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# THE HOME MISSION MONTHLY

AN ILLUSTRATED MAGAZINE

INDEX TO VOLUME XXI

NOVEMBER, 1906, TO OCTOBER, 1907

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EDITED BY MRS. DELOS E. FINKS

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WOMAN'S BOARD OF HOME MISSIONS OF  
THE PRESBYTERIAN CHURCH IN AMERICA

NEW YORK

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# HOME MISSION MONTHLY

VOL. XXI

NOVEMBER, 1906

No. 1

## EDITORIAL NOTES



WITH this November number the HOME MISSION MONTHLY begins its twenty-first year. Its subscription list numbers fully twenty-eight thousand at the commencement of this majority year; it should not be less than thirty thousand when the year closes.

A WORD ABOUT RENEWALS. We are asked if notice is given when the subscription expires? No separate and formal notice is sent, but every number of the magazine that goes to a subscriber gives, virtually, notice of the time when renewal is due, for on the small yellow paster which bears the address there is also the month and year with which the subscription expires. Nov. '06 will indicate to the subscriber that with this November number her subscription expires, and that a renewal will be necessary at once to secure the December number on time. In fact, it is really much better to renew at least a month in advance of expiration of subscription to avoid any intermission in the receipt of the magazine.

Will each reader, as this comes to the eye, look at the small yellow paster on the cover of this magazine and note whether her subscription expires with this number or the next and in either case renew at once?

THE new book "The Southern Mountaineers;" issued by the Home Board is of great value. Miss Florence Stephenson, than whom no one is better qualified to speak, has this to say:

"I read the manuscript of Dr. Wilson's book, 'The Southern Mountaineers,' some months ago, and since that time have had a printed copy. I consider it a just, clear, forceful, comprehensive, interesting presentation of the whole subject. It should enlist the interest, sympathy and help of clear-headed, and generous people."

WITH the return of the Autumn, cordial

invitation is given to attend the first and third Tuesday meetings of the Woman's Board, which convene at ten-thirty

THE topic for this month, the Mexicans in the United States, leads to a consideration of New Mexico, where this race predominates.

WE must not think of New Mexico as destined to remain an arid waste. To look at the soil in its virgin state it is said that an Eastern farmer would think it about as unproductive as a sea beach. Supply these sandy wastes with irrigating channels of water, and you may have what you will, be it vegetables or cereals, melons or fruits as fine as can be grown anywhere and as productive.

MASTER this task of storing and applying water to New Mexico's baked soil and behold the wonderful possibilities of the blossoming desert, where forever the sun shines, and where the air is dry and invigorating. To carry to the native people of New Mexico the Water of Life is to transform, as visibly, spiritually waste places.

There were other than Mexicans who inhabited New Mexico long before the advent of the American. The Pueblo Indians, who have made their home in this part of the land from times the most remote, have still several thousand descendants who dwell among the ruins of a by gone age that is more or less prehistoric.

NEW MEXICO is a yet possible field for interesting discoveries. One recalls the account in the *Scientific American* of a remarkable find made in 1900, when there was discovered in the region between Bland and Espanola the remains of a building covering a large ground space, and reaching probably three or four stories originally, though its walls are now but

a few feet in height. In one not very large room was found an old furnace for smelting, also pieces of copper ore, gold ornaments, and some turquoise. But more interesting still were twenty-five beautiful pieces of decorated pottery in this same room. Baskets, iron knives, stone battle axes and other objects were found. The relics were sent to the Northwestern University at Evanston, Illinois.

THE ancient cliff dwellers of New Mexico were no mean agriculturalists. They had the secret of making water flow to their uplands. There are signs to-day readily read and traced, where through the valleys those husbandmen of an early day built their irrigating channels, watered their fields and vineyards, and made their homes.

Eleven years ago, and more, there appeared in this magazine an article entitled "A Keepsake at Work for Christ" which was accompanied by a poem, "The Piece of Idle Gold", both the article and the poem being from the pen of the Rev. W. S. Marquis. We are asked to reprint the poem by one who has more than once used it effectively in missionary meetings, and has seen the result in the offerings called forth from their hiding places, coins of small and large value, memorials now made active in service. We give anew both the article and the poem in our columns this month. They might well be used as praise meeting material, for how better thank God for the tender relationships of life than by making offerings of our pieces of "idle gold!"

THESE sensible ideas of the Commissioner of Indian Affairs concerning his charges are well worth attention. "At a gathering of white philanthropists, where several Navaho blankets of different weaves and patterns were exhibited, I was astonished to hear one of the most thoughtful persons present propose that a fund should be raised for supplying the Navaho with modern power looms so as to build up their special industry. My suggestion that the wool raised by the Indians was not of a quality which would answer for fine work was promptly met by the assurance that it would be a simple matter to send Connecticut-made raw materials out to Arizona, as is already

done to some extent. I ventured to suggest that this program be completed by sending some New England mill hands to weave the blankets, since that was all that would be necessary to eliminate the Indian from the proposition altogether. The argument was not carried further. The Navaho blanket derives its chief value not from being a blanket, but from being Navaho. The Indian woman who wove it probably cut and seasoned the saplings which framed her rude loom and fastened the parts in place. She strung her warp with her own hands. She sheared and carded and spun and dyed the many-colored threads of her woof. She thought out her own design as she worked, and carried it so distinctly in her mind that she needed no pattern. Now, at what point can we break into this chain and substitute a foreign link without changing the character of the whole? A connoisseur in Navaho blankets, who loves them for the humanity that has been woven into them, and not merely for their waterproof texture or their warmth, balks when he discovers in the design one shape which is not Indian or one color which bears the aniline taint. The charm begins to fade away with the first intrusion of the Caucasian hand into the work."

In travelling about in Utah in his gospel wagon work, Mr. Nutting says that he is sometimes treated to acts of vandalism and discourtesy, seats being disarranged, posters torn down, stones thrown and insulting statements made to disturb the meetings. But this never happens where there is a mission school in the place.

"The difference between a Mormon town which had not had Christian privileges and one which had enjoyed them was evident in this region. The very next village to that where some of this ill-conduct took place was one where a small Christian church and mission school had been maintained for some years. The town was still almost solidly Mormon, and we found several persons who had been educated in the mission school and were still Mormon in belief and practice, though with a different flavor to both from that perceived in others. And there were signs of polygamy, as in other places. But in the general level of intelligence, breadth of view on these and other subjects, appreciation of those who differed from them, etc., a difference was noted quickly by every man of us as we called on the people. We knew of no other cause for this but the one suggested; and the fact ought to be an encouragement to all Christian workers."





AN IRRIGATING CHANNEL IN NEW MEXICO  
WHERE THE WATER COMES THERE IS LIFE

## NEW MEXICO

New Mexico comprises an area of 122,000 square miles.

The face of the country is a vast table-land of very considerable elevation, relieved by rugged and detached Rocky Mountain chains, in the northerly and easterly portions.

The climate is diverse, ranging from semi-tropical heat to the invigorating cold of the northerly mountains.

During almost the entire year the sun shines brightly in a cloudless sky.

The rain fall is slight, rarely exceeding

ten inches. There is little snow.

The soil is generally good, only waiting for water to make it fertile; if irrigated it can support a dense population.

In the desert regions there is much alkali land. Wild yet nutritious grasses afford pasturage for large herds. This grass cures on the stalk and does not need to be cut and stored.

The census of 1900 shows New Mexico to have had at that time a population of 195,310, the majority being natives, with 25,000 Indians in the territory.

## ESCUPULA

By Eva Rupert

**T**HERE is no girl in the Allison school more worthy of help, and none, probably, more needy than Escupula Royal, from Pajaoque, a tiny Mexican village, up in the mountains twelve miles north of Santa Fe.

A Mexican in a canvas-covered, springless wagon brought her. He was her father's brother. He said her father was anxious that she should be taken into the school to remain several years, but he dared not ask the superintendent to take her because he could offer no pay at all. The brother decided he would try to secure her a place; and he offered five dollars towards her board and tuition for a year—all he could possibly spare.

The teachers knew that their nearest Mexican neighbors, trustworthy Mr. and

Mrs. Duran, were well acquainted in the village of Pajaoque, and went to them to secure further information concerning Escupula. The following is Mrs. Duran's story, as far as possible in her own words; but, alas, entirely lacking her charming Spanish pronunciation of the vowels, her softening of some of the consonants, and her smooth waving inflection.

"It is one sad little house to go into; Señor Royal so poor they have nothing almost but the little walls of the house—it is his own house. Once he have nice little pieces of land and one little cow and some goats. Then he have just one child, this little Escupula, but his wife sick one long, long time; and the doctor and the priest cost so much money he must sell those little goats, then that little cow, and then

he sell his little land; and when his wife die he have only his little house left.

"Then he marry, and that woman have many children, and she not love Escupula, poor little thing, and just make her work

"When my husband and I went to their town, two years ago, to a funeral, we went to that house, and Escupula was so sick with rheumatism she not move her little feet, or her little hands; and she so thin her little knees were just a bone sticking out. She was on a mat on the floor, just one mud floor.

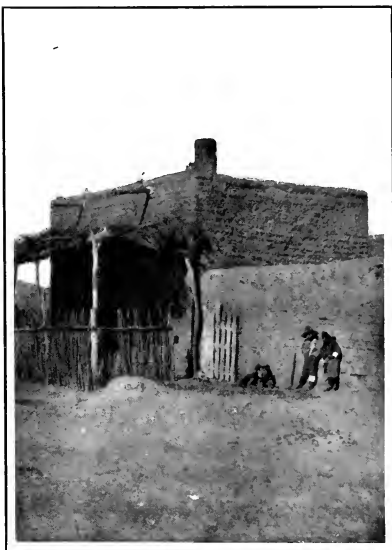
"She had been sick with smallpox one year before, they thought she not get well. That what make her face so white.

"Poor little girl! The people tell us her stepmother so ugly with her that she run to neighbors all the while; get her breakfast at home then go somewhere and stay away till they all asleep at night, then she creep into house and lie down just anywhere.

"Her father love her much, but he away from home every day, cutting wood on the mountains one day and taking it to town the next day. That stepmother treat poor little Escupula very bad. I hope you take her at the school, she so poor little thing."

They did take her and have had no cause to regret it.

She is eleven years old, tall for her years and very slender, or was when she arrived. Her regular meals, three times a day—a thing unknown before in her life—are having an effect; she is row, after four months, showing signs of a double chin; and she has gained a bit of color in her painfully white face. Her very dark brown hair is inclined to curl, which is unusual among the Mexicans; her face is



A "SAD LITTLE HOUSE" (page 3)

pure oval in shape; her eyes very dark, and her dark eyebrows very heavy—a usual feature. She is very graceful in her movements, quiet in her manner, and quick in her studies.

She did not know a word of English when she came—nothing else is taught in the school—and she is learning it readily.

She is one of the greatest bookworms among the seventy inmates of the school. It is a common sight to find her curled up in a corner on the floor, poring over a book, studying the pictures, or spelling out the stories.

The school is an industrial one, and in all departments she does well for a child. Her aptness at the washtub tells plainly how she had to work at home. She is re-

markably apt with her needle. Give her a piece of calico and she will, without pattern, cut a sunbonnet, an undergarment, or anything her fancy lights upon; and then she proceeds to sew it. Her doll has by far the most extensive wardrobe of any in school. The last edition to it was a pair of mittens made of white muslin with lace around the wrists.

If she can remain in the school some

years—if some kind-hearted person will make it possible by paying her scholarship—Escupula will, in all probability, make a woman of influence among her own people.

[Should Escupula's scholarship have been secured when this falls under the eye of the reader there are many others of whom she is a type, needing similar aid.—EDITOR.]

## NOT FOR PUBLICATION

[No, it was not written for the eye of any other than the one to whom it was addressed, but that one decides to share the letter with us all.]

New Mexico, April, 1906.

THAT dainty little bag with emery and bodkin came safely to hand last Saturday—a sweet little Easter greeting. It did me real good, because I was lonely and sort of homesick that day. We had passed through "Semana Santa"—Holy week—and I was sad and depressed over the doings of the Penitentes and Romanists here. All the week long the Penitentes had been in their Morada going out often to the Stations of the Cross and lashing themselves and making visits to neighboring towns, and receiving Penitentes from other lodges.

Holy Thursday and Good Friday were particularly marked days. The wives of the men carried food to the Morada so that they were there day and night. On Friday I went to what they call the "Encuentro" the meeting of Jesus and Mary when on His way to Calvary. A large procession of women came from the Roman Catholic church, a young girl carrying the image of the virgin, and were met by the Penitentes carrying a large image of Christ. Some of these men carried large crosses on their naked backs; the men were masked and wore white drawers. The white muslin drawers were stiff with blood, from the lashing of their backs. Oh, it was a gruesome sight!

As this procession passed along it was often stopped by men, women and children crawling on their knees before the image to bow, cross themselves and kiss the hem of its very ugly dirty dress. When the two images, brought from opposite directions, met there was a general prostrating of bodies and a great deal of

ceremony, bowing and kissing and reciting prayers. Little children were dragged up and made to bow and kiss. This is a very dirty place, and when I saw those women crawling along the dirty streets, and looked into the faces of the men who were prominent in the ceremonies, their faces showing little or no intelligence, the whole performance seemed so heathenish, that I felt as if I might be in the heart of Africa. I was disgusted and heartsick. I could not stay for the end of it but came home. The whole Plaza had been busy for weeks getting ready for this day—Good Friday. It is their custom to clean house and cook special dishes and make new clothes. It is said that the priests disapprove of the Penitentes. I know that here Catholics and Penitentes so joined in these doings that except for the lashing of bodies, one could not be distinguished from the other. Some services were held in the church, some in the Morada, and the same people attended both. I had planned to go to the "Tiniebla" on Friday night, but the doings of the day were all I wanted to see. Friday night is the culmination, when with clanking of chains, and all the hideous noises they can make, in the church, in darkness, they try to represent the scenes at Calvary.

I was so depressed that I did not know what to do with myself. I must tell you what I did. I got out my nice tablecloth, cooked a nice supper, served it in a pretty way, and tried to forget that I was surrounded by such heathenish people. I felt like dressing up in my best clothes and trying to make believe that I was in civilization. I longed for a new book to read. I take seven or eight magazines and papers, but had read them all. Our Protestant Mexicans are not yet far re-



CHURCH AND MISSION, LAS VEGAS, N. M.

moved from their Romanistic training, and love to have special days, and special doings, so I thought we would have an Easter Service. During Holy week while others were torturing their bodies, we had meetings to practice new music for Easter Sabbath. We had the Glory song in Spanish and some other new ones. We decorated with evergreen mottoes, wreaths and a cross, had houseplants, and the wall was fairly covered with our beautiful big flag and Bible lesson pictures illustrating the life of Christ.

We had a full house, some who had been on their knees before the Saints were at our service.

They are surely like sheep without a Shepherd. They go here and there, not knowing what they believe and hungering for something to satisfy their souls.

Three years ago the Romanists held a mission here and the people were commanded to burn their Bibles. One man did not obey the order. He is a man of some means and had a Bible in a good binding. This winter our Mexican minister borrow-

ed this Bible and read from it. He had a Bible reading one evening to show to the people that our Bible and theirs were practically the same. This has lately come to the ears of the priest and he has been scolding the family and at first refused to confess any of them. The father became independent with the priest and told him he did not need to confess any of his family. As he is one of the leading men of the town and pretty well off, the priest gave in. He has been talking severely to

the people about sending to our school. The people are being roused; some to closer obedience, others to more independence of thought and action. It pleases me to know that he takes so much note of our school. Its influence must be felt.

I confess to you it is a dreadfully lonesome place. Still, sometimes I feel that since some one must stay here, if these

A FEAST DAY RATON, NEW MEXICO,  
STREET IN FRONT OF TEACHER'S HOME, CATHOLIC CHURCH IN FOREGROUND

people are to be taught of Christ and the way of salvation, it is no harder for me to live this lonely life than it would be for some one else. Perhaps a younger person would feel it more. So I have said that I am ready to do whatever the work demands. After spending this winter here I

have great appreciation and respect for those teachers who have spent years in lonely plazas, working for these Mexicans.

In no case should one go alone, and everyone should get away for a time during vacation, in order to keep up to nor-

mal pitch. You know it is easier to slide down hill than to climb up.

I have written such a disconnected, rambling letter! Your kindness and interest makes it easy for me to show you my heart.



TEACHER'S HOME AND THE CHURCH, AGUA NEGRA, NEW MEXICO

The illustrations in this number give several teachers' homes, and help one to understand the environment

## THE CLOSED AND THE OPEN DOOR

By Patience M. Clark

THE building of a teacher's cottage in a Mexican plaza is always an event.

The building of one in Chimayo was eagerly looked forward to for several years by teachers and people. The people said, "If our teachers had a comfortable home, perhaps, they would stay with us always." The cottage at last became an assured fact. The foundations were laid. How large a house it seemed to the people! It had four large rooms and several smaller ones. Such questioning as there was about the smaller rooms! Such things as pantry, vestibule and closets were new to them. They could not understand the need for them. As the building grew their admiration also grew. They thought the house so nice and began to see a use for the "cuartitas" as they called the little rooms

The interest the people showed in the cottage pleasurably interested the teachers. The people came from far and near to see it, but the teachers were much amused when they saw that the birds took



COTTAGE AND SCHOOL, CHIMAYO, N. M.

an interest in the cottage also, and seemed determined to occupy it before they did.

The building was not yet completed when a family of sparrows set up house-keeping in one room. Some little brown birds chose a place over the porch and the swallows and the bluebirds were prospecting here and there.

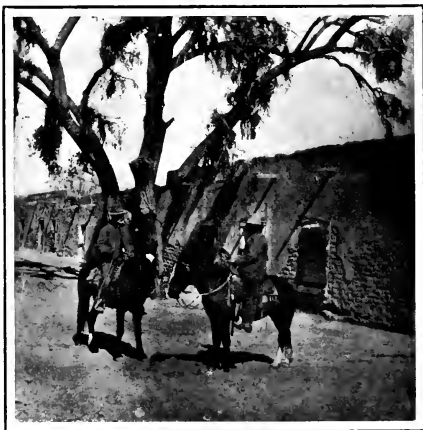
A pair of blue birds decided that an opening in the wall over the kitchen door was just the place for their little home. They seemed very happy on finding it and went eagerly to their work. The teachers knew that this would not do; the workmen must soon complete the wall; sorrow would come to the feathered householders. They must be discouraged at once in their home-making and endeavors were made to frighten the birds away, but in spite of all efforts they went on building their nest. It was plain that there was nothing to do but to close the opening in the wall so that the nest-builders could not enter. The birds could not understand why they should be prevented from going on with their plans. How they fluttered about! How they scolded and grieved! The teach-

ers watching the disappointed birds felt sorry for them, and building a bird house, placed it where they could find it. This they soon did and were happy again.

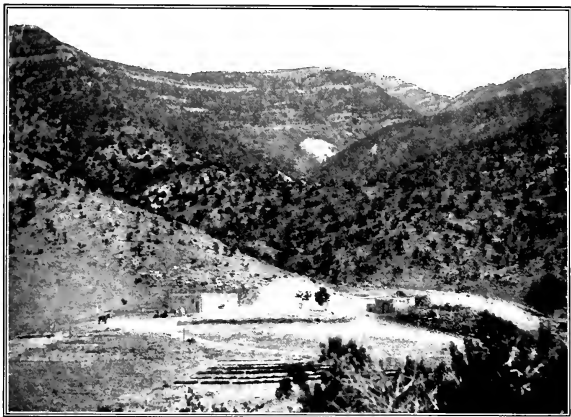
The teachers saw a lesson for themselves in the experience of the bird home-builders "We must remember this when we can not understand God's dealings with us. Sometimes our plans will be thwarted; sometimes ways will close before us. We must trust the Father who sees the ways as we cannot. He loves us and knows what is best."

Little did either of the teachers think that a closer application might be found in the experience awaiting them in the near days to come, but this was true.

Just as the cottage was completed, illness came and beckoned the one known as the "little sister" to the home above. The door to the earthly home had closed, but God in His love had opened an Heavenly one. We are lonely, we cannot understand; but we know that we can trust God's wisdom and His love, and, trusting, we know that some day we, too, will understand.



IN THE LAND OF THE ADOBE—NEW MEXICO



SANDIA MOUNTAIN AND CAÑON, NEW MEXICO

## A GREEN SPOT IN A THIRSTY LAND

THE wife of our native pastor at Placitas, New Mexico, Mrs. Quintana, accompanied the photograph of Sandia Mountain by a little description, which we give in her own phrasing:

"We live at the foot of Sandia Mountains. Sandia in English means water-melon. I enclose you a picture that shows the north side of our beautiful cañon of Sandia Mountain. That white spot way up in the cañon is the place where the water comes up; it is fresh and sweet water to drink. At the door of the cañon

is a goat ranch, at the back of the house are the goats, and in the yard is a burro (small donkey).

We spent a day in that cañon, and we see that it is beautiful, the breeze passing fresh and cool, the sky shines blue and clear, and we breathe the delicious wet leaves and earth and pine odors.

May the dear Lord help us to go beyond the blue sky, and stay with Him for eternity beside the pure river of water of life.

JUANITA M. QUINTANA.

## AN "ABUELO"

By Mollie Clements

"A BUELO" is really the Spanish word for grandfather, and in times past, the grandfathers would get themselves up in the most fantastic and sometimes frightful dress to frighten the children into obedience. Now, anyone who masquerades, for whatever purpose, is called an *abuelo*. The boys are fond of masquerading and will often go around to the houses in the

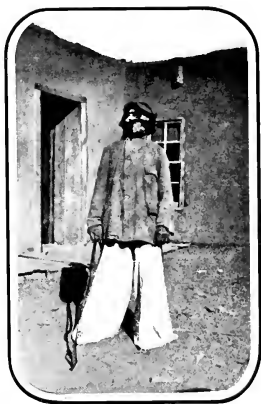
evenings for fun. One of them came to my house in this dress one evening thinking that I would not know him, but he was mistaken for I recognized him at once. The next morning I had him come over in his fantastic attire and I took a snap-shot of him.

When I first went into the Mexican work the children were systematically frightened into obedience by the *abuelos*, a condi-

tion of affairs which I have fought against from the very first.

I have seen tiny babies cower and tremble in their mothers' arms at the mere mention of the word *abuelo*, and I have seen the parents laugh heartily over the fact that the word could produce such an effect, evidently considering it a great joke. Mothers have brought their little ones to my house and when some little naughtiness was committed say, "You'd better be good for the *Maestra* has an *abuelo* in that other room." Promptly I would say, "That is a mistake; *Maestra* does not believe in *abuelos*, and would not keep such a thing in her house," and on occasions I have taken the little ones into the other room to prove my word.

I am glad to be able to say that in San Juan there is a growing feeling against this unnecessarily cruel custom of ruling the children by fear. Indeed, not only have the children been ruled by fear, but the grown people as well through the power of the priesthood.



AN "ABUELO"

## A "KEEPSAKE" AT WORK FOR CHRIST

Reprinted (see editorial note) from *Home Mission Monthly* for June, 1895

THE regular Home Mission offering had been made, and then the pastor told his people that he had pledged them at the meeting of Synod for an "extra" \$50 for a mission school in Indian Territory. He spoke of the self-denial of the workers in these schools of the church, and asked his people to share it by making gifts of self-denial. He told how one of the poorer members of the church had once brought him two old gold rings and a broken pair of ear-rings, with one dollar in money, and that when the old jewelry was disposed of it had made her offering one of the largest in that collection, and he asked: "Are there not others who have idle keepsakes which might be set at work for the Master?"

A week passed by. He was about to enter the pulpit for the morning service, when Mrs. A——, a member of the church stopped him, and placed in his hand an envelope, saying: "Here is my 'extra' for that school. It is a keepsake coin which Captain A——gave me just before he left for the war. As he bade me good-bye he

put his hand in his pocket and picked out this coin and said: 'Keep this. Mary, till, I come back.' I have carried it ever since. The Captain often laughed at me, but I never could bear to think of spending it. When you called for the old jewelry and keepsakes last Sunday I remembered this coin, and thought how much good it might have done all these years. So here it is."

Bravely and cheerfully the words were spoken, but voice and eye told how much it had cost to lay this precious bit of gold on the Lord's altar. More than twenty-five years it had been cherished. No demand of necessity or pleasure had for a moment tempted her in all those years to use it. It was sacred as the gift of love. It had been baptized with the tears of parting, of anxious waiting, of joyous welcome home. How often, as she looked upon it, the memories of those years were conjured up as though they were of yesterday. And it had been made yet more precious by the fact that just one year before Captain A—— had suddenly died. It seemed almost sacrilege to accept the gift, and set that



little coin afloat again in the currents of the world. But the giver insisted. It must be put to work for Christ. So it went to make up the pledge. But when the time came to send the money away the old thought returned: "This money is too sacred to throw out into the world to be used like other money." So two dollars and a half were put in its place, and the little coin carefully laid away by the pastor.

Several months passed by, and it came time to take the annual offering for the cause of Foreign Missions. The church desired to make a twenty per cent. advance. But the offering was \$75 short. Again the pastor called for an "extra" to meet this shortage. The story of the little coin was told. It touched all hearts, and quickly the \$75 found its way into the treasury. The coin itself was again redeemed by an elder, who put \$5 in its place.

Many months passed by, and then one of the daughters of the church, who has given herself to city mission work, and has for several years been laboring in New

York City, came home for a vacation visit. One Sabbath morning she told us, with great power and pathos, of her work in the great city. At the conclusion the precious coin was again brought out, and given to this consecrated worker, with the request to the congregation that other gifts might be added to it to be used in this work. No collection was taken, but an offering of some \$30 found its way into the hands of Miss G——. Once more, through her kindness, the coin was returned to the pastor. Since then he has used it several times as the text for a missionary address. It is impossible to tell how much its simple story of love and self-sacrifice for Christ's sake has brought into the treasury, but it is certainly safe to say that the original gift has multiplied itself several hundred fold. And we trust that its work is only just begun.

There are hundreds of thousands of dollars of idle gold lying about the homes of Christian people. Bring it forth and set it at work. It will be a splendid investment for time and eternity.

W. S. M.

## THE PIECE OF IDLE GOLD.

It is only a little piece of gold,  
Dost Thou care, dear Lord, if I withhold?  
It is nought to Thee; it is much to me;  
For there gather around it memories sweet,  
Of one whom my heart is longing to greet,  
In the Morning-land with Thee.  
We stood at the door of our happy home,  
And the bitter hour to part had come:  
My love to go at his country's call;  
And I to stay with a heart of lead,  
And break for our little ones their bread,  
Till he should come or—fall.  
"Take this," he said, with a smile to cheer,  
"And keep to remember me, my dear;"  
He was gone, and in my hand this gold!  
How I jealously treasured it through the years  
Of man's contention, and woman's fears  
That made the heart turn cold.  
At last the years of strife crept by;  
Once more the joy-light filled my eye,  
For a captain brave stood by my side.  
I held in my hand the precious gold,  
While the story of warring and waiting was  
told,  
And the hours when faith was tried:  
And then came the years of plenty and peace—  
Our daily prayer, "May they never cease,"  
Together we worked, rejoiced, and wept,

In the loom of Home, by the hand of Love.  
As warp through woof our lives He wove,  
Till a life thread snapped—he slept.

O, little coin, more precious to-night  
Than the Kohinoor—the "Mountain of Light,"  
That gleams in the Queen of England's crown.

The gift of love, baptized with tears,  
Made holy by joy, companion of years,  
Can I on the altar lay thee down?

"Thy brethren perish for want of bread."

I heard the words that the Master said:

"Give them to eat," and He looked on me.

"And have I not given a portion fair?

As much, oh Lord, as my store can spare?

What more can I do for Thee?"

He smiled, and then I heard him say,

"Hast thou not a treasure hidden away?"

"My keepsake coin! It is only a mite.

What could it do for the throng so vast,

If into Thy treasury it were cast?

'T were little, Lord, in thy sight."

"Forgettest thou, daughter, the fishes and  
bread

With which the multitude once I fed,

Or the widow's mite with its thousand-fold?

My love gave life itself for thee,

Is thy love-gift, then, too precious for me?

Speaks love through idle gold?

"Thinkest thou, daughter, that he who doth stand,

To praise and to serve me at my right hand,

Would bid thee go hide, or go use his gift?

Is there any bank like the bank of heaven?

Is there any wisdom like that of the leaven

Which into the meal you sift?"

So again the widow to the Master gave;

'Twas but a mite, but mighty to save;

For the Saviour blest it again as of old

He gave it a voice its story to tell;

And it drew from its hiding in many a cell,

The piece of idle gold.

W. S. M.

"Oh Master, forgive me! Accept and keep;  
My bit of gold shall no longer sleep.

No longer be kept, selfish love to feed."

Love's gift, on the errand of love go forth!

Where the Master bids thee, east, west, south  
north,

And thus break the bread of need.



SUGGESTION FOR DECORATIONS AT NOVEMBER PRAISE MEETINGS

## RANCHOS DE TAOS

By Alice Hyson

(Paragraphs could be used in roll-call responses)

I HAVE been wondering if teachers on other mission fields in New Mexico find that images in the homes are fast disappearing. I can notice a great difference in Ranchos de Taos in the last few years. In many of the homes there are no images at all.

It is by constant effort that we can succeed in overcoming the prejudice which some of the people seem to have against Protestant teachings.

I was trying to convince a woman that the prayers for the dead availed nothing. She said "Have no care for me. I believe that no matter how wicked a person has been, if you pay the priest for saying mass the soul will be released from purgatory and go to heaven."

She also said, "I confess my sins to the priest. If he can't forgive them as he says he can, it's his lookout and not mine. I am free from the consequences." This is the thought of many of these people. They are glad to throw the responsibility on the priest, and lead the lives in which they find the greatest pleasure.

Example in our own home life goes far. A little girl said to her mother. "Dress me clean to go see the teacher, for her house is clean." A little boy said, "Mamma, why don't you dress as the teacher does?" The mother explained that she could not change her customs now.

It would seem as though many of the Mexi-

can mothers have too humble an opinion of themselves. They make excuses saying, "I cannot live otherwise than I do. What would my neighbors and relatives say if I should try to do differently than they? They would think I was proud if I should wear a hat to a wake or funeral instead of keeping the custom of wearing a shawl. They would think I showed no grief, or was not sorry when a relative died, if I did not mourn, wear black clothing, turn or cover the looking glasses and clock, or if I wore a hat for a year, or curled my hair, or listened to the music of an organ during that time."

One can tell the people that they do not follow all the customs of their ancestors, so why not abandon now those customs that their children do not like, and adopt those that make their lives brighter and happier. If you can gain a little headway in convincing them to leave off many of their old customs and take up new ones, you have worked wonders in the lives of the children.

By constant visiting, a word here and there at every opportunity, by example in your own home, teaching them to make use of the means at hand in caring for themselves and their homes, many of them will come to realize a better way of living. The teachers usually can come closer to them in their home life in times of affliction, than at any other time. They realize that you have no other motive than that of love when you try to relieve them.

We must keep sacredly the insights and secrets which our confidence has gained for us.

If we offer the Mexicans the truth and can induce them to think and investigate for them-

selves, and can make them see their importance in the eyes of their Creator, they will not only wish, but *effect* a change in their condition and their life.

## THREE SHORT LETTERS

*Penasco, N. M.* The leader of one of the largest Penitentes orders near here said, when he took his four boys home in May, "My boys shall come to school all of next year." My thoughts reverted to a Good Friday a few years ago, when I heard this same man in his charge to the people, say, "Never associate with Protestants, nor listen to any of their teachings, for they will lead you astray." This same man sat about two hours in my school room last winter. I did not recognize him—and I conducted my school just as though no stranger was in it. When he bade me good-bye, he said, "My boys will be in school all winter."

I called at the post office, and I found there a very nice looking young man. On being introduced to him I learned that he was one of my former pupils who had been in school about six years ago. Three other young men were there also. One of these young men was the new post-master, another a clerk in the store, and

yet another was a clerk also and an elder in the Presbyterian Church. They had all been pupils in my school.

One of my school girls has taught school quite successfully for at least two years. This shows what our Mexican boys and girls can do when the way is open for them.

SUE M. ZUVER.

*Raton, New Mexico.* The average attendance of pupils during the past year was sixty. Eight were added to the church, three being pupils of the school.

The little Mexican chapel was so badly in need of repair that during my vacation East I told those I met about the work, and as a result the special gifts from friends, and from talks in Kansas City added funds to those already raised, making enough to put on a new roof; the rest of the work must wait.

ALEXIA DUNCAN.



GRADUATING CLASS 1906 MENAUL SCHOOL ALBUQUERQUE, N. M.

*Menaul School, Albuquerque, N. M.* Have you ever watched boys who were not your own grow from little reckless fellows to steady manhood, and then send them out to battle for themselves in this great world of ours? If you have, you can understand how we felt when our first graduating class was sent out this spring. Two of this class had been with us since they were in the A B C class; the others four and five years.

What are these boys going to do? They are going to college. Two of them will study for the ministry, and we hope the third one also. Another is a bookkeeper for a large store in Taos, N. M., still another has a position in one of our largest dry goods stores of Albuquerque; the remaining one we hope to have with us as farmer next year.

Mrs. J. C. Ross.

# YOUNG MEXICANS AT MENAUL

By Sarah B. Sutherland

The tourist, on his way to the Coast, in passing through New Mexico is much interested in the queer looking, flat roofed, one story little adobe buildings. He wonders what might be in the interior of such a crude structure. If he were to go into one of the poorer of these

boys to hear the Gospel in their own tongue. After the morning worship the boys march out and being separated into different companies, go to their dormitories, where each boy makes his own bed, after which the bell calls to different lines of duty, the work of the school being

done entirely by the boys, even the cooking and baking. One hundred and sixty loaves of bread a day is not an uncommon baking for two boys. They do all the dish washing, scrubbing, their washing and ironing, and all that of the school. As a rule the house work is done well. Occasionally not so well.



he would find no board floors, only the earth well swept and around the walls pallets, upon which the inmates of the dwelling sleep. In the better buildings he would find a carpeted floor, a bedstead, and a few chairs; but the majority of these homes are furnished in a very simple manner, for Mexicans are not rich. From such homes as these the boys come to Menaul school, on opening day, some by rail; but the greater number in vehicles of different sizes and appearances, some drawn by four-horse teams, having come a distance of fifty, one hundred, or one hundred and fifty miles over the mountains, bringing from cañon homes boys that are, perhaps, sixteen years of age, and who have never seen a book and are uninstructed either in Spanish or English; others come, bringing even very little boys, and although the mother heart is sore often at the parting, the parents are willing to leave these small lads with us that they may grow up to be like other boys they know who have been in Menaul school and have gone back. What do these boys learn at the school? Let us take a hasty glance at one week's work.

On Monday morning, as on all other mornings of the week, the rising bell rings at half-past five; in twenty minutes another bell calls the boys to the grounds for military drill of one-half hour. At six-thirty the breakfast bell rings; at seven we assemble in the boys' dining room for the morning worship, followed by a Bible lesson in Spanish, given by Dr. Henry C. Thomson. We feel that this lesson is very important indeed, since it is possible for the

YOUNG MEXICANS AT MENAUL

I chanced to overhear a conversation in the kitchen. One of the boys was to sweep the kitchen and the other was to mop it, and evidently Jim was not satisfied with the way it had been swept. He said to Juan. "Where did you learn to sweep?" His answer was "At Menaul school," whereupon Jim made some criticism about the manner in which it was swept, but Juan's humorous response was he hadn't graduated yet; he was only a sixth grade pupil.

The class room work is that of any other graded school. I have been asked whether or not I found the Mexicans capable—if they could learn. My answer is that notwithstanding the fact that we have but an eight months school, and the boys of each grade are obliged to spend one day each week at manual labor, yet we expect and secure as good work as that done by the same grades in a nine months school.

Our principal, a teacher of much experience in high school work, said of one of the boys that he was the first pupil he ever had who had worked out alone a very difficult set of problems in geometry. Not a bad showing for a Mexican student at Menaul School.

I happen to have a letter from one of the smallest of the little boys. This little fellow is very bright. He had been in school two months when he wrote it. Of course they all speak Spanish when they come to us, yet this letter has not a misspelled word. The little boys like the big words. At their examination I gave them forty-nine words and I said to them, "You must choose the last word for yourself," and some had Mississippi and others had Massachusetts; they had gotten these words from the story of Lincoln and of Columbus.

In the primary room the first half-hour each morning is devoted to Bible study.

The Mexican is inclined to be religious, as a rule the boys love to study the Bible. Each boy has his Bible in his desk and is quite familiar with it.

There is much that is encouraging. We are thankful for what has been done to increase facilities; for the good Pierson Hall which we have enjoyed for some two years, for the pumping plant which is such a blessing to the school.

Just a word about our high school, for it is

**Of the training class** for native evangelists—or the "Theological Department" of the Menaul School—Dr. Thompson says: "Altogether there have been thirteen who have studied theology in the first graduating class of the school but only three have been constant unto the end. Three others were needed in the churches

before they could finish, and three Indian boys have also taken a partial course. The rest are teaching school or otherwise engaged. These three who graduated are now doing excellent work in the churches. Several new students have applied to be received into the new class. You may be surprised that the six graduates of Menaul School did not come over in a body to

study for the ministry. It is true that they all have thought of it very seriously, and it now appears that all but one or two are yet strongly inclined to offer themselves to the work. But three of those who are most likely to do so feel that they need better preparation before they begin to study theology. Therefore they are going to college for a while, and as this is



MONDAY AT MENAUL



MENAU SCHOOL, ALBUQUERQUE, N. M.

our joy and pride. Our graduating class this year consisted of six splendid young men. We anxiously await the time when the girls of New Mexico shall have high school privileges with the boys.

a wise step we all encouraged them in it, and hope they may lay good foundations for a useful ministry. When they are better educated we yet hope to see them all enter the work."



HOUSE IN WHICH OUR TEACHER AT ALAMOSA CANON HAS HER ROOM

## ONE OF MANY

I WOULD not make public what was intended for my own eyes were it not that I am so anxious that you may know our dear girls better, their struggles and their trials, and their great need of your sympathy and your prayers.

For that reason only I copy below an extract from a letter received this summer from one of our best and truest girls in our school at Santa Fé.

"How I long to go to Sunday school and church and Christian Endeavor, we do not have anything like that here, only Mass.

"My dear teacher, I am going to tell you I am in such great trouble; this trouble has put me in such a state and disappointment that sometimes I have almost come to the conclusion there is no use of being a Christian. I hate to disobey my father and mother, they will think it is disobedience for me to turn

Presbyterian and leave their church. I think this is one of the greatest troubles I have ever come across. But when I go to the Bible again I take courage. My dear, dear teacher, won't you pray for me that God, our Heavenly Father, will give me wisdom and understanding. I have never told my father and mother about this. I have been suffering this myself, because I hate to make them feel bad about it."

"To turn Presbyterian" means to her, as to most of them, to become Protestant, which is the most fatal crime a Catholic can commit. Won't you kindly remember her and those others who, like her, are struggling to know which way duty points. May they be divinely guided very plainly and positively and given strength to bear the displeasure and alienation of friends and loved ones.

EVA RUPERT.

## AN ALLISON PETITIONER

MISS Allison who spent the summer at her former post—the girl's school at Santa Fe from which she retired a few years ago—says: "This is such an amusing and pathetic letter from one of my old pupils who has been begging places for her two sisters that I send it on. I always liked this Mexican girl so much that I asked Miss Brengle to advise her not to give up further education for herself, but to come back and finish the course of study."

(The letter is given without correction.)

My dear Miss Brengle:

Your very welcome letter was received to-day the tenth, we were oh so glad to hear from you. We were so anxious to hear from you that we could hardly wait. Just as soon as father came home I spoke to them, both father and mother as you say, and I explained everything to them. Well, he said All right you three can go till you finish. Now he said that after I

begged him if I could go too, even I cried all the morning, and told him you have the fault of me not having finish my school there. Why I say, I have missed one year each time between so that is something behind each time Well I hope I have my place yet sure. Papa said, well make your application if you choose. Oh! I was tickled I didn't know what to do; yes, I said to myself, God I thank thee for thy goodness to us. Oh! Miss Brengle God is very great! But then papa say, I have no money my girls, I have not work for seven months.

Well father, I said I see about that, but just promise me or us to let us go back till we finish there. All right, he said Maybe the institution will help me as it did the last year we were there, us three. So Miss Brengle I'll promise I'll be ready to go before school commences and work, also I'll promise we are ready to begin and work and in any department of work, the work you work the more work we have the more we will be satisfied. You know

I like to work, dear Miss Brengle. I tell the truth. Just say so if you want us there before school commences and do some work. Let me be your helper in everything for you and what you wish. I also may stay with you next summer after school closes some weeks.

Give my love to dear Miss Allison. Miss Brengle if you could realize the thankfulness I

give my dear Saviour, God is very great with His power. Yes that dear verse Believe in the Lord Jesus Christ and thou shalt be saved, and that song I'll never forget. Take everything to God in prayer.

Dear Miss Brengle please let me know everything I ask, when the school opens and when to go. I close with love to you.

## OUR MEXICAN WORK

By Robert M. Craig, Superintendent Mission School

THE Mexican field in the United States, always encouraging, to-day calls for advance. It has again and again been said by those in a position to know, that our educational institutions in New Mexico have done more for the people there than any other in the territory. Pupils from our

Christian teachers are placed in the plaza schools and parents as well as children are reached.

Often the discouragements are great. The opposition of the priests has made the work difficult, but amongst all the difficulties the schools are doing their leavening work.



THE MISSION AT RATON, NEW MEXICO

schools are found everywhere. Some are teachers, some missionaries, some leading merchants, while multitudes are found in their quiet homes, leading lives which are creditable to the schools in which they have been trained.

The training school at Albuquerque sends out young men to preach who understand the needs of the people.

This year the "Mary James School at Santa Fe" will add to our opportunities. A new school building and teachers' home at Las Truchas will be erected. A new school for which the poor people have been pleading for years will be opened, amid great rejoicing, at Terra Amarilla. A new home also for Dr. Thomson at Albuquerque will be built. Still the cry is "Come and help us."

## WORKERS AND STATIONS AMONG MEXICANS

### CALIFORNIA.

**Los Angeles.** (1039 Macy St.) Miss M. M. Cameron, Miss Ida L. Boone.

### COLORADO.

**Alamosa Canon.** (Capulin P. O.) Miss Leonora Montoyo.

**Ignacio.** Rev. A. J. Rodriguez.

**San Juan.** (Mogote P. O.) Miss Mollie Clements.

**San Pablo.** Miss Georginea Boxwell.

### NEW MEXICO.

**Albuquerque.** (Training Class.) Rev. Henry C. Thomson, D. D.

**Albuquerque.** (Manual School.) Mr. J. C. Ross, Miss Violet M. Alden, Miss Laura B. Soule, Miss Jessie Hyde, Miss Laura Stapleton, Miss Anna T. Hunter, Miss Jennie G. Buck, Miss Mary E. Moore, Miss Carrie B. Heiskell, Mr. J. Edgar Ross, Mrs. J. C. Ross.

**Agua Negra.** Holman P. O.) Miss Anna D. McNair, Miss Louise Jenkins.

**Arroyo Hondo.** Miss Celia J. Riley.  
**Chimayo.** (John Hyson Memorial.) Miss Prudence Clark, Miss Pearle English.  
**Costilla.** Miss L. C. Galbraith.  
**El Rito.** (Chacon P. O.) Miss Grace Scanland.  
**Embudo.** (Dixon P. O.) Miss Carrie E. Fenton.  
**Jarales.** Miss Mary M. Russell.  
**Jemez Springs.** (Perea P. O.) Miss N. V. Patterson.  
**Las Cruces.** Miss Mary Hamilton, Miss Marion Le Duc.  
**Las Truchas.** Miss M. L. Allison, Miss C. C. Lindbeck.  
**Las Vegas.** (E. Las Vegas P. O.) Miss Maggie Fleming, Miss Anna E. McMullen.  
**Mora.**

**Ocate.** (Hall's Peak P. O.) Miss Ada Hogan.  
**Pajarito.** Miss Janet T. Buchanan.  
**Penasco.** Miss Sue M. Zaver.  
**Raton.** Miss Olinda Mecker, Miss Phebe V. Meeker.  
**Ranchito.** (Ranchos de Taos P. O.)  
**Santa Fe.** (Allison School.) Miss Antoinette Brengle, Miss Blanche B. Bonine, Miss Grace L. Harris, Mrs. Harriett Campbell, Miss Mary Sterrett, Miss Eva Rupert, Miss Emma Brown, Miss Myrta B. Morrow.  
**Taos.** (Fyle Memorial.) Miss Hannah MacLennan.  
**Taos.** (El Prado.) Miss E. W. Craig, Miss Lucy Craig.  
**Taos.** (Ranchos de.) Miss Alice Hyson.  
**Tierra Amarilla.** Miss E. Josephine Orton.  
**Tremontina.** Miss Alice A. Blake.

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# PRESBYTERIAL EXCHANGE

## A Model.

It is not always easy to arrange a tour for a missionary speaker and those who are inexperienced—and even experienced officers—often find that they have neglected essential factors for best success.

The following circular letter shows a plan which greatly lessens correspondence, makes plain and definite the dates, the facts about the speaker and her theme, when and how to meet her—in a word embraces all that is necessary to know in preparing for a meeting. If this form were adopted by those who arrange a series of meetings for a speaker in a Presbytery it would conduce to the satisfaction of all parties, and the success of the meetings. This circular letter was sent out by the Corresponding Secretary of the Presbyterian Society of Duluth. The letter was first manifolded and afterward the names of places, the dates, and subject were inserted in the blank spaces, for each church visited. While this tour was arranged for Mrs. Palmer, as is apparent, it is of course understood that the name of the speaker or representative of the Board who is making the tour would appear instead:—

*Circular Letter to the Churches of Duluth Presbytery, arranging tour for Mrs. Flora D. Palmer.*

Co-operating with our Synodical President, and the officers of the Presbyterian Society, the Woman's Board of Home Missions have outlined and arranged a tour of Duluth Presbytery for Mrs. Flora D. Palmer, Field Secretary for the Northwest. This tour as planned, includes most of the churches of Presbytery, and covers two weeks, beginning with M— on the —of— and closing in Duluth, September 9th. The itinerary for this circuit brings Mrs. Palmer to you on the — inst.

Please make announcement to your people in ample time, and spare no effort to give her a large audience, for Mrs. Palmer is an intensely interesting speaker. While her visit to your church will be primarily to meet and confer with the ladies of the congregation, yet it is designed that *young people and men* as well as ladies should hear her address. She will interest and *help* all who hear her.

Mrs. Palmer is Field Secretary for the Woman's Board of Home Missions, having the Northwest as her territory. She is visiting and speaking in the churches to stimulate and increase interest in Home Missions, and to suggest practical methods. No expense attaches to the Presbytery or to the local church in this tour, but at every place of meeting a *Home Mission Offering* will be taken, which offering you will forward to our Presbyterial Treasurer, Mrs. W. H. Burris, 327 11th Ave., Duluth. Your church will be given credit for the amount of the offering to the work of the Woman's Home Board.

Your church will be expected to provide entertainment for Mrs. Palmer while with you (as near the church as convenient) and be sure to have some one meet her on her arrival, to assist her to her place of entertainment, as her

bag of maps &c., is quite heavy.

Mrs. Palmer comes to..... from ..... where she speaks on ..... Through Mrs. Palmer herself, or some member of the church or Society at ..... you will learn the hour of her arrival. She goes from your church to ..... It would be greatly appreciated if you should kindly notify the pastor, or President of the Missionary Society at ..... by what line, and the hour, Mrs. Palmer will arrive there.

Kindly drop a line by *return mail*, stating that you have received this communication, and that you will give the matter your prompt attention and hearty support.

*Athens Presbyterial.* In the last two years our presbyterial society has experienced many changes in the official force, changes made necessary by circumstances. Our last presbyterial meeting was extremely successful in attendance, in the interesting matter offered in the program, and in the interest elicited among the delegates. Before the meeting our president twice wrote personally to each auxiliary, cordially urging the sending of the full number of delegates, clearly stating some especial business that would come before the society, and sending a copy of the printed program. This year and last year the plan has been to arrange the program with reference to some especial point or points connected with the work which the local auxiliaries have to do. Last year the program centered about the subject of giving. This year the main theme was methods of work, with an open discussion after the topics had been presented by appointed leaders. Allied to this was a paper upon the problems of the country auxiliary and their solution. The open discussion was spirited and suggestive, revealing practical difficulties, and also offering helpful plans tested by actual experience. Great effort was made to infuse among all the spirit of friendliness and Christian fellowship, and it is known that some timid delegates, who had even dreaded to come, went home enthusiastic over the good time they had enjoyed, and zealous to report to their auxiliaries. So Christian courtesy found, as it ever does, its own reward. The same plan of presenting a definite and practical central theme in the program will be pursued the coming year.

*Milwaukee Presbyterial.* I was tempted to send you one or two letters I received this quarter from small societies in the little towns. I was so much impressed by the self-sacrifice of time shown by these busy farmers' wives; and yet one of these societies had the largest average attendance of any society, and that in the spring months too.

In the Waukesha Society, every quarter six ladies in the church furnish a supper in the church parlors, and the gentlemen are invited. The program is given in the evening. I think this is as it should be, the men should know more about missions.

## FROM THE SECRETARY'S DESK

THE programs for use in the Sabbath schools on the Sunday preceding Thanksgiving are ready and samples will be sent on application to the Literature Department. The object this year is the General Work Among the Indians. The use of the program will be helpful and instructive, while the pictures which show the transition of a war chief to the civilized pastor, with his family, are a fine representation of what Home Missions have done for the Indians.

At the Annual Meeting in 1905 it was agreed that it should be the duty of the president of the auxiliary society to approach the Sunday school superintendents in regard to the observance of this day, which this year will be November 25th. The occasion is a good one in which to instruct the young people of the Sabbath schools on the work the Woman's Board is doing, and as this day has been set apart by General Assembly, the opportunity should not be neglected. Of course, arrangements should be made for an offering for the mission school work.

November is also the month in which many societies hold their praise meetings, at which a thank offering is taken for Home Missions. The Woman's Board is prepared to furnish programs for this also (see literature notes), and we earnestly hope that societies will make the praise meeting—as many of them now do—a very important feature of the work of the year—an occasion when every woman of the Church can have an opportunity to give something for this work. Personal invitations, the use of the program, and the special envelopes, a missionary or a speaker—all these help, but,

after all, personal work on the part of officers and members is absolutely essential to arouse interest on the part of all the members.

We are sorry to be obliged to announce that Mrs. Kihra, who has been our missionary at Ellis Island, because of her removal from the city, was obliged to give up her work there; but Miss Bertha Slavik, who has been a student in the Winona Bible School in New York City, and is a member of the Bohemian Church, has been commissioned as her successor. Miss Slavik speaks Bohemian, and is able to converse in Slovak and German, so that she is well equipped for her work.

October found most of the officers of the Woman's Board attending synodical meetings. While synodical meetings are not usually large, they are a gathering of workers, and the Woman's Board counts it very important that officers should attend, because only in this way can the plans for the advancement of the work be personally presented to synodical and presbyterial officers. Many personal friendships are formed, and it is an encouraging fact that many of the strongest and best women of the Church are identified with Home Mission work.

Miss Florence Stephenson of the Home Industrial, Asheville, N. C., will be in New York during the month of November, and will be able to fill appointments in the vicinity. Societies desiring her presence should make application at once to Mrs. Gildersleeve, as there will be many calls for her. Right here let me say that societies desiring speakers for Praise meetings, or their regular meetings, should make application as early as possible, in order that speakers may be supplied.

## YOUNG PEOPLE'S NOTES

WE have "set the pace" at "156" by planning for a study class on 'Immigration' with Mrs. F. S. Bennett as leader. Beginning October 25th and continuing for six consecutive Thursdays, from 11 to 12 o'clock (the last meeting will be held on Wednesday—the day before Thanksgiving), our assembly room will be in use for this purpose. Invitations have been sent to all women's societies, young people's societies, bands, and Sunday schools in the vicinity of New York to send one or more representatives. We feel sure that a large number will avail themselves of this privilege, and that, as a result, we shall hear of many study classes organized by those who were members of Mrs. Bennett's class.

**An unusual number** of changes in the salaries supplied by our young people have been necessary this year, and in order that officers of our women's societies, as well as the young people, may have the correct names and assignments, we give the revisions. Dr. E. R. Hildreth, physician in charge, San Juan Hospital, P. R., to St. Paul and Minneapolis Presby-

teries; Miss Jennie Ordway, superintendent of the hospital, to Illinois young people; Miss E. J. Fuller, Wolf Point, Montana, to Montana; Miss Mary Handley, Concord, N. C., to North Dakota; Miss Helen King, San Juan, P. R., to the young people of Michigan, exclusive of Detroit; Miss Aua V. Taylor, Ferron, Utah, to Missouri; Miss Clara Heminger, Havana, Cuba, to Chicago and Bloomington Presbyteries, Illinois; Miss Luella Luthy, Dwight, Indian Territory, to Utah; Miss Lotus Mae Smith, Bank's Creek, N. C., instead of Havana; Miss Clara Espey, Sancti Spiritus, Cuba, as the special missionary for the Intermediate societies. The other assignments remain the same.

**The New Mexican workers** in whom the young people are especially interested, are well represented in other pages of the magazine, but we must give space to a few paragraphs which they have sent their societies. Mr. Ross writes: "It is so interesting to watch these boys develop. Among those who worked here during vacation was one who came that he might study English while at work, or, as he put it, 'practice what I have learned.' He was first

given work outside, but asked for kitchen work that he might hear more English. You would be surprised to hear how well he speaks our language. Many parents ask to have their boys remain during vacation that they may better understand the language as well as be kept from the temptations at home. . . . A German woman brought her husband to see the school as she wanted their boys here. We would not take them as they live within reach of a good public school, but the father said, 'The boys they are good enough alright already, but when I want them they not there.'" Of the graduating class Mr. Ross writes: "I have watched two of the six graduates develop, from boys in the lowest grade in school—and one especially, from almost the lowest condition in

life—to what they now are. The others come to us from our day schools, having completed the required course there, and are most emphatically arguments for the 'free scholarship' plan. All six of these young men are thorough going Christian men. Three of them are planning for college this fall with a view to coming back later on and studying in the training class for ministerial work. One is now keeping books for a large firm at Taos, another is clerking in the 'Golden Rule' dry goods store here in Albuquerque, and the only remaining one is at his home, about two hundred miles from here, helping with the farm work. He has been recommended to the Board of Home Missions as a suitable man to take up work in one of the industrial positions of Menaul School."

## PROGRAM FOR DECEMBER

### SUBJECT—THE MOUNTAINEERS

"The home mission field of the American Church extends over our entire land. It includes every city, village, and country throughout the North, the South, the East, the West. Every division of this wide field is intensely interesting to the loyal Christian. No other part of the field appeals to the heart with more romantic interest than does that included in the southern Appalachians."—From Foreword to *The Southern Mountaineer*.

**Bible Reading**, as given below.

**Hymn**, "Blest be the Tie."

**Paper**: Kinsfolk of the Covenanters.

**Map Talk**: Results already achieved.

**Discussion**—Unreached fields—How best to reach them.

Material for these topics: December HOME MISSION MONTHLY for last five years. Bibliography: *The Southern Mountaineer*, by Samuel Tyndale Wilson, D. D., a book for study, price 35 cents; apply to Literature Department for same.

**Calendar for 1907**. Introduce the new calendar. Suggest its use as a Christmas gift.

**Literature Year Plan**. See that the circular letter sent to your society through your Secretary of Literature, is presented and acted upon, if this has not already been done. Make the action affirmative if possible. If the letter has not come to hand send to Room 722, HOME MISSION MONTHLY, 156 Fifth Avenue, for same.

### Bible Reading: How to Worship in Spirit and in Truth.

[The passages of Scripture are numbered for convenience in reading.]

(1) 100th Psalm; (2) John 4:19-24.

#### I. Negative Side.

What things do not constitute true worship.

Worship is meant to be a means for bringing men into communication with God. It is not for God's satisfaction, but for man's help and uplift.

Much of Jewish worship in Christ's time went for naught, because this idea prevailed, that worship was intended primarily to give God pleasure. The worship and praise of God's people is as a sweet smelling savor to Him, pleasing and grateful. But the Jewish idea seemed to have become that as long as the sacrifices were offered properly, the Lord would be kept in an agreeable frame of mind—the heathen's idea of propitiating his god.

This gross notion had made all public worship formal. Ps. 51:16, 17; (3) & (4) Matt. 15:8, 9. And formality enters our churches to-day when ever the idea is held that certain acts of outward ceremony are necessary to please or satisfy God. Only where the worshiper sincerely feels that God wants him rather than his devout act, is there hope of worship being real and vital. (5) Luke 18:10-14.

True worship does not consist in the form of ceremonial, the words or the posture. A story is told of a good man who was worshipping his God in what he thought was sincerity and truth; a stranger came by and stopped to observe him.

"Why do you worship alone, brother?" asked the stranger.

"Because there is none in this place to worship with me," said the man.

"How is that?" asked the stranger. "Do I not hear sounds of worship from yonder open door, as if two or three were gathered together?"

"Oh, yes!" said the good man. "Those people are no doubt worshipping after their manner, but it is not the manner to which I am accustomed."

"But it is the same God whom they worship?" asked the stranger.

"Oh yes!" said the good man, "It is the same God, but there is everything in the way in which the thing is done."

"Is there truly?" said the stranger. And he passed on and went in at the open door.

The good man looked after him; and just then there came by an angel.

"Do you know who that was who just spoke to me?" asked the man.

"Do you not know?" asked the angel.

"No!" said the man. "He is a stranger to me."

"Oh!" said the angel. "If he is a stranger to you, I fear I can do nothing for you." And he followed his Master in at the door.

Do we know our Master when He comes to us in the various calls of life or are we searching for Him in some form, or creed, or ceremonial?

#### II. True worship a spiritual condition.

(6) The 24th and 25th verses of John 4, explain true worship. It is not a material thing, not works, not penance, although the two former may be resultants of true worship, but it is a spiritual condition and relationship. God being a spirit can be understood and approached only by our spirit of faith,—can be seen only by our soul's eyes.

This explains one reason for so much materialism and higher criticism to-day. Men are testing God and His laws and words by their intellects. (7) Job. 11:7-12. (8) Isa. 55:9. They think that they can thus fathom and explain the Lord Almighty. (9) 1 Cor. 1:18-31.

How then can we get this spiritual view point, this spiritual relationship with our Heavenly Father, this spiritual discernment? (10) John 14:26; (11) John 16:7-14; (12) Rom. 8:14, 16; (13) 11 Cor. 12:2, 23; (14) 1 Cor. 2:9-16. The spirit will teach, and guide into all truth, and lead, and fill us, and establish us, and give spiritual discernment. But there can be no question of two masters, our service must be whole hearted, and undivided. Not God and self; God and the world; God and power; God and money. We must worship God alone. (15) Ex. 20:3-6.

#### (16) Ps. 106. Elements of Worship.

1st. There must be adoration of the majesty and love of the Father, because that puts us in the attitude of heart to receive His teachings obediently.

2nd. There ought to be thanksgiving because gratitude for past blessings makes ready for blessings to come.

3rd. There ought to be joyful praise for all His mercies and salvation and love.

From this worshipful attitude flows as a natural sequence, communion, prayer, consecration and loving service.

KATHERINE V. SILVERTHORP.

## NOVEMBER DUTIES OF A LOCAL SECRETARY OF LITERATURE

**I**f she has done little during the year, when the calendar is turned to November a local secretary of literature should be aroused to the fact that her duties are piling up. What should she do in November? November is the month of praise meetings, and she should remind her society or order upon its authority the new Praise Service (one cent per copy, one dollar per hundred copies). Praise Meeting Invitations (forty cents per hundred), and Thank Offering envelopes (postage, six cents per hundred). If a poem is desired to enclose with the invitations, "What Have We Done To-day?" (forty cents per hundred) will be appropriate; or the "Autumn Prayer" (forty cents per hundred) may appeal to the recipient.

November is the month for the Thanksgiving Sunday school collection, and she should procure a sample of the new program to show her Sunday school superintendent, urging its use. November is the month for securing all renewals and new subscriptions for the *Home Mission Monthly* and *Over Sea and Land*. It is the proper time to solicit orders for the new Prayer Calendar (price ten cents). It is the month to use the stereopticon lantern slides and lecture on the Mexicans in the United States.

Before the enthusiasm of the coming holiday season diverts their attention to other interests, the local secretary of literature should secure a promise from the young people of her church to organize a study class, using the attractive new text book "Aliens or Americans" by Rev. Howard B. Grose (35 cents in paper, and 50 cents in cloth binding), and her juniors and mission band to use "Coming Americans" by Katherine R. Crowell (25 cents).

At the November meeting of her missionary society, she should obtain authority to spend thirty-five cents for Dr. Wilson's most excellent book on "The Southern Mountaineers" to place in the home mission library in time for perusal by the members, before the December meeting occurs.

Much more in the way of distribution of leaflets and soliciting readers for especially interesting articles could be done, but these few duties should certainly not be neglected.

S. C. R.

**Carlisle Presbytery.** The annual meeting of the Presbyterial Home Missions Society of Carlisle Presbytery, will be held in Middletown on Wednesday and Thursday, Oct. 31st and Nov. 1st. Opening session on Wednesday at 2.30 p. m.

## RECEIPTS OF WOMAN'S BOARD OF HOME MISSIONS

### For September 1906

Abbreviations are used to economize space viz: Silver anniversary, \*; Sunday School, S.; Senior Christian Endeavor C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig; Girls' Band, B; other names of bands by initial letters—as Busy Bee B. B. Last syllable is omitted in words ending with ville, port, town, field, etc.

**BALTIMORE.**—Baltimore.—Baltimore Brown Mem. Church, 120; New Castle—Delaware C., C., 4; Dover, 4; Elyne Cir., 5; Elkton, 6.35; Forest, 9.50; Green Hill, 6; Head of Christiana, 5; Lewes, 20; Lower Brandywine, 27; Newark, J., 10; Pender, 2.50; P. Deposit, 5; P. Penn, 4; Red Clay Cr., 3; W. Nottingham, 27.50; Wilcomico, 4; Wilmington, 1st., 4.80; Central, C., 5; Hanover, S., 3.77; J., 2; Olivet, 1.50; J., 1.50; Rodney St., K. Wales Bd., 10; West, 5.90; Zion, 4.50 .....\$301.82

**CALIFORNIA.**—Los Angeles.—Alhambra, 10; Anaheim, 6; Azusa, 12.50; C., 5; El Cajon, S., 6; El Monte, 1.75; Glendale, 15; Hollywood, S., 5; La Jolla, 3.35; Long Beach, 44; S., 10; J., 2.50; Los Angeles, 1st, 20; C., 10; J., 2.50; 34, 12.50; C., 12.50; I. C., 2.50; Bethesda, 10; Boyle H., W. W., 2.25; Central, 10; Stewart Mem. Bd. of S., 10; Gr. View, 40; Highland Park, 30; Im'l. S., 25; C., 24.25; Y. L., 57; Knox, 1; Redeemer, 5; So. Pk., C., 1.25; Moneta, 2.50; C., 1; Monrovia, 15; C., 1; Orange, 9; S., 8; C., 2.50; Pacific Beach, 2.25; Pasadena, 55; Pomona, 10; San Diego, 1st, 20; Santa Ana, 12.40; I. C., 3; Santa Monica, 16; Tropico, 10; Tustin, 6.25; C., 2; Oakland—Alameda, 18; C., 6.37; Berkeley, 1st, C., 5.10; Y. W., 12.50; Elmhurst, 10; C., 5; Fruitvale, 2; C., 1; Golden Gl., 7.40; C., 3.80; Haywards, 16.25; Livermore, 3; Oakland, 1st, 60; S., 25; K. D., 25; Brooklyn, 27.25; S., 50.60; C., 25.92; K. D., 8.45; Centennial, 4.65; Oakland, Em'l., 5; Union st., 50; Pleasanton, 15; Richmond, 1st, 2; C., 1.50; San Leandro, 5; Berkeley, 4; Valona, 5. Sacramento.—Carson C. C., 7; Chico, 4.25; C., 2.25; Colusa, 2.50; Corning, 6; Elk Grove, 6.50; Ione, 1.50; Placerville, 5; Red Bank, 25c, C., 1.50; Red Bluff, 6.15; Redding, 25c, C., 75c; Sacramento, Fremont Pk., 3; S., 3.50; C., 2.50; Westin, 6.25; S., 55c, C., 2.50; J., 60c; Yuba, 6. San Francisco.—San Francisco, 1st, 45; Franklin St., 3; Hot Pk., 10; Howard, 10; Lebanon, 5.90; Memorial, J., 50; Olivet, 1st, St. John's, 8.75; Trinity, 4; Westin, C., 9. Santa Barbara.—Ballard, 1.10; Carpinteria, 3; C., 1; El Montecito, 5; Nordhoff, 2.15; Santa Barbara, 14.50; Santa Paula, 2.50; C., 3; Ventura, 8 .....\$1,187.92

**COLORADO.**—Denver.—Brighton, 10; Denver, 1st

Av., 10.65; C., 6.25; Central, 28; Judson Bd., 43.75; Corona, 3.75; Highland Pk., 2.45; Hyde Pk., 2.50; York st., 4; S., 5; Westin, 2.80; Idaho Spgs., 4.25; Wray, 1.35; C., 1.50 .....\$126.25

**ILLINOIS.**—Ottawa.—Aurora, 3; Ausable Grove, 9; Elgin, 3; Mendota, 16; Morris, 9; Ottawa, 6; C., 2; Rochelle, 16; Waltham, 3. Rock River.—Albany, 1.50; Aledo, 20.21; Centre, 5; Dixon, 5; Edgington, 17.50; Garden Plain, 1.60; Hamlet & Perryton, 8.50; Keltshb., 3.15; Milan, 8; Morrison, 6; Newton, 10; Peniel, 4.50; Princeton, 3.90; Rock Island Edway, 18.50; Ruth's Bld., 25; Central, 2; Viola, 8. Schuyler.—Angusta, 4; Brooklyn, 4; Bushnell, 9.60; Camp Cr., 5; Carthage, 9; Clayton, 9; Elvaston, 14; Fountain Green, 5; Hamilton, 4; Hersman, 3.50; Kirkwood, 6; Moomouth, 14; Quincy, 3; Rushv., 6; Wythe, 5 .....\$316.46

**INDIANA.**—Fort Wayne.—Albion, 2.50; Bluffton, 16; Decatur, 3; Elkhart, 5; Fort Wayne, 1st, 25.75; Lima, C., 2.50; Gosben, 8.25; Kendall, 4.20; S., 2.20; 3d, 2; Ossian, 6.50; Warsaw, 2.25. New Albany.—Bedford, 2; Brownst., 3; Corydon, 3; Hanover, 3.58; Jefferson, 3; Madison, 1st, 1.25; 2d, 2; New Albany, 1st, 10.60; 2d, 6; 3d, 2; No. Vernon, 3; Orleans, 5.60; Sermoor, 12.60; Strand, Socy, 7.50; Vernon, 3; Vevay, 2.63. Vincennes.—Evansville, 1st Av., 3; Grace, 9; C., 1.35; Farmers-h, 1.50; Indiana, 5.60; Linton, 1.13; Oakland C., 1.50; C., 2; Petersb., 1.25; Princeton, 1.50; Rockport, 7.50; Royal Oak, 1.65; Terre Haute, Central, 16.75; Washington av., 5; 4; J., 2.37; Vincennes, 12.35; Washington, 13.55; C., 2.50. White Water.—Aurora, 10.33; C., 65c. Clarksb., 4.25; College Corner, 6.75; J., 3.50; Connersv., 1st, 18.25; C., 10; Greensb., 34.45; C., 44c; Harmony, 1.25; Kings-ton, 19.95; S., 11.79; Knightst., 6.50; C., 2; Lawrenceburg, 5; Liberty, 5; New Castle, 3; Providence, 1.50; Richmond, 24, 2.85; Rusbt., 13; G. Cir., 9; Shelbyv., 1st, 22.50; E. Van Pelt, 3.50 .....\$440.75

**INDIAN TERRITORY.**—Oklahoma.—Guthrie, 6; C., 3; Mulhall, 1; Newkirk, 3; Oklahoma Cy., 1st, 14; Tenmshb., 4.35; Sequoyah—Ft. Gibson, 5.75; B. R., 2.50; Muskogee, 3; Nuyaka, C., 6.65; Tablequah, 2.45; Tulsa, 5; Vinita, 5.45; Wagoner, 1.50 .....\$63.65

**IOWA.**—Cedar Rapids—Atkins, C., 2.25. Council Bluffs

—Atlantic, 4.50; Audubon, 28; C. 2.65; Council Bluffs, 1st, 45; 2d, 5; Greenfield, 9; C. 1.25; Griswold, 15.95; Logan, 6; C. 1; Menlo, 2.52; C. 1.25; Missouri Valley, 27.50; Shelby, 4.70; Walnut, C. 2; Woodbine, 7.50; C. 2.50. **Fort Dodge**—Algona, 10; Armstrong, 7; Boone, 10; C. 3; Carroll, 6; Fonda, 4.75; Gr. Junction, 10; Jefferson, 5.50; Lohr, 3; Pocatontas, 7.50; Pomeroy, C. 2.50; Rockwell, C. 4. Sioux Falls, 25; Wall Lake, 3.55. **Waterloo**—Grand Centre, C. 2.50; Marshall, C. 5. **Total**, .....\$251.27

**KANSAS**—Emporia—Burlington, 4.50; C. 7; Caldwell Church, 2; De Graff, 5; Derby, 4; Genda Spgs., 5.50; Indianola, 4; Osage, C. 5.27; Peabody, 7; Walnut Valley Aid Soc., 10; Wichita, W. Side, 11.25. **Highland**—Atchison, 1st, 4; Axtell, 2.20; Highland, 10; Holton, 11.80; S. S. Cl., 9.85; C. 4; Horton, 29.90; Marysv., 2; Washington, 3. **Larned**—Ashland, 3.20; C. 2; Coldwater, C. 3; Emerson, 2.50; Garden, C. 2.40; C. 1.50; Geneseo, 1.25; Gr. Bend, 1.60; C. 2.50; Habstead, 90c.; Hutchinson, 9.50; Kingman, 2.50; Lakin, 1; Larned, 6; W. W., 10; Lyons, 5; McPherson, 3.80; Medicine Lodge, 2.20; Pratt, C. 2.40; Spearv., 2.50; Sterling, 50c.; Valley Township, 7. **Total**, .....\$215.52

**KENTUCKY**—Louisville—Pewee Valley, Ch. Bd., 6. **Total**, .....\$6.00

**MICHIGAN**—Detroit—Detroit, 2d. Ave., 12.50; Central, 20; Mrs. A. J. Taylor, 200; Forest Ave., W. Union, 25; Westm. Leag., 36.06; Fort St., 10; Iml., C. 15; Jefferson Ave., 165; Mem., 10; Y. P., 4.90; Scovel Mem., 15; Westm., 50; E. Van in 10; Miff., 25; N. W., 1.00; Scheldcraft, 1.45; Sturgis, 4; Three Rivers, 4.75 Bd., 2; Ypsilanti, 25. **Flint**—Bad Axe, 5; Fenton, 8; Flint, 16.62; Lapeer, S. Miss E. Road, 14; Marietta, 1st, 22; 2d, 5; Pt. Huron, 1st, 1; Westm., 1.90; Yale, 3.50. **Grand Rapids**—Grand Rapids, 1st, 17; Westm., 13; Y. W., 2.50; Ionia, 2.37; Ludington, 3.50; Spg. Lake, 1. **Kalamazoo**—Kalamazoo, 1st, 42; Paw Paw, 2; Plainville, J., 1.50; Richmond, 4; S. 1, 1.00; Scheldcraft, 1.45; Sturgis, 4; Three Rivers, 4. **Lansing**—Albion, 6; Brooklyn, 9; Concord, 3; Homer, 1; Jackson, 7; Lansing, 1st, 16; Franklin Ave., 2; Morrice, 2; Mason, C. 5; Parma, 1. **Petoskey**—Boyne, 1.50; Cadillac, 4.50; Greenwood, 1; Harbor Spgs., 11; Petoskey, 5.25; Traverse, C. 4. **Saginaw**—Alma, 12.50; Bay City, 1st, 25; Saginaw, 1st, 3; Warren Ave., 11; W. Bay City, Westm., 25 \$986.97

**MINNESOTA**—Adams—Angus, 2.58; Bethel, 5.50; Euclid, 2; Hallock, 12.76; S. 3, 11.07; Thief River, 2. **Duluth**—Glen Avon, 5.60; Hibbing, 65; Mora, 6.40; Sandstone, 5.10; Westm., 3. **Winnona**—Albert Lea, 17.31; Chatfield, Hope Bd., 20; Le Roy, 2.50; Owatonna, 12.50. **Total**, .....\$114.32

**MISSOURI**—Hannibal—Brookfield, 6; Hannibal, 7.95; Kirksv., 5; Macon, 2.61; Marcelline, 3.98; Moberly, 3.23; New Cambria, 4.10; New Providence, 4.50. **Ozark**—Crane, 3. **Total**, .....\$40.37

**MONTANA**—Butte—Anaconda, 10; Butte, 1st, 10; Missoula, 8.40. **Great Falls**—Gt. Falls, 11; Lewist, 2.50. **Total**, .....\$41.90

**NEBRASKA**—Hastings—Beaver, 2.20; Edgar, 2; Hansen, 4; Hastings, 1st, 7.55; Holdrege, 15; C. 3; Minden, 4; Nelson, 3; Superior, 1.30; C. 9. **Kearney**—Broken Bow, 9. Central City, 1.50. **Baca's** J. R. Bd., 1; Fullerton, 6; J. 3; Gibbon, 6; C. 4; Gd. Island, 8; Kearney, 18; Lexington, 4; Litchfield, 1.50; C. 1; No. Platte, 9; C. 5; Ord, 2; Shelton, 4; St. Paul, 11; Wilson, Mem., 8; C. 3; Wood River, 4. **Omaha**—Anderson Grove, C. 2; Bancroft, C. 2; Bellevue, C. 2.50; Colon, 5.72; Creston, 1; Lyons, 5.28; Marietta, 4; Rd., 1.50; Monroe, 2.50; C. 1.63; J. 3.98; Omaha, 1st, 33.63; C. 50; 1st, 25; C. 24, 9.49; 3d, 2; Castellar St., 6; Clifton Hill, 32c.; Dundee, 3.06; Knox, 13.70; J. 12.50; Royal Blues, 11; Lowe Ave., 3.20; C. 2.80; Westm., 21.16; Schuyler, 4.80; C. 2.20; So. Omaha, 11.00; C. 1; Tekamah, 5.20; Waterloo, 2.24. **Total**, .....\$354.20

**NEW JERSEY**—Monmouth—Holmanv., 25. **Morris and Orange**—Madison, S. 40. **Newark**—Newark, 5th Ave., S. 15. **West Jersey**—Bridgeport, 12; Camden, 1st, 15.06; 2d, K. D., 18.75; Haddonfield, 6; Merchantv., 9; Wenonah, 25. **Total**, .....\$165.81

**NEW MEXICO**—Santa Fe—E. Las Vegas, L. Leag., 7.50; Taos, C. 1.20. **Total**, .....\$8.70

**NEW YORK**—Binghamton—Binghamton, 1st, 5; Marathon, 8; Waverly, 30. **Boston**—E. Boston, 1st, C. 18.75; Pri. St., 3; J. 5; Haverhill, 1st, 3; Houlton, J., 2.50; Newport, 1st, 7.50; Portland, Park St., 5; Providence, 1st, 6.25; Quincy, 1st, 7.50. **Cayuga**—Auburn Calvary, 4.40; Cato, 7.50; Five Corners, 3.15. **Champlain**—Plattsb., 1st, 11.77. **Geneva**—Geneva, No. 81, C. 7.50; Y. L., 12.50; Phelps, 10; Romulus, 4.19; Seneca Falls, 8; Waterloo, 6.25; Lower Lights, 4.25; W. Fayette, 2.50. **Hudson**—Denton, 5. **Long Island**—Bridgehampton, 13; C. 5; Center Moriches, C. 5; Cutchogue, B., 17.50; Easthampton, C. 12; E. Moriches, 25; Franklin, 4; Middleb., 3.56; Pt. Jefferson, C. 6.13; Setauket, 3.40; C. 3; Southampton, 21; C. 4.14; So. Haven, 7. **Lyons**—Falmv., 5; Lyons, 30.35. **Nassau**—Astoria, 11.50; Freeport, 10;

Glen Cove, 10; Hempstead, C. 2.50; Huntington, Central, 35; Islip, 3.75; Jamaica, 35; Northport, C. 6.25; Roslyn, 5; Smith, 25. **St. Lawrence**—Adams, 5; Canton, 8.50; Cape Vincent, 9.80; Carthage, 3.50; Chamont, 3; Gouverneur, 29.15; Potsdam, 18.75; Rossie, 7; Waddington, Scotch, 17. **Steuben**—Addison Cir., 5; Andover, 5.25; Ayoca, 3; J. 3; Bath, 10; Belmont, 5; Canastota, C. 3; Canisteo, C. 21; Cohocton, 5; Corning, S. M. S., 25; Hamondsp., C. D., 5; Huracellv., 1st, 25; C. 13; Howard, 12; Prattsh., 10; K. D., 5. **Syracuse**—Haldwinsv., C. 3.75; E. Syracuse, 3.75; Fayettev., 31.31; Syracuse, Elmav., 17.50. **Utica**—Boonv., 25; Clinton, 25; Kirkland, 10; Rome, 5; Jr. S. Dept., 4; Saugnot, 11.50; Utica, Westm., Sr. Brown Bd., 5; Waterv., Do Good Bd., 5; W. Camden, S. M. S., 7; C. 5; Westchester—Croton Falls, 5.50; Harrison, 5; Katonah, 10; Mt. Vernon, 1st, 21.20; New Rochelle, S. 75; No. Ave., 25; Ossining, 1st, 15; Patterson, 10; Peekskill, 2d, C. 10; J. 5; Pelham Manor, 8.75; Rye, 50; So. Salem, F. C. Socy., 7.50; C. 5; Yonkers, Westm., 5; S., 2.50. **Total**, .....\$1,274.78

**NORTH DAKOTA**—Moose River—Omenee, 1st, Church, 5. **Pembina**—Hyde Pk., C. 5; Park River, 2.50. **Total**, .....\$12.50

**OHIO**—Cincinnati—Cincinnati, 2d, 10.50; 3d, C. 10; 4th, 5; 5th, 3.75; 6th, 3.75; 7th, C. 8; 2d, Ger., S. 3; Calvary, 12; Central, 3; Clifford Chap., C. 7.50; Eastm., 6; Exmo., 2.25; Mohav., 6.75; K. M. S., 5; Miss. Trav., 10; No. Br., C. 1; P., 50; W. Hill, 1st, 16; McK. Bd., 2.50; Westwood, 3.75; College Hill, 17 Glendale, 9; Lebanon, 40.30; Madisonv., 4; J. 1; Montgomery, 1.50; C. 3.75; New Richmond, 3; Norwood, Y. P. S., 2; Pleasant Ridge, 10.80; Pleasant Run, 10.10; Reading and Lockland, 3; Wyoming, 16.10; Y. L. Aux. No. 2, 2.50. **Dayton**—Dayton, 1st, 68.18. **Marion**—Delaware, 24.45; Marion, 31.71; Mt. Gilead, Rd. Cal., C. 1. **Massena**—Toledo, 3d, S. Class, 2. **St. Clairsville**—Antioch, 7; C. 8.40; J. 60c.; Bellaire, 2d, 17; Cadiz, 9.25; J. 7; C. 5; Kirkw., 41; Martin's Ferry, 31.85; Mt. Pleasant, S. 30; Pleasant Val., Jr. S., 5; Short Cr., 7; Woodsfield, 4. **Zanesville**—Bloomfield, 4.50; Frazersb., 1.75; Granv., 18.40; Muskingum, 11; Newark, 1st, 4; Newark, 2d, 20; S. 25; Patakaln, 14.50; C. 3; Zanesville, 1st, 10; Y. P. S., 3.82. **Total**, .....\$676.90

**PENNSYLVANIA**—Blairsville—Beulah, 13; C. 5; Blairsv., 2.50; Bradock, Calvary, 10; Cross Roads, 1; Derry, 28.55; Greensb., Calv., Y. W., 30; Johnst., 1st, Y. L. Br., 5; Latrobe, 4; Livermore, 3; New Alexandria, 12; New Kensington, C. 5; Parnassus, C. 6; Pine Run, 3.25; Pike Run, 6; Sil. L., 3.44; Turtle Cr., 7; Wilmerding, 8.35; Windber, 4. **Allegheny**—Spg. Y. L., 21.25; Bloomfield, W. W., 15; Carlisle, 2d, 19.28; Harrisburg, Market Sq., 21.35; Westm., 9.48; S., 7.07; Lebanon, Christ, S. S., Mercersb., 6.95; S. 19.11; Middle Spg., 30; Newport, 8.50; Upper Path Valley, 20. **Huntingdon**—Alexandria, 13; C. 8; Altoona, 2d, 20; Panti. Soc., 8; 3d, 12; J. 6; Broad Ave., 27; Y. L., 35; Bald Eagle, 7; Bedford, 15; Bellefonte, 1st, 46; Birmingham, 7; Buffalo Run, 4; Clearh., 1st, 57; C. 7.50; G. L., 5; S. B. Reed Hill, 5; Curwensv., 5; S., 50; Duncansv., L. E. S., E. Kishambas, C. 10; Everett, 12; S. 8; Fruit Hill, 5; Hollidaysb., 1st, 5; Sunb. Bd., 2; In mem. of Mrs. E. T. McCaugh, 50; Y. L., 50; Huntingdon, 1st, 16; C. 10; Y. L., 21; Juniata, 11; C. 2.50; J. 5; Kerrmoor, 4; Lewist, 1st, C. 23.50; G. Bd., 4; Lick Run, 5; Logan's Val., C. 7; McVetty, 10; Midlitt., 24; Milroy, C. 7; Orbisonia, S. 6; Osceola, Mills, 16; Petersb., 5; C. 2; Phillipsb., 24; Schellsb., 2; C. 1; Shad. Gap, 15; S. 8; Shirleyb., 5; C. 1; Sinking Cr., 2; Sinking Val., J. 6; Gl., 10; Y. P. S., 6; Spruce Cr., C. 2; State College, 35; Tyrone, 1st, 51; C. 7; Y. W. C. 17; J. 5; Upper Tuscarora, 5; Cash, 10. **Philadelphia**, North—Oak Lane, G. Bd., 50. **Wellaboro**—Coudersb., 4; Elkland, 5.48. **Total**, .....\$1,262.66

**SOUTH DAKOTA**—Aberdeen—Aberdeen, S. J., 7; Britton, 6; C. 2; Mt. Carmel, 2; Castlewood, 5; Ennsa, C. 2; Grafton, 12; Pierpont, 3; C. 2; Roscoe, 1; Sisseton, C. 2. **Central Dakota**—Rapid, 2.95; Brookings, 7; Huron, 1st, C. 2. **Southern Dakota**—Alexandria, 1; Bridgewater, 6; C. 2; Bd., 9; Hurley, 2; Mitchell, 1; Parker, 5; Scott, 3. **Total**, .....\$110.95

**TEXAS**—Austin—Ft. Davis, 31; Taylor, 1st, 2.50, Trinity—Dallas, 2d, C. 8.75. **Total**, .....\$42.25

**UTAH**—Boise—Boise, 1st, 8; Caldwell, 5.35. **\$13.35**

**WEST VIRGINIA**—Parkersburg—Parkersburg, 1st, 65.75; Stewart Sheriff, 35c.; Ravensw., 2.93; Sistersv., 5; C. 10; Miss. Cl., 5; Spencer, 2; Waverly, 5 \$96.05

**WISCONSIN**—Milwaukee—Cambridge, 10; Manitowoc, 6; Milwaukee, Calvary, 6.70; Iml., 50; C. 5; Perserance, J., 2; Westm., 2.50; Ottawa, 2; Racine, 1st, 30; C. 10; Y. L., 1.90; Waukesha, 1st, 5. **Winnebago**—Fond du Lac, 2; Marshb., 9.50; Neenah, 3; C. 25; I. C. 15; Omro, C. 8; Oshkosh, 1st, 13; C. 25; Stevens P., 5. **Total**, .....\$263.60

MISCELLANEOUS

Mrs. A. I. Bulky, 45; Int., 87.00; Rent, 6; Tult-

ion, 3,222.35; Literature, 206.56; Miss V. M. Barnes, 25; Cash per Miss Barnes, 4; Mr. C. G. Brown, 150; Mrs. James Boyd, 50; Friends per Miss C. M. Clark, 45; Returned, 66.70; Miss S. Conklin, 2.05; Rev. Geo. M. Donahoo, 5; Miss H. Gould, 150; M. C. H., 25; B. F. Jarrell, 10; Mrs. A. F. Miller, 25; Mrs. M. F. McCaffrey, 5; Mrs. E. S. Nisbet, 75; Dr. H. H. Pettry, 25; Mrs. Edw. Ross, 25; Rebate, 7.64; Lee Stover, 15; Alf. Thompson, 15; Logan Thompson, 25; Mrs. E. J. Townsend, 4; Mrs. R. Wardrop, 75; The Misses Williams, 400. **\$4,776.39**

# MRS. EMELINE F. PIERSON FUND.

Int., 65c. **\$ 65**

## ANNIVERSARY FUND.

Long Island—Southampton, 1. **\$1.00**

## DISABLED TEACHERS' FUND.

**ILLINOIS**—Schuyler—Bushnell, 1; Brooklyn, 1; Clayton, 1; Camp Crk., 1; Hamilton, 1; Montmouth, 1; Rushy, 1; Elvaston, 1. **\$8.00**

**MICHIGAN**—Detroit—Det. Cal., 1; E. Nankin, 1. **\$2.00**

**MINNESOTA**—Winona—Owatonna, 1. **\$1.00**

**NEBRASKA**—Hastings—Hastings, 1. **\$1.00**

**NEW YORK**—St. Lawrence—Russie, 1. **\$1.00**

**PENNSYLVANIA**—Huntingdon—Altoona, 1st. **\$3.00**

L., 1; Curwensv., 2. **\$4.00**

Total **\$19.00**

Total receipts **\$13,171.99**

Less Transfers

Hudson Pres. **25.00**

Cedar Rapids **11.25**

**36.25**

Total **\$13,135.74**

## ERRATA.

St. Lawrence Pres. in March.

Carthage should be 3 not 16.

Chamont should be 16.

St. Louis Pres. in March.

Ferguson should be 12 and Ferguson Child. Aid 2;

Cornwall 1 not 13.

## FREEDMEN.

**BALTIMORE**—New Castle—Wilmington, West. 2.50.

Total **\$2.50**

**CALIFORNIA**—Los Angeles—Alhambra, 5; Azusa, 5;

Sun. Bd., 5; El Cajon, C., 5; El Monte, 57c.; Glendale,

La Jolla, 1.65; Long Beach, 12; Pri. S. Cl., 2.50; Los

Angeles, 3d, 8.65; Bethesda, 5; Cent. H., 6r. View,

2.25; Highland Pk., Mrs. K. C. Moody, 10; C., 10;

Int., 5; J., 4; Mineta, 1.25; Moorovila, 1; Pomona,

1; San Diego, 1st Mrs. Crawford's S. Cl., 24; Santa

Ana, 27.60; Tustin, 5; Westm., 1st, C., 5. Oakland

—Berkeley, 1st, 25; C., 10.20; Elmhurst, 5; Fruit-

vale, 2; Haywards, 5; C., 2.50; Oakland, Centennial,

5; Em., 1.25; Pleasanton, 5; So. Berkeley, 1; Valona,

5. Sacramento—Carson City, C., 1; Chico, C., 2; Red

Bluff, 2.50; Redding, 1. San Francisco—San Francisco

Holly Pk., 5; Howard, 5; Mem., 1.50; Mizpah, 4;

Trinity, 11; Westm., 1. Santa Barbara—Ballard, 1;

Carlinville, 2; C., 1; Nordhoff, 7.50; Santa Barbara,

2.50; Santa Paula, 2.50; C., 3. **\$293.67**

**COLORADO**—Denver—Denver, Central, 20; Corona,

2; Highland Pk., 4.50; Hyde Pk., 5; Westm., 1.90;

Idaho Spgs., 3; Wray, 1; C., 1. **\$36.40**

**ILLINOIS**—Ottawa—Aurora, 2; Ansable Grove, 4;

Elgin, 2; Mendota, 7; Morris, 6; Ottawa, 4; Roselle,

W. Hawthm, 2. Rock River—Fulton, 7; Keltish, 1.

Schuyler—Canaan Cr., 5; Clayton, 1; Kirkw., 2.40;

Oquawka, 4; Quincy, 3; Wythe, 2.50. **\$58.90**

**INDIANA**—Fort Wayne—Albion, 2.50; Bluffton, 6;

Elkhart, 5; Fort Wayne, 18; Goshen, 8.25; La Grange,

C., 11.25; Lima, 2; Warsaw, 2.25. New Albany—

Bedford, 2; Brownst., 3; Hanover, 2; Jeffersonv., 7;

Madison, 1st, 2.50; N. Albany, 1st, 2d, 4; 3d, 3d;

No. Vernon, 1; Orleans, 2; Pleasant, 2; Vernon,

1; Vevay, 3.50; Vincennes—Evansv., Grace, 3.75;

Farmersb., 2.50; Indiana, 4.40; Oakland City, 1.50;

Royal Oak, 75c.; Terre Haute, Wash. Ave., 80c.;

Vincennes, 2.50. White Water—Clarksh., 3.45; Car-

nersv., 1st, 4.50; Greensb., 6.15; Carson Mem., 8;

11.64; Harmony, 1.25; Kingston, 1.60; S., 5.71;

Knightst., 7.50; Lawrenceh., 4.35; Mt. Carmel, 2.70;

Providence, 3.50; Richmond, 1st, 11.30; Shelby-

vill., 1st, 5. **\$174.90**

**INDIAN TERRITORY**—Oklahoma—Oklahoma Cy.,

1st, 7. Sequoyah—Tulsa, 2.50. **\$9.50**

**IOWA**—Cedar Rapids—Cedar Rapids, 1st, C., 11.25.

Council Bluffs—Audubon, 7; Greend., 5; Griswold,

3.90; Guthrie Centre, 6.80; Logan, C., 1.75; Menla,

1.26; C., 2.50; Woodbine, 1; C., 2.50. Fort Dodge—

Jefferson, C., 5; Lehigh, 1.50; Rockwell Cy., 3.

Waterloo—Grand Centre, C., 5. **\$57.46**

**KANSAS**—Emporia—Emporia, 1. Highland—Atchison,

1st, 2; Atxell, 1.10; Edinburg, 85c.; Hiawatha, 2.35;

Holtton, 5.80; Horton, 5; Marysv., 1. Larned—Hal-

stead, 70c.; McPherson, 1; Sterling, 50c. **\$21.30**

**MICHIGAN**—Detroit—Detroit, 1st 55.38; 2d Ave.,

4; Fort St., 6.25; Jefferson Ave., Westm. Leag., 10;

Mem., 5; Sevel Mem., 5; Grosse Point Evangelical

S., 20; Northv., 4; Pontiac, 3.33. Flint—Mariette,

1st, 8; Ft. Huron, 1st, 1. Grand Rapids—Gd. Rapids,

1st, 6; Westm., 13; Ionia, 1.50; Lullington, 3; Spring

Lake, 5. Kalamazoo—Kalamazoo, 1st, 12; Paw Paw,

2; Plainfield, 6; C., 5. Lansing—Albion, 5; Brooklyn,

7; Concord, 2; Homer, 1; Jackson, 5; Lansing, 1st,

10; Franklio Ave., 4; Morrice, 1; Parma, 1. Petos-

key—Bayne, 1.50; Cadillac, 20.50; Greenw., 1; Har-

bor Spgs., 9.75; Lake City, 2; Petoskey, 8.75; Tra-

verse Cy., 4. Saginaw—Saginaw, 1st, 10; Warren

Ave., 5. **\$281.04**

**MINNESOTA**—Adams—Euclid, 3; Hallock, 4. Du-

luth—Glen Avon, 5.90; Sandstone, 2. Winona—Albert

Lea, 1. **\$15.00**

**MISSOURI**—Hannibal—Kirksv., 5; Macon, Ste., Mo-

berly, 3.22; New Providence, 5. **\$14.00**

**MONTANA**—Butte—Anaconda, 5; Butte, 1.50;

Missoula, 4.20. Great Falls—Great Falls, 5. **\$19.20**

**NEBRASKA**—Hastings—Beaver Cy., 1.10; Edgar, 1;

Hansen, 2; Hastings, 1st, 3.90; Holdredge, 7.50; C.,

3; Minden, 3; Nelson, 2; Superior, 65c.; C., 60c.

Kearney—Broken Bow, 4.75; Central Cy., 9; C., 2.50;

Fallerton, 3.90; C., 2; Gibbas, C., 3; Gr. Island,

4.50; Kearney, 9; Lexington, 2.75; C., 2; Litch,

1; No. Platte, 4; 3; Ord, 1; Shelton, 2; St. Paul,

5; Wilson, Mem., 4; Wood River, 2. Omaha—Ande-

son grove, C., 1; Bellevue, C., 2.50; Colon, 1.50;

Croton, 50c.; Lyons, 2.64; Marietta, 2; Monroe, 1;

C., 1.63; Omaha, 1st, 14.72; C., 5.50; Ind. Giv., 12.50;

1st Ger., 2; 2d, 4.75; 3d, 1; Castellar St., 3; Clifton

Hill, 16; Dundee, 1.35; Knox, 5; Loy, 1.50; S.

Lowe Ave., 1.60; C., 1.40; Westm., 10.10; Schuyler,

2.40; C., 2.20; So. Omaha, 5.80; C., 1; Tekamah,

2.60; Waterloo, 1.12. **\$189.57**

**NEW YORK**—Boston—Boston, 1st, 7; Lowell, 1st,

10; Portland, Park St., 5; Providence, 1st, 5; C.,

11.25; Quincy, 1st, 7.50; Roxbury, 4; Worcester, 1st,

3; Yague, Auburn, Calvary, 1. Long Island—

Bridgehampton, 8; C., 7.50; Southampton, 5; 12; S.

Center Moriches, C., 5; East Moriches, 5; Franklinv.,

7; Middlet., 40c.; Setauket, C., 1; Southampton, 13.

Nassau—Huntington, Central 16.50; Jamaica, 10. St.

Lawrence—Adams, 1; Canton, 2.50; Gouverneur, 15.25;

Potsdam, 3.75; Rosie, 4; Waddington, Scotch, 30.

Steuben—Addison Circle, 3; Andover, 6; Canaseraga,

C., 2; Canisteo, 12; Corning, 5; Elmira, 15; Uta

—Lowv., 10; Rome, 30; Saugport, 10; Turin, Y. L.

6; Utica, 1st, 25; Olivett, Mrs. P's S. Cl., 2.50; W.

Camden, 2. Westchester—Croton Falls, 50c.; Harri-

son, 10; Katonah, 5; Mt. Vernon, 1st, 12.25; New

Rochelle, No. Ave., 6.25; Ossining, 1st, 10; Patterson,

10; Peekskill, 1st, 10; Pelham Manor, 5; So. Salem,

Fenn. Char. Soc'y, 2.50; Yonkers, Westm., 1.50. **\$42.50**

**NORTH DAKOTA**—Pembina—Forest River, R. R.,

5. **\$5.00**

**OHIO**—Cincinnati—Cincinnati, 3d, 19; 4th, Y. L.,

6.25; 5th, 6.25; 6th, 1.25; 7th, 23.75; C., 5; Evanston,

2; Knox, 2.25; Mohawk, 1.25; Walnut Hills, 1st, 28;

Westw., 1.25; Colgate Hill, 5; Glendale, 1.60;

Lebanon, 8.17; Madison, 1.50; Montgomery, 50c.;

New Richmond, 4.40; Norwood, Y. P., 2.20; Pleasant Ridge,

75c.; Pleasant Run, 3.40; Reading and Locki., 1; Wy-

oming, Y. L. Aux. No. 2, 10.50. Mahoning—Lisbon, 3;

S., 8; Yonnest, 1st, 8. 11.25. St. Clairsville—Short Cr.,

6. Zanesville—Blomfi., 4.50; Coshocton, 7; Franzesh,

2; Granv., 13; Newark, 1st, 2; Pataskala, 2.50; Zane-

s-ville, 1st, P., 1.94. **\$194.90**

**PENNSYLVANIA**—Blairsville—Beulah, 16.50; C.,

15; Blairsville, 1.75; Bradock, Calvary, 4; Johnst.,

1st, 111 Try Rd., 2; 2d, Pri. S., 5.30; Laurel Ave.,

5; New Alexandria, 5; Windber, 3. Carlisle—Blomfi.,

5; Carlisle, 1st, C., 5; Lebanon, Christ, S., 6.64;

Mercersb., 75c. Huntingdon—Alexandria, 5; Y. L., 8;

Altoona, 1st, Y. L., 13; 3d, 6; Bellefonte, 1st, 10;

Clearh., 1st, 40; K., 13; 25; Curwensv., 5; Everett,

Houtzelle, C., 2; Huntingdon, 1st, 14; Y. L., 15;

Junata, 5; C., 3; J., 3; Mill Hall, 1; Milroy, C., 15;

Osceda Mills, 10; Schellsb., 2; C., 1; Shade Gap, 1;

Sinking Cr., 1; Sinking Val., Gl. Rd., 2; State Col-

lege, 3; Tyrone, 1st, Y. W., 5; A. Clark, 5; Upper

Tuscarora, 6; Wells Valley, 3; W. Kishacoquipp,

5. **\$291.00**

**SOUTH DAKOTA**—Aberdeen—Aberdeen, 1. Y. L., 1;

Britton, C., 2; Burke, 2; C., 2; Langford, C., 2;

Mt. Carmel, 2; Pierpont, 3; C., 2; Roscoe, 1; Sisse-

ton, C., 2. Central Dakota—Huron, C., 2; White, C.,

1. Southern Dakota—Bridgewater Rd., 1; Hurley, 2;

Parker, 1; Southd., 4. **\$40.00**

**TEXAS**—Austin—Ft. Davis, 15. **\$15.00**

**UTAH**—Boise—Caldwell, 2.75; S., 5.90; Parma,

4. **\$12.65**

**WISCONSIN**—Milwaukee—Manitowoc, 2.32; Milwan-

ke, Porteveranv., 5; 2; Westm., 2.50; Ottawa, 2;

Waukesha, 1st, 5; Winnebago—Fond du Lac, 1.20;

S., 9.75. **\$24.77**

## MISCELLANEOUS.

Z., 2; Mrs. M. F. Caffrey, 5. **\$7.00**

Total **\$2,188.93**

# HOME MISSION MONTHLY

VOL. XXII

DECEMBER, 1906

No. 2

## EDITORIAL NOTES



**T**HAT the HOME MISSION MONTHLY should be used as a political campaign document is something that would not naturally suggest itself as among the functions of this publication. But verily this has even come to pass, for so important did the contents of the October number appear to those who were waging the political issue with Mormonism in the Idaho election this autumn, that soon after the edition was sent out to our readers five hundred copies of that number were ordered to be put in the hands of the thinking voters of Idaho, that they might see how Mormonism appears to those well informed on its issues in the East. This first order was later supplemented by another which necessitated the issue of a second edition of the October number. Who shall say that the burning theme of Home Missions does not vitally touch our country's welfare?

Our mountaineer kindred have full right of way in our columns this month. The work which the Presbyterian Church is doing, in the mountains of the South, through the Woman's Board of Home Missions, has aroused wide attention by reason of the happy results already realized and the still greater possibilities of the immediate future. Not only are the gratifying issues of this work seen in the advancement of the youth along Christian and educational lines, but many churches have been the direct outgrowth; one whole presbytery in fact, that of the French Broad, has thus come into being. The material comfort and prosperity of communities have also been promoted.

THE witnesses whose testimony was adverse to Smoot in the investigation trial at Washington have been subjected to many petty annoyances since their return to Utah. They have been treated with no unsparing hand.

HEAVY wind storms in the late autumn did serious damage in Utah. At Kaysville, where scarcely a house escaped some injury, our chapel and the teacher's home were severely damaged, part of the roof being demolished, while in Salt Lake, the Collegiate Institute and the new Presbyterian Church were badly damaged. In New Mexico, Pierson Hall suffered loss of its chimneys and other damage. Special funds are necessitated to meet the expense of speedy repairs.

THE sudden home going of Miss C. H. Montgomery, the beloved leader of the Elm Spring Mission, Indian Territory, has created profound sorrow, yet it was a beautiful and an almost painless translation. At the close of the service of a busy Sabbath, as she sat at the organ leading in the singing of the hymn, "Rescue the Perishing"—words expressive of the spirit of her devoted and unselfish life, the summons came. In a brief season the spirit fled upward and the little group of Indian children, her associate workers, and the Mission were left bereft. With her pastor we may say, "He calls his child to rest, but his work will not tarry till final victory."

YOUR true mountaineer usually possesses keen discernment. He watches the outcome of our schools; he notes the lives of

**Renewal time is at hand.** Your subscription to the HOME MISSION MONTHLY for 1907 is cordially invited. Kindly forward the amount early—if possible during the first ten days of December. A prompt response means a decided saving in labor and expense; mistakes are also less likely to occur.

the teachers, and the chief factor in any uplift in sentiment and conduct in a community is usually due to the work of the schools and the personal influence of the teachers, which form a backing to what is taught and is said.

THE loyalty of the Southern mountaineer in the Civil War was stalwart and unmistakable. As has been appreciatively said, it is pathetic to know that these mountain regiments disbanded "with no poet or historian or monuments to perpetuate the memory of their valor. The very flag that was first on Lookout Mountain and waved above the clouds, was lost to fame in an obscure mountain home, when discovered and rescued from oblivion and destruction."

THE author of "Blue Grass and Rhododendron," says of the people of the Southern Mountains: "The latchstring hangs outside of every cabin door. 'We'uns is pore,' you will be told, 'but you're welcome ef you can put up with what we have.'" A belated traveler asked to stay all night at a cabin. The mountaineer answered that his wife was sick and they were "sorter out o' fixings to eat, but I reckon I mought step over to a neighbor's and borrow some." He did "step over" and he was gone three hours. He brought back a little bag of meal, and they had cornbread and potatoes for supper and breakfast, cooked by the mountaineer. The stranger asked him how far the next neighbor lived. "A little the rise

of six miles, I reckon," was the reply. Which way? "Oh, jest over the mountain there." He had "stepped" six miles over the mountain for the little bag of meal, and he would allow his guest to pay nothing the next morning.

THE diversities of country and climate in this mountainous section are what one might expect to be found in so large an area—from Eastern Kentucky to Northern Georgia; "but as a place of human habitation it has one characteristic—it is a land of saddle bags!" The lack of a communication with the great highways of commerce has been a great obstacle to these mountain dwellers.

THE rock-ribbed barrier of isolation—it is this that has hindered the progress of the mountaineer. "A geological accident" is what President Frost of Berea calls the mountain problem, claiming that it is due to the fact that "this vast and rugged section, extending from the Ohio River to Birmingham in Alabama and Atlanta in Georgia, has no coast line, no navigable stream, no inland lakes. The extent of this region has been concealed by the fact that it was parcelled out among nine different commonwealths. Each of these States has a mountainous backyard, and these, bunched together form one of the grand divisions of the continent. For convenience we are giving to this inland mountain realm the name of 'Appalachian America.'"

## SUNDAY ON THE NORTH FORK

By Joseph Hamilton

WE saw these services because the spring broke on our hack on the far side of Pine Mountain, Kentucky. We did not blame the spring or Charlie, the driver, but only the roads. Of those roads no true description is favorable and no favorable one is true.

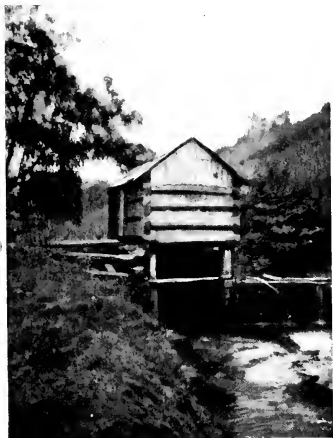
In those regions the most comfortable way to travel is on a mule or on foot. By this latter means we reached Whitesburg, the county seat of Letcher County, Ky., before dark on Saturday evening.

We soon learned that a "baptizin" was to take place the next day about five miles

up the river, the North Fork of the Kentucky.

We went to this service, as did about six hundred other people. We had several unique experiences. We worshipped for the first time with the Soft-Shelled Baptists. A lawyer at the county seat gave a layman's judgment as to the difference between the Hard and Soft Shells, saying that the Hard Shells hold that it is no good to preach to sinners. If the Lord wills to save them He will. The gospel is for the members only. The Soft Shells believe that while the preaching is for the church folks





GRIST MILL ON TROUBLESOME CREEK

mainly, yet no harm comes from giving the invitation to the sinners. Those who believe that "Christ tasted death for every man" are in the large majority.

I have pressed my way past policemen into Free St. George, Edinburgh, and crowded into simultaneous campaign services, but the fullest building I ever entered for worship was on the banks of the North Fork. We had room to stand, but not to kneel.

A dozen mountain preachers were upon the platform. One had a hymn book, a little faded copy. I did not see another book in the house; possibly there were two or three, but they were not needed, because the brother lined out the hymns.

As he read a line and the people sang it, and the next line and they sang again, I seemed to hear the songs of long ago floating over the years, sung in this same way among the hills of Scotland and in the almost unbroken forests of America. I had hoped to hear one of the favorite mountain songs which I had heard elsewhere, but it was not used. It begins, "We have fathers

who have gone on before." In the next verse the mothers go on, and so on until all the family has passed on. The chorus is, "We will lean on the Bible and go home."

After a prayer, based apparently, from its physical volume, on the idea with which Elijah taunted the priests on Carmel that their God was asleep and needed to be awaked, there came the sermon.

This was another unique experience. The minister was a singing preacher. There are very few such left in the mountains. He was a poet though not a rhymist. We scarcely noticed that he threw off his coat before five minutes had passed. We forgave his evident use of tobacco. He spoke and spat and spat and spoke, and neither seemed to interfere with the other. His voice was pleasing and his earnestness and sincerity so impressive that the exceptional was overlooked. There was no attempt at humor, no anecdotes, no illustrations except from trees and grass and birds. It was the story of one who probably could not read the printed page, but only the book of nature and his own heart. He gave his experience of how it pleased God to reveal His Son in him.

He stated that "he had not tuck the trouble to look up just whar his text was in the Book, but the Lord had give it to him the night afore as he was layin' on his bed. The Lord had spoke to him as He did to Paul on the way to Damasticks."

Once in his sermon he mentioned Adam and immediately followed by saying, "I didn't expect to git back that fur, but since I'm thar I'll say a word about our fedral head." One of his good pieces of advice was, "Throw down hard talk; it aint no good!"

No collection was taken, for the mountain preachers are not the recipients of salaries. The early Baptists of Kentucky were, as a rule, thoroughly imbued with prejudice against educated and salaried ministers. They looked with suspicion upon the highly educated, and they preferred a ministry taken from the ranks of the people and earning a support by following secular pursuits. The mountain people have not changed in this regard.

The ministers work on their little patch of ground during the week days. When they visit, it is not to "just drop in," but they lodge, and hospitality is shown without grudging.

They do not study books, for they have none, and many of them cannot read, but unlearned as they are they have held the mountains of the Southland for God and the Bible all these years. The people hold them in great respect, and in most cases they are entirely worthy of that respect.

The people are of the purest American blood on the continent. They are bright, able to learn, hospitable beyond belief, to a large extent law abiding and with a strong religious feeling, but they are the people of a hundred years ago because they lacked opportunity; and now opportunity is coming to them and they are taking advantage of its coming. As the mists of early morning shroud those mountains only to flee before the king of day, so now over the cabins there is dawning the light of a brighter day, and thus



TAKING HUCKLEBERRIES TO MARKET

they see more clearly one who has been walking among them all these years.

## EVOLUTIONS AT THE FARM SCHOOL

ASHEVILLE, NORTH CAROLINA

By Elizabeth D. Williams

**P**ERHAPS you have read the book, "The Evolution of Dodd," and have followed with interest Dodd's progress as he was brought to a better life. Several books of the evolution of several Dodds in the Farm School could be written.

This first boy was not a particularly bad boy, but he came from a far-back mountain home with no book knowledge, and commenced at the very bottom. He struggled along, gaining slowly but surely. It was hard to learn how to study and to apply his mind, but he learned to love books and to love Farm School life, and never was a complaint heard from him. He learned also to love his Lord, united with our church, and became one of the leaders in Christian work here; when the time came for him to graduate and leave the school, while we knew that he would be missed here, we were glad to send him out to help others. He had a thirst for more knowledge and has been working and saving money to take himself to college, where he has now been two years. In the meantime he has been president of a C. E. So-

ciety, teacher in a Sunday School and has succeeded in interesting a church to give a scholarship to help another boy in the Farm School. He comes back sometimes to visit us, and we are impressed with his good sense, with his perseverance against all obstacles in gaining an education, and most of all with his solid Christian character.

Two of our boys graduate from college, this year, who came to us scarcely knowing how to read or write. They are boys whose parents could not give them one cent to help them on with their education, and since finishing at the Farm School they have worked their own way through college, and are leaders in Christian work. One will fit himself for the ministry and the other will become a business man.

Another of our boys has been secretary of the college Y. M. C. A. in Kentucky the past year, and at their conference held in June on the Farm School grounds, he taught a Bible class of young men each day. He spoke to our boys one evening, telling them how much he owed to the Farm School and how grate-

ful he was to those who had helped him here.

Evolutions are going on daily before our eyes. One boy who came a year ago, almost devoid of sense from being kept in ignorance and being subjected sometimes to cruel treatment, is just awakening now and beginning to show first steps in evolution. It has taken him a year to really learn how to study and now he is beginning to blossom out, and the evolution is such a pleasure to his teachers.

Another boy of fourteen came, just a few days ago, who cannot yet write but who has

just mastered the spelling of the words "dog" and "cat;" this is the first step in his evolution, though the first step might be said to have been giving up his last bit of tobacco, which meant no small thing to him as he had used it since he was a little child.

And so the evolutions go on. In many hearts this year there has been a cleansing; Christ has come to reign where once sin controlled, and this is the best evolution of all.

ELIZABETH B. WILLIAMS

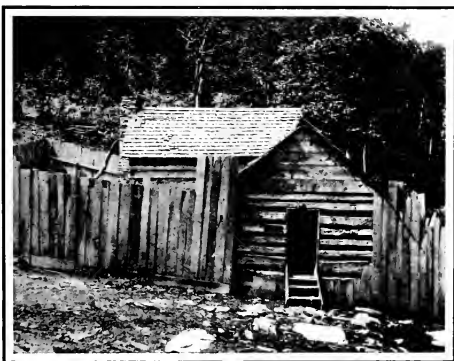
## "MOONSHINE" WHISKEY

THE making of "moonshine" whiskey in the Southern Mountains is an example, says Dr. Frost of Berea, "of a crime often committed without the moral degradation which comes from violating one's conscience. The tax on the manufacture of one's own corn whiskey seems to them a very arbitrary affair, and many of them evade it with more excuse than can be pleaded for the tourists who elude the Custom House Officers in New York. The making of 'moonshine' is a very simple affair. A half barrel, bottom upward, clapped over a soap kettle, will make a satisfactory retort, and the only special apparatus

necessary is the copper tube for the condensation. 'The Revenues' always endeavor to destroy this tube, and the common description of their work is 'they cut up the still.' "



THERE is probably not a mission station in connection with the Woman's Board throughout the mountains of the South where the standard of temperance is not raised. The results of this work, direct and indirect, in this temperance matter, are very striking. Many stills are closed, and many men, women and children are saved from drinking habits by the working of the Word of God on their hearts.



A "BLIND PIG" IN NORTH CAROLINA—WHERE MOONSHINE WHISKEY IS DISPENSED

## TWO HIGHLAND LASSIES

**H**IDDEN away back in one of our mountain coves of North Carolina stands this typical home of that section. The way is steep and rocky, the



TWO HIGHLAND LASSIES

cabin, as you see, is a poor little place, with an open square for a window, affording the only light, save that from the

two doors, one in the front and one in the rear. Yet here lives a most interesting family, a father, mother and five sturdy little ones. This mother is a wonder in the excellent way she cares for her children. She makes all the family clothing, and mends all the shoes, and does all kinds of field work. The two little lassies in the picture are two of our most faithful and brightest pupils, and have sweet, pretty manners. They say in such a quaint way "Yes, ma'am," "No, ma'am," always with the rising inflection. You see how neatly dressed they are—yet their bonnets are made from flour sacks, and their dresses copied from an old fashion sheet, by this truly ingenious woman. We have given her this picture of the little girls, and she is "plumb tickled" to have it. In the group on the steps you see the mother and all the children, save the baby. The other little ones are boys, the last being an infant. When his rapid growth was commented upon, the mother said, "He's plumb bound to grow, 'cause he hollers and screeches, and squirms, and so is allays a-stretching of his hide that-away—and he's plumb bound to grow to keep up with it."

In the back view of the cabin you see the children's primitive playhouse,—broken bits of china and glass, and bright tinted rocks are its treasures.

Strong forces of transformation are at work in the mountain regions. More laborers are needed that the work may be extended, and the Gospel carried to the mountain people living far back in the almost inaccessible places of these Highlands of the South.

## MOUNTAIN HOMES OF EASTERN TENNESSEE

By a Teacher

**O**NE of the duties, and a privilege as well, of the day school teacher is to visit in the homes in the community of the school. To a newcomer in the mountains, as is the writer, these visits are full of interest and they afford a good insight into the conditions which help to make the character of the mountaineers.

Let the reader imagine herself setting

out with me, for a day of calling, along the valley road leading west from our little village.

It is a bright October morning with the air a little keen from an early frost, but the sun shines in an unclouded sky. Our first stop is at a home in the outskirts of the village, where two of our schoolchildren live.

This home is superior to most of the mountain homes outside the towns. In our day's visiting in the country we will see very few its equal. Leading to the house through a little yard is a path, on either side of which we note some flowers with drooping heads because of the morning's frost. The low, weather-beaten house is made of rough planks, with a brick chimney at one end. This chimney is artistically covered from the ground to the top with a hardy vine, defying in its greenness the biting air.

On entering the house, the mother invites us to seats before the blazing fire on

children of the home have "pulled fodder" taking off the leaves and tying them into bundles. Near by, under a log shed suspended from cross beams, is the season's crop of tobacco, drying for the family's use.

The house is a one-roomed cabin with a lean-to for kitchen purposes. There are no windows (some of the cabins have one), but the cracks in the walls and the open door admit sufficient light when the weather permits an open door.

By means of high log steps we enter the one room which serves so many purposes. An attempt has been made to paper the

walls with newspapers. On the mantel above the fireplace is the family supply of canned fruit and along the walls hang strings of drying beans and red peppers. An old rocker before the hearth serves for a cradle whose tiny occupant soon lets its presence be known. Three beds side by side



the hearth, in the living room. We notice the clean bare floors, papered walls and the three beds dressed with white spreads and gay pillow shams. A few chairs complete the only furniture of this room. An open door across the hall gives us a peep into another room with beds and trunks for furnishings. Our call ended, we pass on.

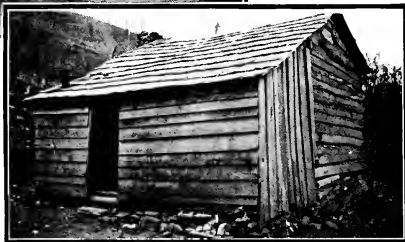
A mountain stream whose source is in the distant ridges, makes music along our path. We hear the rustling of the fodder by the roadside, and see the yellow gleam of the pumpkins amid the shocks.

The next home is typical of the place of abode of the poorer mountaineers. In a little clearing before the cabin is a patch of corn, the stalks stripped of everything but the ears, for in the early autumn the

occupy the greater part of the room.

The mother and two children have just returned from a mile walk for fresh straw for the beds. Another child brings in the freshly washed clothes, laundered in a creek at some distance from the cabin.

This mother makes great sacrifices to send her children to school, as do all mountaineer mothers. Her oldest boy of thirteen and girl of ten planted the whole crop of corn, beans and tobacco, with



HOME OF "TWO HIGHLAND LASSIES" (page 80)

hoses, and then tended it and gathered it. In another family, a little boy of ten and girl of six together sawed all the winter's supply of wood. The children of the mountains are seldom idle. They are "packing" wood or water, pulling fodder, picking beans or "minding" the baby, with little time for play.

On leaving this home, we journey on up the valley and take dinner in one of the better houses. The hospitality of the mountaineers is cordial, indeed. "We're poor, but we'll treat you friendly" is a

common remark of the host or hostess.

As we call in other homes during the afternoon, occasionally we see a spinning wheel on the porch, an indication of another occupation of the women. Again the odor of boiling apple butter greets us as we approach the cabins. In some houses we see the old ladies sitting by the fire smoking their long cob pipes.

There is hope for the future of these homes, and that hope lies in the children. They are eager to come to school, and there day by day they receive an uplift.

## A VISIT TO THE STORE-ROOM

By Melissa Montgomery

I HAVE just come from the school store-room, where for a half-hour customers have crowded the door, asking to be served.

They seldom come in when making their purchases for two reasons, the first being that the room is so small that two, in this case, verily, "make a crowd"—I can turn round better when alone; second, knowing where every second-hand garment is, just what old shoes are on hand, and what is the supply of handkerchiefs, aprons, hose, etc., I can more readily supply the demand without help. Now I do not consider the store-room an inspiring

subject for my slow pen; but I believe that some of the friends who contribute to our supply may like to peep in on a "sale morning", and see not only our "stock", but our customers. The former is limited to the contributions sent in; the latter, to our students. I would add that when we know of cases of need in the vicinity, we are glad to make requisition upon our supply for their comfort.

You will observe that there seems little need of a cash register, there being little "cash" in evidence; yet we are not establishing a credit system, the goods having really been paid for



SEWING CLASS AT THE LAURA SUNDERLAND SCHOOL

in advance. But lest you think that "graft" is being practiced, let me hasten to explain that the girls needing clothing, request extra work of the matron, who assigns washing, scrubbing, or perhaps the regular work of some girl who is sick, or sewing which at five cents an hour counts up a nice little sum to the credit of the worker. Any work done by a pupil at the advice of the matron, beyond her regularly assigned duties, is paid for from the store-room.



THE LAURA SUNDERLAND SCHOOL, CONCORD, N. C.

Payment in money is not spurned; hence when a pupil wishes to procure a garment, comb, or tooth-brush for cash, it is to her advantage to make the purchase of the home store, as the prices are in keeping with the article sold and the need and circumstances of the purchaser.

That diminutive maiden in the door, seeming to have the longest credit list, is not the child in years her size would seem to indicate; she is nearly seventeen. I can but wonder if nature has not been defeated, in this instance. Reared in the lap of the mountains, with all their abandon of ozone, sunshine and pure water, should we not expect a perfect physical production? Ah! but over against God's bounty is man's poverty. A family of eleven in a two-roomed cabin home does not admit of an over-abundant supply of even pure air. Eleven to be supplied with food from the products of the little mountain farm, does not promise a super-abundance. Little wonder that the child's physical development has failed to keep pace with her years. To replenish her meager wardrobe, she has been doing extra work ever since she came, for as she put it: "Hit is plumb hard to git things at home;" "and," she added, "hit took a right smart to bring me down here." When she went to school it was over a mountain road necessitating the crossing of the same river (head waters of course) four times in the three and a half miles which she walked. Hence we are not surprised that she had to enter our lowest grade.

I am not sure but the young woman of twenty, sitting beside little Bess in her class is the more to be pitied—hers being a typical case of arrested mental development, and stunted sensibilities. My heart aches for her, as she pores over her books—work that would have

been easy for her a dozen or more years ago. The long years of work in the mill, the sense of wrong from which she suffered, and her unfortunate environment, have combined to make her crabbed and suspicious. So in addition to her literary work she has to learn the practical lessons of life, to know that "we get back our mete as we measure." She is learning also first lessons from her Bible—a handsome Oxford one bought with her own money, as also her expenses are paid with her own earnings.

Having reached the age when her father no longer had the legal right to take and appropriate her money, she left the home-roof, and began to store up her earnings for the long coveted pleasure of going to school.

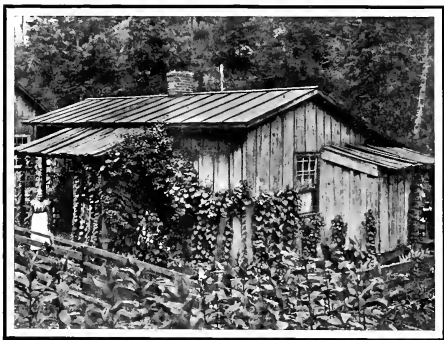
That she is here for every available bit of good, is evident not only in her devotion to study, but from a conversation heard the other day in which she was saying: "I came to Sunderland because they all learn you how to do everything, as well as books. I want to learn how to do manners, too." She has learned to make first class bread (she and one other girl making it for the school) and is learning nicely in the class room.

The friends supporting this work may feel that their investments in the elevation of such lives must bring large dividends.

I seem to read the proof of my statement in the two photographs that greet my eye as I look up from the page. They are two of our graduating classes at the Laura Sunderland—twenty-four young women in all.

