt there was a pretty good serious interest in the

meeting, and so I counted it quite a satisfactory day on the whole. I am always entertained at the hotel, where I have a good bed and good enough meals. I came home on the night train.

The work at C—— does not drag as it does at T——. Congregations are usually pretty good. The work goes fairly smooth for the most part, but I do not see that I have made the least spiritual impression as yet. I have given up trying to have a prayer meeting, and have turned it into a Bible study, which seems to go better. The strenuous social life which the ladies here lead is a great hindrance. They have no strength nor time for anything else. I can hardly find an afternoon when it is safe for me to call on the society ladies. Unless I am careful I will be running in on a reception or card party. Even the Ladies' Aid Society meetings have to be social functions with quite elaborate refreshments.

Blessing and Oppositiion.

Dear Brother: During the month of June last the gracious Lord has blessed our Italian work abundantly. Five young, precious souls have been enrolled in the glorious army of the Captain of our salvation. Three were baptized last Sunday, and two more will receive baptism on next Sunday. We feel very much encouraged for the blessed and successful work. We have a young man, twenty-two years old, who is a strong and faithful member of our Missions; he has a good knowledge of the Scripture, and gladly he is doing a good work winning souls to Christ. He feels called of God to enter the Christian ministry and devote his time and life to the salvation of our perishing countrymen. I hope the gracious Heavenly Father will open us the way to send him to some Christian training school and prepare him for the ministry.

On Sunday, June 22, a gang of Italian drunken men interrupted our open-air meeting, screaming and singing profane songs, insulting us with bad words, so we felt constrained to break up our hopeful services. The next morning I applied to the City Marshal for protection, asking him for a regular and lawful permit to hold open-air meetings, but as he is an Irish Catholic man, strongly objected to my request, and prohibited me to preach in public streets. I am very much surprised that such a thing happens in this eminently religious city. I suppose it shall be a playing influence of the Italian priest. We strongly repose our confidence in the protection of the Almighty

God, and He will surely give us the victory through Jesus Christ our Lord. We hope for better days.

May the Lord pour out his spirit and wisdom upon us and make us powerful laborers of His kingdom. V. DI DOMENICA.

Haverhill, Mass.

Dedication of Italian Chapel.

Last Sunday, July 6, we had the dedication of our chapel. Rev. H. M. King, D.D., was present, also many others of our American friends. Rev. M. Mazzuca, from New Haven, preached a sermon, the subject of which was "The Temple." About 150 of our Italian people took part in this service, and we hope to bring many of these souls to Jesus in the near future. This week we are continuing to hold revival services, and they have been attended by many of our people with pleasure, and already the effect of the sermons preached by Brother Mazzuca on this occasion is seen among our Italian people. Remember us in your prayers. May the Lord bless this effort.

PROVIDENCE, R. I. R. N. GALASSI.

Interesting Italian Work.

Dear Brother: During this quarter I have held ten open-air meetings in the center of the Italian district.

These outdoor services have been a great blessing for our Mission, as many of the four or five hundred hearers that we have each Sunday, after the service outside, have followed us to the church, where they have heard once more the Word of Eternal Life.

On Sunday the work is very hard for me; I have two Sunday Schools to attend and three preaching services, besides an open-air meeting. When my work is done I am completely exhausted, but I love to preach outside to several hundreds of Italians who are very anxious to hear the Gospel, and as long as the Lord gives me strength to do it, I will gladly make any sacrifice whatever.

The work at present is very encouraging, as it never has been before. Every Sunday we have strangers coming in. We have a good number of intelligent young men who, through the Christian Endeavor Society, are using all their "endeavor" to bring their companions to the foot of the cross.

We have raised enough money to put a bell on the chapel to call the children to the Sunday School. I am sure that much good will come out of it. As soon as the work is completed I will let you know the result of this new effort. Pray God for us.

NEWARK, N. J. A. DI DOMENICA.

Gypsy and Glen Falls, W. Va.

The work on my field is still very encouraging. At Gypsy our new building, which has cost us over \$3,000, will soon be paid for completely. It has been a hard struggle, but persistent efforts, enforced by the conviction that it is God's work, have given us the victory. Some of God's best are in this little band. Our Bible class on Friday nights has proven a power for good. We have had five baptisms here since our last report.

At Glen Falls we have begun another house of worship. The Lord is abundantly blessing the work there. We have baptized fifteen at that place recently. We have a strong permanent membership of between thirty and forty there. We are constantly receiving members from the M. E. Church there who are searching for the truth and finding it with us. The Lord has been showing us that He is willing to entrust this important field to Baptists, if we are willing to be faithful to the trust. A church will be organized soon.

We recently baptized a Catholic young man of splendid promise, at Gypsy. He came to our services. God convicted him. He asked to be led into the light, and was soon happy in Christ. Some weeks later he expressed a desire to be baptized, saying that he had found that the Baptist position is the scriptural one. He has since been one of our most faithful and efficient workers. Some of the Italian Catholics have recently been attending our services and several have asked and received Bibles in their own tongue, from the missionary.

A. B. WITHERS,
Missionary.

Dano-Norwegian Work.

Dear Brother: We have had a blessed revival in Bear Lake, where some thirty-five or thirty-six professed having found peace with God, or a small number of them returned from "backsliding." Fifteen of these were added by baptism to our Bear Lake church and three were added to the American church in Bear Lake. God be praised for His Holy Spirit's presence.

Visited Frankfort and South Frankfort, where we have many Scandinavians, largely Norwegians. Hope during the summer to go there again. In Frankfort I had the privilege to be "kicked out" of a house, where I went to invite to the meetings, because I was a Baptist. Our great Saviour undoubtedly had many such experiences, also his apostles. Believe some souls will be won there.

L. J. ANDERSON.

LUDINGTON, Mich.

Humboldt Park Swedish Church.

Dear Brother: During this last quarter our church has finished its new house of worship. Our poor members and friends have worked hard to complete this part of the work. But God has blessed our efforts wonderfully, and to Him be all honor and glory. Since we opened our new church for worship the attendance has constantly been increased. Baptized 8, received by letter 3, and by experience 1. One more candidate for baptism, and many others are interested and will soon join our church.

As seen by the report, we have a debt of \$9,500. The value of church property is at least \$16,500. From this you will find that our church of only 113 to-day has raised and paid inside of ten years the sum of \$7,000 toward the erection of our new church, besides paying the running expenses and contributing to the different denominational missionary societies.

We sincerely thank the Home Mission Society for the aid given our church during the past years, and we earnestly hope the Society will grant us its assistance a little longer. Our field is very important with its 10,000 Swedes, besides Norwegians and Danes on every hand who understand our tongue. May the Divine blessing of our dear Lord crown the efforts of all our missionaries, churches, societies and individuals, in promoting the great cause of our Master and Redeemer.

L. J. OLSEN.

CHICAGO, Ill.

Illinois Swedish Conference.**RESOLUTIONS.**

The following resolution was adopted at the recent meeting of this conference:

Whereas, The American Baptist Home Mission Society has contributed to aid us in our weaker churches and in the support of our missionary; and

Whereas, The work of this Society has, under God, prospered and gained great fruitage. Therefore, be it

Resolved, That we express to the said Society and its officers our gratitude and appreciation, and considering the work being carried on among all nationalities, we recommend its needs and work to more liberal offerings, more earnest prayers and sympathy in our churches.

The Swedish Baptists of Wisconsin, in conference assembled, at Sister Bay, June 21, 1902, adopted the following resolutions:

"Inasmuch as our work has, during the

past year, been liberally aided by the American Baptist Home Mission Society and the Wisconsin Baptist Convention, be it

Resolved, That we express our sincere gratitude to these societies, asking that this cordial co-operation be continued, and recommending them to our churches for prayers and liberal financial support."

A. PAULSON, Clerk.

French Work in Kansas.

Dear Brother: It is quite encouraging for me to be able to place before the board some points of success in my work. At first it was hard to try to preach to the people about Jesus and His word, but now some are anxious to hear of the great salvation of Christ. It is very hard to bring them together in public meetings; they fear lest some of their relations will see them. But in their own houses it is nice to see them listen to the word of God. They give me the privilege of praying with them and invite me to their homes again. It will not be very long till the opening of public meetings will meet with success. There are some who are much interested for their souls, but they cannot yet cut loose from their religion. They see the truth, but will not make the sacrifice of their parents. For example, I have in Concordia a young girl who certainly sees the truth; I would like very much to accept her, were it not for her parents. I left her a Bible, and I hope, by reading it, she will soon be able to obey Christ.

There is some good work going on in Concordia—work a missionary of the English language could not do.

In Miltonville there is a young lady waiting for baptism. There is also much encouragement at this place. In Clyde the work is hopeful. There are some who like to hear the word of Jesus. This also is a work from house to house. I have a public appointment for Sunday next. Ten Bibles were given away and two hundred tracts. Another point of encouragement is that I received ten dollars from different parties. The party who gave are not members of any church, but are friends of the work we are doing.

C. P. CHAVES.

HESSTON, Kan.

A Glorious Meeting.

Pastor J. M. Wiley, of Tomaha, in company with Brother Parish, the blind preacher, gave our office a short call this week; also Brother W. P. Madison and brother, was in to see us,

and ordered the Indian Territory Baptist sent to his address. Brother Wiley is rejoicing over the great meeting just closed with his Tomaha church, where he baptized over one hundred happy converts. He was assisted in the meeting by his brother, W. S. Wiley, and J. M. Newman. They say it was certainly a glorious meeting.—*Indian Territory Baptist.*

Indian Territory Colored People.

Dear Brother: This has been a very pleasant quarter for work. We have found quite a number of communities where there was not a school or a church, but found the people very anxious to hear the Gospel and to learn to read the Bible.

We found in one place a number of people who, after hearing the Gospel, came forward and asked to join the church and be baptized. We referred the matter to a brother who was preaching near by and he took them in and baptized them. We were sorry we could not remain with the brother, but conditions would not allow us to remain longer.

I have recommended a young man who is a good worker who will go there and organize a church.

F. J. GORDON.

MUSKOGEE, I. T.

Work Among Indians.

I am just beginning my work among the Creek and Seminole Indians, having been on the field four months. At first I thought there was nothing that a white missionary could do among them, as they seemed so very shy of me, I could hardly get them to talk with me on any subject; but now I am not surprised that they are suspicious of strangers, since they are swindled and cheated by so many white men. They are now ready to give me a hearty welcome among them, and I am unable to respond to all the invitations to visit their churches, and I am beginning to see that there is much for a white missionary to do among them. Many of the native pastors are very inefficient, and some are drunkards. I am introducing preachers to deacon's meetings; they take hold of the suggestion readily. In these meetings we will discuss such questions as pertain to all departments of the work. Many of the preachers are unable to read in any language, and, of course, such meetings will be a schooling for them. The work among the Indians is very important just at this time. I need a "Gospel wagon" very much, cannot do efficient work without one, but am unable to rig up one at present, as it will take about \$250 to fit me up for driving across the country and camping wherever

night overtakes me. I have a little one-horse buggy, and have been sleeping on the ground under the buggy, but this is very dangerous, on account of poisonous reptiles and drunken men which seem to abound everywhere.

Please pray for me in this great work.

G. LEE PHELPS.

Wonderfully Saved.

Dear Brother: I have felt a moving of dry bones in several places where I have labored during the quarter. At West Prairie there is a young man whom God has saved in a wonderful way. He had failed in his business, his friends had forsaken him, and, in his despair, he had decided to take his own life. In looking for writing material to give his folks a reason for so doing, he came across a Bible, which he thought he had left behind, because he was ashamed of it. The thought came to him, would it not be well to read a verse or two before going into eternity. As he read on, it seemed to him as if he had found a friend. He formed a new resolve, and is now an earnest Christian.

At Camp Douglas, where we held what is called the Dano-Norw. Conference, we had a very blessed time. There was a spirit of earnest seeking all through the conference. On Sunday, the 15th of June, I baptized seven persons, and in the evening we prayed with four persons. We had Gospel meetings every night all through the conference and prayed with some every night. There is a stir all through that field just now. May those who are ripe be gathered in.

C. P. OLSON.

BEAVER DAM, Wis.

Glen Flora, Wis.

Dear Brother: The field to which the Lord has directed us in Northern Wisconsin is a very destitute field. Many towns with a population of from one to three hundred have no Christian service in them whatever. I went to a town yesterday and visited them; held meeting last night. I found people there just as low as any ever found in the Missions of our large cities. Everything runs wide open on Sunday just the same as other days. This part of the State is being settled up fast this past few years, so that it is very important that Christian work be done now. Just to show you the condition of some of the people we find in these lumbering towns: In calling at one of the homes yesterday I was asked by a lady if I was the Catholic priest. I replied no. She then said the rea-

son she asked was because she had two "kids" to be baptized, though she did not belong to any church, but she had had a grandfather that was a mighty good Christian, and she thought she might have it done. This is but a sample of many others. (This is the first time I was ever taken for a Catholic priest.) Pray for this field here in Northern Wisconsin. There is a little band here at Glen Flora and another at Ladysmith. Both are building churches.

F. COOKSLEY.

A Missionary Trip.

Dear Brother: I have made some missionary trips in the country around. In Wilton, a railroad town nine miles northeast, I find considerable of the strength in the only Protestant church to be Baptist in belief. (A place of 600, mostly foreigners). My wife and I spent April 14 and 15 there. I also called on people living on the road.

In Norwalk, the next railroad town west, a place of 500 or 600, I am told there are also Baptists. I expect to go there. South of us is Rockton; two stores, two rooms in its school; no religious service of any kind except when there is a funeral. I hope to do calling there some time. At La Farge the superintendent of the chief Sunday School is Baptist; they have Baptist literature this quarter. There was a good chance, if it could only have been seized at the opportune time. Cashton, another place ten miles west, has only one Protestant service a Sunday, a place of about six hundred.

I have a large territory right here, with many difficulties. Those who broke up the church in 1897 are fighting the church now. But every month of work gives us a firmer hold on the community.

People generally have got out of the habit of church-going here. The bad times of the past worked havoc.

How it cheers us to find two new workers ready to help, two able men. One is now our Sunday School Superintendent. The younger is helping our Y. P. S. C. E. Just the past few months have they been willing to do anything.

Home Department in Sunday School work I commence with this new quarter.

Just an attempt has been made in holding mother's meetings; in having a sewing school for girls and having a reading room for the general public.

J. S. NASMITH.

ONTARIO, Wis.

Ingathering.

Dear Brother: The quarter just closing has been one of the best for Tabernacle Church. As a result of the meetings we held in March, many were converted, and I baptized twenty-five, as you see by my report. Attendance at our preaching services has been very good; also at prayer meeting.

Our associational meeting was held with one church early in May and proved a blessing to our church; likewise the splendid National Anniversaries in St. Paul.

Many valuable permanent improvements have been made. In these our friends have rendered us very material assistance.

We praise God for his goodness, and look forward hopefully. Pray for us.

G. H. GAMBLE.

MINNEAPOLIS, Minn.

Soudan, Minn.

Dear Brother: Had a blessed time at Ely, Wisconsin last week. We received one member by experience and four were baptized. I had the privilege of preaching the sermon in the Swedish Lutheran Church, and had among my hearers the Lutheran minister. The place where the baptism was performed was a beautiful one, and the act was witnessed by a big crowd; among them was two mine superintendents, all in deep reverence. After the baptism, we had the Lord's Supper in a private home, and that was the most blessed hour to our souls. It seems very likely that some more soon will come, and a little church grow up on that place, to a great blessing for the neighborhood, I am sure.

"Praise God from whom all blessings flow."

To leave this place for me now seems like Philip leaving Samaria, turning to the desert road, between Jerusalem and Gaza.

A. G. SANDBLOM.

St. James, Minn.

Dear Brother: During the past quarter Rev. C. H. Rust and wife and Mr. E. A. Spear, with chapel car "Glad Tidings," have been on our field. During March the car was at Ormsby, the out-station opened by me last October. Three weeks of April they were in St. James, returning to Ormsby for three more weeks.

As immediate results, six have been baptized here and one awaits baptism; two of these had experienced conversion nearly two years ago. At Ormsby a neat chapel has been built. I applied the first coat of paint on inside work Tuesday, July 1. Chapel will be dedicated July 13, at which time Dr.

O. A. Williams will be with us. A company of seven will on that day be received into membership in this church, forming the Ormsby branch. Of these seven baptized believers, two were recently baptized, the others being former members of churches. I will continue to preach at Ormsby alternate Sunday afternoons.

Locally we are constantly seeing evidences of the good standing which we have in the community. At times we feel discouraged, but on the whole, taking a larger view, we can readily see that the Lord has blessed us and our labor. Should I remain here another year, our \$1,350 debt must be "tackled." We are hopeful of selling the present parsonage, paying off the \$1,150 mortgage upon it, and building a cottage on the lot with our church. We could thus still have a parsonage and at the same time reduce our indebtedness to about \$700 or \$800. Then the people could be led to the work of paying it.

L. E. VIERS.

Bottineau, N. D.

Dear Brother: We have had a revival of the olden type. Men weeping over their sins and rejoicing in a newly-found Saviour. For this harvest of souls the church has been praying and working for a long time back; in truth, the preparations for it commenced over three years ago, and these have been kept up the while in steadily preaching the Gospel of Christ plainly and earnestly, with faith in its attractiveness and saving power. At the same time we believe, most assuredly, in special effort. The one just closed has been desirable and blessed of the Lord. We have had our time of mission meeting when we united our strength with the other churches for an extraordinary endeavor. We have also had the assistance of the Evangelist for two weeks; Jones by name—not Sam—only plain Jones, but a capable man, notwithstanding. The results have been most gratifying, to see fifty persons professing a change of heart, and thirty-five of these have signified a preference for our Zion. At this meeting twenty-nine have been received for membership, while twenty-two have put on Christ by baptism, leaving us still in hand six listed for the symbolic water, and, moreover, four have entered our fold by letter. One remarkable feature in this work of grace is the absence of younger people—true, two lads and three girls of tender age are included, but the balance compose people who have reached their majority—merchants, mechanics, teachers, farm-

ers, mothers and grandmothers, fathers and grandfathers being the rule. The meetings were successful in every way from start to finish, being held in the Presbyterian church, whose ample auditorium was nightly filled; and with perhaps an extra dash of humor during the first week, the addresses were sound, sane and practical—excitement having no place.

I am happy in having to report progress in material things, our church building having undergone a transformation and an enlargement. Being originally built on the little faith plan, and so proving too small for our needs, we were compelled to extend the house so as to accommodate one hundred more sitting. During the old régime, when the house would be packed in close communistic order, and the furnace take a self-willed streak, sending out seven degrees more heat than usual, we had here in North Dakota a taste of July Arizona climate in the middle of winter. We are now recognizing the Lord's permanent grace in giving us a mind to build in good time for the ingathering. Steps are being taken to cultivate and develop the spiritual life of those who have just passed into the Kingdom, and our prayers are that God will give us the needed grace to save these budding flowers of his matchless grace from the chilling winds of worldliness and indifference, and that they who are now such a joy and comfort may be preserved as the garden of the Lord.

PETER MITCHELL.

Work Among Russians Richly Blessed.

Dr. O. A. Williams, Superintendent of Missions for the upper Mississippi District, sends the following very interesting letter and adds:

"It is really wonderful how the Lord is blessing the labors of Brother Niclaus among the Russians. I believe, in the course of time, he will be able to bring them into sympathy with the work we are doing through the agency of the Home Mission Society."

"Dear Brother: I inform you that I was out near Velve 1st June and we had meeting forenoon and afternoon. Thank God, one old man came to Christ. I believe that on 22d will be seven candidates to be baptized. Then last Sunday, 8th of June, I was out at Liberty; thank God, He has richly blessed us; nine men came to Jesus.

"The meeting was filled with Holy Spirit. Meeting was begun ten o'clock and closed half past two. I will write you again very soon. I am very sorry that

I could not stay no longer in St. Paul Anniversaries, on account of my health. Saturday, 24th, I took a trip to home; I did not feel good before I left home to St. Paul, but I am very satisfied with what I have seen, such great Christian work of our A. B. H. M. Society. I thank God.

I remain yours fraternally,

A. NICLAUS.

CASSELMAN, N. D.

"Two Gray Hills."

Dr. N. B. RAIRDEN, Omaha, Neb.

My Dear Brother: Your kind letter of May 30 was received June 20. This was our first mail service since May 26.

This last month has been very, very trying to us in several ways. We have seen ourselves completely deserted by the Indians. No rain yet. All have gone to the mountains, and high up, too. This has been necessary to save their stock. They are very badly discouraged. They tell us that they like us and that we are all right, but want us to pray just as hard as we can for rain. How we are praying that God may turn their hearts to Him. The last two weeks we have had very few visitors. Our Sunday services have not been so well attended lately, and last Sunday no one came. We have a tent on an Indian freight wagon somewhere between Putnam and here, also a barrel from Aberdeen, S. D. We have expected these for four weeks. When they come we are going to camp on the mountains and work with them there. Nelson and I shall go there next Sunday, anyway, to hold service. Our organ is at Putnam waiting transportation, but we have to wait. The Indians are anxious for us to come to them. You need not be frightened, but the smallpox has reached this part of the reservation. We have sent medicine to four cases—two have been reported well, but have not heard from the other two. We have sent a letter to Mrs. Eldridge, of Jewett, to come over and vaccinate as many as will submit to it. We do not care for an epidemic of this just now.

How we would have enjoyed the Anniversaries. But that was so far beyond us. We are hoping to be at the State Convention, but cannot see the way now. We have not received the Special P. Press yet, but hope to soon.

We are pleased at the prospect of conveyance. I have written to some friends, concerning price of harness, but it will be some time before I can have an answer, and, as I have no way at present to go to Gallup, I cannot give you the prices of buggy or light

wagon. Could we not do better in buying buggy and harness at Omaha, Kansas City, or Albuquerque? as they charge so high for these at Gallup, I am told. The ponies vary in price. When they are in good shape, the Indians will hardly sell them, and sometimes they will let them die before they will sell them. I will give you the prices of them just as soon as I can. I may be able to have Mr. Witherall pick up one or two and give us an option on them. He has been away for over a week, so I am not able to consult him in regard to these prices. Will let you know, at least, the estimate just as soon as he returns. We are expecting him any time.

Now in regard to the school: If it is to be opened up this fall, it is necessary to begin to know what we can do. We are fully satisfied that a day school cannot be carried on here. If we were eight or ten miles to the west, at the edge of the mountains, we would be near enough to the children to have such a school. And if a boarding school is to be conducted, then more room will be necessary to provide room for the children, as well as some help in caring for them. Now I do not know whether you have anything to do with this part of the work or not, but thought I would mention the fact, any way.

Now from Dr. Morgan's report at St. Paul, he does not seem to count us in the work among the Indians, as he has not included us in his list of missionaries among the Indians, and as far as I have been able to notice, there never has been a mention of this work in the HOME MISSION MONTHLY since we have commenced the work here. Possibly they do not regard the work important enough for a notice; but how are we going to get this work before the people unless the HOME MISSION papers help us?

Since writing this letter, we have had two splendid rains, for which we are very grateful to our Heavenly Father. This is worth thousands of dollars to these Indians. Rev. J. W. Graves, of Waverly, Iowa, wants to send us a barrel from their church, and asked me if I had a blank to fill out, such as are furnished missionaries. Now I must confess my ignorance of such blanks. What are they? We have never asked anything, for ourselves but have pleaded for these people.

I am yours, In His Name,
FRUITLAND, N. M. R. B. WRIGHT.

A Breezy Letter.

Dear Brother: My first work in the West was done under the direction and by the help of the Home Mission Society. A word in

regard to my field may be of interest. A county, my nearest neighbor forty miles away and my next nearest over seventy miles away, was not troubled much with others getting on to my territory. Kind of lonesome. Didn't have much company until I had been on the field several months, and then the General Missionary, Dr. Shanafelt, spent a week with me. And a great time we had holding meetings and driving over the prairies together. Wish you could have seen my house—two rooms and all on the first floor. Wish you could have seen our church. When I first saw it it looked as though the least wind would upset it. The clerk, Brother D. I. Jordan, and I put a foundation under it. You have heard of provoking people to good works, well, that is what we did, for we hadn't much more than got the foundation under than the people began to plaster and paint and buy a new organ, and the Lord began to bless us, and the congregation jumped from thirty to one hundred, and we went to the Methodist church to baptize. "Why didn't we baptize in our own church?" Because we didn't have a baptistery, and our people thought it was not worth while to build one so long as the Methodists said that we could use theirs just as well as not. Now the point I want to make is this, If I had any success in Sully county, South Dakota, it is very largely because the Home Mission Society said to the people by its support. "Let him be with you without fear."

Here I am pastor for a self-supporting church in a county that built a \$150,000 court house and lots of other things. Do I do any work outside of town? Yes, but I can't do much, as my church requires at least three-fourths of my time, and I have no society back of me to pay my expenses while I go on my travels. Brother Bennett says that after November the Home Mission Society will do something for me; in the meantime I am trying to keep sweet. Think of it, a whole county and only one Baptist church in it, and that, while famous for its splendid qualities of heart and mind, only raising between five and six hundred dollars for pastor's salary. You may judge of our church when I tell you that last year they gave to world wide missions nearly \$200! They are a noble people, but they have got me into a great fix. They say we will give you a good support for three-fourths of your time and the other fourth we want you to spend in the county. Let me tell you how it works. For example, the other Sunday

I preached in the morning in town, then got on my wheel and rode to Berinda, ten miles, where I talked to a handful of people in the schoolhouse, and then I got on my wheel and started for Raymond, twenty miles away, got along splendidly until I struck the foothills, and then the tug of war came. Got there eight minutes late, without supper, preached to nearly one hundred people, and took up a collection of \$2.25. Spent all day Monday getting home. "Do I like it?" Like it, why sir, I love it; but it is too bad that my wife has to teach music at seventy-five cents an hour and make her own dresses and keep house in a hot box, when she is capable of doing a work that a king might covet.

If you think that any of the above will be of interest to our friends, why give it to them, though it has been written at white heat by one who perhaps was more anxious to rest his mind from sociology and all the rest of it; that he is working away on between sermons, so he can write a few more letters after his name, though they don't cut much of a figure out here.

Would like to have the Home Mission Monthly again. Could use some back numbers in this field, though up to date would be more acceptable. A voice from the kitchen, "Don't you want to go after some meat?" Of course I do.

D. L. PARKER.

MADERA, Cal.

Oakland, Cal.

FOUR CHINESE BAPTIZED.

Dear Brother: You will be glad to hear that again we have had baptism at our Chinese Mission. Four young men this time followed Christ. One of them is a particularly bright Christian. It was many months after he decided for Christ before he could decide to be baptized, for, said he, "I want to be sure when I join the Church that I can live a Christian and be an example and help to others." At Sunday School three weeks ago our subject was baptism. After concluding the lesson I asked him if he could not that night make up his mind to be baptized. "I will, I will, I WILL," he earnestly answered.

He is already one of the most helpful Christians we have.

IDA MAY EGLI.

Vance—Washington.

Dear Brother: The Cowlitz Valley field is located in a section of country in Western Washington, called the Big Bottom, a fertile valley twenty-two miles in length and from

one to two miles in width, with the Cowlitz River making its winding way through the entire length of the valleys. This section of the country lies sixty miles from the nearest railroad, and is reached only by wagon or horseback over these many miles of rough roads. But after the field is reached, we find one of the most hospitable people in the world. There are broad fields here for Christian development and the interest is increasing very rapidly, the number in attendance having increased almost double in the last nine months, the length of time I have been on the field. We cannot report as many conversions as we would like, but we are gaining the respect of the people at large.

J. E. MALEY.

Pre-empting the Country.

Dear Brother: Our work in this city is progressing pleasantly. At Lind there is a good interest, and I am greeted with a full house when I preach there. Two lots are promised us for a church at that place. I organized a church at Judson, Franklin county, fifty-four miles south, May 24, with thirteen members. One awaits baptism, and several await admission by letter. I have the promise of a good lot for a church building, and hope to begin work in the not distant future upon the same. I also organized a church at Connell, Franklin county, forty-five miles south, with fourteen members. Have the promise of a lot for a church building, and also \$10. These two are the first English-speaking church organizations in Franklin County. One or two more fields await attention, but this field wishes my full time; each of the others wish me to preach twice a month, and thus do we find the work great and the laborers few. I supply all I can from my salary, but have to halt almost before success is reached, from lack of funds. We are furnishing a home for a theological student in return for what help he can render in my religious work. This land of the great northwest is full of hopeful promises for the near future of Christ's work and Church.

ELWOOD P. LYON.

RITZVILLE, Wash.

Chinese Missionary Work.

The interest in the whole school has grown very rapidly; since I have been teaching they have learned nearly all of the multiplication tables, Roman notation as far as 30, the months of the year, number of weeks, days, and all the names of the same, and how to

count and make change, and they read and spell finely and keep excellent order. I maintain a schoolroom dignity and they respect it, and now they all come clean. The work was in such shape when I took hold of it, January 1, that a long time will be needed to shape matters and understand the field. Rev. George Campbell has given Monday evening to the study of the Bible in Chinese. On Sunday night at our meeting I have the lesson in Chinese after the English lesson. "The Boys," are beginning to ask about the Bible and are getting interested in the stories, and I verily believe are just beginning to understand what the Bible lessons teach us. Many and wonderful are the questions asked. I have called upon and talked with several of the Chinese women and have been very courteously received; also have succeeded in getting two Chinese girls, ten and eleven years of age, into the Sunday School. I go and get them myself. We have in the school seven who have cut off their cues and are anxious to learn all they can. The Lord has blessed us and been with us. We have not lost one from the school since I took it, and I know they all appreciate what is being done for them. Just now the older boys are working and cannot come as regularly as usual, but by fall they will all be back again.

M. ELIZABETH MANEE.

SEATTLE, Wash.

Puebla, Mex.

Dear Brother: Our work is getting along well and our services continue pretty well attended.

On Sunday, May the 25th, I baptized four converts, one of them being Gustavo, my eldest son, twelve years old.

That day was very joyous to all our congregation and specially to myself. The four baptized look like to be true Christians and promise to become fervent soldiers of the Lord. May He grant it.

Another interesting fact of the quarter is the growing enthusiasm with which our Temperance Society is working toward saving others from liquor drinking and from sin, and bring them to the Saviour's feet. On June the 15th they celebrated a special temperance entertainment with very impressive poems, songs and speeches allusive to the matter. It was very interesting and fully attended. Nine new persons became members, signing the vote of never to drink alcoholic beverages. Total membership, 32.

We propose to have a similar feast every

quarter to interest others in the temperance question.

Still another interesting fact was my assistance to the ordination of Brother Ernesto Barocio, held in Mexico City on June the 29th. I went to represent our church before the Council called by the Mexico First Baptist Church.

After a splendid examination he was approved and ordained by the church. During my absence the services continued as formerly without interruption. I may say that the other departments of the work are encouraging.

F. URIEGAS.

Nuevo Laredo, Mex.

Dear Brother: We have been and are making extraordinary efforts for the cause, but success has by no means been commensurate with our desire and labor. We have fairly good congregations at our suburban mission in the upper part of the town where we have preaching every Monday night. The congregation at the church house has increased during the quarter.

OUTSIDE POINTS VISITED.

I visited, during the quarter, Lampazos, Villaldama and Sabinas Hidalgo, of which I wrote you in a former letter. Our lady member, who is giving about half of her time to house-to-house missionary work and on Saturday evenings directing a girls industrial school, is doing good work, and favorable results are already noticeable.

THE INDUSTRIAL SCHOOL.

Though this sister has been running her school only about a month, eighteen or twenty girls have been enrolled, and new ones are coming in at almost every meeting of the school, and they are doing some nice work. Some of these girls, not of our families, are already attending our Sunday School.

I pay from my own means for the support of this lady about \$10.56, M. M., a month. I wish that the Woman's American Baptist Home Mission Society, or some other Society, would give us \$125, A. M., a year for the support of this sister. That amount would enable her to move to New Laredo and give her whole time to the work.

HELPFUL BRETHERN.

Brother Maximo Villarreal has been co-operating with and helping us in the work since he came to the frontier. Though he lives in Laredo, Texas, he attends nearly all our meetings. Intellectual development and art and expansion in the preaching of the

Word are manifest in our helper, Brother Juan Diaz de Leon. He is a student and digests what he reads.

DRAWBACKS IN THE WORK.

One of the main drawbacks in the work has been and is the terrible drouth that has prevailed for the last two years on this frontier. No crops raised the while, a great many of the stock have died, the country is lamentably destitute of vegetation, and no enterprises of duration going on to give permanent employment to the laboring classes, and hence these drift from place to place in search of work. Our members who remain here are having a hard struggle for life. Some days the day laborer can get a twenty-five-cent or fifty-cent job, and some days they cannot, and to aggravate the case, nearly every article of food is exorbitantly high.

The higher and wealthier classes manifest no interest whatever in our work. The strictly Catholic element of this class are satisfied with their belief, while the liberal element (Free Thinkers) seem not to want any kind of religion.

THE DAY OF BLESSING WILL SURELY COME.

The day of blessing will surely come and will reward faithful and patient labor and sacrifice. If God's servants on the outposts are faithful and patient in the discharge of their duty, and those on the home field whom God has made stewards of his treasury to carry forward his work are prompt in sending forward the necessary means, He will awaken the people and bless the preaching of the Word to their salvation.

We want a native pastor for the New Laredo Church, and we believe that the time is fully ripe for the change.

J. F. KIMBALL.

Monterey—Mexico.

Dear Brother: Another quarter has passed and I must send my report. Permit me to enclose it herewith. Our work up to this time is encouraging. The church, after an effort, finished the repairing in its meeting house which I spoke of, with a cost of \$600, Mexican money.

The meetings have increased considerably. Twelve members were received, ten by baptism and two by letter. Also a candidate of Santa Rosa church was baptized here. Nine new believers professed faith in the Lord.

I have visited three points of interest, Santa Rosa, Saltillo and Gatos. At the first I baptized two candidates before a numerous

concourse that crowded the house. Brother Garza has now a brighter prospect in his work.

We are now in the midst of a very hot and dry season. People resent in their business the want of rains.

The Convention of Sunday School and Young People's Societies will meet in this city next week. We hope the Lord will give us great blessings.

ALEJANDRO TREVINO.

MONTEREY, N. L., Mexico.

Tidings from Afar.

HELSINGFORS, Finland, March 18, 1902.

Dear Brother: Since we came to Finland we have seen that it is God's will that we came here.

There is a great need of missionaries here in the southern part of Finland. In this district are 1,250,000 people, but only three workers among them.

Helsingfors is the capital of Finland, a beautiful city with 100,000 inhabitants, and here are only thirty-five Baptists. About twenty got converted here in Helsingfors before we went out to the country; we have had one Baptism here, and this week we shall have another, as the result of the work since we came.

During these four months I have been preaching every evening except ten, and on Sundays three times.

J. A. WIKLUND.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President, Mrs. W. A. Moore, 1055 Woodward avenue, Detroit; Corresponding Secretary, Mrs. A. J. Fox, 63 Alfred street Detroit; Treasurer, Miss Clara J. Vinton, 109 Charlotte avenue, Detroit; Field Secretary, Miss Harriet Cooper, 64 Alexandrine avenue, Detroit.

June 10.—The Board of Trustees met at the home of the president, Mrs. W. A. Moore, with full attendance. Reports from all our field workers were encouraging. This is the season for our associational meetings, and they are being well looked after by our efficient field secretary, Miss Cooper.

Plans for the annual meeting were discussed, said meeting to be held in connection with State Convention, in October, with the First Baptist Church, Detroit, Rev. E. P. Tuller, pastor.

By invitation of the Orchard Lake Assembly Committee, for an hour in open

parliament, July 31st, on our work, Miss Vinton was appointed to arrange for interesting speakers; topics, "Past, Present and Future of Woman's Work in Missions." Miss Dyer, of Hartshorn Memorial College, will be with us we hope. and give an address Sunday afternoon.

Miss Crawford, our missionary among the Kiowa Indians, at Saddle Mountain, Oklahoma. spent a few days during April in Detroit, where three successful meetings were held. Miss Crawford is an interesting speaker, filled with the spirit, enthusiastic in her work, and, notwithstanding her great affliction (her deafness), seemingly is the right one in the right place. Through the courtesy of Mr. A. H. Finn, the new editor of THE CHRISTIAN HERALD, the August 14th issue of this popular paper will be devoted to the work of the women's societies. Send for copies and circulate among the churches, that the work so loyally being carried on may be known of throughout our land. Would that the enthusiasm which fills our own hearts might prove contagious, that every woman could feel she must have a part in this blessed work of heart to heart interest among our sisters. The giving of the "cup of cold water," reaching out the hand to "lift up the fallen," speaking the word of cheer, even though our own burdens may be heavier than can well be borne, by ministering to others, it shall fill us more and more with the sweet Christ love, and can but purify and strengthen. "More love to Thee, O Christ." In July come our quarterly reports, when will follow fresh news from every field.

FLORENCE KNAPP RUMSEY,
Recording Secretary.

"It Is Finished."

"It is finished." We are ever taking leave of something that will not come back again. We let go, with a pang, portion after portion of our existence. However dreary we may have felt life to be here, yet when that hour comes—the winding up of all things; the last grand rush of darkness on our spirits, the hour of that awful sudden wrench from all we have ever known or loved; the long farewell to sun, moon, stars and light—brother men, I ask you this day, and I ask myself, humbly and fearfully, what will then be finished? Will it be the butterfly existence of pleasure, the mere life of science, a life of uninterrupted sin and selfish gratification;

or will it be, "Father, I have finished the work which Thou gavest me to do?"

REV. F. W. ROBERTSON.

The Political Edict of the South.

"The disfranchisement of these negroes is a necessity of government in the Southern States, and necessity knows no law. It must be whether the South loves representation or not."—*Richmond Times*, June 17, 1902.

In the week ending May 4, 1902, 25,120 European immigrants arrived at the port of New York. One steamer had 2,000 steerage passengers. This year's influx is likely to be a record breaker. For the year ending June 30 the arrivals were 493,380.

Words by Heine.

Dost wonder where thou'lt find thy rest?
Would'st choose it, tired one,
Under the lindens by the Rhine?
'Neath palms in a land of sun?
Shalt die unknown and soon forgot
In some strange desert land?
Or toss, the sport of ocean waves,
Upon a coral strand?
I care not! All encircling
God's heaven round me lies,
And, like altar fires above me,
Watching stars are in the skies.

Plant patience in the garden of thy soul!
The roots are bitter, but the fruits are sweet;
And when, at last, it stands a tree complete,
Beneath its tender shade the burning heat
And burden of the day shall lose control—
Plant patience in the garden of thy soul!
—Henry Austin, in *Harper's Weekly*.



Home Mission Appointments.

- ARIZONA.**
 Rev. Wm. Pearce, Douglas.
 J. H. Carstena, Mesa.
 L. I. Thayer, Buckeye.
- CALIFORNIA.**
 Rev. S. F. Langford, Palo Alto.
 H. E. Adams, District Missionary.
 F. A. Houston, Wheatland.
 J. H. Dwelle, Beth Eden Church, Oakland.
 J. M. French, Calvary Church, Los Angeles.
 C. F. Irvine, East Los Angeles.
 John Smithers, San Luis Obispo.
 G. C. Wright, Oxnard and Hueneme.
 W. B. Bradshaw, Whittier.
- COLORADO.**
 Rev. Clemento Lopes, Mexicans.
 J. F. Hardy, Hotchkiss.
 J. B. McKeehan, Lamar.
 M. B. Milne, La Veta.
 A. E. Reynolds (Colored), Bethel Ch., Cripple Creek.
- IDAHO.**
 Rev. W. H. Bowler, District Missionary, South.
- ILLINOIS.**
 Rev. E. O. Shugren, Waukegan, Ill.
- INDIAN TERRITORY.**
 Rev. J. M. Newman, District Missionary, North.
- MICHIGAN.**
 Rev. Axel Lindgren, Swede, Ironwood.
- MINNESOTA.**
 Rev. E. R. McKinney, City Missionary, St. Paul
 W. H. Walker, Koochiching.
 Charles Walsh, Lakefield.
- NEBRASKA.**
 Rev. Thos. Collinson, Burchard and vicinity
 D. L. Schulta, North Platte Valley.
- NEW JERSEY.**
 Rev. Vincent Lomonte, Italians, Camden
- NEW MEXICO.**
 Rev. John Cashman, Santa Rosa.
 C. R. Taylor, Alamogordo.
- NEW YORK.**
 Rev. P. J. Frey, Maple Street Chapel, Buffalo.
- NORTH DAKOTA.**
 Rev. Alex. Douglas, Aneta.
- OKLAHOMA TERRITORY.**
 Rev. J. T. Prekitt, Little River Association.
- OREGON.**
 Rev. Thos. Spight, Jr., District Missionary.
 Ronald McKillop, Ashland.
 I. D. Brown, Ione.
- PENNSYLVANIA.**
 Rev. Sven Svenson, Swedes, Philadelphia.
- SOUTH CAROLINA.**
 Rev. M. W. Gilbert, Colored.
- SOUTH DAKOTA.**
 Rev. W. E. Crouter, Keystone and Hill City.
 C. A. Lindahl, Swedes, Sun Prairie.
- VIRGINIA.**
 Rev. W. J. Jones, Max Meadows.
 R. W. Johnson, Luenberg, C. H.
- WASHINGTON.**
 Rev. J. J. Tickner, North Yakima.
 G. R. Schlauch, Sprague.
- WEST VIRGINIA.**
 Rev. S. L. Morgan, Palatine Church, Fairmont
- PORTO RICO.**
 Rev. Francisco Marschan, Assistant to Rev. H. P. McCormick.
- THE FOLLOWING TEACHERS WERE APPOINTED:
 Roger Williams University, Nashville, Tenn.—Mary Stephens, Bertha W. Clark, Emma L. Pease.
 Spelman Seminary, Atlanta, Ga.—Pres., Harriet E. Giles; Dean, Lucy H. Upton; Mrs. E. M. Barrett, Miss C. H. Denslow, Jane A. Granderson, C. Maria Grover, Susan Harsh, Lucille Hull, Nellie F. Munger, Mary J. Packard, Mabel H. Parsons, Mae B. Peckham, Eugenie Shapleigh, Anna Suter, E. O. Werden, Mary I. Williams, Edith V. Brill, Ruth E. Griffith, Ella Lewis Jones, Marion E. Leland, Mabel E. Mearus, Sophronia E. Nesbit, Alice M. Paxton, Lucy H. Tapley, Lean M. Topping, Laura M. Tollers, Lucretia E. Pierson, Amanda J. Lawson, Sara P. Cole, Fannie I. Curtis, Sarah M. Hall, Elvira B. Hamlin, S. Catherine Hawkins, Clara A. Howard, Valeria M. Jordan, Dora S. Keyes, Grace H. Root, Ida L. Shellenberger, Claudia T. White, Cora B. Williams.

- Arkansas Baptist College, Little Rock, Ark.—Pres Jos. A. Booker; A. R. Reeves, Grace J. Thompson, Lillie L. Gibbs.
 Waters Normal Institute, Winton, N. C.—Principal, C. S. Brown; Cora B. Person, Lissie B. Edmondson, Lillie Hope.
 Atoka Baptist Academy, Atoka, I. T.—Rev. E. H. Rishel; Mrs. E. H. Rishel, Lydia S. Piepgras, Millie Belle Jones, Anna Dickerman, Rev. J. V. Dawes, Mrs. J. V. Dawes, Josie Jones, Mrs. Florence Williams.
 Echo Mission, Velarde, N. Mex.—Rev. W. H. Rishel, Mrs. W. H. Rishel, Carrie Matthews, Bertha M. Graham
 Fruitland, New Mexico, Missionary to Navajo Indians.—Mrs. R. B. Wright.
 Wichita Mission, Anadarko, O. T.—Mrs. L. J. Dyke.
 Elk Creek Mission, Hobart, O. T.—Mrs. G. W. Hicks.
 Chinese Mission, Fresno, Cal.—Miss S. E. Stein.
 Chinese Mission, Butte, Mont.—Mrs. J. Whitmore.
 Chinese Mission, Sacramento, Cal.—Miss Eliza Willaie.
 International School, Monterey, Mex.—Principal, Miss Bertha Westrup, Ida Westrup, Amanda Trevino, Elisa Rocha.
 Mexico City, Mex.—Mrs. M. E. Griham.
 Ponce, Porto Rico.—Mrs. Janie Fritchard Duggan.
 Santiago, Cuba.—Miss Elma G. Gowen.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."—MATTHEW 28 : 19.

NAME.	FIELD.	No. BAP.
S. E. Whipkey,	Chelsea and Claremore, I. T.,	7
W. T. Winfrey,	Pilger and vic., Neb.,	5
E. L. Barber,	Lincoln, Kans.,	5
H. J. Hassard,	Kincaid, Kans.,	5
W. H. Eaton,	Cherryvale, Kans.,	26
John Crain,	Antlers and Oak Grove,	5
James Rice,	Purcell, I. T.,	5
J. G. Brendel,	Cherokee Nation, I. T.,	9
W. A. Petsoldt,	Sheridan, Wyo.,	23
T. J. Cook,	Lyons, Kans.,	5
W. E. Tanner,	Fenfield, Kans.,	5
J. M. David,	Watertown, S. D.,	6
L. J. Olsen,	Humboldt Park Swede Ch., Chicago, Ill.,	8
W. P. Hill,	Hartshorne, I. T.,	10
G. L. White,	McCook, Neb.,	32
J. L. Hedblom,	Swedes, Stromberg, Neb.,	5
L. H. Steinhoff,	Northern Minnesota,	6
C. P. Olson,	Danes and Norwegians, Wis.,	7
G. W. Swift,	Rapid City, So. Dak.,	6
W. L. Markland,	Anley, Neb.,	6
J. V. Vidberg,	Swedes, Arlington, N. J.,	14
J. E. Nash,	Michigan St. Ch., Buffalo, N. Y.,	8
Valentine Forkel,	Mission of Second German Ch., Chicago, Ill.,	10
H. C. Jones,	Eighth St. Ch., Colored, Wilmington, Del.,	10
C. T. Bailey,	Elmira and Spencer, Butte, Ore.,	6
B. C. Miller,	Springfield, Ore.,	12
J. M. Jones,	Dist. Miss'y, Colored, Ga.,	6
C. E. Griffin,	Vir. Ave. Ch., Charleston, W. Va.,	6
A. B. Withers,	Gypsy, W. Va.,	20
L. P. Valentine,	Tabernacle Ch., La Crosse, Wis.,	7
J. M. Gurley,	Galena, Kans.,	10
J. R. G. Russell,	Dallas, Ore.,	12
C. T. Everett,	Southeastern Wisconsin,	6
G. H. Gamble,	Tabernacle Ch., Minneapolis, Minn.,	25
L. J. Anderson,	Danes and Norwegians, Ludington, Edmore and Bear Lake, Mich.,	15
Arthur Royce,	Kent, Wash.,	15
G. R. Hume,	Canton, Kans.,	8
W. C. Self,	Lokin and Mt. Pleasant, Kans.,	18
L. E. Viets,	St. James, Minn.,	6
I. C. Atchley,	Afton and Welch, I. T.,	13
E. L. Seviak,	Eureka, Kans.,	22
J. M. Wiley,	Tamaha, Indian Ter.,	73
C. W. Brinstad,	Gen. Miss'y, Kans.,	6
M. P. Smith,	Goodwin, So. Dak.,	7
H. D. Schultz,	Scotten Ave. Ch., Detroit, Mich.,	11
J. E. Maley,	Cowlitz Valley, Wash.,	11
J. T. Hoye,	Dryad and Menlo, Wash.,	9
R. N. Galassi,	Italians, Providence, R. I.,	8
T. O. Wold,	Scandinavians, Summit, So. Dak.,	6
W. H. Deweese,	Coalgate, I. T.,	12
G. R. Naylor,	Wagoner, I. T.,	6
H. R. Moseley,	Gen. Miss'y, Eastern Cuba,	21
Jacob Pfeiffer,	Mission of Third German Church, Chicago, Ill.,	6
Geo. Humphreys,	Lasearville, W. Va.,	22
J. H. Dwelle,	Beth Eden Ch., Colored, Oak, Cal.,	5
Peter Mitchell,	Bottineau, No. Dak.,	18
W. E. Crouter,	Keystone and Hill City, S. Dak.,	10

Financial Statement for June, 1902

RECEIPTS.

Contributions for General Purposes,	\$10,938 55
Legacies, " " "	1,221 41
Contributions Specifically Designated,	101 76
" for Church Edifice Gift Fund,	574 20
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	\$12,835,92
Contributions for Annuity Fund,	1,100 00
Subscriptions for HOME MISSION MONTHLY,	116 09
" " Bulletin,	27 56
Income Accounts for General Fund,	3,440 66
" " " Church Edifice Gift Fund, :	1,994 77
" " " " " Loan Fund,	155 33
Surplus from Schools and Miscellaneous,	1,000 00
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	\$20,670 33

DISBURSEMENTS.

For General Purposes,	31,487 24
" Special " as Designated,	94 25
From Church Edifice Gift Fund,	3,304 31
" " " Loan Fund,	35 94
	<hr/>
	\$34,921 74

Contributions and Legacies for June.

Contributions and legacies not otherwise noted are for general purposes.
C. E. F. for Church Edifice Fund.

MAINE, \$92.84.

Rumford Falls, First Ch	11 53
North Pembroke Ch	4 00
Milo Ch	4 13
Dover and Foxcroft	4 20
Monson	1 48
Hartland Ch	3 80
Dexter Ch	3 89
Harrington Ch	13 48
Addison Ch	6 86
Bath, First Ch	7 80
Hallowell First Ch	4 25
Wayne Ch	3 37
Eastport, Washington St.Ch.	26 55

NEW HAMPSHIRE, \$998.57.

North Conway Ch	1 00
Franklin Falls, First Ch	10 07
Plaistow, First Ch	4 50
Concord, First Ch	103 00

LEGACIES.

Nashua, Estate of Enoch P. Couch	660 00
C. E. F., Nashua, Estate of Enoch P. Couch	220 00

VERMONT, \$7.66.

Barre, First Ch	4 50
Virgennes Ch	3 16

MASSACHUSETTS, \$1,335.22.

Boston, Mrs. Samuel N. Brown	30 00
Dudley St. Ch	25 00
Ebeneser Ch	9 25
St. Paul Ch	7 00

State C. E. S., (desg.)	10 00
Worcester, W. H. Newton	50 00
Westfield, Central Ch	13 87
North Tewksbury, First Ch	14 24
Cambridge, Inman Sq. Ch. (addl.)	50
Haverhill, First Ch	24 06
Norwood, Jr., C. E. S.	2 00
Y. P. S. C. E.	5 00
Men's Class	3 00
Ch	11 32
Brewster Ch	1 99
Woburn, First Ch	74 33
Milford, Pine St. Ch	2 99
South Medford Ch	5 47
Wakefield, First Ch	36 79
Holyoke, Second Ch	229 37
Melrose, First Ch	45 89
Andover, First Ch	18 00
Fayville Ch	2 00
S. S.	1 00
Dorchester, Blaney Meml.Ch	12 00
Fall River, Second S. S.	16 00
Hyannis Ch	5 00
West Acton Ch	17 70
Cottage City Ch	8 60
Hudson, First S. S.	10 00
Fitchburg, Highland Ch	13 19
Sterling Ch	4 73
Westboro, First Ch	22 93
Salem, First Ch	150 00
Weston, Friend	1 00
Malden, E. S. Converse (desg.)	15 00
Amesbury, Men's Bible Class	25 00
Newton Centre, Students N. T. I.	59 00
C. E. F., Newton, First Ch	300 00
North Tewksbury, First Ch	25 00

RHODE ISLAND, \$43.17.

Providence, First C. E. S.	25 00
Cranston St. Ch	5 00
Warren Ch	13 17
Hope Valley, Y. P. S. C. E.	10 00

CONNECTICUT, \$170.50.

Essex, First Ch	41 75
Meriden, Swede Ch	3 42
New Britain, Elim Swede Ch	9 67
E. M. Wooster, in memory of A. E. Woodruff	10 00
Hartford, Olivet Ch	3 32
Middletown S. S.	17 75
Niantic Ch	10 34
Groton, First Ch	3 00
First S. S.	5 00
Montowese Union Ch	9 00
Cromwell Ch	24 75
Stonington, Union Ass'n	7 64
Voluntown Ch	2 82
B. Y. P. U.	2 54
Groton Heights Ch	19 50

NEW YORK, \$2,858.94.

New York City, North C. E. S. (desg.)	10 00
Sixteenth Ch	13 00
Robert A. Keasbey Ch	5 00
Richmond Hill Ch	21 21
Chinese Mission	19 32
Fifth Ave. Ch. (addl.)	212 38
Ch. of The Epiphany	3 42
Brooklyn, Bedford Heights, Sixth Ch	28 32
Washington Ave. Ch. (desg.)	7 55
Central Ch. Adelphi St. (addl.)	31 00
Bedford Ave. S. S. (desg)	6 85
Ch. of The Redeemer S.S.	25 76
Centre White Creek, W.M.C.	3 16
Hartford Ch	8 35
.	8 35

LEGACIES.

Southbridge, Estate of J. Edwards	27 00
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Fort Ann Village Ch.	28 00
Thorn Hill, First Marcellus Ch.	11 45
Belleville Ch. and Society	25 25
Adams Centre, First Ch.	5 00
Adams Village Ch.	20 56
Flushing, First Ch.	18 81
South Dover, First C. E. S.	1 00
Georgetown, First Ch.	4 00
Buffalo, Fillmore Ave. Ch.	5 19
S. S. Primary Dept.	4 00
Amherst Ch.	2 25
Syracuse, First Ch.	165 80
Shushan, Salem Ch.	2 31
Dresden Centre Ch.	1 00
No. Hebron Ch.	7 00
Fort Miller Ch.	3 00
Fort Edward Village Ch.	50 00
So. West Oswego Ch.	2 00
Alabama and Oakfield B. Y. P. U.	2 00
Medina Ch.	15 00
S. S.	22 87
Williamson Ch.	6 70
S. S.	14 00
Pavilion Ch.	15 15
Brookfield Ch.	3 00
Burlington Flats, C. E. S.	5 00
Cooperstown Ch.	39 06
Edmeston Ch.	24 77
Morris Ch.	4 20
Mt. Vision S. S.	3 00
Richfield Ch.	50 00
Warren Ch.	4 35
Albion, Wm. E. Barker	10 00
Wm. E. Barker (desq.)	10 00
Castle Creek Ch.	4 00
Yonkers, Warburton Ave. Ch.	1,060 00
Warburton Ave. Jr. B. Y. P. U.	1 50
Henderson Ch.	4 00
Binghamton, Main St. Ch.	8 25
Milo, Second Ch.	16 17
Cobleskill, J. A. Fox and Family	5 00
Dorloo Ch.	2 90
Richmondville Ch.	4 50
Summit, First Ch.	2 64
Rochester, Parsells Ave. Ch.	4 53
Parsells Ave. S. S.	2 94
Chili Ch.	2 00
Greece Ch.	5 35
University Ave. Mission Soc.	7 50
Lake Ave. Inter. Y. P. C. E. S. S.	10 00
Churchville Ch.	50 00
Lake Keuka Ch.	9 09
La Grange S. S.	19 36
Mariner's Harbor Ch.	7 39
Norway S. S.	4 53
Y. P. S. C. E.	1 00
Parishville Ch.	75 75
Edwards Ch.	108 24
Gouverneur Ch.	7 50
Lawrenceville Ch.	8 00
Massena Ch.	5 00
Nicholville Ch.	7 17
Oswegatchie Ch.	5 00
Pitcairn Ch.	4 00
St. Lawrence Ass'n Coll.	10 00
	1 53

LEGACIES.

Auburn, Estate of Mary M. Harlow	475 00
Brooklyn, Estate of Joseph Wild	34 41

NEW JERSEY, \$201.49.

Newark, Clinton Ave. S. S.	3 75
New Brunswick, C. C. Smith (desq.)	5 00
Jersey City, North Ch.	24 00
Cedarville Ch.	14 50
Mt. Ephraim Ch.	5 50
Haddonfield Ch.	76 80
Cohansey Ch.	5 63
Jacobstown Ch.	18 60
Bridgeton Berean Ch.	11 18
Salem, First Ch.	36 73

PENNSYLVANIA, \$507.14.

Erie Swedish Ch.	3 00
Bond, No. 575	127 50
Pittsburg, Fourth Ave. S. S.	32 89

Philadelphia, Tacony Ch.	13 25
Tenth S. S.	18 60
Gethsemane Ch.	23 64
Allegheny Ave. Ch.	19 00
Wissahickon Ch.	11 82
Third Germantown	17 70
Meml. Ch., A Friend	10 00
Grace Ch. (addl.)	5 00
Fifteenth Ch., A Friend	5 00
East C. E. S.	10 00
Oaklane S. S.	6 00
Carnegie, First Ch.	8 00
First S. S.	1 00
First B. Y. P. U.	1 00
Norristown, First C. E. S.	3 00
Coatesville, First S. S.	18 00
Redstone Ch.	4 00
Tarentum Ch.	6 62
Bridgeport Ch.	9 65
Johnstown, Welsh Ch.	9 00
Duquense Ch.	5 54
Bethel (Indiana Ass'n) Ch.	4 25
Vincent Ch.	20 25
Downington Ch.	3 00
Luserne Ch.	48 13
West Chester, Olivet Ch.	13 08
Brisbin Ch.	1 00
B. Y. P. U.	1 00
Jefferson Ch.	9 85
Eatonville Thurston Union S. S.	2 35
Pughtown Ch.	11 22
Blooming Grove Ch.	3 50

LEGACIES.

Mt. Zion, Estate of C. H. Shafter	25 00
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DISTRICT OF COLUMBIA, \$8.90.

Washington, Temple Ch.	5 00
Centennial Ch.	3 90

WEST VIRGINIA, \$111.13.

Bentons Ferry, B. Y. P. U.	5 75
Rupert, Amwell Ch.	4 81
Barracksville, Bethesda Ch.	8 97
Harrisville Ch.	5 01
Morgantown, Zoar Ch.	65 65
Philippi Ch.	27 50
Marinet, Brownstown Ch.	5 50
Parkersburg, Bethel Ch.	2 00
Washington, Indian Creek Ch.	1 20
Glennville Ch.	13 21
Troy, Emory Woolfer	1 00
H. L. Farnsworth	50 50
M. B. Woolfer	50 50
Vadis, R. E. L. J. Lovell	5 00
Freemansburg Ch.	2 50
Lightburn, A Friend	1 00
Broad Run Ch.	1 28
Bridgeport, Simpsons Creek Ch.	1 00
O. D. Barnes	5 00
Simpson, Point Pleasant Ch.	11 55
Crany Ch.	1 70
Parkersburg, Briscoe Ch.	5 50

SOUTH CAROLINA, \$7.78.

Orangeburg, Mt. Pisgah Ch.	2 25
Summersville, First Ch.	3 33
Camden, Mt. Moriah Ch.	1 70
Sumter, Shiloh Ch.	50 50

TEXAS, \$8.00.

Marshall, Bishop College S.S.	8 00
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OHIO, \$350.04.

Dayton, Linden Ave. Ch.	100 00
Bethesda, Ebenezer Ch.	13 50
Haviland Ch.	3 35
Antiquity Ch.	2 87
Torch Ch.	1 55
Ohio (Ohio Ass'n) Ch.	6 00
Madison Ch.	2 00
Granville, B. Y. P. U. Ch.	11 57
Cincinnati Ninth St. Ch.	115 15
J. B. Trevor	30 00
Pleasant Valley Ch.	1 15
Pleasant Hill Ch.	3 40
Medina Ch.	10 00
Chester, Cross Roads Ch.	25 00

Pomerooy Ch.	2 00
Mt. Moriah Ch.	6 84
"Ch. in Cambridge"	10 00
Edison S. S.	86 86
C. E. F., Bethesda, Sarah A. M. Nichols	5 00

MICHIGAN, \$280.60.

Shawtown Ch.	5 80
A Sister in Michigan	25 00
Dertoit, North Ch.	72 17
North S. S.	3 50
Gratiot Ave. Ch.	3 00
Gratiot Ave. S. S.	2 00
Immanuel Ch.	7 73
Gregory Ch.	4 40
Grand Rapids, Wealthy Ave.	12 50
Scribner St. Ch.	11 00
Highland Ch.	10 75
S. S.	3 00
B. Y. P. U.	2 00
Kalamazoo, First B. Y. P. U.	10 00
Unionville Ch.	3 00
Northville Ch.	7 10
Farmington Ch.	3 25
Leslie Ch.	12 20
Fremont Ch.	1 70
Weston Ch.	21 50
Jackson, E. Main St. Ch.	1 00
First Ch.	30 00
Tikonsha Ch.	8 00
Wise Indian Ch.	1 00

INDIANA, \$187.93.