Looking into their faces, I count nine who are teaching, none of whom have had any training beyond their course here. Four are book-keepers, and eight are studying in Normal schools, or colleges. Can you not read in all this the source of our inspiration and joy in our work?





THE MISSIONARY'S COTTAGE AT ACME, WEST VIRGINIA

## AUNT LIZA

WHEN I first saw Aunt Liza she was "upwards in sixty," but still strong and active, with brisk step and bright eyes: later, the strength was weakened and the step more slow, but to the end of her days the spirit within her looked out of those grey eyes with the keen interest in things and in people which was her birthright.

One hot afternoon in July I started out from the cluster of houses where I was spending the few weeks of leisure in a busy year. Tired of my usual ride on the road that wound through the valley, I struck off over the hill to the Big Cove. There a side track through a thicket of rhododendrons beguiled me, and turning Lady's head to the left, I plunged into the green gloom. Soon the trail began to ascend, winding around the steep side of the Cove. It was a rough cart track, washed by rains, and furrowed by the logs "snaked down" to the saw-yard below. The trees stood close on either side, with feathery undergrowth and pale forest blossoms. "Only a logging road," I thought to myself, "we shall soon come to the end," but still the road climbed on, till, of a sudden, we came out into bright sunshine, and there high up on a bench of the mountain-side, halfway between the great summit above and the deep Cove below, was a clearing, a field of corn, a patch of sorghum and the quaintest of cabins. Even in the first glance an air of thrift was noticeable, the garden fence of rived palings was without a break, there were no tall weeds around the house, but flowers, making a blaze of color against the grey of logs and shingles. Tying Lady at the edge of the woods I stepped forward and saw, coming from the spring beyond the house, Aunt Liza. We met, and looking

one another in the eyes, took stock each of the other, and then and there our friendship began.

She had been hoeing corn, part of her little crop was already "laid by" for the year; but with her natural courtesy she begged me to sit with her "a spell." "It won't bother me one mite, it'll give me a chance to rest up," she said. Sitting on the vine-wreathed porch we talked about the place where she had lived so long. She had come to it a bride, she told me, riding behind her husband on the mule which was their one valuable possession. She described to me the summer dawns and the nights and her delight in them. "It's mighty pretty and it puts feelings on to a body to see the moonshine falling on yon mountain. I just naturally love moonshine." "I don't know, either, but what I like it here full as well along about day-light, when I'm up soon of a morning and the sky forinst is all the color of them roses yonder. Here right lately there's been the prettiest kind of a big star, seems like it sorter hates to go out of sight at sun-up."

We went about the little yard, fenced in to keep the chickens from "tearing up the pretties." The gourd vine on the fence was planted, she explained, to keep out snakes, though "the gourds are mighty handy to have, and my children always look for me to raise them some. There's sorter a knack about raising gourds, some folks can't have no luck with 'em 'pears like." We compared our nomenclature: she called the cosmos, making ready to bloom, "flying ciphers," and the "pretty-boys," that flourished in the fence corners, were in my dictionary, zinnias. She showed me with pride the little crop. "Ever since my old man died



I've made enough corn to do me, and sweetening too. The boys they come and plough for me in the spring of the year: they'd be willing to do more than that, but I like to work; then a body has something." From my friends in the valley I heard that this old woman did more work than any man in the settlement.

This was the first of many visits to the "Swallow's Nest," as I named it. We exchanged confidences, for Aunt Liza was as eager to hear of the world known to me as I to know about her world. She was filled, not with a vain longing for unknown paths, but with an intense delight in the one she was traveling and those of which she could catch glimpses from other people. A description of a large department store with its moving staircase and elevators, gave her food for thought. "They must be scary things, them rooms that tote you to the top of the house," said she, "reckon I'd yell when they'd go to start." "The scariest thing ever I see was an engine. My old man, he had me to go down to the railroad with him once, and I see two trains go by, a pas-senger and a freight. I don't know as I'd want to risk my old bones on any such as that but I 'low its just as natural to you as sittin' in your own door yard. It's just in the way a body's raised."

Early or late, my visits never found Aunt Liza idle. Sometimes, as I climbed the bars, the hum of the spinning-wheel would come from the cabin; sometimes a lonesome hymn-tune, sung in a high-pitched, quavering voice, floated down from the hill-side where she was gathering berries for winter use. How much I learned that summer! Aunt Liza said I did "mighty well for the chance" I'd had in my "raising." It was a proud moment for us both when the wool-cards, so docile in her hands and so bewitched in mine, at last made for me a roll that could be spun, and again when I drew out on the big wheel a thread not too uneven. One day I was taught to make the crisp, wholesome corn pones for our dinner, baking them in the iron oven on the hearth.

"Are you never afraid up here alone?" I asked her once. "What is there to be afraid of, honey?" she rejoined. "There's snakes, of course,—rattlers, out on the ridge, but they don't come about the place now as they used to. They was bears here too, when we first come, they used to get our hogs and our young calves. My old man always took his gun with him whenever he'd go off anywhere from the house." "I reckon you want to know how come us to settle in such a far off place. We was both young then and we hadn't nothing to start in on, the ground was good, we could make a heap of truck. It suited us too. Since my old man's dead and I'm getting up in years 'pears like it makes the children plumb uneasy for me to be here by myself. They're always and forever at me to come and live amongst them. One of my daughters is married to a mighty nice man, he's a good provider and they've built 'em an awful fine house down in the flat-woods. It's a main big one. It's got six rooms in it and some other little rooms

where she keeps her plunder; calls them closets. But seems like I can't be satisfied anywheres else! 'Taint like home,' I tell them." "I reckon I'm queer-turned and ill," she said, turning to me with a mischievous gleam in her eye, "but I can't stand it to live with any of them, leastwise with my daughters-in-law: they're good women too, but folks has their ways. It frets me too to have such a passel of young-uns about, I can't be devilled with 'em. When I'm up here by myself I see peace. I'm always at work at something or other and I aint no time to set and study about them that's gone; that's what makes a body lonesome." 3012.8

In spite of this desire for solitude, Aunt Liza was a factor in the life of the neighborhood. Her children made frequent visits, and she was called on as a matter of course to help whenever there was a "working," whether "fodder-pulling," "corn-shucking," or "grubbing," for no one could superintend as she could the cooking of a big dinner. She had everyone's good word as a friend to be depended on in sickness or other trouble.

After that summer it was many years before I turned my face back to the mountains. When again settled in the old quarters, I took my way up the well remembered trail. The neighbors had told me that Aunt Liza had been asking about my coming and would be "proud to see me." She was sitting on the porch as I approached and though a light flashed in her eyes for a moment, all she said was, "Git in. Git you a chair." But after we had talked a little of indifferent things she said, "You was gone so long I thought I was never going to see you no more." "I'm right sharply decayed since you saw me," she added, showing her shrunken hands, "I can't do much work and that frets me, but I aint a punishing any and a body ought to be thankful for that." A shy but smiling little maiden stayed with her great-grandmother now and the child's father came every few days to split the wood and to do the other work too heavy for little Loduska. The old fingers were not too feeble to use the knitting needles and their clicking made a cheerful accompaniment to our talk. I had a tale to tell of foreign lands which had to be continued from visit to visit. "Shucks! you don't tell me!" she would exclaim, with a whack on my knee, at hearing of some strange custom, "it does beat all what humans will do." "D'y'e reckon our ways would seem as strange to them?"

There had been more time to "study" as Aunt Liza sat through the long winter days by the fire, and I heard more of old times; of the husband dead for twenty years, and of the children and grandchildren scattered abroad. Other children there were ten living; I knew many of them and had knowledge of them all, stalwart, honest men and women. Some of them were living plainly as their parents had done, others had fought their way to easier circumstances. Among the grandchildren there were two who had gone out into the world beyond the mountains to use gifts of no mean value. And all looked to the old woman on the mountain-side with veneration; from her had

gone forth the law by which they lived: the law of straight-dealing and kindness.

On my return to the mountains the following

summer, the cabin was empty and in the little enclosure on the ridge above there were now two graves instead of one.



MISS SULZER AND MISS HALL, CLEAR CREEK, WEST VIRGINIA  
The necessary mode of travel for our Bible teachers

## AN UNFINISHED STORY

ONE cold, crisp winter's day, just at the opening of the morning session, a new pupil appeared. Walking noisily in, she demanded of the teacher, "Where shall I set—what shall I do with these?" all in one breath, and at the same time extended the few books she carried. She was assigned a seat, whereupon her cape and "fascinator" were deposited upon the floor, by her side, and she was evidently ready for whatever new experiences awaited her.

"What is your name?" inquired the teacher. "Dousilly," "How old are you?" "Goin' on fourteen." She was quite as tall as the teacher. Suddenly she seemed attracted by the appearance of a little girl sitting near her. "Oh, what a pretty young un!" And taking the child in her arms she swung her back and forth with the ease one would a babe.

But her conduct was not to be limited to doing amusing things. It was soon reported that she was using language on the play ground both vulgar and profane. When asked about these misdemeanors, she replied, with evident sincerity and an air of surprise, "I never knew those words were wrong." Soon after this she was guilty of a still greater offence, and was told that if she was not a better girl she must leave school. Then, for the first time, she seemed to comprehend just what was required of her, and from that time needed no further reproof along that line.

Most loyal was she in observing the ordinary regulations of school, and quick her reproof if others failed to observe them. "Miss B. won't like that; you mustn't do that."

But the child's interest in school was evidently penetrating the home. The father had been a soldier in the Civil War, but was unable to read or write; his daughter had aroused his ambition. Procuring a large sheet of paper, and placing a quilt on the floor, for both seat and desk, he laboriously imitated the copy given by his daughter until he could write his first name in a large, plain hand. A little later, instead of X, which he had been accustomed to use as his signature for his pension papers, the document was signed by the full name.

There was a mother in the family, also, who bore the rather unusual distinction of being step-mother, half-sister and aunt to the children; but to Dousilla she was simply "Poll," until persuaded to call her mother by Miss B.

The father's desire for knowledge did not cease with learning to write his name. One day, when Miss B. was calling, she noticed a musket hanging on the wall, and made some remark about it. Instantly the soldierly instinct was aroused. He was asked if he had kept informed in regard to the Cuban War, our trouble with Spain not being then settled. He asked numerous questions, showing that he knew little on the subject. He was told that histories had been published giving quite complete information. A few weeks after this the summons came from Dousilla, "Pap wants you to come up and read to him." On obeying it was found that he had learned where a history could be obtained and had secured a really fine copy, quite in contrast to the humble furnishings of the cabin home. Thereafter, until the

entire volume had been read aloud to the family, there came the frequent summons, "Pap wants you to come up and read this evening."

Readers of fiction hurriedly scan a story, eager to know how it came out. Missionaries

who deal with the live article never know how it is coming out; they labor on untiringly with the promising, the unattractive, the repulsive, patiently chiseling, prayerfully awaiting results.

## AMONG THE HILLS OF TENNESSEE

By Elizabeth C. McGillivray

**D**URING forty days spent in a mountain cove, the while being dependent for food and shelter upon the hospitality of a people among whom our church is working, one must needs come in touch

color are wonderful indeed to look upon.

There is a look of friendly expectancy and welcome on the face of the mother who meets you at the door. She has a large family (for race suicide has not penetrated the mountain districts) and toil and care have written sad lines upon her face. The father and husband comes in from the plow which he has followed from early morn, and his greeting is as cordial as that of the mother. There is always a real desire to please the visitor, and a more generous minded host than our mountaineer would be difficult to find.

The school is a theme of the deepest interest to our hillside friends, and their eager desire to get the children educated reminds



with life in all its simplicity.

We whose days have been spent, for the most part, north of the Mason and Dixon's Line, have often heard of southern hospitality. In thinking of this we dream of the Manor houses of the favored children of men, and truly it is found there, for the sunny south-land is enriched by its grand old homes of the Bracebridge type, where hospitality is dispensed with a free hand.

It is a far cry, perhaps, from this picture to a log house near the crest of the Cumberlands; but one's welcome is none the less cordial or sincere in these homes of our mountain friends. The mountain home, at its best, is an humble place. Bare floors and roughly ceiled rooms, with a fireplace where a cheery log burns brightly, often the only visible comfort of their indoors.

One can hardly pass without a word about their cut-of-doors; these glorious hills with their changes from summer green to autumn



1. THE LITTLE WHITE SCHOOL HOUSE, JEWETT, TENNESSEE

2. A PUPIL'S HOME

one of old Drunmochty with its family ambition to have one son in college.

During my stay in this close relation to the mountain home, perhaps the most noticeable characteristics observed were three, namely, reverence for the Bible, love for home and family, and a large tolerance for their fellowmen.

The mountaineers' reverence for God's word is akin to that of their forefathers—the Covenanters, and like them, they have "Aye a hert abune" every trial.

Having the Bible in his hand from the day he first enters our school here, the child grows up with a knowledge of it, and a reverence for it, which alas! many of a larger opportunity do not have. Without an exception the children of our school know all the books of the Bible and can turn readily to any of them. They are familiar with its stories, and it is not uncommon to find children who can repeat entire chapters.

The mountaineer loves his home. It is there he gathers his family about him and, like Dicken's Cricket he chirps merriest at his own fireside.

The mountaineers are very loyal to each other and to friends in whom they have confidence. It cannot be forgotten, when our Teachers' Home was burned last spring, with

what generosity and kindness they came forward and offered a share of their homes and all they had. One of the teachers, whose worldly goods had gone up in smoke, was deeply touched by a girl's saying, as she returned a pair of mittens given her, "Please take them back, you need them now."

In a representative home in a community where the church has long pointed heavenward, we find, for the most part, loving and united families. The mother sees her boy go far away over the mountains but ever and anon she goes to her door to listen—she cannot see beyond the mighty hills which stretch far into the blue,—and the look of unrest, of motherly anxiety does not leave her face until she hears the whinnying of the horse and the whistle of her boy in the distance.

Such are a few traits of mountain people among whom my lot is cast. The Church has been to them as a rock in a weary land, and of them it may be said as it was of old, "Lo! I have not found so great faith; no not in Israel."

## FROM THE FIELD

Speaking of two boys in the school, a teacher in one of our mountain stations says: "The father is a strong, rugged man, who desires for his children better things than he has ever had for himself. He came to school one winter with his children, and he and his older boy were in the same room. He takes great pride in their attainments, and the three of them sit together at night and 'work arithmetic,' and he often tells me that they 'stall' him, though he used to be the teacher in one of our district schools, and the boys are only doing fourth grade work. The mother was married at thirteen and has had a hard life, but she has done her best by her children, and six dearer, happier children it would be hard to find. The oldest is only twelve.

plained to the people that the collection taken up would go to help send Sunday schools to those who did not have them. We received two dollars, which was an unusual amount.

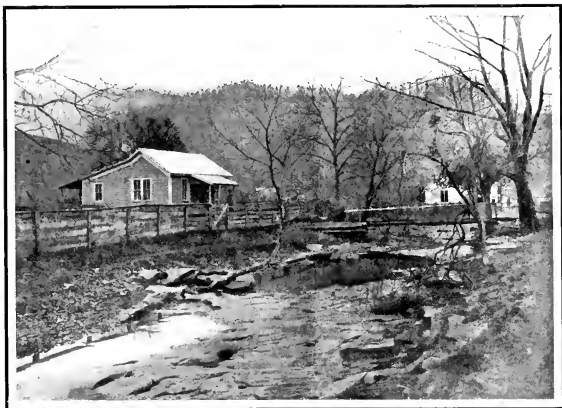
MABEL L. FRANKLIN.



PARTICIPANTS IN "CHILDREN'S DAY," AT BLACKWATER, TENNESSEE

*Blackwater, Tenn.*—As was their custom, the children practiced hard and faithfully to get their parts well for the Children's Day exercises. On the Saturday before, when they came for their final practice, the accompanying picture was taken. On Sunday morning the church was filled with a very quiet, interested audience. The children did well, especially the wee ones, some only three years old. I ex-

*Clear Creek, West Va.*—During the summer and autumn months, when it was not raining a steady down pour, the work of repairing the teacher's cottage has gone on slowly but surely, until now we have almost reached the point of being comfortable. There is still much more to be done in the way of painting, papering and finishing up before we can call



THE TEACHER'S COTTAGE, CLEAR CREEK, WEST VIRGINIA

the house completed. We have a good new roof over our heads, and chimneys that will not tumble down in an ordinary wind storm, as the others did. It is such a comfort to sleep right on at night no matter how hard it rains,

and to know that everything will not be soaked by morning. We wish to express our sincere thanks and gratitude to the many kind friends who have made this much needed improvement possible.

## VISITATION OF DIPHTHERIA

NINETY-three persons greeted me on the Sunday after my return to Pensacola from vacation. Fifty-four pupils were enrolled in the school, but in two weeks' time we were visited by an epidemic of diphtheria which is still with us after two months. I have been doctor, nurse and undertaker; made clothes in which to bury the dead, and have been busy day and night. The work is so different from what I had planned for the fall and winter; and it has rained three months with not more than three pleasant days a month. Two floods have washed away much of the crops, and large amounts of crops have rotted. Apples, on which our people depend for much of their winter supply, spoiled, for they could not be dried out on the drying bars. About the middle of October, suddenly everything froze solidly. A thousand bushels of apples froze on the trees in this county. I do pity our people as I look forward with them into the coming winter.

Terrific mountain storms and high water kept many of our people from school and church services. Much of the time, streams could not be forded at all. Part of the time no mail could reach us, and we have been shut

away from the outside world for weeks at a time. Conditions are getting better now. Not many cases of diphtheria are developing. We have had weeks when there were from two to five cases in a family, often in one-roomed cabins, with not a window in them. I have done what I could for the people, but don't know how so many of them came through alive.

Yesterday, October 14th, was Rally Day in our Sabbath school. I had postponed it because so many of our people were sick, or had been shut in with the sick. More were present than I expected—fifty-eight were here, and our collection was two dollars sixty-five cents. One family was present which had been quarantined six weeks, five children having had diphtheria.

Our missionary society and mission band are in a flourishing condition, and our Sunday school is rapidly growing to be a missionary school. Each Sunday afternoon thirty to forty people gather here to study the Bible, and seem to enjoy it. I hope the seed is falling upon Spirit-prepared ground and will bear a large harvest. My desire is to make Bible Christians of our people, the children particularly.

MARION J. BROOKS.

## SPILLCORN'S PROGRESS

**O**N February 1st, 1903, the workers at Big Laurel organized the Spillcorn Sunday school in some old lumber shacks. Last December the new Spillcorn chapel was dedicated. This year finds the Sunday school flourishing and a day school with an enrollment of forty-five firmly estab-

lished and three bonfires gave evidence of the work done. While the fires were kept burning merrily the boys took turns with the axe, trimming and piling neatly at one side any branches that could be used for fuel. When at last it was time to go home all agreed that improvement had been made.

**Big Laurel** has this year one girl at the Home Industrial School, two boys at the Farm School, one at Dorland Institute, and one at Maryville College preparing for the ministry. This hunger for a higher education is an indication of the work the day school is doing there.

**Harlan, Kentucky.** We have had a convention and it was a success. We invited the Tri-State Christian Endeavor Convention to meet with us this year, and they accepted. There were twenty delegates from different portions of Virginia, Tennessee and Kentucky brave enough to try our mountain roads, and you may be sure they received a warm welcome to this "Switzerland" of the mountains. The three days they were here were red letter ones to us, and the enjoyment was increased by the presence of Rev. R. M. Craig and Dr. McDonald, who visited us at that time. We were left stronger and better for the duties that await us.

The school work is prosperous. Some think "It's a sight

how the children do learn," and I know you will think so, too, when I tell you one small girl said in her geography class, not long ago, that the "Torrid Zone is bounded on the south by the tropic of Popcorn;" and that a small boy asserted that "George Washington was Governor of Kentucky."

Our academy looks fresh and inviting, with new paper and paint. The paper was furnished by the ladies of the church here.

DELORA B. OSBORNE.

One must not think it is all study at Harlan, for the girls are taught to work (says Miss Lauren, the matron.) The smaller ones wash dishes; some of the older girls do good laundry work, make biscuits which would compare favorably with any, also make excellent bread, and cook well in other ways. Just after supper one evening last week, our principal summoned the faculty for what he thought would be a short session. I told the girls I would be back in a few moments, but the moments lengthened into nearly two hours. When I did appear I found most of the girls studying, but I heard what sounded like a commotion in the kitchen and hastening there found four of the girls were scrubbing the floor; it was to have been done the next day, so they were just surprising me.



LITTLE MOTHERS IN DOLL DRILL, JUNIPER, TENN.

lished there. One look into the faces of those children with no other day school within less than four miles of them, amply repays us for over two thousand miles of mule-back riding done within the past four years in going back and forth to sustain the school. The natural outgrowth of the Sunday school and day school work is a church organization. For this we hope and pray for Spillcorn. As yet we have but two members in that region and their connection is with the Big Laurel church.

Miss Maney, who teaches the Spillcorn school this year, takes the daily ride of eight miles from the Big Laurel cottage to Spillcorn chapel and return, six days out of each week.

## OTHER SCHOOLS

**Crab Orchard, Tennessee.** House cleaning, as interpreted by us, means yard cleaning. For some time teachers and pupils mourned the unsightly condition of the school grounds, but a long rainy season prevented any work being done. At last the skies cleared and all eagerly began work one day at the close of the afternoon session and proved anew the old adage that many hands make light work. Piles of brush were gathered into heaps as if by magic

**Revere, N. C.**—We think ours is a gem of a cottage among the workers' abiding places. One of the pictures shows this cottage, with the schoolhouse in the distance.

Our school at Revere is very flourishing. Sixty-three are enrolled. As I write, in October, many are out pulling corn, shelling beans, making molasses and picking nuts.

Monday and Thursday evenings we have sewing for the girls. Tuesday and Friday evenings we have wood carving for the boys. They enjoy it very much, for what boy does not love to whittle? We are teaching them to draw their designs on paper in order to get them accurate.

Perhaps the best thing of all is to hear my little a, b, c class, of which I have nineteen, from four to six years of age, recite the Fifteenth Psalm. Some can hardly speak plain, but they know the Psalm.

RUTH D. DEAN.



TEACHER'S COTTAGE, AND THE SCHOOL HOUSE, REVERE, N. C.

## THE NORMAL AND COLLEGIATE INSTITUTE

FROM THE STANDPOINT OF AN OUTSIDER

By F. M. Hickok

A YEAR'S residence upon a block adjoining the grounds of the Normal and Collegiate Institute, Asheville, N. C., may possibly afford a point of view, which, while it is from the outside, is nevertheless such a nearby view as to add an element of interest to Presbyterians. The Normal and Collegiate Institute of Asheville, N. C., is the first magnitude star in that bright constellation of luminaries, whose light is upon all the "Land of the Sky," and whose glory is upon the entire Presbyterian Church. In his admirable volume, "The Southern Mountaineers," President Wilson of Maryville College has described the Normal School as the keystone in the arch of Presbyterian educational mission work in all this region. The conception it conveys accords with the facts. Presbyterians have a right to a feeling of pride in every stone in the arch, for each is a polished one; and they have a right to a feeling of pride in the keystone of all, the Normal School. One cannot go out in any direction among these sublime mountains which God has uplifted round about, without soon coming upon some school in which mission educational work is being carried forward by one or more earnest, efficient representatives of the Presbyterian Church. These many mountain schools, if one may vary the figure, form the broad base of a pyramid which rises through the higher school or academies, such

as those at Marshall, Hot Springs, and the Home Industrial School at Asheville, to the Normal, the apex of the pyramid.

Prof. S. F. Venable, Supt. of Public Instruction of Buncombe County, has well said that Rev. Thos. Lawrence, D. D., the president, is the soul of the whole system. He has gathered about him a faculty of sixteen exceptionally capable, consecrated Christian teachers and officers. Put them together and then compare with any co-ordinate school anywhere and you must place the sign of equality between them, for they will stand in a true equation.

The enrollment for this fifteenth year shows 322 students, of whom 228 are in the building, the remainder being day pupils from the city of Asheville. Adding the members of the faculty, there are in the Normal household 344 persons. This large and interesting family present two sides. The one material, the other intellectual.

On the material side provision must be made regularly, unflinchingly, and daily, of those things indispensable to the nourishment of bone, muscle, and brain for the workers.

"The Institute provides a systematic education—the whole girl goes to school: hand, head and heart; she has to do, in turn, with every part of the work of the school home; the work schedule changes every six weeks; and when the pupil leaves the institution, aside from her thorough training,

whether as teacher, stenographer or dress-maker, if she does not know how to care for a home from cellar to garret, it's her own fault. Dr. Lawrence's girls cook the food, care for the dining-room, chapel, classrooms, their own dormitories, laundry, largely make their own clothing, and take care of the sick, except where the case is extreme." Our admiration and wonder are both excited as to the way in which all these requirements of the household, on its material side, are met.

But thus far our eyes have been only on the footlights, so to speak, of the school. If one would have a headlight view, he must observe the school on its intellectual side. He must enter the school rooms of the various departments, and observe it in its literary, commercial, musical, and domestic activities, where its work of instruction in all these lines, are systematically, and successfully carried forward day by day. Or better still, he must attend the commencement, such as we had last June, and see the finished product of this magnificent factory of womanhood, culture, brains, character, and Christian faith, in the graduates who go out equipped for life work in homes, schools, and business. All over the State, places are waiting for these graduates. The doors of the school houses are wide open, and the call is loud and persistent for them. Nay, not only in this State, but in Virginia, Kentucky, Tennessee, South Carolina, and a way beyond, they are legal tender in the schools.

In the work just coming from the press, this school and its honored president have received

deserved tribute. It is said that the Normal and Collegiate Institute furnished the state of North Carolina for its mountain region, a second institution the equal of the State Normal School, in its course of study, and at less expense. Surely Presbyterians should be gratified at such a statement, and it should be known, and never forgotten, that all these benefits of the Normal School, on its two sides, are furnished at a cost to each student per year, which is a variable, having \$100 as its maximum, and zero its minimum limit.

That a man is without honor save in his own country can have no application to Dr. Lawrence, for Asheville will, as one man, place him in the very front rank of her beloved and honored citizens. Throughout the State he is regarded as one of her truly great citizens, one of her foremost scholars, and best educators. Governors and state officials have again and again spoken in the highest terms of praise both of the school and its beloved president. It is a judgement, from which none will dissent, that Dr. Lawrence's life work has come to its splendid crowning in these fifteen years of service as president of the Normal and Collegiate institute.

This article must necessarily conclude here, yet one finds it difficult to drop the pen without saying a word which ought to be said in relation to the place and part which Mrs. Lawrence has had in all this development. She has planned, toiled, and served nobly on her part and her work has been the worthy supplement of her husband's.

## ONE PHASE OF A BIBLE READER'S WORK

THERE had never been a Bible Reader in the little, bustling oil town in West Virginia, and I went in a stranger and an undesired addition. As one woman said, "We aren't heathen and I don't see what she came for."

Bodeska, (as we will call her) was the one person in the entire town who was really cordial; she was the most notorious woman in all the country. But as she, herself, said to me, "There was many a girl as mean as me but she lied and sneaked about her meanness, but I owned up to what I did." Bodeska was a generous, open-hearted woman, proverbially kind in case of sickness, but no one could get her into a church. One evening when talking to her and her old mother, I was asked to conduct devotions before I left, and she arose from her knees weeping.

One morning I learned that Bodeska was not expected to live; she had been ill for a week or more. I hastened to the little home in the village street, and entering found her alone, moaning "Too late! too late!" "No," I said, "it is not too late." She seemed willing to take Christ as her Saviour. I prayed earnestly for her, and in closing she repeated the last words with me. That afternoon she was taken to a hospital. I did not see her for weeks. It was thought that she could not survive. She recovered however, and returned to her home, and calling for the Bible Reader she told me that prayer had strengthened her through the operation, and she felt that her life had been spared and her soul saved that she might "live for Christ." Her life since has proved the sincerity of her profession.

## A FINE WORK

THOSE of our missionaries who are known as Bible Readers, are not in charge of schools but visit among the people of sparsely settled mountain districts organizing and conducting services, prayer meetings and Sunday schools, thus preparing the way for the church or caring for a region where a minister could not be sustained. It is the practice of a number of these Bible teachers

to hold children's meetings at the various little school houses near them.

"We hold these meetings once a week after school," says Miss Hadessa McCay of Manchester Mission, Kentucky. "I have three of these meetings in my charge at present. The public schools in the mountains open the first of July and close the last of December, and as the fall is a delightful season in Kentucky, we greatly



enjoy the rides and the meetings with the children. We plan to arrive at the hour for closing, then for twenty or twenty-five minutes we sing, hear the Scripture verses repeated that the children have learned from the cards previously given them; have a short Bible lesson and prayer. In one school, about two miles from my home, I have conducted a meeting of this kind during the autumn for five years.

## SAMPLE INSTANCES TAKEN FROM LIFE

**M**ISS STEPHENSON, of the Asheville Home Industrial, in her plea for a special building for a little girl's home that more of these children may be cared for, gives these instances:

I shall make mention of two sisters, unrecognized Daughters of the Revolution, of Presbyterian ancestry, beautiful, talented, charming children, eight and eleven years of age when they came to us. Withal they were intensely human little creatures and needed the guidance of a strong hand and also the refuge of a loving mother-heart. Their mother and brother had died within the year, and their father would have been utterly discouraged because of sorrow, ill health, and debt had not the Home Industrial School received his little daughters on such terms as he could by exertion meet. This proved to be just the incentive he needed. They were with us five years and both united with the church while here. The elder one graduated with the honors of her class and the love and esteem of all. By that time the father was able to provide them a home in a town where there was a good high school, and they kept house for him while they took that

course. Now both of them are in college, and we watch with interest their success, and pray that their lives may be crowned with worthy Christian service.

You will also be interested in the daughter of a widow, rich in three fine children with the best of Scotch-Irish blood in their veins, but too poor in money to support or educate them. The way was open for the oldest boy to enter the Farm School, and the little nine year old girl came to us. The mother took the baby boy with her and bravely set to work. That was years ago and the little girl after graduating from here, finished the course at the Normal, taught successfully in a Presbyterian school in a county town where a year ago she married one of the best young business men of the place. She is not only the center of a Christian family, but a strong helper in church work. A few days ago the mother visited me, and expressed her conviction that had she not been given both the financial help (she could pay very little toward the expense of her children) and the sympathy her personal touch with the schools afforded, she must have given up the struggle to bring up her children worthy of their ancestry. All they needed was a chance to revert to type.

## WORKERS AND SCHOOLS AMONGST MOUNTAINEERS

### KENTUCKY

**Columbia.** Rev. A. L. Whitfield.  
**Cortland.** Miss Margaret J. Cort.  
**Harlan.** Mr. W. V. Choate, Miss E. A. Beatty, Miss A. L. March, Miss D. B. Osborne, Miss E. Lauren.  
**Hindman.** Miss Eureka Granger.  
**Manchester.** (Edward Hubbard Memorial.) Rev. Chas. Marston, Miss V. F. Held, Miss Mary Alexander.  
**Manchester Mission.** Miss J. McCay, Miss Flora Snoddy.  
**Mt. Vernon.** (Brown Memorial School) (McFarland Memorial Chapel.) Miss I. M. Taylor, Miss G. M. Sisson, Miss A. L. McIntyre, Miss Camillo Alexander, Miss Estelle W. Richards, Miss Margaret Grimes, Miss Edith Lowe, Miss M. F. Adams.  
**Pikeville.** Rev. James P. Record.

### NORTH CAROLINA

**Asheville.** (Normal and Collegiate Institute.) Rev Thomas Lawrence. D. D. Mrs. Thomas Lawrence, Miss L. J. Robinson, Miss M. McNeil, Miss E. M. Freley, Miss Harriet Sinclair, Miss M. F. Hickok, Miss Sallie Taylor, Miss Edna White, Miss E. I. Cameron, Miss E. A. Dodd, Miss M. C. Ellis, Miss Eloise Backus, Miss G. M. Price, Miss L. J. Meeking, Miss Ella Bickerstaffe.  
**Asheville.** (Home Industrial.) Miss Florence Stephenson, Miss Mary Johns, Miss B. M. Rich, Miss Grace Maxwell, Miss D. J. Robinson, Miss Mina Remley, Miss C. N. Graves, Miss E. G. Folsom.  
**Farm School.** J. P. Rogers, M. D. Mr R. G. Long, Miss E. Flaeger, Miss E. B. Williams, Miss M. P. McCune, Miss E. V. Wallin, Miss A. McArthur, Miss I. A.

Custer, Miss J. L. Turner, Miss S. J. Gamble, Mr. J. F. Delzell, Mr. F. J. Hay.  
**Allenstand.** Miss A. E. Coc, Miss H. N. Allen, Miss Julia Scott.  
**Bank Creek.** (Cane River P. O.) Miss M. P. Gray, Miss L. M. Smith.  
**Big Laurel.** (Mark Lance Memorial.) Miss Ollie Henricks, Miss L. G. Darby, Miss M. P. Darby.  
**Brittain's Cove.** (Weaverville P. O.) Miss M. E. Griffith, Miss E. L. Corpening.  
**Burnsville Mission.** Rev. R. H. Taylor.  
**Concord.** (Laura Sunderland.) Miss Melissa Montgomery, Miss Florence Redway, Miss M. A. Handley, Miss N. N. Elliott, Miss A. M. Bryan, Miss M. E. McCartney.  
**Gahagans.** (Helva P. O.) Miss D. J. Merchant, Miss A. H. Thornton.  
**Hot Springs.** (Dorland Institute.) Miss Julia E. Phillips, Miss C. B. Pond, Miss Lillian Hobbie, Miss L. M. Shaffer, Miss J. M. Foster, Miss G. R. Conover, Miss Edith Houghton, Miss Miss Minnie Parker, Mr. H. M. Daniel.  
**Jack's Creek.** (Dav Book P. O.) Miss Mary Denlinger, Miss F. A. Nichols.  
**Jupiter Mission.** Rev. Albert Read.  
**Jupiter.** (Alexander P. O. R. F. D. 2.) Miss Josie Bundy, Miss E. B. Blair.  
**Little Pine Mission.** (Emily McDivitt Memorial.) Rev. Hugh McCarroll.  
**Little Pine.** (Marshall P. O. R. F. D. 2.) Miss Florence Ricketts.  
**Marshall Academy.** Miss Rose McCord, Miss F. B. Tullis, Miss Clara Nanney, Miss C. E. Cathey.

**Pensacola.** (Athlone P. O.) Mrs. M. J. Brooks, Miss L. Waddell.  
**Revere.** (Stella Jewell Memorial.) (Walnut P. O., R. F. D. 1.) Miss Ruth D. Dean, Miss M. S. Case.  
**Shelton-Laurel.** (Alleghany P. O.) Miss Frances L. Goodrich, Miss Frances E. Piercy  
**Upper Shelton-Laurel.** (Alleghany P. O.) Miss Edith B. Fish.  
**Spillcorn Creek.** (Allanstand P. O.) Miss Anna M. Maney  
**Walnut Run.** (Marshall P. O.) Miss M. C. Shillito, Miss N. L. Rupert.  
**Walnut Spring.** (Marshall P. O.) Miss Della McLaughlin, Miss J. J. Gudger.

### TENNESSEE

**Blackwater.** (Kylesford P. O.) Miss M. L. Franklin.  
**Crab Orchard.** Miss Grace Martin, Miss Rena Goddard  
**Elizabethton.** (Harold McCormick Institute.) Miss Jean M. Duncan.  
**Erwin.** (Dwight Institute.) Miss Addy B. Wyeth, Miss A. L. Wintzer.  
**Flag Pond.** Miss Emma Hicks, Miss M. E. Tait, Miss Mae Donnelly.  
**Grassy Cove.** Miss E. C. McGillivray, Miss Zora M. Wilson, Miss M. K. Elliott.

**Huntsville.** Rev. Arno Moore, Miss J. M. Allison, Miss Agnes C. Patton.  
**Jewett.** (Grand View P. O.) Miss Dora M. Fish, Miss Elsie Miles  
**Juniper.** (Sevierville, P. O.) Miss Harriet C. Dalley, Miss Mabel Moore.  
**Ozone.** Miss M. J. Rankin, Miss N. F. Harris.  
**Rocky Fork.** (Flag Pond P. O.) Miss Jennie Moore.  
**Sneedville.** Miss Florence Boose, Miss B. F. Read  
 Miss H. R. McCracken  
**Sycamore.** (West Mill P. O.) Miss S. E. MacBride.  
**Vardy.** (Sneedville P. O., R. F. D. 1.) Miss Ina McBurney.

### WEST VIRGINIA

**Acme.** Miss Mary E. Clingan, Miss E. M. Clingan.  
**Big Bend.** Miss Carolyn W. Smith.  
**Brush Creek.** (Cabell P. O.) Miss Kate London, Miss Eliza N. Robinson.  
**Clear Creek.** Miss Izora B. Hall, Miss A. C. Sulzer.  
**Dry Creek.** Mr. George A. Reangh, Mrs. George A. Reangh.  
**Jarroll's Valley.** Miss E. A. Jackson, Miss M. B. Newcomb.  
**Lawson.** Miss Viola Barnes.  
**Racine.** Miss E. A. McCracken.

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## PRESBYTERIAL EXCHANGE

**Red River Presbyterian.** At the recent meeting of the Synodical Society of Minnesota, held in Minneapolis, the Presbytery of Red River was awarded the banner for the largest gain per cent in their offerings to Home Missions. Red River is much encouraged, and hopes to retain it another year.

During the recent visit of our Field Secretary, Mrs. Flora D. Palmer, one new society was organized at Wheaton.

**Rochester.** The Woman's Missionary Society of the Central Presbyterian Church at Rochester, N. Y., has a very pleasant function at which they have an address and an annual supper, inviting the church to participate.

**West Virginia.** The address of welcome given to the Synodical Society which met at Morgantown, contained some reminiscences which will interest a larger audience. We quote, in part:

Out of the dim recesses of the past, more than fifty years having elapsed since she who welcomes you was first privileged to share in the work of this church, there come memories of a band of loyal women who worked under such hindrances as we of this privileged age can hardly appreciate. It is on record that they rode over these mountains collecting wool from the farmers which they spun and knit, and had cloth woven, and from the proceeds of the sale of this material and the hand knitted socks, aided in the support of the church and the cause of missions. There may be few beside myself who can recall that when the treasurer's report was given, various ladies were credited with the contribution of cuts of yarn. This organization continued through all the years with varying success financially, but always a harmonious body, each member deferring to the will of the majority. . . . Remembering the struggle of the past, the day of small things, it seems that we can hear the church exclaim with the patriarch of old, "With my staff I passed over this Jordan, now I have become three bands."

## "BEST" PLANS A Reciprocity Day

(A special series of adaptable plans, of which this is the first, will be given—one each month—under the heading "Best" Plans.)

These "Best" plans are referred to in the "Literature Year Pledge" blanks.

Here is a plan productive of the pleasantest results, and heartily recommended to auxiliaries. It is a scheduled meeting in the Year Book of Programs issued by the Adrian Society, Michigan. It is called "A Reciprocity Day," on which occasion the Missionary Society of some neighboring town visits the Society and furnishes the program. The visiting society in this case came in the spring, and in the autumn the Adrian Society returned the courtesy and the visit, furnishing the program in its turn. They have tried the plan before, and it proved very successful. Why not adopt it generally? A "Reciprocity Day" throughout a presbytery should prove very popular. Try it, and send the magazine word as to the outcome.

## YOUNG PEOPLE'S NOTES

**Asheville Farm School.** The new superintendent, Mr. J. P. Rogers, has now been in charge some months. He says:

As to first impressions it is not necessary to spend eight months here in the mountains to be impressed with the need of the work. But, with the passing months, as opportunities for observation widen and knowledge of actual conditions increase, our impressions deepen and our sympathies go out more and more for the great numbers whose very need is in itself an appeal for assistance, not only to benevolent individuals and missionary organizations, but to all thoughtful citizens of our State and country. If, because of the very nature of things, these regions must be so sparsely settled as to render it inexpedient, yes, impossible, that the children of these mountains can enjoy the privilege of attending school near their homes, should they be left to grow up without the possibility of securing an education? Or, because churches cannot be built within a reasonable distance of their homes must they be forced to grow up without religious instruction? The noble and praiseworthy efforts of the Home Mission Board of the Presbyterian Church has made it possible for a limited number of these boys to attend school here, where an important three-sided work is being carried on—industrial, educational and religious—with no narrow sectarian or denominational limitations, but where a boy's need constitutes an important qualification for admittance. This work deserves the sympathy of all Americans and should receive encouragement and aid.

### Aids for "Immigration" Study Classes

	Price each.	Per 100
Aliens or Americans ?.....	Paper 35c. Cloth, \$o 50	
Coming Americans .....	25	
Immigrant and the Gospel, The.....		
Immigration Problem, The.....		
Leader's Supplement to Coming Americans .....	02	1 50
Our Polyglot People.....		
Our People of Foreign Speech.....	Cloth. Post-paid	
.....	25	
Souvenir Post Cards, set of eight 15c.....	62	
Stereopticon Lecture—Making Americans..	10	

A plaza teacher tells of an annual celebration which gives a glimpse of conditions under which our New Mexican missionaries labor: "These childish people have to be entertained and a parade like that of Corpus Christi is calculated to fill the bill admirably. We went to the Cathedral early, but had great difficulty in getting seats. The archbishop was saying mass in robes of scarlet and gold, surrounded by a band of priests. The choir were singing the mass most beautifully. After the service was over, the archbishop read the order of march. The procession was fully a mile long. A band of music from the Brothers' school headed it and a band from the Indian school brought up the rear. Interspersed were groups of men, women and children representing different schools and societies. These were divided by priests and sisters, who were reading prayers. The archbishop marched under a canopy of gold and scarlet which was carried by four priests. Along the line of march, about every eighth of a mile, were altars, raised up to the Virgin Mary, where the archbishop said mass."

## PROGRAM FOR JANUARY, 1907

### Subject—Immigration

#### THEMES for Papers or Discussion:

**Americans in Process  
The Problem of the Immigrant  
The Problem of Assimilation**

Give this meeting special importance. The topic, Immigration, has been changed from August to January in order that societies whose meetings are suspended during the summer may study this important question. All such are referred to the Bible Study for devotional service on "The Universal Kinship of Man," which appeared on page 237 of this magazine for July, 1906.

**Material.** Leaders and others are referred to THE HOME MISSION MONTHLY for August, 1906. In addition to articles, see exhaustive Bibliography on pages 255-6 in that number. H. M. M. for Jan. 1907.

**Study Classes.** It will be a wise plan to make this January meeting introductory to the formation of a study class on Immigration; Aliens or Americans, just issued (35 cts., Literature Department) is an admirable text book for such classes.

**Literature Year Plan.** An encouraging number of blanks are being filled and returned, showing that the plan promises to be popular. Has your society voted upon it? Send for scheme if you have not seen it.

**A Note From the Treasury.** Although the receipts during the first six months of the year do not total as high as for the same period of time in 1905, yet it is a pleasure to announce that the month of October closes as the record October in the history of the Board. This outlook is most encouraging, but all societies are urged to most earnest endeavour to meet the fifteen per cent. advance called for. How can this fifteen per cent. advance be met? In three ways: By organizing societies in churches at present indifferent to the needs of the great field, by increasing membership in societies already organized, and by increasing our personal gifts as the Lord has prospered us. To keep pace with the rapid growth of the work, this advance in gifts, from year to year, is absolutely necessary, for if we but hold our own, we are not meeting the requirements of the work.

## CONCERNING THE SENDING OF BOXES

WE earnestly request all societies interested in the preparation of clothing or other articles for our schools, to write us before engaging in work of this kind. Sometimes conditions change in some of the fields, sufficient to warrant the work being closed, and if boxes and barrels are sent to these places without our knowledge, it is just possible that strangers would have the benefit rather than those under our care; not only this, but the society will possibly be disappointed that the work of their hands has not been of help to the people for whom it was intended.

A short time ago we received the information that boxes and barrels had been sent to one of the schools closed by the Board over a year ago. Some of the clothing was given away, some sold, and some appropriated by the one in charge. Whether the school now in session at that place is a public school or a private one undertaken by the people having it in charge,

we do not know, but we do know that we have no school there, and probably the society sending did not know of the change, having failed to write first to this office for information.

We keep in touch with all our schools, have the recent needs, as well as a knowledge as to when these are supplied, and always stand ready to write any society desiring work of this kind. Therefore we would strongly emphasize the fact that it will be better for societies to communicate with us before undertaking any of this work.

Much trouble and time is also saved by societies communicating with us before shipping boxes and barrels, as often freight station, post office address and name of school are different, and if address is taken from calendar or magazine, these will not always give the shipping address.

## FUEL FOR WINTER MISSIONARY FIRES

"The Southern Mountaineers," by Rev. Samuel T. Wilson, D. D. president of Maryville College, a cloth bound book recently published by our Woman's Board, contains the best obtainable information about these people. Its price is only thirty-five cents postpaid, and it is hoped the leader of every December meeting, where the needs of these people and what Presbyterian missions are doing to meet them will be the topic considered, will possess a copy. The chapters treat such subjects as the following:—

The Southern Appalachians—The Southern Mountaineers—The Service of the Mountaineers—The Appalachian Problem—The Mountaineers' Reason for Being—The Problem's Reason for Being—Pioneer Presbyterianism and the Problem—Later Presbyterianism and the Problem—Present-Day Presbyterianism and the Problem—The Day Schools—The Academies and Boarding Schools—The Asheville Schools—The Appalachian Promise.

All who are interested in our work in the Southern mountains will need at least one copy, and those who have never yet had their sympathies stirred for this hopeful field should obtain and read the book, to get an honest impression of our kinsfolk in the South and what the Gospel is doing for them.

Several new issues have been added to our list of publications, one of these, on the Mountaineers, which bears the title "*What Twenty Years Have Brought at Dorland Institute*," has been prepared by the faithful superintendent of this fine work, Miss Julia Phillips. It is illustrated and sells for five cents per copy.

The **Prayer Calendar for 1907** appears in a new gray dress trimmed with the American flag. The price as usual is ten cents per copy.

**Helps on Immigration**, the subject being studied by all organizations, are just now increasing. "*Income Millions*" is a new text book by Dr. Grose for use in women's societies. We are ready to fill orders for it at 35 cents in paper, and 50 cents in cloth binding. The same author prepared the study book for young people's organizations, entitled "*Aliens or Americans?*" price 35 cents in paper, and 50 cents in cloth. For this latter we are pleased to announce "*Suggestions for Leaders*" (price 10 cents) which contains outlines and suggestions on each chapter for the leaders of the study classes.

A **Reference Library** of eight valuable volumes on Immigration is now ready for study classes. It will be sent for five dollars by express at the purchaser's expense.

A **Fourth Edition** of the "*Study Outline on Immigration*" has been made necessary by the complete exhaustion of previous editions of this compact, concise aid for leaders and students of mission study classes. The new edition contains much new matter, and many added references, carefully selected with a view to their illuminative help. Price three cents.

A **Most Commendable Record** is being made by "Coming Americans," by Katherine R. Crowell. Juniors and hands who do not study it this year will miss a great opportunity. Its price is twenty-five cents per copy. Purchase single copies for your little friends for Christmas.



3.50. Early, 2.82. Hawarden, 3; Hull, 2. Ida Grove, 2; Inwood, 5; Iretton, 8.15; Lemars, 2; G., 1.85; Leeds, 3.40. Meriden, Gift, 2.5; Odobolt, 2; Paulding, 4; Pilsgrim, 2.44; Sac City, 5.40; Sioux City, 2.69; 3d, 3.43; Moraingside, 2.88. Storm Lake, 16; Union Township, 10; C., 4.50. Vail, C. 50c; Wall Lake, 3.50.

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# HOME MISSION MONTHLY

Vol. XXII

JANUARY, 1907

No. 3

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## EDITORIAL NOTES

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HIS new year—1907—shows a strengthening of the executive force of the Home Mission Board. The work of the Woman's Board is so closely correlated with that of the Assembly's Home Board, that when Joseph Earnest McAfee became Associate Secretary, the Woman's Board rejoiced in the added strength this would mean in the office and on the field. In the vigor of young manhood, equipped and qualified for highest service, being imbued by birth, by heritage, and by experience with the spirit of Home Missions, his coming was recognized as particularly promising for aggressive work.

STILL another event of much happy significance is to be recorded in the coming of Mr. Van Ogden Vogt as Young People's secretary. The Young People's Department has been conducted jointly by the Home Board and the Woman's Board and will so continue, Miss Petrie, as Young People's secretary, sustaining the same relation to the work as in the past. Mr. Vogt's coming means simply that this work in its broadening development of study classes, summer assemblies, and kindred gatherings, and its general growth in presbyteries and synods, makes it almost obligatory to increase the force of representative workers. Mr. Vogt resigns the office of General Secretary of the United Societies of Christian Endeavor to throw all the power of his life into the greater development of an intelligent loyalty to Home Missions among the young people of the Presbyterian Church.

Thus the New Year finds the lines lengthened and the stakes strengthened.

IMMIGRATION is the assigned topic for January and comes at a most opportune season, when study classes are being

formed for the serious consideration and intelligent understanding of this subject which so greatly affects our national life. Our readers are referred to this magazine for August last, as well as to our columns this month for vital phases of the situation.

WORD from our president, Mrs. Darwin R. James, beloved of all Presbyterian missionary societies, will be hailed with pleasure; that it is taken from a familiar letter will but add to its zest. She wrote last from Seoul, Korea, where she had arrived with her husband on their trip around the world. Five weeks had been spent in Japan. "Beautiful Japan! The artistic Japanese! How I love them" she writes. "The Japanese are sensitive and hide from you everything they think your code of morals would condemn, so on the surface they are charming. They are very courteous, sympathetic, smiling even during an altercation. I did not see a quarrel while I was in Japan and we saw thousands and thousands of Japanese, for they are always—the common people—on the street. I saw but one man drunk, I heard not more than three babies cry. The babies are precocious, for they begin to observe life from the backs of some one, sister, brother, father or mother, from their birth. I have seen a mother wash in the river with her babe on her back quite undisturbed."

OF a regular Japanese dinner to which she was invited she says: "The dinner was so good that I ate every course, but don't think I should care to adopt the system. The first course, clear tea served in tiny cups without handles; the second Abilone, or clams with rind of green orange; the third, mushrooms with sauce—not like our mushrooms, but somewhat

tough like leather, but with a good flavor; fourth, turtle soup; fifth, raw fish with soy sauce; sixth, lobster fried with butter; seventh, fried eels; eighth, large chestnuts boiled and served with a sauce. We ate of every dish, but not *all* of the dish."

SPEAKING of the religions of Japan, Mrs. James finds "Shintuism much like the religion of our Alaskans. Their pantheism of gods finds opportunity for worship in an immense tree, a large old dead tree, a curious rock, a peculiar mountain and so forth. They dwarf trees, and also prune them in such a way that they grow to be of immense size, for instance at Lake Biwa, a pine tree stretches its limbs out nearly horizontally east to west two hundred forty feet, north to south two hundred eighty-eight feet. The limbs are supported by a whole scaffolding of wooden legs and stone cushions, the holes in the trunk (and this is general in Japan where they reverence age) are filled with plaster, and the top of the tree has a little roof to ward off the rain from a spot supposed to be delicate. Of course a Shintu shrine is before the tree."

BUT however stirred by scenes among other people and nations nothing is able to divorce Mrs. James's supreme interest from the evangelizing of America, for in no other way can its perpetuity as a Christian country be maintained. One is not surprised that her letter closes thus:

"I am daily asking that our Woman's Board may be greatly used of God for quickening the spiritual life of the Church; that Home Mission women may be alert to spy out wrong-doing everywhere and condemn it, whether at home or in the national councils; that our lights may not be hidden under a bushel, but set upon a candlestick; that we may 'protest, publish and pray,' in season and out of season. If we do not glorify God in America—America so favored of God—

America will share Capernaum's fate. An old missionary in Japan said to me that he felt oppressed when he last returned to America at the ratio of crime—that he felt sure that if a great and wide-spread revival did not come America was doomed."

MORMONS are keen in pressing their way into positions of advantage, as when they purchased the United Presbyterian Church in Chicago which the congregation had sold to a storage company—a property that would hardly have come into Mormon possession at first hand.

FROM Fairview, Utah, comes word that in a visit made in the autumn to that place by Senator Smoot who was accompanied by Golden Kimball, the people were advised not to sell any land to Gentiles, who, they said, were "fast gaining control of Utah, and already had control of some of the larger cities."

Miss Sallie Greene whose work in communities of foreigners has been marked by that success which characterizes the intuitively right approach to the alien, tells of the tiding of a little life through an illness which the doctor said must have been fatal had the child been left in the damp dark room which was called home. And then she says: "Baby spared, the home has been papered and painted and more light and air let in. How hard the mother tries to improve conditions, how faithfully she follows directions, how earnest and grateful her eyes as they consult the missionary on some doubtful point! If any find that the experience of the world is making one skeptical and hard here is a cure: mingle with the lowly, take a part in the hard struggle with poverty and ignorance, and though the heart may be saddened at times it will ever grow more warm and young."

#### TO ALL WHOSE SUBSCRIPTIONS EXPIRED WITH DECEMBER

*In order to prevent the disappointment which comes from an interrupted subscription at this busy season of the year, it has been the custom of the Home Mission Monthly to send the January number to all whose names appear on the December list of subscribers. When the renewal is received, however, it dates from January and not from February. Please renew promptly and justify our confidence in thus sending this January number. Invite friends to subscribe also.*



## OUR TOPIC FOR JANUARY—IMMIGRATION

"A NEW race is being born; one designed to build or destroy; in which are welded all kindreds of the world, or which shall destroy itself by mutual hate."

"ALIENS, and the children of aliens make a total population of probably forty-six per cent., according to the estimate of Commissioner Sargent, of our entire population. No wonder that thoughtful Americans stand aghast before it; at the same time, the only thing to fear is failure to understand the situation and meet it."

"THINK of a population of two hundred thirty thousand with no use for books, papers, ink, pen or printing press! Yet this was the mass of illiterates who came last year—one hundred thousand illiterates from Italy. That almost one-fourth of a total million of new comers should be unable to read or write is certainly a fact to be taken into account, and one that throws a calcium light on the countries from which they come. Illiteracy is a worse reflection upon the foreign governments than upon the foreign immigrants."

## THE PROBLEM OF THE IMMIGRANT

THE problem of the immigrant—for he is no more a problem to America than in a sense America is to him—begins when he starts out on the long journey which he hopes will terminate happily in his successful entry through Ellis Island.

Edward A. Steiner in his newly published volume, "On the Trail of the Immigrant," helps to humanize our interest as he tells the story of those who press with eager step toward the New World.

Our author follows the immigrant along this long trail, noting the problems which assail the traveler. "In Russia before one may emigrate, many painful and costly formalities must be observed, a passport obtained through the governor and speeded on its way by sundry tips. It is in itself an expensive document without which no Russian subject may leave his community, much less his country. Many persons, therefore, forego the pleasure of securing official permission to leave the Czar's domain, and go trusting to good luck and a few rubles with which to close the ever open eyes of the gendarmes of the Russian boundary. Austrian and Italian authorities also require passports for their subjects, but they are less costly and are granted to all who have satisfied the demands of the law."

Having reached the port of embarkation there are examinations to be undergone, tickets to be purchased with hard earned and carefully hoarded savings.

"At last the passengers are stored

away, and into the excitement of the hour of departure there comes a silent heaviness as if the surgeon's knife were about to cut the arteries of some vital organ. Homesickness, a disease scarcely known among the mobile Anglo Saxons, is a real presence in the steerage; for there are men and women who have been torn from the soil in which, through many generations, their lives have been rooted. No one knows the sacred agony of that moment which fills and thrills these simple minded folk who, for the first time in their life face unknown perils by sea."

Our author points out that restrictive immigration on the part of our country has had a salutary effect upon the German and Netherland steamship companies, in that they have become fairly humane and decent while in the past they were very far from being so, but he adds; "Improvement in that direction is still possible. An uncivil crew directs the bewildered travelers to their quarters, which in the older ships are far too inadequate, and in the newer ships are if anything worse. Clean they are; but there is neither breathing space below nor deck room above, and the 900 steerage passengers crowded into the hold of so elegant and roomy a steamer as the *Kaiser Wilhelm II*, of the North German Lloyd line, are positively packed like cattle, making a walk on deck when the weather is good, absolutely impossible, while to breathe clean air below in rough weather, when the hatches are down is an equal

impossibility. The food, which is miserable, is dealt out of huge kettles into dinner pails provided by the company. When it is distributed the stronger push the weak. On the whole the steerage of the modern ship ought to be condemned as unfit for transportation of human beings."

Of the trying discomforts of the passage he tells with no exaggeration. One gets the point of view in his introduction, addressed to "My Lady of the First Cabin" when he pictures the steerage as she sees it from her vantage point:

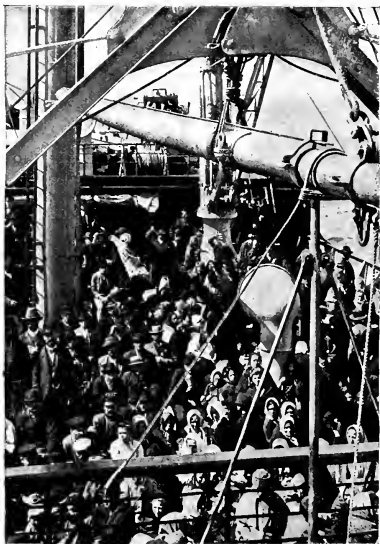
"The deck which you saw, was crowded by human beings; men, women and children lay there, many of them motionless, and the children, numerous as the sands of the sea,—unkempt and unwashed,—were everywhere in evidence.

"You felt great pity for the little ones, and you threw chocolate cakes among them, smiling as you saw them in their tangled struggle to get your sweet bounty.

"You pitied them, all the frowsy-headed, ill-clothed women, the men who looked so hungry and so greedy, and above all you pitied, you said so,—do you remember?—you said you pitied your own country for having to receive such a conglomerate of human beings, so near to the level of the beasts. I well recall it; for that day they did look like animals. It was the day after the storm and they had all been seasick; they had neither the spirit nor the appliances necessary for cleanliness. The toilet rooms were small and hard to reach, and sea water as you well know is not a good cleanser. They were wrapped in gray blankets which they had brought from their bunks, and you were right; they did look like animals, but not half so clean as the cattle which one sees so often on an outward journey; certainly not half so comfortable.

"You were taken aback when I spoke to you. I took offense at your suspecting us to be beasts, for I was one of them; although all that separated you and me was a little iron bar, about fifteen or twenty rungs of an iron ladder, and perhaps as many dollars in the price of our tickets.

"You were amazed at my temerity, and did not answer at once; then you begged my pardon, and I grudgingly forgave you. One likes to have a grudge against the



AS SEEN " BY MY LADY OF THE FIRST CABIN "

first cabin when one is traveling steerage.

"The next time you came to us . . . you asked me to carry a basket of fruit to the women and children. I did so; I think to your satisfaction. When I returned the empty basket you wished to know 'll

about us, and I proceeded to tell you many things—who the Slavs are, and I brought you fine specimens of Poles, Bohemians, Servians and Slovaks,—men, women and children; and they began to look to you like men, women and children, and not like beasts. I introduced to you German, Austrian and Hungarian Jews, and you began to understand the difference. Do you remember the group of Italians to whom you said good morning in their own tongue, and how they smiled back upon you all the joy of their native land? And you learned to know the difference between a Sicilian and a Neapolitan, between a Piedmontese and a Calabrian. You met Lithuanians, Greeks, Magyars and Finns; you came in touch with twenty nationalities in an hour, and your sympathetic smile grew sweeter, and your loving bounty increased day by day.

"When I had finished telling you just who these strangers are and something of their life at home and among us, in the strange land, you grew very sympathetic, without being less conscious how great is the problem which these strangers bring with them."

One morning the voyage is over, and the ship glides slowly into the harbor. All are gathered on deck with straining eye and "when the ship passes under the shadow of the Statue of Liberty the silence is broken and a thousand hands are outstretched in greeting to this new divinity into whose keeping they now entrust themselves.

"Some day a great poet will arise among us who, catching the inspiration of that moment, will be able to put into words these surging emotions, who will be great enough to feel them beating against his own soul and give utterance to the

thousand varying notes which are felt and never sounded. . . . He who says that they come without ideals has no knowledge of the children of men. I found myself close to hundreds of these people, closest to the Russian who most excited my sympathies, and one day when they heard that I had been in Bialistok, Kishineff and Odessa, that I knew the horror of it all, and that I sympathized with them, they crowded around me almost like wild animals. . . . What did they ask for above everything? Money? No. The one loud cry was for a speech about America. 'Preach to us,' they said, 'preach to us about America.'

"I have passed through the gate more than ten times; I have sounded as far as a man can sound, the souls of men and women, and I have found them tingling from emotion.

"Many of these immigrants . . . imagine that our common life is permeated by a noble idealism, and while they cannot give expression to their high anticipations they feel more loftily than we think them capable of feeling. Many a time I have heard conversations between those who have read about America and those who were ignorant of its life, and invariably I have had to keep silence, for had I spoken I must have destroyed those blessed illusions. From the very people whom we call Sabbath breakers I have heard glowing descriptions of an ideal American Sabbath, and from men to whom alcoholic beverages seemed essential to life, I have heard a defense of our laws regulating liquor. If in our superficial touch with them in our own country, we find them materialistic and dulled to what we call our higher life, they are not the only ones at fault."

## NEW YEAR GREETING FROM THE SCHOOL DEPARTMENT

**W**E listen to our workers and others pleading for help and enlargement of the work all the way from Alaska to Porto Rico. We read letters telling of struggle and victory. Sitka pleads for increased accommodation and appropriation for school work. The work in Utah was never more hopeful. One Mormon superintendent speaks of "the far-reaching influence the mission schools

have exerted in molding the educational system of the State;" and another lately wrote, "The impartial historian must name the mission school as a most potent force in the wonderful transformation in the educational field in Utah."

Synods and presbyteries in Indian Territory plead for the mission school amongst the Indians. The work in the South amongst the Highlanders is most

attractive and was never more encouraging. The Mexican work is still growing, and Cuba and Porto Rico are just one great mission field, where churches that were organized only four or five years ago now number from four to five hundred members. Our work amongst the foreigners

comes down upon us like a mighty avalanche.

With such a call to service, so many avenues for usefulness, and so many cries for help, the New Year greeting of the School Department to its friends is expressed in one word—Forward! R. M. CRAIG.



"BACK TO THE FATHERLAND"—DEPORTED

*From On The Trail of the Immigrant*

## THE TRAGEDY OF THE IMMIGRANT

MUCH discussion has arisen on the problem of preventing the disappointment which is certain to come annually to a large number of immigrants who are turned back from entering America owing to the enforcement of our laws to protect against undesirable additions to our population. The tragedy of the rejected immigrant appeals to the sympathy of those who appreciate the bitter disappointment of the debarred. But, as was pointed out in the columns of a recent number of the *Outlook*, the tragedy of the rejected immigrant "is due, first, to the ignorance of the immigrant himself. So far as this is true, this tragedy cannot be greatly relieved. If an immigrant who is suffering from a contagious

disease which the law is designed to exclude does not know that he has the disease, or is not informed that the United States bars out those who suffer from it, he is bound to be disappointed when he encounters the medical inspectors. The United States cannot endanger the health of its population because ignorant foreigners bearing contagious diseases will be disappointed if they are sent home again. Nor can the Federal Government undertake to educate the inhabitants of foreign countries. All it can do is to publish the terms upon which it accepts, and put those terms within the reach of as many as possible who migrate to America."



# THE PROBLEM OF ASSIMILATION

**I**N New York alone there are more persons of German descent than native descendants, and the German element is larger than in any city of Germany, except Berlin. There are nearly twice as many Irish as in Dublin, but about as many Jews as in Warsaw, and more Italians than in Naples or Venice. Great colonies, foreign in language, customs, habits and institutions, are separated from each other, and from the distinctly American groups of nationality, by racial lines. To live in one of these foreign communities is actually to live on foreign soil. The thoughts, feelings and traditions which belong to the mental life of the colony are often entirely alien to an American. The newspaper, the literature, the ideals, the passions, the things which agitate the community are unknown to us, except in fragments. During the meat riots on the East side of New York City, I could understand nothing as I stood among the mobs of rioters, except that heads were being broken and windows smashed, and the people were in a frenzy.

A few years ago when living in Chicago, in a colony of Bohemians and Hungarians, who had been thrown out of employment by the closing of a great in lustry, I went about among the groups scattered in the streets, or gathered in the halls; I felt the unrest, the denunciations, the cruel brutality, but I was unable to discuss with them their grievances, to sympathize with them or to advise them. I was an utter stranger in my own city.

Literally speaking, millions of foreigners have established colonies in the very heart of our urban and industrial communities. For reasons of poverty, their colonies are usually established in the poorest and most criminal and most politically debauched and the most vicious portions of our cities. —Robert Hunter.



WORTH ASSIMILATING  
A LITTLE FOREIGNER IN NEW YORK

## IMMIGRANT WORK ON ELLIS ISLAND

By Bertha Slavik, Presbyterian Missionary

**T**HE chief difficulty of this topic lies in its broadness. The life of an Ellis Island missionary seems like one grand scene.

Thousands of people come under her observation for just one moment, as it were, and then disappear never to appear again. And yet the good done here shall never be known. I shall simply picture a few of the many daily incidents.

The immigrants are taken in barges from the steamer, and brought to Ellis Island, where they are examined by physicians and inspectors; after this they are put into different rooms. Those going farther are put into the railroad rooms, from which they are later taken in barges to the various railroad stations. Those who are detained for some reason, such as lack of money, for which they have to send, or who are waiting for friends, or very often for an affidavit that their support will be pledged, are put into the detention rooms, and there are fed and lodged until released. It is in these rooms that the missionary's work begins. The way is opened on all sides for a word of encouragement, advice, or for kindly aid. The missionaries are called upon to do many acts of kindness, which often mean very little to them, but much to these poor people, and few can realize how every kind word and look is appreciated. How often does such a trifle as a

telegram cause unhappiness and tears, until explained by the missionaries who are continually going from room to room. A Slovak woman was very unhappy over just such a trifle as this, and was weeping bitterly; a missionary spoke to her in her own language, and explained the situation and soon the tears were changed into smiles, and before the missionary left her she and two other women promised to attend a church, near where they were going, the address of which was given them.

Another Slovak woman spent five days in the detention room; she had sent a message to her husband in New York City, but received no reply. The address was taken by a missionary, who called to see the husband. When the man heard that his wife and child were at Ellis Island, he was astonished; he had not received the telegram, and speedily called for them.

An old Bohemian lady sent a telegram to her son calling for money, and after two days received no reply. A missionary sent a special delivery letter to the son, and the next day the woman received money and left for Pennsylvania. It would fill a book if one wanted to tell what a missionary can do at Ellis Island.

Babies' clothes from the age of six months to about two years, shoes and stockings of all sizes and undergarments of all sizes are always

in demand, to meet the need of those who come improperly clothed and are detained. Toys are also essential, story books, picture blocks, dollies, anything, no matter how undesirable by the donor; all is joyously welcomed by the little ones. And if some of the readers could see some little girl in the hospital or detention room, press a little rag doll to her heart, or how eagerly some of the little boys look over picture books or play with their blocks, they too would rejoice in the opportunity they have to send these things.



CHILDREN ON THE ROOF-GARDEN, ELLIS ISLAND

## AN IMMIGRANT'S STORY

A plea made by Miss Jane Addams of Hull House, Chicago, in *The Chautauquan*, for more personal contact with those newly arrived in this country, called forth in the same periodical for July of this year the following story (somewhat abridged) from an immigrant. Referring to Miss Addams' plea for "more personal contact with the foreign population of this country," the writer says:

If the American people only realized what an ennobling influence this would have upon themselves and what an uplifting and helpful influence it would have on us foreigners, especially during the period in which we "take root" in this new soil a great many more would join in your noble work; and the result would be a benefit to the foreigner, a benefit to the country, and last, but not least, a benefit to the Americans themselves.

I should like to tell you how, during the most critical period of my life, I was saved by coming in contact with a noble American family; but in order that you may understand me better it will be necessary for me to tell you a little about my childhood.

I was born in that province which was so ruthlessly wrested from Denmark in 1864 by Germany. A boy more handicapped than I could hardly be found, for I had neither father, mother, nor country, three things usually considered essential to a start in life. My father fell while defending the fort at Doppel, a few months before I was born, and my mother had to leave me in the care of her older sister.

"What will become of that unfortunate boy?" I heard the neighbors say. "He is bright

enough, but he is so peculiar, and he will never be able to do hard work."

Thus I grew up with the idea that I was unfortunate, that I was peculiar and that I never should amount to much. Everybody said so except my aunt and uncle. Perhaps they did not for the reason that they loved me, a fact which I never had occasion to doubt. . . .

So much for my inheritance. In spite of it my childhood was quite happy. Uncle and aunt were poor folks, but we never lacked the necessities of life. Our little house was always neat and clean, and in the summer-time when our garden was at its best, and when the white trailing rose that rambled in profusion over the thatched roof was in full bloom, our home was the envy of many of the villagers.

One day in June, I shall never forget it, aunt had gathered a basket of red and white roses and she and I set out to decorate the soldiers' graves. On the way I asked her if my father's grave was there. She said that it was, but that he was buried in the same grave with six hundred Danish soldiers.

"Now couldn't those Germans have given my father a grave to himself so that I could have found him. They are the ones who killed him," said I. "Now I will never pray for Emperor William in school again. No, not if I were to be shot for it." (And I held to my word for whenever we came to the Emperor's name in our prayers I always mumbled the name of the King of Denmark.)

While aunt was decorating the grave where six hundred Danish soldiers were sleeping, the gendarme came through the gate and told her that she must not decorate with red and white. Those were the colors of Denmark and forbidden. Before I knew what I was doing I had picked up a rock and hit the man of the law on

the shin. And that gilt-edged representative of the German law grasped me by the shoulders, shook me violently, and told me that boys of my make-up generally ended in the penitentiary.

"The best thing for the boy will be to go to America as soon as he is old enough," I heard uncle say. "For he seems to be born with old hatred against the Germans in him, and with that impulsive nature of his I fear he will get into trouble sooner or later."

So from that day I made up my mind to go to America. I would go over there and get rich. For all the people I knew of who had gone to America had gotten rich. Probably some day I might become great over there and then I would gather up an army of the fiercest Indians, march them against Berlin, and tell them to throw stones at the shins of the German Emperor as much as they liked.

With such a personality, a fair education, a small wooden chest, about twenty dollars in cash, and a rusty revolver, I landed in America at the age of seventeen.

Had I landed in Chicago at that time I should have been hopeful young material for an anarchist, for it was during the Haymarket period. But I happened to "light" in the midst of an Illinois cornfield. I had expected Uncle Sam to hand me a sabre or a gun and here he handed me a hoe. What a disillusion!

The man I worked for hired "green foreigners," as he called them, to hoe his cornfield. He could get them for less money than Americans and they did good work with a hoe before they got too smart. I didn't understand the man I worked for, nor he me; but that was immaterial for I had sufficient intelligence to recognize a cocklebur and a wild morning glory after they had been pointed out to me.

So, that long hot summer the sun shone, the rain fell, the weeds grew, and I hoed. I tried to do my best; I tried to hoe up a reputation for being of some account in this new country. But what a trying task it was! I was sick with malaria part of the time and homesick all the time. Oh, how I wished I would die!

Yet through all of this misery I learned a little by asking questions of the small boys in the family. The larger boys made fun of me; but the little fellows were proud of knowing more than I did, and took pleasure in teaching me how to say things. I heard the woman say, "John doesn't seem so bright to learn as the rest of the green Danes we have had." It began to look to me as if I had added stupidity to my other virtues, and that the full list would now read: unfortunate, peculiar, criminal inclinations, stupid, and not much good.

But a better day came. An angel walked across the road to me one day while I was hoeing in the cornfield, an angel with a freckled face, wearing a dilapidated straw hat, and barefooted, with one pant leg rolled up higher than the other. That was the neighbor's boy. He began to talk to me about my country and about our old king and his family, and we managed to understand each other quite well. He was different from the big boys down at our house. When I tried to say anything and

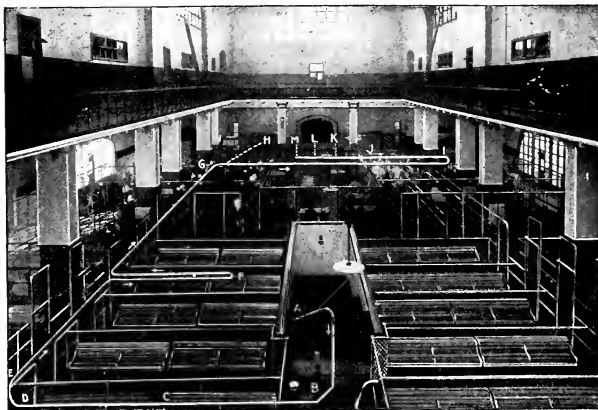
couldn't find the proper words to express it, he could nearly always guess what I was trying to say; then he would help me out, without laughing at me. So after that day I often looked across the road for the neighbor's boy; and, when one day he asked me if I would like to work for his father the next summer, I almost felt like embracing him, for that was the first ray of light to me in the New World.

At that time, you see, we Scandinavians were looked upon as foreigners. That word "foreign" used to sound terrible to me. I had come here in the hope of becoming an American and here I was a foreigner; I had never thought of that before leaving home. So one day I asked the oldest of the boys where I worked how long people were called foreigners after they came to this country. And he gave me the cheerful information that I would always be a foreigner. . . . That seemed very discouraging to me, to be a foreigner always; but I made up my mind that these people should not always call me ignorant. I would save my money and get an education. For my friend, the neighbor's boy, had told me that many poor boys worked their way through school in this country.

When cornhusking was done I was paid off, and the good lady of the house told me to take care of my money and not drink it up like most foreign people. It was certainly good advice, for I was going to Springfield, Illinois, to get an education. Springfield, being the capital of the State, must have the best schools, I thought, for in the old country the capitals always had the best of everything. And now having over sixty dollars in my pocket to get an education with, I felt quite well provided, and thought I might just as well have the best. (The writer tells how, arriving in the city and having no one to direct him, he was repeatedly repulsed in his efforts to find a home where he could work his way, until he gave up in despair. He continues:)

Now began the most dreary winter in my existence: walking the streets day after day; standing on the corners watching people pass, until I was shivering with the cold and heart-sick. All of these people seemed to have something to do and most of them, probably, had a home.

But one day, while standing thus, I saw a young fellow about my own age on the opposite corner. He looked as woe-begone as I felt and I went over and spoke to him. He was a Swedish boy, and being from the southern part of our country, we understood each other quite well. He had been in town about four months and had managed to make a living by doing odd jobs, but now his money was gone and he had been ejected from his room. . . . I having the most money and he having the most experience we thought it best to consolidate; so he found a cheap room and I paid the rent; he took me to different places of amusement and I paid for both. He knew the saloons that gave the most substantial lunch and I furnished the nickels for the beer. At first I was afraid of the saloons, but I soon found that money went farther there than anywhere else,



THE IMMIGRANTS' TRACK THROUGH ELLIS ISLAND—FROM "IMPORTED AMERICANS"

A. Immigrants enter by stairs. B. Surgeon examines health ticket. C. Head and body. D. Eyes. F. Woman inspector. G. Inspector examines on twenty-two questions. H. Into special inquiry court. Other letters indicate various destinations, as railroad, ferry to New York, etc.

for besides our beer and lunch, there was often free music and always light and heat and our own room was wretchedly cold. My friend felt quite contented. . . . It was different with me; I never could be happy in those squalid surroundings.

At night when I repeated the Lord's Prayer before I went to sleep, I fancied I could see our little thatched cottage at home with the white roses on the roof. And then I would wonder if Uncle and Aunt up in heaven could see me, for I was still a child in mind, although nearly eighteen years old.

But one night I dreamed I saw the cottage at home; the windows were dark, and the roses on the roof withered. It made me feel sad. And when I counted my money the next morning and figured out that in about two weeks the firm would be insolvent, I made up my mind to go back to the country. So I tried to persuade my partner to go with me. He promised to come out as soon as I had found work. However, he never came and I fear he had learned to be satisfied where he was. Poor boy, he had probably not been brought up in a cottage with white roses on the roof. Everything was yet covered with snow when the train carried me back to the country; but the farther we got away from the city, the cleaner the snow and I felt lighter at heart, although I was minus my sixty dollars. It was too early to begin farm work and I feared they might not want a hand just then; but the thought of the boy gave me courage. I would go in and talk it over with

him, and then he might be able to help me make arrangements with his father.

My friend had seen me coming up the road, and was at the door to meet me. . . . Things were easily arranged. I could help them do chores for my board until work began, and then work for wages.

How different this home was from the one I had had the summer before. There, nothing but bare walls and ugly wooden furniture, although the family was well-to-do; but here were carpets on the floors, pictures on the walls, and even a piano. The only reading matter they had had at the other place was a monthly farm paper with a group of prosperous looking hogs on the cover; but that paper never interested me, for hogs of all sizes wallowed right under the windows in the front yard. But here in my new home we had weekly papers, magazines, and good books.

A pile of old magazines afforded me my first English reading. For here were the pictures of people and places I had read about before, and these pictures helped me little by little to understand parts of the reading, so that soon I learned to read English fairly well.

The master of the house, an old soldier, was interested in politics and often explained to me things pertaining to the American government. The good mother of the family had many flowers just as Aunt had had and she would tell me their names in English.

In these unfortunate surroundings I stayed three years and during the winters which



choring for my board, I attended the district school, learning new things every day, and developing both physically and mentally in wholesome surroundings; I was happy because I had found a home and a country, and was no longer called an ignorant foreigner.

So in this way my life was given direction and made broad and bright just because that barefooted American boy stepped across the road and talked to me of my king and my own country.

AN IMMIGRANT BOY

## THREE NEW BOOKS ON IMMIGRATION

"The Incoming Immigrants", by Howard B. Grose, D. D., is the admirable fourth volume of the Interdenominational series of text books. The author is the Editorial Secretary of the American Baptist Home Mission Society. He is also the author of the new text book for study classes, "Aliens or Americans." In "The Incoming Millions," the various chapters deal with such problems and conditions as the Invading Army, Letting In and Shutting Out, The Immigrants in Their New Home, Americanizing the Aliens, The American of To-morrow, The Work of Women's Home Missionary Societies—in all seven chapters which are followed by an appendix containing much important and interesting matter. Price: cloth, fifty cents, paper, thirty-five cents. Fleming H. Revell Co., Publishers.

"On the Trail of the Immigrant," by Edward A. Steiner. Fleming H. Revell, \$1.50 net. This is one of the most recent as well as the most forceful and conclusive books on immigration. Its appearance is opportune and its pages are commended to study classes. The volume may well be included in Home Mission libraries. The author came to America as an immigrant a quarter of a century ago, for though a student from renowned universities, he was not rich and came over in the steerage with that great company below decks who seek admittance to the New World through Ellis Island. Since his first coming he has crossed the ocean in first cabin, in second cabin, or oftener in the steerage, that he might the better study the burning questions which he sets forth in his fascinating pages.

"Imported Americans" by Broughton Brandenburg; Frederick A. Stokes Company; price \$1.50 net, \$1.75 postpaid. The better to test conditions, judge methods, and understand the whole problem of immigration from the standpoint of the immigrant, the author and his wife, disguised as Italian immigrants, traveled in the steerage to Europe, visited leading immigration centers on the other side, lived with a



MR. BROUGHTON BRANDENBURG AS HE LOOKED AS HE PASSED THROUGH ELLIS ISLAND, AS AN IMMIGRANT

family about to emigrate, and came back to this country together with a thousand other steerage passengers in 1903, passing with them through Ellis Island. Naturally such a narrative is replete with human interest. Numerous illustrations from photographs by the author, tend to still further impress the reader with a realistic sense of the immigration situation.

## THE PHILADELPHIA ITALIAN MISSION

By Annie M. Miller

THIS summer, as I stood on the deck of the large ocean steamer that was bringing me once more to the shores of my dear native land, I looked down upon the 1,500 steerage passengers on board and my heart went out to them. They were coming as strangers into a strange land, their hearts and hopes high with expectation of what America was to mean to them; and when I was informed by one of the ship's officers that on that line alone, within about a month, over 5,000 for-

eigners were brought to our shores, my thought was not only of what America should mean to them but what *they* should mean to America.

So far as material advantages are concerned we have resources enough in our country to make it possible for them to better their condition and become comfortable if not wealthy. But this is not the only thing. We offer them liberty, both civil and religious; we offer them a free school system, things which heretofore

have been denied them, but even these utilized to their greatest extent will not make them in the true sense of the word, American citizens. Many of them belong to the lowest strata of

established in connection with the church. Our aim has been not only to teach these little ones the secular branches, but from the tiniest tot in the Kindergarten to the oldest child in the



THE KINDERGARTEN WITH WHICH WORK BEGAN THREE YEARS AGO—PHILADELPHIA MISSION—See also page 63

human society on account of the oppression to which they have been subjected and the absolute lack of cultivation of the highest and best in man; and what they are to mean to America

school the Scripture is taught. The Bible is used as a text book and every grade has its lesson from it. It is only as we get the Gospel of Jesus Christ into the hearts and lives of these



THE MOTHERS' MEETING—PHILADELPHIA MISSION

depends upon what we make out of them.

In our work for aliens in Philadelphia we have found that we have secured the best results through the schools which have been es-

children that we can hope to make them good and true Christian American citizens.

We have at the present writing, 191 children enrolled and have been obliged to turn a num-

ber away. We have noticed a great improvement in the children since they have been coming to us and the lessons in neatness, cleanliness, politeness and truthfulness have not been in vain. Our schools are established now and have a good reputation in the community, parents have confidence in us and wish to place their children under our care. But what rejoices us more than all this is to see these children giving their hearts to Jesus. We have some beautiful evidences of the work of grace in their hearts and lives.

The children are also being taught to give to the support of the church and Sunday School and I was greatly pleased on Rally Day to find their contribution to be sixteen dollars, and when I knew how they had sacrificed to bring this money I felt that the offering was indeed as "unto the Lord."

Our Mothers' Meetings held each Thursday afternoon, form an oasis in the lives of the dear mothers and they look forward to them with great pleasure. They come bringing their babies with them and sit and sew, with these little ones in their laps, until I often wonder at their patience. One mother, who has three babies as it were, makes two trips to get them there. Oh, what a joy it is to see one after another of these mothers unite with the church!

We have some thirty mothers enrolled and our highest attendance at any one meeting has been twenty-seven, our lowest twenty. How I wish you could hear them sing the Glory Song in their own language.

Last year two little girls were placed in our school whose father was a member of the church but the mother still held to her old faith, and this September the little baby that came to their home was baptized in our church and the mother now comes faithfully to the Mothers' Meetings and is deeply interested.

As I stood in the dear old Tabernacle a few weeks ago and spoke to an audience of about 500 Italians—fathers, mothers and children—and told them of the love of Jesus Christ and remembered that it was only a little while since the light of the glorious Gospel of Jesus Christ had shined into their hearts and driven out the darkness of sin, ignorance and superstition, my heart truly sang for joy. What hath God wrought! And what God has done for the Italians of Philadelphia He will do for all those of foreign birth all over our nation. Let us not lose an opportunity of bringing the Gospel to them, for with it in their hearts they will become just as loyal, just as true, just as faithful citizens as any nation could desire.

## STATIONS AND WORKERS AMONG FOREIGNERS UNDER CARE OF WOMAN'S BOARD OF HOME MISSIONS

### ILLINOIS

**Chicago.** (Emily Yale Schools.) Immanuel, 31st St. and Bond St., Miss Louise Whitman, Olivet, Penn and Vedder Sts., Miss Margery Nelson, West Division St., 336 West Division St., Miss Mary C. Neff, May St., Miss Helena Duncan Industrial classes, Miss Mary E. Byrne.

### MARYLAND

**Baltimore.** Miss Maude Conliffe, Miss Louise Harri-man.

### MINNESOTA

**New Prague.** Miss Mary J. Novak.

### NEW YORK

**Ellis Island.** Miss Bertha Slavik.

**New York City.** Mrs. Teresa Keresztes, missionary.

### PENNSYLVANIA

**Luzerne.** Miss Florence Hall.

**Philadelphia.** Miss Margaret Kempton, Miss Annie M. Miller, Miss Lina McGowan, Miss Cora N. Coates, Kindergarten Teacher.

**Roseto.** Mrs. Louise Heywood.

**Siegfried.** Miss Sallie H. Greene, Miss Margaret Witmer.

### WEST VIRGINIA

**Fairmont.** Miss Josephine Waldfogle.

### WISCONSIN

**Green Bay.** Miss Clara Austin, Rev. James S. Wilson

## A SUMMER SCHOOL FOR YOUNG ALIENS

[This Summer School at Siegfried, Pennsylvania, was conducted by one who spends the rest of the year as a teacher in the public schools, and who generously gave herself to this work of teaching alien children. Miss Sallie H. Greene, who is in charge of our School work at Siegfried, bears happy testimony to the efficacy of this two months' session by Miss Helman.—EDITOR.]

To tell the story of this Summer School would mean a small volume, with the events of each day forming a chapter. We planned the work, but "working the plan" was modified by the age, progress, and needs of each pupil.

We found children from two to twelve years of age, a few of them clean. The grading was difficult, but we gave slates and books to those above six years of age and assigned lessons. Kindergarten children were given some crude material to keep them busy, and actual teaching began with three boys at the blackboard, which, by the way, is three feet square. How hopeless it seemed to a teacher accustomed to

plenty of blackboard surface, plenty of material, and a closely graded school.

One day we were busily at work when about a dozen children came in from the streets. To send them home that they might come back clean would mean that they would not come at all. Work was suspended, the children encouraged to use water, soap, and towels freely, and they were soon at work. Though they cannot always speak English, they can use eyes and hands as soon as they come in, and they learn from each other.

The big girls were often obliged to bring the baby brother or sister or stay at home. We put a bright, washable square of cretonne in

one corner of the room on the floor, and there the babies, with playthings, made themselves happy. An occasional outcry from that corner of the room was a trifle not be noticed.

A basket of fruit was sent to the school one day; it was most attractively arranged with oranges, bananas, lemons, cherries and strawberries. A member of the D. A. R. had been watching the work of Miss Greene, and sent this substantial token of her approval. This gift made the children happy for a week.

The regular pupils made most surprising

progress, but promptness and regular attendance were not attained to the degree planned.

Our religious instruction was in the form of little stories, little songs, and the paper work as given in the *Westminster Primary*.

In July I was obliged to lengthen the hours to meet the demands. A class of boys came at 8 a. m. for drawing and painting; the regular work began at nine o'clock, and often before twelve one or two men would be there, with the familiar little red book, wanting a lesson.

S. JENNIE HELMAN.

## BOHEMIAN KINDERGARTEN, BALTIMORE

THE number of children enrolled for this year is ninety-five. We opened October 1st with a very large attendance, many had to be turned away. I am still compelled each day to turn away three and four children. This is very hard to do as the parents beg so hard to "just keep my little one," but it is impossible to accommodate any more.

About fifty of the children are Bohemians, of this number ten can speak no English at all, having been in this country but a few months; they are queer little folks in their quaint dresses, but very intelligent, and in a few days seem happy and at home.

This Kindergarten has been named by several "Faith Kindergarten," for it is by faith it lives, we do not know when we begin each

year, how it will end or where the money is to come from to meet certain expenses, Christmas, clothes for the needy, etc. There are often many anxious days, but we have faith that it will come all right, and do not lose hope, and our faith has always been rewarded.

This year I wondered if I would be able to have an assistant; I did not know definitely until after school had opened, when I received word the salary would be given; then two young ladies volunteered to assist. In this way I was enabled to take in this large number.

We hope to do some work among the older children this winter and also with the mothers; through the children we win the confidence of the parents and can present truths to them we could not otherwise. MAUD M. COXLIFFE.

## FROM THE SECRETARY'S DESK

HOLIDAY festivities may crowd religious work somewhat in the churches, but the loyal women who constitute the Home Missionary Societies do not forget that one way to shed abroad the Christ spirit is to bring the Christ cheer to the people who have it not; so that in entering upon the New Year they will pray for our workers on the field, nor will they fail to remember that the Woman's Board is depending upon each society to meet its pledges and to make such an advance as will make provision for the growth of the work, and for such emergencies as arise from time to time.

The affairs of the Woman's Board are carefully administered, but could the women of the Church hear the appeals for help that come to us from fields yet unreached, and the piteous appeals for enlargement for new buildings and better equipment from every one of the fields already occupied, they would appreciate why all pledges should be met in full, why the General Fund should receive generous support, why every member in every society should have a chance to contribute to the Building and Repair Fund, and why efforts should be made to secure a regular monthly contribution from every woman in the Church.

*Study Classes.* The widespread interest in study class work by members of women's societies has been shown by the numbers who have attended the Study Class at "156" this winter, and by the frequent references to study classes in the synodical reports. The consensus of opinion

seems to be that the study class at a different time and place from the regular meeting of the missionary society adds to missionary information, enthusiasm, and gifts, but it is not advisable to make the study class take the place of the regular home missionary meeting on the topic of the month. Make it an "extra" and it helps.

*Work among Foreign-speaking people.* The study of "Aliens or Americans," and the many magazine and newspaper articles on Immigration, are arousing general interest in work among foreign-speaking people, and many presbyterial societies are planning for advance work along this line.

During my synodical trip I visited the Emily Yale schools in Chicago and was greatly pleased with the work. Kindergartens are always attractive, but when the kindergarten is one of the best, and in addition to her teaching visits daily in the homes of the people, and has charge of the primary department in the Sunday school, in which before the end of the year most of her pupils may be found, and while her work draws the fathers and mothers to the Church, we are sure she is making real Americans.

I also saw Miss Austin in Madison, (Wisconsin synodical) whose special work is evangelistic in the lumber districts of Northern Wisconsin; and Miss Novak, whose field is among the Bohemians in New Prague, Minn. Both emphasized the need for the work, and I was



MAY STREET MISSION, CHICAGO—THE NEWEST OF THE EMILY YALE SCHOOLS



PHILADELPHIA MISSION—THE SCHOOL AT THE PRESENT TIME

especially impressed with the fact of the great need for the distribution of Christian literature published in Bohemian. Nearly every home receives copies of free-thinking Bohemian papers, and such a paper is even published for the children.

All this work, faithfully done as it is, seems so small in comparison with the great work that ought to be done! Who will help?

*Day of Prayer.* No one who reads the daily papers can fail to note the prevalence of crime, the spread of Mormonism, the power of political corruption, the danger from anarchistic teaching and living, the insolence of the liquor traffic, the danger from Sabbath desecration; and because Home Mission women are interested in the evangelization of America, it is very meet and right that

all missionary societies should co-operate in the observance of a day of humiliation for National sins, and prayer for National deliverance. As usual, the fourth Thursday in February (February 28th) has been designated as the day, and the program this year has been prepared by the Methodist Home Missionary Society. It can be ordered through our Literature Department, fifty cents per hundred. We hope the day may be generally observed, either by an all-day meeting in which all the missionary societies unite, or by an hour of prayer where the members of a single church voice their petitions.

*Special Needs.* Many of our schools are utterly lacking in the equipment necessary for the best work. As there is always pressing need for more money for buildings, repairs and

teachers' salaries, we fail to always supply the tools with which to work. What are some of the special needs?—

Dictionaries, maps (Biblical and secular), encyclopedias, Bible commentaries, teachers' desks, copies of the new course of Bible Study (one hundred and fifty-six lessons on the Life of Christ; price fifty cents), are some of the needs. We are sure there is money somewhere to supply them, but some one must furnish it. Nothing should be sent to the field without correspon-

dence with the office, but how would any of us like to teach geography without a map, or even instruct the younger children without recourse to a dictionary? Cannot these helps be supplied for all our schools?

A new year brings new opportunities and new responsibilities. May the record of this new year be a record of consecrated living and consecrated giving.

ELLA A. BOOLE.

## AN ITALIAN TOWN IN AMERICA

By Louise Haywood

**R**OSETO, a picturesque village in Northampton County, Eastern Pennsylvania, is situated on the top and eastern slope of a long hill. The scenery is fine, the Blue Ridge Mountains sweeping up from Delaware Water Gap, nearer and nearer, until they half encircle Roseto as by a protecting arm. The writer is the only person in this village of about two thousand inhabitants who is not an Italian. The people are industrious, thrifty, self-respecting and orderly, there being very little rowdiness or drunkenness.

The men work in the slate quarries, of which there are many in this locality. The women

with pieces of board nailed to it for legs—the man, presumably the husband, walking behind and carrying an ax and light saw. The heavy loads which many of them carry would break an American woman's neck.

If the women have an opportunity to earn a few cents by extra labor they improve it. In corn-husking time the streets are alive with them in the early morning running to catch the big wagons which take them out to the farms, each one carrying a big bag or a sheet in which to bring home husks which they sell, or use for beds. They are very affectionate, and love their children. No matter how many there may be



AMERICANS IN PROCESS, ROSETO, PENNSYLVANIA

take care of their homes, their vegetable gardens, bring big bundles of faggots from the woods on their heads, and carry all the heavy burdens in the same manner. A man carrying anything is rarely seen. One day a man and woman went up the street. She had on her head a very heavy saw-horse made of a big log

already in the family, the next one is heartily welcomed, and looked upon as a gift from God. Many an American woman might learn a lesson in regard to the duty of motherhood from these simple hearted mothers who sometimes make it an excuse for not doing certain things, but who never complain because of

many children. It is very common to find a woman not over thirty who is the mother of seven or eight children. One I know is a grandmother at thirty-two.

They put their babies in swaddling clothes, swathing them from head to foot so that they can move neither hands or feet. They say this makes them strong. They keep them dressed in this manner until they are four or five months old.

The head dress of the Italian women is always a bright colored handkerchief worn on the street and in church; no matter how hot the day this handkerchief is kept on the head. The old women often wear gingham aprons to church, and the younger women wear white aprons with their names embroidered in the broad hem. The unmarried girls dress in American fashion.

## PRESBYTERIAL EXCHANGE

*Winnebago Presbytery* (Wisconsin), has just come into at this time that may be of interest for the Presbyterian column—the Twenty-fifth Anniversary of the Oconto Women's Missionary Society; celebrated in the church parlors in November. It was really our annual meeting, yet while the usual reports and business were attended to, the real flavor of the occasion was the Silver Anniversary. We had a "Symposium of Presidents," and a short memorial service for the members "gone before," some beautiful music, and a touchingly tender poem was read just before the collection. There was present with us the daughter of the lady at whose home the society held its first meeting, who lives in the far West and came on especially for the occasion, and who gave a dollar for each year of the society's life. There were several others present from out of town who were old members, and the meeting was most delightful in every particular. A two-course luncheon was served and a huge birthday cake surrounded by twenty-five candles, graced the occasion. The collection amounted to one hundred and fourteen dollars.

*Baltimore Presbyterial* enrolled four new auxiliary societies at its annual meeting—Arlington, Catonsville, Sparrows Point, White Hall. All of these are in suburban churches, and two of them in churches almost as new as the societies.

The November quarterly presbyterial meeting was held in Govanstown, in the fine new church. Mrs. M. V. Richards, of Washington, our new Synodical President, was with us and won all hearts, none the less true to Mrs. Kelly whom she succeeds in office.

Miss Buhemaier told of her work among the immigrants as they arrived by the thousands at our piers in Baltimore, and plead not for fifteen per cent. advance for this work but for a hundred per cent. The social hour, with tea and cake, is a feature of all Baltimore Presbyterial meetings.

*The Home Missionary Synodical Society of Pennsylvania* met in Wellsboro. Of the twenty presbyterial societies all but two were represented by delegates. Mrs. M. A. Wilson (colored) of Albion Seminary, gave an address on

The Evangelical Mission—Presbyterian—was founded by the late lamented Rev. Dr. McNair of Germantown. The church was built in 1893, and a church organization formed. There are now about ninety members. There is a Sunday School of sixty-five children and young people. A Christian Endeavor Society of thirty members.

I have a very interesting company of young men and young women who come together three evenings in the week to sing and read the bible, and to receive general religious instruction.

They call it "church" and often say they would like to have "church" every night. A little later I expect to have an evening school three times a week for men and young men who wish to learn English. All my exercises are held in the basement of the church.

"My People of the Southland". Of a quiet, dignified demeanor, with a rich voice belonging to her race, and possessed of the eloquence born of a heart hunger for the betterment of her people, Mrs. Wilson made a deep impression upon all who heard her. Among other addresses given was that of Mr. Hans P. Freese and of the Rev. K. M. Craig, Superintendent of Mission Schools of the Woman's Board of Home Missions, who spoke eloquently of what the Presbyterian Church had done for various needy peoples, and, like all the speakers, gave to those who listened an overwhelming sense of the great work still before the Church, needing whatever the Church can give of civilizing and Americanizing influences.

## YOUNG PEOPLE'S NOTES

The news that Mr. Van Ogden Vogt has come to our department will be welcomed by all our young people. With his large knowledge of conditions among the Presbyterian young people's societies, and his experience as general secretary of the U. S. C. E., he will bring an enthusiasm which must be felt throughout the church. No changes will be made in our correspondence, which will be conducted as at present, and the Synodical and Presbyterian secretaries will still be a medium through which the work of Home Missions is presented to the young people. We hope to greatly strengthen the work of the department, and that, with a secretary at headquarters, who can be in special touch with committees of young people in Synods, Presbyteries, and the various organizations and conferences of men, the interest of our young people in the work of this Board will be multiplied many fold. Correspondence with Bands will now be possible in this department, and more aggressive work in Sunday schools will be undertaken, and we shall be able to conduct a more active campaign in the systematic study of Home Missions.

**The Topic of this Month**, as it has been studied systematically in study classes all over the country, must result in a greater realization of an individual responsibility for the foreign-speaking people. The number of classes is a most encouraging sign.

The class taught in our Assembly Room by Mrs. F. S. Bennett, has surpassed even our hopes in number and attendance, and in promise for the future. Over seventy members were registered at the first meeting, and the numbers increased each week, for it was evident the leader was a master of the Immigration topic, and her enthusiasm was contagious. Mrs. Bennett was unable to attend the last two meetings, but the class was favored in having Dr. Chivvers, of the Baptist Board, for one session, and Commissioner Watchorn for the closing meeting. Dr. Chivvers outlined a simple plan for leaders of classes which may be used in the study of any nationality and is repeated here for the benefit of prospective leaders.

Take for instance the Italians. Ask, 1st, for the latest statistics as to number, etc., 2nd, Whence they come? 3rd, Why they come? 4th, Where they settle? 5th, Their condition when they come: (a) intellectual (b) social (c) moral (d) religious. 6th, Their record in this country. Do they "make good"? 7th, What is being done as to their reception, and distribution, and for their evangelization?

## PROGRAM AIDS

### A Bible Study for the New Year, 1907

**Scripture Readings**—John 14: 12-27, John. 7: 37-39, Luke 11: 9-13.

**Hymns**— "Come Thou Almighty King,"  
"Gracious Spirit, Dove Divine,"  
"O, Grant us light, that we may know."

To some the questions may have come, "How can I be of most service in the coming year? How can my work be made effective—my life bear more fruit?" Perhaps, no sooner had the question passed through the mind than the answer was given, by its being less *your* work and *your* life and more the work of the Spirit and the life of Christ.

These verses from the Gospels, about the gift of the Holy Spirit help us to realize afresh that it must be the work of the Spirit, not ours, if power is to be manifested and results obtained. Not a new thought, but, like many another, grown so familiar as almost to lose its fullest meaning for us.

Just here allow me to give a few stanzas which express simply and clearly my meaning and which point out distinctly the place assigned to each one who is co-operating with God in His work of saving the world. They were written of Professor Emslie by one who listened to his first sermon preached at Rayne, Aberdeen, Scotland.

"He held the lamp of truth that day  
So low that none could miss the way;  
And yet so high, to bring in sight  
That picture fair—the World's Great Light;  
That, gazing up—the lamp between—  
The hand that held it scarce was seen.

"He held the pitcher, stooping low,  
To lips of little ones below;  
Then raised it to the weary saint,  
And bade him drink when sick and faint!  
They drank—the pitcher thus between—  
The hand that held it scarce was seen.

"He blew the trumpet soft and clear,  
That trembling sinners need not fear;  
And then with louder note and bold,  
To raze the walls of Satan's hold!  
The trumpet coming thus between—  
The hand that held it scarce was seen.

"But when the Captain says, 'Well done,  
Thou good and faithful servant—come!  
Lay down the pitcher and the lamp,  
Lay down the trumpet—leave the camp,'  
The weary hands will then be seen,  
Clasped in those pierced ones—naught between."

**The Annual Report** of this department for 1905-06 announced that the total contributions from Sunday schools would be divided equally between the Board of Home Missions and the Woman's Board at the close of this fiscal year, as we had for years divided the contributions from C. E. societies. Because of this arrangement the women of our church will be eager to see the program, for the "Sabbath nearest Washington's birthday" used in all the Sunday schools, and will urge a generous offering for the general work. Programs and offering envelopes will be furnished free. The program is quite simple—a four page folder, with a suggestive outline—in order that the superintendent may select his own hymns, and that time for the Sunday school lesson shall not be interfered with. This is done to meet criticism along both these lines. The attractive cover and short paragraphs regarding the work in Cuba will be prized by all as a souvenir of the occasion. Samples have been sent to all superintendents, and we shall be very glad to send to you if you so desire.

"The hand that held it scarce was seen." That is the secret of the best service, and of the fruitful life. Yes, we say, we understand that. But *do* we understand it in our own experience? Are we, like the Forerunner of the Christ, willing to be just a voice—like Him, willing to decrease? For the work of the Spirit is to exalt Christ and while the power of the Spirit has been promised to us and we may long never so earnestly for His power, He will not be given unless we are willing to take *our* place in the background that His power may be used to lift up Christ and not that we may have glory and the praise of men. It is hard indeed to down the natural craving of the flesh for praise and to overcome the weakness which leads one to congratulate self on evident success. But the power is His and His shall be the glory! This is the watchword of every true and earnest Christian worker. If we, though in a humble sphere, would be empowered by the Holy Spirit for life and service we must beware how self—ever clamoring for recognition—steps in before and defeats us in our purpose to work for God alone.

Shall my life and yours henceforth give Him channels less choked by self through which He may reach others? Shall they not be lives, emptied of self, that they may be more fruitful?

Brooklyn, N. Y.

LOUISE B. ADAMS.

### Subject for February Meetings The Indian, His Evangelization

By churches.  
By schools.  
By native missionaries.

Develop the theme along the lines indicated, either by a comprehensive paper touching on all these points, or by three separate papers. The former treatment is advised, and in the portion of time devoted to discussion invite informal reminiscences as to early impressions concerning Indians or actual contact with Indians; appoint some one to open this portion of the programme by telling what tribes inhabited that particular part of the country when the white man took possession, and giving some pioneer history in connection therewith.

**Magazine Messages.** Three minutes to be devoted according to Literature Year Plan, to some gleanings from the HOME MISSION MONTHLY. Also to discussion of "Best Plans" as given under that caption in the magazine.

**Report** from Secretary of Literature as to number of subscriptions secured for H. M. M.

[See *Indian Bibliography*, page 60.]



## SCHOLARSHIPS

By the Associate Secretary

THE readers of our HOME MISSION MONTHLY were touched with the story of Escupula in the November number. Escupula is a type of the Mexican girls applying for admission to our Allison school at Santa Fe. We have eight more who need the same help that has been granted Escupula. Fine, attractive, faithful workers, but with the sad face and stooping shoulders due to overwork and responsibilities too heavy for the wee body to carry. Surely there are those, who will seek to give opportunity to such as these, to learn of Him who carries the lambs in His bosom.

Another plea comes from our Menaul school, at Albuquerque, for five boys—three of these are from one family. The father of these boys is very poor, with a large family to provide for. David and Armulfo, two little chaps of eleven and nine, have already won their way into the hearts of the teachers; the younger, Armulfo, nine years old, is the stronger character and takes care of David supervising all his laundry work to be sure that all is done to his (Armulfo's) satisfaction.

New Jersey Academy at Logan, Utah, Watach at Mt. Pleasant, Hungerford at Springfield, write pleadingly for scholarships for boys and girls who have made application for admission but whose parents are only able to pay a small share of their expenses. At one of these schools, for example, are two boys whose widowed mother is very anxious to have them trained in the school. She can pay but little, but earns all she can by washing and doing any work she can get. She has promised to pay three dollars a week out of her hard earnings. The great question before Utah today is the Christian education of the youth. Here is our opportunity. Can we as a Church refuse the needed help? Can we afford to send these boys and girls back to the licentious and loathsome teachings of the Mormon church?

At our industrial school at Tucson, Arizona, ten boys and girls need scholarships this year. Who will come to the rescue? The amount needed for a scholarship in New Mexico or Utah is \$75 per year. In Good Will, South Dakota and Tucson, Arizona, \$50 per year. These amounts entitle holders to individual pupils if desired, but we advocate strongly the general scholarships. To holders of full scholarships three letters a year are sent. A scholarship does not in any case pay the full cost of the care and education of the beneficiary; it only supplements what he is able to pay himself. In establishing a scholarship the amount is estimated at about the actual cost of food, no account being taken of teachers' salaries, buildings, equipment, clothing or other incidentals.

Shares at \$10, \$15, \$20 and \$25 may be taken in any of the boarding schools. When a share in a scholarship is taken no special pupil is assigned, but contributors receive two letters per year giving general information in regard to the school in which the share is taken.

For further information apply to the associate secretary of the Woman's Board.

## A 1907 TREASURY NOTE

The New Year stretching into the future lies before us as a long road, unknown, untried. What shall the monthly mile posts register as they swiftly pass? Shall they record prayerful interest, larger sympathy, and increased gifts? If so, March 31st will write the joyful fact—ALL PLEDGES KEPT. But to inscribe this most desired legend we must work hard and pray most constantly, for the treasury is \$13,065 behind the receipts of last year. It will never be possible nor desirable for the Board to have a large balance at the end of the year, aside from the Permanent Funds, for there are so many waiting points and waiting pupils that there is a sympathetic claim on increased amounts even before they reach the treasury.

### COMPARATIVE STATEMENT OF RECEIPTS

April to December.

SYNODS	1905	1906	GAIN	LOSS
Atlantic.....	\$ 52	25		27
Baltimore.....	7,805	4,373		3,432
California.....	3,924	3,738		186
Catawba.....	5	7	2	
Colorado.....	1,284	1,256		28
Illinois.....	5,874	4,834		1,040
Indiana.....	2,300	2,224		24
Indian Territory.....	169	240	71	
Iowa.....	3,137	2,972		165
Kansas.....	1,358	1,479	111	
Kentucky.....	411	822	181	
Michigan.....	2,651	6,832	4,181	
Minnesota.....	2,236	1,794		442
Missouri.....	1,920	2,004	84	
Montana.....	158	271	113	
Nebraska.....	1,074	1,163	29	
New Jersey.....	9,907	9,690		217
New Mexico.....	47	44		3
New York.....	21,118	19,413		1,705
North Dakota.....	113	146	33	
Ohio.....	6,353	6,380	36	
Oregon.....	1,080	1,493	413	
Pennsylvania.....	20,779	19,343		1,436
South Dakota.....	216	211		5
Tennessee.....	660	300		270
Texas.....	115	120	5	
Utah.....	114	126	12	
Washington.....	335	475	140	
West Virginia.....	630	1,816	1,186	
Wisconsin.....	1,328	1,063		275
Miscellaneous.....	51,325	43,652		7,673
Legacies.....	5,165	2,788		2,377
Total for current work	\$154,160	\$141,103	\$6,615	19,681
Literature.....	1,956	2,293		
Permanent Funds.....	2,761	4,132		
Annuity Fund.....	3,000			
Emergency Fund.....	50	1,466		

Loss for Current work \$13,066  
Gain for Literature 307  
Gain for Permanent fund 2,787

## BEST PLANS

(This is the second in a series of "best plans" the first, on "Reciprocity Meetings," having appeared in the December number.)

Is the devotional portion of your meetings all that you could wish? It can and should be the pivotal point of every missionary gathering. Too often it comes at a time when but few have assembled, is interrupted by the arrival of late comers and however well prepared loses in effect. It is of little permanent avail to have an "interesting meeting" unless attended by a spiritual blessing. Make much, then, of the devotional portion, not by longwinded dissertations or prefatory prayers, but by vital thoughts presented in unified form,

with zest and fervor. No society need slight this portion of the program, even should there be few who are either accustomed to lead in prayer or are willing to do so, or who feel able in themselves to prepare a really instructive Bible exposition; to this end note the following:

**HERE IS AN APPROVED PLAN:** Open the meeting with a hymn and one of the short invocatory Psalms, read (or repeated) preferably in unison. Then proceed with the business, followed by the regular program, reserving *inviolable* the last twenty minutes for the devotional part to begin *at a set time*. To provide for careful preparation and profit, whoever is in charge of this portion of the hour should make use of the Bible outline or study given in the magazine in connection with the subject of the month, (see back numbers for past year as well as the current issue) or send to the Literature Department for some one of the Bible studies issued in leaflet form by the Board.

Leaders would possibly be surprised to discover how many women in the congregation or society would be willing to take charge of this part of the program for one afternoon, did they know that there were these aids to be obtained. It would be well to try new members, in this way, they will more often consent than is perhaps supposed.

Remember that nothing more effectively engenders true interest and generous giving than a close walk with the Master, and the sharing with Him of the burden of the unsaved. To more than one missionary society, where the devotional part of the meeting is now unconsciously slighted is He not saying, "What, could ye not watch with me one hour?"

**Literature Year.** The pledge blanks are coming back filled in after a most delightful fashion. The plan is being heartily approved and earnestly pushed, some stating the aim would be to secure an increase of two, five, ten or twenty additional subscriptions. Some of the blanks are not only filled in, but signed by the president and the secretary of literature, giving, as it were, still more emphatic assurance of approval and effort. We quote from a few of the letters:

"I am heartily in favor of this movement. I will endeavor to complete my work early and send as many new subscriptions as possible."

"The communication was voted on in our society last Thursday; they agreed to the pledge, and will endeavor to secure ten new subscribers."

"Yours of the 18th most gladly received. In reply will say we will most willingly join in the plan for making this a Literature Year, and will endeavor to secure the co-operation of our societies in the effort to carry out this plan."

"Our church is growing by new people moving into our village. I feel confident of new subscribers from our new members, and I expect to start out to make a canvass this coming week. In regard to giving a three minute talk or reading from the HOME MISSION MONTHLY: we thought it a good idea and acted accordingly upon it. Thank you for the letter and postal cards and for all the encouragement in the work."

"You have made everything so **easy and clear** by your pledges and Home Mission Monthly postals that I look forward to **increasing** subscriptions. I brought the subject of the Literature Year before our society as forcibly as I could. They all said they would do their best to increase the subscription list."

**Subscription Blanks.** For the convenience of Secretaries of Literature, it is the custom of the HOME MISSION MONTHLY to furnish blank subscription sheets, which will be supplied without cost. These sheets afford space for **thirty-three** names. If more than one sheet is needed, state the number.

### Presbyterial Meetings.

One word about our spring meetings. In order that arrangements may be made promptly for speakers to be present at the spring meetings, it is expedient that notices of such meetings (stating *date and place of meeting*) be sent to this office as early in January as possible. We would again request Synodical presidents to endeavor to secure the coöperation of Presbyterial presidents in arranging consecutive dates so that one speaker can reach most or all of the meetings in one Synod.

## GREETINGS

A most happy and prosperous New Year to all secretaries of literature from our literature department!!

A happy enthusiasm does not tend to careful meditation, but we made resolutions one year ago the results of which have influenced our work all these past twelve months, and now we need to review the successes and failures, the present conditions and our relation to them all, and to resolve once more to go forward to do a better, more thoroughly systematic and greater work during the year before us.

It is possible for a local secretary of literature to plan her work in advance for the entire year. She should aim to have some special message and some special literature for each of the twelve monthly meetings of her missionary society. The quality of the programmes of these meetings depends largely upon her knowledge and her thorough advertisement of literature helps for them. Secretaries of literature, your opportunities are unlimited!

With our best wishes for a year of most painstaking endeavor in your special line of work, we bespeak your prayers that abundant blessings for the cause of Home Missions may accompany the distribution of all printed information regarding it. S. C. R.

## IFS FOR THE NEW YEAR

If you have not already secured the Prayer Calendar for 1907 (price ten cents) do so at once that you may begin to use it January first.

If you have not read Dr. Wilson's book "The Southern Mountaineers" (price 35 cents, cloth) you are missing an opportunity to learn from the most authoritative source about these sturdy Americans.

If you are questioning what course to take in mission study decide at once upon Immigra-

tion. We have "Aliens or Americans?" (price 35 cents, paper; 50 cents, cloth) for young people, "Incoming Millions" (price 30 cents, paper; 50 cents, cloth) for women's societies, both by Dr. Grose; and "Coming Americans" (price 25 cents) by Katherine R. Crowell, for juniors, and we can safely recommend all.

If you are planning meetings for your women's societies send at once for "What and When, 1907," supplied free of charge.

If you would like to contribute a small amount to some special home mission object, write for a copy of Mrs. Boole's new leaflet, "Some Special Needs for Mission Schools."

If you wish to make the programme for your January meeting of par-excellence get points from our revised "Immigration Studies" (price 3 cents).

If you wish to read the very latest leaflet ask for "Kahtlian" (price 3 cents) by Lydia A. Hayes.

If you have not used our stereopticon lectures you will surely be pleased with the one on Immigration entitled "Making Americans." Write for terms, etc.

## BIBLIOGRAPHY—IMMIGRATION

[See August Number, page 22.]

### Supplementary List on Immigration—Periodicals

- Americans of the Future: an Optimistic View.....World To-day JI. 1906  
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### Books

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## BIBLIOGRAPHY—INDIANS

For the advantage of those who are preparing material for programs the Bibliography on the monthly topic will appear one month in advance; that of the Indians the topic for February, is so extensive that a portion is reserved for next month.

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#### See also:

Reports of Indian Commissioner.  
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 Reports of Mohonk Conference.

## RECEIPTS OF WOMAN'S BOARD

Abbreviations are used to economize space viz: Silver anniversary, \*; Sunday School, S.; Senior Christian Endeavor  
 C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig.; Girls' Band, B.; other names of bands by initial letters—as Busy Bee B. B.  
 Last syllable is omitted in words ending with ville, port, town, field, etc.

### October 1906—Continued

Lansingh, 8; Salem, 10; Troy, 24, 70; 9th, 40; 2d St.,  
 S., 20, 70; Westminster, S., 5; Whitehall, 14, 15;  
 Landen, 10; Holland, Patent, 2; Hioo, 10; N. Hart-  
 ford, 44, 29; Oneida Castle, S.; Rome, 15; Turlo, 2, 50;  
 Utica, 1st, 43, 75; Mem., 40; Interest, 30. Westches-  
 ter—Dobbs Ferry, 5; Greenwich, 1st, 40; Katonah,  
 5; New Haven, 1st, 3; New Rochelle, 25; Peekskill,  
 1st, Mrs. B. P. Sipp, 25, 1st, 2d, 47; Pleasant-  
 4; Scarb., 52, 50; So. Salem, W. B. S., 5; Stam-  
 ford, 1st, 50; Tonawanda, 1st, 5; Westm., 2, ...\$3,131.14  
**NORTH DAKOTA**—Fargo—Tower City, S. S.  
 Soc., 2, 50. Oakes—Oakes, 5, 40. Pembina—  
 Langdon, 12, 05. ...\$19.95  
**OHIO**—Athens—Athens, 11, 45; Marietta, 14, 15;  
 Middlep., 6, 31; Pomeroy, 7, 50; Bellefontaine—Belle  
 Centre, 7, 50; Bellefontaine, 25; Bucyrus, 25; Crest-  
 line, 5, 70; DeGraff, 5; Gallon, 1; Hurst, 1, 2;  
 Kenton, 50; C. Marcellus, 5; No. Washington, C.  
 5; Tiro, 2; Urbana, 25; W. Liberty, 3, 05. Cleveland—  
 Ashtabula, 1st, 10; Cleveland, 1st, 100; 2d, 120;  
 Beckwith, 26, 25; S., 1, 70; Boulevard, 3; Calvary,  
 40, 24; Case Av., 10, 30; Eells Mem., 8; Euclid Av., C.  
 10; Miles Pk., 3; S., 20; No., 2; G., 5; Old Stone,  
 52, 75; Woodland Av., 1; Yellow Hill, 12, 50. Columbu-  
 —Central College, 10; Columbus, 1st, 1; Central, 12;  
 Broad St., Mrs. Maxwell's S. Cl., 7, 50; C., 25; Nel-  
 son Mem., 1; Northm., 15, 65; St. Clair Ave., 2, 70;  
 C., 4, 50; W. Broad St., 2, 50; Lancaster, 5; Western,  
 4, 50; Bushnell Bld., 5, 50; Worthington, 1, 25; Jr.  
 Hlps., 8, 50. Dayton—Dayton, 1st, L. M. Bd., 5;  
 Mem., C., 3, 12; Park, 10; Fisher, 4; Franklin, 2;  
 Plymouth, 25; Middlep., 2nd, 12; Y. L., 37, 50; 2d,  
 Corona Soc., 18; 3d, 6; Xenia, 24; Gl. Chr., 59c.  
**Huron**—Chicago, 44, 50; Huron, 2, 10; C., 3, 40; Mc-  
 Cutcheon, 3; Tiffin, 5. Lima—Ada, 17; Delphos,  
 5; Eaton Valley, 6; Rockford, 6; St. Mary's, 12, 45.  
**Maioning**—E. Palestine, 10; Hubbard, 14; Kinsman,  
 10; Lewtonia, 5; Lisbon, 3, 50; S., 19; N. Waterford,  
 10; Niles, C., L. G., 14; No. Benton, C., 5; Salem,  
 30, 15; Pri. S., 10; J., 1, 30; S., 7, 45; Sebring, C.,  
 3, 50; Youngst., 1st, 22; S., 25; Western, 5, 10. Maun-  
 mee—Antwerp, 3, 16; Bowling Green, 5; Bryan, 8, 00;  
 Delta, 5, 70; Dunbridge, 6; Gr. Rapids, 3, 37; Mont-  
 pellier, 4; Napoleon, 4, 85; Paulding, 5; Pleasant  
 Ridge, 8, 07; Toledo, 18; Western, 1st, 19; Collingw.,  
 6; E., Side, 4; Tontogany Bld., 1, 75; Waterv., C.  
 1, 90; W. Bethesda, 4; W. Unity, 2. Portsmouth—  
 Jackson, 8, 70; Portsmouth, 1st, 25; Red Oak, 1; Rip-  
 ley, 1. St. Clairsville—Bannock, 7; Barnes,  
 Western, Lg., 21, 30; Beall's, 3, 50; Bellaire, 1st, 53;  
 2d, 52; Cambridge, 21, 50; Crab Apple, 28, 75; C. B.,  
 13, 55; Farmington, 7, 50; Pleasant, 5; Rock Hill,  
 23, 55; H. Help., 14, 10; Short Ck., 17; St. Clairsv.,  
 47, 50; R. Alex. Bld., 15; Y. P., 25; W. Brooklyn, 7;  
 C., 2; Woodsd., 5; Presbl., 6. Steubenville—Dell  
 Roy, 4, 05; Dennison, 1; E. Liverpool, 1st, 85, 20;  
 Jewett, 18, 50; Milano, 12, 50; Ridge, 75; Steubenv., 1st,  
 3, 35; Sugar Hill, 5; Summerville, 10; Tionesta, 7;  
 Stewart Ck., 1; 2d, 1; 3d, 1; 6, 50; S. L., 2, 25;  
 7; Toronto, 7; Two Ridges, 6; Triebach, 19; Welis-,  
 2; Yellow Ck., 1, 50. W. Wooster—Apple Ck., 3, 50;  
 Ashland, 5, 55; Bellv., 3; Creston, 2, 50; Dalton, 8;  
 Hayesv., 19; Mansd., 1st, 16, 83; C., 3, 75; Millbr., 3;  
 Ontario, 5; Shelby, 16, 90; Wayne, 4, 00; Wooster, 1st,  
 1st Aux., 27, 50; 2d Aux., 20; Western, 25, 10. Zanes-  
 ville—Clark, 11; Granv., 11, 38; Jersey, S. C., 5; New-  
 ark, 1st, 14; 2d, S., 25; Pataksala, C., 5; Zanesv.,  
 1st, 10; 2d, 25.  
**OREGON**—Grande Ronde—Baker Cy. 1st, 5, 90; El-  
 gin, 4, 35; La Grande, 7, 50; Summerville, 1, 60; Union,  
 4, 85. Portland—Astoria, 1st, 30; Portland, 1st, 650;  
 3d, C., 10; 4th, 5, 25; Calvary, 5, 15; Missp., 2, 87;  
 Westud., 5; C., 3, 90; Tualatin, 4. Southern Oregon—

Grant's Pass, 4; Roseb. Church, 8, 25. Willamette—  
 Albany, C., 1, 50; Gl. Cl., 1, 75; Brownsv., 7, 50; J.,  
 1, 20; Corvallis, C., 3, 14; Dallas, 10, 55; Eugene, Bd., 2;  
 Gervais, 2, 50; Lebanon, 9, 00; McMouv., 70; Salem,  
 17, 80; Woodburn, 1, 68. ...\$712.09  
**PENNSYLVANIA**—Allegheny—Allegheny, 1st, 50;  
 McClure Av., 59, 97; Home Dept., S., 20; Manchester, 6;  
 Beaver, 50; Ben. Avon, 25; S., 25; Clifton, 1, 80; Glen-  
 3, 10; Glenshaw, Sums. Bd., 8, 05; Millvale, 25; Natrona,  
 8, 50; Sewickley, 25; Sharpsh., 13, 35; Tarentum, 10, 33;  
 Vao Port, 5. Butler—Allegheny, 2; C., 5; Butler, 1st,  
 20, 46; Leg. Mrs. Leighton, 25; Y. L., 15; 2d, Y. L.,  
 3, 80; Clatsow, \$12; Concord, C., 5; Grove Tr., 17;  
 Apple Bld., 5; Millbrook, 3, 50; No. Liberty, 12, 75; No.  
 Washington, 12; Plains, 3, 63; Plain Grove, 12, 50;  
 Pottersv., 8; Prospect, 5; Slippery Rock, 5; Zellenope,  
 1, 50. Carlisle—Big Sp., 63, 25; Y. L., 6, 30; Bloomf.,  
 14, 74; Y. L., 1, 50; Buffalo, 7; Carlisle, 1st, 37, 54;  
 Y. P. S., 8; S., 8, 60; C., 5; 2d, 62, 30; Biddle Mem., 10;  
 Chambersb., Central, 73, 83; C., 5; Y. L., 10; Gl. B.,  
 Fall Sp., 333, 38; B. B., 62, 50; G. 25; Dauphin, 15;  
 S., 5; Dickinson, 19; C., 2; Duncannon, 7, 10; J., 2, 30;  
 C., 3, 70; Gettysb., C., 1; Greencastle, 15, 45; Harrisb.,  
 Cal., 15, 12; Mrs. Young's Cl., 2, 88; J., 5; Sr. S., 10;  
 Pri. S., 5; Harrisb. Bethany, C., 2; Market Sp., 137, 48;  
 C., 25; Wed. Eve. offert., 12, 90; Sr. S., 7, 40; Olivet,  
 10; Pine St., 340, 27; Wed. Eve., 15; Mrs. W. P. Stuart's  
 Cl., 10; Y. L., 8, 10; Miss Chr., 5; Mr. Palmer's Cl., 5;  
 J., 75; Mrs. Carruther's Cl., 15; Miss Alrich's Cl., 5; C.,  
 5, 68; Mrs. Shoemaker's C., 5; Miss A. Graydon's Cl.,  
 5; Mrs. Gross' Cl., 5; Miss J. Graydon's Cl., 5; Leba-  
 nous, 4th St., Y. L., 9; Christ, 46, 70; Lower Marsh  
 Ck., 9; Lower Path Va., 2, 25; McConnell's, 9, 35; Mc-  
 Chugan's, 10; Middle Spg., 22, 50; Montchick, 9; New-  
 port, 5, 25; C., 5; Bd., 2, 12; Paxton, 3, 60; Y. P. S.,  
 3, 50; Shippensb., 188, 50; C., 2, 50; Silver Spg., 28, 49;  
 Steelton, 28, 83; C., 5; Upper Path, Va., 30; Warfordsb.,  
 2, 25; Waynesb., 19, 35; C., 5; N. Wkrs., 2; Nev. W., 7;  
 Chester—Avondale, C., 14; Berwyn, 20; Must Sds.,  
 5; Bethany, S.; Bryn Mawr, S., 50; Chester, 1st, 5; 2d, 10;  
 3d, 14; Christiansa C., 10; Coatesv. Jr. Bd., 10; Dew  
 Run, 11; Downingtown, East, 17; Fagg's Manor, 20;  
 Fairview, 12, 50; Lansdowne, 36; Malvern, 7; Media, 5;  
 Middlet., 7, 05; New London, 10, 80; Nottingham, 6;  
 J., 1; Wayne Radnor, 20; Wayne, 25, 75; Grace Soc., 6;  
 West Chester, 1st, 12, 50; Westmer, 8, 55. Clarion  
 Academy, 16; C., 4; J., 1; Beechwoods, 30; Bethesda,  
 16; C., 5; J., 5; Brockway, 22, 55; Bd., 2; Brookv.,  
 12, 50; Cunninghamham, 35; Callensb., 19; Clarion,  
 76, 28; C., 5; Y. L., 11, 15; K. D., 3; Concord, 79, 50;  
 Du Bois, 91, 50; C., 5; Ch., Wkrs., 5; Stew. Aux., 7, 80;  
 Endeavor, 10; C., 2; J., 1; Edenb., 17, 75; Mayflower,  
 Bd., 6; Embleton, 20; Greenv., 15; Y. L., 1, 30; Lenth-  
 8, 35; Licking, 4; Lickertown, 22; Mt. Taber, 5, 50;  
 N. Bethlehem, L. Circle, 4, 90; N. Rehoboth, 5; Oak  
 Grove, 6, 60; Oil Cr., 2d, 20, 44; Gd. Will Bld., 5; West-  
 mr. Bd., 5; Penfield C., 1, 60; Pisgah, 10; C., 5;  
 "Pages," 6; Westm., 5; Pauxstatawney, 25, 98; C., 555;  
 Richardsv., 1; Richland, 6; Rockland, 7; Shiloh, 1;  
 Sligo, 5; Sugar Hill, 5; Summerville, 10; Tionesta, 7;  
 3, 35; Sugar Hill, 9; Conestoga, 10; C., 2, 50;  
 Cool Spg., 5; C., 5; Edinb., 3, 90; Erie, 1st, Pri. S., 25;  
 North C., 13; Westmer, 4; Fairview, 10; Franklin, 78;  
 C., 20; Olive Br., 10; Fredonia, 3, 35; J., 5; Girard,  
 7, 50; Greenv., Y. W., 25; Jamestown, 11, 15; Meadv.,  
 1st, C., 11, 50; Y. L., 36, 25; Miss Brawley, 5; K. Rey-  
 nold's Bd., 1; Mercer, 1st, C., 5; No. Elm, 83; Pen-  
 anty, 38; C., 2; J., 8, 80; Polk, 1, 75; Shenkley, 5;  
 C., 5; Stomch., 12, 54; Titusv. Y. L., 85; Union, 30;  
 Warreo, 2d Aux., 197. Kittanning—Middle Cr., 5;  
 Saltb., 32, 23; Leg., Mrs. M. Moore, 25. Lackawanna  
 —Athens, 12; Forty-Fort, 10; Kingston, 5; Mishoppen,  
 8, 15; Rush, 15; S., 15; Providence, 25;  
 Washburn, 8; C., 5; Sasquehanna, 15; Towanda, 30; Troy,  
 18, 75; W. Pittston, 25; Presbl., 5. Lehigh—Allent,

6.50; Y. W., 15; Bethlehem, 1st, 19; Catsaqua, 1st, 10; Easton, 1st, 22.50; Ida Luther Cl., 5; Bainerd, Union, 30; South, 5; Hazelton, 33; Mauch, Club, 11; C. 5; Ft. Caribou, Cl., C. 12.50; Potter, 1st, 10; Shawnee, 3; Sunrise, 2d; Stronds, 5. **Northumberland**—Beech, Ck., 8; Chillisquaque, 19; Danville Grove, 25.50; J., 2; Danville Mabinog, 7.50; Jersey Shore, 42; C. 10; Lewisb., 21; Gift, 5; Y. W., 10; Wkrs., 7; Lock Haven, 12; Middlsh., 12; Milton, 12.50; J. C. Watson, Bd., 13; N. W., 5; Leg, Mrs. Dickerman, 40; Moore, 5; Mt. Carmel, Cl., C. 12.50; 12; Newberry, 3; N. Bend, 5.50; Renovo, 15; Sunbury, 13.50; Watsons, Women, 5; Williams, 1st, H. Elliott Soc., 100; Bethany, C., 2.50. **Philadelphia**—Bethel, 1.53; Bethlehem, Y. P. Ass'n., 10; Central, S., 62.50; Covenant, Our Effort, 10; Emf. C., 50; Harper, 100; North, S., 75; Patterson, Mem., 12.50; Princeton, 25; Susquehanna Ave., 5; Tabernacle, 1st, Y. W., 25; Tabor, Acorn Cir., 2.50; Temple, 10; C., 50; Union Tabernacle, 50; Walnut St. Jr. Dept., S., 100; W. Hope, 45; S., 37.50; Woodlaud, 53.22; Pittsburgh—Amity, 32.75; Bethany, 2d; Bethel, 126; Y. P. S., 5; Y. L., 10; Canons, 1st, 30; Castle Shannon, 2; Mrs. E. F. Martin, 10; McDonald, 1st, 16; Bd., 5.39; Monongahela, 10; C., 25; Oakdale, 1st, F. Nesbit Mem. Bd., 25; Oakmont, 1st, 14.88; Pittsburg, 1st, 75; E. End, 4.55; E. Liberty, Buds of Prom., 42.10; Highland, 99.90; Homewood, 5; H. Burge, W. Wkrs., 10; Tabernacle, 12.50; Sharon, 4.90; Wilkins, 2d, 8. 6.75. **Redstone**—Brown, 38; Connellsv., 40; Dunlap's Cr., 35; E. McKeesport, 1; McKeesp., 1st, 25; Central, 15; New Providence, 8; W. Newton, L. Aid, 12.50; Boys Cl., 6.25. **Shenango**—Clarksv., 25; Elwood Cr., 10; Leesb., 10; Neshannock, 3.50; New Castle, 1st, 10; Central, S., 50; C., 54.90; Slippery Rock, Washington—Burgess, 1st, 7; Cross Cr., 22.50; E. Buffalo, Y. L. Br., 20; Florence, 32; Frankfort, C., 2.50; Lower Buffalo, J., 50c; Lower-Ten Mile, 6; Mill Cr., 20; K. D., 10; Mt. Prospect, 5; Upper-Ten Mile, 20; C., 7.50; J., 11.25; Washington, 1st, 25.00; H. M., 1st, 10; S., 11.25; H. C., 10; C., 70; G. L. S., 2.50; 2d, 16; Non Nobis, 5; Y. W., 2.40; G. Gl. 5. Wallsboro—Kaue, 10; Osceola, 4; Tioga, 4.67; Westminster—Chancellor, G., 9; Chestnut Level, 14; Y. P. S., 18; Columbia, 25; C., 12.50; Hopewell, 5; Lancaster, 1st C., 15; Marietta, 20; Mt. Joy, 9.17; Slate Ridge, 16; Stewartst., Fox Soc., 50; York, 1st, 57.70. **\$7,493.27**

**SOUTH DAKOTA**—Synodical, 10. **\$10**  
**TENNESSEE**—Holston—Greenv., 50; C., 3.25; Johnson Cr., Watonga Ave., 15.50; Jonesb., 17; Mt. Bethel, 8.01; Salem, 7. **Kingston**—Chattanooga, 2d, 7.75; C., 15; Y. L., 7.70; J., 4.50; Harriman, 2d, 6; Huntsv., 1.40; New Decatur, W. J., 6.64; Union—Ft. Sanders, 2; Hebron, 2.50; Hopewell, 5.00; Knox, 2d, 10.95; 4th, 12.60; 5th, 5; Mt. Zion, 4.50; New Market, 3.15; New Providence, 6.14; Rockford, 1.25; Shannondale, 20.20; So. Knox, 4.50; C., 1.50; St. Paul's, 7; Westminster, 2.50. **\$243.54**

**TEXAS**—Trinity—Exposition Pk., 8. **\$8**  
**UTAH**—Kendall—Franklin M. B., 1; Heyburn, 1; Rich, 1.75. **\$3.75**

**WASHINGTON**—Alaska—Sitka, First, 5; Tulinteng, Women, 7.82. **Central Washington**—Ellensb., 20; Natchez, 7; No. Yakima, 5; C., 5; Suonsyde, 5. **Olympia**—Buckley, 2; Centralia, 1st, 17.40; Kelso, 2.25; Olympia, 1st, 5; J., 3; Tacoma, 1st, 13.50; Bethany, 3.10; Calvary, 1.50; J., 1.38; Imb., 6; Westminster, 1.57; Puget Sound—Burns, 4; Ballard, 1.25; C., 3.50; Brighton, 3; Everett, 13.31; Pt. Blakely, 3.89; Seattle, 1st, 20; Westminster, 40.35; C., 15. **Spokane**—Coeur d'Alene, 2; Odessa, 1; Spokane, 1st, 5. **4th**, 2; Centenary, 3. **\$228.62**

**WEST VIRGINIA**—Grafton—Shannon, 6.25; Clarksb., 1.12; C., 1.80; J., 3; Fairmont, 7; McFarland Cir., 15; Lft. Miss., 15; French Ck., 8; C., 5.12; Grafton, 4.30; Jacksonb., 10; C., 5; Kingw., 20; Manlinton, 7.50; Morgant., 90.28. **Wheeling**—Wellsb., 1st, 13; W. Union, 5; Wheeling, 1st, 50. **\$266.38**

**WISCONSIN**—Chippewa Falls, 3.50; Eau Claire, 11.17; C., 5; Hudson, 4; Ironwood, 7.10; Superior, 6; Stanley, 5; W. Superior, 1st, 17. **Madison**—Kilbourn, 8.41; Madison, 29.59; Portage, 6.89; Poyette, 5; Reedb., C., 2.50; Richard Center, 1. **Milwaukee**—Cambridge, C., 3; Milwaukee, 2.65; Milwaukee, Calvary, 8.50; Imb., 25; Westminster, 10; Ottava, 4; Racine, 1st, 25; C., 7; Waukeusa, 1st, 14.75. **Winnebago**—Abbottsford, 3.25; Couillardv., 2.95; Fond du Lac, 1.20; Little River, 1; Neenah, 30; Oshkosh, 1st, 15; Wabena, 3.22; Wausau, 15. **\$302.89**

**LEGATES**  
 Estate of Jeannette C. Springer, 576.56  
 Estate of James Lawson, late of Ashland, Ohio, 6.42  
 Legacy of Julia M. Potter, late of Amsterdam, N. Y., 500.00 **\$1,082.98**

**MISCELLANEOUS**  
 Mrs. A. I. Bulky, 18.75; Interest, 179.90; Rent and Sales, 153.35; Board and Tuition, 7,338.59; Literature, 406.31; Frances, Bridges Atkinson, 25; Mrs. W. D. Brandon, 200; Mr. Chas. G. Brown, 1,000; Miss S. L.

Cunklin, 208; Mr. and Mrs. Gordon W. Colton, 50; Cash, 50c; Mrs. John L. Duryee, 75; Mr. Jas. Donaldson, 25; Mrs. Sarah E. Dodge, and Miss Grace Dodge, 500; L. Eashy, 5; Miss Frances L. Goodrich, 43.75; Mrs. C. A. Godcharles, 50; friend, 11; M. H. K., 4; Miss Gertrude E. Laughlin, 10; Martha E. Macbeth, 5.50; Miss Grace Merrill, 75; Harriet S. Niles, 8.75; Mrs. John Rockwell, 5; Mrs. I. P. Rumsey, 5; Mrs. C. L. Roberts, 25; Sale of books, 6.20; Mrs. Wm. J. Scheffelin, 10; Miss Harriet T. Stanley, 5; Mrs. Elliott F. Shepard, 250; Mrs. J. A. Thurston, 4; Mrs. R. K. Wharton, 25; Z., 1. **\$10,655.68**

**ANNIVERSARY FUND.**  
 People of Santa Fe, New Mexico, 1,000; New York, Long Island, Greenport, 1; North River Presby' 4; Steuben Presby' 1, 4. **\$1,009**

**BALTIMORE**—Baltimore—Baltimore Babcock Mem.

**CALIFORNIA**—San Jose—San Jose, 2d, 1. **\$1.00**  
**COLORADO**—Pueblo—Las Animas, 1. **\$1.00**  
**ILLINOIS**—Alton—Lebanon, 1; Walnut Grove, 1; Litchfield, 1; Peoria—Danpal, 1; Farmland, 1; Galesb., 1; Henry, 1; Knapp, 1; Leavitt, 1; Yates Centre, 1; Springfield, Divernon, 1; Virginia, 1; Mattoon—Elmhurst, 1; Mattoon, 1. **\$14.00**  
**KANSAS**—Osborne—Phillips, 1. **\$4.55**  
**MINNESOTA**—Minneapolis—Minneapolis, Andrews, 1; St. Paul—St. Paul, Dayton Ave., 1. **\$2.00**  
**MISSOURI**—Ozark—Joplin, 1st, 1; Webb Cr., 1. **\$2.00**  
**NEW JERSEY**—New Brunswick—Trenton, 3d, 2. **\$2.00**

**NEW YORK**—New York—N. Y. Madison Ave. 1, Otsego—Oswego, 1; Utica—Rome, 1; Westchester—New Rochelle, 1st, 1; Ossining, 1; Peekskill, 1st, 2d, 1; So. Salem W. F. B. S., 1; Stamford, 1; White Plains, 1; Yonkers, Westm., 1. **\$10.00**

**OHIO**—Cleveland—Cleveland, Old Stone, 1. **\$3.00**  
**MINNESOTA**—Alton—Alton, 1; Wellsv., 2d, 1. **\$3.00**  
**OHIO**—Academy, 1; Bethesda, 1; Rockway, 1; Calensb., 1; DuBois, 1; Brookv., 1; Clarion, 1; Greenville, 1; Mt. Tabor, 1; Oak Grove, 1; Penfield, 1; Pisgah, 1; Pisgah, Westm's Aux., 1; Puxuxatwocoy, 1; Rockland, 1; Summerv., 1; Erie—Erie, Chestnut st., 1. **Philadelphia**—West Valley, 1; Shenango, New Castle, 1st, 2. **Westminster**—Columbia, 1. **\$22.00**

**WASHINGTON**—Olympia—Tacoma, 1st, 1. **\$1.00**  
 Miscellaneous Interest, 12; Miss Elizabeth, A. McCracken, 1. **\$13.00**  
 Total **\$76.55**

**KIRKWOOD MEM. FUND.**  
 Interest, 4.52 **\$4.52**  
**MRS. EMELINE F. PIERSON FUND.**  
 Interest, 2.58. **\$2.58**  
 Total **\$44,727.31**

**RECEIPTS FOR FREEDMEN.**  
 1906.  
 October and November, 1906.

**ATLANTIC**—Fairfield—Bethlehem, 1st, 50c; Hermon, 1.50; Ladon, 2.50; Mt. Tabor, 50c; Pleasant Ridge, 50c. **McClendon**—Mattoon, 2; Rock Hill, 50; Santa Clara, 1; Tatnall, 1. **\$8.00**

**BALTIMORE**—Washington City—Anacostia, 1; Washington, 4th, 9; 10th st, 5; Metropolitan, 20. **\$34.00**

**CALIFORNIA**—Benicia—Eureka, 5; Eureka, 1; Santa Rosa, 10; Ukiah, 1. **San Francisco**—San Francisco Calvary, 20. **San Jose**—Los Gatos, 5; Palo Alto, 5; C., 1.25; San Jose, 1st, 5; C., 2.50; San Luis Obispo, 5; Santa Clara, 1; Tatnall, 1; C., 2.25. **Stockton**—1; Stockton, 11.50; Woodbridge, Soc., 1st, 1. **\$103.00**

**CATAWBA**—Southern Virginia—Coulters Mission, S., 1; Richmond, 2d; Roanoke, 5th ave., 5; Trinity, K. D., 5; C. 55c; B. B. B., 55c. **\$9.60**  
**COLORADO**—Boulder—Ft. Morgan, C., 5; La Salle, 2; C., 1.75; B., 1. **Denver**—Denver, 1st, 40; Central, 2.25; So. Broadway, 5. **Gunnison**—Gd. Junction, 1.50; C., 15; Leadv., 1.05; Ouray, 1; Salida, 2.75; C., 1.70. **Pueblo**—Canon City, 10; C., 3; Colorado Spgs., 1st, 2.50; C., 2.50; 2d, W. Eve., 2.50; C., 4; Goldfield, 1; Lamar, 5; Las Animas, W. Eve., 2; Monte Vista, 1; Pueblo, Mesa, 4.75; M. Wkrs., 1; Westm. W. Eve., 2; Rocky Ford, 16. **\$175.25**

**ILLINOIS**—Synodical, 15; Alton—Alton, 1.50; Greenville, 1; Hardin, 2; Lebanon, 2; Litchfield, 3; Sparta, 3. **Bloomington**—Bloomington, 1st, 30; 2d, 10; C., 12.50; Chenoa, C., 5; El Paso, 5; Gibson Cr., 10; Hoopston, C., 5; Lexington, 6; Normal, 5; Paxton, 5; Pontiac, 10; Chicago, 4th, 120; 6th, 35; Fullerton Ave., 5; Miss Crisler, 50; Jefferson Pk., J., 3.66; Waukegan Pk., 7.50; Deerfield, 2; Highland Pk., 12.35; Kankakee, C., 4.50; Lake Forest, 45; Oak Pk., S., 11.63; Waukegan, 5. **Freeport**—Argyle, 15; Elkhart, 2.95; Freeport, 2d, 9; C., 5; Galea, 1st, 16; Marengo, 1.50; Middle Pk., 4.50; C., 5; Oregon, 2.75; Rockford, Westm., 8.72; Winnebago, 6.31; Mrs. H. R. Taylor, 37.50. **Mattoon**—Elmhurst, 11.50; Kansas, 3; 8, 10; Mattoon, 30; Pana, 45; Robinson, 5; Raylrv., 8.75; Vandalla, 2.50. **Peoria**—Canton, 3; Y. L., 25; Peoria, 2; S., 5; Dunlap, 2; Bd., 6; Elmira, 5; Farmington, 7; Galesb., 14;

C. 5; Green Valley, 3; Knox, 25; Rd., 5; Lewist., 5; Peoria, 1st, 16; S., 10; Grace, 5; West., 5; Vermont, 3; Washington, 15. **Springfield**—Buffalo Hart, 2; Deatur, College st., 3.25; Greenview, 5; Lincoln, 1; Mason Cy., 4.15; N. Berlin, C. 4; Springfield, 3d, 4.

**INDIANA**—Crawfordsville—Attica, 2; Clinton Center, Miss. Ass'n, 15.50; Crawfordsv., Cen. 7; Dayton, 32; Delphi, C. 1; Fowler, 1.50; Lafayette, 1st, 8; Lebanon, 6; Montgomery County Miss. Ass'n, 6. **Indianapolis**—Greencastle, 8; Greenwood, 2; Indianapolis, 7th, J., 4; East Wash., 8; C. 5; Southport, 2. **Logansport**—Bethlehem, 2.50; Benton, 2; Brookton, 2; Concord, 1.55; Crown Pt., 3; Goodland, 2; Hammond, 5; La Porte, 7; S., 4.38; Logansp., 1st, 4.87; Meadow Lake, 1.50; Michigan Cy., 2; C. 2; Mishawaka, 3; C. 2.50; Plymouth, 2.37; Remington, 2.50; C. 1.75; Rochester, 2.90; C. 3; So. Bend, 1st, 10; West., 2; Trinity, 1.50; Union, 2.20; Union Mills, 1; S., 5.65; Valparaiso, 1.15; Walkerton, 1. **New Albany**—New Albany, 5. **\$187.32**

**INDIAN TERRITORY**—Cimarron—Alva, 2.63. **Okla-homa**—Okla-homa Cy., 1st, 11.25. **\$13.91**  
**IOWA**—Cedar Rapids—Blairst., 2.60; Cedar Rapids, 1st, 42.00; A Friend, 40; Olivet, 1.65; Lyons, 5; Marion, 1; Mt. Vernon, 2.50; Burlington, 2; Brookton, 2; Concord, 1.55; Crown Pt., 3; Goodland, 2; Hammond, 5; La Porte, 7; S., 4.38; Logansp., 1st, 4.87; Meadow Lake, 1.50; Michigan Cy., 2; C. 2; Mishawaka, 3; C. 2.50; Plymouth, 2.37; Remington, 2.50; C. 1.75; Rochester, 2.90; C. 3; So. Bend, 1st, 10; West., 2; Trinity, 1.50; Union, 2.20; Union Mills, 1; S., 5.65; Valparaiso, 1.15; Walkerton, 1. **New Albany**—New Albany, 5. **\$187.32**

**KANSAS**—Emporia—Wichita, 1st, 2.80; Winfield, 10; Highland—Atchison, 1st, 4; Atxell, 10; Bailey, 1.80; Benton, 13; Edgemoor, 1.58; Hiawatha, 3.85; Holton, 12.80; Horton, 1.45; Parallel, 1.58; Vermillion, 5.40. **Larned**—Lyons, J. 2; Sterling, C. 1; Osborne—Osborne, 2.50; Smith Centre, 50c; Wakeeney, 1.30; J. 1; Topeka—Idana, 2; Junction Cy., 5; Leavenworth, 1st, 20; Okla-homa, 6c; Topeka, 3d, 2.60. **\$111.17**  
**MICHIGAN**—Detroit—Eggenwald, 10; Mrs. Tracy McGraw, 100; Grand Rapids—Grand Rapids, 1; Inl., 4; C. 1; West., 25; Hesperia, 1. **Lake Superior**—Calumet, 15; Marquette, 17. **Monroe**—Adrian, 20; Coldwater, 2.50; Hillsdale, 4; Jonesv., 3; Tecumseh, Ladies Aid, 10; Miss. Cir., 7.50. **Petoskey**—E. Jordan, 10. **\$226.00**

**MINNESOTA**—Adams—Adams, 2; Warren, 1.80; C. E. Under, 25. **Duluth**—Duluth, 1st, 5; Lakeside, 8.00; C. 5; Two Harbors, 5.40. **Mankato**—Alpha, 6c; Blue Earth, 3; Mankato, 5; Pipestone, 3.75; Winnebago, 2.70; Worthington, 4.94. **Minneapolis**—Howard Lake, 3; Minneapolis, Andrew, 12.25; Bethlehem, 11.48; Oliver, 10; S., 5.31; Stewart M. Bradford Soc'y, 17.50; Vanderb., 1.45; West., Y. W., 20.50. **Red River**—Fergus Falls, 4; Maine, 2. **St. Paul**—Hambur, 3; Hastings, 7.05; Macalester, 1.30; Merriam Pk., 1st, 3.87; Red Wing, 4.25; Stillwater, Allright Soc'y, 2.25; St. Croix Falls, 2.25; St. Paul, Central, 5; Dayton Ave., 16; House of Hope, 30; West., 85c; White Bear, 2; Pres. Minneapolis and S. Paul Y. W. Soc'y, 2.50. **Winona**—Kasson, 2. **\$286.90**

**MISSOURI**—Kansas City—Drexel, 1.50; Greenwood, C. 5c; Independence, 6; Sun. Bd., 5; Sedalia, Central, 1. **Ozark**—Carthage, 1st, 6; Joplin, 1st, 4.83; Pill Try Cir., 5; Neosho, 5; Springfield, 2d, 1.81; W. Plains, 5.50. **Platte**—Camero, 2.04; Grant Cy., 2.50; Hamilton, 2; R. or S. Bd., 30c; C. Sec., 1; Hopkins, 1.25; Maithland, 4.80; Maryv., 1.00; Mound Cy., 2; Parkv., 8.07; St. Joseph, Hope, 3.25; J., 1.11; 3d St., 3; West., 6.55; Tarkie, 7; C. 4.25; Trenton, 1. **St. Louis**—St. Louis, 1st, Girl's C., 2; Compton Hill, J., 1; Lafayette Pk., 4; North, C. 1.25; Tracy Place, C. C. 1; West, 11.25; Webster Groves, C. 2.50; Whitewater, 1. **\$124.16**

**MONTANA**—Butte—Dillon, 70c. **\$0.70**  
**NEBRASKA**—Nebraska City—Adams, 2.95; Alexandria, 35c; Beatrice, 1st, 15; Blue Spgs., 1; Diller, 5; Fairbury, 2.50; Falls Cy., 1.20; Gresham, 65c; Ham-boldt, 3; Lincoln, 2d, 11; 3d, 1.25; C. 1; Pawnee, Cy., 12; Plattsmouth, 1st, 1; Tecumseh, 4; Thayer, C. 1; York, 2. **Niobrara**—Columbia, 3.80; C. 5; Elgin, C. 5c; Emerson, 2; Laurel, 5.40; C. 1.74; Madison, 80c; Pender, 4.40; C. 2.77; Randolph, 3.57; Wakefield, 2.50; Wayne, 6.50; C. 1.45; Winnebago, 3; C. 80c. **\$109.24**

**NEW JERSEY**—Elizabeth—Elizabeth, 1st, S., 6.63. **Jersey City**—Englewood, 25; Harkensack, 5; Hoboken, 3; Leonia, 2.07; C. 2.50; Rutherford, 5. **Monmouth**—Allent., 10; Asbury Pk., 1st, 2.45; Red Bank, 5. **Morris and Orange**—East Orange, Bethel, 22.14. **Newark**—Newark, Central, 15. **New Brunswick**—Hopewell, 1; Lawrence, 5; Princeton, 1st, 10; S. 84; Cornish, 6; 5th, 8; Prospect St., 5. **Newton**—Belvidere, 1st, 4.21; Blairst., 17.50; Hackettst., 5; Newton, 21.08. **\$198.48**

**NEW MEXICO**—Santa Fe—Taos, 4.50. **\$4.50**  
**NEW YORK**—Albany—Albany, 1st, 1.90; 3d, 10; 6th, 15; Madison Ave., 15.50; N. End, 2.50; Amsterdam, 2d, 11.65; Elm., 4.60; Halston Sp., 10; Lake St., 5; S. 4c; Galway, 85c; Gloverv., 8.90; Kingsb., 84c; Luzerne, 73c; Mayfield, 84c; Mecados, Bethany, 34c; N. Scotland, 60c; Rensselaerv., 1.34; Saratoga Spgs., 1st, 7.50; 2d, 3; Schenectady, 1st, 6.82; Y. L. Bld., 22.50; Union, 6c; Voorheesv., 50c. **Binghamton**—Afton, 10; Binghamton, Union Pres. Miss. Soc. eties, 20. **Brooklyn**—Brooklyn, Throop Ave., S. S. M. S., 25; West., Y. L. Gd., 20. **Buffalo**—Buffalo, Bethany, 25; Calvary, 50; Central, 50; East, 3.50; No., 20; Springv., 10; Westfield, 30; A Friend, 1. **Catago**—Catago, Calvary, 5.50; Dryden, 8; Ithaca, 18.25. **Chemung**—Elmira, 1st, 10; Lake St., 5; S. 4c; Meeklenb., 2; Sugar Hill, 2; Watkins, 10; Gift, 20. **Columbia**—Catskill, 10; Iondson, 10; Upd, 2.50. **Genesee**—Bergee, 1; Stone Church, May B. Band, 7. **Geneva**—W. Fayette, 2. **Hudson**—Milford, 1; Monroe, 10.25; S. Pt. Jarvis, 10. **Long Island**—E. Moriches, 11.45; Greenv., 7; Mattituck, 20; Pt. Jefferson, 1; 2; Yaphank, 4. **Lyons**—Palmyra, 10; Wolcott, 1st, 25. **Nassau**—Babylon, 5; Elmhurst, 10; Glen Cove, 10; Huntington, 1st, 20; Central, 6.50; Jamaica, 10; Smith, Chr. Wkrs., 3; Whitestone, S. 5. **New York**—New York, 1st Union, 20; Bedford Pk., S. 10; St. Nicholas Ave., 20; Stapleton, 20; Niagara—Dart Centre, 3; Lewiston, 5; Niagara Falls, 1st, 4; Pierce Ave., 8; N. Tonawanda, 5. **North River**—Highland Falls, 20; N. Hamburg, 4.25; Oostee—Oostee, 10; Stanford, 10. **Rochester**—Chili, C. 3; Danvers, 12.50; 10; Mt. Morris, Chris. Wkrs., 5; 1st, 20; Cord, 17; West., 25. **Calvary**, Miss. Bd., 1.50; Central, 27; West., 25. **St. Lawrence**—Canton, S. 8; Gouverneur, 10.50; Ham-mond, 10; Watert., Hope, 95c; Presbyl., 11.05. **Steuben**—Presbyl., 12.66. **Syracuse**—Canastota, 1; Chittenango, S. 4.04; Fayettev., 28.60; Skaneateles, 8.95; Presbyl., 20. **Troy**—Cambridge, 2; Liberty, 3; Sore-Schaegbloek, 7; Troy, 3d, 25. **Utica**—Utica, 10; ond St., S. 20; West., S. 15. **Utica**—Knob., 10; N. Hartford, 10; Turin, 10; Utica, Olivet, Mrs. Parker's S. S. Cl., 2.50. **Westchester**—Bedford, 3; Carmel, 2; Croton Falls, 50c; Greenwich, 1st, 6; Harrison, C. 5; Mt. Vernon, 1st, S. 80; New Rochelle, 10; Peekskill, 1st, C. 5; Pleasantv., 1. **\$142.26**

**NORTH DAKOTA**—Oakes—Oakes, 1.20. **Pembina**—Langdon, 4; Tynes, 5; Mrs. Mary Goodall, 5. **\$15.20**  
**OHIO**—Bellefontaine—W. Liberty, 1. **Chillicothe**—Bainbridge, 1; Bloomingh., S., 4.50; Bonnav., 4; Chiles, 1st, 1.62; Concord, 1.50; Genfield, 1st, 1.25; Marshall, 1.50; Mt. Pleasant, 2.50. **East Fork**—Y. L., 6.78; S., 2.64; Pisgah, 2.50. **So. Salem**, 5; C. 2; Washington, C. H., 2.45. **Cleveland**—Cleveland, 2d, 60; Beckwith Mem., 2.10; Bonlevard, 3; Calvary, 8.81; Case Ave., 6; No., 20; Old Stone, 2.50; Wood-land Ave., 50. **Columbus**—Circlev., 5; Columbus, Central, 7.30; Moore Miss. Soc'y, 10; Broad St., 25; Nelson Mem., 2; Lancaster, 6; Worthington, 6. **Dayton**—Dayton, Pk., 6; Fletcher, 3; Greenv., 5; New Jersey, 3; Springfield, 1st, 35; 2d, 15; 3d, 1. **Huron**—Fremont 15; Monroe, 6; Nor-walk, 3; S. 9. **Maumee**—Antwerp, 3; Bowling Green, 14.55; Bryon, 5; Duffin, 10.90; St. Clairsv., 2; Napoleon, 2.50; Paulding, 2; Phelps, 1; Rice, 1; Toledo, 3d, 6; Collingwood, 5; E. Side, 2; W. Bethesda, 1; Weston 10; W. Unity, 9. **Portsmouth**—Ripley, 1. **St. Clairsville**—Hannock, 5; Bellair, 2d; Cambridge, 5; Rock Hill, 10.90; St. Clairsv., 2; W. Brookv., 3. **Stuebenville**—Liverpool, 1st, Sev. Soc'y, 25. **Two Rivers**—Yellow Cr., C. 6. **Wooster**—Millersb., C. 2.50; Orrv., 5; Savannah, 7.13; Wooster, 1st, 25; 2d, Anx., 25; West., 22.65. **Zanes-ville**—Granv., 6.92; Pataskala, 2; Zanesv., 2d, Y. L. Bd., 5. **\$607.13**

**OREGON**—Portland—Portland, 1st, 10; S. 5; Mizpah, 1.57; West., 1.55. **Williamette**—Brownsv., J., 1.20; Corvallis, C. 3.14; Eugene, Bd., 1; Lebanon, 3.76; Salem, J., 50c; Woodburn, 25c. **\$99.67**  
**PENNSYLVANIA**—Allegheny—Allegheny, McClure Ave., 32.44; Mrs. S. P. Harrison, 200; Manchester, 3; Bellevue, 4; Glenfield, 1.55; Newkley, 25; Shields, 50; Titumton, 5.17. **Blairville**—Johnst., 20. **C. 5**. **Butler**—Allegheny, 1; C. 5; Concord, 5; Grove Cy., S. No. Liberty, 11; Slippery Rock, S. Carlisle—Big Spgs., 75c; S. 5; Bloomfield, C. 1.50; Carlisle, 1st, 6.25; C. L., 2d, 17.40; Chambersb., Central, 10; Fall Spg., 20; H. B., 12.50; Daphnia, C. 1; Dun-can, 5.50; S. S., 18.92; Mac'd Rd, 18; Bd. of Trust, 2.50; Pine St., 125; Miss. Cir., 3; Mrs. Shoemaker's Cl., 6; Lebanon, 4th St., Lower Marsh Ck., 3; S., 3; S., 3.

# HOME MISSION MONTHLY

VOL. XXII

FEBRUARY, 1907

No. 4

## EDITORIAL NOTES



HE fourth Thursday in February is a marked day in the calendar of Home Missionary societies. It is set apart as an interdenominational Day of Prayer for our country. It falls on the twenty-eighth day of the month this year, and its very general observance by auxiliaries is earnestly requested.

It would be interesting to know just how many localities are represented in one of the "Third Tuesday" meetings of the Woman's Home Board. Sometimes it is a California friend who tarries to make her identity known at the close of the meeting, sometimes one from the great Northwest or from one of the Central or Southern tier of States. Whether from a near-by town or from a distance, visitors are alike welcome. Invitation is extended to all who have not yet been present to attend when possible.

THE HOME MISSION MONTHLY desires to renew its depleted fund for sending the magazine to some who value its visits, but who cannot now afford even the small subscription price. Fifty cents added to your own subscription when renewing, or a more substantial amount should you be moved to forward it, will be appreciated and applied to this object if so designated.

VERY considerable space is given in our columns this month to the past history of some of the various Indians among whom our mission work is located. These sketches are all brief. Obviously, the value of such condensation lies in the fact that but few have time for exhaustive reading along this line, and yet wish to know enough of the yesterday of the tribes with whom we are working to understand with greater

intelligence these Indians as they stand in the midst of an insistent to-day, with their possible uplift or extinction to-morrow.

MISS CHASE says of the Hoopas of California, among whom she labors effectively: "They have never been a savage tribe, even though they have had some barbarous customs. One old man said to me, 'Long time ago when man, woman do bad, we kill 'em; that's the best way. He no do so any more.' The general health of the tribe was better than it is to-day, owing probably to the fact that all weaklings were sent out of the world very soon after they entered it, simply by the process of toughening. A sort of parboiling process was more than an ordinary infant could survive; those who did live through it were quite equal to any ordinary fight of life. A young girl was obliged to go to the river every morning and dip herself in its waters, cold or warm weather—she was bare to the waist and wore a grass dress or skirt from the waist to her knees; another process of survival of the fittest. Any one that had passed these two ordeals was ready for a long life."

THE primitive Indian lived the life that advanced thinkers and observers are now urging as the antidote, nay, as the very salvation, of this strenuous age. The great out-of-doors was his kingdom. His was the life of field and forest and he knew God's world as He made it.

WE who see only the outward may never know the Indian as he was of old at his best—or even as he is to-day unless we approach him with something other than the curiosity of the collector or the impersonal interest of the ethnologist. Yesterday the Indian held this country as his. To-day the Indian appeals to us as a man

who has now but a fleeting opportunity to be reached and fitted for competition with a race whose numbers overpower, and whose ways are unreasonably strange to him.



THE past year has been eventful in Indian legislation, the Fifty-ninth Congress having put on record an unprecedented number of Indian enactments. While no one of these measures was particularly revolutionary, as a whole they were marked by consideration for the best welfare of the race. An employment bureau has been initiated in the Southwest by Commissioner Leupp; its aim is "finding Indians who want work and finding the work for the Indians who want it. The results of the first year's experiment have been most encouraging. During the last season some six hundred Indians, including both adults and schoolboys, have found employment in open labor market as railroad construction laborers, irrigation ditch diggers, beet farmers, and in other occupations."



CONSIDER for the moment what it means to an Indian who has not been used to regular tasks or to regular hours, whose labor has waited on his pleasure, to engage to work away from home, where labor must begin and end "at the sound of a whistle," and where he must adapt himself to the hours which are most convenient to his employer. Perhaps it is not surprising that two or three months, or even a few weeks at a time, are as much as most Indians can hold to at first. But, in the face of this, Commissioner Leupp declares: "It must be said for them that for such time as they do stay under contract without cessation, they are the steadiest and most conscientious workers known in their part of the country."



Is the Indian really as short-sighted as he seems when he laughs at the white man for toiling incessantly all his life earning money without stopping to enjoy it? His own philosophy leads him, after a period of work, to take leisure for the enjoyment, with his family and friends, of what he has earned.



AN Indian agent in Dakota has been especially zealous in securing employment

for the young Sioux Indians, and in urging their acceptance of opportunities to work away from the reservations. The result has met with no small success. These men are in demand, especially in the building of railroads, and here again comes testimony: "The builders of these roads know the Indians as workers, and are ready to pay them white men's wages. The Indians are strong, silent, and, as one railroad overseer puts it, 'have not yet learned to loaf when the boss's back is turned.'"



THE names of Whitman and Spalding have been so closely associated, in their heroic pioneer journey across the Continent to the far Northwest, that it is sometimes not clearly understood that the Indians among whom Mr. Spalding worked were not of the same tribe as those at Whitman's post of labor and were in no wise involved in the Whitman massacre. Miss McBeth's article points out the facts.



ASSEMBLED — a Sabbath school composed of Christian Nez Perces, young and old. Time—early December, 1906. Place — our Indian Church, Lapwai, Idaho, where the following occurred, the flavor of which should not be lost by giving in other words than the speaker's, a Nez Perce, who rose and said to his people: "You know that for seven or eight years our good friends in Oakland and San Francisco have been remembering the Nez Perces with gifts at Christmas time. You know, too, that the earthquake brought them great trouble. Many of their churches were burned, some of the people are homeless, and others poor who were once rich. Now, I'm wondering if it is in your hearts to make an offering to help these friends, and to show our gratitude for their kindness to us." To this came at once the response of the people: "Yes, let us help them build their churches"; and when asked how much they would like to give, a good Indian elder rose and proposed giving thirty-five dollars, and the people all said "Ah!" ("No one can imagine how thrilling and inspiring is that deep aah-aah of assent sweeping through a great Indian audience," says Miss Frazer, our Pacific field secretary—"it must be experienced and then it is never forgotten"). The amount decided upon has been raised



and sent with the request that ten dollars go toward the loss sustained by the Theological Seminary at San Francisco, where ministers are being trained to preach the Word.



IN the newly published autobiography of Geronimo, the famous Apache chief, Mr. Barrett, who took down his words, notes this incident. It was a cold, stormy day. The interpreter appeared to explain that Geronimo was suffering from a heavy cold which threatened pneumonia, and the ap-

pointment might be considered off. Just then, looking out of the window, the aged chief was seen dashing up at a furious pace in his evident endeavor to arrive as soon as the interpreter. Coming in, he said in a hoarse whisper, "I am here." Being told that he must not dictate in his present condition, he bowed his head, and saying, "I have kept my promise," remounted his pony to ride the ten miles back in the face of the cold wind. What must men of such fibre think of the broken promises of either the white man or of the Government?

## AN AGRICULTURAL FAIR HELD BY INDIANS

TO the Crow Indians of Montana belongs the distinction of holding a creditable agricultural fair. The last report of the Commissioner of Indian Affairs contains the account: "Five years ago the Crow Indians were living in camps. The Government was issuing rations to them and they could spend their time exclusively in amusement without the logical sequence of starvation. In the summer of 1902 one thousand Indians were stricken from the ration rolls and a new order of things began. Many of the Indians had recently been allotted lands, and these were now induced to go upon their allotments and begin an actual struggle for self-support. The first season little progress was made."

It was in the spring of 1904 that the Indian agent conceived the idea of inciting the Indians to a competitive exhibit of their produce and stock after the order of an old-fashioned down-east country fair. The Indians took to the idea, but considered that horse-racing and dancing were the only essential features, and at their first fair, held in October, 1904, there was not a specimen of farm products, of poultry or of live stock. At its close, however, the Indians were led to organize and plan for the next year's fair. Officers were elected, the whole tribe to act as a committee on preparation. "It was decided by the Indians that all officers elected should be men who were living on their own land and cultivating it to good purpose. No lazy Indian, or any in the habit of making trouble, should be chosen.

During the early spring of 1905, instead of holding dances, the Indians of the different districts would meet on Saturday nights and tell what each intended to do on his farm."

During the summer, interest was kept alive. When the fair opened, "Some hundreds of old-fashioned Indian tepees were artistically set in a semi-circle along the banks of the river, presenting a beautiful appearance, with the rich green timber as a background. A hundred or more lodges of Cheyenne and Sioux came to visit the fair and were warmly welcomed by the Crows."

The large tents were made ready for the exhibits. "As each Indian had kept his own exhibit in his wagon and covered, scarcely anyone knew what his neighbor had brought; so the unloading was a highly interesting and even exciting event, punctuated continually by laughter, huzzas, and friendly banter. Takes the Gun, a full-blood and wholly uneducated Big Horn Indian, drove up a four-horse team of iron grays that were well matched; they were hitched to a new lumber wagon and wore a fine, new heavy-draught harness. A wild cheer arose when he drove his outfit in front of the hall, and one still wilder and louder as he drew the cover from his wagon and revealed a double box load of as good corn, grain, melons, pumpkins, squashes, and other vegetables as could be found in any country. Next came Bird Horse, driving a well-built four-horse team of bays with a new wagon and harness, and bringing an exhibit equal

to Takes the Gun's. And just here came in a touch of common human nature. A long line of teams had followed these two as as they drove up, but dispersed and disappeared after Bird Horse had unloaded. Investigation showed that these later comers were ashamed to unload after seeing these displays, for fear of being laughed at. Later, however, nearly all consented to bring their exhibits to the hall and arrange them, and one old Indian of this last group actually was awarded a prize for the largest variety of vegetables. Great pains were taken to impress upon the Indians that it was quality and variety more than quantity which would count in valuing a contribution.

When the exhibits were all nicely arranged in the hall they made as creditable a display as is seen at any county fair in a newly-settled country. Pigs and chickens were an interesting feature, and the attention they attracted delighted the owners. In the lumber-wagon and farm-team contest the judges decided that only those Indians who had purchased and paid for their outfits with money which they had actually earned by their own efforts could compete for the prize. The driver in each case was to be the owner, and he was to have with him his wife and children.

Probably thirty or thirty-five teams were in the parade and made an excellent showing.

Then the judges resolved to go to the camp and examine the tepees just as they were, pick two from each district which appeared to be the best kept, and allow these to remove to the fair grounds and compete for the prize offered for the nicest kept tepee and the best meal cooked and table set for four. This caused a great commotion among the Indian women. The suddenness of the visit was fatal to the chances of many, as no warning had been given them to set their homes in order; but for that very reason the women selected were those who were really entitled to the honor, and they were correspondingly proud of it."

The report of the fair concludes: "It was unanimously declared that the fair had been a great success and the next must be made still better. One of the most honorable features was that the fair was conducted throughout by the Indians without Government aid. All premiums and other expenses were paid from gate receipts, the charge to Indians being twenty-five cents. Very few except Indians attended, as little advertising was done."

## RED WOLF TELLS OF EARLY DAYS

HOW THE NEZ PERCES CARRIED LOGS TO BUILD THEIR CHURCH

By Kate C. McBeth

THE Christian Endeavor Missionary Topic for November being Whitman and missions on the frontier, the Nez Perces took the liberty of changing it, so that it read—Mr. Spalding, Dr. Whitman and missions on the frontier. He-man-ih-ih or Red Wolf, an honorary member of our Lapwai society, was the leader. He is a man of great dignity of manner and appearance. He remembers well the coming of Mr. and Mrs. Spalding to the Nez Perces in 1836. He also remembers seeing Dr. Whitman at his own mission station, Wai-il-at-pu, among the Cayuse Indians. Dr. Whitman never had any connection whatever with the mission work among the Nez Perces; a great mistake has been made in associating his name with theirs. True, Mr. Spalding and Dr. Whitman were dear friends, they with their wives having travelled together from the far east and often exchanging visits, for the Cayuse, Dr. Whitman's tribe, were near neighbors to the Nez Perces, being only about one hundred and twenty miles away.

I do not think the world has honored Dr. Whitman too much, but I am sure Mr. Spald-

ing the faithful, successful missionary and his spiritually-minded wife have not received the credit which they deserve. But Red Wolf in the Christian Endeavor society did all honor to Mr. Spalding, the man who brought to them the Gospel.

The Cayuse Indians who massacred Dr. Whitman and family have long since lost their identity as a tribe and the few of them who are left are mixed up with other remnants of tribes on the Umatilla reservation in Oregon.

Red Wolf smilingly reminded his hearers that the logs which went into Mr. Spalding's first house, were carried from the river four miles up the Lapwai Creek on the shoulders of the men. It took three men to each log, and they had four relays in the entire distance. Red Wolf only needed to point out of the church window and say: "It was first over there we worshiped, and we worshiped then just as we do now, for Mr. Spalding soon made some Nez Perce hymns for us to sing; but if Mr. Spalding in his preaching said anything the Indians were not pleased to hear, they just rose up and told him so." Had the people no horses that

they must carry the logs so far? "Yes, a few ponies, but they were not wise to drive and they had no harness, neither were the people wise in using them." Mr. Spalding began to talk about plowing, but the Nez Perces said: "Oh! just let the horses go, we can soften the ground with our hoes, for you know the President of the United States has just made us a present of fifty hoes."

The horses and their drivers are wise enough now, the young Nez Perce likes nothing better than to drive a four or six horse team down the steep hill side in grain-hauling time, with perhaps two loaded wagons trailing behind. Some of the pupils (men) of my own (theological) class make quite a little in the fall in this way toward paying their expenses during the winter.

The mission work goes steadily on, my class of students supplying helpers for the native pastors in the different churches. Our evangelist, Rev. James Hayes, still spends three months each year preaching among other tribes. He has lately been at Shem, Utah. The church organized there among the Shivwits will soon have their church building finished. James went also to the Shoshones at Ft. Hall, Idaho, and from there he, with two Shoshone elders, planned to go to Duck Valley reservation many miles away.

Several years ago an Indian from Duck Valley was at Fort Hall when James was holding services there; he became a Christian and was baptized, and ever since that time he and his people have been calling to James to bring them the Gospel. One of our promising young men, E. J. Conner, has been called to assist the white minister among the Umatillas. They and the Nez Perces are much intermarried; the Umatillas have adopted and speak the Nez Perce language.

James Dickson, another Nez Perce, who has been for more than a year at Moody's Bible Institute in Chicago, will be home in a few weeks to take his old seat at my study table. He is making the change on account of his health.

The general outlook for the Nez Perces would

not be discouraging but for the thirty-one saloons thrust in upon the reservation a little more than a year ago. They were opened, too,



A YOUNG PRESBYTERIAN AND HIS MOTHER—NEZ PERCES

in violation of a treaty made when the land was allotted to the Nez Perces. The government promised that no liquor should be allowed to come upon what was then the reservation for a period of twenty-five years. Only about half that time has passed, and lo! the flood gates are opened.

## MONO INDIANS, CALIFORNIA

By Nellie Tichenor McGraw

A COMPARISON of the Mono Indians, past and present, would only tend to leave one with serious doubts as to the beneficial influence of the white invasion.

The Digger Indian has been, at no time in his history, an inspiring subject; the fact that he has lived for fifty years or thereabouts, practically corralled by the white man, has not tended to make him more inspiring materially, morally or spiritually.

The Mono Indian is but a unit of the great Digger tribe. Fifty years ago—more or less—he dwelt on the east side of the Sierras in his little brush hut or doornobie. He had plenty to eat, living upon acorns, pine nuts, fish, deer, birds, roots and grasshoppers. He was clothed

in buckskin. He was energetic in his way, searching for food and moving his camp from place to place. The preparing of skins for clothing, of flint for arrow heads, and of stone for pipes and cooking utensils, gave him an incentive for work and kept him from idleness. He had a code of morals; he had a belief in a supreme being, a hope in a hereafter, which led him to hold his powwows and fandangoes; in short he had his lights and lived up to them.

After fifty years of contact with the whites where is he? On the west side of the Sierras, in a barren granite country, living in his brush doornobie. His food is as formerly, the acorn, pine nuts, fish, deer, birds and roots and grasshoppers. The only difference is that it is not so plentiful. In place of his former energy is a

lazy, hazy indifference of things in general and of himself in particular.

We find him utterly lacking in morals and religion. His heathen religion has disappeared, but there is nothing to take its place. There has been no elimination by substitution process among the Mono Indians; and yet when we look to the material changes we find that the problem has been solved algebraically. His buckskin trousers have been replaced by blue overalls, his stone cooking utensils by lard buckets, his beautiful oak bowls by tin pans, his fine buckskin baskets by barley sacks, his sweet, unfermented, refreshing manzanita berry wine by whiskey, and his quiet, temperate life by carousing and drunkenness. He still has his powwows and fandangoes, but without the old incentive. Heathenism with reason is bad enough, but heathenism without reason is terrible! There are rites more heartrending than the scourging of the Penitentes.

What of the future for these people? It is already upon the horizon and our mission stands beckoning to it. Two years ago last September the North Fork mission opened its doors and signified its willingness to welcome any girls who might apply for admission. Not many days had passed when Maggie had applied for admission. Little eight year old Maggie, with a face as hard and unfathomable as the granite in the country. A few days later Miency came, then Ida, then Sabina. During the first year others came and went but these four stayed with us.

The children knew not one word of our English language. For some weeks the school-room lessons consisted of talks about different

objects. The mission cat was in evidence for many days, and the mission dog was brought into requisition. Gradually we took up phonetic reading from the blackboard, and finally a primer was produced. It was received with joy, and after a week's struggle the first lesson was mastered. With that mastery came the conviction in those little Indian minds that their education was completed. The second lesson was received with rebellion. Those first few months in the school-room were not restful months; every new step had to be fought over and conquered.

In order to see advancement we must look back over the way which we have come. After two years our pupils spell simple words, they add and subtract any number under twenty and multiply and divide any under ten. They can compose and solve simple combination examples, and best of all they are interested in school! They want to read new lessons, to understand strange things, to conquer new fields. When we remember that for generations upon generations these people have had no awakening influences, the progress the children are making is little short of remarkable.

Of the spiritual advancement we can say but little. The Indian is reticent, he dislikes explanations, and he often knows a great deal more than we credit him with. As we are frequently surprised with some revelation of knowledge on their part we can comfort ourselves with the hope that they are absorbing spiritual teaching. Meanwhile we can only bid you be patient, with a divine patience. "The way is long, the goal is far, but the righteous toil never in vain."

## THE STORY OF THE NAVAJO INDIANS

By Bertha A. Little

**L**ONG—long ago, before the conquest of Mexico, so long ago, in fact, that the Indians themselves have no legend in regard to it, this strange people settled in the country a part of which is now covered by the Navajo Reservation. Their clothing was of skins of wild animals and a coarse cloth made from the fibre of yucca. They were descended from the great Athabasean tribes that occupied the territory between the Pacific and the Great Lakes and so were akin to Asiatic peoples. It requires no stretch of the imagination to trace through the general characteristics of the Navajos their relationship to the ancestry of Mongolic tribes; but, although these predominate, some members of the clans might claim relationship to other oriental peoples because of a similarity of appearance. The types are varied. Sometimes a broad-faced woman of a decidedly Malay cast of feature will call at the Mission, with a blanket or a saddle of mutton for sale; one of our best friends among the women is Phœnician in face and figure, while we are occasionally startled by a profile that recalls the faces of a bass-relief from the Nile. Mongolian, Malay, Phœnician,

Egyptian—all may have entered into this composite race, for with migration of peoples from the ancient maritime powers and their long residence in America, a blending of races may easily have resulted.

After the conquest of Mexico, the Spaniards pushed northward in search of more lands to conquer. In 1540 Coronado visited the country now including the Territory of New Mexico, and numerous expeditions were made under other leaders. These early visitors report the natives (Pueblo Indians) as dressed in a coarse striped cloth, made from cotton grown in the locality of their homes and woven on simply constructed looms. They made no mention of the Navajos, who were probably hiding in their caves and huts among the hills. Not long after the expedition of Coronado, a shipload of sheep was brought from Spain to Old Mexico and later a few sheep were brought North by the Spanish traders. After a while the Pueblos were in possession of large flocks from which their wild neighbors, the Navajos, bought and stole until they, too, were owners of flocks and very gradually changed their manner of life from hunting to pastoral pursuits.

For many years the Navajos proved an annoyance to the Pueblo Indians and to the Spanish settlers, until during Kit Carson's raid of '63 some seven thousand of them were captured and held at Ft. Sumner. While in captivity they pined for their native hills, and finally, upon promise of good behavior, were released and allowed to return to their camps. In 1869 large numbers of sheep and goats were given them by the Government to make good the flocks destroyed by our troops during the raid of '63. The Navajos have since received but little help except in the famine of 1894-5, when rations were issued to keep them from starving. They eke out a frugal living on desert land that few white people would think of settling, and by their industry and economy have commanded the admiration of friends and foes alike. Industrially the Navajos are superior to many of the surrounding tribes; socially and relig-



A NAVAJO SHEPHERD BOY

lously these long neglected people are no farther advanced than the Sioux of seventy years ago, when Christian thought was only beginning to find an entrance into their camps. The vices common to heathen tribes are in evidence in all parts of the reservation and prove a strong bulwark against the progress of Christian teaching. The religion of the people is set forth in a series of legends, many of which are as beautiful as the legends of Greece and Rome.

It is an evolutionary process—this uplift of the Indian—and is only well begun. But when we think of the Anglo-Saxon race and from what it has been evolved under the influences of Christianity, when we remember the pit from which we are digged, we are prone to look with large consideration upon the American Indian who is now struggling up toward the brink of the chasm from which we ourselves have so recently emerged.

## SOME CALIFORNIA ABORIGINES

A HISTORICAL SKETCH OF HOOPA

By Dorcas J. Spencer

WHEN the Indians of California are spoken of, it is not always remembered that a country so vast once had an aboriginal population, proportionately numerous, embracing many distinct tribes and languages, under conditions differing widely from each other.

Along the coast from San Diego to Sanoma, the old Spanish fathers had their line of missions, which though long ago secularized and abandoned, had left their impress on the native people. There had been Russian trading posts on the shores of Sanoma county; in the interior a few adventurous explorers had passed through from time to time; but in the far northern part of the state there were

Indians who had never heard of the existence of a white race until the rushing immigration of the early '50s was upon them. It was an avalanche of gold hunters. Gold being found in the river beds, the presumption naturally was that it must abound at the source of the rivers. Every considerable stream was eagerly traced to its head waters by prospectors. Such a party came up the Sacramento river, following the course of one of its tributaries to the summit of the Trinity mountains. Believing that the Pacific shore could not be far away, and having heard that an old Spanish navigator had once discovered a landing place and called it Trinidad, they determined to find it, and began the descent of a river they called

Trinity, with the idea that it must go on to Trinidad. Thus the Hoopa Valley was discovered, a narrow and picturesque valley along the river, occupied by a peaceful and kindly disposed tribe of Indians. Men are still living who can tell of their amazement when white men appeared. These white men had seen the warlike Indians of the plains, and the indolent Diggers of California, but here were Indians of another sort. These had permanent homes of rude structure, made of lumber, split by stone wedges from the straight timbers of the region, tied together with long flexible cedar roots. An early writer called the Hoopas "the Romans of the western tribes," for though isolated in their narrow bounds, their language and habits had made more impression than others on neighboring tribes.

Their relations with white men were at first friendly, but the aggressions of a people who thought everything they saw was theirs by right of discovery, hence not to be disputed, soon reached the limit of even Indian hospitality, and they came to be considered intruders, and later on, enemies. The Indians were driven out of their valley and dispersed, associating themselves with other more numerous tribes in Humboldt county, where the same conditions prevailed. A desultory warfare went on for years in which the tribes were many times decimated. Agents of the government had already suggested the adaptability of Hoopa Valley to the purposes of an Indian Reservation, and in 1864 an act of Congress located one at Hoopa.

This was done as a "war measure," at the instance of the War Department, there being already an outpost at Hoopa known as Fort Gaston, which had been established some years before for the protection of the trail over the mountains, from the incursions of hostile Indians.

These facts made an anomalous condition believed not to have existed in any other reservation. An Indian Reservation primarily belongs to the Department of the Interior. This one was created by and was directly under the War Department as well.

The subdued Indians at the conclusion of the war were promised protection if they would go to Hoopa, and when further resistance was worse than hopeless, the fragment that remained of what was once a multitude was gathered there. The Department of the Interior, by its kindly meant policy, fed and pauperized them; the War Department by the dissolute lives of its idle soldiery vitiated and demoralized them. A military Post is always a source of revenue, and as such was nursed by the commercial interests of the county, and while it was admitted that there had been no need of

it, after the first few years, it was, as an officer once said, a good place to break in raw recruits, and new companies were sent there to be drilled, for years.



MOST ADVANCED INDIANS AT HOOPA AND THEIR HOME

In an official report in 1884, the civil officer in charge said that the condition of the Hoopas after twenty years of life in the Reservation was no better than it was when they were brought in, and he could report no progress in civilization, intelligence or morals.

There was living at Eel River, in the southern part of the county, an intelligent Christian Indian who had been taken by whites

from Hoopa in childhood, known as Billy Beckwith. He felt a great solicitude and anxiety for his people—recognizing that the moral conditions arising from the military occupation were ruinous to the Indians—but he found no sympathy with his views. The whites had been so glad to be

rid of the Indians that no one cared what became of them or wished to hear of an Indian. No effort of his had so far been able to awaken interest in them. One night he went to a lecture by a representative of the Woman's Christian Temperance Union (the writer of this article, Editor), and conceived a new idea. Next day he visited the speaker, presenting the pitiable state of his tribe, and told of his repeated and futile attempts to induce public men, who knew and respected him, to report to the Government at Washington in regard to it. All were more or less bound by commercial or political considerations to keep hands off from a matter of so great pecuniary interest to themselves or their friends. "You," said he, "represent many Christian women; you have no money, no trade, no politics; you have no reason to tell lies, and the Government will believe what you say. Will you go and see them, and tell the Government?"

Of course she went. It was the Indian's expedition, his thoughtful provision and care arranged everything.

He brought the young men to her with their complaints, and the burden of them all was—"Take the soldiers away, and give us a board school in the barracks instead." The Indian mind could not conceive that their girls could be safe from white men, unless locked up in a boarding school. They pleaded, "Give us the white man's law, the white man's school, and

the white man's church." The report was made, investigation followed, and as soon as existing contracts expired, the Post was abolished. The War Department withdrew. Then under the beneficent methods of the Department of the Interior the white man's laws and the white man's school were inaugurated at Hoopa—a blessed change.

Great is our Government, and greatly to be honored, but Government itself has its limitations. It could give abundantly of all material things, the laws and the schools were a largess yet higher, but not all the power and authority of the United States might provide spiritual things. The white man's church was left to the followers of Him in whose name the church stands.

It so happened that these things came to pass at a time of great financial depression. The various denominational Boards of Missions were all so hampered by lack of funds that none of them could take new work, some were reluctantly compelled to give up mission stations already planted, and it appeared of all times the most inopportune to present a plea for an unknown tribe of Indians. At this juncture Mrs. Amelia S. Quinton, president of the National Indian Association, brought her forces to the rescue, and an undenominational mission was established at Hoopa.

A grant of three acres including the old school house was obtained, a small cottage and stable built, the old school house repaired and enlarged for a chapel, and a missionary sent there. This was understood to be only temporary, and the plant was offered to any responsible evangelical Board of Missions that would take it. Even so it was full ten years after her promise was given to the Indians, "to do all she could for them," that the woman who reported for them to Washington still cried aloud and spared none of the missionary agencies to which she could get access, regardless of denominational preferences, in her plea for a Mission

at Hoopa. At last the Presbyterian Board accepted the charge, and Martha E. Chase the present able and wise missionary took the field. Under her faithful ministry regular services have been held in the chapel, a good Sunday School, and a church organization has been effected, and the work now has a substantial basis in the intelligence and good will of the people. She has mothered them, bearing and sharing their troubles and training them to Christian lives. For this her pastoral work in their homes has largely contributed, and looking backward to the time when Billy Beckwith made his plea for these Indians, and then at their bright faces and comfortable homes, one can only say, "What hath God wrought!" Her life is by no means all brightness. The superstitions of ages are not to be overcome at once, and Indians are too much like other folks to yield without a struggle the methods, beliefs and ideas that have been always dear to them.

Of conditions obtaining among the Hoopas to-day, Miss Chase, the faithful house-to-house visitor and religious guide, says: "They now are very like those of any country hamlet or town. Frame houses of one, two, or more rooms, some two stories with four and five rooms, have taken the place of the old pit, with a roof over it; there is a decided attempt at decorating rooms, and a few of the families are acquiring habits of cleanliness. They are especially fond of plants, and consult catalogs, and send away for seeds. The men have fields of grain, corn, potatoes, some fruit, and good gardens.

We have a church organization with twenty-six charter members, and one full Indian elder. The attendance at services is as good as could be expected of a people utterly unaccustomed to the observance of time, system, or worship.

"The homes are always open to the missionary, and many a serious talk is held in the humble abodes."

## EARLY SUPERSTITIONS OF THE SHIWITS

By H. M. Foster

THE original home of the Shiwit Indians was in Northwestern Arizona, on Shiwit Mountain; but they were not confined to any special places. All their clothing was made from the skins of wild animals.

They were not a warlike race, and there is only one war which I have heard them mention, that was with the Utes, who used to come and steal their women and children and make slaves of them. They drove these Utes off in the fight, and they did not return.

When the Mormons began to spread through the country they used to incite the Shiwits to fight the Navajos, who stole their horses and cattle. It was a part of this Shiwit tribe, probably, which helped the Mormons in the Mountain Meadow Massacre, and in other depredations the Mormons committed in earlier days.

Their religious belief seems to have been a mixture of the Christian belief with Indian superstition. They believe in a Good Spirit and in a Bad Spirit. Tew-ath is the name of their Indian Jesus. He was crucified by the white soldiers, so the legend goes. They have a legend of the flood. Tew-ath taught them to gamble; gave them the Indian doctor; told them if the Indian doctor killed three patients he was "no good" and should be killed himself. The doctor, by incantations, tries to scare away Nubits, who is the devil or dead man's spirit. He is sometimes in one form and sometimes in the other; they hear him in the wind whistling around the corners of the house at night, and many declare they have seen him.

They are rapidly growing out of these beliefs as they learn of Christ and His teachings.

Our mission was established here a little over

three years ago, and nearly sixty have been received into the church. While it is hard for them to break away from their heathen beliefs, yet it is surprising how thoroughly some of them have done so. Last summer one old man died who had become a Christian, and after a few days the family returned to the house to live. Three years ago they would never have lived in it again; in fact, would have burned it.

A few weeks ago one of our young men died. He said, before dying, "I am a Christian; tell my little boy (who was away at an Indian school) that I want him to be a good boy and a Christian man." At his funeral the old time custom of killing horses for the deceased to use in the happy hunting ground was not observed. James Hayes was here at the time holding meetings; he conducted the funeral services, which were very impressive. This was the same young man who was appointed to take my life

three years ago to avenge the life of his uncle, whom they thought I had killed by talking to him on his deathbed about the future life.

Another change we note in the Indians is the confidence they seem to have in what we say regarding the Bible and its teachings.

One of our leading Indians said to James Hayes, "Tell your people when you go back Shivwit Indians not all Christians, some not yet saved; pretty soon all sorry, then all be Christians."

One of our Indian women said to me, not long ago, in speaking about her favorite song, "You know why I like No. 4 (which is, I Must Tell Jesus All of My Trials)? That song make me Christian."

As we see the progress which these Indians are making, we feel there is a goodly future for them and for any Indian who accepts the Saviour.

## THE BANNOCKS AND SHOSHONES

By Amelia J. Frost, Missionary at Blackfoot, Idaho

**T**HE Shoshonean family at one time occupied a large part of the interior basin of the United States.

The narrative of Lewis and Clarke contains the statement that "the Shoshoni bands encountered upon the Jefferson river whose summer home was upon the headwaters of the Columbia, formerly lived, within their own recollections, on the plains east of the Rocky Mountains, whence they were driven to their mountain retreats by the Mimsataree (Atsina) who had obtained firearms."

The Shoshonean family, as given in ethnological reports, comprises some twelve tribes, approximating 16,200 souls. About 500 Bannocks were on this reservation at the time when buffalo were plentiful. Afterward a band of Shoshones came.

Banneville says that on the Portneuf (a river on this reservation) and where the town of Pocatello now is, the buffalo were in such vast herds, it would seem many tribes of Indians could not exterminate them.

Under President Grant's administration when the "Blanket Indian" reservations were apportioned to different denominations Ft. Hall



IN THIS TEPEE A SHOSHONE INDIAN WOMAN HAS LAIN HELPLESS WITH RHEUMATISM FOR OVER TWENTY YEARS

was a Methodist station. The field was so unpromising for the necessary expenditure that no mission work was done. On one Sabbath a minister preached at the Agency. A severe hail storm came the latter part of the day and destroyed gardens and grain. The Indians had attended the service as the Agent had requested; but the severe storm following made them think the Great Spirit was angry with them, and they went to the Agent with the request that the white man should not be allowed to come again.



A missionary who had been working for some years in Utah was sent in 1887 by the Woman's National Indian Association, whose object it is to send missionaries to tribes where no Christian work has been done, to visit the reservation and report conditions.

Quoting from his letter to the Association: "When I was working in the south the Secretary of the American Missionary Association wrote me my work was 'digging for foundations,' and I thought so too, but I have found here a 'lower deep.' The need for mission work is *very great*." That year the Connecticut Indian Association took this field as their work, sent two missionaries, and raised money to erect a mission school building, but it was more than three years before the Indians gave consent to the use of land on which to erect buildings.

When consent to the use of land was gained, a mission school for girls was opened and carried on for eight years by the Connecticut Association. A farmer was also employed at the mission to aid in any way those who were inclined to make homes.

A bright light was kept in the school-room of the mission every evening, and all who were attracted by it were welcome. Finally several Indians became so anxious to learn what the white man knows about the creation of this world, that they would sit hour after hour to hear from the Book. They had spent entire nights in gambling and dancing, and thought it no hardship to stay till the small hours of the morning to hear, and then ride several miles to their homes in cold and storm.

When the need of a personal Saviour was urged they replied that their parents had told them the white man's God was not the God of the Indian. Like many of the tribes of the Northwest they had a vague belief in the coyote as their god. In the olden days the Nez Perces and these Indians were enemies. Raids were made into each other's countries, horses stolen, etc. Remembering this some of the Christian Nez Perces came to the reservation and camped, having worship in their camp, morning and evening, keeping the Sabbath, an object lesson to these gambling Indians. This was repeated several summers.

Then came a year when Rev. James Hayes, his family, one of his elders, and a student of Miss McBeth's—all of them Nez Perces—came and spent several months among these Indians.

Later, more Christian Nez Perces came. Meetings were held on the lowlands where the Indians were cutting native grass for hay. Rev. James Hayes organized a church and Nez Perces gave liberally toward a church building. Rev. Hayes comes yearly to see his brothers and sisters of Ft. Hall church, for as he says, "You are as my own."

The people love him—long for his coming and deeply regret his going.

There are as yet not one hundred of the fourteen hundred Indians on the reservation who have confessed Christ as their Saviour. There

is much that tends to draw these "babes in Christ" away from Him—but God's promises never fail.



A FORMER TUCSON PUPIL ASKS THAT HER CHILD  
BE ADMITTED

## OUR OBLIGATION

By Haddington G. Brown

**T**he picture of a former pupil who has brought her child to the school to have the same influences and training, tells a story which words cannot express.

One of our privileges is to have a share in the education and redemption of the Indian. I wonder how many have ever stopped to consider how much we owe them. We have taken away their land and in return have given them whiskey and the white plague. We have shut them up in reservations and virtually made paupers of them by feeding them and not allowing them to work, and still they survive. I sometimes wonder what would be the condition of a similar number of white men, if treated in the same way for the same length of time. We can only pay this debt in a very small measure by teaching them to use their hands and brains, and showing them the light as it is in Christ Jesus.

A friend from the East, who had seen little of the Indian education, stood with me and watched the morning flag-raising. After the children had finished the salute, viz., "I pledge allegiance to my flag, and to the country for which it stands, one nation, undivided, with liberty and justice for all," he turned to me and said, "Little justice or liberty they ever enjoyed from this government. I think it would be a little hard for those older boys and girls who know a little about the early history of this country to give that salute."

I had no reply for this, but it set me to thinking.

# THE INDIAN'S PAST AND PRESENT KIOWA, COMANCHE, APACHE

By S. V. Falt, Superintendent of the Mary Gregory School, Anadarko, Oklahoma

It is not an easy matter to write the history of any Indian tribe. The records were all made by white men, and nearly always favor the white man's side. One feels this keenly when listening to the Indian's own story of the past. He was wronged and there was no man to judge his cause. His property was stolen and his loved ones slain, and there was no one to whom he could appeal. The Government would have protected him, but where was the man to bear his message to the President? Those who had wronged him saw to it that no correct report ever reached those in authority. Thus the Indian, naturally superstitious, became more so under constant chafing, until at last he lost all confidence in his paleface neighbor and in the sincerity of the Government itself. Then he took his own case in his own hands and his watchword was "revenge." And the long, sad record of sorrow, heart-brokenness, and dejection followed.

Among the tribes who committed their depredations within the memory of people now living, there were few that inspired a greater fear in the hearts of the white settler than our own Kiowa, Comanche, and Apache Indians. They were the terror of the plains and frontier settlements from Nebraska to the Gulf of Mexico and from Arkansas to the Pecos and the Rio Grande. During their frequent raids, there was fearful loss of life, and those spared and carried into captivity would have preferred death. Finally overcome, they were induced by treaty, to settle here where they now have their homes in severity. Besides the Kiowas, Comanches and Apaches, we have the Wichitas and a number of affiliated tribes. The Wichitas claim to have been the original settlers in these parts, and to have owned not only that portion where they now have their homes, but much that now constitutes the allotments of all the other tribes here. They also claim to have been the friend of the white man and never to have lifted a hand against him.

When we consider that only forty years ago our Indians here were marauding bands, hunted down by United States troops, that after they were confined by treaty to the reservation they were constantly guarded by soldiers, and that now a great many of them have well built houses, good farms, and in every way live like white folks, the question answers itself as to whether the Indian is capable of civilization, and as to whether he is making any

advancement. Just at present there is much to discourage the friend of the Indian. Until the opening of the country, five years ago, the Indians held much of their property, especially in cattle and horses, in common. Now they have received their allotments and each Indian is supposed to be taking care of his own and to be looking out for himself. In addition to this new phase of life, he is immersed in a great white civilization, a civilization that in nearly every case is hostile to him and to his interests. Eighteen years ago, when we came here, the Indian was exceptionally honest. His life was simple and his needs few, and those were abundantly supplied by the Government. But the coming of the white man to be his neighbor, and the education of his own children has brought new ideals and new wants; these ideals and his wants have increased more rapidly than his ability to supply them. This leads him, in many cases, beyond his means. He has found that he can borrow at the bank, and the bank, certain that it can collect, loans, but at exorbitant interest. I have been told that Indians have been charged as much as two hundred per cent. on small loans. The Indian has also found that he can mortgage his loose property, and this he does freely, and in many cases loses it. I am making these statements to show you that our Indians are passing through a crisis and need help. Another enemy is intoxicating liquor. The liquor laws seem all right until you come to their application, and then they seem to be worth nothing. But with the forces against them, as a whole they are making progress. In my judgment, this is the dark day for our Indians. When the Indian actually earns the money he handles, in place of receiving it so largely from the Government, the white man will not be so ready to steal it, and the Indian will value it more and understand better how to use it.

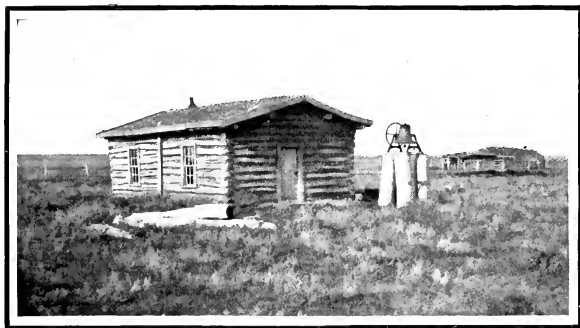
I cannot conceive of an agent better prepared to educate and train for future citizenship than the Mary Gregory Memorial School. Here the Indians and the whites meet together on a common ground. They learn to know each other and to respect each other in play, and in study, and to worship and to work together. And when they meet in business, political and social affairs after their school days are over, I am sure they will meet as friends and brothers, and the unhappy past and the unfortunate present will have gone forever.

## INDIAN SELF-HELP

By C. D. King, Wolf Point Industrial School, Montana

Looking back to the time when our school first started, and remembering how evidently suspicious the Indian parents were that I was getting too much from them, how often I had to explain that two pair of stockings were necessary, and that two suits of underclothing must be provided—in fact, in some cases had to insist that they furnish a change of clothing

rather than allow the wear of one article until worn out, I exclaim, "Now, how different!" Little by little the thought of the care of the body and general cleanliness has been brought about, mostly by the children themselves, many of whom have become very neat and particular about their personal appearance, and not of the outward appearance only.



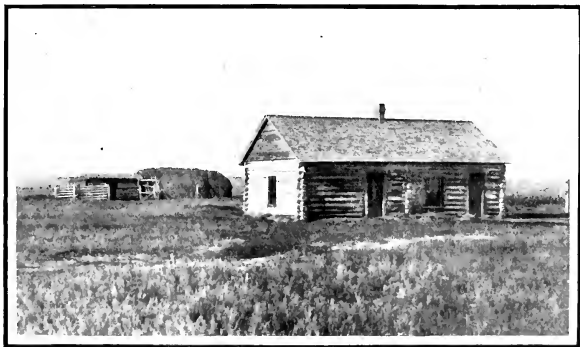
CHAPEL AT ASH POINT, MONTANA—AN OUT-STATION OF WOLF POINT

Their parents have provided this year better than ever for the needs of their children.

A man came the other day with a bright little boy and wished me to take him when he shall have fully recovered from the whooping cough. When I asked him if he knew that it would be necessary for him to bring food, etc., he interrupted me very quickly, saying, "Oh, yes, I know, I know. I can do that." He was very anxious to have the boy entered upon the list, whereupon it appeared he had no

name. Accordingly I gave him the name of Gideon, with his father's name for a surname.

Last week another Indian lad came to us, who by the way was enrolled upon the "future list" while he was being carried on his mother's back. His personal name in Indian was Tamah'piya (pronounced Tah-mahk-pie-yah), meaning "cloud," and from this we got Claude and added his father's name, and now he is known as Claude Bearskin. Thus we must often make names for them when they come to



HOME OF NATIVE MISSIONARY AT ASH POINT

us. The thought arises, shall not the training and Gospel teaching they get from us help them in making names for themselves in Christian character and manhood?

We have now twenty-seven in the home and quite a number on the waiting roll.

The Indians have done more work during the past summer and fall than ever before. Two men have bought hay presses, and baled and shipped their own hay. I do not know what success they will have, but it is a departure

from the condition of a few years ago when the great majority cared only to take something to the store to exchange for necessities, or for the paint and beads for a dance. It is apparent that these people are waking up to business interests, and perhaps some can yet even compete with the white man in business transactions—that is, with the honest white man. In the new era that is opening before them what part shall the Gospel of Christ take in their lives?

## THE "YESTERDAY, TO-DAY AND TO-MORROW" OF THE DAKOTAS

By D. Edward Evans

THE Dakota, or Sioux Indians originally lived east of the Alleghany mountains, in the south Atlantic region of what is now Virginia and the Carolinas. Centuries ago they crossed the mountains westward to the regions along the Ohio river, thence to what was later named the Wisconsin territory, to be driven still farther westward by the hostility of the Ojibways (Chippeways), who were aided by the French.

When the missionaries reached Fort Snelling in 1834 and 1835, the Dakotas inhabited that vast territory extending from the eastern part of Wisconsin to the Rocky Mountains. Owing to their frequent emigrations and the hostilities of the surrounding tribes, they had lost their agricultural habits, and were wild, roving savages subsisting almost entirely on the results of hunting, trapping and fishing. The women gathered berries and wild rice, but no land was cultivated. The old notion that the Indian man is "lazy," and that the Indian woman is a "slave," is far from accurate. The man was quite energetic, considering his mode of life, and the "tipi," together with all that pertaining to it, belonged absolutely to the woman; she would have strenuously resented as an insult any effort of the man to assume her work. But it is significant that the Indian languages do not contain any word for "home," "wife" or "mother." The "tipi" was simply a shelter, and the degrading practice of polygamy rendered impossible any real family life.

Their so-called religion was a mixture of polytheism and superstition. They had a belief in a "great spirit" but he was an unknown god to them. Objects in nature, especially the

sun, were worshipped, and the dread of evil spirits led the Indian into demon-worship.

When the missionaries began to preach Christ and the resurrection to the Sioux Indians, they were received with much the same indifference which Paul met at Athens. The new religion was diametrically opposite to their ideas. Gradually many of the women began to listen, and some of the men, but the great majority scorned the doctrine. The first real awakening came in the winter of 1862-3, while they were imprisoned at Mankato, Minnesota, following the massacre of 1862; the wonderful power of

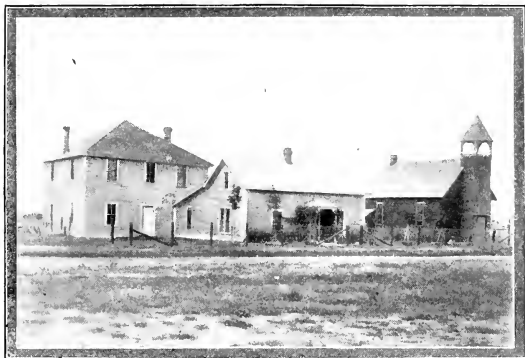


FLOWER BEDS WRESTED FROM "THE DESERT," WOLF POINT MISSION

God's Spirit during that winter in the prison transformed and enlightened their hearts. As the four hundred or more converts emerged again into freedom, they went forth as freemen in Christ to spread the glad tidings. That was little more than a generation ago, and

### WE HAVE TO-DAY

as the result of their labors, together with that of the devoted missionaries, fully 5000 Christian Indians. The grace of God succeeded where the sword had utterly failed.



WOLF POINT MISSION, MONTANA

But the Indian of to-day is far from the ideal. He is in the transition stage. Like all the rest of human kind, he changes slowly. It is manifestly wrong to judge the Indians by the standards of races like our own who have had centuries of training in civilization.

But can it be truly said of the Indian of to-day that he desires to be better? He is clothed and in his right mind, is adopting civilized ways, and above all else he values his Christian faith. Now is the time to lend a helping hand. In his struggle upward he needs and must have our sympathy and prayers.

THE INDIAN OF TO-MORROW MUST and will be stronger than the Indian of to-day. The ground of our hope is mainly in the power of the Gospel and the influence of the Christian school. The intense interest manifested by the Christian Indians to evangelize their own race is by far the best indication for the future. With them as with the white race, the Gospel is the power of God unto salvation.

The Good Will Training School and the School at Wolf Point are the two arms of the Presbyterian Church in raising up missionaries for the future evangelization of the Sioux Indians.

## THE CHEROKEE—A RETROSPECTIVE GLANCE

By Elizabeth C. Furgeson

THE Cherokees originally had their home about the head waters of the Tennessee river, principally in Georgia and Tennessee. Previous to the Revolutionary War the Cherokee were peaceably inclined, and willingly sold their lands to the settlers and gladly affiliated with them.

A young missionary, by the name of Gideon Blackburn, under the direction of the General Assembly's Committee, established work among them in Tennessee about 1803. Many learned to read the English Bible, and a number were converted.

Later Christian work was established among those in Georgia, and was very successful until the horrors of war stirred up the passions of men and so divided the white population as to array Rebel and Tory in deadly hostility. About this time many of the Cherokees voluntarily moved Westward, and later on others of

them were sent across the Mississippi river by the United States Government. Finally the whole mission, afterwards made famous by one of the worst fought battles of the Civil War (Missionary Ridge) was abandoned, and the missionaries followed their people to the Indian Territory. Among these missionaries was Rev. S. A. Worcester.

We find that the elevating and educating power among these people has ever been the mission school. In 1830 a school was established at Park Hill, and in 1836 we find Dr. Worcester laboring at this place, translating the Bible and hymns into the Cherokee language. Among other publications, he issued an Almanac every year containing good advice to the people, leading them to improve their homes and farms. He organized what was called the Cherokee Cold Water Army in the cause of temperance, which met at Tablequah every

Fourth of July, to discuss temperance matters. The Cold Water Army formed in grand parade, from little tots who had to be led, to larger children, and young men and women. They marched around the public square, with banners flying, singing temperance hymns, and then halted at a table filled with good things to eat.

**Elm Spring Mission** (Oklahoma), has for many years been doing a good work among the Cherokees. The little boarding department in connection with the school, which is self-supporting, was established about fourteen years ago by Miss Montgomery, who was called so suddenly from the scenes of earth one Sabbath evening last October. At the

close of a day of very active service for the Master she fell asleep, to awaken in the brightness of the eternal day.

We have at present in the home sixteen boarding pupils,



The Cherokees have responded readily to civilization and to the claims of Christianity. Many conversions were made, churches were organized, schools were thronged with children when, suddenly, the whole land was rent and torn by the horrors of the Civil War.

Mission stations were abandoned, and churches, school houses and missionaries' homes were burned, and practically the whole work stopped. At Park Hill a faithful Cherokee minister kept alive the influence of the old mission during these terrible days.

We find the Cherokee of to-day a proud and independent people, living on good farms, with plenty of land to rent to their white neighbors, who are not nearly as well off as they. Of course, not all the old prejudices are overcome; not all the young men belong to the Cold Water Army, nor do all the parents realize the great responsibility placed upon them. The people are now passing through the most important period of their history—the transition from dependence to independence.

The present work at Park Hill is as interesting as it is perplexing. The pupils are also bright and anxious to learn, obedient and respectful,

as many as we can well accommodate. The children do their own work, and are taught to attend to the necessary household duties. The girls take pride in the nice light bread that they are taught to make. Some of them become very good cooks.

We have about sixty pupils enrolled in the day school; both Indian and white children attend.

We have a Junior and Senior Christian Endeavor Society, held every Sunday afternoon. There is always a good attendance and all seem interested. At the meetings of the Junior society the little people act as leaders. They read the Scripture passages very reverently, and often make a very earnest prayer in their own childlike way. One little boy told his mother that they learned good things up at the "Christian Indelible Society." If it only succeeds in helping to make some "Indelible" Christians it surely will have accomplished its purpose.

ELM SPRING MISSION, WELLING, OKLAHOMA



# NEAH BAY INDIANS

By Helen Clark

SOME of the old Indians of the Neah Bay region are fond of talking of the good old days, yet none of them are willing to forego the luxuries of the present for the Utopian past. In the old days they often faced hunger; to-day they may always appease it, though their wants are a dozen times multiplied.

War did for them in the past what disease does to-day. They never slept without a guard and even then were often surprised by the enemy. Motives of revenge or to enslave were the only reasons for wars; they preferred the young because they would not run away, but all captives were made slaves. The captors would rather have the chieftain's family than any other. These slaves were freed many years ago, but they and their children are still looked down upon and despised. Some who were of chieftain stock are as bright as their captors.

In their favorite dance they cut themselves till the blood ran in streams. Those who participated formed a secret society. No one uninitiated was allowed to look on. One woman who did so was disembowelled by her husband, by order of the leaders. One young man, who belonged to the circle, and who were he living would be about forty years old now, had a wooden pin run through his lips for laughing.

Another young Indian was telling me the other day that I could not know how the village had changed since I came among them. He said "You will remember how we school boys used to go shouting at night with tom-toms and torches. We used to have little parties, at the same time, with dreadful things going on at them, so bad that I wouldn't dare tell you. The boys are none too good yet, but they are quiet in comparison, and no such



A MAKAH FISHERMAN, NEAH BAY, ALASKA

dreadful things go on now." This young man is quite a comfort to me, so steady and good, though his father was a medicine man.

At the rate these Indians are passing away it will not be more than fifty years before the tribe will become extinct.

## OUR STATIONS AND WORKERS AMONG INDIANS

1907

### INDIAN TERRITORY

**Anadarko.** (Oak. Ter.) (Mary Gregory Memorial.) (Kiowa Indians and Whites.) Rev. S. V. Felt, Mr. J. W. McManis, Miss LaVerne Gossard, Miss Jennie Templeton, Mrs. Annie L. Fuson, Miss Mary E. Woodard, Miss Bertha Wilson.

**Dwight Industrial School.** (Creek Nation.) (Marble P. O.) Rev. F. L. Schaub, Mr. Joseph D. Miller, Miss S. Nellie Long, Miss Louise Cox, Miss Rada Mathes, Mr. Samuel Ussery.

**Elm Spring.** (Cherokee Nation.) (Welling P. O.) Miss Elizabeth C. Ferguson, Miss Bessie Hunt, Miss Hattie D. Ross.

**Henry Kendall College.** (Muskogee P. O.) Rev. A. Grant Evans, Rev. C. D. W. Hoan, Mr. Frank W. McAfee, Mr. Oliver A. English, Miss Alice L. Crosby, Miss Marion McMelan, Miss Anise Sanford, Miss Pella Phipps, Miss Kate White, Miss Lueretia C. Miller, Miss Ada E. Wolfe, Miss Eva M. Huey.

**Nuyaka.** (Creek Nation.) (Okmulgee P. O.) Mr. John M. Robe, Mr. Rankin S. Johnston, Miss Carroll C. Lindbeck, Mrs. John M. Robe, Miss M. F. Robe, Miss Lillian A. Sweeney, Miss Sarah J. Ross, ...

**Park Hill.** (Cherokee Nation.) Miss Kate Patterson.

**Tablequah.** Charles A. Peterson, M. D. Miss Sara M. Williams, Mrs. Edith D. Waddle, Miss Irene Bernheim.

### ARIZONA.

**Sacaton.** (Prima Indians.) Mr. Edward Jackson, (native,) Mr. Thomas Lewis, (native,) Mr. Horace Williams (native).

**Tucson.** Mr. H. G. Brown, Miss Eva Britan, Miss Minnie Shaver, Miss Alice L. Blackford, Miss Ethelyn L. Iles, Miss Florence Dilley, Miss Clara M. Foley, Miss Emma Laird, Mrs. Madge C. Stewart, Miss Emma William, Miss Ananda Rundquest, Mrs. Jose X. Pablo, Mr. Oswald A. Keilond, Mr. Jose X. Pablo (native).

### CALIFORNIA

**Hoopa.** (Hoopa Indians.) Miss M. E. Chase.

**North Fork.** (Mono Indians.) Mrs. Harriet M. Gilchrist, Miss Nellie T. McGraw.

### IDAHO

**Fort Hall.** (Shoshone and Bannock Indians.) (Blackfoot P. O.) Miss Amelia J. Frost.

**Lapwai.** (Nez Perce Indians.) Miss Kate C. McBeth. Miss Mazie Crawford.

### KANSAS

**White Cloud.** (Iowa and Fox Indians.) Mrs. Anna Ferguson.

### MISSOURI

**Wolf Point.** (Assinibone and Sioux Indians.) Mrs. C. D. King, Miss Eva J. Fuller, Mrs. H. T. Smith, Mr. H. T. Smith.

### NEW MEXICO.

**Jewett.** (Navajo Indians.) Miss Bertha A. Little, Miss Sophia Ostermeier, Miss Laura Fredrickson, Mr. H. A. Bay.

**SOUTH DAKOTA.**

**Good Will.** (Training School.) (Sioux Indians.) Rev. D. E. Evans, Mr. A. S. Thornton, Miss Elizabeth Evans, Mrs. Dorothy Venard, Mrs. Annie E. Hoffman, Miss Lillian North, Miss Clara Huber, Miss Alice L. James, Miss Una L. Moore, Miss Laura Cunningham, Mr. W. L. Palmer, Mr. Jesse Lockwood.

**UTAH.**

**Shem City.** (Shiwiw Indians.) Mr. H. M. Foster.

**WASHINGTON.**

**Neah Bay.** (Makah Indians.) Miss Helen W. Clark.



AVERAGE SAMPLES OF TUCSON TRAINING SCHOOL

## TUCSON TRAINING SCHOOL

The Indian Training School at Tucson, Arizona, was established in January, 1888, with ten pupils. The purpose of this mission was to give the Indians of the Pima and Papago tribes an opportunity to give their children a Christian education, and so well have they appreciated this privilege that for many years past the school has been crowded beyond its limits and at the opening each year many children have been turned away.

During the existence of this school eight hundred and fifty-one children have come under its

influence. During the early years of the school the children did not remain for more than two or three years, so that the first graduating class, numbering four, was not until 1900. Twenty-eight have now completed the eight years' course, and have gone forth with their diplomas as graduates.

The Christian influence of this school upon those who have come under its care can never be estimated, but will show in the lives of the rising generation.

## A NEW BOOK OF INTEREST

*Geronimo's Story of His Life.* This unique biography is a most valuable addition to Indian literature, being written from the Indian standpoint. The words were taken down as they fell from the lips of this famous Apache chief, by S. M. Barret, Superintendent of Education, Lawton, Oklahoma, and printed by permission of the War Department, for it must be remembered that Geronimo is still a military prisoner as he has been for the past twenty years. It was by the good offices of President Roosevelt that his story is thus made public. One is impressed with the restraint with which the story is given—of which the average Anglo-Saxon would be quite incapable, the native Indian reserve being a marked characteristic of the recital. The tale of savage attack when

on the warpath is told with plain directness though the short recital of the massacre of his aged mother, his young wife and their three little children, is instinct with a dramatic quality which shows the strong fiber of the man. Geronimo is now a member of the Dutch Reformed Church and a regular attendant on its services at Fort Sill. He says: "I believe that the Church has helped me much during the short time I have been a member. I am not ashamed to be a Christian, and I am glad to know that the President of the United States is a Christian, for without the help of the Almighty I do not think he could rightly judge in ruling so many people."—Duffield and Company, publishers, price, \$1.50.



## YOUNG PEOPLE'S DEPARTMENT NOTES

**I**T is unfortunate for us that the Home Mission topics assigned by the United Society of Christian Endeavor do not correspond with our own; but we remember they must plan for young people of all denominations, and in all countries. "The American Indian" is the suggested topic for young people's meetings the last Sunday in January. We have attempted no special program for that occasion, but advise the use of the last Woman's Board Sabbath School program and will furnish supplies to those who request them. This program is full of valuable bits of history of our work among the Indians—past and present—and the program itself can be readily adapted for the Christian Endeavor meetings. Make use of the offer. The topic for March thirty-first is "The Afro-American," and the Board of Missions for Freedmen will provide a program. Send early to Mrs. V. P. Boggs, 513 Bessemer Building, Pittsburg, Pa.

**During the year** a number of changes have been necessary in the names of teachers assigned the young people in the Indian field, but during most of the years of this department Mr. Herndon has represented us. Since his transfer from the superintendency of the Tuscon school to the evangelistic and itinerating work among the Papago people, he has been commissioned by the Assembly's Board and his salary is provided by the young people of Baltimore and New Castle Presbyteries. The letter received for them from Mrs. Herndon at Christmas time is too good to keep for ourselves, so we share a few paragraphs with the readers of this page: "It is now nearly three weeks since Mr. Herndon left home in the Gospel Wagon which was heavily loaded with provisions for himself and his interpreter, and with food for the horses. Few of the comforts and none of the luxuries of life could be crowded in. At night he rolls up in his blanket by the camp fire like his Indian guide and helper. Unlike most of the Indian braves he cooks his own venison. In all of this time I have not had an opportunity to send him a letter, even though two days after he left home the sad tidings of his mother's death reached me by telegram. . . . But I must tell you the good news the Indians have been bringing me of the meetings held in the Papago country. Every where the people are showing greater interest in religion. At one place everybody attended the meetings, while at another place where a former chief had desired that no meeting be held in the village the present chief, his son, not only called the people together for the meeting, but accompanied Mr. Herndon to another village and assisted there also in gathering the people together.

**Do not forget** that February twenty-fourth is Home Mission day in the Sunday Schools. We have in no way encouraged the appointment of Sunday School secretaries in presbyterial societies; but those who have been elected to such office have produced most gratifying results in their presbyteries, especially in connection with the program furnished by the Boards. Probably the most noticeable returns

are those in Los Angeles Presbytery, and one method of the secretary—Mrs. Newell—may be helpful to others. This is the way she prepared for the Thanksgiving program. Early in November a letter was sent each Sunday School superintendent in the presbytery asking him: (1) To pray for our Indians on November 25th; (2) to send to 156 Fifth Avenue for programs; (3) to "Instruct his school as to the great work of the Women's Board of Home Missions;" (4) to make an offering for the work. It is a temptation to recommend that the number of these secretaries be multiplied.

**Many of our Presbyterian young people** plan for special work during the days preceding Easter. Why not plan for six weeks of mission study at this time using "Aliens or Americans?" as a text book? If you have not already studied the book, or taught it to others, the time seems very opportune. The Young People's Department is ready with suggestions, and would solicit your correspondence.

## PRESBYTERIAL EXCHANGE

**Good questions** for "Round Robin" hour at a Presbyterial meeting:

Shall women not particularly interested in missionary business be given missionary offices?

What constitutes a successful missionary society?

What means might be used to secure as members of local auxiliaries a large per cent. of all the women church members?

What might be learned from Woman's Clubs, of methods and plans to awaken interest and obtain information that might be helpful to our missionary societies?

Does a special object pledge increase missionary gifts?

What is the best way of dealing with an indifferent or negligent secretary or other officer?

## BEST PLANS

A good plan, and the duty of each church, is to organize the children into some form of a missionary society. Having effected an organization, it should be carefully fostered, stimulated, and encouraged. If your society has given no care to this matter, and, in consequence, there is no boys' or girls' band in your church, discuss at once its feasibility, and take steps to consummate such an organization. It is one of the best plans to secure future recruits for adult organizations. Here is a suggestive entertainment which could be adapted to any band and would be sure to please and increase interest; the account is sent from Central New York:

"I will try and tell you of an entertainment given by a class of boys who were working for Asheville Farm School and San Juan Hospital. We planned a make-believe trip to these places to learn what we could about them—and incidentally raise some money. We arranged the chairs in the Sunday school room to represent the cars; outside there was a baggage man to check baggage, umbrellas and extra wraps; at the door a gate-keeper to punch the tickets.

there were train men, newsboys and venders of popcorn and bananas. After leaving the stations indicated on the ticket, the conductor went through the car and tore off the coupons. When we started one of the boys read a paper describing the trip from this place to New York, speaking of the points of interest along the way, such as the site of the battle of Oriskany. Another described the journey from New York to Asheville; then we had a history of the school. Then we resumed our journey to Port Tampa, another boy giving an account of that part of our trip. At Port Tampa we changed from the cars to the boat, that is, we went into another room where the chairs were arranged like the deck of a steamer; here we had music, 'Way Down Upon the Swanee River,' etc. Then I read an appeal from the Hospital. We made a goodly sum and had much enjoyment."

## MARCH PROGRAM

**Opening or Devotional Service.** Use the Prayer Calendar, reading the texts of Scripture for March 1907, in groups, interspersing with prayer and song

## Topic: Equipment for America's Evangelization

Topic to be developed along three lines, viz :

**Personal Presentation.** The voiced message—its effectiveness

**Publications.** Printer's Ink in Home Missions; its intelligent use

**Proportionate and Systematic Gifts**—the backbone of support. How to enlist others to give in this way.

**For Suggestive Articles.** see HOME MISSION MONTHLY for March, 1906, also next number (March 1907) Apply to Literature Department for additional material

**Message from the Magazine.** Give the three-minute selection from the HOME MISSION MONTHLY in accordance with plan of Literature Year.

**Literature Report.** State number of new names and renewals secured for subscription list of the HOME MISSION MONTHLY. Also mention new publications of Literature Department.

## TOPICS FOR 1907

**February:**—The Indians:

1. The Indians of yesterday to-day; to-morrow
2. Difficulties.
3. Best methods of work

**March:**—Equipment for America's Evangelization:

1. Personal presentation.
2. Publications.
3. Proportionate and Systematic gifts.

**April:**—The Freedmen:

1. Development
2. Helps and hindrances
3. A field review.

**May:**—Porto Rico and Cuba:

1. Our record in the Island
2. The response of the people.
3. Needed advance

**June:**—Alaska:

1. New Alaska.
2. Arctic Missions
3. Our older missions.

**July:**—A year's work:

1. In the church.
2. In the organization
3. On the field.

**August:**—The Woman's Board of Home Missions:

1. Official Departments.
2. The Constituency.
3. Sources of Revenue.

**September:**—National obligations for Home Missions:

1. New developments.
2. Our resources.
3. Possible results.

**October:**—The Mormons:

1. The iron rule of Mormonism
2. Mormon encroachments
3. Signs of promise

**November:**—The Mexicans in the United States:

1. Their necessities
2. Early missionaries
3. Encouragement and outlook.

**December:**—The Mountaineers:

1. The Appalachian problem.
2. Rapid rehabilitation
3. Rich investment

## SPRING NOTES

**When they turn** the calendar to February, secretaries of literature will be reminded of annual reports and approaching spring meetings, which call for special consideration and effort. There should be at once a gathering of statistics, a strengthening of weak points, and an aim to have the results of this fiscal year surpass those of all former years.

**The topic** for February Home mission meetings is one that is always interesting to old and young alike. Miss Belle M. Brain's book "The Redemption of the Red Man" (price 35 cents) is the most comprehensive aid which we have on the subject. It covers historically and briefly the entire field of Presbyterian work for the Indian. This may be supplemented by narratives and school leaflets, a list of which may be had upon application.

**In addition** to these helps, seventy-five good stereopticon lantern slides, accompanying our printed lecture on "The Indians," can be had for a rental of one dollar and a hall and express charges both ways.

Our colored Indian postal cards are especially fine

**February** is the time set apart for a *Special Day of Prayer* in all societies. A new programme, which may be purchased from our Literature Department, has been prepared to sell at fifty cents per hundred copies. It is recommended that self-denial envelopes be used and that a special collection be taken for the Women's Board on this occasion. These will be supplied free, except postage, six cents per hundred.

**It is urged** that many study classes, using Dr. Grose's text book "Aliens or Americans?" (price 35 cents paper; 50 cents cloth), be organized for the spring term, and that band leaders also take advantage of this season to use Miss Crowell's excellent junior book entitled "Coming Americans" (price 25 cents) which is so remarkably adapted to study. With such helps as these leaders can no longer excuse themselves for poor and uninteresting meetings.

**A new and important publication** which has just come from the press is a booklet containing and bearing for its title "One Hundred and fifty-six Bible Lessons." The study of the Bible is such an important factor of our school work that Mrs. Burnie, a member of our Women's Board, has prepared this hand book for teachers, which is intended for a junior study on the life of Christ. A copy has been furnished each mission school, but it is so suggestive and so well adapted also for Sunday afternoon use with children in the home, that it has been decided to place it on sale at fifty cents per copy. A plan of the temple with descriptions, which is recommended in the book, can also be procured from our department.

**Inasmuch** as the Editor of the *Home Mission Monthly* has set the pace for a literature year in 1907, our efforts to increase the use of home mission publications should include all printed helps

**Over Sea and Land.** Secretaries of literature should not overlook their duty to solicit subscriptions for *Over Sea and Land*. If they cannot attend to this personally they should

divide the labor with a responsible younger woman especially appointed to be *Over Sea and Land* secretary. This plan has been recommended by both the Women's Home and the Foreign Boards, and the blanks which we have sent for the annual reports of secretaries of literature this year call for the name of this secretary. Therefore if such an officer has not been appointed in your church please give prompt attention to the matter. Synodical and presbyterial secretaries of literature were requested in special "rainbow circulars," distributed last fall, to urge local secretaries of literature to take prompt action, but inquiry in some instances has proven that the matter escaped them. The editor of our little magazine *Over Sea and Land* chanced to meet an intelligent and progressive secretary of literature whose judgment is usually considered worth following, and at once propounded to this helpful worker the question: "What do you think of our rainbow circulars?" and to her great dismay the response was, "I haven't seen them." Forthwith inquiry was made asking if those circulars had been sent to all synodical and presbyterial secretaries of literature, and we were pleased to give an answer in the affirmative. Let us warn you to be prepared, if this enthusiastic editor should meet you, to give her your opinion, and say what is being done in your church to follow out her suggestions.

The special *Over Sea and Land* Secretary should be under the direction of and report to the local secretary of literature. Her field for soliciting subscriptions should include all the children of suitable age in a congregation, and especially those connected with Mission Bands, Junior societies of Christian Endeavor, and the Sunday School. Let us not neglect the missionary education of the children.

S. C. R.

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Assembly, 1.25; C. 8. Bethesda, 4.55; C. 13.17;  
Covenant, 124.25, S. 40.36, C. 2, C. 15.50, 1, C. 18.

4.90; Eastern, 5, J., 1.25; Eckington, 25, S., 2.82, C. 4.70; J., 50c.; Faith, C., 22; Garden Mem., 4.31; S., 3.41; Gunton Tm. Mem., 29, S., 5.10, C., 4; Garley Mem., 15; Metropolitan, 65, C., 37.50, Mattee Bd., 34.63; New York Ave. 182.50, Y. W. G., 15, Gl. Bd., 15, S., 52.50; Cloughton Cl., 15; Christ. Cl., 10; C., 8.75, Bd., 13.50; Peck Chap., Alcatraz Cld., 12; Presby., 5; Washington Hts., 17.50; S., 10; West- ern, 30, S., 20; Westm., 7, S., 5, C., 9.38; West st., 33.60; C., 37.50; Northm., 21, S., 4.50 \$1,768.88

**CALIFORNIA**—Synodical, 25.—Benicia—Belvidere, 5; Calistoga, S., 4.15; Hoopa, 15; Napa, 15, Westm., C., 12.50; S., 2; Calistoga, 3; San Anselmo, 15, Y. P. S., 2; San Rafael, 55; Santa Rosa, C., 25, J., 35; St. Helena, 10, C., 1, J., 1, S., 3; Vallejo, 10, S., 5.85; Los Angeles—Alhambra, 17; Anaheim, 2.50; Azusa, 22.50; Covina, 6.15; El Cajon, 7; Fullerton, 7; Glendale, 9, S., 5.25, C., 3.30; Hollywood, 12.50, S., 5.30; Inglewood, 3; Long Beach, 25, S., 18, J., 2.50; Los Angeles, 15, S., 50; 2d, 2d, 3d, 10; Miss. Clark, 20, S., 10; Bethany, 17; Bethesda, 12, S., 8, I. C., 5; Boyle Hts., 55; Cen., 35.50, C., 25; Gd. View, 40, C., 10; Highland Pk., 55, C., 19.75, S., 20; J., 2.40; Master's Maiden, 2.50; Im., 228; C., 9.75, S., 25, J., 3, Y. L., 38; Knox, S., 5.10; C., 2.50; Redeemer, 15, C., 3.50, J., 2.50; So Park, 5.60, C., 1.25; Moqueta, 2.5; Moorpark, 2, C., 1; Orange, 10.6; Pacific Beach, 1.25; Pasadena, 97, S., 1; Torrey, 6.50; Pomona, 5; San Diego, 1st, 30; Santa Ana, 50.90, S., 10, C., 10; Santa Monica, 16; Tropic, 5; Tustin, 7.50; Westm., 1st, 7; A friend, 1, Oakland—Alameda, 18, C., 3.25; Berkeley, 1st, 53, C., 26, I. C., 5; Danv., 7.50, S., 5.92; Elmhurst, 5, C., 2.25; Fruitv., 2; Golden Gate, S., 7.50, C., 1; K. D., 5, K. D., 23; Livermore, C., 1; Oakland, 1st, 51, C., 1, K. D., 23; Brooklyn, 112.50, C., 1; K. D., 6; Cent., 11; C., 1; Em., 5, C., 1; Union St., 25, C., 1; Pleasant, 2, S., 5; San Leandro, C., 1; So. Berkeley, 4. River-side, 15, C., 15; Redlands, 24.50, C., 7.50, I. C., 5; Riverside, Calvary, 19, S., 5.42; San Ber-nardino, 24; C., 2.50; Upland, 2.50; Sacramento—Anderson, S., 90c.; Carson Cy., 15, C., 2.25; Chico, S., 8, S., 10, C., 2.25; Colusa, 2.50, C., 2; Corning, 6.25; Davis, C., 1; Dixon, S., 1.35; Ione, 1; Placery, C., 3; Red Bluff, 15.20; S., 10, C., 5; Redding, 1.25, C., 5; Sacramento, Fremont Pk., 52.50, S., 2.30, C., 4, J., 1; Westm., 28, S., 14.50; C., 2.50, J., 40c.; Tehama, S., 1.50; Vacav, 10.60; San Francisco—San Francisco, 1st, 155.75; Mrs. Garatt, 40; Mrs. Cameron, 5, C., 17.50; Howard, 12; Mem., 2.50, W., 1; Mizpah, 4; Olivet, 19; St. John's, 12.15; Westm., 15, C., 4.50; San Jose—Los Gatos, 14.40, Santa Barbara—Ballard, 3; Cipitria, 3; Monticelo, 1; Nordhoff, 2.65; Santa Barbara, 20, C., 4, Y. L., 20; Santa Maria, 6.50, S., 4.75; Santa Paula, 20.50, C., 1.50; Ventura, 7.50, S., 2.80. \$2,074.69

**CATAWBA**—Catawba—Emmanuel, S., 1. Yadian—Bladonville, S., 1.24. \$2.24

**COLORADO**—Denver—Denver, 1st Ave., 18.75; S., 12.50, C., 6.25; 32d, Av., 1st, 150; 32d, 12.50; Judson Bd., 43.75; Corona, 4.85; J., 5; Highland Pk., 17.65; C., 4.50; Hyde Pk., 7.50; J., S., North, 12.35; So. Broadway, 10; Westm., 6.25; Idaho Spgs., 3.73; Littleton, 3; Wray, 2; Presby., 1.45. Gunnison—Salida, S., 5.40; Pueblo—Alamosa, 3.50; Canon Cy., 20; S., 25.90; C., 10; Colorado Spgs., 1st, 102; C., 20; 2d, 5; C., 2.75; S., 1.68; Golden, 2; S., 2.50; Lamar, 7; La Junta, 3; Las Animas, 2; S., 2.25; Monte Vista, 18.25; Pueblo, 1st, 30.50; C., 1.35; El Bethel, S., 4.24; Mesa, 23.88; S., 8; Tabernacle S., 2.83; Westm., 1.50; Rocky Ford, 5; C., 5; Trini-dad, 1st, 17; Victor, S., 3; C., 5. \$745.19

**ILLINOIS**—Alton—Alton, 1st, 1.50; S., 1; Carrollton, 6.25; Chester, S., 2.92; E. St. Louis, 62; Gravel, 5; Hillish, 22; Trenton, S., 4; C., 2; Upper Alton, 8; Bloomington—Danv., S., 75. Cairo—Bridge, 7; Canal, S., 5; Centralia, 4.50; Du Quila, 10; Flora, 5; Genoua, 6; Harrisb., 2.60; Metropolis, 9; Mt. Vernon, 5.25; Murrays, 1; Olney, 3.65; Tamaroa, 6. Chicago—Chicago, 4th, S., 4.90; S., 3; Freeport—Argyle, 33.15; Belvidere, S., 11; C., 10.50; Cedar Rapids, 2.75; Freeport, 1st, 80.50; 2d, 12; Galena, 1st, 15; Hebron, S., 3; Hebron & Llan, 15.50; Marengo, 5.70; Middle Ck., 6; Winnebago, 6.84; Woodstock, 7.22; C., 10; Ottawa—Aurora, 6; Ausable Grove, 6; Elgin, 2; Grand Ridge, 3; Mendota, 8; Morris, 4; Ottawa, 20; Stratton, 10; S., 20; Wal-tham, 3; Waterman, 5; Peoria—Elmhurst, S., 6.08; Schuyler—Appanose, 13; Brooklyn, C., 2; Carthage, 6; Fountain Green, 5; Good Hope, 5.75; S., 8, Bd., 3.50; Hamilton, 4; K., 6; Hersman, 5; Kirkwood, 6; Mon-mouth, 51; Mt. Sterling, 13; Navarro, 2.50; Oquawka, S., 4; Rushy, S., 10; Wythe, 3; S., 5. \$701.61

**INDIANA**—Crawfordsville—Athia, 1.10; Bethel, 3; Beulah, 5; Mrs. M. Nave, 30; Clinton, 12; Craw-fordsville, 1st, 20; Y. L., 13; Centre, 14; A. H. W. Socy, 25; Estate, Susan M. Harter, 25; Darlington, 1; Delphi, 22; Mrs. C. B. Smith, 10; Kirkwood, 2; Fowler, 2; Frankl., 40; Sun. Bd., 10; S., 8, Bd., 2; Ladoga, 2; Lafayette, 1st, 4; 2d, 10; Lebanon, 20; S., 4.80; Lexington, 20; S., 2; Rockv., C., 3.75; Romney, 8; Spring Grove, 14.05; Thorat, 22; Williams, 8.