Lewis Creek Ch.	12 10
Mt. Pleasant Ch., Orleans Ass'n.	2 65
Mishawaka Ch.	18 30
Marshall Ch.	2 80
Goshen Ch.	17 57
B. Y. P. U.	3 46
C. J. Garvin	5 00
West Fork Ch.	5 50
Bango Ch.	3 15
Cornettsville Ch.	1 00
Bethlehem Ch.	3 50
Judson Ch.	2 00
Wolcottville Ch.	6 25
Kingsbury Ch.	9 25
Tennessee Valley Ch.	7 70
Amo Ch.	8 32
Michigan City Ch.	5 00
Browns Valley Ch.	19 00
Adams, Mt. Moriah Ch.	4 85
Hammond Ch.	20 00
Miss Ines Gray	5 00
Peru, J. O. Ward	5 00
Nicozna Ch.	3 25
Dover Ch.	1 00
Rensselaer Ch.	3 05
New Union	1 00
Bunker Hill Ch.	15 73
Chili Ch.	1 50

ILLINOIS, \$1,048.19.

Chicago, Millard Ave. Ch.	18 50
Meml. Ch.	12 00
Second S. S.	12 00
Englewood Ch.	54 75
Chinese Mission	25 00
Messiah Ch.	40 80
Auburn Park Ch.	23 00
Fulton, Rev. H. F. Gilbert	1 50
Tuscola Ch.	5 00
Gifford Ch.	17 32
Bethany Ch., Centralia Ass'n	15 60
Mt. Vernon, A Friend	5 00
Union Ch., Shelby Ass'n	1 73
Alton Ch.	18 43
Oak Park Ch.	110 00
St. Marys Ch.	12 00
La Salle Ch.	7 00
Princeton Ch.	44 35
Evanston, First Ch.	6 85
DeKalb Ch.	24 00
Cedar Creek Ch.	2 66
Clinton Ch.	5 42
Amboy Ch.	20 83
Normal Ch.	7 00
Barrington Ch.	4 20
Downer's Grove Ch.	35 00
Petersville Ch.	3 00
Morrison Ch.	15 14
S. S.	1 36
B. Y. P. U.	2 50

Joliet, Eastern Ave Ch.....	50 00
Plymouth Ch.....	3 10
B. Y. P. U.....	1 35
Paw Paw Ch.....	18 80
Dixon Ch.....	15 00
Orion Ch.....	38 00
Swedish Conference Ch.....	350 00
So. Belvidere Ch.....	10 00
C. E. F., El Paso Ch.....	3 00

WISCONSIN, \$73.25.

Dodgeville, First Ch.....	17 40
Rio Ch.....	4 80
New Lisbon Ch.....	3 50
Wyoceca Ch.....	3 00
Darlington Ch.....	18 50
Sun Prairie Ch.....	7 75
Prescott, L. D. Newell.....	3 50
Richland Center Ch.....	10 00
Bloomington Ch.....	5 00

MINNESOTA, \$41.95.

Owatonna, First Ch.....	18 02
Minneapolis Chicago Ave. S. S.....	2 73
C. E. F., St. Paul, Second Swede Ch.....	5 06
Clarks Grove, Dane Ch.....	8 00
Wasioja Ch.....	3 09
Milton Ch.....	3 95
Brownedale Ch.....	1 10

IOWA, \$365.75.

Cuppy's Grove S. S.....	4 69
Beaver Ch.....	11 75
Thornton Ch.....	1 25
Cedar Rapids, Calvary S. S.....	1 09
Newell, Danish Ch.....	5 50
Fredericksburg Ch.....	6 00
Tama Ch.....	25 25
Hedrick Ch.....	1 70
Sigourney Ch.....	3 95
Iowa Falls Ch.....	45 00
Jordan's Creek Ch.....	15 75
Prarieburg Ch.....	1 00
Oakwood Ch.....	5 00
Muscatine Ch.....	93 40
Glenwood Ch.....	100 80
Rossville Ch.....	50 50
Ainsworth Ch.....	15 60
Harrisburg Ch.....	8 50
Forest City, Swede Ch.....	3 17
Panora, Freedom S. S.....	1 85
Belle Plaine Ch.....	2 00
Hiteman Ch.....	18 00
Ioka Ch.....	2 00

MISSOURI, \$60.79.

Home and Foreign Mission Board.....	60 79
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INDIAN TERRITORY, \$38.25.

Pauls Valley Ch.....	6 00
Ada High Ch. No. 2.....	1 50
Weiser Ch.....	13 55
Ladies' Aid Soc.....	2 50
Coalgate Ch.....	2 85
Ardmore, Central Ch.....	4 00
Central S. S.....	1 35
Wynnwood Ch.....	5 50
Pauls Valley Ch.....	1 00

OKLAHOMA, \$27.74.

Lawton Ch.....	8 04
S. S.....	1 00
Kingfisher Ch.....	7 75
Okarche Ch.....	10 95

KANSAS, \$2,068.08.

Concordia Ch.....	15 50
Kansas City Third Ch.....	9 00
S. S.....	1 71
Jamestown, Saron Ch.....	5 00
Fairport Ch.....	5 00
Townsend P. O. Calvary Ch.....	1 35
Sabatha Ch.....	8 00
Onaga Ch.....	2 50
Leland Ch.....	5 02
Winfield Ch.....	10 00
Lorraine, German Ch.....	5 00

For State Convention: Convention.....	2,000 00
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NEBRASKA, \$51.15.

Creighton Ch.....	5 65
Tilden Ch.....	1 00
B. Y. P. U.....	2 00
Pilger Ch.....	1 65
Rogers Ch.....	3 10
Weston, Swede Ch.....	5 00
Oakland, Swede Ch.....	5 00
Nickerson Ch.....	4 50
Plainview Ch.....	15 75
Mason City Ch.....	4 50
Eudell, First Ch.....	3 00

NORTH DAKOTA, \$6.01.

Rutland, Swede Ch.....	3 42
Hamilton, First Ch.....	2 50

SOUTH DAKOTA, \$51.76.

Dell Rapids, Dane-Norw. Ch.....	12 25
Centreville, First Ch.....	9 51
Verdon, Spink Co. Ch.....	25 00
Brookings, Rev. C. J. Westergaart.....	5 00

MONTANA, \$92.00.

Pageville Ch.....	1 75
Livingston, First Ch.....	39 50
East Gallatin Ch.....	8 00
Dillon, First Ch.....	20 50
Stevensville Ch.....	7 00
Corvallis Ch.....	1 75
Billings Ch.....	12 25
H. Milton Ch.....	2 00

WYOMING, \$74.05.

Laramie Ch.....	25 00
Gillette Ch.....	33 30
Evanston, First Ch.....	8 00
Sheridan Ch.....	3 35

COLORADO, \$313.53.

Colorado Springs, First Ch.....	155 88
Colorado City Ch.....	6 85
Denver, Beth. Eden Ch.....	1 80
Mt. Olivet S. S.....	2 50
Pueblo, Mesa Ch.....	60 00
First Ch.....	29 00
First S. S.....	10 00
Trinidad Ch.....	22 00
B. Y. P. U.....	10 00
Cripple Creek Ch.....	12 50
Colorow Ch.....	3 00

NEW MEXICO, \$52.60.

Roswell, First Mexican Ch.....	2*50
For State Convention: Clouderoft Ch.....	1 70
Clayton Ch.....	18 40
Coll. per Geo. H. Brewer.....	30 00

ARIZONA, \$226.70.

For State Convention: Yuma Ch.....	13 00
Phoenix Ch (addl.).....	33 00
Prescott Ch (addl.).....	31 25
Mesa Ch.....	21 35
Tucson Ch (addl.).....	1 00
B. Y. P. U.....	99 10
Safford Ch.....	28 00

UTAH, \$77.85.

Ogden, First Ch.....	25 50
Murray Ch.....	5 00
Salt Lake City, East Side Ch.....	35 35
For State Convention: Coll. per Bruce Kinney.....	12 00

IDAHO, \$135.55.

Caldwell Ch.....	2 30
Shoshone Ch.....	25 50
Soldier Ch.....	5 00
Hailey Ch.....	9 60
Boise Valley Ch.....	7 00
Mountain Home Ch.....	11 00

Boise Ch.....	56 65
For Southern Idaho Convention: Cambridge, First Ch.....	5 80
Salubria, First Ch.....	3 05
Middle Valley Ch.....	3 65
Council Valley Ch.....	6 00

CALIFORNIA, \$11.00.

Casper, J. S. Ross.....	5 00
Mendocino Ch.....	4 00
For Genl. Convention of Northern California: San Jose, Antioch Ch.....	2 00

OREGON, \$46.28.

Portland, Calvary Ch.....	2 25
For State Convention: Coll. per Geo. R. Varney.....	44 03

WASHINGTON, \$421.36.

Colfax Ch.....	82 80
Dryad Ch.....	10 75
Vance Ch.....	2 00
La Conner Ch.....	50 00
For West Washington Convention: Coll. per L. W. Terry.....	275 81

WOMAN'S AM. BAPT. HOME M. SOCIETY, \$254.16.

For Teachers at International School.....	30 13
Wichita Mission.....	20 00
Elk Creek Mission.....	20 00
Sacramento.....	40 00
Butte.....	29 16
Velarde.....	60 00
Monterey.....	54 87

WOMAN'S BAPT. HOME M. SOCIETY, \$133.00.

Total.....	12,835 92
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HOME MISSION MONTHLY.....	116 09
HOME MISSION BULLETIN.....	27 56

ANNUITY FUND, \$1,100.00.

Chicago, Ill., A Friend.....	1,000 00
Albion, N. Y., A Friend.....	100 00

DONATIONS RECEIVED AT INSTITUTIONS.

For Americus Institute, Ga.:

NEW YORK.	
New York City, Strong Place Ch., Brooklyn.....	1 10
Miss E. A. Spears.....	7 00

GEORGIA.	
Americus, J. D. Dowdell.....	1 00
An offering by friends.....	7 25
Pupil's Concert.....	11 99
Pupil's Cantata.....	14 05
Executive Board.....	16 00
Marshallville, Rev. J. S. Brown.....	1 00

LOUISIANA.	
Thomasville, Rev. J. B. Davis.....	1 00

For Benedict College, S. C.

MASSACHUSETTS.	
North Adams, David Roberts.....	1 00
NEW YORK.	
Glens Falls, Y. P. S. C. E.....	5 00

SOUTH CAROLINA.

Guthrieville, Mt. Zion Ch..	5 00
Anderson, Rocky River Ass'n	14 95
E. V. Gassaway	25 00
Toney Creek, N. Forksville Ch.	10 50
Charleston, Rev. M. W. Gilbert	47
Central Ch.	22 00
Central S. S.	12 50
Columbia, Ella Kaughman	5 00
Daisy Suber	3 00
A. W. Simkins	5 00
Mt. Carmel Ass'n	15 00
Benedict College, Ella Hunsicker	7 81
A. Friend	3 93
Adelaide Pierson	5 00
A. C. Osborn	25 00
Belton, Silver Hill S. S.	20
Summerville, First Ch.	11 00
Rev. H. Vaughn	6 00
A. R. Hamilton	25 00
Rev. R. Williams	17 00
Anderson Co. S. S. Conv.	15 00
H. Watkins	6 00
Frogmore, Ebenezer Ch.	25 00
J. A. Brown	25 00
P. W. Simmons	25 00
Camden, T. J. Williams	25 00
J. W. Boykin	25 00
Equality, A. Walker	33 00
Blackville, A. Hair	6 60
Beaufort, P. P. Matson	25 00
D. W. Blythewood	25 00
Economy Union	5 00
Rock Hill, T. S. Gilmore	45 00
Greenville, J. O. Allen	26 00
Darlington, T. P. Brockenton	25 00
Society Hill, W. L. McFarlin	25 00
A. R. Bacote	25 00

For Bishop College, Tex.:

ARKANSAS.

Texarkana, Mrs. H. M. Edwards	25
Oak St. Ch.	1 15
Caanan Ch.	1 50
Mt. Zion Ch.	3 00
Hickory Hill, H. Edwards	1 10
Peters Prairie, Rev. Mr. Lennox	3 50

TEXAS.

Clarksville, P. N. Wesley	5 00
Detroit, Public School	1 01
Paris, St. Paul Ch.	1 30
Sherman, S. Tielman	3 30
Bethlehem Ch.	1 05
Whitesboro, New Hope Ch.	60

Fort Worth, P. Jones	5 00
W. M. Union of Mt. Giliad Ch.	1 50
Mt. Pleasant, T. Jones	50
Pilot Point, T. Jones	50
St. James Ch.	50
Gainesville, Mt. Olive Ch.	5 71
Dallas, New Hope Ch.	1 10
Forney, Mt. Zion Ch.	1 35
Elmo, A. Granger	65
Mineolo Ch.	1 50
E. T. S. S. Convention	10 00
Kilgore, T. R. Robb	60
Marshall, Liberty School House	1 10
Alo Alto Ch.	90
Palestine, West Union Ch.	65
Antioch Ch.	60
Dist. S. S. Conv.	7 00
State B. Y. P. U. Convention	2 00
State S. S. Convention	10 00
Carthage, Pine Grove Ch.	3 55
Tatum, Rev. Bailey	8 10
East Texas and Louisiana Ass'n	15 00
N. W. Texas Ass'n	10 00
Terrell, Rev. Griggs	4 10
Bethlehem S. S.	1 50
Dallas, Mrs. Hooker	1 25
Atlanta, P. N. Wesley	1 00
Greenville, Public School	2 00
Pleasant Green, R. B. Francis	3 25
Long View Ch.	1 85
Clarksville, Women's Ass'n	3 50
Sulphur Springs Ch.	1 30
East Texas Ass'n	25 00
Clarksville, P. N. Wesley	5 10
Pittsburg, J. G. Sumis	3 00

ILLINOIS.

Morgan Park, B. Y. P. U... 5 00

For Hartshorn Meml. College, Va.:

MASSACHUSETTS.

Boston, Tremont Temple	10 00
Fitchburg, Mrs. Davis	5 00
Newton Centre, Mrs. Young	5 00

CONNECTICUT.

Norwich Third Ch..... 5 00

For Atlanta Baptist College, Ga.:

NEW YORK.

Brooklyn, Washington Ave. S. S.	20 00
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SOUTH CAROLINA.

Union No. 1, Rocky River Ass'n	4 87
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GEORGIA.

Thomasville Ass'n	6 90
Atlanta, W. B. Truesdell	21 50
Geo. Sale	10 00
Yellow River Ass'n	1 25
Cuthbert, J. G. Green	1 00

OHIO.

Dayton, E. Canby..... 75 00

MICHIGAN.

Kalamazoo, First B. Y. P. U. 10 00

For Shaw University, N. C.:

RHODE ISLAND.

Providence, First S. S.	24 32
East Providence Second S. S.	25 00

NEW YORK.

Schenectady, Villa Road Ch. 1 50

NORTH CAROLINA.

Raleigh, May C. Hamilton	15 00
Friends	5 00
State Convention	44 00
S. S. Convention	20 50
Dr. James McKee	50 00
Dr. A. W. Knox	50 00
Dr. W. I. Royster	50 00
Dr. K. P. Battle	50 00
Dr. R. H. Lewis	25 00
Dr. J. M. Pickel	50 00
Dr. A. W. Goodwin	50 00
Wm. Simpson	50 00
E. A. Johnson	50 00

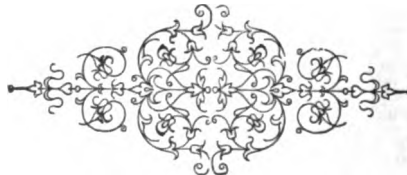
For Virginia Union Univ., Va.:

MASSACHUSETTS.

West Acton S. S.	25 00
Amesbury Ch.	50 00

DISTRICT OF COLUMBIA.

Washington, Rev. W. J. Howard, D.D.	50 00
Miss Nellie F. Plummer	5 00
Miss M. D. Reese	5 00



THE BAPTIST

HOME * MISSION * MONTHLY.

VOL. XXIV.

SEPTEMBER, 1902.

No. 9.

MARKING TIME.

Troops on march or on parade, when halted, frequently keep up the rhythmic motion of "marking time." They maintain the measured time tread of the feet without making any advance. The advantage of it is that when the signal to advance is given, they are instantly ready for the swinging gait of the moving army. But what would be thought of a brigade in a conflict that merely "marked time?"

In our Home Mission campaign we seem to have halted, and to be "marking time."

The foreign populations are coming in upon us like a flood, with hordes who need evangelizing, and yet we are making no corresponding effort for them—not even an additional missionary for every hundred thousand who come! "Marking time!"

To Mexico, with its increasing millions and increasing fields for the Gospel, we have sent but one additional American missionary in many years, while one of the best native missionaries has been transferred to Cuba. "Marking time!"

Alaska has yet but one Baptist missionary who gives his whole time to preaching, and another to orphanage work and some preaching; while great commercial projects for the development of the country are taking shape. "Marking time!"

After nearly four years since the annexation of Hawaii, no Baptist work there! "Marking time!"

Before the appalling needs of some of our great cities where Satan is seizing the strongholds of our civilization, we stand in fine array, make great speeches and—"mark time."

The imperative need of endowments for our higher schools for the colored people has been eloquently set forth again and again, and yet almost unavailing. One voice that pleaded for this for years will be heard no more. Borne down, if not broken in spirit over delays and disappointments, the General fell at his post. And we are still making speeches—and "marking time!"

When the church offerings from a leading New England State, for Home Missions, are not larger, but actually less than they were ten years ago, notwithstanding increase in wealth and numbers, does it not denote that American Baptists are merely "marking time?"

In some quarters, as in Porto Rico, Cuba and among the Blanket Indians, and in two or three of the territories; there has been decided advance, but even there, at this hour, we are perilously near the point where a halt will have to be called for lack of funds, and there, too, we shall merely try to hold what we have—and "mark time."

Pretty soon some of us will stop marking time and step off into eternity. If there is any heroic work for us to do, any noble deed, any inspiring giving that may be as a bugle blast to stir the entire denomination to a grand advance, let it be done quickly! We have been "marking time" too long, much too long. The clarion call of God's Providence is "Forward!"

The Society, since April 1, has had to borrow \$50,000 to enable it to meet the current expenses of these first four months of its fiscal year.



Will not every church endeavor to increase its offerings to the Society this year, by the modest amount of 15 per cent. over the offerings of last year? This would mean \$57.50 for a church that gave \$50 last year, and so on, for larger sums. Is not this a very reasonable request in times like these? Without this increase, a troublesome debt or curtailment of the work will inevitably result.



Hon. Francis Wayland, a member of the Board for years, has been a sufferer for several months from an affliction requiring a surgical operation, which, according to the last accounts has been attended with beneficial results. It will be a pleasure to see him again in the meetings of the Board.



C. R. Hetfield, Esq., a valuable member of the Board and of its Finance Committee, has been laid aside for about four months by distressing illness. He has the sympathy of his associates on the Board and of many in Brooklyn, where he is widely known and esteemed.



Inadvertently, in making up the statistical tables of missionary work for the Society's Annual Report—for which an enormous amount of labor is required—the figures concerning the First Baptist Church of the City of Mexico were omitted. The report should show that twenty-one persons were baptized, the membership of the church being 152.



Rev. Edgar L. Humphrey has been appointed by the Society as missionary to Porto Rico, and left the last of July for his field. He studied at Crozer Seminary, was for nearly two years in the

Y. M. C. A. service in the Philippines, has a good working knowledge of the Spanish language, is vigorous and forceful and of fine presence, and will undoubtedly prove a valuable accession to the efficient corps of workers in Porto Rico.



SPECIAL MENTION.

For a story of devotion to their work, we particularly commend the account given by Brother Aubin, missionary to the French Canadians of New England. Send for some of his tracts, published in French and English, and send also something to help him in this good work.



Read about "Frontier work in Oklahoma," for an understanding of the heroic and multifarious work of the Society's pioneer missionaries. They are on the alert for opportunities in new railway towns, preaching the gospel in "vaccated saloons," and wherever they can.



It is sometimes asked why better salaries are not paid many frontier missionaries. Some will ask it after reading of the pathetic sacrifices of one of these in New Mexico, who has been compelled to go elsewhere. The simple answer is: Inadequate resources of the Home Mission Society. With only a limited sum for a state or territory, and a given number of missionaries that *must* be appointed (saying nothing of others who are needed), the aggregate sum at the Society's disposal has to be made to go as far as it can, in supplementing amounts that young and weak churches may give for pastoral service. The privations of many pioneer missionaries, and especially of their wives, who labor also in the Lord with them, are not appreciated. They are often heroic.



The Swedish Baptists are to celebrate on September 25-28, the fiftieth anniversary of the organization of the First

Swedish Baptist Church in the United States. The meetings will be held in Chicago. Delegates from Baptist churches in this country, together with representatives of Baptist churches in Sweden, Norway, Denmark and Finland are expected.

In their letter of invitation for the Society to be represented on that occasion, the Committee say: "One of the great agencies under God for promoting the Swedish work is the American Baptist Home Mission Society, which by its care and contributions, as well as the noble and self-sacrificing efforts and wise foresight of its officers, has a large share of honor for the work accomplished, not only in giving the pure gospel to our countrymen, but also in making them, we dare hope, true patriots of our beloved adopted country."

★
The article from the *Baptist Courier* of South Carolina, entitled "A Dangerous Doctrine," reveals a tendency at the South which is of deep interest to all who are engaged in work for the elevation of the Negro in America. That such an article should be written, shows the pronounced character of this tendency. Worst of all, for such sane and Christian utterances, a Baptist paper is "boycotted" in the house of its friends.

★
FORTY YEARS.

Forty years have passed since the beginning of its work by the American Baptist Home Mission Society for the Freedmen. The initial step was taken by the Board January 30, 1862, in sending Dr. Howard Osgood to Fortress Monroe and vicinity, to inquire into their needs and the opportunities for religious work. The Society at its annual meeting in Providence, May, 1862, formally decided to take immediate steps to send missionaries and teachers to the emancipated slaves, declaring in those dark days that "we see the Divine hand most distinctly

and most imperatively beckoning us on to the occupancy of a field broader, more important, more promising, than has ever yet invited our toil."

In June, 1862, Rev. Isaac W. Brinkerhoff and Rev. Jonathan W. Horton were appointed to St. Helena, S. C., and in September, Rev. Solomon Peck, D.D., for many years Corresponding Secretary of the American Baptist Missionary Union, having volunteered his services, was appointed to Beaufort, S. C., where for about two and a half years he labored with great success. Thus was begun what Prof. Ripley rightly declared to be "the great American work of the age."

Within this period the colored people of the South have made remarkable progress, greater than that of any other people similarly handicapped by unfavorable conditions within the same period of time. This progress, in part, has been the result of their environment in the midst of our modern civilization, in part the result of their own inherent desire for advancement and their own determination to rise in the scale of being; but a most potent factor in their progress has been the work of the American Baptist Home Mission Society, and a few other similar organizations, in providing for them what they were unable to provide for themselves—Christian schools for the training of preachers and teachers and for the building up of Christian character. From these schools of the Society there have gone forth, it is estimated, more than eighty thousand students, many of whom have become widely influential in the Christian elevation of their own people. It is impossible to make any proper comparisons between the deplorable and degraded condition of the freedmen of forty years ago and the very large, intelligent, cultivated, and enterprising element of the colored people to-day, as seen in such a notable gathering, for instance, as that of the recent Colored Congress at At-

lanta, Ga., of which an account is given in another part of the MONTHLY. There is abundant reason for thanksgiving to God for the magnificent work already accomplished; while at the same time it should be borne in mind that at least another forty years will be required for the full accomplishment of this God-given work.



TRIBUTES TO GEN. MORGAN.

Many messages of sorrow and of sympathy with the Society on account of the death of General Morgan have been received. These are often accompanied with expressions of appreciation of his noble character and the great service he rendered his generation. Brief extracts from some of these will be of interest, as showing how widespread is the sorrow.

The Executive Committee of the Board of Trustees of Atlanta Baptist College, Col. B. F. Abbott, Chairman, make mention of "General Morgan's wide experience in educational affairs, his large-hearted philanthropy and statesmanlike views, and his personal devotion to the cause of Christ and Humanity."

Mrs. M. C. Reynolds, on behalf of the Board of Directors of the Woman's American Baptist Home Mission Society, says: "The death of Gen. Morgan has saddened us beyond expression. His loss seems to be irreparable, and the denomination will feel it more and more as the years go by?"

Mrs. J. N. Crouse writes, "The Board of the Women's Baptist Home Mission Society shares with the Board of the American Baptist Home Mission Society the universal loss, which all must feel, the denomination has sustained in the death of Dr. Morgan. A formal communication from the Board will be sent later."

From the Negro Baptists of the South come such expressions as these:

Rev. E. C. Morris, D.D., President of

the National Baptist Convention: "Time will fully vindicate and prove that he was a true and tried friend of a hitherto oppressed but struggling people, and, indeed, he was so regarded in life by a vast majority of the most thoughtful men of the race."

Rev. E. L. Scruggs of Macon College, Mo.: "We have lost one of our truest friends."

Rev. A. R. Griggs, Texas.: "He guided the affairs of the Society with a good heart, and wise head and a strong hand. He loved our people and did all he could to advance the race."

Rev. J. A. Whitted, D.D., of N. C.: "He was regarded by us as a very great man and we had learned to look at him as peculiarly interested in the colored people, not merely as a race, but as human beings. He will always live in our memory for his greatness and goodness."

Rev. E. P. Johnson, Ga.: "We have lost one of our best friends. No man was more profoundly interested in the colored people than he. In him we had an advocate for the kind and degree of training that will fit us for the greatest usefulness to God and man."

Mrs. William Scott: "The Negro race has suffered an irreparable loss of a staunch friend and a strong defender of the manhood rights of the race."

Rev. V. Di Domenica expresses the sorrow of Italian Baptists in saying: "His noble kindness toward all men and his peculiar friendliness for our Italian Baptist Missions inspired our sympathy, and soon we learned to love him with a brotherly love."

Rev. I. LaFleur of Lowell, Mass., missionary to the French, says: "Protestantism has lost a champion; missionary causes a friend and supporter. We, as French missionaries, have a very pleasant remembrance of our late brother and friend whose words of wisdom and counsel we remember."

SEMI-CIVILIZED.

This term is usually applied to people who have to some considerable extent emerged from barbarism. Is it not equally applicable to that element among a civilized people who are swayed more by their passions and prejudices than by their judgment and by their regard for law and order? The utterances of Judge Tebbs of Loudoun Co., Va., concerning a recent lynching case there, is to the point.

"Countries," he said, "are held to be civilized and enlightened, savage and barbarous. By naught are they so much distinguished as by the character of their laws and the due respect and obedience paid them. Without reason or excuse, merely to glut their mad passion for lawless and useless vengeance, in defiance of the laws of God and man; in open daylight, with a reckless disregard for the rights, nay, the very lives of others; with the declared purpose, if necessary to the accomplishment of their fell design, to take the lives of our best citizens; careless of the honor and fair name of this their native land, this lawless mob overpowered the officers of justice, broke into and injured our jail, imbrued their hands in human blood and brought down shame and disgrace upon us." The mob that lynched Craven was led by men of standing and repute in the community, according to report. "If such things," said this indignant Southern Judge, "are to be upheld by the good people of this land, God save old Loudoun—God save Virginia!"

Professor Sledd of Emory College, Ga., in a recent article in the *Atlantic Monthly*, said:

"A frank consideration of all the facts, with no other desire than to find the truth, the whole truth, and nothing but the truth, however contrary to our wishes and humiliating to our section the truth may be, will show that by far the most of our Southern lynchings are carried through in sheer, unqualified and increasing brutality. In nearly every case, neither the sentiment that prompts them nor the spirit of their execution deserves anything less than the most bitter arraignment."

These truthful utterances so exasperated the constituency of the college that he has felt constrained to resign. Is not that very element which so writhes under a statement of facts, only half-civilized? There is too much veneered barbarism in our boasted civilization. And much of it is found precisely where there is most high-sounding talk about the "superior race," to which this element belongs. This is truly the "descent of man"—reversion to the barbaric type.

◆

DIVISION OF SCHOOL FUNDS AT THE SOUTH.

In the *Outlook* for August 25th, Clarence H. Poe, Esq., editor of *The Progressive Farmer*, Raleigh, N. C., argues vigorously against the division of public school funds, as advocated by a considerable white element in that State. The following is a good statement of the logic of such division:

"Suppose we should allow the rich to say to the poor, or the whites to the blacks, 'Build your own jails, pay your own judges, punish your own criminals; what have we to do with crime in your ranks?' Suppose we let the wealthier race now say to the poorer race, 'We are tired of having to pay taxes to educate your children; we will use our money on our children.' What then should we answer—as Governor Aycock suggested to the writer a few days ago—if ten years later the old aristocratic idea should show itself by the rich white man saying to the poor white man, 'If it is not right to compel a rich man to aid the education of a poor race, neither is it right to compel a rich class to aid the education of a poor class. I am tired of paying taxes to educate your children; educate your own and I will educate mine.'

"Positively inevitable is the conclusion that the adoption of the proposed policy would mean the breaking up of the foundation principle of our educational system. Who can say what the end would be?"

The Negro Young People's Christian and Educational Congress.

BY PRES. GEO. SALE, ATLANTA, GA.

ATLANTA, Ga., Aug. 6-11, 1902.

When the proposal was made something more than a year ago to bring together a great assembly of Negro young people from all parts of the United States, there were many who questioned the wisdom of the movement, and were doubtful of beneficial results. The committee having the matter in charge, however, went to work with great energy and enterprise, and brought the movement to a successful issue in the congress which was held in Atlanta, Ga., August 6-11, and which was, without doubt, the most remarkable assembly of Negroes ever held. Undenominational in character, having for its end "reaching the unreached masses of the race of Christ," it appealed strongly to the better elements of the race, and brought together from all parts of the country an assembly of educated, serious-minded Negroes, which made a profound impression on the community.

The railroads gave most favorable rates; the largest auditorium in the city was placed at the disposal of the congress; the street car company gave ample service; the Governor of Georgia and the Mayor of Atlanta extended cordial welcome; the city press made daily editorial comment, which was most favorable, and gave large space to reports; the general temper of the white citizens of Atlanta was good-natured and kindly, and all conditions were favorable to a great congress—and it was a great congress.

The morning and evening meetings were held in the auditorium at Piedmont Park, one of the remaining buildings of the Atlanta Exposition, with a seating capacity of 7,000. In the afternoon smaller meetings were held in a number of the larger colored churches in the different sections of the city. An elaborate programme, covering all phases of Christian and educational work, had been prepared, the speakers representing all denominations and all parts of the country.

In noting the significant features of such a congress, one thinks first of the character and conduct of the delegates. Here were five thousand Negroes of more than ordinary culture, manifesting that culture in dress and manner, thronging the streets, riding on crowded cars, gathering in great meetings, with, so far as is known, not an instance of unbecoming conduct. They were serious-minded men and women, product of the educating and uplifting agencies that have been

at work for a generation past. The Atlanta chief of police commented favorably upon the body of delegates, and stated that their presence seemed to have a good effect upon the criminal element in Atlanta, as there were fewer arrests of colored people than usual during the week of the congress.

The numbers of white people who visited the meetings of the congress were small; but in the body of delegates present in the city there was put before the eyes of the community an object lesson—an exhibit of the better side of Negro life—which had a profound effect. The treatment accorded the visitors, as already intimated, was considerate, the spirit of the community being indicated by the attitude of the press. Perhaps the feature of the congress which attracted most the attention of the white citizens was the grand concert given on Thursday night, with a full orchestra and a choir of 500 voices, the programme including some of the best Negro singers in the country.

The following comment of the Atlanta *Constitution* shows the appreciation of this part of the proceedings on the part of the white people:

Fully ten thousand persons gathered in the large auditorium, and among this number were at least five hundred whites. The audience was surprised and more than well pleased at the programme rendered.

It has been an oft-repeated assertion that the Negro is a natural musical genius, and some enthusiastic admirers of musical qualities in the Negro have often gone so far as to say that he is the best musician in the world. This claim for the African has been based mainly upon his ability to render and appreciate that kind of music which has in it a happy jingle and to it a lively tune.

The fact of his being able to render and appreciate the classics has never been seriously considered, but the vast audience of fully ten thousand people who attended the grand sacred concert given by the Negroes, under the direction of Professor Charles G. Harris, director of music at Booker Washington's school in Tuskegee, Ala., at Piedmont Park last night, had this idea dispelled forever from their minds.

With an accuracy that would have done credit to the best choruses that come from the musical centers of the United States, and from under the training of the so-called masters, the chorus of Negroes rendered the classics such as "Et Carnatus," "Qui Tollis," and others.

At the completion of each selection the vast audience broke into vigorous and enthusiastic applause.

It is impossible to trace even in outline the programme of the various sessions. Nearly three hundred names appear on the programme for addresses, and very few failed to appear. The programme was carried out with admirable precision, each speaker being

strictly held to his allotted time. It was inevitable that there should be an occasional ebullition of race feeling, but, for the most part, the speakers held to the serious Christian purpose of the congress, and the speaking was of a high order throughout.

But above the eloquence of the platform was the silent testimony of the great audience—silent, except for the occasional outburst of enthusiastic applause. The study of the audience was more interesting than that of the platform. The large auditorium was thronged at every session; the attention given the speakers was serious and appreciative; the patience with which the people sat through meetings three and four hours long, although the typewritten paper was much in evidence, was remarkable. The sentiments which elicited the most hearty applause were those which made for the moral betterment of the race, better homes, better schools, better training for the young. As usual, the audience was composed largely of women, and a careful observer could not but be struck with the evidence of taste in dress, gaudy colors being conspicuous by their absence. In intelligence, earnestness and general decorum the congress was much like the great Christian Endeavor gatherings.

It is always difficult to say what the results of such a meeting will be. Undoubtedly many of the delegates returned to their homes with new courage and enthusiasm gained from the influence of numbers of earnest men and women, and by the fervid utterances of the speakers. But, beyond this, the congress was eminently worth while for the showing which it made of Negro progress in higher things. It made a deep impression on the Southern people, who have too little knowledge or care for the better side of the Negro life. Many Negroes also were profoundly impressed in the same way. "I did not suppose," said a thoughtful Negro physician to me, "that so large a body of cultured Negroes could be got together." And to those who have labored for the uplifting of the Negro it was a gathering of harvest which was full of encouragement and hope.

The Norwegians.

ADDRESS BY REV. C. W. FINWALL OF ILLINOIS,
BEFORE THE A. B. H. M. SOCIETY,
AT ST. PAUL, MINN.

"God's kind providence, I take it, has put into the heart of the Corresponding Secretary of the American Baptist Home Mission Society to invite the attention of representative

Baptists to one million of the descendants of the man who discovered this beloved country of my adoption five hundred years before the rediscovery made by Christopher Columbus.

It is not possible to know how many Norwegians have immigrated to the United States between the rediscovery of Columbus and the year 1836, but from that year Norway herself has kept record of the number going to this country. We know, however, that no great number immigrated to this country from Norway prior to 1825, when a small vessel arrived in the harbor of New York City with fifty-four persons on board. Prior to the arrival of this party we know only of a few interesting cases.

The actual Norwegian immigration may, however, be said to begin with the arrival of the sloop *Restoration*, which vessel arrived in New York harbor, as already noted, in 1825, after four months of terrible experiences on the Atlantic ocean. The immediate cause of this immigration seemed to have been the economic and political conditions then existing in Norway. Longing for religious liberty undoubtedly also actuated some of these early immigrants. The first party of Norwegian emigrants, upon their arrival in New York, went almost directly to Kendall, Orleans County, N. Y., where they with strong muscles cleared the country of the thick forest. Meanwhile a few more emigrants had joined this Norwegian settlement in Orleans County but in the year 1834, when a number proceeded farther west to find more land, a second Norwegian settlement in America was established during the years 1836 and 1837 in La Salle County, Ill. Here more than 300 persons settled in a short time. Since then thousands upon thousands have emigrated from Norway and found new homes on the prairies of Wisconsin, Iowa, Minnesota, North and South Dakota.

In 1880, Norwegian records show that 20,212 persons emigrated to America, and that the number of Norwegian emigrants in 1882 reached 29,101. For the year 1902, the largest number of Norwegian immigrants to this country is on record, 30,000, up to May 6 this year have been booked in Norway for this country, and it is estimated that before the close of this present year it may reach 40,000 to 50,000.

NORWEGIAN CHARACTERISTICS.

Let us consider for a few minutes the characteristics of the Norwegians and a little of what they have accomplished in this country. In determining the main characteristics of a

people it is perhaps the best to seek the opinion of intelligent onlookers. President Cyrus Northrup, of the University of Minnesota, where hundreds of Norwegian students attend, states (under date of May 8, 1902): 'As to the characteristics and temperament of the Norwegians I can only say that they seem to me to be very much like the native Americans. In a word, they are Yankees in the making.' Another prominent American observer says: 'They are an industrious, prudent and worthy people, held in good repute by the people in the vicinity where they live.'

Among the Norwegians of the West there are forty academies, colleges and theological seminaries, with almost 200 professors and teachers, and a total enrollment of 4,400 students. It is estimated that there are half as many more Norwegian teachers and students in American academies, colleges and universities. Among the Norwegians in the West there are twelve well-established hospitals, nine well-equipped orphanages, three homes for the aged, and a great many other charitable homes and institutions for the relief of afflicted Norwegians. There are two daily papers published in the Norwegian language in this country, viz.: *Skandinaven*, published in Chicago, and *Daglig Tidende*, published in Minneapolis, and besides these, almost seventy weeklies and other periodicals; some having a circulation of 30,000 to 45,000 copies, and of these publications forty are of a religious character and none degrading or vicious.

The question of Scandinavian mission work is properly understood and appreciated by comparatively few Americans, and should be honestly studied and frankly discussed in the spirit of Christ, and when intelligently understood it would not seem strange to fair-minded Christian men that as a negro preacher, for instance, is the proper worker among the negroes, the Swedish among the Swedes, the Danish preacher among the Danes, so the Norwegian preacher is the best and proper medium through whom the Norwegians can be reached. It is a fact that the less trained minds and ears of the rank and file of the three Scandinavian nationalities will ordinarily find some difficulty in understanding each other, and each naturally prefers his own language. It is strange to notice with what vagueness many, even intelligent and otherwise well-informed English-speaking people, use the term 'Scandinavian,' and how even unintelligently this term—Scandinavian—is used by public speakers and the press.

NORWEGIAN BAPTISTS.

The little work done by the Norwegian Baptists for Christ in this country has not rarely been credited as Scandinavian or even Swedish work.

Our Swedish Baptist ministers are consistent in this matter and believe in Scandinavian work only as an expedient, on a limited field, for instance, and so does the Norwegian Lutheran. These men know the conditions under which they live and labor, and they do their utmost to have preachers stationed belonging to the same nationality as the majority of the people among whom they are expected to labor. The lack of appreciation of this point; the lack of more qualified Norwegian ministers; the lack of love for the Norwegian people on the part of some Norwegian ministers; the comparative weakness of the Baptist cause in Norway—it being no feeder to our churches in this country, as is the case with the Swedish Baptists—the lack of financial support, that we have begun rather late in the day, as compared with the others, and the constant activity of the Lutheran preachers and press against the Baptists, are among the causes why we are not able to show better results.

The Baptists work among the Norwegians in this country began in La Salle County, Illinois, in 1844, by one Hans Valder. During February, 1848, in the midst of much opposition, the first Norwegian Baptist church in the United States was organized. Mr. Valder was elected pastor and the American Baptist Home Mission Society aided him to the extent of \$50 a year. On account of persecution, heavy removals and lack of proper financial support, Mr. Valder felt compelled to move from La Salle County in 1852, and the little church was scattered. Mr. Valder now went to Minnesota, and it is quite noteworthy that one of the very first Norwegians who settled in Minnesota, where now 300,000 of his countrymen dwell, was a Norwegian Baptist. After serving his people well, Hans Valder died at Newberg, Minn., in 1900.

Up to 1882 we had only six Norwegian Baptist ministers giving their whole time to the gospel ministry in the United States. Now we have fifty, thirty of whom are directly trying to serve their own people. In 1882 we had seven churches, consisting mainly of Norwegian members, numbering all told 200. Now we have forty churches, consisting mainly of Norwegian members, with a total of 2,000 members. While the number cannot be determined accurately, it is the opinion of several Norwegian Baptist ministers, after ex-

tensive investigation, that there are as many more Norwegian Baptists in our land affiliating with American and Swedish Baptist churches.

We therefore come to the conclusion that there are at least 4,000 Norwegian Baptists in the United States. Of the work done among the Norwegians nothing has been more important and fruitful than the work done by our school at Morgan Park, Ill., with Prof. H. Gunderson as Dean. The seed sown by Colporter Modahl, who died at Valley City, N. D., a few years ago, and the work of Rev. Knute Nelson, our present missionary in Minnesota, will long be felt.

ACTIVITY OF LUTHERANS.

In view of the fact that the Norwegian Lutherans seem to anticipate distinctive Norwegian missionary work for the next generation at least—the Norwegian Lutherans alone having invested about \$1,000,000 in church property, and all the Norwegian Lutheran branches just now building more extensively than ever in their history—remembering this, please note:

First—That there are 1,000,000 of Norwegians in this country, among whom we have only attempted to begin missionary endeavors, and for whom, after the attention of the Northern Baptists has been called to them, we shall surely be held responsible.

Second—That the little beginning made under adverse circumstances has been wondrously owned and blessed by God.

Third—Hundreds of fields among the Norwegians are open to the Baptists now as never before. The young people flock to our services in increasing numbers, and should the Baptists not obey the master and should they not be willing to go in and possess the land, these fields will be entrusted to other far-sighted Christian people undoubtedly!

Fourth—My heart verily yearns for the salvation of the Norwegian people, and I trust that special arrangements may be made between the American Baptist Home Mission Society and several state conventions whereby practical and promising missionary work may be taken up and carried on, in order to reach the Norwegian people. If qualified Norwegian general missionaries, filled with love for the Norwegian people, be commissioned and properly supported for, say, the next five years in the States of Wisconsin, South Dakota and Illinois, surely similar God glorifying results will follow as has issued from the work of the Norwegian general missionary in Minnesota.

It is within the possibilities of the Northern

Baptists to so be charged with the power of the Holy Ghost so that the Norwegians through them will hear, as on the day of pentecost, the gospel preached in their own language and with power.

At any rate, thousands of earnest, truth-seeking Norwegians (who have left one flag of red, white and blue and, by their own choice, have sworn allegiance to a greater emblem of red, white and blue), will not look in vain for encouragement and help, and shelter in the Baptist fold, as they have found unbounded temporal opportunities and shelter under the fairest of all flags.

Fidelity and Zeal of Chinese Christians.

In Chicago, not long before the death of Dr. Haigh, three Chinese brethren came to our office for counsel. After their baptism they had begun to save up money that they might go back to their home land where their wives and children and parents lived, and tell them of the new light and peace that had come into their hearts. Their heathen friends on S. Clark street insisted that they should leave \$3 apiece for ancestral worship over the graves of Chinamen buried at Rose Hill. On refusal, they had been threatened with arrest and detention on some false pretense. I then suggested three things. First, that instead of taking a train at 6.30, as they had expected, they take a train at two o'clock and go out as far as Aurora where they could get on to the regular train four hours later. At once they replied, "We are Christians, and not cowards." Then I suggested that the sum was small, being only \$9 for the three, and that possibly they had better pay that and avoid the trouble and expense and disappointment that arrest might cause them. As quickly they replied, "We are Christians and cannot pay for ancestral worship." The only alternative was to face the music, and if arrested, I told them that we would take care of them. A dear brother whose white locks and beard gives him a patriarchal look and who has worked for twenty years or more among the Chinamen here in the city, went to the station with them. There were six hundred Chinamen at that depot, so I was told, intending to give these brethren trouble, but on their approach the crowd divided and they walked through as guests of honor, just as McKinley and his wife did at the same depot three nights later.

When those brethren reached their Moyvillage about twenty-five miles out from Canton, their hearts were deeply impressed with the sight of a village with 10,000 China-

men without a single Christian in it. Two of those brethren have come back to this country, but cannot get away from the burden of the necessities of their home village, and have but recently begun to work with a view of saving up \$500 a piece with which to build a mission chapel in that Moy village.

I was so greatly stirred when told this latter fact last Sunday afternoon that I wanted to write to you at once, for constantly the question is coming up, "Do Home Missions pay?" Such instances as this show how well it pays, and we ought to devoutly thank God for the privilege of reaching the nations of the earth by teaching those at our own door whom God has sent to us through that most marvelous dispensation of His providence whereby so many nationalities are clustered together into this one country. To me, we are face to face with the most remarkable opportunity and have been given the most remarkable ability with which to meet that opportunity, that the world has ever before witnessed.

JUDSON B. THOMAS,
District Secretary.

The Right Ring.

We wish it definitely understood that this paper will not be devoted to the unscrupulous and wicked business of stirring up strife between the races or creating a prejudice against any man simply because he may be white or black. A man's race and color constitute no crime; for before God he is not responsible for such accidents. We believe prejudice against any man because of his race or color is a sin against God who made him thus. There is nothing more unscrupulous than an effort to array one man against another because of his race or color, or to seek to promote a cause against any one on mere racial lines, irrespective of righteousness.

We place truth, virtue, godliness and honor above race considerations. *We prefer to be with a white man or a red man in the right than to be with a Negro in the wrong.*

We furthermore believe that all appeals to our prejudices bode no good for the Negroes, and the perpetuation of such prejudices would be our ruin.

The Negro has more to lose in the continuance of such prejudices than any one else.—*The Standard*, Columbia, S. C.

A Dangerous Doctrine.

It is becoming quite common in certain circles to hold and teach the doctrine of such

a division of the public school funds as that taxes paid by white people shall go for the support of the white schools, and the taxes paid by the negroes shall go for the support of the negro schools. On the first statement of the suggestion, or proposition, some people will be caught by its plausibility and they will consider it a fair division of the funds.

Such a proposition is in direct conflict with the Constitution of the State, which clearly and distinctly provides for the distribution of the public school funds among the different schools, white and colored, according to the enrollment of pupils.

Such a distribution of the school funds would be manifestly wrong, even if it could be made legal. The object of the public school system is to reach and help all the people, to give all, regardless of race, color, or previous condition, the rudiments of an education, for the betterment of all the people of the State. Negroes are people, and they need the uplifting influences of the schools. The argument has been made that education only makes them more accomplished criminals. It would be doing that race a great wrong to deny them proper school advantages because some of those who attended the public schools have been convicted of crime—forgery, for instance. Many white men have been convicted of the same crime; shall we therefore close the schools? The court records will show that the majority of negro criminals are the low, ignorant and depraved class. It is useless for any one to attempt to prove in this day that education makes the negroes worse. It cannot be proved. Instead, then, of crippling their schools by withdrawing a large part of the funds, rather let us improve their schools, and encourage them to avail themselves of these advantages and opportunities.

We could with equal fairness say that the taxes paid by the rich ought to go for the support of schools for the rich, and the taxes of the poor people go for the support of schools for the poor, as to say, the white people's taxes for white children, and only the negroes' taxes for the negro children. One is as fair and as just as the other. Either would be a monumental blunder and a civil iniquity. Just as well say, the school taxes of the corporations should go to support schools for the children of the stockholders, and the taxes of operatives for the support of schools for their children. But the office seekers who advocate a new division of the school funds would be far from suggesting such an application of the taxes of corporations; there are too

many interested voters on the other side who would be heard from on election day.

Our people are pretty unanimous against class legislation. It is agreed that no individual or class should be discriminated against. As a free, generous and broad-minded people, with a keen sense of right and justice, we never have been willing for the poor and weak and needy to be imposed upon and legislated against. When such a proposition is made as would practically close the public schools for the negro children, let us rise up and say, we will have none of it, we stand ready to help lift the burdens from the shoulders of the poor and ignorant, whether they are white or black. —*The Baptist Courier*, South Carolina.

The Results of Three Years of Cooperation in Georgia.

The New Era institute work, as embraced in the plan of cooperation, has been a glorious success in this State. Not only has it benefited the ministry, but it has greatly toned up Christian life all over the entire State. Churches have been strengthened, the ministry made abler and the masses wiser. There is more real gospel truth being preached in this State to-day than ever before. Almost every preacher is aiming at some systematic method of preaching now, whereas before, many would enter their pulpits without any arrangement of their text or sermon whatever. It is very common now to see our country preachers carry a paper into their pulpits with them. The whole State believes in cooperation now. All of them do not endorse our organization, but they believe in cooperation and are practicing, or trying to put into practice by other means, or in some other name, our scheme and plans. Little do the men know who have been furnishing the money to carry on this work, the good they are doing. They have no idea how many poor and ignorant preachers they have elevated to a life of real usefulness. They have no idea how many sermons that money has preached, nor how many souls it has saved. The pulpit of Georgia to-day is many times stronger than it ever was before. Old things are done away with in this State; all things are new. The old system of doing and thinking will never be resorted to again even by those who feign opposition to the new régime. Those preachers who stick to the old order of things are fast losing their jobs. The eyes of the people have been opened. They are calling for a prepared ministry.

D. D. CRAWFORD,
Gen'l Educational Missionary.

MISSIONARY DEPARTMENT.

Brief Notes from Missionaries

Rev. W. E. Pettibone of Ellensburg, Washington, writing of encouraging growth of the church gives this incident: "In a home a young girl was dying of consumption. With a few of my workers I visited there one Sunday afternoon, and as a result she and her father gave themselves to God. Since that day the home has been one of joy. Each evening that father gathers his family of seven for prayer, and the death of the daughter was a triumphant one—a bright testimony to God's power to lead even through the valley of the shadow of death. Thus our work does not bear so much the mark of outward progress as it does the seal of a real unfolding into a new life in Christ, and we are full of hope for the future."

Rev. Arthur S. Allen of Republic, Washington, says: "The future of our new mining town was never more encouraging. Within a few days we will have two railroads to our town. Our little church will soon have a new \$800 house of worship. I have done about half the work on the new house with my own hands."

Rev. F. N. Richardson of Huron, South Dakota, says: "We recommend to church members who hide themselves in a new community and seek to evade their church responsibilities the conduct of a young girl just in her teens. The first Sunday after her arrival she walked two miles to the city and tried to find the Baptist church, but failed. The time was already far past for the morning services to begin, so she decided that she must go to meeting somewhere, which she did, attending the Congregational service. The second Sunday she found the Baptist church. When the pastor called at her home and asked her to get a letter from her home church she didn't hem and haw, and say 'perhaps I will sometime, but not just yet.' She replied promptly, 'Yes, I will write for one at once. I have missed but one service in a Baptist church since I was baptized two years ago.'

"The letter soon came, and she is now a member with us."

Rev. G. W. Hicks of the Elk Creek, Kiowa, church sends the Society a contribution of

\$6 from that church to help Bro. Wright buy a horse and wagon for his pioneer work among the Navajoes of New Mexico. Thus these Christian Indians, under the leadership of an Indian pastor, are helping to evangelize another tribe of Indians, who, probably, were once their enemies. We trust that the hope of Bro. Hicks may be realized, namely, that what these Indian brethren have done may incite others to help in getting the \$100, so much needed.

Rev. C. Wardlaw of Safford, Ariz., says: "If the brethren in the cities back east with their splendid edifices and wealth could only realize how much we need just *some* of the good things of which they have in abundance, surely we would be more encouraged. We need a good organ. We must have a house of worship. We ask not for a very splendid one, but for one in which we can worship and call it our own."

Rev. C. S. Davisson of Victor, Col., recently wrote of the struggles and triumphs of the Baptist church there in securing a house of worship. In the spring of 1900 lots were secured, a foundation laid, and work suspended for lack of funds for about nine months, the church becoming greatly disheartened. They worshipped in a hall when it was not rented at better rates for dances or lodge meetings. Last September work was resumed with a membership of only twenty, and all except one family, without much resources. Special credit is due to the Woods family, brother and nephews of Dr. H. C. Woods, whose gifts in money and material approximated \$5,000. The house of brick and stone, elegant and commodious, with a parsonage also, are valued at \$12,000, and out of debt. This is indeed a splendid achievement."

Rev. Adam Lacie, native missionary to the Cherokee Indians, makes an earnest plea for a bell for a church that is doing nobly in erecting a house of worship. "The Salim Baptist Church is struggling to build a church house and having exhausted their means, but we will have the money in a short time from the Church Edifice Fund of New York, already granted the amount of \$150 to help these poor lo-Indians. The church is weak and really needs the help. They need church bell. The church has paid nearly \$500. The house already completed. Be ready dedication in a future days. I will be greatly obliged to you, if you think be proper

to help those Indians to secure the church bell somewhere in the States. Good many rich people they got some money more than they need. I wish you would write to the people who would cheerful give. I will be glad to hear from you often. I depend on you in regard the church bell, because we have so many good brethren and sisters who hold steadfast and helping hand."

Rev. O. A. Williams, Superintendent of Missions for Minnesota and other States, relates how a farmer living near Westbrook, Minn., came to Minneapolis for a few days recreation, was attracted by the street preaching service, went up stairs to the after meeting, was converted, went home and rode thirty miles to Windom to be baptized, and then offered \$500 for the erection of a house of worship in the town. It is the only English-speaking church in the town. By the help of \$200 from the Home Mission Society they were able to dedicate without debt, the property being worth \$2,100. Would you not like to invest \$200 in some similar field to build a house of worship to the Lord?"

A French Missionary and Wife Operating a Gospel Printing Press.

The readers of the HOME MISSION MONTHLY might be glad to hear what we are doing for the large Catholic population of Fall River. In order to reach it and enlighten it I bought a printing press last February, and I think that it is one of the greatest powers that I ever had in my hands. Now I write and publish all the literature we need at a comparatively small expense. With a press I can speak to thousands where I spoke to dozens only before. The work we are doing has been enlarging and getting more important all the time. To illustrate this statement let me present you a short report of the work done during the three months ending to-day:

During this quarter we have had a taste of the strenuous life. What a blessing it is to be very busy! We have printed, my wife and I, 19,500 tracts of two pages each, making in all 39,000 pages. These tracts have been distributed by members of our mission, and members of American churches, and good American citizens who are interested in this work of religious emancipation.

We print 1,500 tracts every week and put them in circulation at once. We prepare a new tract for each week. Each tract is printed in both French and English. The English on one side and the French on the other. This arrangement is very popular.

In having both languages on one sheet we reach all. They are read by about six thousand persons every week. The great majority of our readers are Roman Catholics.

This literature is doing a grand work of education. Hundreds of Roman Catholics keep the tracts after having read them, and do not want to lose a single one. Catholics here and there in the city ask for them. They read them in spite of the priests and declare that they are true. The priests are powerless and cannot stop the spread of knowledge. There is no doubt that this large field is getting prepared for a great reformation that will affect the whole city some day; but it is too early yet to pass our judgment on this movement.

The interest is so great this summer that we cannot stop even a week during the hot month of August. The field will be in a better condition for the fall and winter work than ever before. This vigorous work draws new ones to our meetings all the time, and often in our gatherings the enthusiasm overflows. We are looking for great things in due time.

If the readers of the HOME MISSION MONTHLY would like to become acquainted with our tracts they can obtain sample copies by sending me two one-cent stamps.

Yours truly,

G. AUBIN.

FALL RIVER, Mass.,

July 30, 1902.

In a subsequent letter Bro. Aubin adds the following:

It was a great enterprise for a poor missionary, but the printing press was an absolute necessity in this sphere of evangelization, and we bought it and paid for it with our own money. It is not a very large press, but it is just the thing for our work. The press cost about \$70, and we have spent thus far, \$130 for type, cases, etc. We have not all we need yet, but we have to wait for more money before we go further. What has been done has not been very easily done on account of our small and inadequate salary, but it was done, and we are glad of it. The work required this sacrifice on our part. Now we rejoice because we can reach the masses with the truth.

The members of our mission give about two-thirds of the money for buying the paper, and we pay the other third ourselves. We also pay for the ink and all the other expenses connected with the press. We also spend over fifty cents a week for sending

literature in different parts of New England. We have received a few dollars from three or four friends, but this money is far from being enough to cover the expenses. Of course, we have to deprive ourselves of a good many things that we need in order to do this work, but it must be done. If you had not asked the question: "How do you manage to get the money to meet the expense of paper, ink, etc.?" I would never have spoken of these things. The enterprise is a success, but it is expensive. Success is never bought cheaply.

We hope that the Lord will send us friends who will furnish the means for supporting this work and extending it all over New England. It is high time to give something to the people to make them think and investigate. The power to open the eyes of the blind is in our hands and we must use it.

French Mob Assails Gospel Wagon.

Rev. Arthur St. James of Worcester, Mass., writing in July, states that he recently baptized six persons—three Syrians, two French, and one American. He preached to the Syrians once a week for about two months, through an interpreter. At some of the meetings it was interesting to hear singing in Arabic, French and English.

"Since May 15th, I have been holding a Gospel Wagon meeting five nights a week and Lord's day afternoon. All the Baptist Young People's Societies but one joined in this special effort, contributing money to pay expenses and furnishing singing for the services. The colored people as well as the Swedes joined. Our audiences ranged from 100 to 1,000."

A Worcester paper devotes nearly two columns to an account of the Roman Catholics assault on the Gospel wagon and the workers, on July 23d, with the heading "Ugly Mob. No Police! Gospel wagon and its crew assailed. Foul talk and bad eggs used." According to this account Rev. Mr. St. James was struck by pieces of turf, the clothing of the women was smeared with eggs, which were thrown against the wagon and other damage was done. Rocks, clods of turf, eggs and other missiles were hurled at them and the wagon for fully an hour by the men and boys, while women with babies in their arms encouraged the ruffians in their cowardly work. In the face of the threats and violence the party on the Gospel wagon braved the crowd and continued their service for the hour. From eight o'clock until nine they sang, prayed and exhorted, although their lives were perpetually in danger from the

large stones that kept finding a mark on the framework of their conveyance. The women showed great bravery, and did not flinch from their purpose. The speakers delivered their message of peace and good will facing the crowd, and when the meeting had closed in confusion they saw the wagon safely back to the yard in which it is stored near the corner, and returned to their homes.

The attack was without the slightest provocation. No controversial subjects were under discussion at any time during the meeting or before it opened. This is not the policy of the mission board. There is and has been no attempt at proselyting in the outdoor meetings. An appeal is made to men, women and children to seek Christ, but the way and medium of their salvation is left to their individual consciences."

French—A Remarkable Reader of the Bible.

Writing of the recent death of one of the oldest members of their mission in Gardner, Mass., Rev. F. O. Perron, missionary to the French, says: "He was a great help to me, always ready to do anything to win souls for God's kingdom. He was so happy in his own salvation that he was very anxious for the salvation of others. The last Sabbath he was on earth he said in his testimony, 'I cannot thank God enough that in His great love to me he sent a missionary to me with the Word of Life, how I rejoice in that love now.' He had read the Old Testament twenty-six times and the New seventy-six times. It was *the* book of books to him. We know that our loss, which is great indeed, is his gain for he has gone where he often told us his Master was preparing him a mansion."

Five Italians Baptized.

Rev. V. Di Domenica of Haverhill, Mass., writing of his work the last quarter says: The gracious heavenly father has blessed our work abundantly. Our Italian congregation has been increased with seven new members, five by baptism, and my wife and I by letters. No Catholic child attends our Sunday-school owing to priestly influence; but in spite of the opposition and mischievous work of the children of darkness, we are going on preaching in open-air meetings, and the result is hopeful, and four new men attend our religious meetings, and they are well impressed with the word of eternal life. People are being stirred up by Roman priests to hinder our Christian work. They have begun to insult us in public streets on purpose

to set us at public scorn, but we are very glad to "suffer shame for our Master's name."

Three obstacles we encounter in our Italian work: (1) Priestly influence; (2) Women's home influence; (3) A want of suitable place for holding religious services.

Educated people are ashamed to enter our mission room; it is not fitted for evangelistic work. The room is unventilated and while holding services we feel to be overwhelmed by hot weather. If we had a small chapel or a better place, how great might the result be! We trust in the Almighty God and he can give us the desires of our heart, because "all things are possible to him that believeth."