Fort Wayne—Albion, S., 1.60; Auburn, 5; Decatur, 2.50; Ft. Wayne, 1st, 62.93; 3d, 5; S., 3.88; C., 7.50; J., 1.25; Bethany, 6.65; Westm., 3.75; Goshen, Y. L., 8.25; Huntington, S., 3.08; La Grange, 13; Ligonier, S., 2.75; Warsaw, 9.43; S., 5.00; Waterloo, 5; In-dianapolis—Bloomington, 8.83; S., 75; Bd., 50c.; Bra-zil, 60; Franklin, 1st, 16; Greenwood, 4.83; Hopevill, 47.12; Walnut, 3; J., Indianapolis, 1st, 15; Y. W., 37.50; Ind., 8.73; 2d, Bd., 15; 4th, 4, 6th, 15.92; Bd., 1; E. Wash., 8, 17; S., 6.50; J., 65c.; Grace, S., 6.25; Mem., 68.73; C., 12.50; S., 1.25; Tabernacle, 35; W. Wash. St., 6.98; S., 1.25; Spencer, 4.45; S., 3.25. Muncie—Alexandria, 2; Anderson, 10; Har-bord Cy., 5.50; C., 7.05; Marion, 10; Peru, 7.05; S., 3; S., 23; S., 2; Christ, M. S. S., 6; S., 2.67; Corydon, 2; S., 4.25; Hanover, 4; S., 4; Jefferson, 20; S., 6; Leavenworth, Mission Cl., 2; Madison, 1st, 3.75; C., 5; 2d, 3.20; New Albany, 1st, 6.70; 2d, 6; Pleasant, C., 3.52; N. Vernon, 7; Orleans, S., 50c.; 1.13; Vincennes—Evans, 1st Ave., 7.60; Grace, S., 6.50; Farmersb., 2.75; Ft. Gibson, 9.23; Indian, 2; C., 1; Mt. Vernon, 4; 2d, Oakland, 2; 4, Princeton, 3; J., 2.03 Royal Oak, 1.60; Sullivan, 15.25; Tre-tre Haute, Central, 20; S., 15.22; C., 5; Wash. Av-ington, 14.42; C., 2.50; J., 2.50. White Water—Mt. Carmel, 5. \$1,512.09

**INDIAN TERRITORY**—Sawtooth, 10; Canadian—Anadarko, S., 10.20; Cement, 4.80; Chickasaw, 6.50; Hobart, 9.85; Lawton, 4; Choctaw—Saus. Bois, 3.95; Cimarron—Watonga, 11. Oklahoma—Blackwell, 3.50; Chandler, 5.25; Muskogee, 2.25; Norman, 4; Okla-homa City, 1st, 22.38; Perry, 2.50; Shawnee, 31.05; S., 11.70; Sequoyah—Ft. Gibson, 6.50; B., 2.50; Mus-kogee, 43.50; Lat. GL., 1.33; V. L., 1; Yukon, Church, 24; Sallisaw, 18.45; Skiatook, 3; Tahlequah, 10.67; Tulsa, 18.25; C., 5.10; Vinita, 9.61. \$288.74

**IOWA**—Synodical, 10—Cedar Rapids—Cedar Rapids, Olivet, C., 1.50; Sinclair Mem., 5; Council Bluffs—Adair, C., 1; Audubon, 18; C., 2.20; Carson, C., 50c.; Casey, S., 2; Council Bluffs, 1st, 50; S., 11.15; Griswold, Bethel, 3.74; S., 7.01; Leola, C., 2; Mead, 2.30; Missouri Valley, 25; Shelby, 4.20; Walnut, C., 3.15; Woodbine, 5.90; S., 3; C., 1.25. Des Moines—Farley, C., 2; Panoia, 3; Dubuque—Cognon, C., 1.50; S., 80c.; Oelwein, C., 75c.; Volga, C., 75c.; Walker, C., 1.35. Fort Dodge—Rogers, C., 1; Carroll, S., 5; Ft. Dodge, 40; Glidden, S., 2.65; Jefferson, S., 1.50; Lake Cy., S., 2; LeRoy, 4.50; W. Brad, 5. Iowa—Birmingham, S., 2.94; Bloomfield, 3; S., 2.08; J., 1; Bodawville, 4.16; S., 92c.; Burlington, 3; Cedar Chapel, 4; Fairbeld, 20; C., 5; Ft. Madison, 13.61; Hedrick, 1.15; Keokuk, Westm., S., 5; Gd. Rule, Bd., 1.02; Kossuth, S., 2.50; Martinsburg, 3; C., 5; Mediapolis, 6.50; C., 5; Middlet, 4; Milton, 1; Montrose, 1; Morning Sun, 3; C., 1.20; Mt. Pleasant, 25.54; New London, 4; Ottumwa, 1st, 20; S., 10.61; E. End, 3.50; 4.78. Sioux City—Wapello, 4. Iowa City—Deep River, S., 7.04; Cherokee, 3.5; C., 2.50. 12.50; Battle Creek, C., 2.50; Denison, 4.50; Early, 1; Hawarden, 2; Hull, 2; Ida Grove, 2; Iowa, S., 2.60; Ireton, C., 5; Lemars, 5; C., 10; G., 2.75; Odebolt, 2.50; Piquin, 9.42; San-born, 1st, 30.50; C., 14; 2d, 15; S., 3; J., 4; Olivet, 2.91; J., 5 c. Morningside, 11.97; Storm, 15; S., 3.65; Union Township, 5; S., 3; Vail, 3; C., 50. Waterloo—Cedar Falls, 13.84; Greene, S., 5.52; Grundy Centre, 48.20; Nevada, S., 5; Tranquillity, 61; S., 7.60; L. Lights, 2; Waterloo, S., 4.05. \$933.44

**KANSAS**—Synodical, 10. Emporia—Arkansas, C., 5; Belle Plaine, S., 1.40; Burlingame, 7; Conway Spgs., 2.50; Derby, 5; Dwight, Congregation, 2; Elkhora, 5; Florence, S.; Osage Cy., 3.85; Reesee, 10; Wicoma, Congregation, 4.63; Wellington, 4.88; Wichita, 1st, 32.85; Calvary, 15; W. Side, C., No. 1, 3.75; Bd., 5. Highland—Atchison, 1st, S.; Atxell, 2.33; Bailey, 6.78; Bern, S., 7.5; J., 8.75; Blue Rapids, 3; Edinburg, 5.15; Hiawatha, 7.70; Holton, 13.22; Horton, 3.33; Marysv., 4; Parallel, 1.50; Varnhollen, 10.36; Wash-ington, 3.50. Larned—Arlington, 3.20; Burton, 3; Coldwater, C., 3; Dodge Cy., 4.50; Emerson, 2; Garden Cy., 12.50; J. W., 4; Genesee, 80c.; S., 1; Gt. Bend, 6; S., 4; 2.50; Halstead, 3.90; C., 7.50; Hutchin-son, 15; S., 6.71; Kingman, 6; S., 3; Lakin, 1.10; Lyons, 10.50; McPherson, 13.22; S., 2.30; C., 3.50; Medicine Lodge, C., 3; Pratt, 12; S., 7.31; S., 2.60; Searcy, 2.25; Sterling, 9.50; Syracuse, 2. Neosho—Chanute, C., 4; Cherryley, 2; Coffey, 3; Garnett, C., 5.50; Humboldt, 7.40; C., 6; Iowa, C., 10; La-bette, C., Congregation, 2; La Harpe, 2.75; McCune, C., 5; Neodesha, 1st, Congregation, 16; Parsons, 25; Richmond, C., 12.50; Waverly, 20; C., 12.50; C., 12.50; Centre, 4.50. Osborne—Smith Centre, S., 2.79. Solo-mo—Mt. Pleasant, S., 1.14. Topeka—Topeka, 2d, C., 2. \$542.14

**KENTUCKY**—Ebenzer—Mt. Carmel, S., 2. Lonia-ville, Hopkinsv., 1st, 20; Louisville, 4th, 7; Alliance,

5.20; Imb., 3.15; Warren, 40; Owens, 1st, 21. Transylvania—Cawood & Smith, S. 2; Dany, 15; Harrodsburg Assembly, 10. **\$130.4**

**MICHIGAN.**—Detroit—Ann Harbor, 65.73; Detroit, 1st, 190, 13th, S. 16.99; 2d, 40, 12.50; S. 14.89; Y. P. U., 15; Bethany, 10; W. 6.25; C. 5; Calv., 13; C. 5; S. 9, 10.90; Central, 39.57; C. 10.20; Covenant, W. 1, 10; Forest, W. U., 25; S. 22.26; W. L. 19.47; Fort St., 300; Miss Taylor, 75; W. L., 10; Imb., 22.10; Jefferson Ave., 135; Mem., S. 37.50; C. 3.15; W. W. L. S., 17; St. Andrews, Y. P., 10; St. Edward, 14.52; C. 22.50; Westm., S. 5, 11.15; Legacy Mrs. C. F. Bartlett, 50; Y. P. A., 6.25; E. S. G. A., 6.25; E. Naukin, 10; C. 1.50; Highland Pk., 24.25; L. A. & M. S., 5; Holly, 12.50; Howell, U. M. S., 20; Milford, 14.20; C. 5; B. M. B., 2.50; Mt. Clemens, S. 3.22; Northv., 15; Pontiac, Y. W., 17.67; Saline, C. 2.80; So. Lyon, 21; White Lake, 14; Ypsilanti, 55; S. 3.72; Y. P. L., 12.50. Flint—Cato, 10; S. 5; Penton, 6.50; S. 6; Lapeer, 20; C. 4; Miss E. Root, 12; Linden, S. 2.90; Marlette, 1st, 3; 2d, 7; S. 4; Pt. Huron, 1st, 3; S. 2.82; Westm., 5. Grand Rapids—Gd. Rapids, 1st, 113; S. 11.78; 3d, 5; Imb., 8.1, 6.68; J. 7.25; Westm., 58.25; S. 6.62; C. 1; Ionia, 6; Montague, 2; S. 5; Spg. Lake, 1. Kalamazoo—Benton Hart, S. 3.10; DeWitt, 6; Edwards, 14.52; Kalamazoo, 20; Tecumseh, 1. Aid, 5. Petoskey—Boysie Cy., 1.50; Cadillac, 5.75; E. Jordan, 8.93; Greenwood, 2; Harbor Spgs., 7; Lake Cy. S., 1.69; Petoskey, 31.03; Traverse Cy., 6. Saginaw—Alma, S. 8, 2.85; Perry District, No. 8, S. 93c; Bay C., 1st, 6; S. 19; Mem., 10; Beaverton, S. 5.50; Midland, 11; C. 2; Saginaw, 1st, 25; S. 10; Grace, Dresser Bld., 1. West Cy., 1st, 25. **\$2,359.60**

**MINNESOTA.**—Synodical, 20. Adams—Bendish, 2; S. 3.43; Blackduck, S. 5.10; Mendenhall, Mem., S. 5.45; C. E. Union, 50. Duluth—Carlton, 5; Duluth, 2d, 9; S. 5; Westm., 2.50; Ely, 4; Glen Aven, 23.59; Lakeside, 14.00; S. 8; C. 5; Moca, S. 5; Sandstone, 2; Two Harbors, 3.73; S. 13.90. Mankato—Balaton, 10; C. 2; Blue Earth Cy., 15.25; S. 4.46; Dehl, 22.50; Fonda, S. 1.95; Jasper, 3; Le Sueur, 2; Lawrence, 14.75; Mankato, 25; Marshall, 11; Pilot Grove, S. Pipestone, 19.18; S. 3.94; Redwood Falls, 6; Rushmore, 14.75; Slayton, S. 2; Tracy, 9; Worthington, W., 1. Minneapolis—Crystal Bay, L. Aid, 5; Oak Grove, S. 1.75. Red River—Ashby, S. 1; Baker, 2; S. 2.50; Brainerd, 15.10; Fergus Falls, 7.98; S. 5; C. 5; Maine, 1.57; S. 5; C. 19.75; Neenah, 5.30; 4th, 20; Western, 5.45; S. 4.52; Wheaton, 1.61. St. Cloud, Greenleaf, C. 5; Maynard, S. 6.50; Morris, S. 1.70; St. Cloud, 2.30; B. B., 25.32; Wilmar, 11.20. St. Paul—Hastings, 12.75; Bible S., 8.05; Merrimack, 1st, C. 4.50; Red Wing, 16.75; St. Paul, 1st, 2; Bible S., 8.05; Arlington Hills, C. 4; Dayton av., 18.75; Hamline, 3.25; House of Hope, 8; Minnola—Albert, Leg. 54.50; C. 2; Carey, 1.00; Cannon, 5.75; Hookah, Women, 57.50; Kussow, 3.50; C. 2.50; La Crescent, S., 83c; Le Roy, S., 10; C. 2.50; Oakland, Women, 1.53; Owatonna, 17.50; S. 2.62; C. 3; Rd., 4; Rochester, 10; Rushford, 7.25; Winona, 1st, 12. **\$936.18**

**MISSOURI.**—Hannibal—Brooklyn, 6; Hannibal, 28.45; Kirkc., 5; Mohr, 7.49; New Cambria, 3.20; New Providence, 3.25. Kansas City—Kansas City, 2d, 9; Dept., S. 5; S. 8; Dept. S., 11.94. Platte—Brenneridge, 1; S. 8.53; Bd., 54c; Cameron, 2.88; Chillicothe, 6; C. 2; G., 2; Graham, S., 2.90; Grant Cy., 9; Hamilton, 5; S. 8; C. 3; R. 8; Rd., 60c; Hopkins, 2.68; King Cy., 1.50; S. 3.64; Lathrop, S., 1.62; Maitland, 4.50; Mayv., 22.05; S. 192; J. 20; W. W., 2.74; Miracle, S. 2.50; C. 2; Med., 6; C. 1.68; Mt. Hope, 2d, Parky., 7.50; B. 3.71; Savannah, 2; J. 3.50; Stanberry, 25c; St. Joseph, Hope, 1.73; S. 2.75; Westm., 56.90; Tarkio, 13; N. Palmer Hill, 4.80; Tina, 3.15; Trenton, 3; S. 2; Trenton Dodge, S. 4; Weston, S. St. Louis—Bethel, 5; De Soto, 10.55; Drake, Em'l., 16; 2d, Ferguson, 4; Jennings, C., 1.50; Kirkwood, 15; Y. W., 45; Rock Hill, 1.75; Tolla, S., 5; St. Charles, 2.50; C. 2; Med., B. 4; St. Louis, 1st, S. 65; C. 20; Y. L., 22.75; G., 2; 2d, 26.23; S. 18.55; C. 12.50; 1st German, 15; S. Cl., C. 4; 4.50; 2d German, 3; Carondelet, 11.55; Cote Brillante, 14.75; C. 4.68; Covenant, 5; C. 2.50; Curby Mem., C. 7; Forest Park Univ., Y. L., 25; Grace, 5; Eden Chapel, J. Soc., Lafayette Park, S., 5; 30; C. 5; Y. L., 12.50; Kingsland, 1; B. 1; C. 2.50; Markham, Mem., 5; C. 5; North, 10; C. 1.25; Tyler Place, 16; C. 4; Wash. Av., 242; C. 37.50; West, 25; Y. L., 25; Winnebago, C. 3; Sulphur Spgs., 5; S. 1.60; Washington, 2; C. 2; Webster Groves, 10; S. 5; Windsor Harbor, 6.50; S. 3.58; "A" Shut in, 39; White River, 1; Westm., S. 2; Barrow Pres., Cumberland, Brooklyn, 1st, 3. **\$1,275.33**

**MONTANA.**—Butte—Anaconda, 12; C., 10; J., 10; S. 11.30; Butte, 1st, 45; Missoula, 14; Phillips, Independent, S. 4.45. Great Falls—Gt. Falls, 4; Falls, 35; Lewist., 6.75. **\$150.50**

**NEBRASKA.**—Box Butte—Alliance, 9.06; Belmont, 3.75; Crow Butte, S.; Gordon, 6.30; Marshall, 3; Rushv., 3; Scots Bluff, S. J., 1.88; Valentine, J., 2; C. 2.50; Willow Creek, 3.15. Hastings—Aurora, 4.20; Culbertson, S., 4.10; Edgar, 1; Hansen, 1; S. 1.20; Hastings, 1, 8.35; Holdrege, 10; S. 10.70; Minden, 4.50; Superior, 1; S. 1.40. Kearney—Aurora, 4.20; Bow, 19; C. 5; Central Cy., 26; C. 5; B., 2d; Girls C., 1.50; Farwell, Church, 5.25; Fullerton, 23.40; C. 5; J., 2; Gibbon, 10.75; C., 2; G. Island, C., 3; Kearney, 15.11; Lexington, 4.35; No. Platte, S.; Ord, 4.30; Shelton, 4; C. 1; St. Edwards, 14; C. 3; Wilson, Mem., 2; C. 3; Wood River, 6; Mrs. J. H. Gandy, 2. Nebraska City—Adams, 4.14; Alexandria, 6; Anshur, 5.95; Beatrice, 1st, 40; 8; 37.50; Elbe Spgs., 5; Fairb., 5.20; Falls Cy., 1; Gresham, 1.08; J., 4; Lincoln, 1st, 22; 4th 9.20; J., 2; Nebraska Cy., 3.30; Palmyra, 2.60; Pawnee Cy., S.; Stoddard, 4; Tamora, S., 77c; Tecumseh, 2; Uta, 7.60; S., 2.07; York, J., 1. Nebraska—Coleridge, 7.60; C. 2.75; Elgin, 8.2c; Emerson, 2.11; Lyons, 2.50; C. 1.25; Marlette, 6.80; B. B. of C., 1; Monroe, 13.55; Morrill, and Ocone, S. 4; Ocone, 2.74; Omaha, 1st, 58.82; S. 8.04; C. 5.50; 2d, 9.54; 3d, 2; Castellar st., 6; Clifton Hill, 1.76; C. 2.50; Dundee, S. 5.30; Knox, 33.82; S. 5; Lowe av., 21.60; S. 4; C. 1.50; Westm., 23.42; Y. W., 1.90; Osceola, 8.50; Schuyler, 7; So. Omaha, 10; Tekamah, 7.60; S. 2.13; Waterloo, 3.40. **\$9,740**

**NEW JERSEY.**—Elizabeth—Elizabeth, Westm., S. 19.20; Plainfield, 1st, S. 13; Roselle, Home Dept. S., 50; Springfield, S. 25; Westf., Church, 125. Jersey City—Englewood, 204; S. S. M. S., 25.09; Hackensack, 5; Hoboken, J. S.; Claremont, 5; Paterson, 1st, Y. L., 6.25; Lake View, 3. Monmouth—Bordent., 25; Tom River, S., 6.08. Morris and Orange—Bordent., 25; Chatham, 102; Chester, 30; Dover, C. 25; E. Orange, 1st, Philo. Christ. Cir. 30; Arlington av., 50; Brick, S., 50; Hanover, 5; Madison, 34; Mendham, 1st, 45; Morris Plains, 18; New Providence, 18.25; Orange, 1st, 125; Central, 50; S. 175; Schooley's Mountain, S., 2; So. Orange, Trinity, J. Gd., S. Succesuna, S., 10; Bd., 35; Summit, 100; A. Friend, 100; Newark—Arlington, 1st, 11; Bloomfield, 1st, 37.50; Westm., 50; Bd., 5; Montclair, 1st, Succesuna, 3.70; Grace, 20; Trinity, 75; Newark, 1st, C. 250; 2d, 75; Pri. S., 20; 5th ave., 25; S. 15; Newsmith Mem., 40; High st., 62.77; Mon., 10; Park, Y. L. A., 100; Roselle av., 100; Alaska Bd., 35; So. Park, Mem., Chapel, 5. New Brunswick—Bordent., 25; Bay Ridge, 6; Duff, New York, 15; Hightstown, 10; Kingston, S. 2.50; Kirkpatrick, Mem., 5; Pennington, 21; Princeton, 1st, S. 5.85; Stockton, S. 5; Titusv., 9; Trenton, Pri. S., 25; 2d, J., 7; 3d, S. 22.60; Beth., 27; Prospect St., 50. Newton—Anderson, 4; Belvidere, 1st, 29.45; W. W., 12.40; Del., S. 2; Newton, 53.83; Phillipsburg, Westm., 10; Stewartville, 25.05; Washington, J. 10; Christ. Soc., 25; A. friend, 150. West Jersey—Bridgeport, 1st, 13.40; 2d, 24; Camden, 2d, K. D., 18.75; Calv., 7.65; Clayton, 7; Haddonrd., 3; Pittsgr., S.; Weonah, Mem., 25. **\$3,100.69**

**NEW MEXICO.**—Santa Fe—Jewett, Navajo, S. 1; Raton, 1st, S. 2.50; Taos, 4.50. **\$8.00**

**NEW YORK.**—Synodical, 25. Albany—Albany, 1st, 56; 3d, 25; Mad. Av., 66.50; S. 75; C. 10; Amsterdam, 2d, Standard Bks., 21; Ballston Centre, C. 2.50; Saratoga Spgs., 1st, 37.50; 2d, 15; Schenectady, 1st, 7.50; S. 5; Union, 4.10; Binghamham—Bainbridge, 24; Binghamton, 1st, 18; Newell, 75; Miss M. E. Lockwood, 75; W. W., 37.50; K. D., 10; Binghamton, Imb., C. 6; Ross Mem., 10; West, 25; Cortland & Church Aid, 105; Marathon, 7; Owego, Pri. S., 10; Waverly, Mrs. H. Elmer, 75. Boston—Boston, 1st, 27; F. Hershey Bd., 5; Scotch, 15; St. Andrews, 5; Brookline, 1st, 5; E. Boston, 10; Pri. S., 1; Hyde Park, 3; Londonderry, 3; Lowell, 1st, 5; Newbury, 1st, 14; Newp., 1st, 7.50; Portl., Park St., S.; Quincy, 1st, 8.50; Roxb., 10; C. 23.50; Windham, S., 15.50. Brooklyn—Brooklyn, 1st, 100; 2d, 36.08; Anstie St., 12.50; Bethany, 8.34; Bushwick av., Ger., C. 10; City Pk., 3.81; Ch. Cir., 5; Home Dept. S., 5; Church av., 43.25; E. 4th, 10; Chapel, S. M. S., 12.24; Duane, 27.27; C. 10; Greene Av., 16.94; C. 9.50; Y. L. C., 15.50; Irving Square, 84c; Lafayette Avenue, 18.10; Cuyler Bld., 3.50; Memorial, 62.63; Prospect Hts., 4.27; Ross st., 12.09; So. 3d st., 59.27; Y. L., 19.95; Westm., 22.53; Woodhaven, 1st, Buffalo—Buffalo, Calv., C. 2.90; S., 10.30; Ch. S., 4.40; Covenant, 5; Krumpholtz, 5; Lafayette av., S., 82.51; C. 35; No. S., 50; Park S., 17.57; West

(Continued.)

# HOME MISSION MONTHLY

VOL. XXI

MARCH, 1907

No. 5

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## EDITORIAL NOTES

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THE third Tuesday meeting of the Woman's Board in January stands out as an occasion of unusual interest and delight. Three representatives of the Woman's Board of the Cumberland Presbyterian Church were guests of honor, and after the regular meeting opportunity was given to meet these representatives in an informal reception at which luncheon was served.

An account will be found in our columns of the conference, held on the day following, between the representatives of the Woman's (Home and Foreign) Board of the Cumberland Presbyterian Church and the Woman's Home and Foreign Missionary Boards of our own Church, to arrange a basis of union with the Cumberland organization—a conference notable for its entire harmony of action. All felt the prospect most gratifying of receiving into our ranks women so capable and so strong in good works as are these officers of the Cumberland Board and the constituency which they represent.

It has always been the policy of the Woman's Board that the Bible shall be a prominent text book in the schools under its care; for this reason there is frequent request for Bibles. There is present call for a further supply for needy pupils partly incident upon the adoption of a more uniform study of the Life of Christ. Contributions will be welcomed for the purchase of the Bibles. Announcement was made last month of the publication by the Woman's Board, of a little volume for primary Bible study called "One Hundred and Fifty-Six Lessons in the Life of Christ," which has recently been prepared for use in our mission schools. A copy had at that time just been sent to each of the schools. The teachers are now sending back heartiest commendations of this

course of study as both practical and profitable. The book will also prove helpful to mothers who wish some simple guide in the instruction of young children, and a copy may be had for fifty cents. There are blank spaces after each lesson for the addition of related matter.

ANOTHER book helpful for home instruction, though published originally for use in our schools, is a course of lessons in Domestic Science, prepared by one who has had much practical experience along this line. The price of this book is thirty-five cents, and it may be secured from the Literature Department.

WE have marshalled some children from the different fields into our columns this month. Glance these pictures over. You will find a single child standing as if in appeal for the race or people to which she belongs; or a group will look at you from the page, representative of those hundreds of other groups still needing the same fostering care and still unreached. It is for the furtherance of this work of saving the children that we may save the nation, that we plead this month for the larger use of the equipments offered for America's evangelization.

TWENTY years on the field as a missionary teacher under the Woman's Home Board—surely that affords a retrospective view! Miss Antoinette Brengle, now in charge of our Allison school at Santa Fé, began two decades ago in a most primitive plaza school in an intensely Mexican community. But why not take that backward glance through her eyes?

"Just twenty years ago I began work among the Mexicans, and how strange it all seemed. In the first place, to be thirty miles from the railroad made me feel as though I were almost out of the world. There was not a bench or a 'store' chair in the school building. The children

used soap boxes, and the teacher's chair was made from broken up boxes, and there were scarcely any two books in the school alike. As the children came in, each threw a stick of wood in the corner, and were in no way gentle with it either; that was the way we got the wood for heating the house. But I would not take anything for the experience of those early years. Most of the people were kindness itself, and to-day, at the Allison, we have daughters of those pupils from the little adobe school, with its soap-box benches."

THE fact that in this country, as nowhere else, all the various races of the globe are learning the supreme lesson of civilization—"how to live together so that they may help one another, rather than exploit and despoil one another," is one phase of what John Graham Brooks calls "The Human Side of Immigration," in the *February Century*. And this common weal of the peoples, he declares, "has not been opposed to, but a part and parcel of, our own national strength and vigor."

THERE is also another phase of this human side of the question, which is suggested by the article—the immense betterment of material and social conditions which has come to Old World communities where returned immigrants from the United States put into effect lessons of progress which they have learned. With his earnings—which appear little less than marvelous to those who have remained at home to toil at a scanty wage—the returned immigrant remodels the home, which was most likely a hut or a hovel, into a place of comfort, while his ideas of education and public action take sensible form in molding conditions. All this is a reaction of immigration not often considered. If that foreigner be Christianized as well, during his stay in America, who shall grudge the Old World her gain?

ALMOST any heart is stirred by a case of pathetic need, and one naturally desires to respond to such "specials." But not all specials are pathetic, or even attractive; they are often prosaic to a degree. In a great work such as this Board has in charge, there must not only be funds for the support of missionaries and needy pupils, but there must be equipment of

buildings and furnishings, and many homely supplies. There is often need of such givers as the writer of the following note, whose spirit is evident: "It is with joy that I forward to you the enclosed draft for \$150. The special object for which this is given sounds very prosaic, perhaps not at all in the line of mission work as the idea is carried in the average mind. But 'mission' work does not consist entirely in handing out Bibles to heathen, either at home or abroad; and we believe this money to be needed and also believe that our Lord guided its presentation for this object at this time."

THE wonderful equanimity—or shall we name it plainly political dalliance?—displayed by Congress, in the Smoot case, may well excite something more than an unfounded surmise, in the minds of reflective observers. At this writing, February, 1907, it is full four years since Reed Smoot took his seat in the United States Senate in February, 1903, upon which day a protest was also filed by citizens of Utah.

THIS protest was not made by irresponsible parties, but was so definite and so serious, that the Senate directed a committee to investigate these charges and report. For three years this committee had the matter under exhaustive investigation and in June, 1906, reported its decision to the Senate. It may be well to quote here the gist of that report and to note that it shows the allegations made of Smoot's unfitness to hold his seat as clearly proven. The report states that the testimony proved conclusively "*that Mr. Smoot is one of a self-perpetuating body of men known as the first presidency and twelve apostles. . . . that these men claim divine authority to control the members of said Church in all things temporal as well as spiritual; that this authority is and has been for several years past, so exercised by the said presidency and twelve apostles as to encourage the practice of polygamy and polygamous cohabitation in the State of Utah and elsewhere, contrary to the constitution and the laws of the State of Utah and the law of the land; that the said first presidency and twelve apostles do now control, and for a long time past have controlled the political affairs of the State of Utah and have thus brought about in said State a union*



*of Church and State, contrary to the constitution of said State of Utah and contrary to the constitution of the United States, and that said Reed Smoot comes here, not as an accredited representative of the State of Utah, but as the choice of the hierarchy which controls the Church and has usurped the functions of the State in said State of Utah.*

*"It follows as a necessary conclusion from these facts that Mr. Smoot is not entitled to a seat in the Senate as a Senator from the State of Utah."*

This report was unmistakably decisive, and as it had precedence of all other procedures, might have been called for vote at

once. But such was not the wish of the senators; they were evidently not ready to face the issue squarely, and adjournment was taken without action. Nor are they ready now, for no action has yet been taken. Reed Smoot has but a fraction of his term left. Are not the American people justified in concluding that senators are temporizing with this question for purposes purely political? To vote for expulsion means to turn the Mormon vote—now a controlling power—to another party. Has the time come of which Brigham Young prophesied when he said, "We will yet force Mormonism down the throats of the American people, polygamy and all"?

## A BASIS OF UNION WITH THE CUMBERLAND WOMEN'S BOARD

By Ella A. Boole

WHILE the religious papers have had much to say about the union of the Cumberland Presbyterian Church with the Presbyterian Church in the United States of America, few appreciate that this union means not only the union of the churches but the uniting of the boards of the two churches.

### THE WORK OF CUMBERLAND WOMEN

The missionary work of the women must be united with ours also. The Woman's Board of the Cumberland Presbyterian Church was organized twenty-seven years ago, is an incorporated body, is composed of nine members, and its headquarters are at Evansville, Indiana.

There are synodical societies in seventeen synods, mostly in the South and Central West. Auxiliary societies, young women's societies, bands and juniors send their money through presbyterial treasurers to the treasurer of the Woman's Board.

The Board is organized for Home and Foreign work. All money is sent to it, and the Board decides what proportion of the funds shall be for Home and what for Foreign. Last year the receipts for all purposes were about forty-eight thousand dollars; of this amount fourteen thousand dollars was for Home work.

The work among the Mountaineers is located at Barnard, N. C., and consists of

a boarding school, with one hundred and fifty pupils, and three day schools.

To estimate something of the strength of the Cumberland Presbyterian Church, we have but to say that in Texas there are six hundred Cumberland Presbyterian churches and forty-four Presbyterian churches U. S. A.; in Missouri there are two thousand more members of the Cumberland Presbyterian Church than of our Church. In Tennessee the Cumberland women gave ten thousand dollars for missions last year.

That a basis of union might be agreed upon, a conference of three representatives of the Cumberland Presbyterian Woman's Board with representatives of the Women's Foreign Boards and the Woman's Board of Home Missions was called to meet in New York, January 15th and 16th, 1907. The conference was very satisfactory, and the following resolutions relative to the work for Home Missions were unanimously adopted:

I. That the Woman's Board of the Cumberland Presbyterian Church continue to solicit and receive funds as at present until July 1, 1907.

II. That the Cumberland Presbyterian Church transfer to the Board of Home Missions of the Presbyterian Church in the United States of America, for the Woman's Board of Home Missions, the work at Barnard, N. C., with the under-

standing that the schools will be continued upon practically the same lines as heretofore.

III. That the work among the Choctaw Indians, as now conducted by the Woman's Board of the Cumberland Presbyterian Church, be commended to the Board of Home Missions of the Presbyterian Church in the United States of America.

IV. That as all auxiliary women's missionary societies in the Cumberland Presbyterian Church are Home and Foreign Missionary Societies, it is recommended that after July 1, 1907, donors in these societies designate the proportion of their gifts for Home and Foreign Mission work, and that in the event the donors do not so designate, the auxiliary societies shall, by vote, determine the amount.

V. That in Presbyteries and Synods where the work of the Cumberland Presbyterian and the Presbyterian Church in the United States of America are organized into presbyterial and synodical societies, the next meeting of the presbyterials and the synodicals shall be joint meetings for the purpose of re-organization, the time and place to be agreed upon by conference of the officers of the two; unless there are separate organizations for Home and Foreign work, that a secretary and treasurer for each be elected. In presbyteries and synods where there is the organization of the Cumberland Presbyterian Church only, no changes need be recommended, except that the policy of secretaries and treasurers of Home and Foreign work be adopted.

## SUSTAINING STANDARDS OF CHRISTIANITY IN AMERICA

AN ESSENTIAL TO EFFECTIVE EQUIPMENT FOR ITS EVANGELIZATION

By L. L. M. Birnie

**I**N thinking of the subject let us ask ourselves what these standards are, and how they affect the life of our country and the world. All Occidental countries show their life by growth; it is only in the East that we find suspended animation without death. So, the standards which use and custom proclaim to-day are not those of yesterday nor to-morrow, therefore it is difficult to state exactly which are typical. We must choose not those of the last generation, nor yet those of the hour, but those which our neighbors, here and across the Atlantic, recognize as ours — spelled out in our political freedom and in our motto, "In God we trust."

In these North Atlantic States we are apt to turn to the standards of the protesting English fathers of New England, the strict French fathers of Huguenot Settlements in Connecticut, and sturdy Dutch fathers of New York. But we should remember that all the coast south of New Jersey was settled by a far different class, less protesting, more commercial, less intense, more pleasure-loving. It was from this class largely, that the early leaders of the young Nation came. So when they proclaimed here the brotherhood of men, the principles of freedom of action, creed and speech, and equal rights for all in the management of the State, they did so from the standpoint earth—

'twas brotherhood that was proclaimed, not sonship, the manward thought, not the Godward. We who had Puritan or Pilgrim ancestors are apt to forget this, and sometimes think the Constitution can save the Nation. The standards it proclaims tell of a new revelation of truth, but not of the highest revelation of truth. Even freedom of worship does not imply the highest. It simply means one division of the general freedom—the opportunity to do as one may choose. There was a great deal of self-will in those early New Englanders which, in the second generation, grew to be fanatical, intolerance of all but their own thinking. Theology took the place of faith, hope and charity.

Early in the last century there came an awakening in spiritual thought. The rigors of the first years of colonization and independence had given place to a less strenuous life, the struggle for existence was no more, the country had begun to enter into the joy of living, the promised abundant life. Swords had been pounded into pruning-hooks and the keen edge of religious thought had been sheathed in a new thought of the love of God. The expelling power of a new affection became the theme of the leading theologians, and the generation gave us a Bushnell and a Channing. Love grew broader, and our first foreign missionaries dedicated their

lives to the telling of the Gospel of Freedom for the children of God—the freedom which will not cause one of the weakest to offend. Then, I believe, it was that the standards which we recognize as our National Christian Standards were conceived, to be brought forth in the throes and pains of that civil war which incarnated the Nation's theory of union and freedom. Then we declared our standards—God our leader; trained, devout, deep thinking, and actions dominated by a Saviour who has given His life for the redemption of the world. We will hate selfishness as He hated it. Our country shall be the Lord's.

I submit to you the belief that in the American born children of the parents of the sixties, these standards still dominate.

There seem to be changes in outward observance consequent upon the presence among us of a majority of foreign born peoples; men who spell freedom with the letters of license, to whom sin is only error, and whose ideal is to get something out of life, not put something into it. Notwithstanding this majority we have leaven in the lump—potent, God-given.

But for our children, will the majority become overwhelming! Verily the dikes which hold the water in check during the calm days of summer seas must be strengthened before the stress of winter's storms comes on. The safeguards which held the faith for us, will not be effectual for the next generation. We must increase our bulwarks; and just because of the incoming tide of low ideals this is now a very difficult task. Our very vaunted freedom may become our undoing; for when it is carried to the farthest man-made limit, it causes the inflation of self for personal development, not for service. True, the State is never finer than its citizens, and each must develop his best power if we would have advance; but by the laws of God, power developed for power's sake alone becomes a crushing giant; it is when harnessed by the love of God that it can draw the State to higher levels.

To meet this tidal wave of immigration we must have among Christians a higher type of Christian living if we would preserve and raise our standards. There must be a marked visible difference between the lives of American Christians and

European settlers. Not an unattractive difference, never, that denies God, but a difference which shows the Christian to be enthusiastic in his life for the Master. An unattractive gospel was the hearing of the last generation. Christ came in the beauty of holiness. The grace of our Lord is one of His greatest gifts. Attractiveness is the alphabet of His suggestion as to method—"If I be lifted up will draw all men unto me." There should be a visible line between the Church and the world, and the Church must make its standpoint the more beautiful and to be desired.

Class distinctions there will always be. Jesus established no commune. "The poor ye have always with you." "To one he gave five talents, to another two and to another one." "One star differeth from another star in glory." The fraternity which He taught is that which sees the image of God in all, that loves one's enemies, that goes two miles when asked for one. The gospel of brotherly love, not pride nor envy. That is our standard.

American principles can assimilate the foreign population. Christian truth can convert every alien in our land into a powerful ally of the best that we know; but Christian truth must be lived and taught if it is to do so.

"I say not that we must forsake other and distant fields of duty. I only say there can be no other duty at all comparable to the duty of saving our country: none that God so manifestly imposes." So says Horace Bushnell.

What must we do! The liberty of the Gospel cost the blood of Calvary. The early efforts for it here in our loved land poured out the blood of our fathers. We cannot now uphold it without struggle and stress—our life blood and strength. Is that too much to pay? Shall we be cowards? The only way in which we can maintain the standards is by never lowering our manner of holding them.

Old-fashioned Sabbaths, old-fashioned prayer meetings, old-fashioned family altars were good things. Are the new fashions finer? Will they protect our children more effectually from the temptations of prosperity and Continentalism? "Hold fast the things which we have heard." "Yes, America needs the old-fashioned gospel and needs it much."

## HOME MISSION TOPIC FOR MARCH

### Equipments for America's Evangelization

Personal Presentation

Publications

Systematic and Proportionate Giving

## A MAGNET OF POWER

IN my experience in religious and in charitable work, reaching over a considerable period of time, there has been no method which has secured continued individual interest comparable with personal presentation. An enthusiastic speaker is a magnet of tremendous power, and the wish has often been mine that our Woman's Board had a long list of available speakers within the reach of women's societies; for the extent and the needs of the work, under the care of the Woman's Board of Home Missions, is scarcely dreamed of by the majority of our Presbyterian women.

HARRIET B. GIFFORD

## THE VALUE OF PERSONAL PRESENTATION

### WHAT SYNODICAL PRESIDENTS SAY

THE assigned topic for study for March in the list of Home Mission subjects is "Equipments" for the great work of evangelizing America. The agencies of the Board may be comprehensively stated as the voice, the pen, the purse. Under the first of these properly comes a consideration of the desirability and effectiveness of the *personal presentation* of the work. One could multiply testimony indefinitely on this point, but it will be sufficient to give place to a few communications, coming from synodical presidents representing divergent sections. The first is from one who has had very extensive experience in planning long series of meetings for mission teachers and other representatives of the Board.

### WELL WORTH WHILE

In connection with all lines of religious and sociological work we hear much concerning the value of "the personal touch."

It falls to the lot of but few in the rank and file of our local societies to visit missionary fields and see at first hand the results being accomplished and the insistent needs.

When one who has had such opportunity returns, we all know how many will gather about and say, "Tell us." The traveler may not be able to give any in-

formation more than has been published in magazine or leaflet, but the *personal element* gives an emphasis and meaning not gained by the average reader from the printed page.

Even greater is the interest naturally elicited when the one who tells the story can also say, "Part of this I was."

Therefore, I believe it is worth while to send speakers to the societies.

There is also the further fact that always some will come to listen to the new voice who ordinarily pay little or no attention to mission meetings or study classes, and out of the ranks of these there is ever hope of winning new adherents.

ALICE J. D. ROBINSON

### THREEFOLD RESULTS

The president of a large Synodical Society who has had the services during the past year of our Field Secretary of the Northwest and of a speaker, in making itineraries, says of the value of this personal presentation of the work:

"In my opinion a tremendous impetus has been given to the whole synod—threefold in its nature. First, a marked increase in the spiritual growth of societies, and in appreciation of the spiritual value to the churches of the work the women do for missions—an appreciation that the



A GROUP ILLUSTRATIVE OF THE PROGRESS TOWARD AMERICA'S EVANGELIZATION THROUGH MISSION WORK

Pupils, some of them children of former pupils of the Sitka Training School. Mr. and Mrs. George Howard, at front of group, both native Alaskans and former pupils of the school; Mr. Howard is the instructor of shoemaking in the school. His little daughter stands beside him.

*ministers* have acquired as well as the societies. Second, more definite knowledge of the whole organization, running from those of us at home to the field. Methods have been set going by this visitation for the systematic nourishing of the local societies by the synodical officers, that in our large synod was much needed. Third, opportunity to organize societies, in consequence of being able to send among the churches a Field Secretary of the Board, or a speaker sent by the Board. We have thus organized a good many societies in the synod.

#### IT PROMOTES INCREASED GIVING

I am a great believer in the efficiency of a visit from a worker in the field to our societies. For instance, a society was addressed by a speaker from one of our schools. One present became so interested that she took a scholarship in the school. Later, when she went elsewhere, taking the scholarship with her, another assumed a

scholarship in the same school. All this the result of the talk to the society by the missionary teacher.

Another visited Alaska, saw conditions there, came home and told about them. A scholarship was taken as a result, and has been continued for at least the last seven or eight years.

There is a "personal connection" which the speaker from the field makes that is of lasting benefit to the society; even when the society feels it cannot take up new work, there are always some who want to give a little extra for the particular field heard from.

After we have heard the speaker from the field, I have heard women say, "I shall read every line I see about that section now; it seems so real since we have heard about it."

But I do not suppose it is necessary to multiply such incidents.

ANNA C. RICHARDS

*Synod of Baltimore.*

# A VERTEBRATE SYSTEM

PROPORTIONATE AND SYSTEMATIC GIFTS

By Sarah H. Pingry

**E**ACH year the changes are rung on the condition of the treasury, and each year we urge the building up of such a vertebrate system that instead

is dependent upon the members of the society. Thus the success of the scheme is narrowed down to the individual contributor; she must be educated to give proportionately and systematically, and this is to be the "great task" of the local treasurer.



A CHILD OF THE MOUNTAINS

of "conditions" there will be a treasury made strong and firm with a backbone of proportionate and systematic gifts.

The situation has been something like this: April, the first month of the fiscal year, very weak, with receipts about \$5,000; July, a little stronger, bringing the receipts up to \$30,000, with a gradual increase of strength until January, with \$50,000, and then the last month of the year, March, with its abnormal record of nearly \$200,000, to be followed again by the usual relapse in April.

How to make the treasury strong *every month* in the year is indeed a heroic task, the accomplishment of which will make it well worth while to have as an aim, "It is the greatness of a task, not the ease of it, which makes it possible." But the presbyterial treasurer cannot remit regularly to headquarters unless the local treasurer remits to her; the local treasurer

## MONTHLY REMITTANCES

The backbone has been strengthened somewhat this past year; a large number of the over two hundred presbyterial treasurers have accepted the suggestion to remit monthly, and many have been so regular that we note remittances come each month with scarcely a day's difference in the date. Even the smallest and weakest presbyteries become a source of strength when they adopt the plan of a monthly remittance, because of the dependence that can be placed upon them, the treasurer at headquarters being absolutely certain that at a given date the presbyterial treasurer will report, and while it is hardly to be expected that every local society will send to the presbyterial treasurer a monthly offering, yet by grouping societies in a presbytery, something could reach the treasurer each month, and thus enable her to report systematically to headquarters. *If other presbyterial treasurers who have not felt able to change their "plan of sending quarterly remittances," those who think it "hardly pays" to send less than one hundred dollars and those who send once in six months, and not then unless they have two or three hundred dollars, would for one year adopt the monthly remittance plan, we prophesy the result would be normal strength to the treasury, and no borrowing-money and paying interest to meet the obligations to our representatives on the field.*

## SPECIAL REMITTANCES

Many individuals respond once a year to special appeals. Their gifts are regular, but are sent to relieve some special need. One giver sends her offering of ten dollars, saying that she could shed tears over its smallness compared with the need, but "a prayer goes with it that God will

use the little to His glory." Another, a minister's wife, sends regularly once a year the sum she receives from wedding fees. This amount is used for a scholarship. Another sends her money a year in advance because she has the money, and says, "Why should I keep it 'mid the uncertainties of this life, when if I send it to you I shall be receiving interest—the joy that the money is in a safe bank?" One teacher tithes her money, requesting that each month a certain portion of her salary be paid to the work of the Woman's Home and Foreign Boards. Instances might be multiplied.

Specials come, too, from our mission fields. From our workers and pupils in the mission schools of New Mexico offerings come for Utah, Porto Rico and Arizona; the Christian Endeavor Society of Good Will Mission has assumed a scholar-



A LITTLE STRANGER IN AMERICA.  
SHALL WE BEFRIEND THE IMMIGRANT CHILD?

and Indian missions send contributions to aid in carrying the gospel to other Indians.

#### TO THE FRONT

At a recent social gathering, in a very happy speech made by a member of the Board of Home Missions, it was stated that the women were "the backbone of the Presbyterian Church, and that the backbone was coming to the front."

As we look over our receipts and note that gains are made each year, that societies and individuals contribute with greater regularity, that treasurers make up and send their reports amid sickness and adverse circumstances at home "lest those on the field should suffer through irregularity," we feel justified in thinking that the backbone of the treasury—"proportionate and systematic giving"—is also coming to the *front*, and that to our loyal treasurers, local and presbyterial, great credit is due.



A LITTLE MAIDEN OF THE PLAINS, DECKED IN ROBE OF  
BUCKSKIN ORNAMENTED WITH ELK TEETH

ship at Sitka, and in turn the native Alaskans pay a portion of a scholarship at Tucson, Arizona; the South remembers each field; members of the mission schools in Utah support some work in the South,

"Not him who hath the largest store

Ingathered of life's wealth, I praise,  
But him who loveth mankind more

Than treasure-trove of all his days;

Who, from the world-wide brotherhood,

Withholdeth naught of heart and brain,—

Yea, counteth it the highest good

To show the Christ in man again!"

# PUBLICATIONS

## AN ESSENTIAL EQUIPMENT

In the equipment for its work the Woman's Board has always placed high value on its printed matter. The



AN ESKIMO GIRL

voice, however effective, reaches only the comparative few—the printed page goes to places the most populous or the most remote, with equal certainty.

### The Home Mission Monthly

For over twenty years the Woman's Board has maintained this magazine. It is the official organ of the Board. It constitutes a distinct department of the Board's publications. Its subscription list is steadily rising, and it now goes into more than twenty-eight thousand homes monthly. It is the medium of communication between those on the field and the constituency at home. It speeds the message onward from place to place and is a unifying power throughout the entire organization. It helps to start the steady streams of giving which flow into the treasury, and is also a direct agency in swelling their size. In proportion as its subscription list increases, contributions increase, and work is more effective.

The magazine, as has been said, constitutes a distinct department and hence it is earnestly requested, that when the same letter forwarding subscriptions to the HOME MISSION MONTHLY includes also an order for the Literature Department of leaflets, maps, calendars or other supplies, the subscriptions shall be placed upon one sheet and the order for supplies of leaflets, etc., upon another sheet, separately, that

the order may be passed on to the respective department, though for convenience the total amount in payment may be included in one draft or remittance. This same request holds when a letter is addressed to the Literature Department—if subscriptions are enclosed for the magazine they should always be placed on a separate sheet with a memorandum of the amount inclosed to cover subscription. Otherwise a loss of time and labor is involved in transferring from one department to another, with the greater possibility of mistakes.

### The Children's Magazine

*Over Sea and Land* is a joint publication of the Women's Foreign Boards and the Woman's Board of Home Missions, and its purpose is to aid band leaders and to increase interest for the mission work of the Church among the children. Many now prominent in missionary organizations, and others who are out on the field, had, as their earliest reading, this children's magazine. Who shall say what influences for future usefulness in Christ's kingdom might not be set in motion in the lives of many children, were this little magazine placed, now, in their hands? The subscription department of the magazine is 503 Witherspoon Building, Philadelphia, Pa.

### Literature Department

The Literature Department maintained by the Woman's Board of Home Missions furnishes supplies of leaflets, study books, maps, prayer calendars, printed lectures and sets of slides, receptacles for missionary contributions, etc. It has a fine record of success and the demand for publications issued by this department has never been so great as at this time. The study classes, the summer conferences, the coming of the Cumberland Church, increase this demand and make it definite and specific. Miss Katharine R. Crowell, author of "Alaska for Juniors," "Coming Americans," "Japan for Juniors," "China for Juniors," "Africa for Juniors" and other publications, has been engaged by the Woman's Board to give her entire time and talents to the Literature Depart



ment for the preparation of helps to meet the need. The department is to be con-

gratulated on the acquisition of such an efficient literary assistant.

## OUR REPRESENTATIVES

By M. J. Gildersleeve, Associate Secretary

**T**HE increasing demand for personal presentation of the work proves that a forceful impetus is gained through personal touch with the workers.

The teacher, in her class room with her pupils, or the Bible reader in her visits among the people, becomes real when seen through the eyes of a personal witness.

In no small measure the advancement of our work is due to the faithful services of our field secretaries and those missionaries and speakers who have earnestly told the story of the old life and that of the new life that is dawning with its far-reaching influences.

Last fall Mrs. Flora D. Palmer, the Field Secretary for the Northwest, visited the societies and churches in Minnesota, Colorado and Nebraska, strengthening interest and organizing new societies. The success of her work is largely due to the fact that when once plans are formed, nothing daunts her. (Herein is a suggestion for those easily discouraged.) One stormy morning, just as she was starting off to address a meeting, her hostess received a telegram from the pastor of the church where the next meeting was to be held, with the message to Mrs. Palmer, that on account of the heavy downpour, the meeting was postponed. Mrs. Palmer pocketed the telegram, telling her hostess that she would reply in person. She took the train to this appointment, found the minister at the station, and told him that she had come for the meeting and that the rain need not interfere if he could bring the ladies to the house in his carriage. A goodly number of women were able to attend, as the difficulty was surmounted by the pastor's carryall. The afternoon was spent pleasantly and profitably, and all expressed their appreciation of Mrs. Palmer's courage.

Miss Julia Fraser, Field Secretary for the Pacific Coast, has been diligently working in California and on the coast, and reports continued interest in all the societies and a special awakening among the young people. The California women have done bravely, and are still continuing their efforts to reach their appointments.

Miss Edith Hughes, Field Secretary for the Southwest, spent the greater part of the fall in Indian Territory and Neosho Presbytery, Kansas. In addition to synodical meetings, she received a very cordial invitation to visit the synodical society of Arkansas, of the Cumberland Church. Her presentation of the work was so acceptable that the synod invited her to give them an account of the field, and a

vote of thanks was sent to the Woman's Board by the clerk of synod, expressing appreciation of the address and recognition of the courtesy extended by the Board, in permitting Miss Hughes to visit them.

Mr. Hans Peter Freece has just completed a tour in Ohio, and during February and March will itinerate through the Presbyteries in northern New York. Mr. Freece has the ability of so arousing his audiences that the knowledge of his subject spreads far and wide, and requests for other meetings follow.

Miss Florence Stephenson, of the Home Industrial School, Asheville, N. C., made a tour of six weeks, during November and part of December, in the vicinity of New York City, Philadelphia and Washington. When it was known that Miss Stephenson was available for meetings, invitations followed thick and fast, and many had to be declined.

Miss Lydia A. Hays has addressed meetings for us this fall and winter, and although no complete tour was planned she helped very much to meet the demand for a speaker from the field. We must acknowledge that without the co-operation of members of the Board and officers of synodical societies, the executive officers would be overwhelmed with this branch of education in missions. The success achieved in the past only emphasizes the necessity of strengthening this part of our work if we are to keep pace with the times, and through information, fortify our organization.

### TOLD IN PICTURES

The Rev. Delos Edwin Finks, missionary lecturer of the Boards, has, as usual, filled engagements continuously, giving as many as forty lectures in the itinerary of a presbytery. He has recently been in the presbyteries of Binghamton and Buffalo, and is now in Rochester presbytery. Usually two and not infrequently three lectures are given in each church, thus making a series, informing thoroughly and impressively regarding the whole field of Home Missions. The perfection and artistic excellence of these exquisitely colored views are everywhere the subject of emphatic encomium, while the interest aroused swells largely the financial returns from churches and societies to the mission treasury. It is a popular and effective way of educating those hitherto indifferent to the claims of this great work, and at the same time affords satisfaction and further stimulus to those who are already supporters, interesting alike young and old.



## IN ANSWER

*Costilla, N. M.*—During the last weeks I have recalled so often: "Were there not ten cleansed? but where are the nine?"

We who are the church's representatives on the mission field are constantly desiring the



IN THE BLACK BELT

prayers of the church, that we may have all needed grace and wisdom, and strength for our work; but I fear that we sometimes forget to glorify God by publicly acknowledging and thanking Him for an answer to prayer.

In the early fall I found myself much depressed, at times, by the apparent lack of interest in spiritual things; and my body promptly sympathized. The first week of November, owing to the "fiesta" of the plaza and the election, I had a very small school. In spite of this, by eleven o'clock in the morning I was fairly exhausted; and it was all I could do to get through with the day's work. I looked forward almost with dismay to a year's work under such conditions.

The beginning of the next week my attendance doubled, yet I got through my work comfortably. A few days later, a letter from a friend caused me to look up my Prayer Calendar, and I found that the previous Sunday had been my day. My work has been very hard most of the time since—I have had so many pupils; but I have gotten through—though the week before Christmas, with all my extra work, I feared I was going to be sick. But I was not, and our Christmas entertainment drew a crowd "the like of which had never been seen in the plaza."

I feel it is all in answer to prayer, and I wish to ask those who have "helped by prayer" to join me in giving thanks to our dear Heavenly Father, and to ask that He may grant us a rich spiritual blessing.

L. C. GALBRAITH

## FIELD NOTES

By Robert M. Craig

**F**RRIENDS of Indian work will regret that the illness of Rev. F. L. Schaub, our capable and beloved Superintendent at Dwight, makes it necessary that he should go to New Mexico; he has been given a three months' leave of absence. All will join in breathing a prayer for his speedy recovery. Mr. J. D. Miller, Principal, assumes management in Mr. Schaub's absence.

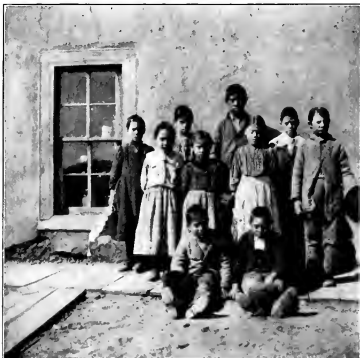
Miss Kate G. Patterson has taken up her work at Park Hill, Okla.

Negotiations are being carried forward looking toward the sale of the present school property at Tucson, Arizona, which is located in the city. The intention is to rebuild on the farm about two miles out. This will be an advantage to our work at Tucson.

Miss Nellie T. McGraw, North Fork, California, has been granted a leave of absence on account of impaired health. Her place will be supplied by Miss Gilchrist.

Rev. and Mrs. Claud R. Brodhead have located at Laguna, New Mexico, and Miss Bertha A. Little has been appointed superintendent of Jewett School, N. M., Miss Ostermeier being in charge of the home.

The large Mormon field has been well manned during the entire year, and from every part of



LITTLE CITIZENS OF NEW MEXICO

the country come the tidings of large attendance and a deepening interest.

Miss Stumbaugh has reached Ferron, Utah, and enters upon her new work with enthusiasm. With Miss LaVenture and Miss Stumbaugh at that new point we have very encouraging prospects.

Gunnison has taken on new life. The kindergarten work is especially hopeful.

Miss Dorothy P. Hervey has been appointed principal teacher at Logan, and Miss Nellie G. Boyer takes the place rendered vacant by the retirement of Miss Mary Jensen.

Miss Charlotte O. Johnson, of Monroe, has resigned, and has taken up work in her own home.

Principal Patterson and his staff are pressing for better accommodation at Mount Pleasant. All agree that it is none too soon, and hopes are entertained that kind friends will answer the call.

• • •

From all our schools in Kentucky come tidings of over-crowded rooms and over-worked teachers.

Mr. Henry M. Daniel, who has had charge of the farm at "The Willows," has resigned, and Mr. G. G. McLaury has been appointed to the vacancy thus caused in the force at Hot Springs, N. C.

• • •

Our schools in Porto Rico are crowded, and regularly appeals come to us for enlargement.



OUT FROM MORMONISM

One missionary asks for four schools for his field.

San Juan is rejoicing in the prospect of good equipment for church and school purposes through the generosity of a friend of the work of the Woman's Board.

• • •

Cuba requires buildings and workers. San Nicholas has not yet been supplied. From all parts of the field come tidings of increased interest and advance.

## "TANGLED UP" IN ONE'S MIND

It was a very busy time, but when a timid knock announced a little maid in need, I said "Come" in as cordial a tone as I could command, and Beth entered, bringing back a jacket I had lent her because it was cold and she had no wrap. I had been wondering how this child had acquired such an aged, experienced expression in the seemingly few years she had lived. Here was my opportunity, and putting aside my work, I invited her to stay and chat awhile with me. She told me of the home on the mountain side, near the mines in which her father worked, and where he had been crippled by upsetting some acid on his arm, which was so terribly burned in consequence that it was useless; hence the small brother had to "make the crop." He is so little he can't hold the plow very well, so must go over the ground many times to properly "scratch up" the soil, then the rest of the family take the hoe to it. There are plenty of hoc hands, Beth remarks. They go over it four times and finally have enough corn to "do" them.

The house has one room and an unroofed lean-to. There have been eleven children, but two are dead; this means there are eleven people living in the one room. They have six beds and a big fireplace in the living room. The roofless lean-to serves for a dining room when the weather is pleasant. Beth tells me it is

considerably crowded at home, and the family have to "scrouge together" around the fireplace when it is cold.

Her experience as a student is very limited. "I never got much chance to go to school," she



PORTO RICO AND CUBA NEED OUR AID

tells me, "but when I did go seems like I could learn anything so quick; I didn't have nary bit of trouble with anything I set my head to learn; so when my cousin that had been to the Asheville Farm School got home he said he wanted me to get out where I'd have some chance to learn books and make something of myself. He asked me did I want to go to school? and I said I reckoned I did. So he wrote a letter for

me to go, and I couldn't hardly wait till the time come for me to start. But when the letter come back they said there wasn't any room for me. I didn't know what I'd do, I felt so bad, but my cousin said there was another school, and he done wrote again, down here to the Laura Sunderland School, so I'm here. Ma said she didn't care if I come, and pa said he'd try to get the money for me to come. I didn't have any clothes, but I just come anyway. I've been out of school so long seems like my mind

is kind of tangled up, and I can't get started in these books you all have, but I reckon I will after a while."

Beth rarely smiles. Life has been a very serious affair to her, and anything like childish frivolity has no attraction for her. While the other children are out for a frolic she is apt to be pouring over her "little patch of spelling," as she calls it, or some other lesson, which she attacks with a determined persistency promising much for her future advancement.

## PAPAGOS OF THE DESERT

By Elsie P. Herndon

(The work which Mr. Herndon, former superintendent of our Indian Training School at Tucson, has been doing for the past few years among the Papagos has been recently mentioned. Mr. Herndon and his family live in the manse in the Papago settlement on the outskirts of Tucson, but his labors are not confined to those in the vicinity; he takes long trips into the desert country where the primitive Papagos are scattered in their small villages. It is of his last trip that Mrs. Herndon writes.—EDITOR.)

WHEN Mr. Herndon returned from the Papago country in December he said: "You must go along next time." He has said this after each trip, so that I am trying hard not to set my heart on "the next time." When the time comes to start, and we ask each other who will take care of the work here while we are gone, the division of ways and labor is the inevitable result. The little trip upon which I accompanied Mr. Herndon last summer and which has been taken by several of the teachers at the Indian School, was among the more advanced people of the tribe where life is such as we find it here. Most of the people in these villages are in favor of schools and have some desire to progress in civilization. There are remote places where this is not true, where the degradation of woman and the tyranny of man make one feel as if he had stepped back into the centuries of the past. In one of these places the men were all drunk at the time of Mr. Herndon's recent visit. To show their goodwill and friendship they offered to share their mescal with him. Mescal is a native intoxicating beverage.

Scattered here and there over the desert some of our church members live the greater part of the time. At these places the coming event of the missionary's visit is always long anticipated. They are watching, waiting, expectant, and the gospel wagon is desired far in the distance, and everybody in the village soon knows that Mr. Herndon is coming. Some of the people not yet Christians have been saying to each other and to us: "O, but we are glad to hear the news that Mr. Herndon is coming again."

Generally you must be pretty well acquainted with the Indian before you can tell whether you are a welcome guest or not. They usually allow you to take care of yourself and to seek entertainment according to your pleasure. You must know this in order to realize what pleas-

ure Mr. Herndon had in the little incident I am about to relate.

The village of Betoikum is small and the inclement weather made the temptation to "pass by on the other side" strong. But there lives in Betoikum a young woman in whom we are deeply interested, and for Anita's sake the visit was made. Having arrived, Mr. Herndon sought out Anita's home. As she lived in one of the better houses and there were two rooms, he was very glad to accept her invitation to lodge there. Anita began at once to prepare a guest chamber. Everything was removed from one room and it was made beautifully clean and neat, and a blazing log on the cozy hearthstone soon sent out cheerfulness and warmth. The dirt floor, which had been sprinkled and swept carefully, was covered with a wagon sheet, and every comfort which the humble home could offer was brought into service. The weather not permitting the customary out-door meetings, the people were gathered for meetings in this little room, which has become a very sacred spot to us, the sanctuary of the little village.

The wagon road, which winds in and out through the mountains in seeking a way from one village to another, is no more direct than easy. Often weary miles must be retraced in seeking the pass. Thus of necessity it happened that Thanksgiving Day was spent in a village sixty-five miles distant from Tucson. The Thanksgiving dinner, a four-legged "turkey" with long ears, was cooked, Indian style, in an olla, and the festal board—an oil cloth spread on the ground—was furnished, as well, with *frijoles* and bread baked on the coals. Perhaps the feast was more in keeping with the original Thanksgiving feasts, both as to menu and guests, than usually happens.

In this village no one had anticipated the missionary's visit so eagerly as little Samuel. Marvelous stories of a tree from which mouth-organs had been plucked for little boys like himself had reached his ears. How his little heart had been longing to have one! Perhaps the missionary carried mouth-organs in his big wagon. When the gospel wagon halted, Samuel was there to welcome the missionary, and as he shook hands in a quaint, old-fashioned way he asked for a "kwakot," mouth-organ. There was no "kwakot" in the wagon, but Samuel was promised one when he should come to Tucson. The door bell rang the other day,

and upon opening the door I was greeted by a small boy and a chicken. Samuel had come for his "kwakot," and as he thrust his gift of the chicken into my hands he asked for it. We lost no time in getting the mouth organ—nor he in trying it.

Samuel's mother, too, had been wanting to come to Tucson ever since the missionary had visited the village. She had been longing to confess to the public her faith in Christ and to be received into the church. She failed to reach here, as she had planned, in time for the last Communion service, but Mr. Herndon called a special meeting and baptized her and her little ones, and received her into the church, and she has departed again for her home on the desert full of joy in her Lord and Saviour.

At the recent Communion season five new members were added to the native church. One of these is an old woman of some eighty years. Her grandson, one of the finest young men in the village, stood beside her when they took the solemn vows. Notwithstanding the fact that nearly every woman in the house held a baby



MR. HERNDON'S MANSE AMONG PAPAGOS AT TUCSON, ARIZONA

in her arms, the impressive service was very quiet and sacred. All the chairs and improvised seats we could muster were occupied and the need of permanent benches for our chapel was emphasized.

## ARE EQUIPMENTS A NECESSITY?

By S. Catherine Rue

**A**SK the progressive secretary of literature of any average local society if she considers equipment necessary for the successful operation of the work of her organization, and she will give a most emphatic reply in the affirmative.

Imagine, if possible, a society lacking a knowledge of *methods*, and the *needs* of the great field! It is at once evident that in such a society meetings of up-to-date literary quality as well as intelligent giving, are equally an impossibility.

The time has passed, if it ever existed, when women can sustain a monthly missionary meeting with only their Bibles to guide their missionary zeal. While this is, unquestionably, the best of missionary books, and should be used in many places more than it is to inspire the true spirit of missions, no society can be conducted long without a monthly missionary magazine, which carries regularly to its members the latest and best intelligence regarding conditions and needs on the field. Now and

then a society of reasonable size is discovered, whose members subscribe for only one or two copies of such a magazine, but its thermometer of interest in the cause and its zeal can easily be determined by a glance at the receipts from its treasurer, in the columns of the annual Home Mission Report. As a matter of fact, the organizations making the largest contributions and doing the best work are those *reading* the largest number of the magazine, and using other printed literature helps in generous measure. In the preparation of interesting programs for monthly meetings, to supplement the information in the magazine, leaflets, maps, and other publications are furnished by our literature department.

Our Woman's Board never moves faster than the demands of its constituency require, but it cannot afford for the sake of the cause to deny appeals for necessary equipments.

Thus it has come about that our literature department has grown steadily from very small beginnings to its present proportions.

Consider why the receipts of this department, for the one month of November last, were thirty-four per cent. in advance of the amount received during the entire year fifteen years ago. Or explain how it was that the receipts from sales of literature in December were sixty-nine per cent. in advance of those for the same month a year ago. Are these facts not a proof that equipments are necessary? It may be well to contemplate further why the *Annual Praise Service* was used in larger numbers this year than ever before; why more societies have ordered larger supplies of the *Prayer Calendar* this year; why the monthly collection envelopes have gone out to many organizations where they were previously unused; and why the demands of the day are for leaflets giving facts and methods rather than for "stories." To one who looks upon this growth from a central location, it would seem that the seed-sowing of past years is beginning to take root, and that local secretaries of literature are more in earnest as to the opportunities of their office, and the value of good equipment. Indeed, this officer has herself been discovered to be a most necessary equipment to a local society. If she be a woman of the right stamp, she becomes literally labeled with the badge of her high calling as she moves about among the mem-

bers of her society where, according to her tact and talent, she verily beguiles the dimes and dollars in exchange for literature which broadens the mind, and opens the hearts and purses of its recipients.

Missionary societies, like other women's clubs, have found that the attendance upon their meetings depends upon bright, interesting, and carefully prepared programmes, and for this reason they appeal for helps of a literary standard, enabling them to develop their topics in a manner which will hold the attention of the most intelligent listener. These appeals have necessitated the printing of historical pamphlets, leaflets on special schools, map talks, study outlines, and even souvenir post cards, which have been found a most useful means to a desired end.

The more progressive societies have found the thorough study of mission fields so profitable and broadening, that the present demand for text books and other helps for use in study classes shows the number of women's, young people's, and junior organizations undertaking this form of work to be increasing most encouragingly.

Are equipments a necessity? Are they a necessity to your society? Have you personally tested their value?

## JEWELS WON FOR CHRIST

By Annie M. Miller

"And they shall be Mine, saith the Lord of Hosts, in the day when I make up my jewels."



CELIA

IN a little three-room house on a small street in the Italian section of our city of Philadelphia, there lived a dear little girl with her widowed mother. When the Italian Presbyterian Mission was opened she was one of the first to come to us. Never shall I forget the little sad-faced child in her black dress as she came into the children's

meeting. Her life was a beautiful one, as was evidenced in her daily walk and conduct. When we opened our day school she came to us, and her example among the other children was of such a nature that she soon gained the love and confidence of her teacher and schoolmates, and was a great help in quelling many a little disturbance that arose among them. They began to think that whatever Celia said or did was just right.

For nearly six months it was my happy privilege to watch her daily life, in school and out. She attended church and Sunday school and C. E. regularly, always having her Scripture verse for the latter meeting. As the hour for service approached she would say to her mother, "Come, mother, let us get ready; we do not want to be late at church," and there was not a service but Celia's bright and happy face was seen there. She mingled among the people, having a kind word and a pleasant smile for every one, thus endearing herself to all.

She loved to pray and often her mother would hear her in her bedroom praying sometimes in Italian, sometimes in English. Sometimes she would say to her, "Why Celia, you need not pray so much, you are a good girl," but she would reply, "Oh yes, mother, I need to pray."

The Bible class at school was her delight and it was beautiful to see how she developed under the teaching of the Word. Her dear mother told us that so great was her love for the Word of God that no sooner was she home from school than she would say, "Come,

meeting. Day after day found her in her place, listening most attentively to the Gospel stories and drinking in more than we who had her training in charge could believe, for she did not seem a particularly bright child. She also attended the church and Sunday school and after being with us about a year, one bright morning in June she gave her heart to God and united with the church.

mother, sit down; I want to read you from my Bible." Then she would read her the lesson we had had at school and try to explain it as she had heard it in the morning Bible class.

We looked forward with great interest to the time when, in the providence of God, we hoped she would become a missionary to her own people, but God had another thought for her. After a short illness she fell asleep in Jesus.

It was a great grief to have to part with her, but God knew best, for her death has spoken to that community in a way in which nothing else could have done. The school marched to her home in a body and headed the procession to

the First Italian Presbyterian Church where the funeral service was held. It was the first time in the history of many who were present that they had ever seen a Protestant funeral service, and it made a deep and lasting impression upon them.

She did not enter her Master's presence empty handed, for her influence was such that ten of her little schoolmates, seeing her beautiful life, yearned to know the Savior that she loved and voluntarily surrendered their hearts to God and united with the church that was so dear to her, and through them, "She being dead, yet speaketh."

## PRESBYTERIAL EXCHANGE

**Boulder Presbytery, Colorado.** During the twelve months the society at Fort Collins, Colorado, has held twenty-three meetings—one for special study each month, and one for the current topics. It has just closed a successful year, having raised \$350, and also having gained in every way over all past years.

The "Traveling Library" has been used for raising funds for literature, and this has been the means of bringing in over fifteen dollars, and has at the same time resulted in circulating many of the excellent leaflets provided by the Boards. With the money thus raised it has been possible to secure the latest helps on the topics for study, besides providing maps and a book-case for missionary literature.

**Chester Presbytery, Pa.** A fine list of subscriptions for the magazine which came from one of the churches is thus explained:

Let me tell you what plan I pursue. Every year a sample copy of HOME MISSION MONTHLY is sent to every woman in the society who is not already a subscriber. This copy is accompanied by a personal letter telling all the good qualities of the publication, and how much benefit is derived from reading it. Then, in the course of a week or ten days, a call is made, and very few can resist subscribing. Indeed, the magazine speaks very strongly for itself. It grows better every month. We have always been in the habit of gleaming something of the best things each month at our meetings, for no matter how carefully the members read their copies at home, the items talked about take on a different meaning when presented at the meetings.

**Her Usefulness Valued.** Here is a presbyterial secretary of literature whose labors are evidently telling. This may fall under her eye or that of some other, equally faithful, neither of whom, possibly, may know the appreciation in which her labor is held. The passage quoted occurs in the letter of this same secretary, who gave her "plan" of securing subscribers in the foregoing paragraph. This is what she says: "We have such a fine presbyterial secretary of literature, an energetic Christian woman, who has given her time, talent, and I may say her strength, to the work for some years. She is a continual inspiration to us, and we feel that we must do *our best in return.*"

**Redstone Presbytery, Pa.** We take pleasure in calling attention to a series of "Have Yous" which the presbyterial president has sent out to the local societies. From these Have Yous, we select, as suggestive to other societies, those which might apply in nearly every presbytery, by substituting its own objects:

Have you set aside your pledged amount for Miss ——— salary? If not, will you?

Have you set aside your share of the \$225 for Albuquerque School for Mexican Boys? If not, will you?

Have you set aside your share of the \$200 for Building and Repair Fund for Mayaguez, Porto Rico? If not, will you?

Have you set aside your share of the \$100 for the support of Evangelistic Work? If not, will you?

Have you set aside a generous sum for the "General Fund" which has to cover all the rest of the Home Mission Field? If not, will you?

Have you set aside your share of the \$500 asked for Freedmen's work? If not, will you?

Have you given \$1.00 for the Emergency Fund (the relief of sick and worn-out teachers)? If not, will you?

Have you seen to it that the days set aside by the General Assembly in which collections in the Sabbath schools may be taken for the Woman's Board, have been observed in your Sabbath school? If not, will you?

Have you asked each member of your society to give ten cents extra for the Contingent Fund, and have you sent it promptly to the Treasurer? If not, will you?

Have you sent all of your money to our Presbyterial Treasurer, Miss ——— and have you sent your money very promptly each quarter? If not, will you?

Have you observed Book Day and sent your books to Mrs. ———? If not, will you?

Have you visited your Young People's Society and encouraged their Home Mission Work? If not, will you?

Have you joined The Literature Year Movement which will make the 21st year of "Home Mission Monthly" the best in the history of the magazine? If not, will you?

Have you invited every woman in your congregation to become a member of the Home Missionary Society? If not, will you?

Have you prayed with all your heart for a

blessing upon all this work which it is our privilege to do? If not, will you?

If you can answer Yes to these seventeen questions you will be a model society. We had one model society last year—the Society of the Presbyterian Church in Connellsville, Pa.

Can we not increase the Model Roll this year?

Yours in the hope of a year which shall develop us in all Christian living and giving.

### In Memoriam

Mrs. Margaret C. Monroe, for nearly fifteen years Secretary of Illinois Synodical Society, has finished her work here and gone home.

In 1899 paralysis first attacked her while reading her report at the annual meeting.

Those who were in attendance at that time will long remember the shock of seeing her sink to the platform, and how, later, it was Mrs. F. H. Pierson, Secretary of Woman's Home Board, who led in earnest prayer for the quietness of mind which would make possible a continuance of the program.

Mrs. Monroe's right hand being unaffected she was able within a few months to take up her correspondence again.

As there had been no warning of the first attack, so neither was there of the second, which came in the closing hours of the old year; indeed, she had seemed exceptionally well for months past. After ten days the silver cord was loosed January 10, 1907.

Mrs. Monroe loved her work and joyed that it had been given her to do; she always gave it her very best endeavor, conscientious, loyal and faithful to the last.

While she will be sadly missed, her fellow workers can but rejoice to remember how she has attained the abundant entrance and has heard the Master's "well done" as she entered His presence.

A. J. D. ROBINSON

### "BEST PLAN"

The observance of a "Book Day" has worked well in some societies. A certain date is announced—some one of the regular meetings—when Book Day will be observed by receiving, from any who may be willing to donate them, standard books to be sent to some mission boarding school. Some may like to give the price of a book, and this will help to buy some larger work—as a dictionary, encyclopedia, etc., or some book suitable for the society's own missionary and reference library—or the amount can be used to pay expense of sending to the field. If so arranged, the books donated by a society may be kept until the next meeting of the presbyterial society, taken to the meeting and delivered to some one appointed to receive, pack, and ship them to their destination, the whole going as a presbyterial box; any unsuitable books may thus be weeded out, though it should be plainly understood by all that only books that are new, or practically so, are desired, for it is not worth the freight to send those with old worn bindings or soiled pages. Before sending ascertain where and what books are needed. Redstone Presbytery, Pa., has already sent to three mission schools over two hundred books.

## NOTES FROM THE YOUNG PEOPLE'S DEPARTMENT

The treatment of the topic and sub-topics of this month in the foregoing columns, will be read with keen interest by the young people's secretary who must constantly instruct her young people along these specific lines. Vast distances between the churches prohibit the close touch of a personal visitation by the presbyterial secretary, but all of such officers feel the importance of the personal and very definite *presentation* of the work through their correspondence, and to this end the *publications* are invaluable and most effective in emphasizing in the societies a *systematic* and *proportionate* giving of time and talents. The large majority of our young people's secretaries practice all they preach. Usually the method of communication with the local societies is through the chairman of the missionary committee, or the corresponding secretary, but wherever a personal acquaintance with an individual is possible the influence through correspondence is multiplied manifold.

**A Few of the Methods** adopted in this personal presentation will be suggestive.

A "Round Robin" letter started by the secretary, asking pertinent questions and enclosing a helpful leaflet with comments and instructions where to send for other helps.

The "Roll of Honor," requirements to be sent to societies at the beginning of the year. Here are the rules of one such "Roll" for an illustration. In order to be included in the Roll of Honor it is necessary for the societies to comply with the following:

- I. To have held ten purely missionary meetings during the year.
- II. To have answered all letters pertaining to the work.
- III. To have taken at least one missionary magazine.
- IV. To have sent money quarterly through the presbyterial treasurer.
- V. To have had a mission study class.
- VI. To have given offerings averaging two cents per member per week.
- VII. To have increased the membership five per cent."

**A fifteen per cent. advance** was asked from presbyterial secretaries this year, such advance to be designated for the General Fund. This month's record will show whether or not we have met the mark. The method used in one presbytery for securing this advance was to send a mite box to each society in June marked "Street Car Soda Water, and Ice Cream." The results were far more than fifteen per cent in two societies, and a decided gain made throughout the presbytery.

**An incentive to greater activity** in the home churches is often brought in the reports from the young people's societies in our mission schools. Space allows only a few sentences. The following are from our mountain field, "The 'Band of Cheerful Workers' meets twice a month. We work with our fingers for one half hour, then study Alaska." "The Y. P. M. S. kept up their meetings during all of last sum-



mer because of their interest in the study of the Indians, and they are now studying Africa with equal enthusiasm." "One of the interesting events the past quarter was the open meeting of the Junior Mission Band. At the close of school last summer we divided among the Juniors girls a quantity of silk and wool scraps. These were made into cushions, during the vacation, and the day before Thanksgiving were put on exhibition. In the same room the boys had a small exhibit of corn, potatoes, onions and a few other vegetables. Before the school rooms were open to the spectators, the Band gave a short program in the chapel. To this we charged a penny admission. After the program the following invitation was given, to the tune "Coming Thro' the Rye":

Come down stairs into the school rooms,  
there some things you'll see.

Each one marked for just a penny—useful as  
can be.

So if you have left a penny, shining bright and  
new,

Come with us and we will show you bargains  
you won't rue.

In the primary room we had a rummage sale—ribbons, collars, and a like variety of articles, each one marked for just one penny. Men and women lingered with interest over the exhibits, and a committee awarded first and second premiums. We hope the idea of an agricultural exhibit will gain favor and that next year it will be carried out on a larger scale. We made a total of two dollars and twelve cents. There are so few ways for the children to make money here. We think if they can use their talents in song and recitation, giving their elders the pleasure that comes from listening to them, the offering is acceptable."

**Here are a few** more items along the same line: "The enclosed \$2.35 is from the Juniors of Clear Creek. They send this that some one may carry the Gospel to the people of the frozen North. Poor children themselves, they rarely possess a penny but have brought one whenever they could." The C. E. Society of Good Will, South Dakota, has contributed \$65 for a scholarship in Sitka, and the work of this school is the object which attracts gifts from all the young people of French Broad Presbytery, while the Sitka boys and girls send their money for work in the Tucson school. These records represent only a small share of the missionary interests of the boys and girls among our "exceptional peoples," for, through the *personal presentation* of their teachers, their training in study and giving is equally divided between Home and Foreign Missions.

**Junior societies responded** so generously to the request for dolls and scrap books for the San Juan Hospital, that the supply is equal to present needs and Miss Ordway suggests that some necessities of the Hospital be met by these liberal little people. They need linen towels of all sizes, wash cloths and dish cloths, needles, thread, shears, soap, napkins, combs, tooth brushes, writing pads, etc. Send parcels by mail, securely wrapped, addressed to Miss Jennie Ordway, Presbyterian Hospital, San Juan, Porto Rico.

M. JOSEPHINE PETRIE

## PROGRAM FOR APRIL

### TOPIC, THE FREEDMEN

**Subjects to Consider** { 1 Developments  
                                  2 Helps and Hindrances  
                                  3 A Field Review

It will be a profitable treatment of the opportunity to secure three members to take these several subjects, each to give general statements, calling in turn upon three others to add each one item. For example: under the first subject—Development—the one presenting this having stated the case, will call upon three others—with whom she has previously arranged—to each give one instance illustrating development of an individual pupil or school.

The second subject—Helps and Hindrances—may be followed out in like manner.

In carrying out the third subject, use may be made of the Prayer Calendar. The one having this division of the program in charge should give, from the list for April, the name of the school (pointing out its location if a map be available), and the names of the teachers; a second person then gives the brief statement which will be found following the group of names, and another member follows with the text which is given for the same day; should there not be time for the entire list, select those stations with which the society has had some association.

**Devotional exercises** may be arranged to follow or accompany this review of the field, special prayer being made at intervals for the groups of schools and workers thus presented. Or the order of subjects may be reversed and the Field Review be given first, in the same manner as above indicated, merely changing its place as to point of time on the program.

**Literature Year Plan.** Those who have adopted the plan with earnestness find that it is giving variety and verve to their meetings. The three-minute special message culled from the magazine, told in one's own words, engages even more attention than anticipated, where a different person being appointed to bring in the message each month, each vies with the others to select and give in a happy manner her item; it proves good drill for some who learn, in this way, to take part for the first time audibly in a meeting.

**March** is a good month to secure more subscribers for the magazine, so that the report sent to the Spring presbytery meeting shall show increased returns. Make the effort to bring your society up to a higher standard in the proportion of magazines taken.

### HOME MISSION STUDY CLASS

**For Band and Junior Leaders:** Topic, Immigration. Text Book, "Coming Americans." Miss Katharine R. Crowell, the author of "Coming Americans," is conducting a study class for leaders of the young people's missionary organizations, Bands and Junior societies, and for Intermediate and Primary Sunday School teachers, in the Assembly Room, seventh floor, 156 Fifth Avenue, New York, from 11 to 12 on seven consecutive Saturdays. This is an opportunity for leaders of these younger organizations of the Church to gain practical suggestions for conducting their meetings as well as for leading study classes with the text-book. The course is open to all.

### WANTED—A MISSIONARY DRILL

Here is a request. Please respond by sending to the magazine your form of missionary drill—if you have one.

"In the programs we have sometimes found 'Missionary Drill.' We have not had anything along that line in our local society that seemed to be just the right thing. Perhaps other societies have had the same trouble. Would you kindly print an outline of an ideal missionary drill in the Home Mission Monthly?"

## How to Stimulate Demand

Could you, dear editor, tuck into your magazine somewhere a word to the local secretaries of literature in regard to the Prayer Calendar? I see no reason why that little book should not be in the hands of every woman, if the secretary of literature did her duty; for, besides being an intelligent guide to prayer for our workers, it shows the magnitude of the work, and it is easy to sell when the women once know what it is, and what use we are expected to make of it. We attracted the attention of our women by telling them that on a certain date of a certain month, they would find the name of the school to which we sent out boxes; on another page the name of the school in which we hold a scholarship, and so on, until all our pledges for Home Missions were specified; then we asked that special prayer always be made for these workers and stations. We have thirty copies now in use, and we are still selling.

A PENNSYLVANIA SECRETARY

## Book Note

A most thrilling book on Christian work has recently been issued by Fleming H. Revell Co., under the title of "S. H. Hadley of Water Street." It is the story of the remarkable man who succeeded Jerry McAuley in the Water Street Mission, as told by J. Wilbur Chapman. "A magnificent record of Christlike work" it may well be called. It is a book which, while it stirs the Christian heart to its profoundest depth, kindles to a glowing flame Christian love and devotion. One can hardly conceive of a greater stimulus to unselfish service for Christ.

## Supplies for Presbyterian Meetings

### Recent Helps.

	Paper	Cloth
Aliens or Americans, by Dr. H. B. Grose.....	\$0.35	\$0.50
Suggestions for Leaders		
Incoming Millions, by Dr. H. B. Grose.....	.30	.50
Coming Americans, by Katharine R. Crowell.....	.25	.35
Leader's Supplement.....	.02	
(Revised Editions)		
Our People of Foreign Speech, by Samuel McAnahan (paper).....	\$0.20	
Immigration—A Study Outline.....	.03	
Handbook for Presbyterian and Synodical Officers.....	.05	
(New Editions)		
Six Home Mission Exercises for Boys and Girls.....	.15	
Stereotyped Lecture—Making Americans.....	.10	

National Obligations, by Mrs. Darwin R. James.....	.03
Methods and Work of the Board of Home Missions.....	Free
Mission Work at Sancti Spiritus.....	.01
Good Will Mission.....	.02
What Twenty Years Have Wrought at Dorland.....	.05
Tidal Wave.....	Free
Six Immigration Studies.....	Free
Kabthian (Narrative).....	.03
(Primary Bible Studies)	
One Hundred and Fifty Six Lessons in the Life of Christ (paper only).....	.50
<b>Reference Helps.</b>	Cloth
Home Mission Heroes.....	\$0.35
Our Mexicans, by Robert M. Craig.....	.35
Presbyterian Home Missions, by Sherman H. Doyle.....	.75
Redemption of the Red Man, by Belle M. Brain.....	.35
The Mormons, by Dr. S. E. Wishard.....	.35
The Southern Mountaineers, by Dr. S. T. Wilson.....	.35

## COMPARATIVE STATEMENT OF RECEIPTS April to February.

SYNODS	1906	1907	GAIN	LOSS
Atlantic.....	\$ 60	\$ 27		33
Baltimore.....	10,800	7,425		3,375
California.....	6,603	6,728	35	
Catawba.....	22	10		12
Colorado.....	2,175	2,128		47
Illinois.....	12,346	10,384		1,962
Indiana.....	4,020	4,301	281	
Indian Territory.....	512	406		106
Iowa.....	4,789	4,525		264
Kansas.....	2,641	2,407		234
Kentucky.....	714	839	125	
Michigan.....	4,802	9,253	4,351	
Minnesota.....	4,049	3,580		469
Missouri.....	3,482	3,06	179	
Montana.....	370	42	53	
Nebraska.....	1,890	2,10	215	
New Jersey.....	14,113	13,67		434
New Mexico.....	70	7	3	
New York.....	35,844	35,07		765
North Dakota.....	235	21		215
Ohio.....	10,897	11,09	1,006	
Oregon.....	1,702	2,158	456	
Pennsylvania.....	31,720	32,015	295	
South Dakota.....	174	570	102	
Tennessee.....	1,205	1,041		163
Texas.....	222	222		
Utah.....	461	264		197
Washington.....	750	1,015	265	
West Virginia.....	1,326	2,993	1,577	
Wisconsin.....	1,668	1,608		60
Miscellaneous.....	66,462	61,403		5,059
Legacies.....	7,023	5,038		1,985
<b>Total for current work</b>	<b>\$234,826</b>	<b>\$227,530</b>	<b>\$9,043</b>	<b>\$16,330</b>
Literature.....	2,642	3,107		
Permanent Funds.....	4,090	5,425		
Annuity Fund.....	5,000			
Emergency Fund.....	140	1,767		
<b>Loss for Current work</b>		<b>\$7,287</b>		
<b>Gain for Literature</b>		<b>525</b>		
<b>Gain for Permanent funds</b>		<b>2,953</b>		

## RECEIPTS OF WOMAN'S BOARD OF HOME MISSIONS.

Abbreviations are used to economize space, viz: Silver anniversary, \*; Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Bg.; Girls' Band, B.; other names of bands by initial letters—as Busy Bees, B. B. Last syllable is omitted in words ending with ville, port, town, field, etc.

Woman's Board, November and December, cont'd.—	Platts, 1st. Mrs. C. E. M. Edward, 100. Columbia—
Presbytery of Buffalo: West avenue, 1; C., 5; Westm., 8, 15; Dunkirk, C., 15; E. Aurora, 8, 6.75; Fredonia, 60; Gowanda, 50c.; K. D., 60c.; Jamestown, 20.25; S., 6; Olean, 28; Portville, 25; Bld. 30; Ripley, 8.25; Sherman, 31; C., 5; Silver Ch., 7.45; Westm., 14.75; Bld., 20; S., 40; Presby., 12.50.	Calro, 8.60; Catskill, 30; S., 50; Durham, 16. Geneva—
Cayuga—Auburn, 1st. 75; Dryden, 10; C., 5; Fair Haven, 25; 1.80; Five Corners, 8, 1.22; Meridian, Mrs. Nancy Van Liew, 100; Weeds, 15. Champlain—Champlain, S., 10; Keesev., 8, 13.14; C., 5; Malone, 8, 8.04;	Geneva, 1st. W. Ass'n, 23.75; No., 73; Y. L., 21.50; Phelps, 10; Seneca Castle, 6.15; Seneca F., 8; S., 10.56; Shortsville, 6; Trumansburg, 23.50; Waterloo, 6.25; B. B., 10; W. Fayette, 8, 2. Hudson—Florida, P. Cristo Bld., 1.35; G. Iselt Bld., 1.60; Vol., 0.50; E. Ready W., 50c.; Ch. Giv., 50c.; Goodwill, Miss M. J. Young, 25; Goshen, A. E. M., 39; Haverstraw, Cen., 17.80; Monticello, 2.75; Monroe, C., 5; Pt. Jervis, 10; Ramapo, 11.70; Ridge, C., 5; Westm., 26.40. Long Island—

Amagassett, 16; S. 5; Bridgehampton, 6.50; Miss Stars, 1; Centre Moriches, 25; Cutchogue, 10; E. Moriches, 3; Franklin, C. 5; Mattituck, 10; Mid-  
dlet, S. 1; Pt. Jervis, C. 2.65; W. 3; Seatauket, C. 6; B. 10; Shelter Island, 24; Dor. Soc., 5; South-  
ampton, 34; C. 4; So. Haven, S. 1.25; C. 1; South-  
old, S. 2.52; Walscott, S. 1; Westhampton, 40.83;  
S. 2.35; Ch. Wk., 1.40; Lyons-Fairv., 5; Julius, S. 4.53; Madison, 2.50; Newark, 40.95; S. 2.75; On-  
ario, C. 3; Sodus, C. 2.75; Cent. S. 2.75; Williams, C. 6; Wolcott, 1st, 25.87; 2d, 10; Sun. Bd., 17; Nassau-  
Astorla 7; Freep., S. 9.17; Glen Cove, 35; Hempst., S. 33.90; Jamaica, 22.26; Northp., S. 14.40. New York-  
New York, 1st, 1; 4th, 287.50; C. 200; S. 19.89;  
Y. W. S., 50; 1st Union, 100; S. 14; 5th av., 1100;  
Y. W. 175; A. Friedl, 250; 13th st., 10; Bedford  
Pk., Bd. 3.50; Bethesda, 4.50; Brick, 1,550.50; Crea.  
239.40; Gen. Miss. Com., 550; S. 34.26; C. 150;  
Covenant, 60; Bab. Chr., 5; B. Loy. Bd., 3; Faith,  
I. C. 5; Madison av., 120; Bible S., 75; Madison  
Sq., 100; Mizpah Chapel, 24.50; Mt. Washington, 45;  
No. 5; Jud. Not. K. D., 25; Puritans, Y. P. S., 75;  
Riversdale, 60; Rutgers, 252; Scotch, 17.20; J. 6;  
Spring St., 25; University Pl., 32; S. 16; West, 100;  
W. End, 77.40; Stapleton, Edgewater 1st, 10.50; D.  
M. Stearn's Bible Class, 20. Niagara-Barre Cen-  
tre, S. C. 3.15; Holley, 5; C. 5; Knowlesville, 5;  
Lewiston, 1.50; Lockport, 1st, 45; Mrs.  
P. A. class, 10; 2d, 4; Mapleton, C. 3.44; Medina, 45;  
Y. W. 65; Niagara Falls, 1st, S. 12; C. 10; Erie Ave.,  
11.50; C. Bd., 4.50; C. 3; No. Tonawanda, 35; Somer-  
set, 2.10; Youngst., 20; Ch., 10.48; C. 50. North  
River-Little Britain, S. 3.15; Pomokeepsie, S. 17.30.  
Otsego-Cooperst., S. 2; Delhi, 1st, 17.50; Hobart, 13;  
C. 1; Richfield Spgs., 52. S. 4; Unadilla, C. 5. Rochas-  
ter-Rochester 3d, 52; Brick, S. 13.95; St. Peter's, S.  
37.50; Westm., J. C. 1; Presb., 12; C. 12; St. Law-  
rence-Adams, 5; Brainerd Falls, S. 2.16; Canton,  
23.50; Dexter, J. C. 5; Gouverneur, 45; Est. Miss A.  
Rogers, 44.34; Hammond, Est. Miss A. Rogers, 33.33; C.  
5; Morrisst., 5.42; Potsdam, 60.25; Theresa, 12; Wad-  
dington, 1st, 5; Watertown, 1st, 25; S. 11.25; J. C. 5;  
Hope, 26.18; C. 3.94; Wanaquana, C. 5; Steuben-  
Andover, 1.75; Arkport, 6; C. 7; Avoca, 3; J. C. 2;  
Bab., 35; C. 7; Bolinas, 1st, 5; C. 12; C. 12; C. 2;  
S. Canisteo, J. C. 2.50; Cohocton, 5; J. C. 2; Cuba, 30;  
Hornellsville, 1st, 36; Mrs. E. T. P. 50; Howard, S.  
2.25; Jasper, 3; Prattburg, C. 4; Putney, 5. Syra-  
cuse-Amboy, 13; Baldwinw., 22; S. 5.35; Canastota,  
37; Cazenovia, L. C. Ass'n., 22.21; Chittenango, C. 6;  
S. 6.03; East Syracuse, 10.35; S. 4.10; Marcellus, 25;  
Mexico, 19; Do Good Bd., 6; S. 8; C. 6.40; Pompey, S. 3;  
Skaneateles, S. 3.19; Truse, 40.150; C. 14.83;  
J. C. 4; East Genesee, 20; Park Center, 75; Westm.,  
Morrison Bd., 5; Utica-Boonev., 32.25; S. 5; Camden,  
10; Clinton, 25; Dolgev., C. 5.50; Holland Patent,  
25; J. C. 4; Ilion, 25; Little Falls, Knights of Sq.,  
Table, 50; Lowville, 20; Oriskany, 5; Rome, 55; Utica,  
1st, 61.27; Olivet, 15; Prt. S. 3; Westm., 100; S. 3;  
Verona, 12; Verne, 12; Verne, C. 1; Verne, C. 1;  
Verona, 10; Watery, 16.50; Whitesboro, 15; Do Good  
Bd., 9.31. Westchester-Bedf., 5; Carmel, 14; S. 10;  
Croton Falls, 5.50; Darien, S. 15; Harrison, 2.50; Katonah,  
S. 134.36; Mahopac Falls, 5; Mt. Kisco, 17; Mt.  
Vernon, 1st, 15; N. Rochelle, 23; S. 4.34; Ossining,  
1st, 42.17; Patterson, 10; Peekskill, 1st, Y. W. 25;  
2nd, S. 25; 1st and 2d, 60; Pleasantv., 2; Rye, 123.65;  
1.50; Stamford, 1st, 25; S. 15; J. C. 100; Thomp-  
sonv., 15; Yonkers, 1st, 25; Daysep., 20; Westm., 5;  
S. Class, 3.35; Immanuel, S. 12.50; Dobbs Ferry, 5;  
Pelham Manor, 8.75; Yorktown, C. 5; Presb., 10.

\$12,721.33

**NORTH DAKOTA**-Bismarck-Mandan, Prt. S. 3.35;  
Fargo-Fargo, 1st, S. 8.42; Pembina-Packoo, S. 8.15;  
Bism., 5; Minot, 1st, Park R., 2.50; Tyler, 10;  
Rushford, 10. \$55.52

**OHIO**-Bellefontaine-Creskill, S. 5.40. Chillicothe-  
Balsbur, 2.50; Bloomingh., 0.75; S. 4.50; Chillicothe,  
1st, 49.86; 3d, C. 2.50; Concord, 3.40; Frank-  
fort, 10; Greenfield, 1st, 22.75; Hillsboro, 25; Mc-  
Arthur, S. 2.50; Marshall, 1; Mount Pl., 7.50; New  
Petersb., 1.15; North Fork, Y. L., 12; Pysgab, 5; So.  
St., 18; C. 2.97; V. 3; V. 3; V. 3; V. 3; V. 3;  
6.15; Cincinnati-Cincinnati, 1st, 25; Gold Cr., 5;  
2d, 138.75; S. 15; 3d, 20; S. 15; 7th, 65.72; Avond,  
100; Calvary, 18; Mohawk, 6.75; K. Mess., 5; Miss  
Trav., 10; Mt. Auburn, 20; North, S.; Walnut Hills  
1st, 163; Prt. S. 2.20; Humphrey Bd., 28.50; Westm.,  
7.50; Westw., 7.50; College Hill, 10; Delhi, 7.75;  
Glendale, A. P., 30; Lebanon, 53.95; Madison,  
4.20; Montezuma, 3; New Richmond, 5; Norwood,  
9; Pleasant Ridge, 29.20; Reading and Lockland, S.  
6; Wyoming, 10.45; Y. L. Aux. No. 2, 2.50. Colum-  
bus-Circle, 9; J. 1; Columbus, Broad St., 50;  
Mrs. M. cl. 9; Northm., 6.33; Dayton-Clift., S. 5.83;  
Oxford, 1st, 6.25; Springfield, 1st, S. 3; Prt. dept., C.  
3d, 50. Huron-Bloomv., 6.75; S. 3; Huron Soc., C.  
4.20; Glena, S. 8; Glena, S. 8; Glena, S. 8; Glena,  
biana, J. C. 6; Letonia, 5; Lisbon, S. 20; Mineral  
Ridge, S. 3.63; Niles, 50; Poland, 10; Youngst., 1st,

Aux., 5.50; 2nd Aux., 75. Marion-Delaware, 16.65;  
Marion, 39.45; Mt. Gilead, 6; Trenton, 7.10. Maume-  
-Coch., S. 1.20; Toledo, 3d, J. C. 7. Steubenville  
-Beach, S. 7; Bethel, 5; Denison, J. C. 15; East  
Liverpool, 1st, Y. L., 62.50; 2d, 29; C. 5; Long Run,  
17; Mourv., 8; Rand, 3; New Phila., 14.28; Oak  
Ridge, 4; Richmond, 4; Scio, 12; Steubenville, 1st,  
G. Guild, 25; Stewart Soc., 25; 3d, 12; Y. L., 15;  
Urbich, S. 5; S. band, 1.65; Waynesb., 4; Wellsville,  
1st, 1.15; J. C. 15. Zanesville-Bloomd., S. 3.05;  
Mt. Vernon, S. 2; Zanesville, Patn., Ch., 2; S. 4.43;  
J. C. 5; S. 10; 1st, 10. \$22,033.88  
**OREGON**-Portland-Arbor Lodge, S. 4. Southern  
Oregon-Marsb., S. 1.30; Phoenix, S. 1. William-  
ette-Albany, Grace, S. 2.85; Salem, S. 3.07. \$12.22  
**PENNSYLVANIA**-Allegheny-Allegheny, 1st, 75;  
McClure, Av., 17.90; Manch., S. No., 58; Avalon,  
S. 10; Bellevue, 21; Goshaw, 10.92; S. 16.88;  
Highland, 25; Hoboken, 17; Leersdale, 22; Millville,  
25; Sewickley, 12.50; S. 24.22. Blairsville-Armagh,  
S. 2; Beulah, S. C. 20; Blairsv., 17; Bradnock, 1st,  
Y. L. C. 25; Calvary, 19; C. 5; Int., 2.50; J. C.  
3.50; Cresson, 2; Derry, 2; Irwin, 9.42; Jeanette, 14;  
Johnstown, 1st, Y. L., 10; Laurel Ave., 1.40; Ligo-  
nizer, S. 5; N. A. C., 1st, 1.20; N. A. C., 1.20; N. A. C.,  
7.50; Silver Links, 5; Somers, S. 5; Turtlet., 7;  
Wilmerding, S. 7.87; Wieber, 4. Butler-Amity, S.  
1; Butler, 1st, 31.48; S. 12.01; Y. W., 47.75; 2d,  
S. 6.85; Clinton, S. 7.50; Concord, 25; S. 6;  
Evans City, S. 2.31; Fairview, S. 2; Grove City, 51;  
S. 22.25; Harrisv., S. 2.50; Middlesex, 4; Millbrook,  
S. 3; Mt. Hope, S. 6.05; Uddy, Cr., 27; S. 5.25;  
N. Butler, S. 8; No. Wash., 15; S. 8; 22.03;  
Parker, 2; Petrola, 7.50; S. 10; Plains, 5.85; Plain  
Gr., 15.50; S. 7; Portersv., 15; Prospect, 5.25;  
Scruggs, S. 10; Slippery Rock, 11; S. 2.25; Y.  
P. Road, 2; Union, 13; Westm., 6; S. 2.75; C.  
10; W. Sunbury, S. 4.35; B. Bees, 13.50; Zellenople,  
S. 5; Salem, S. 8.70; Carlisle-Cambersb., Falling  
Spr., S. 30.50; Danblin, S. 1.40; Derry, 5;  
Harrisb., Market St., 11.36; West. ave., 7.10; Pike  
St., 40.25; S. 8; 50; Westm., 9.95; S. 9; Lebanon,  
Christ, S. 12.17; Meebaesb., 49; Mercersb., 27.31;  
S. 13.14; Middlet., Y. L. 7.50; Newport, 4.10; Pax-  
ton, S. 5.11; Cheer, Giv., 3; Robert Kennedy Mem.,  
5; C. 3; Slipper Sp., 11.25; Upper Path Valley, 2.70;  
Presb., 1st, 1.25; Chester-Christiana, S. 1.40; Derry,  
S. 33; Media, S. 5; West Chester, First, 1st,  
1.25. Clarion-Falls Creek Ch., 5.26. Erie-Brad-  
ford, Silver Links, 50; Cambridge Sp., C. 5; J. 2;  
Cochran, C. 3; Conneaut Lake, 5; Conneautv., S.  
3.10; Erie, Chestnut St., S. 5.32; North, 199;  
Franklin, Y. L., 53.50; Girard, 5; Jamest., 10.20;  
Meadv., S. C. 5.75; Mercer, 1st, 11.40; Millersv.,  
No. 1 Oil City, 1st, 5; Cheer Wks., 25; Springfield,  
East, C. 5; Warren, Mrs. Henry, 150; Watsb., S.  
1.80; Soc. Soc. and Individuals, 18; A friend, 4.50;  
New Vernon, 7; C. 1. Huntingdon-Milroy, Pansy  
Miss Cir., 2. Kittanning-Bethel, 22.75; C. 2.50;  
Gigal, 11; Indiana, C. 5.73; Kittanning, 50; Man-  
Ment., 6.20; Marlon, Center, 55; Pottsville, 7.70;  
Scrads's Cir., 4. Lackawanna-Athens, 6; Canton,  
12; Carbondale, 1st, 15; Prt. Dept., S. 25; Honse-  
dale, 55; Kingston, Torch bearers, 5; Prompton, S.  
40c; Sayre, 10; Porter Road, 3; Scranton, 1st, Ger-  
man, S. 12; Mrs. R. J. Bunell, 175; Providence, 25;  
Washburn St., 10.50; Troy, 18.75; S. 42c; West  
1st, 10; Wilkes-Barre, 1st, 37.50; Mem., 10; Wy-  
lehigh-Lehigh-Barrg., 6.75; Pottsv., 1st, S.  
10.70; Stroudsb., S. 7.47; Presb., 10. Northum-  
berland-Presb., 15. Philadelphia-Phila., 1st, W.  
G. Crowell Soc., 8.75; 3d, 5; Arch St., S. 57.24;  
Attonement and South, S. 3.03; Bethlehem, 16.50; C.  
10; Calvary, 175; Emmanuel, C. 5; Gaston, 21.52;  
Northm., Y. W. 25; Overbrook, 55; Pottsville, 7.70;  
Scrads's Cir., 4. Legacy, Mrs. G. Osmond, 115;  
Tabor, Acorn Cir., 2.50; Temple, 26; Toga, 10; Wal-  
nut St., W. Bd., 15; West Hope, S. 50; Woodland,  
43.30; S. 75; P. Soc., 13.70. Philadelphia-North-  
Arlington, Prt. S. 3; S. 2.75; Doylestown, S. 7.93;  
Edlington, 5; Carmel, S., 14.20; Jenkt., 9.47;  
Morrise, 2; Natchez, 47c; Newtown, 5; North-  
21; N. 75; Philadelphia-Carmantown, Redeemer, 5;  
2d, 50; Mrs. J. Hamilton, 50; Holmesb., 4.50; Lev-  
ering, 16; S. Prt., 10; Manayunk, 115; Cynwood, S.  
20; Miss Miller, 17; Presb., 84; Mt. Airy, S. 13.63;  
Oak Lane, 12.50; G. B. R., 10; Wissahickon, 5. Pitts-  
burg-Centre, 25; Crafton, 1st, 3.35; McDond.,  
22; Mansb., S. 53; Oakdale, 1st, 10.00; Oakmont,  
1st, 1st, 1st, 2d, 51.42; L. B. Cl., 15; 43d St.,  
100; Reldelbld, 200; K. D., 37.50; Legacy, Mrs. David-  
son, 950; East End, 20; Greenb., 10; Homewood Av.,  
12.50; Lawrencev., 13; Park Av., 25; Point Breeze,  
15; Shady Side, 900. Redstone-W. Leisening, S. 2;  
New Galilee, C. 3. Shenango-Harlanb., 9; Hermo-  
b., 15; Ch. L., 10; Leech, S. 8; Nesheim, 22.41; New Canaan,  
Central, 1st, 2.25; S. 25; C. 53; Princeton, S. 9.20; Slip-  
pery Rock, S. Union, 41; Westh., C. 20. Washing-  
ton-Lower Ten Mile, S. 4.62; Washington, 1st, Miss  
Stockdale, 500; Wellshoro-Coudersp., 3; Mansd., 5;

Wellshoro, S. 4.67; Mrs. Harrison, 1.50; Nelson, S. Westminster—York, 1st, S. 32.22; Syn'l, 10, \$73.80.41

**SOUTH DAKOTA—Aberdeen**—Aberdeen, 16, C. 2; J. 10; Britton, 1.92; Castlewood, 7; C. 2, Eureka, 1.50; Evans, S. 3.58; G. 4; Groten, 2.71; C. 2; P. 10; C. 6; M. 10; 8.25; Rapid, 2.50; Sisseton, 5; Uniontown, 2.50.

**Central Dakota**—Brookings, 4.00; S. 11.36; Hitchcock, J. 2; Huron, 10.38; C. 6; Miller, 2; C. 1; Westing, 9.50; Woonsocket, L. Aud, 10; S. 4. Southern Dakota—Alexandria, S. Bridgewater, 20; C. 8; Canistota, 1; C. 3; Bd., 2; Mch-l, 2.65; Parker, 20; C. 4.70; Scotland, 14; Marion, 14.

**TEXESSE—Broad—Hegstad, Y. P. S. 50c; C. W. 1; Roruvy, 8.75; S. 4.25; Jacks, C. 5.50; S. 2.50; Banks, C. 3.50; S. 4; Pensacola, 5; S. 2.10; Jupiter, 4.50; W. W. 1.25; Mark Lance Mem., 3; Marshall, Couper Mem., D. Walnut Run, Couper Mem., 2.50; S. 4; Oakland Heights, Ashv., 9; S. 22.50; O. H. Farm, 4.50; S. 2.50; Reems Cr., and Beech, 1; Laura Sunderland, C. 2.05; Riceville, 2.50; S. 1; Holston—Greene, 2.71; Mt. Bethel, 8.85; S. 2.81; Rocky Fork, 1. Kingston—Chattanooga, 20; 91.74; S. 10.75; Y. L., 2.85; Harriman, 1st, S. 8. 2.50; Helenw., S. 1.50; Huntst., 1.35; New Decatur, 5; Kingston, 3. Union—Fort Sanders, 12.15; S. 7.69; Hebron, 2.25; S. 5; Hopewell, 5.75; Knoxville, 24; 21.50; 4th, 41.12; 5th, 3; Mt. Zion, 6.50; New Market, 2.38; C. 3.50; J. 3.50; New Prov., 11.85; Rockford, 1.50; Shannon, 2.25; S. 5.50; Rd., 50c; S. 8. Knoxville, 16.50; S. 7; Spring Pl., 3; St. Paul's, 3; Westm., 2.50; S. 1.**

**TEXAS—Austin**—Galveston, 2.50; Houston, 1.50; Menardville, 1.50; San Antonio, 2.40; Taylor, 1st, 5. North Texas—Denison, 1st, 6; S. M. S. 2.50; Jackshoro, 1st, S. 6.21; Wichita Falls, 1st, 12.50; Trinity—Dallas, Second, C. 8.75.

**UTAH—Beckwith**—Beckwith, C. 3.25; Bode, 1st, S. 8. 6.88; Franklin, C. 6. Utah—Brigham, S. 2; Corronne, S. 1; Mt. Pleasant, 1; Nephi, S. 1.25; Payson, 2; Salt Lake City, 1st, 45; C. 13.50; 3d, Bd., 1; Westm., 5; Spring, 3; Wellsv., 21st 50c.

**WASHINGTON—Bellingham Bay**—Fairhaven, S. 4. Central Washington—Ellensburg, S. 2.50. Olympia—South Bend, S. 4.80. Spokane—Rathdrum, \$15.30

**WEST VIRGINIA—Grafton**—Buchannon, 13.50; Clarksh., 1.55; C. 3.18; J. 10; Fairmont, 50; S. 6.48; C. 15; French Cr., 2; Grafton, 24.17; S. 4.37; Jacksonb., C. 5; Mannington, 10; Morgant., 28.65; S. 10; New Martins, W. W. 5; Sugar Gr., 12.25; Parkersburg—Charleston, 113; Hughes River, Calro, 10; Parkersb., 1st, 20; Ravensw., 8.33; Sisters, 3.32; Y. W. C. 100; M. C. 75; C. 25; Spencer, 3.31; Racine, S. 1.50; Jarrolds Valley, L. Bd., 10.50; Indian Cr., S. 1.50. Wheeling—Cameron, 6; Fairview, 7.50; Forks of Wheeling, 20; B. S. Bd., 4; Mondav, 11.75; Vance Mem., 10; C. 15; O. Gr., 20.10; Welsh, 1st, 33.35; Wheeling, 1st, 25; G. 15; C. 3, Bd., 2.

**WISCONSIN—Milwaukee**—Horicon, 10; Manitowoc, 2.07; Bethany, 10; Calvary, 9.50; Grace, 5.60; Immanuel, 50; S. 15.50; Wrs., 10; Westm., 5; Ottawa, 3; Racine, 1st, 25; Y. L. 3.25; Waukesha, 1st, 6. Winnebag—Appleton, 20; Fond du Lac, 4; Neenah, 48; Oconto, 52; Omro, 80c; C. 5; Oshkosh, 1st, 38; Stevens, 10.

**Mrs. Emeline F. Pierson Fund**—Interest, 10.44; Legacy E. Grubel, Springfield, Pa., 476.25; Friends per Miss V. P. White, 6; Legacy of Mrs. A. Mitchell, Pine Grove Mills, Pa., 100.

**Miscellaneous**—Mrs. A. 1; Bulky, 40; Interest, 610.02; Rent and Sales, 99; Board and Tuition, 14; 288.91; Literature, 149.63; Mr. and Mrs. Albee, 100; Mrs. R. H. Allen, 10; Mrs. M. H. A., 425; Cash, 5; Mrs. D. C. Blair, 75; Alumnae Assn. of Southern Indiana School, 50; Mrs. J. A. Bond, 25; Miss S. L. Conklin, 2.08; The Mission, Chicago, 200; Mrs. W. V. A. Rodds, 50; Cash, 2.25; Miss L. Conklin, 2.08; Mrs. J. Donaldson, 25; Mrs. R. E. Dougherty, 75; Mrs. W. Edwards, 20; Presbyterian Ladies, E. Bloomfield, N. Y., 28.18; Mrs. S. T. Eldred, 56.50; Miss J. W. Goodrich, 75; Mrs. C. A. Goodriches, 75; Miss P. L. Goodrich, 29.20; P. J. Gillies, 15; Mr. R. D. Goodrich, 3; Mrs. S. P. Harbison, 10; M. G., 230; Mr. and Mrs. J. M. Ham, 800; M. C. 11, 15; Miss F. E. Harris, 15; Mrs. R. N. Isham, 80; Indiana Soc. of Dan of the Revolution, 35; Miss M. Ingersoll, 75; Mr. J. P. Lockwood, 10; Miss G. Lawson, 1; Miss L. A. Mitchell, 45c; Miss M. R. Mitchell, 50c; Mrs. M. McKib, 20; Mrs. G. S. Mills, 25; Mr. F. S. McIlhenny, 50; Mrs. L. E. Key, 5; Mrs. A. B. Keith, 25; Mrs. S. H. Perkins, 5; Miss M. F. Rode, 25; Miss L. E. Rode, 10; Mrs. J. Ray, 5; Miss L. Stillman, 50; Sale of Quilt, 10; The Misses Stokes, 100; Dr. Stoddard, 30; Friends per Miss B. Shavik, 5.25; Mrs. D. W. Smith, 5; Sale of Books, Marshall, N. C., 4.25; Mr. S. B. Strong, 50; Sale of Silver, 10; Ry Mrs. Walde, 5; Mrs. M. S. Watson, 75; Mr. R. Wallace, 300; Mrs. C. Wilson, 10; Miss M. Wells, 5; Mrs. M. E. Werrick, 25;

Friends per Miss V. M. White, 33.19; Miss White, 15; Z. G. 10.

**Total** \$19,496.44  
Receipts for Freedmen, December, 1906, and January, 1907.

**MARYLAND—Baltimore**—Baltimore, 1st, 20; 2d, Willing Hearts, 4; Albright St., 5; Brown Mem., 10; Hampden, 1; Lafayette Sq., 10; Light St., 5; Ridgely St., 1; Waverly, 1; Westm., Dickson Mem., 1; Emmittsb., 3; Mt. Paran, 1; Taney, 3. New Castle—Green Hill, 2; Wilmington, West, 2.50. Washington City—Washington, 4th, 9; 6th, 7.25; Covenant, 9; Garden Meml., 4; N. Y. Av., Y. W., 5; West St., 5; Bethany, B. Brigs, 2.75.

**CALIFORNIA—Benicia**—Fulton, 1; Health, 3; Hoop, 3.55; San Rafael, 14; St. Helena, C. 2; Vallejo, 5. Los Angeles—Alhambra, 6; Azusa, 2.50; C. 2.50; Corona, 6.15; El Cajon, 1; Hollywood, 3; La Jolla, 1; Long Beach, 15; Mrs. Covert, 15; S. 2.50; Los Angeles, 1st, C. 5; 2d, 5.25; 3d, 10; Boyle Heights, 2.25; W. W. 75c; Central, 5; Grand View, C. 2.50; Highland Park, 30; Dr. H. C. Moody, 10; Im'l., 168.45; C. 4.75; Moneta, 2.25; Montevilla, 10; Napa, 10; Pasadena, 50; Calvary, 50c; Pomona, 5; San Diego, 1st, 15; Santa Ana, 12.50; C. 10; Tustin, 5. Oakland—Alameda, C. 2; Berkeley, Soc., 4; Golden Gate, 2.50; Hayward, 5; Oakl., Em., 1.25; Sao Leandro, 6. Riverside—Colt., C. 5; Ont., C. 75c; Redl., 2; C. 7.50; S. 25; Riverside, Calvary, C. 3; S. 12.50; San Bernardino, 17; C. 2.50; Upland, 8.50.

**Sacramento**—Carson City, 5; C. 2; Chico, 5; C. 2; Davis, C. 1; Red Bluff, 2.50; C. 3; Sacramento, Fremont Park, 10; S. 5; Westm., 5; San Francisco—San Francisco, 1st, 45; Meml., 1.50; Trinity, 12. Sao Jose—Los Gatos, 3; Menlo Park, 1; Milpitas, 1; Monterey, 3; C. 1.50; Palo Alto, C. 1.25; Sao Jose, 1st, 21.85; Pri. S., 10; C. 1.50; San Martin, 1; Santa Clara, 3; Watsonville, C. 4; Skylands, 1.25. Santa Barbara—Ballard, 40c; Carpinteria, 2; El Montecito, 3.50; Santa Barbara, 5; C. 3; Santa Paula, 7; C. 1.50; Ventura, 50c; Northford 75c. Stockton—Culbertson League, 10; Fowler, 10; Fresno, 1st, C. 5; Madera, 1; Merced, 1; Sanger, 1.

**COLORADO—Boulder**—Fort Collins, 35; Fossil Cr., 3.60; La Salle, 4.30; C. 1.75; B. B. 50c. Denver—Brighton, 5; Central Cy., 22.25; Denver, Corona, 2; Highl. Pk., 4.50; Hyde Pk., Y. P. 4; No. 7, Gunnison—Grand J., 1.50; Salda, 1.50. Pueblo—Canon City, 0.75; Colorado Sigs., 1st, 17.50; C. 2.50; 2d, 5; Goldf., 2; La Junta, 2.75; Las Animas, 3; Monte Vista, 4; Pueblo, Westm., 2; Mesa, 3.75; Rocky Ford, 6; C. 2.50; Trinidad, 1st, 5.

**ILLINOIS—Alton**—Greenb., 3. Bloomington—Bloomington, 2d, 25; Chenoa, 5; S. 12.50; El Paso, 5; Fairbury, 45; Heyworth, 10; Lexington, 6.25; 3.50; Onarga, 5; Paxton, 5; Piper City, 15; Pontiac, 10; A friend, 60. Cairo—Harrisb., 2.80; Metropolis, 4. Chicago—Chicago, 1st, 50; 2d, 40; 6th, 71.50; 41st St., 20; 52d Av., 6; Calvary, 5; Englewood, 10; South Pk., 15; Woodlawn Pk., 10.12; Deerf., 2; Evanston, 1st, 25; Joliet, 1st, 37; Central, 44.55; S. 3.45; Lake Forest, 62; Oak Pk., S. 25.28; Riverside, 5. Freeport—Belvidere, C. 10.50; Cedarv., S. Dakota, 2.75; Freeport, 1st, 84.50; 2d, 6; Lima, Lebanon, 11.50; Marengo, 8.80; Middle Ck., 6; Rockf., 1st, 51; Winnebago, 7.09; Woodstock, 6; C. 5. Mattoon—Arcola, 15; Kan., 13; Palestine, 10; Shelby, 20; Taylorv., 8.75; Tower Hill, 2.50; Tuscola, 10; Vandalla, 2.50. Ottawa—Aurora, 4; Ansonb. Gr., 4; Grand Ridge, 4; Mendota, 4; Morris, 2; Ottawa, 2; Streator, Park, 5; Waltham, 2; Waterman, 10; Elgin, 2. Peoria—Peoria, 1st, 5; Dunlap-Band, 1. Rock River—Alton, 4; Garfield, 10; Morris, 10; Schuyler, Kirkwood, 1.00; Macomb, 70; Monmouth, 15; Wythe, 4. Springfield—Buffalo Hart, 12; Decatur, Westm., 5; Divernon, 5; Jacksonv., State St., 25; Portuguese, 8; Lincoln, 25; Mason, 4; Mason City, 10; Petersb., 5; Springfield, 1st, 17; E. J. Brown Soc., 25; 2d, Mrs. H. R. Taylor, 12.50; Portuguese, S. 4; Williamsv., 2.50.

**INDIANA—Crawfordsville**—Attica, 2.45; Bethel, 3.4; Bethany, 5; Clinton, 10.50; Crawfordsv., 1st, 25; Y. L., 5; Centre, Est. S. M. Harter, 25; Darlington, 1; Delphi, 12; Fowler, 4.10; Frankfort, 22; Ladoga, S. 1; Lafayette, 1st, 8; 2d, 14; Lexington, 1.75; Rockf., 10; fr. a body, 5; Romney, 5; Spring Grove, 10; Waveland, 2; Williamsport, 6; Park Co. Miss Assoc., 8.93; Warren Co. Miss Assoc., 4.63; Fountain Co. Miss Assoc., 14.75; Montgomery Co. Miss Assoc., 2.85; Clinton Co. Miss Assoc., 2.50; Benton Co. Miss Assoc., 2.50.

**Fort Wayne**—Auburn, 4; Fort Wayne, 1st, 28.93; 2d, 5; J. 1.25; Bethany, 2.75; Westm., 3; Goshen, Y. L. 1; M. C. 8.25; La Grange, 12.50; Lima, 34; Friends, 60; Ossian, 4; Warsaw, 9.40; Waterloo, 5.25. Indianapolis—Franklin, 1st, 3.80; Indianapolis, 1st, 30.76; 4th, 14; 6th, 2; 7th, J. 5; Meml., 7.50; Tabernacle, 33.65; West Washington St., 3. Logansport—Brookst., 2; Concord, 1.05; Crown Point, 5; Goodland, 2.50; Hanmond, 2.20; Kentland, 5; La Porte, 18; S. 1.81; Logansport, 1st, 17.50; Mrs. Groves, 5; Bway, 3; Meadow

Lake, 1; Monticello, 2; Plymouth, C. 2; Remington, 1.65; C. 2; Rochester, 1; South Bend, 1st 10; C. 20; Trinity, 1.50; Valparaiso, 5; Westport, C. 3; C. 3, Muncie, Alexandria, 2; Anderson, 5; Hartford (C.), 3.85; Kokomo, 2.00; Marion, 5; Nobles, 2.20; Peru, 1.12; Mishawaka, 3.50; Winchester, 2; New Albany, Bedford, 2; Corydon, 1.55; Hanover, 2; Mitchell, 9; New Albany, 1st, 2.35; 2d, 4; Seymour, C. 1; E. M. S., 3.50; Vernon, 2. Vincennes—Evansville, 1st Av., 4.40; Grace, 7.50; Walnut St., 24.50; Farmersb., 2.45; Indiana, 3.85; Oakland Cy., 2; Princeton, 4; Royal Oak, 40c; Sullivan, 7.25; Terre Haute, Central, 19.10; Vincennes, 8.85; Washington, 6; White Water, Clarence, 1.15; College Corner, 7; Conserv., 1st, 5.25; Kingston, 8.65; S. S., 5; Liberty, 2.50; Mt. Carmel, 1.25; Providence, 14.30; Rushy, 6.50; Shelbyv., E. V. P. Soc., 2.