Work Among Arapahoe Indians.

GEARY, OKLA., July 1, 1902.

Dear Christian Friends: For three and a half years we have been holding regular service in tepees and tents, in shade and in sunshine, under trees and arbors, in little Indian houses and out on the broad prairies; wherever the red men were collected, here we would preach to them the words of eternal life. The time seemed ripe when we should centralize our work in a chapel and thus teach the Indians to go to church, just as the white people do. We asked the Home Mission Society for \$600 for a chapel. This request was granted, and on March 5th we dedicated a neat little chapel to the service of the Lord. The Indians came to the service and seemed glad to have a place of worship, but as they have not been accustomed to attending in a regular place or at a regular time it is very difficult to get them to come. They begin with one accord to make excuses. The ponies are too poor. The missionary must feed them if they go. This man lives too far away and hence he cannot come. We listen to all these and by faith see the time when there will not be a Sabbath day pass without a good meeting in the chapel.

After several requests from a neighboring community of white people, we went and held night services, in which the Lord wonderfully blessed us. A few who were Christians were revived and a number were led to Christ through God's Spirit. On April 8th, after holding service for twenty-five nights, we baptized six persons, and in the evening of the same day organized a church with twelve members. This work has been to us a source of great gladness and cheer. The people are very zealous in their efforts for others and we believe that what has been done is only the beginning of a larger blessing among these people. Oh that these

Indians, among whom we work constantly, would open their hearts to the teachings of God's Word, just as these white people have! We believe they will.

No meeting of the year is of as much importance as the Annual Association of the Blanket Indians. For days and weeks we planned for the long overland trip to the Comanche country, about one hundred and twenty-five miles away. Our train of six wagons started south June 9th and returned June 19th—eight days on the road and three at the meeting. Have you ever camped in a tent and wagon for eleven days? The novelty wears off about the end of the second day. In all our experiences in this new country we have never met with such a variety in the same length of time. Storms and blown down tents, deep canyons and broken wagons, horse thieves and loss of sleep, new section lines and old trails, high water and washed out bridges. We never knew one day what to expect the next. But through the many varied experiences each one of our company kept in good health. There were two baptized at the Association and we all returned to our separate fields with greater determination for more and better service for the Master.

Sincerely,

F. L. KING.

Frontier Work in Oklahoma.

Special features of this quarter's work have been the ordination of Rev. E. R. Williams, who came to us from the Methodists; the organization of the Northwestern Oklahoma Association, composed mostly of the churches which I have had the privilege of organizing; and the long distance traveled. At the request of the Rev. L. L. Smith, our General Missionary, and the Board, I have spent the past six weeks mostly in the country opened to settlement just a year ago. The reported results have been the organization of churches at Hydro and Boise in Caddo County, and Harrison in Kiowa County. Hydro and Harrison are thriving railroad towns, though the latter place suffered the loss by fire of thirty business houses the 16th of July. Apache, Comanche County, is also a thriving town and rapidly growing. Here a church had been organized previous to my visit. We secured a vacant saloon building for a meeting place and organized a Sunday-school.

BEER CASES AND A GAMBLING TABLE.

For seats we used beer cases to support boards, a gambling table served to hold our

books and literature. At my second visit the beer cases had disappeared and bunches of shingles supported the seats. The brethren have purchased two good lots and would build at once if our Board was able to make them a grant of \$300 or \$400. Hydro and May churches would build also if such aid could be granted them. Fortunately these new churches will be supplied with preaching. Hydro will have Rev. G. W. Shepherd; Apache, Brother Rushing of Lawton; Harrison, Rev. E. R. Hosman; Boise, Rev. William Richards of Mountain View. In each case missionary aid is greatly needed.

My next work will be to revisit the churches in the Northwestern Association, preparatory to our annual meeting at Alva, August 28, and to make a canvass of Beaver County.

T. K. TYSON,

District Missionary.

An Oklahoma Church Self-Supporting.

The church at Shawnee, Oklahoma Territory, sends a contribution of \$6.00 to the Society, its pastor, Rev. A. P. Stone, saying: "Under the Divine favor we have been so prospered that we feel that we can maintain our work alone another year, so have not renewed our application for help from the Boards. We wish to gratefully acknowledge the help given us through the Boards. Will you pray for us, that we may be able to care for this great mission field, and, if possible, liberally remember the mission work the world over."

Delaware Indians—I. T.

Rev. S. E. Whipkey, missionary at Claremore, Ind. Ter., after stating that at Chelsea, his other preaching station, a lot costing \$150 has been secured and a good subscription started for a house of worship, says: "This is the Delaware Association, the remnant of the once powerful Delaware tribe. Brother Adams, their chief, is a Baptist preacher; they are almost all Baptists. Only about one thousand now remain, and as soon as their land question is settled with the Cherokees they will go in a body to Mexico, or, so they have agreed. There are very few who at all claim to be pure blood Indians, and of course all have the English language. They are a noble people to work with."

Forty Russians Baptized.

Superintendent O. A. Williams of Minneapolis, says, (July 22): "Rev. Alex. Niclaus has sent me good news of his work among the

Russians. He is having frequent baptisms near Vela, N. D., and I should judge that since the anniversaries at St. Paul he has baptized over forty candidates. It is wonderful how the Lord is blessing his labors."

Pathetic Sacrifices of Pioneer Missionaries.

Though we lived plainly and had few new things it required on an average \$20 a month more than our income to live, most of which my wife made by needle work. It's a great missionary field. I feel that Home Missions were not put in the light of their demands at St. Paul, when those students were presented as volunteers to the foreign field, thereby creating a great sentiment. A man will find need of no more sublime consecration, heroic courage or best products of a trained heart and mind than on this field. At Santa Rita—seventeen miles—I have good congregations and they voted unani- mously to ask me to cultivate the field. (There are six or eight hundred people—no religious work.)

At Cliff, this county, there are five hundred ranchers and they sent me word to "come out and organize a Sunday-school and preach for us." A man on the "Membres" asked Deacon Link to "send your minister over. We'll go to hear him and pay him."

Dr. Rairden says of the writer of the fore- going letter from a missionary in New Mexico: "He is one of the most devoted and earnest of our missionaries. His poor little wife, with spinal trouble, has actually wrought with her needle when she was unable to sit up in order to enable them to stay and do the work that must be done on that field. Such examples of heroism are worthy of note."

Old Magazines Wanted.

Friends of negro education may, perhaps, find an opportunity for large and lasting service by giving attention to the following:

In order to complete the more important sets of magazines for the use of Poole's Index, the library of Virginia Union University is in need of the following old numbers of periodicals: *Atlantic Monthly*, November, 1857, to May, 1858, January to June, 1860, January to June, 1861, February to June, 1862, January to June, 1868, all of 1870 to 1877, except 1872, all from January, 1879 on, except a few numbers. *The Century*, November, 1882, to December, 1883, August and September, 1884, November, 1892, and on, except a few numbers. *Eclectic Magazine*, September to December, 1851, September to December, 1854, all of 1855 and 1856, January,

1860, and on, except July, 1872, to June, 1873. *Harper's New Monthly Magazine*, December, 1877, May, 1878, December, 1887, and on. *Littell's Living Age*, except the numbers for 1878 to 1882. *McClure's Magazine*, except a few numbers after June, 1898. *North American Review*, except the numbers for 1881, 1885, 1887 and a few later. *Scribner's Monthly* for May, 1875; April, 1876; May, 1878; October, 1879. *Scribner's Magazine* for January, 1890, December, 1901, except two numbers. *Cosmopolitan*, except a few numbers. Also any numbers of the following: *American Historical Review*, *Arena*, *Book Buyer*, *Bookman*, *Chautauquan*, *Contemporary Review*, *Critic*, *Education*, *Educational Review*, *Engineering Magazine*, *Fortnightly Review*, *Forum* (to the close of 1901), *Geographical Journal*, *Lippincott's Magazine*, *Cassell's Magazine of Art*, *Nation*, *National Magazine*, *National Review*, *New England Magazine*, *New World*, *Nineteenth Century*, *Outing* (to March, 1902), *Outlook* (after 1892), *Political Science Quarterly*, *Popular Science Monthly*, *Quarterly Journal of Economics*, *Review of Reviews*.

There may be a considerable number of the readers of the *Home Mission Monthly* who either have themselves, or know of friends who have, one or more of these which they would like to donate to the University for the service the magazines would there render. To avoid our receiving duplicates, it will be convenient and gratifying if our friends will write me at the University, Richmond, Va., stating the magazines they would like to donate and allowing me to write them as to the magazines we can use from each.

Any donations such as I have suggested will accomplish far more good than might seem probable at first thought. A few numbers might prove to be precisely the ones needed to complete a set. Address,

PROF. F. G. LEWIS,
Virginia Union University,
Richmond, Va.



Itinerating in Alaska.

Rev. G. S. Clevenger of Skagway, writing July 15, says: "I expect to start down the Lynn canal this week on a preaching tour. The travel through here now is very light and the weather is good so I will take this time, for outside work. I expect to touch at nearly every point between here and Juneau. The canneries have many men aside from Chinamen and Indians. I expect to hold service every evening at such places just as I did while Chaplain in the Army. These canneries are not reached by any one. I found one on my way up with 150 men aside from Indians and Chinamen. There is great need of such itinerant work in Alaska now. I will visit Juneau and Douglass Island carefully. A large number of canneries are being erected between here and Ketchicon. The men will be here this summer but away next winter. It will be very quiet here in Skagway through this month and August and I expect to be away nearly all the time in this itinerant work. The company of colored soldiers here left Skagway and our colored Sunday-school is abandoned. Another company of white troops have arrived. What I may be able to do for them later I do not know."

BOOK NOTICE.

HAZEL GRAY. By Susan M. Griffith. 12mo., 318 pp. Price, \$1.00 net. Published by the

American Baptist Publication Society, 1420 Chestnut street, Philadelphia.

This is an interesting story of the adoption of an orphan child by a popular evangelist, whose care and devotion are rewarded not only by the development of a beautiful character, but by the preparation of his youthful charge for a sphere of great usefulness. The love story running through the book is not very well managed, but as things come on favorably and turn out happily for all concerned, it furnishes pleasant reading, and contains many suggestive lessons, and will, no doubt, prove interesting to the young people.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."—MATTHEW 28 : 19.

NAME.	FIELD.	NO. BAP
Rev. W. L. Andrews,	Bethany and vicinity, Kans.,	7
M. B. Milne,	La Veta, Colo.,	10
E. D. Cameron,	So. McAlester, I. T.,	12
D. N. Craae,	Caddo Indians, Wichita Mission, Anadarko, O. T.,	9
J. H. Jones,	Glass Mountain Asso., O. T.,	7
Arthur St. James,	French, Worcester, Mass.,	6
D. G. Delano,	Plateau Valley, Colo.,	10
H. A. Reynolds,	Mt. Zion Asso., O. T.,	5
H. G. Finley,	Greer County Asso., O. T.,	5
E. C. Deyo,	Commanche Indians, Ft. Sill, O. T.,	6
V. di Domenica,	Italians, Haverhill, Mass.,	5
W. H. Driver,	Pawnee County Asso., O. T.,	5
R. J. Morgan,	Bethel Ch., Leger, O. T.,	6
J. C. Leach,	Mills County Asso., O. T.,	12
I. D. Brown,	Ione, Ore.,	7
J. F. Herget,	Supt. City Mission, St. Louis, Mo.,	5
A. F. Stone,	Shawnee, O. T.,	5
R. E. Smith,	Little Elk, O. T.,	5
G. W. McGraw,	Erick, O. T.,	12
T. D. Penn,	Elk City, O. T.,	5
C. A. Boberg,	Swedes, Spokane, Wash.,	1
J. R. Sharp,	Valley View and vicinity, O. T.,	7
Daniel Baldwin,	Redding, Cal.,	17

Financial Statement for July, 1902

RECEIPTS.		
Contributions for General Purposes,		\$11,481 96
Legacies,		9,567 51
Contributions Specifically Designated,		1,365 00
" for Church Edifice Gift Fund,		51 02
		\$22,465 49
Contributions for Annuity Fund,		200 00
Subscriptions for HOME MISSION MONTHLY,		117 78
" " Bulletin,		27 56
Income Accounts for General Fund,		7,270 94
" " " Church Edifice Gift Fund,		1,225 71
" " " " " Loan Fund,		1,223 41
Surplus from Schools and Miscellaneous,		304 16
		\$32,835 05
DISBURSEMENTS.		
For General Purposes,		41,951 42
" Special " as Designated,		419 76
From Church Edifice Gift Fund,		5,052 64
" " " Loan Fund,		2,700 20
		\$50,124 02

Contributions and Legacies for July.

Contributions and legacies not otherwise noted are for general purposes.
C. E. F. for Church Edifice Fund.

MAINE, \$1,385.10.

Camden, Chestnut St Ch	4	54
Livermore Falls Ch	10	70
*Bangor, M. Giddings	10	00
Second Ch	17	82
Montague Ch	3	50
Oldtown Ch	9	69
Damariscotta Ch	117	00
First Y. P. S. C. E.	10	00
Turner, First Ch	1	51
Washburn, First Ch	11	33
Biddeford Ch	3	08
Cherryfield Ch	10	61
West Harrington Ch	5	08
East Machias Ch	1	33
Pembroke Ch	3	50
Perry Ch	3	00
Charlotte Ch	4	65
Princeton Ch	8	56
Calais, Second Ch	11	15
Milltown Ch	6	80
Baring Ch	4	00
Caribou Ch	16	54
South Caribou, Union S. S.	12	51
Presque Isle Ch	7	00
Cary Ch	7	28
Oakland Ch	2	29
Saco, First Ch	6	12
Belfast, Y. P. S. C. E.	20	00
Fairfield Ch	26	50
Skowhegan Bethany Ch	29	01

LEGACIES.

Bangor, Estate of Arad Thompson	1,000	00
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NEW HAMPSHIRE, \$74.07.

Manchester, Swede Ch	5	00
Newton, Mrs. V. B. Sawyer	50	
Nashua, First Ch	10	00
Hampton Falls Ch	9	08
Antrim, First Ch	17	00
Lebanon Ch	22	10
North Conway, Rev. Arthur Locke	1	00
North Londonderry Ch	2	62
Keene, First Ch	6	77

VERMONT, \$115.64.

Whiting Ch	2	75
Fairfax, First Ch	10	00
Ludlow Ch	77	15
Fair Haven Ch	20	04
Wallington Ch	5	70

MASSACHUSETTS, \$3,799.66.

Newton Centre, Newton Theo. Students (Addl.)	3	00
First Ch	280	83
Fall River, Mrs. E. M. Boomer	100	00
Foster Chapel S. S., Second Ch	6	14
Boston, Mrs. Samuel N. Brown	50	00
Calvary Ch	21	56
Public Mass Meeting	13	00
Samuel Cutler	100	00
Bethany Ch	110	00
Y. P. S. C. E.	17	75
Sandwich, D. F. Chessman	1	00
Northampton, First Ch	43	45
Dorchester, Immanuel Ch	20	00
Chicopee Falls, First Ch	10	20
Chelsea, First Ch	71	80
Gloucester, Chapel St Ch	4	98
First Ch	25	23
Brookline, First Ch	43	90
Fells Ch	5	00
Salem, Central Ch	14	53
Deiham, Second Ch	4	93
Ashfield Ch	15	65

Winchester, First Ch	12	60
Lynn, Mrs. A. M. Pickford	150	00
Hampden (Friend)	5	00
West Townsend, Rev. A. W. Boardman	1	00
North Tewksbury, S. S.	10	00
Weston, First Ch	24	24
Winthrop, First Y. P. S. C. E.	25	00
East Brookfield Ch	5	00
North Reading Ch	1	36
Lowell, Worthen St. Ch	30	19
Mansfield, First Ch	20	08
Newburyport Ch	33	86
Dighton Ch	1	70
S. S.	1	70
B. Y. P. U.	4	25
Worcester, Dewey St. Ch	10	75
Cambridge, Robert O. Fuller	2,000	00

LEGACIES.

Newton Centre, Estate of Austin W. Benton	500	00
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RHODE ISLAND, \$74.24.

Newport, First S. S.	4	05
Central Ch	29	93
Vernon Ch	3	35
Providence, Miss M. E. Mason	5	00
Calvary Ch	31	91

CONNECTICUT, \$122.62.

West Hartford Ch	6	00
Mrs. H. R. Traver	4	00
Canton Ch	2	50
Ansonia, First Ch	41	65
Waterbury, First Ch	68	47

NEW YORK, \$2,510.96.

New York City Chinese Mission	37	39
Fifth Ave S. S.	50	00
*Brooklyn, Greene Ave. Y. P. S.	10	00
Richmond Hill, Y. P. S.	4	25
Cortland, First Ch	32	50
Dundee, Y. P. S. C. E.	4	00
Watervliet Ch. and S. S.	18	50
East Pembroke, First Ch	3	90
Albany, First S. S.	8	40
Syracuse, Delaware Ch	12	24
Nassau Second Ch (Central Nassau)	6	00
Otego Ch	2	70
Wells Bridge Ch	2	18
Walton Ch	7	35
West Oneonta Ch	5	00
Dover Plains, Second Dover Ch	6	00
Second C. E. S.	2	00
Hedgesville, First Ch	5	60
A Friend	1	00
Russia, First Ch	3	75
Fort Plain, First Ch	2	00
Inghams Mills, Mrs. W. S. Schuyler	1	00
Salisbury, First Ch	5	00
Franklinville, First Ch	12	15
Philadelphia, First Ch	3	25
Medina, First Ch	8	54
Belfast First S. S.	1	74
First C. E. S.	2	00
Whiteville S. S.	3	00
Pultney Ch	9	51
Buffalo, Kensington Ch	5	00
Cazenovia Park Ch	3	16
Delaware Ave. Ch	42	80
Penn Yan, Himrods Ch	6	25
First Ch (Addl.)	1	50
East Aurora Ch	12	50
Olean, First C. E. S.	5	00
Bolton S. S.	1	85
Clarence Ch	5	00
Panama, Harmony Ch	6	00
Meridian Ch	2	00
*Alps, Fannie E. Coon	20	00
Troy, Fifth Ave. Ch	65	19

Sanford, First Ch	4	25
New Berlin, First Ch	8	00
Pine City, Friend	15	
Auburn, First Jr. C. E. S.	6	05
Ripley, First Ch	7	75
Westfield, First Ch	2	77
Springfield, First Ch	9	33
Forestville, First Ch	11	00
First S. S.	5	25
Knowlesville Ch	11	25

LEGACIES.

Albany, Estate of Almira Mount	657	74
Webster, Estate of Nelson Holt	724	29
Albion, Estate of Julia A. Smith	24	93
Delaware, Estate of Correlia T. Richards per Yorkshire Centre Ch	400	00
Malone, Estate of Martha M. Meeker	200	00

NEW JERSEY, \$4,611.00.

Jersey City, J. M. Hough	6	40
Parmlly Mem'l Ch	20	00
Flemington Ch	25	00
Moorestown Ch	51	00
West Vineland Ch	5	61
Orange, Italian Mission	2	61
Bayonne, First Ch	6	90
Hackensack, Calvary Ch	37	00
Marlton Ch	9	12
Baldwinsville Ch	21	97
Newark, Fairmount Ch	16	58
New Monmouth Ch	9	50
Brookdale Ch	15	00
*New Brunswick, John T. Morgan	5	00
*Camden, F. W. Ayer	25	00
Millington Ch	37	27
S. S.	5	00
Mount Bethel Ch	1	46

LEGACIES.

Ocean Grove, Estate of Sarah E. Sampson	4,310	58
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PENNSYLVANIA, \$679.34.

*Philadelphia, Mrs. M. R. Trevor	255	00
Gethsemane Ch	17	38
Chestnut Hill S. S.	3	00
Chestnut Hill Ch. (In Part)	5	00
Manayunk Ch	20	00
Shiloh Ch	12	20
*Mrs. A. T. Ambler	25	00
*Thos. Y. England	5	00
Kane, Swedish Ch	1	50
Lansdowne Ch	7	17
Harlandsburg, Unity Ch	9	45
Media Ch	3	45
Narberth, Ch. of the Evangel Pittsburg, Mt. Washington Ch	5	89
*A Friend	50	00
Monongahela Union	1	36
Susquehanna, A Friend	2	00
Mt. Carmel, Mrs. W. F. Williams	6	00
Greensburg Ch	4	60
Homestead Ch	19	75
Collingdale Ch	2	03
Cambridge Springs Ch	30	35
Wilkinsburg Ch	32	37
Meadville Ch	4	50
Wyalsburg Ch	2	37
Huntington Ch	15	00
Bloomsburg Ch	22	30
Mt. Keeseport, First Ch	30	39
Lake Ch	5	50
Dawson Ch	9	00
Freeport Ch	2	00
Troy Ch	9	55
Irving Ch	1	00

Ten Mile Ass'n, Bethel Ch.	2 00
Starrucca Ch	1 56
Pottstown Ch	30 83
Du Bois Ch	4 00

DELAWARE, \$37.52.

Wilmington, Second Ch. and S. S.	20 00
First Swede Ch	17 52

DISTRICT OF COLUMBIA, \$237.50.

Washington, Metropolitan Ch	12 50
Calvary Ch	250 00
Second Ch	25 00

WEST VIRGINIA, \$166.50.

Coll. per Horace Strong	2 00
Parsons, First Ch	1 06
Hambleton, First Ch	1 94
Charleston Ch	1 95
S. S.	2 21
Jr. B. Y. P. U.	50 50
Elkins, W. H. Cobb	50 50
Manning, First Ch	30 04
Churoville Ch	7 10
Highland, Bonds Creek Ch	5 00
Crisp, Zoar Ch	4 48
Harrisville Ch	19 15
Spencer Ch	28 66
Guyandotte Ch	1 50
Pleasant Valley Ch	10 00
Adamston, Hepsibah Ch	35 92
Gypsy Ch	2 48
Leopold, Point Pleasant S. S.	1 48
Mt. Vernon Ch	2 35
Broad Run Ch	5 00
Ten Mile Ch	3 20

GEORGIA, \$26.11.

Coll., per G. A. Goodwin	26 11
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OHIO, \$598.75.

Springfield, First Wom's M. Soc.	11 49
Sidney, Little S. S. Children of First Ch	4 39
East Liverpool, First Ch	10 00
Granville, Mrs. E. S. Shepardon	25 00
Toledo, Ashland Ave Ch	69 52
Heston St. Ch	9 00
First Ch	69 43
Salem S. S.	3 25
Bethany Ch	7 40
Wauseon Ch	5 10
Anglia, Mrs. Wyatt's S. S. Class	2 50
Geneva Ch	50 00
Reine Ch	2 92
Newman Ch	3 00
Findlay Ch	10 75
Clark Township Ch	1 50
Hopewell Ch	3 00
Madisonville Ch	6 00
Dresden Ch	5 00
Sinking Creek Ch	17 00
Bethel Ch	8 00
Haskins Ch	9 75
Evergreen Ch	1 75
Cincinnati, Columbia Ch	4 25
Dayton, First Ch	203 07
Newark Ch	16 63
Massillon Ch	3 60
Women's Circle	5 50
Sherman Ch	10 00
Martin's Ferry Ch	8 80
Warren Ch	11 00

MICHIGAN, \$349.25.

*Detroit, J. E. Howard	10 00
Sootten Ave. Ch	12 10
First Ch	46 00
Norway Swede Ch	2 20
Dagget Ch	1 80
Tecumseh Ch	13 60
S.	2 79
Portau Ch	13 43
Traverse City Ch	15 00
Lansing Ch	30 19
S. S.	5 00
Charlevoix Ch	5 00

Plainwell Ch	30 00
South Haven, S. S	9 24
Mud Lake Ch	80 80
Osooda, C. E. S.	3 00
S. S.	2 00
Albion Ch	30 15
Paw Paw Ch	10 00
Grand Rapids, J. K. Johnston	10 00
Calumet Ch	17 25
Hemlock Road Ch	1 60
Birmingham Ch	8 00
Imlay City Ch	17 20
B. Y. P. U.	1 00
Reno Ch	2 00
New Buffalo Ch	5 00
C. E. S.	2 00
Curtis, Harvest Home Ch	1 50
Manchester Ch	1 50
*Kalamasoo, First B.Y.P.U.	10 00
Fenton Ch	30 90

INDIANA, \$393.15.

*Indianapolis, C. W. Suttar	5 00
Thorntown Ch	2 00
Clayton Ch	9 25
Waveland Ch	4 00
Miami Ch	22 35
New Discovery Ch	2 70
New Mayville Ch	70 70
Union Ch. (Freedom Ass'n)	5 30
Elkhart Ch	17 69
B. Y. P. U.	3 31
Newtown Ch	7 00
Kokomo Ch	40 00
New Market Ch	3 30
Freedom Ch. (Freedom Ass'n)	8 50
Elwood Ch	22 00
Wolcott Ch	5 00
F. E. Goodspeed	5 00
Mrs. Emma Davison	5 00
Mrs. Alivilda Jackson	5 00
Valparaiso Ch (addl.)	4 25
Nicoma Ch. (addl.)	5 50
Rochester Ch	9 85
Bunker Hill Ch. (addl.)	1 10
Sharon Ch. (Judson Ass'n)	21 00
S. S. (Judson Ass'n)	3 70
Young America Ch	8 00
Galveston Ch	17 69
F. H. Thomas	5 00
Friendship Ch. (White Lick Ass'n)	5 30
Friendly Grove Ch. (Freedom Ass'n)	4 03
La Fayette, First Ch	29 09
New Bethel Ch	10 29
Camden Ch	5 24
Circleville Ch	4 00
Michigan town Ch	1 50
Menton Ch	3 50
Stileville Ch	5 35
New Winchester Ch	14 81
Bethel Ch. (White Lick Ass'n)	2 40
Liberty Top Ch	3 55
Delph Ch	13 30
Union Valley Ch	4 35
West La Fayette Ch	7 00
Reno Ch	2 12
New Providence (White Lick Ass'n)	2 00
Amity Ch	2 98
Crawfordsville Ch	23 36

ILLINOIS, \$1,584.65.

Camp Douglas Ch	3 58
Germantown Ch	1 50
Blair Ch	1 00
West Prairie Ch	60 60
Towerville Ch	95 95
Halfway Creek Ch	2 00
Raymond Ch	3 64
Milwton Ch	5 50
Detroit Harbor Ch	1 00
Young Blood Ch	1 00
Alton S. S.	14 53
Paris Ch	7 25
Martin's Prairie Ch. (addl.)	5 50
Ashmore, J. E. Dudley	10 00
Mahomet, B. Y. P. U.	10 00
La Moille Ch	52 56
Rock Island, First Ch	25 00
First B. Y. P. U.	5 00
Leas Ch	4 45
John, First Ch	29 70
Tice Ch	3 00

Dundee Ch	23 68
Highland Park Ch	17 75
Rochelle Ch	4 70
Savanna Ch	4 00
Belvidere, Prim. Dept. of First Ch	20 00
Alpha Ch	15 00
De Kalb S. S	25 75
Damascus Ch	9 70
Chicago, Millard Ave. Ch	5 25
First Ch	41 00
Pilgrim Seand. Ch	10 00
J. J. Mogg	62 50
Highland Park Ch	1 60
C. E. F., Highland Park Ch	1 80
Chicago, Millard Ave. Ch	1 55

LEGACIES.

Dundee, Est. of Betsey Clark	10 00
Basco, Est. of O. K. Huff	1,152 61

WISCONSIN, \$923.42.

Lake Nebagamon Ch	3 00
Beaver Dam Ch	32 40
Caseville Ch., S. S. and Missy Dept.	3 97
Mt. Ida, Ch. and S. S.	3 85
Lancaster, First Ch. and Aid Soc.	4 00
Coll., per E. E. Gulick	2 25
Fox Lake Ch	10 00
Madison Ch	33 21
Portage Ch	22 09
Lake Geneva Ch	3 05
Lodi Ch	3 25
S. S.	2 95
L. T. Gates	2 00
Evansville Ch	3 14
Augusta Ch	4 25
Menomonie Ch	2 60
Green Bay Ch	12 94
For State Convention:	
Coll., per M. A. Packer	35 56
Richland Center Ch	20 75
Oconomowoc Ch	10 00
Ash Ridge Ch	12 00
Salem Ch	6 35
Buena Vista Ch	2 27
Thompsonville Ch	1 63
Coll., per F. O. Carlson	75 00
Coll., per Ole Ellison	10 05
Coll., per E. E. Gulick	12 50
C. E. F., Madison Ch	1 00

LEGACIES.

Portage, Est. of N. M. Henry	587 36
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MINNESOTA, \$858.18.

Mankato, Marcus Hansen	10 00
Tyler, Danish Ch	9 10
St. Paul, Hebron Ch	10 00
Brookpark, First Ch	2 00
Duluth, Second Ch	40 00
Mantorville, Milton S. S.	3 22
Alden, Danish Ch	6 05
Owatonna, First Ch (addl.)	40 40
For State Convention:	
Coll., per E. S. Lindblad	30 00
Coll., per C. C. Langblod	8 18
Coll., per Lyman H. Steinhoff	250 00
Coll., per C. T. Hallowell	32 25
Coll., per Knute Nelson	50 00
Coll., per M. A. Summers	21 66
Coll., per E. R. McKinney	300 00
Coll., per W. E. Risinger	16 66
West Duluth Ch	15 00
Greenleaf Ch	5 00
Kirkhoven Ch	2 00
C. E. F., Blooming Prairie Ch	3 08
Minneapolis, Bethel Ch	5 00
Kasota Ch	2 10
Minnesota City Ch	1 35
Albert Lea Ch	4 24
St. Cloud, Swede Ch	3 70
Westbrook Ch	5 60
Milaca Ch	1 00
Eveleth Ch	2 00
Amor Ch	2 00
Friberg Ch	1 70
Detroit, J. H. Irish	20 00

IOWA, \$342.90.

Bedford, Mrs. A. M. Clark..	5 00
Murray S. S.	4 55
Ottumwa, First Ch.	5 77
Sioux City, First Ch.	1 00
Bloomfield Ch.	20 00
Centerville S. S.	1 75
Decorah Ch.	1 50
S. S.	2 60
Woodbine S. S.	2 70
Pella S. S.	3 30
Ames S. S.	3 07
Blakesburg Ch.	1 25
Keokuk Ch.	70 35
Toledo Ch.	10 50
Competine Ch.	4 88
De Witt Ch.	10 00
Clinton Ch.	26 77
Manchester, Mrs. W. V. Williams	
Prærie Flower Ch.	10 00
S. S.	4 37
B. Y. P. U.	3 50
Eagle Grove S. S.	3 51
Osage, Women's Soc.	5 00
Miss Ella Benedict.	5 00
Emerson S. S.	07
Oskaloosa S. S.	2 60
Farmington Ch.	14 62
Danville Ch.	10 80
Ida Grove S. S.	1 83
Brighton Ch.	4 25
Howard Grove Ch.	2 25
Mason City Ch.	60 65
S. S.	6 46
Commanche Ch.	21 00
S. S.	5 00
Cedar Falls, Rev. J. S. Lunn	5 00

MISSOURI, \$80.49.

Home and Foreign Mission Board	80 49
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INDIAN TERRITORY, \$40.38.

Wewoka Ch.	4 20
Afton Ch.	5 00
S. S.	5 00
Bennington Ch.	2 68
Wagoner, First Ch.	10 00
Sulphur Ch.	1 00
S. S.	1 00
Purcell Ch.	1 00
Cumberland Ch.	3 00
Cliff Ch.	3 00
Claremore S. S.	2 50
Emahaka, J. L. Harwell.	2 00

OKLAHOMA, \$7.20.

Hennessey S. S.	6 20
Kingfisher Ch.	1 00

KANSAS, \$642.02.

Coll., per C. P. Chaves.	5 00
Holton Ch.	3 35
Nickerson Ch.	5 00
T. T. Moore.	1 11
Bowman's Grove.	2 22
Mountayr Ch.	2 00
*Caldwell, T. E. Neal.	25 00
West Wichita Ch.	1 50
Scottsville Ch.	1 35
Kansas City, Third Ch.	9 00
Harmony Ch.	17 80
Peabody Ch.	7 35
Turner, Mr. and Mrs. Chas. Lovelace	15 00
Wamego Ch.	75
Leavenworth Ch.	12 00
Elk City S. S.	1 70
Jordan's Creek Ch.	5 00
Downs Ch.	3 20
Wichita, First Ch.	6 74
Lyons S. S.	1 80

Dighton Ch.	8 00
Olathe Ch.	4 35
*Shenandoah, R. W. Morse.	10 00
For State Convention:	
Lyons Ch.	5 00
Coll., per C. P. Chaves.	5 50
Coll., per J. H. Van Leu	117 50
Meade Ch.	5 00
Salem Ch.	1 10
Holton Ch.	15 00
Coll., per E. B. Meredith	474 70
Coll., per J. R. Rairden.	59 00
Eureka, Elm St. Ch.	10 00

NEBRASKA, \$844.97.

Omaha, Immanuel B. Y. P. U.	1 50
Calvary Ch.	12 20
La Clede Ch.	3 50
Wayne Ch.	15 00
Tehamah Ch.	30 90
Oakland, Swedish Ch.	25 10
Ponca City S. S.	3 05
Ansley Ch.	11 00
North Platte Ch.	3 00
Lincoln, First S. S.	3 29
Salem S. S.	2 28
Weston, Swede S. S.	6 50
Burwell Ch.	2 30
Stark Swede Ch.	6 00
South Omaha Ch.	50 00
Silver Creek Ch.	4 05
New England Ch.	6 55
Herman Ch.	1 25
Carroll Ch.	4 00
Prairie Union S. S.	5 94
Ashland, Immanuel Ch.	75 00
Valparaiso Ch.	8 22
*Albion, A. G. Mansfield.	10 00
Weston, Swede S. S.	8 50
Wahoo, Swede Ch.	5 00
For State Convention:	
Coll., per M. L. Goff.	47 71
Coll., per C. W. Brinstad	394 88
Swedish Conference.	88 15
Columbus, J. S. Rasmussen.	10 00

NORTH DAKOTA, \$7.30.

Bismarck, First S. S.	2 30
For State Convention:	
Poplar Grove Ch.	5 00

SOUTH DAKOTA, \$110.28.

Hot Springs, First Ch.	8 75
Buffalo Gap, First Ch.	1 00
Bryant, First Ch.	5 00
Millard Ch.	5 00
Verdon, Spink Co. Ch.	3 00
For State Convention:	
Coll., per M. J. Sigler.	87 53

MONTANA, \$44.70.

Missoula, Emmanuel Ch.	25 00
Anaconda Ch.	19 70

WYOMING, \$30.

Coll., per Daniel L. Schultz.	30 00
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COLORADO, \$65.45.

Victor Ch.	14 65
Delta Ch.	22 40
Colorow Ch.	5 00
Durango Ch.	17 40
For State Convention:	
Pagosa Springs, First Ch.	6 00

NEW MEXICO, \$12.

Carlsbad Ch.	12 00
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ARIZONA, \$4.

For State Convention:	
Tempe Ch.	4 00

IDAHO, \$24.50.

Pocatello Ch.	12 50
Blackfoot Ch.	12 00

CALIFORNIA, \$44.75.

Los Angeles, Mrs. A. D. Cadwell	10 00
Healdsburg Ch.	12 25
Madera Ch.	9 50
Pleasant Valley Ch.	13 00

OREGON, \$505.58.

Dillard, W. E. Thornton.	1 00
Condon, First Ch.	1 45
Fossil, First Ch.	3 45
Baker City Ch.	25 00
S. S.	5 00
Jr. Union.	5 00
Athens Ch.	6 00
Weston Ch.	4 85
The Dalles Ch.	7 00
For State Convention:	
Convention.	150 00
Portland, First Ch.	112 50
Calvary Ch.	11 00
S. S.	4 43
Juniors.	8 85
Swedish Conference.	20 00
Coll., per N. S. Holcroft.	170 00
Newberg Ch.	13 00
Roseburg, First Ch.	17 50
Springfield Ch.	10 00
Coll., per O. L. Hoiem.	25 00
Myrtle Creek Ch.	2 55

WASHINGTON, \$209.54.

Cedarhome Ch.	5 00
Olympia, Central Ch.	10 39
Black Diamond Ch.	15 00
Chehalis, Helping Hands.	2 00
Dryad, J. T. Hoye.	5 00
For West Washington Convention:	
Coll., per G. C. King.	13 50
Ferndale, Swede Ch.	10 00
Norw. Dan. Conference.	100 00
Seattle, Market St. Ch.	12 00
Whatcom, Swede Ch.	25 90
Chehalis, Helping Hands S. S.	8 50
S. S.	2 25

CANADA, \$12.13.

New Brunswick, St. Stephen's Ch.	12 13
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WOMEN'S BAPT. HOME M. SOCIETY, \$135.

Total.	22,059 86
HOME MISSION MONTHLY.	117 78
HOME MISSION ECHOES.	27 56

ANNUITY FUND.

Stockton, Cal., A Friend.	200 00
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CONDITIONAL FUND.

New York City, A Friend.	700 00
* Are donations specifically designated.	

THE BAPTIST

HOME * MISSION * MONTHLY.

Vol. XXIV.

OCTOBER, 1902.

No. 10

FACE THE FACTS.

1. **It Is a Fact**, that the spiritual activities of our time are not commensurate with its secular activities, and that we are in danger of being engulfed by a secular deluge.

2. **It Is a Fact**, that our missionary enterprises with their expenditures of a few hundred thousand dollars are dwarfed by comparison with the colossal business enterprises of the day with their operations extending into tens and hundreds of millions of dollars.

3. **It Is a Fact**, that the hour has come for American Baptists to take larger views of their obligations and to gird themselves for greater undertakings in Home Missions.

4. **It Is a Fact**, that, notwithstanding its inadequate resources, the American Baptist Home Mission Society, in seventy years, has done a work of incalculable value for human souls, for the welfare of our country, for the advancement of the Kingdom of God.

5. **It Is a Fact**, that in point of economy and efficiency, its work challenges comparison with that of any other missionary organization.

6. **It Is a Fact**, that the Society is painfully hampered on every hand in the maintenance and necessary enlargement of its work.

7. **It Is a Fact**, that the Society needs annually \$300,000 more than its usual receipts:

I. In distinctively mission work:

(1) For Americans in the West \$150,000, instead of \$105,000; (2) for our Foreign Populations \$90,000, instead of \$63,000; for the colored people \$12,000, instead of \$6,000; for the Indians \$8,000, instead of \$5,000; for Mexico \$20,000, instead of \$10,000; for Cuba and Porto Rico \$20,000, instead of \$15,000; for city missions at least \$20,000 more. For these \$106,000 more is needed.

II. For Church Edifice Work: \$50,000, instead of \$25,500.

III. For teachers in schools for the colored people, Indians, etc., \$125,000, instead of \$102,000, and for apparatus, libraries, etc., \$5,000 annually.

IV. For new buildings and industrial appliances \$50,000 annually, at least, for the next five years.

V. For the partial endowment of the higher institutions and for the gradual relief of the Society from their increasing demands \$200,000 annually for the next five years.

8. **It Is a Fact**, that these statements are below rather than above the necessities of the situation, and are the words of truth and soberness.

9. **It Is a Fact**, that unless we can speedily approximate to this standard, opportunities will be lost, hopes will be blasted, lives will be crushed, forces of righteousness will be outstripped by forces of evil.

10. **It Is a Fact**, that it is easily within the power of American Baptists to make this advance. Thirty per cent. increase in the offerings from our churches, and special offerings from men of larger means, proportionate to their prosperity, will effect it.

11. **It Is a Fact**, that if we sow sparingly we shall also reap sparingly, and if we sow bountifully we shall also reap bountifully. What shall the harvest be?

Here are the Facts, which we must face. We pray you: Ponder them.

Now is the time to renew subscriptions for the MONTHLY. For the coming year it will have classified sub-divisions of its manifold work, with something concerning the entire field, generally, in every issue. It will also have other features, some of which appear in this issue. More will be said in the November issue.



THE HOME MISSION BULLETIN, which has been published by the Society for two years, will be discontinued with the October number. It has been favorably received as a cheap quarterly publication and has served a good purpose. The time and labor required for its publication are too much for the official of the Society, who, besides the duties of administration, is editor of the MONTHLY and of the Society's department of *Home Mission Echoes*, published at Boston in co-operation with the Woman's American Baptist Home Mission Society. Time and thought and toil given to the *Bulletin* will henceforth be given to the MONTHLY.



Sometimes the suggestion is made that the Board of the Home Mission Society might be enlarged so as to include men from various sections of the country in order to give greater breadth of view in the administration of the Society's affairs. The impression is that being located in or near New York they are in danger of being provincial and circum-

scribed in their views of things, seeing only through near-sighted eastern eyes. But the Board is broader than many suppose, having among its members men of wide experience and long residence elsewhere before coming to New York. The Chairman of the Board, as well as his predecessor, was for years a resident of Ohio; one member was for years the Corresponding Secretary of the Baptist Young People's Union, with a wide acquaintance with denominational conditions; another until recently was pastor of a prominent church in Missouri; another, the Assistant Corresponding Secretary, was for years pastor and then General Missionary for Colorado; the Acting Corresponding Secretary had the benefits of a frontier missionary life for years in a western State and identification with its organized activities. Several others, both ministers and business men, were natives of other States before coming to New York. There are graduates of several different colleges and theological seminaries on the Board, which is composed of twenty-two members, eleven of whom are ministers, ten business men, and one a University professor, from the States of New York, New Jersey, Pennsylvania and Connecticut. As New York is a great cosmopolitan city, the Board of the Home Mission Society partakes of its cosmopolitan character.

SEPTEMBER BOARD MEETING.

A summary of business transacted at the September Board meeting discloses the variety and magnitude of interests claiming the attention of the Executive Board.

Upon the recommendation of the Finance Committee, over thirty bills were ordered paid; \$100 was appropriated to Americus Institute, Ga., toward the erection of a building; a small building for a teacher's residence at Bishop College was authorized and a small tract of land adjacent to the campus was purchased; the old college property in Atlanta was sold for \$20,000; a teachers' kitchen and a superintendent's residence were authorized at Virginia Union University; repairs on Shaw University buildings were ordered; three will cases were adjusted; bonds were ordered to five annuitants; a sale of property in Nebraska was authorized; action was taken on several matters relating to the securities of the Society, and a number of other matters of lesser importance received consideration.

Upon the recommendation of the Missionary Committee, seventy-five missionary appointments were made in thirty States and Territories. It was voted to co-operate with the Vermont State Convention in Swedish work in that State, and co-operation in work for the French is under consideration. Some urgent appeals from the West for increased appropriations were declined for lack of funds.

In the educational department forty-one appointments of teachers were made to fourteen schools and some other business transacted, including an arrangement for the closer affiliation of our secondary schools in Georgia with Atlanta Baptist College and Spelman Seminary.

In the Church Edifice department, upon recommendation of the Church Edifice Committee, loans were made to two

churches and gifts to five churches, and other business relating to the affairs of this department received attention.

Action was also taken concerning a memorial service for Dr. Morgan.

◆
PERSONAL.

The Society has no more loyal friend than Hon. J. L. Howard of Hartford, Conn., who spends a portion of the summer at his pleasant residence at Watch Hill, R. I., where, for more than twenty years by his personal example and generosity, he has contributed greatly to the maintenance of a high order of religious services at that delightful summer resort. On Sundays he is one of the ushers and passes a collection basket, and though past fourscore, is bright and cheerful and happy in doing good as he has opportunity. He has learned the rare secret of growing old gracefully. There is no "dead line" for him until the end comes.

President C. F. Meserve of Shaw University has been busy a considerable portion of the summer with the "Shaw Singers," who have been most favorably received in New England. To make the necessary arrangements for several successful concerts each week is no playspell.

Dr. Malcolm MacVicar returns to his position as President of Virginia Union University in better health than at any time for the past two years and with substantial tokens from a friend of the Institution which enables him to procure a fine bell and to make some other needed improvements.

Rev. O. A. Williams, D.D., Superintendent of Missions for Minnesota and adjacent States, will spend about a month in September and October with Dr. C. A. Woody in attendance at meetings of Western Conventions in the interest of the Society.

Rev. Arthur St. Clair Sloan was married at Perry, Ohio, in August and, with his wife, has returned to his field in San

Luis Potosi, Mexico. And this suggests the question why the wives of missionaries in Mexico, Cuba, and Porto Rico should not be counted in the list of Home Missionaries, as the wives of missionaries in foreign lands are reckoned in the list of missionaries there? Indeed, why should not the wives of missionaries in the West, many of whom are most

able time to the work there until Bro. Uriegas is able to resume his duties.

Rev. Edgar L. Humphrey who, for about a year and a half, was connected with the Y. M. C. A. work in the Philippines, where he acquired a fair knowledge of the Spanish language, has been appointed missionary to Porto Rico, where he arrived in August, to the great



REV. A. B. RUDD, GEN. MISS'Y, AND FAMILY, PONCE, PORTO RICO.

efficient helpers to their husbands, be likewise included? Why not? Such an arrangement would carry the missionary force of the American Baptist Home Mission Society to about eighteen hundred.

Rev. Francisco Uriegas missionary at Puebla, Mexico, has been dangerously ill with typhoid fever. Rev. W. H. Sloan, General Missionary, will devote consider-

relief and delight of Brethren McCormick and Rudd, whose work had expanded to so many points where interest had developed that they were being severely overtaxed to give it requisite care.

Rev. A. B. Rudd and family, whose cut appears in this issue of the MONTHLY, are most highly spoken of by those of other denominations who have been at Ponce.

SPECIAL MENTION.

WE call attention to the way in which Dakota Baptists built a meeting house, as typical of scores of similar instances. The sacrifices made by pastors on small salaries and by the members who usually have but little wealth are often heroic. We wish that some who read it would send the Society \$250 or \$300 to help build houses for other churches greatly in need of them.



THE article by our veteran missionary to the French Canadians on "A Corner in Grace" is piquant and pointed, putting things in a striking yet truthful way. The arrogant claims of Romanism need only to be better understood to arouse Christian people to greater efforts for the emancipation of its misguided adherents.



IN connection with the article on "Ministers' Institutes" in Georgia, we may quote from a leading colored Baptist minister of another State, who says: "We have very few ministers who are really competent to preach the Gospel. Not a thing is being done to aid the present ministry, or to educate preachers. And men are being ordained all the time. The only hope for the Negro Baptists of this State is the continued and increased help of Northern Baptists." The State mentioned has only secondary schools, which can give but little attention to the training of students for the ministry.



THE account given by Dr. Moseley of the state of things in Eastern Cuba in consequence of the refusal of our Congress to pass a reciprocity bill, shows how far-reaching are the results of such a course. Disaster to our spiritual work, as well as to the temporal interests of Cuba, is inevitable unless legislative relief is speedily afforded. But Congress does not meet until December, and even then the political wrangling on this subject

will doubtless continue as long as it may serve the purposes of certain politicians and capitalists, so that "poor Cuba" is likely to be poorer, indeed, and the embittered feeling against Americans intensified. Our own great and prosperous country, after so large an expenditure in the war for the liberation of Cuba, and for the establishment of a new civil order throughout the island, can well afford, without imperiling any of its own industries, to deal in a magnanimous manner with its sister Republic in this hour of sore distress. Our missionaries are told to say to the Cubans that the cabal of politicians and speculators who have blocked legislation do not truly represent the mind and heart of the great bulk of the American people. These difficulties and discouragements, which extend to other mission fields in Cuba, must not, however, prevent us from pressing forward the work of evangelization. Doubtless the crisis will soon pass and then they who by patient continuance in well doing have been steadfast in service will reap the rewards of their labor. But, just now, let our missionaries in Cuba be remembered in our prayers that God will strengthen and sustain them and permit them to witness greater triumphs of his grace than those in which we have rejoiced. Is there not some one who will give the \$400 needed for the Chapel at Boniato?



**MINISTERS' INSTITUTES FOR
GEORGIA.**

The Negro Baptist Education Society of Georgia, with which the Home Mission Society has been in coöperation in holding Ministers' Institutes in that State, has issued a statistical statement of work done in that period. From this it appears that in three years the missionaries preached 1,588 sermons, delivered 2,882 addresses, had 3,407 conferences, held 118 institutes attended by 1,574 preachers and 840 deacons, and by con-

gregations aggregating 15,301 persons. Much other work was done in special religious meetings and in collecting funds for missionary and educational purposes. A very encouraging feature was the sale of 159 small and well-selected libraries for ministers, many of whom have hardly any books besides the Bible.

The following resolutions were adopted by the convention:

Whereas, It has been mainly through the encouragement, support and coöperation of the American Baptist Home Mission Society that we have been able to keep the New Era missionaries on the field, therefore be it

Resolved, 1. That we commend highly the earnest and faithful work of all the missionaries who are now engaged in New Era work or who have been engaged at any time during the past three years.

2. That the American Baptist Home Mission Society be thanked for its generous and hearty coöperation and urged to continue its work for all the Baptists of Georgia through the Negro Baptist Education Society.

It should be stated that the Negro Baptist Education Society has decided to consolidate with the New Missionary Convention, which will include both Educational and Missionary work, and that the Home Mission Society has entered into coöperation with this body in the support of three missionaries for this important work for the 1,500 colored Baptist ministers of Georgia who have the spiritual oversight of about 215,000 colored Baptists in more than 2,000 churches. Unless we reach the vast majority of these uneducated persons by this method, religious progress will be very slow. They cannot or will not come to our schools; we must take the schools to them.



THE COMMITTEE OF FIFTEEN.

At the Anniversaries at St. Paul, Minn., in May, 1902, by the concurrent action of the American Baptist Missionary Union, the American Baptist Publication

Society and the American Baptist Home Mission Society, the Presidents of the Societies were instructed and empowered to appoint a Committee of Fifteen, in accordance with the following Minute presented by Dr. Lemuel Moss, which was formally adopted by each Society:

Whereas: 1. It is affirmed that there is widespread unrest among our churches with reference to the lack of proper coöperation in the activities of our Baptist National Missionary Societies—especially of the American Baptist Missionary Union, the American Baptist Publication Society, and the American Baptist Home Mission Society, and their associate Societies, and a lack of proper adjustment of their agencies and methods of operation;

2. It is desirable that this great matter shall be duly investigated and wisely acted upon, so that Christian fellowship and brotherly love among us may be promoted, and the work of God in our land and in all lands may be unhindered; therefore

Resolved: 1. That the American Baptist Publication Society and the American Baptist Missionary Union are hereby requested to appoint their presiding officers, to constitute, with the presiding officer of this Society, a special joint committee of three, for the purpose of naming a Committee of Fifteen, to whom all matters for investigation and inquiry, as above suggested, shall be referred, and the presiding officer of this Society, the American Baptist Home Mission Society, is hereby appointed a member of the said special joint committee of three.

2. That this Committee of Fifteen shall consist of seven ministers, five laymen, and three women.

3. That this Committee of Fifteen shall choose their own officers. They shall fill any vacancies that may occur in their number. They may, also, if for any reason they deem it expedient, increase their number, not to exceed twenty-one in all, observing the conditions of membership indicated in the preceding resolution.

4. That this Committee of Fifteen shall serve without compensation. Their necessary expenses, for meetings held, and for correspondence and consultation, shall be borne in equal portions by the three Societies above named.

5. That the duties of this Committee of Fifteen shall be to ascertain all the facts concerning the matters at issue, as above suggested; whether there be any lack of proper adjustment and proper coöperation between the three Societies, including their associate Societies, as to fields of labor, collecting and other agencies, and methods

of work; whether there may be improvement in their mutual relations, for more harmonious, effective and fruitful service; whether changes are needful or desirable in their forms of organization, in their constitutions, by-laws, agencies, and methods of work; and, if changes are needed, recommending what they shall be. The Committee shall interpret their duties in the largest and widest sense in making their inquiries and recommendations.

6. That this Committee of Fifteen shall be appointed at the earliest hour possible during these Anniversaries, in order that they may here organize, if practicable, may receive any communications or instructions, and may decide upon their future course of procedure or its beginning.

7. That this Committee of Fifteen shall report their findings and recommendations at the Anniversaries in May, 1903, to the three Societies. If they are not at that time prepared to report finally and in full, they shall then report progress, and continue their inquiries and consultations until their work is completed and their report is rendered.

The names of the Committee are as follows: Rev. Lemuel Moss, D.D., New York; Rev. A. H. Strong, D.D., New York; Rev. W. H. P. Faunce, D.D., Rhode Island; Rev. Henry G. Weston, D.D., Pennsylvania; Rev. S. H. Greene, D.D., District of Columbia; Rev. Emory W. Hunt, D.D., Ohio; Rev. C. R. Henderson, D.D., Illinois; Mr. W. A. Monroe, Massachusetts; Hon. W. S. Shallenberger, District of Columbia; Mr. A. J. Fox, Michigan; D. B. Purinton, LL.D., West Virginia; Mr. E. J. Brockett, New Jersey; Mrs. Robert Harris, New York; Mrs. A. B. Coleman, Massachusetts; Mrs. J. N. Crouse, Illinois.



In accordance with the action taken at the St. Paul meetings the Presidents of the three National Baptist Societies have appointed the following a Committee of Seven on Christian Stewardship: D. G. Garabrant and A. G. Lawson, D.D., of New Jersey; C. L. Rhoades, D.D., and W. C. Bitting, D.D., of New York; B. F. Dennisson and W. A. Stanton, of Pennsylvania, and G. W. Tapley, of Massachusetts.

THE EAGLE AND HER YOUNG.

JUDSON B. THOMAS, D.D. CHICAGO, ILL.

A FEW days ago I was entertained in a beautiful Christian home. As I bade good-bye to a sweet little girl of eleven, she pressed a bright silver dollar into the palm of my hand. I said, "Oh, Bessie, you are rich. What are you going to do with so much money?" She replied, "That is for Home Missions." I turned to the mamma to say good-bye. She left in my hand a bright five dollar gold piece. In a moment the child had gone into an adjoining room on an errand. The mamma said, "Bessie has earned that dollar by carrying milk."

The amount of the gifts was generous, but the lessons are far more precious. I thought of the mother eagle teaching her young to fly. She pushes the birdling out of the nest, and then flies quickly underneath, that the little one may not fall or get hurt. She makes it try to fly. She shows it how to fly. She keeps it from harm. She is interested in every phase of the development of her young.

So this consecrated, intelligent, Christian mother, with the spirit of Christ in her heart, pushes her child out into unselfish service, shows her child how and interests herself in the larger development and growth of her child.

The time for the eagle to learn to fly is while it is young. That is normal. Muscles and bones, wings and body are prepared for such training. If they are not put to the test at at the normal age the bird grows abnormally. Its development is retarded. If disuse of faculties is continued they ordinarily disappear. Childhood is the normal time for the acquisition and development of the spiritual traits of life. The principles of spirituality, unselfishness and sacrifice must be established in early life, else the opposite of these will hold dominion. If, perchance, in later years the trend of the life is changed, yet would it lack the original force and naturalness—the normality—that otherwise would characterize it. Retarded development lacks vitality. Eighty-seven per cent. of all professing Christians are converted under-eighteen years of age, and quite as large a percentage of those who become generous and large-hearted in aggressive Christian work have acquired these traits in their early Christian culture.

The parent eagle teaches her young. She does not leave that to another. A crow from a neighboring tree does not do it. The crow does not want to. The eagle would resent it.

So parenthood carries responsibilities that cannot be transferred. The child looks to the parent as naturally as the eagle to its mother. This is normal. And while God's grace superabounds so that in a measure it counteracts neglect, yet it does not shift responsibility. In the light and reality of eternity, parents should study closely and keenly the indelible impress which they are leaving upon young immortal souls. Evil habits, like weeds, grow without cultivation. Good and true habits require the most constant and careful training, and the real impress that is left upon the child is not such as comes from superficial and theoretical instruction, but such as grows out of the secret hidden natural springs of the parent life. If we are to have ministers, missionaries and money for the work of God in this world in the coming generation, the parent life of to-day must have a real abiding spiritual sympathy with the work of the Master and the progress of His kingdom. Selfishness and littleness and worldliness must be rooted out of the child's life by the parent teacher.

The most beautiful thing on earth is the sweet relationship between true parenthood and true childhood. The one teaching, the other developing; the one leading, the other following. Both are enlarged and beautified in the process. This real, living, spiritual sympathy is God's way of mutual growth. The parents need the child. The child must have the parent. This is normal. No artist nor poet can portray the real beauty and the essential value of this intertwining of souls. It makes home a heaven and earth a paradise. Instinct, revelation and providence combine to lead into this higher condition, and each adds its own coloring to enhance the beauty of the picture. The home should be the truest type on earth of heaven, and this living, actual spiritual oneness between parent and child, and child and parent, is paramount to the beauty of home life.

Let us learn the lesson from the eagle and her young. Let us know from real concrete illustrations that in some Christian homes the responsibilities, the opportunities and the sweetness of true spiritual relations exist. God calls upon children and parents alike to maintain right and normal relations, and thus to grow more together and more and more into His service, into His love and into His image.

Form of a 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."

A TOUR DOWN LYNN CANAL, ALASKA.

REV. G. S. CLEVENGER, SKAGWAY, ALASKA.

Lynn Canal is in Southeastern Alaska, a deep natural waterway, an arm of the ocean, with high, precipitous mountains on either side.

At the north end of the canal is Skagway, the head of navigation and the terminus of the White Pass and Yukon Railway. At Skagway is located the North Star Baptist Church, of which the writer has been pastor for two years. Twelve miles south on the canal is Haines Mission, where the Presbyterians have conducted a mission school for the natives over twenty years. The Government has recently located an army post at Haines, and will expend there in the near future over a quarter of a million dollars. This, with other interests, will make Haines an important place. Further down the canal; say thirty miles, is Berner's Bay, where are located a couple of small stamp mills, which are testing the gold ores with a view to the erection of larger mills. At the south end of the canal is Juneau, an old town which has a number of mining interests about it. It is a substantial town of, say, one thousand inhabitants. Across the bay from Juneau is Treadwell, the seat of the great Treadwell mine, which is operated on the largest scale of any gold mine in the world. At different places along the canal are located large fish canneries. Each cannery employs from fifty to one hundred and fifty men. These employees are Indians, Chinamen and white men. Some of the canneries employ nearly all white men. At this season of the year the canal is dotted with fishermen's boats, and presents a lively appearance. The people employed in the canneries except the Indians are here about four months of the year, and the rest of the time they spend down on the coast.

The writer determined early in July to make a preaching tour down the canal, stopping at the canneries and every point of importance. As the way opened we talked publicly and privately and were kindly received by every one. Often we were urged to stay longer and always invited to come again. On this tour I was deeply impressed with the importance of this work. While I found but few professing Christians at these canneries, yet I found a people ready to hear the Gospel. I was particularly touched at one cannery where a delegation of Indians waited on me and urged me to come again. At another point away from the track of the

regular vessels I was at a loss to know how to get to another place where I had an appointment. A bright young Indian volunteered to take me in his boat, a distance of ten miles. On the way he told me how his young wife had deserted him for another man and how badly he felt about it. This gave opportunity to speak of the awful results of sin, how it ruins the individual and the home and how good it is to have Christ to free us from sin. Our work was not specially among the Indians, as we went more particularly to reach the white people.

At Haines Mission we held a specially interesting service. We had called on almost every one in the place previous to the service and the entire town almost turned out to hear the new preacher. How earnestly the congregation took hold of the singing and seemed to enjoy the service.

I remained three days in Juneau visiting and trying to size up the situation religiously. I met many pleasant people, but found that few were in the habit of attending church. I found a half-dozen Baptist people, and so we had a preaching service. There were about sixty present, which was said to be a large congregation for Juneau. The Protestant churches in Juneau have not increased in membership. The same is true in Treadwell. The same is true in Alaska, so far as I know. The people are so transient that it is impossible to build up a large membership, but this is not saying that the churches are not doing a grand work in reaching the people, if only for a short time, and keeping them from being ruined by sin. The havoc of sin has been awful in Alaska, but grace has abounded also, to the saving of many men and women.

Alaska will have a large population by and by. She has an area twelve times as large as the State of New York. She has more coast line than the United States. Her gold, her fish, her furs and her agriculture resources will bring a more permanent population. For the present her population is largely transient, a people that are restless and seeking to become rich quickly. Our mission is to do people all the good we can while we are with them, and there is a great opportunity here to meet many people. A pastor will preach to more different people here in Skagway in one year than he will in the ordinary pastorate in the States in five, but he must be content to meet them but a short time.