\$890.93

**IOWA.**—Cedar Rapids—Cedar Rapids, 1st, 50; C., 11.25; Olivet, 1; Marion, 17; Vinton, 6.50; Corning—Corning, 3.47; Emerson, 4; Malvern, 3.05; Rock, 6; Sidney, 7.76; Villisca, 3.18. Council Bluffs—Audubon, C., 2; Casey, 3; Council Bluffs, 1st, 30; Logan, 5; Menlo, 1.20; Missouri Valley, 10; Woodbine, 1.25. Des Moines—Adel, 5; Albion, 10; Colfax, 9.40; Dallas Center, 5; Des Moines, 6th, 3.75; Central, 10; Westport, 5; Garden Grove, 1.50; Indianapolis, 6.25; Newton, 3; Ponca, 3; Ridgedale, 3; Royal Oak, 1.12; S. S., C. 3.10; S. C. 15. Dubuque—Dubuque, Westport, 34; Coggon, 4.85; Independence, 1st, 7; Jessup, 5.82; Manchester, 1.65; J., 25c; Oelwein, 5; Pine City, 5.10; Hopkinton, 2; C., 2. Fort Dodge—Armstrong, 5; Fonda, 5; Fort Dodge, 45; Glidden, 9.50; Jefferson, 4. Iowa—Bloomfield, 3; Cedar, 2.50; Fairfield, 5; C., 5; Martinsh., 1; Mediapolis, 3; Mt. Pleasant, 1; Milton, 2.00; Monticello, 4; Mt. Pleasant, 1.5; D., New London, 5; Ottumwa, 1st, 8. 3.60; East End, 2.50; Wapello, 1. Iowa City—Brooklyn, S., 4.65; Columbus, Central, 2; Iowa City, 4.85; S., 10; Keota, 3; Le Claire, 1; Muscatine, 7; Oxford, C., 3.43; Scott, 7; Summit, C., 2.50; West Liberty, 10; Wilton, 5. Sioux City—Alta, 1; Battle Creek, C., 15c; Cherokee, C., 1; Denison, 1; Elmira, 1; Hubbard, 1; Keosauqua, 1; Wood, 2; Pauline, C. 3.15; Pilgrim, 3; Sac Cy., 2.50; Schaller, 9.70; Sioux Cy., 1st, 14.00; 2d, 8; Morning-side, 6.42; Union Township, 3; Vail, 1; Storm Lake, 10. Waterloo—Toledo, C., 3.05. \$663.13

**KANSAS.**—Emporia—Wellington, 7; Wichita, 1st, 8.70; Y. P., S. Highland—Hiawatha, 7.45; Highland, 1.40; Holton, 1.00; Kansas, 1st, 4; Marysville, 1.00; Arlington, 1.60; McPherson, 1; Sterling, 1.75. Neosho—Cherryvale, 1; Humboldt, 7.47; Independence, 2.60; Bartlett, 2; W. W., 50c; Paola, 10; Yates Centre, 4.05; Labette Co. Convention, 1. Osborne—Russell, 6.30; Smith Center, 1; Wakarusa, 1.00; Sci. No. 6, 6.25. Topeka—Bethel, 6; Junction Cy., 1; Kansas Cy., 1st, 26; Central, 1; Western Highlands, 1; Lawrence, 12.60; 2d, 1; Oklawaha, C. 1; Topeka, 1st, 1; 3d, 3; Westport, 8; Winland, 3; Morganv., 1. \$152.63

**KENTUCKY.**—Ebeneser—Pikeville, 4. \$4  
**MICHIGAN.**—Detroit—Ann Arbor, 23.32; Detroit, 1st, 179.62; 2d Av., 4; Y. P. U., 5; Bethany, 21.50; Central, 7; Covenant, 5; Fort St., 131.25; Jefferson Av., 15; Meml., 4; St. Andrews W. Y. P. U., 1.80; Evl. Meml., 7; Hamlin, 4; Mt. Pleasant, 2; Eastport, 45; Howell, 9.10; M. Clemens, 10; Northy, 8; Pontiac, 8.83; South Lyon, 30; Grosse Pointe Evangel, S., 20. Flint—Marlette, 1st, 3. Grand Rapids—Grand Haven, 15; C., 50c; Grand Rapids, 1st, 15; 3d, 9; C., 2; Immanuel, 2; C., 2; Westport, 10.25; C., 1; Ionia, 4; Montague, S., 2. Kalamazoo—Benton Harbor, 4; Edwards, 2.48; N. Kalamazoo, 15; M., 10; Plainwell, 4; S., 3; Richmond, 4. Lake Superior—Marquette, 17; Sault Ste. Marie, 13; St. Ignace, 2. Lansing—Battle Creek, 5; Brooklyn, 7; Homer, 3; Jackson, 10; Lansing, 1st, 5; Franklin Av., 3; Marshall, 3.30; Muscon, 10; S., 4.51; Morrice, 3. Monroe—Adrian, 15; C., 3.50; Hillsdale, 6; Tecumseh, Miss Circle, 1.50; Coldwater, 1.63; Har. Society, 39. Pontiac—Boys' C., 1.50; C. 15c; C. 15c; East Jordan, 6.30; Harbor Springs, 7; Petoskey, 58; Traverse Cy., 7; Greenwood, 2. Saginaw—Albion, 4.50; Bay City, 1st, 8. 15; Meml., 4; Westport, 39. \$932.72

**MINNESOTA.**—Adams—Crookston, 2.70; Euclid, 1.26; Duluth—Glen Avon, 16.50; Sandstone, 2; A member, 5; Cash, 4.1st Two Harbors, 3.73. Mankato—Blue Earth Cy., 4; Dehl, 2.50; Jasper, 3; Le Seiner, 3; Laverne, 5; Mankato, 5; Pilot Grove, 2; Pipestone, 3.75; Redwood Falls, 2.50; Rushmore, 5; Tracy, 3. Minneapolis—Buffalo, 2; Minneapolis, 1st, 22.50; Merry Gleaners, 10; 5th, 5; Andrew, 12.50; Bethany, 5; Highland Pk., 3; Stewart Meml., 15; Westport, 100; Beth., 6. Red River—Brainerd, 5; Baker, 1; Fergus Falls, 3.75; Moorehead, 50c; Western, 4.75; St. Cloud, 1.50; 50c; St. Cloud, 16.67; St. Paul, 1.50; East Grand, 1.50; Meridian, 1.50; St. Paul, 21.61; Stillwater, 1st, 1.70; St. Croix Falls, 3.41; St. Paul, Central, 9; Dayton Av., 8; Goodrich Av., 1; House of Hope, 36; Westport, 90c; White Bear, 2.50. \$393.83

**MISSOURI.**—Hannibal—Moberly, 7.49. Kansas City—Greenwood, C., 75c; Independence, 2; Raymore, 1.75;

Sedalia, Cent., 2. Ozark—Carthage, 1st, 5.60; Moon, S., 15; Joplin, 1st, 3.75; Y. L., 60c; Neosho, C., 2.50; Ozark Prairie, 5; Springfield, 2d, 80c. Platte—Breckenridge, 3; Cameron, 3.50; Chillicothe, 3; C., 1; Grant City, 4; Hamilton, 3.50; C., 1.50; R. or S. Band, 30c; Hopkins, 1.34; Milledge, 3; Maryville, 11.50; Y. W., M. S., 1.37; Monticello, 3; Parky., 13.75; Savannah, 2; St. Joseph, Hope, 11c; Westport, 5.26; Tarkio, 5; Weston, 3; Trenton, 1. St. Louis—Bethel, 1; St. Louis, 1st, Y. L. M., 25; C., 15; G. C., 2; S., 50; Cote Brillante, 4.65; C., 3.11; Covenant, C., 1.25; Lafayette Pk., 4; North, C., 1.25; Kingsland Meml., 1; A. Shurtliff, 14.50; Tyler Place, 1.50; 5.32; Hill, 11. \$260.86

**MONTANA.**—Butte—Anaconda, 6.35; Butte, 1st, 14.75; Missoula, 7.20. Great Falls—Great Falls, 2. Helena—Bozeman, 1.70; Bozeman, 1st, 5.20. \$37.20  
**NEBRASKA.**—Box Butte—Alliance, 3.40; Minatare, 1; Ladies Aid, 1; Rushville, 2; Scots Brotherhood, 2; Valentine, C., 2.50; J. C., 2. Hastings—Aurora, 1.20; Edgemoor, 1.20; Hastings, 1st, 5.03; Holdrege, 5; Minden, 3; Superior, 50c. Kearney—Broken Bow, 5.30; C., 2; Central Cy., D., C., 2.50; Fullerton, 15.50; C., 2; G., Gibbon, 2.50; C., 1; Gotenh., Aid Socy., 3; Grand Island, 1; Kearney, 7; Lexington, 2; North Platte, 5; Ord, Wilson Meml., 1; C., 3; Shelton, 2; C., 1; St. Edwards, 4; C., 1.50; Wood River, 4. Nebraska City—Adams, 2.22; Alexandria, 3; Auburn, 3.60; C., 2; Beatrice, 1st, 2d, 5.32; Elm, 11.50; Diller, 4; Fairb., 2.00; Falls Cy., 2.45; C., 3.90; Chest., 2; Gresh, 94c; Hebron, 5; Hickm., 15; Lincoln, 1st, 27; 2d, 5; C., 5; 3d, 1.25; Westport, C., 1.50; Neb. Cy., 1.05; Palmyra, 1.30; Pawnee Cy., 4; Tecumseh, 1; Utica, 2.40; York, 4; Lincoln, 4th, 4.00; J. C., 1. Niobrara—Emerson, 2; Laurel, 1.80; C. 3c; Pender, 30c; C., 1; Union, 2; Union, 2.35; Waverly, 2.50; Wayne, 2.25; Winnebago Indian, 3. Omaha—Anderson Grove, 1.20; Bellevue, 3.05; S., 5; Cedar Bluffs, 2.50; Colon, 4; Craig, 5; Creston, 50c; Florence, 1.05; Lyons, 1.25; C., 1.25; Marietta, 3.40; Monroe, 3.70; Omaha, 1st, 28.41; C., 5.50; Ind. Giv., 25; 2d, 4.77; Castellar St., 3; Clifton Hill, 88c; Knox, 16.92; Lowe, 1.50; 2d, 5.50; W. 1st, 5.50; 5.75; Ellis, 1st, 35c; Osceola, 4.40; Schuyler, 3.00; Silver Creek, 5; South Omaha, 5; Tekamah, 3.80; Omaha, 3d, 1; Waterloo, 1.70. \$434.12

**NEW JERSEY.**—Elizabeth—Elizabeth, 3d, Y. M. A. of S., 10; Lammington, 7; Plainfield, 1st, 25; Crescent Av., 60; Pineknoll, 3.45. Jersey City—Jersey City, 1st, 10; Newark, 1.50; Newark, 1.58; Newark, 1.50; Tenafly, 15. Morris and Orange—Orange, 1st, 10; South Orange, 1st, 15; S., 2. Newark—Montclair, 1st, S., 100; Newark, Meml. Ch., 2; Faithful Workers, New Brunswick—Island Brook, 5; Dayton, 2; Trenton, 2d, 1.50. Newton—Hightstown, 10; Branchy., C., 3; Phillipsburg, Westport, 5. \$302.53

**NEW YORK.**—Albany—Albany, 2d, 6.66; 3d, 2d, 4th, 25; Madison, 25.34; State St., 2d, 10; 3d, 10.75; Amsterdam, Jr., S., 15; Pri. S., 5; Rathberv., 84c; Bethany, 34c; Bethlehem, 75c; S., 1; Charlton, 20; Gloversv., 2.25; Kingsboro Av., 1.34; Jefferson, 1.50; Johnstown, 4.16; Mayfield, Central, 84c; Rensselaer, 34c; Saratoga Spgs., 1st, 25.84; Endokla Chh., 30; 2d, 26.90; Schenectady, 25; S., 4.94; Hudson, 25; 2d, 25; 3d, 25; State St., 2.84; Watervliet, 57.75; Germantown Meml., Guilderland, S., 1.14; Miscellaneous Friends, 35. Binghamton—Bainbridge, 9. Boston—Boston, 1st, 34; L. M., Circle, 11; Scotch, 9; Brookline, 15; Hyde Pk., 3; Lomboderry, 3; Lowell, 1st, 5; Newburyport, 1st, 13; Portland, Park St., 5; Providence, 1st, C., 11.25; Quincy, 1st, 9; Roxbury, 15; Southbury, 10; Square, 15. Brooklyn—Brooklyn, 1st, Ridge, 50; Grace, 2d; Lafayette Av., 60.23; Cuyler M. Bd., 50; South 3d St., 44.75; Y. L. M. Circle, 4.98; Throop Av., G. M. Band, 50. Buffalo—Buffalo, Bethlehem, 10; Lafayette Av., 52.30; North, 17.25; Silver Creek, 55c; Spring, 8. Cayuga—Auburn, 1st, 85; Aurora, S., 10; Brooklyn, 5; Ithaca, 1.75; Madison, 4; Port Jervis, 1. Champlain—Keokuk, 25; C., 3; Malton, 20; Platts, 1st, Mrs. Edwards, 50. Chemung—Elmira, N., 1.40; Montour Falls, 5; Moreland, 7; Watkins, 10. Columbia—Cairo, 3; Catskill, 40; Hudson, 37.50; Updellville, 6; Look Up L., 5. Genesee—Attica, 6.25; Castile, 5; Leroy, 5; Perry, 24; Warsaw, 34. Geneva—Geneva, North, 21.25; Penn Yan, 45; Rome, 1.10; Shortsville, 19. Hudson—Hudson, 1; Rhineclay, 10; 33.61. Long Island—Amagansett, 8.25; Bridgehampton, 16; Cutchogue Band, 3; East Moriches, C., 1; Franklins, 4.50; C., 1; Middletown, 5.01; C., 5; Pt. Jefferson, 10; Setauket, 3; C., 1; Shelter Island, 10; Southampton, 24; South Haven, 3.30; Southold, 20; Westhampton, 48.02; Centre Moriches, 5. Lyons—Wolcott, 2.50; Massena, 10; Oswego, C., 2; 2. Kings D., Southworth, 10. New York—N. Y., 5th Av., 150; 14th St., 1.50; Adams Meml., 2; Brick, S., 10; Y. W., 40; Covenant, 2; Rahock, S. Chr., 5; R. Loyalty Rd., 3; Faith 5; Good Shepherd, 2; Madison Sq. Club Hse., C., 5; Mizpah Chapel, C., 5; North, 2; Park, 2; Puritans, 10; Rutgers, Afternoon S., 2; Scotch, 2; University Pl., 352; West, 2. Niagara—

Barre Centre, C. 3; Lockport, 1st, Mrs. C. L. B., 100; Mapletoe, 2; Medina, 25; Wilson, C., 3. **Otego**—Cherry Valley, S. 2; Middlefield Centre, S., 1; Otego, S., 1; Richfield Spgs., Children's Rd., 2.10; Poadilla, S., 3; Worcester, S., 3.41. **Rochester**—Aron, 5; Genees, 1st, 25; Groeland, 25; Mendon, 5; Moscow, 12; Ogden, 1; Pittsford, 33; Rochester, 1st, 30; 3d, 66.95; Central, 83.34; S., 60. **St. Lawrence**—Adams, 1; Canton, 2.50; Gouverneur, 5; Est. Miss A. Rodgers, 33.33; Hammond, Est. Miss A. Rodgers, 33.33; Oswegatchie, 1st, S., 6; Potsdam, 3.75; Wanaakena, C., 5. **Steuben**—Andover, 2; Arkport, 2; C., 5; Avoca, C., 5; Canisteo, 19; Hammondsport, 5; Hornellsville, 1st, 25; S., 8; Jasper, C., 2.15; Painted Post, 10; Prattsburg, King's, 5. **Syracuse**—Syracuse, 1st, 45; 1st Ward, S., 30.7; Troy—Gleus Falls, 30; S., 45; Troy, 1st, 50; 2d, 50. **Utica**—Boonville, 15; Holland Patent, 30; Oriskany, 1; Turin, 5; Utica, Olivet, Mrs. P's class, 2.50; Westmor., Fischer Miss. Soc'y, 40; Vernoo, C., 5; Waterv., 25. **Westchester**—Harrison, 5; C., 5; Mount Kisco, 6.50; Mount Vernon, 1st, 14.75; New Rochelle, North Av., 6.25; Patterson, 10; Peekskill, 1st, S., 45; Scarborough, 40; South Salem, C., 5; W. P. M. S., 5; Stamford, 1st, J. C., 25; S., 95; Thompsonville, 10; Yonkers, Westmor., 1.50; Pelham Manor, 5; Yonkers Im'l., 20. **\$3,802.70**

**NORTH DAKOTA**—Fargo—Fargo, 1st, 5. **Oakes**—La Maure, S., 8. **\$13**

**OHIO**—Bellevue—Belle Centre, 7; Bellefontaine, 40; C., 5; Forest, 1; Kenton, 45; Mansfield, 6; Cincinnati—Cincinnati, 2d, 22.25; 3d, 3.50; 4th, Y. L., 13.50; Mt. Auburn, 18; North, 4; Walnut Hills, 1st, 53.50; Westmor., 2.50; Westwood, 5.43; College Hill, 9; S., 10; Delhi, 4.80; Glendale, 2.50; Harrison, 1.60; Hartwell, 2.50; Lebanon, 13.59; Madisonville, 75c.; Montgomery, 50c.; New Richmond, 1.62; Norwood, 11.85; Y. P., 2.75; Azalia Bd., 1.75; Pleasant Ridge, 7.25; Reading and Lockland, 2.85; S., 5; Wyoming, 37.23; Y. L., 8. **Pelee**, 6.55; Presbyterian Praise Mtg., 3.50. **Cleveland**, 2d, 210; Beckwith Mem'l., 3.45; Calvary, 109.65; S., 15; Case Av., 3.45; Euclid Av., S., 14.24; North, 25; East Cleveland, 1; Glenview, 21; Old Stone, 3.45; S. Lorain, 5. **Columbus**—Columbus, 1st, 10; Central, 11.45; Broad St., 25; Galliana, S., 1; Nelson Mem., 4; 1st, North's, 22.52; C., 8.71. **Dayton**—Camden, 1; Clifton, L., 5; Acorn Bld., 5; Dayton, 1st, 11; Mem'l., 4; Greenv., 10; Oxford, 11; Plume, 35; Miss Bd. S., 23; Springfield, 2d, 12.25; Y. L. M. S., 2; Troy, 20; Mrs. H. Drury, 45; Xenia, 20; Yellow Spgs., 9. **Huron**—Bloemv., 2; Fostoria, 15; Fremont, 15; Huron, 5; Milan, 2; Norwalk, 46; C., 5; S. 7.80; Olona, 2; C., 5; S., 5; Peru, 3; Sandusky, 10; Tiffin, 9. **Lima**—Findlay, 2d, 6; McComb, 16.60; Ottawa, 5; Van Wert, 12.50. **Mahoning**—Alliance, C., 6.59; Canfield, 15; Canton, 1st, 10; Columbiana, C., 4; East Palestine, 10; Hubbard, 15; Kinsman, 15; Lisbon, 4; S., 10; Niles, 5; Salem, 15; Sebring, C., 5.25; Warren, 35; C., 10; Youngstown, 1st, 4; S., 33.75; Westmor., 5.10. **Marion**—Delaware, 45; Marion, 36.59. **Maumee**—Bowling Green, 5; Bryan, 4; DeFrance, 11.25; Grand Rapids, 5; Paulding, 2.04; Toledo, 3d, 5; Collingswood, 10; East Side, 9. **Portsmouth**—Jackson, 25; Mt. Lehigh, 25.00; Portsmouth, 1st, 47.50; W. W., 25; Ripley, 5; Russellville, 1. **St. Clairsville**—Antrim, C., 2; Bethel, 7; Cadiz, 15; Cambridge, 4; Kirkwood, 2; Martia's Ferry, 28; Powhatan, C., 1; Rock Hill, 6.75; Short Creek, C., 1; Woodstock, C., 2. **Steubenville**—Bethel, 5; East Liverpool, 1st, 35; Y. L., 35; Long Run, 10; Monroev., 7; Ulrichsv., 17; Wells, 1st, 25.50; Yellow Cr., 22. **Weoster**—Hopewell, 15; Mansfield, 1st, 10; Mayne, 25.00; Woodstock, 1st, 47.50; Willsboro, 28. **Granville**, 22; Hanover, 2; Mt. Vernon, 5; Newark, 1st, 12; Outv., 2.50; Pataksala, 10; Zanesville, 1st, 10; S. H. Kolbys Aux., 7. **\$2,104.91**

**OREGON**—Grande Ronde—Raker Cy., 1st, 630; Enterprise, 2.10; La Grande, 5.46. **Pendleton**—Irrigon, 1. **Portland**—Astoria, 1st, 5; Mt. Tabur, 4.94; Oregon Cy., 1st, 38c.; Portland, 1st, 79.24; Y. L., M. S., 8; 2d, 4th, 5; Marshall St., 5; Mizpah, 1.57; C., 1.20; Westmor., 2.39; Y. L., 7.35; Springfield, 4; Tualatin Plains, 60c. **Southern Oregon**—Ashland, 1st, 2; Grant's Pass, Bethany, C., 5; Roseb., 1st, 1; C., 90c. **Willetta**—Albany, 2; Eugene, 2.79; Band, 1; Lebanon, C., 3.30; Woodh., 25c.; McMinnville, 1.07; C., 1; Turner, 55c.; Zena, 1.32. **\$163.47**

**PENNSYLVANIA**—Allegheny—Allegheny, 1st, 80; 1st, German, 5; Brighton Road, R. H. Allen Sec., 24; McClure Av., 11.20; Manchester, 4; Melrose Av., J. C., 14; Watson Mem., Buds of Promise, 2.50; Ben Avon, 15; C., 10; Highland, 25; Sewickley, 12.50. **Blairsville**—Boulab, 8; Blairsv., 16.55; Braddock, 1st, Y. L., C., 8; Calvary, S.; Cresson, 2; Derry, 4; Irwin, 16.55; Johnstown, 1st, "I will try," 3; Latrobe, 35; Manor, 2; Wmber, 4. **Butler**—Allegheny, 2; Butler, 13.50; Loney, Mrs. Lehigh, 25; Grove Cy., 20; Muddy Cr., 3; North Wash., 25; Parker Cy., 2; Port Sunbury, 10; Scrubgrass, 9; Slippery Rock, 8; West Sunbury, 17.50. **Carlisle**—Dauphin, 5; Gettysburg, 5; S., 1.25; Harrisburg, Market Sq., 29.50; Wed. eve,

offering, 6.34; Sen. S., 44.06; Olivet, 5; Lebanon, 4th St., C., 4; Mercersburg, 2.30; Middletown, S., 13; Newport, 2.75. **Chester**—Darby Borough, C., 10; Dew Run, C., 2; Page's Manor, 5; Kennett Sq., 3; Lanesdowne, S. E. Howard Miss. Bld., 5; Y. P. A., 5; S., 10; Malvern, C., 2; Berwyn, S., 5; Ridley Park, Dew Drop Miss. Bld., 5; Swarthmore, 50; West Chester, 1st, 3; Westm., 27. **Clarion**—Beechwoods, 5; Du Bois, 24.16; Edenb., 5; Falls Cr., S., 5; Greenv., 2.50; Puxatunaway, 7. **Erie**—Cambridge Sp., C., 5; Edinboro, 2.77; Erie, Chestnut St., 5; Erie No., 59; Meadv., 1st, Mrs. Cotton, 2; New Vernon, 3; Oil City, 1st, 2. **Huntingdon**—Altoona, 1st, 15; M. Gardner, 5; Altoona, Broad Av., 5; East Kiskaquillas, 25; Huntingdon, 1st, 6; Sinking Valley, S., 5; Tyrone, 1st, Mission Helpers, 5. **Kittanning**—Leechb., S., 8.37. **Lackawanna**—Towanda, 15; Overton Bd., 15; W. Pittston, S., 14.21; Miss Strong's Cl., 6; Wilkesb., 1st, 25; Lehigh—Catasquig, 1st, 7; East, 1st, 20; Brainard, Union, 11; College H., 15; Mahanoy Cy., 5.25; Mauch Chunk, 25; Middle Smithfield, 2; Stroudsb., 4; S., 5. **Northumberland**—Berwick, S., 10; Buffalo Rds., C., 5; Jersey Shore, 5; C., 10; Lewish., Y. W. Soc., 13; C., 5; Milton, C., 10; Mooreb., 3; Northumberland, 5; Sunbury, 10; Individual Gift, 5; Williamsb., 1st, C., 5; Individual gift, 5; 3d, Carrie Dore band, 10; Covenant, 25; Newberry, 10. **Philadelphia**—Phila., 1st, New Century Bd., 25; 10th, Y. P. Soc., 10; Walnut St., 45. **Philadelphia North**—Abingt., 10; Mrs. Colton, 50; Pri. Cl., 2; Ambler, 2; Doylestown, 4; Edgingb., 6; Edge Hill, Carmel, 4; Langhorne, 1; Morrisv., 12; Newtown, 5; Norrist., 1st, 5; Chestnut Hill, Trinity, 3; Frankl., Hermon, 20; Germant., 1st, S., 50; 2d, 30; Ch. of Redeemer, 5; Holmesburg, 2; Manayunk, 10; Oak Lane, 5; Roxborough, Leverington, 3.75; Wissahickon, 10; Reading, 1st, 15. **Pittsburg**—Bethany, C., 3; Craft, 1st, 3.35; C., Hawes Bd., 14; Kinley, Ingram, 18.30; McDonald, 1st, 24; Miss. Bd., 10; Mauch 46; S., 5; Oakdale, 1st, 10.10; McJannet Bd., 10; Pittsb., 1st, 112.50; 3d., 90; 4th, Chrom Soc., 30; Bellef., 75; E. End, 1; C., 7.50; E. Liberty, 75; Signal Circle, 19; Henry Bd., 25; Highland, 9; Oakland, C., 10; Park Av., 60; Wilkinsburg, 2d, 4; S., 3.75. **Redstone**—Brownsv., C., 2; Connelisv., 10; Little Redstone, 2.69; McKeesport, 1st, Y. L. N. C., 10; Central, 10; Mt. Moriah, S., 2.20; New Providence, 2; Scottsdale, 5. **Shenango**—Eckert, 1st, 27.50; Leesh, C., 10; Mahoningtown, C., 10; New Brighton, 1st, 25; New Castle, 1st, Helena Bd., 10; Sharov, 1st, 25; Westfield, C., 15. **Washington**—Burgetstown, 1st, 11; Westm., 20; Willing Wks., 2.50; Cross Cr., S., 15; East Buffalo, 5; S., 8.30; Mt. Pleasant, 7; Mt. Prospect, 9; Pizen Cr., S., 4.85; Washington, 1st, 20; S., 25; Sem. Miss. Bd., 10; 2d, 3; 3d, 45. **Wellsboro**—Mansfield, 5. **Westminster**—Chestnut Level, 12.10. **\$2,658.18**

**SOUTH DAKOTA**—Aberdeen—Aberdeen, 6; C., 2; Britton, 5; Castlew., 1; C., 2; Eureka, 1; Evans, 2; Groton, 18; C., 2; Pierpont, 1. **Central Dakota**—Brookings, 3; Hitchcock, J. C., 2; Huron, J. C., 2; Miller, 2; C., 2. **Southern Dakota**—Bridgeview, 11; C., 2; Canistota, 10; C., 3; Parker, 7; C., 1; Scotland, 10. **\$14.00**

**TENNESSEE**—Franklin—Bread Creek, 10; Memphis—Mem., 1; Oakland Heights, Asheville, 4; Farm School, 2.50; Mrs. L. P. Campbell, 2. **Kingston**—Chattanooga, 2d, 3.45; Y. L., 2.18; New Decatur, 1.75; Kingston, 1. **Union**—Fort Sanders, 50c.; Hopewell, 1.50; Knoxville, 2d, 50c.; 4th, 10; Mt. Zion, 50c.; Rockford, 50c.; Shannondale, 7; South Knoxville, 5; St. Paul's, 2. **\$45.38**

**UTAH**—Ukiah—Logan, 1; Salt Lake City, 1st, 1.15; 2d, 1.15. **Provo**, offering, 5. **\$2.15**

**WASHINGTON**—Bellingham—Anacortes, 4; Bellingham, 2; Cashmere, Ladies Aid, 2; Sedro, Wolley, 3.79. **Central Washington**—Ellensburg, 5; C., 5; Klona, 1.50; Natchez, 1.65; North Yakima, 9.90; C., 10; Sunnyside, 3.50. **Olympia**—Aberdeen, 6.75; Buckley, 1.13; Olympia, 1st, 2; Tacoma 1st, 8; Bethany, 2.40; Sprague Mem., 35c. **Puget Sound**—Ballard, 1; C., 4c.; Brighton, 2; Seattle, 1st, 20; C., 7.50; Bellingham, 5.184. **Spokane**—Davenport, 1; Fairfeld, 50c.; Spokane, Bethel, 3.90; Centenary, 4.80. **Walla Walla**—Kamiah, 2d Indian, 1.97; Moscow, 5; C., 3.75; Clarkston, 55c. **\$188.21**

**WEST VIRGINIA**—Grafton—French Cr., 1; Morgant., 2.50. **Wheeling**—Forks of Wheeling, Carothers Bld., 3; Wellsburg, 1st, Y. L., 5; Wheeling, 1st, 25. **\$36.50**

**WISCONSIN**—Chippewa—Ashland, 1st, 6c.; Bethel, C., 2; Hudson, 3; Spenard, 1st, 5; W. Superior, 5; Y. P. C., 4. **Madison**—Baraboo, 5; S., 1.50; Belleville, 4; Janesville, S., 8.43; Kilbourn, 50c.; Madison, 5; S., 9; Portage, 2; Portneve, 6.07; C., 3; Prairie du Sac, S., 5; Richland Centre, 2. **Milwaukee**—Cambridge, 5; Manitowoc, 1.68; Milwaukee, Calvary, 5; Immanuel, Rd., 5; Ottawa, 1. **Winnebago**—Fond du Lac, 2.72; Marinette, 5; Neenah, 18; Oconto, 18; Oshkosh, 5; Stevens Point, 5. **\$207.00**

**Miscellaneous**—Mrs. W. Smith, 200; C. Blackman, Jacksonv., Fla., 1; C. E. Craven, Watert., N. Y., 6. **\$207.00**  
Grand Total 15,756.30


# HOME MISSION MONTHLY

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No. 6

## EDITORIAL NOTES

 HIS April number is given especially to the Freedmen work, and presents much that will hold the thought of reflective readers. For the sake of those not fully informed, it may be stated that by action of the General Assembly, in 1884, the Woman's Board of Home Missions was authorized to receive contributions for the Freedmen's work, forwarding the same through its treasury to the Freedmen's Board at Pittsburg. The plan has worked admirably, societies and individuals designating their gifts if intended for Freedmen.

MRS. JAMES, President of our Woman's Board, in her around-the-world journeying, has now visited Japan, Korea, China, and India, and has everywhere been deeply impressed with what she has witnessed of the great stirring that seems to be going on among the nations of the earth. She writes with convincing earnestness: "Would that I could relate to you the wonderful things that have impressed me since coming to the East. Not merely the beauty of scenery and art, nor the hordes of men everywhere, but the movements which so manifestly are taking place here, in these so-called heathen countries, toward the light. One can seem almost to hear the wheels within wheels of the march onward, and one who loves Christ, and loves her country, is forced to ask 'Is America taking her part in this great work?'"

"What is America's part in this movement among the nations? Certainly to bring to the light those who are coming—whom God is sending to us; but first of all to show to the world a higher type of Christianity. The entire Church of Christ in America must show a better likeness to Christ, or she will fall far behind her place and privilege in the grand onward march of the world. We can help with our prayers. May God by His mighty power grant us the grace to do the work He has given us

to do in this wonderful period of the world's history. Oh, that America, our United States, may rise to a higher plane of religious life! May our Woman's Board open the way for the work of the Holy Spirit."

CALIFORNIA to the fore! Unappalled by earthquake losses, she was ahead of her appropriation on March first! This splendid example should spur any synod that is behind to hasten belated gifts.

THE home-coming of the Cumberland is a happy event in the annals of the Presbyterian Church. As related to our own woman's work for Home Missions, the event is auspicious. These women, earnest, fervent, devoted, will add a helpful quota to our forces. The recent series of meetings for conference, arranged to be held at central points on the Cumberland field, are recounted in this number by Mrs. Boole, secretary of our Woman's Board. Though the Cumberland women have been organized for Foreign Mission many years, it was only in 1890 that they incorporated Home Missions in their work. Mrs. Boole reports that there was much eagerness shown at the conferences to know about the work and methods of our Woman's Board, and sometimes the waiting crowd about the literature was three and four deep, and every bit was taken. Already, in some presbyteries where our own and the Cumberland organization exist, preliminary movement to consolidate into one society is taking place, although the Cumberland Board will continue to receive funds and have active management of its own work until July next.

THE general arrest of attention toward immigration is unusually marked. Those who have studied conditions without prejudice and with sufficient breadth to be-

come fully informed are practically agreed that selection, not seclusion, should be the basis of legislative measures. If the tests of selection can be made to discriminate between the desirable and the undesirable, they should stand as enactments and be enforced. Yet how make the test relatively absolute so that it can be determined when there is "danger to health, morals and public peace"?



TAKE the educational immigration test as it is now proposed in the Senate bill which provides for the exclusion of "persons over sixteen years of age physically capable of reading who cannot read the English language or some other language." While this would decrease the number of illiterate immigrants, yet it goes without dispute that America has developed many a sturdy citizen from those who had had no opportunity for even the simplest rudiments of an education in their own country. Too often the educational test will not at all affect the anarchist, for generally the dangerous propagandist of revolutionary doctrines will come in under such test without question. Hence the problem of discrimination in even an educational test.



REED SMOOT is to retain his office. Such is the result of the vote finally taken. The report of the committee appointed to investigate was overwhelmingly conclusive as to his unfitness to retain his seat in the United States Senate, by reason of his position as a prime member of the Mormon hierarchy. But the Senators voted in op-

position to the report in sufficient numbers to carry the day. What next in the Mormon program of progression?



THE methods of the Mormons in firmly entrenching themselves are not new. It may be recalled that the October number of this magazine for 1906 gave a picture of the First United Presbyterian Church, Chicago, which is now in possession of the Mormons. It is interesting to know that the church sold the property to a private party for business purposes, after having refused to sell it to the Mormons for five hundred dollars above the sale price. Probably no one is surprised at the round-about manner by which the Mormons came into possession, for naturally the congregation would not by their own act allow their property to fall into Mormon hands.



It will be recalled that Ingleside Seminary was destroyed by fire last May. The Board of Freedmen carried an insurance on the buildings and furnishings of \$23,000, which was promptly paid. Plans for rebuilding were made as soon as possible, and the new structure is progressing satisfactorily; it is hoped that it will be fully finished by July, and ready for furnishing. This will permit the opening of the school at the regular time, about October first. It will be a happy day when the school is once more re-assembled. Ingleside has been a far-reaching force through the efforts and influence of the young women who have gone out from its training, to shape other lives and communities.

## HELPS AND HINDRANCES IN THE NEGRO'S UPLIFT

By H. T. McClelland, D. D., Field Secretary of the Board for Freedmen

CERTAIN leading helps and hindrances in the uplifting of the negro, as he is domesticated in our Southern States, are here given from two points of view. The first point of view scans the South, the field. The second point of view surveys the supporting churches, so largely in the North. Whatever is set forth here is not theoretical vision. It is the revelation of experience.

### HELPS

Foremost among the helps on the field is the wide-spread and persistent desire on the part of the negro for some sort of better life. This does not say that indifference, discouragement, and even despair do not occur.

One most encouraging feature of this eagerness for betterment is the vicarious form it very frequently takes in poor, de-



graded negro parents whose personal hope of rising in this world is gone. The pleading anxiety of many such for the uplift of their girls and boys is phenomenal.

Add to this wide-spread desire among the negroes for a higher place in the range of human life, their general sense of the means whereby it is to be gained. They are well convinced of the elevating functions of church and school. This conviction sweeps the entire gamut of the negro community in the South. Their most strenuous and successful advocates of the material side of progress place, as indispensably fundamental to their decent stability in present attainment as well as to their permanent progress upward, the spiritual and moral discipline of the evangelical Christian Church and of the attendant evangelical mission school. This pronounced attitude of most influential negro leaders upon the field is distinctly helpful and satisfactorily vindicates, if vindication is needed, the consistent policy of our Presbyterian Church, in more than forty years of successful effort in the uplifting of the negro.

A third and most important means of help resides in about ten percent. of the entire negro mass in the South. There is a forward class of the backward race. Many of the advanced negroes are thoroughly devoted, faithful Christian workers, successfully spending and being spent for the salvation of their people. It is reassuring to reflect upon the consecrated lives of many thousands of negroes already uplifted.

These helps on the field render the negro very accessible to the evangelical means we use for his uplifting. He wants to rise. He believes in the church and the school. A competent body of his own race are at work in his behalf with the very means he trusts, and for the end that will best fulfill his often blind or vague desires.

Without enlarging we may gratefully add that friendly white neighbors on the field help in manifold good ways. Indeed, even unfriendly white neighbors sometimes help unwittingly by throwing the negro upon his own resources and causing him to "work out his own salvation with fear and trembling." The consolation that we get out of this is that whatever induces



THE HOPE OF THE OLD PEOPLE IS THE UPLIFT OF THE YOUNG

the negro to help himself in right ways, helps in his uplifting.

#### HINDRANCES

It were long to tell in detail the hindrances upon the field to the uplifting of the negro. There are his fallen, degraded human nature and the sad heritages of his past history in African savagery and in American slavery. There are his sin and his vice, his shiftlessness, his ignorance; there are his deep poverty, his unsanitary housing, his faulty diet, his want of means and wisdom and will to lead a decent and thrifty physical life. There are, in great numbers, vile preachers and other selfish, unscrupulous leaders of his own race. There is his debased form of the Christian religion. With fervent protestations of deep piety he is all too often a liar and a thief, a loafer, a gambler, a drunkard and unclean. With all of his possibilities for good he has terrific potentialities for evil. We find him so far gone in corruption, and located in such slippery places, that it is

hard to get a hold upon him by which he can be lifted, and hard to keep him up when he is lifted. If we can apply the word slum to rural as well as to city neighborhoods then the vastest of all slums in the civilized world is under the fair skies of our own South. In the ordinary slums the process of uplifting is often helped by the previous advantages of the fallen. But the poor negro has no background of culture, and, as a rule, holds very defective, impracticable, and unworthy standards of progress. All this makes his case most difficult, most deplorable, and most pitiful. In religion he is likely to be fettered by an immoral emotionalism. In learning he is usually handicapped by vanity, and an impatient superficiality. Whatever may be the underlying causes of these faults and defects, they are widely prevalent facts, and serious hindrances in our work. That they are not insuperable difficulties, the redemption of many individuals among them demonstrates. And they are the very difficulties which the gospel of the grace of God is given to overcome. Let us never forget that.

Certain very serious hindrances in the uplifting of the negro arise through the race problem in the South. To detail these obstacles here would little profit. The overcoming of these also lies within the scope of the wisdom and power and mercy of God revealed in the Word of Life. Great and growing as these hindrances appear to be, they call upon us to be of good courage, and in the midst of perils to

"quit" us like true soldiers of the Cross. The work of Christ in which we are engaged will ultimately solve for the South and for the North, and for the world, the race problem.

#### UPLIFTING FORCES

The helps in the uplifting of the negro which come from the supporting churches are located by reference to such reports as that made by our Board of Missions for Freedmen to the last General Assembly. To the \$126,592.30 raised by our Presbyterian negroes on the field add the \$201,633.50 which passed through the treasury of our Board last year. In these two amounts, when analyzed as to their sources, we have informing indications as to our helpers on the field and our helpers among the supporting churches. Blessed are those ministers and sessions, blessed are those workers in the societies who faithfully present this cause, for they never fail to help in the uplifting of the negro. And blessed are the people who intelligently respond to the call, for theirs is the mind and temper of Christ. One great hindrance in the supporting churches to the uplift of the negro is the want, on the part of many people, of Christ-like compassion for this man by the wayside who has been wronged and hurt and left in a dying condition. Let us arise and go toward the South with our means for the purpose of the evangelist, Acts viii, and after the fashion of the good Samaritan, Luke x, so shall we always help and never hinder in the uplifting of the negro.

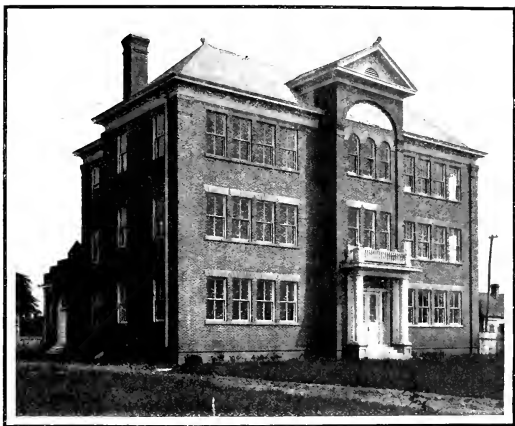
## HAINES' NEW BUILDING

MCGREGOR HALL, seen on the next page, is a gift to the colored race by Mrs. Tracy McGregor, of Detroit, Mich. The building is of brick, containing twelve light, airy and convenient class rooms, with a chapel in the rear.

The chapel, with the adjoining rooms opening into it, affords accommodation for more than a thousand persons. This splendid addition to Haines leaves the former main building entirely for dormitories and house-keeping purposes. The new building, so long desired and hoped for, and so greatly needed because of the congested condition in the main building,

greatly increases the usefulness of the school.

"Haines School," Augusta, Ga., of which this beautiful McGregor Hall now forms so important a part, accommodates about seven hundred pupils. A large number, you say. Yes, but only a small proportion of the many hundreds of children in the city of Augusta. The report made by the Superintendent of Education of this city for the past three or four years show that there are 3,000 negro children growing up in idleness and ignorance amidst poverty and woe, degradation and misery.



MCGREGOR HALL, HAINES INDUSTRIAL SCHOOL, AUGUSTA, GEORGIA

## SHALL EDUCATION FURNISH RACE LEADERS FOR THE NEGRO?

By Lucy C. Laney

(Miss Laney is perhaps the foremost negro woman educator, and is noted for her sane views, and for her practical helpfulness to her race—Editor)

WE are as sure now as we were in 1865 that education is our great need. We have not thought, as we have been often accused, that education was some impracticable idealism, and although some of us have seemed a little heady, we have not been chasing a mere ethereal something, we know not what, but we have ever sought in education a practical end, a help to the best life. This needful thing we are still seeking by our own best efforts, and because of ourselves we can not secure it, as suppliants we seek it from those who have been greatly favored with an abundance of those things we lack.

Your gifts for this purpose have not been vainly bestowed, as the large number of trained teachers in our public and private schools shows. Without these teachers who have been trained by the means of philanthropists, there could now

be no such thing as public education for negroes in the South, though the States were twice as willing to grant the money for the maintenance of the schools. Also a large number of negro preachers have been raised up, without whom many of the millions of negroes in America could never have heard correctly the story of the Cross.

The following simple facts may help to illustrate:

Some years ago a friend and benefactor came to visit our school, as is her custom when in the city. After inspecting the class rooms, dormitories and manual training departments she tarried to speak of some phases of the work. We had not talked long before she told me of the services at a negro church she had recently visited, and anxiously asked if I could not help to get them a more intelligent minister. Ours is not a theological school, and although

we had helped a few ignorant preachers to more correctly read their Bibles and line their hymns, we were not able to furnish even a possible candidate for this church. I was very sorry not to be able to do what our friend and benefactor expected of us. After she had reached her Northern home, my friend, in a very kind letter, expressed herself as doubtful of the wisdom of having Latin taught in the school. I fear she felt it had, in some way, prevented our having at least a prospective candidate for that needy church. In my reply I tried to explain that there were two boys in the class who wanted to go to college and fit themselves to render the best possible service, and that there were two bright girls who meant to be well prepared teachers, who were benefiting by this instruction; but I have never been quite sure that she agreed with me. One of those boys, a bright, happy lad, whom we all loved very much, gave promise of future usefulness, but we had not thought of him as a future minister of the Gospel. He had constantly told us he intended being a physician, a broad field of usefulness to others with profit to the servant. This lad finished the course of study here and further prepared by taking the college course at Lincoln University. This done, he wrote me: "I shall preach the Gospel, as I believe I can best help in this capacity; and that my ministry may be more fruitful, I shall enter the seminary for suitable preparation." This lad is now the helpful and beloved pastor of that very negro church about which my friend was so much concerned. This selection was without my influence or knowledge.

The other boy of that class also finished the college course at Lincoln University, after which he taught successfully for several years. He then studied medicine. Both are useful Christian men.

Of the eight girls in the class, one is the efficient and loved teacher of the Primary Department of Haines School; three are competent and faithful teachers in the pub-

lic school system of the State; two, one a seamstress, the other a teacher in the public schools of this city, have passed into the great beyond; two, in the faithful and intelligent performance of duties of wives and mothers are rendering services that too often are not estimated at their true value when account is being taken of the great services rendered the community and State.



AN HUMBLE CABIN HOME—ONE ROOMED AND WINDOWLESS

The record of this class is a fair example of the records of classes this and other schools are sending out. Yet some would do away with such schools, or at least would withhold from them financial help, because in them a few students get a healthy mind development that is obtained from the mental gymnastics they are given in the translating and constructing of a few Latin sentences. They say such schools don't pay. The measure of an institution is the measure of the men and women it sends into the world. The measure of a man is the service he renders his fellows. Let the examples cited be our answer.

There are a number of large schools, some of them centrally located in the Southern States, where negro youths may receive the best of training; but thousands of our boys and girls can not reach these schools, and for this reason some small schools have been placed within their reach. Our Freedmen's Board would gladly have more such schools, if the means to do so were at their disposal.

The school, to be effective for good, must so touch individual lives as to render services to the community in which the school is located. But such a school must have as its head and propelling force a well prepared, consecrated teacher; one who counts such service not a burden, but a privilege. Is it of small account or little worth to you, that your schools, though

man of prominence in church and State called at the home of an educated negro clergyman. He said, "Brother, I have come to pray with you; these are times that try men's souls and such times demand prayer." They knelt and prayed. They arose and earnestly but dispassionately discussed the situation. Soon in Atlanta was formed the Christian League of Law

and Order, the object of which is to bring about a better state of feeling between the races, to teach mutual helpfulness and kindly consideration the one of the other, to raise the standard of morality, to preach to the people the Gospel which still has the power to save men. The members of this League are white and colored, the best of each race; none others could be of service. The negro preachers asked to help in launching this movement are our best educated ministers, those who have had the best training their schools could give. These were sought because it was believed they would make

the safest and wisest leaders of their people and therefore be helpful co-laborers with their white brethren.

Is it not paying to produce such leaders?

Negro educators of the small denominational schools need encouragement. They need financial support. Those of the Presbyterian Church are sorely hampered for want of funds for absolute needs. They invite the fullest inspection and investigation of their work; they believe the good results thereof as seen in the communities they have served and are serving are unmistakable proofs of their value, and that these good results do so far out number the mistakes of methods, if these be mistakes, that there is no cause for discouragement upon the part of our friends.

The negro knows that he must himself break the fetters of ignorance and sin that hold him fast, mind and body, but the negroes who are to give this second and greatest emancipation must themselves be freed, and the only road to freedom is through the schools.



A HOUSE SIGNIFICANT OF PROGRESS—TAKING THE PLACE OF THE CABIN

not large, not loudly heralded, have been producing such builders of character, have been rendering such services to some communities?

In this seemingly crucial period in the history of the race, there is great need of the advice and leadership of well-trained men, in the church and State, but especially do we need the trained minister. It is an open secret that many progressive, aspiring negroes are turning away from the church and the things of God. They are neither as believing nor as trustful as were their parents. They have caught the spirit of the age and the materialistic teachings of some of the great institutions, and they think it is better to walk by sight than by faith. The best training or the highest qualities is needed for those who would lead them religiously. An incident of the Atlanta riot which recently disgraced our State, and made sad, but wiser, the best thinking people, is proof of the worth to their communities of the trained men we have. A few days after the riot, when it was safe to do so, a white



THE PRESENT SCOTIA BUILDING, CONCORD, N. C.

## PROGRESSIVE DEVELOPMENT

By S. J. Fisher, President of the Freedmen Board

AT the close of the Civil War the two branches of the Northern Presbyterian Church felt constrained by Christian charity to do something for the elevation and evangelization of the emancipated slaves. A land devastated and a great oppression called for some assistance in preventing the relapse of the freedmen into barbarism; while the fact that so many lives had been sacrificed for their freedom gave it the emphasis of a great duty. By the reunion, the two committees were able to concentrate their efforts and commit to one agency this serious task of aiding nearly 5,000,000 freedmen, so helplessly ignorant and untrained.

The first and natural effort was to send missionaries to offer them the Gospel. But it was soon realized that the infrequent preaching of the Gospel on a few Sabbaths of the year must be supplemented by missionary teachers, who should instruct daily these eager minds, and thus fix by repetition the great moral and religious principles in these hearts. Thus the parochial schools became centers of great influence. But the wise student of this problem soon saw the necessity of higher schools, seminaries where daily and hour-

ly these unformed natures might be impressed with the essentials of an upright and cleanly life. If preachers and teachers and leaders were to be provided in large numbers from this race, higher schools must be established where such might be trained and made fit for this responsibility. They saw it was neither possible nor wise for the great majority of the ministers and teachers to be brought North for training, and that the proper provision for such Christian agencies must be made by our own church.

So Biddle, Wallingford and Scotia were established. In 1873 these were the only higher schools under the care of our Church and their financial and material resources were very limited. Biddle by special gift had an attractive building, but the others were most limited and poor.

Mark here the *material* development of the work. Not only have these institutions been increased in buildings and furnished with greater facilities, but Mary Allen, Barber Memorial, Harbison, Ingle-side, Mary Holmes, Albion, Brainerd, Cotton Plant, Haines, Dayton, Harbison, Mary Potter, Richard Allen, Swift Memorial, have been established and enlarged. Such special generosity as that which gave to

Mary Allen seminary the McMillan Hall; to Barber Memorial its attractive and comfortable buildings, rebuilt after the first was destroyed; to Haines Industrial its beautiful McGregor Hall; to Harbison its Harbison and Phipps buildings, has assisted the Board, through its noble women co-workers, to develop and add to each and all of the others. This has been a work of necessity and mercy, for the crowded rooms, the increasing application, the decay and outgrowth of the old and primitive buildings, made such advance necessary on the grounds of safety, sanitation and morality. No outlays of the church or generosity of individuals have been more productive of religious result than these foundations and enlargements, and a number of needy fields await the gifts of from \$1000 to \$10,000, by which their usefulness may be increased tenfold.

In addition to this, more than a hundred academies and church schools have been established and assisted with church and school buildings. Though care has been taken to attempt no special educational work where the public schools are sufficient, so great is the number unprovided for, so many are the sections without these facilities, that the Board has scarcely begun to supply this great want.

This development has been along the *moral and industrial* lines. The charter of Scotia Seminary, which is more than thirty-five years old, specifies its object to be, "to educate colored girls in religion, and in the arts and sciences usually taught in seminaries of a high order, and *in those domestic duties which belong to the highest type of wife, mother and teacher.*" In 1880 Brainerd Institute declared its industrial department was formed to enable students "to help themselves in obtaining an education to develop the strength and hardihood which come from self-help, to maintain and promote habits of industry." In all our schools great stress is laid upon this industrial education. But it must be remembered that

trained mechanics and skillful domestics and laundresses are not always sober, honest or virtuous, and the first purpose of our work is to lay religious foundations of character and impart an elementary education with moral principles. Another feature of this development is the increasing number of those who devote themselves to a life of service for their own people.

At the same time, this development of our work is marked by an increasing sympathy and goodwill on the part of the better whites toward the industrious and self-respecting negroes; and it is mightily encouraging to again and again hear the very favorable comments made upon our colored ministers and teachers by their white neighbors and fellow-towns-



SCOTIA SEMINARY—FIRST SCHOOL BUILDING, ERECTED 1871

men: "He is one of the best men I have known," "His influence is wholly for good," "That church is made up of the best colored people in the town"—such are the remarks frequently made by the better citizens. It is true that race prejudice is at times bitter, that there are those who discourage all elevation of the negro. There is a large class of idle and dissolute negroes who serve to point the moral of their criticism and condemnation. Nevertheless, our work and its efficiency and hope are to be judged, not by these critics, but by the wiser and better judgment of the Christian men and women who realize the difficulties and also what has been accomplished.

# FOR TONY'S SAKE

By Kate W. Hamilton

"I SE sho' gotter do it!"

The words were scarcely articulated, they were only a murmur under the breath that ended in a long-drawn sigh, and the old woman, heavy-eyed, hopeless-faced, swayed backward and forward on her rickety chair for a moment as if swept by some storm of feeling. The fire of pine knots in the rough stone chimney lighted up her dark, deeply lined face until it looked like a carving in ebony—a carving of gloom and grief and withal of stern determination that seemed battling with despair.

The fire furnished the only light; that of the short winter day had faded, and somber shadows were lurking in the corners of the little cabin save where the fitful fire flames scattered them for a moment and brought every object into view. It was all pitifully poor and barren for a human habitation. The log hut was so perched on the hillside that it looked as if any mischievous wind might send it tumbling down to the valley. Great chinks yawned in its walls—the largest one ineffectually closed by the head of a bedstead pushed against it for that purpose, while over the smaller apertures hung the few garments of the household fluttering in the occasional gusts from without. But the rude old chimney was wide, fuel could be had for the gathering, and bare and poverty-stricken though the place might be it was not physical lack or discomfort that brought the muttered words again.

"I sho' must do it! Dey ain't gwine to hab um all."

"What is it yo' gwine ter do, Mammy?" asked a girl who had been slowly stirring corn meal into a kettle of boiling water, but with interest less upon her task than upon the gloomily brooding face under the old faded turban.

The old woman looked up for a moment, her eyes heavy with pain, but with a smoldering fire of wrath under their grief.

"Lemme 'lone, chile; Ise projeckin' what Ise gwine ter do. Can't nobody keep conjerin' me all de time an' nebber git paid back. Ef Ise git a way fer findin' out who dat debble woman was what put dem tings under de step, den let her look out! Lemme git my hand on her—dat's all!"

The fierce hate underlying the words and their vague reference were enough for the girl. She had no desire to question further, but she shivered even with the warmth of the fire full upon her, and sent a quick, apprehensive glance into the dark corners of the room as if some enemy might be lurking there. On the poor bed lay a sleeping child, the only other occupant of the room. As the girl's eyes rested on him for a moment the old woman turned and looked in the same direction.

"Dey ain't gwine to git Tony," she promised defiantly. "Dey's sho' took mos' ebbryting, but Ise done find the way ter fix um."

Poverty and hardship were so plainly written everywhere that it seemed as if there could have been little to lose, but to the old woman, drear-

ily reviewing the past, the days that were gone showed in sharp contrast to these later ones. The tiny one-roomed cabin might have appeared uncomfortably overcrowded to a mere observer when it was so full, but it had been "Minty an' the chilluns" to old Mammy's heart—the daughter and her children who had come home when the husband and father went away in search of better prospects elsewhere and never returned to tell what he had found. But Mammy was strong and Minty could wash, and the children, rolling under foot, were a joy and not a hindrance to their grandmother. Life had never offered them anything but the scantiest means of clinging to it, and they expected nothing more. Then Minty contracted a severe cold, exposure and lack of proper care and food did the rest, and she went the way of so many of her race. Old Mammy and her three grandchildren were left to face the world alone—a world that had been hard enough before. But there was a stout heart in the vigorous old body, and Mammy fronted the situation bravely. She could earn a pittance over the washboard still; the woods were near, and there were blackberries, persimmons and nuts in their season; the tiny plot of ground yielded its sparse and uncertain supply of vegetables. "Dar sho' 'nough to fill our mous," she said, hopefully, "an' Ise take good keer ob Minty's chilluns like I promised her."

Lucy was growing old enough to help, Tony could bring water from the spring, and the baby was a comfort in his own way when she gathered him into her arms and rocked him to sleep with the songs that long years before she had sung to her master's children. But a series of misfortunes began in a dry season that left the little garden barren, and withered the unripened berries on the hillside vines. Then the blind and decrepit mule, that had been wont to assist in "toting" the washings to and fro, was found dead one morning. He was old and infirm enough to have been fully entitled to depart in due course of nature, but his going was considered a surprising calamity nevertheless, and the neighbors began to remark with mysterious shakings of the head that "Ol' Mammy Briggs was sho' havin' pow'ful bad luck—'pears mos' like somebody wantin' to conjer her." What they said to each other they presently said to her, but Mammy lifted her honest old head bravely.

"An't nobody got no call to hold gredge ag'in me," she declared. "I ain't nebber harm man, woman ner chile."

She was right. So far as in her ignorance and poverty she had the power she had blessed instead of injured. Nevertheless the drop of poison sank into the wounds and did its work. When the little spring that furnished the cabin with its supply of water was for a time nearly exhausted by the drought, when disaster overtook the few scantily-fed fowls, the look that came to Mammy's face was one of exceeding bitterness. Meeting trouble was one thing, the thought that human ill-will was deliberately seeking diabolical aid to cause it was



quite another. One day in the autumn she and Lucy were returning from the hillside where they had been gathering fuel, when a sudden shower obliged them to take shelter under a tree. In a few minutes the rain ceased as abruptly as it had come, but as they crept out from under their leafy screen their home lay plainly in sight below them. As the old woman's eyes fell upon it she caught the girl's wrist with a grasp that pained.

"Look dar!" she whispered, excitedly.

A moving figure was near the little cabin—a woman's form crouching beside the doorstep and apparently reaching under it. In a moment she stood erect, glanced around her, and passed out of sight around the house in the direction of the road.

"What she doin' dar?" demanded Mammy in the same fierce whisper.

"I—I dunno," faltered Lucy.

"I knows, I knows mighty well what folks gwine ter put under do' steps," declared Mammy, answering her own question with horror and wrath blending in her trembling voice.

The half-admitted suspicion had become to her mind a certainty; it was considered a certainty by the few to whom she revealed what she had seen. What she did not know, what no one could help her to learn, was who the evil-intentioned intruder had been—a stranger it seemed whom no one could identify, whom no one else had seen, and who had vanished when the road was reached. Search under the step revealed only a torn scrap of paper which was drawn out and carefully burned, but what charm had been worked by it, or hidden with it where it could not be found, who could say?

And now the baby was dead—poor, puny, three-year-old baby, who had scarcely known a chance for life from the beginning—and from that tiny grave on the bleak winter hillside the grandmother had returned with battle in her soul. She would not be crushed out. The baleful influence would be falling over Tony next—bright, active, helpful little Tony who was her hope and pride. She would not give him up. There must be some way to avert the evil, and so she sat glowering over her fire and planning her campaign.

The supper had been eaten, and the small boy, tired out with the weary and woeful day, had gone back to slumber again, when Mammy called the girl into conference, or rather into audience.

"You's gwine fer go ter dem white women's school what we-all been hearin' 'bout," she announced abruptly. "Somepin's gotter be done ter break dis yer conjer. Ef I know who did it I'd fix 'um so dey wouldn't do no mo' sich work," the black face blazed into fury for a moment, then settled into gloom again, "but I can't noways fin' out. Now you listen to me, chile, kase Ise been projeckin' it all out in my haid. De white folks dey ain't 'fraid o' no conjer. Ise lib wid um, an' dey jes' laugh at sich tings. Fer why ain't dey 'feared'?"

Lucy, wide-eyed, and with an unusual pallor showing through the smooth darkness of her cheek, had no answer, but her grandmother waited for none.

"'Tain't 'count ob der 'ligion. Ise been ter

de mournah's bench when Ise jes' a gal, an' Ise fell into a trance, an' riz up a shoutin' 'glory.' Ise got 'ligion good an' hard, so I knows 'tain't dat. It's l'arnin'—dat is what make white folks hab no conjer, an' you's gwine ter git it."

"But, Mammy," interposed the girl, finding her breath at last, "de schools cos' money, an'—"

"An' we's gwine ter hab money." Mammy swept the objection away as if it were a cobweb. "Dar's de fiel' work, dar's mo' washin's—we's gwine to work like we nebber know what work was like befo', an' we's gwine ter lib on nuffin. Ain't I tellin' yer we's got to sabe Tony, an' do it quick."

Nothing could stand before the fierceness of her resolution, the power of her fear. Certainly Lucy, trembling and awestricken, dreamed of no protest. Shrinking from added hardship, dread of going among strangers were not for a moment to be considered in face of the nameless, terrible danger that threatened. The girl lay sleepless far into the night, hugging little Tony close in her arms, her present and future peopled with fears, but seeing before her no possible path but the one Mammy had marked out.

There were extra washings to be found if one counted neither distance nor labor, and the old woman fighting for her household, seemed endowed with unnatural strength. There were plentiful rains in the springtime, and following them came fertile fields and abundant wild fruits. Almost it appeared as if Mammy's counter charm were beginning to work from the moment of its inception, so much more prosperous was this year than the last. But every added cent was hoarded instead of expended, and no miser ever counted his treasure more eagerly than did Mammy the slowly-growing contents of the old stocking hidden behind a loose stone in the chimney. By midsummer she could wait no longer.

"Dar's plumb eight dollars," she said, as she and Lucy piled up the hard-earned coins on the rude table one evening.

"Pears like it's a pow'ful heap," commented the girl with a wistful thought of all it might mean.

"It sho' be 'nough to begin on," the grandmother answered more doubtfully, "an' we don' dast wait no longer kase somepin might happen Tony. Ye gotter start in de mawnin', an' oh, chile, git de l'arnin' like ye was plumb crazy fer it! Don' stop fer nuffin; larn ebbryting dat comes, and mebbey dis'll git all ye needs. Anyways Ise be 'arnin' mo', an' mind what's 'pendin' on ye, gal."

Even more urgently and impressively she repeated her charge the next morning when, having started in the early dawn, she and Tony accompanied the traveler for two or three miles on her journey, and paused where the roads parted. Twenty-five miles stretched wearily ahead to be traversed by the bare dusty feet, but Lucy, with her meager little bundle held tightly under her arm, looked back only once for a last glimpse of the home figures—ragged sturdy little Tony and the stanch old grandmother—and then pressed forward with the courage of desperation. They would bat-

tle to the death at their end of the line, she must not fail at hers.

Thus it happened that the teachers at the Industrial School were surprised in the midst of their summer vacation by the appearance of a foot-sore, weary, forlorn-looking girl who had come unannounced to take up her abode with them and absorb knowledge. Vacation to a mission teacher is a word with a very different definition from that which it bears in the dictionary of the summer pleasure-seeker, or even in that of the ordinary person. Here in the Industrial it meant that two or three tired-out workers were away in search of the rest that was absolutely imperative; that the pupils had been sent to their homes not so much for their advantage as because the allotment of funds for the school year was entirely exhausted; and that the remaining force in the building were finding such recuperation as they might in doing double duty, carrying forward necessary repairs, bringing up arrears of correspondence, overlooking house stores, and busying hand, heart and brain with the unsolvable problem of how to accommodate one hundred where there was only room for fifty, and make one dollar do the work of two.

Into the midst of all this came Lucy, and deposited her hundle in the wide hall as the summer dusk was falling.

"But, my dear child, we cannot take you," said Miss Lennox, when the stranger's errand was explained. "There is no school now; our girls are gone to their homes. We were sadly overcrowded last year, and we have already promised to take more than we know how to make room for. We are very sorry—sorry for all the disappointed ones—but we cannot take one more."

"Ise gotter to stay," said Lucy, dully, looking from one troubled face to the other. "Ise got eight dollars inside my dress. Ise got to stay."

"It would go a little way; but there is no school now, no girls here. And when the next term begins every place we have will be crowded. We could not take you even for the six weeks or two months that you could pay your way."

The second teacher's voice was very gentle and kind as she repeated the explanation that the first had given, but at its end Lucy stood with her back to the wall, and only repeated her declaration:

"Ise gotter stay; Ise gotter git larnin'. I can't noways go back till I gits larnin'."

Her look and face did not accord with her desperate thirst for knowledge, and the teachers looked at each other questioningly. One thing was certain—she must be given food and shelter for the night, and the morrow's plan for sending her away must be left with the morrow. The morning brought refreshment of body and a less strained expression to the girl's face, but it did not in the least change her dogged determination to remain. She had come, she could not go, she must have "larnin'," was her only reply, in varying form, to all the argument and expostulation bestowed upon her. Yet when she was questioned concerning the kind of knowledge for

which she was so athirst, or why she so longed for it, she was singularly vague and reticent. "Larnin' like white folks" was what she sought, and her motive she left unstated.

"It does not seem so much like sorrow or disappointment as absolute terror at being told that she must go," commented Miss Alice, wonderingly. "May-be if we should keep her for a few days—there is room enough now; and at least we shall understand the matter better."

It meant only their own sacrifice, their own added burden, and so Lucy was tucked in among all the other cares and responsibilities that filled what was called their vacation. Little it mattered to the girl that she was not proceeding along schedule lines; that her book lessons were of a desultory order, given as one or another could make time for them; that domestic science was necessarily to the fore, and that most of her instruction was received in the talks upon an endless variety of subjects as she was busied here and there. It was, indeed, the best way for her, and while the teachers marveled that, being so eager for knowledge, she manifested no special aptitude in any direction outside of housework, they did their best for her. It was all "larnin'" to Lucy; she was accomplishing her object, and the tension under which she had come lessened and left her more girlish and natural. One day while her fingers were awkwardly busied with sewing, she was led to describe more fully the little cabin home from which she had come.

"Why, I know that place!" exclaimed Miss Alice with her merry, rippling laugh. "I am sure it is where I stopped one day last summer when I went on one of our long jaunts. Tim's wagon had taken me a good part of the way, and then I left it and wandered up the hillside. There was a little house hanging over the slope almost like a bird's nest on a branch, but there was no one at home after I had climbed up there, and I sat down on the step to rest. So, you see, I almost paid you a visit, Lucy."

The girl's eyes were wide, her face alight with an interest that seemed out of all keeping with so slight an incident.

"It done rained dat day?" she questioned breathlessly.

"Yes, how did you know? A shower came up so unexpectedly that I had no time to find any better covering than a tree. I hid my books and papers under the step to keep them dry. Fortunately it didn't last long, and then I ran down to the road and met the wagon."

No one could know—Lucy made no attempt to tell—what a load had been lifted from her tortured young heart. Whatever had befallen, there had been no "conjer," no awful doom hung over Tony and the rest, and with that assurance light and hope beamed everywhere once more. The weeks that followed opened a new world to her. She developed a skill and adaptation of which the first days had given no promise, and while she evinced no particular brightness in study, she was blissfully apt and content in learning about all household matters, nor did she object to going home, as the teachers had feared she would

when the fall term began. She made only one plea.

"I kin come back nex' vacation time?"

They promised—she would prove a help rather than a care another year—and so she departed, leaving her arrival, her motive and herself an unsolved riddle still. It would have been a sight to gladden their eyes if the teachers could have seen the picture the cabin fire-light framed the evening after she reached home, while she told niammy the story of the wonderful weeks.

"Praise de Lord!" breathed the old woman in her relief. "I ain't skeered ob no Bible ner traxes hid under my do' step! I ain't got larnin' ter read um, but Ise got 'ligion ter know what dey is. Chille, I feel like shoutin' glory, dat's what I does."

It was not that superstition was overthrown—when will it be in that poor race?—but that she no longer believed a supernatural blight rested upon her and her household. The next year was a more comfortable and prosperous one, and with the return of summer Lucy was at the school again to claim the promise made to her. Wide-awake and eager, she made the most of her opportunities, and at the end of the three months she said:

"I dunno much 'bout books yit—'cept de Bible, an' read a little an' do sums—but I larn'd a heap 'bout housework an' doin' tings de right way. I 'members what you tol' me

an' ise gwine—goin'—to help folks on de hill-side."

"Poor tangled English! Poor little half-enlightened girl, what will she do?" said the teachers.

But when they visited Lucy's home a few months later, they found a cabin that tireless industry and new wisdom had done its best to make clean and comfortable, and gathered about their "problem" were a dozen children looking to her for the simple instruction she could give. When the weather would not allow of gathering outside, the tiny house was made to serve as a school-room, and Mammy herself, beaming with pride, was indefatigable in planning and arranging for its accommodation.

"And to think that when that poor, hungry heart came to us with its need, we, representing all that we do, were too poor to answer the cry!" said Miss Lennox, as the teachers turned homeward. "We could only give her a few crumbs from the Master's table."

"Yet the crumbs were enough in the olden time to bring life to the daughters of the alien," Miss Alice answered thoughtfully, "and the little knowledge Lucy has gained will gradually leaven her whole neighborhood with new ways and ideas." Then she added with a sigh: "But oh, if our great church, sitting at its full table, could only understand."



SEWING CLASS OF A LARGE PAROCHIAL SCHOOL, KNOXVILLE, TENNESSEE

## PAROCHIAL SCHOOLS

WHAT THEY ARE AND WHAT THEY ACCOMPLISH

**B**Y parochial schools we mean those carried on by our ministers and teachers—in connection with their churches or under their direct care. In very many localities, where there are no public schools for negro children, and also in many places where there are public schools which have not room

for half the children, these parochial schools are needed to reach the multitudes and train them in early childhood in the way of righteousness.

When a school is opened many grown folk come and begin with the smallest children to learn to read. Those who have to work hard all day are anxious to attend school at night.

The pupils have to resort to much managing to get their "booking," as one girl said, for as many as five or six children have to use one book, and, again, scarcely two books are alike or of the same grade. They are perhaps old school books sent in some box from the North. The teachers do not have reading charts, maps and black boards.

It would be well for our white children, who have such beautiful books, and pictures, and stories, and reading made easy and interesting in every lesson, to try in imagination to put themselves in the places of these colored children. One teacher speaks of making tablets out of the brown wrapping paper which comes around packages. She irons it out, cuts it to proper shapes, and sews the pieces together so that the children can have something on which to write their lessons. She

also uses every unwritten page of any letters she may receive. Sometimes the children gather up pieces of charcoal for pencils. Many of our schools are in a most primitive stage. There are many sections where there are multitudes and no schools at all—no sign of "booking" has yet appeared. How shall they learn without teachers? How shall the teachers go except we send them?

One of the parochial schools was housed in an old blacksmith shop, the benches rough boards laid on blocks of wood, and filled with little tots. They were pretty lively, and often the board would tip, and the heads go down and heels up, but they would soon pick themselves up and continue their lessons.

In one primary school I counted fifty-one

children in a small room; the seats were made for two, but in every one were four and five children—and this a quiet, orderly school, too. It was a delight to hear them sing and repeat Scripture—whole chapters. In the adjoining room were the more advanced pupils; these were studying Shorter Catechism and Bible, as



PAROCHIAL SCHOOL, PALATKA, FLA.

well as other studies. The children were all bright and eager to learn.

One parochial teacher writes that from her school, last fall, seven students entered Brainerd Institute, two entered Biddle, two Hampton, and six Scotia Seminary, all to take a more advanced course, and prepare for active service for their Master. So it is with all our parochials. There are many bright, earnest boys and girls who receive their first inspiration from these small schools and eventually fit themselves to be teachers, preachers, leaders for their own people. But the large majority never get beyond the limited education which can be given in these parochial schools, with what Christian teaching and industrial training there is opportunity for. Yet even this limited early teaching influences and helps their after life.

S. L. S.

## SCHOOLS FOR FREEDMEN

By V. B. Boggs

OUR schools stand for Christian education. The Bible and the catechism are daily text books. The students are taught and trained in the things which make for righteousness. Organizations which tend toward this end have a place within their walls. The church service, the Sabbath school, the weekly prayer meeting, the daily chapel devotions, the circles for prayer, young people's societies, mission bands, temperance organizations, all have their place in every school, and every student is required to attend.

Special emphasis is laid upon home training. Every pupil in the boarding schools is required

to do his or her share of the necessary work of the institution. That habits of thrift and industry may be formed and skill in useful occupations acquired, systematic instruction is given along industrial lines. Thus moral and industrial training, together with the regular school course pursued through a term of years, enables the colored youth to become an uplifting force in hastening the race toward a higher plane of Christian civilization.

Nor is their influence limited to the negroes in our own land. There is a longing in the hearts of many to go to Africa with the good news, and "tell it out" in the "Dark Continent." When the way is opened and the call

comes it will not come in vain, as has been proven in several instances, one of which will be specially interesting because it relates to a student from one of our own schools.

A member of the class of 1905, of Scotia Seminary, Miss Anna K. Taylor, has devoted herself to service in the heart of Africa. She is connected with the Mission at Luebo, which is in charge of Rev. and Mrs. Shepherd, under the control of the Southern Presbyterian Church.

Her first letter, to one of her friends at the seminary, was sent from Leopoldville, Africa. Quoting from her Journal of some of her experiences she says: "I take no offense at

spiders, big as three of ours, chasing about over my mosquito net; cock-roaches, too, have some new sport inspecting my American clothes and other belongings. Bats and beetles have cosy homes over my bed, and long black worms march very deliberately where they will. We had a very impressive meeting with some natives of Sierra Leone, who came aboard our steamer to unload the cargo. It was a real joy to see how eagerly they seemed to drink in every word of Dr. Shepherd's sermon."

Is not this product of Scotia's work gratifying to the friends of the cause?

## MESSAGES FOR THOSE INTERESTED IN SPECIAL SCHOOLS AMONG FREEDMEN

**E**ARLY one morning in January a fire, starting from a defective flue in one of the teachers' rooms at Albion Academy, Franklinton, N. C., destroyed three of the buildings; those occupied by the teachers, the girls, the dining-room and kitchen. Every effort possible was made to check the flames but to no purpose. The people of the town, nearby, came to the assistance of the school, and together they saved most of the contents of the girls' dormitory and kitchen. From a money point of view these buildings are a small loss, as they were of rough boards rudely constructed, but from the standpoint of usefulness as the "means to an end" their destruction can only be regarded as a calamity.

The first thought was to close the school and send the students home, but after a few hours of rest, Principal and teachers grasped the situation and went to work. They realized that closing the school would mean the loss of an entire year to all of the students, and the "last chance" for any education to some. The Academy building is large, with a good sized chapel and a number of class-rooms; some of the latter were furnished for dormitory rooms for the girls, and the back part of the chapel partitioned off for a dining-room. The cooking-class room makes a convenient kitchen. The cottage and the boys' barracks were not touched by fire. So the work goes on, to the delight and profit of all concerned. The buildings consumed were those for which a fund is being raised this year to enlarge and improve. This fund will now be applied to the erection of one new building which will better meet the requirements of the school than the three which were destroyed.

*Kendall School.* The school building has been repaired within and without, giving it a very attractive appearance. We have surrounded our entire property with substantial wire fence which increases its value and gives a feeling of security. The chapel has been refurnished with four hundred strong and comfortable chairs. For these changes and improved facilities thanks are due to our friends in the great Presbyterian Church. Our numbers have continued to increase daily and are now nearly four hundred. Apparently our ad-

vancement in the esteem and confidence of all people about us, both black and white, has kept pace with our numerical growth.

*Danville High School.* In the fifteen years of our stay here we do not recall a single instance in which any of our pupils has been in the toils of the law. Of this year's graduating class, each one of the four boys is supporting himself. One works in a grocery store; one keeps a store for himself, having his mother and younger brother care for it till he returns from school; another works for a doctor, and his brother does errands for a business man; and these four boys study well and attend school regularly. Of course, they have to get up very early in the morning. Four of the girls wash and iron, and one, who is the eldest of eight children, is really the maid of all work in the little two-room house. The sewing class is doing good work. Mothers are glad that their daughters are being taught to make their own clothes. Habits of cleanliness are being taught, and all of us feel that it is worth while to lay stress on that which makes physically and morally clean men and women.

*Mary Allen Seminary.* Our hands are indeed full to overflowing, with 210 boarders in the house, our nominal limit being 200. One teacher was obliged to withdraw on account of ill health. Until another could be found her place was filled by a former student and graduate who is married and living in a cottage nearby. When she in turn was called home for a few days, on account of sickness in her family, the place was filled by another graduate of the Seminary, who is the teacher of shoe mending and cane-seating chairs. Does it not speak well for the alumnae of Mary Allen Seminary that they can in an emergency take the place of the white teacher who has had years of experience? Note also that shoe mending, or "cobbling" as it is called, and re-seating chairs form part of the training in this school—both useful occupations which will serve as a means of support to the students when they return to their homes, and be a benefit to the community as well.

*Mary Holmes Seminary.* This year we have our Model Kitchen established and each class

receives two lessons a week. A class-room has been furnished with an oil stove, a kitchen cabinet, shelves to hold pans, kettles and all cooking utensils found in a thoroughly furnished kitchen. A cupboard with glass doors displays a pretty set of dishes presented by a friend; pretty white sash curtains and a thrifty geranium in each window add further attractiveness.

The course of instruction did not begin with cooking, but was rather in the form of lectures on the importance of homes and the training necessary to become home-makers; talks on the stove, its parts; the fire; how to make and how to manage, things necessary to furnish a kitchen, the girls having to be taught the names and uses of the different cooking utensils. The results have been all that we could desire and the girls have shown by their interest and delight in this department that we may hope for improved conditions in their own homes when they return to them.

Our plan for building a hospital is moving on as rapidly as we could expect. Fifteen girls of our Nurse's Training Class have banded together to work and pray for the success of our enterprise. They hope to raise \$10.00 each among their own people and will aid in the work in other ways. These girls have shown themselves very capable in nursing, taking part in several operations and doing their part well. They are greatly needed and I see no more promising work than that to which they have devoted themselves.

*Cordele, Ga.* The school has many young men and women in attendance. The total enrollment is over three hundred. Fourteen of the students have been received into the church within a short time. A work shop and tools are greatly needed for the boys, carpenter and shoemakers' tools in particular.

*Harbison College.* It is probably known to many that during the excitement in connection with the elections last summer and fall, evil minded persons, at heart unfriendly to the education of the negro, set afloat statements said to have been uttered by Dr. Amos calculated to alienate from him the friendship and goodwill of the community in which he had labored with remarkable success and fidelity for the last fourteen years. Although it was easy of demonstration that the statements referred to were never made by Dr. Amos, the opposition and enmity of the dangerous class in the community led him to feel that the only course which was open to him was to withdraw from the community, where protection from those to whom he would naturally look for protection could not be promised. Dr. Amos therefore resigned his position as President of Harbison College, and the Board, at his request, accepted the resignation with great regret. Rev. C. M. Young, a graduate of Biddle University and for many years a successful pastor at Rock Hill, S. C., whose birthplace and boyhood home was at Due West, S. C., within ten miles of the place where the College now stands, was appointed as his successor. It was not deemed expedient, or

advised by the good friends of our work in Abbeville, to re-open the school at the regular time. But as the months have passed by and the situation has been carefully studied, it seemed wise to re-open the school on the first of February, with the prospect of its continuing its career of usefulness under the management of Mr. Young. Our earnest hope is that the blessing of God may rest upon those who are called to co-operate with him and to help him sustain the heavy responsibilities that rest upon his shoulders. Dr. Amos is now happily settled as pastor of a colored church in Paterson, N. J. The influence of his work at Abbeville will abide, come what may.

## ARKANSAS SCHOOLS

*Monticello School* is gradually recovering from the serious setback it received some two years ago. The purpose of the Board to remove the institution to a part of the town where it will have more room and where it will be free from the limitations and embarrassments that it has previously met with, has been delayed on account of the failure to effect a sale of the present site at a figure which would justly represent the actual value of the property. Sixteen acres have been secured in a desirable and unobjectionable locality and fenced. Plans have been drawn for a new building, but it will be necessary to effect the sale of the old buildings before the new one can be erected, which will then be done without delay. In the meantime, under the management of Rev. O. C. Wallace and wife, the Board is maintaining the school in the old building.

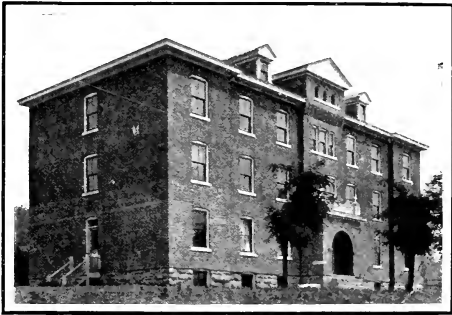
*Cotton Plant.* The new brick dormitory for the girls of the school is just completed. It is two stories high and contains some thirty rooms. The building, as is often the case with work of this kind, has been delayed far beyond the time when it was to have been completed and ready for occupancy. Now that it is finished, the feeling of impatience has given way to the joy of possession. Mr. and Mrs. Byrd pronounce it a beautiful building and are rejoicing in the accommodations that it affords and in the consequent prospect of better work and greater usefulness. This new dormitory building at Cotton Plant is to be known as "Niccolls Hall" in honor of Rev. S. J. Nicolls, D. D., LL. D., of St. Louis, who, always a friend of the freedmen, has taken special interest in the work and shown it in a practical way.

*Arkadelphia.* Early last fall a change was made in the general management of the school work at Arkadelphia, and Rev. W. D. Feaster and wife were placed in charge. Judging from what has been accomplished under the new management, there seems to be little risk in prophesying that the school has entered upon a new career. The increased attendance has made it necessary to add an additional teacher and the future of the school is in every way hopeful. The evidence that the colored people of that community are waking up to the benefits that the school is offering to them in the way of training and saving their children, is exceedingly gratifying.

## SWIFT'S NEW BUILDING

**T**WO years ago our Freedmen's Department completed a fund of \$10,000 for the erection of a boys' dormitory at Swift Memorial Institute, Rogersville, Tenn. The building was finished and occupied

Freedmen's Board that an additional sum of \$10,000 be raised for the erection of a dormitory for young men in connection with that school. It required two years to raise the stipulated sum, but at the end of the second year



NEW DORMITORY FOR BOYS AT SWIFT MEMORIAL, ROGERSVILLE, TENN.

last year but not dedicated until May. It will be recalled by societies who contributed to this work that the trustees of Maryville College, because of a change in the laws of the State of Tennessee prohibiting the education of white and colored students in the same school agreed to turn over to the Trustees of the General Assembly \$25,000 of its endowment fund for the benefit of colored education at Swift Memorial Institute, with the understanding with the

the amount was in the treasury, thanks to the Women's and Young People's societies of our church. The picture is a good one of the building, which is plain and substantial. It has thirty-six rooms with space on the fourth floor for gymnasium or for more dormitory room. The basement affords room for the laundry and for some of the industries. We hope the time is near when the necessary equipment can be provided.

## PROSPEROUS WORK FOR CHOCTAW NEGROES

**O**AK HILL SCHOOL, Valliant, Indian Territory, is running at full capacity. Last year's boys are able to do double work this year because of thorough training, and their example secures good results almost at once from the new boys. A new order has been instituted in the way of improvement in every department of work. The farm is being brought into a better state of cultivation and buildings repaired and new ones erected. The three hours of work required of each student every afternoon has resulted in a general improved appearance of the premises. The boys also aid in the care of stock and in the growing of crops. An air of neatness and thrift prevails which is most gratifying. One of the new features introduced is a normal training class held throughout October; it is the purpose to supply capable teachers for

the colored schools to be established in the southern part of the territory. With the exception of two day schools, one at Grant and the other at Lukfata, Oak Hill is the only place where colored children, within one hundred miles, can learn to read. No Government aid has yet been secured for the negroes of this section and the mission school is urgently needed.

A negro Farmer's Institute was held at Oak Hill for two days this winter. The Oak Hill students furnished the music and decorated the audience room artistically. Invitations were sent all over the county to farmers and their families and exhibits of farm and garden products were encouraged by rewards offered by the superintendent of the school. The result was a large attendance with great enthusiasm. Some of the topics discussed were: Necessity of Crop Rotation, Care of Stock, Farm Buildings,

The Garden, Poultry Raising, Cattle Raising, Bees, Breadmaking, Woman's Work in the Home, etc., all under the wise and skillful direction of the superintendent, who himself understands the theory and practice of farming. Who can estimate the value of such training to the Choctaw negroes, who but a generation ago seemed almost hopeless? But the Christian teacher carried the Gospel to these degraded helpless negroes, and to-day among them our church has this flourishing Oak Hill school, with other missionary day schools—in all nine churches and missions, seven ordained ministers, six of them colored men, and a membership of nearly three hundred.

## FREEDMEN SCHOOLS

SUPPORTED IN WHOLE OR IN PART BY CONTRIBUTIONS  
FROM HOME MISSION SOCIETIES THROUGH  
WOMAN'S BOARD OF HOME MISSIONS

Scotia Seminary, Concord, N. C.—Mrs. D. J. Satterfield, Miss M. C. Bell, Miss M. L. Barnes, Mrs. M. E. Fister, Miss M. E. Chapman, Miss M. E. Work, Miss A. O. Percival, Miss C. E. Precival.

Mary Allen Seminary, Crockett, Texas.—Rev. J. B. Smith, Mrs. J. B. Smith, Miss E. R. J. Ferguson, Miss A. G. Hosack, Miss D. J. Barber, Miss A. C. Gaily, Miss S. E. Gaily.

Ingleisle Seminary, Burkeville, Va.—Mrs. G. C. Campbell. Teachers salaries applied in rebuilding.

Mary Holmes Seminary, West Point, Miss.—Rev. A. H. Jolly, Mrs. A. H. Jolly, Miss Z. J. Garrett, Miss B. M. Shaw, Miss Georgia Palmer, Miss Rena Miller, Miss R. LeBaron, Miss D. Jolly, Miss M. McCarle, Miss R. C. Barr, Miss B. Craig, Miss Lizzie Hatfield.

Barber Memorial Seminary, Anniston, Ala.—Rev. S. M. Davis, Mrs. O. H. Mulholland, Miss A. M. Donaldson, Miss A. E. Johnston.

Brainerd Institute, Chester, S. C.—Mrs. J. S. Marquis, Miss A. Hunter, Miss M. C. Liggett, Miss Luella Thompson.

Harbison College, Abbeville, S. C.—Rev. C. M. Young, Mrs. C. M. Young, Mr. L. L. Spaulding, Miss O. M. Pettiford, Mrs. A. W. Johnson, Mr. R. W. Boulware.

Haines Normal and Industrial Institute, Augusta, Ga.—Miss L. C. Lany, Miss M. C. Jackson, Miss M. L. Davis, Miss M. B. Belcher, Miss S. V. Maxwell, Mrs. E. C. Cornick, Mr. C. H. Waller.

Albion Academy, Franklinton, N. C.—Rev. J. A. Savage, Miss M. H. Dunston.

Swift Memorial Institute, Rogersville, Tenn.—Mrs. W. H. Franklin, Mrs. D. G. Hardin.

Mary Potter Memorial, Oxford, N. C.—Mrs. G. C. Shaw, Miss M. A. Tucker, Miss M. O. Dent, Miss M. B. Sullivan, Miss Anna Adams.

Cotton Plant Academy, Cotton Plant, Ark.—Mrs. W. A. Byrd, Miss F. B. Smith, Miss M. M. Perry, Mrs. A. E. Cowan.

Monticello Academy, Monticello, Ark.—Rev. O. C. Wallace, Mrs. O. C. Wallace, Mrs. Jane E. Johnson.

Oak Hill Institute, Valliant, Ind. Ter.—Mrs. R. E. Fiekingier, Miss B. L. Ahrens, Miss A. Baton, Malinda Hall.

J. B. Kendall School, Sumter, S. C.—Rev. A. U. Prieron, Miss H. N. Usher, Miss E. A. Green, Miss M. L. Ravenhah.

Danville High School, Danville, Va.—Mrs. W. E. Carr, Mr. T. A. Long, Miss M. L. Price, Miss R. E. Brooks, Miss L. M. Lovelace, Mrs. F. J. Patton.

McClelland School, Newnan, Ga.—Mrs. B. L. Glenn. Miss M. I. Miller, Miss E. F. Brown.

Arkadelphia, School, Arkadelphia, Ark.—Mrs. W. D. Feaster.

Richard Allen Institute, Pine Bluff, Ark.—Mrs. T. C. Ogburn.

Fee Memorial, Camp Nelson, Ky.—Miss O. B. Feinster.

### PAROCHIAL SCHOOLS

Palatka Fla., Mrs. W. F. Kennedy. Waterboro, S. C., Miss C. M. Jones. Mayesville, S. C., Mrs. I. D. Davis, Miss A. E. Davis, Miss Z. M. Lindsay. Rock Hill, S. C., I. T. Wright. McConnellsville, S. C., Mrs. A. A. Jones, Miss E. A. Jones. Ebenezer School, Sumter, S. C., Rev. M. J. Seabrook, Miss C. E. Manoney. Darlington, S. C., Mrs. A. J. Jefferson, Miss Leola Prince. Liberty

Hill, Columbia, S. C., Miss R. E. Johnson. Camden, S. C., Mrs. W. R. Muldrow. Spartanburg, S. C., Miss Lafayette Wilkie. Troy, S. C., Mrs. J. P. Woolridge. Calhoun Falls, S. C., Mrs. S. D. Leak. Washington, Ga., Mrs. J. R. Harris. Cordele, Ga., Mrs. A. S. Clark. Miss Bertha McCarthy. Macon, Ga., Mrs. J. W. Holley. Louisville, N. C., Miss Annie R. Mitchell. Lumberton, N. C., Mrs. J. H. Hayswood. Morganton, N. C., Mrs. T. J. Smith. Carthage, N. C., Mrs. H. D. Wood. Aberdeen, N. C., Mrs. W. J. Rankin. Mrs. W. H. Byrd. Graham, N. C., Mrs. S. L. Young. Winston, N. C., Mrs. H. A. Willis. Rockingham, N. C., Mrs. J. H. Clement. Mebane, N. C., Miss L. D. Hughes. Jetersville, Va., Mrs. S. J. Neil, Miss Tillie Travis, Miss Mary F. Thomas. Stuart, Va., Mrs. Emma G. Dickson. Amelia, Va., Mrs. J. R. Barrett. Martinsville, Va., Mrs. E. W. Cother. Mt. Lebanon, Va., Miss M. S. Spencer. Lynchburg, Va., school closed this year for repair of building. Mt. Hermon, Va., Mrs. Kate Robinson. Albright, Va., Mrs. B. O. Thompkins. Ridgeway, Va., Mrs. J. Dillard. Newport News, Va., Mrs. G. T. Jones. Hope, Va., Mrs. W. B. Stitt. Newton School, Chattanooga, Tenn., Mrs. C. H. Trusty, Mrs. Mary E. Theoy. Miller Memorial, Birmingham, Tenn., Miss L. E. Ravenah, Mrs. L. J. Thomas, Mrs. L. B. Green. Mary Louise Esler Memorial, Louisville, Tenn., Miss Mary L. Boyd. Knoxville, Tenn., Mrs. F. E. Mayers.

## BOXES FOR FREEDMEN

Box work is always helpful and needed. Boarding schools each year require replenishing of household supplies, just as much as does any home. There is always need of bedding of all kinds, tablecloths, toweling and scrap remnants; material for the sewing schools; rag carpet in roll or in rug lengths; maps, charts, and any school-room paraphernalia. Sewing machines are sometimes needed.

Our ministers and parochial schools can always use second-hand miscellaneous clothing. Sometimes clothing and bedding are needed by the minister's family for their own use, as well as for the needy in their congregations. When clothing is badly worn, cut out the best parts and send for patches; they need such—woolen cloth or cotton. Boys' clothing and shoes also are usually scarce. We often receive letters from ministers saying, "We had such a good box, but nothing for our boys." One teacher writes that boys came this winter to his school shivering and barefoot, with frosted feet and chilblains. So remember the boys, too.

Special attention is called to the necessity of getting boxes and barrels *shipped in good season*. In many instances they do not reach their destination until the winter is nearly half gone. During the latter half of November and during December freight is so heavy that boxes and barrels are side-tracked for weeks, giving anxiety to senders and receivers, and are occasionally lost. Will societies kindly consider this and begin planning for box work *now*? Secure addresses and be ready to ship in October or early November. This will give comfort and satisfaction all around. If you wish to send a Christmas box to a school, this is especially necessary, for it is a great disappointment when boxes do not arrive until two or three weeks after Christmas, as has often been the case.

In planning a Christmas box the following list of inexpensive and acceptable articles may be suggestive:

Pencils, slates, tablets, stationery, books, pictures, scrapbooks, beads, dolls, balls, tops,



thimbles, sewing bags, needlebooks, games, neckties, suspenders, knives, marbles, mouth organs, ribbons, gloves, mittens, handkerchiefs, candy—any of these give joy and happiness. Write to 513 Bessemer Building,

Pittsburgh, Penna.; you can have all the information you wish, for the asking.

"Blessed is he that considereth the poor,  
The Lord will deliver *him* in time of trouble."  
S. L. S.

## REUNION WITH THE CUMBERLAND CHURCH

By Ella A. Boole

THE reunion of the Cumberland Presbyterian Church with the Presbyterian Church, U. S. A., is a historic event.

The strength of the former church is largely in the South and Southwest, where our work has been the weakest. They are an evangelistic people, full of religious fervor, and have many country churches, although they have large churches in all the large cities of the South. Their ministers are self-sacrificing, have pushed their work into remote places, and while many of them have been obliged to work with their hands during at least five days in the week, to support their families, they have preached two and three times on Sabbath, and have rejoiced in seeing souls saved.

One is surprised to find how many ministers have come out of these country churches, and with what sacrifices they have secured the education necessary to preach. Their prayer meetings are full of the power of the Spirit, and the fervent "Amen," is frequently heard.

While the leading ministers of the church are entering heartily into the union, there is scarcely a church in which there are not some who oppose—"Antis" as they are called. It is very well to say these are people who neither "paid, prayed, or attended the services," but there is many a heartache and even families are divided on the issue.

Four Home Mission Conferences (on the Cumberland field) were arranged for February by Dr. Fullerton, Field Secretary for the Board of Home Missions of our Church, at Nashville and Memphis, Tenn., and Paris and Waco, Texas. They were all intensely interesting and mutually helpful. In all, about four hundred ministers were present, and the representation of the Woman's Missionary Societies was good. Each

conference continued two days. Dr. Thompson and Dr. Dixon represented the Home Board, Mrs. Dee F. Clarke, of the Cumberland Woman's Board, and myself had charge of the woman's work. For two hours each session we all met together, then the women returned for a conference by themselves. Such subjects were discussed as, The Scope and Work of the Board of Home Missions; Its Methods and the Woman's Work; The Country Church and Woman's Work in the Country Church; Evangelization and its Best Methods.

As the Woman's Board of the Cumberland Presbyterian Church was organized as a Foreign Board, and did not take up Home work until 1890, and their work has been confined to work among the Indians and one group of schools among the Mountaineers, the extent of the work of our Woman's Board of Home Missions has been a revelation. It is needless to say that they have rejoiced in it, and we have been pleased to have the women say, at every conference, "We like the plan as outlined by the joint conference in New York, viz.: 'That after July 1, 1907, the donors in auxiliary societies shall designate what proportion of their gifts shall be given for Home, and what for Foreign work,'" and they also said that they believe they will give as much for Home work as for Foreign. Our conferences with the women were all very satisfactory, and after we had talked over how the unification could take place, the questions and problems discussed were just such as would have been discussed had "our own folks" been in conference. We believe the reunion of these two churches, and the uniting of the woman's work for Home Missions will mean advance, and we heartily welcome these co-laborers in a common cause.

## PRESBYTERIAL EXCHANGE

*Bellingham Presbyterian, Wash.* This young presbyterial society during its first year has had many problems to face, but with the spirit characteristic of Washingtonians, the officers have kept the work on their minds and hearts. Although there are but six auxiliaries, most of them belonging to Home Mission churches; they are making a brave effort to come up to their apportionment. The society at Everson, lately organized with twelve members, is a welcome addition. The box work of the Presbytery, amounting in value to ninety dollars, was sent to the Sitka school. Plans are being made for a banner Presbyterial meeting at Anacortes in April.

### A PLAN TO DEVELOP MEMBERS

*From a Society in Chester Presbytery, Pa.*

In the meetings of our society we have discussed the plan of having a calendar for the entire year, and the same seven or eight people giving papers month after month. Our new president is working and planning especially to bring members to the fore who have always come quietly into the meetings, sat down on a back seat, and went as quietly out again at the close, being with us and yet not of us—you know them; they are to be found in every society. Our president began by bringing them all up to the front; then, some time during the meeting, she would ask for a chain of sentence prayers from them, following each

other quickly; they soon became accustomed to the sound of their own voices. Next, she divided the topic for the month among a number, asking each to tell a little, and to tell it in her own words instead of writing it. It is surprising how many of these same women have risen to the occasion. Some of them are now our strongest members, and they are interested in everything pertaining to the work. We give two hours to our meeting, have the devotional part first, giving plenty of time to it; next our business is taken up; and the balance of the time is given to the topic. We are never hurried and we cover the ground well. Sometimes we have a tea; then the young ladies of the Mission Circle help serve, and generally once a year they take entire charge of the tea.

I am charmed with the "Best Plan" idea. You have no idea what a boon it will prove to the societies. Our presbytery has so many societies away out in the country, of which the members are home people, and their continual cry is for ways to do things; they will derive much good from the "Best Plan" page. Indeed, even the most flourishing societies will find it an aid. There is no necessity for a dull missionary meeting when we have so many delightful helps.

## BEST PLANS

*Circulating Leaflet Plan: Not new but as good as ever.*

It is now some years since the circulating leaflet plan was first set forth in this magazine, but its usefulness has not diminished, and every now and then some one speaks anew in approval. Last month mention was made of the substantial aid received by a Colorado (Fort Collins) auxiliary from this plan. A later message tells how the plan was carried out by them:

"The secretary of literature made some receptacles of denim, in size and shape like a large business envelope. In each she put four or five leaflets, enclosing with the leaflets a list of the names of those living in the same vicinity, the last named person on the list to return the package to the secretary of literature. The back of the card bore the request that each one should read the leaflets, placing a cross after her name after doing so, and pass on to the next on the list. A little silk bag, 1½ by 2½ inches, with a draw string at the top, was enclosed in each package to hold such contributions as those reading the leaflets should feel inclined to place therein. These leaflet packages were sent out in groups, seven at a time (was that number selected because of its Scriptural significance?); there was time during the year for only three sets to go out and return, as they moved slowly. The least amount returned in any bag was thirty-five cents, the largest amount two and one-half dollars; about twenty bags in all were sent out, and the total returned was fifteen dollars for the literature fund, with which we were able to get all the newest leaflets, missionary books, etc. So well pleased were we with the plan that we shall use it again this year, and hope other societies may adopt it or tell us of a better one to keep up the fund."

## PROGRAM FOR MAY MEETINGS

**Devotional Seed Thoughts:—Service:—**Where needed? Then shall we know if we follow on to know the Lord: Hos. VI:3. Go work to-day in my vineyard: Matt. XXI:28. By whom needed? Whoso shall receive one of such children in my name receiveth Me: Mark IX:37. To whom rendered? For ye serve the Lord Christ: Col. III:24. Inasmuch as ye did it not to one of the least of these, ye did it not to me: Matt. XXV:45.

"Oh, woman hearts that keep the days of old  
In living memory, can you stand back  
When Christ calls? Shall the Heavenly Master lack  
The serving love, which is your life's fine gold?  
Do you forget who made the morning break,  
And snapped the fetters of the iron years?  
The Saviour calls for service. From your fears  
Rise, girt with faith, and work for his dear sake."

**Prayer** for the Island countries of Cuba and Porto Rico.

**Prayer** for the Woman's Board of Home Missions, whose annual meeting commences May 16, at Columbus, Ohio.

**Subject of Study for the Month—Cuba and Porto Rico.** 1. Our record in the islands. 2. The response of the people. 3. Needed advance.

Under topic 1 give map talk and locate stations; read names of workers

Under topic 2 select incidents from this magazine for May, 1905, 1906, 1907.

Under topic 3 show the opportunity for increased work in towns and crowded country neighborhoods where there is yet no Gospel work.

Literature Year Plan. Three-minute messages from the Magazine.

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Frank German-American on Porto Rico ..... R. of Rs. Aug. '06  
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Our Record in Porto Rico ..... Harp. W. Feb. 24, '06  
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What our Youngest Child Wants ..... Outl. Aug. 11, '06

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### CUBA

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Commercial Annexation of Cuba ..... Appleton's M. Oct. '06  
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Cuba and the U. S. ..... Ind. Sept. 20, '06  
" " " " ..... Outl. Sept. 22, '06  
Cuba in American Politics ..... Putnam's Jan. '07  
Cuban Government's Side in the Revolution ..... Ind. Sept. 20, '06  
Cuba in Factional Eruption ..... R. of Rs. Oct. '06  
Cuba Libre or Annexation ..... Ecl. M. Oct. '06  
Cuban Republic on Trial ..... R. of Rs. Oct. '06  
Cuba's Condition and Outlook ..... World's Work Nov. '06  
Future in Cuba ..... No. Am. Nov. 16, '06  
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Provisional Government in Cuba ..... Outl. Oct. 13, '06

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**The Annual Meeting.**—The twenty-eighth Annual Meeting of the Woman's Board of Home Missions of the Presbyterian Church, U. S. A., will be held in the Central Presbyterian Church, Columbus, Ohio, Thursday and Friday, May 16 and 17, 1907. The first session will be on Thursday afternoon, at two o'clock, to be followed by an all-day meeting on Friday. There will also be a reception to the missionaries on Saturday morning, the popular meeting on Sunday afternoon, at 2.30 o'clock, and the synodical conferences on Tuesday and Wednesday afternoons.

It is expected that every synodical society will be represented by its president or secretary, or by both, and that many presbyterial officers will avail themselves of this opportunity of coming in close touch with the work on the field. As usual, missionaries will be present from all the fields, and visitors will be cordially welcomed.

Announcement will be made later as to the hotel which will be headquarters for the Woman's Board and as to the committees. In the meantime synodical societies should be planning for their delegates.

The same reduced rates granted Commissioners and visitors to General Assembly will be available for those attending the women's meetings.

**North Pacific.**—The nineteenth Annual Meeting of the Woman's North Pacific Board will be held in the First Presbyterian Church, Portland, Oregon, Wednesday and Thursday, April 17 and 18, 1907. All vice-presidents of the Board are urgently invited to be present. Each local society is entitled to two delegates. C. E. and Jr. C. E. societies and Mission Bands are entitled to one delegate each.

All names should be sent by April 1, to Mrs. G. B. Cellars, 324 East Eleventh street North,

who will send cards designating place to which delegates are assigned for entertainment. It is hoped that all delegates will be present at the first session, and remain throughout so as to make a complete report of the meeting to their societies.

These annual meetings are not simply for the purpose of making reports of the year's work—these are necessary and always interesting—but we desire to have them serve a higher purpose. We hope, by them, to gain a better and broader knowledge of the needs of the world, and formulate better plans and methods for carrying on the work.

Will not every delegate come with the determination not only to derive some benefit, but also to contribute to the interest of the meeting?

MRS. J. V. MILLIGAN,

General Corresponding Secretary.

### New Books

**Raising the Average**, by Don O. Shelton. The purpose of this attractively printed volume of seventy-six short pages is to help answer the question, "How can I bring all my days up to the standard and achievement of my best days?" Its four chapters are intended to help one in defining his life mission. The concluding sentence is full of wise significance: "As we hold close to the Christian mission there will come into our life the Christian fruitage. The life program we shape for ourselves shapes us. It determines many of our human relationships; beckons the books we shall read; settles the force and quality of our work; guides us to the final harbor." It is a book to help shape the course of a young life on higher levels.—Revell Company, publishers; price, thirty-five cents net.

Another recent publication by Revell is "My Old Bailiwick," by Owen Kildare. It is the story of the slums of New York, a life hopeless and helpless, save for the lift of some outstretched hand which is guided by a sane head and a sound heart, for not all philanthropic people are wise enough nor loving enough to succeed here in rescue work. New York's lower East Side is as an unknown world to many; those who would know it with the hope of helping should read "My Old Bailiwick." Price, \$1.50.

## RECEIPTS OF WOMAN'S BOARD OF HOME MISSIONS FOR JANUARY, 1907

Abbreviations: Sunday School, S.; Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig.; Girls' Band, B.; other bands by initials—as Busy Bees, B. B. Last syllable omitted when ending ville, port, town, field, etc

**BALTIMORE.**—Baltimore—Baltimore, 1st, 250; Y. L., 27; 2d, 17; W. Hrs., 10; A. P. Band, 7; Alsquth et al., 15; Babcock Mem., 10; Broadw., 5; Brown Mem., 64; Ch., 600; Cent., 8; Coren., C. 5; Hampden, 3; Lafayette Sq., 45; S., 17; C., 9; Pri. S. Class, 10; Light St., 46; Northw., 22; Ridgely St., 6; Walb., V. L. Club, 50; Waverly, 5; S., 6; G. Bod, 5; Westm., Dickson Mem., 10; Emmittsb., 4; Frederick, 2; Mt. Paran, 1; New Winsor, C., 5; Roland Pk., 19; Sparrow's Pt., 1. New Castle—New Castle, Gift, 10. Washington City—Ballston, C., 1.13; Berwio, C., 1; Kensington, Warner Mem., 43; Manassas, 8; Riverd., 2.50; C., 3.75; Takoma Pk., 18; Vienna, 2.50; Washing., 1st, 25; 4th, 24; Eastera, Westm. League, 2; Metropolit., M. Bd., 2.87; N. Y. Av., 62.50; Bethany Chapel S. M. S., 13.50; B. E., 5; NORTHAM., S. M. S., 2.50; Western, C., 15. \$1,522.25  
**CALIFORNIA.**—Benecia—Fultco, 4; Petaluma, 1.50; Vallejo, 10. Los Angeles—Gleud., S., 4.20; Westminster, S., 1.70. San Francisco—1st, Int., 20; Calv.,

40. San Jose—Los Gatos, 7; Menlo Pk., 3; Milpitas, 2; Monterey, 6.75; C., 1.25; Palo Alto, 20; C., 1.25; San Jose, 1st, C., 1.50; I., 2.50; S., 10; 2d, 31; San Luis Obispo, 8; San Martin, 1.65; Santa Clara, 28; Santa Cruz, C., 3.75; Templest., C., 1.50; Watsonv., C., 4.25; J., 5; Skyland, 1.25; S., 1.50. Stockton—Diabla, 2.85; S., 2.40; C., 3.20; Fowler, 59.25; S., 15; C., 15; C. League, 10; Fresno, 1st, 7; Madera, 10; Merced, 18; Modesto, 7.79; J., 4.38; Sanger, 2.80; Stockt., 11.45; Woodb., 50c; Bakersf., 2.50; Oroni, 1.

\$399.37

**COLORADO.**—Boulder—Berthoud, S., 5; Boulder, 30.62; Ft. Collins, 83; Ft. Morgan, 21.70; C., 5; Fossil Cr., 7.20; Greeley, 5; La Porte, 5.60; La Salle, 10.90; C., 1.75; B. R., 50c; Longmont, 2; Timmath, 8.25; Valmont, 1.30. Denver—Bright, S., J., 10; Denver, Central, S., 12.50; C., 15; Corona, S., 10; Hyde Pk., C., 6. Gunnison—Aspen, 5; Grand J., 3; Lendy, 4; C., 5; Salida, 5. \$277.78



1st. 15; S. 30; Crescent Av., 240; Hope Chapel, 38; Warren Chapel, 20; Phlegamin, 10.90; Rutbury, 1st. 13.30; Roselle, 56.17; Springfield, 5; Westh., 12; Bible school, 41.15; Ch. 125; Caliton, 16 Jersey City—Englewood, West Side, 10; Garfield, 1st. S., 9.23; J. 5; 1; Hoboken, 11.75; Jersey City, 1st. 1.70; Y. L., 5; 1; Laramont, 30; S. 3.25; Westh., 5; Leodis, 7.11; Northland, 13.04; Passale, 1st. 23.16; Grace, Little Light Bn., 3; Paterson, 1st. 15; Y. L., 6.25; 2d. 58; S. 19.50; East Side, S., 20.06; Redeemer, 55.85; Rutherford, 67; Tenady, 20.50; West Milford, 4; S., 10. Monmouth—Asbury Pk. 1st. 1; Beverly, 28; S., 3.39; Burlington, 10; Cranh., 1st. 45.40; Leodis, Jr., 6; S. 25; Mrs. Walker, 50; Hight, 8; S. 5; Jamesh., 10; S., 6; Lakew., 29; Long Branch, 22; Matawan, 15.50; Oceanic, L. Aid, 5; Red Bank, 8.75; Shrewsb., Y. P., 15; Tom's River, 11. Morris and Orange—Boont, J., 4; East Orange, 1st. 165; Arlington Ave. 25; Hanover, 21; Madison, 75; Morrisstown, 1st. Y. W., 37.50; South St., 50; Pri. S., Clapton, N.Y. Vernon, 15; Orange, 1st. Y. W., 4; Hillside, 57; Whippany, S., 3; Wyoming, 5. Newark—Arlington, 1st. 10; Bloomh., 1st. L. A. 18.75; Caldwell, 1st. 25; Montclair, Trinity, S., 54.42; Ch., 85.58; Newark, 2d. 30; Crusaders, 50; 5th Ave., 50; Bethany, 25; Elizabeth, 10; Mem. Chapel, 10; Faithful Wks., 5; J. 5; Newark—Belvidere, 20; 30; Phillips, Westm., 10. West Jersey—Bridget, 1st. 16.71; Camden, 1st. 30.70; Calvary, 30; Haddonh., 20; Merchants, 4; Pittsg., S., 5; Y. L., 14.65; Coral Wks., 4; Wenonah, Mem., 50; Woodst., S., 5. \$316.63

**NEW MEXICO—Arizona**—Casa Grande, S., 3. Rio Grande—Albuquerque, 1st. 16; Flagstaff Ch., 4. Santa Fe Pass, 3.25. \$25.25

**NEW YORK—Albany**—Albany, 2d. 183.34; 7d. S., 13; Madison Av., 16.06; State St., 100; West End, 7.50; S., 12.97; C., 10; Ballst. Centre, Earn. Wks., 3; Battellerv., 4.16; Bethlehem, 4; Gloversh., 11.25; Missy. Sew. Chr., 25; S., 7.50; Kingsh., 6.66; Jefferson, 7; Jermua, Memorial, 8.75; Johnstown, 20.34; Bd., 5; Mayfield, 4.16; Rensselaerville, 1.66; Saratoga Springs, 1st. 20.16; 2d. 453.34; Schenectady, 1st. 21.80; S., 8.90; State St., 14.16; Union, 4.16; Mrs. B. S. Holt, 75; Meards Bethany, 1.66. Binghamton—Binghamt., 1st. J., 5; No., 10; West, 25; Oneonta, Mrs. W. 64; Lett, 5; Deposit, 10; Nichols, 3.02. Brooklyn—Brooklyn, 2nd. S., 6.69; Bedford, Bible S., 10; Classon Av., 29; G. Bd., 15; Duryea, S., 40; Flatbush, 10; Grace, 24; S., 2; Lafayette Ave., 127.08; Mem., 47.12; Olivet, C., 2.50; Prosp. Heights, 13.50; Ross St., 3.96; Throop Av., C., 25; Westm., 10; Wyckoff Hgts., C., 5. Buffalo—Buffalo, 1st. 15.11; Calvary, C., 3; Lafayette Ave., 100; S., 12.50; Franklinv., C., 10; Hamb., Lake St., S., 3.68; Lancaster, S., 5.65; Portv., Bd., 38; Springv., S., 5. Cayuga—Auburn, 1st. C., 34c; Y. P. A., 100; Calvary, 5.82; Central, 20; Westm., C., 5; Ithaca, 17.37; Meridian, 18; Port Byron, 10; Selpiov., C., 3; King Peter, S., 15.11. Champlain—Plattsb., C., 3; 24; Sarana, Lake, 26.35. Chemung—Elmira, 1st. S., 6.26; Mrs. C. el. 3; Franklin St., 4; Lake St., 10; No., S., 2.09; Watkins, 30. Columbia—Catskill, 57.50; Greenv., S., 2.50; Hudson, 50; S., 11.50. Genesee—Attica, 20.95; Batavia, 76.70; S., 11.75; S., Bd., 20.55; Bergen, 23; S., 2.13; Castile, 9.62; E. Bethany, S. Pembroke, 5; Leroy, 60.29; S., 30.33; Perry, 18; Warsaw, S., 5; Y. W., 4.33; Wyoming, Miss. E. Hayden, 50. Long Island—Bridgehampt., S., 10.40; Easthampt., S., 5; E. Moriches, S., 3.76; C., 5; Mattituck, 4; Middlet., 16.10; Port Jeffers., S., 16.89; Sag Harbor, 40; Setauket, C., 3; Southold, 31; Westhampt., 25. Nassau—Babylon, 5.65; Brentwood, 3; Far Rockaway, C., 5; Freeport, 10; Glen Cove, K. Dau., 10; S., 50; J., 5; Glenw., Landing, S., 3.09; Green Lawn, C., 3; Hempst., C., 4; Huntingt., 1st. 30; Cent., 10.88; Islip, 3.75; Jamaica, 30.24; Northp., C., 4.25; Smitht., 20; S., 2.50; Sr. Cheer. Wks., 5; Springh., 1.25; Whitestoe, S., 1; Hempstead, 4.30. New York—New York, 4th. S., 8.50; 4th Av., Y. W., 50; 5th Av., 140; Miss M. Bradford's Cl., 14.25; Y. W., 125; Brick, 111; S., 50; Y. W., 175; Central, 30; C., 36.55; Int., 25; Ch. of the Strangers, C., 75; Covenant, W. Wks., 5; Harlem, 10; J., 5; Madison Av., Bible S., 50; Madison Sq., Ch. House, C., 5; Norw., 35; Ch. 1; Missy Circle, 16; Dan., 25; Northm., Y. P. S., 30; Rutgers, 15; Scotch, 20.83; St. Nicholas Av., S., 35; University Pl., 183; Light Bearers, 5; West End, Nible Fingers, 10; Stapleton, 20; D. M. Stearns Bible Class, 10. Niagara—Yonkers, S., 12.35. North River—Millert J., 6. Otsego—Coopersburg, 1st. 10; Delhi, 1st. 42.60; East Balf., C., 2; Gilbertv., 22; C., 10; Guilford Center, C., 5; New Berlin, 3; Oneonta, S.; Unadilla, 2.50; Worcester, 5; S., 2; C., 10. Rochester—Avon, Cent., 10; Brockp., S., 21.21; Chih., 3; Fowlerv., C., 4.75; Gates, J., 2; Grovel, 5; Homeage Falls, 9.55; Moscow, S.; Ogden, 21; Pitts., 35; Rochester, 1st. 6; S., 100; 3d. 9.95; W. W., 25; Wick, 125; Y. W., 37.50; Calvary, 10; C., 5; Central, 33.34; Mem. K. Mess., 15; Webster, 10.40; Scottsv., S., 6.30. Syracuse—Baldwins., C., 3.75; Fulton, 43.75; Oswego, Grace, 13.78; Syracuse,

1st. 193.69; 1st Ward, S., 12.27. Troy—Cambr., S., 5; Glens Falls, 15; Housh., Falls, 25; Lanesb., 1st. 14; Olivet, 10; Sandy Hill, 40.50; Schaghticoke, 12; Troy, 1st. 110; 2d. Irwin Bd., 25.15; 9th, 25; Oakwood Ave., S., 30; Westm., S., 25; Whitehall, S. Utica—Glenn, C., 1; J., 1; Knoxh., S., 2; Hallie Bd., 3.51; Hartt., 20; Pri. S., 9; Wide Awake Bd., 10; Oriskany, 5; Rome, S., 25; Utica, 1st. 45.75; S., 50; Bethany, C., 10.80; Olivet, S., 1.50; Westm., Brown Bd. Sr., 3; Vernon Centre, S., 3; Verona, S. M. Bd., 18.30; Westernv., 16; Whiteh., C., 5; Interest (Gallup), 30. Westchester—Brewster, 7; New Haven, 1st. 2; New Rochelle, North Av., 25; Ossining, 1st. 7.84; Patterson, 10; Peekskill, 1st. S., 50; Scarborough, 57.50; South East Centre, S., 1.48; South Salem, F. C. S., 6; W. F. B. S., 14; Stamford, 1st. 9; S., 30; J., 25; White Plains, C., 6; Yonkers, 1st. 50; Immanuel, S., 12.50; Dobbs Ferry, 10. \$6,159.56

**NORTH DAKOTA**—Fargo—Fargo, 1st. 12.90; Jamestown, 1st. 10; Tower City, 2.25; S. M. S., 25. Oakes—J. Moore, 11. Pembina—Cavalier, Busy Bees, 2; Crystal, S., 2; Forest River, Busy Bees, 5; Park River, 3. \$56.85

**OHIO**—Athens—Barkov, S.; Logan, 20; Marietta, 35; S., 4.27; Middlep., 1.90; Nelsonv., 3.50; Warren, S.; Wilkesville, 6.50. Bellefontaine—Belle Centre, 9.50; C., 7; Bellefontaine, 45; C., 12.50; Crestline, 4.80; Le Graf, 2.50; Forest, 5; Huntv., 2.50; Kenton, 34.50; Marietta, 6; Urbana, Y. W., 10. Cincinnati—Cincinnati, 1st. 5; 2d. 34.50; C., 14; 4th. 30.00; 10; 7th. J., 10; Avondale, S., 74; Pri. S., 50; Calvary, 10; Clifford Chapel, C., 2.50; Central, 3.75; Evans., C., 5; Immanuel, 5; Knox, C., 3; J., 2; Mohaw, 7.75; Missy Travelers, 4.50; K. Mess., 5; Mt. Auburn, 64.40; Poplar St., S., 16.01; Walnut Hills, 1st. S., 25; Westm., Help Hand, 25; Western, 8.00; German, Y. P. S., 5; College Hill, 3; Delhi, 6.80; Glendale, 12.50; A. C. P., 50; Harrison, 12.28; Hartwell, 12.50; Montgomery, C., 3.75; Norw., 22.45; Y. P. S., 8.25; Westm. League, 2; Azalea Bl., 5.25; Pleasant Ridge, 25.43; C., 1; Reading and Lockland, 8.50; C., 10; Williams, 5; Westm., 5; Y. L. S., No. 2, 16.95; Freshl., 9.90. Cleveland—Ashtabul, 1st. 11.05; Cleveland, 2d. 280; Beckwith Mem'l, 27.50; S., 13.25; B. Club, 4; Bethany, S., 5; Bolton Av., 89.60; Calvary, 312.50; S., 15; Case Av., 17.50; S., 7.41; Eells Mem., 10; Pri. S., 10; Enclid Av., S., 20.51; C., 6; E. Madison Av., 4; No., 25; Old Stone, 24.00; East Cleveland, 5; Westm., 14; S. Loran, 1st. S., 3; Millt., 2; Northh., 5; Freshl. Silv. Offering, 150. Columbus—Columbus, 1st. 4; Central, 43.90; Broad St., 50; Northm., 7.47; Nelson Mem'l., 2; W. Bld. St., 2.50; Plain City, 7.70; Westernv., H. Bushnell Bd., 2. Dayton—Camden, 3; S., 1.82; Cliff., Y. L., 11; "Acorn" Bd., 11; Collinsv., 4.55; Dayton, 1st. 16; L. M. B., 15; 3d. St., C., 8.50; Mem., 8; S., C., 3.13; Park, 8.40; Greenv., 21; New Jersey, 8; S., 2; Oxford, 1; S., 2; Piqua, 60; S. M. B., 60; Seven Mile, S., 2.03; Springt., 1st. 37; Request of Mrs. L. Steele, 200; 2d. S., 8.22; Y. L., 20.75; 3d. 4; S., 10; C., 2.88; Troy, 6.25; Xenia, 4.55; Yellow Spgs., 22. Huron—Fremont, 14.50; Milan, 1.70; 10; Munroe, 18.40; S., 2; Norwalk, 1; Sandusky, 3.70; S., 3.20. Lima—Ada, 21; K. Dau., 15; Blufft., 4.43; Delphos, 6.35; Findlay, 1st. 5; C., 17.50; Lima, Market St., Y. P., 10; Ottawa, 5; Van Wert, 10.75. Mahoning—Tanton, 1st. 24; Columbiana, C., 4; Hanover, S., 1; Leontia, S., 6.85; C., 5; Lisbon, 4; Massillon, 21; S., 10.18; Niles, 7.50; Salem, 14; Pri. Sch., 13.40; J., 2.15; S., 3.20; Sebring, 5.10; S., 1.75; Warren, C., 5; Y. L., 5; J., 4; Youngst., 1st. 1st Aux., 26.29; 2nd Aux., 20.79; Everge, C., 2; Mem., 25; S., 10; Westm., 7. Maumee—Bowling Gr., 24.10; S., 11.30; Bryan, 9.62; S., 3; Adams, 5; Grand Rapids, 6.64; S., 3; Hicksv., 1.27; Kunkle, S., 1; No., Balt., 12.37; Paudling, 4; S., 4.07; Perrysh., 1st. 8.37; Toledo, 1st. Westm., 7; 3d. 5; Collingw., 12.50; East Side, 11; S., 4.24; W. Bethesda, S., 2.40. Portsmouth—Felicity, 3.70; Ironton, 9; Jackson, 16.05; S., Leigh, 7; Portsmouth, 1st. 17; Red Oak, 2; St. Clairsville, 6; Cadiz, 100.80; S., 35.32; Coal Brook, C., 10; Kirkw., 13; Mt. Pleasant, 7; Ch., 3.70; Rock Hill, 22.50; C., 2; W. Brooklyn, 1; Woodsd., 14. Wooster—Apple Creek, S.; Ashl., 3.57; Belv., 2; S., 1.15; Creston, 2.87; Fredericksb., 30.30; Hopewell, C., 5; Mansh., 1st. 42.28; S., 7; Millerh., 7.50; Trev., 7; S., 10; Saranah, 14.71; Wayne, 2.04; Wooster, 1st. 15.75; 2d. Aux., 2; Zanesville—Rhsmd., 8.50; Brownsv., 9.05; Frazysb., 6.45; Fredericksb., 5; Granv., 32.23; C., 5; Hanover, 2; Adams Mills, C., 4; Martinsb., 7; Mt. Vernon, 11; Newark, 1st. 28; 2d. Mission Circle, 25; New Concord, 10; Outv., 2.50; Pataskala, 1; Utica, 17; Zanesv., 1st. 28.64; S. H. Kellogg Aux., 13; Putnam, S., \$4,090.99

**OREGON**—Grande Ronde—Burns, 1; Elgin, 4; La Grande, 3.79; Summerv., 1.70; Union, 8.15; Fen dleton—Irigen, 2. Portland—Astoria, 1st. 20; Oregon City, 1st. 1.71; Portland, 1st. 40.80; Y. W., 8.75; 3d. 4; C., 2.85; 4th. 5; Calvary, 20.40; Forbes, 16.60; S., 5; Marshall St., 18; Mizpah, 2.87; C., 2.45; Mt. Tabor, 15.69; Rd., 10.78; Westm., 13.88.

Springwater, 4; Tualatin Plains, 55c. **Southern Oregon**—Ashland, 1st, 0; Grant's Pass, 3; B. 5; Rosch, 1st, 2. **Willamette**—Albany, 10.50; 1st, C. 3.50; Corvallis, 5; S. 1; Dallas, 10; Eugene, 12.80; Bd., 1.50; McMinnv., 2.50; C. 2; Salem, J., 1.02; Turner, 2.20; Woodh., 1.68; Zena, 7c. **\$853.75**

**PENNSYLVANIA**—Allegheny—Allegheny, 1st, 50; McClure Ave., Kings Mission Soc., 72; Monroe Ave., J. 7; No. 40, Beaver, 10; Bellevue, 25.10; Ben Avon, 10; Little Branches, 12.50; Glenshaw, Hannah Shaw Bd., 5; Manchester, C. 10. **Carlisle**—New Bloomh., 4.25; S. 5.25; Carlisle, 2d, Mission Study Cl., 31; Chambersb., Falling Sp., 16; Harrisb., Market Sq., 43.45; Mrs. Bailey's Ch., 12.50; Mrs. Bergau's, 4.11; 3.25; Band of Trust, 3.5; Mrs. George's Ch., 25.38; Sr. S., 22.05; C. 75; M. Bd., 50; Wed. eve. off., 7.45; Lebanon, 4th, C. 4; Mercersb., S. 19.43; Middleb., 10; Paxt., C. 3; Shippensb., 56. **Chester**—

Avond., 10; Bryn Mawr, 37.50; Chester, 1st, 17.50; 3d, 14; Bethany, 2; Conest., 21; Darby Boro., 16.50; C. 15; East Downing., 3; Fagg's Manor, 40; Frazer, 2; C. 3; Glenolden, 6.25; Kennett Sq., 3; Lansdowne, 51; Malvern, C. 7; Media, 30; S. 25; Schuylr Gld. 50; Middlet., S. 4.36; New London, 4.20; S. 6; Oxford, 1st, 60; S. A. M. Chapter, 25; Parkersb., S. 37.50; Berwyn, S. 10; C. 5; Rantledge, 8.85; Swarthm., 34; Wayne, 28.75; W. 50; 11. **Newtown Circle**, 12; R. Bd., 2. **Radnor**, 22.50; Newton Circle, 1st, 65.20; Westm., 22.50; 6. Bd., 5; West Chester, First, 65.20; Westm., 22.50; West Grove, 6. **Clarion**—Beechw., 5; Bd., 4.70; Clarion, 5.53; Du Bois, 8.25; A friend, 10; Stewart, A. 28.47; East Brady, C. 3.60; Endeavor, J. 5; Emulnt., S. C. 15.32; Greenville, 6.50; Marietv., S. 8; Mt. Taber, 10; New Rebeth, Miss A. Porter, 1; S. 5; Pottsville, 12; R. 9.31; Pottstownway, 6; Scotch Hill, Pott., 12.

**Huntingdon**—Altoona, 1st, 15; Missy Gardeners, 5; 2d, 30; Bellefonte, 1st, 40; Spe. Bd., 1; Buffalo Run, 4; Comp., C. 4; East Kishacoquillas, 10; Hollidaysb., 1st, S. 4; Hartsgo Valley, 5; Hunting., 1st, 5; Irvonia, 2; Lick Run, 5; Lower tuz., 1st, 5; Mt. Union, 2; Pine Grove, Bethel, 5; Port Royal, 10; Sinking Creek, 4; Tyrone, 1st, 22; Mission Helpers, 10. **Kittanning**—Clinton, 9.70; Indiana, 75; Leebch., 35; S. 16.08; Marion, 4.70; C. 7; Rockbridge, 1.40; Saltb., 31.52; S. 2; S. 2. **Lackawanna**—Carbondale, 1st, Fair Light C. Bd., 6.75; Honesd., In His Name, 30; Lamerne, 3; To New Milford, 10; Scranton, 1st, 50; S. 32.28; Tonawanda, 10; Upton, 4.40; C. 1.84; W. Pittst., S. 11.46; Wilkesbarre, 1st, 20; Wyalsburg, 1st, Mrs. S. C. Adams, 25; 2d, S. 11. **Lehigh**—Allent., 19.50; S. 22; Bath, 10; S. 3.36; Catasquig, 1st, 17; S. 3.31; Delaware Water Gap, 3; Easton, 1st, 52.50; Mahanoy Circle, 15; Reinert, 1st, 35; C. 4; Colgate Hill, 1.46; South, 6; Hazlet, 46.80; C. 4; Mahanoy Circle, 10; Carry the News Bd., 5; Manch chunk, 25; Middle Smithb., 7; Mt. Bethel, 12.50; Port Carbon, 5; Pottsv., 1st, 20; C. 10; 2d, 16.20; So. Bethlehem, 10; Prt. S. 10; Stroudsb., 2; White Haven, 10; Y. W. S., 25.