There is every indication now that in the near future a good permanent town will be built on Prince Williams Sound, and we must look up a lot for a church there at once.

THE IMPORTANCE OF ALASKA.

(HARRINGTON EMERSON, IN THE ENGINEERING MAGAZINE.)

Since 1896 six events have occurred that wholly change conditions in Alaska for the better. (1) In that year the Klondike gold discoveries were made, and in 1897 and 1898 a great rush to and through Alaska began, resulting in a doubling of the population and in an output of gold from the Yukon region to date of \$75,000,000. (2) In 1898 the Philippine Islands were acquired by the United States, giving importance to the direct route along the Alaskan coast between North America and the new possessions. (3) In 1899 gold was discovered on the beach at Nome, and this carried thirty thousand people to this part of Alaska and resulted in an output of \$5,000,000 in gold annually, or more than twice as much as all Alaska had previously yielded. (4) The Alaskan salmon fisheries, in their infancy in 1896, have grown in 1902 to great companies, capitalized for \$20,000,000 and with net earnings last year of more than \$2,000,000, and employing ten thousand men. (5) Two railroads have been constructed in Alaska, one of which, in the extreme southeast, costing \$4,000,000, earned last year over \$3,000,000 net, and the other, in the extreme northwest, near Nome, a little road five miles long, which earned \$80,000 net. (6) Coal fields formerly superficially known have been explored and investigated, while new ones of great value have been discovered.

OUR HUNGARIAN MISSION.

So far as I am aware it is here in the city of Cleveland where the first and thus far only efforts have been made by the Baptists of this continent to reach this people with our message, and there is a large field here for such effort. We have approximately 30,000 Hungarians within the borders of our city. Of these about one-half, or 15,000, are Slavonians, the other half being Hungarians proper, or Magyars, as they call themselves. With the exception of an insignificant fraction of the Slavonians on the west side, the great mass of these foreigners is crowded into a settlement of comparatively small area on the east side of the city. Crowded is the word for it. A family of husband and wife find in a tenement of three small rooms accommodation for themselves and four boarders. They all have boarders. The privacy and sanctity of the home life, so dear to us, seems unknown to them. The men are mostly "hands" in the

various large factories all about them. \$1.00 to \$1.25 per day is their pay, for "there are plenty of Hungarians around." Besides the large number of saloons there are in this settlement two Roman Catholic churches (one of them for the Slavonians, whose language is quite different from that of the Magyars, or Hungarians proper), one Greek Catholic church and one Reformed church to look after the souls of the people.

And since '99 we Baptists are there, too. That came about in this way: In January, '99, Rev. H. Hilzinger, the then pastor of the Second German Baptist Church of this city, began cottage-meetings on Woodland Heights in the home of one of our members there, Rev. Schmidt. The neighbors were invited, and among them was a Hungarian and his wife, both of whom understood German. The cottage meetings were continued, and in a short time Mr. Weiss and wife were converted and received by baptism into the church. Mrs. Weiss found another family, which was also converted and baptized. The little band of four or five then met regularly among themselves and tried to win others. Through Mr. Hilzinger, Mr. Weiss learned that there were Baptists in Hungary, too. Mr. Weiss in some way then obtained the address of Mr. Fabian and a correspondence ensued. This brother had long felt it in his heart to come to America and tell his people about Him, who came to save the lost. He now saw the open door. He came. That was in March, 1900. Meetings were at once began in a little store, and for a time all went well. Then a combination of adverse circumstances clogged the wheels. The work stopped. But there were many who had the cause at their heart, among them our devoted Women's Mission Society of the Cleveland Association.

Such were the conditions when the writer settled here in April, 1901. After some time the meetings were recommenced in the home of a man, who was not of us, but whom we believed to be a Christian and in sympathy with our cause. He was the wrong man. He had failed us before, and failed us now. We had no other home to go to, and so the meetings had to be temporarily given up again. But we all felt that the work dare not be abandoned. And still we could see no way before us to do it. We had no means at hand. Here the Home Mission Society, the Women's Mission Society of the Cleveland Association, and our City Mission Society came to the rescue. The former appointed Mr. Fabian missionary to the Hungarians, the latter two agreeing to stand for a suitable

meeting place. Since December 1, 1901, Mr. Fabian has devoted all his time to this work. But we have no place of meeting yet. There is no store to be had, at least not anywhere near the Hungarians. Again and again we have tried and failed. The same success attended our efforts to rent a house or part of one. A certain man in Rome will have to answer for a good bit of that some day. But we will have a place yet in spite of him. At least we are trying our best to get it and have a reasonable assurance that we need not wait much longer for it. In the meantime the work is going on. Mr. Fabian goes from house to house and has found many an opportunity to speak to troubled souls. The success? Who may tell what it has been thus far? God only knows. But we are not without our encouragement. On the last Sunday of this month we expect to see one more of the Hungarians follow Christ in baptism, the first one brought to the cross through Mr. Fabian's ministry, so far as man can see. May we see many, many more. God bless the work, humble in its small beginnings, among the Hungarians!

H. VON BERGE.

CLEVELAND, O.

SERIOUS CONDITIONS IN CUBA.

BY REV. H. R. MOSELEY, D.D., SANTIAGO.

The work in Cuba is much hindered now by several different causes. First, the growing bitterness against everything American. Many who formerly showed interest here dropped off. The Cubans are very bitter towards Americans because of their failure to grant reciprocal trade relations. When the Cuban Constitutional Convention accepted the Platt Amendment it was with the distinct promise that they were to have trade facilities with the United States, and they feel, with some reason, that they have been deceived, and look with extreme suspicion upon all things American.

Second, the poverty and suffering in Santiago province is great; in fact, I believe things are in worse condition here now than they were when I first came to Santiago in February, 1899, soon after the close of the war. Thousands of workmen sit around all day in the plazas and parks of the large cities. All public works are paralyzed, and the people have no money to begin farming. The great sugar plantations say that unless they get tariff reductions from the United States they cannot work their plantations. This will throw other thousands of laborers out of

work. Indeed, I am convinced that unless some help is extended soon the Cubans will rise up against their own Government. Men who were employed by the military government of the United States have, as a rule, lost their places. They are dissatisfied, and the growing discontent and misery means disturbance. Reciprocity will help, but will not cure the ills of Cuba. The poverty has affected all our work in many ways. Our collections have fallen off, children cannot come to Sunday School because they have no shoes or clothes, etc.

Third, heavy rains have hampered our work a great deal, our country work has almost been suspended on account of these torrential rains.

I have written you these details that you might know something of the difficulties we are meeting, but we are not discouraged. We believe these difficulties are temporary, and we trust in God for his blessing, and He has not withholden it. The work in Santiago and Christo, Boniato and Manzanillo is quite prosperous, notwithstanding the drawbacks above mentioned. Baptisms are frequent, and interest good. We have a good and growing country church in Boniato, but here, too, we have our difficulty. These meetings have been held in my rented house, but I shall have, in all probability, to give up my delightful country home, as the owners, who have been in Spain since the close of the Spanish war, are expected early in October, and will, the agent says, want the house. My contract expires October 1st, and I suppose I shall have to move, and I don't know where I am going, and I don't know where we can hold meetings. There isn't a suitable place available in the community, which is composed of small truck farmers living in their palm huts. We discussed the matter at our regular monthly business meeting Monday night, and we could see no solution of the matter other than the erection of a cheap wooden chapel. The brethren manifested a willingness to sacrifice something to get a chapel. They can raise from \$100 to \$150 for a chapel. That is by doing much of the labor themselves. I advised them to ask the Society for \$400 to help them in their chapel. They, therefore, earnestly ask the Society to appropriate \$400 for a chapel. I heartily recommend this appropriation. It is a small amount and will make us independent in our work. We have here the only country church in Cuba, composed of thirty members, small farmers, laborers who are enthusiastic workers, and I should hate to have any difficulty interfere with the development of this church.

"A Corner in Grace."

BY REV. J. N. WILLIAMS, PROVIDENCE, R. I.

AFTER fifty years of study, experience and missionary life among Catholics, I have reached the conclusion that there is no better definition of Romanism than the above somewhat commercial term. Usually the "corner" is in grain, not grace. Capitalists, by fair means or foul, get hold of some one of life's commodities, not to say necessities—for example, buy up all the wheat there is; then having absolute control of the bread market, do about as they please with the rest of mankind who must have bread at any price. Well, Rome, in the belief of its people, has gotten hold of heaven's whole supply of the "bread of life"! Its highest authority, the Council of Trent, in a doctrinal decree, speaks thus: "It hath seemed proper to treat of the holy sacraments of the Church by which *all true righteousness* is at first imparted, then increased and afterwards restored, if lost." Notice the word *all*; there's the corner. If there were left, in this official statement of the Catholic doctrine of the "Sacraments," any escape—some independent supply of *true righteousness*, a slight chance of half or even quarter rations under other auspices, then the sincere Catholic might hope to reach heaven independent of the priesthood; but this *all* closes every other door. *All true righteousness*, heaven's marvelous flow of grace, must of necessity all course through this one channel—the Roman Catholic priesthood: for that priesthood alone can rightly administer the "Sacraments of the Church." This, then, is Roman Catholic doctrine, this is sober, sincere Roman Catholic belief. And as the administrator's "intention to do what the Church intends to do" is absolutely necessary, according to Rome's theology, for any one of its seven "Sacraments" to take place at all, it certainly follows that a soul's salvation is in absolute dependence upon the ministrations, nay, the very personal volitions of a Roman Catholic priest. We challenge contradiction. The monopoly is complete.

It is true that in order that such a doctrine may not shock beyond measure human sympathy and common sense, a couple of exceptions are allowed. The Romish hierarchy has, as it were, after a sort, transferred, to meet certain emergencies, certain of its powers to outside parties, in these two instances.

First. If a new-born or non-born babe cannot live until a regular priest of Rome shall arrive to administer baptism, then anyone,

attendant, nurse, or doctor, be they Catholic, heretic, or infidel, may sprinkle the regenerating drops of water and pronounce the magic words that shall prevent that innocent life from slinking away into darkness and eternal banishment from heaven.

Second. If one should be stricken down suddenly by disease or accident where lack of time, too great distance or helpless isolation make it perfectly impossible to secure the services of a priest to shrive a poor soul before death, then the Church grants that an "act of contrition" of the individual may suffice to save. But these exceptions are only gracious Church-empowered substitutes, worthless and disallowed, except in cases of absolute necessity, and only emphasize the audacious claim that "all righteousness" is "imparted," "increased" and "restored," if lost, by the ministerial acts of the Roman Catholic priesthood. Barring the above cases of absolute impossibility, the great papal trust remains, in Roman Catholic teaching and belief, the exclusive holder and sole dispenser of heaven's riches.

Here lies the secret of the mighty power of that system, which a distinguished English writer has well named Satan's masterpiece. No more cunning plan could have been devised to enthrone tyranny and perpetuate soul slavery. When Joseph had hold of all the wheat in Egypt, we know what he did with the Egyptian people, good as he was. He soon had hold of their money, then of their lands and then of themselves, as slaves one and all to that one monopoly of wheat. And it is not strange at all, that complete subserviency of Romanists to the clergy of Rome so long as they believe as they do. The priest is to them the sole agent of a great trust that holds what they must have. He is the Joseph to whom each and all must go for the bread that all need: "all true righteousness," regeneration in childhood, pardon through life, and especially at the hour of death, and deliverance from the flames of purgatory, etc., etc., Why! in Catholic doctrine and belief, marriage even is totally void of grace, only "legalized concubinage" unless it is the act of a priest of Rome, a sacrament of the Church. The Catholic believer is "cornered" on every side. He may hate his priest, swear at him inwardly and outwardly, too, but he will fear and obey just the same, for through that priest must come his salvation. That great statesman of France, Guizot, though a protestant himself, in one of his books, pays this homage to Romanism: "Le catholicisme est la plus grande la plus

sainte école de respect qu'ait jamais veu le monde." Catholicism is the greatest and most sacred school of respect (submission) that the world has ever seen." That old courtier of French monarchs evidently admired the ecclesiastical power that holds men in such complete subjection. We admire it, too, in that marvelous sway held by the humblest parish priest over his flock, young and old, rich and poor. We had better fear it rather. Above is indicated its source. It is not that man governs with diplomatic skill, it is not that he is good or great above others. It is that huge error of a sacramental salvation that enslaves so completely, for it makes the priest of Rome the sole arbiter of salvation.

And so it is, Romanism is a huge syndicate of grace, something which a sincere Catholic, be it said to his praise, prizes above all earthly good. But he has to deal with a power which he fancies (the more's the pity) can turn it off or turn it on as it shall judge right or proper; yes, turn it on by the sacraments, turn it off by the refusal of the sacraments, or the dreaded excommunication. In our large cities there is of necessity a sort of monopoly of one of the necessities of life, the water-works. If one wishes to realize the controlling power of even a small monopoly, let him just neglect to submit to the conditions imposed. It will not be long before he gets a notice: "Your water is turned off." What is he going to do about it? Only one thing, put on his hat, mad and muttering, if he so chooses, but with footsteps turned toward the Water Bureau and with cash in his purse to meet the conditions or demands of that organization to which is committed the water supply of a city. Joseph Guibord, an old Frenchman of Montreal, refused to withdraw from the "Institut Canadien," a liberal literary organization of his native city. The sacraments of the Church were refused by the priest in his last moments. That meant, in Catholic belief, that he must go to hell. He was non-Catholic enough to stand that. But his family owned a lot in consecrated or "holy ground" in Mount Royal R. C. Cemetery. He was refused burial in ground which had been "blessed." After five years of expensive litigation, the Supreme Court of protestant England, to which the case was appealed, gave the right of burial in his own lot in spite of Church authority. What did Bishop Bourget, the agent at that time of the great monopoly of grace, do in this case of audacious interference with its wishes. Why! he issued an episcopal mandate. with this

Scripture as his authority: "Whatsoever ye bind on earth shall be bound in heaven, etc.," and actually withdrew all blessing from two or three inches or thereabouts of the earth all around the corpse and turned off all grace from old Guibord's bones, and all good Catholics believe that it was done. If there's a "corner" to beat that we would like to know it and crown it the "Banner Corner" of the universe.

But thanks be to God, it is only a fake "corner" and the greatest of fakes. My Bible tells me that "Every good gift and every perfect gift is from above and cometh down from the Father of Lights, etc." Yes, "is from above" and "cometh down," as free from the grasp of monopoly and as free to every child of Adam as the raindrops and the sun rays that come down to us uncontaminated from the skies. The River of Life, John saw "approaching out of the throne of God and of the Lamb," not out of the Vatican nor round about out of it, nor dammed up in any way, that it should have to course through the narrow, sin-clogged and oftentimes vice-dripping aqueduct of a human priesthood. God, methinks, would no more have chosen to commit to sinful, selfish man, a monopoly of his grace than he would have elected, as Creator, to bestow upon some one class of our fellow beings proprietorship or dispensatorship of air, sunshine or sorrow. Just please imagine one moment the enslaving, coercing opportunity that such monopolies in even these minor gifts of God would give to somebody.

Suppose that a class of our fellow-men had a monopoly of the air, another that of the sunlight, and still another that of the rain. Wouldn't the great air syndicate, if we should venture to rebel against any of its demands, choke us into submission, snatch away the air we breathe till all resistance would have to wind up in a gasp for breath? How easy for the Sunshine Syndicate to frost-bite us one side by a shortage and then roast us on the other by an overwhelming slump of heat till we would only be too glad to yell unconditional surrender. And how easily cloud the big Rain Trust bring the stubbornest old farmer onto his knees and, indeed, all of the rest of us, by just letting loose upon us its drowning cloud-bursts, or by withholding or scorching us by withering dry spells. But even then, we protestant heretics, might hope to reach heaven somehow at least and all the sooner by reason of such dire calamities if there wasn't that great "Corner in Grace."

Who Was Rev. James Hickey?

FIRST MISSIONARY TO MEXICO.

La Luz, our Baptist paper, edited by Rev. W. H. Sloan, in the City of Mexico, in its issue of August 21, contains an article which for its historical value we translate for a place in the MONTHLY.

"Having written two letters to Ireland, one to England, two to the State of Missouri, four to Philadelphia, and having published in several periodicals of the United States our desire to know something of the individual who preached first the Gospel in Mexico, we have been able to secure the data, which we now publish and which go to the light for the first time in the history of missions.

Santiago Hickey, of Irish parents, was born in Ireland, in the county of Cork, about the year 1785, and pursued the studies necessary for the Catholic priesthood in the University of Maynooth. It is not known for a certainty whether he began to follow the vocation of a priest. He abjured the errors of Romanism, and after several years he was married to the daughter of a Lutheran family. Both had strong desires to be foreign missionaries, which they were prevented from becoming because of their poverty. A daughter came to gladden that humble home, and Mr. Hickey promised his wife, when she was about to leave the world, that he would educate the child in a way suitable for the work of a missionary.

It is not known what year Mr. Hickey and his daughter crossed the Atlantic, but they went to live in the City of Philadelphia, in the State of Pennsylvania, and when the opportunity presented itself, he sent his daughter to Mexico to learn Spanish and to prepare herself for the work which he thought would be the work of her life. In 1849, Mr. Hickey removed to the county of Franklin, Missouri, and in 1850 his daughter died.

He preached for three years in Missouri, at the time he was studying Spanish. In 1853 he came to Mexico and commenced his labors as preacher of the Gospel. A Mr. Ayala, who lives now in El Paso, has told us that in 1853 he heard Mr. Hickey preach in Durango. If this is so, and we do not doubt it, we ought to fix the date of the first preaching of the Gospel in Mexico, not in 1862, but in 1853, nine years before. But Mr. Hickey was not able to continue his labors. A violent persecution arose against him and he had to flee from the country after having been there three years. He resided in Bell County, in Eastern Texas, in 1856, and there he remained until commencing his missionary labors on the banks

of the Rio Bravo del Norte in 1856, when he was seventy-four years of age. He came to Monterey in 1861 or 1862, and a few years after died, aged about eighty years.

Mormon Arrogance and Activity.

REV. BRUCE KINNEY, UTAH.

Here in Utah we think that we have all the difficulties of any Western State, with the Mormon problem on top of all, which is worse than any or all the rest combined. What of the Mormons? Well, they are here and here to stay. Do not be deceived. Mormonism is not in the last stages of decay. When Utah first became a State, because of the pledges which the Mormons made, they were comparatively quiescent. They are now more active and arrogant than ever. Now and then individual Mormons are won into Christian churches. They are not being won in large numbers anywhere. What of polygamy? No one believes that it has been abandoned. In fact some of the Mormons are bold enough to assert that President Woodruff's famous proclamation not only did not abrogate polygamy, but was not intended to do so. The law against it cannot be enforced here. Suppose that in Indiana, where every sentiment is against it, a man had several wives. It would be practically impossible to convict that man if those wives were satisfied and refused to testify against him. Add to this the fact that officials have openly refused to prosecute cases when abundant evidence has been furnished because it was opposed to public sentiment. While not all of the officials are Mormons, they know that no one can be elected to any public office after he has offended the Mormon church by any activity against it. To all this the Mormon leaders are saying: "What are you going to do about it?" This is the reason why many people are advocating an anti-polygamy amendment to the constitution of the United States.

Then the crime would be a federal one and would come before officials who do not owe their position to the votes of Mormon people. The great fact in favor of such a course is that when Utah was a territory and such cases did come before federal officials, our jails were full of polygamists and over thirty per cent. of the Mormon voters were disfranchised.

Does polygamy exist? Public documents substantiate the following facts: Last winter the Utah Legislature passed a bill making it impossible to convict a man of polygamy except on complaint of the alleged plural families. Governor Wells, a Mormon, vetoed

the bill on the ground that it would encourage the agitation favoring the anti-polygamy amendment, and because such an amendment would cause great distress among the people of Utah by reason of certain social conditions which exist. Now, the justifiable query is, what are those social conditions? And if polygamy does not exist, how could such an amendment cause any distress? Draw your own conclusions.

If I had space I might quote from official publications of the Mormon church and from authentic writings of high Mormon officials to show how polygamy is still a fundamental part of their belief and that they do not consider as binding the pledges which they made in order that Utah might become a State.

In spite of all this there are some encouragements in our work. I think there is no place in the home land where the expenditure of time, money and service pays such large dividends.

The Resourceful Principal of a Louisiana School.

In charge of Coleman Academy at Gibsland, La., one of the secondary schools aided by the Society, is Rev. O. L. Coleman, a colored man, who writes under date of September 2d, as follows:

I am up again and hard at work, getting ready for our opening, which will be the 6th of October. In the name of God, we are going to do our best for him next year.

We think God blessed us last session. He gave us twenty-three souls, which makes 324 added to the church from the institution. We turned out quite a number of strong Christian Baptist teachers last session. A parish, which is one of the two parishes in the State that have the best school systems, has agreed to allow all of our graduates first grades and to give them eight months at \$50 per month. Our industrial department did well last year. We have a large garden; will make 75 or 100 bushels of peas, 300 or 400 bushels of potatoes, cane enough to make 200 gallons of molasses, and we have made over 400 bushels of corn. All this work was done by the students. Materially, we completed a third story in the girls' building, added two more rooms on first floor of same building, repainted that building outside and also painted hall and some of the rooms inside, did some painting and finishing in dormitory No. 3, completed and painted devotional hall in new century building and builded a new dining hall. We reduced our debt from \$1,000 to about \$500.

Our plans for next year are as follows: Dr. McVicar sent us a man to teach the ministers, and we have promised to pay him \$400. We have bought a press and have the promise of a teacher from Booker T. Washington's school to teach printing, etc. She will cost us about \$350. We have two teachers, in addition to the ones we had last year, who will both teach and travel in the interest of the school. They will cost about \$275 each. The man who donated to the Institution ten acres from an eighty-acre tract became anxious to sell the remaining seventy acres, and notwithstanding the price was higher than I was able to pay, I had to obligate myself to take it, to prevent the extermination of the school by parties who were trying to get the land. Our ten acres is right in the center of this seventy acres. I had not a cent to pay on it, but I thought by the help of God I could pay for it in the next five years. One white man, who does not want his name mentioned, has promised to give me \$1,000 on it. There are twenty acres joining the school on the west. We are trying to buy that for the Institution. This will give us control of one hundred acres, in the center of which will be the school. If you expect great things of God, you must undertake great things for Him. It is in this belief that I undertake the work of next session. I want your prayers.

How Dakota Baptists Built a Meeting House.

BY O. A. WILLIAMS, D.D.

I returned this morning from Elk Point, S. D., where I attended the dedication of their new church. I preached the dedicatory sermon on Sunday evening. It was a red letter day to this church. The work of the Rev. J. M. Hupp in leading the people in this enterprise is beyond expectation. The new building is a perfect gem, complete in every respect, with a seating capacity, including the lecture room, of 250 without extra seats. One memorial window, presented by Mr. Geo. Freeman, is in memory of his father, whom you will remember was one of the pioneer missionaries in Dakota Territory. There is another memorial window presented by a son of Mr. Freeman's second wife. These windows are very large and very costly. The pulpit furniture and the railing was presented by Mr. Chas. Freeman, another son of the pioneer missionary. The building with the furnishings and bell cost a little over \$5,000. All had been provided for on Saturday night with the exception of \$1,400. Five men had pledged themselves to be responsible for whatever would be left after the Sunday

offerings and a gift of \$250 from the Church Edifice Fund. Dr. Shanafelt and myself encouraged them that we would heartily recommend a gift of \$250. So before the dedicatory prayer on Sunday night it was found that \$700 was lacking, and these five men became responsible for that sum. I think two, if not three, of them were citizens of the town, and not members of the church. One of them paying \$200 of the \$700 was one of Mr. Freeman's sons. Just before the benediction was pronounced a little girl came forward to the platform, bearing in her hand a little gold-colored purse with a cord attached to it. It contained \$205 from the citizens of Elk Point. Only about \$30 of it was contributed by the members of the church. It was an appreciation of what the pastor had done in leading them in this movement, working early and late with his own hands, doing all of the painting and frescoing himself, and they all expressed the hope that he should now take a rest of two or three weeks. It was a remarkable scene. He completely broke down, and wept like a child, as it was a surprise to him. About 400 were crowded into the church building on Sunday night, and it was said that hundreds more were standing outside. The night was oppressively warm, so much so that I had very great difficulty in collecting my thoughts, for between the oppressive heat and the bad air my strength was well-nigh exhausted. But the Lord helped me to present a message which I hope was helpful to the people. Dr. Shanafelt was a very happy man all through the day. He preached a most excellent and appropriate sermon in the morning. I enclose the programme, which will give you an idea of the exercises of the day.

Seven Nationalities in a French Meeting in Rhode Island.

It was my privilege during this quarter to visit and read a portion of the New Testament in 426 Roman Catholic families. I was cordially received everywhere except in four places.

I feel quite encouraged in my work in Providence and vicinity. Our meetings, although comparatively small, have been attended by many of the most influential among the Roman Catholics. Seven nationalities, all speaking the French language, came to our meeting. The French from France, the Swiss, the Belgians, the Canadians, the Italians, Syrians and American students.

I would like to state also that the officers of the Rhode Island State Convention have been kind and very friendly to the French work.

N. N. AUBIN.

Italians—New Haven, Conn.

Rev. Marco Mazzuca, Missionary at New Haven, writes encouragingly of his field. He says:

During this quarter we have had three baptisms, two ladies and one young man.

Our mission work here is prospering greatly with the help of God.

From the first Sunday of August we have started to preach in the open air in one of the central parks of the city, and about 500 Italians have been present at these meetings.

What has surprised us greatly has not only been the number of the attendance, but the great attention they pay during the meetings. In general, our Italian people take great pleasure in listening to the Gospel outside, as they have no fear of taking the excommunication, and without any trouble they come, and we are very glad to preach to them the Word of Eternal Life. During these past Sundays, before closing the service, we have given them tracts on various subjects, distributing among them about 3,000 pages—tracts, New Testaments and Bibles.

We will continue these open-air meetings during the month of September, as we hope much fruit will come of these meetings for the glory of our Master, Jesus Christ. I beg you to let me have the Scriptures application as soon as possible as we have now a great opportunity.

Our Sunday School is being regularly attended, and two weeks ago we had our picnic and about 85 scholars were present.

We have many new persons attending our Sunday School and prayer meetings, especially last Sunday, we had fifteen in our Bible class.

Pray for us, as we have always prayed for the members of the Home Mission Society that helps on this great work, and remember that we have here in New Haven about fifteen thousand (15,000) Italians who are in great need of the Gospel.

report, was a little low, we still have unbounded faith that, ere the books close October 5, every pledge will have been forwarded to our treasurer and a goodly balance left for the coming year.

Seemingly have we reached an age when our circles feel a pride in bringing their records up to the highest standard; appreciating that, we must make every opportunity count, or some one will cover the field and reap the benefit of work already accomplished in the past. Soon will the different societies begin their winter's work of packing boxes for our missionaries, a work which appeals to every woman's heart, and we are not sure but the circle sending the box often receives a greater blessing than the ones to whom it is sent, as their attention is called to the sacrifices made by our loyal workers, and they realize how little it is those who remain at home do for our missionaries.

Our Baby Bands are growing, for we believe in early instilling a love for giving the pennies to missions.

Last year our Home Mission booklet met with such marked success it has already been decided to issue a new booklet for the coming year, taking up the study of different missionaries. These programs have been very helpful to our circles.

Very encouraging reports come to us from every quarter, and we are looking forward to a bountiful harvest during the winter months for all our churches. This will be our last report for 1902, and we send greetings to all our readers at home and abroad for a happy New Year, and that many new sheaves for the Master shall be garnered in through the efforts of the woman's societies, that not one be lost. Let each woman feel a responsibility, that no one else can do her work, and wonderful will be the results.

FLORENCE KNAPP RUMSEY.

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."—MATTHEW 28 : 19.

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

President, Mrs. Wm. A. Moore, Detroit;
Corresponding Secretary, Mrs. A. J. Fox, Detroit;
Treasurer, Miss Clara J. Vinton, Detroit.

Annual meeting almost here, and every one busy with special work detailed to them to make the meeting a memorable one. Each year new ideas and plans are received, which tend to greatly increase the interest along all lines of work.

Though the treasury, according to latest

NAME.	FIELD.	NO. BAP
G. A. Learn,	Montavilla and Mt. Tabor, Ore.,	8
John Smithers,	San Luis Obispo, Cal.,	5
Paul Kinsey,	Fallbrook, Cal.,	6
J. M. Jones,	Basin City and Bighorn Basin, Wyo	6
Hermann Poppke,	Gorman, Marion, Kan.,	5
F. J. Frey,	Maple St. Chapel, Buffalo, N. Y.,	8
Carl Schenk,	Ebenezer German Ch., New York,	5
August Boelter	Germans, Minneapolis, Minn.,	6
E. S. Rogers,	Hagerman, Idaho,	6
Emil Hauke,	Germans, Casselman, No. Dakota,	18
T. A. Leger,	Haley and Soldier, Idaho,	6
J. W. Tennison,	Cumberland, Wis.,	53
John Reichert,	Germans, Freudenthal, N. D.,	7
H. H. George,	Lebanon, Ind. Ter.,	12
J. W. Miller,	Mountain Home, I. T.,	5

Home Mission Appointments.

ALASKA.

Rev. G. S. Clevenger, Skagway and vicinity.

CALIFORNIA

Rev. J. D. Bushell, Second Colored Ch., Bakersfield.
J. M. Collins, Second Colored Ch., Fresno.
J. P. Rosquist, Swedes, Kingsburg and vicinity.
M. S. Howes, Bethel Ch., Santa Paula.

CONNECTICUT.

Rev. Antonio Roca, Italians, Hartford.
Timothee Tetreault, French, Putnam and vicinity.

COLORADO

Rev. A. C. Zellhoefer, Florence.
W. E. Sawyer, Bethel Ch., Denver.
W. J. Wright, Pagoza Springs.
J. T. Jenkins, Holyoke.

GEORGIA.

Rev. A. B. Murden, General Missionary, Colored.
J. M. Jones, District Missionary, Colored.
D. D. Crawford, District Missionary, Colored.

ILLINOIS.

Rev. Adolph Schultz, Poles, Chicago.

KANSAS.

Rev. Charles Chaves, Missionary to the French.
Jesse Hyde, Perry.
A. W. Ihde, Harmony Ch., Woodsdale.
J. W. Price, Mt. Zion Ch., Colored, Dunlap.
Richard Schwedler, Turner.
H. McD. Thompson, Hill City.
J. M. White, Yates Center.
E. H. Teall, Larned.

MEXICO.

Rev. M. A. Villareal, Assistant to Rev. J. F. Kimball,
New Laredo.

MICHIGAN.

Rev. John Rocen, Swedes, Grand Rapids.
O. S. Jacobson, Swedes, Bailey.
Erik Asplund, Swedes, Whitehall.

NEBRASKA.

Rev. C. L. Trawin, District Missionary.
William Todd, Alma.
J. L. Dunn, Randolph.
H. O. King, Talmage.
C. B. Stephens, Oxford.
John Taylor, Wymore.
W. W. Lewis, Carroll.

NEW MEXICO.

Rev. Milton Reece, Weed and vicinity.

OKLAHOMA TERRITORY.

Rev. W. J. Cordon, Lincoln County District Association.
W. T. Kirkpatrick, Little River Association.
W. H. Curtis, Ponca City.
John F. Elder, Mangum.
J. O. Guthrie, Stillwater.
C. W. Morrison, Okeene.
R. C. Opie, Edmond.
T. K. Tyson, Dist. Missionary, North West.
J. H. Webb, Ripley.
James M. Coffman, Lexington.
T. L. Ogilvie, Augusta.

OREGON.

Rev. Carroll Ghent, La Grande.

PORTO RICO NORTH.

Rev. Gabriel di Salgo, Assistant to Rev. H. P.
McCormick.

SOUTH DAKOTA.

Rev. A. B. Strickland, Wagner and Geddes.

UTAH.

Rev. C. W. Nichols, Thistle and vicinity.
Bruce Kinney, General Missionary, Utah and Wyo.
J. C. Andrews, Murray.
Frank Barnett, East Side Ch., Salt Lake City.
A. F. Chapman, Provo.
J. W. Washington, Calvary Ch., Colored, Salt Lake
City.
O. C. Wright, Ogden.

VERMONT.

Rev. Daniel Grytsell, Swedes, Barre and Montpelier.

WYOMING.

Rev. A. J. Walker, Second Ch., Colored, Cheyenne.

GERMANS.

Rev. E. H. Otto, Montague, Mich.

FRENCH.

Rev. J. N. Williams, Gen. Miss'y, New England States.

THE FOLLOWING TEACHERS WERE APPOINTED:

Indian University, Bacone, I. T.—Lulu J. Johnson,
Mary Bowen.

Roger Williams University, Nashville, Tenn.—Samuel
H. Archer.

Virginia Union University, Richmond, Va.—Frank C.
Dickey.

Waters Normal Institute, Winton, N. C.—Elsie J.
Catlett.

International School, Monterey, Mex.—Jonas Garcia,
Delfina, Cavazos, Amanda Trevino, Virginia Lozano.

Atlanta Baptist College, Atlanta, Ga.—Miss O. J. Hall,
Jessie Davidson.

Western College, Macon, Mo.—Pres. E. L. Scruggs;
Edwin H. Borden, Matilda F. Lewis, Henry A. Bleach.

Americus Institute, Americus, Ga.—Principal M. W.
Reddick; Mrs. H. A. Reddick, Miss L. E. Washington, M.
L. Armstrong.

Spiller Academy, Hampton, Va.—Principal Geo. E.
Read; Annie E. Read, Mrs. Neolus Pennick.

Friendship Institute, Rock Hill, S. C.—Principal M. P.
Hall; Mrs. A. P. Cloud, Lula Hall.

Jeruel Academy, Athens, Ga.—Principal J. H. Brown;
Florence Lindsay, Savannah Sovrello.

Houston Academy, Houston, Tex.—Principal D. A.
Scott; Mary M. Kimble, Julia A. Greene, Esther A.
Hunter.

Echo Mission, Velarde, N. Mex.—Miss Bama Teakell;

Cherokee Academy, Tahlequah, I. T.—Superintendent
Rev. W. J. Pack; Miss Oeola Glass, Altona Webb, Leah
Wise, T. J. Roason.

The following appointments made by the Women's
Baptist House Mission Society in connection with our
schools and missions, were approved:

Alabama Baptist Colored University, Selma, Ala.—
Matron, Ada F. Morgan; Associate Matron, Zella A.
Laffer.

Benedict College, Columbia, S. C.—M. Virginia Ashton.

Florida Baptist Academy, Jacksonville, Fla.—Idella
Carson.

Roger Williams University, Nashville, Tenn.—Mrs. M.
A. Guernsey, M.D.

Spiller Academy, Hampton, Va.—Miss Sadie Lopez.

Virginia Union University, Richmond, Va.—Mrs. Anna
Little.

Indian University, Bacone, I. T.—Miss Laura Dresser,
Mrs. J. A. Bennett.

Atoka Baptist Academy, Atoka, I. T.—Mrs. E. H.
Rishel.

Cuba, Santiago—Miss Anna M. Barkley, Miss Effie
Purdy.

Porto Rico, San Juan—Miss Ida Hayes.

Financial Statement for August, 1902

RECEIPTS.

Contributions for General Purposes,	\$11,526 58
Legacies, " " "	2,214 33
Contributions Specifically Designated,	7,887 60
" for Church Edifice Gift Fund,	127 71
\$21,756 22	
Contributions for Annuity Fund,	1,200 00
Subscriptions for HOME MISSION MONTHLY,	75 11
" " Bulletin,	4 35
Income Accounts for General Fund,	2,834 55
" " " Church Edifice Gift Fund,	507 41
" " " " Loan Fund,	268 17
Surplus from Schools and Miscellaneous,	10,455 46
\$37,101 27	

DISBURSEMENTS.

For General Purposes,	27,698 64
" Special " as Designated,	8,163 25
From Church Edifice Gift Fund,	2,721 41
" " " Loan Fund,	1,120 31
\$39,703 61	

Contributions and Legacies for August.

Contributions and legacies not otherwise noted are for general purposes. Items marked thus, *, are designated for specific purposes. C. E. F. for Church Edifice Fund.

MAINE, \$152.40.	Hopkinton Ch. 14 50	RHODE ISLAND, \$142.35.
Salisbury Cove, Y. P. S. C. E. 6 00	Salisbury Heights, Advanced Primary S. S. 1 50	Point Judith Ch. 32 22
Bar Harbor Ch. 13 00	Milford, First Ch. 61 49	New Shoreham Ch. 15 00
Presque Isle, Citizens' Meeting 5 33	Lebanon Ch. 3 00	Providence, Fourth Ch. 14 07
Oakfield Ch. 7 21	West Swansey Ch. 5 00	Broadway Ch. 8 15
Smyrna Ch. 9 70		First Ch. 67 27
Patten Ch. 5 46		No. Kingston, First Ch. 5 64
Ludlow Ch. 2 50	VERMONT, \$15.00.	
Thomaston, First Ch. 2 90	Rickers Mills, Mrs. A. B. Taft 5 00	CONNECTICUT, \$31.61.
Norway Ch. 5 00	Essex, Wm. E. Huntley 10 00	Waterbury, Second Ch. 4 36
Kennebunkport Ch. 30 28		Exeter Ch. 3 00
Appleton Ch. 10 00	MASSACHUSETTS, \$2,008.55.	Hartford, South Ch. 15 00
Y. P. S. C. E. 2 00	Boston, Clarendon St. Ch. 127 53	Montville, New Milford Ch. 5 50
Cherryfield Ch. 4 50	Samuel N. Brown 250 00	Prim. S. S. 3 75
Milo Ch. 3 85	Rockland, First Ch. 38 25	NEW YORK, \$8,568.54.
Dover and Foxcroft Ch. 3 60	Monson, Italian Ch. 13 24	New York City, Ch. of the
Cambridge Ch. 3 00	Brookton, Warren Ave. Ch. 5 00	Epiphany 2 80
Parkman Ch. 2 55	Worcester, South Ch. 10 00	Fifth Ave. Ch. (add'l) 23 98
Hartland Ch. 72	Marshfield, North Ch. 10 00	*John D. Rockefeller 7,777 50
Monson Ch. 3 30	Lanesboro Ch. 1 00	Chinese Mission 19 98
Nobleboro, First Ch. 5 00	Winchendon, First Ch. 18 00	Brooklyn, Greene Ave. Ch. 223 83
Bradley Ch. 1 25	New Bedford, North Ch. 33 51	Skaneateles Ch. 22 05
Brewer, First Ch. 5 83	North S. S. 3 69	Batavia, Frances J. Huntley 90 00
First S. S. 4 28	Cambridge, Broadway Ch. 50 00	Marlius Ch. 6 10
Lincoln Center Ch. 49	Readville, Blue Hill Evangelical Society 9 00	Port Byron S. S. 1 50
Montague Ch. 1 75	Woodville Ch. 5 00	Stanford, First Ch. 5 00
Bangor, Second Ch. 5 50	Holyoke, First Ch. 17 00	Monterey and Townsend Ch. 10 00
Sidney Ch. 7 40	Lawrence, First Ch. 1 00	Pittsford Ch. 46 42
NEW HAMPSHIRE, \$119.14.	C. E. F. *Westboro, Mrs. Ellen M. B. Winch 50 00	Clifton Springs Ch. 18 00
West Lebanon Ch. 2 60		Kingston, First B. Y. P. U. 7 00
Rumney Ch. 10 05	LEGACIES.	Clifton Park Ch. 12 65
Exeter, First Ch. 20 00	Jamaica Plain, Estate of Elizabeth Wild. 3 72	Auburn, Imanuel Ch. 3 65
North Conway, First Ch. 1 00	Westfield, Estate of Anna Latimer 1,312 61	S. S. 1 97
	Dorchester Estate of W. H. Fairfield 50 00	Y. P. S. C. E. 1 00
		West Danby Ch. 2 00
		Bainbridge, First Ch. 2 20
		Syracuse, Olivet Ch. 34 60
		Lockport, First Ch. 12 15
		Yorktown Ch. 5 00

Angelica Ch.....	12 20
Trumansburg Ch.....	14 33
Madison Ch.....	21 83
Lansing and Groton Chs (add'l).....	1 00
Croton Falls Ch.....	58 00
Brewster Ch.....	10 23
Busti Ch.....	5 00
Easton Ch.....	32 00
Stephentown, Y. P. S. C. E.....	2 34
Montour Falls, Mrs. Eliza- beth Bidwell.....	5 00
Greenport Ch.....	27 30
Marion, First Ch.....	13 51
Johnson Creek Ch.....	4 82
Yeddo Chapel.....	2 60
Palmyra Ch.....	20 00

NEW JERSEY, \$219.08.

Middletown Ch.....	23 26
Bridgeton, First Ch.....	24 25
Bordentown Ch.....	75 78
Pitts Grove Ch.....	13 15
Dividing Creek Ch.....	10 00
Laurel Springs Ch.....	4 52
New Brunswick, Livingston Avenue Ch.....	42 92
Burlington County Y. P. S.....	25 20

PENNSYLVANIA, \$761.34.

Philadelphia, Gethsemane Ch.....	29 52
Broad St Ch.....	9 76
Chestnut Hill Ch.....	9 00
Richmond Ch. Jr. C. E. S.....	1 18
Trinity Ch.....	11 23
Lehigh Ave. Ch.....	7 21
*Dr. Wm. W. Keen.....	50 00
Franklin, Union Ch.....	4 00
*Gen. Chas. Miller.....	25 00
New Albany S. S.....	1 00
Ulysses Ch.....	28 00
Cannelton Ch.....	1 66
Pittsburg, Fourth Ave. Ch.....	195 65
Bond No. 513.....	150 00
Chester, First Ch. and S. S.....	43 97
Lower Providence Ch.....	17 80
Berwick Ch.....	11 00
East Brady Ch.....	2 00
Glen Run Ch.....	5 88
North Ten Mile Ch.....	4 00
Turtle Point Ch.....	1 00
Oxford, First Ch.....	2 50
New Freeport, J. W. Ferrell Jefferson Ch.....	5 00
Bethlehem Ch.....	5 00
East Bethlehem Ch.....	6 00
Mt. Zion Ch.....	6 25
Zion Ch.....	13 07
Ten Mile Assn.....	2 66
Clinton Ch.....	9 00
Bates Fork Ch.....	1 00
Newbury Mem'l Ch.....	8 20
Scott Dale Ch.....	10 00
S. S.....	3 50
New Castle S. S.....	25 00
Lewiston Ch.....	3 39
C. E. F. Pittsburg, Fourth Ave Ch.....	48 91

**DISTRICT OF COLUMBIA,
\$22.11.**

Anacostia Ch.....	22 11
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SOUTH CAROLINA, \$17.24.

Columbia, Zion Ch.....	2 48
Laurens, St. Paul Ch.....	50
Newberry, Bethlehem Ch.....	1 00
Manning, Ebenezer Ch.....	1 60
Greenville, Trinity Ch.....	3 11
Greenville, Mt. Zion Ch.....	2 00
Macedonia, S. S. Conv.....	5 00
Little River S. S. Conv.....	35
New Enoree S. S. Conv.....	1 20

TEXAS, \$798.00.

LEGACIES.

Dallas, Estate of Eliza McCoy	798 00
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OHIO, \$162.99.

Spencerville Ch.....	5 00
Greenville, Wom's Circle, Dayton Ass'n.....	7 00
Troy, First Ch. Ladies' M. Circle.....	5 00
Anchor Ch.....	2 00
Newport Ch.....	4 65
Greenford Ch.....	1 00
Lisbon Ch.....	5 24
Seville Ch.....	30 00
New Market Ch.....	6 25
Piqua, Calvary Ch.....	10 00
First Ch.....	11 00
Congo, Oakfield Ch.....	2 25
Toledo, Mem'l Ch.....	16 30
Urbana Ch.....	50 50
Sandusky Ch.....	3 00
South Point Ch.....	2 45
Franklin Ch.....	1 35

MICHIGAN, \$241.27.

Hancock Ch.....	25 25
Detroit, Warren Ave. Ch.....	25 70
Verona S. S.....	1 50
Medina Ch.....	14 00
Rollin Ch.....	2 45
Port Huron, Calvary Ch.....	1 20
Mitthell Ch.....	36
North Street Ch.....	2 65
Mason Ch.....	48 05
S. S.....	2 40
Kalamazoo, First Ch.....	1 00
Escanaba Ch.....	5 00
Manistique Ch.....	41 65
S. S.....	11 18
B. Y. P. U.....	5 02
Jr. B. Y. P. U.....	1 15
Calvary Mission.....	2 71

LEGACIES.

Grand Rapids, Estate of Deacon R. Davidson.....	50 00
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INDIANA, \$299.35.

Fort Wayne Ch.....	62 05
Mt. Moriah Ch.....	2 25
Burnettsville Ch.....	6 60
Chalmers Ch.....	1 50
Middle Fork of Sugar Creek Ch.....	10 00
Middle Fork Ch.....	4 00
Russaville Ch.....	1 85
Coatesville Ch.....	6 00
Indianapolis, Woodruff Pi. Ch.....	45 04
First Ch.....	20 40
Fairbanks Ch.....	3 60
Thorntown Ch.....	1 25
Elisaville Ch.....	15 00
Royal Center Ch.....	13 20
Crooked Creek Ch. (Logans- port Assn.).....	3 57
Logansport Ch.....	20 83
Miss Carrie DeWolfe.....	5 00
Mt. Ayr Ch.....	5 00
New Hope Ch. (Friendship Assn.).....	1 05
Gospport Ch.....	2 95
St. Louis Crossing Ch.....	95
Cumberland Ch.....	7 33
Goodland Ch.....	14 61
Peru S. S.....	14 52
Shelbyville Ch.....	3 70
Lester Clark.....	5 00
Mrs. A. J. Thurston.....	5 00
Monon Ch.....	1 50
Marion Ch.....	10 60
Delphi, Jas. A. Shirk.....	5 00

ILLINOIS, \$474.57.

Fandon, Bethel B. Y. P. U.....	1 00
Alhambra Ch.....	1 80
S. S.....	1 20
C. E. S.....	1 00
Pierson Ch.....	10 00
O. T. Chambers.....	5 00
Horace, Walnut Grove Ch.....	5 00
Bay Creek Assn.....	7 53
Limestone C.....	75
Pleasant Ridge Ch. (Clear Creek Assn.).....	85

Clear Creek Assn.....	7 90
Anna Ch.....	1 35
Iola Ch.....	1 00
Flora Ch.....	4 00
Beecher City, Rev. W. H. Boone.....	1 00
Hunterstown Mission.....	11 24
Alton, Rev. S. D. McKenny.....	5 00
Atwood Ch.....	2 05
Palermo Ch.....	5 50
Sidell Ch.....	5 00
B. Y. P. U.....	5 00
Edwardsville Ch.....	10 00
Shelbyville Ch.....	15 95
S. S.....	1 19
Medora, Mrs. Emma Forwood.....	1 00
Apple Creek Assn.....	3 31
Harts Prairie Ch.....	1 00
Savanna, First Ch.....	5 95
Morgan Park Ch.....	48 13
Rockton Ch.....	7 00
Downers Grove Ch.....	30 00
Ottawa S. S.....	15 00
Alpha S. S.....	3 91
Bloomington Ch.....	55 40
Benson, W. B. Meila.....	30 00
Moline Ch.....	14 00
Aurora, Claim St. Ch.....	8 52
Harvey Ch.....	8 00
Big Rock Ch.....	12 00
Chicago, Western Ave. Ch.....	1 00
Humboldt Park Ger. Ch.....	45 00
Third German Ch.....	26 00
Lexington Ave. Ch.....	21 64
Oak Park Ch.....	31 40
C. E. F. Moline Ch.....	1 00

WISCONSIN, \$1,994.42.

River Falls Ch.....	20 00
Warrens Ch.....	47 87
Janesville Ch.....	118 35
Hudson Ch.....	31 00
Sparta Ch.....	25 50
Mt. Hope Ch.....	26 00
A. Friend.....	10 00
For State Convention: Convention.....	1,715 70

MINNESOTA, \$40.40.

Woodland Park Ch.....	7 00
Park Rapids, First Ch.....	5 60
C. E. F. New Auburn Ch.....	1 75
Lake Crystal Ch.....	2 45
Hamilton Ch.....	1 00
Little Falls Ch.....	7 00
Waltham, Dan.-Norw. Ch.....	2 60
Tyler Ch.....	8 00
Lake Lida, Swede Ch.....	2 15
Oscar, Swede Ch.....	2 85

IOWA, \$389.26.

Ida Grove S. S.....	10
Danville S. S.....	2 50
Hudson Ch.....	6 15
Pleasant Grove Ch.....	3 55
Unionville Ch.....	5 00
Floris Ch.....	5 15
Chequest Union.....	3 50
Pella Ch.....	17 50
Cherokee S. S.....	2 00
Farmington S. S.....	1 12
Pleasant Corners Ch.....	5 00
Atlantic Ch.....	8 00
Burlington, Walnut St. S. S.....	2 68
Mediapolis Ch.....	1 50
Centerville Ch.....	12 45
Bradgate S. S.....	2 79
Manchester S. S.....	1 50
Waterloo, First Ch.....	86 35
Spencer S. S.....	96
Langdon Mission.....	2 39
Vinton Ch.....	16 82
Lorimer S. S.....	1 00
Louisa Center Ch.....	10 00
Correction Grove Ch.....	4 80
Clinton S. S.....	2 25
Atlantic S. S.....	1 47
Downey Ch.....	12 75
Villisca Ch.....	7 05
Marathon S. S.....	1 91
Riceville Ch.....	10 00
S. S.....	5 00
Delaware Ch.....	3 25
Delhi Ch.....	1 25

Commanche Ch.	10 00
Davenport, Zion Ch.	11 00
B. Y. P. U.	1 00
Le Claire Ch.	2 00
Kiota Ch.	8 52
S. S.	1 43
B. Y. P. U.	2 80
Oskaloosa Ch.	6 23
Woodbine Ch.	6 95
Ollie Ch.	5 70
Columbus City Ch.	6 00
Gowrie, Swede Ch.	3 75
New Hartford Ch.	3 00
What Cheer Ch.	3 00
Maquoketa Ch.	14 60
S. S.	1 25
Churdan Ch.	11 45
Providence S. S.	2 50
Shenandoah S. S.	8 50
Knoxville Ch.	5 55
Lowell Ch.	1 75
Burlington, First S. S.	1 49
Fort Madison S. S.	2 10
Bonaparte Ch.	75
South Ottumwa Ch.	4 40
Sperry Ch.	10 25
Creston, Swede Ch.	4 00
Leon Ch.	2 75

MISSOURI, \$210.24.

Home and Foreign Mission Board 210 24

INDIAN TERRITORY, \$15.70.

Purdy Ch.	2 50
Roff, C. H. Carleton	1 00
Dibble Ch.	2 50
Vinita Ch.	2 60
Afton Ch.	2 10
Chickasha Ch.	5 00

OKLAHOMA, \$35.60.

Pleasant Ridge Ch.	1 00
Lawton, First Ch.	5 50
Watonga, Robert Hamilton	5 00
Pond Creek Ch.	5 80
Billings Ch.	6 30
Coll. per W. F. Farrar	1 50
Shawnee, First Ch.	6 00
Kingfisher Ch.	4 50

KANSAS, \$181.39.

Antioch Ch.	1 63
Pleasant Valley Ch.	1 60
Bethany Ch.	1 18
Lebo Ch.	6 10
Canton Ch.	2 54
Armourdale Ch.	15 00
Clifton Ch.	10 00
Auburn S. S.	2 30
McPherson, Victory Ch.	2 25
First Ch.	23 40
*Hutchinson, P. C. Branch ..	5 00
Fairview Ch.	1 38
Burr Oak Ch.	35
Council Grove Ch.	12 31
Peabody Ch.	10 00
Newton Ch.	27 20
S. S.	2 50
Walton Ch.	6 00
Gypsum City Ch.	4 00

Marion Ch.	2 50
Fairport Ch.	5 00
*Concordia Ch.	25 00
Hutchinson Ch.	2 50
Basine Ch.	1 00
Lindborg, Swede Ch.	5 00
Olathe Ch.	2 00
Morgan Ch.	2 00
Yates Center Ch.	1 65

NEBRASKA, \$181.11.

Tremont Ch.	10 20
Nebraska City Ch.	18 75
Union Ch.	8 85
Stromsburg, First Swede Ch.	23 05
Chadron Ch.	5 00
Exeter Ch.	5 44
Prairie Union, Stella Ch.	2 00
Octavia Ch.	12 15
David City Ch.	7 30
Broken Bow Ch.	18 00
Arnold Ch.	3 00
Liberty Ch.	50
Diller Ch.	1 00
Wahoo Ch.	9 47
Marietta, Immanuel Ch.	2 15
Vesta, A. Woolley	50
Beatrice, B. Y. P. U.	1 00
Holdridge Ch.	2 75

SOUTH DAKOTA, \$67.75

Georgia, First Swede Ch.	2 00
Big Springs, Swede Ch.	65 75

WYOMING, \$4.90.

Burlington Ch.	4 90
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COLORADO, \$103.00.

Mosca Ch.	7 00
Colorado Springs, Swede Ch.	2 50
Hotchkiss Ch. and Pastor ..	6 00
Center Ch.	9 50
Delta S. S.	5 00
Golden S. S.	5 00
For State Convention:	
Convention	68 00

NEW MEXICO, \$9.66.

Carlsbad, American Mission.	3 00
For State Convention:	
Coll. per W. E. Sawyer .	6 66

CALIFORNIA, \$1,588.37.

*National City, Rev. J. F. Childs	1 00
*Rev. R. E. Whittemore.	1 00
*Rev. T. R. Palmer.	1 00
*Mr. Wyble.	1 00
*Theo. F. Johnson.	50
*Mrs. E. Gray.	50
*Mrs. C. A. Sawin.	10
National City Ch.	17 75
Covelo, Bethel Ch.	3 15
Redding, First Ch.	13 50
For General Convention:	
Sacramento Assn.	100 00
Coll. per H. E. Adams.	41 85
Palo Alto Ch.	12 70
S. F. Langford.	4 80

Covelo, Bethel S. S.	1 50
Ch.	11 25
Mrs. E. P. Vining.	25 00
Coll. per J. E. Coombs.	40 35
Northern Assn. Ex. Board	75 00
Coll. per E. R. Bennett.	195 32
Coll. per G. W. Donnell.	27 00
For Southern Convention:	
Convention	1,000 00
San Dimas Ch.	10 60
S. S.	3 50

OREGON, \$258.50.

Portland, First Ch.	37 50
For State Convention:	
Monta Villa, Grace Ch.	5 00
S. S.	5 00
Mt. Tabor Ch.	2 50
Adams Ch.	8 56
Convention	200 00

WASHINGTON, \$244.96.

Paouse Ch.	8 60
Garfield First Ch.	15 00
For East Washington State Convention:	
Wenatchee Ch.	18 80
Coll. per A. M. Allyn.	158 96
Wilbur, H. M. Crain and Wife	16 00
Mrs. John McGalt.	1 00
Mrs. E. T. Trimble.	1 00
Mrs. Alderson and Mrs. Anna Jones.	2 00
Pullman Ch.	11 60
Harrison, First Ch.	12 00

MEXICO, \$51.73.

City of Mexico, Wm. H. Sloan	51 73
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GEN'L MISSY. SOC. OF GER. BAP. CHURCHES	2,000 00
WOMAN'S AM. BAPTIST HOME MISS. SOCIETY	260 60
WOMEN'S BAPT. HOME MISSION SOCIETY	135 00

Total 21,756 22

HOME MISSION MONTHLY.	75 11
HOME MISSION BULLETIN ..	4 35

ANNUITY FUND, \$1,200.00.

Chelsea, Mich, Jay Everett.	200 00
Santa Ana, Cal., A Friend.	1,000 00

NOTE. The item in June number in contributions from New York, Second Milo Ch., \$16.17, is incorrect. This amount was sent to this Society in error, and has been returned to donor.

NOTE. The contribution in the September number reading "Nasau, N. Y., Second Ch., \$6," should read "Schodack, Second Ch., \$6."

NEGRO BAPTIST MINISTERS.

THE FACTS.

In the United States there are, in round numbers, 10,000 negro Baptist preachers, 12,000 churches, and a reported membership of 1,800,000. Forty years ago the negro Baptist minister who could read was the exception. Now the one who cannot read is the exception. This is a great advance. Many, however, read very imperfectly. Some of the older ones never went to school. Others, in the wretched common schools, kept for three or four months each year, learned to read and write and perhaps did some simple work in arithmetic. With this start, a few have made quite commendable progress, but at the best they have a most meagre intellectual equipment. Probably at least 5,500 of the negro Baptist ministers may be put in this class. Their average library probably does not exceed a half-dozen books. They rarely read a religious paper. Among them, however, are men of native talent and power in their way.

Another group, estimated at about 2,500, have had better advantages for a brief period in some high schools, and in the secondary and higher institutions for the negroes. Most of these, probably, received the merest smattering of theological education, about of the order of a common Bible class, with a little instruction about preparation of sermons and pastoral duties. Some of these, ambitious and energetic, have progressed in their reading and study, and are very efficient men. But at the best they have a poor preparation for their work.

A third group, of about 2,000, have

taken a longer and more thorough course of study; mostly, however, no more than a common academic course. A full college graduate is rare, and there are probably not 150 who have had a good collegiate and theological course.

In the schools of the American Baptist Home Mission Society about 400 ministerial students are reported each year, one quarter of whom may go forth yearly to their life work. Possibly one-fifth of these had systematically pursued a three years' course of study as theological students.

Here, then, is the summary: 5,500 negro Baptist ministers with the merest rudiments of an education; 2,500 with an ordinary common school education; 2,000 with some academic and collegiate and theological education; the annual ministerial output from our schools being from 75 to 100—a few of these well-educated men.

How feeble an impression is being made in elevating the mass of negro Baptist ministers! With such a multitude of untaught preachers, how are the people ever to be religiously uplifted?

The great problem before the American Baptist Home Mission Society is how to remedy this state of things. Our supreme mission among the colored people is to provide them with better ministers of the Gospel. Here the emphasis needs at this time to be placed afresh. We may not disparage any other kind of educational work in their behalf; but we must emphasize this. And yet, if so few, comparatively, come to the schools established for them—staying away commonly

because of their poverty—what is to be done for them?

THE SOLUTION.

1. At the Richmond Theological Seminary, a Department of the Virginia Union University, with its three years' course for advanced students, a beneficiary fund is needed, much more than it is needed for white students in our Northern seminaries, as a partial help to many who otherwise cannot complete their studies. A fund of \$25,000, yielding about \$1,200 annually, would be an inestimable blessing to hundreds of worthy men in the years to come.

2. A general beneficiary fund of \$50,000 more to aid judiciously students in other schools, in small sums of \$20 or \$30 yearly, would accomplish untold good.

3. At each higher institution in every State there should be an experienced, capable, all-around instructor in theology homiletics, Church history, pastoral duties, etc., for ministerial students who can take only a partial course. His whole time and energy should be given to this for five months each year. This is now done in several schools. This should be put on an assured basis by an endowment of \$25,000 for each professorship, or at least \$200,000 for eight leading institutions.

4. Field work for the thousands of ministers who have not been, and never will, attend these schools is imperative. If they cannot or will not come to these fountains of learning, we must take the quickening influences to them. This is the great object of the plan of co-operation in some Southern States. Ministers' institutes held frequently have proved of great benefit to ministers and churches. Thus, in North Carolina last year, forty-three institutes were held, attended by 643 ministers, and in Georgia, in three years, 118 institutes attended by 1,574 preachers, besides deacons, Sunday School superintendents and others. This work must be conducted largely by the most

capable colored men, with the co-operation of white pastors in the institute work. But it ought to be reinforced by the presence on the field for five months in each year of the theological instructor in the school of each State. Five months in school and five months on the field would be a wise application of time and talents, and would in time also establish a strong bond of interest between the schools and their constituency. To make this work effective would require from the Society from \$1,000 to \$1,500 annually for each principal Southern State, besides what the colored Baptists and the white Baptists in some instances might do.

Somehow we must do more, and do it speedily, for this purpose or fail at the vital point in our work as a missionary organization for the religious uplifting of the negro in America. We ask the earnest consideration of this subject by those who have it in their power to give substantial assistance to the accomplishment of this great undertaking.



NOTES.

The Treasurer's statement for the six months from April 1 to October 1 shows that receipts from contributions of church individuals, etc., for general purposes were \$68,025.41, and from legacies \$27,028. The increase in contributions was \$9,713.88, and in legacies \$11,525.46. The indebtedness of the Society, October 1, was \$65,000.