**Northumberland**—Beech w., 3.50; S. 5; Erie Creek, S. 2; Buffalo, Cross Roads, C. 5; Chillisquaque, S. 1; Danv. Grove, 2; Y. W. S., Jersey Shore, 10; S. 9; C. 5; Opportunity Club, 15; Lewisb., 10; S. 12; C. 5; Y. W. S., 31; Ch. 11.80; Lock Haven, 10; S. 12; Danv., Mahanoy, 25.50; 4.75; J. K. Dau., 10; Sr. K. Dau., 85; 2d, K. Dau., 5; Hollidays Cove, S. 1.32. **\$418.85**

**WISCONSIN**—Chippewa—Ashland, 1st, 2.50; Baldwin, 5; Eau Claire, 8.54; Hudson, S. 8; 4.45; Stanley, 5; Superior, 1st, 3; C. 4; West Creek, J. C. 5. **Madison**—Jamez, 16; Kilbourn, 50c; Madison, 20; Portage, 2; Prairie du Sac, 4. **Milwaukee**—Cambridge, 5; Manitowish, 1.35; Milwaukee, Calvary, 2; Immanuel, 50; Ottawa, 1; Waukesha, 1st, 5. **Winnebago**—Appleton, 15; Fond du Lac, 2.73; Marinette, Pioneer, 10; Nasauv., Ch., 4.40; Neenah, 40c; Veefkind, Ch., 2.50; Glash., Ch., 1.11; Preble Wauquesha, Ch., 2.50; Wabeno, Ch., 2.08; Padus, Ch., 2.07; Milan, Ch., 2. **\$218.89**

**LEGACIES.**  
Estate of Mrs. Catherine H. McDonald, Berkeley, Calif., 2100; Mary M. Welch, Lambertville, N. J., 450; Lucy C. West, Buffalo, N. Y., 200. **\$2750**

**MISCELLANEOUS.**  
Mrs. A. I. Bulky, 31.25; Interest, 830.75; Rent and sales, 101.75; Board & Tuition, 5570.75; Literature, 403.94; Miss A. H. Berry & niece, 50; Mrs. H. S. Battles, 75; Miss C. F. Conrad, 50; Miss L. L. Conklin, 2.08; Cash, 2.50; M. V. Edwards, 20; Mr. H. P. J. A. Doge, 25; Mrs. W. H. Greene, 40; Mr. O. C. Hustad, 3; Miss M. E. Logan, 10; Miss L. Murphy, 70; C. D. McCoy, 5; Margaret Oldham, 5; A friend, 50; Mrs. A. C. Reid, 10; Mrs. E. E. Redding, 10; E. G. H. 6; Mrs. W. W. Smith, 400; Sale of books, 10; Pleasant, U., 12.45; J. H. P. Salter, 75; Sale of Pleasant, U., 1.50; By Miss S. F. Stephenson, Alaskan bracket, 1.50; Mrs. E. J. Townsend, 4; Mrs. R. H. Wharton, 25; Z., 2. **\$7910.96**

**ERRATA.**  
December receipt, St. Louis Presbytery, for Drake Emmanuel read St. Louis Immanuel, J., 2.

**Y. L. 3; Central, W. Assoc., 25; Mt. Moriah, 9; New Providence, S. 8; 4.32; Rebeth, 15.50; Scottsdale, M. C. 20.87; West Newton, B. C. 6.25; Y. L. 12.50. **Shenango**—Reaver Falls, 50; Elwyn City, 7; Kenilworth, 1st, 156.50; West Castle, 1st, 10; Rich Hill, Brighton, 1st, 87.50. **Washington**—Burgetstown, 1st, S. Westm., 7.50; S. 2.70; Clays, C. 6; Int., 3; Cross Creek, 12.50; S. 15; East Buffalo, 8; Hookst., S. 4; Lower Buffalo, 25; Lower Ten Mile, 6; C. 1; Mill Creek, S. 7.55; K. Dau., 14; Mt. Pleasant, 2.35; Mt. Prospect, 12; S. 7; Pigeon Creek, 25; S. 6; Shae, W. Wks., 1; Unity, S. 9.50; Upper Buffalo, 14.50; S. 11.60; Upper Ten Mile, S. 8.10; Washington, 1st, 50; H. M. Circle, 8.50; H. M. Club, 2; S. 33; 4 Children, 25; B. & G. Bd., 2.50; 2d, 16; S. 12.55; Non Nobis, 43; Y. W., 7.30; Girl Glean., 2.50; Boy Glean., 1.25; Eagleson Agency, 100; S. 36; 6.40; Seminary, Bd., 5.30; W. Alexander, 60; S. 36; "Hold the Fort," 13. **Wellsboro**—Galton, 1.57; Mansb., 1.30; Wellsboro, 25. **Westminster**—Bellev., C. 5; Chancet., G. Bd., 25; Columbia, 2; C. 12.50; Lancaster, 1st, 20; Bethany, 10; Little Britain, Mission Circle, 12; Marietta, S. Y. L. S. 8. **\$7014.90****

**SLATE**—C. Strach., C. 2. **South Dakota**—Goodwill, 10; C. 60; Jr. S. 10. **TENNESSEE**—Holston—Flag Pond and Rocky Fork, S. 5. Kingston—Chattanooga, 2d, 46c. Union—Knoxville, 2d, Ch., 200. **\$205.46**

**TEXAS**—North Texas—Denison, 1st, 2.50; Second, 7.81. Trinity—Albany, G. B., 50; Dallas, Second, 73.58

**UTAH**—Kendall—Malad, 2.50; Paris, Hastings, S. 2.50; Franklin, S. 1; Band, 1.44; Pocatello, S. 90c. Utah—Ephraim, 1.30; Bd., 50c; S. 3.01; Logan, 4; Mantl, 2; Salt Lake City, 1st, 52; 2d, 6; C. 5; Westm., 3; Fairview, Gld., 12.75; Presby., 10. **Central** Washington—Ellensburg, 10; C. 9; Kennewick, C. 3; Klona, 5.50; Natchez, 3; No. Yakima, 36.25; C. 20; Sunnyside, 4. Olympia—Aberdeen, 6.90; Buckley, 1.57; Hoquiam, 2; Olympia, 1st, 5; Tacoma, 1st, 12; Beth., 3; Immanuel, 18; Sprague Mem., 10c; S. 2; Y. L. S. C. 2.50; Vancouver, 10c; 12.75; Port Sound, Bal., 2; 2; Brighten, 2; Seattle, 1st, 73; C. 25; Iard., 2; 10; Westm., 50.88. Spokane—Davenport, 3; Fairl., 1; Odessa, 7; Spokane, 16; 5th, S. 2.50; Bethel, 5; Centenary, 57.50; Wilson Creek, Ch., 3.45; Presbyl., 2.33. Walla Walla—Johnson, 4; Kamiah, 1st in an., 1.47; C. 6; 2d Indian, 5.25; C. 10c; 4; Lapwai, Indian, 1.47; C. 1; Moscow, 10; C. 3.75; No. Fork, Indian, 4; C. 1; Palouse, 1; Stites, Indian, 1; C. 1; Walla Walla, C. 5. **Bellingham Bay**—Avacotes, 8.40; Cashmere, L. Aid., 2; Ch., 10; Everson, 3.50; Fair Haven, 15; Noosack, C. 1.25; Sedro Woolley, 10; S. 3.30. **\$524.72**

**WEST VIRGINIA**—Parkersburg—Clear Creek, J. S. 15; Republic, S. 15; West Union, S. 15; Leewood, S. 10. **Wheeling**—Cameron, 5; Y. P., 2; J. 50c; Chester, 5; Fairv., 5; S. 5; Forks of Wheeling, S. 4; J. 11; B. Shaw Bd., 6; Carothers Bd., 5; E. Allen K. Pan., 10; Moundsv., C. 1; New Cumberland, S. 1.85; Welshb., 1st, 51.50; Glad Tidings, 12; S. 2; 10; West Liberty, 30; S. 2; C. 1; Cunningham Bd., 10; West Liberty, 30; S. 2; C. 1; Wheeling, 1st, 96.58; 4.75; J. K. Dau., 10; Sr. K. Dau., 85; 2d, K. Dau., 5; Hollidays Cove, S. 1.32. **\$418.85**


# HOME MISSION MONTHLY

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## EDITORIAL NOTES

O reap what has been sown, to keep what has been won—that is the task before us now in Porto Rico and Cuba. Letters from our representatives tell us of the good record our missions have made, of the encouraging response on the part of the people—and they tell also of the insistent need of enlargement, of permanent quarters, of more helpers. Porto Rico and Cuba, our May topic for missionary review, both call loudly for attentive consideration.

It has been well said by Dr. Candler, that “we have not done our duty by Cuba if we stop with merely freeing her from the domination of Spain. We must help to create and maintain a religious life, without which civil freedom cannot long survive nor attain its best form while it lasts. Our debt of compensation and brotherly kindness will not have been fully discharged until we have done what we can to bring this mass of religious indifference into the obedience and faith which is in Christ Jesus our Lord.”

THE appointment of Governor Winthrop as Assistant Secretary of the Treasury removes him from Porto Rico to Washington. His administration has been highly acceptable to the people of the island, but it is quite possible that he may still be greatly helpful to Porto Rico in securing a closer organic union of its citizens with the United States, and in the fostering of its agricultural and other productive interests, especially the development of the coffee industry, which needs the stimulus of a small protective tariff.

WRITING of Porto Rico in the public print, Governor Winthrop points out that “it was on this island that Columbus landed on his second voyage to America, in 1493. San Juan, the capital of the island, founded

more than a century before the Pilgrims arrived in Massachusetts, is the oldest city in the United States. Some of its most important houses, still occupied, were begun years before there was any white settler on the continent of North America, and in certain localities traces of the original inhabitants of the island are to be found in the quaintly inscribed rocks and carved stone images that are discovered from time to time. Although no full-blood Indians have survived, the sharp features and high cheek bones of a few of the inhabitants of the interior bear evidence of Indian ancestry. The greater part of the inhabitants are of Spanish origin, the presence of African blood being far less than in the neighboring Danish Islands.”

SPEAKING of the development of the island under our flag, the same writer says that to the average traveler in Porto Rico perhaps the “most noticeable features of American occupation are the public school houses, the excellent roads, and the efforts of the Government to stamp out the disease known as tropical anemia. During the last seven and one-half years sixty-two school houses have been built—a considerable number when we consider that none were constructed prior to that period. Unfortunately, in spite of the fact that more than twenty-five per cent. of Porto Rico's income is devoted to school purposes, the resources are still too small to permit the maintenance of a number of public schools sufficient for the needs of the island.” This statement further demonstrates the need there is for such schools as are maintained by our Woman's Board.

EVEN far away plazas in New Mexico are feeling the coming of a new population. Miss Blake, who is at Trementina, says: “The whole country is in active, transitory condition, and the character of our mission work will change from year to

year. I am beginning to feel a foreshadowing of the changes that the near future will inevitably bring about, due to the wave of American immigration that is advancing toward us. We are forty miles from the main current that is following the new railroad east of us, but it will back up to us very quickly now and it will be well if we are able to care for it. I think we cannot fully realize what a work our school has done in former years in caring for the children of our path-finders, nor how much need there is to keep up the good work."



BUT for these schools, we are reminded, early white settlers in New Mexico would have had no other means of educating their children. "Large numbers of those Americans who came into Las Vegas during the ten years preceding and following the advance of the railroad found in our mission schools often the only available means of giving their children an education. These children are middle-aged men and women now, scattered throughout the country. Mr. Rendon has spent three weeks in the new towns northeast of us, and remarked on the large number of early mission pupils he met on the trip." Thus, again, the work of our Woman's Board has helped in laying the foundations of society on far frontiers.



THE article in this number from Dr. Hildreth, resident physician in charge of San Juan Hospital, introduces to our con-

stituency one who is proving a very estimable and satisfactory addition to our force of representatives in Porto Rico. Miss Ordway, who is the superintendent of the hospital, says that its resources are taxed to the utmost by the numbers of those who seek admittance, and that it "takes a mathematical genius to calculate how to accommodate one hundred people where provision was originally made for half that number. The answer most frequently given to those who perhaps have traveled hours to get here, some being carried in hammocks or in chairs, is, *no hay camas*—"there is no bed." They appeal to the saints, but the stern fact remains unchanged. Our doctors are said to have divine hands of healing, which so far as skill goes I believe is true. Remarkable cures have been wrought in this small hospital."



It is not to be supposed that it is simply with the healing of the body that our workers are concerned, or that the influence of the hospital stops with the medical work. To cite but one instance: "One who spent the convalescing period in reading the Bible, when leaving wished, 'Heaven's blessing on the great and noble work being done!' and then asked, 'Who supports this work?' When it was all explained and when told that even little children gave their pennies toward it, the tears came, and a desire was expressed to carry the Bible home and learn more of a religion that could do so much for others."

## SAN JUAN PRESBYTERIAN HOSPITAL

By E. Raymond Hildreth, M. D.

IF one were doubtful as to the need or desirability of maintaining medical work among the people of Porto Rico, a personal visit to any of the towns or cities of the island would effectually dispel that doubt.

The need is shown by the amount of work which is being done in the hospital. Between five hundred and six hundred people are being treated each month in the hospital and dispensary. With only fifty beds there is an average of over forty patients a day in the hospital, and there

is practically always a waiting list for the men's and women's wards. These people come from almost all parts of the island. At present we have two women from a town on the south coast about seventy miles away, and we have just received letters about two men from a town on the extreme western end who wish to come for treatment. Recently a man came to us with the Porto Rican anemia, a disease which is very common indeed here, and which saps the strength of the people and makes them a burden to them-



selves and their friends. He had started on horseback, twenty-four hours before, and had ridden slowly but almost steadily to reach the hospital. In about two weeks of treatment we were able to destroy the cause of his disease and make him feel and look like a different man, ready to become a helpful member of society again. This is the transformation that is going on constantly around us. One more illustration will cover this point. It is our custom to make a nominal charge for the medicines in the dispensary, that the people may value them.

This makes that part of the work practically self-supporting. A few days ago two men and a boy came to the dispensary from a town distant about fifteen hours by horseback. The mere distances these people are willing to come shows the need which exists for work of this kind, and how much they appreciate the efforts which are being made to help them.

While the great majority of the people

are nominally Catholic, there is a remarkable absence of real living religious faith among them. The men, with rare excep-

tions, express utter indifference to the question of their religious belief. They consider religion a matter which concerns the women. Most of those who come are unable to read or write, and so the Bible is an almost unknown book to them. Now, however, thanks to the schools which are scattered all over the island, more and more of the families have some children able to read, and this is the great hope for the future. We



CONVALESCENTS FROM THE CHILDREN'S WARD, SAN JUAN HOSPITAL

make much of the Bible by reading it to them each day in the wards and at the beginning of the clinics. A service is held each Sunday in the wards with Bible reading, singing and a Gospel talk. The patients listen with marked interest at all these services.

Porto Rico needs the Bible and an active, intelligent faith in Jesus Christ, and the people are remarkably receptive and responsive to such teaching

## PRESENT RELIGIOUS CONDITIONS IN CUBA

THE Rev. Dr. Warren A. Candler states in "The Independent," that "the present missionaries found the island filled with religious indifference, in which there was a considerable amount of downright and outspoken infidelity of the Voltaire type. The Roman Catholic Church, by reason of its official connection with the Spanish Government, and from other causes, had lost its hold upon the Cuban people, and no other form of Christianity had been embraced by them. The same state of things religious continues until now, but it has been very much modified during these seven years of political freedom and Protestant evangelization.

"Colporteurs and Protestant preachers

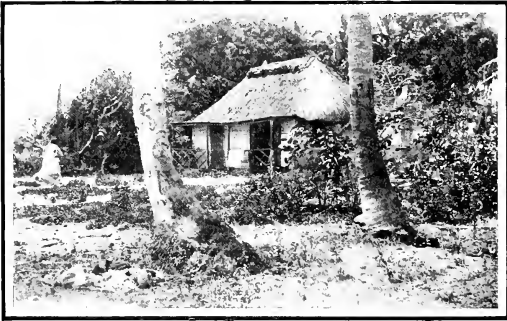
have scattered among the people tens of thousands of copies of the Bible. These Bibles have not been given away, for, if they had, they soon would have been thrown away. Most of them have been sold to people who wished to own them and were willing to pay for them. It is now impossible to get these books out of Cuba or to restrain the influence of them.

"It remains indisputable that in the Bible there is a quality found which inspires and invigorates the moral life of a man and a nation as no other book can. This tonic influence has reached thousands of Cuban people, and it extends daily the area of its power.

"But, while these signs of religious im-

provement are visible, it is still true that Cuba is a land of religious indifference. Such a state of things religious bodes no

good for the young republic. Godless republics, in the very nature of things, cannot be stable."



A COUNTRY HOME—PORTO RICO

## THE FUTURE OF CUBA

### THE POLITICAL OUTLOOK

WE Americans have suffered more, perhaps, than any other nation under the hasty pronouncement of foreigners who have darted through our country in a few weeks and ran home to write about us. Therefore, an American must feel all the more reluctant to utter a sudden judgment upon so vital a subject as the capacity of a people to administer their own affairs. Nevertheless, some facts stand out so clearly that no visitor to Cuba can miss them. By considering these facts, any one can form his own opinion as to whether the Cubans shall ever be independent, or whether the Government of the United States will be compelled to remain indefinitely in the island as a guarantor of good order and guardian of the peace.

We may dismiss at the outset the yearning for perpetual American supervision expressed by every substantial property owner in Cuba, whether he be Cuban, Spanish, British, American or German. For it would be folly to give undue preference to mere property rights as against the rights of citizens, especially

such citizens as these of Cuba who freely gave their lives and their fortunes to establish the young republic. Yet, as I look back over a most interesting sojourn in the island, the thing that remains most prominent in memory is the remark of a sugar planter who fought for independence in the Four Years' War.

"When the American flag was hauled down in 1902," he said to me, "I was sorry to see it go, and I asked myself, how long must it be before Americans come back and save the Cubans from themselves? For, you know, our Cuban constitution is founded upon Spanish ideas, experiences, prejudices—all of which are hostile to the very existence of a republic. There is not as yet in this country the public opinion upon which a republic must rest."

While it is true that the recent revolution was an armed protest against the frauds and violence practiced by the Moderate party in the election of 1905, yet it is equally true that the hope of holding public office, of living on public money, was

what attracted thousands of Liberals to the field. When Secretary Taft proved that the Moderates had kept themselves in power by force of arms, the Government officials made no denial. "We did it for the good of the country, and if the Liberals had been in power they would have done the same thing." How much truth there was in this plea anyone who lives in Cuba can tell. It is manifestly absurd to accuse all the members of any political party of corruption, yet there is no doubt that wherever Moderates were in power they ruthlessly crushed the Liberals, and wherever the Liberals were in control, the Moderates were cynically cast aside.

We have not been without this sort of thing in the United States, but our defeated parties do not fly to arms by way of protest against fraud. The Cubans do.

President Palma spoke bitter truths when he said, in the midst of the late war, "Cuba was left an orphan too soon, the United States should have remained here twenty years longer."

The average Cuban leader wants office. He will get it through the ballot if possible. Disappointed at the polls, he turns naturally and easily to armed protest, knowing that he can readily enlist a big force of reckless adventurers. Therefore, it seems to me the United States, as guarantors of good order under the Paris treaty, must remain in charge of the Government in Cuba until a new generation shall arise, a Cuban people who believe that ballots, not bullets, shall govern the island.—*William Inglis in North American Review.*

## OBSERVATIONS BY A CUBAN SCHOOL GIRL

(Aged Fifteen)

TRANSLATED BY HER TEACHER

WHEN the parents here heard of the probable arrival of American teachers they were greatly surprised and perplexed. Some said, "I'll not send my children there to be killed"; others, "Oh, there is where I will send mine so they'll have 'the leather' well applied." The mothers who were strongly Catholic said, "I'll not send my girl there to be eternally condemned, since in that school they'll be made Protestants and be brought up according to the *diabolo*"; or, "Those people are Jews, they do not love God, and they'll teach the children to believe He does not exist." There were, and still are, mothers who did not want their daughters to even look in the direction of the Presbyterian church and school when walking along the street.

When the time came for the opening of the school those of us who entered did so in fear and trembling because we believed that in the faces of the teachers we should see Satan himself. All through the first year we said one to another, "What are they thinking about? Do they imagine that they are going to turn us Protestants? I'll not give up my religion for anybody or anything." "Nor I," would be the answer. "If the priest knew that I come to this school he would put me out of the church." "And me from the

Society of the Daughters of Maria," would respond another. If, by chance, the pastor of the church had anything to do with the school, immediately it was—"Bad business this, his coming to make us Protestants."

Many girls did not wish to go down stairs into the church room for the opening exercises, because if they entered it they were afraid that they would have to confess it as a sin to the priest. The teachers suffered very much on seeing the ignorance that existed among the people in regard to the Gospel. They tried to persuade the girls to take part in the opening exercises, saying it was only asking God's blessing; but it was to no effect.

I was a Catholic, although I never kissed the feet of the images of the saints, or told all my sins to the priest, for I thought that if I said an "Ave Maria" to the Virgin it would be sufficient, but, on the contrary, I have a twin sister who was one who might be called a "holy Catholic." It happened that I had heard all the talk and blasphemies against the Presbyterian Church, and had just so much more desire to see if all that was said were true. I had also a friend who attended the meetings regularly—and also knew some English, a strange thing to me who thought, like many others, that the American's

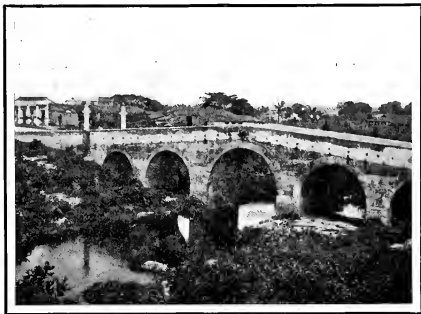
speech sounded like a dog barking. When I had already been attending the Presbyterian church with my friend (unknown to my family) I won over my sister one Sunday to attend Sunday school under the impression that it was to go and see the people passing along the street. In this

the teachers. If anyone does not wish to believe this let him come to struggle with the little Cubans (this from me, a Cuban!) and he will know how it all is, and will rejoice that the people are not as vehement now as before.

I will tell you something of the advance

that has been made; not all, for if the opposition was great, so also has been the progress that with God's help the Christian teachers have been able to bring to this people. The children of this school have passed through a metamorphosis since last year.

I would like to tell you, too, that the advance among the children can be seen in that we have been able to form a "School City," really a very difficult achievement because of the character of the children. Some



ON THE EDGE OF THE TOWN, SANCTI SPIRITUS, CUBA

way we reached the church door, but when she saw that we were about to go in she asked, "But where are we going?" and, at once, without waiting for an answer, ran away almost screaming that she wasn't going in there to be eternally condemned. But at last the day arrived when my sister was not only in the school but attended church as well.

Here in Cuba the Bible had never been read, and if it happened that any person had a copy it was necessary to keep it hidden, because "it was a very great sin to read it." So you can imagine how the teachers suffered when, on trying to give a Bible lesson or explanation, no matter how short, the children almost rebelled against them. The majority of the older girls brought notes from their parents, asking that the girls be excused from taking part in the morning prayer, because they believed that in repeating it they would surely be converted. You can have no idea in regard to the way the children acted (a mixed school by that time), for all, with the same mistaken idea in regard to religion, tried to annoy and mortify

said: "I don't want it because the big ones will rule the little ones." When the time came to nominate all the officials of the city, even the mayor was elected by the girls themselves. (Boys' and girls' rooms have each separate officials.) Now you can imagine how it would be when almost nobody knew even what a mayor is; so that when the "mayor" took the chair she scarcely knew how to proceed with the other elections. At the close of the meeting the children said one to another, "I'm a councilman," and "I chief of police," and others asked, "And what are you?"

I cannot tell you all that went on, except that the teachers had much trouble with the bad manners of some of the children. It is unnecessary that I should tell you how many "trials" there have been; every day about a dozen children had to stay in because the "policeman" indicted them, some for talking, others for envy, and in the end, I, who was the "Judge" (of the girls), with the aid of the teacher, had to solve all these problems. It was very difficult because in order to learn the truth it

was necessary to study the faces of the children (I forgot to say that here in Cuba the lie is greatly used), and you can imagine how we had to work to find out the truth and not punish anyone unjustly. A great many difficulties have been encountered; it has twice been necessary to re-elect a "mayor," one of them being deposed for sauciness and hatred, two things the teachers have worked hard to overcome, and have almost succeeded in eradicating. We now have a little mayor who does her part well, and the rest of us know better, too, how to do our duty as officers of the city, and there are very few children whose conduct or application to study is not what it should be. The Sunday school is gaining in numbers, and the mothers send their children that they may learn to live as true Christians. Every

time we have an entertainment (as at Christmas and in the chapel) the mothers who once did not permit their children to take part in the morning prayer, themselves bring the children and even let them take part in the exercises. Best of all, when, as on the 15th of this month, we have a service for the children, all listen with attention to the preaching where once they would not even have preserved good order.

There are many proofs by which the American people can convince themselves that it is not useless to send teachers here; they will have great success if they work diligently for Christ. And if the youth of to-day grows up in spiritual wisdom, as well as intellectually, it will become the hope and happiness of the Republic of Cuba.

## THE TEACHER TAUGHT

By Helen Manatt

THE social blunders of la señorita Americana were many, and a real trial they were to her small Cuban scholars. Antonio and Maria Esperanza—aged five and exceeding wise—kept a strict eye on señorita and instructed her tactfully in village etiquette. They led up to the point in question with infinite diplomacy, lest they hurt the señorita, la pobrecita! (The poor little thing!)

"The señorita's dress is very beautiful!" Esperanza would begin the attack: "All in white señorita is a little dove."

Then Antonio: "And she draws like a very great artist—when she puts a palm tree on the board we do not think it is a rosebush, or a cactus—no! we guess at once it is a palma de cocoa. It is the truth, señorita is wonderful, she is kind and good—but she was not born in Cuba, la pobrecita!" The shrugs were eloquent.

"What is it that I have done, little ones?"

"Ai señorita! one does not go alone, unattended on the street. To go alone is to be talked of! Señorita should call me if she desires to go to market." Esperanza's voice was tragic, her baby face very solemn; Antonio's eyes were appealing and his gestures more so, as he said simply: "Look you, señorita, it is the custom."

The señorita kissed them and gravely promised to be more discreet in the future.

Indeed she had to be, for Esperanza, weighed down with the new responsibility, was always at señorita's heels. And it was while "attending" the señorita that she told her many things: The names of the fruits and the flowers; the story of this child and that; of Juanito who drank too much "burning water;" of brigands in the hills; of the sugar cane crops; of the generosity of Doña Rosa, who was very rich, and gave money to the poor; of Martini the witch—"who can not hurt you, señorita, if you make the sign of the cross," and as the child prattled on, the señorita grew in wisdom and understanding.

But more often the trend of the conversation was didactic.

"The señorita in blue is a little forget-me-not flower!"

"And she plays the organ like the Santa Cecilia! For it is to be understood that even the Saint could not always play the new hymns!"

"Claro!" ("clearly!") and Maria Esperanza's charitable shrug would put any faulty musician, whether saint or sinner, completely at ease.

"Then what have I done, little friends?"

"Ai, señorita! Did not Maria Dolores offer you of her eggs—and did you not refuse?"

"But, children, Dolores needs the eggs; she is very poor."

Esperanza shook a negative finger. "One does not refuse, señorita! One *never* refuses. One can give a present in return. It is the custom!" The last remark was conclusive. Señorita would not err again—she promised as much.

The señorita often wondered how she would have fared had it not been for her two small allies. Still, there were times when she had to firmly refuse to follow their advice. It was thus in regard to a point of discipline. Maria Luisa had offended, and señorita "had merely talked with her, not punished her at *all*," as Antonio informed the scandalized Esperanza.

"La pobrecita does not know," defended the small girl. "She has not taught long." And, backed by Antonio, after much introduction of a complimentary nature, she unburdened her heart.

"The punishment, señorita, you do not understand. One takes two little stones and has the bad child kneel on them. Then one has him stretch out his arms so and hold an ink bottle on each hand. Bueno—the knees are hurt by the stones, the arms become tired—the child will not be bad again!"

"Si, señorita, it is the custom!" This from the sturdy Antonio as Maria Esperanza stopped for breath. "It is the custom!"

This was the señorita's opportunity, and two pairs of dark eyes shone as she talked.

But later she heard Esperanza interpreting the law of love to suit herself and expounding the same—with many gestures and shrugs—to her small play-fellows.

"Look you! The dear God loves us, and we *Him*, verdad?"

"It is the truth."

"And it is for that we try to please Him, to help Him—*outside* of school—verdad?"

"Claro!"

"Bueno—in school the señorita loves us and we love her. It is enough. One is to remember the rules, to keep them; to close the eyes at prayers; to tell no little lies; to be quiet; to raise the hand before leaving the seat; to be kind; to study; to wash the hands and face." She swayed back and

forth as she spoke and emphasized each rule by clapping her chubby hands together.

"Ave Maria!" sighed a new pupil. "The rules are many!"

"One does not say 'Ave Maria,' retorted Esperanza. She was yesterday corrected for that very thing!

"If we say the rules over and over we can remember," said the more kindly Antonio.

The next morning, after the prayer, Esperanza's fat arm waved wildly in the air. "What is it, little one?" smiled teacher. "Señorita, Carmita's eyes were open during the prayer!" Esperanza was plainly shocked, and she wondered why señorita and the scholars smiled.

"Was Carmita the only one whose eyes were not closed?" asked señorita at last. "Si, señorita, I looked all around, and she was the *only* one."

The señorita was still smiling when she suggested that Esperanza need not keep count of the eyes; the dear God Himself would do that.

Esperanza assented gravely. "If the dear God will do it, I shall not need to."

An hour later Esperanza's hand was again shot out into the air and she rose demurely at the señorita's nod.

"Look you, señorita, I raised my hand first!"

"Yes, little one."

"Because it is the rule not to leave the seat without permission."

"Yes, my child; do you wish to leave the seat?"

"Yes, señorita, but I have first asked permission. Look you! if a scorpion stings a child he is with fever for a month. Bueno! May I leave my seat to step on the scorpion that is under Antonio's foot?"

But Antonio himself had bounded bomb-like into the air, and landed on the scorpion. The señorita gasped for breath. "But Esperanza, in such a case one could leave the seat without permission. The scorpion might sting while one was talking."

"Que ra! señorita, the dear God could watch the scorpion one little momentico!"





SOME OF OUR PUPILS—LARES, PORTO RICO

## LARES—A MOUNTAIN MISSION

By Mary Frances Tompkins

**L**ARES is a mountain town of about four thousand inhabitants, but the entire voting precinct represents about twenty-two thousand souls, so that on holidays and other fiestas there is an almost uncountable number of people in the town.

On entering the place a stranger is impressed by the good houses and apparent prosperity, and feels that for once he has reached a Porto Rico town where there are no shacks. The better part of the town is on a round knoll, three sides of which are not visible to the traveler as he enters; but go down a little further and you will see what you cannot find in any other city on the island. The houses are

so small, so poor and so close together that it seems impossible for any one to live in them, yet from these houses come the larger number of our attendants at the church services, and quite a number of our school children, also.

Our school grows constantly, and we are gratified to have a better class this year than last. There is also a very noticeable improvement in the church and Sabbath school.

Our work here is only beginning. We are in *great need* of a church building, and the Sabbath school room is even a greater necessity, for it is almost impossible to conduct such large classes in so small a room.

## MATTERS IN AGUADILLA, PORTO RICO

By Edith A. Sloan

**A**GUADILLA, is a town of from 6,000 to 8,000 people, situated on a low, narrow plain between high hills and the sea. This position makes it quite warm when the wind is not blowing, but usually there is such a good breeze that we do not greatly notice the heat. The winter weather is most delightful. Sometimes it is really quite cool.

Our school and home are in the same building, not more than forty feet from the sea whose waves continually beat upon the shore and make teaching very difficult when the sea is high. Our big Spanish house, with walls two feet thick, when closed for the night completely shuts us in from the outside world and we feel as we might if in a fortress.

When we wish to take a walk we usually choose the roof instead of the crowded, not very cleanly streets. There we have a most beautiful view.

In front is the broad expanse of ocean looking out toward the home land; in the opposite direction are the green hills upon which and around which are scattered the numberless shacks of the poor people.

It makes the heart ache to look at the wretched hovels which these people call homes. Yet, hard as it is to believe, from just such conditions come some of our brightest boys and girls.

There are, of course, many exceptions, but, as a rule, I find the pupils bright, lovable and exceedingly anxious to learn. The way they can spell our foreign words and commit Bible verses is a constant wonder to me.

There is a flourishing Presbyterian church in Aguadilla of about three hundred members and there are nine out stations where services are held once a week either by the missionary, Mr. Tracy, or by his native helpers.

These stations are of great promise, though the force of workers has not been

sufficient to meet the needs. In one of these places Mr. Tracy has established a school under the control of a native Porto Rican girl, and it has been such a success that other places are begging for similar schools.

From this particular station, about six miles distant, two bright little boys walk to Sunday school on Sunday morning and sometimes



SCENES IN PORTO RICO

Drying Coffee on Plaza, San Sebastian  
A Palm Lined Road

Homes of the Poor

they come back to church in the evening.

There is one great need here in Aguadilla above every other present need, and that is a missionary doctor. "Pray ye the Lord of the harvest that He will send" one to us.

## "THE RIGHT ARM OF OUR WORK"

By A. Waldo Stevenson

**A** MOST urgent situation has arisen during the last few weeks in Güin-es, Cuba. The new electric freight railway has received permission from the government to go through the town to connect with the steam railroad on the other side, and a double track is now being laid on the narrow street on which our school is situated. One of the tracks

comes to within three or four feet of the school door and windows, and long trains of sugar cane are now beginning to be hauled. For the rest of the school year there will be the constant noise, besides the danger to the children in going to and from school. So we have been compelled to look for other temporary school quarters, but without success, although we



have searched the town over. We will probably have to finish the school year in the building at present occupied. But what will we be able to do before September? That is the question! We ought to have a school building. Who will be willing to furnish one?

As pastor of the congregation I wish to say that *the school is the right arm of our work*. One by one as new children enter the school they are gradually won by the teachers for our Sabbath school, and the older ones for attendance also on our church services. This has been proved over and over again. Take one illustration. Three years ago two young girls entered the school, the older one reluctantly, at first. Some time after, on Miss Wilson's invitation, they came to some of the services, and sometimes to the Sabbath school. Over a year ago the older girl came to us and asked if she might come in as an associate member of the Christian Endeavor Society. It was entirely of her own seeking, and we knew that the Holy Spirit was at work. Never have we had a more direct answer to prayer than in the case of these two girls in each step they have taken. Last summer they both indicated their desire to become regular members of the Sabbath school, and have not missed a single Sabbath since. The trait of constancy and fidelity is one that distinguishes that family. On the first Sabbath of January their younger brother, without any urging or inviting on their part, but having noted the faithful attendance of his sisters, indicated to them his purpose of going to the Sabbath school. He came in thus of his own free will, and has not missed a single service since. Sometime in November, I invited any of the young people to give me their names who wished to take up a special course of reading in Bible history, to prepare themselves for church membership in the near future. They were among the first to hand me their names. Later they came to me and indicated their sense of their unfitness for membership in the church and their great lack of knowledge of many things which they considered ought to be essential, but nevertheless expressing a great desire to be counted among Christ's followers. So the way was opened up to talk with their father, for daughters in this country never take any

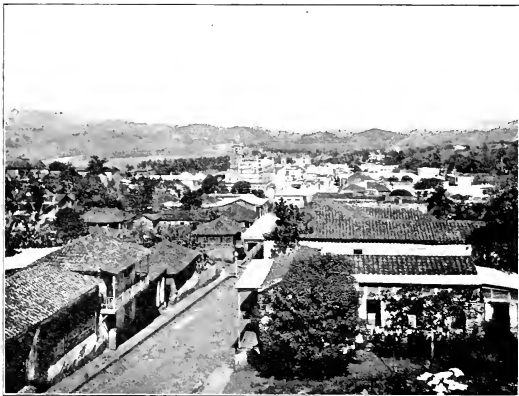
step without the full permission of their parents. It thus gave an excellent opportunity to explain to the father, and to the aunts and the grandmother (for the mother is not living,) all the fundamental principles of our faith. They gave their unqualified approval to the principle that these daughters should have the fullest liberty to make their own religious choice. So they came into church membership. The older girl, by her own efforts, has enrolled and organized in the Home Department of the Sabbath school twelve persons of her own family and others, whom she visits every Sabbath day or during the week with the explanation of the Sabbath school lesson.

All I wish to ask is whether that kind of work accomplished through our day school does not pay all its costs. Humanly speaking, the work in this family would not have been done without this arm of our work. Miss Wilson has also been very successful this year in securing the payment of almost the full tuition from all the scholars in the school, with very few exceptions. In addition, this year all the pupils in all the grades have paid for their own text-books. Of course the payment of the tuition fees is not sufficient to make the school self-supporting, but all this is done to relieve the Board as much as possible of expense.

But now the question: Ought not this school to be established in its own building, instead of having to pay rent every year for an unsuitable building, and especially in view of the urgent necessity that is laid upon us now by the passing of this new railway directly in front of the present quarters? We urgently need a school building of stone or concrete, providing class rooms and living quarters for the teachers. Will some one give us the building?

### A SAN JUAN ITEM

At San Juan, difficulties arising from the impossibility of obtaining suitable quarters for the school led the Board to suspend for a time the teaching work, continuing, however, the evangelistic labors of the native missionary, Miss Tomasa Rodriguez. It is hoped that the work at this Porto Rico station may be resumed in the fall in a new and suitable building.



SAN GERMAN, PORTO RICO

## IN TWO YEARS' TIME

By Clara E. Espey

**T**WO years ago, in one of the evening services, a teacher was greatly drawn to a sad-faced girl, dressed in mourning, who was listening intently to the sermon. At the close of the service, led by an irresistible impulse, in broken Spanish—for she was just learning to talk—the teacher asked timidly: "Do you love Jesus?" Shyer still was the answer, "Yes," and the declaration of a purpose to follow Him; but in this way was forged the first link in a most interesting chain of circumstances.

During the week following, the girl entered the Presbyterian school at Sancti Spiritus, Cuba, her tuition free, but agreeing to pay for the necessary books a little at a time. Isabel was a most faithful, plodding student, working away until problems were solved, while other girls gave up idly. Many times she was absent on Friday afternoon with the excuse of having to iron, but still the teacher did not arrive at the truth. The child was the second of five daughters of a poor widow, and was earning her daily bread and paying for her school books by doing laundry work outside of school hours!

The American teachers were looking for a helper to assist them in their home and very unexpectedly Isabel was secured. Little by little, the slow steps gave way to a light skip and run in doing the work, and instead of the shy, sad face came bright, eager, happy smiles. A year passed, and Isabel, now eighteen, had not only learned how to cook beautifully, and

to keep house nicely, but, by dint of studying till midnight and after, had entered the first class in school, besides doing special work in the course outlined by the Cuban Government for those who wish to become teachers. The Cuban assistant teacher in the school became ill, and had to leave for a month's rest; into the breach stepped the girl who had been doing such faithful work, to continue in as faithful service in teaching thirty-nine restless little Cubans of the lowest room in the school, with classes of all grades from the primer beginners to the third reader children learning to divide.

All summer long, while the American teachers were in the United States resting, Isabel taught special pupils and studied hard. The Cuban assistant did not return to work in the fall, and the new American primary teacher did not know Spanish and could not be sent until after the revolutionary troubles of Cuba had quieted down. For five long months our "little girl" stood by us in the emergency, until at last the new teacher learned enough Spanish to take the younger children and begin regular work.

But school work was by no means all that occupied Isabel's time. She was a very active member of the church and C. E., a member of the Aid Committee that visits the sick and helps the unfortunate. From a small beginning she gathered child after child into the Sabbath school, her aim being to win every

pupil in her room in school—now an accomplished fact, with the exception of one boy.

Her work in the school-room has been excellent. She still studies outside of school hours, and at one time took English lessons before daylight in the morning. We are hoping that the Board will let us retain her for another year, when it is her hope and ours that she may be able to go to the United States for a special Normal course. Is she worth it? Have Home Missions paid in her case?

There is another free pupil who is also a widow's daughter, of whom I want to tell you. When we first knew her she was wearing a "promise" dress, of a certain ugly brown that indicates a vow to the Virgin. When Pura was a little girl she was very ill, and her mother made two promises to the Virgin—one to wear, herself, during all her life, a dress of that color, and, second, that Pura should do the same for six years.

In her "Observations by a Cuban School Girl," Pura tells you about how she became interested in the church and school here, but she doesn't speak of what a trial she was to us last year. She has changed greatly this year and her influence among the girls has been one of the strongest and most helpful brought to bear upon them. When new girls come into the school she is one of the first to try to bring them to the Sabbath school. She, herself, under Mrs. Harris's direction, teaches the primary department lessons and displays a marked talent for dealing with young children; a talent that gives rise to our hope that in another year she may enjoy the privilege of a kindergarten course in the United States. In

school she is almost invaluable as a helper, aside from her duties as "judge" in the "School City," an office which she fills with great acceptability in the minds of both teacher and children. Many are the quiet little sermons and helpful admonitions with which she dispenses justice.

In our series of evangelistic services just held, Pura was one of the most active workers. During these years she has worked long and faithfully until her two sisters, her brother and her mother all in turn began attending our services. She persuaded her mother to stop wearing the "promise" dress, and to read the Bible, so that when the special services were held it was only one step more for all of the family to make a decision to live from now on a true Christian life.

There are more girls in Sancti Spiritus who offer just such material to work upon as have Pura and Isabel. We find it both wise and necessary to charge tuition (only a nominal sum) in our school, although a limited number of both boys and girls are admitted free. The school is crowded and we need more teachers, but in addition we do need scholarships and half-scholarships for girls and boys who cannot afford to pay. Ten dollars offers the possibilities of a new outlook and a year's development to a boy or girl. There are many who are worthy whom we long to receive but are held back from so doing because of lack of room and lack of scholarships. In some cases it is not little children who are the applicants, but girls of fourteen and fifteen with ambitions to become teachers. It is hard not to be able to say, "Come."



CUTTING THE SUGAR CANE

## OUR SANCTI SPIRITUS SCHOOL CITY

By Mary F. Ross

**T**HAT Cubans cannot well govern themselves they had been demonstrating during the political troubles of last year, and we heartily entered into the "School City" idea as a means of teaching young Cuba at least a part of the secret

of self-government. The children made or accepted constitution and by-laws, and elected officers with greatest enthusiasm. The first term of three months passed successfully, though with many little misunderstandings and some scenes, and the second term began

not long ago under little officers wiser from the three months' experience, and eager to prove themselves worthy.

The teachers' work has by no means diminished, but they feel that the desire to obey law, and respect of the rights of others are growing among all the little citizens of the "School City."

It is truly democratic, this little city. Some of the children are from homes so widely separated in the social world that they would probably never have known of each other in any of the other private schools of the town.

Manolo, a bright-eyed lad of twelve, from a spacious, almost stately, home in touch with some of the most cultured people of the town

among whom American thought and enterprise are making great changes, is made to feel that his importance is no greater than that of little Francisco, a mulatto boy of poor family, who frequently excels many of the others in his studies.

Eladio, one of my oldest pupils, is greatly inclined to dominate. His father owns several *fincas*, and every day after school Eladio rides out to one of them, where he has a certain amount of authority over the laborers. But now, as judge of the boys' "town" he is learning to use all of his judgment for the best good of the school, and really shows great fairness in doing so.

## NOT TO BE REFUSED

By Clara E. Hazen

THE "playa" is any part of these coast towns bordering on the seashore, while the opposite or uptown and central section is known as the "plaza." The playa of Mayaguez contains about four thousand inhabitants. We have among them a school, Sabbath school and preaching services. This year the school has had an enrollment of ninety, many more begging to be admitted.

Last week, at noon-time, a little girl of eleven years came asking to be given a place in the school, but was told there was no room and that she must wait, and that perhaps later she could be admitted. Occupied with the others, the teacher did not notice that the child, instead of leaving the room, slipped into the seat of another. When she became conscious of this, calling Rafaela to her, she led her to the door and again explained why she could not be allowed to be a pupil at that time, adding that after school she would go to her home and talk with her mother.

The teacher then returned to her desk and continued recitations. A little later she noticed

that Rafaela had not gone home, but had simply passed out of one door and re-entered by another and taken a place vacated by one of the pupils who was then at the front of the room in the recitation class. Nothing more was said to her until time to leave the school-room, and then the teacher accompanied the child to her home and told the mother there was no place for the child at that time. It seemed as if the matter had been settled; but, lo! the next morning, during the opening exercises, Rafaela and her mother appeared in the doorway. Such persistent perseverance received fitting reward, and mother and daughter were made happy. Many more are as anxious to enter, though perhaps not showing the same perseverance in refusing to be rejected.

Another year, shall we have or shall we not have the workers necessary to receive and train those who want to come to us?

"Whosoever receiveth one such little child in my name receiveth me"; and "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

## A DOZEN QUESTIONS

PROPOUNDED BY A MISSION TEACHER IN CUBA

THIS list of questions is based upon actual problems that have come up in our work here. I think they will help to show the real need for Protestant missions.

There is a question for nearly every commandment in the decalogue. I have put them very directly in the hope that some may be roused personally into trying to answer them, and in this way become more thoroughly informed about the work here and more heartily interested in it.

1. If you were a missionary and visited a very Catholic family, how would you broach the subject of religion, and just what would you try to do?

2. How would you try to help a group of Catholic girls who believe that anyone who has been baptized by a priest will be saved, regardless of whether he has ever heard of Christ or knows anything of religion?

3. What would you say to girls of sixteen who insist that the Virgin and the saints, rather than God, are to be appealed to for help and direction, and have power to guide our lives? Such tales as the following are implicitly believed: A man dreamed that his patron saint appeared to him and told him to dig in a certain place to find treasure, and when on awakening he did so, the treasure was found; or, when one loses anything, and calls upon San Dimas (one of the crucified thieves) at the same time one ties a knot in a handkerchief, the saint will surely show where the lost articles is. "We know for we have tried it," they say.

4. After having explained carefully the idolatrous nature of the worship of the images of the saints and Virgin, how would you answer a child who asks, "If it is wrong, why is it that my mother and grandmother have taught me to do it?"

5. How would you secure a regard for the Sabbath, and a desire to observe it rightly; secure it with young Cuban girls of good social

of the Society for Psychological Research.  
8. How would you deal with girls who will neither attend Bible classes nor read the Bible



HAUNTED SENTRY BOX OF FORT SAN CRISTOBAL, SAN JUAN, P. R.

standing, who naturally wish to take part in social functions, because of family pride, if for no other reason; while almost all the entertainments and dances are on Sabbath, and in many cases the girls' parents require them to attend? Their version of the fourth commandment reads—"Thou shalt observe the fastdays of the holy mother church."

6. How would you teach reverence for God's name among girls who have been taught that one is not truly religious, or even polite, if one does not frequently mention the name of God or of the Virgin? For example: When one is surprised, "Hail Mary, most pure," or "O, my God"; "Hail Mary," when one has made a mistake in one's problems or is provoked; or "Jesus" or "Jesus help you," when one sneezes.

7. How would you help children who are taught to believe that the dead can at will leave their graves and haunt certain places?—children who are so steeped in superstition that they smile in incredulous superiority at all the proofs brought forward by the labors

because it is "wrong" to do so? They honestly believe this because the priests tell them so.

9. How would you attempt to secure a love for the truth in children who are absolutely unashamed even when caught in a lie, and who will even bring witnesses to confirm a lie?

10. How would you instill true purity of heart in children who from babyhood know all the scandals of the town; who hear on the streets and in their homes vile and obscene language; and who speak without a blush of their illegitimate half brothers and sisters; whose first construction, upon even innocent things, is an unclean one?

11. How would you make Christ seem a real and personal friend to girls who are taught to think of Him either as an *infant*, or as dead upon the cross, while His mother is "Queen of the Heavens"?

12. How would you bring children to realize the gravity of sin and their need of trust in a Saviour, when "if one sins and confesses it to the priest and does the penance imposed, one is pardoned"?

## PORTO RICO AND CUBA NOTES

### Anasco's Progress and Prospects

The mission schools of Porto Rico are planting the seed for the Christian churches of the future. While strange, it is nevertheless true that parents will allow their children to come to our schools but not to Sunday school. So our mission schools afford an excellent oppor-

tunity to teach the Gospel to many who otherwise could not be reached, and who probably would never know of Christ as their Saviour.

We are greatly blessed this year in having a resident American minister and wife with us.

Our small hall is always well filled and the Sunday school is steadily increasing.



NEIGHBORS OF THE SAN JUAN HOSPITAL

We are greatly elated that plans are being made for a church building, which we are hopeful will be completed in a year or two. We need a school building just as much as we need a church, for there is not a building to be rented in this town that is suitable, or large enough for a good-sized school; the only place we could secure this year is the second floor of one of the oldest buildings in the town. Its appearance is anything but a credit to the work.

If only you who read could realize more fully how much you can help us by your money and your prayers, I am sure we would not need to wait long for a good suitable school building and church.

VICTORIA MCARTHUR, Anasco, Porto Rico.

### Havana, Cuba

There is not much to say about the need in all localities in Havana and in all kinds of missionary work; in the section where I conducted my school, earlier in the year, it is equal to any slum work, except that one escapes the suffering from the cold and the dark, damp basement rooms.

At present I have class work with young men and girls.

The Cubans are by nature lovers of diversion. If they have no other place to go, they will walk around and around the streets, will probably pass the same streets again and again, just to *pasear*—be going. The highest aim of many girls is to divert themselves. Of course, this is the result of centuries of just such living. There are exceptions to this, and there are some sensible, deep thinking girls. Until the Americans came down it was a disgrace for a girl to do any kind of work; they are gradually coming to see the folly of this, but many adhere to the old traditions, because they are traditions. Dr. Greene said in one of his sermons: "This people is a traditionalized people." It is almost as bad as China in that respect, with the exception that their traditions are a little better than those of China, but

they are tightly bound by them.

Our beautiful new church greatly aids in drawing the people to our work.

C. E. HEMINGER.

### A Sense of Honor.

In our congregation in Cerro, one of the suburbs of Havana, is a poor ignorant old woman. Since we started the mission there she has been most faithful in her attendance and exemplary in her conduct. Now she has a situation as nursemaid and cannot get away in the morning and seldom in the evening.

When she took this situation she owed six months' rent for her room. With the first month's wages she paid half of the debt and hopes to pay the remainder with the next money received. This is evidence of a sense of honor not any too common among this people as a class.

At the last communion season, as she could not attend, she sent as her representative a real (ten cents Spanish money). A few weeks ago she arrived just as the benediction was being pronounced. She was deeply disappointed, but left with us the two centavos she had brought with her for the collection.

S. LOUISA CONKLIN.

### Nueva Paz

In the south-east corner of Havana Province, Cuba, lies Nueva Paz, in a most fertile valley with

Large sugar brakes on every hand  
And yoked ox in field and lane,  
Bright orange groves and royal palms  
And thatched-roof huts, half hidden in the cane.

Nueva Paz means "New Peace," and the town received the full title of that name when four years ago a Presbyterian mission was established, and the Gospel preached for the first time to a people submerged in the superstitions of image and saint worship. In these four years the work has grown, and there is now an organized church, with sixty members, seventy-two scholars in the Sabbath school and thirty pupils in the day school.

All the work has to be carried on in a private house. Last year the members raised funds to buy a church lot, and when the war broke out decided to use the money to buy rice, peas, beans and dried beef for the poor. Again we have raised enough to buy a lot. We need greatly a building for church and school purposes, and another teacher in the day school.

DAISY M. STEARNS

# STATIONS AND WORKERS UNDER CARE OF WOMAN'S BOARD OF HOME MISSIONS

## PORTO RICO

**Aguadilla.** Miss Edith A. Sloan, Miss Helen D. Snyder, Miss Helen L. Keil.

**Anasco.** Miss Victoria MacArthur, Miss Mande MacArthur.

**Isabela.** Miss Adela Sousa (native).

**Lares.** Miss M. F. Tompkins, Miss Helen T. Layport.

**Mayaguez.** (Colegio Americano.) Miss May M. Coy,

Helen M. King, Miss Eleanor P. Lewis, Miss Ade-

line Murphy, Miss Anna Monfeldt, Miss Lois Alex-

ander, Miss Petronella Ghigliotti (native).

**Mayaguez Playa.** Miss Clara E. Hazen.

**San Juan.** Miss Tomasa Rodriguez (native).

**San Juan Hospital.** E. Raymond Hildreth, M. D., resi-

dent physician; Miss Jennie Ordway, superintendent; Miss Edith T. Whiteley, supt. of nurses; Miss Margaret Sinclair, Miss M. Louise Beatty, Miss Parks.

## CUBA

**Guines.** Miss Beulah L. Wilson, Miss Susan E. Titterington, Miss Lucila Diaz (native).

**Havana.** (90 Reina.) Miss S. L. Conklin, Miss Clara E. Heminger.

**Nueva Paz.** Miss Daisy M. Stearn.

**Sancti Spiritus.** Miss Mary F. Ross, Miss Clara E.

Espey, Miss Ida A. Pyland, Miss Isabela Zayas

(native).

**San Nicolas.**

## NOTES FROM YOUNG PEOPLE'S DEPARTMENT

**T**HIS month's topic gives a fine opportunity for rousing meetings in which every boy and girl in your church should have a part. Without doubt, many of the Intermediate and Junior leaders have been watching and planning for this day, but a little outline program will be suggestive, and, although we will use the island of Cuba for the demonstration, Junior leaders can readily adapt it to Porto Rico and the work of our Presbyterian Hospital.

Send out invitations to this meeting on the pretty souvenir postal cards (colored postals 20 cents per dozen; plain postals 6 cents per dozen, postpaid), or write a little note of invitation illustrated with pictures cut from the magazines. The boys and girls will be glad to exercise their ingenuity in this way. Have two girls arrange the decorations and plan the music. After the devotional exercise and necessary business, let the meeting take the form of a personally conducted trip to Cuba, or "A Missionary Journey to Cuba." George will act as conductor and outline the trip with the map (Map-talk on Porto Rico and Cuba, 5 cents per copy). Mary will tell of other ways of reaching the island; Henry of the recent Cuban war and the results, with the story of how Sigsbee was forbidden to read the Bible at the funerals of some of our soldiers; then Margaret can tell of our first work in Cuba and how it has developed. This will naturally lead up to the history of Sancti Spiritus and Miss Espey, whose salary is met by the Intermediate societies. This might be developed under the topic "A Day in Miss Espey's School," or "What are we doing to send the Gospel to the boys and girls of Cuba?" Perhaps the following topics will be helpful, and the boys and girls could easily find material for them: "A picnic in the Tropics," "Daily life of the people," "Cuban homes," "Manners and customs," "Superstitions," "Child life" and many other topics which will suggest themselves naturally to you. Make much of this opportunity. Send to the Young People's Department for letters from our workers in these islands; have special prayer offered for the work in which the boys and girls are interested.

Here are a few items from our own missionaries which will help you carry out the idea of the program: "The Cubans of the poorer class

have no idea of the meaning of the word home. The work must be harder than in Africa. There they are pure heathen; here they have been brought up to think they are Christians if they go to the Catholic church. They still have their heathenish instincts, but along with them all the vices of the low, ignorant class of white people."

"We often go out into the country for services in one of the homes. Last Sunday there were sixty present, two dogs and a setting hen whose nest I had evidently invaded, for she made several attempts to get to my corner, jumping from shoulder to shoulder until finally captured. We always carry the baby organ, which has not ceased to be an object of great curiosity. They are much interested in us personally, and no article of toilet escapes them. One Sunday I wore gloves, and the astonishment manifested when I removed them was amusing. They seemed to think I was pulling off an upper coating of my skin."

The following appeal is from a native evangelist in Porto Rico supported by the young people: "The attractions which God makes use of for the better extension of the Gospel we completely lack here, since we lack an organ with the sweet music to which hymns are sung in our churches. We have with us one who is willing to help in this work of our Lord, and she will play at all our services without remuneration. Can you not give us an organ, which would be a blessing to this church now beginning its great work?"

Here are some trying customs: "A Cuban hisses when he wishes to call some one. My boys insist on using this means during study hours when they wish to speak to me. They also persist in studying aloud, a custom which we find in the public schools here. All this, with my inability to express myself well in Spanish, has given both teacher and pupils quite an experience. Yet during my four years as teacher in the States, I never taught brighter children than these. Their interest in their work is growing and the improvement in their conduct is remarkable. I want very much to lay a good foundation for their education, to teach them respect and obedience to higher powers, and to give them the Christian training that they have never received. Of the ninety-seven pupils now in attendance in our

school, sixty-two attend the Sunday school. Seventeen of the remainder have mothers or sisters who keep them away.

"During our revival services we rejoiced to see one who had opposed our religious teaching so much she had caused strife in school, become a Christian and declare her intention of worshipping with us as soon as she is of age, or when her parents may give their consent to it.

"The series of meetings continued through one week. Mr. Someillan, the first Protestant missionary to Cuba, assisted Mr. Harris. From the first service there was an interest which increased up to the last Sunday, when, in the morning, forty-two members of our Sunday school indicated their desire to be sincere Christians. Three hundred people crowded into our little chapel for the evening service and listened with almost breathless attention. It was good to hear at the close of the sermon several at a time confessing, 'I accept Jesus as my Saviour.'"

"There has just closed a series of special meetings in Mayaguez. A little girl of twelve years who has been in our mission school and last year became a member of the church, came to meetings with her father, who, when the invitation was given, came forward and said he wanted to be a Christian. He added that his little daughter had influenced him to take this step. He is now a member of the class which the pastor teaches every Sabbath afternoon on the duties and privileges of church membership."

MANY letters come from Junior and Band leaders asking for work which the boys and girls can do with their hands. Last month we told you of some articles needed at the San Juan hospital, and also printed this list in the January Junior letter. The boys and girls have responded promptly and are asking for other suggestions, so we are glad to give a few from Mr. Beattie, superintendent of our Training School at Sitka, Alaska. A few scrap-books are needed there, and these should be made on cloth, preferably "turkey red." Neckties for the boys are much in demand and can be made of pieces of pretty lawn or gingham. The small boys like a Windsor tie best, while the

older ones prefer a four-in-hand. Rolls of soft cloth for bandages are needed for the various cuts and bruises the matron is called upon to "doctor." These can be made from old linen sheets torn into strips of various widths and rolled carefully. Mittens made of heavy cloth and lined with woolen or outing flannel would be most acceptable. Those made by the matron at Sitka are of denim or bedticking on the outside. About two hundred pairs are needed each year for boys of from fifteen to twenty years of age. Anything in the line of notions will be gratefully received—ribbons, combs, hair pins, handkerchiefs, thread and needles, scissors, etc. Any of these articles may be sent by mail direct to Mr. W. G. Beattie, Sitka, Alaska, but please report to me the contents of your parcel.

THE Ivy Band of the Spring Street Church, New York, representing children of many nationalities, contributes regularly to the work of our Presbyterian hospital in Porto Rico and used the Porto Rican stereopticon lecture in a way which may be suggestive to their elders. Paragraphs were cut from the printed lecture to make a consecutive story. The girls memorized them and one after another gave her item, the last waving our flag as she pleaded for the sick children in our hospital. The effect of the exercise spread so that a sister church invited the Band to repeat the story at a prayer meeting service.

IS the children's magazine "Over Sea and Land" a stranger to you? Are you one of those who "thought it was a magazine for sailors"? Are the children in your home, in your Junior society, your Mission Band, in your Sunday school class, subscribing for it? The fact that other denominations think the pictures, missionary puzzles, and missionary information worthy of reproduction in their children's magazines (and one actually reproduced the cover design) should emphasize the value of the little visitor in our Presbyterian homes. Welcome it. Invite others to subscribe. Help introduce it in every home in your church where there are children or where there are young hearts.

M. JOSEPHINE PETRIE

## MAINTAINING A COUNTRY MISSIONARY SOCIETY

(This article has to do with those societies in small country churches, where there are special hindrances in successfully maintaining a missionary society. Further discussion is invited.—Editor.)

FIRST and most important of all is the one woman who is really and truly interested in the work. Of course this is not a peculiar need of the country society, but there are obstacles to be overcome in the country that are not found in the towns and cities, and the one interested woman will find some way to overcome them. For instance, if the roads are almost impassable, as they often are out in our western country during the winter and spring, I have known the president of the society to use the "phone" to plan the work with the other officers, and then, when the time for the meeting came, call the members by "phone" and explain the plans for the month, or the amount needed for some special offering, saying that she would forward the amount

named by each woman, also her dues. They are then instructed to bring or send this money to the next monthly preaching service (where services are not held oftener). Where there are private "phone" lines I know of several societies that even have their program by "phone" and in this way are able to report meetings for every month in the year.

Another thing that often falls on the shoulders of the one woman is the responsibility of the program. She must plan everything and often take the hard things as her part because no one else is capable of doing so. I am well acquainted with one society where the president prepares the monthly topic thoroughly and talks in an informal way on the different



subjects, calling on the members for little helps here and there to make them feel that they have a part, but really doing the work herself. The members of the society are good women, of average intelligence, but their hands are so full of household duties that they have very little time to keep in touch with books. In fact, their surroundings are such that it is next to impossible for them to find time to study. There are hundreds and hundreds of prosperous farmers in the West whose wives (as no help can be had) are compelled to perform the work of the cook, the laundress, the nurse, the housekeeper and the seamstress. She really does every bit of the work in the home. So we cannot blame her if she is willing to let some other woman look after the program in the missionary society, though she really is interested in missions and enjoys hearing about conditions and needs in different places and she is usually glad to do her part of the work financially.

I wish there were some books for the study course prepared especially for the busy woman—books in which the language is very simple, so that the woman who is not a student would not have to use the dictionary so much to look up unfamiliar words, and also prepared so that the reference library is not needed, for it is seldom accessible to the farmer's wife.

I know several societies where the question of the program is solved by asking the young ladies to join their society and by putting that work on them. This also provides a place in the missionary work for the young ladies, as there are often so few of them in the smaller churches that they could hardly have a separate society of their own. A great deal is gained by having the annual meeting of the Presbyterial Society in the fall, because the country woman can usually attend at that time of the year. In the spring she must stay at home to look after the young fowls and have the meals regular, because her husband is so very busy with his farm work.

The number of successful country societies in a presbytery will depend to a large extent on the presbyterial corresponding secretary. As little note written in the fewest possible word will fail to interest the country woman in some plan or new undertaking because she does not understand about it. Out in Missouri I know of one presbytery where the short notes are sent and then the secretary wonders why the women do not respond more readily. In another presbytery the corresponding secretary is careful to explain everything in detail and the societies are doing splendid work, and often the amounts sent are larger than asked for. This same officer visits the country societies occasionally, and when possible plans for some missionary to make a tour of the presbytery. This means hard work for the secretary, but it pays.

Another thing that is very helpful in the country is the missionary rally. Speakers are provided for and the farmers go and take their families and spend the whole day together. The Assembly's Board also reaps a part of the benefit of these rallies in increased offerings for missions.

ROMA SHERMAN.

## PRESBYTERIAL EXCHANGE

[The following timely consideration is from the pen of Miss May D. Strong, the Presbyterial President of Lackawanna Presbytery, Pa.—Editor.]

### Where is the next generation of Missionaries coming from?

Where did the *last* come from? And whence do we recruit *all* our force of missionaries? They come out of the Christian homes of the churches at home, where else? In reading missionary biography one is repeatedly struck with this fact. It is the boy, the girl, that listened to missionary stories at mother's knee, the child taken to that missionary meeting where some thrilling story dropped the seed of desire to go, to help, which proved the *first* call of God to the heart of a missionary "Samuel," led afterward to say, "Speak, Lord, for thy servant heareth."

Some prayer uttered at the family altar by a devoted father for people in darkness; or more definitely even, that God would accept the offer of their precious children for the great work of missions; some solemn, earnest appeal from the lips of the pastor that his own church children would volunteer for the service.

These, all, plant the seeds that produce the crop of missionaries. How utterly dependent, then, are the mission fields, the great needy dark portions in this land and all lands, the "nations in their blindness," the next generation of heathen, upon the *present* generation of Christians! Whether there shall be any force of missionaries for the next generation depends, oh how largely! upon the deep missionary love, sacrifice and prayer of *this* generation of Christians in the home churches. First, then, are we praying the prayer commanded by our Lord, "that He would thrust forth laborers into His harvest field?"

Are we talking to the children in our homes, or under our care, about the great work, the great *need*, the great *opportunity*, the great *honor* of being called to the work? Do we see that they read books and magazines that would stir their hearts and fire their desires to be "chosen vessels" for such work? That these calls of God come earlier in life than we allow ourselves to think, is abundantly proved from missionary biography. Are the children taken to missionary gatherings by parents, or faithfully sent to their own little gatherings so that they recognize the important place the subject holds in the parent's heart and thought? Do they hear that missionary prayer at the family altar? Is there a family altar? Do they dream for a moment that their mother or father prays that God might count *their* child worthy of so high a calling?

It is said a sore evil threatens the work and life of missions in the world; even the sad decline of such a spirit as has been described, in the homes of the church itself. Money may continue to be given for a time, to quiet conscience; in the end *that* will certainly decrease, but if it did not, interest that begins and ends with the giving of money, never fired a heart with love of the heathen sufficient to put a David Brainard among the North American Indians, a John Paton in the New Hebrides, a Hudson Taylor into Inland China, a David Livingstone into the heart of Africa.

"The love of many shall wax cold." Is it coming true? Spiritual decline in the church at home means the rolling back again of the tide of darkness and evil on the mission fields, both Home and Foreign; the indefinite postponement of that day our Lord longs for when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ"; the yet longer groaning and travailing of the whole creation, while it waits for the day of its redemption.

In the last analysis the success, the advance, of missions at home or abroad depends not upon the missionaries, not upon money, but upon the degree of spirituality in the home churches; upon *your* personal relation to God, as a Christian, and upon *mine*.

## THE SPRING MEETINGS

Owing to the co-operation of Synodical and Presbyterian officers we were able to provide speakers for a large number of presbyterials this year. Mrs. F. F. McCrea, president of the Synodical Society of Indiana, attended the meetings in Michigan. Mrs. D. F. Diefenderfer, corresponding secretary for Pennsylvania, remained for the month of April in Illinois; Mrs. Francis L. Beebe, president of Chicago Presbyterial, met the need in Wisconsin; Mrs. I. H. Polhemus and Miss Mary Ogden White told the story of the Mountaineer and the Indians to some societies in New York Synod.

The officers of the Woman's Board wish to express their hearty appreciation of the services rendered by these co-workers.

Mrs. Palmer visited the newly organized presbyterial societies in North Dakota and so was enabled to see the work of her own hands established. From North Dakota Mrs. Palmer went to Iowa to attend a large number of annual meetings.

Miss Fraser planned wisely and well for the Pacific States and carried inspiration to the societies in her territory.

Miss Hughes, visited the eastern portion of her territory, and presented the work in Kentucky and Tennessee with two presbyterials in West Virginia.

Mrs. M. B. Lee, president of Minneapolis Presbyterial, completed a successful itinerary in Iowa, March 31st, and in April addressed presbyterials in Nebraska. We gladly welcome Mrs. Lee to our speaker force.

Ohio presbyterials heard the graphic story of New Mexico and Alaska by Miss Hays, as did also some of the New York and New Jersey presbyterials.

Mr. H. P. Freece gave to audiences in Indiana his personal experiences in Utah.

Mrs. Boole was present at the meetings in western New York, while Mr. Craig attended others in adjacent synods.

The Woman's Board was represented in Minnesota by Miss Petrie, who, while pressing the school work, seized the opportunity to strengthen the Young People's societies.

Cincinnati, Chicago and St. Louis presbyterials were visited by Mrs. Gildersleeve en route for Colorado, where she attended the presbyterials, and local societies in weak presbyteries.

All speakers filled in the time between presbyterial meetings by addressing local meetings whenever such could be arranged. A special effort was made this year to cover as many Presbyterials as possible in order that our faithful workers might be stimulated to larger efforts this coming year, to meet the increased calls for advancement from the field.

## BEST PLANS

### The Pledge Card

*Pueblo, Colorado, Presbytery:* I believe no suggestion in our presbyterial auxiliary work has ever been productive of such good and far reaching results, as that of the Pledge Card.

The presbyterial corresponding secretary sends to each local auxiliary a pledge card, writing opposite each item the apportionment for the auxiliary to whom it is sent. At the same time she incloses a duplicate *blank* pledge card, requesting said auxiliary to pledge amounts indicated in filled card if possible, and fill blanks with same amounts and return to presbyterial treasurer. If the auxiliary feels it impossible to give the sum asked for, the amount decided upon is substituted and the pledge card returned to the treasurer; however, it is seldom that the apportionment is reduced. The pledge card stands for a year's presbyterial work; one fourth of each amount is a quarter's work, so the auxiliary knows just what to send each quarter, for we always request in our presbyterial letter that the filled pledge card be pasted in the secretary's book so that it can be referred to at any time. Before the adoption of this pledge card most auxiliaries would write from once to twice a year asking about the amount to be given each cause, how often it should be sent, etc., but now such questions are rarely asked. In case of what we call "special work," as Anniversary fund, etc., the amount called for in this special work is written at the bottom of the pledge card, so that all the work is represented on the card.

NOTE: The better to understand the above plan, which is as simple as it is practical and helpful, we give a general sample of a pledge blank. Though spoken of as cards, they are really printed on paper such as is used for annual report blanks; in size 2½ x 3 inches. As the Pueblo Society is both Home and Foreign their blank contains two more items for pledge, viz., Foreign Teachers' Salaries and Foreign, Extra Work. We give this plan at the beginning of another fiscal year, feeling confident that its general adoption will mean increased funds and more systematic work.

### THE WOMAN'S MISSIONARY SOCIETY

Of.....Pledge as follows:

For Home Teachers' Salaries - \$.....

" Home Extra Work - - \$.....

" Freedmen Teachers' Salaries \$.....

" Freedmen Extra Work - - \$.....

" Contingent Fund - - \$.....

Signed.....

Secretary

## TWENTY - EIGHTH ANNUAL MEETING OF THE WOMAN'S BOARD

THE twenty-eighth Annual Meeting of the Woman's Board of Home Missions will be held in the Central Presbyterian Church, Columbus, Ohio, May 16th and 17th. The first session will be on Thursday afternoon, and there will be two sessions on Friday.

It is expected that each synodical society will be represented by one or more of its officers, while presbyterial officers and members of auxiliary societies will be cordially welcomed.

Mrs. W. J. Darby, president of the Cumberland Presbyterian Woman's Board, Dr. and Mrs. E. O. Campbell, of St. Lawrence Island, Alaska, and missionaries from all our fields will be present and have a part in the program. At this time the annual reports of the officers will be given, and Rev. Robert M. Craig will give the report of the School Department.

The reception to the missionaries on Saturday morning is always an enjoyable affair, the stereopticon lecture on Saturday evening is a profitable entertainment, and the popular meeting on Sunday afternoon, in the Central Presbyterian Church, at 2.30 p. m., is another opportunity to hear from the missionaries.

The synodical conferences on Tuesday and Wednesday afternoons are exceedingly helpful to the synodical workers. These meetings are what their names imply—conferences at which practical problems connected with the work of the Home Missionary Societies are discussed. It is earnestly requested that societies remember these meetings in prayer.

Mrs. J. S. Patterson, 55 South 6th st., Columbus, Ohio, is the general chairman, and Mrs. A. B. Adair, 1003 Bryden road, is chairman of the Hospitality Committee.

## FOR OUR MISSIONARIES

The women's auxiliary of the Presbyterian Association at Chautauqua provides furnished rooms free of charge, with reduced rates of table-board for missionaries. Application should be made to Mrs. Julia N. Berry, Titusville, Pa. After May 20 address Chautauqua, N. Y. During the past fifteen years this missionary cottage has been a place most kindly provided where missionaries, to the number of fifty annually, have been accommodated at a trifling expense, and have at the same time received intellectual and spiritual stimulus while taking needed rest during July and August.

## SUNSHINE POWDERS

Mention has been made in these columns at different times of the sunshine powders which are prepared and sent out by Mrs. Henry M. Goodell, 797 East Orange Grove Ave., Pasadena, Cal., at twenty-five cents a box. It is, perhaps, needless to explain that these sunshine powders, far from being a "quack" remedy, are cheery, helpful and inspiring sentiments printed on little slips of paper, and folded and packed compactly in a little white box, tied with

yellow ribbon. There are thirty "powders" in a box. They are good for sick or well.

Mrs. Goodell herself is a "shut-in" and has not walked for some eighteen years. A correspondent, who called upon her, says: "I found her pillowed up in bed, folding the powders. Her husband, an aged minister, is her sole nurse and caretaker." The preparation of these dainty boxes affords occupation and their sale is a little help.

## PROGRAM FOR JUNE

### SUBJECT FOR THE MONTH—ALASKA

**Search Light Questions:**—Have we prayed for the conversion of the lands lying in darkness within our own borders with a faith that holds? In what spirit should we prosecute missions in Alaska?

**Prayer Calendar:**—Read names of missionaries and stations with accompanying statements; in so doing separate list into two groups, and at the end of the first grouping, to the tune of "Greenland's Icy Mountains," this stanza:

"The love of Christ unfolding,  
Speed on from east to west,  
Till all His cross beholding,  
In Him are fully blest.  
Great author of salvation,  
Haste, haste the glorious day,  
When we, a ransomed nation,  
Thy scepter shall obey.

Sing the following stanza to same tune as above, when the reading of the names of missionaries in second groups concluded:

"O thou eternal ruler,  
Who holdest in thine arm  
The tempest of the ocean,  
Protect them from all harm!  
Thy presence, Lord, be with them,  
Wherever they may be;  
Though far from those who love thee  
Still let them be with Thee."

**Three Papers** { NEW ALASKA.  
ARCTIC MISSIONS.  
OUR OLDER ALASKA.

The JUNE HOME MISSION MONTHLY for current and two preceding years will furnish material which may be supplemented by supplies from Literature Department.

**Items:**—Give a place to reports from Presbyterian meetings where such have recently been held. Discuss "Best Plan" as given in last HOME MISSION MONTHLY. Call for three-minute reports of magazine messengers in accordance with "Literature Year Plan"; report number of subscribers to HOME MISSION MONTHLY and seek to increase that number by at least one new name as a mark of advance at the June meeting which comes at a season when all nature is putting forth growth.

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## AN OUTPUT OF MENAUL SCHOOL

Miss Violet M. Alden writes from Albuquerque, N. M.:

Our class of 1906 are all making good records—one as teacher, one in business, one at our State University, and three at Tusculum College. We are expecting much from these young men.

But I wish to speak of one who grew up in the school. He finished ninth grade a year ago, when he was sixteen. His father then took him out of school, and he taught a year. Two months ago—a month after school opened—he entered our State Agricultural College. He made up that month's work, takes seven studies, besides doing shop work, and his class average for the first term is 99½ marked on a scale of 100. I take the liberty of enclosing the second poem he composed during this term, as class work in English Composition.

### AN INQUIRY

O Lord, so mighty and so high,  
 It is our custom unto Thee  
 To raise our hands, and to Thee cry—  
 "I wonder if Thou knowest me!"

O Lord of earth and sea and sky,  
 While all Thy people do rejoice,  
 And check the sob, abate the sigh—  
 I wonder, dost Thou hear my voice!

Lord, hear me once ere I should die,  
 My greatest wonder is of me.  
 What is the thing that I call "I"?  
 What is my meaning unto Thee?

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town, S.; Cool Spring, 45; Corry, 25; Erie, Chestnut St., 10; North, gift, 15; Pri. S. Cl., 25; Franklin, Jr. C., 16; Y. L., 37.50; Fredonia, 5; Girard, A friend in Y. P. R., 60; Hadley, 9.75; Jamest., 5.10; Kerr's Hill, 40; Meadr., 1st, 66; S., 15; Mercer, 1st, 14.80; North East, 10; Oil City, 1st, 26; Polk, C., 2; Rocky Grove, 16; Sandy Lake, 5.30; Titusv., 470; A. Bd., 65; Warren, 152; Waterf., C., 13; S. M. S., 10; Westm., 3; Northumberland-Berwick, S., 55; Lock Haven, gift, 5; Mill., J. C. W. Ed., 12; Mt. Carmel, S., 6.20; Northumberland, 15; Renovo, 1st, 23; Shamokin, S., 5; Washington, S., 2; Philadelphia-Philadelphia, 1st, Jr. C., 10; N. C. Bd., 25; Bethany, Y. W., 100; Bethlehem, S. Cl. No. 66, 15; Chambers-Wytle M., 25; Cohocksink, 19; Olivet, 47; Oxford, 112.50; Patterson Mem., 8; Tabernacle, 75; Helen Meml., 50; Temple, 15; Thoga, 30; C., 15; West Green St., 50; West Hope, 35; Woodland, 92.98; A friend, 5; 4 Endeavorers, 30; Through Miss Tenbrook, 10; A Probationist, 20; Philadelphia, North-Bristol, Y. P. Bd., 25; Conshohocken, Jr. C., 3; Doylest., 30; C., 2.57; Jr. C., 1; Eddingt., C., 6; Edge Hill, Jr. C., 4.50; Int. C., 2.50; Fox Chase Meml., S., 27.29; Frankf., 50; Y. W., 1.15; Herman, B. B., 5; Germant., 1st, S. Cl. No. 31, 12; 2d, Mrs. Evans, 37; Mt. Airy, 25; In mem. of G. H. Weed, 10; S. M. P. Cl., 10; Redeemer, 9; C., 12; Jr. C., 5; Somerville, 3; Wakef., Jr. C., 3; Westside, Jr. C., 5; Jenkint., 4; S., 5; C., 5; Langhorne, C., 1; Macabster Meml., Y. E. M. C. V., 1; Manayunk, 5; Mechanicst., 3; Port Kennedy, C., 13.10; Potst., 13; Reading, 1st, Jr. C., 5; Olivet, Jr. C., 2.65; Roxborough, S., 34.45; Jr. C., 2; Thompson, Mem., C., 1.10; Wissinoming, C., 1; Wynote, S., 2; A friend, 5; by Miss Miller, 5; Pittsburg-Chartiers, 10; McDonald, 3; Mans., 75; Pittsb., 1st, 245; 2d, 244.43; Gth. M. M. C. Soc., 50; Bellef., 75; K. Dau., 37.50; Highland, 24.25; Shady Side, Bd., 50; E. Workers, 50; Tabern. E., 17.39; Wilkinst., 30; E. J. Reed Soc., 40; Shenango-Hopewell, 5; Mt. Pleasant, 25; New Castle, 1st, gift, 25; Central, C., 77.55; Sharon, 1st, S., 37.50; Sharpv., 10; Slippery Rock, 1; Wampum, 8.82; Westf., 79; C., 3; Washington-Claysv., 12; E. Buffalo, 14.75; Lower Buffalo, 9; S., 2.50; Mill Creek, 5; Upper Buffalo, C., 6.80; Washington, 1st, Miss Stockdale, 500; H. M. Club, 4; 2d, Non Nobis, 15.45; 3d, 31; W. Alexander, 7.50; Wellsboro-Elkland, S., 7.50; \$5051.77

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**WISCONSIN**—Milwaukee—Milwaukee, 1st Downer College Y. W. C. A., 40. \$40.00

**LEGACIES.**  
Legacy of Dr. A. S. Millholland of Uniontown, 1st, Ch. Redstone Pres. Pa., 285; Estate of Rosannah S. Lockwood of Castle Ch. N. Y., \$510.68. \$795.68

**MISCELLANEOUS.**  
Interest, 1.80; Rent, 13; Board and Tuition, 6,904; 89; Literature, 362.60; Mr. and Mrs. S. B. Ardis, 125; Miss A. A. Blake, 5; Mrs. F. Britton, 2.50; By Mrs. Boole, 50c.; Miss S. L. Krittler, 2.00; Miss H. M. Cobb, 250; Mrs. C. A. Carraway, 2,000; Miss M. Clements, 5; Mrs. S. S. Childs, 75; Cash, 1.75; Mrs. C. Dickson, 50; Dr. Clark, 5; Rev. D. S. Dodge, 1,000; A Girls friend, 40; A friend per R. M. Craig, 250; A friend, 33.35; Miss Smith, 1; Mrs. E. W. Nash, 25; Mrs. G. R. Nash, 75; P., 10; A friend per Miss F. Stephenson, 50; A friend, 300; Miss E. P. Stone, 300. \$12,078.47

Total \$31,740.77

Less N. Mex. Women to Foreign \$5.25

Total \$31,735.52

**RECEIPTS FOR FREEDMEN FEBRUARY, 1907.**

**BALTIMORE**—New Castle—Wilmington, Hanover St., Harmony Soc., 5.75; Washington City—Washington C., Metropolitan, Y. W. Gld., 2. \$7.75

**COLORADO**—Denver—Denver, 23d Ave., 32.50; So. Bldg., 10. \$42.50

**ILLINOIS**—Ottawa—Elgin, 2; Mendota, 10; Rochelle, 2; Sandwich, 4; Schuyler—Quincy, 3. \$21.00

**INDIAN TERRITORY**—Cimarron—Aven., 4.75. \$4.75

**IOWA**—Waterloo—Ackley, 14.50; La Porte City, 10; Marshallt., 9. \$37.50

**KANSAS**—Emporia—Arkansas City, 5. \$5.00

**MICHIGAN**—Grand Rapids—Grand Rapids, 3d, J.

C., 1.50; Imm. S., 3.69; Westm., 35; Ludingt., 10. \$50.19

**MINNESOTA**—Adams—Crookst., 3; Hallock, 6; Duluth—Lakeside, 6.75; Two Harbors, 7.50; S., 6.27; Minneapolis—Minneapolis, 1st, Y. W., 10; Grace, 5; Highland Park, 10; House of Faith, 3; Oliver, S., 5.79. \$63.31

**MISSOURI**—Kansas City—Drexel, Sharon, 1; Sedalia Central, 2. \$3.00

**NEW JERSEY**—Monmouth—Allent., 8; Lakewood, 6; Morris and Orange—Orange, 1st, 10; Hillside, 25; Newark—Kearney, 3; Montclair, Trinity, 5; Newark, Calvary, 5; South Park, 10. New Brunswick—Milford, 5; Trenton, 4th, 5; Prospect St., 5. Newton—Blairst., 1; Newton, Watchers, 8.25. West Jersey—Cape May, 2; Wenonah, 12; Woodb., Y. L. C., 5. \$115.25

**NEW MEXICO**—Pecos Valley—Roswell, 12. \$12.00

**NEW YORK**—Albany—Albany, 1st, 15.38; 6th, 8.34; State St., 20; Ballston Centre, 21.66; Spa, S., 2.46; Guilderland, S., 2.46; Jefferson, S., 5.05; Johnst., Willing helpers, 1.66; S., 20. Boston—Boston, 1st, 7; Roxbury, 5; Jr. C., 2.50; Scotch, Light Bearers, 6; East Boston, 10; Litchf., 13; Newbury., 1st, 12; Portland, Park St., 5; Providence, 1st, 5; South Boston, 4th, 10. Brooklyn—Brooklyn, 2d, 13; Classon Av., 75; Lafayette Av., 80; Mrs. L. E. Hasbrook, 25; Mrs. C. L. Rossier, 25; Mem., 1.50; Throop Av., 75; Westm., Y. L. Gld., 20; Wyckoff Hts., S. Pri. Cl., 3.22. Champaign—Ft. Covingt., S., 4.46; Ft. Henry, S., 5.67. Geneva—Geneva, 1st, Sons and Dan, Ring, 20; S., 11.10; No. 18.75; Oak's Corners, Y. P., 4; Waterloo, S., 10; W. Fayette, "Busy Bee" Bd., 5; Long Island—Cutchogue, 4; E. Hampt., 1.40; S., 10; Middlet., S., 1.50; So. Haven, 2; West Hampt., 3.18. Lyons—Palmyra, S., 25; Volcott, 1st, 5.65. New York—New York, 5th Av., 50; Brick, 2; Calvary, 2; Harlem, 2d, Washington-Baldwin, S., 3; North, C., 11.05; Park, 25; Riverside, 35; Rutgers, 12; Stapleton, 20. Niagara—Lewist., C., 5; Niagara Falls, 1st, 4.50; No. Tonawanda, 9; Somerset, C., 1. North River—Amesia Soc., 1; Ancram Lead Mines, 1.50; Highl. Falls, 4; Lloyd, 1; Marlboro, S., 1.09; Mattenwag, 5; Nassau S., 47c.; Pine Plains, 1; S., 10; Pleasant Plains, 2; Poughkeepsie, 110; Rondout, 25; Smithf., 3; S., 1.75. St. Lawrence—Chaumont, 5; Waterf., 1st, S., 7.81; Stone St., 7.50; S., 50c.; Saratoga-Baldwin, S., 7.50; 1.75; Miss, Cir., 7.20; Constantia, S., 2; Fulton, S., 3.50; Liverpol, 3; Pompey, C., 2; Skaneateles, 2.40; Syracuse, 4th, 10.50; South, 7; Westm., 12. Troy—Troy, Mem., C., 10. Westchester—Carmel, S., 10; Greenwich, 1st, 5; Hartf., 10; Pelham Manor, S., 10; Yonkers, Imm., 5; Yorkt., 2. \$1,139.12

**NORTH DAKOTA**—Minnewaukon—Minnewaukon, 2; Pembina—Grand Forks, C., 20. \$22.00

**OHIO**—Marion—Florida, C., 2; Mt. Gillet, 11; Portsmouth-Iront., 29.75; Manchester, 6.60; W. Lorain, C., 20.00; Stoenbenville—East Liverpool, 10; Sew. Soc., 25; 2d, 10; Island Creek, 10; Uriebsv., 6; C., 5. \$112.25

**PENNSYLVANIA**—Allegheny—Allegheny, Bright, Rd., 9.75; McClure Av., 16.40; Pri. S., 5; North, 7; Lindsay Bld., 45; Avalon, S., 5. Carlisle—Harrisb., Market Sq., 62.25; J. A. Wier Bld., 6; Wed. eve., 11.60; Lebanon, Christ, 25; Paxt., 53.60; Silver Sp., S., 3; Erie—Bradford, Silver Link, 47; Kerr's Hill, 12; Mercer, 1st, 14.25; North East, 35; Oil City, 1st, 12; Rocky Grove, 1; Sandy Lake, 4.79; Titusv., 202; Miss L. C. Emerson, 50; Alex. Bd., 10; Warren, 78; Waterf., S. M. S., 10; Westm., 3. Northumberland—Lock Haven, Indiv. Gift, 5; Renovo, 1st, 9. Philadelphia—Philadelphia, 1st, G. D. B. Soc., 25; Olivet, 22; Woodland, 29.25. Philadelphia, North—Doylest., 25; Edge Hill, 4; Frankford, 25; Germant., Mt. Airy, 53; Redeemer, 5; Westside, 10; Reading, Olivet, Aftermath, 5. Pittsburg—McDonald, 2; Pittsb., 1st, Thankoffering, 125; Miss Morton, 5; 3d, 45; 6th, M. McC. Soc., 80; Bellef., 25; K. D., 25; East End, C., 5; Jr. C., 5; East Liberty, Miss Ewing, 5; Highland, 9; Oakland, 40; Shady Side, Benevolent workers, 175; Tabernacle, 12; Wilkinsb., 50. Shenango—Mt. Pleasant, C., 5; Westb., 20. Washington—Burgettst., 1st, Golden Ch., Bd., 10; Lower Buffalo, S., 2.10; Lower Ten-Mile, C., 3; S., 3.70; Upper Buffalo, 5; Washington, 2d, Non Nobis M. Cir., 15; W. Alexander, S., 25; Lorbur, Ch., 10. \$1,633.60

**TENNESSEE**—Union—Knoxv., 2d, 1; 4th, 3; 5th, 1; New Providence, 7; Shamond., 8; Spring Pl., 1.25. \$21.25

**MISCELLANEOUS.**  
Mrs. H. E. Giddings, Madison, Wis., 25; "A." New Rochelle, N. Y., 25. \$50.00

Total \$3,340.42

**ERRATA.**  
January Receipts for Duluth Pres.—A member, 5; and cash, 4.51; credit both to Two Harbors Soc.

# HOME MISSION MONTHLY

VOL. XXI

JUNE, 1907

No. 8

## EDITORIAL NOTES



**A**NOTHER year of the work of the Woman's Board has been summed up; that summary will be given in full in the next issue of the HOME MISSION MONTHLY—the July number. There are a few items that we may give now, as many will be specially anxious to know how the year closed financially. The total receipts were \$501,167. The total receipts for current work equal those of last year, but the increased cost of living, and natural calamities, such as earthquake, as well as losses by fire and flood—the latter, though not large, were still an item to be considered—have all conspired to render the receipts less than the expenditures by over \$7,000. A note from the Secretary's desk, on another page, tells how this deficit was met.

**DR. GRENFELL**, of the Labrador mission, has been in interested correspondence with Dr. Sheldon Jackson, who introduced reindeer into Alaska, seeking best methods to inaugurate a like introduction of reindeer into the barren reaches of the frozen Labrador. Abundance of the tundra upon which this hardy and useful animal subsists is found there.

**ACCORDING** to the United States Assay Office report, gold was received from Alaska at that office during 1906 to the amount of \$16,141,492.47. Of this \$9,048,877.46 came from the Tanana, \$6,561,864.59 came from Nome, and the remainder from other parts of the territory.

**AND** now comes forward Alaska with another valuable mineral with possibility of very large returns. Mercury, extensively used in commerce, comes chiefly from cinnabar, and the largest cinnabar mine in the world is on the Kuskekwin River—in fact the river cuts through the deposit which rises, mountain-like, with rich

red cinnabar streaks running through the low grade body of the ore. Only its previous inaccessibility prevented the Russians from exploiting the mine, as they knew of its existence. But American enterprise will doubtless find a way to conquer this difficulty and also to reduce the cost of production.

**THE** Alaska cable has been further extended during the past year and now includes Wrangell and Ketchikan.

**BEHOLD** what Alaska is already as an economic factor in American industries, and foretell accurately, if you can, what she will be producing a decade hence.

**MONTANA** may not long hold the supremacy in profitable copper mining. Legitimate mining companies are developing fine producing properties in the rich copper regions in Alaska.

**DOES** the average reader understand the value of Alaska fisheries? Since acquiring the territory the fishery product has exceeded in value one hundred and fifty million dollars.

**THE** projected Alaska-Yukon-Pacific Exposition, to be held in Seattle in 1909, has as its special aim the development of American commerce of the Pacific Ocean. It will also serve to bring a more complete knowledge of Alaska to the world—demonstrating that it is not only a land of rich minerals, of furs and fisheries, but that it possesses great areas where successful agriculture is possible and that when properly developed Alaska can support a great population in comfort and eventual luxury.

**THERE** is in Ketchikan, Alaska, a Tsimpshian who works in the salmon canneries, sometimes in the logging camps, and sometimes among the fishermen, but who

everywhere preaches Christ to those whom he meets. He has had little opportunity for education; his knowledge of the Word of God has been gained from the missionaries, and he is a good expositor to the natives.

THREE boys and three girls in the Sitka Mission School joined the church in March; sixteen months previous two of these boys had come from heathen homes. Earlier in the year, fifteen other pupils became members of the church.

THE hospital at Sitka is a part of the work connected with the mission school, and is under the care of Miss Esther Gibson, who went out years ago as a trained nurse and who, to use her own words, is "still in the heart of the battle against sickness." Miss Gibson's time is naturally given largely to any of the pupils who require her attention, and aside from this she does whatever opportunity permits for the natives outside. Her kindly ministrations and her timely advice have helped to save the life of many a little one whose mother, though loving it truly, through lack of knowledge was not caring for it properly.

THE work which Miss Gibson is doing for the natives at Sitka is so beneficent that the plea that has come to the Woman's Board to commission a trained nurse to work among the natives at Haines, Alaska, where such aid is sorely needed, has been granted. The salary has been promised, and soon a worker will be on the field.

THE retention of Smoot in the Senate is the occasion of much Mormon rejoicing and it is publicly boasted by Mormons that "now the good old times are coming back when we can live our religion without fear of being molested"—living one's religion meaning always to a Mormon the taking of more than one wife.

THE decision in the Smoot case has been keenly felt as a Mormon victory. One of our missionaries writes: "Since coming to Utah twenty-one years ago, I have never felt so discouraged, even when polygamy was lived openly and when insults

were heaped upon our missionaries and upon me personally, as I do now over the fact that Reed Smoot is allowed to retain his seat in the United States Senate. A good Mormon a few days ago, alluding to the saying of Brigham Young that polygamy would yet be crammed down the throat of Americans, said that it was being verified, and that they would have more of it before they got through with them. Recently one of the prominent men in the Mormon church died. He was a polygamist, having three wives. These women insisted upon having his body lie in each of their homes for a certain portion of time, the first wife claiming the right that he be buried from her house."

ANOTHER effect of this Mormon victory is told by one at still another point: "There is an exodus of Gentiles from all of these Mormon towns—it looks as though all of the Gentiles will leave. The Mormon church (hierarchy) has its own way both in Utah and the United States. The Americans seem to have become weary of holding the fort against such odds, weary of being aliens in America."

THIS is from one who has herself come out from the Mormon meshes in which she was born: "I see that Mr. Smoot, in his speech, contradicted much that the church has always taught. Any of the Mormon leaders and many of the Mormon people will say to-day what suits the purpose of the leaders, if it contradict all they said yesterday. Satan has many tools in the Mormon church, but a lie is the handle that fits them all. They often lie when the truth would do better."

FROM another Utah town word comes that one of the papers, which has always avoided the Mormon question, came out with an editorial advising the high officials of the church to keep out of politics for the sake of peace. The president of the "stake" and his councillors immediately stopped their subscriptions, and it looked as if the editor would have to leave town. "but he withdrew his remarks in the next issue of the paper. He told some of his Gentile friends that if he had had money to back him he would have fought it out."



TRULY a home missionary teacher must often, perforce, be all kinds of a person. From Rocky Ford, Tenn., where there is rejoicing that temporary shelter is to give way to a comfortable teacher's home, Miss Moore writes: "I am absolutely walking on air these days; the cherished dream of a cottage begins to look real! My head is simply spinning with plans. The past three months have been 'stirring times.' I rise at a quarter after four, prepare breakfast for five workmen, which I have promptly at six. In the earlier stages of construction I made about three or four trips per week to the sawmill to see about our lumber. I have had an average attendance of seventy-two pupils for eight months and a half. I have made six hundred and seventy-five calls since August; have conducted three funeral services; am superintendent in the Sabbath school."

THE Navajos have great veneration for age, and one of the finest compliments they can pay a white woman is to address her as "sh-ma" (my mother). But Miss Little says that she is wondering whether or not it was with the intent to emphasize the compliment that one of the little girls, taking her hand confidently and scrutinizing her face closely, exclaimed, "Sh-ma-sohny" (my grandmother)!

HERE is a pretty little incident which comes from one of our mission teachers in the Italian Mission in Philadelphia. It was St. Valentine's Day, when the children, through the kindness of a friend of the work, each received two valentines in the shape of hearts made of gingercake. These valentines were given to them at lunch time, and the children ate with great gusto, with the exception of one child who, when asked if he did not like his valentine, replied, "Yes, but I am going to give it to my mother, as she likes 'valentines.'"

THE difficulty of giving up a faith in which one has been reared and strongly indoctrinated is constantly apparent in Mormonism. One of our teachers, herself from Mormon antecedents, says that "they recognize the fact that our lives are

different from the lives of their people, but they do not connect it with religion. Their religion is something apart from their lives, except in the matter of polygamy, and they call that 'living our religion.' They are a good deal like the darky who said, 'I have done lots of meanness and murder, but thank de Lawd I've never lost my religion.'"

ONE of our teachers who labors much among the people of a North Carolina cotton-mill town says: "I called upon our newest and nearest neighbors—a family of twelve. Upon inquiry, I found not one, including the parents, could read; but with pride in her voice the mother exclaimed, 'My oldest son, eighteen years old, never went to school but two days in his life, and he knows every letter but two!'"

HERE is an incident which demonstrates the far reach of our schools—and, moreover, it occurred in one of our academies in Utah: "The pupil that has interested me greatly is a man from Idaho, a character such as Owen Wister must have known when he wrote 'The Virginian.' I call him a man, for he is twenty-three years old. His father came to America from Wales and is a strong Mormon. At the age of twelve this boy rebelled against paternal authority, and, as he says, was raised on a mustang, but he had been in school two months, and church eight or ten times in his life, and gotten a glimpse into another world which he was anxious to explore. So last fall he sold a horse and started for Logan, arriving late one evening to spend his first night in the town. The people worried him. Bears, owls and wolves were more agreeable companions than 'folks.' He had been accustomed to sleeping under the canopy dotted with stars, and carried a souvenir of a bedfellow with twelve rattles, so it is no wonder that he felt 'bottled up' in a house. He came to us with his mind made up to go back to an Indian school if we would not take him. Now in place of this cowboy we have a well-mannered, well-dressed gentleman, and his examination papers are such that he can be promoted this term; the Bible study also interests him."



PATH THROUGH THE WOODS ALONG INDIAN RIVER, SITKA, ALASKA

## UPS AND DOWNS OF ALASKAN CITIES

By F. L. Jones

AS to any new industrial "impulses," Juneau has felt none for a long time. Our population remains stationary and will until some of our mining interests have passed the scourge of litigation.

The Federal offices, such as the Governor's, the Surveyor General's, the Land Office, etc., have recently come to Juneau, which is now the capital in fact. But this has made hardly any perceptible difference to our community. The truth is there is little if any growth in Juneau's population in a permanent way. When gold in new regions is discovered, an excitement is created, people rush in and a new town follows. But such spasms of growth have little influence on other towns already established. It may prove an injury rather than a help, by luring some of their best citizens away. Then, too, these mushroom towns have their reaction and sometimes fall to pieces almost as quickly as they were built up. For instance, Dyea was once a flourishing town. Now not a person can be found there. The owls and bats are her only inhabitants. Skagway, the gate city to the interior, was once boasting a population of five thousand. To-day it has

not two thousand. Nome and Dawson have likewise dwindled. The fact is that many of our towns have a very unstable population. In too many instances they are largely composed of fortune hunters who are here to-day and gone to-morrow.

### NATIVE WORK IN JUNEAU

We have dedicated our new church. It is an attractive edifice, very cosy and convenient, with a seating capacity of one hundred and sixty. The appreciative natives filled it to the full, and are justly proud of their new church home. Our work consists mainly in building up these natives in Christian life and preparing their children for the same.

Very few of our natives remain here during March; the most of them go away to put up wood for some of the canneries and salteries. Of course, when the bread-winner goes his family (including cats and dogs) all go. Indeed, the wife helps to maintain the family. Besides doing the housework, cooking, sewing, etc., she makes baskets, beadwork, mittens, mocassins and various articles for the market, and works in the canneries boxing fish, labelling cans; and does such work as she can. So when bread is needed the entire family, as a rule, respond to the call.

Then only those natives who have permanent employment in Juneau remain with us. We have about ten such families and these are always faithful in church atten-

dance. They are earnest Christians and are devoted to their church. During this period, when most of our people are away, spiritual life maintains an even tenor.

## AMONG THE NATIVE ALASKANS

By W. S. Bannerman

**A**MONG our native people the great events of the Christian year are the fall and the spring Communions, Thanksgiving and Christmas. All our people endeavor to be in Sitka at these seasons. March is with us a very busy, and usually a very happy month with our two communions in our two churches, native and white. March is also the closing month of our fiscal year, with annual reports from all our societies, and with congregational meetings, and almost daily evangelistic meetings in the native village or elsewhere.

A native woman comes to our home, neatly and tastefully dressed, and with bright and happy face.

She hands me a five-dollar piece, to help

buy the new organ, and later the husband brings ten dollars for the new heating plant for the church. Six years ago this couple were living together unmarried, and in poverty from drink. I married them, later received them into the church, and very soon they had a happy and a comfortable home.

Drunkenness among the native people of Sitka is not unknown, but it is confined to less than a score among a thousand. There were many weeks during the past year when there were no natives in our jail.

Nearly all our native people are now saving a little money, while some have accumulated a considerable sum. "Potlatches," with their attendant demoraliza-



THE SITKA OF TO-DAY—PARADE GROUND ON FOURTH OF JULY—CAPITAL HILL, WHERE OLD RUSSIAN CASTLE FORMERLY STOOD



GOVERNMENT HEADQUARTERS, THE WHITE CHURCH, AND PUBLIC SCHOOL. SITKA ALASKA

tion and debauchery, are, as far as our people are concerned, things of the past.

Several of our native people are clever and successful boat builders, and are kept busy all the year round.

February and March are the trapping months. Marten and otter and mink are greatly valued. About March the herring come into Sitka Bay and spawn until the sea is red. Thousands of duck, seagulls and even eagles follow the herring until the sky is black. The herring eggs are easily gathered, simply by placing a bush in the water, and to this they attach themselves, are drawn ashore and then dried, and put away for future use or sold at

good prices in other villages where they are not gathered. This is the natives' second harvest.

May is the season of the richest harvest of the year, when all Sitka goes outside in the open sea for the fine and valuable fur seal which always pass north in the spring. The Sitka catch last year sold for about ten thousand dollars.

After the seal season comes the fishing time, when considerable money is made by our people fishing for the canneries. To secure fish for their own use, and for sale, our people spend about four months of the year fishing.

## THE SITKA TRAINING SCHOOL

By W. G. Beattie

THE Sitka Training School has passed the quarter-century mark of its life and service for the Indians of Southeast Alaska. In its early years it was attacked by evil wishers over and over again. The missionaries and their supporters were loudly censured for trying to Christianize and educate the native.

All through the years attempts have been made to injure the school, and multitudinous false reports spread with the hope of turning public sentiment against

both the work and workers. This hope at times was not without success, yet through all besetting ills the school went steadily on making its influence for righteousness and civilization felt among all the tribes far and near.

Boys and girls entered the school and here gained the rudiments of a common school education, learned of the saving power of Jesus Christ, and many of them let Him into their hearts. What a transformation a few years in the school has

wrought in the lives of those pupils. One boy, for instance, of high caste, instead of being a professional dancer leading in the heathen rites and customs of his fathers, was led to Christ. He gained what education he could get in a few years in the school, and through all the years since has led an upright civilized life,—a respectable man and an honor to his community. He is now an elder in the Presbyterian Church. Only this morning he led our school chapel service, urging the children to make their lives count for righteousness. This man is but one of a goodly number of pupils who have grown to manhood and womanhood—a credit to our church and our nation.

I think I am safe in saying that hundreds of tourists who have visited Alaska during past years have been convinced that our school has counted much in the uplift of

the way, but six (four boys and two girls) have followed the work all winter. We did not cover nearly all of the work outlined, but we got a *start*, and hope in the coming year to carry out the work as planned.

#### THE NEXT STEP

If our school would keep abreast with the times and give to the Alaskan the industrial training he is looking for and needs, it must add more departments in the near future and properly equip them with modern apparatus and skilled instructors.

The Alaska native is not nor has he ever been a ward of the government. He hopes never to be such. I believe he never will be. But, if he is to continue to support himself and take a creditable place in the



SITKA BAY, AND STREET LEADING TO MISSION SCHOOL

these people, simply by a glance into their homes and a glimpse of them and their families, after having seen the unschooled native in his home.

During the past year we have added a Bible Training Department to our school. The matter of entering this department was wholly voluntary with the pupil. Twelve pupils took up this work last autumn. For various reasons some fell by

community, he must be trained thoroughly in the work he shall be called upon to do.

#### A GREAT NEED—WHO WILL SUPPLY IT?

One of our greatest needs is the establishing of a modern machine shop where the repairing of all machinery pertaining to boats and mines can be successfully taught. Another is the need of a boat propelled by steam or gasoline so that our

boys may be taught marine engineering. Our highway is the briny deep. All transportation is carried on by boat. Our natives want the knowledge and the skill that will enable them to handle and understand these things. They need

it. They ought to have it. *This school ought to be ready to give such training in the near future.* Better equipment waits only on larger gifts to become a realization.



MODEL COTTAGES, "WESTMINSTER SETTLEMENT" CONNECTED WITH PRESBYTERIAN MISSION, SITKA, ALASKA

A man who understands and does well the manual work that falls to him is worth more in Christian service than a dozen men whose knowledge of their trade or work is greatly limited and who can only half do what

they are called upon to do. Therefore it behooves our church thoroughly to equip her training schools to meet the needs of modern industrial life.



COTTAGE PEOPLE ON STEPS OF SOCIAL HALL. FORMER AND PRESENT PUPILS OF SITKA MISSION

# AN ALASKAN EXPLAINS NATIVE CUSTOMS

By Samuel S. Davis

Mr. Davis is an Alaskan of the Hydah tribe. He has been doing effective missionary work for a number of years under the care of our Woman's Board, preaching among his own people, and is at present stationed at Jackson, Alaska.—Editor.

THERE are several reasons why the Alaskan natives paint their faces black. One of the reasons is to protect against flies in the summer, which are very numerous. Another reason is to protect against sunburn. After having the paint on the face for a month or two, it is rubbed off with oil, and leaves the skin fair. Still another reason for painting the face is to show that someone in the family is dead; the women paint their faces black that the tears, running down from their eyes, shall leave white streaks, so that the people can see they have been crying. The pigment with which the face is painted is made from pitch, which is obtained from the spruce tree. This is melted by fire in some small vessel, and is put on the face while still warm, care being taken that the skin is not burned; then charcoal ground to powder is spread thick over the top of the pitch to keep it from sticking.

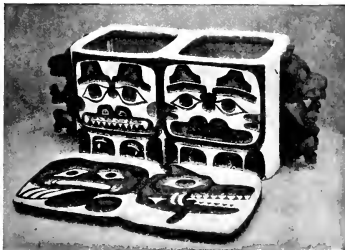
## NATIVE FUNERALS

The funeral is conducted by the chief of the family. The family gathers about the dead body and sings some mournful tunes, interspersed by cries from old women who are paid to do that part. The body is then taken out through a hole made for that purpose. It is never taken out through the door. After the body has been thus removed to the outside, there is another song, followed by more cries. The body is then placed in the coffin—it is never put into

the coffin inside of the house; it must be done outside after it is taken away by men who are paid to do that service.

## THE FIRST MISSIONARIES IN ALASKA

The white miner came to seek gold in Alaska at an early day. We had already seen a good many of them, but when the missionary came to Fort Wrangell he was a different man. He did not ask where he could find gold; instead he came to tell us about a good man, Jesus. For what reason I cannot tell, the people seemed to be afraid of the missionary. It reminds me,



AN ALASKAN CHEST, SHOWING NATIVE CARVING

as I think of it now, of the story of the Gadarenes, who had devils, and who said, "What have we to do with thee, Jesus, Thou Son of God?" Later the natives began to understand the missionary and to trust him.

## WRANGELL TO-DAY

By J. S. Clark

WRANGELL, in Southeastern Alaska, is a small town of about six or seven hundred inhabitants. It is situated on Wrangell Island. In this little town the first Presbyterian Church in Southeastern Alaska was organized

about the year 1879, being originally composed mainly of natives. Since its organization it has grown into two churches, now known as the First or native Church, and the Second or white Church.

The attendance upon the services is not

always restricted to residents of the town, as we sometimes have persons from many parts of the world, some seeking pleasure, some profit and some homes.

At two seasons of the year all the natives endeavor to be in town—one is at Christmas and the other is on the Fourth of July. These two seasons are especially looked forward to by the fishermen, the hunters and trappers, and at Christmas season the old church is filled to its utmost seating capacity.

Extra services are always held after the Christmas celebration until after the Week of Prayer, and sometimes these take on

the nature of revival services. Since the first of January, 1907, there have been eight added to the First Church, and three added to the Second Church, all upon confession.

Most of the members of the native church are away from town during a part of the summer in logging camps and fishing for the large canneries, but the work goes on to reach those that come and go. Nearly all the nationalities are represented dur-



COMING ALASKANS

ing the year.

Only Eternity shall reveal the results of work done by the Mission Boards in these isolated places.

## AN ALASKAN "BROWNIE"

By Susan Davis

**B**ROWNIE is what the boys call him—to the utter disuse of his real name. And they have well named him, for a veritable Brownie is he. How well I remember the day he arrived at the school. He came on the "Cottage City" all the way from Klawock, a town about three hundred miles distant. The mail clerk from the steamer, who had him in charge and had evidently found him an exceedingly interesting passenger, brought him up from the steamer to the school. It was a bright, sunny day in March, just two years ago; the boys were all taking advantage of the sunshine and were playing outside, the sitting-room thus being empty—in itself a remarkable fact and one to be remembered. Brownie sat and talked in such a quaint old-fashioned manner, telling many things about his home and life, all interesting, some pathetic. He did not know one boy among all those here—he so little and they so many. But

he did know the brother and friends of one boy and thinking it would be a pleasure to the little stranger to see some one that he knew something about, Charlie was sent for. Whereupon the newly arrived immediately began to relate with embarrassing frankness that Charlie's uncle had been drunk, and other facts not more pleasing. When the conversation had been turned from this subject by inquiring about the little brother, even then the story was an unvarnished one of what a naughty boy he was. Charlie scarcely knew whether to be indignant or amused at the funny little boy's talk, but smiling through his blushes he said, "I guess it's true my uncle does drink sometimes; but my father does not," he added proudly. "And my brother is a very mischievous little boy." However, he promptly concluded that he had heard all that he cared to about his friends and ran off to play.

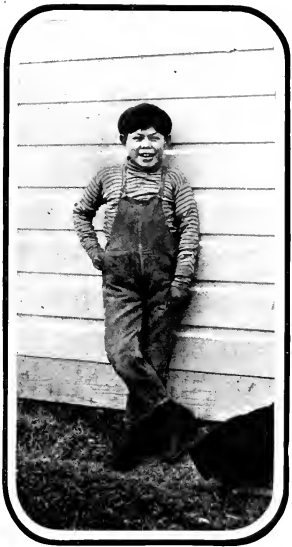
It was a Saturday afternoon last fall;



it was growing late when the matron at last found her way to her room and wearily threw herself upon her couch for a few minutes. The door into the sitting-room stood half open; some one entered, pausing at the half open door, and a little voice said, "Are you very tired?" Without opening her eyes, the matron said, "Why, yes, I believe that I am; do you want something?" The little voice replied, "Pretty soon I get drowned; I was playing on the logs and I fall in, and Allen catch hold of me and pull me out and I get saved." The matron's eyes were wide open now; there stood Brownie with arms outstretched dripping—hair, body, clothing—as wet as water could make him. A fair example of numerous escapades.

A Junior Endeavor Society has recently been organized among the small boys. After the second meeting Brownie and another small boy, telling about the good meeting they had had, said they would like to pray in the meeting but did not know how. When questioned as to whether they did not have something to thank God for and something to ask Him for, Brownie said, "Oh, is that all? I thought to pray you had to say hard words." And little Brownie, kneeling at his bedside in the dormitory, seems to show that he is learning how to truly pray.

He has learned many Bible verses and loves the Bible stories, and when the Bible stories without names are read Brownie is one of the first to recognize the characters. He is only one of our boys. There are others as bright, and dear and needy, too, as is Brownie. The little children have been familiar from earliest childhood with the sight and hearing of evil, which the older people have not dreamed it necessary to keep from their



"BROWNIE"

knowledge. So their thoughts and ideals are low and they are weak. But Jesus, the great miracle worker, whose power is the same to-day as of old, is entering into their lives to purify, uplift and strengthen. Is it not an unspeakable joy and privilege to have any share in giving the Gospel to these little ones?

## THE YEAR IN ALASKA

From the Annual Report of Robert M. Craig, Superintendent of School Work

**I**T is to the credit of the superintendent and teachers of the Sitka school that the work has gone on so prosperously in what has been in many respects a hard year. Unusual cold the past quarter and heavy rains previously have added greatly to labor and expense. The garden has not

done so well, and the question of fuel supply is becoming serious. Some changes have been necessary in the force of workers. One faithful matron, after nearly five years upon the field, is taking a well earned holiday in the East; another has resigned for reasons of health, and

some of the teachers have been ill. The cheerfulness with which the remaining workers have shared in labors that were new and perhaps distasteful, and that added greatly to their own duties, speaks

missionary nurse is a blessing to the school and the community. During the winter months, especially, many of the children need medical treatment. The report for the last quarter shows ten hundred and twenty-five prescriptions given and fifty visits made.



A LITTLE HALF-BREED ALASKAN

well for their missionary spirit.

By far the best news that comes from Sitka is of the quickening of spiritual life. Teachers are "watching for souls, as those that must give account." Much blessing has attended special courses of Bible study with a view "to form and strengthen the habit of daily Bible reading, with prayerful application to personal life," and also to prepare the pupils for personal Christian work. Of the six pupils who confessed Christ on Easter Sunday, two were in heathen homes six-teen months ago.

Among the Sitka pupils two boys have expressed an earnest desire this year to give the Gospel to their own race, and one, already useful as an interpreter, has solemnly consecrated himself to this service. In connection with the training school, the Sitka hospital in charge of the

At other stations in Alaska the needs of the sick and suffering make a strong appeal for our aid. At Haines the natives are dying at an alarming rate on account of unsanitary conditions and the want of proper care and diet in sickness. The physician at the military post is willing to ren-



FULL-BLOOD KLINKIT, IN THE HOME OF OUR MISSIONARY  
IN HAINEES, ALASKA

der medical assistance, but all attempt to help the people in their homes seems well nigh hopeless. It is proposed to equip part of the present mission building for nursing and dispensary work. This will be a benefit to Klunkwan also, which has now easy communication with Haines. Some of the Alaskans will be able to pay for assistance received, and there is no doubt that such assistance will save many lives.

# HOW THE RAVEN GOT THE SUN, MOON AND STARS

A LEGEND OF THE ALASKAN INTERPRETED

By F. R. Falconer

MANY moons ago our people lived in darkness all the time. Far away on an island beyond Sitka there lived a rich man who kept the sun, the moon and the stars for his own use. He was selfish and would not share them with the people who sat in darkness. The raven grieved at this and so set to work to get these things for the use of his people. Now the raven is a wise old fellow, so he decided he would be born into the rich man's family. When the child was born he made one mistake; he opened his eyes too soon; he was in a hurry to look about and see things.

Now there was a very old and very wise woman in that country; so she was called in to see what kind of a baby this was who could see and look about him so soon. The old woman sat down and looked at the child. Pretty soon he wanted to look about him again, so he opened his eyes and the woman cried, "He's a crow, he's a crow!" The baby had crow's eyes. He grew very fast and in a short time he was crying for the sun. He wanted it to play with. For a few days the grandfather would not let him have the sun, but the boy kept crying so much that at last he said, "Let him have it if it will keep him quiet." So the sun was taken down and given to the boy. He was watched closely for a few days, but as he kept rolling the sun back and forth, and seemed to enjoy it so much, it came about that he was not watched so closely. The boy tossed the sun about in

high glee till at last, when he saw a good opportunity, he threw it with all his strength through the smoke hole in the roof, and it went sailing away through



UNCONVERTED PART OF THE NATIVE VILLAGE, JACKSON, ALASKA

the sky to give light to the world.

The grandfather was angry, but as the mischief was done and he could not help himself he soon got over it. It was not long before the boy began to cry for the moon, but the grandfather said, No, he could not have it. As the boy cried, and cried, and cried, and the mother grieved so because her boy could not have the moon to play with, the grandfather at last consented; but he must be watched closely, so that he would not do with the moon as he had done with the sun. So the moon was given to the boy and he played with it early and late for many days. At last, when the older people were not looking, he threw the moon with all his strength up through the hole in the roof, and it went away through the sky to lighten the dark night.

In a few days the boy again became unhappy and restless, and began to cry for the stars; but the grandfather had lost

so much of his property already that he refused most decidedly to let the boy have any stars to play with. The boy cried for many days, and the mother grew sick and weary of life because her boy could not have the things he wanted to make him happy. At last the grandfather, despairing of ever having peace in the family again unless the boy got what he cried for, took down a box of stars and gave them to him. The boy was happy again, and

he played with the stars for days and weeks, till at last, when the right time came and no one was watching, he tossed the stars through the hole in the roof, and they stuck all over the sky. The grandfather was very angry when he saw what the boy had done. "You have thrown away all my property!" he cried as he rushed at the boy. But he did not catch him, for he suddenly took to himself wings and flew through the hole in the roof, crying, "Caw, Caw."



SOME MASTERPIECES OF ALASKAN BASKETRY

The Alaskan women produce many beautiful baskets, and among the Christian natives the proceeds are not infrequently given to the support of the church. Tourists are always charmed with the fine specimens offered for sale. The artistic instinct is perhaps more evident in the basketry than in any other expressed form, unless it be in some of the carving done by the men.

## AMONG THE HANEGAS AT KLAWOCK, ALASKA

By Rev. David Waggoner

NO one can tell what his unconscious influence may be. Our contact with people tends to make them better or aids them on the downward way. I have been surprised to learn that some of our native people have started to dance the white man's dance, because they saw some of those professing to be followers of Christ dancing at a public reception in the States. The native reasoned that if our white brothers who are

Christians dance, it must be good for natives too. That seems reasonable, does it not? But the natives cannot follow in this and be Christians, for with the native the white man's dance invariably leads to drunkenness, fornication and adultery. Perhaps if the native had traditions and the restraints of civilization the dance would not lead to all these evils.

It seems that every field has had to meet this trouble during the past two years. It

has been like a wave over the Territory. I am glad to say with us, however, that the sentiment of the people is gradually growing in opposition.

Our people are very observing and learn many of the helpful traits of character as well as the detrimental. Travelers passing through our country cannot be too careful in guarding their Christian life and its expression.

The missionaries have been tearing down the old social life and traditions of the people now for years. The time has come when we must give them a new social life, one in harmony with Christianity. Our great need in this line is a Social Hall where helpful amusements can be indulged in, a place where suppers can be given that are free from dead feasts and kindred evils. We want the building to be used as a gymnasium for the boys, and to contain a library and reading room for general use. Our young people are advancing in their education and are commencing to appreciate books and papers. It will be hard to estimate the far-reaching influence for good of such a building. Recently we visited Sitka and Juneau, and investigated the work done by their Halls and are satisfied that the same benefits will come to us. Our hope is that some friends will help us by supplementing the funds raised by the people and thus secure to the Hanegas this social help.

During the past year we have rejoiced in the establishing of three new homes among our young people. We are hoping for great things from these Christian

homes. The old people are too satisfied with their conditions. These young folks are ambitious, desiring good homes, neat dress and Christian advantages. One of these young women has learned to play the organ and now leads in the music of the prayer meetings. The women of our church are organized into a Ladies' Aid Society. The object of the Society is an opportunity for Bible study for women alone and mothers' meetings. During odd moments at their homes these women make native trinkets to be sold for the benefit of the church. Last year our women made fifty dollars by their work. This year they have not yet received their returns from the articles sent away. During the past year the Society has purchased an individual Communion set, font, and carpet for pulpit and choir platforms.

One year ago in October we commenced work upon our new manse. It became necessary, when the house was ready for finishing, to dismiss the carpenters and complete the building ourselves. Of course this kept us out of our new home for a long time, as we could not work steadily and do our regular work of the mission. As we look back now upon the delay we see that it has done much for our work. The young men are not so easily discouraged if it takes them a long time to finish their homes and they have learned that one man can do much even when working alone.

The outlook is brighter, though we are harder pressed by surrounding evils. Our people have done more for themselves this year than in the five years before.

## STATIONS AND WORKERS IN ALASKA

SUPPORTED BY THE WOMAN'S BOARD OF HOME MISSIONS

Rev. Sheldon Jackson, D. D., Presb'l Missionary  
**Barrow.** (Eskimos.) (Care Roth, Blum & Co., San Francisco, Cal.), Rev. S. R. Spriggs, Mrs. S. R. Spriggs.  
**Gambell.** (St. Lawrence Island.) (Eskimos.) (Care S. Foster & Co., 26 California Street, San Francisco, Cal.) Dr. E. O. Campbell, Mrs. E. O. Campbell.  
**Hoonah.** Rev. M. J. Caldwell.  
**Juneau.** (Hydab Tribe.) Mr. Samuel Davis (native).  
**Juneau.** (Auk and Takoo Tribes.) Rev. Alexander Pringle, Rev. L. F. Jones.  
**Douglas.** (Auk and Takoo Tribes.) Mr. William Benson (native).  
**Haines.** (Chileat Tribe.) Rev. Allen F. McLean.  
**Klawock.** (Hydab and Hanega Tribes.) Rev. David Waggoner.

**Klukwan.** (Chileat Tribe.) Rev. F. Falconer.  
**Saxman.** (Tonga and Cape Fox Tribes.) Rev. Edward Marsden (native).  
**Sitka Mission.** (Thlinget Tribe.) Rev. J. K. Stage.  
**Sitka Hospital.** Miss Esther Gibson.  
**Sitka Training School.** (All Tribes.) Mr. W. G. Beattie, Miss Katherine E. Hanna, Miss Bertha M. Chace, Miss Nora Dawson, Miss Mary E. Logan, Miss Susan Davis, Mrs. M. F. Schuknecht, Miss Anna M. Sheets, Miss Lucile Owen, Miss R. A. Funk, Mr. Geo. J. Beck, Mr. John E. Gamble.  
**Wrangell.** (Stickene Tribe.) Mr. J. S. Clark, Mrs. M. K. Paul Tamaree (native).  
**Wainwright Inlet.** (Eskimos.)

# SAXMAN MATTERS

By Edward Marsden

THIS work keeps us busy in the different departments of the church life of Saxman. From one end of the week to the other we always have

mistakes in many things, entertaining at meals some friends and opponents, teaching steam and marine engineering, attending town council meetings, cutting wood, arresting a drunkard in Saxman if any, and other unnumbered demands.

Whether a couple is to be married, a person baptized, a new board walk built, a feast given, a coffin made, a new town lot located and cleared, or some new uniforms or pins selected for a society, the missionary's services are always in im-



something to keep us engaged. Even sometimes at midnight we find ourselves awakened by a call, for there is something to be done, and that must be done.

I once met a good friend, in one of the great eastern cities of our land,

who said to me, "Why, dear fellow, I pity you from the bottom of my heart. Here we have a great variety of experiences every day. But up there where you are, you must find it very monotonous—"

He did not finish his sentence when I interrupted him. The idea of any one thinking of this work as monotonous! Here are a few things that we ordinarily do in the course of a week, though much is impossible of enumerating or of classifying.

Preaching, Bible teaching, leading a prayer meeting, directing the choir singing, brass band teaching, settling family disputes, rescuing a wanderer, correcting



CO-OPERATIVE SIDEWALK BUILDING, SAXMAN, ALASKA  
IN UPPER PICTURE ARE THE COOKS

mediate demand. And indeed who, in the Master's service, would not be delighted to do anything, and almost everything for these struggling people?

Very seldom do we have any trouble here in Saxman; and when any trouble does occur it usually starts from some one who has been drinking in Ketchikan. Intoxicating liquor is strictly forbidden to be brought there. A few of our people are still addicted to the shameful habit; these few would be converted time and time again, but the sight, yea even the thought, of strong drink carries them away.

Last summer, when we were building

a 1,500-foot plank walk here in Saxman, the men did all the work and the women the cooking. Rough lumber and nails were bought at a cost of \$400, but the whole work was done co-operatively and free of charge. The occasion, instead of being a burdensome one, was quite joyful to the town. The food was collected from every family, and the meals were served in a private house. The work was done in

not quite two weeks. Considering the character of the ground and the obstacles to be met with, this piece of co-operative public work in Saxman will compare with any anywhere among civilized people.