By the will of Hon. J. V. Hinchman, of Glenwood, Iowa, who died September 27, 1902, in the seventy-second year of his age, the American Baptist Home Mission Society is to receive \$25,000. Other missionary and educational organizations are also generously remembered in his will. The total amount of his benevolent bequests is \$110,000. He was a native of Indiana, went to Iowa in 1854, was a druggist for about twenty-five years, and

in connection therewith was engaged in the banking business, to which he was almost wholly devoted from 1879. He was deeply interested in denominational affairs in Iowa, and will be greatly missed there. So far as we recollect, this bequest is the largest ever made by a Baptist west of the Mississippi.



The election by the Executive Board of a Corresponding Secretary and a Field Secretary at the meeting October 13, will be noted by readers of the MONTHLY. They have not yet signified their acceptance, but it is expected that they will do so at an early date, after which further reference will be made to these matters.



From September 25-28 the Swedish Baptists of the United States, with representatives from Europe, at Chicago, celebrated the fiftieth anniversary of the organization of the First Swedish Baptist Church in the United States. A service in English was held on Thursday afternoon in the Immanuel Baptist Church, a large audience being present. Addresses were delivered by American brethren in the following order: Dr. A. K. Parker, of the University of Chicago, who spoke of the Scandinavian department of the Divinity School of the University; Dr. H. L. Morehouse, of New York, who represented the Home Mission Society; Dr. Wm. M. Lawrence, of Chicago, for the Missionary Union, and Dr. R. G. Seymour, for the Publication Society.



All missionaries of the Society, superintendents of missions, and teachers in schools for the colored people, Indians and Mexicans, are earnestly requested to send to the MONTHLY facts of interest concerning their work and their fields of labor. These should be written on one side only of the paper, and with as much care in spelling and punctuation as if the article were to be printed precisely as written. No abbreviations should be

used. Pains should be taken to put things in an effective way. Frequently, articles are sent for publication which have evidently been dashed off hurriedly, and are written in such an inconsiderate and slipshod manner that they cannot be used, without a complete recasting, for which the editor of the MONTHLY, pressed with the manifold duties of administration, has no time. Often, were it not for the revision of articles sent for publication, the writers thereof would be mortified to see their productions in print. Write carefully, accurately, thoughtfully, skilfully, the very best in your power. And do not embody what is intended for publication in a letter about other matters, but put it on a separate sheet. It is very troublesome to have to sort out from letters items of interest for publication, and for this reason many things that have been written by missionaries and others intended for publication have been passed by. If our brethren will heed these suggestions, they will greatly help us in keeping the denomination informed of what is going on in our Home Mission fields.



Combinations of capital to get a "corner" on the price of a product and combinations of labor to get a "corner" on the price of work are both bad. Many combinations of capital are right, are of public benefit—indeed, in our complex modern civilization are necessary. Likewise many industrial combinations are right and valuable to the members thereof and to the public. They become reprehensible when they undertake to establish a close corporation of labor and say who shall and who shall not work, and how much a workman may or may not do. There may be a tyranny of labor as well as of capital—not, indeed, a tyranny against capital so much as against workingmen who are not in the combination.

An exclusive aristocracy of labor is as

bad as an exclusive aristocracy of capital. To stigmatize men who will not join a combination as "scabs" is both un-American and un-Christian. And what shall we say when the spirit of ostracism is carried so far as in two recent instances, where members of a church choir refused to sing and left because a "non-union" man in the choir would not resign; and where four hundred pupils revolted and left school because the principal would not reject three children of "non-union" workers in the mines? Our Christianity cannot but look with much concern upon these tendencies to create barriers between men that extend even into the realm of religion. The doctrine of human brotherhood and of Christian brotherhood between "union" and "non-union" men, as well as between all men of whatever rank or occupation, needs to be emphasized afresh.



Four years of co-operation between the Society and the Chicago Baptist City Mission Society were completed with the meeting of the Association at Elgin on September 25, when the annual report of this co-operative work was presented, on behalf of the Board, by its efficient Corresponding Secretary, Dr. R. E. Manning. Never was the Baptist City Mission work of Chicago in so good shape as now, and never was there a greater spirit of hopefulness and aggressive effort than now. The schedule of appropriations the coming year is about \$16,000. Three or four church building enterprises are on hand. The difficulty is to get needed funds to erect suitable houses of worship in growing suburbs of the city. Were it not for the income of the Wayman fund or property, devised to the Society several years ago, it would be quite impossible to do what is now being done in the way of church edifice work.



The following, from a New York paper of October 19, shows the irrepressible

character of the warfare that Roman Catholics are waging against the public schools and in favor of State aid for parochial schools:

Over four hundred German Catholics, representing fifty organizations in the German Catholic Staatsverband or the State of New York, met in the Church of Our Lady of Sorrows, No. 105 Pitt street, yesterday afternoon, and indorsed resolutions of protest against the public schools of the United States and the exclusion of the friars from the Philippines.

After some talk about American parochial schools, this culminating resolution was offered:

"That a fair share of the taxes paid for schools should be allotted to the Catholic parochial schools, so that the burden upon the Catholic citizen would be less weighty."



OCTOBER BOARD MEETING.

The following is a summary of the chief items of business transacted at the meeting of the Executive Board in October.

On the recommendation of the Finance Committee eighteen bills were ordered to be paid, and the issue of two Annuity Bonds to the amount of \$20,000 was authorized. Action was also taken regarding various legal transactions relating to real estate matters, and the providing of equipment for some of our missions in Porto Rico.

On the recommendation of the Missionary Committee seventy-two appointments were made in twenty States and Territories. It was voted to co-operate with the newly organized Convention in Wyoming, and with the Convention of Vermont in the prosecution of work among the French. The purchase of a team of horses and wagon for work in the Big Horn Basin, Wyoming, was authorized, and also of a horse and wagon for our missionary among the Navajoes in New Mexico.

In fifteen of the Society's schools forty-two appointments of teachers were made,

and other minor matters relating to this department were considered.

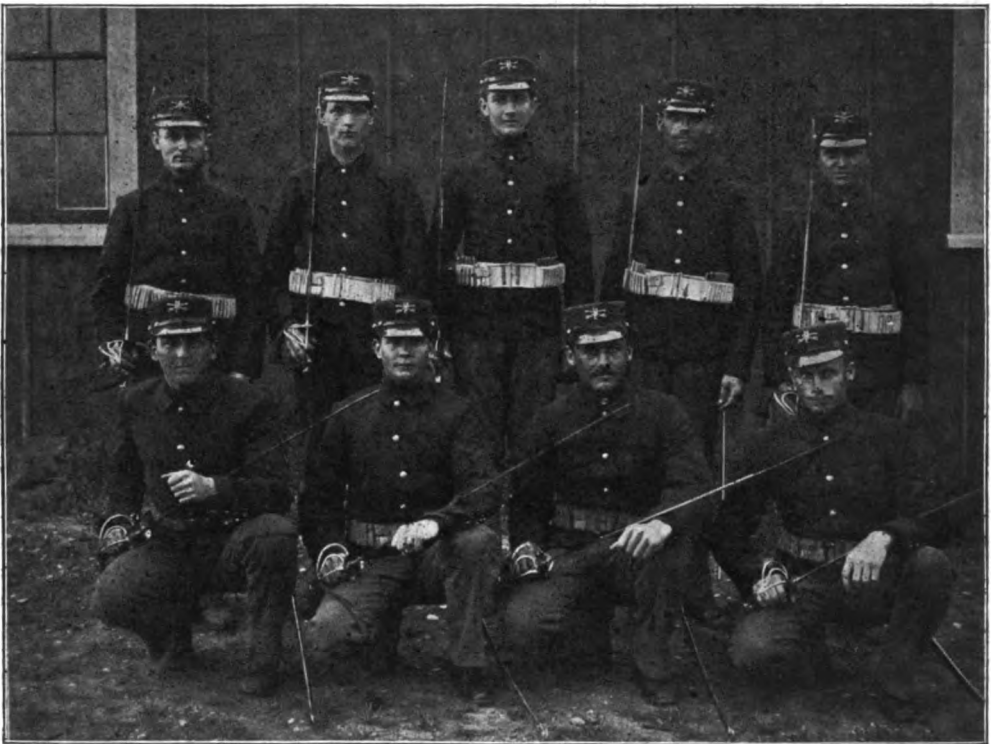
On the recommendation of the Church Edifice Committee two loans and eight gifts were voted, and special action was taken regarding the co-operative work with the Baptist City Mission Society of Chicago in various church building enterprises, the money for which will be provided out of the Wayman Fund. Provision was made for the holding of church property in Mexico by the appointment of

Secretary for the Northern and Western department.



One of the interesting features of our frontier work is that it affords an opportunity for evangelization among United States soldiers scattered all over the West. That this work is not without its fruitage the above cut will abundantly illustrate.

Rev. W. A. Petzoldt, pastor of the Baptist Church at Sheridan, Wyo., states, in a recent letter, that these "soldier



SOLDIERS SEVENTH U. S. CAVALRY, SHERIDAN, WYO.

trustees for this purpose to meet the requirements of the Mexican law.

The most important action taken by the Board was the adoption of a plan presented by the Advisory Committee for the re-organization of the administrative work of the Society. In addition to the Corresponding Secretary, there will be a Field Secretary, and a Superintendent of Education, as previously. Dr. Henry L. Morehouse was elected Corresponding Secretary, and Dr. E. E. Chivers Field

boys" of the Seventh United States Cavalry were converted while attending services in Sheridan, and united with the Baptist Church there. When so much is being said about the Army in these days, it is a matter for devout thanksgiving that there are among them so many good soldiers of Jesus Christ, and we may well pray that many more of them may "put on the whole panoply of God," and serve the Lord with the same fidelity manifested in the service of their country.

MEMORIAL SERVICE FOR GEN. T. J. MORGAN.

On Monday, October 6, memorial services for Gen. T. J. Morgan, late Corresponding Secretary of the American Baptist Home Mission Society, were held under the auspices of the Society, and of the Baptist Ministers Conference of New York City, in the large hall of the Y. M. C. A. Building, where the Conference is accustomed to hold its meetings. The speakers were Dr. A. J. Rowland, D.D., Corresponding Secretary of the American Baptist Publication Society; Gen. John Eaton, of Washington, D. C., long the United States Commissioner of Education; Dr. Robert S. MacArthur, of New York City; Dr. Charles L. Thompson, Corresponding Secretary of the Home Mission Board of the Presbyterian Church; Dr. W. C. P. Rhoades, Chairman of the Executive Board of the American Baptist Home Mission Society, and Dr. H. L. Morehouse, Field Secretary of the Society. Rev. Charles A. Cook, of the Ministers' Conference, presided and introduced the speakers, and Dr. Lemuel Moss offered prayer.

From a partial report of the addresses we make the following extracts, which will be read with deep interest by the many friends of Gen. Morgan, and which bring out effectively the characteristics of one who by his ability and merit became eminent in national and in denominational affairs. Gen. Eaton's address the only one written out, is given nearly in full.

Rev. A. J. Rowland, D.D.: "My acquaintance with Dr. Morgan began in 1865, when he came to the Rochester Theological Seminary to prepare for the Gospel ministry. His coming created very great interest because he was known beforehand. He had been in the army; had done splendid service as a soldier; had organized Colored troops; had led them to victory, and had come out of the service with the rank of Brigadier-General. It was natural, perhaps, that he and I should form a somewhat close acquaintanceship, as I myself had been in the army, and our sympathies ran somewhat along the same lines. We began a friendship then which has never ended, certainly not on my part, by Gen. Morgan's death. We opened our hearts to each other, and I came to know the inner self of the man.

"Duty was the watchword of his life. Had he been so disposed he might have turned to other pursuits than the ministry. It was the day of the soldier, and he might have remained in the army like his associate, Gen. Shafter, and risen to high rank. He might have entered political life, as did Gen. Harrison, afterward President, who was the colonel

of his regiment. He, himself, had large popularity in the State of Indiana, to which he belonged, and it would have been easy for him, therefore, either directly or indirectly, to have entered political life, and achieved distinction. I remember talking to him about this, and he said that while in the army he definitely and determinedly gave himself to God, and resolved that if God spared his life he would enter the Christian ministry, leaving everything else, and giving his whole being and life to Him. That dedication lasted all through his life. His devotion to duty has seemed to me to be the characteristic feature of the man and his career. While, however, true to convictions of duty, while maintaining these convictions at all hazards, he had an exceedingly loving and tender nature, as I subsequently learned more fully while he was in Washington and I was pastor in Baltimore.

"In his work he was not superficial, but went to the very heart of things. If he was not brilliant in the popular acceptance of that term, he had what was much better, profundity of thought, and the purpose to do everything thoroughly; and when he had mastered a subject, whether in his work as financial agent, or educator, or Commissioner of Indian Affairs, or Secretary of the Home Mission Society, his view was comprehensive and complete; and his course of action was pursued without deviation, for anything whatever. His was a faithful, consistent, noble character.

"So far as his relations to the Societies were concerned, I can very sincerely say they were most cordial. Dr. Morgan had his own views about things; his own ideas about denominational polity in matters in which all of the Societies were interested; but he was always willing to consider matters of common interest, and ready to adjust himself to what seemed to be the best for all concerned. In the various meetings of the Secretaries we always found him open minded, fair, ready to yield his own positions when convinced that they were not perhaps for the very best; nevertheless holding to them most earnestly and consistently until such conviction was reached. He was broad-minded and ready to take part in all general movements affecting the denominational life as well as in those more particular movements affecting his own Society.

"Personally, I feel I have lost a very dear friend. So far as the Societies are concerned, we feel that they have lost a most faithful fellow-worker, and we sympathize most sincerely with the Home Mission Society in the still severer loss which it has sustained."

Gen. John Eaton: "In the minds of those conversant with the condition of American Indians there was no doubt that Gen. Morgan's four years administration under President Harrison in the office of Indian Affairs made a deep impression upon the country. His appointment was an innovation on the theory that the office belonged to a professional partisan for the purpose of recouping his party expenses. He was selected from among the leading educators of national reputation. He was called from the Rhode Island State Normal School to which he came from the Normal School at Potsdam, N. Y., where in both cases, he had been expected not only to know the best principles and methods of instruction, but to present a model for the teachers under his training, according to which they were to prepare American youth to be efficient American citizens. On his appointment, every one expected Mr. Harrison's administration of Indian affairs, whatever else they might be, to be sound educationally, and they were not disappointed. It was interesting to see him meet affairs of the office as they rose before him. His manner and spirit accorded with the general expectation. He had grown up amid the rich, expansive prairies of Indiana. Born on the 17th of August, 1839, in Franklin, in sight of the college of which his sterling Baptist father was one of the founders, he breathed from the first the healthy patriotism of a Christian American home in which the efforts of his devoted father and mother were blended, until his father was removed by death, when the son was at the age of fourteen. Thus early orphaned and dependent upon his own efforts, he devoted himself to study and soon became a successful teacher. The highest purposes took possession of his life. He entered Franklin College. His patriotism aroused by the perils of the country at the time, prompted him to enlist in the United States Army for three months' service. This term completed, he taught a year in Illinois, when he re-entered the service as First Lieutenant of the 70th Indiana, under the Colonelcy of Benjamin Harrison, and in 1863 became Major, and later Colonel of the 14th United States Colored Infantry, and thus Brigadier-General by brevet, and so introducing into his life, both military experience and the dealing with the prejudices of the colored and white races. In recommending his promotion, that conscientious judge of character, Benjamin Harrison, said of him: 'His moral worth, his untiring energy, his acquaintance with business, and the promptness with which he attends

to every duty, mark him as a sterling character, whose power will be felt in the army. A soldier so pure, so earnest, so intelligent, so ardently devoted to the cause for which he enlisted, deserves a large sphere of usefulness.'

He served under the eye of Gen. Thomas and on the staff of Gen. Howard, those sterling commanders, and with approval. He won the commendation of Gen. Stedman for fearlessness in battle. Two horses were shot under him, but of this period another, better qualified, may speak more fully. Retiring from his gallant and meritorious service in the army, after the manner of Paul, he secluded himself for study, and graduated at Rochester Theological Seminary, subsequently pursuing his studies in this country and Europe.

"He was strongly recommended for United States Commissioner of Education, but by the special request of President Harrison, his old commander, he accepted the responsibilities of Indian Commissioner. See him as he seats himself at that desk, July 1, 1889. He has taken a solemn oath to do well and constitutionally the service required of him. All his moral and spiritual powers are rallied and concentrated. He has been so trained and practised that there is no interruption of the onward flow of formal business. To understand him, one needs to look beyond what the eye can see, and enter into his mental activity. A kindly manner made approach easy. His kindness of heart remained, however active any opposition. The responsibilities of the office, wide as they are, related to the few hundred thousand souls, only a moiety of the sixty or seventy million in a nation, but a moiety so geographically distributed, so morally, politically, socially, and financially intermingling with the other millions as to bring before him questions that touch all. How intricate and complicated, how far reaching! Historically, they go back to the colonial period. Washington's policy of kindness, fairness and industry had long been displaced by the opposite. Indian wars would seem to be the rule. Vast costs had been imposed upon the Treasury. Gen. Morgan recognizes the strong hand of Grant, a second Washington, moving all his forces in inaugurating a policy of honesty and efficiency in education. Against the evils of the past, his whole moral nature and all his equipments and experiences rise up in protest. The Indian has been the ghost to frighten children, and the terror of the frontier. A popular outcry has declared the only good Indian is the dead Indian. He would correct all this. The Indian in his savagery is indeed a wild man, but a man with

all the God-like powers and susceptibility of manhood. The General became the leader in the restoration of the rule for righteousness. In his report, signed a few months after he entered upon office, he writes upon the anomalous position of the Indian. He sees the logic of the new order, and yet recognizes need of conservatism. The education of the children of the race is a paramount duty. The breaking up of tribal relations, the ownership of land in severalty, industrial education and the outing system. He would have worthy officers, and appreciates the power of surroundings. The friend of righteousness for the Indian will find his reports and addresses strong in logic, attractive in rhetoric, going to the hearts of the people who read them. More and more he became a champion of the Indian, and so remained after leaving office. Senator Dawes and Bishop Whipple and other acknowledged leaders recognized his contention. Col. Pratt, the founder of Carlisle, might not always have agreed with him, but he recognized his aim. Mr. Smiley, with his generous hospitality, invoked the forces of Mohonk in his behalf. The religious press generally responded to his efforts, however it might differ in the matter of detail. In counting up the array of forces for and against him, he could always rely upon the President.

"The advance of Congress along his line depended upon the average development of public sentiment. His official action was necessarily directed by law. The small appropriation of \$20,000 for education when Grant began his campaign against fraud and incompetency in the Indian service had grown to \$1,348,015, set apart annually for that purpose, and grew during his administration in 1891 to \$1,842,770, or, in 1892, to \$2,291,650. There was no payment for the building of school houses on paper, that were never erected; no payment for teachers' services never rendered. He was encouraged by the moral sentiment that had been aroused in the public mind in his desire to redeem the years. He grew with the progress of his duties. In his home life he was daily renewed in purpose by the sympathy of a capable, consecrated companion, and after the death of his beloved son, the more observant could detect its mellowing influence.

His administration was fortunate in some of his associates, especially in the able and efficient co-operation of Dr. and Mrs. Dorchester in the school work, nor should I omit one who has grown white in the service, and dates back to the martyrdom of the devoted Com. Smith, of whom it may be said in simple

justice, that she never failed either him, or any other commissioner in his efforts for the Indians. It was a great step forward when peace was secured by feeding instead of fighting, but a greater step in public sentiment when Indian affairs began to individualize and make self-supporting every Indian in the land. Gen. Morgan early declared himself in favor of compulsory education. In approving the disbursement of the seven millions or more annually appropriated by Congress—how he sought to enforce honesty and efficiency in every part of the service! Is it not written in every report he made? Read what he said about Indian claims, about farmers, boarding schools, day schools, industrial schools, allotment in severalty, application of law for the Indian, Indian courts, Indian police. He saw the imperative importance of the use of the English language. Within his official function there was what may be termed the machinery of office which he could use and out of which he sought to have grow in every direction the sentiment of progress. He every way fought against idleness, drunkenness, and the passion for gambling. The dislike for the Indian would not have admitted his child to the common district school. When the Commissioner of Education, in his travels up and down the Pacific coast, urged this admission which resulted in giving welcome to the Indian child generally, not only in the district school, but in the higher grades, not a community could be found to tolerate it. Gen. Morgan believing that this could be changed promoted a process of rewarding admission.

"The policy of justice and betterment was prompted all along the line. He had to contend with the feeling that anything would do for the Indian, but experience has found that a school in a building where the pencil and knife have made their mark on everything within reach, can be put bodily into a new building and with the same rules, not a scar or mark in long periods could be found. The Indian, like every other man, is a subject for environment. He deserves good houses. Dwelling on the great fundamental principles planted in human nature, the General was always on the alert to turn to advantage whatever came up. As we look over his Indian administration, we find certain definite results which can be specified, while there are many lasting and equally influential effects that cannot be estimated. The school plants established had been improved, new buildings erected in New Mexico, Arizona and Dakota. The increased school attendance during his four years work may be put down at not less

than 4,000 children; not born and trained in civilized homes, but 4,000 savages, born and trained in customs of savages, going back to time immemorial. How many changes of conditions and customs were required in every case. With special fitness on his part, he had established a complete course of study, and systematized and harmonized the diverse methods of Indian education.

"Certain great American principles had grown with his growth, and had essentially become a part of his nature. Among them was belief in separation of church and state. When he entered upon duty he found the great religious bodies, as a rule, drawing upon the public treasury. His application of the principles and methods of the non-sectarian common school met a hearty response from the public, and one after another of the religious bodies, led by his own denomination, refused to depend upon the treasury, until now, not a single sectarian school is supported by public funds. Although called for the rest of his life, from March, 1893, to the beneficent and religious leadership of the Home Mission Society, whenever occasion offered, he was the champion, as was our Master, of the lowly and needy, the negro and the Indian, as it was given him to see it.

"On the 13th of July, 1902, he closed his eyes on these earthly scenes amid the tears of family and friends, as we believe to awake satisfied in the beatitudes of the Divine presence. We mourn him as lost to our presence, but we cherish his memory as that of a force for righteousness in every walk of life as man, citizen and officer."

Rev. R. S. MacArthur, D. D.: "A friendship of thirty-five years ends, so far as this world is concerned, with the death of Dr. Morgan. I was a student in the University of Rochester when he was a student in the Rochester Theological Seminary. It was quite unusual to have a man in the Theological Seminary whose name was so widely known and so greatly honored as was the name of Gen. Morgan. The local papers had articles upon his life; his bravery, and his character as a soldier and as a man. After his graduation, while he was for a time financial secretary of the Seminary, and I for two Sundays was the supply for the Calvary Church in this city, our friendship was deepened; it was cemented again at the time of his marriage, and again by tears and prayers when his beautiful and noble son, Fritz, was taken from him. The sorrow of that hour was mastered in a truly Christian

spirit, but the wound was broad and deep, and when informed, toward the close of his last illness that he might not recover, he remarked to his noble wife, 'Then I shall see Fritz before you do.' This sorrow was wonderfully sanctified by the Spirit of God, to the enriching of all the noblest elements of his remarkable character.

"In the prayer meetings of Calvary church, of which for a time he was a member, he was tender and devout; his words, whether in prayer or in remarks, producing a profound impression upon all, old and young.

"Gen. Morgan was fortunate in having a good father, Rev. Lewis Morgan, eminent in his day as a minister of the Gospel, an advocate of missions, of education, and of Christian patriotism. Though the son of a slave holder, his father was an advocate of abolition, so that Gen. Morgan came into a noble inheritance, even though bereft of his father when only a boy.

"In his military service he displayed great calmness of manner, clearness of judgment, wisdom in decision, and fearlessness in action. His Christian patriotism was shown not less in his office as Commissioner of Indian Affairs. Politicians had long used that office as a dumping ground for political hangers-on, who could not be conveniently dumped anywhere else. He determined to change all that, and did to a large extent by the application of the Civil Service rules to appointees. In this he encountered the tremendous assaults of influential politicians. I knew the terrific conflicts of that time as I was supplying a church in Washington during the summer, and fully cognizant of what transpired. Talk of bravery on the field of battle! The moral heroism that Gen. Morgan showed in that office in the city of Washington far surpassed all the bravery shown on the best fought battle field in which he had taken part. He was also bitterly opposed by representatives of the Roman Church, who hated him with a hatred that was as causeless as it was malignant. President Harrison, who sustained Gen. Morgan in his policy, was defeated for re-election in part because of this fact. I know the whole of that inside movement, and the facts if disclosed would make some men high in political and Roman ecclesiastical circles blush with shame. In all that history there is not a line that is not resplendent with honor and glory for Benjamin Harrison and for Thomas J. Morgan.

"Gen. Morgan stood immovably as an American citizen, as a Baptist, and as a Christian, for the principle of separation

between church and State. In the matter of Indian education some denominations were in the public treasury to the wrists, others to the elbow, and the Romanists to the shoulder. Baptists, to their honor be it said, were clean-handed in this respect, and they began the agitation for the discontinuance of government aid to sectarian Indian schools, and at last, after a desperate struggle, the victory was won; although indirectly, it may be, occasional appropriations of this character are yet made.

"I might also emphasize his patriotism, after he left that office, in the books he wrote, in the addresses he delivered, and in the life he lived. Wherever God gave him the opportunity to use his voice or pen for the principles of the American Republic and of the Christian religion, of that opportunity he availed himself with earnestness, wisdom, enthusiasm and patriotism.

"In Wellington's voluminous despatches the word glory never occurs. Wellington's ubiquitous word is duty, duty, duty. This word was formerly spelled duety. Duty is what is due to myself, to my brother man, to God. Wellington tells us that he learned when studying his catechism that he was to do his duty. In all of the reports of Napoleon the word duty is wanting. His word was glory, glory, glory. And the man of glory went down in silence and death on St. Helena's lonely island.

"As a man of duty to his country, to his church, to his Lord, I hold the name of Thomas J. Morgan in everlasting honor."

Dr. Charles L. Thompson, D. D.: "I am glad to lay a leaf of grateful memory on the grave of Gen. Morgan. I would make mention particularly of his spirit of coöperation in reference to missionary work where other denominations than his own were interested. We have come to a time when denominations no longer plan for their own work irrespective of other denominations. The principles of Christian comity are ruling more and more every day in the missionary enterprises of the different denominations. We are not only feeling kindly toward each other, but in our coöperative and federated work, are trying to get step and stand shoulder to shoulder, in a spirit of Christian brotherhood for the advancement of the Kingdom of our Lord Jesus Christ. When we gathered around tables of counsel as Secretaries of Missionary Boards, we always found Gen. Morgan large minded and open hearted. On one of these occasions we had under consideration plans for the evangelization of Porto Rico, and how this could be done

in the most effective, the quickest and the most economical way. We agreed upon a territorial division of the island, in general, and in particular, that no two denominations should go into any town where one Society covered the field, though it might be permissible for them to work together in the large cities. This was to avoid any appearance of sectarian rivalry or emulation.

"I shall always think of Gen. Morgan's brotherly spirit, of his wise counsel, and of the firmly gracious and earnest position he took that everything should be done there in the spirit of Christian federation. I think he had not ceased to be a general, but looked upon that Island of Porto Rico as a base to be taken for our Master and King in the most economical, coöperative, and friendly way by all the regiments of the different denominations. He was an efficient factor in the preparation of the joint proclamation sent out by several Societies to the people of Porto Rico, saying that we were there as brethren to bring to them the blessings of the Gospel of Christ. While he was a Baptist, he was something a great deal more; he was a great minded Christian statesman, and it is thus that I love to think of him, and shall cherish his memory I am sure while memory lasts."

W. C. P. Rhoades, D. D.: "My first sight of Gen. Morgan was while I was a student at Rochester, about the time of his ordination to the ministry. I was attracted by his military bearing, and regarded him as somewhat cold and self-absorbed, but came to change my estimate of the man very much. I am sure that if we had known him during these years as we know him now after the tributes paid to his memory, how much greater comfort and sweetness there would have been in our mutual intercourse, for I learned to love him for the gentler as well as the sterner virtues of his character.

"I have been impressed in considering Dr. Morgan's life during these nine years of service for the Society with the peculiar preparation which he had for the duties of this position. His self-reliant spirit, developed in boyhood when thrown upon his own resources, his experiences through the Civil War, his great interest in the colored people, his large and varied training as a teacher, and his success in the office of Indian Commissioner, all led up to and tended to fit him for the important service he rendered to the Society. There was one event that seemed to have more to do than anything else with his efficiency in this work, crowning all previous preparation and

cementing it all—that was the death of his son. A few years ago while on a Southern trip with him he referred to the boy as one on whom his hopes and affection were centered, and on whom they bestowed the best that could be given for his development, and how beautifully the young life opened, and what great promise there was in it, when he was suddenly taken away, and then, as under God's grace he came to himself, this thought took possession of his heart: 'Well, if I can't do what I had planned for my own boy, I want to do it so far as possible for all other boys who are in need of a helping hand; if I can't for my own child, I want to give the rest of my life to other people's children, who may need the help I can give them.' This was the thought which animated him in reaching thousands of students in the South, and thousands upon thousands of his fellowmen at large. It was the moving principle, and one of the argest factors in his work.

"He was a thoughtful man. He loved to think things through. He was a strong man when he had thought things through. He was a courageous man. I would not call him a brave man in the ordinary sense of the term, but he was more than that, he was a man of the highest courage where principle was involved. He was a man of wide sympathies, a man of affairs in financial questions, in social questions, in political questions, in religious questions of the largest sort. It is not strange that he became deeply interested in educational questions concerning the Colored people.

"Dr. Morgan came into the Home Mission Rooms with the advantage of the close friendship and the full counsel of Dr. Morehouse, to whom for twenty-three years we have looked concerning the larger development and larger grasp of Home Mission affairs in this land, and Dr. Morgan was wise enough to utilize this knowledge at its fullest and best. You cannot separate them in their work for the Society. They have worked as brothers beloved, without a particle of selfishness or jealousy, with love for Jesus Christ and our land. It is such a testimony that I love to bring to Dr. Morgan, and in bringing these testimonies we honor him. He was the quiet, conservative, informed, wise Christian gentleman, and he found a large field for all these qualifications, for all these characteristics in the place to which he was called, and he conscientiously and faithfully exercised all. He was the farthest removed from any exaggeration; he was thoughtful and wise, and ready to take advice, and ready to give it; he had large views.

"I want to testify to the power of Dr. Morgan to win people to himself as they came to know him, and once having taken hold of them to hold them with hooks of steel. He was naturally sensitive, was gentle, and tender and loving, as well as courageous. In common with all Christian workers, we miss him more and more."

H. L. Morehouse, D. D.: "I have a letter from Gen. O. O. Howard regretting his inability to be present on this occasion. He writes: 'Speak all the strong words you can for Gen. Morgan—a capital soldier, a consistent Christian, and good citizen.'

"I hardly dare to trust myself to speak as I would of my beloved and departed associate. For nine years together we worked in the most harmonious way conceivable. For twenty-five years or more we had known each other. When, after about thirteen years of service for the Society as Corresponding Secretary, I felt that the strain upon me was such that I ought to relinquish the position, another was elected by the Society, who, however, declined to take the position. Upon the Executive Board fell the duty of choosing a successor. I suggested Gen. Morgan as the man, who, because of his training, to which reference has already been made by others, was preëminently qualified for the varied service that would be required of him in the American Baptist Home Mission Society. He came to his post in March, 1893, near the close of his term as Commissioner of Indian Affairs. He came with the highest testimonial from President Harrison of his own personal regard, and his efficiency as Indian Commissioner. You will readily understand, especially those of you who have been pastors of churches where the former pastor remained on the field, how delicate at times might be the relations between Dr. Morgan and myself, I continuing in the service of the Society in a new capacity, which the Board insisted I should take, as Field Secretary. In a sense, I was the old pastor still on the field and in the rooms, and Gen. Morgan, with his military career, his experience in the Indian Office, his reputation as a disciplinarian, became the chief executive of the Society. There were predictions that a year would not pass without friction, but I want to say here that during all those nine years of service there was scarcely a ripple of unpleasantness between us and never an acrimonious word. We frequently differed decidedly. I did not always see things as he saw them, neither did he as I saw them. But our discussions though earnest at times were

always kindly, and when we finished we were better friends than when we began, and our friendship was never so warm as at the very last. In my home hangs his picture, the last that was taken, underneath which when I asked for his autograph, he wrote in a tremulous hand, one of the results undoubtedly of his army experiences, 'Your friend, T. J. Morgan.' He meant it, and I prize that autograph more than anything else which he has left me. So I want to say here to-day, that Gen. Morgan, with all of those qualities which to the outside world appeared perhaps stern and a little severe, was one of the most lovable men that you could meet when you got inside of him.

"He was a man of strong domestic attachments. It was beautiful to hear him speak as he did frequently of his love for her who through many years had been his sympathetic and efficient companion in all of his work. While he belonged to the Loyal Legion and other organizations, he was not a club man, but found his highest enjoyment in the circle of his home.

"Gen. Morgan loved his work. He came from the stress and turmoil of his official position in Washington to an environment entirely different. He felt that God had been preparing him for this service, and said again and again, 'I do so enjoy my work.' He enjoyed it for good and sufficient reasons: It appealed to his Christian patriotism, for he saw the bearings of this great home mission work upon the welfare of this mighty nation, not only for to-day, but for the days that are to be; it appealed to his philanthropy, as he considered the needs of nine million negroes unable to provide for themselves adequate means for their improvement; and above all things it appealed to his Christianity. If he spoke and wrote more concerning the colored people of the South than any other department of the Society's work, it was because he believed that the negro problem is the great problem for America yet to solve, and that Christianity in its varied forms is the only solvent of that problem, and that the supreme need of that people is godly, consecrated, intelligent leaders. While his views of industrial education differed from those of some of its chief exponents, like Mr. Booker T. Washington, he yet recognized its value in the proper place, believing, however, that the kind of education that has made the white race what it is is the kind that will make any race in time correspondingly high.

"He was a man of large administrative ability, with a statesman's breadth of view.

Indeed, had he entered the political arena he would have made his mark, although he would not have stooped to the dishonorable methods of many successful politicians. He was direct and straightforward; a sharpshooter who took good aim, fired for all there was in him, and usually hit the mark. He was a general in his survey of our Home Mission fields, recognizing the allied forces of other denominations engaged in similar work and dealing with them in a spirit of Christian comity and cooperation.

"He was a man of high intellectual ability, with a remarkably analytical mind, which almost instantaneously opened the constituent parts of any subject and presented them in a clear and logical order. In his religious life, while not effusive or demonstrative, he was sturdy and steadfast, actuated not so much by sentiment as by principle, and thoroughly Christian in all he said and did.

"A great man has fallen. By some, perhaps, Dr. Morgan was not fully appreciated. I predict that twenty, thirty, or fifty years hence in the perspective of time, he will be regarded as one of the great men in the latter part of the nineteenth century in our denominational life. When in his last illness he was told that his recovery was very doubtful, he made the pathetic remark: 'If so, I must then leave undone much that I wanted and planned to do.' The message that comes to us is this, 'that we do with our might what our hands find to do,' knowing that the night will soon come for us also when our work shall cease; and when it comes may some little group of friends say of each of us: He served his day and generation well; he rests from his labors, and his works do follow him.

Self-Supporting.

Rev. Peter Mitchell, of Bottineau, announces that the church henceforth becomes self-supporting, and on behalf of the church expresses its gratitude to the Society for the fostering care it has received. During the past four years the church has increased in numbers, the church building has been extended twenty feet, and the steeple has risen to a respectable height. The influence of the church for good has more than kept pace with its development in other respects.

Rev. A. C. Nasby, of Dell Rapids, S. Dak., rejoices in reporting that the church at that place, which has also been aided by the Society, henceforth will be self-supporting. They send a message of thanks to this Society for its generous aid in the days of its weakness.

OUR FOREIGN POPULATIONS.

Italians.

Rev. P. R. De Carlo, missionary at Stamford, Conn., reports increasing interest. "Our meetings, especially Sunday evenings, are very largely attended, and we all look forward for greater results. The brethren feel that they ought to do more work among themselves and the strangers—about 200 of whom have come here this year from Italy. They seem, and are more zealous, and fuller of enthusiasm. On the 21st of September we had over 100 people in the evening meeting, and yesterday 88, most of them men. These people are very attentive in hearing the Gospel, and quite a few of them ask me questions along religious lines after the meeting is over. Praise the Lord."

Rev. V. Di Domenica, of Haverhill, Mass., says: "Our Italian mission work here goes on nicely, and our Christian labor in September has brought forth a new fruit to the glory of our blessed Master. A young man, who was a boarder with a sister of the local Italian priest, attended our meetings for about three months, and though the priest did the uttermost to draw him away from the fold of Christ he failed to do so. This young man has confessed his faith openly and is a candidate for baptism."

"On last Sunday, notwithstanding it was a rainy day, we held our regular open-air meeting, and a large crowd of people listened to us religiously. The Italian priest here is filled with hatred against our Christian work, and often in his raging and rough manner loses his dignity, insulting our brethren publicly. Last Sunday, soon after the meeting, the priest met with one man of our mission and began to insult him roughly. Our brother, calmly, with smiling face and Christian dignity, prevailed upon the priest. The religious discussion lasted over an hour. Our brother acquired the sympathy of a large crowd of Italians, and the priest was blamed for his rough and insulting manner, and he went away ashamed, in downcast confusion. 'All things work together for good.' In fact, three Catholics who witnessed the discussion applauded the Gospel, and began to attend our meetings. They praised our brother for his gentleness and Christian kindness. God be glorified."

Irish.

According to the final summary of the Irish census returns, as presented to the English Parliament, it appears that during half a century over three million persons have emigrated

from Ireland, and that 80 per cent. of these went to the United States.

French Canadlans.

From Nashua, N. H., Rev. I. B. Le Claire writes of the recent baptism of a bright young man, also the mother of an intelligent family. More will soon be baptized. We have also a service in the chapel for the Greeks and the Roumanians. One of their number, who has a very good education in Greek, Roumanian and French, and other languages, has been converted in our French services. He speaks to them once a week, and we teach the English. We have a Sunday-school class for them. I have a New Testament of Modern Greek for them, and they gladly receive the word of Jesus. Our prayers are that God may bless this work of love among the French, the Greeks and the Roumanians."

The Executive Board of the American Baptist Home Mission Society in October voted to enter into cooperation with the Vermont Baptist State Convention in the support of a French missionary in that State. The Society formerly did a considerable work for the French Canadians in that State, and the fruits thereof are found in some of the churches now.

From Fall River, Mass., Rev. Gideon Aubin writes that the statement in the September MONTHLY about his Gospel Printing Press has attracted much attention. Many have written kind and encouraging letters, and \$17 have been sent to help publish his leaflets for Romanists. One contribution came from Colorado. He adds that 14,690 tracts, in both French and English, have been put in circulation among the French Canadians in Fall River during the last four weeks, and several hundred have been sent elsewhere. The following is but one of several interesting incidents that he gives about this work:

"A few Sundays ago a Frenchman of about sixty years of age came to our preaching service. He had a tract in his hand, and he said he wanted to see the preacher. I informed him that I was the man. He presented me a paper, saying, 'Did you write this?' At first I thought that a storm was coming, but I replied: 'Yes, sir, I did; is it not the truth?' To my great surprise and to the surprise of the congregation he answered: 'Yes, sir, it is; I came to tell you that it is the truth. I am a Roman Catholic, but I think that our church has deceived us. Now I want to hear you preach.' He was one of our most attentive hearers. He also remained at our Bible class."

The Swedes.

The Swedish Baptist State Conference of Nebraska "extend their heartfelt thanks and high appreciation to the American Baptist Home Mission Society and to the State Convention for the liberal support rendered to missionary work among the Swedes of that State.

Rev. C. A. Boberg, of Spokane, Wash., reports the organization of the First Swedish Baptist Church in Idaho, at Vallmar, where there is a Scandinavian settlement. At a series of meetings which he held there, six converts were baptized and six others united in the organization of the church. Swedish Baptists from Eastern States are moving into the farther west, and it is expected that a Swedish Baptist church will soon be organized at Medical Lake, Wash. At Spokane the Swedish house of worship, after a long and difficult struggle, is completed, costing, with the lot, about \$4,500. "God bless the American Baptist Home Mission Society and its great work."

From Wisconsin, Rev. O. Ellison, who has been general missionary for four years, but now becomes pastor of the Swedish Church at West Superior, writes that the churches have been greatly strengthened, and four substantial meeting-houses have been built and others repaired and the missionary spirit developed.

Rev. N. J. Thornquist, of Whatcom, Wash., writing October 8, says: "I am happy to inform you that at our last business meeting the Swedish Baptist Church of Tacoma, Wash., voted the missionary to become self-supporting, and they also voted that I should send, with my last report to the New York rooms, this letter expressing our thanks and gratitude to the American Baptist Home Mission Society for the liberal assistance we have received during the past seven years of our work. Knowing that next to God's gracious blessings, we are indebted to your Society for having in so short a time reached the blessed day when we are able to own a church property worth \$5,000 without indebtedness, and having a membership of ninety-six members, we wish to express our hearty thanks and assure you that we appreciate all that you have enabled us to accomplish. The gifts of this church shall be a constant reminder to your Society of its series of resources."

Danish-Americans.

Here is an illustration of the process of Americanization that is going on, and how

Danish blood is reinvigorating an American church. In Kasson, Minn., an American Baptist church, with a brick house of worship, from various unfortunate circumstances had only a nominal existence for several years. The Danish Baptist Church in the same place was weak, but vigorous, having had nineteen additions by baptism during the year. The Danes have decided to sell their house of worship, unite with the American Church, use the proceeds of their church to put the other house in good condition, and henceforth services to be for two Sunday mornings in Danish, all the rest in English. Rev. C. T. Hollowell, District Missionary, was largely instrumental in effecting the union.

A Mormon Magnate on Mormonism.

It is well in all great conflicts with error, as in military campaigns, to know the temper and strength and purpose of our opponents. Accordingly, we republish from the *New York Herald* of October 12 the following statement from B. H. Roberts, of Utah, who failed to be seated in Congress. If any one imagines Mormonism to be in a moribund state this should be evidence to the contrary:

"The Mormon Church, from the first, has stood four square to all the winds that have beat upon her, falsehoods against her founders, mob violence in Ohio, Missouri, and Illinois, and exodus into a desert wilderness, disincorporation and confiscation of her property through the temporary mistaken policy of our great government, brought to pass by the clamor of fanatical sectarian priests. All these things the Church has survived, and her membership of 300,000 are more firmly established in the faith to-day than were the fathers of a generation ago.

"The President of the Church, Joseph F. Smith, nephew of the first prophet, Joseph Smith, possesses the entire confidence and love of the Church. His counsels are everywhere respected. His authority, which extends over the Church in all the world, is unquestioned, and his administration is accepted as able, dignified and honorable.

"To carry on the foreign missionary work of the Church—for the Church has a message for the world, for Christians and pagans alike, that must be delivered—she has a quorum of twelve apostles and a body of ten thousand as their assistants.

"For the work of the home ministry to teach and perfect the saints in Zion and her stakes, there are 7,000 high priests, 20,000 elders, between 500 and 600 bishops, with about

25,000 aids in the lesser priests, the teachers and deacons.

"The settlements of the Mormons extend from the province of Alberta, Canada, through the Rocky Mountain valleys of the United States into the northern States of Old Mexico. Peace and prosperity abound in their settlements; God is honored in their homes, and their children are reared in the faith and the strict morality of their fathers.

"Such in outline, is the present status of the Church. And the prospect? Why, that the Church will quietly move along the lines projected for her by God from the beginning, preaching the restored gospel to all the world; gather into the stakes of Zion those who will accept the truth and live by it, and do all in her power to prepare a people and a place for the coming of the Messiah when He shall come to reign on the earth with His people."

(Signed)

B. H. ROBERTS.

CHURCH EDIFICE.

Needs in Wyoming.

At Burlington, Otoe, Basin City, Shell Creek, Meeteetse and Irma, the only religious services by any denomination are those held by Brother Jones. We have chapels at Burlington and Basin City, and the one thing we *need most of all* is money to build chapels at Meeteetse, Shell Creek and Cody. Brother Jones has secured lots which will be deeded to the Society in all three of these places. He gave his own note for \$50 for the lots at Meeteetse after getting \$200 donated. He raised about \$600 toward a chapel at Shell Creek, and about \$500 toward a chapel at Meeteetse. At each of these places about \$400 will be needed from the Society. If we can get this for the erection of chapels, costing about \$1,200 each, we can hold these fields, otherwise we must abandon them."

So writes Dr. Rairden, Superintendent of Missions. The Society's Church Edifice funds are inadequate to these and other demands. Who will help build a frontier chapel in Wyoming?

Rev. J. M. Jones, missionary in the Big Horn Basin of Wyoming, in asking for \$500 from the Church Edifice Fund for a chapel at Meeteetse, says that this section of Wyoming will be the most important part of the territory when developed, a land of gold, silver, copper, lead, iron, coal, soda, etc., and fine ranches. It is the newest region of the West. Meeteetse is the gateway to the mineral region, and will be in the immediate future, to all appearance, very important. It has practically nine

saloons, but no Christian work of any kind, except what is being done by me. I have no doubt of the ultimate success if we can have a church building. There are no Mormons here. Material and work very high; in fact, everything is high here; for example, finishing lumber from \$50 to \$75 per thousand, according to the distance hauled. Carpenter work is \$5 per day. Now is the time in this and in other places. \$100 now will be worth \$200 two or three years hence. Investment in church edifices now is most important in building up our cause here.

The Wants of Washington.

The State of Washington is having a remarkable development, which calls for great activity in missionary effort and in church edifice work. Rev. L. W. Terry, general missionary, writes: "There are at least twelve or fifteen new houses of worship in prospect, but unless we can have more than the Society has set apart for Washington our plans will be paralyzed for the present. The churches have never done more heroically than during this year, but it is hard to see so many fine openings, for new edifices and not be able to lift a hand in their encouragement."

In South Dakota.

"During the quarter ending September 30," writes Dr. T. M. Shanafelt, "three new houses of worship have been dedicated in South Dakota, and the church at Hill City, in the Black Hills, has just purchased the Presbyterian Church property. Two new parsonages have been built and one purchased. In North Dakota one new church has been organized, and three churches are beginning to build houses of worship."

In Oregon.

Rev. R. W. King, of Pendleton, Oreg., writing of the remodeling of their church edifice at a cost of \$1,800, with about a third of the amount to be raised next year, and stating that thirty-two members have been added to the church the past year, says: "We rejoice to know that a large part of the praise for what has been done belongs to the Home Mission Society, which for so long a time has held up the work here, and I earnestly hope the time may never come when the Society will again have to help, but instead, I expect as long as I stay on the field to train the church to give more and more for Home Missions. I am sure the church appreciates very much what has been done for it and will try to show its appreciation by doing all it can to help others."—A good example!

THE COLORED PEOPLE.

Schools.

Reports from a number of Presidents of our institutions indicate an exceptionally large attendance this year.

President Meserve, of Shaw University, writing October 8, reports 306 students at the chapel exercises. By far the largest number ever present so early in the session. He is apprehensive that shortly they will have to decline to receive more students. The heating plant is practically completed, but only the two principal dormitories, the Shaw Building and the Estey Building, are heated thereby. Five thousand dollars are needed to extend the system to other buildings.

Reports from Benedict College at Columbia; S. C., show that it opened with the largest attendance it has ever had on the first day. This is very gratifying in view of the fact that there has been a factional and unjustifiable opposition to the school, and predictions from some quarters that it would suffer seriously in the attendance of students the coming year. It is evident that the mass of the Colored Baptists of South Carolina are not easily led away by unwise and self-seeking leaders.

The word from Bishop College is encouraging. President Chaffee tells us that the enrollment shows an increase of twenty over that at the same time last year, and, in general, a better class of pupils; 220 were present at the opening. Every department is moving smoothly under the guidance of capable instructors.

The Negro College.

The paper of Professor W. E. Burghardt Du Bois, of Atlanta University on "The Training of Black Men," published in the current number of "The Atlantic Monthly," sets forth the precise view of Negro education upon which our Home Mission Society has prosecuted its work for the negroes. Prof. Du Bois, himself a colored man and a recent graduate of Harvard, holds that industrial schools are by no means all that the negro needs, and that manual training does not point out the only path to his advancement. Of course many of the collegiate institutions formed for the negroes in the South have not been ideal, but from the thirty-four high grade institutions, the gift of New England to the freed negro, about two thousand negroes have gone forth with the bachelor's degree, and about 400 negroes have graduated from Yale, Harvard, Oberlin and other Northern colleges. Of the

2,500 graduates 53 per cent. are teachers, presidents of institutions, heads of normal schools, etc., 17 per cent. are clergymen, 17 per cent. are in other professions, 6 per cent. are farmers, artisans and merchants, and 4 per cent. are in the government service. Prof. Du Bois' main point is that these thoroughly trained negroes are the true leaders and missionaries of their race—missionaries not only of religion, but of everything for which true civilization stands. Occasionally a man like Booker T. Washington may appear to spring up from the soil, the gift of God to the race, but even he was thoroughly trained. We must train leaders and missionaries of civilization and religion, not in shops but in colleges, by that discipline which, in accordance with the experience of a thousand years, imparts a clear and wide and just outlook upon human life. There never was a more wayward or ignorant perversion than the statement that our Home Mission Schools are seeking to put the negro race through college. They are simply seeking to educate the missionaries of civilization and religion.—*The Watchman*.

The Need of "Exceptional Men."

"In my opinion, industrial education, even with its side light of a little learning, will, if not safeguarded and undergirded by higher and distinctive intellectual training for the race, forge the chains of a servitude on the black man from which he will never recover. The negro is suffering to-day from an excess of industrial training divorced from logical thought and rational reflection.

"President Tucker, of Dartmouth College, has been quoted as saying: 'I believe with a growing conviction that the salvation of the negro in this country lies with the exceptional men of that race.' The President is right. I have known these people face to face all my life and have studied them carefully for many years. I believe that they were never before so threatened since they landed here, and I urge that the ablest men undertake at once a very select and a very vigorous campaign in the interest of the higher education of the negro. I speak these words to put his friends on notice in the North and the East that the money and the men which they have spent in God's name on him these last forty years are in peril. More must be given, or much, if not all of what has been given, will be lost."—Rev. J. R. Biggam, D.D.

The Lott Carey Convention.

The Lott Carey Baptist Home and Foreign Mission Convention of the United States held

its annual meeting in Washington, D. C., closing September 14. This body, which heretofore has given attention exclusively to foreign mission work has now added that of home missions; the foreign Board being located at Richmond, Va., and the Home Board at Raleigh, N. C. There is also a Woman's Auxiliary Convention.

Rev. C. S. Brown, Principal of Waters Institute, N. C., is President of the Convention, and Rev. William Alexander, of Boston, the Corresponding Secretary. Their work in Africa is carried on in coöperation in a general way with the American Baptist Missionary Union.

The National Baptist Convention.

This body met at Birmingham, Ala., September 18th to the 21st. A most awful calamity occurred in connection with the meeting of the Convention. When a congregation that filled the house to overflowing became panic stricken at what they supposed was an alarm of fire, and in the crush that ensued about 100 persons lost their lives, most of them residents of Birmingham. The *Standard* of South Carolina says:

"In the great affliction that came to our Convention only one white Baptist representing any of our great organizations sent a telegram of condolence, and his name is Dr. H. L. Morehouse, the Acting Corresponding Secretary of the American Baptist Home Mission Society. The fact is significant. Of course, few would admit that race prejudice is at the bottom of this unchristian and unbrotherly oversight; but just *that* is the cause of it. Race prejudice is unchristian and it tends to dry up the springs of human sympathy in any heart that cherishes it."

Indian Territory Convention.

The Convention met with the church at South McAlester, September 25 to 28. There was an unusually large attendance, and from the very beginning the meetings were full of interest. Pastor Cameron and his people had laid wise plans for the entertainment of the Convention. An addition to the church building had just been completed, making the house very commodious and convenient.

The report of the Secretary, Rev. W. P. Blake, showed that more than \$2,500 had been collected during the year for Convention Missions. This was \$1,000 more than the amount required by the plan of coöperation, and was exceedingly gratifying. More than 700 have been baptized by the missionaries of the Convention and the coöperating bodies during the past year.

The American Baptist Home Mission Society and the Home Board of the Southern Baptist Convention coöperate with the Convention in the support of missionaries, and the general prosecution of the work.

Dr. F. C. McConnell, Corresponding Secretary of the Home Board of Atlanta, Ga., represented the Southern Convention. Rev. D. D. Proper and the writer represented the Home Mission Society.

The meetings grew in interest from the very first, and closed up with a revival in full sway. Four persons professed conversion the last night of the meeting. Dr. McConnell preached on Sunday morning a very able and impressive sermon on the crucifixion.

The Convention voted to attempt to raise \$3,500 for mission work, or \$1,000 more than was raised last year, and the coöperating bodies will contribute the same amount as last year, namely: \$9,000 for missionary work, and \$2,000 for church edifice work. Three thousand dollars was voted for distinctive Indian Missions. This is \$500 more than last year.

Rev. G. L. Phelps was appointed District Missionary for the Creeks and Seminoles; Rev. J. B. Rounds for the Choctaws and Chickasaws; Rev. J. G. Brendel for the Cherokees and affiliated tribes. These men will undertake to learn the language of the respective tribes with which they labor.

The veteran Indian missionary, Dr. J. S. Murrow, although no longer under appointment, is aiding largely in the planning and prosecution of the work among these Indian tribes.

Rev. W. P. Blake was re-elected Recording Secretary, and will attend to the correspondence of the Convention.

Rev. A. G. Washburn, M. D., will continue as District Missionary for the southern part of the Territory, and Rev. J. M. Newman, for the northern half of the Territory.

Much interest was manifest in the Indian University, Tahlequah and Atoka Academies.

Dr. J. S. Murrow of Atoka, and representatives of the various Indian tribes, are organizing an Indian orphanage, which shall care for the orphans of any and all Indian tribes in the United States which may be committed to it. The Atoka Academy will probably be changed in its character so as to become a part of this orphanage, as large numbers of Choctaw orphans are already in the school.

Take it all in all, it was undoubtedly the best Convention ever held in the Territory. Harmony and good fellowship prevailed. The future is full of promise.

N. B. RAIRDEN, *Supt.*

In addition to the foregoing items of interest from other sources may be added. The church at South McAlester, where the Convention was held, has increased in membership from 75 to 200 during the last year, and has enlarged its house of worship and built a parsonage at an outlay of about \$2,500, and will henceforth be self-supporting. Its pastor, Rev. E. D. Cameron, who came from the Methodists something over a year ago, has been the leader in this great advance.

The Convention itself is fortunate in having as its President Mr. J. C. Stalcup, a merchant of Haileyville, an intelligent, judicious and devoted business man, on whom all are united as one eminently fit for the presiding officer of the body.

At the meeting of the Convention on Sunday a collection of \$30 was taken for missionary work in Cuba, the amount being equally divided between the Home Mission Society and the Home Mission Board of Atlanta.

Progress and Needs in Wyoming.

In September a Baptist Territorial Convention was organized at Cheyenne, and a plan of coöperation with the Home Mission Society was adopted. The number of Baptist churches in the Territory is small, but a spirit of consecration and liberality characterized the meeting. Rev. N. B. Rairden, General Superintendent, says: "A study of the field revealed an appalling need in every part of the State. The Big Horn Basin is just now in a state of more rapid development than ever before known. The extension of railroad lines through this region has been practically decided upon. Brother Jones has nine regular preaching stations, extending over a territory of 125 miles long by about 100 miles wide. From other points invitations come which he is compelled to decline. He is the only Baptist minister in the Basin and is pushing the work with remarkable vigor. He is sometimes gone a month on his trips, and it is necessary to take provision, bedding and clothing for the entire journey. Inasmuch as traveling by stage is very expensive, while several of his stations are not on the stage route, a team and a suitable mountain wagon for that region are imperatively needed.

The central part of the State and a section north from Cheyenne, are entirely untouched by us. In several sections the religious destitution is very great. Granger, the junction of the Oregon Short Line with the Union Pacific, is growing rapidly. No services of any kind, not even a Sunday School, are held in the place;

while the interior of the State, north of Rawlins, about Lander and other points, is absolutely destitute. At several places there are Baptists who are urgently requesting organization and the services of a missionary.

The hearts of the people attending the Convention were greatly stirred as they listened to appeals from some of these needy localities, and tears and sobs were heard as the facts were brought out, that with the meager resources available these appeals must go unanswered. If our Baptist brotherhood could have been at the meeting for one session, I am sure that means and men would have been forthcoming to supply money for these fields. We must enlarge our work in Wyoming. We have opportunities now which will be closed to us if not taken advantage of immediately."

Preaching, Dancing and Poker.

Rev. D. L. Schultz writing from the new railroad town of Gillette, Wyoming, where a Baptist church was recently organized, says: "Previous to the coming of Brother Shupp there was no religious service of any kind, except one evening, the people tell me, and then the man who advertised the service, advertised as follows: 'There will be a preaching service in the town hall to-night, after the service, a big dance, and after the dance, a big poker game.' The most of our new members have ranches and are out on them for the summer. They reside here in the winter because they are anxious to give their children an education. Our town has at present 200 inhabitants, there are four saloons and gambling places, and other dens of vice. We have a number of Roman Catholics here; they have been out to our services previous to a visit of a Catholic priest who has forbidden them to come and hear a minister of the Gospel. The Town Council gave us the use of the town hall in which to hold services, but we are hindered because we are compelled to give up at any time for the people who dance. This is one of the prevailing evils of this place.

New Use for Refined Paraffine Wax.

A new and important use for Refined Paraffine Wax seems to have been discovered by a prominent resident of Ohio, living near Lancaster, who had two trees badly damaged by storm, one being a maple and the other an apple. In each case a large limb was broken down from the trunk, but still attached to it. The limbs were propped up and fastened securely with straps very much as a broken leg might be fastened with splints, and then melted refined wax poured into and over all the cracks. The "surgical operation" was entirely successful. The Paraffine prevented the escape of the sap, kept out the rain and moisture which would have rotted the trees, prevented the depredations of insects, and the limbs seem thus far to be perfectly re-attached to the trees.

Development in Wisconsin.

"I do not know what will become of us in Wisconsin," writes Rev. D. W. Hulburt, general missionary for that State. "It will be too bad to let the northern part of the State be settled up and no work done by Baptists. There is just now an immense immigration to that region."

The appeals from mission fields for aid aggregate more than twice the amount we have any hope of raising. These and other arguments, with most earnest appeals to the Society for enlarged appropriation to missionary work there, availed in an increase of \$500 by the Society for the coming year.

Rev. M. A. Packer, District Missionary for Wisconsin, reports the occupation of Spooner, "a lively, growing, wicked town on the Omaha Railway, in Washburn County. The Railway Company has erected there a large depot and eating house, 290 feet in length. It is one of the division towns of the road. We assisted in organizing a Baptist church there on August 7, and held a tent meeting with good results. Some people came from their homesteads twenty miles distant and stayed through the meetings. North of Spooner, about thirty-eight miles, are some Baptist settlers, who will also unite with this church. These groups of Baptists maintain Sunday-schools in their respective localities. At Glen Flora a chapel has been built worth at least \$1,200, in which the Society assisted. I don't see what will become of this work all over this portion of the State unless we get more help."

THE WEST.

Pioneering in Northern Minnesota.

Koochiching is a border village in northern Minnesota that will soon jump ahead, if its water power is developed as it is expected to be within a year. If the power is not utilized, the place being a supply center for lumbermen and settlers will have a slow but steady growth and will be an important basis for missionary operations in this new country.

A terrific fire in June changed the whole business street into smoke and charcoal, seven or eight saloons taking part in the change. But phoenix-like the new street arose brighter, cleaner, and more progressive-looking than before, though I am sorry to say those obstacles of true progress, whiskey shops, arose too, and quickest of all.

During the summer we have held our Sunday School wherever an opportunity offered, and it generally offered some half-built store

which we furnished with nail or beer kegs and boards for pews. On account of Sunday excursions and baseball matches the attendance is often quite small, for you cannot take a boat load of people out of a population of 150 and not have a meeting affected, especially when the saloons and worse places are open to attract, if possible, those left in the town.