Among the urgent needs for this place are the founding of some paying industries to keep the people home all the time, and the opening of a small boarding school for about thirty boys and girls.

## WEDDINGS AT KLUKWAN

By A. F. McLean

WHILE at Klukwan, I had a marriage service in which five couples stood together. The youngest couple had been living together for about ten years, and the oldest for about forty years. They had been married according to the native custom but had decided to marry according to the Christian way. They chose the ring ceremony, and each bride and each groom was supplied with a ring. As there is no double ring service it became necessary for the missionary to originate one. After the ceremony we repaired to a large house and sat down to a dinner furnished by the newly-married couples at which all the natives in the village were present. Dur-



A WEDDING PARTY, KLUKWAN

ing the dinner many speeches and congratulations were given. As I had my camera with me I took a picture of the five couples which I herewith present.

## A KLUKWAN ITEM

By F. R. Falconer

IN November, 1902, the missionary, accompanied by Chief Yailth-Kock and Ko-day-na-ha, a high caste Chilkat, attended the first Christian Endeavor Convention ever held in Alaska. It convened at Wrangell. The Klukwan work was in its infancy at that time and it was hoped that the C. E. movement would appeal to our people and prove a help to them in their efforts after a better life.

We were disappointed, not in the convention but in the hesitation on the part of our people, notwithstanding the glowing reports of the delegates on their return from the convention, to have anything to do with the Christian Endeavor Society. Efforts made that winter to start a society were fruitless. The people were suspicious, as they usually are of anything they

cannot understand, or that does not appeal to them. It was not till the 24th of January, 1906, that we were able to organize a small society of nine members who carried on their little meetings till the people scattered to their camping grounds in the spring. A year from

the date of organization interest in the Endeavor again revived and the society has since increased to thirty members. Suspicion removed, interest aroused, they are proving themselves active Endeavorers, ready to take hold of a work they now understand.

## MESSAGES OTHER THAN ALASKAN

### Occasion for Rejoicing.

I have had the joy of seeing nine of my girls, from thirteen to eighteen years of age, received into full membership of our church.—Mrs. Louise Heywood, *Roseto, Pa.*

Six new names have been added to the church list.—Miss Prudence Clark, *Chimayo, N. M.*

Eleven of our students united with the church in February.—J. D. Miller, *Dwight, Indian Territory.*

I am sure that you will rejoice with me over the first real convert here. He is the first Mono Indian to confess Christ. Rev. W. A. Price, the Board's missionary stationed fifty miles from here, came over and examined him and says that there is no doubt of his conversion and that he is ready for baptism. I believe others will follow.—Harriet M. Gilchrist, *North Fork, California.*

*Colegio Americano, Mayaguez, Porto Rico:* Miss Adeline Murphy. We are now enjoying the little vacation which comes in the early spring between the terms. We have been trying to use the time in calling on some of our patrons. A call in Porto Rico is rather a laborious task. To make a very polite call one is expected to stay two hours, but we usually reduce this down to one hour. Of course all the conversation must be in Spanish, and those who can use the language fluently have to be the talkers for the rest of us. One mark of hospitality to a caller is to serve refreshments of some kind, usually wine or beer, and we must explain as politely as we can why we do not take it.

A good word, this, from the Laura Sunderland School, Concord, N. C.: The quarter has witnessed progress, and in more than one instance, where we thought there was little to hope for, we have seen encouraging results. One poor girl whose only title to a place in our ranks was her need, is little by little stepping out from the old life into the freedom of a new and purer atmosphere. The literary attainments of a few months cannot count for much against the accumulated ignorance of an untutored childhood and young womanhood; but first steps in self-mastery have been taken, new aspirations have been awakened and new views

of life obtained. If we may be instrumental in guiding her feet into the ways of righteousness, the influence of the school will remain a bene-



ESKIMO PUPILS IN SITKA TRAINING SCHOOL

These children were brought to the school in August, 1906, by Dr. E. O. Campbell; coming from St. Lawrence Island, Alaska, they came by way of Seattle, travelling farther than from Seattle to New York in order to reach Sitka.

diction on this lonely life.

There is a full dozen in the Senior Class this year. Of these one is hoping to teach in one of the mountain schools in the Laurel District, one is expecting to teach here in her own county, the Normal at Asheville attracts some, and others are planning advanced work in other schools. All are Christian girls, and will be an influence for good wherever they go.



# PRESBYTERIAL EXCHANGE

PRACTICAL HINTS MAY BE GLEANED

Watchwords from recent presbyterial programs: Thirty-first Annual Meeting, Logansport Presbyterial, Ind. "Light is diffused in waves, but it is through the medium of an atmosphere; it is through Christians that Christianity spreads."

Thirty-fifth Annual Meeting, Brooklyn Presbyterial, N. Y. "Let all ye do be done in love."

\* \* \*

The representative of the Woman's Board (Miss Petrie) who attended the spring meeting of the Duluth, St. Paul, Winona, Mankato, St. Cloud, Winona and Milwaukee Presbyterial Societies was much struck with the eager interest of delegates from newly organized auxiliaries. To attend the Mankato meeting one delegate left home at four p. m., stayed over night at a junction, left at seven in the morning, and arrived at the meeting at noon of that day. Another had to leave home at three in the morning, changing cars and reaching the place of meeting at four in the afternoon. At one of the meetings, one auxiliary reported from a church of nineteen members, with nine active members in the missionary society—and four or five always attend the presbyterial meeting. In order to send quarterly payments to the Board, one society borrowed money. The members did not allow it a second time—so the lesson had the desired result.

The president of St. Paul Presbyterial Society presented a beautiful small silver urn to the auxiliary having made the largest per cent. of increase during the year in gifts for Home Missions. Merrian Park Society, with its fifty-six per cent. advance, was the happy recipient. The gift had not been previously intimated and came as a surprise. A statement made in connection with this handsome advance may well be considered significant; "We have a Secretary of Literature who does a magnificent work." One finds it not difficult to put two and two together.

\* \* \*

Logansport Presbyterial, Ind. In our newest society at Chalmers, of the ten members, eight take the HOME MISSION MONTHLY. We have a new Young Woman's Mission Circle at La Porte, for which we are very thankful, as we have been without any for some years.

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Pueblo Presbyterial, Colo. A very delightful and profitable two days session was held at Canon City, April 10th and 11th. A larger number of delegates than usual were in attendance, and there was an earnest desire manifested to receive and take back to the locals everything of interest. We were greatly favored by having with us Mrs. M. J. Gildersleeve of New York, a member of the Woman's Board of Home Missions. "Closing Words," by Mrs. C. F. Pressey, was novel and interesting. English walnuts were halved and tied together with dainty ribbons. Inside was a slip of paper containing a missionary thought or

item and a date. These were distributed among the delegates, and as each paper was read and the date given, the leader told of some significant missionary event which occurred at that time.

\* \* \*

Ebenezer Presbyterial, Ky. We held a delightful meeting at Falmouth, where we enjoyed the proverbial Kentucky hospitality. Eleven of our sixteen societies sent delegates. Mrs. Record from Pikeville school made her first appearance among us, charming everyone. Our hearts were cheered by the prosperity that has crowned our efforts. The advance was nearly \$200 more than ever before. *We think this is greatly owing to the increased number of HOME MISSION MONTHLY taken, which is nearly doubled.*

\* \* \*

Williamette Presbyterial, Ore. The Brownsville Church has just entertained the Presbyterial and the Presbyterial Society, and on the day following celebrated its own Semi-Centennial Jubilee. The Brownsville church is the fourth oldest in Oregon, for though the eleventh in order of organization, the other seven are not now in existence. Rev. Robert Robe, now in his eighty-fifth year, still lives in Brownsville, where he ministered to the church for thirty years from 1865 to 1895. It is of interest to know that it was to Brownsville that Rev. H. H. Spaulding, missionary companion to Whitman, and all the survivors of the Whitman massacre were sent for safety. Mr. Spaulding's family nearly all married and settled near; his old home is within one mile.

The presbyterial meeting was the best in the sixteen years since organization. There are eighteen societies and two new ones organized lately. The amount raised only lacked about five dollars of \$1,000. At this meeting of Presbyterial and the Presbyterial Society there were some seventy guests present. We brought fifty over from the railroad, seven miles away, in hacks. Mrs. Honeyman, Box Secretary of North Pacific Board, and Miss Julia Frazier, Pacific Coast secretary of the Woman's Home Board, were present.

\* \* \*

Fort Dodge Presbyterial, Iowa. At the last presbyterial meeting the Synodical Secretary of Literature gave us a fine address, taking us on a trip into the foreign portion of New York, through the United States up to Alaska, showing us the great need of mission work at every point. The societies were told to report the best things they had had during the year. One was a circle of prayer. In another the members had entertained their husbands at an evening meeting, serving light refreshments, had a short program, and *did not* take a collection; as a result they received six new members. Another had tried the circulating literature plan, and though it had taken a year to get around it had done good.

# NOTES FROM THE YOUNG PEOPLE'S DEPARTMENT

MANY POINTS EMPHASIZED THAT SHOULD BE OBSERVED THIS COMING YEAR

THE printed record of the year in this department is a very imperfect story of the work. The details are innumerable, but count for little unless they are left undone. The rehearsal would be uninteresting to the general reader, but the slightest laxity in oversight of these details plays havoc throughout the entire constituency. The July number of this magazine will contain the report, but in order that no time may be lost in beginning the work of another year, a few suggestions brought out in the numerous reports of secretaries will be timely.

Many of our young people waited until the last minute before sending in their home mission money, consequently a large number of presbyterial treasurers were greatly inconvenienced, and some societies were too late to be reported this year. Systematic study, systematic giving and systematic sending were the first plea of the fiscal year from this desk to presbyterial secretaries, and a large proportion of them have been most loyal to the call. How discouraging to find so much negligence on the part of local officers!

In last year's report reference was made to the inability of some able young women to serve as young people's secretary because of the expense involved for postage, etc. The misunderstanding still exists in some minds, and it seems necessary to repeat here that the young people's secretary is a regularly appointed officer of the presbyterial societies, and should therefore draw upon the contingent fund for all expenses of her office. A careful estimate of these expenses—judging from recent reports—places the average amount at about one dollar. Is that sufficient in your presbytery to meet the needs of a faithful presentation of this work among your young people's societies? Everywhere our young people are called upon to add their mite to make up large funds, and as their statements for the year are made one is astonished at the amounts they have given and at the variety of their objects. But will the time ever come when they do not insist on announcing as contributions for the Board of Home Missions every effort for the home church or for the philanthropic work of their towns?

ONE of the encouraging signs of the year has been the renewal of enthusiasm over Mission Bands, and we shall expect still greater interest another year, for with Miss Crowell's attractive and valuable book of suggestions "Leaders in Conference" (price 25 cents) in the hands of band leaders, the excuse that "meetings are uninteresting" will not be possible. Leaders of older societies will also find this little book most helpful.

WE have tried to lay emphasis on mission study classes, and the topic, Immigration, with its wealth of printed matter,

has proved universally popular. The request to continue it has come to us from all parts of the country and we shall be glad to give all possible assistance. The new book to be used at the summer conferences is "The Challenge of the City," by Rev. Charles R. Stelzle, "Coming Americans" will again be the study book for Juniors. One church session feeling the importance of this study purchased copies for each member of their Junior society. In striking contrast to this, another session of which we have heard charges the Juniors a rental for the use of the room in which their meetings are held. It is difficult to secure accurate reports of these study classes. Report cards are furnished but many fail to fill out and return them, making it impossible to estimate numbers. Mr. Vogt is taking charge of this special correspondence, and we feel sure that another year will show a still greater advance along this line. The following petition sent to the spring meeting of presbytery is very suggestive: "We, the Young People's Societies, Young Ladies' Bands, Intermediate and Junior Societies of ——— presbytery do respectfully ask that we may be permitted to hold an all-day Missionary Rally once a year. Object. To increase our knowledge of the work in our own presbytery, to deepen our interest in the objects assigned through the synodical societies, to help us to realize the opportunities in regular meetings and committee work, and to increase our interest in and enthusiasm for mission study."

IN all the May letters from our workers to the young people good news of conversions is most prominent. A paragraph from Miss Soule of Albuquerque must suffice: "During the past ten days we have been having evangelistic meetings in the school. You will remember that I wrote in my last letter how little opposition we were meeting with along these lines this year, that never before had so many joined the Christian Endeavor Society. Yet while there was no opposition we felt that many needed to take a more open stand than they had yet done, and it was decided to ask Mr. Cordova, the pastor at Chimayo, to come and give the boys talks in Spanish. Forty stood last night saying they wanted to join the Protestant church. Some of these cannot get their parents' consent, but we hope that a large number will join at the first opportunity. There were two instances over which we are greatly rejoiced. Two boys have been in the school a number of years and have been Christians for a long time, leading exemplary lives and doing much good, but could not be persuaded to join the church, one because he felt he was not good enough, the other waiting till his father should join too. Both, however, have decided not to wait longer. You cannot know the joy that is in all our hearts."

This interesting story was given in Miss

Keil's letter (Aguadilla, P. R.) to the Colorado young people: "This is the man's story. 'We had the Bible long before the Protestants came, but we had no interpretation. My oldest brother was a seaman, and when on a voyage he came by a Testament and later a Bible. He could read and taught his four younger brothers. We said our prayers to wooden and plaster saints, but after my brother taught us to read we destroyed all our saints. As he

grew to be an old man he settled down at home and went about reading the Bible to our neighbors. But he did not understand it and for eight years before his death he did penance and was not sure that he would be saved. But I, his brother, have the explanation of the Gospel, thanks be to God.' We have come here to help answer that faithful man's prayers."

M. J. P.

## FROM THE SECRETARY'S DESK

THE twenty-eighth Annual Meeting of the Woman's Board of Home Missions will be in session when this magazine reaches our constituency. Will not each one who reads this number remember these meetings with special prayer?

We shall miss Mrs. James's presence and personality greatly, but the interest of the meetings will be cared for by the Vice-Presidents. Mrs. N. T. Houston, President of the Ohio Synodical Society, will preside at the first session on Thursday afternoon, May 16th; Mrs. F. F. McCrea, President of the Indiana Synodical, will preside at the morning session on Friday, May 17; and Mrs. D. M. Cooper, President of Michigan Synodical, presides on Friday afternoon. Mrs. Charles W. Robinson, President of Illinois Synodical, will have charge of the Synodical Conference on Tuesday afternoon, while Mrs. Delos E. Finks, the Editor of the HOME MISSION MONTHLY, will help solve practical problems by leading the meeting on Wednesday afternoon.

The representation of missionaries at the meeting will be good, and we will be especially favored in having several from Alaska, a field from which we do not hear too often.

The reports of the officers will bring before the women of the Church many facts of interest. You will read them in the next number of the magazine, but we can forecast a little by saying, that although the receipts of the Woman's Board for current work have been larger this year than at any time in our history, yet the increased cost of food-stuffs, the high cost of printing, and the large number of long deferred repairs have so increased our expenses that we have been unable to meet the amount assumed for evangelistic work and have fallen short \$7,664 on the expenses of our school work. No debt, however, will be reported at the Annual Meeting, because the Board of Home Missions, recognizing the fact that the work is one, have cancelled our indebtedness. We feel, however, that the new year must be a year of advance. We ought to meet all the expenses incurred by the school work; we ought to help care for some of the churches that have grown out of the work of the Woman's Board; so let our rally call for the new year be Advance, and let that advance be for the General Fund, for it is from this that all obligations not otherwise provided for must be met.

The officers have attended many presbyterial meetings, and everywhere were delighted with

the zeal, enthusiasm and consecration of the great host of Presbyterian missionary women.

Summer Conferences are not new, but Summer Conferences in which Home Missions are emphasized will be new this summer. Those who attend the one at Winona Lake, Indiana, June 24th to July 1st, will have an opportunity to study both Home and Foreign Missions; while those who attend the

### CONFERENCE AT SILVER BAY

will have the opportunity of attending, without extra expense, some of the sessions of the Conference on Sunday Schools and Missions of the Young People's Association. This is a great opportunity, especially for those who are leaders, to become familiar with every phase of Home Mission work and with the best methods of woman's missionary societies. The enrollment fee of four dollars may seem large, but this is the price charged by the Young People's Missionary Movement for their conferences alone; while the missionary women can take advantage of both conferences if they enroll with their own Woman's Board.

The following program will give some idea of the exercises each day:

- 8.45 A. M. Lecture on "Missions in the Sunday School from the Viewpoint of Child Study," by Prof. E. P. St. John, of the Hartford School of Religious Pedagogy.
- 9.45 A. M. Sunday School Mission Study Classes—Primary, Intermediate, Junior and Senior.
- 10.45 A. M. Woman's Home Mission Institute. Fifteen minute addresses, to be followed by discussion.
- 11.45 A. M. Home Mission Study Classes. Subjects: "Citizens of To-morrow" (Interdenominational Text-book for 1907-08); "Immigration," with "Aliens or Americans," Young People's Missionary Movement Study Class Book, 1906-07, and "Coming Americans" as the text-books.
- 7.30 P. M. Bible Study.
- 8.15 P. M. Platform Meeting.

Silver Bay is located on Lake George, N. Y., and is reached by train and boat. Reduced rates of one and one-third, on the certificate plan, have been granted by the Trunk Line, Canadian Lines, and New England Passenger Association.

Full information can be received on application to the Woman's Board, 156 Fifth Ave., New York City, N. Y.

We are hoping for a large enrollment of Presbyterian women, and, as accommodations are limited, an early decision should be made as to attendance.

## PROGRAM FOR JULY

The Societies holding summer meetings are to be congratulated on the opportunity for producing one of the best meetings of the year. The wealth of material which the next number of this magazine will present makes it entirely possible to secure all the information needed and in the form of condensed summaries, presented in the annual reports of the various departments of the Board.

### Topic for July Meeting—A Year's Work

#### IN THE ORGANIZATION—ON THE FIELD

Under these heads should be given information gathered from the reports of the Woman's Board presented at the Annual Meeting, appearing in the July HOME MISSION MONTHLY. The program may be developed in the following manner:

**The Work of the Year:** See Mrs. Boole's Report.  
**The Part of the Young People:** Miss Petrie's Report.  
**Where the Funds Come From:** Miss Lincoln's Report.  
**How the Magazine Helped:** Mrs. Fink's Statement.  
**Among the Schools and Missionaries:** Dr. Craig's report (Send to Literature Department for copy).

"What shall we render to God for all His benefits" or whereby better show our appreciation than to enter on a new year of service with enthusiasm and devotion? The Bible Study which follows, if freely appropriated, will prove a means to that end.

## BIBLE READING

### A Perennial Enthusiasm

A wonderful power seemed at times to possess certain men of old. It was deemed the work of the gods and, therefore, called enthusiasm—God within. Whether such power was rightly ascribed or not, it is very certain that that form of enthusiasm most to be desired comes from a Divine indwelling—the *God within*.

We recognize a kind of enthusiasm which is rather a passion of youth or a quality of temperament and is necessarily, therefore, effervescent in its nature. But there is another form having a deeper source—a perennial enthusiasm—giving power to a life unto the end—not dependent on things that appear, nor closely related to results—the overcoming power of a life. A thing most difficult to achieve, most important to possess. How did the Master retain enthusiasm through a life tried as no other life has ever been tested? May He be here, as in all things, our teacher!

I—Luke ii: 49.

#### Boyish Enthusiasm

What is more attractive than the enthusiasm of a boy? Cold, indeed, must be the heart that does not respond to it; absorbed, as it is, in the one thing which for the moment seems to be of the supremest concern. Christ felt this form of enthusiasm, as before the doctors in the temple. He seems for the nonce to almost forget filial duty. "Wist ye not that I must be about my Father's business?" What else was there on earth worth a heart throb?

II—Luke iv: 18.

#### The Enthusiasm of Young Manhood

The enthusiasm of young manhood in the joy of self-surrender to a great *mission*—the enthusiasm of untried effort. To his friends and neighbors He speaks: "The Spirit of the Lord is upon me, because He has anointed me to preach the Gospel." All eyes are fastened upon Him. It is not hard to be enthusiastic now.

How many a great soul has known the supreme joy of such a moment! We all know how sure the goal is and how certain the quest is to the young. Many an earnest heart has believed that the world has needed but to know of certain truths to respond to them, only to learn that to know is not to do, nor to hear necessarily to follow. Christ passed through this experience.

III—John, Chapter iv.

#### The Enthusiasm of Success

He speaks to hungry hearts. Many believe and accept, and they beseech Him to abide with them. Stirred by the response, He exclaims, "Look at the fields, they are white even now to the harvest; the blind see, the deaf hear, the lame walk, the poor have the Gospel preached to them." Surely the golden age is dawning—enthusiasm is easy now.

But trace Him through the years. The world seems to go on its old, selfish way, even though the Son of Man Himself is speaking. But it is only *seeming*. An apparent defeat proved the highest success.

IV

#### Enthusiasm Tested by Gethsemane

He is in the garden just before that awful agony, whose power and force we may never know. He prays alone. The crowd has deserted Him; His disciples are asleep, one of those nearest Him has proven a traitor. The Father's face seems hidden. Has He still enthusiasm? If it fail Him now, what will nerve His disciples in that future so soon to be upon them? The moment is a crucial one. The disciples were soon to be left alone; no written word to guide them; no organized movement.

What a testing time! It was indeed the tempter's hour and the power of darkness. Do you know the peculiar temptation that comes when the first flush of enthusiasm cools and discouragements multiply? The temptation to murmur at the indifference of the many to some special form of Christian service; the temptation to measure the success of a movement by the number of its adherents?

The Master has taught us by His example not thus to count success. Yet, if He were tempted in all points like as we are He must have met the temptation to *discouragement*—possibly in the garden. Three times He prayed, "Let this cup pass from me if it be Thy will." There was much in the cup that we cannot know but we know there was an awful sense of aloneness, a need of human sympathy and human encouragement—a lack of apparent results. These things are visible. He had given His best, and the gift was neglected. May our little murmurings be silenced in the presence of such an hour. What sayest the Master now?

John xvi: 32, 33.

Just before entering the garden His words ring out, "Be of good cheer, I have overcome the world." What a splendid enthusiasm that can be triumphant now.

A little farther on He declares the unswerving purpose of His life, John xviii: 37, "I have made known unto them Thy name and I will make it known."

V—John xviii: 37.

### *Enthusiasm in the Presence of the Cross*

He stands before Pilate, ready for His death sentence. From a worldly point of view His mission has proven a failure, but in heaven it was known that His was the only perfectly successful life. The world knows it now. To Pilate, in the judgment hall, He gave the reason for such an unswerving enthusiasm. From its nature it could not be affected by apparent results. "To this end have I been born and to this end am I come into the world, that I should bear witness unto the truth." Results cannot affect an enthusiasm born of such a purpose.

Man and devils might be arrayed against Him. Death and the cross loom up before Him. What matter? He knew the ultimate power of truth to conquer. Unswerving fidelity to God's eternal truth was a unique characteristic of the Master.

To realize that one is the exponent of a cause that cannot fail must give a perennial enthusiasm. God is truth, and God is omnipotent, hence truth must conquer. In this, as in all things, the Christ is our example.

Even as Christ so spoke, no less surely is it for each of His followers to say, "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth."

Anything less is to miss one's real life purpose. Born to witness, by life, by words, by works, for so witnessed the Master. To be able to live so that one's "Be of good cheer" may ring out in the face of all that life may bring, is something well worth striving for. It is the perfect gift of the indwelling Christ.

Browning has described the man of perennial enthusiasm as

"One who never turned his back but marched breast forward,

Never doubted clouds would break,  
Never dreamed though right were worsted, wrong

would triumph,  
Held we fall to rise, are baffled to fight better,  
Sleep to wake."

CARRIE GARDNER BRIGDEN.

Attica, N. Y.

## ATTENTION

**Summer Offering, 1907.** The object presented for the Summer Offering for 1907 by the Woman's Board of Home Missions of the Presbyterian Church, U. S. A. is the completion of the fund for the erection of the new dormitory for girls at Mount Pleasant, Utah.

A leaflet, written by one who has long been connected with Wasatch Academy, and so is perfectly familiar with the situation, fully states the need. Some money is in hand, but six thousand dollars additional will be required. Dollar contributions from all societies giving \$25 or less last year for the work of the Woman's Board of Home Missions; two dollars each from societies giving \$25 to \$50; three dollars from those giving from \$50 to \$100, and five dollars from societies giving over \$100, will make up the amount.

In which class is your society? And how

much will you give personally as a special Summer Offering for Home Missions, to make up the quota for your society?

All gifts from societies should be sent plainly designated through the regular channels of the presbyterial treasurer to Miss S. F. Lincoln, Treasurer of the Woman's Board, 156 Fifth Ave., New York City, N. Y.

## BEST PLANS

Try this. Appoint a "Best Plan" Committee whose duty it shall be to consider what are the weak points in the society which need strengthening, and having decided this, they are to carefully go over the files of the HOME MISSION MONTHLY selecting suggestive plans—and as many of them as possible—which have succeeded elsewhere; these plans to be brought before the society for discussion, that it may be decided which to try. Then proceed to put the plans into execution, making an intelligent and faithful application.

## MAINTAINING A COUNTRY SOCIETY

*The Magazine their guide.* Here is the way one little group of women learned to work in Oregon: "Our society was at first mostly a country society. It has grown and learned with the years. At first there were only six women; not one had ever attended a missionary meeting, or conducted a meeting of any sort, or led in prayer. Not one of us knew what was expected of us, but through the dear little magazine—the HOME MISSION MONTHLY—and presbyterial meetings we have developed both capacity and interest. The first thing we learned was to pray, then we tried to learn about our missionaries and their work—now we are learning to give."

## A KEY TO FAILURE

The corresponding secretary of a presbyterial society writes: "I think one reason, I might say the chief reason, that missionary societies are often unsuccessful is because they do not read enough missionary literature. I have been disappointed to find, in making out my reports to the Boards this spring, that more magazines are not being taken by the societies. Now I think it is impossible to become interested and remain interested in anything about which one is not well informed, and the only way in which to become informed is by reading and talking over that which one has read."

## JUST A SAMPLE

Busy people are mission teachers in New Mexican schools. With one teacher in a plaza, monitor, guide, instructor in every department of school and Christian life, hands and heart are full. For Children's Day, for Christmas, for any of the special programs of the year, there is extra drill, which means extra work, but though it adds its burdens, it is opportunity not to



**NEW JERSEY.**—Jersey City—Paterson, E. Side, 6; Rutberford, 1; W. Milf., 1. Monmouth—Crashbury, 1st, 1; Freehold, 2. Morris and Orange—Chatham, 1; Hanover, 2; New Prov., 7; So. Orange, Trinity, 1; Summit, Central, 2.50; Wyoming, 1. Newark—Newark, 2d, 1; 3d, 1; Mem., 1; So. Park, 1. New Brunswick—Lambertville, 1. New Brunswick, 1st, 50c.; Princeton, 2d, 2; Trenton, 1st, 2, 4th, 1. New York—Greenwich, 7. West Jersey—Bridgeton, 2d, 1; Clayton, 1; Greenwich, 1; Merchants, 1; Pitts., 1; Vineland, 1; Wenonah, 2; Woodbury, Y. L., 1. .\$.51.

**NEW MEXICO.**—Santa Fe—Taos, Spanish, 1. .\$.41.

**NEW YORK.**—Albany—Albany, 3rd, 1; 6th, 1; Amsterdam, 2d, 1.40; Schenectady, 1st, 1. Binghamton—Imml., 1; West, 1. Brooklyn—Classon Ave., 1; Lamsburg, 1st, 1; Troy, 2d, 1. Buffalo, 1st, 1; Bethany, 1; Calv., 1; Cent., 1; Cor., 1; E., 1; Lafayette Ave., 2; Lebanon, 1; No., 2; Y. W. S., 1; Walden Ave., 1; W. Ave., 1; Westmor., 1; Dunkirk, 3; Fredonia, 1; Fortv., 1; Ripley, 1; Springv., 1. Champlain—Tupper Lake, 3. Genesee—Batavia, 1; Bergen, 1; Bethany Centre, 1; Byron, 1; Castile, 1; Elba, 1; Leroy, 1; Stone Church, 1. Geneva—Geneva, No. 1; Warsaw, 1. New York—New York, No., 1st, 1st, 1; Riverd., 1; Throgs N., 1; Unvers. Pl., 5; W. End, 1. Niagara—Nlag. F., 1st, 2. North River—Acrum Lead Mines, 1; Highl. Falls, 5; Millert., 1. St. Lawrence—Clairmont, 1; Canton, 1; Oswegatchie, 2d, 1; Pottsdam, 1; Theresa, 1. Steuben—Hornell, 1. Troy—Lansburgh, 1st, 1; Troy, 2d, 1. Utica, Westmor. F. Soc., 10. Westchester—Greenwich, 1; Hartford, 1; Mt. Kisco, 1; Mt. Vernon, 1; Peekskill, 1st, 1; Pelham Manor, 1; Rye, 1; Stamford, Jr. C., 1; Thompson, 1; Yonkers, 1st, 1. .\$.91.40

**NORTH DAKOTA.**—Fargo—Fargo 1st, 1; Jamest., 1st, 1. Pembina—Grand Forks, 1. .\$.43.

**OHIO.**—Athens—Barlow, 1; Logan, 1. Chillicothe, 1st, 1; Concord, 1; So. Salem, 1. Cincinnati—Cincinnati Walnut Hills, 1st, 5; Pleasant Ridge, 3. Columbus—Columbus, 1st, 1; Cent., 1; Lancaster, 1; Westerv., 1; Worthingt., 1. Huron—Fremont, 1.20; Norwalk, 1. Lima—Findlay, 2d, 50c.; Lima, So. Main St., 1; Ottawa, 50c.; Rockford, 1; Sidney, 1; St. Mary's, 1.50; Wapakoneta, 2. Mahoning—Massillon, 1; Warren, 1. Portsmouth—Portsmouth, 1st, 1. Steubenville—Bethesda, 1; Beech Spr., 1; Bethesda, 1; Bloomingdale, 1; Cross Creek, 1; Hopedale, 1; Steubenv., 1st, 2; 2d, 1; Y. L., 1; 3d, 1; Toronto, 1; Two Ridge, 1; Uhrichsv., 1. Wooster—Mansfield, 1; Orrville, 1. .\$.46.65

**PENNSYLVANIA.**—Allentown—Ben Avon, 1; Watson Mem., 2. Blairsville—Greensb., Westmor., 1; Latrobe, 5; Ligonier, 5; Vandergrift, 1; Windber., 1; Butler—Butler, 1st, Y. L., 1; Grove Cy., 1; Portersv., 1. Carlisle—Shippsb., 1. Chester—Aronville, 1; Berwyn, 1; Chester, 1st, 1; 3d, 1; Bethany, 1; Chichester Mem., 1; Coatsville, 5; Darby Borough, 1; Doe Run, 1; East Downton, 1; Fagg's Manor, 1; Glenolden, 1; Great Valley, 1; Media, 1; Middlet., 1; New London, 1; Nottingham, 1; Swarthmore, 1; Toughkenamon, 1; Upper Octorara, 1; Wallingford, 1; Wayne, 1; West Chester, Westmor., 1. Clarion—Endeavor, 1; Edenb., 1; Emiliont, 1; Oil Cy., 2d, 1; C., 1; Westm., 1. Huntingdon—Bedford, 1; Curwensville, Y. P., 1; Hollidaysb., 1; Huntingdon, 1; Osceola Mills, 1. Lackawanna—Forty-Fort, 1; Kingston, T. B., 1; Montrose, 1; Nanticoke, 1; Scranton, 1st, 5; 2d, 1; W. Pittston, 3; Wilkesbarre, 1st, 5; Grant St., 1. Lehigh—Allent., 1; Bath., 1; Bethlehem, 1st, 5; Catasauqua, 1st, 1; Delaware Water Gap, 1; Easton, College Hill, 2; Hazlet, 5; Pottsv., 1st, 1. Northumberland—Bloombs., 1; Grove, 2; Jersey Shore, 1; Lewish., Y. W., 1; Lock Haven, 2; Middlb., 1; Milc., 1; Newberry, 1; Williamsb., 1st, H. E. S., 1; K. A., 2; 3d, 3; Covenant, 1. Philadelphia—Philadelphia, 2d, 1; 3d, Old Pine, 1; Bethany, Y. W., 1; Bethlehem, 1; Central, 1; Chambers, Wylf. Mem., 1; Gaston, 1; Harper Mem., 1; McDowell Mem., 2; No., 1; Olivet, 1; Oxf., 1; Princeton, 2; Tabernacle, 1; Tabor, 4; Temple, 1; Tlga., 1; Woodl., 1. Philadelphia, North—Ablington, 1; Doylest., 1; Eddingt., 1; Edge Hill, 1; Fox Chase, 1; Germant, Market Sq., 1; 1st, 5; Manayunk, 2; Mt. Airy, 1; Morrisv., 1; Newton, 1; Norrisdown, 1st, 3; Olney, 1; Pottsv., 1; Reading, 1st, 1; Olivet, Artzburgh, 1; Wyncote, 1; Torrence, 1; Tacony, 1. Pittsburgh—Pittsb., 1st, 10; Point Breeze, 1. Redstone—Dunbar, 1; Little Redstone, 1; McKeesp., 1st, 1; Central, 1; Mt. Pleasant, 1; Reunkon, 1; Rehoboth, 1; Scottt., M. C., 1; Uniont., 1st, 1; W. Newton, 1. Washington—Cross Ck., 1; Lower Buffalo, 1. .\$.182.

**TENNESSEE.**—Kingston—Hartman, 1st, 1. .\$.41.

**UTAH.**—Utah—Ephraim, 2. .\$.22.

**WASHINGTON.**—Puget Sound—Seattle Westmor., 1. .\$.1.

**WEST VIRGINIA.**—Grafton—French Creek, 1. Wheeling—Allen Grove, 1; Cameron, 1; Forks of Wheeling, 1; Wheeling, 3rd, 1; West Liberty, 1st, .\$.35.

MISCELLANEOUS.

1. P. M., Carlisle, Pa., 10. .\$.10.

RECEIPTS FOR SCHOOL WORK

MARCH, 1907.

**ATLANTIC.**—Atlantic—Edisto, 1; Hebron, 50c.; Hopew., 1.50; Wallingf., 1.50; Zion, 1.50. East Florida—Crescent Cy., 14; St. Augustine, Mem., 70.88. Fairfield—Bethlehem, 1st, 50c.; Camden, 2d, 1; Carmel, 1; Ebenezer, 50c.; Goodw., 1.50; Y. L., 1; Hermon, 1.25; Ladson, 1.50; Little River, 50c.; Melina, 1; Mt. Gibson, 50c.; Mt. Taber, 50c.; Nansareth, 50c. Hodge—Wilson Mem., 50c. Knox—Macon, Washingt. Av., 2. McClellan—Bowers, 1; Mattoon, 1; Mt. Zion, 1. .\$.107.38

**BALTIMORE.**—Baltimore—Annapolis, 6; Arllingt., 3; Baltimore, 1st, 226; S., 100; 2d, 24; W. H., 12; A. P., 10; R. H. S. B., 1; E. W., 15; Gl., 8; Babcock Mem., 32; P. C., 13; G., 24; Brown Mem., Ck., 1200; Broadway, 1; H. D. S., 8; Brown Mem., Mrs. E. P. S. J. Aux., 25; Cent., 81; S., 5; Covenant, 4; J., 5; Faith, 20; J., 23; C. W., 22; Co. W., 50; C., B. B., 2; L. W., 7; F. H. B., 30; M. O. F., 10; G. O. F., 2; Y. P., 6; Fulton Av., 14; J., 1; Lafayette Sq., 55; C., 4; J., 3; G. C., 1; Light St., 9; J., 3; W. W., 8; Northm., 47; S., 5; Y. L., 11; F. S. B., 25; L. M. W., 14; Reid Mem., 8; Ridgely, 3; Walbrook M. C., 12; Waverly, 3; G., 10; H. D. S., 21; Westm., Dickson Mem., 26; Bel Air, 13; Bethel, 22; Catonsv., 1; Churchv., 16; Cumberl., 9; Derr Ck., 5; Elliott City, 10; Emmittsb., 4; Frederick, 3; Govanast, 10; J., 1; Hagerst., L. M. C., 30; Havre de Grace, 5; Mt. Parau, 2; S., 4; N. Winds, 3; Relay, 2; Roland Park, 53; L. E., 26; S., 30; J., 34; Sparrow's Pt., S., 2.37; Taos, 1. New Castle—Buckingham, 2.40; C., 1.52; B. O. P., 1; Chesapeake Cy., C., 3.50; Delaware Cy., 5; C., 1.75; Dover, 19; E. C., 18.50; Elkt., 112.30; C., 1.50; Bd., S., S., 50; J., 1; Forest, 3; J., 5; Green Hill, 12.80; Head of Christiana, 10; Lewes, 20; E. P. B., 10; Makemie, Mem., 7; C., 1.50; Manokin, 2; MHL, 10; Newark, 12; Y. L., 7; C., 2; S., 18; Ocean View, J., 1.50; C., 1.50; Perry, 5; Pitts Creek, 09; Ft. Post, 5; J., 35c.; Pt. Penn, C., 1.75; J., 75c.; Rehoboth (Md.), 6.76; Rock, 3; W. W., 4; Smyrna, 11.50; C., 2.50; St. George's, 17; C., 1; J., 3; W. Nottingham, 13.75; S. D. B., 11; White Clay Creek, 3.10; Wilcomco, 10.45; C., 1.75; Wilmington, 1st, 10.15; S., 14.18; C., 7.50; W. W., 5.10; Y. L., 15; J., 2.50; Central, 112; C., 7.50; East Lake, C., C., 1.30; Hanover, 1; C., 21; J., 4; H. S., 27.48; Olivet, 2.50; Rodney St., 11; Miss. E. P. B., 25; N. B., 6.46; West, 64; J., 10.83; J., 50; Zion, 6.30; H., 4.50; I. T., & B. E., 4.08. Washington City—Ballst., 7; Berwyn, C., 4.50; Clift., 2.50; Darnest., 1.80; J., 7; Falls, 32; S., 25; Hyattsv., 29; Mel Bld., 18; Kensington Warner Mem., 12; Lewinsv., 6; Manassas, J., 25c.; Nocklv., 15; Northm., 15; Riverd., C., 3.75; J., 2.50; C. R., 2; Takoma Park, 2.50; J., 50c.; Washingt., 1st, 22.50; C., 10.50; Ad., 107; 5th, 2d, C., 2.50; C., 4; 13.75; Bethany, 1.01; S. Bd., 17.11; Covenant, 510.19; S., 15; C., 6.96; Gld., 4; Covenant, Peck Chapel, 9.25; McF. G., 23; Eastern, 11; J., 312; M. C., 6.50; W. L., 2; Eckingt., 24; J., 1.50; C., 4.88; Garden Mem., 3; C., 2; G. S. Bd., 5; Gunton Tem. Mem., 40; J. S. A. B., 2; Gurley Mem., C., 7; J., 4; Hermon, 5; Metropolitan, 88.18; L., 10; J., 7.50; W. C., 2d, 12.50; I. A. M., 15; C., 18.75; Mission Chapel, J., 10; N., 1; At., 8; C., 22; C., 8.75; W. S., 20; Y. W., 5; G. G., 5; Bd., 8; C. Cl., 15; Western, 10; C., 4; Westm. Mem., C., 9.36; G. G., 5; West St., 56.80; S., 17.70; C., 18.75; Faith, 5; C., 3; J., 1.50; Washingt. Hts., 6; Presby., S. \$4,979.09

**CALIFORNIA.**—Benicia—Corte Madera, 5; Covelo, C., 3; J., 1.50; Eureka, 12; C., 5.30; Ft. Bragg, 9; Fult., 2.10; J., 3.25; Eadsbld., 5; C., 1; Hoopa, 18.20; Lakec., 3; Mendocino, C., 10; Napa, 32; W. C. E., 12.50; Petaluma, 12.75; S., 8.90; C., 15; Pope Val., S., 3; C., 2; San Anselmo Sem., T. Y. P., 4; San Rafael, 44.75; J. P., 17.50; Santa Rosa, 40; C., 25; St. Helena, 1; C., 2; Vallejo, 11; C. B. M., 2; Los Angeles—Alhambra, 7; Anaheim, 2.50; C., 7; Anus, 46; Coronado, 12.50; Covina, 3.50; C., 1; El Cajon, 4.50; S., 3.65; El Monte, 5; Fullert., 9; C., 8; Glend., 5; Hollyw., 10; S., 2.50; Inglew., 3; La Jolla, 3.75; Long Beach, 64; S., 2; C., 1; 1., 1.50; G., 5; Los Angeles, 1st, 77.03; C., 5; 1., 2.50; J., 2.50; 2d., C., 10; 3d, 28; S., 7; C., 7; 1., 2.50; Bethany,







Conrad, 2.75; Dows, 8.50; Greene, 3.75; Grundy Centre, 1.65; Special, 1.00; La Porte, Ky., 22; C., 10; Marshall, 3; Salem, 24.75; Toledo, C., 3.75; Traylor, 1.75; L., 7.79; Unity, 7; Waterloo, 40; C., 10; Westminster, 25; Williams, 13; Special, 50. **\$3,502.52**

**KANSAS**—Emporia, Argonia, 5; S., 2; Arkansas Cy., 4; Belle Plume, J., 2.50; Burlingame, 8.15; Conway Spgs., 2; C., 2.50; Cottonwood Falls, 8; S., 3; De Graff, 11.25; Derby, 13; Eldorado, 12.58; Genda Sp., 3.50; Indianola, 5; Marion, C., 11.50; Mulv., 6; Newt., 15.50; J., 6; S., 4.50; C., 10; Osage Cy., 6.44; Peabody, 7; Quenemo, 11.00; Wellington, 34; White Cy., C., 2.81; Wichita, 1st, 145.00; G. B., C., 6; Pri. Cl., 1.25; Bd., 4.75; G. B. & M., C., 5; Cal., C., 2; Lincoln St., J., 1.50; W. Side, 11.25; S., 5; C. No. 1, 3.75; Wintf., 15. Highland—Atchison, 1st, 24.50; Axtell, 1.85; Bailey, 4.75; Bero, 9.60; Bl. Rapids, 7; Edinburg, 4.20; Frankf., 18.73; Hiawatha, 27.60; Hightl., 16.15; Holt., 18.55; S. C., 27.65; C., 2; Hort., 38.90; Lancaster, 4.50; Marysv., 15.25; J., 4; Parabel, 7.90; Hamilton, 2.50; Washington, 17.75. **Larned**—Arlington, 1.80; Ashl., 4.30; Burd., 3; Dodge, C., 7.50; Emers., 2; Garden Cy., 13; C., 3; Bd., 1; Genesee, soc., Gr. Read, 2.50; Hals., 6.80; C., 7.50; Hutchins., 15.50; W. S. S. C., 2.50; E., 25; Klogm., 2; Lakin, 50c.; Larned, 11; W. W., 7; A. B. S., 11; W., 4; Lyons, 5; McPhers., 5.62; C., 6.50; Medicine Lodge, 4.60; C., 2.50; Pratt, 11; C., 2.50; Roxh., 7.50; Spearv., 1.50; C., 5.54; Sterlitz, 5.68; C., 5; Syracuse, 2. Neosho—Allen Co. Convention, 8.35; Bartle, 7; W. W., 1; Carlyle, 16.83; Chaunte, 7; C., 12; Cherokee, C., 5; Cherry., 9.81; Coffeyv., 16.21; Columbus, C., 5.87; Ft. Scott, 20; Garrett, 21.10; C., 7.50; Girard, 11.50; Hamholdt, 11; S., 45; Independence, 47.55; Iola, 70; C., 40; La Harpe, 4.37; McVane, 10; C., 5; Moran, 3.60; Neodesha, 9.55; C., 6; Osawatomie, 9.30; J., 4; Oswego, 40.75; C., 10; Ottawa, 39; C., 75; Paola, C., 8; Parsons, 7.50; Pleasant, 2; Calichm., 4.75; Toronto, C., 2.50; Waverly, 9.50; Yates Centre, 5.50; C., 7.50. **Osborne**—Colby, 2; Fairp., 8.25; C., 3; Hays, 6.25; C., 3.75; Hill Cy., S., 2.50; Hoxie, 5.80; Lone Star, 1.15; Natoma, C., 1.50; Norton, 8.64; Overlin, C., 5; Osborne, 12.50; Phillips, 7; Russell, 3.60; C., 1.65; Smith Centre, 5.10; Y. P., 5; Wakeeney, 3.42; C., 4; S., 5. **Solomon**—Abilene, 10; Bellev., 3; Beloit, 5; C., 2.50; J., 5; Benning, 1.82; C., 10; Caldwell, 1.75; C., 10; Concordia, 13.60; Culv., 8; Delph., 18.50; Ellsw., 5.60; J., 2; C., 1.50; Heriot, 9.60; Klipp, C., 5; Lincoln, 34; C., 10; Minneapolis, 10.66; C., 12.28; Mt. Pleasant, 1.30; Pobets, 3.50; Sallina, 12.29; C., 50; Solomon, 4.73; Sylvan Gr., 4.25; C., 10; Wilson, 9.65; C., 2.25. **Topeka**—Auburn, 5; Baldwin, 25; Bethel, 5; Edgert., 2.50; Junction Cy., 8.50; Kansas Cy., 1st, C., 40.25; Cent., 15; Grand View Pk., 19; W. Highl., 1.50; C., 10; Lawrence, 5.70; Leavenw., 18.75; Manhattan, 7.50; C., 25; Mulb. cr., 5; Olathe, 5; Oskaloosa, 1.62; Riley, 5; Ross., 5; Sedalia, 5; Spring Hill, 4.27; Stanley, 2.50; Topeka, 1st, 70; 2d, 5; C., 5; 3d, 3; Westminster, 8.50; M., 10; B., 1.08; C. R., 46c.; Wamego, C., 12.67. **\$2,223.22**

**KENTUCKY**—Ebeneser—Ashl., 1st, 25; 1., 6.50; C., 30; Y. L., 5; Pri. S., 6; Y. W., 15; Covington, 1st, 60; K. S., 15; Dayt., Pri. S., 2; Palm, 10; Flemingsh., 18; Frankf., 1st, 10; Lexington, 2d, 31.35; Y. L., 5.40; Ludlow, 10; C., 5; Maysv., 1st, 15; Mt. Sterling, 1st, 6.70; New Cone, 5; Newn., 24; C., 10; Paris, 9; S., 2; Pikev., 51; J., 3; Sharpsh., 12; Y. M. Cl., 6; Williamst., 5.40; Louisville—Hopkins, 1st, 36.95; Nuttaw., 3; Louisv., 4th, 16.11; 4th. Av., 30; H. B., 5; All, 10 18; Y. P., 20; Corning, 10.50; S., 5; C., 3; S. R., 3; mm., C., 90c.; M. M., 1.50; 1; W. W. P. rem., 10; Lucile Meml., 5.75; B. R., 3; Owens, 1st, 13.05; Pewee Valley, 13; S., 3; Princet., 1st, 7.20; Shelbyv., 1st, 16.45; Presby., 10. **Transylvania**—Bradfordsv., 15; Danv., 2d, 4; Gleaners, 15; Y. L., 25; C., 6.75; Greensh., 3.55; Mrs. A. M. H. P., 3.65; Harlan, C., 5.03; Harrodsb., 17; Lebanon, 1st, 95c. **\$920.37**

**MICHIGAN**—Detroit—Ann Arbor, 89.80; C., 25; Pirmuloch, 14.22; Brighton, 2; Dearb., W. L., 5; Detroit, 1st, 289.15; 2d. Ave., 21.50; C., 4; Y. C., 1; 3; J., 1; Bethany, 1; U. T., 25; Cal., 15; S., 24; C., 4.85; Cent., S., 27.52; C., 10; C. W., 10; Forest Av., W. L., 27.57; W. P., 34.80; Fort St., 155; R. M. B., 18; W. L., 10; J. W. L., 15; Imm., 32; C., 15; G. B. M. B., 2; B. C. E. S., 10; Jeffers, Av., 110; C., 33.48; Mem., 33; Y. W., 8; W. L., 4.55; St. Andrews, 25.50; S., 3.75; W. Y. P., 1; J., 9; Seovel Mem., 29; C., 11.25; J., 14; L., 5; Trumb., Av., W. C. W. S., 24.50; S., 60; Westm., 128; Y. P., 6.25; E. Nankin, 2.19; C., 14; Highl. Pk., C., 7.50; Holly, 12.50; Howell, A. S., 47.60; MUF., 1.50; C., 6; Builders, 2.50; Northv., 35.50; Pontiac, 52; Y. W., 39.20; S. D., 10.31; Redford, 2.91; Salline, C., 11.58; So. Lyon, 23.90; Trenton, 2; J. B., 7.28; Vanilla, 10; Wyandotte, C., 12.49; Ypsilanti, Y. P. L., 2.50; Int., 20; Personal Gifts 14. **Flint**—Bad Axe, 6.50; S., 9; C.,

4; Pri. S., 3; Brown Cy., L. A., 2.50; Caro, 20; Casey, 12; Cass Cy., 12.90; Fenton, 2; Flint, 20; W. L., 6.50; Flynn, 7; Harbor Bk., 5; Lapeer, 32.28; Miss E. R., 9; S., 2.75; C., 2; Mariette, 1st, 7; 2d, 11; Popple, S., 5; Pt. Huron, 1st, 9; C., 1.50; Westm., 11.50; C., 6; Vassar, 7; C., 2; Yale, 7.30. **Grand Rapids**—Big Rapids, 10; Y. W., 15; Grand Haven, 25; Grand Rapids, 1st, 13; C., 5; L. K., 4; 3d, 7; J., 75c.; Imm., 2.58; Sr. C., 5; C., 4; J., 15c.; Westm., 2.50; Y. W. E. C., 2.50; S., 50; C., 5; Hesperia, 3; Ionia, 16.30; C., 5; Ludington, 5; Montague, 2; Spring Lake, 1. **Kalamazoo**—Allegan, 1.63; Benton Har., 6; Cassopolis, 4; C., 3; Deatur, 7; Edwardsb., 1.55; Kalamazoo, 4; 3d, Na., 4; Niles, 6; Paw Paw, 10; Plalaw., 2; C., 5; J., 1.50; Richl, 6; C., 95c.; Schoolcraft, 1.40; Sturgis, 5; C., 2.50; Three Rivers, 12.50; C., 7.50. **Lake Superior**—Calumet, 36; Escanaba, 11; Iron Mt., 11; Bd., 10; S., 25; Ishpeming, 6; Manistique, Redeemer, 13; Marquette, 13; S., 6; C., 15; G. W. M. S., 10; Menominee, S., 4.51; Munising, 3.10; Rudyard, C., 2; Sault Ste. Marie, 20; Stambaugh, Christ, S., 4. Lansing—Albion, 42; Battle Cr., 29; C., 20; Bklyn., 8; Concord, 11.50; C., 2; Dimond, 4.45; Hastings, 5; C., 4; Homer, 7; Jackson, 23.25; C., 6; Lansing, 1st, 9; Bequa, 11; C. Park, 200; Franklin, Av., 7; S. Bd., 6.43; C., 18.41; J., 2; Marshall 7; W. H. C., 20; C., 10; Mason, 8; Parma, 3; Snuf., 2.40; Miss M. Barnum, 2. **Monroe**—Adrian, 75; S. M. S., 27; C., 5; Cadmus, 2; Cal., 1.50; Coldw., 5.51; H. S., 12; C., 20; Deert., C., 2.70; Erie, 4; Ida, C., 3; Jonesv., 20; Monroe, 14; Tecumseh, M. Clr., 25.75; C., 3.50. **Petoskey**—Boysie Cy., 1.50; Cadillac, 10; S., 10; E. Jordan, 4.07; Harbor Sp., 6; S., 75c.; C., 10; Lake Cy., 2; Mackinaw Cy., 2; Petoskey, 5.25; Traverse Cy., 16. **Saginaw**—Bay City, 1st, 13; S., 7.60; Mem., 5; Westm., 25; Ithaca, 15; C., 5; Midland, 6; Mt. Pleasant, 3; Saginaw, 11.50; Mrs. G's B. Cl., 2.12; Grace, 1; Imm., 1.94; Warren Av., 10.65; Pri. S., 50c.; K. S., 50c.; I. D. S., 4.69; J., 2; Washington, Av., 1.24; S., 1.05; C., 5; St. Louis, 3. **\$3,399.88**

**MINNESOTA**—Adams—Angus, 3.78; Bemidji, 11.30; J., 1; Bethel, 20.50; Crookst., 15.51; S., 5.25; Hallock, 3.65; Warren, 2.25; C. E. Union, 25. Duluth—Carl., 2; J., 2; Choquet, 5; Duluth, 1st, 12.50; 2d, 9; Glen, 1.00; 3d, 1.07; M., 3.85; Grand Rapids, S., 4.65; Mankato, 2; Sandst., 2; Two Harbors, 12.51; C., 10. **Mankato**—Alpha, 7.55; B., 1; Ambh., C., 5; Balaton, 20; Blue Earth Cy., 22.80; Delbi, 5; Jackson, 5.20; S., 2.35; Jasper, 2; Kasota, 10.71; Lake Crystal, 2.50; Le Seuer, 16; Laverne, 6.76; Mankato, 35; Marshall, 25.18; C., 18.68; S., 2.52; J., 5; Morgan, 7.10; Pilot Grove, 13; Pipestown, 10; C., 7; Redwood Falls, 37.43; S., 12.38; Rushm., 3.75; S., 2; Slaytown, 3.25; St. Peter, Union, 9; Tracy, 15.62; Windom, 13; Winnebago City, 22.21; C., 5; Worthington, Westmolester, 45.01; C., 8.50; B. S. B., 1. **Minneapolis**—Buffalo, 18.67; C., 3; J., 2.15; Crystal Bay, C., 5; Eden Prairie, 3.68; Maple Pl., 4.24; Minneapolis, 1st, 141.30; S., 7.67; C., 18; J., 9; Y. W., 70; M. G., 34; 5th, 10.79; C., 50c.; Andrew, 41.83; S., 80; C., 10; Y. W., 25; S. of C., 7.35; B. R., 3.20; Glencair Chapel, S., 3.87; W. W., 5.16; Bethany, 12.63; J. R., 5; Bethlehem, 92.45; S., 10.05; C., 15; Elm., C., 1; Grace, 20.50; C., 10; B., 7.50; Highl. Pk., 29.63; S., 3; C., 2.50; S. B., 1.65; House of Faith, S., 2; J., 2; Hope Chapel, 37.50; C., 20; L. C., Oliver, 25.92; C., 2.50; J., 1.25; Riverside, C., 15; Y. W., 3.90; Shioh, 23; Stovack Meml., 33.90; C., 6; M. R. Soc., 13.40; Vander Meml., 2.65; S., 1.05; C., 75c.; Westm., 698.75; C., 100; 1. 40; Y. W., 130.63; G., 6.25; D. of K., 5.50; P. G., 10; Oak Pk., 2; Waverly, 1.50. **Red River**—Brainerd, 1.05; S., 4; C., 6; Elbow Lake, S., 2; C., 10; Fergus Falls, 12.50; C., 33.92; Herman, S., 2.53; C., 2.40; Maine, 14.97; C., 10; Moorhead, 2.10; C., 5; Western, 9.25; C., 3.15; Wheaton, 3.68; St. Cloud—Brown's Val., C., 5; Donnelly, C., 5.50; Greenl., 3; Harrison, C., 5; Kerkhov., C., 3.30; Litch., 37; S., 5.63; B. B., 4.56; C., 11.50; Randall, C., 11.50; St. Cloud, 27.35; S., 7.16; C., 10; Willmar, 15.65; C., 11.50. **St. Paul**—Hastings, 5; Mrs. J. Porter, 3.25; Y. M. Cl., 2.75; C., 9; B. R., 2.75; Macalester, 5; Merriam Pk., 1st, 12.60; C., 8; W. G., 5.50; Red Wing, S., C., 18.32; Rush Cy., 5; So. St. Paul, 2.25; Stillw., 1st, 5; A. Soc., 5; St. Croix Falls, 6.50; C., 25; St. Paul, 1st, 45; C., 30; Arlingh., Hills, 6.50; C., 6; Bethlehem, 12; B., 75c.; Central, 4.87; S. C., 4.15; Y. P. S., 62.00; Burlington, 68.75; East, 8.20; J., 10; B., 2.50; E. S., 2.50; E. S., 3.70; Pri. S., 2; Goodrich Av., S., C., 12.50; House of Hope, 208.73; S., 25.73; C., 20; Ch., 360; Hamline, 12.30; S., 1; C., 1.75; J., 3; B. R., 3.50; St. Paul Pk., 3; Warrend., C., 1; White Bear, 6.28; C., 5; Cash, 7.75. **Winona**—Albert Lea, 21.60;

A. L. College, 11; Alden, J. S.; Austin, Central, 10; Blooming Prairie, L. Aid, 5; Chaff., C., 12.50; Clarem., J., 2.50; Kasson, 3.50; Le Roy, G.; Owatonna, 18.15; C., 4; Preston, 10.65; J., 5; Rochester, 10; C., 10; Rushf., 6.25; Winona, 1st, 13.25; S., 10; C., 5. \$4,116.03

**MISSOURI**—Hannibal—Brookf., 2.95; S., 6.75; C., 9; Centre, S., 2.50; Edina, 8.62; Hannibal, 27.55; S., 10; Kirksw., 25; C., 44.55; Macon, 15.27; R. J. Meredith, 15.00; Moberly, 14.27; New Cambria, 4.17; New Providence, 3.50; Ch. Bd., 1. Kansas City—Applet., 5.80; C., 1.25; Butler, C., 3; Centre View, 3; Clint., 18.50; Deepw., 5; Drexel, Sharon, 3.55; Greenwood, 14.58; C., 1.30; Independence, 29.90; Ch. Bd., 50; S. Bd., 25; Jeffers, C., 6.35; Kansas City, 1st, 1.25; C., 10; 2d, 247.15; M. W. Bd., 2; E. Side, 10; Miller Pl., 5.70; 3d, 30; 4th, 2.50; 5th, 64.25; S., 14; M. S. Bd., 25c.; Benton Bvrd., 2.50; Linw., 35.42; S., 9.19; C., 10; Bd., 10; B. Box, 12; Lowry Cy., 2.38; Nevada, 5; S., 3.95; Osceola, 4.13; S., 3.36; Raym., 12.80; C., 1.40; J., 1.07; Rich Hill, 33.50; Sedalla, Bway., 3.75; C., 12; Central, 40; C., 15; Tipt., 7; Vista, 3.15; Warrensh., 1.50; Cash, 3c. **Ozark**—Ash Gr., 19.30; Carthage, 1st, 31.55; M. M. M. Soc., 21.25; C., 8.65; Calv., N. Cl., 11; M. M. Lea, 8; Fairplay, 3.75; Greenf., 3.50; Joplin, 1st, 27.04; S., 10; Y. W., 2.08; 1st try, 75c.; Berghay, 6.40; Monett, 48; Neshio, 14; C., 5.50; Ozark Prairie, 6.15; G. T., 2.86; Springfield, 2d, 11.10; C., 2.04; Calvary, 10.30; C., 5; W. W., 5; Webb Cy., 18; S., 12.97; C., 2.75; West Plains, S., 4.05; C., 2.50; J., 3.10; **Platte**—Avalon, 6; Breckenr., 13.90; B., 1.51; Cameron, 3.30; S., 3; Carrollt., 5; Chillicothe, 9.30; S., 30.95; G. C., 75c.; C., 1.60; Craig, 1; Fairf., 5.50; Grant Cy., 9; Hamilt., 29.70; C., 8.10; B., 2.60; D. S., 2; Hopkins, 3.92; King Cy., 5.75; Lathrop, 10.55; Maitland, 5.01; Marysv., 25.13; J., 5; Mound Cy., 5; New Point, 4.50; Oregon, 3.35; Parkv., 37; S., 33.60; Y. W., 10.16; B. B., 1.35; K. M., 2.37; C., 10; Y. M. C. B., 2.50; Pk. S., 10; Stanb., 2; S. Sp.; St. Joseph, 3d St., 9; W. A., 6; Hope, 2; J., 2.26; Westm., 65.41; S., 43.17; C., 13; E. B., 16.37; Tarkio, 41; S., 15.85; M. P., 13; Tina, 3.40; Trenton, 7; Union Star, S., 3; Weston, 6. St. Louis—De Soto, 2.50; Ferguson, 5.50; Kirkw., 68; S., 57.18; Y. W., 13.77; J. C., 6.75; Pacific, E. R. C., 3.50; Rock Hill, 5; St. Charles, Jeffers, St., 4.25; C., 2.50; B. B., 1; St. Louis, 1st, 113; C., 30; B. Cl., 45; Y. L., 23.75; C., 2; 2d, 205.82; C., 12.50; Y. L., 21.30; 1st German, 20; 2d, 2.50; Y. L., 1; Victor, 30; 2d German, 3; Carondelet, 9; C., 1.50; J., 3.25; L. P. M. B., 3.25; Cote Brillante, 3.25; C., 2.32; Covenant, 5.25; C., 5; Curby Mem., 25.30; 3d; C., 7; L., 3.15; J., 2; Grace, 8; C., 11; Lafayette Pk., 69.50; Y. L., 31.25; Afternoon, S., 8.80; Y. L., 14.35; Lee Av., 1; Leonard Av., 2; Markham Mem., J., 5; Mem'l Tabernacle, C., 1.50; North, 5; C., 2.50; North Cabanne, 8; Oak Hill, C., 1.90; Imml., C., 4.50; Tyler Pl., 16; S., 50; Wash & Compton Av., 355; C., 18.75; Y. L., 25; West, 36.25; Y. L., 25; Winnebago, 5; J., 2; C., 3; Sulphur Sp., 6; Union, 3.90; C., 1; Washingt., 1; C., 2; Webster Groves, 61.25; C., 6.55; Whitewater, 2; Windsor Harbor, 8.50; C., 2.50; E. W. M., 50. \$3,524.54

**MONTANA**—Butte—Anaconda, 12.40; J., 8; C., 76c.; Butte, 1st, 20.20; Corvallis, 1; Deer Lodge, 5; Dillon, 7; C., 1; Missoula, 17.50; Phillips, 5; S., 12.50. **Great Falls**—Great Falls, 5.60; Gift, 10; Kallispell, 9; Lewist., 14.40; C., 5. Helena—Bozeman, 1st, 40.70; Central Pk., 2.80; Helena, 1st, 11.85; C., 10; Miles Cy., 39. \$244.71

**NEBRASKA**—Box Butte—Alliance, 6.40; C., 50c.; Gordon, Gifts, 1.50; Mitchell, L. A., 3; Rushv., 11.25; Scots Bluff, 6.40; C., 5; Union Star, 50c.; Valentine, 6; S., 62c.; C., 1.75; Willow Cr., 2. Hastings—Aurora, 4; S., 4; Beaver Cy., 4.20; C., 1.25; Bethel, 11.33; Blue Hill, 1.55; Culberts, C., 2; Edgar, 75c.; Hansen, 6; Hastings, 1st, 10; C., 5; Holdredge, 7.40; S., 2.10; Kenesaw, S., 2; L. G., 2; Minden, 2.50; Nelson, 19.90; Orleans, 2.35; Rosemont, German, 3.55; Stamford, 2; Superior, 6.50; C., 72c.; Wilsonv., 4.50. Kearney—Broken Bow, 13.75; C., 6; Central Cy., 39; C., 5; B. Bd., 1; Farwell, 5.25; Fullert., 14.60; C., 2; J., 2.25; Gibson, 5; C., 2; J., 4; Goshen, C., 2; Grand Island, 16.15; J., 2.50; Kearney, 17.90; Lexington, 7.60; C., 9; No. Platte, 38; S., 9; C., 12; J., 5; Ord, 22; C., 3; Shelton, 7.25; C., 5; St. Edwards, 17.50; C., 5; St. Paul, 8; C., 5; Wilson, Mem., 3.60; C., 3; Wood River, 22.50; C., 8; Cash, 5.75. **Nebraska City**—Adams, 11; Alexandria, 3.60; Auburn, 17.55; Beatrice, 1st, 35.76; B., 12.63; W. Clr., 21; Blue Sp., C., 2; Dresher, 1.20; Diller, C., 2; Fairb.,

5.25; C., 4; J., 1; Falls Cy., 2.10; J., 50c.; Fifth, 2.45; Gresham, 5.20; Hebron, 53.50; C., 15; J., 25; Humboldt, 16.80; Lincoln, 1st, 60.40; 2d, 28; C., 26.32; 3d, 2.50; S., 1; Westm., 7.55; S., 2; C., 4; Nebraska City, 5.10; Palmyra, 15.40; Pawnee Cy., 30; J., 2.50; S., 40.25; C., 10; Plattsm., 1st, 9; S., 1.33; Seward, C., 2; Sterling, 80c.; Table Rock, 9.61; Tamora, 1.30; Tecumseh, 45; C., 7; Union, 10; Pk. Cl., 1.50; York, 11.60; J., 1.50; C., 7. **Niobrara**—Corbridge, J., 5; Emerson, 9.85; Harting., 20; Laurel, 3.60; Logan View, 1.40; Madison, 8.40; Norfolk, S., 2.90; Osmond, 5.16; Pender, 7.10; C., 2.6c.; Ponca, 10.42; C., 1.25; Randolph, 13.07; Stuart, 3.40; Wakefield, 10; Wayne, 13.25; S., 4; Winnebago Indian, 7.30; C., 3.20. **Omaha**—Bancroft, C., 4; Bellevue, 13.40; C., 7.50; Benson, C., 50c.; Blair, 2; Cedar Bluffs, 5; Colon, 4.40; Craig, 10.80; Florence, 5.03; Fremont, 15; Lyons, 13.30; C., 2.50; J., 1; 1, 75c.; Marlette, 7.20; C., 1; B. B., 1.50; Monroe, C., 9.4c.; J., 1.10; Omaha, 1st, 126.06; C., 5.50; 1st German, 4; 2d, 22; 3d, 4; Castellar St., 13.60; Clifton Hill, 24.50; S., 2; C., 2.50; Y. W., 2; Covenant, 4.80; Dundee, 10.94; C., 2.50; Knox, 36.19; C., 1; J., 12.50; R. B., 1.20; Lowe Av., 19.60; C., 2.40; Westm., 52.56; C., 15; G., 5.50; S., 27.27; Y. W., 5.80; Osceola, 5.60; Schuyler, 20; C., 5.35; Silver Cr., 5.20; South Omaha, 18.80; Bohemian, 2; Tekamah, 13; C., 10; L., 2; Waterloo, 8.90. \$1795.84

**NEW JERSEY**—Elizabeth—Basking Ridge, 63.17; Bethlehem, 20; Carteret, 5; C., 3; Calif., 6; Clinton, 50; L. S., 17; B., 15; S. B., 6.25; Connecticut Farms, 50; Cranford, 27.51; Y. W., 50; Dunellen, 16; S., 10; C., 4; J., 2.50; Elizabeth, 1st, 80.20; M. M. B., 36.54; R. T. S., 5.67; K. C., 19; 2d, 238.85; C., 50; Bd., 80; 3d, 40; L. M. C., 20; J., 7.50; C., 1; Greystone, 5; Hope Chapel, 18; J., 5; S., 1.50; Madison Av., 34.80; S., 7.75; Westm., 27.04; Ed., 20; S., 8.10; Lamlet., 17; S., 19.80; Liberty Corner, 5; Metuchen, 50; Perth Amboy, 58; J., 3; Plainfield, 1st, 92.50; S., 50; J., 2; K. M., 2; L. B., 1; Crescent Av., 575; Hope Chapel, 45; P. A. W. Soc. S., 50; Warren Chapel, 54; Pluckamun, 7.55; Rahway, 1st, 50.43; S., 3.60; J. B., 4; 2d, 60; C., 5; I. B., 47.68; S., 25; Roselle, 48.10; S., 250; Springfield, 18; C., 6.08; S., 25; W. B., 135; Branch Mills, J., 3; Woodb., 35.42; Freshl., 12; A friend, 2; A friend, 2; Willow Grove, Union S., 20. **Jersey City**—Bayonne, Christ, J., 2; Englew., Y. L. G., 90; West Side, 12.50; Garf., 1st, 1.50; J., 1.25; Hackensack, J., 2; Hoboken, 21.50; W. V., 13; Jersey Cy., 1st, 44.17; Y. L. C., 13; Y. L. S., 25; 2d, 16; Clarem., 33; J., 3; G., 19; Westm., 5; J., 5; Pri. S., 5; Lake View, 5; Leonia, 26.07; J., 2.50; S., 15.80; Newfreundland, 8.25; Passaic, 1st, 19; J., 20; L. B., 2.50; Grace, 1.50; Paterson, 1st, Y. L., 6.25; 2d, 77; E. S., 120; Redemer, 102; Y. P., 8.39; Westm., 6; J., 5; Rutherford, 72; S., 1; W. Milford, 15; W. W., 15. **Monmouth**—Allent., J. B., 50; Asbury Pk., 1st, 28.49; B., 2.60; Atlantic Highlands, 6.05; B. Rd., 2.03; Barnegat, 2; Belmar, J., 3; Beverly, 22; Y. L., 10; E. R. B., 16; Bordent., C., 15; Burlington, 20; Pearl St., 10; Columbus, Y. P. Bd., 1; Craubury, 1st, 46; W. W., 28; 2d, 104.80; S., 10; Cream Ridge, 15.50; Englisht., 25.75; J., 2.53; Farmingd., 13; Freehold, 105; C., 14; Hightst., 54; Jamesh., 54.85; Manasquan, J., 6; Matawan, G. S., 70; Moorest., 40.50; Bd., 5; Mt. Holly, 36.50; Pt. Pleasant, 10; W. W., 5; Red Bank, 23.25; Shrewsb., Y. P., 27; Tennent, 46; A. M. Bd., 15; Tom's Riv., 10.21; W. Palmyra, U. S., 5; Rivert., 22; Calv., S., 20. **Morris and Orange**—Boont., 57; Chatham, 5; Y. W., 30; Chester, 5; Y. W., 12; Dover, Mem., 60; E. Orange, 1st, 288; W. W., 20; Arling Av., 54.25; Bethel, 44; Brick, 340; H., 5; Elm., 5; Elm., 3; Bd., 5; Flanders, 5; German Val., 30; Hanover, 45.90; Olivet, S., 5; Hanover Neck, S., 5; Florham Park S., 2; Madison, 81; M. Gld., 40; G. B., 5; Mendham, 1st, 15; J., 5; Morris Pl., 13; Morrist., 1st, 320; Y. W., 61.50; South St., 77; Y. W., 75; J. B., 50; Mt. Freedom, C., Orange, 1st, 141.74; B. C., 3.50; Central, 102; H. H., 15; C., 5; Hillsdale, 326.50; S., 150; Sr. L. for C. S., 25; Parsippany, 9; S., 20; Pleasant Gr., 10; Rockaway, 55; Schooley's Mt., 13.80; So. Orange, 1st, J., 7; Trinity, 20; St. Cloud, 10; Succasunna, 25; Summit, Central, 50; J., 4; Whippany, Y. P., 5; Wyoming, 5; A friend, 21. **Newark**—Arlingt., 1st, 10; Bloomf., Westm., J., 5; Montclair, 1st, 250; Newark, 1st, 115; G., 1; C., 2; 250; 2d, 75; S. B., 25; 3d, 52; Crusaders, 25; 5th Av., S. B., 4.20; Calv., J., 4; Central, G. C., 5; Fewsmith Mem., 16; Forest Hill, S., 75; High St., S., 150; Mem., 27.50; Park, 95; Y. W., 100; Rozer, Av., 125; A. B., 75; So. Pk., 20; Freshl., 6; New Brunswick—Alexandria, 1st, 12; Amw., 2d, 10.12; Dav., 14; E. Trenton, 24; Ewing, 10; S., 4; Flemington, 15;

S. 10; J. 3; Hamilt. Sq. 18; Kingst., 17; Lambertville, 30; New Brunswick, 1st. 40; J. 18; 2d, 3.50; Pennant, 50.38; Pri. 8, 12; Princeton, 1st, 150; 2d, 28.50; Stockt., 9.71; Trenton, 1st, 130; 3d, 30; 4th, 50; Bethany, 15; Prospect St., 45; S. 20; Walnut Av. 8; Newton—Anderson, 7; Ashury, 10; Belvidere, 1st, 42; J. 4, 3.1; 16.83; McCa. V., 20; W. W., 7.50; 2d, 31.43; P. Bd., 6.16; Blairst., 111; Bloomsb., 15; Branchv., 12; J. 2.50; Dauv., 6.85; Delaware, 3; Greenw., 21; Hackettst., 51; S. 25; J. 5.66; M. C., 9; Hamburg, 5; Harmony, 5; Lafayette 35; Marksburg, 13.50; Newton, 55.68; Oxford, 1st, 32; O. O. B., 10; Ogdensburg, J. 2; Phillipsburg, 1st, Y. L., 20.40; Westm., 10.25; Pri. S., 2; Sparta, 5; S. 6.84; Stunhope, 25.87; Stewartst., 17.85; A. B., 3; J. 2.50; Stillw., 2; Sussex, 19.90; S. 17.41; Washington, C. Soc., 40. West Jersey—Atlantic City, 1st, 50; Chelsea, 13.50; Bridget., 1st, 60; S. 15; P. C., 30; 2d, 50; J. 2; I. A. M. C., 6; Irving Av., Y. C., 1.50; West, 65.75; C. 10; Camden, 1st, 71; Calv., 3.50; J. 5; Cape May, 15; Cedarv., 1st, 13; Clayb., 22.50; S. 82; Collingsw., 5; Elmer, 18; Fairfield, 2; Gloucester City, 10; J. 5; Greenw., 16.52; W. W., 6; May's Landing, 7; Merchantsv., 13; J. 10; Pittsgrove, 11.26; Y. W., 18.35; E. W., 5; G. L., 25; Salem, 22.33; Vineland, 6.42; Woodst., 12.75.

**\$11,551.24**

**NEW MEXICO—Arizona—Bisbee,** Covenant, 6.05; Phoenix, 1st, 51.20; Tucson, 5. Rio Grande—Albuquerque, 1st, C. 20.40; J. 5.25; Deming, 1st, 12.50. **Santa Fe—Chimayo,** Spanish, Ch. 1.50; Raton, 1st, 8; Santa Fe, 1st, 7.75; Taos Spanish, 7.75; Tierra Amarilla Ch., 3.

**\$132.41**

**NEW YORK—Albany—Albany,** 1st, 45.65; C. 20; Y. L., 50; Y. P., 5; J. 20; 2d, 33.34; Y. P. A., 16; 3d, 40; C. 25; J. 5; 4th, C. 10; J. 6; Madison Av., 10; Y. W., 5; J. 7; State St., E. W., 20.84; W. End, 39; J. 5; 7.50; Elm St., 34; Bd., 3.25; Ballston Centre, 4.16; C. 2, 2.50; Spa, 58.34; C. 5; W. W., 6; Bethlehem, A. B., 3; Broadbald, 12.50; Charl., 22.81; C. 5; Corinth, 7; Galway, 3.75; Gloversv., 74.50; M. S. C., 8.34; S. 7.50; Kingsb., Av., 5.84; Guilderv., 10; Jeffers., 2.90; Jermam Mem., S. 25; Johnst., 75; R. W., 5; Luzerne, 5; Marlav., 6; C. 5; Mayf., Central, 2.50; Menards Bethany, 1.00; New Scotland, 12.60; J. 1.60; Saratoga, 8; 1st, 39.10; C. 5; J. 5; J. P. Cl., 2, 2d, 15.75; Schoectady, 1st, 107.64; Y. L., 41.66; State St., W. W., 16.96; Union, 20; E. B. Bd., 4.25; Voorheesv., 14; C. 3; Water-vliet, 1st, 31.66; S. 9; C. 20; J., 11; Jermam Mem., 14.16; C. 10; J., 10; Presb., 10. Binghamton—Afton, 5; Binghamt., 1st, 47.51; K. D., 15; Pri. 8; S. J., 10; W. W., 10; S. 100; C. 5; Floral Av., 10.50; C. 10; Bd., 1.50; Im., 13; S. 4; E. D. S., 5; North, 8; B. R., 5; L. W. K. D., 8; Rags, Mem., 7.82; West, 10; C. 3; Conkling, 25; Cortland, C. 15; W. & Ch. Ald., 7; C. 3; Conkling, B. 30; Y. L., 50; Dupost, 24.75; Hancock, 16; McGraw, 25; C. 17.50; Marathon, 4; C. 5; Masonv., Mrs. P. M. Willis, 4; Miss E. A. Palmer, 50c; Nichols, 3; Owego, 37; S. 75; Texas Val., 1.50; Union, 32; C. 10; J., 4; Waverly, 47.90; Whitney's Pl., 12.05; Windsor, 5. Boston—Barre, 1st, Y. P. A., 9.80; Boston, 1st, L. M. C., 8; South, 5; C. 7.50; South, C. 10; Brookline, 1st, 12; E. Boston, 1st, Pri. S., 12; C. 18.75; Fall River, J. 2; Haverhill, 1st, 3; Houlton, 8.50; Hyde Pk., 6; J. 2; Lynn, 1st, 8; C. 10; Manchester, Westm., 5; New Bedford, 1st, 6; Portland, Park St., 5; Providence, 1st, 22.50; J. 5; 2d, J. 5; Quincy, 1st, 17.75; J. 1.25; Roxb., S., 25; C. 14; Worcester, 1st, 3. Brooklyn—Brooklyn, 1st, 456.72; 2d, 1.35; Alsine St., 17.50; S. 17.50; J., 5; Bedford, 20.82; M. B., 5; Bensonhurst, 15; Bethany, 25; Central, 85; P. C., 5; K. S., 5; C. 10; J., 5; City Park, 1.25; C. 2.50; C. G., 2.50; Cuyler, J. 2; Duryea, 30; C. 12; J. 5.85; Flridens, C. 19; Grace, 30; C. 75; J. 7; Green Av., 10.97; C. 5.68; Y. L., 7.65; Irving Sq., 146; Lafayette Av., 120.24; Jr. Y. P. A., 22; Mem., 83.92; G. C., C. 3; G. C., 3; Mt. Olivet, 10; C. 4; Noble St., 30.42; Prospect Hts., 6; Ross St., 10.22; S. 25; South 34th, 81.68; S. 43.72; Y. L., 23.72; Throop Av., 140.36; M. S., 50; C. 25; Westm., Y. L., G. C., 10; Woodhaven, 1st, 10; Presb., 10. Buffalo—Akron, 14; Allegany, 35; Buffalo, 1st, 456.50; Y. W., 10; Bethany, 10; S. 6.66; C. 60; Bethesda, C. 2.85; Bethlehem, C. 12; J. 1; Calv., 102; C. 2.50; Bd., 1; Central, 22; C. 25; Covenant, 10; East, 30.87; S. 16.35; Kenmore, 10; J. 3; C. 15.50; Lafayette Av., 22.75; S. 1.50; North, 22.50; Y. W., 94; Bd., C. 12; 22.75; Park, 30.89; Bd., 6.50; South, 29; J. 3.50; Walden Av., 50; Y. W., 29; West Avenue, 11.50; S. 5; Westminster, 200; Clarence, 2; Conewango, C. 1.10; Dunkirk, 87.23; C. 15; E. Aurora, 83.67; C. 10; Franklinv., 30; C. 5; Fredonia, 131.13; Gowaunda, S. 7; K. D., 5; Hamb., Lake St., C. 7.50;

James., 27.75; Lancaster, 5; Orchard Pk., 5; Portv., 112; Bd., 7; Ripley, 4.93; Sherman, 11; C. 4.50; Silver, C. 12; Springs, 40; Tonawanda, 36; C. 6; Westf., 90; A friend, 75. **Cayuga—Auburn,** 1st, 66; J. & Pri. S., 14; 2d, 30; Calv., 15.80; C. 10.07; Central, 35; C. 14; K. D., 25; Westm., 5; Aurora, 70; J. Bd. C. W., 23; Wells College, Y. W. C. A., 50; Cato, 10.25; C. 7.50; Cayuga, 3; K. D., 2; Dryden, 13.75; Fair Haven, 7; Five Corners, 2.72; C. 2.65; Ithaca, 43.30; C. 10.75; Q. E. C., 5; King Ferry, 4; C. 5; Meridian, 3.75; Pt. Byron, 10.50; C. 5; Sipla, No. 1, Soc., 2; Schipor, 1.58; Weeds, 30; C. 5; Union Spgs., 15; Y. L. C., 2. Champlain—Burke, 8.75; Champlain, 35; C. 15; Chateaugay, 9.35; Keeauv., 59.08; C. 5; Malone, 6.40; Mooers, 12.15; C. 15; J. 8; Peru, 8.84; Plattsb., 1st, 82; Legacy, Mrs. Pattison, 50; C. 6; Y. W. S., 33; Pt. Henry, 10.75; Rouse's Pt., 7.45; Saranac Lake, 15; Tupper Lake, 25; S. 3.16. Chemung—Big Flats, 15.60; Breesp., 25; Bordett, 20; Dundee, 5.72; C. 8; Elmira, 1st, 14.50; S. 8.60; C. 15; Mrs. Carrier & Mrs. Bailey, 30; Franklin St., 4; Lake St., 6; C. 10; A. B. DeC. Bd., 25; No., 11.50; C. 8; Soc., 5; C. 3; J., 2; Hector, 8; Montour Falls, 5.52; I. Cl. S., 4.98; Moreland, 7; Pine Gr., 8; Sugar Hill, 4; Watkins, C. 14; Bd., 25; Weston, 3. Columbia—Ashland, 9.25; Calro, 17.90; C. 10; J., 5; Canaan C. C., 2.75; Catskill, 24.50; Centrev., 2.25; Durham, 2; C. 5; Greenv., 1; Hillsdale, 10; Hudson, 60; J., 4; Upl., 20; C. 13; Look Up L'n., 2.50; Pri. S., 5; Hunter, 14; C. 5; Bd., 2.50; Jewett, 9; C. 1.25; B. B., 2; Valatie, 10; Windham, 15; C. 10. Genesee—Attica, 18.95; Y. P., 11.50; Mrs. C. E. Loomis, 60; Batavia, 68; Miss Tock's Cl., C. S. S. Bd., 11.35; Pri. Class, 4.60; J. A., 4.30; I. C. 6.75; Bergen, 24; C. 8; J. 1; Bethany, 6; Byron, 15.60; Castile, 16.33; J. P. Pembroke, J. 2; K. D., 2; C. 2.50; Elba, 1; C. 7.50; Letts, 5.23; C. 2; C. 5; No. Bergen, 5.35; Oakd., 1.80; Perry, Gl. Chr., 25; Stone Church, 23.20; C. 5; M. Blos. Bd., 6; Warsaw, 15; J., 15; J. W., 15.23; Wyoming, 17.50. Geneva—Dresden, 2.38; Geneva, 1st, W. Assn., 23.75; No., 24; C. 7.50; J., 6; Gorham, 10.50; C. 2.63; Naples, Millard Soc., 4.75; S., 13; C. 7.50; Ovid, 49.63; Penn Yan, 25.50; S., 5.86; Phelps, 10.50; Rohns, 5.50; Seneca, 42; Sen. Cas., 5; Sen. Falls, 37.5; Trumansburg, 12; Wom. M. Chr., 2; C. 2; J., 1.15; Waterloo, 13.75; S. 25; C. 16; L. L., 3.50; Boys Mess., 13; W. Fayette, 1.75. Hudson—Amity, 3; Chester, 28.50; Jr. Soc., 10; Mrs. J. S. Gilmour, 50; Y. L., 5; Clerelv., 3.50; C. 5; Congers, 1st, 10; Denton, 6; C. 5; Florida, C. 1; Goodwill, 10.20; Goshen, 34.04; A. E. M., 5; Hampton, 8; C. 10; Haverstraw, Central, 25; C. 15; J., 6; Ellburg, 8; 100; Hopewell, 3.20; C. 12; Ch. Miss. B. Bd., Middlet., 43; Milford, 2.50; C. 10; Montgomery, 20; C. 10; Monticello, 6.10; C. 6; Monroe, S. 7; Nyack, 1st, 25; Olivs., 2.50; C. 6; Port Jervis, 8.95; K. Mea., 5; Ramapo, 20.80; Ridgeby, 6; C. 5; Scotchb., 10; Stony Pt., 4.50; C. 3; Washington, 29.97; Y. P. Bd., 10; Westm., C. 10; Westt., C. 5; Suns. Bd., 2. Long Island—Amagansett, 25; J., 3; Bridgehampton, 15.18; Y. L., 5.50; C. 9.25; Lit. Clv., 8; Centre Moriches, 26; C. 3.75; Easthampton, 6.40; C. 50; E. Moriches, J. 1.50; Franklinv., 6.40; Greenv., 37.65; C. 10; Mattituck, C. 8; Y. L., 5; Middlet., C. 2.50; Inasmuch Bd., 3; Pt. Jefferson, C. 6.43; Sag Harbor, 35; Setauket, 3.17; J., 1; Shelter Island, 5; Dorcas Soc., 3.11; Southampton, 174; S., 6.44; C. 5.25; Lit. Br., 2.50; So. Haven, 2.35; Stony Brk., C. 3; Westhampton, Chr. Wks., 8.60; Yaphank, 8. Lyons—Bainv., 9.50; Canastota, 5.50; Fairv., 5.50; Lyons, 11.65; Marlon, 2.50; C. 5; Newark, 38.18; C. 18.60; Suns. Clr., 14.28; J., 15; Ontario, J. 2; Palmyra, 5.88; Rose, 10; C. 10; Sodas, 11; C. 6; J. 3.50; Y. P. Soc., 25; Williamson, 18.80; C. 5; Wolcott, 1st, J. 3; 2nd, 8.50; Suns. Bd., 17. Nassau—Astorla, 36; C. 12.50; J. 4; Babylon, 17; Brentw., 5; Elmhorst, 35; Y. L., 5; Far Rockaway, 98; C. 6; Freep., 65; Union M. Soc., 7.50; J. 4; Y. P. Chr. Assn., 5; Glen Cove, 11; Glenb., 6; Hempstead, 24.17; J. 5; Jr. Dept., 9; C. 3; Huntingt., 1st, 23.75; Y. L., 20; Men's C. E., 8.53; Islip, 29.25; Jamaica, 60; Northp., 17; Oyster Bay, 35; C. 10; J. S., 10; Roslyn, 22; Smitht., C. 1.78; Springs, 1.75; Whitestone, 6.17; S. 1; Presb., 10. New York—New York, 1st, 75; 4th, 50; S., 62.50; C. 50; 1st Union, 75; 5th Ave., 63.71; 5th Ave., 560; Mrs. Blair, 300; Y. W. 125; 130; S. 50; L. C., 15; C. 3; 14th St., 25; Adams Mem., 5; Bedford Park, C. Bd., 1.75; Y. P., 10; Bethany, 10; Brick, 200; Central, 165.80; De Witt Mem., 10; Faith, 1; C. 5; Good Shepherd, 25; Good Will Chap., S., 50; Madison Ave., 68; Y. W., 25; Alex. Bd., 50; Madison Sq., 115; Mizpah Chapel, Child. Hour, 3; Morningside, 10; Mt. Washington, J., 5; New York, 25; No., 40; K. D., 25; Witness D. K., 25; Emergency K. D., 5;

No. Settlement K. D., S.; Olivet, S. S. M. S. 75; Park,  
20; Puritans, 25; S. 25; Rutgers, 175; Y. W. 110;  
Scotch, 128.76; Spring St. Ivy Bld., 20; St. Nicholas  
Av., 63.67; Throggs Neck, C. Tremont, 47.25; J. 1.  
10; University Hts., 10; Y. W., 5; University Pl.,  
60; West, 250; W. End, 37; J. 15; Woodstock, 25;  
Stapleton, Edgewater Ist, 20; W. New Brighton, Cal-  
vary, 25.76; Rev. D. M. Stearn's Bible Cl., 20.  
**Niagara**-Albion, 25; Barre Centre, 3; S. 1 Bd., 1;  
Carlton, 5; Holley, Bd., 3.50; Knowles, 5; L. 1;  
C. 1; W. 100; N. 100; Niagara Falls, 50; Lockport, 1st,  
40; G. Norton Cr., 10; 2d, 3.40; Pri. S., 1; Lyndon,  
10; Niagara Falls, 1st, 11; Pierce Av., 10; G. 3;  
No. Tonawanda, 30; C. 16; Pri. S., 10; S. S. Cl.,  
4; Somerset, 10; Wilson, S. C. 2.50; Wright's Cor-  
ners, 5; C. 1; Youngst., 25; C. 5. **North River**  
Amenia 5; Ancram Lead Mines, 7; C. 2.50; Bethle-  
hem, W. 1k., 1; Canterb., 17; Cold Spring Spg., 3.75;  
Cornwall, 11.37; Arith., 15; S. 6.54; Katonah,  
7.50; Miller, 8.50; N. 100; Newburg, 1st, 1st, 50;  
N. 5; Union, 92; Y. Crus., 4; New Hamburg,  
3.25; Picas. Val., C. 8; Poughkeepsie, 60; Rindout,  
29.50; C. 20; Salish Mills, Help. Hands, 15.42; Hope  
Chap. Bd., 30; Smith's, C. 2.25; Salt Pt., 3; So.  
Amenia, C. 5. **Otego**-Cherry Valley, 2; C. 1.50;  
Cooperst., 9; C. 10; Delhi, 1st, 30; C. 20, 2d,  
30.50; Guilford Centre, 4.25; Hobart, Rich. Bd., 2.50;  
Laurens, 1.00; Margaret, 5; Middleburgh, C. 5;  
O. 1; Redick, 5; Oronota, 25; Otego, 5; C. 5;  
Richland Spgs., S., 4.31; Springfield, 9; Stamford,  
32; S. 9; C. 5; Unadilla, 2.75; C. 2.75; Worcester,  
C. 5. **Rochester**-Avon Center, 12.50; Miss. Help-  
ers, 7; E. 14; Brookr., 80.17; C. 5; J., 1; Caedonia,  
10; Charlotte, 9.94; C. 1; Chilli, Pri. S., 1.75; Clarke's,  
C. 2; Dausv., Ward Soc., 30; Valley Lts., 2; Gates,  
18.15; Genesee, 1st, 52; C. 27; Jane Ward Soc.,  
110; Jr. Sys. Giv., 10; Sys. Giv., 50; Grosvonts, C.  
5; W. 10; Beck, 10; Lima, 5; Livonia, 5;  
Monroe, 5; Moscow, C. 1; Mt. Morris, Christ Wks.,  
20; S., 5; Nunda, 5; Ogden, 14.50; Ossian, C. 7.50;  
Pittsford, Jr. Miss' Bd., 5; Rochester, 1st, 73; 3d,  
37; Y. W., 12; Brick, 3.30; Brighton, 35.50; Gould  
Bd., 20; Calvary, 24.30; Bd., 2.50; Central, Y. W.,  
83.15; E. Side, 16; Grace, 12; Ina., 5; Mem., 4;  
C. 10; K. Mess., 50; Mt. Hor., 26.99; No. 75; St.  
Peter's, 55; Westm., 23.29; C. 10; Scov., 45;  
Webster, 2.50; 1st, 2.55; St. Lawrence-Audubon,  
C. 1; Buffalo Falls, 50; Canton, 15.84; C.  
5; Capt. Vincent, 8.60; Carthage, 22; Chaumont, 5;  
C. 5; Crary Mills, C. 2; De Kalb, 1st, 5; Dexter,  
15; C. 5; Gouverneur, 22.20; C. 5; Hammond, 45;  
C. 7; J., 5; Heaventon, C. 5; Morrist., 10; C. 7.5;  
 Oswegatchie, 1st, 102.22; O.S. & L. Bd., 10; C. 1;  
S. 50; 2d, 10.50; Oxbow, 10.43; C. 4.55; Potsdam,  
26.96; S. 5; C. 7.50; B. Brig., 5; Rossie, 4; Sackett  
Harbor, 12.67; Theresa, 6.46; J. 3; Watertown, 12.22;  
Ion, 1st, 6.25; S. 10; S. 10; S. 10; S. 10; S. 10;  
J. 3; Hopk., C. 6.55; Stone St., 25.75; Stauber-  
Addison, 15; C. 3; V. W., 27.40; Almond, 12.50;  
Andover, 6.75; C. 4.50; Arkp., 15.19; J., 3; Atlanta,  
6.27; J., 1; C. 4; Avoca, 12; C. 4; Bath, 33.50;  
C. 13; Belmont, 10.83; Campbell, 3.00; C. 10; J.  
3; Canisteo, 10.50; C. 25c.; Cobocoon, 5; Corning,  
21; Y. W., 14; B. B., 7.50; S. 25; Cuba, 11.16; C.  
5; A. L. M., S., 40; Hammonds, 15.55; C. 1;  
D., 5; Suns, Cr. 2.50; Syracuse, 1st, 35; J. 10;  
K. D., 21; S. 25; Howard, 5.50; C. 2.50;  
Jasper, 5.25; Pintney Post, 6.50; Prattish, 5.25; C.  
4; K. D., 5; Putney, 2.52; Preshty, 5. Syracuse-  
Amboy, 3; C. 2.50; Y. P. Cr., 5; Baldwin's., C.  
3.75; Chittenango, H. H. 5; Bys. Cl., 10; Constantia,  
C. 3.50; E. Syracuse, 7; C. 17; Fayette, 17.70;  
Fulton, S. 4.69; Jamesv., 4; C. 2.50; Marcellus, 16;  
Thorburn Cr., 18; S. 10.50; W. Str. Bd., 10;  
Mexico, C. 6.50; Oneondaga Val., 10; C. 6.64; C.  
5; Oswego, 1st, 10; 2d, 25; McE., 15; Grace  
Bd., 10; Syracuse, 1st, 128.26; C. 12; 1st Ward, 18;  
S. Bd., 5; 4th, J., 2.75; C. 26.35; A. Blug, Bd.,  
13; Elmw., 27; Mem., 68.61; S. 20; Park, 5; True  
Bd., 11; What. Bd., 4; Westm., 12; S. 17.25; J. 3;  
2. Troy-Caldwell, S. 3.55; Cambridge, 25; Cohoes,  
I. H. N. Cr., 75; Glens Falls, 85; C. 10; Green 18;  
15; Hoosiek Falls, 81.57; C. 5; Lansingh., 1st, 44;  
Mr. Cook's Bib. Cl., 100; Olivet, 10; C. 1;  
Chanlevs., 18; C. 5; C. 3.50; L. 20; J. 5; Mid-  
chambers, 1; Saleto, 10; S. 15; Schaghticoke, 6; J. 5;  
Troy, 1st, S. 30; 2d, 95.43; Y. P. C. Union, 25;  
S. 75; 9th, 20; Pri. S., 5; C. 5; J. 2.50; Bethany,  
S. 18; Mem., 24.50; Oakw. Av., 20; S. 10; Sec. St.,  
Home Dept. S., 12; C. 5; Mrs. T. Colwell, 25;  
Westm., 50; S. 2; C. 15; Woods., 34; C. 18;  
Waterf., 50; Whitehall, 3. Utica-Colony, 7.50;  
Camden, 2.60; Clinton, 13.24; Col. from Beechey, C.  
Forestp., 9; C. 1; Holland, 10; Hudson, 8; C.  
50; Spec. Gift, 25; Little Falls, 121.44; G. Soc.,  
16.44; Lyon Falls, 17; N. Hartf., 38.71; B. B., 3.50;  
W. Aw. Bd., 5; N. York Mills, S., 30; N. Gaga,

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4.50; N. Springfield, 6.50; Orwell, 4; C. 30; Parma, 5; C. 4.75; Rome, 5; Seville, 10; S. 5; J. 1; Solon, 10; C. 10; S. Loraine, 3.50; S. New Lyme, C. 2; Streets, 6; C. 2; Wickliffe, 12.50; Willoughby, 5; Surplus, 2.50; Columbus, 20; J. 5; Broomfield, 4.25; C. 3.50; Circleville, 25; C. 20; J. 5; C. 50; Columbus, 1st, 15.50; Sun. Cir., 5.50; Cen., 37.54; Moore Soc., 8; Broad St., S. S. Cl., 28; C. 62.68; Sotiria Gd., 17; Mrs. Maxwell's Cl., 12.55; Nelson Mem., 8.42; C. 1.55; Northm., 19.76; S. 5; C. 3; St. Clair Av., 6.30; W. Broad St., 3.50; J. 3; Lancaster, 20; London, 1; C. 5; Low, Libe-Aux., 1.95; C. 5.50; Milb., 3; Mt. Sterling, 5; Western, 15; C. 2; Worthingt., 14.10; C. 2; Jr. Hlprs., 2.50. Dayton—Bath, 1; Bethel, C. 1; Blue Ball, 19; Camden, 1; Chilton, 15.50; Y. L., 5.50; Acorn Bd., 3; C. 5; Collinsv., 5; Dayton, 1st, 6.50; L. M. B., 55; P. Christus Cir., 2.50; 4th, S., 7.20; 3d St., C. M. Aux., 48.80; C. 12; E. W. W. S., 15; S. 83; Forest Av., 10; Mem., 19; Hughes Soc., 4; C. 3.13; J. 7.34; Pk., 17.27; S. 12.94; C. 50; Fletcher, 4.50; Franklin, 6; Greenev., 90; C. 5; Hamilton, 1st, 5; Westm., 15; C. 10; J., 15; Middlet., 1st, 70.50; N. Carlisle, 23; C. 2; N. Jersey, 13.50; Oxford, 16.25; Piqua, 68.95; S. S. M. B., 15; Seven Mile, 2st, 3; C. 8.50; So. Charle., 14; C. 4; Springfield, 1st, 55; S. 9.50; J. 1, 6.50; J. 1, 30; C. 5.75; Troy, 40; B. M. C. 1.05. Huron—Chicago, 11.50; S. 3.60; Clyde, 6; Fostoria, 13; Y. W., 35; C. 5; Pri. Cl., 5; J. 5; Fremont, 35; S., 20; C. 10; Huron, 11.70; J. 5; 1.90; McCatchev., 1; Chr. Wks., 2; Melmore, 1; Newark, 14.25; C. 5; S. 8; Peru, 5.50; Sandusky, 3; Tiffin, C. 7.25. Lima—Ada, 19; K. D., 6; Blue Bird, 10; M., 10; 3.75; Colorado, 1st, 11; Delphos, 16.40; C. 10; J. 2.50; Egon Val., 10.75; Findlay, 1st, 33.33; S. 55; 2d, 11.95; Lima, Main St., 8; Market St., 20; McCumb, C. 5; N. Stark, 5; Ottawa, 11.35; S. 1.65; Rockf., 10; Rockp., 16; Sidney, 33; C. 25; St. Mary's 44.45; Turtle Cr., 3.35; Van Buren, 4.50; C. 2; Van Wert, 8.98; Venedice, 8; Wapakoneta, 11; C. 2.50. Mahoning—Allison, 10; C. 2; M., 1; Brookh., 5; Canb., 10.50; C. 5; Canton, 1st, 76; C. 16; J. 1, 3.75; Jr. Miss. Soc., 11; Calv., 12.70; Pri. S. Cl., 2.25; J. 1; Champion, 3.50; Clarkson, 7; Coltsv., C. 3; Columbiana, 14; S., 10; J., 4; Concord, 6; C. 4; E. Palestine, 22; S. 40; C. 14; Ellsworth, 16; C. 5; J. 3; Hubbard, 2; C. 3; Kinsman, C. 4; Lorain, 6; Lisbon, 6.75; C. 16; C. 30; Lowell, 20; S. 5; C. 1; Middle Sandy, 15; C. 9.61; Mineral Ridge, 2; N. Waterford, 11; Niles, 13.50; Pri. Cl., 2; C., 10; W. Wks., 5; No. Renton, 39; C. 10; Petersh., 9; C. 6; S., 2.20; Poland, 19.84; C. 13.36; Y. L., 25; Salem, 19.25; S. 8; Jr. C. H., 18.75; Sebring, C. 1.75; J. 1.50; Warren, 26; S. J. 1.50; Youngs, 1st, 12; C. 1; M. Edward, 5; C. 25; 2d Aux., 5.50; Evergreen, 2; Mem., 26; Westm., 34. Marion—Ashley, 6; Berlio, 11; Berlio S., 2.25; Brown, 5; Chester., 16.12; Y. P. S., 6.50; Glars., 2; Delaware, 68.8v., C. 30; W. Wks., 10; Iberia, C. 4.50; J. 1; Liberty, 5; Marion, 38.08; C. 27.37; J., 5; Marysv., S. 7.50; C. 99.32; 25; 2d, Mt. Gilead, C. 5; Ostrider, 6.75; C. 1.25; S. 1.25; Trospect, 8; Radnor, S. 13.40; Stone, 8; Trenton, 6; York, 6. Mamie—Antwerp, 7; Bowling Green, 55; C. 2.23; J. 1; Bryan, 13.41; C. 4.90; Bd., 2.35; DeLance, 20.50; Delta, 4.84; S. 1.25; C. 1.96; Danbridge, 1.46; Eagle Cr. Men. Halves, 35; Edgerton, 4.20; Gd. Rapids, 6.28; Hicks, 8.70; Mamie, 2.85; Montpelier, 3; C. 5.05; Napoleon, 18.92; N. Rochester, 4.45; No. Baltimore, 12; C. 2.50; Paulding, 3; Pemberv., 16.97; C. 5.88; Perrysh., 1st, 14.55; Pleasant Ridge, 5.02; Toledo, 1st Westm., 1; S., 2; 3d, 9; S., 20; 5th, 70.72; S. 3.38; Collingw., 67.46; L. Aux., 75; C., 7.84; E. Side, 4; Bd., 5; Tontogany, 16.75; C. 5.40; Bd., 1; Bd., 1; Beld., 7.05; W. 1st, 3; Portsmouth—Eckmanv., 9; Felicity, 2.90; Georget., 6; Ironton, 30.10; C. 7.50; Mathene Id., 2.50; Y. W., 5.95; Jackson, 37.30; Manchester, 23.02; Mt. Leigh, 4; Bd., 7; Portsmouth, 1st, 58.11; S. 5.25; C. 12.50; Bd., 2; Y. W., 35; 2d, 74.13; R. B., 3.25; Royal S. & D., 20; S. 11.45; Red Oak, 4; Bd., 2; Riley, 21; S. 1.15; Weston, 6; W. Union, 4; Winchester, 6; C. 2.50. St. Clairville—Barnesv., 41; Beall's, 3.50; Bellaire, 1st, 75; C. Cadiz, 3.25; C. 5; Mon. Evn. Cir., 5; J. 3.75; Cambridge, 6; C. 4; J. 2; Concord, 21.25; C. 5.50; Crab Apple, 11.50; C. 2; Farmington, 7; Klrwood, 15; Perry, P. 5.65; Miss. Frazelle's Cl., 5; Martin's Perry, 90.20; C. 10; S., 3.75; J. 2; Nottingham, C. 1.25; Pleasant Valley, C. 5; Rock Hill, 7.65; C. 2.55; Senecav., 17; Short Cr., C. 2.35; Woodb., 9. Steubenville—Amsterdam, 20; Beech St., 1; Bethel, 10; Bethesda, 11; Bloomingsdale, 9; Brilliant, 18; Carrollton, 28; Corlith, 25; Cross Cr., 11; S., 5; Dell Roy, 15; Deunison, 33; Y. L., 25; E. Liverpool, 1st, Y. L., 25; 2d, 12; C. 5; Feed Sags., 6; Hopedale, 26; S., 1.50; Jewett, 8.75; C. 5; Kilgore, 5; Minerva, 14; Newcomerst., 11; Philadelphia, 32.60; Oak Ridge, 20; Y. L., 7.20; Potter Mem., 12.50; Solo, 7; Steubenv., 1st, 12; Stewart Soc., 30; S., 5; 2d,

108; C., 25; Y. L., 72; 3d, 25; J., 5; Y. L., 10; C., 10; Toronto, 20; Two Bridges, 17; Waynesb., 10; Wellsh., 1st, 52.40; Y. P., 10; 2d, 13; Yellow Cr., 26.25; Yag. Gl., 8; Wooster—Apper, Cr., 2.50; Ash, 30.35; Y. L., 23; Canaan, 3; Congress, 10.91; Creston, 16; C. 5; Dalton, 5; Hopewell, 5; Hol. Bd., 1; Jackson, 5; Lexington, 10; Loudoun, 8.80; Mansf., 61.78; S., 10; J., 5; Millersb., 5.50; Naakin, 8; Nashv., 3.50; Orrv., 16; C. 12.50; Plymouth, 11; Savannah, 1.61; C. 5; Shelby, 10.95; J., 2.50; Shreve, 21.40; H. Id., 12.50; Wayne, 20.20; W. Wayne, 5.50; Ash, 1st, 47.94; C. 13; Y. L., 6; 2nd, 2d, Aug., 8.5; Westm., 153.47; S. 5; C. 16.45; Y. W., 5.25; Acorn Bd., 5.50; Pri. S., 2.25; Y. W., 4.57. Zanesville—Adams Mills, 2d; Blooml., 1; Brownsv., 6.95; Clark, 6; Coshocton, 16.30; Dresden, 1; Freyzsh., 14.35; C. 1; Frederickt., S.; Grav., 43; Homer, Jr. Jersey, 1; C. 10; J., 2.50; Keene, 17; Mt. Vernon, 5.68; Mt. Zion, 3.50; Newark, 1st, 12.10; C. 7.50; 2d, 61; S., 50; N. Concord, 4.92; C. 2.25; J., 6.50; N. Lexington, 10.40; Pataskala, 3; J., 1; C. 4; Utica, 8.50; Warsaw, 1; Zanesv., 1st, 10; Azal, Bd., 22.32; S. H. Kellogg Aux., 6.80; C. 2.78; 2d, 25; Putnam, 10.30; \$107.95.55. OREGON—Grande Ronde—Baker, 12.60; Euros, 1.82; Elgin, 6.65; Grande, 3.75. Benton—Monmouth, 15.50; Pendleton, 1st, 28. Portland—Astoria, 1st, 16.30; C. 5.50; Forest Dale, 3; Hillsdale, 1.50; Mt. Tabor, 14.74; C. 3.50; Portland, 1st, 350; C. 13.35; Y. W., 17.50; I. C., 5; 3d, 19.80; C. 7.80; J. 3; Bd., 5.50; 4th, 26.60; C. 24.65; Calv., 47.45; Forbes, 4.45; C. 1.50; Marshall St., 45c; Mizpah, 2.87; Piedmont, 8.20; S. C. Westm., 11.38; 10; S. 10; Spalding, 2.50. Southern Oregon—Ashland, 19.75; Bandon, C. 10; Grant's Pass, C. 10; Roseb., 5. Willamette—Albany, 1st, 9.45; C. 6; B. & G. Cl., 1.76; Grace, C. 2.50; Brownv., C. 6.05; J. 1.69; Corvallis, 4.17; Cottage Grove, 1; Crawfordsv., 3.85; Creswell, 1.65; Dallas, 35.98; C. 5; J. 2.50; Eugene, C. 6.60; Geervals, 12.35; Independence, 4.40; Lebanon, 10; McMinn, C. 2; Nelsb., 1.60; N. 1.60; N. 1.60; C. 4.00; Whitson, 75c; Woodburn, 1.68. \$899.61. PENNSYLVANIA—Allegheny—Allegheny, 1st, 152; Glors., 2; L. L. Br., 5; 1st Ger., 10; Good W. Bd., 5; Fds. Bd., 6; Brighton Rd., 21.50; S., 15; Cent., 25.75; McClure Av., 31.68; Home Dept., 30; Melrose Av., Miss. Cir., 7; Soc., 5.81; Lodge, 8.48; 115.45; Providence, 20; Watson, Mem., 6.75; Wapack, 13.75; Aspinwall, 31; S., 8.05; C. 2.50; Avalon, 13; C. 4; Susq. Bd., 3; Bakerst., 30; Beaver, 16; Bellevue, 6.56; S., 5; C. 5; Y. L., 2.64; Ben Avon, 44.43; Lit. Br., 12.50; Bethlehem, 6.75; W. Bridgewater, 23; Bull Cr., 9; Cheswick, 6; Concord, 8.70; C. 3; Cross Rds., 75; Glenn, 7.50; Glenshaw, 3.98; C. H. Shaver, 12; 19; Sun. Bd., 9.75; Fishlake, 13.75; 13.75; Hoboken, 6.50; Bd., 6; Mars, 8.25; Millvale, 12; J., 3; Natrona, 7; N. Salem, 20; Pine Cr., 1st, 8; Rochester, 40.18; Sewickley, 156.50; E. Wks., 37.50; Sharpsh., 6.64; Lit. Hlp., 2.50; Shields, 2.50; Y. L., 15; Tarentum, 2.15; C. 10. Blairsville—Beulah, 14.25; Blairsv., 2.60; Bradock, 1st, 105; C. 20; Y. S., 25; C. 10; Blair, 17; L. C. 1. S., 15; J., 3; Conemaugh, 9; Conglity, 8; S., 1.20; Cross Rds., 4; Derry, 20.45; S., 8.45; C. 5; Ebensh., 9.50; Fairb., 5; Greensh., 1st, 20; Foster Soc., 3; Westm., 30; Harrison Cy., 12; Y. L., 22; Irwin, 16.12; Y. L., 9.45; Jeannette, 21.50; Y. L., Jr. Soc., 52; Johnston, 1st, 20; Mrs. C. C. Smith, 10; Y. Men's Bth. Cl., 50; Y. P. A., 10; I. C., 6; Boys' M. Cl., 3; J. 3; W. T. Bd., 5; 2d, 2.50; Laurel Av., 5; Latrobe, 99.88; Y. L., 3; Ligonier, 1.50; C. 5; Livermore, 2.50; S., 26.55; Manor, 7; J., 5; McGinniss, 43.90; S., 2.42; Murrysv., 30; N. Alexandria, 20.80; N. Kensington, 5; N. Salem, 19.60; Parnassus, 25; C. 9; Pine Run, 5.55; Pleasant Grove, 5; Plum Cr., 1st, 5; Pokes Run, 1st, 61; Link, 6; Turtle Cr., 8; Unity, 13; Gd., 4; Vandergrift, 33; Hts., 38.93; Wilmerding, 24.07; Windber, 3; C. 3. Butler—Allegheny, 13; Butler, 1st, 190.25; C. 20; Y. L., 50.25; 2d, 30; Y. L., 2.08; Concord, 5.50; C. 3.50; Crestv., 3; S., 3; Evans Cy., 5; C. 2.50; Grove Cy., 25; C. 62.50; Harrisv., 25; C. 2.50; Martinsb., 14; C. 7.50; Middlesex, 6.75; C. 10; Millbrook, 2; Mt. Nebo, 2.75; Muddy Cr., 7; N. Hope, S., 5; N. Salem, 8; N. Butler, 7.75; N. Liberty, 13.75; Mrs. Smith's S. S. Cl., 10; No. Washington, 6; C. 2.50; Parker Cy., 15; C. 1; Patrolia, 10; Plains, 4.05; Plain Grove Bd., 3; Pleasant Val., 6; Portersv., 6; C. 2.50; Prospect, C. 2.50; Scrubgrass, 10; C. 2.50; Slippery Rock, 5; C. 2.50; Bd., 1; Union, S. 3.26; W. Sunb., C. 13; C. 2.50; Bd., 1; Union, S. 3.26; W. Sunb., C. 13; C. 2.50; Zehnbach, C. 2.50. Carlisle—Ritz Soc., Y. L., 2.50; J. 2.50; 1st, 23.90; 2d, 40.94; Chambersb., 12.64; Falling Spg., 7; Hope, 3; Duncannon, 13.35; J. 1.15; Gettysb., 10; Greensdale, 12; Harrisb., 12; Market Sq., 45.02; Mac. Bd., 120; J. 2; W. T. Bd., 24; Mrs. Berger's Cl., 10; Mrs. Smith's Cl., 10; 2d, Mrs. Berger's Cl., 10; W. T. Bd., 1; Pine St., 82.11; Wed. Evn., 5.50; Wm. Hlp., 12; Miss Pollock's Cl., 10; Y. L., 55.40; Wed. Evn., 12; Miss Pollock's Cl., 10; Wm. Hlp., 12; Westm., 13.20; S., 11.25; Lebanon, 4th St., 25; Y. P. Bd., 3; Lower Marsh Cr., 7; Lo. Path Val., C. 5.50; McConnellsb., 12.50; Mechanb.,

# HOME MISSION MONTHLY

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## EDITORIAL NOTES



COLUMBUS, Ohio's capital city, was hostess of the Twenty-eighth Annual Meeting of the Woman's Board of Home Missions, in session during the third week in May. Profitable and inspiring such occasions cannot fail to be when from the Pacific to the Atlantic, from the great Northwest to the far boundaries of the extreme Southwest, come together representatives of the earnest women whose efforts have unitedly sustained more than four hundred missionaries—yes, a good five hundred and over, counting our Freedmen workers—and whose gifts have aggregated a full half-million of dollars during the year.

THE trains which bore the delegates steadily toward Columbus passed through beautiful stretches of country. The cold spring, while delaying the season's verdure, had given a delicacy of coloring to shrub and tree which showed in the tender greens and bronze reds of the unfolding leaves, giving a beauty which even the autumn could scarcely equal. One could but say mentally: "When we come back all this will be changed; a week will make a great difference, and we shall find the verdure expanded with the luxuriant green of the full spring-time; and may it not be that as we shall gather together during these days of the meetings, into our life shall come a fuller unfolding?" Did it not so prove? The leaves which were timidly thrusting forth, the trees which were just swelling with blossoms, on the return trip were in their glory as they had sprung forward at the beck of sunshine and moisture to their full expansion; and did not one and another of those who had gathered say, when the parting hour came, "This cause will mean more to me henceforth; my life seems to have expanded by leaps and bounds during the last week, as I have listened to the unfolding story of

Christ's wonderful, loving, transforming power in the hearts of men!"

IN the absence of Mrs. James, whose name was on every lip, Mrs. Houston, Synodical President of Ohio, presided at the first session, Thursday afternoon, giving gracious welcome to all. An early item in the program was the official welcome to the Cumberland sisterhood through the words of Mrs. F. S. Bennett—Mrs. Bennett herself being detained by sudden illness—to which Mrs. J. W. Darby responded. Mrs. McCrea, Synodical President of Indiana, presided at the session on Friday morning, Mrs. Cooper, Synodical President of Michigan, taking the chair on Friday afternoon, both by their guidance giving grace and spirit to the program.

AFTER a hundred years of separation has come happy reunion with Cumberland Presbyterians, making the membership of our body of the Presbyterian Church one million three hundred thousand. How soon shall the Church be still further unified by the addition of the Southern Presbyterian and the United Presbyterian Church? Then may we truly sing, "All one body we."

HEARTY greeting was given the women of the Cumberland Church, not alone in the more formal welcome which had its place in the program, but in the constant manifestations of pleasure in the auspicious event. And here, again, we say "Welcome home! Welcome, Welcome! We cordially ask you to share in whatever of prosperity or privilege is ours; we also welcome you to a full share of service for Home Missions."

IN responding to the welcome given on Thursday, Mrs. Darby said: "I cannot properly express the appreciation and thankfulness that is in my heart. I stand here representing thousands of Cumberland Presbyterian women who feel as I do—

that we are not strangers but members of one family, of one blood, estranged for a time but now reunited under the old family roof again. It has not been easy to break other ties, but we feel that we have been drawn closer to the Master in striving to do His will, and on behalf of my fellow associates I bring greetings, and accept your cordial welcome, and assure you of our love and co-operation."

THE lively feeling of regard entertained for the body of women who have come to us was shown in the election to office of Vice-President at Large of Mrs. W. J. Darby, for many years President of the Cumberland Woman's Board.

WE are sharing the Annual Meeting as fully as possible with our constituency. More interesting matter will be given next month.

MANY will be glad to avail themselves of the printed reports, which may be secured upon request, by enclosing postage. The report of the Superintendent of Schools, of the Treasurer, of the Young People's Department, and of the Freedmen's Department, have each been printed in full for distribution.

MISS SERENA NEILSON, who passed through our Utah schools, and after having finished her education at Salt Lake Institute became one of our teachers, and who later was sent to visit among the missionary societies, came to this Annual Meeting as the bride of Rev. A. G. Frank.

MR. BIERKEMPER, who came from Ganado, among the Navajos of Arizona, said: "I thought I had been trained before entering the missionary work, but it seems the Indians claim a good bit of the training that is taking place now. Not long ago some Navajo Indians, from a section about one hundred miles from where we live, went to the agent, and said, 'We are tired of the missionary we now have, and we want that one that lives at Ganado,' (meaning myself); it happened at that time that Chief Many Horses was coming up the street of the agency, and the agent saw him and said, 'Well, now, here comes the chief from that section. I will call him in and you can lay the matter be-

fore him.' They called the chief in and told him they wanted to trade missionaries at once. But he said, 'No, we have taken that young man in hand and we have trained him so he can do something and be of use to us, and we don't propose to trade him for your missionary.'"

DURING his address Mr. Bierkemper held up the little Navajo boy he had with him, saying, "This is the boy that sent the message to Dr. Thompson, 'I like the story of Samuel and Moses and Jesus; they do not make me afraid like the stories my people tell us.'"

THE collections at the various sessions were for the opening of a small hospital work for the natives at Haines, Alaska. After adjournment the secretary of the Board, Mrs. Boole, attended the annual meeting of the Cumberland Women's Board at Macon, where at the close of her address, in which she presented the project for Haines, Mrs. Darby, the President of the Cumberland Board, at once proposed that they have a share, and immediately a collection of over \$89 was taken, which was promptly augmented by special contributions to \$120, making the whole amount for a bed, to be known as the Cumberland bed.

THE attendance on the Annual Meeting was large not only at the opening gathering on Thursday afternoon and at the all-day Friday meeting in the auditorium of the Central Church, but on Tuesday afternoon at the Synodical Conference the lecture-room was also full to overflowing; it was decided, in consequence, that the Wednesday meeting should be held in the auditorium of the church, and the confidence was justified, for almost as many more were present as at the Tuesday meeting. But the attendance was not the best part of these Synodical Conferences; the warm spirit of comradeship, the clear, concise, definite statements, the wisdom shown in practical plans — all made plain the fact that these women who represent the synods are not only capable of sustaining the organization to which they are steadfastly loyal, but that they are not bound by precedent when it seems to stand in the way of greater usefulness.



SATURDAY morning came the opportunity of presenting many of the missionaries informally and of hearing a few words from each. Saturday evening an appreciative audience gathered for the stere-

opticon lecture on Alaska by Rev. Delos E. Finks. On Sunday afternoon at the popular meeting prominent missionary workers spoke; Dr. Charles Thompson presided and his salutation follows.

## A SALUTATION

Dr. Charles L. Thompson

YOU have come to your annual review day and the harvest fields of the past year, where you have been gathering the ripened harvest, and before you, in vision, you can see the whitening and yellowing fields of other harvests yet to be gathered. If I may be presumed for one audacious moment to represent the Presbyterian Church, I want to say to you, the Presbyterian Church salutes the Woman's Board of Home Missions; I shall not be audacious in representing the Board of Home Missions and saying to you, the Board of Home Missions, with gratitude and appreciation and splendid expectation, greets you to-day.

You have had a year of loyal service. You have served, suffered somewhat I was going to say, under the handicap of the absence of the President of the Woman's Board of Home Missions, but I think she has not been absent—I think you have not felt so, for it would take more than the breadth of an Atlantic or the breadth of a continent to separate you in thought and feeling from Mrs. James. She has been with you and you have felt, during these months, I know, the spur of her enthusiasm, even as you have been sustained by the consciousness of her prayers.

Nobody could have looked into this room last night, and seen thrown on the screen the illustrations of transformations in Alaska and be quite indifferent to the

work you are doing, or could fail to realize that it is the power of God for the winning of souls; and what you have witnessed in the transforming of character in Alaska can be repeated of the Indians of our country, and of the Mountaineers, and down to the islands of Cuba and Porto Rico, a foretaste of what can be told you by human lips of the wonderful power of Christian education and training which changes human hopes as well as human lives and character. Women, that's your work! that's your chance! Angels well might covet it from their ranks of glory. Ahead of you now is a year of broader chances than you have ever had, you may even say a greater year for the cause of home missions—broader and wider and richer and more alluring and almost overwhelming in opportunities of work for Jesus Christ in the uplifting of our country. Your hands will be stronger for this building, your faith, your fervor, your courage will be higher. Please God, great things will be done this year. Be sure—I speak once more for the Board of Home Missions—be sure of our sympathy, and greater interest, not only, but of our co-operation to the full measure of our ability, for you and we are doing one work; and it is hand to hand, and step to step, and heart with heart, as we go on to win America for Christ.

## GREETING OF THE PRESIDENT

Mary E. James

IT is a "far cry," as the Englishman would say, from the tombs and temples of Egypt, dating back from three to five thousand years, covered with inscriptions to gods, goddesses and sacred animals, suggesting the spiritual darkness of those days, to a greeting of women gathered for an Annual Meeting of a Board of Home Missions, in a nation only a little over a century old.

How one's heart thrills at thought of that wonderful nation, so sensitive to the highest ideals, more inclined to religious life than perhaps any other Western people—young, enthusiastic, sympathetic. Let us thank God that our lot has been cast in young America, the richly endowed child of the ages. The contrast between the old East and the New West—as the stretches of desert passed through comes before me,

with low mud houses hardly distinguishable from the soil—is as between the far-reaching desert of Egypt that stretches away out of sight, and the fertile valley of the Nile with its bright green banks.