Though the attendance is often small enough there is a growing improvement, both in numbers and interest. The Sunday School at present is quite encouraging, and will, I believe, form the foundation material for our future work. We have now got into a log school house; but what we greatly need is a small church building, that will provide the people with plain but comfortable seats, and a sure shelter from wind, rain and cold. This will be a standing announcement that there is a permanent place of worship in Koochiching, and will show everybody we mean business—the Master's business. At present your missionary conducts the only gospel service held in this place, and for many miles around.

Back of Koochiching, along the Rat Root River, the country has lately been opened for home seekers, and many settlers have gone in. These may be approached by a 40-mile water route, or by a 10-mile trail through the brush and over the muskegs (A muskeg is a moss swamp). Being desirous of visiting these new settlers, I started over the trail and soon found myself alone, for after the first couple of miles I did not see a living creature except a big moose, though I passed unfinished cabins in the bush. Several times I thought I had lost the trail, but just at dusk, stinging with mosquito bites, tired and wet, I reached the rusty looking Rat Root at the home of a settler named Watt, who gave me a hearty welcome.

The following day Mr. Watt re-arranged his work, and rowed me four miles up the river where I had pastoral visits with several new settlers. The next day he and Mrs. Watt, who is a Baptist, took me on a two-days' row down the river to its mouth, visiting all the settlers as we passed, and holding a meeting (the first on the Rat Root) in the evening about half way down. The Holy Spirit was present in that meeting, and some who had not been in a religious service for years were much impressed.

The settlers are few, and in some places far apart, but many more are going in, thirty-two having gone up the river the previous week to locate claims. Surely these people who are strengthening the nation by establishing their homes in this new and fertile district ought to have the opportunity of listening to the

Gospel. There are several other river-drained fertile districts near Koochiching where many settlers have gone in, and no missionary with them. Supt. E. R. Pope and District Missionary Steinhoff, who have encouraged us greatly by a recent visit, both see and feel deeply the great need of immediately extending our work in these parts. The Superintendent, however, cannot send the needed men, unless the extra money for support is forthcoming. The Lord of the Harvest will surely send in laborers and the opportunity is ours. Let us do our utmost to make sure that no man or demoniation take our (the laborer's) crown.—REV. W. H. WALKER.

Chinese, in Seattle.

Rev. Geo. Campbell, City Missionary in Seattle, Wash., writes, September 30, encouragingly of the work for the Chinese in that city:

"The work among the Chinese has been very encouraging this quarter. The prayer meetings have been well attended and the brethren seem much revived. Two are asking for baptism. Street meetings have been held every Sunday afternoon with large and attentive audiences. Some seventeen Chinese Baptists have been found, and it looks as if we might very soon organize a Chinese Baptist Church. There is a great desire for permanent headquarters for our Chinese work and money is now being raised to this end. We have had the help this quarter of Mr. Wong, one of our Swatow Christians, who came to this country to study medicine. Mr. Shi, a Baptist teacher from Canton, who has for two years been employed in Victoria, B. C., as a native helper in the Episcopal mission to the Chinese, has been working with us with marked efficiency and success. He desires an appointment as Chinese missionary for the year beginning October 1, 1902.

"Seattle is becoming more and more attractive to the Chinese as its commercial importance increases, and the Chinese population will probably and perhaps rapidly increase. Now is a favorable time for putting the work on a permanent basis.

"The Japanese Baptist Church has a fine property, and is doing a great work among the Japanese of Seattle. Now is the time to set the Chinese work in order, so we may prosecute it to advantage."

Mrs. M. Elizabeth Manee, missionary in Seattle, also writes: "The boys have raised among themselves in pledges \$720 towards a chapel or building for that purpose. Two

boys will be baptized on the 28th of September, and three more a little later.

"In the Breen Lake field, where we have had a total attendance of eighty-five Chinese, we meet in a boat-house. Here, too, we must have a chapel.

"My Chinese boys, in addition to their rent of room for school, have raised \$30 towards repairs on the church, and seven boys have given a month's wages each towards their new chapel."

Still They Come.

Immigration figures for the fiscal year 1902 are suggestive. The total was 648,743. That was 33 per cent. more than in 1901, 45 per cent. more than in 1900, 208 per cent. more than in 1899 and 283 per cent. more than in 1898. It was a record-breaking record—if we may use the phrase—in respect of quantity. It was equally record breaking in respect of quality, or of lack of quality. The more they come the worse they are. Of those over 14 years old 28.7 per cent. were illiterate. That was the highest rate of illiteracy on record. Those coming from the countries of Eastern and Southern Europe, the least desirable parts of that continent, were 54.6 per cent. of the whole, the largest percentage on record. The number of South Italians, the least desirable from that kingdom, rose from 65,600 in 1899 to 152,900 in 1902. The number of Poles rose from 28,400 to 69,600. The number of Slovaks rose from 15,800 to 36,900. The number of Croats and Slovenes rose from 8,600 to 30,200. These last four are conspicuous in the disorders and outrages of the present time in the coal regions.

Not only are we thus getting increased numbers and an increased proportion of the least desirable peoples of Europe, but we are getting a lower and lower grade of them. Thus of the Greeks, 17.1 per cent. were illiterate in 1900, 25.9 in 1901 and 30 in 1902. The proportion of the illiterates among the Croats and Slovenes has similarly increased in the three years, from 37.4 to 39.7 and to 42.2. The Lithuanian figures of illiteracy for the three years are 31.7, 49.8 and 54.1 per cent. The Portuguese are worst of all, namely, 59.9, 63.8 and 71.6 per cent. Against such figures there is little comfort in noting that the average amount of money brought in by immigrants has increased a trifle, from \$15 in 1901 to \$16 in 1902. Sixteen dollars is too small a sum to counterbalance the illiteracy and degradation which accompany it. Nor does it greatly matter that the proportion

destined for New York, Massachusetts, Pennsylvania and Illinois—that is, for the great centres of population—has decreased from 69.5 to 67.8 per cent. Illiterates are no more welcome in rural than in urban districts.

We cannot justly be charged with unfriendliness or inhospitality in saying that such an influx should be checked. It is all well enough to talk of America's being the "asylum of the oppressed" and all that. America should not be an asylum of illiterates and degenerates. It should not be made the dustbin and cesspool of the nations. We have not always fully sympathized with all the attempts of "organized labor" to exclude competition with its own restricted ranks. But we are free to say that all American labor, organized or unorganized, skilled or unskilled, should be protected against such an invasion as these figures indicate. Two-thirds of a million a year, and nearly one-third of them illiterates and practically paupers! The American social, industrial and political system may be able to digest such a mass and to assimilate it. But it can do so only under a greater strain than it should be subjected to. It can scarcely do so without more than one attack of indigestion with all its attendant evils.—*N. Y. Tribune*, August 12, 1902.

Mission Among the Navajo Indians at "Two Gray Hills," New Mexico.

We have been on this field ten months and did not obtain an interpreter until March 5; since then we have held regular services each Sunday, with three exceptions. These Indians seem very much interested in what we tell them about Jesus and want to learn of him. We assist the very poor and needy and administer to the sick and afflicted and the Lord has wonderfully blessed the simple remedies we have used. By this means we have gained the confidence of a great many.

It has been very dry this summer, no rain to do any good, until August and September, and they continued to ask me to pray for rain "in order," as they say "to have more sheep," very much as white people request prayer in order to benefit them in a worldly way. They are very superstitious, and truly a heathen people. How we are longing to lead them in the Jesus road.

They are practically a self-supporting tribe. Some are healthy, with large flocks of sheep and goats, herds of ponies and cattle, but many are desperately poor and needy.

Only six here can speak English and the

older people are not inclined to send their children off to school, but have urged us to have a school here, which we have not been able to do. We can have plenty of pupils when we can start a boarding school. We hope the way may open for a school soon.

Our Sunday services are increasing, both in attendance and interest. We are much encouraged with the interest manifested, as we know that it is more than curiosity. An old man and his nine year old daughter walked eighteen miles to the mission Saturday in order to be here Sunday. He is so badly crippled that he cannot ride horseback. Such zeal manifested!

There is much sickness, and the calls for medicine are increasing. I have been requested to go to see a woman whom the medicine man has failed to relieve.

I took a pony Sunday morning and made twenty-four calls before the church service. How I longed for a bell to call them in!

We are hoping that a team may be obtained for us soon, as these people are always on the move; then we could go to the different camps and work among them for a few days.

We are sadly in need of an interpreter all the time, as we believe then we could do much better work when we visit them.

As Mr. Wetherill's business increases, our interpreter, who is his employee, is needed almost constantly, and he is sometimes away on Sunday.

We know that while we labor and wait the Lord will give the increase, and we are hoping that this people will soon realize their need of Christ.

Yours in His Name,

P. B. WRIGHT.

The past quarter has been one of varied experiences—many discouragements, but enough encouragements to keep us hopeful. We have had a gospel service each Sunday during the quarter except two. Our interpreter is the employe of Mr. Wetherill, the trader, who sometimes finds it necessary to send him on long journeys on important errands and he doesn't always get back in time for Sunday as it happened in the two cases mentioned. Mr. Wetherill thinks of selling out in a few weeks and will take Nelson with him, then we will be without an interpreter. We do need an interpreter all the time. Prof. Levergood, Supt. of Ft. Defiance government school, says he can *get us a good one for \$15 per month* with board and washing. We could board him but it would be impossible to pay him \$15 per month. Without an

interpreter we can do very little. We have made some progress in the language, but it is very difficult. If we had an interpreter all the time we could study the language with him and make more progress. Mr. Wright Wright needs an interpreter with him when he goes to visit the people. These boys from the government schools know how to work around the house, too, so I would be relieved of some household duties and could give more time to the Indians as they come to the mission. I try to get my work done before they come, but many times I must stop in the midst of bread making, dish washing, etc., to attend to the needs of some sick, hungry or needy ones. Often things come to ruin in the kitchen, but I would rather be Mary than Martha. My correspondence most nearly all be done at night when I am too tired to sit up. Many churches and societies write for information concerning this mission.

Since the ladies of New England have been sending us materials for sewing meetings, we have been able to get the women together and find this a good opportunity to tell them more about Jesus. We didn't have materials for sewing meetings till the latter part of August, so have made only 55 garments this quarter. We made babies' and little children's garments, which are very much needed. Mr. Wright finds so much sickness and suffering as he visits the camps. We have been having the autumn rains and it has been very cold. Think of a young man dying with consumption lying out on the ground during such weather, with no shelter but some poles put up and some muslin stretched over them and, when it rained, a blanket! We had him at the Mission awhile, but he could not understand a word of English and we very little Navajo, so he got home-sick. "Be it ever so humble there is no place like home and mother." His mother comes every few days for food and medicine. We have given eighty-eight ready-made garments to some orphan children and some families where parents are sick. There have been 1,506 Indians called at the mission during the quarter. We have given medicine to 227 and food to 424. There has been an epidemic of colds and coughs. We took it from the Indians and we were all quite sick.

The Indians attend the services more regularly than they did and give good attention. We are praying that the light may soon shine in their poor dark lives. It grieves us to see them so unconscious of their dark condition. We expect Rev. Brewer

in a short time and expect to have a two or three days' meeting. We shall give them food, so expect a large crowd. We ask your prayers that these people may soon turn to Jesus.

EDITH R. WRIGHT.

Dibble—Indian Territory.

The Baptist Church at Erin Springs, I. T., is coming to the front slowly. We had a protracted meeting embracing the third Sunday in July. The church was greatly revived and one joined by Baptism.

A goodly number gave their hand for prayer.

We are struggling to build a church house. We need as much as \$200. I don't know just where and how we will get it. Within a period of twelve months the Baptist people of Chickasaw Association have made remarkable progress, greater than that of any other people, similarly handicapped by unfavorable conditions, within the same period of time. This progress, in part, is the result of their own desire for advancement and their own determination to rise in the scale of religious knowledge and advancement, but the most potent factor in our progress has been the work of our co-operative bodies, the Home Mission Society and the Home Board, and a few similar organizations in providing for us what we were unable to provide for ourselves.

There is abundant reason for thanksgiving to God for the magnificent work already accomplished, while at the same time it should be borne in mind that at least another year or two will be required for the full accomplishment of this God-given work.

To me we are face to face with the most remarkable opportunity and have been given the most remarkable ability with which to meet the opportunity, that our association has ever before witnessed.

W. T. CANTRELL.

Have you paid your subscription to the HOME MISSION MONTHLY? Quite a number of our subscribers are in arrears. Many of them previous to 1902. Please look at your label and see where you stand. We shall be glad to hear from you. Now is a good time for new subscribers to send in their names.

Form of a 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."

BOOK NOTICES.

THE CHRISTIAN SCIENCE CULT, by J. J. Taylor, M.A., D.D., and A SHORT METHOD WITH CHRISTIAN SCIENCE, by Albert G. Lawson, D.D., American Baptist Publication Society, Philadelphia, Pa.

The above pamphlets, just received from the press of the American Baptist Publication Society, furnish excellent material for the refutation of the vagaries and heresies of Christian Science. Any one desiring information on this subject or wishing to provide an antidote for those inclined to regard it seriously, could not do better than to procure copies of these admirable little books.

The Sunday School periodicals of the American Baptist Publication Society still maintain their high quality and helpfulness in the study of the Scriptures, and the instruction and development of our Sunday School scholars in whatever is highest and best in life. Every fresh examination of them only strengthens this opinion, and we still believe they are always best for our Baptist Sunday Schools and Sunday School workers.

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

Home Mission Appointments.

IN OCTOBER.

- CALIFORNIA.**
 Rev. W. D. White, Rivera.
 T. J. Brock, Sanger.
 J. M. Helsley, First Church, Ceres.
- CONNECTICUT.**
 Rev. John Friborg, Bethel Swede Church, Hartford.
 J. E. Klingberg, Eilm Swede Church, New Britain.
- ILLINOIS.**
 Rev. Axel Wester, Swedes, Galesburg.
 L. T. Foreman, Trinity Church, Chicago.
 L. L. Mann, Crawford Church, Chicago.
 C. W. Finwall, Pilgrim Soand. Church, Chicago.
 Henry Grundy, Englewood-on-the-Hill, Chicago.
 Ernest Hallgren, Salem Swede Church, Chicago.
 Vaclav Kralicek, Bohemians, Chicago.
 Chow Leung, Chinese, Chicago.
 L. J. Olson, Humboldt Park Swede Ch., Chicago.
 Adolph Schultz, Poles, Chicago.
- KANSAS.**
 Rev. E. L. Sevick, Eureka.
- MASSACHUSETTS.**
 Rev. A. S. Lindberg, First Swede Church, Boston.
- MICHIGAN.**
 Rev. H. D. Schultz, Scotten Ave. Church, Detroit.
- NORTH DAKOTA.**
 Rev. G. R. Davies, Ludden.
 J. R. Hall, Jamestown.
- OKLAHOMA TER.**
 Rev. C. L. Berry, El Reno.
 L. T. Fischer, Alva.
 C. L. Greene, Capitol Hill Church, Oklahoma City.
 J. F. Elder, Mangum.
- RHODE ISLAND.**
 Rev. N. N. Aubin, French, Providence.
- SOUTH DAKOTA.**
 Rev. G. R. Davies, Hecla.
 Ellef Loken, Scandinavians, Millard.
 T. M. Shanafelt, General Missionary.
 H. M. Anderson, Norwegians, Berton.
 C. H. Bolvig, District Missionary, Danes and Norwegians.
 A. B. Button, Armour.
 C. L. A. Christensen, Scandinavians, Turkey Valley.
 T. M. Coffey, Hot Springs.
 W. E. Crouter, Keystone and Hill City.
 A. V. Dahl, Ipswich.
 J. M. Daniel, Watertown.
 H. H. Gunderson, Lead.
 Isak Hedberg, District Missionary, Swedes.
 H. H. Hewitt, Elkton and Egan.
 J. M. Hupp, Elk Point.
 Olof Lind, Swedes, Strandburg.
 C. A. Lindahl, Swedes, Sun Prairie.
 E. J. Nordlander, Swedes, Sioux Falls.
 F. H. Richardson, Huron.
 L. W. Ross, Arlington.
 M. P. Smith, Goodwin.
 J. W. C. Swan, Bradley.
 G. W. Swift, Rapid City.
 E. L. Wendell, Centerville.
 T. O. Wold, Summit.
- WYOMING.**
 Rev. A. J. Walker, Second Colored Church, Cheyenne.
 J. M. Jones, Big Horn Basin.
 W. A. Petzoldt, Bethany Church, Sheridan.
- GERMANS.**
 Rev. David Zwink, Canton and Massillon, Ohio.
 Albert Linder, Joliet, Ill.
 O. Barchwitz, Egg Harbor, N. J.
 Edward Kneisler, Babbat Hill, Alberta, Can.
 Jacob Fellman, Humboldt Park Church, Chicago, Ill.
 Valentine Forkel, Second Church, Chicago, Ill.
 C. A. Homan, Fifth Ave. Church, Chicago, Ill.
 Jacob Pfeiffer, Third Church, Chicago, Ill.
 O. R. Schroeder, Waubansia Ave. Ch., Chicago, Ill.
- FINNS.**
 Rev. John Lindgren, General Missionary in the North-West.

THE FOLLOWING TEACHERS WERE APPOINTED :
 Alabama Baptist Colored University, Selma, Ala.—
 Pres. R. T. Pollard; J. H. Wigginton, E. W. Knight,
 Ruth A. Haldrum.



Bishop College, Marshall, Tex.—Miss H. Belle Bolinger, Rev. J. J. Blackshear, T. H. Adams.
 State University, Louisville, Ky.—Pres. C. L. Puroe, D.D.; E. M. C. Inge, Robt. T. Frye, Mrs. M. E. Steward, Robt. Brown, Rufus D. Saulsbury, Mrs. C. L. Puroe.
 Virginia Union University, Richmond, Va.—Miss Angelina M. Barney.
 Friendship Institute, Rock Hill, S. C.—Miss V. M. Crawford.
 Howe Bible and Normal Institute, Memphis, Tenn.—Principal T. O. Fuller.
 Coleman Academy, Gibsland, La.—Principal O. L. Coleman, E. B. Morgan, Mrs. O. L. Colzman, Miss L. A. Bryant.
 Florida Baptist Academy, Jacksonville, Fla.—Principal N. W. Collier, Miss S. A. Blocker.
 Hearne Academy, Hearne, Tex.—Principal S. E. J. Watson, Mrs. A. E. Wilkins, Gussie M. Woodard, P. E. Cooper.
 Mather School, Beaufort, S. C.—Mrs. R. C. Mather, Misses S. E. Owen, L. R. Kinsman, E. L. Morse, Helena Richardson.
 Walker Baptist Institute, Augusta, Ga.—Principal N. W. Curtright, Mrs. Beatrice Curtright, Lillie A. Lee, Belle B. Lyons, Eula B. Whitmore.
 Indian University, Bacoona, I. T.—L. Q. A. Copley, J. W. Waite, Ella M. Hayes.
 International School, Monterey, Mex.—Miss Elisa Rocha.

NAME.	FIELD.	NO. BAP.
Newton Johnson,	High Hill No. 2, I. T.,	5
J. M. Green,	Modilland vic., I. T.,	7
J. G. Brendel,	Indians, Cherokee Nation, I. T.	15
J. H. Clay,	Dist. Missionary, Neb.,	14
H. E. Hoare,	New Richmond, Wis.,	6
J. S. R. Rasmussen,	Columbus, Neb.,	6
E. J. Nordlander,	Swedes, Sioux Falls, S. D.,	5
J. B. Hays,	Tishomingo and So. Ardmore, I. T.,	28
H. O. King,	Talmage and Johnson, Neb.,	8
Geo. L. White,	McCook, Neb.,	6
C. J. Christianson,	Swedes, Gothenburg, Neb.,	5
R. M. Bees,	Canadian, I. T.,	12
W. T. Cantrell,	Purdy, I. T.,	25
James Edmondson,	Skullyville County, I. T.,	29
E. D. Cameron,	South McAlester, I. T.,	24
Stanford Wade,	Antioch Ch., Choctaw Nation, I. T.,	15
F. P. McNeely,	Rock Springs, I. T.,	25
W. M. Colwell,	Sulphur Springs, I. T.,	26
J. A. Ogle,	Sulphur Springs, I. T.,	26
H. P. Haley,	Paoli, I. T.,	11
W. M. Wood,	Howe, I. T.,	8
Charlie Henderson,	McAlester, I. T.,	5
S. B. Redwine,	Allen, I. T.,	14
B. O. Field,	Pineville, I. T.,	7
W. H. Deweese,	Coalgate, I. T.,	10
A. W. Ihde,	Harmony Ch., Woodsdale, Kans.,	5
R. A. Tuell,	Westville and Chance, I. T.,	11
J. B. Reaves,	Pauls Valley, I. T.,	28
J. A. Peters,	Hanson, I. T.,	6
H. P. McCormick,	General Missionary, No. Porto Rico,	27
T. H. Robertson,	Rico,	5
J. C. Curry,	Langdon, N. D.,	6
Vaclav Kralioek,	Sherburne, Minn.,	6
James Cairns,	Bohemians, Chicago, Ill.,	10
Geo. Campbell,	Fremont, Wash.,	7
A. S. Kelley,	City Missionary, Seattle, Wash.,	8
J. F. Hunter,	Glenville and vic., W. Va.,	6
R. H. Burden,	Fairmount, No. Dak.,	6
J. W. Price,	Silo, I. T.,	6
G. W. Black,	Mt. Zion Ch., Dunlap and vic., Kans.,	10
J. M. Newman,	Burns and vicinity, Ore.,	6
E. J. Mathews,	Dist. Miss'y, North, I. T.,	109
H. D. Schults,	Mt. Pleasant Ch., Blue, I. T.,	16
	Scotten Ave. Ch., Detroit, Mich.,	6

Baptisms.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."—MATTHEW 28 : 19.

NAME.	FIELD.	NO. BAP.
J. M. Wiley,	Tamaha, Ind. Ter.,	33
Angelo Peruzzi,	Italians, Buffalo, N. Y.,	5
E. O. Olson,	Swedes, Milaca, Minn.,	10
L. F. Patterson,	Shady Point, Ind. Ter.,	5
John Crain,	Antlers and Oak Grove, I. T.,	7
Chas. A. DeLoach,	Pleasant Hill and Washita, I. T.,	26
R. F. Cross,	Star, Ind. Ter.,	28

Financial Statement for September, 1902

RECEIPTS.		
Contributions for General Purposes,		\$11,129 31
Legacies,		1,306 06
Contributions Specifically Designated,		3,223 50
" for Church Edifice Gift Fund,		20 67
		<hr/>
		\$15,679 54
Contributions for Annuity Fund,		600 00
Subscriptions for HOME MISSION MONTHLY,		171 37
" " Bulletin,		7 06
Income Accounts for General Fund,		4,147 42
" " " Church Edifice Gift Fund,		949 65
" " " " Loan Fund,		366 34
Surplus from Schools and Miscellaneous,		6,316 72
		<hr/>
		\$28,238 10
DISBURSEMENTS.		
For General Purposes,		27,697 60
" Special " as Designated,		3,614 64
From Church Edifice Gift Fund,		4,172 43
" " " " Loan Fund,		1,276 00
		<hr/>
		\$36,760 67

Contributions and Legacies for September.

Contributions and legacies not otherwise noted are for general purposes. Items marked thus, *, are designated for specific purposes. C. E. F. for Church Edifice Fund.

MAINE, \$307.71.			
Mount Vernon Ch	5 00	Framingham First Ch	25 00
Martinsville, St. George	2 60	Hyde Park, First Ch	5 30
Lee, First Ch	3 90	Conway Ch.	15 00
West Rockport, First Ch	4 00	North Abington Ch	24 00
Cary, First Ch	1 42	Fitchburg, Mrs. B. D. Dinwell	1 00
Hodgdon, First Ch	8 50	Haverhill, First Ch	17 89
Caribou, First Ch	7 54	Weymouth Bible School	3 18
Cape Neddick, Y. P. S. C. E.	1 40	Brookville Ch	9 48
Lubec, Ch	5 25	S. S.	4 00
Oldtown, First Ch	9 31	Avon Ch.	2 00
East Corinth, First Ch	1 13	Westboro, First Ch	30 62
Pasadunkoag, First Ch	1 96	Clinton Y. P. S. C. E.	3 12
Bangor, Second S. S.	5 75	North Abington Ch	10 00
Warren Ch	6 37	Charlestown, First S. S.	7 00
Owls Head S. S.	4 00	Wakefield, First Ch	55 58
Oakland Ch	3 33	Holliston, First Ch	8 00
Amity Ch.	4 52	South Hanson Ch.	3 22
Orient Ch	5 61	Rowe Ch.	3 70
Forest City Ch.	5 00	Amesbury, First Ch	50 00
Brookston Ch	3 51	Methuen, First Ch	5 41
Fresque Isle Ch	6 00	West Newton, Myrtle Street Ch.	1 50
Washburn Ch.	5 00	Beverly, First Ch.	90 00
Perham, West End Mission Ch	6 13	Coleram, First Ch	6 00
Jr. C. E. S	18 23	Abington Conference	5 00
New Sweden Ch	2 26	South Hanson S. S.	4 00
Blue Hill Ch	25 77	*Wakefield, Harvey B. Evans	100 00
Bar Harbor Ch	10 25	LEGACIES.	
West Ellsworth Ch.	2 75	Chicopee Falls, Estate of M. R. Lucas	250 00
Lamoine Ch	2 25	RHODE ISLAND, \$233.84.	
Brooksville Ch	2 75	Newport, First S. S.	3 52
Ellsworth Ch.	1 45	Central Y. P. S. E.	5 00
Turner Ch	3 00	South Ferry, Narragansett Ch	5 00
Eastport, Washington St. Ch	3 00	East Greenwich Ch	5 96
Princeton Ch	3 00	Providence, Broadway Ch, Add'l	3 00
Washburn Ch	2 00	Union Ch	131 86
Livermore, First Ch.	5 72	First Ch	9 90
Wayne Ch	3 00	Pawtucket, First Ch	51 00
Oxford Association	3 29	Lonsdale, First Ch	10 60
Rumford Falls Ch	13 01	Pontiac, Miss M. A. Sherman	10 00
Farmington Ch	4 00	Oak Lawn Ch.	15 00
Hallowell, First Ch.	6 20	Providence Association	3 00
Saco Ch.	5 40	CONNECTICUT, \$261.18.	
South Berwick Ch.	67 00	Bridgeport, East Washington Ave. Ch.	10 39
Lisbon Falls Ch	3 00	*New London, Franklin G. McKeever	10 00
Y. P. S. C. E.	1 50	Norwich, Third Ch	5 40
Biddeford, First Ch	1 71	New Britain, Swede Elim Ch.	3 38
Westbrook Ch	4 69	Meriden, Swedish Ch.	3 05
Kennebunk, Alewine Ch	1 00	Clinton Ch	9 00
New Sweden, The Sisters Mission Circle	5 00	Paskevville Ch.	10 00
NEW HAMPSHIRE, \$37.22.		Saybrook Ch.	3 00
New London, Margaret D. Phillips	5 00	Old Lyme, First Ch	2 00
Plaistow, First Ch	7 00	Quaker Hill, Second Ch	2 83
Claremont Y. P. S. C. E.	7 50	Hartford, Olivet Ch.	2 00
Nashua First Ch.	16 82	Suffield St. Y.P.S.C.E.	8 00
East Jaffrey, First Ch	4 00	New London First Ch.	72 29
North Conway Ch	1 00	North Ashford Ch.	6 02
West Derry Ch	25 00	North Lyme Ch.	10 00
Campton Village Ch	5 00	Norwich, First Ch	12 00
Seabrook Ch	4 00	South Colbrook	5 56
New Boston Ch.	12 00	North Colbrook Ch	2 00
VERMONT, \$66.66.		Deep River Ch	46 74
Guilford Ch	3 00	Cromwell, S.S.	2 75
Chester, First Ch	33 00	Plantsville Ch	6 77
South Londonderry Ch	5 91	East Cornwall Ch.	3 00
Pondville Ch	4 00	LEGACIES.	
Whitingham Ch.	3 00	Putnam, Estate of Mary P. Gates	25 00
North Springfield Ch	13 25	NEW YORK, \$3,009.96.	
Manchester Centre Ch	4 50	New York City, Calvary Ch.	116 00
MASSACHUSETTS, \$739.87.		Ch. of the Epiphany	6 09
New Bedford, Swede Elim. Ch	10 00	Chinese Mission	20 45
*Westboro, Ellen M. B. Wineh	10 00	Mount Morris Ch.	40 00
Boston South Ch	3 00	*John D. Rockefeller	2,983 50
Central Bible School	6 06	*Brooklyn, Emmanuel Ch.	105 00
West Acton Ch	20 81	Emmanuel Boys Mission Band	5 00
Pilgrim Ch	80 34		
Washington Ave	300 00		
B. Y. P. U. of Central Ch. E. D.	35 00		
Troy, Second Ch	20 00		
Clymer Ch	1 00		
Sinclairville Ch	2 50		
Portland, First S.S.	4 58		
Bradford Ch.	3 72		
South Bradford Ch	2 67		
Savona Ch	3 97		
South Urbana Ch	97		
New Woodstock Ch.	2 00		
Cassadaga, C. E. Howes	10		
Bartlett Ch.	7 50		
Warwick, Calvary Ch	13 00		
Buffalo, Prospect Ave Ch	60 00		
Kent, First Ch	1 00		
Manchester, First Ch.	21 00		
Cohoes, First Ch.	21 33		
Preston Hollow Ch	9 67		
Randsville Ch	23 76		
Maine, First Ch	12 06		
Peekskill, First Ch.	32 00		
Spencer, First Ch.	25 00		
Painted Post Ch.	22 00		
S. S.	5 00		
Franklinville Bible School	6 28		
Sandusky Ch	4 00		
Haskel Valley Ch.	1 25		
Canistota Ch	10 00		
Tottenville, South Ch.	9 36		
Farmersville Station Ch.	6 60		
Wales Centre Ch	10 61		
Franklin, First Ch	4 30		
Hornby	2 00		
Hornellsville Ch.	7 57		
Freedom, Bethel Ch	6 40		
Rensselaerville Ch.	6 00		
Westerlo Ch	8 00		
Flat Creek Ch.	5 00		
West Plattsburg Ch.	12 75		
Clifton Springs Ch	13 75		
Strykersville Ch.	50		
Buffalo Association.			
Holland Ch.	10 00		
Java Village Ch.	11 60		
Hamburg Ch	5 00		
Glenwood Cove Ch	13 15		
Stykersville Ch.	12 60		
Arcade Ch.	19 60		
Michigan St. Ch	1 00		
Buffalo, Prospect Ave. Ch	84 20		
Lebanon Springs Ch	5 04		
Rochester, Parsalls Ave Ch	7 09		
Brookport Ch.	16 85		
S. S.	3 51		
West Henrietta Ch	20 70		
Chittanooga, First Ch	11 00		
Venice Ch	3 50		
Whitesboro Ch	1 00		
Newfield Ch	6 30		
Ithaca, Tabernacle Ch.	4 69		
Seneca Falls Ch	15 00		
Cherry Creek, First Ch	10 28		
Stockton, First Ch.	2 50		
Cash	50		
Wayne Village Ch	14 34		
Shushan Ch	4 25		
New Baltimore Landing Ch.	6 10		
Hunt, Portage Ch	2 50		
Wales Centre Ch	1 00		
Hagedorns Mills, Provid. Ch.	5 00		
Avoca Ch	4 85		
Schenectady, Villa Road Ch.	4 62		
Sayre, First Ch.	15 15		
Lima, First Ch	10 88		
Chemung, First Ch	7 65		
Addison, First Ch	7 50		
Wyoming, First Ch.	3 87		
Locke, Milan Ch.	9 31		
McGrawville Ch.	8 50		
Utica, Tabernacle Ch	30 00		
South New Berlin Ch	11 70		
Corning, First Ch.	27 21		
Mahopac Falls, First Ch.	28 55		
Beekman Ch.	8 02		
Amenia, First Dover.	2 00		
Wappinger's Falls Ch	1 37		
Virgil Ch.	3 00		
Hornellsville, South Side Ch.	2 00		

LEGACIES.
Greenwich, Estate of Laura M. Dunlap 475 00

NEW JERSEY, \$922.88.
Atlantic Highlands, Central Ch 22 90
Aasbury Park, First Ch 15 37
Paterson, Alex. W. Rogers 120 00
Plainfield, Mary E. Holton 200 00
Mount Olive Ch 10 05
Lakewood, First Ch 4 42
Flemington Ch 85 00
Cape May, Second Ch 2 70
Haddon Heights Ch 4 00
Westville and Newbold Ch 6 00
Newport Ch 4 70
Trenton, Central Ch 30 00
Olivet Ch 9 37
Camden, Grace Ch 22 40
Third Ch 5 00
Bethany Bible School 1 40
Pemberton Ch 17 00
Woodbury, Bethlehem Ch 1 00
Merchantville, Second Ch 3 00
Hackensack, First Ch 58 57

PENNSYLVANIA, \$985.35.
Philadelphia, Frankford Ch 27 56
Chestnut Hill Ch 26 10
Manasawva Ch 8 50
New Tabernacle Ch 11 04
Williamsport, Ebenezer Ch 1 40
Hopperville, E. M. Ogden 5 00
Warren, Swedish Ch 3 00
Macedonia Ch 6 00
Beulah Ch 10 55
Blacksville Ch 2 00
Kane Ch, Bal 1 00
Turtle Point, B. Simpson 5 00
Cross Forks Ch 2 00
Gold Ch 3 00
Honesdale Ch 3 75
Berlin Ch 3 50
Clinton Ch 2 08
Waverly, Abingdon Ch 10 00
Hawley Ch 3 11
Bristol, First Ch 6 00
Mt. Hermon Ch 2 50
Muncy Ch 33 80
West Salem Ch 3 25
Erie, First Ch 35 00
Lockport Ch 2 43
Titusville Ch 16 00
Pleasant Grove Ch 5 33
Dalton Ch 3 40
Ridgeway Ch 1 25
Susquehanna Ch 8 75
Brushville Ch 4 70
Scranton, First Ch 5 00
Seltio Ch 2 68
Dunnings Ch 3 50
Tyrone Ch 5 00
Antrim Ch 2 00
Bailey Creek 1 00
Brown Ch 1 00
Harrison Ch 2 00
Mansfield Ch 10 93
Rutland Ch 75
Alleghany River Assn. 4 42
Spartansburg, Mrs. D. Dorn 1 00
Flats Woods Ch 21 85
Weasleyville Ch 3 50
Ridley Park S. S. 13 66
Crumlyn Ch 20 00
Hillsville, Zoar Ch 23 00
Peckville Ch 14 14
Loyalsock Ch 1 00
Greensboro Ch 4 50
Mt. Zion (Monongahela Assn) 2 50
Oak Hill Ch 6 35
Olive Branch Ch 2 53
Sugar Creek Ch 7 00
North East, Elizabeth Griffin Crafton Ch 5 00
C. E. F. Hopperville, E. M. Ogden 5 00

LEGACIES.
Picture Rocks, Estate of A. R. Sprout 555 00

DELAWARE, \$6.00.
Wilmington, North Ch 6 90

DISTRICT OF COLUMBIA, \$5.00.

Washington, Howard Larcombe 5 00

WEST VIRGINIA, \$912.55.
Rosedale Ch 3 00
Murphytown Ch 3 00
Belington Ch 3 00
Churchville, Mt. Zion Ch 6 81
Bristol, Mt. Olive Ch 11 10
Stumptown, Mt. Pisgah Ch 7 96
Benson, Mt. Lebanon Ch 5 00
Williamstown Ch 45
Salem Ch 24 00
Worthington Ch 2 50
Wadestown Ch 4 27
Mannington, First Ch 8 00
Beckley, Mt. Tabor Ch 4 33
Flemington Ch 16 80
Lewieburg, Mrs. M. J. Masters 9 75
Deer Walk, Middle Ridge Ch 1 30
Newark Ch 2 00
Schults, Good Hope Ch 2 26
Tucker, Central Hill Ch 1 00
Willowdale Ch 3 75
Oren, Sarepta Ch 1 30
Windy, Mt. Moriah Ch 2 00
Elisabeth Ch 3 10
W. M. Circle 50
Kingsbury, Slate Creek Ch 1 00
Tygarts Creek Ch 2 35
Lockharts Run, Mt. Zion Ch 7 50
Jerry's Run, Pond Creek Ch 5 50
Twelve Pole Association 05
Buffalo Ch 05
Greenbrier Ch 1 00
Bethesda Ch 1 75
Beach Ford Ch 1 50
Big Hurricane 25
Tabor's Creek Ch 1 00
Mt. Union Ch 2 00
Vadis Ch 5 00
Leon Ch 10 00
Flint, Liberty Ch 13 00
Shults Fork S.S. 1 50
Calcutta, French Creek Ch 1 10
Phillipi Ch 5 00
Ebenezer Ch 4 65
Mt. Olive Ch 3 77
Pruntytown, Beaulah Ch 5 00
Volga, Bethany Ch 7 69
Boothsville, Shinn's Run Ch 5 00
Harmony Grove Ch 5 00
Sand Run Ch 2 00
Clover Run Ch 2 50
Orpha Valley Bend Ch 5 70
Boothsville, Hepzibah Ch 3 33
Shunston, Coons Run Ch 3 37
Bonds Creek Ch 35
Holly Grove, Providence Ch 5 75
Buffalo Ch 2 25
Alma, Mt. Moriah Ch 2 00
Uniontown, Mt. Zion Ch 3 25
Fonda, McIntire Ch 9 05
Sardis Ch 1 21
Jintown, Ten Mile Ch 2 00
Mannington, Rev. J. A. Price Spencer Ch (Harmony Ass'n) 41 91
S. S. 6 94
W. M. C. 4 02
Petroleum, Goose Creek Ch 5 45
Mt. Pisgah Ass'n 53 35
Local Board of Teays Valley Assn 2 20
Greenbrier Assn. 88 61
Howell, Beulah Ann Ch 1 50
Central Big Creek Ch 94
Barboursville, Elmwood Ch 25
Olive Ch 78
Milton Ch 12 50
Huntington, Spring Hill Ch 1 00
20th Street Ch 10 00
Milton, Union Ch 6 00
Zoar Ch 1 66
Bethel Ch 1 31
Ball Gap 1 21
Harrisville Association 40 97
Oak Hill, C. T. Jones 3 00
Raleigh Association 39 25
Kanawha Valley Assn 33 92
Maysville, Davis Ch 1 00
Salem (Unknown) 1 28
South Mill Creek Ch 2 08

Keyser, Mineral Ch 2 00
Williamson, Master Guy Randolph 62
Mrs. H. K. Shumati 1 90
Black Lick Ch 3 05
Freeman's Creek Ch 3 05
Indian Fork Ch 6 27
Murphy's Creek Ch 3 83
Mineral, Mt. Carmel Ch 7 55
Bulltown, Mt. Calvary Ch 3 30
Rock Cave, Mt. Pleasant Ch 3 15
Avon, Mt. Vernon Ch 3 60
Pine Grove Ch 1 46
Point Pleasant Ch 4 37
Market Redemption Ch 2 00
Rock Grove Ch 4 00
Tallmansville Ch 1 75
Weston Ch 2 50
West Milford Ch 1 25
Churchville, Mrs. M. L. Bond 1 00
Clarksburg, Center Branch Ch 4 50
Sutton Ch 7 75
Flatwoods Ch 2 50
Little Otter Ch 2 00
Burnsville Ch 2 25
Williamstown Ch 1 60
Parkersburg Ch 10 00
Wilsonburg, Bethlehem Ch 5 00
Earnshaw Ch 2 35
Flaggy Meadow Ch 1 00
Hildreth, Fairview Ch 4 26
Burton, Harmony Ch 14 85
Jim's Run Ch 6 00
Mannington Ch 8 00
Cowen Ch 3 50
S. S. 1 10
Herold, Mt. Olive Ch 53
Muddlety, Beulah Ch 4 96
Leivasy, Olive Branch Ch 3 00
Beakwith, Cotton Hill Ch 2 50
Horse Shoe Ch 2 96
Alderson Ch 2 90
Pool, Mt. Gilead Ch 8 00
Flat Forks Ch 1 00
Sand Run Ch 1 44
Kessler's Crop Lanes Zoar Ch 5 25
Victor, Antioch Ch 2 00
Calvin, Little Union Ch 2 60
Fowler's Knob Ch 1 80
Enon Ch 2 65
New Prospect Ch 5 75
Pleasant Dale Ch 1 00
Enoch, New Antioch Chf. 1 00
Mountain View Ch 50
Wainville Ch 2 50
Webster Springs, Addison Ch 2 00
Birch River, Big Union Ch 1 00
Naywood, Big Sewell Ch 1 57
Sewell Valley Ch 3 00
Pleasant View Ch 2 00
Hurrican Ridge Ch 3 64
Russellville Ch 2 98
Lowland, L. J. Lemasters 1 00
Cowen, Dr. D. P. Kessler 1 00
Sand Fork, Miss May Davis 25
Summersville Ch 4 20
Hominy Falls Ch 3 32
Oak Grove Ch 1 00
Teay's Valley Ass'n 63 00
Goshen Ass'n 30 56

SOUTH CAROLINA, \$9.20.

Enoree River S. S. Conv. 2 00
Ass'n 3 00
Little River Ass'n 55
Tyger River Ass'n 50
Seneca River Ass'n 1 55

Congaree Ministers and Deacon's Union 1 60

LOUISIANA \$10.

*Lake Arthur, G. W. Williams 10 00

OHIO, \$695.46.

Peru, Mrs. Mary B. Kingsbury 2 50
Cleveland, Cedar Ave Ch 5 00
Calvary Ch 10 00
A Friend 50 00
Dayton, First W. H. M. Soc. 50 00
Mem'l Ch 4 69
Ashland, Anne Thomson 1 00

Wellston, First Ch	25 00
Coalton Ch	1 00
Springfield, First Women's Society	13 06
Van Wert Ch	9 27
Pleasant View	12 57
DeGraff Ch	7 60
Bellefontaine Ch	8 30
Ada Ch	9 00
Old Cambridge Ch	7 45
Greenview Ch	18 05
S. S.	2 41
Jr. B. Y. P. U.	1 00
Valley Ch	18 00
Springdale Ch	14 85
New Hampshire Ch	3 00
Riley Creek Ch	5 00
S. S.	5 00
Perry Ch, Ashtabula Ass'n	4 00
Broderick Union Ch	2 00
Richmondale Women's Circle	1 00
Cincinnati, Lincoln Park Ch	20 00
9th St Ch	10 00
Lima, First Ch	20 05
S. S.	3 00
Harrison Ch	3 60
St. Mary's Ch	8 50
Madison Ch. (Toledo Ass'n)	7 00
Circleville Ch	1 00
Middletown Ch	6 25
Mt. Zion Ch (Cambridge Ass'n)	4 75
McDonald Ch	2 10
Butler Ch	1 00
Canal Lewisville Ch	1 50
Mill Fork Ch	1 45
Perry Ch (Cochoston Ass'n)	1 51
West Lafayette Ch	2 81
Cambridge Women's Circle	8 30
Cambridge City Ch	9 30
Otsego Ch	3 80
Brush Creek Ch	3 00
Reed Ch	1 00
Ironton Ch	27 55
Beaver Ch	25 00
Brandon Ch	3 00
Homer Ch	1 30
Bedford Ch	3 37
Mansfield Ch	25 00
Troy Ch	52 05
Zanesville, Market St. Ch	45 56
Honey Creek Ch	1 00
Mt. Zion Ch (Mad River Ass'n)	1 59
Pemberton Ch	10 95
Eden Ch	2 00
Union Valley Ch	6 20
Bethlehem Ch	2 00
Licking Ch	8 50
Lancaster Ch	1 00
Cesar's Creek, Children's Offering	2 07
Newark Ch	19 00
New Lexington Ch	2 00
Good Hope Ch	1 00
Chilliooth Ch	50 00
New Vienna Ch	6 00
Sugar Creek Ch	2 25
Ashtabula Ch	3 35
Brookfield Ch	2 00
S. S.	1 58
Windsor Ch	25 00
Nashport Ch	2 00
Washington S. S.	3 00
Ark Spring Ch	2 79
Oberlin, Mt. Zion Ch	1 00
Unity Ch	3 75
Centre Valley Ch	4 12
Little Muskingum	2 00
Lower Salem Ch	50 00
Manchester Ch	5 10
Caldwell Ch	1 15
Liberty Ch	20 00
Brownsville Ch	58 00
Little Hooking Ch	85 00
North Dayton Mission Ch	4 37
Fredericktown Ch	9 00
Lock Ch	1 38
Providence Ch	3 00
West Lafayette, A Friend	18 00
Rossmoyno, Mt. Carmel Ch	8 50

MICHIGAN, \$483.09.

Ironwood, Swede Ch	3 25
Iron Mountain, Swede Conference	75 00

Detroit, North Ch	8 95
First S. S.	20 00
Grand River Ave. Ch	10 00
Ovid Ch	10 00
Harbor Springs Ch	11 00
Dundee Ch	3 00
Owasso Ch	13 45
Port Hudson, First Ch	18 63
Mt. Morris Ch	20 15
S. S.	1 85
Plymouth Ch	9 38
Bloomington Jr. B. Y. P. U.	1 30
Gladstone Ch	2 50
Volinia Ch	3 00
Laingsburg Ch	11 82
Oxford Ch	35 00
Brighton Ch	3 90
S. S.	61 00
Mt. Vernon Ch	3 65
Montrose Ch	2 00
Arcadia, Norw. Ch	4 00
Atlas Ch	5 50
North Flushing Ch	1 50
Grand Blanc Ch	36 00
Rankin Ch	3 75
Flushing Ch	3 38
Harrisville	1 25
East Tawas Ch	65 00
Curtis, First Ch	1 15
Berlin, B. Y. P. U.	91 00
Grand Rapids, Fountain St. Ch	90 61
Flint Ch	38 80
Chace Ch	3 25
Reed City Ch	6 00
Jackson, First Ch	10 50
Ainslee Ch	3 00
Cedar Springs Ch	2 00
Rockford Ch	2 40

INDIANA, \$312.71.

Mt. Pisgah Ch. (Flat Rock Ass'n)	7 70
Hope Ch	8 15
Columbus Ch	8 60
Mt. Pleasant/Second Ch	17 63
Rensselaer Ch. (add'l)	50 00
Peru Ch	48 92
Crooked Creek Ch	4 16
Prairie Vine Ch	2 05
Cannelton Ch	70 00
Salem, Second Ch	6 50
Newland's Creek Ch	1 00
Newtown B. Y. P. U.	20 00
Pipe Creek Ch	1 00
Tanglewood Ch	2 45
Osgood Ch	1 60
Bear Creek Ch (Laughery Ass'n)	11 15
Mt. Horeb Ch	2 00
Boyleston Ch	6 30
Paint Creek Ch	2 25
Russiaville Ch	1 30
Hopewell Ch. (Coffey Creek Ass'n)	4 35
Lebanon, First Ch	45 60
Rev. Oren. A. Cook	5 00
Lick Branch Ch	2 00
Alpha Ch	65 00
New Providence Ch. (Coffee Creek Ass'n)	65 00
Goodland B. Y. P. U.	5 00
Morgantown Ch	2 00
Acton Ch	5 00
East Union Ch	3 00
Indianapolis Association:	
Pleasant View Ch	3 10
New Bethel Ch	5 60
West Union Ch	1 00
Harmony Association:	
Union Ch	1 18
New Harmony	50 00
Salem, First Ch	87 00
Orestes Ch	4 45
Windfall Ch	1 50
Freedom Ch (Madison Ass'n)	1 00
Graham Ch	2 75
Indian Kentucky Ch	2 00
New Marvin Ch	1 84
Mt. Eden Ch	3 31
Waynetown Ch	17 95
Pleasant Mills Ch	1 25
Lima Ch	5 90
North Indianapolis Ch	5 05
Alton Ch	1 50
Beech Grove Ch	50 00

Indianapolis, Garden Ch	2 65
River Ave. S. S.	1 80
University Pl. Ch	4 00
Lawrence Ch	2 00
Larwill Ch	3 45
Etna Ch	3 15
South Whittley Ch	5 20
Lilly Creek Ch	2 00

ILLINOIS, \$477.86.

Chicago, Humboldt Park Swede Ch	2 92
Windsor Park Ch	18 38
Fourth Ch	54 93
First Ch	4 15
Rogers Park Ch	17 10
Bethel Ch	13 50
Bethany Ch	20 11
Crawford Ch	15 00
Rockford, State St. Endeavor Soc.	13 00
Highland, Mrs. Adeline Estopy	5 00
O'Falon Ch	1 85
Lebanon Ch	2 15
Chatham Ch	4 00
Mosawqua Ch	5 00
Charity Ch	1 00
Hickory Point Ch	1 00
Modesto, A. Chilton Hart	25 00
Jacksonville, Rev. D. D. Holmes	5 00
So. Salem Association:	
Oak Grove Ch	1 08
Panther Forks Ch	2 65
Bluford Ch	1 00
Salem Ch	1 41
Salem So. Ass'n	6 70
Woodlawn Ch	1 00
Big Saline Association:	
Antioch Ch	50 00
Golconda Ch	2 00
Westfield Association:	
Mt. Moriah Ch	1 41
Freedom Ch	1 00
Macedonia Ch	3 05
Casey Ch	2 05
Enon Ch	3 69
Westfield Ch	3 00
Frankfort, James Biggs	5 00
Ten Mile Ch	2 35
Franklin Association:	
Union Ch	2 87
Herrin, D. R. Harrison	1 00
J. S. Parsons	1 00
Barrington Ch	3 50
Wasco Ch	8 05
Kaneville Ch	9 90
Plainfield Ch	15 15
La Grange Ch	25 65
Marseilles Ch	16 55
Hebron, Ch	9 65
N. A. Chandler	5 00
John McKibbin	2 00
Aurora, First Ch	32 75
B. Y. P. U.	7 00
Morgan Park Ch	2 25
Campton, Mrs. Robt. Powell	2 00
Yorkville, B. Y. P. U.	6 00
Fairbury B. Y. P. U.	5 00
Littleton Ch	4 85
Rosetta Ch	11 00
Sciota, A Friend	50 00
Buda Ch	5 25
Yorkville S. S.	5 01
Benson Ch	3 75
Graymont Ch	5 00
Delavan Ch	20 00

WISCONSIN, \$47.01.

Ontario Ch	5 00
Cumberland B. Y. P. U.	2 50
Amhurst Ch	4 75
Waukau Womens' Circle	10 25
Union Ch	1 36
Reedsburg Ch	8 75
Union Grove, Danish Ladies' Aid Soc	5 00
Menomine Ch	5 00
Fairfield Ch	1 65
Oseola Ch	2 75

MINNESOTA, \$42.94.

Minneapolis Central Jr. and Prim S. S.	9 27
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Brooklyn Centre, Mrs. Green	10 00
Houston, Swedish Ladies Circle	5 00
Eveleth Swedish Ch.	3 00
C. E. F. St. Paul Immanuel Ch.	1 32
Leenthrup Swede Ch.	3 00
Grove City Ch.	4 02
Scandia Ch.	2 75
Soudan Ch.	1 00
Westbrook Dan. Ch.	3 58

IOWA, \$272.51.

Bethlehem Ch.	1 00
Burlington First Ch.	8 00
Bedford Ch. S. S.	11 07
Wilton Ch.	8 50
Gowrie, Swede Ch.	5 75
Athelston S. S.	2 50
Eldora Ch.	2 00
Cedar Valley Ass'n	7 20
Little Flock	9 01
West Chester Ch. S. S.	1 60
Seymour S. S.	3 00
Franklin S. S.	1 00
Clear Lake Ch.	11 70
Sigourney Ch.	2 50
Brayton Ch.	2 00
South Ottumwa Ch.	1 43
Mt. Union	10 85
Egulah Ch.	7 50
Sibley S. S.	11 00
Spencer Ch.	3 15
Des Moines Ch. Calvary Ch.	2 25
Commanche Ch.	10 18
Iowa City Ch.	4 00
North Union, C. E. Fenton	19 50
Milton, Milton Foster	5 00
Ogden, People's Ch.	1 00
Afton Ch.	7 55
Clearfield Ch.	6 00
Greenfield, Immanuel Ch. S. S.	15 90
Shenandoah Ch.	3 10
Cedar Rapids, Calvary S. S.	1 30
Wellman Ch. S. S.	13 30
Cedar Falls Danish Ch.	2 85
Elgin, German Ch.	3 39
Oakfield Danish Ch.	4 40
Washington Ch.	13 00
	15 00
	18 00
	11 15
	19 30

INDIAN TERRITORY, \$1.

Red Oak, I. S. Wright	1 00
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OKLAHOMA, \$68.55.

Tecumseh Ch.	1 45
Coll. per R. E. Smith	8 44
Kingfisher Ch.	1 00
Enid Ch.	10 21
Perry Ass'n	6 85
Blockwell Ch.	16 60
Ladies' Aid Society	1 50
Oklahoma Ch.	22 50

KANSAS, \$330.56.

Neosho Falls, Mission Sta.	1 00
Bronson S. S.	45
Asherville Ch.	9 25
S. S.	3 70
Primary Dept.	1 30
Downs Ch.	40
Morganville S. S.	1 85
Lyndon Ch.	9 26
S. S.	1 00
Elkridge Ch.	2 05

Beloit Ch.	17 05
Iola, G. R. Bunnell and Family	20 00
Hoyt Ch.	10 00
Chanute Swede Ch.	2 75
Swede S. S.	8 18
Minneapolis Ch.	25 00
North Topeka Ch.	15 65
Centropolis Ch. S. S.	9 75
Abilene Ch.	70
Wakeeny Ch. S. S.	15 00
Hope Ch.	5 53
Appanoose Ch. Chas. Clarke	2 53
Council Grove Ch.	3 35
Center Ridge	8 12
Reading Ch.	1 50
Waverly Ch. S. S.	17 75
Hays City Ch.	2 50
Webster Ch.	6 00
Cheyenne Ch.	4 20
Downs Ch. S. S.	1 65
Lucas Ch.	13 25
Marshall Centre Ch.	1 00
Turkville Ch.	5 00
West Cedar Creek Ch.	2 41
Woodston Ch.	2 36
Cheyenne Ch.	13 85
Blue Ridge Ch.	06
Grand Centre Ch.	25
Paola Ch.	32
Winfield Ch. S. S.	24
Clay Centre Ch.	22
Hamlin S. S.	34
Aubrey S. S.	22
Oswattomie Ch.	For State Convention:
Olathe Ch.	Salt Lake City, Coll per Bruce Kinney

NEBRASKA, \$458.90.

Bladen Ch.	1 00
Fremont Ch.	13 00
Geneva Ch.	3 15
Prairie Creek	6 50
Omaha, Immanuel Ch. First Ch.	4 65
Lincoln, East Side Ch. S. S.	1 00
Lomax Ch. B. Y. P. U.	34 65
Friend Ch.	6 68
Meade, Emmanuel S. S.	5 00
Blair, Ch. S. S.	1 50
Wayne, L. Kimball	18 00
Bancroft Ch.	3 60
Chapman Ch.	21 77
Strawburg, Eden Ch.	3 00
Louisville Ch.	5 00
Palmryra Ch. S. S.	16 66
Wabash Ch.	5 50
Union Ch.	35 00
Bellwood Ch.	1 50
For State Convention:	13 80
Convention	3 00
	1 00
	8 15
	7 25
	238 53

NORTH DAKOTA, \$75.00.

For State Convention:	
Convention	75 00

SOUTH DAKOTA, \$1,500.00.

For State Convention:	
Convention	1,500 00

MONTANA, \$230.50.

Helena Ch.	3 00
Belt Valley Ch.	6 75
S. S.	2 25
Armington S. S.	1 75
For State Convention:	
Convention	225 75

COLORADO, \$22.00.

Pueblo, Mrs. Kunkle	7 00
W. B. Pope	5 00
*Delta, W. J. Gaunt	10 00

NEW MEXICO, \$169.70.

Clayton Ch.	11 55
For State Convention:	
Roswell, First Mex. Ch.	2 50
Coll. per Geo. H. Brewer	155 65

NEVADA, \$14.50.

Wadsworth, First Ch.	12 00
Roswell, First Church.	2 50

UTAH, \$98.25.

Provo Ch. S. S.	5 00
For State Convention:	1 00
Salt Lake City, Coll per Bruce Kinney	92 35

IDAHO, \$87.25.

Lost River Ch.	19 00
Piabo	13 05
Haley Ch.	2 00
Small Ch.	10 00
East Idaho Association	27 20
For State Convention of Southern Idaho:	
Payette Ch.	10 00
Boise Valley Ch.	6 00

CALIFORNIA, \$30.00.

Ontario Ch.	30 00
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OREGON, \$141.25.

Portland, Dan. Norw. Ch.	2 50
First Ch.	12 75
Medford, S. L. Bennett.	1 00
For State Convention:	
Convention	125 00

WASHINGTON, \$75.75.

Charleston, Geo. M. Terrell	5 00
Seattle, First Ch.	43 50
Ballard, Swede Ch.	5 00
For East Washington and No. Idaho Convention:	
Pullman Ch.	25 25

MEXICO, \$96.12.

Mexico City, First Ch.	36 12
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WOMAN'S AM. BAPTIST HOME MISS. SOCIETY.	499 82
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WOMEN'S BAPT. HOME MISSION SOCIETY	135 00
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Total... 15,659 54

HOME MISSION MONTHLY	171 37
HOME MISSION BULLETIN	7 06

ANNOUNCEMENT.

In behalf of the Executive Board of the American Baptist Home Mission Society we announce that Rev. Henry L. Morehouse, D.D., has accepted the position of Corresponding Secretary, made vacant by the death of our beloved brother, Rev. T. J. Morgan, D.D., also that Rev. E. E. Chivers, D.D., has accepted the position of Field Secretary, which has for nine years been filled by Dr. Morehouse. These brethren were elected at the meeting of the Executive Board October 13, and have this day announced their acceptance. We congratulate the Society and the field that these very important places are to be filled by men so fully equipped, so well and favorably known, and so thoroughly trusted by the whole Baptist denomination. Dr. Morehouse has been a leader among us in this work for more than twenty years. Dr. Chivers comes to the work with ripe experience from successful pastorates, as District Secretary of the Missionary Union for three years, and as Secretary of the Young People's Baptist Union for four years. We bespeak the prayers and hearty co-operation of pastors and churches for these brethren. May God continue to bless abundantly the growing work of Home Missions.

W. C. P. RHOADES,
Chairman Executive Board.
ALEX. TURNBULL,
Secretary of Board.

November 10, 1902.

At the meeting of the Executive Board of the American Baptist Home Mission Society on Monday, November 10, Frank T. Moulton, Esq., of Buffalo, was elected

Treasurer of the Society in place of Frank R. Hathaway, Esq., who resigned over a year ago, but who, at the request of the Board, has been Acting Treasurer until his successor should be chosen. Mr. Moulton is a member of the Prospect Avenue Church, Buffalo, is a little past forty years of age, and is highly commended by brethren in Buffalo. In a financial way he has been officially connected with railroad enterprises, as auditor, secretary and treasurer; has had considerable experience in real estate matters, and for the last seven years has been in the Comptroller's Office of the City of Buffalo, having been for the last two years Deputy Comptroller, frequently for short periods in charge of the office during the absence of the principal. He expects to assume the duties of his position January 1, 1903.

We wish you indeed "A Merry Christmas." May there be added to the feast of good edibles, that of which the proverb makes mention: "He that is of a merry heart hath a continual feast." Christianity is a cheerful religion. It brings joy to a sorrowing world, and hope in place of despair. This is preeminently the time to learn anew the truth of our Lord's own words: "It is more blessed to give than to receive." In our giving, let us not forget Him who first gave himself for us.

"Gold, frankincense and myrrh," were the offerings of the wise men of the East to the Christ child at Bethlehem. Without these how would Joseph and Mary have made the journey to Egypt and subsisted there until the death of Herod? The Magi little dreamed that their costly offerings of adoration were to be the provi-

dential provision for such an event. More far-reaching than we think, frequently, are our offerings to Him. Wonderful would it be were we to see the full revelation of effects, direct and indirect, resulting from the gifts of the humblest as well as of the highest; whether of the Magi with their oriental retinue, or of the poor widow, the ring of whose two mites has been heard around the world.



The Baptist Home Mission MONTHLY for 1903, will in its mechanical features and its general make-up, be quite a change from its present character. It will present a new and more attractive face to its old friends, and hopes to greet many new ones. We predict that you will be pleased with the new arrangement. Please renew your subscription *at once*.



Now is the time to renew your subscription to the MONTHLY.



The Committee of Fifteen, for the consideration of matters relating to the workings of our missionary organizations met at the rooms of the Home Mission Society in New York City, November 12, 13, all the members being present. Three long sessions were held on the first day and two on the second. All meetings were private. The aim seemed to be first to get the facts; then, if possible, to formulate conclusions. Diligently the Committee applied itself to its task. Three secretaries of our three general Societies, in turn, appeared before the Committee, to say what they desired and to answer numerous questions. Some pastors were likewise invited to express their views. Dr. Lemuel Moss, of New York, was made chairman and Dr. C. R. Henderson, of Chicago, secretary of the Committee. Its next meeting is to be held in Philadelphia, February 5, 1903.



The conference between representatives of the two principal women's home mis-

sion societies and the American Baptist Home Mission Society, as proposed by the latter, to consider the question of unification or consolidation of their entire work, is to be held in New York City, February 3 and 4, 1903. If an agreement shall then be reached, the Committee of Fifteen will have nothing to do with that matter except to pronounce its benediction upon it; but if otherwise, the Committee may apply itself to the solution of the question. If anybody has a good scheme for this purpose, please send it forthwith to the Corresponding Secretary for the consideration of the Board.



There is on foot a plan for a new organization, or society, or, as its promoters say, a national "committee on evangelism," for the systematic employment of evangelists and the awakening of a spirit of evangelism. It is proposed that such a committee shall be appointed at the May anniversaries in 1903, and that "at once it be organized and incorporated, to receive, hold and expend moneys for the purposes of evangelism." The Presbyterians have something of this sort, why should not the Baptists? It is said that the Presbyterians expend about \$125,000 for this work.

The *Standard*, of Chicago, has a large interrogation mark concerning this scheme, asking in the first place whether such work cannot be done through existing agencies, like our State Conventions and the National Baptist Home Mission Society. These organizations employ numerous evangelists, commonly under the name of district missionaries and others with evangelistic gifts.

We may add that if the Home Mission Society could have at its disposal \$50,000 for this purpose, it could, through its splendid organization, undoubtedly accomplish more than any committee working independently with a much larger sum. The Society will entertain a proposal to establish a Department of

Evangelism, if \$50,000 yearly for five or ten years are guaranteed for this purpose.



We congratulate Hon. Henry Kirke Porter, of Pittsburgh, Pa., former President of the American Baptist Home Mission Society, upon his election to Congress, and we congratulate the Congress of the United States upon his accession to its ranks. There, as everywhere, his influence will be given positively to measures that are right and for the advancement of the welfare of the Nation.



Home Mission churches needing insurance on their property would find it to their advantage to communicate with the Treasurer of the Society before taking out a policy.



MRS. ELIZA FLOOR PLYMER.

On October 21, 1902, there passed away in Brooklyn, N. Y., probably the oldest Life Member of the American Baptist Home Mission Society, Mrs. Eliza Floor Plymer, in the ninety-seventh year of her age. Born in New York City, she was baptized by Rev. Samuel Eastman in the East River in 1825, became a Life Member of the Society in 1845, and for seventy-seven years was a consistent Christian and faithful member of the various Baptist Churches where her lot was cast. Pastor F. P. Stoddard, of the Strong Place Church, Brooklyn, with which she was connected for forty-six years, writes of her, "A long, useful, faithful, loving, and consistent Christian life is ended. It can be truly said of her, 'she hath done what she could.'"



The Golden Jubilee of the Swedish Baptists of America.

The last week in September was epoch-making in Swedish Baptist history. Never before has such a gathering of our people been seen in this country. Extra cars and in one instance an extra train brought representatives from all parts of the country to Chicago. A minister's meeting, largely attended, was held in the First Church, on the North side, Tuesday the 23d. In the evening the Gen-

eral Conference opened its twenty-third annual meeting, and its business was rapidly disposed of during the different sessions up to Thursday noon. The commodious church building could not always hold the people that gathered at the different sessions. It was, therefore, a great relief when in the afternoon of the 25th, the Immanuel Church, on the South side, was opened to welcome the gathering throngs.

The attendants at the meetings will ever gratefully remember the Immanuel Church and its pastor, Johnston Myers, D.D., for their generous hospitality in placing the great church edifice at our disposal.

The afternoon was devoted to addresses by representatives from the University of Chicago, American Baptist Home Mission Society, American Baptist Publication Society, and the American Baptist Missionary Union, who brought fraternal greetings, and delivered masterly addresses, that of Dr. Morehouse creating a most profound impression, so that the desire to see it in print was heard expressed on every side.

On Friday, representatives from Sweden, Norway, Denmark, and Finland read nicely prepared addresses of greeting from the brethren on the other side of the Atlantic. The sister churches among the Danes and Norwegians in this country also sent representatives, who brought fraternal greetings. Saturday forenoon was set apart for the representatives from other denominations, after which representatives from the Women's Missionary Societies, Home and Foreign, were heard from.

The afternoon was taken up by introduction of veterans, and the report of the Jubilee Fund, which had been collected during the year for the further spread of the Gospel in the neglected parts of the field. The fund amounted to nearly \$8,000. On Sunday afternoon, special tickets were used, when only Baptists were admitted. The great audience room could not hold the people, so the lecture room had to be opened, which was also nearly filled, and the Lord's Supper was celebrated in both the lower and the upper rooms in which it was estimated that over three thousand five hundred took part.

The services were impressive, but the outward ceremonies were soon lost sight of by the inward searching of heart and the sense of the presence and nearness of the Lord.

It was a fitting culmination of the celebrations of the first half century of labor and conquest for the Kingdom of Christ.

A. P. ERMAN.

SWEDE-AMERICAN BAPTISTS.

An address at the celebration in Chicago, September 25, of the fiftieth anniversary of the organization of the First Swedish Baptist Church in the United States.

BY H. L. MOREHOUSE, FIELD SECRETARY, ETC.

The salutations of the American Baptist Home Mission Society to the Swedish Baptists in the United States and Sweden on this Jubilee occasion! Salutations also to our Danish and Norwegian brethren as members of this Scandinavian household of faith! Fifty years ago a little, inconspicuous Swedish Baptist Church came into being in Illinois. To-day in this land 22,000, and in Sweden 43,000, an army of 64,000 Swedish Baptists! An average of more than a thousand a year for these fifty years; saying nothing of thousands who have joined the Church triumphant above. Fifty years ago, the world had hardly heard of the Scandinavian Baptist. Now, 76,000 strong, their good report has gone abroad throughout the world.

Breaking forth on the right and on the left this religious reformation in the ranks of Scandinavian Lutheranism has spread until in our own country in twenty-nine States and Territories, also in Canada, Swedish Baptist Churches are found. Indeed, there is an unbroken chain of Swedish Baptist Churches by States from Maine to Oregon, the last link being the church organized in Idaho, this year, 1902. Or, changing the figure, we may note when and where these Swedish stars first burst forth in our American constellation of churches. In Illinois, 1852; Iowa, 1853; Minnesota, 1855; New York, 1867; Wisconsin, Nebraska and South Dakota, 1869; Missouri, 1870; Michigan, 1872; Maine, 1874; Massachusetts, 1875; North Dakota, 1880; Connecticut, 1882; Indiana and Oregon, 1884; Rhode Island and California, 1885; Washington, 1886; New Hampshire, New Jersey, Delaware and Ohio, 1889; Pennsylvania, Texas and Utah, 1891; Montana, 1893; Colorado, 1895; Canada, 1896; Alabama, 1899; Idaho, 1902. Nearly one-half of the 22,000 Swedish Baptists of the United States are in Minnesota and Illinois, the former State having about 6,000; the latter about 4,000; New York being third with about 2,000; Wisconsin, 1,200; Nebraska, 1,000; New England, 1,600. So, then, this is a continental affair to-day. The organization of the first Swedish Baptist Church in Illinois may have been done in a corner fifty years ago, but nobody, even here in Chicago, can get a "corner" on the Swedish Baptists of the United States to-day. They are a great company of free, independent

high-minded, great-souled men, who recognize only Christ as their Lord and Master.

I. *How is this remarkable growth explained?* Not merely by their contact with American Baptists or by the aggressiveness of American Baptists for their evangelization; not so much by a force from without as by divine power from within. Before any American Baptist began missionary work among the Swedes, a Swede who had never heard of Baptists till after his conversion, knocked at the door of a Baptist Church for membership. It was the knock of Providence to arouse us to our duty. We know the story of Capt. Schroeder's conversion, his baptism in the Mariners' Baptist Church of New York City, November 3, 1844, his return to Sweden in 1845; how through him others were led into the light, how in 1848, after a midnight baptism the first Baptist Church in Sweden was organized, how able men embraced our views, suffered persecution, came to America, caught the American spirit, and returning set Sweden ablaze. What a privilege to Capt. Schroeder to live to see this day!

Fifty years ago religion in Sweden was at a low ebb. There, as in Germany, Lutheranism as the State religion, had sadly degenerated, until pious souls pined for better things. These conditions constituted what is sometimes called a negative preparation for the Gospel—and when great spiritual truths were set forth clearly, they met a response in many honest hearts.

The positive factors in this religious development are chiefly four:

(1.) First, is the zeal and consecration of Swedish Baptists themselves for the evangelization of their countrymen. With Pauline fervor they yearned for their own people according to the flesh. Their own eyes having been opened by the removal of the scales of formalism, they called to others: "Come and see!"

They waited not for missionaries to be sent to them, but took the individual initiative as they had opportunity. They waited not to be carried by some American missionary society; they began at once to walk and to glorify God themselves. Help, indeed, they have received and welcomed; but thereby they have not become dependent and flabby, but rather inspired to do the more for themselves and have preserved their Christian virility and self-respect. They are continually challenging us to help in their work in proportion as they help themselves. They have church property valued at about a million dollars; while their gifts for the support of their

own churches and for various missionary objects exceed \$250,000 annually. That, surely denotes vigor and consecration for 22,000 members, few of whom are wealthy.

Among them have been and are preachers of powerful evangelistic gifts, and great revivals in Sweden and here, multitudes for hours together intently listening to these ministers of Christ. Honor is due them, therefore, for that Christian zeal, without which outside help would have counted for but little.

(2.) The Swedish Baptists of the United States have been reinforced somewhat by Baptists from Sweden. About 7,000 have come hither the last twenty-five years, of whom perhaps 4,000 survive.

The work there has been helpful to the work here, while the work here has been of much value to the work there, as Swedish converts imbued with the spirit and applying the methods of our American churches, have mightily stirred up Sweden.

(3.) The establishment of the Scandinavian Theological School at Chicago, now Morgan Park, has been a potent factor in providing able men as pastors of many churches. In pulpit ability as well as in the size and character of their congregations, and in their church edifice appointments some of our Swedish Baptist Churches in Chicago, St. Paul, Minneapolis and elsewhere compare favorably with our American churches.

(4.) The sympathetic support of the American Baptist Home Mission Society and of some coöperating State conventions has been a large factor in this work. From the first the Society has taken a most lively interest in their evangelization, its aid consisting not simply in doling out dollars, but in counsel and sympathy. In New York City, the home of the Society, we have been in intimate relations with some of the best workers in the Swedish Baptist Churches, and have watched with deep interest their progress, with the fostering aid of the Society. Here, in Chicago, the Society's noble representative, Dr. Haigh, for many years bore their interests on his large, sympathetic heart, and not only here, but all over this Northwest. Sympathy and personal interest count for much to those who are struggling against great odds.

Liberal has been its financial aid. Beginning its help in a modest way to Pastor Palmquist, at Rock Island, in 1853, the Society's annual missionary expenditures for Swedish work have risen to about \$18,000 at the present time, while the annual total for all Scandinavian work is about \$27,000. If more were available it could be wisely used.

The Society has also aided our Swedish brethren in the erection of 81 church edifices by \$19,000 in gifts and \$22,400 in loans. For Scanpinavian church edifice work entire, \$25,000 in gifts and \$36,000 in loans. Its total appropriations for missionaries to the Scandinavians has been more than \$450,000, about two-thirds of this for the Swedes. Few are the Swedish Baptist Churches that have not had its helping hand. Some are now strong, self-supporting, and giving to every good work. It is a source of great satisfaction to the Society, at the end of fifty years of its sowing, to look out upon such a waving harvest as this. Then, one lone missionary in the Mississippi Valley; now, among all the Scandinavian Baptists, 160 missionaries, about two-thirds of whom are Swedes, in nearly every Northern State from the Atlantic to the Pacific. May the sheaves be greatly multiplied and may more reapers be raised up of God to go into this ripened field.

II. *By what methods this has been accomplished.*—We have already referred to the zeal of our Swedish brethren themselves. It remains to be added that it is through the use of the Swedish language that such results have been possible. I well remember the council in Brooklyn about twenty years ago, for the recognition of a Swedish Church, when a good woman said: "We can understand but little if we go to an American church; but it seems so good to hear the Gospel in our own native tongue." It is so with all of us. Some of us Americans may know a smattering of a foreign language, but even so, when we want a good Gospel meal we would be unsatisfied with the crumbs of comfort that we might pick up from a preacher in that language, nor would we want him as our regular pastor. What is true for us, is true for others. Had there been no Scandinavian Baptist preachers, nor theological school, nor religious literature, nor churches, nor conferences of these nationalities; had we required all converts to unite with our American churches, where most would have felt awkward and very backward about speaking in broken English and where they would have been overshadowed and repressed in the exercise of their gifts, it is doubtful whether we should have had a third as many, or half as effective a force for Christ. Their freedom of speech, their liberty of action among their own people, their sense of responsibility for doing their utmost in their own churches, are conditions of power and progress. The attempt to put the sparkling bubbling wine of this

Scandinavian vintage into some of our dry American church bottles would be distressing to both.

It is sometimes objected that separate churches of foreign nationalities retard the progress of Americanization. But, did you ever consider how slight a factor in one's Americanization is his attendance at the meetings of a church a few hours each week, where contact with others is usually of the touch-and-go sort?

More important than their Americanization is their evangelization. When once evangelized and made members of a Baptist Church they are on the King's highway for their best Americanization. Multitudes of these brethren are better, more valuable Americans, than others that might be named who speak the English language volubly. If we seek first the paramount thing—their evangelization—their Americanization will take care of itself.

The process of Americanization is going on just the same, and rapidly also. We need have no fear on that point. The children of these people are coming into our American churches. In some Scandivavian churches there is preaching in the morning to the older people in their own language and in the evening to the younger people and to every body in the English language. Now and then a Swedish church becomes American, and only the other day a Danish church in an old community merged with an American church. They are constant feeders to our American churches. While immigration continues at high tide as now this work must be pressed with vigor through Scandinavian instrumentalities as heretofore, if by that means we may save more than otherwise.

At the same time the Society's desire and policy is that these Swedish brethren should sustain close relations with their American brethren in associations, conventions and in all organized missionary activities, and it is most gratifying to know how close and cordial in general these relations are.

III. *The value of this Swedish addition to our American Baptist ranks is great.*—On this occasion it is fitting that we recall and recognize the invaluable service of one Swedish Baptist, a little more than a hundred years ago. Born in Sweden, John Asplund, about 1775, went to England, engaged in mercantile pursuits, entered the navy, deserted on arriving in America, and settled in North Carolina, where he was converted and baptized in 1782, removing subsequently to Virginia, where he began his ministry. Listen now to his own story.

"In the beginning of the year 1790 I had a great desire not only from curiosity to know the state and standing of the Baptist churches on this continent, but thought it would be of real advantage to the public. Related therefore my plan to several of our ministering brethren who encouraged the same by promoting their assistance, and as I had not any certain abode, property or possession, wife, children, relations or other things to entangle my mind, and found no other person willing or qualified for that business (notwithstanding my abilities were small to accomplish so great an undertaking), I really thought it my duty to pursue the scheme in order to make a beginning which would perhaps assist the future historian and be of some advantage to them. I therefore traveled in 1790 and 1791 for eighteen months above 7,000 miles, chiefly on foot, and visited 250 churches and fifteen associations in order to obtain the necessary information."

In the first edition of his Register of Baptist Churches in 1792, he says: "I appeal to the Searcher of hearts that my principal design is to make the Baptists better acquainted with each other that union may more generally obtain among them." He signed his name to the preface: "John Asplund, a Sweed." But this was not all. In the preface to the edition of 1794 we find this: "In order to remedy former defects and to get further information I have made another tour in 1792, 3 and 4 for two years, at least 10,000 miles; have visited 550 churches and twenty-four associations, am personally acquainted with 700 preachers of our Society, so that the Register may now be depended upon." He found on his first tour 867 churches, 699 ministers, 457 licentiates, and 65,233 members. It was the first time that Baptists of the United States, widely scattered and without modern facilities of travel, got a definite knowledge of their strength. All honor to that foreigner, "John Asplund, a Sweed," who first made the Baptist brotherhood of America acquainted with themselves; and thus developed the sense of denominational consciousness and power, for the missionary tasks of the coming century.

These Swedish converts not only *count*, they *weigh* well. There is a tendency among us, as among other denominations, to exploit our numerical increase. But the great question is, after men become members of a Church what they amount to? Are they members merely because of social influence or other fortuitous circumstances, or because they have positive convictions on matters which differentiate us from other denominations?

There is a tendency in these times to minimize the importance of the distinctive doctrines for which our fathers sturdily stood, enduring the penalties of fines, of the whipping post, of imprisonment and expatriation. We want to be thought well of by our religious neighbors, and so we must be deferential and obsequious, and perhaps put on some of their fashionable ecclesiastical millinery, to gain the favor of many who do not distinguish between esthetic interest and religious emotions. Even Baptist Young People's Societies are regarded with disfavor by some of our own people. And it is even predicted that before many years there will be little difference between Baptists and Congregationalists and possibly some other bodies. We are in danger of denominational degeneration from the sentimental softness of this time.

Now, these Scandinavian brethren, it seems to me, have come into the Kingdom for such a time as this. We need the tonic of their positive convictions on those points which justify our existence as a denomination. They know what they believe and why they believe it. In their own land they felt the mailed hand of an arrogant State church, and so are fresh recruits to our standard, which bears the motto: "Separation of Church and State." "The Church of Sweden," said one of its own bishops, "is a worldly papacy; a State institution." There our early converts, in their meeting places, had to hide like hunted sheep. They had to baptize at night. As late as 1860 a Baptist minister was fined and his property levied upon for violating this statute: "Whoever shall, with a view of gaining proselytes, publicly proclaim or in any other way disseminate religious doctrines, contrary to the pure evangelical faith, shall be fined from 50 to 300 rix dollars, or imprisoned from two months to a year."

Now, I count it a significant fact that we have the strongest contingent of Swedish Baptists in the whole country in the State of Minnesota, where an astute ecclesiastic of the autocratic Romish church, who parades his Americanism, has for years been working insidiously and assiduously to get the State to support its parochial schools. Swedish Baptists of Minnesota stand solidly as a man against this.

They are fresh recruits also to our ranks in the contest that is still on concerning the essentially distinctive character of a New Testament church. They are come-outers from a church of which every native of Sweden was expected to be a member as much as to be a citizen. The result was to a large extent a

godless ministry, and a church of religious formalists, with but here and there a spark of spirituality. Is it any wonder therefore that our Swedish brethren exalt the spiritual element in the church, insisting upon evidence of regeneration by personal faith in Christ as the prime condition of membership therein? I question whether, as a whole, there is so deep and genuine spiritual life among any like number of American Baptists as in these Swedish Baptist Churches.

Let us not be blind to the trend of the times in what are some times termed the "higher religious circles." Lutheranism, whether in Germany or Sweden, never cut entirely loose from Romish sacramentalism. It held and still holds to the doctrine of baptismal regeneration, like the Episcopal Church, which in its baptismal service declares that "this child is regenerated and grafted into the body of Christ's Church," and directs the administrator to give God thanks because "it hath pleased Thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption and to incorporate him into thy holy church." Lutheranism in this land has been much modified by its contact with the vital Christianity of some other bodies, but in doctrine and practice it is unchanged, and, left to itself, would undoubtedly lapse into its former low estate in Europe. The "low church" or evangelical movement, begun with large promise among the Episcopalians years ago, has waned, while the swelling tide of the ritualist movement, with its genuflexions, its confessional, its sacerdotalism and sacramentarianism, is sweeping everything before it in that communion. No wonder that Dean Farrar called this sort of thing the "undoing of the Reformation." This whole thing is a decided drift toward Rome, which is reaping the ripe fruit of Protestant formalism.

At a time like this it behooves Baptists, therefore, to fling afresh to the breeze their Biblical banners and stand steadfastly by their colors. This is no time to apologize for being a Baptist—this time, when an almost solid body of Pedobaptist revisers have given us the American revised edition of the New Testament which translates properly and in harmony with our contention the passages concerning baptism, so that some irritated, uninformed Pedobaptists have characterized it as a "Baptist Bible;"—this time, when God's blessing has rested so signally on our efforts as a denomination insisting upon loyalty in all things to our Lord; this time when specious error is seducing souls from the simplicity of the Gospel; this, we repeat, is not the time for

Baptists to be ashamed of their attitude, and fawn for the favor of others; but with manly self-respect and withal in a spirit of loving large-mindedness to stand so perpendicular that the plumb-line of Divine truth shall detect no deviation. Twelve years ago, in this city, I said what I have been criticized for saying, but what I now say again: Baptists have a two-fold mission in the world, to convert sinners and to convert the Pedobaptist world from its unscriptural errors. The Pedobaptist world includes Romanism with the rest who have adhering to them its unscriptural relics of infant baptism. This mission we are to fulfil, not by offensive aggressiveness and feverish proselyting, but in the spirit of Christian love and consideration by such wise methods as may be approved of God. The fundamental positions of Baptists and of Pedobaptists concerning the constitution of a Christian Church and the conditions of membership therein are absolutely irreconcilable. There can be no half-way meeting place.

Then, too, they possess the evangelistic spirit to an unusual degree. Among us there seems to have been somewhat of a declension in this respect. There is a great deal of preaching to the times, and about the times, preaching on humanitarian subjects and fine ethical discourses, all of which are well in their place, but which ought not to displace the direct, persuasive preaching to win men to Christ. Think of congregations in Sweden sitting from six to eight hours, as Swedish preachers from full hearts proclaimed the way of life! And what marked revivals have been recorded here among them. May this holy fire burn brightly ever more in their churches.

Taken all in all, there is a sturdiness and steadiness, a wholesomeness and glow, a simplicity and spirituality, a buoyancy and cheeriness in these Swedish Baptists that render them very attractive, and make them valuable factors in the work which we here have to do. May these and all other Christian graces abound in them more and more.

IV. *Such results indicate good qualities in the race stock.*—The same amount of evangelical effort with different peoples does not always yield equal products. Even in the kingdom of heaven on earth, "blood will tell." In their abode in the northern belt of the temperate zone, where the battle of life is more strenuous than in tropical or semi-tropical lands, there were brought out the robust elements of character. Unlike the natives of Southern Europe, who in the warm nights lounge about the streets, these sat about the blazing hearth of the home, and when they come hither are home

makers. To us they bring also that physical vigor which is a replenishment to the American stock of vitality. From a remote period the Northmen were noted for their daring; were called by their neighbors "sea-rovers;" discovered Iceland, founded a colony in Greenland, and came down the northeastern coast of this continent about five hundred years before Columbus; by the end of the ninth century had wrested from Alfred the Great half of his kingdom; swept southward on the continent, stabled their steeds in the church of Charlemagne at Aix la Chapelle; vanquished the Spanish Moors, invaded Morocco; laid Italy under tribute and then dominated France for more than a century. In the Roman Catholic litany of those days was the prayer: "From the fury of the Northmen, deliver us, O Lord." Grand statesman, soldier and Christian of his time was the great Gustavus Adolphus who fell at the battle of Lutzen in 1632. In England "the blood of the Norman left deep traces in the altered traits, the mingled speech, the revolutionized social and state life of the more enduring race in which he himself became merged." Historians declare that the infusion of Scandinavian blood into English veins prevented the country from degenerating and gave to it a new life.

This rude rough race of old has been tempered by time, has taken on polish, has not been under the deadening influence of a medieval Romanism, and now, sends to us a stream of virility that is a substantial addition to our national character. Far back in 1638 Sweden established a colony on the banks of the Delaware, a refuge for persecuted Protestants, but the Dutch in 1655 were too much for its independent existence. Small was the immigration from European lands from 1750 to 1820. By 1850 there were 18,000 Scandinavians in the United States, two-thirds of whom were from Norway. Now, there are more than a million, over half of whom are Swedes; these, with their immediate descendants numbering about two and a half millions. They have contributed largely to our industrial development in agriculture and in manufactures, and are factors in our political life, especially in the Northwest. The genius of John Erickson revolutionized the propulsion of steamships by his invention of the screw propeller, and revolutionized the construction of battle ships by his unique armor-plated and turreted craft the *Monitor*, which seemed to be the gift of Providence to this nation at a most critical moment in its history. Nor do we forget that it was the King of Sweden who first of European sovereigns

proposed the recognition of the New American republic.

It is undoubtedly true that, "The coming-ling of these population elements in the Northwest is destined to produce a magnificent type of the American. The representative North western man of the future will be indebted to the Scandinavian strain for something of his physical, mental and moral fiber." They Americanize rapidly and become quickly blended with us.

This is the soil that has responded so well to our Christian tillage. And when God brings to us such a host as these, dare we disregard his providential leadings in going after them as valuable recruits for the Church militant? We did not first go in quest of this work; God thrust it upon us. Well may we thank him for doing this.

V. This work among the Scandinavian people is but part of the larger undertaking of quarrying and fitting heterogeneous material of many nationalities into one spiritual homogeneous structure, as a living monument to the unifying power of the Gospel of Jesus Christ, which makes diverse peoples one in Him. In a sense, the Washington monument, loftiest human structure on earth, symbolizes this spiritual structure. From many countries of the Old World, from numerous organizations, came contributions of granite and marble with appropriate inscriptions for that superb shaft. The casual visitor, who merely observes it from without, however, sees nothing of these. It is only as you enter and ascend the shaft that these costly stones with their inscriptions are seen. There, however, they are no longer detached, foreign substances, but inbuilt parts of the great pile; jointed together with the preponderating blocks of American granite which alone appears to the outside observer, and all held together by American cement, the whole a sublime memorial to the great American, George Washington.

So, we, as living stones from many of earth's nationalities, have here been brought together, evidently according to divine plan and intent to furnish a demonstration on the grandest scale the world has ever witnessed of the power and the possibilities of a spiritual Christianity building out of these naturally dissimilar elements, one beautiful harmonious structure to the praise of Him whose Spirit in men breaks down barriers of race and nationality and brings us all in loving accord with each other and with Him, the one recognized head of us all. So, brethren beloved, while you are of Scandinavian derivation, yet now you are of us and with us,

bound together by the one faith, the one Lord, the one baptism, and by the common purpose to serve Him in making our own America truly Christian and by reaching out for the redemption of the entire world. And henceforth, as an indivisible part of our American Christianity, you are not to live and give simply for the advancement of the Redeemer's kingdom among your own people, but to be broadly American in your sympathies and prayers and efforts, helping to bring millions of others here from the servile bondage of formalism and superstition into the enjoyment of the life and liberty of the children of God. You need us; we need you; together we may erect here a glorious structure for the habitation of God through the Spirit. whose gifts are many, but whose will is one.

To Be Tested.

The negroes of Alabama are taking to the Supreme Court of the United States the question of the Constitutionality of the legislation in that State restricting the exercise of the right of suffrage to those only who can read and write and interpret a clause of the Constitution, unless, indeed, the grandfather of an illiterate was a legal voter before the war—a clause which keeps out the negro and lets many white men in. The case is based on the refusal of an election board to allow a negro voter to be registered. These boards are clothed with full power in such matters.

In one of the States where a similar law has been enacted, it is stated on good authority that a well-known colored preacher was refused registration because he spelled "divided" with an "e" instead of an "i" in the first syllable. And it is aptly remarked that "a United States Supreme Court justice, if he were black, would have trouble in interpreting the clause to the satisfaction of the board of registration."

The Supreme Court has some very knotty questions to meet in the determination of this matter. What an upset it would be and what a commotion it would make were the Court to declare all such legislation unconstitutional.

"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."

OUR FOREIGN POPULATIONS.

French Canadians.

Salem, Mass.: Rev. J. C. Smith tells of his many-sided work as follows: "The last quarter of my engagement is finished. In looking back I can see the seeds have been scattered, but the result cannot be given by figures and ciphers. No doubt some of the seeds have fallen on the wayside, or on stony ground, or among thorns; but we know that some have fallen on good ground as we can see some of the fruits, and we are hoping that in the years to come we may reap a rich harvest. I have sown in all kinds of ways, in visitings from house to house, in distribution of tracts, in lending Testaments, in preaching in the hall, in holding open-air services, having cottage prayer meetings.

"I have held open-air services through the summer in the French district, from three to four hundred attending every service, and listening with close attention. I have done my best to present Jesus, the only Savior.

"May the blessing of God rest on this work here and everywhere, and on the Society that is doing so much to have the Gospel preached to every creature."

Marlboro, Mass.: Rev. O. Brouillette writes: "Some time ago the French priest of this city drank at a banquet to the health of Pope Leo XIII., saying among other things, that "Jesus Christ had instituted the papacy." We answered him in the form of an open letter that we had printed and put them in 500 Catholic homes. It created quite a stir. Of course, we were cursed by some, but we were thanked by others. As one result of this, two young men came to my home to buy New Testaments and to inquire the way of light. Their first visit was repeated. One of them is now in a Boston college and is attending evangelical churches in that city. The other tries to persuade his friends of the errors in the Church of Rome, and invites them to read the Word for themselves."

Giving Up Religious Trinkets of Romanism.

Worcester, Mass.: Rev. Arthur St. James, writing the last of October, says: "This has been a remarkable quarter. Seven French Baptized bringing 14 into our Sunday schools. The history of the conversion of these families is rather remarkable. One year ago last January I was baptizing two in Beacon street chapel. There were present to witness the ordinance a few of their friends; they were

impressed. We held meetings with them occasionally (as is our custom) and gave them a Bible. One day, after the Spirit had done some work and I had given much instruction a priest came in, the woman ran for the Bible and said to him 'Is this a good book?' 'Yes,' was the answer. 'Then,' said the woman, 'you are no good, for you and the book do not agree.' Well, they were converted and baptized in August. They, in turn, invited others to see them baptized, praying that it would work with their friends as it had with them, and so it did. The woman said: 'It came so plainly to me that I felt it should have been me that went in the baptismal waters.' Another thing had contributed to the interest of the latter. About one year ago the first woman that was baptized over one year ago had swapped a Bible for a prayer book with her, knowing that a prayer book would not hurt a Baptist, but a Bible might enlighten an honest Catholic. She read that Bible, we held meetings with them, and the first Lord's day in October I baptized the newly converted and happy couple.

You should see all the religious trinkets that they give me when they understand the Bible, and accept Jesus as their Savior. Strings of beads. Small statuary and scapulas. It was touching, when in their home, I came to the point in explaining the Scriptures where it says 'Lo, I am with you always.' The strong man unbuttoned his shirt, took off his scapula 'There, you may have that also. If Jesus is with me I have no more use for the protection of the rags of Rome. For eighteen years I have worn this, believing that its indulgences power would help me, and if it is of any use to you to show how we are duped take it.' Now the history of these three families and the explanation of these trinkets makes an illuminating address, and I am ready to give it when I can arrange it, not to conflict with our important work in Worcester, Mass.

Losses of Romanism in the United States.

A prominent Roman Catholic, Rev. J. R. Slattery, D. D., Supervisor of St. Joseph's Seminary in Baltimore, has called attention to the fact that the Roman Catholic church in this country is losing ground. He says that according to the Roman Catholic Directory there were 8,301,367 Catholics in the United States in 1890, and 10,976,757 in 1902, while in these twelve years 3,705,184 Roman Catholic immigrants came to this country. In other words, the gain from immigration has not been maintained.

OUR SPANISH-SPEAKING NEIGHBORS.

By request of the Executive Board of the Home Mission Society, Dr. F. T. Hazlewood, District Secretary for New England, sailed on November 15, for a visit to our mission fields in Porto Rico and Cuba. After about a week at San Juan and other points between that city and Ponce, he expects to be at the dedication of the new Baptist house of worship at Ponce, November 28. He goes thence to Santiago, Cuba, and with Dr. Moseley expects to be at the dedication of the new house of worship at Manzanillo. He is also to visit Bro. Wilson at Puerto Principe, en route by the new railway to Havana. An interesting account of this trip may be looked for in the MONTHLY.

Wide Seed Sowing at Rio Piedras.

Rev. H. P. McCormick of San Juan in a recent communication, says: "The most interesting work here during the quarter has been in connection with the Summer Normal School. I arranged for each of about 150 graded school teachers to have a New Testament and a little batch of well chosen tracts. No one knows where that seed may spring up. As you know, assisted in part (very small part) by friends in the United States, and by Miss Hayes here, I sustained personally three men last year. All have done very finely, and have schools and will be preachers, for I try to have my services here of such a nature that they may serve as Bible and Missionary Training School services. Baptized members of this Church are now teaching in Cabo Rojo, San German Arecibo, Florida, Coamo (or Barros) and Seiba; and others received here for baptism have schools in three other places. It is a great pity that this does not build directly our own work up more, but for the general cause in the island you can imagine what this means. I regret that I cannot help this year as I did last, but my means will not allow it. I shall support one young brother, and should God open the way by sending me help would like to have five or six others here."

Mexico—A Perilous Missionary Trip.

Rev. Alejandro Trevino, of Monterey, writing in October, gives his experience in a trip to El Porvenir.

"Last week I went to Montemorelos and from there to El Porvenir with Moises Guajardo. With all my heart I return thanks to the Lord, because He escaped me from danger in which I would have lost my life. After

spending three days at El Porvenir arranging the matters referring to the meeting house, I left Bro. Guajardo there and came back with the intention to be, on Sunday, with this church. In order to reach the station, some 30 miles from there, it is necessary to cross the San Juan River, which was overflowed, although not so much as the day before. The young man driving assured me that he knew the ford and that there was no danger. With some fear on my part we ventured to pass; but before we were half way in the river our buggy was filled with water, and soon upset. We jumped into the water, and partly swimming, partly walking we reached the other side. Never was I so glad of knowing how to swim as at this time. The horse had broken the harness and got out, but the buggy was carried off by the current. Two men appeared in time, who swam across and dragged it out all in pieces. After waiting three hours to dry our clothes, I went to the nearest ranch where I got another horse to continue my way. The farther I was from the river the more contented I felt. My companion returned with the broken buggy, and I do not know yet what will be the cost to have it repaired. At night I reached home with my heart filled with gratitude towards the Lord for his providential care.

At El Porvenir we got a good piece of land for the meeting house. I spoke to one of the owners, a friend of the gospel, and got of him free a lot of about 54 by 30 yards, opposite the plaza, and near the school house. Moises had already made a contract to build a house of 40 feet in length by 18 width, with a cost of about \$400 (Mexican). I only suggested some improvements. The work has commenced and Moises is very much in need of money for the first expenses. He has at this place and almost in all his field a good work. I preached every night to very good congregations."

English-Speaking Churches in Mexico.

In the Mexican *Herald* of October 28, appears the following, which is very suggestive and raises the question whether we should not have American Baptist churches in at least two important cities where Americans are most numerous, viz., Monterey and the City of Mexico:

"Now that we are to have an American Episcopal church and an American Presbyterian church, why not have an English-speaking Baptist church in the City of Mexico? Certainly, why not? There are now enough Baptists in the city to form the nucleus of a

good English-speaking Baptist church, and the time seems ripe for such an organization. Baptists have thus far refrained from organizing a separate interest from their desire to strengthen the hands of other Christian workers in the city, but now that the different tribes of Israel are hastening to their own tents it seems time for the English-speaking Baptists to show their colors and proceed to a separate organization. For this reason it is earnestly requested of all such Baptists in this city and vicinity, and of all persons who are not Baptists, but who would co-operate in such a movement, that they send their names and addresses to Rev. Wm. H. Sloan, Third Humboldt street, No. 515, and he will call and talk the matter over with you. Don't delay. Write at once."

THE WEST.

Pioneering in Oklahoma. "Worn Out Two Horses and a Buggy."

Rev. T. K. Tyson, of Alva, writing the last of October, says:

"Much of my time has been spent in 'confirming the churches' heretofore organized and seeing how they do (Acts 15:36). I am greatly pleased with the signs of progress all around. Three churches were added to our new Northwestern Association at its first regular meeting in August. This body now numbers 9 churches, with 325 members. I have just returned from a six-weeks journey, by team, into the 'new country,' in which I traveled 740 miles. A new church was organized at Arapahoe, County seat of Custer County. This is a flourishing town, and a promising field for us if occupied at once. At other points organizations will be effected later on. I aided the churches at Auxier, Washita County, and Clarion, Woods County, in successful revival meetings. A summary of the year's work will tell the effort put forth by one servant of the Society. I have traveled 5,800 miles, made 1,645 visits, delivered 282 sermons and addresses, baptized 8 persons, while 28 have been baptized by others in meetings in which I have assisted; have received 130 by letter and relation; have written 205 letters and postals, and 25 articles for publication concerning my work; have attended 62 prayer meetings; have organized 10 churches, 4 Sunday schools and 1 Association; have made 50 visits to churches and 65 visits to other points, at which I have secured the names of several hundred Baptists, to whom it has given me great pleasure to bear the assurance that the Oklahoma Baptist

Convention, the Southern Board and the American Baptist Home Mission Society stood ready to encourage them whenever the way opened to establish churches in their midst. During the year I have worn out two horses and one buggy."

One Baptist Pastor in the County.

Rev. J. M. Helsley, of Ceres, Cal., writes: "I am the only Baptist pastor in this county. There is one other small church, but the pastor has just resigned. Have just resumed mission work in Modesto County Seat, four and one half miles away.

"This part of the great San Joaquin Valley has just been opened for irrigation and subdivided for settlement. Already we feel the throb in enlarged congregations, but most of the settlers are too poor to give much as they are trying to get a start.

"We are blessed with prohibition and a moral community—75 per cent. of the population attend church fairly regularly, and most of the others at times.

"We feel if we can control the work until the payment of our new church we can get on nicely without aid. We are the only church in the colony, and all denominations attend as it is five miles to any other church."

Mormonism As We See It.

BY S. E. WISHARD, D.D.

The altitude of the Rocky Mountains furnishes a fine point of observation. We greet the sunrise first, and bid adieu to sunset last. We see the rising of some other things that we fear will not go down in a halo of glory. We are just now looking south and north from Old Mexico to Alberta in Canada. We are inclined to tell our friends what we see.

It should be known that the Mormon people have secured a very large landed concession in Old Mexico. They are colonizing, filling up that region with a population that can practice polygamy without any restraint. They have been engaged in laying foundations for this peculiar feature of their system for several years, and have secured a permanent footing from which to propagate their polygamous doctrine and practices. This enterprise, as now carried forward, has become a base of supply for New Mexico and Arizona. The polygamists easily pass over from Old Mexico into these Territories, and form large settlements, carrying their practices with them. Their method of colonization enables them to plant their settlements where they will tell most effectively on the future of these Territories, especially on their political future.

The entire history of the way in which the polygamists have evaded, resisted and defied legislation against polygamy shows the settled purpose of the church is to maintain the lawless practice. And now that this feature of Mormonism is to be buttressed by the addition of two more States in which this politico-religion holds the balance of power, it is plain to see the trend of affairs. For the bill is now before Congress for the admission of Arizona and New Mexico to Statehood in the Union. Thus far the declared plans of Mormon politicians are moving in the direction of complete fulfilment. And when these Territories secure Statehood, as they doubtless will at an early day, the situation will be made clear. It will be this: The polygamists will have political control from Old Mexico into Canada. With complete domination in Utah, the balance of power in the new States of Arizona and New Mexico, Wyoming and Idaho, the legislation of all this Rocky Mountain region will be in their hands.

The loyal people of this country ought to see the situation, not only what has come, but what is coming. Our missionaries have labored to get the facts before our Congress and the entire country. As we toil on these heights and see what is developing over this great stretch of country from Old Mexico to Canada, we cannot conceal our solicitude for the future. The old cry, "Let us alone," that was heard in the early sixties, has been taken up by the polygamist. Every attempt to restrain their lawless practices is denounced as an attack on their religion and their personal liberty. "Let us alone—no infringement upon our religion. Our personal liberty is sacred"—all of which is likely to catch the sympathy of Americans. But the cry is false. We ask nothing of polygamists which we do not demand of all Christians, and all good citizens, and which they all cheerfully grant to the Government. "He that hath ears to hear, let him hear," and let all men see who are not utterly blind.—Salt Lake City, Utah, *The Christian Work and Evangelist*.

Western Washington—"Appalling Destitution."

Rev. L. W. Terry, General Missionary, writing of the meeting of the Convention, in October, says:

"In spite of our vigorous work, the destitution is appalling. Out of nineteen counties in West Washington, there are six whole counties where there is no Baptist work done, seven counties where there are no Baptist

churches at county seats, and five other counties where there is but one ordained Baptist pastor at work. Hence, there are eleven whole counties, out of nineteen in West Washington, with only five Baptist pastors.

"Ten years ago, the Baptists had ninety churches in the whole State, and including British Columbia as well, with a membership of 4,000. To-day we have some eighty organizations in West Washington, and 5,100 members, of whom 350 were received by baptism during the past year, and 827 received altogether during the year.

"Our convention was the most enthusiastic ever held upon the Sound, so all 'old-timers' said. The Board determined to raise \$1,000 more next year, and are making appropriations accordingly.

"The Convention also agreed to cooperate with the Church Edifice Department of the Home Mission Society, according to your suggestion of \$4 to \$1, up to the maximum of \$1,600."

THE INDIANS.

Iklowas—A New "Jesus House."

Rev. H. H. Clouse, of Mountain View, Oklahoma, writes:

"The Lord continues to bless this work. My congregations have been larger and interest greater. The church is united and at peace among themselves. All little notes of discord which come up are soon forgotten. The wave of agitation about moving to Mexico has about subsided. Their relation to the Government at times causes some discouragement. If all designing men could be put behind the bars where they belong the Indians would be at peace. Five have followed their Lord in baptism and one is to come next Sunday. This week many of our people are hauling lumber, helping their brothers of Saddle Mountain to build the Jesus house. I have been down the river and preached at the ghost dance camp; the women holding a sewing meeting. Shall try to go every two weeks. There were forty out, and gave me good attention, and said I gave them good words. They are so far behind our Indians. The Gospel makes a great contrast. There is a great work to be done in that locality.

"I have a new department, a miniature theological seminary. Our Brother Taylor, who was sick so long, is now quite strong. I am teaching him to read and filling his mind with Gospel truth. It may be the Holy Spirit has him in view for the ministry."

A "New Policy."

Indian Commissioner Jones announces a new policy in dealing with the Indians. For a long time, by the terms of various treaties, the Government has issued rations at stated times to many Indian tribes. The Commissioner is making an experiment with the younger Indians of paying them for work done on the reservation or elsewhere, to the amount of money which is usually appropriated for food and clothing. Thus, to a certain extent they will be put on the white man's footing, to earn their living. The agents at fifty-two agencies have been requested to furnish lists of younger Indians who may be amenable to this method. "The aim of the Government," he says, "is now to individualize the rising generation and make them depend more upon themselves."

The Arapahoes.

Rev. F. L. King and wife, our missionaries to the Arapahoe Indians, writes: "We are glad to report some progress during the quarter. The Indians coming to church and attentively listening to the Gospel has been a source of much joy to us. I don't mean to say that we have service in the chapel every Lord's Day, for the Indians are often all away twenty-five or thirty miles and then, of course, they do not come. But when they are at home we now expect a few every Sunday, and if the usual amount of camp work has been done during the week we are seldom disappointed. There will be doubtless times when the Indians will seem to leave the chapel entirely, but I believe that the voluntary beginning made during this quarter is an epoch in their history. We have not offered them any food inducements to come, but have just asked them, urging the need of hearing the Gospel."

An Orphans' Home for the Indians.

There is no home for full-blooded Indian children, founded on purely benevolent principles, in the United States, and probably never has been. There are a great many orphan homes for white children—Baptist, Methodist, Presbyterian, Catholic, Masonic, Odd Fellows, and many others—but none for Indians, the only true Americans in America. Under God's direction and with his blessing, we believe, some Christian men and women in Indian Territory are now engaged in founding such an institution. It has been incorporated. The following from the articles of association will concisely explain its purposes:

ARTICLE IV.

The general nature of the business to be transacted by the said corporation shall be the founding, building and maintaining of a benevolent institution whose purpose is to provide a home for destitute orphan children of full-blood parentage from any or all tribes of Indians, residents of the United States, including Indian children of such tribes of not more than one-half white blood; to maintain and educate them; to instill in their minds and hearts moral and religious instruction; to train them practically in various industrial pursuits, and to possess the right to become the legal guardian of some of these orphan children, if the court so will, and, when practicable, to establish an infirmary, and provide hospital accommodations for the sick, and a home for destitute, old and helpless Indians belonging to such tribes. The great object of the institution is to glorify God in the salvation, spiritual and temporal, of these Indian orphan children.

IS IT NECESSARY?

It certainly is. First. There are hundreds, aye, thousands of poor, destitute, full-blood orphan children among the Indians. A great many are homeless, helpless, hopeless. Many die from neglect and want; many do worse, grow up in ignorance, sin and crime. Some are provided for the present in schools instituted for their benefit, but great numbers are not provided for. Second. It is the policy of the general government to break up the tribal relations of all Indian tribes, allot their lands, distribute their funds per capita, and give them citizenship. This will increase the number of these full-blood orphan children for whose care and training there is no provision now in prospect as their present schools will also be broken up.

IS IT PRACTICABLE?

It is practicable. Now is the opportune time. The lands in Indian Territory are now being allotted and given to members of the tribes. As individuals, many of them do not understand the value of these lands, and are disposing of them rapidly. Land sharks abound. Some land syndicates have their grip on thousands upon thousands of acres of excellent land for speculation. In a few years a great many of the poorest and most destitute and hopeless of these Indian full-bloods will not have an acre of land. The little innocent orphan children will be among the chief sufferers. Even now hundreds of white men are seeking to adopt orphan Indian children to raise. This was not so two or three years

ago, nor for the last forty-five years to my certain knowledge. Why these Indian children are sought for now is very plain, namely, to secure the child's land and its interest in the tribal funds. The Indians love their race, they are willing to help their people. I have proposed to them that we found an orphans' home exclusively for full-blood Indian children and those not more than half white. Whites and those more than half white are excluded for the very good reason that if admitted they would soon monopolize the institution as they have every other good thing established for the Indians. Many of the Indians will donate a portion of their land allotments to this orphans' home. Some have already pledged from ten to eighty acres each. This will give us plenty of land. We shall need help to make the necessary improvements, and for this we shall have to depend upon donations of money, largely from the States. We can get all the full-blood orphan children, from babies to fifteen years old, that we can accommodate. We shall, God willing, place good men and women in charge, those who love Christ, and his little unfortunate and homeless ones. We shall teach all these children the Word of God, and train them in habits of industry and morality, give them a common school English education, and try to make of them good men and women. We shall raise all the grain, cotton, stock, etc., possible for self-support. We shall take charge of the property of some of these children, and use it to support and raise them. Thus we will save the children and their property, so that as they arrive at man's and woman's estate they may have a good home of their own. It seems to me that if properly managed, and with God's blessing, this home in a few years will be largely self-supporting. We shall need assistance in the way of building, and for the support of the children for a few years, and probably shall always need some help, but our purpose is to be as independent as possible.

WHO ARE THE MEN AND WOMEN ENGAGED IN
THIS ENTERPRISE.

Some of the best people in Indian Territory—preachers, lawyers, business men, everybody commends the enterprise. Some of the incorporators are white, and some Indian, but all enjoy the utmost confidence of everybody. They seek no personal gain. They are moved solely in the interest of the destitute orphans of a neglected race. The articles of incorporation provide that two-thirds of the board of

directors shall always be members in good standing of Baptist churches.

Earnestly do we beg the interest and prayers of God's people, and especially those interested in the Indians in behalf of this enterprise. I shall be glad to reply to any letters asking information upon this matter, and shall also be glad to receive contributions for the building and for the support of the children.

Sincerely,
J. S. MURROW.

The Sunday after Vacation.

A change of air and scene, a respite from labor are pleasant; but even in these one may become weary and be glad to see home people and enter again into their loved occupation. The sheep love the under shepherd and his companion and look anxiously for their return. Many of our Kiowas were at the station and as we stepped from the train joyous welcome was shown by touch of hand, smile of face and broken English sentences. A drive of less than an hour brought us to our mission home where a good repast awaited us, served by the white brother and his wife whom we left in charge of our possessions.

Our hearts were made sad by news of the death of one of the old men of the tribe. He was not a member of the church, but we trust he had a hope in Jesus. We were greatly shocked to hear that a white doctor had said our young brother Chanto could never see again. Sunday was a fine, cool day; about one hundred out to service. The sermon was on Christ's prayer in the garden. One thought was emphasized. "The cause of Christ's sorrow." Lord's supper at the close of sermon. The gifts for Jesus were over six dollars. Some gave out of gratitude for special blessings. As we were about to close the meeting our interpreter said, "some are here who wish to be baptized." This was the most blessed news of our welcome home. All the tables of our eating house were full. There was much good cheer.

At the close of the afternoon service two were received for baptism after relating a clear experience. One was a man who had been a subject of prayer for over five years. He said, "About a year ago I was going by the mission to Rainy Mountain after medicine for my sick child. I told Jesus if he would make her well I would walk in his way. I have given my heart to Jesus, I know I am converted, for I love him and his road. I thought I would wait for camp meeting to be baptized, but I can't wait longer." The

other was a woman who lives thirty miles away. There was a man who had become a Christian and would like to have been baptized, but he had two wives and children by both of them. I told him to attend meeting, pray, sing, give and work for Jesus all he could. It might be that he would see his way to follow Jesus. He was glad to hear my words, but one could see that he was sad not to be able to follow his Lord. We are thankful that there are not many that have two wives.

Then we went three miles to Dea. Big Tree's, crossing on Rainy Mountain Creek, a baptistry where God has permitted me to baptize 110 Kiowas. When this brother came up from the water a smile of happiness came like sunlight through a cloud. Truly the glory of the Lord is manifest among this people. That night we called on our Bro. Chanto whose eyes are so sick. He said, "Every day I talk much to Jesus, you make my eyes good. Jesus heap good, strong man; you now pray to Jesus make my eyes good." We knelt down amid the evening shadows and prayed if for God's glory this young man might receive his sight. We believe that He who opened the eyes of the blind when on earth will hear, for according to your faith be it unto you. Thy will be done. Thus was spent the first Sabbath after our vacation. Pray with us for a great revival of God's work among this people.

HOWARD AND MARY CLOUSE.
Mountain View, O. T.

CHURCH EDIFICE.

Eastern Washington.

Rev. A. M. Allyn, of Spokane, General Missionary for Eastern Washington, sends these cheering words: "We are closing one of the most successful year's work in the history of the Convention. And the meeting at Dayton was regarded by all the best anniversary meeting the Convention has ever held.

"Eight new meeting-houses have been erected, six new churches organized, and there have been over four hundred additions to membership. We feel that 'God has done great things for us whereof we are glad.' We thank God and take courage as we undertake larger things for the coming year. You will rejoice with us."

Colorado.

During the year nine church buildings have been dedicated as follows: Durango, Eaton, Fowler, Victor, Lamar, Loveland, Monte Vista (re-dedicated), Palisades, and Pictou (colored). Del Norte has secured a house by purchase which has not yet been dedicated.

Timely Aid.

"The churches in the new western States have had varied experiences in securing houses of worship, but in all cases they have had to sacrifice and struggle. Most of them would not have undertaken or could not have succeeded in securing a home, if it had not been for the encouragement given to the work by the promised assistance from the Church Edifice Fund of the Home Mission Society. Rev. T. M. Shanafelt, D. D., S. Dakota.

Thirty Church Edifices for Oklahoma ?

Rev. N. B. Rairden, after the meeting of the Oklahoma Convention in October, writes: "The attempt to raise \$1,000 for church edifice work was prompted by the great pressure there is now in the building of suitable houses of worship. More than thirty will be erected this coming year in Oklahoma, and nearly all of them will need some sort of help. Very important centers like Hobart and Lawton in the new country will have to have houses costing from \$4,000 to \$6,000 each.

"It will be necessary, therefore, for some additional emphasis to be laid upon the matter of Church Edifice work during the year to come and the Board asked me if I thought the co-operating bodies would be willing to increase the amount for Church Edifice work, namely, \$1,000 each. I told the Board I could hold out no favorable hope that such could be done; that the demands upon the Home Mission Society from the western half of the continent and Cuba and Puerto Rico were exceedingly urgent, and I felt sure the same was true of the Home Board."

The Home Mission Society needs double the amount at its disposal for this urgent Church Edifice work in Oklahoma.

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

Can you not get another subscriber to the MONTHLY? It will be good home mission work to do so. Look at the date on your label. Remember with the New Year we take new form.

COLORED PEOPLE.

Christian Treatment of the Colored Brother.

Rev. T. C. Johnson, of Charleston, W. Va., in an article on this subject, in the *Baptist Courier*, S. C., says:

"Some think that the only safety is to keep the negroes in a state of ignorance and poverty since intellectual and material advancement might give them power over the whites in some sections, which they would regard as intolerable under any circumstances. But doubtless the great majority of the Christian white people of the South regard them as a far more dangerous element in their ignorance and poverty than they could possibly be on the higher plane of intellectual, moral and commercial advancement. The righteous method of dealing with them is the only safe method. They cannot be excluded from the commandment, "Thou shalt love thy neighbor as thyself," and since love is the fulfilling of the law in all social relations, it must be the one great factor in the solution of this most intricate problem.

"Christian love, then, must not only give the negro the gospel for his salvation from sin and perdition, and do all it can for his spiritual and moral elevation, but it must encourage and help him also in intellectual and industrial advancement and do all that it can for his highest development, usefulness and happiness. Whatever dangers may accompany such educational advantages, will be averted so far as possible by wise Christian methods, and left to an over-ruling Providence by an humble Christian faith. Those who lose their lives for Christ's sake and his gospel's shall save them. The white people of the South could not possibly save themselves by keeping the negro in ignorance.

There is much discussion in these days as to the Negro's capacity for development. Many are contending that he is incapable of any real intellectual or moral advancement, and that in some sections his tendency is to revert to his original heathen savagery. But such views are contrary to the facts of observation wherever fair educational opportunities have been afforded. They may never reach the degree of development and progress to which the Anglo-Saxon race has attained in the courses of many centuries, but they can be lifted to a much higher plane of mental and moral culture than where they now are, and Christian philanthropy will give them the very best and the very most they are capable of receiving. It is

not for us to boast of what we are and to despise the black man because of his inferiority. 'What hast thou that thou didst not receive?' The superior man who will not reach down and lift the inferior to his own level and even above him if he can, has some other spirit than that of the meek and lowly Jesus."

Spelman Seminary.

Miss H. E. Giles, writes as follows:

"I think you will be pleased to know that school has opened well. We have more boarders now than a year ago at this time. We have been obliged to turn away some from the lower grades, day pupils, because so many applied.

We have the largest and finest class in the teachers' professional department that we have ever had. Among the new students in that department are students from Arkansas Baptist College, Americus Institute, and Alabama Baptist University. They are all doing good work, and came to us well prepared. This shows the quality of the teaching in these schools.

Many of the new pupils are unconverted. Already four have found Christ since they came.

Everything promises a successful year except the financial outlook. With the high prices of provisions, and especially of coal, I hardly know how we are to meet expenses.

Roger Williams University.

President P. B. Guernsey writes October 30: "Our year opened most pleasantly on October 1, with a good number of the students in their places ready for work. The enrollment is exactly one more than at the same date last year. Some of our students who failed to do their work satisfactorily last year, have been manly enough to return and do the work over again; but others have remained away. We feel sure, however, that it is a sound principle both of morals and of pedagogy to insist upon the student's doing thoroughly the work for which he gets credit. The proportion of old students returning is greater this year than last. Our graduating class in the college department will probably number twelve men, the largest college class the school has ever graduated. An excellent spirit of earnestness and determination seems present and there is every prospect of a most successful year."

Americus Institute, Ga.

Rev. M. W. Reddick, Principal, under date of October 25, says:

"I am pleased to report that we have now

three of our graduates at Spelman Seminary taking the Teacher's Professional Course, and one at the Atlanta Baptist College, taking the college course. There is one other of our graduates preparing to enter Spelman about the first of November. We are told that our pupils all showed strength of mind and thoroughness of preparation in the examinations. We hope this will help the Society to feel that the aid given us is well spent.

Circumstances have forced us to employ a fifth teacher, Miss Mary Dowdell, a Spelman graduate. Our work runs well."

A College Slogan.

THE Arkansas Baptist College opened its nineteenth session most auspiciously, with an unusually large number of visitors and students in attendance.

This successful and popular institution at Little Rock, taught, controlled, and largely maintained by negroes, last year had a total enrollment of 438; figures for this year are not yet obtainable, as many pupils are obliged to enter late in the term. The course of instruction is comprehensive. Dr. Booker, the capable president for the past thirteen years, believing in harmony between literary and industrial education, the industrial features are being extended as fast as means will permit. This year a farm has been purchased, and the instructor is to be "a young man trained in scientific agriculture." The College aims to bring its benefits within the reach of the largest possible number, and accordingly the commercial department this year will have evening classes for the training of ambitious but busy youths living in the city, who are pecuniarily unable to leave their employment to attend day sessions.

The words of an advanced thinker and leader to his constituency are always interesting; therefore we make extracts from President Booker's address on the opening day of the new school year.

He said: "When I came here I was asked by the Board to take the printing department, and give training in that line. We have now the best printing plant that the race owns, and have made other additions—printing, cooking, laundrying, etc. We believe anybody who is too lazy to apply an education after claiming it, fails to be really educated; every student should know that it takes work not only to get his problems solved, but to support himself as well. I believe in applied education. Take a problem or theorem in geometry. What is the use learning that a

straight line is the shortest that can be drawn between two points, and then not living and acting in accordance with that truth? We teach a student how to draw a chair, and if we do not tell him about buying and making a chair, his information will be of little service. Our boys have gone out in the city and built an excellent house for one of our young men. And I want you to understand that those boys are expecting to read Cicero's orations this term. The best mechanics are the young men farthest advanced in literary work.

"I may be criticised, but it is my conviction that the young educated colored man should be able to earn a livelihood at more than one thing. With white people it is different. They can educate their boys to a specialty, and then know that he will get employment in that specialty as soon as he is prepared. The time calls, especially to the young negro, for knowledge in many things—carpentry, woodworking, printing, blacksmithing, bed-making, if you please—of course I don't think a man need make a livelihood by bed-making, but a man should be prepared to cope with his circumstances." Dr. Booker closed his remarks with the College slogan, "A man should know something about everything, and everything about something."

The Chief Aim.

Rev. Julius D. Ward, our colored District Missionary for Northern Virginia, conducted recently the first Institute ever held in that section. Of it he says: "It was an interesting occasion to the people, affording an excellent opportunity to explain the work carried on by the Home Mission Society. It was an absolute surprise to many of them to learn of its great missionary and educational enterprises for the elevation of the Colored race."

He then speaks particularly of what he considers of prime importance in the emancipation of his people, and to the inculcation and cultivation of the grace of Christian beneficence he is largely bending his energies. He says: "Our chief aim is to arouse the people to a sense of their duty toward missions and education; but not having been trained to give, public collections are usually small, and house-to-house solicitation is necessary to obtain a fair amount." But this method is fraught with difficulty, for the Negroes' credulity having been frequently traded upon by dishonest men they have become suspicious of those who seek to obtain money by personal visits, and that Brother Ward is able, after the many sad experiences of the swin-

ded, to win his way to their confidence and pockets, is to his credit and theirs. He gives a case which is typical of many, and we quote his words: "One sister inquired, 'How are we to know that the money you raise has gone to the schools, and to the mission field?' Finally after a long and full explanation, she was convinced of our integrity, and said: 'I am always willing to help educate my people, though I have never had a chance myself, but so many strangers come around pretending to be trying to help people, when they are not, that we have to be very particular.'"

WOMAN'S BAPTIST HOME MISSION SOCIETY OF MICHIGAN.

Mrs. W. A. Moore, *President*; Mrs. A. J. Fox, *Corresponding Secretary*; Miss Clara J. Tinton, *Treasurer*.

TWENTY-NINTH ANNUAL MEETING.

The Twenty-ninth Annual Meeting held October 15-16, in Detroit proved the most helpful and enthusiastic meeting of the Woman's Society assembled for years. More in attendance, special spiritual interest manifest, each seeming to feel a personal responsibility to make all sessions a success, which was very encouraging for the future outlook. When the day dawns that the women in our circles have learned each one has her own individual work to perform, which no one else can do for them, then may we hope to see our land won for Christ. The Michigan Society are again pledged to co-operate with the State Mission Board of Michigan; the American Baptist Home Mission Society, New York; the Women's Baptist Home Society of Chicago; work in Alaska and Nebraska amounting to \$3,175, which will be increased from time to time during the year as the treasury will permit and the need demands. We have largely increased our pledge to the Women's Home Mission Society, Chicago for "Woman's Work for Woman." Greatly favored were we in having with us through the annual meeting, Miss Burdette of Chicago—who needs no introduction to our readers. Two stirring addresses were given by Miss Burdette. One before the convention, through the courtesy of the Home Mission Society, following the annual report of Mrs. A. J. Fox, Corresponding Secretary, and again in the Woman's meeting, where she spoke on "Young Ladies' Societies." Miss Burdette seems never to tire of talking of her plans and longings for missions. Every moment filled, or as expressed in her own words, "I have no time for myself any more, I am public property, but if that is where the Lord would have me serve

him, all right. Yes, I will give you something for print." The address of our President, Mrs. Moore, was of unusual interest, showing all the way through the increasing need of more individual work being done. The throngs of foreigners who are flooding our shores make the responsibility greater for every Christian worker. Each one was urged to examine well her own heart, giving prayer a prominent place, that none shall fall through neglect of ours. Many of these people come with an open and receptive heart. I think of these hordes who need evangelizing and yet we are making no corresponding effort for them. To Mexico, with its rapidly opening doors, we have sent but one additional missionary in many years. Alaska but one Baptist missionary. Mormonism is gaining unmistakably, says our missionary at Salt Lake City. In Cuba, Rome is alert and at work to win back their people to her fold. To-day is our opportunity. How truly is labor in God's vineyard likened to seed sowing and building? No immediate visible results accompanying the sowing of seed and laying of foundations; the former in hope, the latter in obscurity, and both are very trying to our impatient human nature. It is a glad thing to find service in one's work. If you have found that you have found the heart of life. Glad service is better than great service, unless that service be glad too. Life itself is a sacred trust; do we realize what this means? Joy of united service. What can we do to interest the masses and make them feel their individual responsibility? We are not called to serve with others' talents, but we are accountable for the use we make of our own. If lines were drawn to-day from the broken lines in our vicinity, from the hearts that are weary with dragging their crosses, from the outcast daughters, the debauched sons, to the person responsible, would any line touch us? Where and what is our opportunity? Sometimes near at hand, sometimes far distant, but opportunity and responsibility are ever ours."

Our Chairman of Boxes and Supplies showed goods valued at \$1,328.91 had been sent missionaries, including two organs donated by Mr. J. A. Warren of Adrian. Work among the Germans in Detroit is very interesting and encouraging through the efficient work of Miss Ergenzinger. Ten of our associational secretaries were present to give their own report. The Literature Committee have had many calls for material during the year.

Our Field Secretary, Miss Cooper, spoke in brief: "My patriotism, if nothing else, would compel an interest in my country's wel-

fare, and the fact that my father gave the last years of his life on the home field gives an added zeal to the work. But in the last few years I have met so many missionaries and have come into personal touch with them, as well as with the work and workers in this and other States, that my eyes have been opened and I find that mission work is to win souls for Christ, whether in city, state, country or the wide world." Miss Cooper vividly pictured the work as seen in the homes of these people, the heart longing for knowledge of the saving grace among the Indians, among the needy, under the rule of the arrogant Romish priests.

In the northern part of our State there are about 2,000 negroes—some are prosperous farmers, plenty of money. They receive the offer of free salvation with many ejaculations, but talk of giving the gospel to others and their amens are few and far between. Many told of the difficulties of the past; every one against them because their skins were black, and no use to try. Can we not help these sisters to become interested in missions? It cannot be done in any other way than by persistent personal work.

Spend one day at Ellis Island and see the people as they land there by the thousands; visit our cities and see the condition of the little Germany's, Italys, Chinatowns found there, and you would say there is some foreign mission work to be done under "Old Glory." God has opened wide our doors, and the people have come and taken possession of our land. Special mention was made of the Swedish people in the upper peninsula. "It was the Lord's day, the sun shining in its all beauty, the church filled with people with hearts so full of love they could but sing for joy. The service to me was in a strange tongue, but as I stood before the people and gave the message, it was understood as was shown by the generous offering. We may well be proud of the men who are preaching to these people in our State. Intellectually and spiritually they are sky-pilots.

A Workers' Conference closed the Woman's sessions on Thursday afternoon, and a reception was tendered the visiting delegates by the Woodward avenue ladies.

It was deeply regretted at the first regular meeting of the Board that our Field Secretary, Miss Cooper, tendered her resignation, feeling that her health demanded a rest. Miss Cooper for five years has done most faithful work throughout our State. That work which comes from a consecrated life given to the master; that life which under the daily crosses and trials of the hour, becomes puri-

fied, and is thus enabled to instill in other lives thoughts and inspirations for a higher, truer life. It is hoped that after a time, Miss Cooper may again resume the work. The same officers will serve the coming year, and few changes have been made in any departments of the work. The hours are fast passing away, aye, the golden moments, let us, as Christian women, buckle on the armor of love, knowing that through faith, victory will crown every effort put forth in His name.

Mrs. FLORENCE K. RUMSEY.

DETROIT, November 10, 1902.

BOOK NOTICES.

THE ANGEL OF HIS PRESENCE, by Grace Livingston Hill, and GABRIEL THE ACADIAN, by Edith M. Nicholl Bowyer. One volume, 12mo. American Baptist Publication Society.

These two bright and helpful stories ought to prove interesting to the young people especially. The first story illustrates the place and power of good art in expressing the highest thought and appealing to motives that quicken and awaken the best that is within us. We suspect, however, that the art of the great Master is intended, after all, to play an inferior part to the power of a beautiful life actuated by the principles that can only be imperfectly transferred to the painter's canvas. A noble life is better than the best art.

The second story, dealing with the early history of Nova Scotia and the stirring times when the conflict for supremacy between England and France was on, furnishes a moving recital of the experiences of a faithful youth who, after suffering many trials at the hands of his religious superiors, and encountering a good many perils, is happily delivered, and finds freedom for himself and for the maid of his choice, who has been faithful to him through all his adventures. The story of Gabriel and Margot ends happily for the chief actors, and no doubt will furnish attractive reading for many.



Home Mission Appointments.

IN NOVEMBER

ARIZONA.

- Rev. B. F. Gillett, Naco.
 " J. H. Carstens, Mesa.
 " E. B. Taft, Prescott.

CALIFORNIA.

- Rev. H. W. Fox, Towles.
 " J. D. Mathews, Escondido.
 " H. A. Slaughter, San Pedro.

COLORADO.

- Rev. W. R. Barbour, Mt. Olivet Ch., Denver.
 " Clemente Lopes, Mexicans.
 " J. F. Hardy, Hotchkiss.
 " Allfrid Sjolander, Swedes, Denver.
 " A. C. Zellhafer, Florence.
 " G. L. Boroughs, Monte Vista.
 " A. D. Carpenter, Beth Eden Ch., Denver.
 " C. J. Coulter, North Side Ch., Denver.
 " F. A. Eubank, Fowler.
 " J. R. George, Mancos and Dolores.
 " J. A. Haysraft, Mt. Olive Ch., Colorado Springs.
 " E. S. Knapp, Las Animas.
 " A. H. Law, Montrose.
 " Gust. Lundquist, Swedes, Colorado Springs.
 " D. S. McGlashan, Olathe and Eckert.
 " M. B. Milne, La Veta.
 " A. J. Morris, Broadway Ch., Denver.
 " W. B. Pope, General Missionary.
 " W. E. Sawyer, Bethel Ch., Denver.
 " James Sheppard, Eaton.
 " Edgar Woolhouse, Mosea, Hooper and Alamosa.
 " W. J. Wright, Pagosa Springs.

IDAHO.

- Rev. A. G. Miller, Idaho Falls.
 " J. A. Hughes, Lost River and Arco.
 " Wm. Remington, Blackfoot.
 " Jonathan Bell, Cambridge and Middle Valley.
 " C. R. Delepine, Weiser.
 " T. S. Dulin, Payette.
 " Dean Hamilton, Nampa.
 " T. A. Leger, Hailey and Soldier.
 " D. M. McKeynolds, Boise Valley.
 " D. D. Murray, Caldwell and Middletown.
 " E. S. Rogers, Hagerman.
 " Henry Van Engelen, Pocatello.

INDIAN TERRITORY.

- Rev. I. C. Atchley, Afton.
 " T. J. Ballard, Pryor Creek.
 " Boyer Beaver, Creek and Seminole Indians.
 " J. G. Brendel, Cherokee Indians.
 " C. H. Carleton, Hartsborne.
 " W. H. Dewesse, Coalgate.
 " W. J. Downing, Tishomingo.
 " J. M. Foster, Allen.
 " D. A. Fuller, Wapauncka, Platter and Silo.
 " F. J. Gordon, Colored People.
 " J. B. Hayes, South Ardmore.
 " A. J. Henson, Friendship Ch., Choctaw Nation.
 " F. A. Hill, Eufaula.
 " I. Z. Kinbrough, Checotah.
 " A. L. Lacie, Cherokee Indians.
 " W. M. Martin, Brush Hill.
 " J. W. Miller, Limestone, Choctaw Nation.
 " J. F. Moore, Bristow.
 " G. R. Naylor, Wagoner.
 " J. M. Newman, Dist. Missionary, North.
 " J. A. Ogle, Sulphur.
 " W. J. Pack, Tablequah.
 " J. A. Peters, Hanson.
 " G. L. Phelps, Creek and Seminole Indians.
 " J. B. Rounds, Choctaw and Chickasaw Indians.
 " John Smith, Creek and Seminole Indians.
 " J. W. Tannison, Kingston and Cumberland.
 " A. G. Washburn, Dist. Missionary, South.
 " E. A. Wesson, Ada.
 " J. M. Wiley, Webbers Falls.
 " S. E. Whipkey, Alluwe.
 " W. M. Wood, Panola Hill, Choctaw Nation.
 " L. W. Wright, Mill Creek.

KANSAS.

- Rev. C. P. Chaves, District Missionary, French.
 " A. J. Essex, Columbus.
 " E. A. Howard, Augusta.
 " W. H. Leyburn, Osawatomie.
 " E. H. Teall, Larned.
 " W. L. Andrews, Clugh Valley and vicinity.
 " I. H. Clemons, Wakeeney.
 " John Erikson, District Missionary, Swedes.
 " Albert Foltz, Oswego.
 " J. M. Gurley, Sixth St. Church, Galena.

- Rev. James Harvey, Chetopa.
 " E. B. Meredith, General Missionary.
 " J. M. Nelson, Dighton.
 " F. R. Newman, Latham.
 " J. A. Palmer, Herrington.
 " J. R. Raiden, Western District.
 " W. F. Raiser, Salem Church, Dinas.
 " E. L. Swick, Elm St. Church, Eureka.
 " R. L. Stratton, Sedan.
 " H. McD. Thompson, Hill City.
 " J. H. Van Leu, Gen'l Missionary, Colored.

MICHIGAN.

- Rev. L. J. Anderson, Danes and Norw's, Ludington,
 Edmore and Bear Lake.

MINNESOTA.

- Rev. C. A. Ehrhardt, Calvary Ch., Westbrook.
 " Traiton Luckens, Warroad and Beaudette.
 " John Lundin, Comfort.
 " C. K. Bidwell, Worthington.
 " Thos. Broomfield, Bemidji.
 " N. L. Christiansen, Danes, Alden and Blooming
 Prairie.
 " J. C. Curry, Sherburn.
 " M. A. Fridlund, Swede, Eveleth.
 " G. H. Gamble, Tabernaacle Ch., Minneapolis.
 " J. O. Gotass, Norw's and Danes, St. Paul.
 " C. T. Hallowell, Southeastern Minnesota.
 " Marcus Hansen, District Missionary, Danes.
 " A. J. Hoag, West Duluth.
 " C. C. Langlotz, District Missionary, Germans.
 " C. F. Lindberg, Swedes, Mankato.
 " E. S. Lindblad, Bethel Ch., Swedes, Minneapolis.
 " Peter Lovene, Swedes, Friborg and Amor.
 " W. T. Milliken, Hebron Ch., St. Paul.
 " J. P. Nelson, Danes, Tyler.
 " Kunte Nelson, District Missionary, Norwegians.
 " Harold Nielson, District Missionary, Swedes.
 " Gustaf Nygren, District Missionary.
 " E. O. Olson, Swedes, Milaca.
 " F. A. Peterson, Swedes, Long Lake and Spencer
 Brook.
 " L. E. Peterson, Swedes, Lake Lida.
 " W. K. Sherwin, Kenyon.
 " J. M. Shulene, Swedes, Western Minn.
 " L. H. Steinhoff, District Missionary, North.
 " M. A. Summers, District Missionary, Southwest.
 " Axel Tjernlund, Swedes, St. Paul.
 " L. E. Viets, St. James.
 " W. H. Walker, Koochiching.

MONTANA.

- Rev. C. B. Miller, Billings.
 " L. G. Clark, Gen'l Missionary, Mont. and S. Idaho
 " F. A. Agar, Great Falls.
 " H. F. Cope, Dillon.
 " J. W. Falls, Kalispell.
 " C. C. X. Laws, Bethel Ch., Colored, Butte.
 " W. M. Lewis, East and West Gallatin.
 " M. L. Rickman, Boseman.
 " W. R. Rickman, Hamilton, Stevensville and
 Corvallis.
 " F. J. Salsman, Emmanuel Ch., Missoula.
 " C. G. Scott, Swedes, Great Falls.
 " W. H. Setzer, Anaconda.
 " J. R. Wright, Livingston.

NEBRASKA.

- Rev. C. W. Brinstad, General Missionary.
 " J. H. Clay, District Missionary.
 " Christen Petersen, District Missionary.
 " Carl Hasselblad, Swedes; James Larsen, Danes.

NEW HAMPSHIRE.

- Rev. I. B. LeClaire, French, Nashua.
 " Victor Sandell, Swedes, Concord.

NEW JERSEY.

- Rev. Axel Kumlin, Swedes, Montclair.
 " O. J. Peterson, Swedes, Dover.

NEW MEXICO.

- Rev. A. L. Bain, Astec.

NORTH DAKOTA.

- Rev. Alex. Douglas, Aneta.
 " Samuel Batchelor, Lisbon.
 " Hans Blomgren, Swedes, Rutland and Kulm.
 " Lewis Ekelund, Scandinavians, Kenmare.
 " S. T. Foster, Minot.
 " Willard Fuller, Jamestown.
 " C. J. Hill, Vang and Poplar Grove.
 " J. F. Hunter, Fairmount.
 " Ole Larson, District Missionary, Scandinavians.
 " F. J. Liljegren, Swedes, Fargo.
 " Anton Nelson, Wilton and Coal Harbor.
 " Alex. Nikolaus, Russians, Liberty.
 " A. A. Ohen, Norwegians, Hillsboro.
 " Sevrin Reinholdtzen, Bethel Norwegian Church,
 Park River.
 " T. M. Shanasfelt, General Missionary.
 " E. S. Sundt, Scandinavians, Valley City

Contributions and Legacies for October.

Contributions and legacies not otherwise noted are for general purposes. Items marked thus, *, are designated for specific purposes. C. E. F., for Church Edifice Fund.

MAINE, \$63.28.

North Berwick Ch	1 00
North Alfred Ch	2 00
Camden, Chestnut St. Ch.	5 38
Morrill Ch	1 50
Freeport Ch	5 00
Y. P. S. C. E.	5 90
Brunswick, Berean Ch	5 00
Topsham Ch	4 22
Castine, Mrs. William G. Sargent	5 00
Kennebunk Village Ch	4 31
Lubec Ch	5 52
West Gardiner Ch	8 00
Lincoln Centre Ch	1 23
Millinocket Ch	1 07
Bangor, Second Ch	3 00
New Sweden Ch	5 25

NEW HAMPSHIRE, \$67.00.

Manchester, Swede Ch	5 00
Nashua, Crown Hill Ch	5 75
East Weare Ch	5 00
Antrim Ch	17 00
North Conway, Rev. Arthur Locke	1 00
Bow Ch	2 00
Lyme Ch	14 75
*Concord, Pleasant St. Ch.	16 50

VERMONT, \$89.68.

South Shaftsbury Ch	8 85
Perkinsville Ch	13 00
Foultney Ch	20 00
Fownal Ch	3 75
Wallingford Ch	2 20
No. Bennington Ch	2 83
Middletown Springs Ch	5 24
Rutland Ch	10 00
Hancock Ch	5 00
Burlington Ch	5 50
Chester, First Ch	1 00
Barre Ch	17 31

MASSACHUSETTS, \$2,228.67.

Boston, First Ch	135 35
Clarendon St. Ch	42 28
Dudley St. Ch	120 71
*Rookland, First Ch	38 25
*Cambridge, Rev. Wm. Howe	250 00
Marleboro, Central Ch	55 15
West Acton Ch	13 96
Rowley, Miss L. R. Johnson	5 00
Dorchester, Blaney Meml. Ch	8 00
Brockton, Warren Ave. Ch.	4 00
Lynn, Mrs. A. M. Pickford	150 00
Brookline Ch	38 28
Y. P. S. C. E.	3 25
Gloucester, Chapel St. Ch	8 23
First Ch	21 33
Millbury Ch	24 27
Willimanset, Beulah Ch	11 66
Holyoke, Second Ch	12 00
Worcester, South Ch	10 00
Dewey St. Ch	8 54
Lincoln Sq. Ch	27 57
North Attleboro Y. P. S. C. E	4 79
South Medford Y. P. S. C. E.	2 12
Fall River, Temple Ch	50 00
Salem, Central Ch	15 10
Middleboro, First Ch	5 00
Mashpee Ch	65
Somerville, Perkins St. B. Y. P. U	1 73
Newton Center, First Ch	165 00
South Chelmsford, First Ch	12 61
Danvers, First Ch	20 00
Framingham, First Ch	45 90
Grafton, First Ch	12 00
South Framingham, Park St. Y. P. S. C. E.	7 03

Wenham Ch	25 00
Chicopee Falls Ch	12 75
Leominster, First Ch	78 00
Winchester, First Ch	7 75
Taunton, Winthrop St. Ch.	20 00
Westfield B. Y. P. U.	3 12
Lowell, Worthen St. Ch	29 07
Hyde Park, First Int. C. E. S	5 00
Melrose, First Ch	143 24
Fitchburg, First Ch	50 00
Norwell, Lucy Turner	5 00
C. E. F. *Newton, Mrs. Ellen A. Harwood	500 00
*Lynn, A. Friend	5 00

LEGACIES.

Woburn, Estate of Peter Fiske	15 00
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RHODE ISLAND, \$367.86.

East Providence, Second Ch	22 04
Newport, Central Ch	35 94
Providence, Pearl St. S. S.	20 00
Fourth Ch	8 36
First Ch	56 52
State Convention	225 00

CONNECTICUT, \$125.65.

Sterling Ch	4 50
Moosup, Union Plainfield Ch	17 55
Wallingford, First Ch	84 34
Hartford, Meml. Ch	15 00
Warrenville Ch	4 26

NEW YORK, \$4,970.18.

New York City, Mt. Morris Ch	25 00
Immanuel Ch., Williams Bridge	7 54
North Ch	17 26
Chinese Mission	17 08
Brooklyn, Memorial Ch	21 00
Bedford Hts. Ch	18 40
Greene Ave. S. S.	29 88
Mariner's Harbor Ch	8 46
"New York Contributed"	200 00
Wayne Association	10 07
Mumford, First Ch	30 90
Sherburne Y. P. S. C. E.	1 00
Rochester, Park Ave. Ch	69 36
Lake Ave. Ch	225 00
First Ch	16 00
First B. Y. P. U.	50 00
Benton Center Ch	17 88
Kennedy Ch	2 50
*Stanley Y. P. S. C. E.	1 25
Norwich, First Ch	11 26
First S. S.	5 00
First Y. P. S. C. E.	5 00
Mexico, First Ch	3 80
Canistota River Assn.	15 50
Pitcher Ch	12 00
Lake Placid, Adirondaek Ch.	11 55
Onesida Assn.:	
Boonville Ch	3 00
Maple Flatts Ch	20
Vernon Ch	15 40
Whitesboro Ch	7 60
Huntington Ch	10 00
Canastota Ch	9 00
Suffern, First Ch	3 00
Utica, Tabernacle Ch	25 00
Cazenovia Ch	27 28
S. S.	4 50
Oxford Ch	24 90
Coventry Ch	2 50
*Hamilton, First Prim. Dept	14 25
Wilson, Mrs. Curtis Pettit	6 00
East Marion, First Ch	151 60
Niagara Falls, First Ch	35 00
Cobes, First Ch	26 20
Lockport Ch	8 00
Bainbridge, Second Ch	2 00
Waterford Ch	5 00
Faberg Ch	4 60
New Berlin Ch	6 90
Westport, Ch	4 50
S. S.	4 50

Earlville, First Ch	6 60
Albany, Meml. Ch	30 83
Meml S. S.	4 00
*Batavia, Byron E. Huntley	700 00
Ogden Ch	8 60
S. S.	3 00
Baleoda Ch	3 75
Henrietta Ch	5 00
Parma, Second Ch	12 50
Pensfield Ch	12 25
Fittsford Ch	3 75
Webster Ch	5 75
Fenner Ch	3 18
Lancaster, First Ch	11 00
North Manlius Ch	6 00
McLean Ch	5 60
S. S.	2 40
Saratoga Springs, First Ch	11 00
Fayetteville Ch	28 52
S. S.	10 00
Nunda Ch	9 80
S. S.	3 41
Bennett Fund	4 25
Buffalo, Delaware Ave Ch	40 93
Flat Brook Ch	3 00
C.E.F., Brooklyn, A member of the Marcy Ave. Ch.	18 00
Belleville, Mrs. Fred Williams	20 00

LEGACIES.

Brooklyn, Estate of Joseph Wild	2,666 66
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NEW JERSEY, \$108.28.

Georges Road Ch	3 00
Bayonne, First Ch	4 90
Clinton Ch	5 00
Arlington, Swedish Ch	6 00
Elizabeth, First Ch	18 00
Paterson, Union Ave. Ch	10 32
Dover, Swedish Ch	10 00
Jersey City, Parmley Meml. Ch	33 56
North Millville Ch	2 00
Salem, Mt. Zion Ch	1 00
Pleasantville Ch	7 00
Camden, Tabernacle B. Y. P. U.	7 00
Lambertville, Mt. Carmel Ch	50

PENNSYLVANIA, \$1,040.37.

Pittsburg, Fourth Avenue Bible School	31 01
Fourth Ave. Ch	187 01
Mt. Washington Ch	4 27
Philadelphia, Epiphany C. E. S.	8 09
Frankford B. Y. P. U.	25 00
Chestnut Hill Ch. (Bal.)	1 00
Eleventh C. E. S.	12 00
Lower Dublin Ch	8 75
North Frankford Ch	5 42
Manatawna Y. P. S.	1 10
Hebron Ch	12 26
First Germantown Ch. (in part)	12 00
Holmsburg Ch	13 50
Cherry Tree Ch	1 00
Williamsport, Erie Ave. Ch	5 19
Beaver Falls Ch	6 50
Danville, First Ch	4 51
Warrenville Ch	78 00
Rose Valley Ch	25 00
Picture Rocks Ch	9 00
Jackson Ch	1 10
Blairsville Ch	4 05
Leatherwood Ch	1 50
Tarrytown Ch	1 00
Dimmock Ch	2 00
New Milford Ch	3 70
Newtown Square Ch	7 47
Lancaster, Olivet Ch	6 00
New Britain Ch	17 80
Jeannette Ch	4 05
Altoona, Mt. Zion Ch	1 00
Mt. Zion S. S.	1 50
Centre Union Ch	1 00
Mill Creek Ch	5 00

Stone Creek Ch.	1 29
Jenkintown Ch.	12 87
Narberth Ch. of Evangel.	23 74
Monongahela, Union Ch.	10 61
Greensburg Ch.	7 82
Hughesville Ch.	1 25
McKeesport, First Ch.	27 11
Royersford Ch.	5 00
Clarks Green Ch.	5 50
Wilkinsburg Ch.	38 97
Sharon Ch.	64 00
Homestead Ch.	17 95
Wayne, First Ch.	3 25
Prospect Hill Ch.	13 16
North Wales Ch.	10 00
Williamsport Ch.	10
Shamokin Ch.	5 00
Meadville Ch.	5 00
Wyalusing, Second Ch.	4 00
Norristown, First Mission	
S. S.	8 41
North Moreland Ch.	6 70
Harrisburg, First Ch.	10 00
West Newton Ch.	42 50
Elk Creek Ch.	3 00
Edinboro Ch.	1 00
McLane Ch.	3 10
Marcus Hook Ch.	45 00
Bristol, First Ch.	5 00
Huntingdon Ch.	15 00
Tarentum Ch.	2 90
Gibson & Jackson Ch.	4 00
Ambrose Ch.	2 00
Brush Valley Ch.	3 54
Cookport Ch.	2 00
East Mahoning Ch.	11 07
Fairview Ch.	3 00
Georgetown Ch.	2 00
Homer City Ch.	5 30
Pine Flat Ch.	4 53
Richmond Ch.	2 33
Lansdale Ch.	8 68
Picture Rocks S. S.	5 23
Lewisburg S. S.	3 01
Canton Ch.	23 72
Anita, Swede Ch.	8 00
C. E. P. Pittsburg, Fourth	
Ave. Ch.	46 75

DELAWARE, \$446.48.

Dover, Colored Ch.	1 00
Camden Ch.	5 00
Wilmington, Eighth St. Ch.	5 00
Delaware Ave. Ch.	58 31
Second Ch.	50 00
Delaware Union Assn.	327 17

DISTRICT OF COLUMBIA, \$297.50.

Washington, Centennial Ch.	5 00
Calvary Ch.	250 00
Metropolitan Ch.	12 50

VIRGINIA, \$3.50.

Christiansburg Meml. Ch.	2 50
Big Springs Ch.	1 00

WEST VIRGINIA, \$1,891.50.

Charleston Ch.	1 50
S. S.	85
Williamson Ch.	1 00
Horace Strong.	1 00

Stumptown, Proceeds from	
sale of real estate donated	
by Daniel and Lucinda	
Huffman.	1,600 00
Meadow Creek Ch.	3 00
Coal River Assn. Ch.	20 65
Moundsville, Beth Eden Ch.	4 25
Bridgeport, Mrs. S. C. Craig	
Salem, Mt. Olive Ch.	50
Fairmont Ch.	35 00
Winfield Ch.	2 00
Phillippi, Miss Stricklers' S. S.	
Class.	4 25
Ganley Bridge, J. H. Miller,	
Jr.	5 00
Summersville, Jos. A. Alder-	
son.	2 00
Cupens, Asa Stump.	10 00
Parkersburg, A Friend.	200 00

NORTH CAROLINA, \$25.00.

Southern Pines, Esther E.	
Edwards.	25 00

SOUTH CAROLINA, \$23.22.

Rook Hill Ch.	1 77
Greenville, Mt. Zion Ch.	5 00
Tumbling Shoals Assn.	2 55
Orangeburg, Mt. Pisgah Ch.	7 00
Aiken, Friendship Ch.	5 00
Bethlehem S. S. Conv.	2 00

GEORGIA, \$7.05.

Coll., per G. A. Goodwin.	7 05
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MISSISSIPPI, \$1.00.

Florence, Rev. A. C. Morris.	1 00
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OHIO, \$774.33.

Granville, James Clark.	10 00
Cleveland, Cedar Ave. Ch.	30 81
Welch Ch.	1 00
Dayton, Williams St. Mis-	
sion Circle.	8 00
First Ch.	248 25
Norwood, Proceeds from sale	
of real estate donated by	
Anna M. Stewart.	51 87
Kenton Ch.	10 00
Cincinnati, Miss Emma King,	
Mt. Auburn Ch.	50 00
Gordon Ch.	6 48
Springfield, First Ch.	26 15
Cadmus, D. Wagner.	2 50
Kingsville Ch.	17 88
St. Paris Ch.	4 85
Grandville Ch.	55 63
Denison Y. M. C. A.	7 59
Toledo, Riverside Ch.	5 00
Ashland Ave. Ch.	52 35
Roscoe Ch.	1 64
Martins Ferry Ch.	4 82
Amanda Ch.	1 30
Cherry Fork Ch.	1 00
No. Royalton Ch.	1 40
Mansfield B. Y. P. U.	1 00
Siloam Ch.	3 00
Bethel Ch.	30 00
Jonah's Run Ch.	10 00
Lena Ch.	37 32
Oberlin Ch.	13 65
B. Y. P. U.	1 00
Nankin, Miss Jessie B. Hulit.	
Mrs. J. H. Hulit.	1 00
Springfield, Blessed Hope Ch.	
Sandusky Ch.	5 00
Mercer Ch.	2 00
Woman's Circle.	50
Mendon Ch.	1 00
South Lima, Wom's Circle.	6 70
Pleasant Grove Ch.	1 32
Mt. Zion Ch.	3 00
Warren Ch.	13 97
Edison Ch.	1 55
Salem Ch.	7 88
Greenfield Ch.	1 00
Buoyrus, Wom's Circle.	7 96
Woooster, Miss Cora Trunk	
H. B. Swarts & Wife.	50
Lima, Mrs. Abby Crippen.	8 00
Addyston Ch.	2 00
Youngstown, First B. Y. P.	
U.	2 00
U.	5 00

MICHIGAN, \$725.41.

Detroit, Woodward Ave. Ch.	355 62
Woodward Ave. S. S.	9 38
Lyons Ch.	1 65
Palo Ch.	21 75
Ionia Ch.	13 70
Grand Rapids, Second Ch.	10 56
Oranville Ch.	2 60
Deckerville Ch.	4 62
Marion Ch.	6 93
Salem Ch.	5 28
Walled Lake S. S.	2 00
Marshall Ch.	18 75
Belding Ch.	22 65
S. S.	5 40
B. Y. P. U.	3 00
St. Louis Ch.	11 10
Saginaw, First Ch.	50 67
North Street Ch.	2 60
Lake Odessa Ch.	1 00
Cedar Springs Ch.	1 50
Essexville Ch.	10 30
Bay City, Patterson Meml.	5 85

Jackson, First B. Y. P. U.	22 50
Elmwood Ch.	1 25
Birmingham Ch.	6 00
Macomb Ch.	2 50
Antrim Ch.	3 25
Perry Ch.	11 00
Vernon Ch.	10 00
Norway, Swedish Ch.	2 00

LEGACIES.

North Street, Estate of	
August McNaughton.	100 00

INDIANA, \$208.80.

Attica, Mrs. H. A. Aherns.	2 00
Mt. Carmel Ch. (Tippecanoe	
Assn)	25
Pleasant View Ch. (Curry's	
Prairie Assn)	1 00
Union Ch. (Long Run Assn).	2 50
Brushy Fork Ch.	1 00
Bedford Jr. Union.	2 00
Orland Ch.	3 75
La Grange Ch.	1 50
Muncie, 17th St. Ch.	3 80
Franklin, North Ch.	41
Mt. Pleasant Ch. (Long Run	
Assn)	82
Ellettsville Ch.	1 05
New Salem Ch.	1 00
Concord Ch.	2 00
Fleener, J. A. Riddle.	1 00
Martinsville, T. J. Townsend,	
Jr.	1 00
Indianapolis, Emmanuel Ch.	14 49
First Ch. (addl).	15 70
Trafalgar, Mt. Zion Ch.	2 50
Avoca Ch.	2 05
Bloomfield Ch.	3 00
Pleasant Ridge (Bedford	
Assn)	1 00
Stanford Ch.	30
Silverville Ch (addl).	25
Big Walnut Ch.	1 00
Plainfield Ch.	1 00
Bethesda Ch.	2 00
Willow Grove Ch.	10
Corinth Ch.	75
Fairmount Ch.	11 28
Franklin, R. F. D. No. 3,	
John Clark.	5 00
Underwood Ch.	50
Antioch Ch. (Sand Creek	
Assn)	1 00
Poston Ch.	1 43
Westport, John Taylor.	5 25
Butterville Ch.	5 00
Bluffton Ch.	38 45
G. F. McFarren.	5 00
Kendallville Ch.	12 24
Perryburg Ch.	2 78
Mt. Zion Ch. (Monticello	
Assn)	1 00
Pleasant Lake, Ch.	16 55
Steubenville, Mrs. John	
Crampton.	5 00
Liberty Center Ch.	8 60
North Madison Ch.	1 05
Alexandria Ch.	12 70
S. S.	1 80
Union Ch. (Sand Creek	
Assn)	6 00
Blue River Ch.	1 10
Bethel Ch. (Brownstown	
Assn)	1 40
New Liberty Ch.	1 10
Kimberlin, Ch.	85

ILLINOIS, \$604.02.

Chicago, S. Chicago Ch.	10 00
S. Chicago B. Y. P. U.	3 63
Englewood - on-the-Hill	
Ch.	1 00
Englewood Ch.	5 50
Chinese Mission.	25 00
First Fruits.	5 00
Balden Ave. Ch.	10 00
First Danish Ch.	25 00
Miss Bertha Bottom.	5 00
Trinity Ch.	9 85
Calvary Ch.	4 50
Brookport Ch.	65
Freeport Ch.	28 90
Waukegan Ch.	19 86
East Lynn Ch.	3 00

Ottawa Ch.	165	36	Bango Ch.	11	19
Marengo Ch.	32	20	La Crose, First Ch.	60	00
Toulon Ch.	17	50	Ogema Swede Mission Circle.	11	75
S. S.	9	60	Platteville, Proceeds from		
DeKalb B. Y. P. U.	5	00	sale of real estate donated		
Downer's Grove Ch.	3	25	by John McClurg, dec'd ..	1,200	00
Batavia Ch.	5	00	For State Convention:		
Eldorado Ch.	5	00	Coll., per M. A. Packer..	31	11
Wisetown Ch.	20	82	Fall River Ch.	2	00
Virginia, D. N. Walker.	1	00	Mt. Vernon Ch.	17	44
Petersburg, R. F. D., No. 3,			Otsego Ch.	2	75
T. J. Dawson.	5	00	Whitewater Ch.	22	50
Poplar City, Mrs. Anna			Thompsonville Ch.	5	31
Johnson.	1	00	Raymond Congrega-		
Pisgah, A. A. Curry.	5	00	tional Ch.	2	85
Mrs. A. A. Curry.	5	00	Baptist Ch.	2	00
Alton Ch.	18	95	Oconomowoc Ch.	2	50
Pleasant Grove Ch. (Mat-			Coll., per F. O. Carlson .	75	00
toon Assn)	3	05	La Crose Ch.	3	25
New Liberty Ch. (Mattoon			Clinton Ch.	3	42
Assn)	1	50	Union Grove Ch.	5	00
Hopewell Ch. (Mattoon			North Cape Ch.	2	68
Assn)	1	75	Raymond Ch.	21	63
Payson, E. C. Scott.	5	00	Ladies Soc.	5	00
Barry, Mrs. Cynthia Morris-			Burns Ch.	3	00
son.	1	00	Halfway Creek Ch.	4	25
Fidelity Ch.	5	00	Lund Ch.	1	81
Greenfield Jr. Union.	1	00	Trimball Ch.	2	00
Bluffdale Ch.	1	00	Amherst Ch.	1	10
Harrisburg Ch.	3	55	Delavan Ch.	1	45
Long Branch Ch.	1	00	Coll., per G. W. Lincoln.	14	85
New Salem Ch. (Saline Co.			Cumberland, First Ch.	15	00
Assn)	1	00			
Galatia Ch.	1	00			
Mattoon, Central Ch.	5	00			
Salem Ch. (Palestine Assn)					
Olive Branch Ch. (Palestine					
Assn)	5	00			
Prairie Grove Ch. (Palestine					
Assn)	1	00			
Bethany Ch. (Palestine Assn)					
Yale Ch.	2	00			
West York, T. J. Wheeler, Sr					
Alma, Harmony Ch.	5	25			
Lebanon, Mrs. Julia A. Cook.					
Bagots, A. A. Hankins.	10	00			
Olney, E. Murray.	1	00			
Ingraham, Logan Knowles.					
J. H. Toliver.	1	00			
Olney Assn.	3	37			
Olney, Mrs. F. Landenberger					
Mill Shoals Ch.	5	00			
Carmine Ch.	5	00			
Pleasant Grove Ch. (Fair-					
field Assn)	5	00			
Beaver Creek Ch. (Fairfield					
Assn)	1	25			
New Hope Ch. (Fairfield					
Assn)	1	00			
New Salem Ch. (Fairfield					
Assn)	1	00			
Ellis Mound Ch.	1	00			
Blue Mound Ch.	5	00			
Endfield Ch.	25				
Hickory Hill Ch. (Fairfield					
Assn)	1	30			
Broughton S. S.	1	00			
Stokes, W. H. Stokes.	5	00			
Bay Creek Assn (addl.)	5	00			
Ellis Grove Ch.	10	00			
Tamaroa Ch.	1	19			
Fairview Ch.	1	60			
Holts Prairie Ch.	6	00			
Paradise Ch. (Nine Mile					
Assn)	3	09			
Tunnel Hill Ch.	1	61			
Makanda Ch.	9	00			
Salem Ch. (Centralia Assn)					
Delhi, Mrs. M. C. Stelle .	5	00			
Marion, Miss Della Hawkins.	5	00			
Limestone Ch.	6	39			

WISCONSIN, \$2,862.82.

Prescott Ch.	6	00
Saxeville Ch.	8	00
Silver Lake Mission.	3	75
Ontario Ch.	2	17
Tomah Ch.	8	25
Neenah, Union Ch.	17	00
Appleton Ch.	16	65
Green Bay Ch.	9	62
Kendall Ch.	8	00
Evaasville Ch.	3	23
Augusta Ch.	26	15
Plainfield Ch.	5	15
Omo Ch.	10	00
Merrill Ch.	9	20

MISSOURI, \$384.16.
Home and Foreign Mission Board. 384 16

INDIAN TERRITORY, \$56.90.

Long Prairie Ch.	2	00
Poteau, First Ch.	5	00
Wewoka Ch.	2	00
Allen, S. B. Redwine.	45	
Bristow, First Ch.	2	75
Afton, First Ch.	2	90
Welsh Ch.	2	50
Territorial Convention.	15	05
Talequah Academy, Wom's		
Soc.	15	00
Paula Valley Ch.	2	75
Arkansas Valley Assn.	6	50

OKLAHOMA, \$44.18.

Okarche Ch.	9	40
Blackwell Ch.	2	50
Dane Ch.	6	68
Kingfisher Ch.	6	00
Gladio, Bethlehem Ch.	2	50
Little River Assn.	2	60
Mountain View, Rainy		
Mountain Mission.	13	00
Ralston, J. F. Mills.	1	00

KANSAS, \$1,082.10.

Salem Ch.	3	82
Leoti Ch.	1	50
Perry Ch.	2	00
Clay Centre Ch.	1	50
I. C. Atchley.	50	
Bow Creek Ch.	1	00
Nicodemus Ch.	1	00
Hill City Ch.	2	50
Harmony Ch.	2	00
Pleasant View Ch.	1	50
Mt. Pleasant Ch.	1	00
Lakin Ch.	2	50
Garden City Ch.	5	00
Tarry Ch.	3	00
Garfield Ch.	1	60
Center Ch.	1	00
Kingston Ch.	1	00
Marion Tp. Ch.	1	75
Mc South Ch.	1	00
Rosedale Ch.	3	00
Council Grove Ch.	4	25
McPherson, Victory Ch.	18	34
Louisville Ch.	4	50
Peabody Ch.	2	75
S. S.	2	08
Center Township Ch.	8	85
Wichita, Emporia Ave. Ch.	4	00
Emporia Ave. B. Y. P.		
U.	1	00
Ottawa, First Ch.	27	62
Mt. Orum S. S.	2	00
Uniontown Ch.	5	00
Hiawatha Ch.	12	64
Pleasant Vale Ch.	6	62
S. S.	1	57
Florence Ch.	3	25
S. S.	75	
Jewell Assn Coll.	1	00
Cullison, New Hope Ch.	1	00
Mt. Pleasant Ch.	3	20
Lawrence, Warren St. Ch.	5	00

For State Convention:		
Beverly Ch.	5	00
Englewood Ch.	3	65
Meade Ch.	3	00
Chetopa Ch.	10	00
Galena, Sixth St. Ch.	13	50
Lincoln Ch.	6	66
Bernard Ch.	4	80
Beverly Ch.	5	21
Salem Ch.	1	00
Lakin Ch.	5	00
Garden City Ch.	5	00
Harmony Ch.	2	00
Mt. Pleasant Ch.	2	00
Pleasant View Ch.	2	00
Convention.	137	50
Coll. per H. P. Crego.	7	50
Hill City, First Ch.	6	75
Coll., per W. L. Andrews	9	84
Perry, First Ch.	3	50
Hesston, Friend.	5	00

Coll., per E. B. Meredith 456 51
 Coll., per J. R. Rairden 248 09

NEBRASKA, \$1,029.82.

York Ch.	7 55
Mead, Swedish Ch.	8 00
Omaha, Grace Ch.	10 00
Swedish Ch.	11 89
First Ch.	40 05
Calvary Ch.	73 85
*Albion, A Friend.	250 00
Phillips Ch.	6 00
Dorchester Ch.	4 00
Wahoo B. Y. P. U.	2 57
Gibbon Ch.	5 28
Exeter Ch.	5 00
Syracuse Ch.	4 60
Filly Ch.	2 75
Fairhaven Ch.	2 50
South Omaha Ch.	2 50
East Lincoln, Miss Van Ness.	1 00
Kearney Ch.	16 10
Antelope Center Ch.	4 75
Grand Island S. S.	34
Tekamah Ch.	4 80
Riverside Ch.	4 80

For State Convention:
 Coll., per Carl Hasselblad 51 70
 Americus Ch. 4 25
 Canton Ch. 4 00
 Randolph, First Ch. 8 00
 Coll., per D. L. Schults 40 00
 Coll., per C. W. Brinstad 359 06
 Coll., per J. H. Clay 96 48

NORTH DAKOTA, \$20.

For State Convention:
 Vang, Norw. Ch. 10 00
 Poplar Grove Ch. 10 00

SOUTH DAKOTA, \$329.86.

Hot Springs Ch.	1 00
Thos. M. Coffey.	15 00
Coll., per M. J. Sigler.	61 41
Vermillion, Mrs. Morrison.	5 00
Deadwood, First Ch.	26 00
Sioux Falls, First Ch.	24 50
Vermillion, First Ch.	51 35
Viborg, Dan.-Norw. Ch.	8 10

For State Convention:
 Montrose Ch. 28 00
 Clear Lake, Zion Ch. 9 50

COLORADO, \$86.40.

Fountain Ch.	17 75
Pueblo, First Ch.	8 00
Loveland, Wom's Soc.	14 15
Salida Ch.	30 50
Lake City Ch.	4 00
Delta Ch.	12 00

NEW MEXICO, \$5.50.

Carlsbad, Women's M. Circle 5 50

ARIZONA, \$36.10.

For State Convention:
 Tempe Ch. 31 45
 B. Y. P. U. 1 65
 Safford Ch. 3 00

IDAHO, \$251.70.

For Southern Idaho Convention:
 Convention. 251 70

CALIFORNIA, \$452.74.

Hueneme Ch. and S. S.	8 20
Oakland, Twenty-third Ave. L. M. C.	25 00
National City, Proceeds from sale of real state donated by Rev. J. F. Childs.	302 29
Monrovia Ch.	19 40
San Jose, Swede Ch.	5 00
Chino S. S.	5 00
Vallejo Ch.	54 65
S. S.	10 00
Jr. Union.	1 00

Malaga C. E. S.	2 00
Tulare Ch.	6 00
Clovis Ch.	2 00
S. S.	90
Del Rey Ch.	11 30

OREGON, \$1,159.15.

Condon Ch.	3 00
Dallas, First Ch.	6 00
Pendleton Ch.	12 00
Gresham, Bethel Ch.	6 45
Orient, Pleasant Home Ch.	4 50
Mt. Vernon Ch.	5 00
Astoria Ch.	17 30
For State Convention.	222 78
Convention.	60 31
Coll., per Thos. Spight, Jr.	45 25
Wagner Creek Ch.	41 50
Central Point Ch.	34 75
New Hope Ch.	20 00
Swedish Baptist Conference.	24 50
Portland, Calvary Ch.	25 80
Third Ch.	4 20
Third S. S.	112 50
First Ch.	5 00
Ione, I. D. Brown.	5 00
Oakland, First Ch.	52 50
Coll., per J. L. Allen.	50 00
Burns, Geo. W. Black.	50 00
Mt. Vernon Ch.	20 00
Newberg Ch.	5 00
Coll., per J. B. Griffith.	25 00
Coll., per O. L. Hoen.	285 31
Coll., per Geo. R. Varney.	3 50
Mt. Tabor Ch.	12 00
Monta Villa Ch.	12 00

WASHINGTON, \$3,887.50.

Tacoma, Immanuel Ch.	2 00
Fremont, Mrs. D. C. Ellis.	1 00
Dayton Ch.	7 00
S. S.	1 20
Walla-Walla, E. S. Clark and Wife.	5 00
For West Washington Convention.	3,150 00
Convention.	10 00
Seattle, Tremont Ch.	26 00
Market St. Ch.	25 00
Dryad Ch.	60 00
Tacoma, Sixth Ave Ch.	19 00
Port Townsend.	5 00
S. S.	8 00
B. Y. P. U.	6 00
Ladies' Aid Soc.	5 00
Frank H. Webster.	21 00
Coll., per W. T. Fellows.	17 15
Chehalis Ch.	5 00
Vancouver, Robert Yeatman.	25 00
Centralia, First Ch.	404 25
Coll., per L. W. Terry.	66 25
Coll., per Geo. Campbell.	

For East Washington Convention:
 Coll., per W. M. Collins 18 65

CANADA, \$57.15.

Stillwells Lumber Camp	40
War road Ch.	1 30
Beaudette Ch.	45
Manatoba, Plum Coulee Germ. Ch.	5 00
Ontario, Windsor, Delia Curtia.	50 00

WOMAN'S AM. BAPT. HOME M. SOCIETY, \$672.30.

WOMAN'S BAPT. HOME M. SOCIETY, \$225.00.

WOMEN'S BAPT. HOME M. SOCIETY, \$135.00.

Total. 32,254 64
 HOME MISSION MONTHLY ... 256 59

DONATIONS RECEIVED AT INSTITUTIONS.

For Jeruel Academy, Ga.:

GEORGIA.

Madison, S. S. Conv.	5 00
Watkinville, Bethel Ch.	14 00
Atlanta, S. S. W. Conv.	15 67
Stephens, Thankful Ch.	4 06
Royston, Sav. River S. S. Conv.	5 03
Carlton, General Meeting.	8 00
Washington, Third Shiloh S. S. Conv.	7 00
Athens, Macedonia Ch.	1 19
I. H. Hunter.	1 01
Ebeneser.	6 05
Comer, Gholston Ch.	2 00
Sandy Cross, Bethlehem Ch.	7 35
Lexington, Mt. Olive Ch.	2 20
Elberton, Mt. Calvary Ch.	16 24
Statham, Barber's Creek Ch.	3 00
A Friend.	1 00
Watkinville, Jeruel S. S. Con.	180 25
Kiokee, Ebeneser Ass'n.	22 78

For Americus Institute, Ga.:

GEORGIA.

Andersonville, Mary L. Kennedy.	2 50
Pitham, Camilla Assn.	5 75
Huntington, Jacob Frazier.	4 30
Atlanta, Rev. Geo. Sale.	5 00
Ellaville, Mary L. Easton.	5 00

For Houston Academy, Tex.:

TEXAS.

Austin, First Ch.	3 00
Beaumont, W. M. S. State Conv.	21 75
Bryan, Shiloh Ch. & S. S.	7 71
Buffalo, New Home Assn.	20 00
Old Land Mark Assn.	24 50
Dallas, N. West M. & D. Assn.	2 00
Rev. A. R. Griggs, D.D.	1 00
N. West W. M. S. & S. S. Conv.	10 00
Greenville, Cypress Dist. B. Y. P. U.	2 00
Glidden, Mrs. Lucy Glenn.	50
Gainsville, State S. S. & B. Y. P. U. Conv.	19 80
Hearne, Richard Dixon.	80
Jacksonville, E. Texas Assn. & W. M. S.	28 20
La Grange, M. M. Rodgers.	50
A. L. Boone.	50
L. S. Simmons.	22 28
La Grange Assn.	15 00
La Grange Dist. W. M. S.	15 00
La Grange Dist B. Y. P. U.	6 00
Texas & La. Dist. S. S. Conv.	21 65
Texas & La. Dist. W. M. S. Conv.	7 00
Zion Hill S. S. Dist. Conv.	1 00
Assn.	10 31
W. M. S. Dist. Conv.	20 00
Texarkana, Mrs. E. E. Peterson.	1 00
Terrell, Bethlehem Ch.	6 65
Wearmar, Rev. T. H. Greene.	50
Washington, Central Dist. W. M. S. & S. S. Conv.	2 75
Waco, New Home Ch.	8 60
New Home W. M. S. & B. Y. P. U.	3 50
Willow Grove Assn.	2 50
Woodlawn, Mrs. Mary Jones.	1 00
Waxahachie, Samaria Ch.	20 30
Houston, Coll., per M. M. Kimball.	54 75
M. A. Baker.	5 00
Coll., per W. H. Scott.	45 00
Coll., per Mollie E. Scott.	20 00
Sandy Point, Lincoln-Southern Assn.	25 00
Lincoln-Southern Dist. S. S. Conv.	4 00
Lincoln Southern Dist. W. M. S. Conv.	2 50

For Waters' Institute, N. C.:

NORTH CAROLINA.

Winton, Jordan's Grove S. S.	2 62
So. Winton S. S.	5 25
Pleasant Plains S. S.	26 68
Mt. Moriah S. S.	7 35
Mt. Clair S. S.	2 00
Bethlehem, New Bethany S. S.	7 00
Lincoln's Grove S. S.	5 10
Harrellsville, New Hope S. S.	26 00
Chapel.	5 00
Mt. Pleasant S. S.	5 00
Lotta, Mt. Sinai S. S.	16 00
Ahoskie, Newsome's Grove.	3 00
New Ahoskie S. S.	5 00
Newsomerville S. S.	1 15
St. John, Second S. S.	2 22
Union, Second S. S.	5 10
Como, Mill Neck S. S.	15 00
Cofield, Phillippi S. S.	10 41
St. John, Parker's Grove S. S.	10 75
Zion's Grove S. S.	4 14
Como, Mill Neck.	15 00
Mill Neck Branch.	20 00
Menola S. S.	5 23
New Haven S. S.	2 77
Aulander, Elms' Grove S. S.	2 61
Cedar Grove S. S.	3 73
Murfreesboro, Buena Vista S. S.	13 25
Second S. S.	59 17
Menola, Chestnut Grove S. S.	3 05

Cuthbert, J. G. Green	3 00
Jonesboro, New Hope Assn.	7 95
Sharpsburg, Western Union Assn.	2 00
Stockton, Thomasville Dist. S. S. Conv.	1 00

MASSACHUSETTS.

Boston, John C. Haynes	25 00
Hon. C. W. Kingsley	100 00
Cambridge, Rev. Wm. Howe, D. D.	100 00
J. S. Paine & Daughters.	15 00
Walden, E. S. Converse	50 00
Mrs. E. S. Converse	25 00
Southbridge, Miss E. M. Cole	10 00

MICHIGAN.

Detroit, Coll., per Miss Lillian L. Cook	10 00
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NEW HAMPSHIRE.

Canterville, Coll., per Mrs. C. C. Moulton	5 00
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NEW YORK.

New York City, Washington Heights Ch	5 54
Mrs. Francis M. Tyler	5 00

OHIO.

Cincinnati, Wyoming S. S.	5 00
Cleveland, Mrs. Gray	1 00
Mrs. Abby Crippen	40

PENNSYLVANIA.

Johnstown, Welch Ch	5 00
Pittsburg, A. Friend	100 00

For Shaw University, N. C.:

MASSACHUSETTS.

Middleboro, Henry H. Chase	10 00
Cambridge, First Ch	50 00
Fall River, Harrison St. S. S.	10 00
Harrison St. Y. P. S.	
C. E.	10 00
Agnes Murray's S. S. Class	15 00
Haverhill, Rev. C. T. Morgan	5 00
Hyde Park, Mrs. S. R. Giles	2 00
Malden, E. S. Converse	15 00
Friends	11 61
Rockland, First Ch	38 25
Somerville, Women's Relief Corps	12 17

NEW YORK.

New York City, W. S. Tanner	10 00
T. J. Morgan, D. D.	50 00
E. O. Silver	200 00

NORTH CAROLINA.

Middle Association	10 16
Morrisville, Mrs. H. Page	1 00
Neuse River Assn.	13 35
New Hope Assn.	10 13
Old East Assn.	5 00

Raleigh, State Conv.	11 00
First S. S.	14 50
Dr. M. D. Bowen	5 00
Friends	2 60
Zion Assn.	13 55
Durham, Dr. A. M. Moore	10 00
Elizabeth City, Dr. G. W. Cardwell	5 00
Tarboro, Dr. A. S. McMillan	10 00
Winston, Dr. J. W. Jones	15 00
W. A. Jones	9 00
H. E. Williams	2 50

SOUTH CAROLINA.

Spartanburg Friends	4 00
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PENNSYLVANIA.

Philadelphia, Dr. J. S. McDougald	1 00
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TEXAS.

Houston, H. H. Tatum	1 00
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VIRGINIA.

Charlottesville, Dr. Eugene Dickerson	25
Portsmouth, E. J. Bass	1 00
Dr. W. E. Reid	1 00
Prospectdale, Dr. E. T. Conner	1 00

WEST VIRGINIA.

Bluesfield, Dr. G. W. Marshall	5 00
Huntington, Dr. W. S. Kearney	5 00

ARKANSAS.

Plummersville, Dr. J. H. Moore	1 00
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DISTRICT OF COLUMBIA.

Washington, Dr. W. [H. Hughes	2 00
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For Virginia Union University, Va.:

MASSACHUSETTS.

West Acton Ch	25 00
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MICHIGAN.

Detroit, Warren Ave. B. Y. P. U.	1 50
Second Col'd Bapt. Ch.	10 50
Woodward Ave. B. Y. P. U.	25 00

RHODE ISLAND.

Point Judith, Mrs. Julia A. Knowles	25 00
-------------------------------------	-------

VIRGINIA.

Cambria, Big Springs Ch	1 00
Christiansburg Meml Ch	2 50
Blue Stone Colored Assn.	90
Va. West Dist S. S. Conv.	1 55
Southside Rappahanock Assn	11 00

For Hearne Academy, Tex.:

TEXAS.

Kaufman, Friendship Assn	100 00
Coraicana, Miss Julia Stuart	20 00
Terrill, Rev. P. W. Upshaw	5 00
Tyler, East Texas Assn	31 00
Hearne, W. M. S. of B. M. E. & C. of Texas.	21 75
Baptist M. E. & Conv. of Texas	100 00

For Howe Institute, Tenn.:

TENNESSEE.

Toulon, St. Luke Ch	1 10
Milan, St. Paul Ch	1 00
Memphis, Wom's Mission Soc.	5 00

For Spelman Seminary, Ga.:

GEORGIA.

Athens, Madison Assn	4 00
Ebenezer Assn.	16 10
Ebenezer Assn.	8 07
Northwestern Assn, No. 1	2 10
Atlanta, G. E. King	2 00
M. A. Smith	5 00
A. Shaw	68
Willis Murphy & Son	2 00
Friendship Ch	10 00
Ebenezer Ch	15 00
S. S. Workers' Conv	6 72
Walker Assn.	2 65
Second Shiloh Assn.	5 60
Shiloh Assn for 1901	16 00
Hopewell Assn.	4 00
Spelman Seminary Tch.	84 94
Augusta, Shiloh Assn	12 75

NOTE—The item in the September receipts credited to the West Acton Church, Mass, should be credited to Bolton Church.

CALIFORNIA

A good land, a land of brooks, of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it; a land whose stones are iron and out of whose hills thou mayest dig brass.—

Deut. viii, 7-9.



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Home Mission
Monthly* ❁❁

*North America
for Christ*

1832-1902



Published by

*The American Baptist
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New York City

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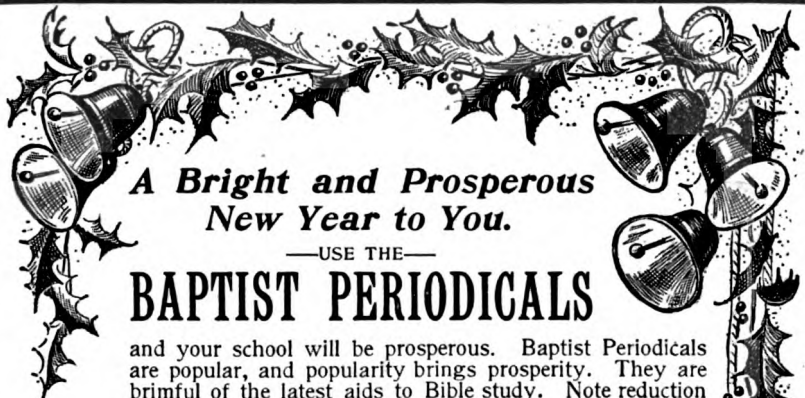
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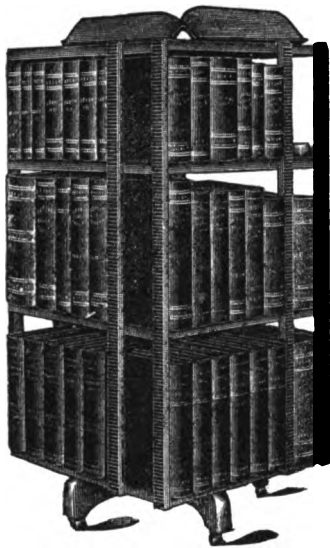
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They that sealed the covenant. NEHEMIAH, 10. The points of the covenant.

gavest before them, neither turned they from their wicked works.
36 Behold, ^a we are servants this day, and for the land that thou gav-

B. C. 445.
of Deut. 28.
Ezek. 2. 2.

25 Rē'hūm, Hā-shāb'nah, Mā-gā's-jah,
26 And Ā-hi'jah, Hā'nān, Ā'nān,
27 Mā'lūch, Hā'rim, Bā'g-nah.

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1 CHRONICLES, 2.

The sons of Israel.

was divided; and his brother's name was Jōk'tan.
20 And Jōk'tan begat Āl-mō'dād, and Shē'leph, and Hā'zar-mā'veth, and Jē'rah,

B. C. 4004.
CHAP. 1.
A Gen. 11. 26.
Lev. 2. 24.

any king reigned over the children of Is'ra-el; Bē'lā the son of Bē'or; and the name of his city was Dīn'hā-bah.
44 And when Bē'lā was dead, Jō'bāb the son of Zē'rah of Dōz'rah reigned

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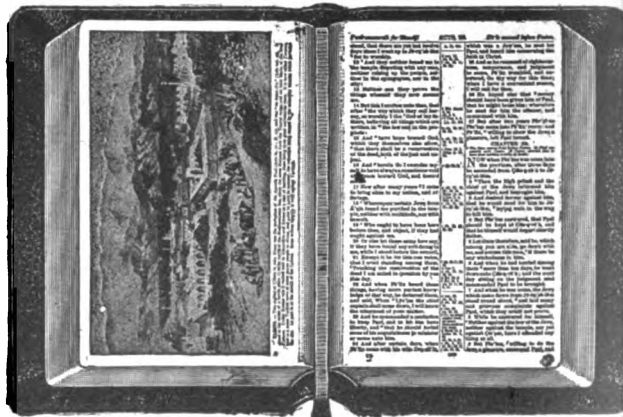


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