But one's conceit is somewhat lessened as one hears more or less intelligent criticisms from fellow travelers, and our national faults and shortcomings as well as our own sins of omission and commission exposed. Many incidents in national history that are nearly forgotten by us are not forgotten by them, but are blazoned before our eyes as though they occurred yesterday. How many questions I have been asked about Mormonism and what our National Government would do about it; and how inexpressibly grieved and disappointed was I when news of the failure, for political reasons, to expel Apostle Reed Smoot from the Senate reached us! Years of hard work in Utah and Idaho will not undo the evil of this culpable political crime, and the Mormons will make great capital of it wherever at home or abroad they are making converts to their faith. "Sowing to the wind, and reaping to the whirlwind."

What cause for regret it is that our faithful missionaries should be handicapped in their work by our national shortcomings, for these are the days of daily newspapers, and from Yokohama to Cairo one can purchase the morning paper in one's own tongue.

In spite of it all America is in general favor, and the golden dream of the ricksha boy in Japan, Korea and China, the hotel boy in India, and the donkey boy in Egypt, is somehow and sometime to get to America and win a fortune. The striking contrast between the wealth of America and the distressing poverty of the common people in the older nations is apparent everywhere. While in most parts of India a few pence will buy a man all the clothes he needs, and four or five cents, daily, his food, yet in some parts of India and China there is perennial famine. One's heart aches realizing their poverty, and their persistent appeals for "backshish," while greatly annoying, are borne with more or less patience because of it. One can never forget the crowds one sees in the cities of these Eastern nations, and though their skins are dark, after seeing them, the truth

of what Saint Paul said on Mars Hill impresses itself ineffaceably upon the mind, that "God has made of one blood all nations to dwell on the face of the earth."

They say that Calcutta is a synonym for cosmopolitan, and what New York is to the new world of the West, Calcutta is to the old nations of the East. The Ameer of Afghanistan had come to town, with a great retinue of horsemen and footmen, and the morning papers reported that he would worship that Friday at a certain mosque. As we were driving we directed the coachman to drive to the mosque. The entire city seemed to have made the same decision. For blocks and blocks leading to the mosque, the streets, sidewalks, doors, windows, balconies, and, where possible, the housetops, were literally black with people; not a white face among them, except those who were slowly making their way in carriages. Here were all nations, tribes, and tongues, not only from India but Burma, Siam, Afghan, the Straits,—Mohammedan, Hindoo, Buddhist, the Brahman and the poor fellow too low for caste, all in a compact mass, and mostly Christless.

But there were fine faces in that crowd, intellectual, thoughtful faces, who would glorify God if they only knew Him!

Thank God that in Japan, Korea, China and India, there are bands of praying women asking for a blessing upon their people, and thank Him that notably those prayers are being answered in remarkable instances.

Great Britain has also an organization of women, including the colonies, with much helpful literature, banded together to pray for their children, and the young people of the Empire. Some years ago the president, Lady Sommers, wife of the Bishop of Winchester, wrote asking if we would not organize and join them. The invitation was sent to two national interdenominational societies, but there was no response; yet that is just what is needed, more prayer.

And so from Jerusalem, the city of the Great King, to which we have just come, I send this message: "What we need in America is emphatically *more prayer*." Opposite my window rises the beautiful Mount of Olives; the road over the Mount taken by Jesus on His way to Bethany,

can be easily traced, so little changed are the "Holy fields over whose acres walked those blessed feet,

Which nineteen hundred years ago were nailed, For our advantage to the bitter Cross."

In view of the stupendous tragedy of life and death, how slow has been the progress of the heavenly kingdom!

Nineteen hundred years ago, from an upper chamber in this city of the Great King a message went out to the disciples of all

time—a message which has in it, if adopted, power to bring about the consummation for which we are longing.

Let us adopt it and prove it, and for the coming year I send you from an upper chamber in this wonderful city of Jerusalem that same message—"If ye abide in me and my words abide in you, ye shall ask *what ye will* and it shall be done unto you."

## AMONG THE WOMEN OF ST. LAWRENCE ISLAND

Address of Mrs. E. O. Campbell

I am very glad to meet you to-day and to tell you a little about our field. You perhaps know where Nome is, and almost due west of Nome, two hundred miles away from Alaska, on the northwest point of our country, is St. Lawrence Island. We are forty miles from Siberia, and on a very clear day we can see the mountains in Siberia.

Our people are like the Siberians, their clothing is the same, their speech is the same, their customs are the same; but they cannot understand the people of Alaska—the Esquimaux of Alaska—when they come together; they do not know how to talk to each other, as their dialect is different.

Would you like to know a little about how the people on St. Lawrence Island live? They build their houses on top of the ground, of driftwood, standing it on end, six feet long and two feet wide, with a circular enclosure on top of this. They put the rafters on a little west of the center, and over these are stretched walrus skins; this is simply the outside covering. They have a little door, two and one-half feet square, and to get into the house you have to be somewhat of an acrobat, for you have to put your feet up and your head down and jump in the door; and in the back is a deer-skin room, the living or main room; it is not very deep, just about five feet; and a deer-skin tent is stretched over the top, the hair on which is about two and one-half inches long, which makes it a very warm room. Right to the front is the sleeping log, about six inches in diameter; it is laid on the floor.

To get into this room you crawl on hands and knees. There is no ventilation, except a little tiny hole near the ceiling. The room is heated by seal oil lamps; there are three or four around the room, which is seven or eight feet long by twelve feet wide. A family of ten or twelve lives in a room of that size, with three or four oil lamps burning, so it is very warm. The Esquimaux simply shed their clothing when they go into these rooms. Men, women and children all live in this room, and you can imagine how hard it is to teach them right living.

I went to call in a house where there was a grandmother who lived with her children and



DR. AND MRS. E. O. CAMPBELL AT THE ANNUAL MEETING

grandchildren in one of these rooms; every one was sitting; the whole house—a little tiny room—was filled with people, and in the middle of the room was a great big food seal thawing out. I could just get inside, and we were crowded as closely as possible. Imagine the little babies who are born in the winter time; they are kept in a close room for two or three months and cannot go out into the cold. A baby is simply wrapped up in pieces of skin sewed together, just like a little sack. The baby is slipped in the end of the sack and his little feet and his little arms stand straight out. After he is put into the sack, at birth, a tiny hood is at once put on his head and he must wear that until he is a year old. The reason for this, I was told, was to prevent the

head growing "too big." The poor little babies wear the tight hoods, and their little heads will be wet with perspiration. I had some bright pieces of outing flannel, and told the mothers if they would make hoods of that I would give it to them. It took some pressure to make the change, as they said, "A long time ago, just the same; always dress baby that way; why should we change?" But I got them to make little cotton hoods. They make the baby a fur coat, with the skin outside and the hair next the child; and they have no way of keeping the child clean.

When a little baby comes the women in the village rejoice and always take a present; if a boy, they take a sled, or harpoon, or running skid, or anything of that kind, but when I go I take with me a cake of soap, a wash rag, and a piece of nice soft cloth to dry the child upon, and I say, "Now, if you will use these and keep the baby clean I will give you outing flannel for it to wear in the house." It delights the mothers very much to have this given them. They exclaim, "How soft it is! It is just as soft as fur; and what a pretty color! What shall I pay you?" I reply, "It is my present." Then they say "I should like to pay for it, I am so grateful."

When a child is about three months old it is carried on the shoulder, but the mother always puts her hand to its back; when it is six months or a year old it sits astride her neck; its little feet come down in front, and she catches hold of the "dingle-dangles" on its fur coat, and the baby sits up straight and enjoys riding around. I have seen little girls ten and twelve years old carry their baby brothers and sisters around that way, even while they are playing games, and the child will laugh and crow and enjoy it.

The women do all the sewing and are the cobblers. From the first they have to dress the seal and deer skins, and tan them, and then make them into boots, stockings, coats and trousers. It is very interesting to watch how the women make the boots, especially the sole; it is taken and dampened and the end is crinkled up, and then the woman bites it with her teeth, crinkling it into shape about the toe. The women there, when young, have very beautiful teeth, but when a woman is forty or forty-five her teeth are worn off down to the gums biting the skins for the boots. These boots are made water-tight. If some one could invent something that would crimp the leather, that I could take back with

me to save the teeth, I should be thankful.

In going to see the women in these houses I told them how bad it was to have their bodies exposed, but they cannot understand why. I said to my interpreter, "The next woman's class we have I will talk about how wrong it is for them to expose their bodies that way." He said, "I have tried to tell my wife so, but she won't wear the clothes; she doesn't seem to care. You speak *strong*, Mrs. Campbell."



HOUSES OF NATIVES, ST. LAWRENCE ISLAND, BERING SEA

They often pray, "O, Lord, help Dr. and Mrs. Campbell to speak strong; we need to have them speak strong." I spoke to them at our next meeting and they were very interested. One old woman stood up and said, "Now, Mrs. Campbell, you speak good; if you will give us these clothes we will wear them. We are very poor." Later she said, "Suppose you give us clothes and we will wear them." I said, "How much do you spend for tobacco? You spend about four times as much for tobacco as the clothes would cost." They buy it in trade every spring. "But our stomachs like tobacco," replied the woman. They like the tobacco, and they do not care if they are not clothed.

A few days later we went to call and this same old woman was there too; she had gone into the house and found something wrong with her clothing, so she just simply took her clothing off and sat there mending it, and when we came in, I said, "Shame," and told her to put on her clothes, but she laughed and thought it was a very good joke.

At first I tried to have a woman's class, but they would rather do something else than come. For two years I tried to have them come, but it was no use and I had to give it up; but two years ago some of the young men began to get together, for they wanted to learn Jesus' way, to know how to pray, and wanted us to direct their attempts at prayer meeting. Shortly after that one of the young men came and talked with me, and said, 'We

are sorry; we are going up now, and we are being separated from our wives, for they don't want to do any better. Can you not have a class for them?" I said, "Since you will help, we can do it"; and they said they would help. They went about and told the girls that Mrs. Campbell was going to have a class again for women. I went among them and invited them, and when the day arrived about six came. My interpreter said, "I am sorry, but they won't come; they are just like those people Jesus told about that were invited to the supper and did not come;" but gradually they came and after

a while I had a large class of from twelve to twenty or twenty-four women. A great many would bring their babies and we crowded together in a little room ten by sixteen feet; we had to be crowded in pretty close in that space. Some of the girls that came made dresses to cover themselves; some made their baby clothes; and then they wanted to know about Jesus, and some have begun to pray to Jesus. I thank God for giving me this chance to help these women, and I want you to pray that I may see them brought to Jesus.

## A HAND-CLASP BEGAN IT

Rev. Gabino Rendon, Santa Fé, New Mexico

THE word I have for you is testimony in favor of the mission teachers in New Mexico, which I suppose will apply as well to the mission teachers in other parts of the mission fields.

Many years ago, in one of the towns in New Mexico there was a small boy going from his home to a threshing floor where they were threshing the wheat. On the road between his home and the threshing floor was a mission school, and from the mission school a lady came and met him. This boy had been attending that school for a few days, and as the teacher met the boy she held out her hand to him, but the boy kept his hands behind his back, because his hands were very dirty, and would not

shake hands with the teacher. But the white and lovely hand was extended all the time and it could not be resisted, and at last the dirty hand came slowly from behind his back and it was clasped by the nice, clean hand of the teacher, and that day has never been forgotten. That boy is speaking to you this morning, and that teacher was the daughter of John Annin, one of the first Presbyterian missionaries to New Mexico. I want to say to the teachers, go on with just such work, and no matter if you do have to shake a dirty hand, some day it will be clean; and to those who are supporting those teachers, I want to tell you that one of the finest things in these plaza schools is what you are doing for the future of these boys and girls.

## LEGISLATION AND THE MORMON PROBLEM

From Address of Serena Neilson Frank

REMEMBER this point, if nothing else, —it is that the Utah problem will never be settled by legislation; it will never be settled except by the Gospel of the Lord Jesus Christ, and in order to bring this to those people you must love the people. I feel it more and more keenly that we will never reach the people by antagonizing them or stirring up all their fighting qualities. When they come to understand and to believe that the Christian people really love them there will be hope of winning them to the Lord Jesus Christ, and this will only be done by the faithful, loyal work of those you send out.

There has been rejoicing in Utah by the Mormon Church over the retention of Apostle Smoot, but not nearly as much as I expected, and I heard recently, that if we knew the inside facts there had really come a break in the hierarchy between Apostle Smoot and one of the other Apostles, and that he had been told that he would better never have tried to take his seat.

Do not be discouraged over results in Utah, but be discouraged over the fact that you have to cut down the work there. One of the great crying needs is the need of new work. The message comes from the Board that there can be no new work. This means that in the eastern section of Utah there is county after

county without a single missionary of any name or denomination. There are two hundred towns in Utah where there are no Christian missionaries, and there are children being raised there who know nothing else than Mormonism.

Love the people but hate the system, and I would say it with all emphasis possible—hate the system but try by the grace of God to separate the people from the system.

A little bit of the results: In our own Mt. Pleasant Academy we have had a glorious ingathering, though in numbers not many. We are happy to think of those who took a stand for Christ.

One of these boys will go to the Seminary, one will enter the Theological School, and another the Collegiate Institute. I can hardly tell you what that means to us, working year after year without seeing results as men count results.

Two of our girls, for whom we have been praying for years, have set out on the Lord's side. They will go to their homes this summer; there will be no one there with whom they can associate; they will be scorned by friends. I want you to understand what it means to embrace the Gospel of the Lord Jesus Christ in Utah.

# ANNUAL REPORT OF THE SECRETARY

Ella Alexander Boole

WITH grateful acknowledgment of God's guidance in the affairs of the Woman's Board of Home Missions, and with renewed confidence in Him, we herewith submit the twenty-eighth annual report:

To Christianize America is to furnish a base of supplies in Christianizing the whole world. Various agencies are at work to this end, but to the women of the Presbyterian Church has been given a definite part, and a part for which by nature women are particularly fitted. To safeguard children, to educate them, to train them in righteousness, to lead them in safe paths, is instinctive in women, and especially in Christian women, and when General Assembly recommended that the women of the Church be organized for the support of mission schools among the exceptional peoples, the recommendation struck a responsive chord throughout the Church. How else can we account for the loyal support accorded the Woman's Board by synodical, presbyterial and auxiliary societies? The steady advance in receipts from year to year to meet the need of growing work, the eager interest in the work on the field which has resulted in the women of the Church becoming intelligently informed about home missions demonstrate that these years of service amply justify the work.

Missionaries among the exceptional peoples assert that they are powerless in laying the foundations for effective church work without the help of the mission school. To educate the children is to furnish a base of supplies for the Church.

One missionary writes: "The most intelligent, most zealous, most progressive Christian followers in Colorado and New Mexico are those who have been converted in our mission schools."

A missionary from another field, pleading for a new school, says: "We need a school to buttress the work of the Church, and to build up the Church, in addition to supplying the intellectual needs of many who are without school privileges."

But the influence of the mission school does not stop with the children, for the work there is an open sesame to the hearts and homes of the parents; while the study of the Bible, the singing of Christian hymns, the unconscious influence of contact with Christian teachers is carried back to the homes by the children themselves, so that "a little child shall lead them" is being verified in every mission school.

The mission school becomes, then, not only an educating influence in every community, but a strong evangelizing agency, the mission teachers a vital factor in Sunday school and church work. Nor does the mission field alone receive all the benefits, for the presence of an active woman's missionary society in a church means that the women of the church are spiritually alive, and vitally interested in everything pertaining to the welfare of the home church.

## A REVIEW

Mrs. Darwin R. James, the President of the Woman's Board of Home Missions, has spent the year in travel around the world; and although the work has been cared for by the five vice-presidents residing in New York City and vicinity who have presided in turn at the meetings, we have greatly missed her strong leadership and broad-minded personality.

The Advisory Committee has been strengthened by the addition of several representative women, and it has faithfully attended to the duties of administration.

Only one change has been made in the chairmanship of committees; Mrs. Lindeman having resigned as chairman of the Indian Committee, Mrs. J. E. McAfee was appointed in her stead.

The appointment of Miss Edith Hughes as field secretary of the Southwest was made at the last annual meeting. Her territory includes Oklahoma, Kansas, Missouri, Texas, Tennessee, and Kentucky.

All our field secretaries, Mrs. Flora D. Palmer, Miss Julia Fraser and Miss Hughes, have been in the field constantly, educating, stimulating and instructing, societies. This work is not easy. Constant travel and exposure to all sorts of weather have been endured without murmur, for these women have counted it a joy to serve.

The Rev. D. E. Finks has continued throughout the year to educate the churches through his beautiful stereopticon views.

Mrs. M. B. Lee, of Minnesota, Mrs. D. F. Diefenderfer of Pennsylvania, Mrs. F. F. McCrea of Indiana, Mr. H. P. Freece of Utah, Miss Mary M. Russell of New Mexico, Miss Lydia A. Hays of Alaska, and Miss Sarah B. Sutherland of New Mexico, have all given valuable service in presenting the work before societies.

## ORGANIZATION

Our organization will be strengthened by the re-union of the Cumberland Presbyterian Church with ours, and we extend to these missionary women now in the Cumberland Woman's Board and their workers a hearty welcome, and invite them to share with us in the work of the evangelization of America.

At a conference with their representatives, January 15 and 16, 1907, the following plan of union was agreed upon:

1. That the Woman's Board of the Cumberland Presbyterian Church continue to solicit and receive funds, as at present, until July 1, 1907.

2. That the Cumberland Presbyterian Church transfer to the Board of Home Missions of the Presbyterian Church, U. S. A., for the Woman's Board of Home Missions, the work at Barnard, N. C., with the understanding that the schools will be continued upon practically the same lines as heretofore.

3. That the work among the Choctaw Indians, as now conducted by the Woman's Board of the Cumberland Presbyterian Church,

be commended to the Board of Home Missions of the Presbyterian Church, U. S. A.

4. That as all auxiliary women's missionary societies in the Cumberland Presbyterian Church are home and foreign missionary societies, it is recommended that after July 1, 1907, donors in these societies designate the proportion of their gifts for home and foreign mission work, and that in the event the donors do not so designate, the auxiliary societies shall by vote determine the amount. [All gifts for home missions to be sent, through the Presbyterian Treasurer, to Miss S. F. Lincoln, Treasurer of the Woman's Board of Home Missions of the Presbyterian Church, U. S. A., 156 Fifth Avenue, New York City.]

5. That in presbyteries and synods where the work of the Cumberland Presbyterian and the Presbyterian Church, U. S. A., is organized into presbyterial and synodical societies, the next meeting of the presbyterials and synodicals shall be joint meetings for the purpose of reorganization, the time and place to be agreed upon by conference of the officers of the two, unless there are separate organizations for home and foreign work, and that a secretary and a treasurer for each be elected. In presbyteries and synods where there is the organization of the Cumberland Presbyterian Church only, no changes need be recommended except that the policies of the secretaries and treasurers of home and foreign work be adopted.

#### INTERDENOMINATIONAL

The Interdenominational Day of Prayer, the fourth Thursday in February, serves to bind together the women of the home missionary societies in the various churches, and to unite them in prayer for the evangelization of America. The day was generally observed.

Two interdenominational home mission conferences will be held this summer, one at Winona Lake, Indiana, June 24-July 1; the other at Silver Bay, N. Y., July 12-18. These conferences are especially for leaders, and mark an advance step in home mission work. Model study classes will be conducted, and a home mission institute held each day.

#### THE FIELD

The work of the Woman's Board of Home Missions on the field is full of encouragement. The year has been marked by special attention to Bible study, and by the presence of a deeply evangelistic spirit, particularly in the boarding schools.

A copy of a new book, "One Hundred Fifty-six Lessons in the Life of Christ," prepared by a member of the Woman's Board, has been placed in every school, and the teachers testify to its helpfulness. Six hundred and seventy-nine pupils have confessed Christ this year.

The work in Alaska has continued with few changes. The addition of an advanced course in Bible study to the curriculum in the Industrial and Training School at Sitka, with a view to training our pupils to become interpreters and evangelists, is to be noted.

The missionary at Haines writes: "I have just completed a census of the native people, and find there are three hundred in the village.

Our people are dying at the alarming rate of over two a month. Many of them could have been saved had the proper care been given in time. To-day I shall officiate at the funeral of a young woman who, some months ago, gave birth to a child in a cold, damp room, and from that time has gone steadily down. Dr. Reynolds, the Post physician, says that had she had the proper care at that time she would still be alive and well. If the present death rate keeps up they will all be dead in twelve years. During the month of December at least three babies died at birth which would have been saved had the mothers been properly cared for. Is there not some one in our great Presbyterian Church who will come to our assistance for this needy and stricken people?"

The Woman's Board could not turn a deaf ear to this urgent plea, so a nurse will be stationed at Haines and a few beds maintained where the natives can be cared for, as we already have the building and part of the equipment necessary, and believe that the funds required will be supplied.

In the *Indian field*. The first convert among the Mona Indians in California shows that the boarding school at North Fork, even though small, is beginning to bear fruit.

A title has been obtained for the four city blocks on which our school for the Pimas and Papagoes was located at Tucson, Arizona, and which has been divided into building lots and sold. The ranch has already been sold, and a new site purchased, three and one-half miles from town. New buildings will be erected soon, and provision made for one hundred fifty Pima and Papago boys and girls.

The most notable event to chronicle in the *Mexican field* is the completion of the plans for the "Mary E. James' School for Mexican Boys." Built of concrete, with red tiled roof, located on high ground, near the Allison School, this building will be a fitting testimonial to the honored President of the Woman's Board.

A new school was opened at Tierra Amarilla, in Rio Arriba County, N. M., with one teacher. It has become well established.

The school at Las Cruces, N. M., was closed because the public school was providing educational facilities, and the workers were more needed elsewhere.

In November, 1906, fire destroyed the laundry at the Menaul School, Albuquerque. The building was insured, and the gift of two thousand dollars, from the estate of Miss Priscilla McSparrin, through the Trustees of the Minonk Presbyterian Church, made it possible to erect the "McSparrin Memorial Industrial Building," which will meet the needs of the institution far better than the old building.

In the *Mormon field* there has been progress. The attendance has been larger than last year. The new school at Ferron, Utah, with two teachers, has found favor with the people, and they are pleading earnestly for a building.

The contract has been let for the new girls' dormitory for the New Jersey Academy at Logan, Utah, and, although the price of building materials has advanced, it is hoped the women of New Jersey will furnish the necessary funds to complete and equip it.

A new feature was introduced at Gunnison, Utah, by the opening of a kindergarten in connection with the school, with the result that the school has been very popular.

In the *Mountain field* we report, with regret, the resignation of the Rev. Thomas Lawrence, D. D., the president of the Normal and Collegiate Institute. The Woman's Board has recorded upon its minutes the following resolution:—

"Resolved, That in accepting the resignation of Dr. Thomas Lawrence, Superintendent of the Asheville Normal and Collegiate Institute, the Woman's Board of Home Missions desires to express high appreciation of the success which has attended his connection with that institution in the training of large numbers of young women who have gone out from the school to extend still further the influences for good which they there received. As an educator, as a Christian minister, and as an indefatigable and ardent leader, Dr. Lawrence has made a lasting impression upon the great mountain section in the midst of which he labored. The Board also records appreciation of Mrs. Lawrence's connection with the school and the distinct aid rendered by her, and assures both Dr. and Mrs. Lawrence of the deep regret felt in severing a relation that has been so satisfactory and productive of good.

Professor Edward P. Childs, of Newark, Ohio, has been chosen as Dr. Lawrence's successor, and will assume the work July first. Prof. Childs is a Christian educator and enters upon his duties in the vigor of life—after years of experience in teaching. We anticipate the continued prosperity of the school already so influential.

We are glad to report enlargement at Lawson, West Virginia. A year ago the Priscilla Home was burned. With the insurance, and by gifts of the women in West Virginia, as well as elsewhere, a new Priscilla Home is being built, which will accommodate twenty-five girls. In addition, the Pattie C. Stockdale chapel school house has been erected, named in memory of the mother of the donor. The new school and Home will be opened about September.

Among *Foreign-speaking people* there has been advance. The study of "Aliens or Americans" has directed attention to and aroused interest in foreign-speaking people, with the result that many societies are desirous of helping. A missionary among the Italians in Detroit, Mich., is new work undertaken by that presbyterial society; a missionary among the Magyars in New York City, supported by New York presbyterial, is rendering valuable service to the Magyar Church.

In *Cuba and Porto Rico* the mission work continues to pave the way for and supplement the work of the Church. Many changes have taken place in the force and while no new stations have been opened, the work has been greatly strengthened. Miss Ordway, superintendent of the hospital at San Juan, and Dr. Hildreth, the physician, with their corps of nurses, are real missionaries and the hospital ministers to soul as well as body. We have had no school at San Juan, because no suitable

building could be secured. Through the gift of a friend, a building for school and church has been purchased, desirably located, and the school will be re-opened in September.

At Mayaguez the Colegio Americano greatly needs a building for school and teachers' home. The land has been purchased, some money is in hand, but not nearly enough. As the rules of the Board prevent the erection of any building until all the money is in the treasury, we must wait until it is all secured—even though the need is imperative.

We were not able to secure teachers for San Nicolas, Cuba, but Mr. Stevenson, the pastor, has carried on the school. He says: "The school has been the foundation of the little congregation we have here. It has been the training school of the young people for the Christian Endeavor Society. The daily Bible study I have given them in the school has enabled them to carry on a Sabbath school of about thirty on the Sabbath days, although I am never able to be there in person."

In addition to the regular work there are supported in whole or in part among the Freedmen, by means of funds contributed by women's societies but administered through the Board for Freedmen, seventy-five teachers in sixteen boarding schools; fifteen teachers in five academies, and forty teachers in thirty-five parochial schools.

#### THE MAGAZINES

Last year was a record year with the *HOME MISSION MONTHLY*. It was hardly to be expected that the large increase of the preceding year could be maintained, for there are always some who fall off each year; not only has that record been maintained but there has been an advance of over fourteen hundred this year, so that again the magazine has not only paid all its expenses but has contributed twenty-five hundred dollars toward the General Fund of the Woman's Board. This approbation, so freely shown, is well deserved, for the *HOME MISSION MONTHLY* is a constant means of personal touch with the field; a treasury of new material, freshly gathered, not to be found elsewhere; and the one who reads it thoroughly cannot fail to be intelligent on home missions.

*Over Sea and Land*, despite the fact that the subscription list of a children's magazine is constantly changing, has maintained the standard of last year, and its subscription list is nine hundred and twenty-four ahead.

#### LITERATURE

Believing firmly that information is at the foundation of intelligent giving, the Woman's Board has strengthened its literature by issuing thirty-five new pamphlets and leaflets, and forty-five reprints during the fiscal year. Collection envelopes for summer offerings, Sabbath school offerings, monthly offerings, and thank offerings, and mite boxes have been sent out to the number of nearly half a million.

Special programs for praise meetings, the Interdenominational Day of Prayer, and the Sabbath school program for the Sunday before Thanksgiving have been sent out for use of societies and Sabbath schools.



The Prayer Calendar is increasing in popularity and usefulness, and binds together in prayer the workers at home and on the field. The sales have been in advance of last year.

The advance in receipts for Woman's Board in the Literature Department has been \$778.95.

Mission study classes on "Aliens or Americans?" have increased the demand for helps, and the same topic will be recommended for the coming year.

The Woman's Board has called to the assistance of the Publication Committee Miss Katherine R. Crowell, so favorably known to missionary workers as the author of "Alaska for Juniors," "Coming Americans" and other books for juniors. We welcome this new worker, because we know her coming will broaden and strengthen the literature of the Woman's Board, and so furnish helps to meet all demands.

#### BOXES

There are two kinds of boxes prepared by women's missionary societies, namely, those sent to home missionaries and which are in addition to the salaries of these pioneer workers, and those sent to mission schools. There were four hundred and thirteen boxes sent to missionaries, and to mission schools three hundred and twenty-six boxes of clothing and books, nineteen wonder bags, two thousand yards rag carpet, one hundred and thirty-six rugs, and one hundred and fifty-two Christmas boxes. Thirty societies sent money for Christmas treats for schools.

#### YOUNG PEOPLE'S DEPARTMENT

Since 1896 there has been but one secretary of the Young People's Department, and the addition of a second secretary chronicles enlargement owing to the growth of the work, the development along the line of mission study, etc. Mr. Von Ogdon Vogt and Miss M. Josephine Petrie are now the joint secretaries of this department, and the receipts from Christian Endeavor societies, senior, intermediate and junior, and from Sunday schools are now divided equally between the Board of Home Missions and the Woman's Board.

It is the policy of the department to work with pastors and so to present home mission information to the young people that they will be a vital force in all present and future missionary enterprises of the Church.

As a means to this end, young people's secretaries have been elected in synodical and presbyterial societies whose duty it is to pass along to local young people's organizations of whatever name, and to Sunday schools, their specific work for home missions.

Mission study classes have been recommended and special helps have been sent out with good results.

#### SUNDAY SCHOOLS

The "special" for the Woman's Board on the Sabbath preceding Thanksgiving was the

Indians, a popular topic, and the contributions were generous.

Mission Bands continue their support of the work at Sitka, Alaska, but many more bands should be organized and maintained. To train the children of the Church to the systematic study and support of home missions is a task worthy of the best effort, and deserves the encouragement of missionary societies.

#### RECEIPTS AND EXPENSES

A comparative analysis of the receipts of last year and this shows that the total receipts are \$3,363.79 less than last year, but that the receipts for current work are \$2,294.47 in advance; that the women's societies have maintained the standard of last year and advanced \$14,642.81; that there is a shortage on legacies (always a variable quality) of \$10,000; that the receipts from churches show a decrease of \$679.75. This year, for the first time, the gifts from Sunday schools to the Woman's Board and the Assembly's Board have been divided equally, so that we have transferred to the Board \$3,374.92 from the Sunday schools and the amount transferred from the Christian Endeavorers' and Young People's societies was \$10,744.20, making a total of \$14,149.12.

From a comparison of the expenses of the year we find these increased because of the advance in the price of food stuffs and fuel, because of the necessity for long deferred repairs in the many buildings owned by the Woman's Board, and because of the increased cost in printing.

With increased expenses we must plan for increased receipts another year. We must not cease our efforts until in every church there is a woman's missionary society, and every woman in the church is having a part in it; we must strengthen the weak places. More attention must be given to training the young people of our churches to systematic giving for the work of their own denomination, and to securing contributions from Sabbath schools for the evangelization of America.

What of the new year? We must advance in order to provide for the answer to our own prayers. We must endeavor to make it possible for the women in every church to have the privilege of giving for missions; then, with an organization in every church, we must not rest content until every woman in the church has a share in it. Let us attain our advance by securing the co-operation of more women. Then with trust in Him, whose we are and whom we serve, we will strengthen our organization at every point, grateful that we have a share in this great work, and sending this message to each and all:—

"Bring thy best, for He is kingly,  
Bring thy offering full and free;  
Thou canst never match His bounty,  
For He gave His life for thee,  
Oh, to give with glad thanksgiving,  
Freely, freely, we receive,  
Counting this our crowning blessing—  
That He gives us power to give."



## THE FACES OF OUR MISSIONARIES

THE pictures in this number come with a greeting from the missionaries to the friends who had not the privilege of attending the meetings of the Woman's Board, held in connection with the Assembly, as well as to those who had the pleasure of meeting in Columbus.

From far away St. Lawrence Island come Dr. and Mrs. Campbell after five years at their lonely station. Their happy faces and their glow of health established the belief in more than one mind that, despite the discomforts and deprivations of their remote abode, there must be a healthful lack of microbes in the cold of the Far North. The touch of reality will, from now on, be felt with all of us who had the great pleasure of hearing Dr. and Mrs. Campbell speak, and of making their acquaintance.

Mr. and Mrs. Waggoner, with their dear boy, won all hearts, and when this youngest missionary insisted upon remaining in his father's arms while he addressed a large audience, it added to the charm in the feeling of intimacy with the work at Klawock.

Mr. Davis, the one native representative of Alaska, was present as a commissioner to Assembly. It was good to look upon one of the visible results of mission work.

The little Navajo proved many former ideas of Indians erroneous. Beyond a doubt, even an Indian of not yet five summers can see the point of a joke; has an unlimited amount of affection (as displayed on all occasions at the various gatherings); is as bright as any American boy of his age, and perhaps only differs in one particular—his aversion to photography. When summoned to take his place before the camera, though obeying Mr. and Mrs. Bierkemper, with whom he came to Assembly from Ganado, Arizona, he remarked, in an aside to the photographer, "I *don't* want to have my picture taken." That one remark, excepting his dusky countenance and jet black hair, was the only evidence of the Indian according to our pre-conceived idea of him.

Mr. and Mrs. Bierkemper, though not from the frozen North, are, nevertheless, from an isolated, almost inaccessible part of Arizona, among the Navajos. Mr. Bierkemper sold the genuine Navajo blankets made by his Indians, and in many homes these fine pieces of Indian weaving will be charming reminders not only of Mr. and Mrs. Bierkemper and the little Navajo, but of the mission among the Indians at Ganado.

Our Spanish-speaking group represents the peoples of several different climes. Mr. Rendon, of New Mexico—in the center of the group—who is another product of our mission schools, an ex-



**A SPANISH-SPEAKING GROUP OF WORKERS**

Miss Mary M. Russell, Jarales, N. Mex.; José A. López, Aquadilla, Porto Rico; Rev. Gabino Rendon, Santa Fe, N. Mex.; Ricardo Viamonte, Nueva Paz, Cuba; Tomás Atencio, Dixon, N. Mex.

moderator of the Synod of New Mexico, and a commissioner to Assembly, not only spoke most interestingly for his people, but interpreted for Mr. Ricardo Viamonte—at his right—the representative from Cuba, to whom the English language is yet an unmastered tongue. His interpretation, both in spirit and fluency of language, was a delight. Sitting at the front of the picture is Rev. Tomas Atencio, another representative of New Mexico. Miss Russell, the missionary teacher from Jarales, New Mexico, is the only native American in the group, but her heart is with the Spanish-speaking people of New Mexico. Mr. Lopez, standing next to Miss Russell, spoke earnestly as the representative from Porto Rico.

There were stirring words from other missions, too. From the Southland Mr. Savage and Mr. and Mrs. Clark spoke of the work of the Freedmen, their own people. Mr. Savage showed great courage in the face of loss by fire of his school at Franklinton, N. C. His forceful words aroused interest, and it is hoped will bring about the needed help in rebuilding. Miss Jackson and Miss Newcombe, from Jarrolds Valley, West Virginia, spoke for the

Mountaineers, carrying to the very hearts of their hearers that interesting work. From Utah, Mrs. Frank and Mrs. Martin spoke concerning Mormonism; and the work among immigrants and foreigners was ably presented by Mr. Losa, of Pittsburgh.

Those of us who have been working for the

missionaries in these different parts of our land have heretofore thought we were thoroughly interested, but after this personal touch, this hand-clasp, and word of mouth, we know that our hearts and prayers are with each one of these, our representatives on the field.

## SOME FACTS RELATIVE TO THE HOME MISSION MONTHLY

By Mrs. Delos E. Finks, Editor

THE publication of this magazine was begun twenty-one years ago last November. Its twenty-first "birthday" was marked last year by an increase over all previous years of twenty-six hundred subscribers. There has been a still further increase this year of a little more than fourteen hundred subscribers, making the total number, including the copies sent to our missionaries, twenty-nine thousand. To cover this subscription list and meet the demand for extra copies it is necessary to issue a regular monthly edition of thirty thousand.

This splendid loyalty of our constituency to their own magazine has made it possible to pay another two thousand five hundred dollars into the mission treasury in excess of expenses. This surplus is only incidental—though very pleasantly so—for it must be remembered that the publication of the HOME MISSION MONTHLY was not undertaken as a money making venture. To spread information, to aid in the conduct of the work, to bring missionaries and societies into closer contact is its higher purpose. But it is not enough that the magazine should arouse interest, not enough that it should stimulate gifts; its pages should infuse earnest desire to spread the message of a Saviour's love and kindle the consuming purpose to save this land for Christ. Then may we say, "Come thou with us and we will do thee good."

Where shall we look for gain in subscribers this coming year?

Our Cumberland sisterhood, now one with us, will surely wish to be linked to the Woman's Home Board through this magazine, which is its official organ. Do not fail to personally invite each one to become a subscriber and thus join our great national home mission reading

circle. It will do more than almost any one thing to make them feel at home at once in our organization.

Another source of increase. Time was when the fact was viewed with some apprehension that many of the members of missionary societies were being drawn into the women's clubs. Loss of interest and depletion of missionary ranks was apprehended, and for a time it seemed as if there were some ground for the fear. But behold the gain to the women's clubs! for these women from the missionary societies were not long content to remain in an organization which was purely self-improving



MR. AND MRS. AND MASTER WAGGONER, FROM KILWICK, ALASKA

or entertaining only. They began insisting on some further outcome; to-day women's clubs all over the country are linking the power—which comes wherever a body of women are banded together—to larger issues; and clubs have now their departments which are grap-

pling with the purification of society, lifting to higher levels, even securing protective legislation. Select the women in the clubs who are foremost in these movements for local and public betterment, and in nine cases out of ten you will find a Christian woman, and in almost as many instances a woman who had her awakening to responsibility for others' welfare in the missionary society. And how are the clubs paying their debt to the missionary society? They are sending these members back no longer so frightened at the sound of their own voices that they refuse to take part in a meeting. They are coming back better trained in parliamentary procedure; they have gained in the power of constructive thought and they put the same careful study and preparation into a missionary topic assigned them as into the club paper—with this difference, that information cannot be gotten from the encyclopedias

nor very largely from library shelves, for home missions is a living, growing, vital subject; its rapidly changing conditions demand that up-to-date, fresh facts be put before societies. From among these women an increasing number of subscribers are coming of late, and more may be had.

And there are the study classes of young people. The small text book needs to be supplemented by the magazine. Seek subscribers among these.

As to the indifferent—these we have ever with us; but try them once again, remembering that for every subscription thus won there is the possibility of gaining an active supporter, in gifts and prayers, of the tremendously important work which the Church has called Presbyterian women to do through their Woman's Board of Home Missions.

## OVER SEA AND LAND

By Leila B. Allen, Editor

THE call to which we have just listened, from Haines, Alaska, pleading for a hospital for the Chilkat Indians, brings vividly to mind a scene of some years ago. It was in the home of Mrs. F. E. H. Haines, in Elizabeth, New Jersey, where plans for the Woman's Executive Committee were projected. Several children were engaged in folding leaflets about the Chilkat Indians. One of the group, a granddaughter of Mrs. Haines, remarked, "If the big Indians are Chilkats, the little Indians must be *Chilkittens*!" So those leaflets were henceforth called the "*Chilkitten* leaflets." The Editor of *Over Sea and Land* was one of those children; Mrs. Haines' old home has since become her home, and *Over Sea and Land* is now edited in this house where the Woman's Executive Committee for Home Missions (now the Woman's Home Board) did some of its earliest work.

Let us now consider the little magazine. At the time of the Annual Meeting of the *Over Sea and Land* Editorial Committee, our subscription list numbered about 15,000, an increase of 900 over the figures of a year ago. In the two months since that time we have risen to 16,238—a most encouraging increase, in which we see evidence of your loyal service. But let our eyes turn for a few moments to a scene far away in the hills of Galilee, where in the dim light of early morning a little fire of coals is kindled at the lakeside. About the fire is a circle of fishermen, eating broiled fish and bread. Jesus Himself is host at that morning meal; with His own hands He has prepared the simple food for His weary friends. Before that meal they had been busily fishing; after it was over Jesus bade them go forth and "feed His lambs," "His sheep."

Does it not seem that at this Annual Meeting we now are gathered with Jesus about the fire of coals? We have been busily casting our nets, but now we have left our work to rest awhile with Him, before we go forth again. Shall we not listen to our Master's message, "Lovest thou me? *Feed my sheep*. Lovest thou me?



YOUNGEST "COMMISSIONER" TO THE GENERAL ASSEMBLY.  
COMPLIMENTS OF THE HOME MISSION MONTHLY  
TO OVER SEA AND LAND

*Feed my lambs.*" This we feel is the mission of the little magazine. It is to *feed* "the sheep," "the lambs." The children of our Church are the lambs; they need food, if their lives are to be nourished for service. The leaders, too, need food to prepare them for the work they have to do. This is our heartfelt purpose to *feed*. Is *Over Sea and Land* fulfilling its mission? The following letter is typical of so many received that we quote a few sentences:—"I have a large

band of fifty-two children. What good this little paper has done not only with the children, but it has interested the parents in missions! Our children are always watching the paper to see where they can help some one else. I plan regular reviews each meeting of the different stories, and you would be surprised to see the interest taken. One lady, who was timid about starting a band, telephoned me this morning, that since she had *Over Sea and Land* she was not afraid to start a band, for it was such a help and so interesting. How the children work over the puzzles! In one family the parents spend evenings helping to find the answers. It has been the means of interesting the parents in missions."

Yes, the little magazine is feeding some of our "lamb," our "sheep," but when we think of the thousands and thousands of children in our church we long to "feed" many more than we now reach. Let us turn to another picture in

fair Galilee where again we find Jesus telling His disciples to "feed" and this time it is to feed a great number. How shall they reach them all? Jesus bids them divide the multitude into "companies on the green grass." Each of you, synodical and presbyterial officers, has your little company on the green grass, each woman here has some little company which she may "feed." Many of you have already given loyal service, but may not every one of us do far more this coming year? Shall we not endeavor to put the little magazine into the hands of every Presbyterian child between the ages of six and twelve? Shall we not feed *all* the lambs? If your editor has a part in this picture she would be as the lad who brought the loaves and fishes to the Master. In His hands may it be increased, from Him may you receive the portion for your 'company on the green grass. With our hearts stirred by the vision of His face, may we go forth to "feed his lambs," to "feed his sheep."

## ANNUAL REPORT OF THE TREASURER

S. F. Lincoln

WITH thanksgiving and praise we present this twenty-eighth annual report of the Woman's Board of Home Missions. Again we have passed the half-million dollar mark in receipts, the total being \$502,167.18

Of this amount \$73,025.30 was designated for the Board of Freedmen and was transmitted to the Treasurer of that Board. The sum of \$429,141.88 was received for the Woman's Board of Home Missions from the following named sources:

### RECEIPTS

	Increase	Decrease
Churches.....	\$ 5,996.94	\$ 679.75
Women's Aux. Societies.....	224,997.30	14,642.81
Sabbath Schools.....	24,623.32	2,019.48
Y. L. and Bands.....	24,487.33	1,019.88
Y. P. and C. E. Soc.....	27,170.63	2,761.85
Miscellaneous.....	23,984.06	3,643.74
Interest on Permanent Fund.....	3,808.04	841.87
Legacies.....	8,502.15	10,106.04
Literature.....	4,197.81	778.95
Rent and Sales.....	646.10	1,221.55
Tuition.....	68,823.38	540.61
Emergency and Permanent Funds.....	9,434.82	—
Home Mission Monthly.....	2,500.00	—
<b>Total.....</b>	<b>\$429,141.88</b>	

Woman's Auxiliary Societies have again passed the two hundred thousand dollar mark and show a gain of \$14,642.81.

Young People and Christian Endeavor Societies have advanced \$2,761.85. Receipts from the Literature Department have been greater. We regret that there has been a falling off in receipts from Sabbath schools, young people's societies, individuals and legacies.

Increased subscriptions to the HOME MISSION MONTHLY made possible the turning over to our treasury the sum of twenty-five hundred dollars.

### QUARTERLY RECEIPTS

	1905-6	1906-7
1st Quarter.....	\$ 46,431.95	\$ 48,873.13
2nd ".....	68,536.79	48,824.20
3rd ".....	115,050.80	122,877.68
4th ".....	279,311.43	286,592.17

### DISBURSEMENTS

Mission Schools, Field Work and Insurance.....	\$223,282.77
Buildings and Repairs.....	50,456.92
Interest on money borrowed to pay salaries of teachers.....	2,080.56
Literature.....	10,985.78
Exchange on out of town checks.....	123.80
Office salaries.....	14,038.31
Printing, stationery, postage, etc.....	2,341.39
Young People's Department.....	1,636.90
Legal expenses.....	51.75
Interest on Annuity Gifts.....	90.36
Adjustment of Y. P. and S. S. contributions.....	14,149.12
Kirkwood Memorial Fund.....	19.89
Pierson Memorial Fund.....	701.26
Mary Elizabeth Trout Memorial Fund.....	500.00
Twenty-fifth Anniversary Fund.....	3,092.48
General Permanent Fund.....	3,500.00
Emergency Fund for disabled teachers.....	1,621.49

Total \$429,141.88

### NEW BUILDINGS

We have received during the year the sum of \$35,063.92 designated for special buildings. This amount has been placed in the Trust Company awaiting the completion of the various funds as according to the rule of the Board no building can be erected until the full amount required for its completion is in hand.

The above amount includes contributions for buildings at

Sancti Spiritus, Cuba  
Mayaguez, Porto Rico  
Tucson, Arizona  
Logan, Utah  
Mt. Pleasant, Utah  
Wolf Point, Mont.  
Asheville, N. C.  
Lawson, W. Va.

Homes for teachers have been erected at Chimayo, N. Mex. and Rocky Fork, Tenn.

Our permanent funds have been increased by gifts amounting to \$4,720.85, making a total of \$68,820. This includes permanent scholarships taken in our various schools

#### EMERGENCY FUND FOR DISABLED TEACHERS

Last year a new fund was started for the benefit of our teachers disabled by illness or accident. The sum of \$1,621.49 was added during the year. We trust this fund may be enlarged by personal gifts. Six of our teachers were aided during the year.

#### QUARTER CENTURY FUND

Received during the year	1903-4.....	\$39,058.70
	1904-5.....	8,543.77
	1905-6.....	3,326.61
	1906-7.....	3,092.48
Total		\$54,041.56

This fund is now completed and plans are being made for the erection of the Mary E. James building for Mexican boys at Santa Fe, New Mexico.

#### ANNUITY GIFTS

Friends of the work have entrusted us with various amounts upon which interest is paid during their life, deeming this better than a legacy upon which an inheritance tax would be levied. This year we have received one such gift of one thousand dollars. The fund now totals \$13,500.

### MISS S. F. LINCOLN, TREASURER, IN ACCOUNT WITH THE WOMAN'S BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH.

Dr.	Churches	W. H. M. S.	Y. L. & Bds.	Y. P. & C. E.'s	Sabbath Schools	Permit Funds.	Freemen	Total	March 30, 1907	Cr.
March 30, 1907.										
To Synod of									By Board of Home Missions.	
Atlantic.....	\$ 27.50	\$ 1.00		\$ 3.25		\$ 50.25	\$ 82.00		14,231.24	
Baltimore.....	\$1,922.50	7,512.95	1,626.72	922.38	922.38	695.00	592.86		14,384.87	
California.....	8,294.59	549.70	1,470.42	1,178.96	10.98	2,880.22	126.50		149.89	
Catawba.....	20.00	1.25		2.24					5,255.52	
Colorado.....	2,620.66	215.32	704.71	280.84	30.00	1,104.04	102.88		2,401,360.13	
Florida.....	102.88									
Illinois.....	2,006.00	16,951.43	953.58	1,751.55	1,128.57	95.65	5,756.91	28,643.60		
Indiana.....		5,608.15	558.05	881.47	665.07	10.00	3,205.46	10,928.80		
Indian Ter.....	83.00	1,033.35	32.18	53.47	64.31	3.00	77.67	1,346.98		
Iowa.....		6,642.06	163.63	770.94	546.30	15.00	2,986.06	11,126.89		
Kansas.....	37.58	3,369.84	107.92	939.75	247.39	41.05	1,023.91	5,767.14		14,149.12
Kentucky.....		1,321.82	231.65	201.56	55.62	1.00	192.40	2,004.05		
Michigan.....		11,043.98	226.44	877.07	663.15	66.75	2,972.70	15,846.19		
Minnesota.....	300.00	5,055.45	709.42	1,215.43	667.73	35.00	1,603.40	9,546.43		
Missouri.....		5,246.40	950.07	685.14	663.68	95.14	1,338.04	8,760.37		500.00
Montana.....		536.37	70.51	60.75	60.75		126.50	797.14		
Nebraska.....	5.25	3,067.72	60.30	541.21	226.68	27.00	1,780.85	5,709.01		701.26
New Jersey.....	196.58	19,644.14	2,523.93	1,420.95	2,026.29	68.00	2,214.12	29,003.01		
New Mexico.....	15.50	182.57		26.56	6.50	1.00	16.50	248.93		
New York.....	922.16	47,863.72	5,193.97	5,398.40	5,720.77	256.90	14,438.31	79,794.32		19.59
North Dakota.....	5.00	451.79	7.00	91.85	96.33	3.00	149.10	804.07		
Ohio.....	5.79	17,347.95	1,686.92	2,056.08	2,153.05	570.65	7,204.24	31,003.68		
Oregon.....	8.25	2,742.61	82.79	198.60	27.60		884.71	3,044.50		
Pennsylvania.....	27.06	47,608.89	7,435.62	5,075.06	5,576.47	248.85	18,689.65	84,749.60		3,092.48
South Dakota.....		860.81	44.25	276.27	62.40		267.25	1,311.48		
Tennessee.....	415.50	1,260.54	120.53	270.94	138.68	1.00	260.57	2,467.70		1,621.40
Texas.....		312.26	50.00	35.80	39.71		15.00	452.77		
Utah.....	4.00	500.30	42.04	174.53	47.46	2.00	195.50	1,056.73		3,500.00
Washington.....	13.35	1,374.27	26.50	327.59	76.00		665.59	2,485.30		
West Virginia.....	13.00	3,187.60	1,025.40	349.05	337.37	6.00	232.73	5,151.15		4,197.81
Wisconsin.....	16.42	2,695.90	129.75	337.50	107.27		661.30	3,048.14		
Legacies.....								8,802.15		
Literature.....								4,197.81		
Interest.....								3,868.04		
Rent and Sales.....								446.10		
Board and Tuition.....								68,823.38		
Home Mission Mo.....								2,500.00		
Miscellaneous.....						7,140.85	1,248.00	32,372.91		
Totals.....	\$5,996.04	\$224,467.30	\$24,487.33	\$27,170.63	\$24,623.32	\$9,434.82	\$73,025.30	\$502,167.18		\$502,167.18

New York May 8, 1907.

Examined and found correct,

JOHN H. ALLEN, Auditor, 29 Wall Street, New York.

#### LIFE MEMBERSHIPS

The payment of twenty-five dollars for our General Fund constitutes one a life member of the Board of Home Missions. Fifty-five life membership certificates have been issued during the year, California taking the lead.

At the beginning of the year the Woman's Board assumed the support of missionaries and evangelists in Southeastern Alaska, French Broad Presbytery and elsewhere to the amount of sixteen thousand dollars, with the expectation of meeting the obligation. When the books closed it was found that payments for the Woman's Board exceeded receipts by \$29,000. So large a part of this amount was for evangelistic work that the Board of Home Missions generously met the deficit thus enabling the Woman's Board to report no debt.

In planning for the new year twenty thousand dollars has been assumed for evangelistic work and must be met.

To maintain the school work on its present basis, providing needed buildings and meeting our pledge for evangelistic work, will require about five hundred thousand dollars; to reach this amount will necessitate an advance of 15 per cent. from contributing societies. Surely this can be done! "The Lord hath been mindful of us, He will bless us, yea, the Lord shall give that which is good if we dwell with the King for His work."

# THE BEST WAY TO RECONSTRUCT CUBA

From Address of Mr. Pedor Rioseco

CUBA is as large as the State of Ohio, 47,000 square miles, and Porto Rico is 4,200 square miles. Cuba is twelve times larger than Porto Rico, and the population is 150,000, more or less, while in Porto Rico there are 90,000 people.

The distance between New York and Cuba is just about the same as from Havana to San Juan, Porto Rico; it takes the same length of time to go from New York to Havana as from San Juan to Havana; so we are not as closely related as regards distances as a great many people believe, but we are in regard to the racial and other problems that confront us in Cuba.

The civilization that came to Cuba and Porto Rico is an older civilization than came to this part of the New World, and there are a great many things in the civilization of the Latin races that are excellent and hopeful and worthy to be admired, but there are a great many other things that ought to be struck out and forgotten.

It was my privilege to go to Cuba just after the American occupation. I came from Cuba when I was four years of age, but after having spent more than thirty years among American people, after having been thoroughly instructed in their schools, the greatest thing that I have had in my life and that I owe to

the great American nation is the fact that I found Jesus Christ here, and it has been a great, loving, inspiring power in my life; and my desire, after Cuba had been surrendered by the Spaniards, was to go to my countrymen and preach the Gospel.

My dear friends, I should like very much to have you go down to Cuba and live among the people, or go to Porto Rico and live there for four or five weeks or months, and I am sure you would come back with one resolution and that is that you would say and do all you could, by giving your money and by your prayers and activities, to bring to bear upon these people the principles of the Gospel of Jesus Christ; that would be the best thing possible for these people, and it would help to reconstruct and transform Cuba and Porto Rico. They need a great many things, but they need more than anything else the pure Gospel of the Lord Jesus Christ, and we are trying to give it to them.

I know all your schools in Cuba. We are reaching the children of the better class of people through your schools, and the children are bringing the Gospel of Christ to bear on their parents and on their older brothers and sisters, and influencing the homes. The only thing that is going to make them pure and bright and stable is the Gospel.

## NEW MEXICO'S NEEDS

From Address of Mary M. Russell

ABOUT fourteen years ago, down in the center of New Mexico, in a most beautiful, bright spot and at the same time one of the saddest spots and one of the most pathetic in the world, a boy at his confirmation was asked a question by the Romish priest. I won't give you the question, for it is too foolish, but it awakened the boy and it hurt his faith in the Romish Church. Time went on, six years, and then another six years, and one day he asked the mission teacher, "Suppose I were to leave the Romish Church, suppose I were to go away from it, to whom could I turn in time of trouble?" To whom could he turn? We have no minister there to guide and help such. Many of the men are becoming disaffected, and weary of living in such bondage as they have had to endure for all these years. As the procession went past our mission building last fall in order to see the Bishop, who was to confess them and to have mass, I noticed the lack of men. There were many children in that procession, numbers and numbers, but few men; but they are not coming to us, for we haven't the workers there, we haven't the ministers to gather them up, or the native ministers to go into the homes and get them. That is a very sad part of our work.

In telling of my work it may give an idea of Mexican work in the plazas (Mexican villages).

When word came to me that I was to go into plaza work I thought I was going into some well organized work. Plaza work is doing the best you can in the best way you can. What preparation do we want for the plaza work? In the first place, a woman must be a teacher; she should be a pretty good teacher in order to make much of a success of it, and have an endless amount of energy and vitality. In the second place, she should be a good housekeeper; beside, this she must know how to mend clocks, and she must know how to endure dirt, and she must know how to go and sympathize with mourners who are shrieking at the tops of their voices, and know how to attend a child who has been scalded almost to death. I could give you a list so long that it would seem to be limitless, but I am glad I have had the experience.

The plaza work in one way is a far finer work than the boarding school work, because in the plaza we can get into the hearts of the families where we have our children. It takes in the school work, the visiting work, the Sunday school and church work. I open my school daily with a Bible lesson, and the Lord's Prayer is taught, so though not permitted to come to the Sunday school still much is gained. It would be hard to find finer children to work with than the Mexican.

# THE NAVAJO PEOPLE

Address of Rev. Chas. A. Bierkemper

I WOULD say that the Navajo blanket represents largely the Navajo woman's fancy work, and in connection with that that the Navajo people are a working people; and I would say that very strongly, for the reason that I have heard quite frequently on my journey East that the Indians are all very lazy. I doubt if there is a lazy bone in the Navajo people. A little girl six years of age begins to learn the art of weaving, and we know a number of girls not far past ten years of age that make a very beautiful blanket indeed.

The girls and women are not the only workers, but the boy, too, in early life learns the value of work. One of the statements that I love to make, and it may seem rather strong, is this: that I know a number of boys from eight to ten years of age that from early in the morning until sundown have the full control of the flock of sheep, which consists in number of from two to five hundred and at times one boy is out alone the whole day with that immense flock. That you might understand the true question of the Navajo, possibly, in comparison with some of the other Indian tribes of our country, I should like to give you the words of Mr. Harrison, the Agent at Fort Defiance, when he stated his fact: "In all my life I have never seen the equal of the Navajo man in work; ten Navajo men can accomplish more work in a day than one hundred Sioux Indians." He speaks from personal experience among both tribes.

One of the distinctive things by which the Navajo people are known is the blanket, and I should like to say another little thing in regard to the women. Look closely at all these blankets, which I have here, and pick out the one which you consider the hardest to make. Perhaps you might want a duplicate and the Navajo woman may never have woven one like it before; she will look at the blanket, she will get on her horse, go fifty to one hundred miles into the country, maybe wait five months; then



MR. AND MRS. CHARLES BIERKEMPER AND THE FIVE-YEAR-OLD NAVAJO BOY  
AT THE ANNUAL MEETING

procures the wool, begins carding it and then spins it, and in a year's time she will bring you the counterpart of the blanket which you have picked out, without having taken a photograph or drawing only as she has taken it in her mind.

I should like to give you the farewells we received when we were leaving the reservation, especially of one whose words were: "How I wish that I were young, that I might learn these things of which you tell us; they are the richest things, the sweetest things that we have ever heard, and how I would that I

were young that I might learn to read and tell this blessed story that you have told to us."

One of the beautiful parts of the work is that which has been carried on especially by Mrs. Bierkemper, in getting control of the children; and one of the greatest pleasures, and in some ways the greatest anxiety, is the freedom with which these people offer to us their children; the children seem to be willing to come to us, and the parents are willing that they should come. (Here Mr. Bierkemper lifted to the small table beside him a little Navajo boy whom he and his wife have in their home.)

This little fellow is not in Navajo dress. The Navajo boy, until he is six or eight years of age, has nothing but a little shirt, and his limbs are bare. This boy came to us a year ago last January, and we found him very apt to learn, and if you would like to know what a Navajo boy can learn in a year's time—remember that he knew not one word of English—just converse with him; he is about five years old.

May I give you the words of the chief, with whom I have had much to do lately? Though not a Christian, and opposed to our work at first, as it interfered with the gambling question and drink question and immorality, he has now stepped over on our side completely, and is our strongest worker in all these matters, so that we now have to place a restraining hand upon him, lest he act too severely with his people.



About a year ago I wrote to Mr. Craig, the Superintendent of Schools, about the urgent need for schools. As I was going to a hogan, I saw a very little boy, possibly a year older than this one, and I asked him if he would come and live with us. He said Yes, sir, he would. If ever I regretted that I joked it was at that time. He followed me from that hogan into another hogan, just a short distance away, and when I left I tried to take him back, but he held to my hands, and wished to go with me on the horse. Then I said, "My boy, there is no provision for you;" and then the tears began to come down that boy's face. To-day that boy is without parents; he has a cruel grandmother to look after him. I can get that boy if I want him, but what will we do with him?

The appeals are so great, so urgent, that our hearts are broken. Almost week after week we have appeals from the Navajos to take their children, and that is the aid we can not give,

for the Board is unable to give to us the school which is so much needed.

The chief came to me some time ago urging a school. The Navajos don't know what "no" is; if they see a good thing, they will never take "no" for an answer. He said, "You must give us a school; we have boys and girls, and the moment you open we will give you twenty children." I said "No, no! I can not make you a promise." A few days ago he came again and said, "You must give us a school and we will give you forty children." I said, "I cannot do it; the only thing I can do is to lay it before my friends," and I am now laying it before you and I want you to decide what answer I shall carry back to that chief. A few days ago he came and asked me to go to the council and said, "We wish you to tell us what you will do in regard to the school." I could not be there, for I did not know what I could tell them. What answer shall I carry them?

## REPORT OF THE FREEDMEN'S DEPARTMENT

By V. P. Boggs, Secretary

"SAFELY through another year, God has brought us on our way." In grateful acknowledgment, therefore, of His loving kindness and tender mercy which has accompanied us every step of the journey, and with a hearty appreciation of the generous support of the various organizations of the Woman's Board of Home Missions we present to you the twenty-third annual report of the Freedmen's Department.

### FINANCIAL

The receipts for the year 1906-1907, were \$73,025.30, which as compared with last year show an increase in contributions of \$2,115.37. It is very encouraging to have regained lost ground.

Of the total amount received \$54,439.43 came from women's societies, \$5,330.16 from Sabbath schools, \$10,672.44 from young people's societies, \$2,583.27 from miscellaneous sources, while \$182.41 came from woman's societies direct to the Board.

This money has been applied to the educational work of the Board as follows: Teacher's salaries, \$22,787.40; scholarships, \$19,922.05; building fund, \$15,000.00, and general fund, \$15,315.85 the last named fund being applied to salaries not especially provided for and general running expenses of the school not met by scholarship fund.

We are indebted to the women's societies for the advance made this year, the increase amounting to \$2,805.71.

Every possible effort has been put forth by our department to interest and enlist the Sabbath schools in this important branch of missions. The secretary's letters to pastors and superintendents with instructive programs and other literature have been sent in quantities to every presbyterial secretary, they in turn sending to each school, often with a personal letter to the superintendent. We are glad to note that many of the appeals have met with a cordial and hearty response. For these we are

truly grateful and trust for their continued support; but where, oh, where are the more than 7,000 schools which fail to recognize any obligation to this most important Board of the Church?

The receipts from young people's societies show a falling off of \$603.03. This is a continued decline on the part of the young people of our Church, which, taken with that of last year, makes a loss to our work within two years of \$1,347.49, with a loss in number of societies of nearly two hundred. While this decline is to be deplored, we do not attribute it to a lack of interest on the part of the young people. They, as a rule, are ever ready to respond when the cause is presented. That it has not been presented and pressed as its importance demands, is, we believe, due to the fact that the duty of the young people's secretaries in connection with their branch of missions is not clearly defined. In some cases, the young people's secretary expects the Freedmen's secretary to present the work to her societies, or the reverse is the case. As a result, neither secretary having been instructed, the work is not presented, and is therefore lost sight of or dropped. A definite arrangement by each Presbyterial Executive Committee, as to which of the secretaries will be responsible for this branch of the work, will, we believe, prove an effective remedy for this failure, and will bring about a forward movement for Freedmen among the young people of our church which will prove a blessing to them and to the cause. Such a movement, we are confident, will in no wise lessen the gifts to other lines of mission work, but rather increase them. For, "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet yet tendeth to poverty."

Contributions have been received for the work of the Freedmen's Board from every home mission synodical society, twenty-nine in number. Twenty-two of these made an advance over last year. At the beginning of

the year each synodical society was asked for a definite sum, the amounts based upon the gifts of each preceding year, with a margin for advance. While more than two-thirds increased their gifts, but four reached the apportionment, viz., Colorado, Indian Territory, Oregon, South Dakota. None, however, fell very far short of the amount asked, and these will probably have been attained by the end of the synodical year. It is worthy of special mention that California, to which, on account of its recent great calamity, no apportionment was given and from which contributions could not reasonably be expected at most beyond definite pledges, has closed the year, not only without a deficit, but with an advance of more than \$200, and we are encouraged to hope for a still further advance the coming year.

One contribution, which was most inspiring, came from the "Little White Mother and her beloved Indians" of the Blackfoot Reservation in Idaho, for their "Brethren in black."

#### BOX WORK

Many valuable boxes have been sent to our field this year, containing household supplies of bedding, table linen, carpet, rugs, and material for the sewing department of the day-school. Quite a number of real Christmas boxes have also been sent, which have carried with them joy and gladness to the recipients. The total number reported was eight hundred and eight, comparatively few placing any value upon them.

#### BUILDINGS AND IMPROVEMENTS

Several buildings have been completed during the year. The Helen A. Wells building in connection with the Mary Potter School at Oxford, N. C., to be known as Wells Hall of Domestic Science, was ready for occupancy the latter part of December. It was erected at a cost of about \$10,000, all of which was contributed by the societies of New York synodical and stands as a testimonial of their love and esteem for their Freedmen secretary, Miss Helen A. Wells, for whom the building is named, and also of their interest and appreciation of the needs of the colored girls in the South.

The building at Cotton Plant, Arkansas, has, after many delays, at last been completed and was ready for occupancy in January. The cost was about \$10,000, which was furnished by the Western synodical societies; \$1,000 of the amount being contributed by the first and second churches of St. Louis. This building will be known as Nicolls Hall, in honor of Rev. L. J. Nicolls, D. D., pastor of St. Louis second church and a warm friend and supporter of the school.

The McClelland Academy building, the fund for which was raised by Pennsylvania and completed more than a year ago, is now in course of construction, and will be ready for the opening of school the coming fall.

Ingle-side Seminary, which so unfortunately was destroyed by fire a year ago, is being rebuilt and will be completed ready for refurnishing about the first of July. No especial appeal was made for rebuilding funds; the insurance on the former building and furniture, \$23,000, and the income of the school for the

year for which it has been closed has been applied to the rebuilding. Voluntary offerings coming from societies will aid in the refurnishing, for which there is no provision, and will be highly appreciated.

To build, equip and maintain the many schools under the care of the Freedmen's Board has required energetic and continuous effort.



REV. JOHN A. SAVAGE, D. D.

PRINCIPAL OF ALBION ACADEMY, FRANKLINTON, N. C.

The raising of funds for this work has devolved largely on the Woman's Department and the demand is ever increasing.

The Kendall building and improvement fund of \$5,000, continued from last year, has been completed and a building will be erected as early as practicable.

We are happy also to drop from the schedule of last year the Birmingham building, for which the required amount, \$5,000, has been secured, the money coming from New York and the Western synodical societies. Plans for this new structure are now in the office and will be considered at an early day.

The \$1,000.00 needed for a school building at Walterboro, S. C., has also been secured, Ohio synodical making this their special extra object for the year.

The only building fund to be carried into the new year is that for Albion Academy at Franklinton, N. C., where in place of the proposed enlargement and repairing of the girls' dormitory and boarding houses a new building is a necessity, as early in February the two structures mentioned were entirely destroyed by fire.

The fund, therefore, which has been collected this year for repairing will be applied to the erection of the proposed new building, which will combine a girls' dormitory and boarding accommodations for the entire school. The Farm Home Fund, for which \$10,000 was asked, will also be continued as a part of the work for the coming year. About \$2,000 is in hand for this enterprise. As there have been many expressions of interest in this work and a

hearty indorsement of the plan proposed, we hope to see the entire amount necessary for the undertaking in the treasury at the close of the coming year.

Besides the special work assigned, several synodical societies have given extra gifts to other lines of work. Illinois has raised one thousand dollars as a memorial to Miss Mary E. Holmes, the former secretary for Freedmen of the Northwest. This will be invested as a permanent fund and applied to general scholarships in Mary Holmes Seminary. Fifty dollars was also sent in by the same society as advance income from another one thousand dollars which it is proposed to raise the coming year as a permanent scholarship in the Nurse Training Department of the same school.

The other synodicals of the Northwest, with Kansas and Missouri, have also sent contributions amounting to nearly five hundred dollars to be applied to a permanent memorial scholarship to Miss Holmes in the same school. It is the purpose to bring the amount up to one thousand dollars.

New York Synodical, has, in addition to specials assigned, furnished Wells Hall at an expense of nearly sixteen hundred dollars. Albany Presbyterial, Miss Wells' home society, of which she has also been Freedmen's secretary, has provided furnishings for twelve students, and five teachers' rooms, besides nearly two hundred dollars toward the heating plant. The assembly and reception rooms are memorials to two sainted workers, formerly of Rochester Presbyterial, and a personal friend of Miss Wells of the Niagara Presbyterial has provided the furnishing for the dining room and cooking class rooms.

The schools under the Board, so largely dependent upon the gifts from Home Mission societies for their support, must ever be regarded as a most necessary and effective agency in the work of evangelizing the Negro. Reaching out as they do after the ignorant, the neglected and ofttimes degraded boys and girls, they bring them under a course of discipline and training which they could not otherwise receive, and which under the blessing of God regenerates them morally, intellectually and physically. Many hundreds have, by means of the training thus received, become a power for good in the home, in the church and in the community.

One hundred and fifteen schools have been in progress during the year. These are of all grades from university to parochial, and include both boarding and day schools. The total enrollment of pupils this year was about 14,000 and the contributions for support from patrons and students were \$57,171.64. It is a policy of the Board where a school is carried on to require the people to pay as far as they are able for what they receive, and there can be no stronger proof of the desire of the negroes for the education of their children than the self-denial and privation they will endure that their boys and girls may attend school. Two additions have been made this year to the list of parochials supported by societies; one at Knoxville, Tenn., which has been aided by Missouri Synodical; the other at Albane, N. C., which has been adopted by the young people and Sabbath schools of California.

The year has not passed without the usual evidences of the transforming power of the Gospel. That "the entrance of the Word" which is studied day by day in all of our schools, "gives light" to the darkened minds of the negro boys and girls and life to their souls, is proven again and again in the changed lives of the students who come under the influence of our teachers, and many go out each year to take their places as an uplifting force in the church and community where their lot is cast.

It is with sorrow and regret that we record the death of Rev. D. J. Sanders, D. D., who for fifteen years was the honored president of Biddle University. On the 6th of March, after a long illness, he was called to his reward. His familiar presence will be seen no more at the General Assembly of our Church, to which he came each year as a representative of the institution, over which he presided with untiring devotion and ability. From a human standpoint the removal of Dr. Sanders seems an irreparable loss to the Board and to the Church, but especially to his own race of which he was so noble a representative. Truly, a great man and a wise and capable leader has been taken. "He rests from his labors," and the question so frequently asked "Who will take the vacant place?" is yet to be answered.

Aside from the removal of Dr. Sanders there has been but one change in the Presidents of our institutions. Rev. T. H. Ames, D. D., who for fourteen years was president of Harbison College, resigned his position and has been succeeded by Rev. C. M. Young, who was in charge of church and school at Rock Hill, S. C.

All things considered, the school work of the Board is in a healthful and hopeful condition. Every boarding school is full to overflowing, with long waiting lists, and many of the day schools are pleading for boarding departments, that they may receive students desiring to come from the rural districts. Some of the pupils now attending these schools walk from six to ten miles daily.

The graduates from our boarding schools are most creditably filling the places in the public schools and the demand for these is greater than the supply.

The only discouraging feature of the work is lack of sufficient funds to plant more schools in destitute communities, of which there are many throughout the South, and to strengthen by better equipment those already planted. This last we are doing each year to the extent of our limited resources.

The Woman's Board continues to favor our department by devoting the April number of the HOME MISSION MONTHLY to the interests of the Freedmen. This is a splendid contribution, each year, of valuable space, time and effort with no small expense—a gift which is most highly appreciated by the Freedmen's Board. Also the children's magazine *Over Sea and Land* has its home mission space each April, filled with charming stories, interesting items and valuable information in regard to this department of missions.

The *Assembly Herald* every month has two or more pages filled with interesting articles, letters from the field, valuable facts and news items, all of which should be helpful in awak-

ening and stimulating interest among the multitudes of Presbyterians who know little or nothing, or are entirely indifferent to this cause, and its pressing needs. Leaflets by thousands have been circulated all over the land bearing upon every phase of the work. It was a privilege to have committed to us the preparation of the program for "Christian Endeavor" and Young People's Societies for the March meeting of these organizations, the topic assigned being "Missions among Freedmen—The Progress of the Afro-American". We are most grateful for this opportunity of reaching so many young people and trust it may be repeated each year. Ten thousand copies of the program were sent out in response to requests from every part of our land and we are hopeful that they may be the means of calling the attention of the young people of our Church to the connection between this cause and every other department of mission work, that it is as much their duty to give the Gospel to the "Afro-American" as it is to give it to any other race of people—they are surely included in the "all" for whom Christ died.

In the line of Mission study, a book is in course of preparation, which will be a valuable help in the study of the topic for March and April. It being prepared by Dr. S. J. Fisher, President of the Freedmen's Board and will be issued during the early summer.

The stereopticon views of our schools and their work have been widely used and are an education in themselves. The work has been presented most earnestly and faithfully by voice and pen in every synodical and presbyterial so-

ciety and should result in an increasing and more general interest the coming year. The Freedmen's Committee, composed of women from five Presbyteries adjoining Pittsburgh, have met each month for ten months of the year, for prayer, conference and counsel, and by their sympathy, their prayers, as well by their gifts have been a support and an inspiration.

The negroes of our churches in the South are lengthening their cords and strengthening their stakes with a view to more active and aggressive work than ever before. They seem anxious to give, as freely as they have received, the Gospel which has done so much for them, and no sacrifice seems too great or labor too arduous that they may advance the cause for which they work and pray. Their gifts to church and school are a surprise to all who know of the meager incomes. The amount contributed for support of churches this year was \$48,241.20, for school purposes \$57,171.64. Their gifts to the Board of the church call for much self denial. To the Mission fund of the Freedmen's Board, the contributions were \$760.59. The Woman's Societies sent \$197.59 to the work of our department and have also contributed to both Home and Foreign Missions. Many of the churches are struggling toward self-support and some attain to this each year.

With this comparatively brief report of the year we close the record and enter upon the new year with renewed zeal and earnestness, yet realizing as never before that "Neither is he that planteth anything, nor he that watereth, but God alone giveth the increase."

## RESOLUTIONS ADOPTED

**I**T is with feelings of profound gratitude to God that we, the women of the Presbyterian Church, have been privileged to enjoy the twenty-eighth Annual Meeting of the "Woman's Board of Home Missions," convening in Columbus, Ohio, May 16 and 17, 1907.

Though we have missed the inspiration always imparted to us by the leadership of our greatly beloved President, Mrs. Darwin R. James, we have been assisted by the gracious presence of other members of the Board who have given both dignity and interest to our gatherings; therefore be it

*Resolved*,—That in this expression of our regret that Mrs. James has been detained from our meeting because of her journey in foreign lands, we do appreciate the splendid leadership of the Vice-Presidents and efficiency of the officers of the Board in the carrying out of the fine program which we have all enjoyed so much.

*Resolved*,—That we heartily endorse the work of our Field Secretaries and pledge them the support of our prayers; after a year of trial each has proven herself efficient and useful to the organization and furtherance of our work. Also, we extend cordial appreciation to our missionaries who have come from outposts of duty, bringing messages of inspiration and

encouragement, and showing the faithful, self-denying love which characterizes all of our Home Mission work and workers.

*Resolved*,—That as a united body of Christian women we stand for social purity, the Christian Sabbath and all national reform measures with which we are permitted to be associated.

*Resolved*,—That we, the women of the Presbyterian Church, express our regret that Senator Reed Smoot was permitted to retain his seat in the United States Senate, but believe that the day will speedily come when God will suppress the evils of Mormonism and show to our national leaders their part in dealing with this false system as a treasonable organization against our government.

*Resolved*,—That we express our deep appreciation to the Board of Home Missions for their timely financial aid which enables the Woman's Board of Home Missions to close the year's work without a deficit.

*Resolved*,—That we urge upon our societies the great necessity for prayerful consideration of the finances of our Board; that we urge systematic and proportionate giving; and that we make a most determined effort to enlist that vast number of Presbyterian women in this cause who as yet have not heeded the call "Come over and help us."

*Resolved*.—That we express our appreciation of the great work being done by our magazines the HOME MISSION MONTHLY and *Over Sea and Land*; that we make practical this appreciation by greater efforts than ever before to increase the subscriptions to these publications, because "knowledge is power," and also because an added support to the HOME MISSION MONTHLY means added financial support for the great cause of Home Missions.

*Resolved*.—That we congratulate those societies and young people's organizations who have had mission study classes during the past year. Also we suggest that Synodical and Presbyterian officers urge the helpfulness and benefit to be derived from such classes and see to it that more classes are organized.

*Resolved*.—That we express our thanks to the local committee, the ladies of the Central

Presbyterian Church, the choir, the ushers and all who contributed to the comfort, pleasure and success of this meeting.

*Resolved*.—That representing the members of the Woman's Home Missionary Societies of the Woman's Board, we pledge ourselves to greater consecration than ever before—to withhold neither time, nor self, nor money, nor talent, but to give freely to the Master who has done so much for us, and whom we serve.

MRS. M. V. RICHARDS, *Synod of Baltimore.*

MRS. H. CAMPBELL, *Synod of Indiana.*

MRS. D. F. DIEFENDERFER, *Synod of Pennsylvania.*

MRS. A. B. MARTIN, *Synod of Utah.*

MRS. H. A. SIFTON, *Synod of Wisconsin.*

## AT THE ANNUAL MEETING

Mr. Samuel A. Davis, Jackson, Alaska (Native)



MR. SAMUEL DAVIS,  
A HYDAH NATIVE

I AM glad to have this privilege of meeting you in this house of God. If it were not for your kindness in training our children in Alaska I would not be here, for to-day you see before you one who has come under your work, and who therefore stands before you in this meeting and speaks in your own language about the Gospel of Jesus Christ. You see what He has done for me and for others; we would that it might be an encouragement for you to go on with the native work. It is progressing well, but it is essential that we should have more education. We have in our place about 150 children, but if those children were thoroughly educated and able to tell the Gospel story to their own people, our native people would all be converted in a few years. May God bless you and keep you and strengthen you for the work which you are doing.

Rev. David Waggoner, Klawock, Alaska

IT is very difficult for me to speak to you this morning; the feeling of sympathy that you give to me overpowers me and makes me almost unable to utter a word.

Alaska is a big country and Klawock is just one little spot on the map out on the lowest island, known as Cape Prince of Wales. I have been there six years. About seven and one-half years ago a young man, a native, converted by the Salvation Army, came down there and commenced to preach Jesus Christ. At that time you would find on the streets of

Klawock every man, woman and child, old and young, being furnished liquor by the white men. We are suppressing that evil, and the way to help us is through Congress. Get us some law to protect us. Congress is more ignorant of the needs of Alaska than you realize. We are directly under control of Congress. We are a district and the Congressmen make our territorial laws; so get them to make us some laws that will protect us from the "boot-leggers" and the liquor they bring. We need missionaries all through Alaska; we need educational work; we need more industrial training; and it all depends upon you people right here. I know the women of the Presbyterian Church are raising the money for Alaska. You must raise more if you are to keep up with the changing conditions and problems of Alaska.

Rev. James A. McAllister, Cuba

THE mission schools are fulfilling the conditions of teaching the truth and training the youth to live as Christians, and to be active, patriotic, Christian citizens. If the mission schools were there only for the purpose of teaching English then I think they would be a failure; but if they teach about Christ and the Gospel and the Bible every day in their own language, so the pupils can understand it, then I don't know of any agency that is being used or could be used to bring about better results and will—if looked at only from the point of view of money—result in money well invested. There is no better way of building up the children or raising up the Sunday school and training the young people than through the mission school.

In one of my districts the people asked for only two things—that they might have a little chapel out there in the country and have in that chapel not only preaching, but a school for themselves and their children. One said,



MISS M. B. NEWCOMB,  
JARROLD VALLEY, WEST VA.

The cry of the mountains is, "We never had a chance, but we want to give the young ones a chance," and that is what we are trying to do.

Rev. Robert I. Gamon, Asheville, N. C.

THE Presbyterian Church has touched the key to the situation in the mountains of North Carolina, for if there is one thing which we have in the mountains it is children, and if there is one thing that we have in the mountains that is helping the children, it is our schools. There is a vast change in the religious and school work in the mountains of North Carolina, and it is the testimony of the people of all denominations that the Presbyterian

"I cannot have an education, but I want some training in the truths of the Bible."

We have fine mission schools and they are like lighthouses; the teachers are holding the field until the missionaries can come.

Miss Jackson, Jarrolds Valley, West Va.

SOON after going to the field we were asked to visit a very old man. He said, "Oh, I have never had no chance, and it is so dark I can't see the Light." But when the transformation had come, he said, "The Light has come. I know the Lord has saved me and given me a chance, and I want to give it to the young ones."

Church is doing the kind of work they like to see done. You Presbyterian women should rejoice in this grand and glorious educational work you are doing among these people.

Rev. A. S. Clark, Cordele, Ga. (Colored)

IN a section of the South, containing 192,000 square miles, are 450,000 negroes, and ninety-five per cent. of those negroes must live by their hands; ninety per cent. live on farms; you see the absolute necessity of their being taught to work with their hands, and that is what we are trying to do so far as we are able. We need schools for them, and we need to teach them also along industrial lines.



MISS A. E. JACKSON,  
JARROLD VALLEY, WEST VA.

## PORTIONS OF THE YEAR'S RECORD IN THE YOUNG PEOPLE'S DEPARTMENT

Presented by M. Josephine Petrie

IN the work among young people it is always the time for seed-sowing, always the time for patient cultivation, always the time for harvesting, and annual reports of this department make no break, for the new year overlaps the old and the work ever moves onward.

The first report recorded in the minutes of our General Assembly will be found in the volume for 1896, although the first secretaries were elected three years previous to that date, Miss Elizabeth M. Wishard for the Woman's Board and Rev. Thornton B. Penfield for the Assembly's Board. The report includes this statement: "At first the two secretaries were employed, but so thoroughly has the work of organization been accomplished, both as to the methods in the office and adjustment throughout the Church, that it is thought one secretary can hereafter conduct the affairs of the office." Since that date one secretary has had entire charge of the work, but this year the addition of another officer is chronicled. The enlargement has been necessitated by the remarkable growth of the work, especially the department of study classes and the opportunities at Conferences and Institutes.

### MISSION STUDY

A class for study is perhaps the most effective mode of missionary education. Statistics are wanting for the number of classes, but, although figures cannot be quoted, it is certain that an increasing number of our young people's organizations are following a definite course of Home Mission study and prayer. Material has been furnished as follows: Study class books and two pamphlet suggestions for leaders in co-operation with other denominations; two announcements of Immigration courses; enrollment cards; six studies on "Aliens or Americans?"; leaflets and the Board's report on the subject of Immigration. The interesting and timely subjects of the home mission books of the year have contributed largely to the taking up of home mission study. Plans are already laid to urge the continuance of study on the Immigration question for next year also. This includes "Coming Americans" for Juniors. One Church session feeling the importance of this definite study purchased the necessary books for their Junior society. The new book for older societies

announced for next season is "The Challenge of the City."

#### GENERAL ORGANIZATION

*Synodical and Presbyterial Secretaries.* Although correspondence with individuals and societies is unlimited, the general objects in each synod are originally presented from this office to local societies through the presbyterial and synodical young people's secretaries. Two hundred and twenty-five choice young women are giving their services for this purpose, a large proportion of them presenting also the causes of foreign missions and of work among the Freedmen. They have undertaken the heavy task of keeping correct the lists of the local society correspondents. They have kept their societies informed as to the special objects of their synods. They have cheerfully passed on the suggestions of this department. This secretarial office is so important that it merits the interest of especially gifted personalities and the co-operation of all pastors and societies of young people. It is worthy of record that apprenticeship in this position has inspired a number to offer themselves for work at the front, and again during the past year several have gone as home or foreign missionaries. Although they are missed in the home churches, their correspondence from the Mission field is of incalculable value to the societies as well as to this department.

#### GIVING

*Special Objects Are Always Popular.* Nearly five hundred scholarships or shares are assumed by the young people. They are also responsible for thirty salaries of missionary pastors and teachers.

Money from young people of the Church is applied as they desire. The total contributions from the young people are equally divided between the Board of Home Missions and the Woman's Board, the division being made from undesignated funds. Again this year it has been found that many young people's societies have been giving to objects not under the charge of the Board, and such gifts are of course not credited in our reports to General Assembly.

At the beginning of the fiscal year an advance of fifteen per cent. was asked from the young people of each presbytery, such increase to be designated for the General Fund. While we cannot record any such gain, we are able to report an *advance* from young people's organizations, although the large decrease in contributions from Sunday schools brings our total receipts from the young constituency of the Church down to \$99,669.24 instead of \$101,975.69 as given last year—a loss of \$2,288.45. Total contributions are as follows:

Sunday Schools.....	\$42,567.75
Young People's societies (including C. E. and Junior C. E.).....	32,583.14
Young Ladies and Bands.....	24,518.35
Our Roll Call of Synods brought the following statements:	

*Baltimore:* "An increase of seventeen per cent. in gifts. The missionary institute was an impetus for mission study, and the Missionary Conference in connection with the meeting of synod and the synodical society gave inspiration to the local work through all the year."

*California:* "Work among the Sunday schools especially promising. In five of the ten Sunday schools in one presbytery missionary secretaries have been appointed. In two presbyteries cards are printed giving the objects for the Sunday schools and days when special offerings are taken. Every member is given one of these cards. The topic 'Immigration' has proved ideal for mission study, and classes are growing in number slowly but surely. In Oakland there is a minister's class with twelve members."

*Colorado:* "The best year yet among our young people. Our hope is along three lines—I. Extension, II. Education, III. Evangelization. (1) We have extended by means of increase and systematic giving. (2) Mission study and careful preparation for missionary meetings. (3) A vision of a lost world and our personal relation to it."

*Illinois:* "The additional salary assigned has increased interest among the societies because of the added responsibility. It has been found helpful to apportion the work in the presbyteries. Interest in mission study is increasing. The Chicago young people have doubled their pledge for kindergarten work among the foreigners."

*Indiana:* "Progress in quarterly payments and more requests for literature than ever before are the two encouraging features. Nothing equals the study of home missions for keeping one abreast of the times. We have made a specialty of work among non-contributors."

*Indian Territory:* "The work better organized than ever before and all signs encouraging."

*Iowa:* An item from one presbytery: "The following resolution was adopted among others at the young people's conference held in connection with one of the presbyteries: 'Recommended that the pastors and young people more emphatically emphasize work among the Junior societies of the presbyteries, realizing that the children are the hope of the Church of to-morrow.'"

*Kansas:* "The two greatest signs of encouragement in this synod are mission study classes and new mission bands. The greatest effort has been made along the line of children's work this year, and much has been accomplished."

*Michigan:* "Change in objects has necessitated a great deal of work on the part of the synodical secretary, but the young people are falling into line. Their calls for the work in our synod are very loud, and the apportionments rather heavy."

*Minnesota:* "In order to report fully, it would be necessary to record the work of each presbytery. Advance is shown in many ways, especially in a few of the strongest local societies. These will bring up the work of the entire synod. Watch Minnesota for next year."

*Missouri:* "This work is in a transient state owing to the reunion of churches and the division of some of the presbyteries. The special objects have been changed, but have proved of interest, and St. Louis, as usual, sends in full and enthusiastic reports."

*Montana:* "We look over the reports from societies so scattered from each other that they seem like lighthouses on opposite shores with the great ocean between. The majority of societies divided their contributions equally between home and foreign missions, and other amounts go to the struggling churches in the synod."

*Nebraska:* "The young people have enlarged their interest by assuming the salary of a missionary to the Winnebago Indians in their own synod. The recommendation came from the young people's secretary and the committee on home missions of the synod, and met with the hearty approval of the entire synod. The young people have responded right royally. At three of the meetings of presbytery in connection with the presbyterial society a young people's session was planned as part of the regular docket. Secretaries and chairmen of Sunday school committees and of the young people's committee reported, and time was given for discussion and action. The example may well be emulated by others."

*Mexico:* "In this synod there is no synodical organization, but a young people's secretary was appointed for Arizona presbytery and her enthusiasm is being felt among all the young people's societies. The promise is sure of a much larger record next year."

*New Jersey:* "In nearly all the presbyteries the organization of new mission bands is reported and this is the most encouraging sign of the times in our synod."

*New York:* The most encouragement noticed by the secretary is the renewed interest in young people on the part of the presbyterial presidents who "are asking how they may more thoroughly arouse their young people." This is one of the synods where a change in the synodical officer has been necessary during the year. Here, as in other synods, the signs are multiplying which show that the time is ripe for more aggressive work for mission bands.

*Ohio:* "Among the seventeen young people's secretaries there were a good many changes during the year. A decided increase is shown along the line of interest in mission study. Over-organization is not an impossibility, and machinery may receive attention to the detriment of the good we wish to accomplish. The decrease in our contributions is due to a shorter time for sending money, only eleven months being reported this year."

*Oregon and Washington:* Probably the most significant item is the following: "The C. E.'s of our Indian churches are dividing their money equally between home and foreign missions. The missionary meetings are particularly interesting, and all meetings are conducted with dignity and decorum which would

do credit to the best organized C. E. in all the Northwest. We are glad to report new contributing Junior societies. The missionary institutes have been most helpful, and the following policy for young people has been adopted: 1. To thoroughly organize the missionary committee of the young people's society, providing specific duties for each member of the committee. 2. To organize and conduct one or more mission study classes in each society." We shall miss the faithful secretary of this North Pacific Board.

*Pennsylvania:* The secretary announces that "the Presbyterian young people of Pennsylvania are the greatest thing of their kind in the United States," because they made by far the largest contributions of any synod for this work. "But," she continues, "the startling fact confronts us that not one-half of our churches report contributions from their young people for home missions." The special effort of the nineteen presbyterial secretaries in this synod has been directed toward reaching these uninterested societies.

*Tennessee:* "Notwithstanding discouragements, the actual interest of our young people in home mission fields, and particularly in the mountain teachers, is increasing."

*Utah:* "The young people continue their interest in the work for Indian Territory. Boise presbytery has organized a C. E. Union, the object being to increase the study of missions and to draw the young people closer together in loyalty to Christ and to their pledges."

*West Virginia:* "Our young people came more into line this year, and increased gifts show a more thorough knowledge of the work they are privileged to share in." With this active, enthusiastic secretary, things are bound to move forward in the new synod.

*Wisconsin:* Loyalty is the watchword of the presbyterial and local secretaries. Especially noticeable is the response in Milwaukee presbytery.

In this and other synods a large proportion of gifts from young people's societies is for synodical self-support. Statistics are proverbially deceitful, yet it is only by their use we can express the results of this work along financial lines. If, therefore, the contributions recorded in this department seem to be below the mark, reference should be made to the pages of the Board's report given to synodical self-support funds. No synod has been purposely omitted in this roll call, but the records have a similar ring—difficulty in securing reports, new officers needing the full year to grow in touch with the work, and encouragements for greater things during the year to come.





# OFFICERS ELECTED

The Nominating Committee, Mrs. J. F. Clokey, Pennsylvania, Mrs. F. A. Anderson, West Virginia, Mrs. O. E. King, Iowa, Mrs. E. J. Perry, Missouri, Mrs. Charles S. Cairns, Minnesota, presented their report at the business session on Tuesday afternoon, which resulted in the election of the following officers:

Mrs. Darwin R. James, President.  
Mrs. Ella Alexander Boole, Corresponding Secretary.  
Mrs. M. J. Gildersleeve, Associate Secretary.  
Miss M. Josephine Petrie, Young People's Secretary.  
Mrs. Delos E. Finks, Editor.  
Mrs. Augustine Sackett, Recording Secretary.  
Miss S. F. Lincoln, Treasurer.  
Mrs. V. F. Boggs, Secretary of Freedmen's Department

## VICE-PRESIDENTS

Mrs. J. H. Allison, Mrs. C. M. Young, Atlantic; Mrs. M. V. Richards, Mrs. T. S. Hamlin, Baltimore; Mrs. R. B. Goddard, Mrs. F. M. Dimmick, California; Mrs. G. Campbell, Mrs. W. E. Carr, Catawba; Mrs. W. L. Graham, Mrs. R. F. Coyle, Colorado; Mrs. Chas. W. Robinson, Miss Julia H. Johnston, Mrs. A. G. Beebe, Illinois; Mrs. F. F. McCrea, Mrs. H. Campbell, Indiana; Mrs. C. W. Coleman, Miss M. Hornish, Iowa; Mrs. E. H. Hoag, Mrs. J. R. Silver, Kansas; Mrs. Jas. T. Lapsley, Miss Sue B. Scott, Kentucky; Mrs. D. M. Cooper, Mrs.

J. M. Barkley, Michigan; Mrs. Chas. P. Noyes, Mrs. D. R. Noyes, Minnesota; Mrs. S. L. McAfee, Miss Kate Watkins, Missouri; Mrs. A. B. Martin, Mrs. H. R. Whitehall, Montana; Mrs. George Tilden, Mrs. W. C. Hoyt, Nebraska; Mrs. W. E. Honeyman, Mrs. F. S. Bennett, New Jersey; Mrs. G. C. Yeisley, Mrs. John Sinclair, Mrs. Howard Elmer, Mrs. W. J. Milne, Mrs. Jas. M. Gifford, New York; Mrs. C. K. Adams, Mrs. Goodall, North Dakota; Mrs. N. T. Houston, Miss Alice C. Patterson, Mrs. E. R. Perkins, Ohio; Mrs. W. A. Nott, Mrs. C. K. Hume, Oklahoma; Mrs. W. S. Ladd, Mrs. A. O. Condit, Oregon; Mrs. C. L. Bailey, Mrs. W. B. Holmes, Mrs. S. P. Harbison, Mrs. Chas. Hodge, Pennsylvania; Miss Anna E. McCauley, Mrs. L. H. Neff, South Dakota; Mrs. T. J. Peed, Mrs. M. Montague, Tennessee; Mrs. H. S. Little, Mrs. L. H. Morey, Texas; Mrs. R. G. McNiece, Mrs. W. M. Ferry, Utah; Mrs. A. L. Hutchinson, Mrs. J. P. Hartman, Washington; Mrs. W. E. Allen, Mrs. T. A. Anderson, West Virginia; Mrs. A. H. Vedder, Mrs. A. S. Willoughby, Wisconsin,

## VICE-PRESIDENTS AT LARGE

Mrs. W. J. Darby, Indiana; Mrs. J. F. Kendall, Indiana; Mrs. E. F. Pomeroy, Minnesota; Mrs. J. F. Pingry, New Jersey; Mrs. C. B. Walker, New York; Mrs. M. E. Boyd, Virginia.

The reappointment of the Field Secretaries was approved. These are: Mrs. Flora D. Palmer, Miss Julia Fraser, Miss Edith Hughes.

# SUGGESTIONS AND AIDS

## PROGRAM FOR AUGUST

### TOPIC—THE WOMAN'S BOARD OF HOME MISSIONS

- a. Official Departments.
- b. The Constituency.
- c. Sources of Revenue.

The development of this topic will be easy. Societies that did not hold an "Echo Meeting" in July, as suggested on another page of this number under Best Plans, may have recourse to the same material therein suggested. In addition, further material will appear in the August issue. Many newer members of societies are not well informed on points which these topics indicate and on which older members are well informed. The occasion should therefore be used to freely discuss and explain the organization of the Board, its management, and its constituency, which is the vital element in the organization.

The Bible reading, "Communion of Saints," which follows should be used in the opening devotional service or may be read as the concluding part of the meeting. Copies may be secured of the Literature Department, or members may be asked to bring this magazine to the meeting and use in this responsive reading.

## COMMUNION OF SAINTS

"I believe in the communion of saints."

**LEADER**—Beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.—Rom. 1:7.

**RESPONSE**—*Gather my saints together unto me: those that have made a covenant with me by sacrifice.*—Ps. 50:5.

Yea, he loved the people; all his saints are in thy hand; and they sat down at thy feet; every one shall receive of thy words.—Deut. 33:3.

*I am a companion of all them that fear thee, and of them that keep thy precepts.*—Ps. 119:63.

We took sweet counsel together, and walked unto the house of God in company.—Ps. 55:14.

*Ointment and perfume rejoice the heart: So doth the sweetness of a man's friend by hearty counsel.*—Prov. 27:9.

Two are better than one; because they have a good reward for their labor.—Ecc. 4:9.

*And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God.*—1. Sam. 23:16.

I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.—Rom. 1:11.

*That is, that I may be comforted together with you by the mutual faith both of you and me.*—Rom. 1:12.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.—Mal. 3:16.

*Beloved, now are we the sons of God, and it doth not yet appear what we shall be.*—1. Jno. 3:2.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.—Eph. 2:19.

*And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.*—Eph. 2:20.

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace.—11. Tim. 1:9.

*And let us consider one another to provoke unto love and to good works.*—Heb. 10:24.

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.—Heb. 10:25.

*That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love.*—Eph. 3:17.

May be able to comprehend with all saints

what is the breadth, and length, and depth, and height.—Eph. 3:18.

*And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.*—Eph. 3:19.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.—Eph. 3:20.

*Unto him be glory in the church by Christ Jesus throughout all ages, world without end, Amen.*—Eph. 3:21.

ONE of the distinctly profitable features of the Annual Meeting program for many years has been the Responsive Bible Reading especially prepared for the occasion by the chairman of the Publication Committee, Mrs. Calvin B. Walker. The Reading used at Columbus is given above; copies can be obtained from the Literature Department at the usual rate.

The reports of the field secretaries will be reviewed next month not only because our columns are overfull, but especially because they are allied closely with the topic for that month.

## BEST PLANS

### *How to Hold an "Echo Meeting"*

It has been the custom in some auxiliary societies to make the July meeting an "Echo" meeting, and it would be found profitable if the suggestion were adopted generally. The object is to bring vividly before the members of the society the information which has been presented at the Annual Meeting of the Woman's Board. This can be successfully done by the discriminating and generous use of the contents of the July number of the magazine.

Appoint eight women who shall furnish the programs. The first is to bring to the devotional exercise whatever she may have gleaned of that nature that was presented at the Annual Meeting, as, for instance, the Responsive Bible Reading, etc. The second will give some leading thoughts from the letter of greeting from the President of the Woman's

Board; the duty of the third shall be to give selected points from the secretary's report; next in order (the fourth) will come the report of the Freedmen, followed (the fifth) by brief statements selected from the treasurer's report, while the sixth gives statements concerning the magazines—the HOME MISSION MONTHLY and *Over Sea and Land*; the seventh gives salient points from the Young People's report, and the eighth messages from the missionaries. Each should be brief, no one occupying more than five minutes' time.

## PRESBYTERIAL EXCHANGE

*Monmouth Presbytery.* At the annual meeting of this presbytery, May 2, at Mt. Holly, New Jersey, the reports of increased contributions and interest were inspiring, and along every line of work the "joy-bells rang."

Jean Paul Richter says, "All that is highest and holiest is tinged with melancholy," and a deep tinge of sadness hallowed the brightness of the day, and mellowed the tones of the joy-bells ringing for the successes of the year. This presbytery met with a great loss in February of this year in the death of its beloved and faithful corresponding secretary, Mrs. W. P. Finney, of Moorestown, N. J. The morning session closed with a brief service in loving remembrance of one who had endeared herself to all the presbytery in her work for the Master. An incident, showing her beautiful personality, and consecration to the service of her Lord and Master, should be repeated. Among her worldly possessions was a ring, containing two beautiful diamonds. During the last days of her illness she requested her husband to consecrate one stone to the work of home missions and the other to foreign missions.

To the home work that day was given a scholarship of \$75.00 to New Jersey Academy, Logan, Utah, in memory of Mrs. Finney.

Could a gem have a more beautiful setting than this, the halo of its holy service radiating from it in the uplifting and purifying of a soul?

"She faded slowly, softly from the earth,  
And died as some sweet blossom fades away,  
Shedding a heavenly incense to the last."

## RECEIPTS OF THE WOMAN'S BOARD FOR MARCH, 1907

### *(Pennsylvania continued)*

Mechanicsb., 24; Mercersb., 6.77; Monaghan, 8.75; N. Bloomf., 6.31; Newp., 5.95; Paxton C., 7; Shippenb., 6; Steelton, 8.47; Upper Pk. Val., 8; Waynesb., 18.25; N. W. B'd., 50c. Chester—Atglen, C., 6; Avondale, 50; C., 12; Berwyn, 45; Bethany, 4.75; Boothwyn, 3; Bryn Mawr, 78.75; C., 50; Brandywine Manor, 30; C., 7; Chester, 1st, 25, 2d, 11; S., 25; E. B., 4; M. B. R. B'd., 6; 3d, 20; Clifton Hts., 21; S., 3; Coatsv., 58; S., 15; Darby B., 41.30; S., 10; J., 10; Sunb. B'd., 15; C., 15; Ivyb. B'd., 15; Dilwortht., 10; C., 5; Doe Run, 10; C., 5; W. Chester, 1st, 22.50; J., 3; C., 10; Westm., 13.45; C., 5; Y. L., 5. Clarion—Academy, C., 3; Brookv., 10; Cuninghams, 50; Callensb., 10; Clarion, K. D., 15; Du Bois, 33.25; Endeavor, 20; J., 1.50; C., 2.50; Emlenton, 33.40; Greensv., 7.40; L. O. F., 2; Y. L., 5; Leatherw., 5; Licking, 3; Marienv., 10; Mt. Tabor, 5; New Bethel, 30; Y. L., 42.28; New Rebekoth, 6; Oil Cy., 2nd, 192.04; C., 22.50; G. W. B., 20; Westm., 86; Penfield, C., 5; Pisgah, S., 9.17; Punxsutawney, 11.55; J., 4; Reynoldsv., 40; Richl., 5; Shiloh, 3; C., 2; Tionesta, 6; C., 2.50; Tylersb., 3.25; Wilcox, 5.10,

Erie—Atlantic, 8; C., 6; Belle Valley, 6; Bradf., 83; C., 20; Cambridge Spgs., 55; Cochran, 7; Conneaut Lake, C., 6; Conneautv., C., 14; Cool Spgs., 3; Corry, 10; S., 25; C., 5; J., 1.50; E. Greene, 2; E. Springf., 5; C., 5; Edinboro, 17; L. A. H., 15; Erie, Central, 95; W. W., 55; North, 12.30; S., 75; C., 12; Miss Evans, 10; J., 15; Fairview, 10; C., 2; Franklin, 205; C., 10; Y. L., 30; J. B., 1; Girard, 22; Hadley, C., 3; Harbor Cr., C., 5; Meadv., 1st, Central Soc., 12; Mercer, 1st, 7.25; J., 10; C., 5; Y. L., 25; 2d, 72; Y. P., 15; Moorbeadv., C., 25; North East, 19; Y. P., 28; D. W., 4; Oil Cy., 1st, 15; S., 7; C. W., 6; C., 13; Sandy Lake, 2; Sugar C., Mem., 2; Tidloton, 60; Union Cy., 13; Ulica, 12; Venango, 13.94; Warren, A. S., 100; S., 25; Waterf., 13; Wattsburg, 6; Westm., 2.50; C., 10. Huntingdon—Alexandria, H. R., 4; Altoona, 1st, 100; S., 14; 2d, P. S., 50; J., 2; Broad Av., S., 7; Birmingham, 17; Buffalo Run, 4; C., 1; Burham, 6; J., 2; Clearf., 1st, 55; Curwensv., 50; Y. P., 5; Holidaysh., 1st, 10; Honey Gr., C., 50c.; Juniata, 1st, 25; Westm., S., 7; Irona, B. O. P., 8; Kermoor, C., 2; J. B., 1; Lewist., 1st, 190; B. G., 5; Y. L., 50; Lock Run, 5; C., 1; Lower Spruce Cr., 10; Lower Tuscarora, 4; McVort, 18; Martinsb., C., 11; Millint., C., 1; Milroy, S., 9; P. B., 10; Orbisona,

A. B.; 3; Osceola, 22; C. B.; 5; Petersh., C. I.; Phillips,  
A. B.; 5; Pine Gr., S.; 1; Shade Gap, S.; 3; Shir-  
leysb., S.; 1; Sinking Cr.; 3; Sinking Val.; 9; Spring  
Cr. Y. P.; 1; W. Kishacoquillas, 25. Kittanning—  
Apollo, 90; C. 5; 5,62; Black Lick, 5; Bolling Sp., Bd.  
17; Clarksh., 17,50; Concord, 10; Crooked Cr., 3,62;  
Cure's Cove, 11; E. Union, T. C. 2,50; Elder's S., 3,80;  
2,20; Elderton, 2; Fred., 1; C. 5; 5; Glade  
Run, C. 5; Glen Campbell, 11,34; Harmony, 15,94;  
Homer, 2nd; C. 5; Ind., 21,55; J. 2; C. 8,50 Jack-  
sonv., 2,50; Kittanning, 67,25; S. 25; Leechn., 3,5;  
Manor Mem., C. 3; Marion, 3,65; Mechanich., 8,90; A. B.  
4,36; Saltsb., 32; C. 10; Slate Lick, 36,05; C. 4,95;  
Tanner, 1st, 30; C. 5; 5; T. C. 5; 5; T. C. 5; 5;  
Lefanow, 18,50; Worthingt., 15. Lackawanna—  
Athens, G; Cant., 20; Carbond., 1st, 18; Pri. S., 12,50;  
Dunmore, 55; Forty-Fort, 39,18; Great Bend & Har-  
stead, T; Harmony, T; Kingston, C. 35; Maltby Dor-  
cas Soc., 2,50; Montrose, 21; S. 5; E. R. B., 10; Adams,  
Moosie, 25; Nanticoke, 12; Plymouth, 90; Scranton,  
1st, 30; C. 5; 5; T. C. 5; 5; T. C. 5; 5; T. C. 5; 5;  
Ad., 13,50; Green Ridge, 78; Y. W. C., 3; Providence,  
25; Washb. St., 6,75; Stevesay, 17; Troy, 47,50; Y.  
L., 5; W. Pittst., 29,25; Y. P., 30; W. W. B., 5;  
Wilkesb., 1st, 131,90; S., 82,32; Grant St., 25; Mem.,  
45; Wrathung, 1st, 5; W. D., 13; B. S., Lehigh-Al-  
lert, 19,25; C. 5; 5; Y. L., 45; Andried, 9; Canaan,  
1st, 30; C. 5; 5; Getchelen, 1st, J. 5; L. L., 1,08; C.  
tasauqua, 1st, 18; C. 5; J. 2; Delaware Water Gap,  
36; Easton, 1st, 153; I. L. C., 2,50; H. C., 15; L.  
B., 7; T. B., 4; Brainger, Union, 35,90; C. 5; H. T.  
K. B., 15; I. N. B., 10; College Hill, 64,56; C. 5;  
J. 2; Y. L., 18; Olivet, 10; McI. Bd., 6; C. 3;  
South, S. C. 5; 5; 5; 5; 5; 5; 5; 5; 5; 5; 5; 5;  
C. 20; Hazlet, 15; 15; 15; 15; 15; 15; 15; 15;  
Chuk, 48,50; C. 5; Middle Smithf., 17,15; Pottsv.,  
1st, 40; C. 6,15; J. S., 2d, 19,06; J. 2; Roseta,  
Italian, S., 3; Shawnee, 5; S. B., 2; So. Bethlehem,  
9; S., 5,50; J. B., 5; Strondsb., 13; White Haven, 5.  
Northumberland—Bal., Eagle, at Nitto, 41; 13;  
Crawford Creek, 5; Lewist., 13; Bloomst., 46; C. 10;  
Buffalo, Reed's Gift, 5; Danv. Grove, 33,50; S., 15;  
Jersey Shore, 5; S., 24; J., 6; Lewish., 10; Y. W.,  
19; Lock Haven, 60; I. C., 15; S., 20; Y. W., 45;  
Danv. Mahoning, 36,50; Y. L., L., 28; Middletown, 38; S.,  
5,80; C. 3,50; Millt., 52; Bd., 13; Y. W., 36; Gift,  
10; Cash., 6; N. B., 1,50; C., 10; 10; 10; 10; 10;  
C. 14; N. B., 13; Newberry, 16; Northum-  
berland, 23; Bd., 5; S., 9,40; Orangev., 13; Reavo,  
C. 5; Sunb., 35,50; C., 10; J., 5; O. C., 2; Watson,  
7; C. 3; Williamsy., 1st, H. E. S., 104; C., 2; K. A.,  
50; 3d, 119; J. 4; Bethany, 20; Covenant, 22,50; Y.  
W., 40. Philadelphia—Philadelphia, 1st, W. C.  
Soc., 60; J. 2; C. 5; 5; 5; 5; 5; 5; 5; 5; 5; 5; 5;  
3d, 100; 3d, 42; 4th, 36,50; F. & N. Bd., 20; 82d,  
22; 16th, 30; C. 30; D. & M. S., 390; Arch St., 9th;  
Pri. S., 14,29; C. 2,250; Atontement & South, Y. P.,  
28; M. B., 28; Beacon, Pri. Dept., 11; Bethany, I. C.  
B., 50; Y. W., 50; Y. L., 50; Bethel, 9,80; C., 9,50;  
Bethesda, 47,50; Bethlehem, 55; Y. W., 10; Central,  
20,45; C. 5; 5; 5; 5; 5; 5; 5; 5; 5; 5; 5; 5;  
24,45; C. 31,25; Chambers-Wrie Mem., 57; Coho-  
slok, 16; Covenant, O. E., 10; Evangl., C., 19,25;  
Gaston, 20,47; S. 10; C., 20; Green Hill, 9; Harper  
Mem., 65,63; Y. L., 50; Holland Mem., 60; Kensington,  
1st, C., 15; McDowell Mem., 35; McDowell Mem.,  
1; C. 15; S. A. M., 15; S. 10; S. 10; S. 10; S. 10;  
Lebanon, 8,25; S. 10; S. 10; S. 10; S. 10; S. 10;  
250; S. B., 25; Y. L., 50; Olivet, 40; Overbrook, 8;  
25; Oxford, 32; C., 87,50; J., 5; Princet., 50; Bd.,  
5; D. B., 5; C. 5; Richmond, J. 5; St. Paul, 25;  
C. 21; Scots, 12; C., 25; J., 5; Shorswood, 3; Southw.,  
30; C. 21,25; Susquehanna Av., 30; S. 5; Y. W., 45;  
Tf., Tabernacle, 25; T. C. 5; 5; 5; 5; 5; 5; 5; 5;  
22,45; T. C. 5; 5; 5; 5; 5; 5; 5; 5; 5; 5; 5; 5;  
25,45; T. C. 5; 5; 5; 5; 5; 5; 5; 5; 5; 5; 5; 5;  
S. C., 14,32; Tennent Mem., 40; C. 5; Tioga, 10;  
S. C., 20; Trinity, 85; S., 37; J., 13; S. B., 12; Union  
Tabernacle, J. S., 50; Walnut St., 250; Pri. S., 150;  
W. B., 10; W. Green St., 50; West Top, 15;  
37,50; C. 25; J., 6,75; Westminster, T. C., 11,50;  
York, Park, 25; Y. W., 50; Woodland, 13; F. B.,  
29,67; D. C., 23,25; Bd., 25; Through Miss Teahook,  
1; Miss W. E. Lee, 50. Philadelphia, North: Abingt  
55; Mrs Cotton 100; Ambler J 2; Ashbourne 15;  
Bristol 25; Calvary Wyncoate 19; Covenant 25;  
Doylest 21; J 6; Edge Hill Carme 5; E. F. 25;  
Gr 9; Huntling Val 25; La Grange 25; L. F. 25;  
Langhorne 25; Mechanics 8; Narberth 29,75;  
Neshaminy of Warm 16; Warwick 36; New Hope 2;  
Newtt 10, Pri S 2, Slv 21, J 8,75, I NS 2,50; Norrist  
1st 3, J 1,50; Centrl 23, Pri S 1,88, C 12,50; Philadel-  
phia, Brldsch 3, Chestnut Hill Trlnity 117,50, KD 16,  
lat 41,50, Falls of Schorchill Y 25, Fox Chase Mem 17,  
17,30, Mt Clarke 10, Mt Pleasant 10, Fox Chase Mem 17,  
Mt Pleasant 10, Mt Pleasant 10, Mt Pleasant 10,  
S 50, C 24, Bd 2, Whosoever Will 5, 2d 70, KD 5,  
Norrist Chapel 11,50, Redeemer 40, J 2, Pri S 5, Miss W A  
cl 3, Wslde 33,61, S 20, C 5, J 25; Holmesb 8,90;  
Lownd 16; McAlester Mem 13; Maacayun 19; Market  
Sq 124,50; Mt Alfr 225, C 5, Mrs J Calhoum 225, J 20;

Oak Lane 10; Olney 4.50; Robb Leveering 17.50; Fort S. W.  
 J 10, C 13, Summit 50; Torredale 6, S 7; VFCL 1, MW  
 1; Wakef 41, S 25; J 5, C 10; Wissickon 11, S 10,  
 C 5; Wissinoming 7; J 2.50; Ft Kennedy 3; Puttst  
 41.12; HDS 9.72; Reading 1st 68; J 15, Olivett 8.20, Aft-  
 ernath 35; J 11; Springfield 4; Thompson Mem 4.25; J 1;  
 1; Presb 57.6; Pittsburg: Amity WC&HM 21.55; Beth-  
 el 1.50; S 10; Belcher 2.50; W 1; W 1; W 1; W 1; W 1;  
 32.55; Castle Shannon 2; Centre 21; Cedar 17.00; El-  
 Chertiers 25.96, C 10, MB 19; Concord, 18.60; W 10;  
 Cornopolis 1st 142.38, C 20, DL 38.52, Bld 6.64; PC 3;  
 Crafton 1st 7.43, S 10, CLIP 15, MME 6; Edgew 139.30,  
 YPS 15; Fairv 25; Fairley 16, S 10, EBB 2; Homest  
 1.50; S 14.50, YW 10.75; J 5; Ingram 22.95, YW  
 5.40; McCall 1st 1.50; Mendelssohn 1.50; Mendelssohn  
 Monaca 16.50; Monongahela 1st 77.35, C 10; Ed 1.50;  
 Olivett 20; MPISagah 47; Neville 1st 22.50, WW 2.50;  
 Oakdale 1st 34.21, FNB 25; Oakmont 1st 27.50; Pitts-  
 burg 1st 22.50, NC 2.50, Amb 15, YV 10, 2d 50, JB  
 30, 4d 48.75, 4th 79.74, ROS 15, 6th 110, JB 25, KD 50,  
 C 15, J 6, E 1.35, S 1.76, YW 15.55, E End 21.45,  
 24.23, YW 5.93, SC 50.72, BG 12.50, W 22.11, Friend-  
 ship Ar 101.50, S 6.77, Grace Mem 8.75, E 1.50;  
 20, WW 18.50, Hawthorne Ar 40.12, B Bld 4, WL 5,  
 Herron Ar EOS 5, Homev Ar CS 6, C 2.50, JB 3.75,  
 Knox 19.25, S 7.50, C 10, PG 5, BOP 40, Lawrence  
 Park Ar 44.17, J 1; Breck 1st 21.25, C 1.40, Oakland 8,  
 Shady Side 32.24, Tabernacle 13.08, S 1.30, YL 30, WW 25,  
 S: Sheridan 20, S: Swiss 69, YPS 30, E 1.50; S: Sharon  
 25; Val View 27.50; Wilkins 1st 102.61, B 2.16;  
 20, 102.75, L 7.76, GMC 1, Caly 12, J 2.50; Mrs & Miss  
 4.25; Redstart 4; Belle Vernon 18; Connells 28.86; B  
 Bd 25; Doubat 2; Belle Vernon 18; Connells 28.86; B  
 Fairbance 24; Laurel Hill 50, YPS 15, E McKeesp 5.50;  
 C 20, C 2.75; Long Run 6; McKeesp 1st 174, E 1.50;  
 10, C 5, J 15, WA 26.65; Monessen C 5; Mt Moriah  
 10; Mt Pleasant YP 59; Rennon BB 2, McMS 34.40;  
 10, 10.04, W 1; Geneva 20; New Providence 6; Pleasant  
 Unity 15.50; S 10; Red 1st 7; BB 1.87; Scottsdale 9; Calost  
 1st 30, YL 60, MB 3.50, YL 30, B 35, 2d 30.75; W  
 Newton C 13, 6th 25, Shenango 1; Beaver Falls S 17.75,  
 C 25; Centre 5, C 15; Elwood Cy 12, OC 15; Mt Pleasant  
 10; Leess 12; Mahoning 20, E 1.50; Mt Pleasant  
 13, BB 5; Nesbarnock 7.25; New Castle 1st 24; D  
 10, 10.04, Request of Mrs. J. A Crawford 50, S 150, Cen-  
 tral 15.00, S 10, 47.45; New Galliee C 10.50; Princet  
 Mem 6; Pulaski 3.40; Vampum 20; Westf Bld 4; W  
 Middlesex 37.50, S 10; Vampum 20; Westf Bld 4; W  
 C 5.60, Westra WW 8.50; Clarys 39.50, S 10; Burgetst 1st 9,  
 Cross Cr 27.50, S 5, EW 15, EBuffall YL 10; Floren-  
 13; C 4.50, EW 6; Frank 5; Hookst YL 14; Lower Buf-  
 S 10, J 2.75, PS 21, C 5; Lower-Ten-Mile 8; Mill Cr  
 10, KD 11; Mt Pleasant 13; Pigeon Cr WW 25, C 3;  
 Unity YL 10; Mt Pleasant 13; Pigeon Cr WW 25, C 3;  
 Milie CLC 5; Washington 10; MSB 10; Upper-Ten-  
 HMC 47.20, BB 5, Miss Stockdale 30; B 1.50, 10;  
 5d 29.35, YW 20.30, Legacy Mrs Thomas 9.30, C 10;  
 GG 2.73, BG 2.60, 3d 33.60, C 8, GB 2, 4th 8; Way-  
 ness 25; W Alexander LC 10; Presb 20.75; Washing  
 Tem 5.00; Wellshore: Condorsport 11, S 5; Elkland  
 Seng Gales 1.50; W 1; KR 5; Nelson 2; Osceola 14;  
 Tigra 7.35; Wellsh 18.95; W 1; W 1; W 1; W 1;  
 J 1; Cedar Gr 5; Centre Bd 35; C 10; Chandel 10; S  
 35; C 5; Christiansa C 10; Chestnut Level 10; YP Bd 9;  
 EW 5; Columbia 25; S 30; GB 5.70, C 12.50; J 3; Hope-  
 well 36.35; C 10; Lancaster 1st 23.75; C 15; Jr & IC 10;  
 Mem 5.85; S 40; Leocost 25; Marietta 18.45; J 5; Mt  
 C 10; S 10; S 10; S 10; S 10; S 10; S 10; S 10;  
 C 2; J 2.50; Miller 5; C 4; Volja La 1.23; Madison 53.20;  
 C 4.34; White 5.30; S 6.61; C 1; Wolsey 8; Womsocket C  
 3; Dakota: Ascension 10, Southern Dakota: Bridgew 20;  
 S 8; C 5; Bd 3; Brule Co 1st Bohemian C 3; Canistota  
 C 2; C 4; Bd 8; Dell Rapids 1.50; C 4; Emmannuel C 1;  
 Hudson 1st Ad 8; Kimball 5; Lake Andes 1; Mt  
 Clark 3.20; C 3; J 1; Parker 17; S 10; S 10; S 10;  
 Parkston 1.50; Platte S 1.85; C 2; Scotland 4; Sioux  
 Falls 28; C 5; White Lake C 2.

**TENNESSEE**—Synodical 10. French Broad: Allenstand  
CTW 30c; YP 2.50; Gabagans 19.50; S 3; Shelton Laurel  
2.65; Brittain's Cove 4; YP 3.50; Burness 3.25; YP 1.38;  
Pensacola 2; YP 75c; Jacks Cr 1.75; Dorland Mem 6.50;  
Ch 5.50; C 1.80; Jr GS 3; J 2; Sr GS 3.07; Jupiter 2.25;  
S 1; Laura Sunderland YP 14.25; Mark Lance Mem 7.50;  
Ch 10; Marshall Cuppet Mem 6.85; S 25; YP 4.00; Walnut  
Ch 10.



11.50; YPS 5; Woodh 1. ....\$1109.83  
**CATAWA—Cape Fear:** Raleigh, Davy St 2. South-  
 ern Virginia: Allen Mem 2; Antioch 6; Bethesda 8; Big  
 Oak 1; Christ 1; Dan Holbrook St 7; C 1; Grace 4;  
 Holmes Mem 1; Mizpah 7; Richmond 1; Roanoke 5th  
 Av 9; Bodell H 50; Russell Cr 2; Trinity 3; K D 2.90;  
 BoysBBB 50. **Yadkin:** Bear Poplar 4; Chapel Hill 2;  
 Faith 9; Lloyd 5; Mebane 2; Mocks 2; Moores 21;  
 Mt Vernon 3; Scott Elliott Mem 1; Salisb 4; Statesv  
 2d 1; Tradd St 50c; Thomas 4. ....\$94.40

**COLORADO—Boulder:** Belue S 1; Berthoud 10; Boul-  
 der 39; C 12; Ft Collins 2; J 8; Ft Morgan 6.75; S 4.62;  
 Fossil Cr 1.10; Greeley 12; C 5; La Porte 5; S 1; La Sella  
 1.50; C 1.75; J 5.50; Longmont 12; C 10; Loveland 1st 2.20;  
 Timoth 8 1.70; Valmont 1; C 2.50. **Denver:** Central  
 Cy 22.25; S 16.15; Denver 1st Av 25; YPS 25; 23rd Av  
 YPS 25; Corona C 3.25; Highland Pk YPS 3; Hyde Pk  
 2; AC 10; YPS 4; Mt View Blvd 2; No YPS 5; York St  
 5; YPS 3; Westm 13.10; YPS 2; Little 2; Wray YPS  
 1. **Gunnison:** Delta 5; Grand June 1.50; Leadv 10.50.  
**Pueblo:** Alamosa 5.80; WE 2; C 3; Canon Cy 13.05;  
 C 7; S 27.34; Colorado Spg 1st 14.62; C 5; 15; 2d 4;  
 C 4; S 2.50; Imm 1.50; C 3; Cripple Cr 10.50; Florence  
 11.44; S 5.20; Goldf 8 1.50; Ignacio Immanuel 50c; La-  
 mor 1; La Junta 6.25; Las Animas 5; Monte Vista 7.25;  
 Pueblo 1st 15; HB 2; C 10; El Paso 1.06; S 2.98;  
 Fountain 2; Mesa 18.75; MW 1.40; YW 1; S 13; Taber-  
 nacle S 2.22; Westm 10; S 6.50; Rocky Ford C 4; San  
 Rafael W Soc Mex 1; Trinidad 1st 4; Victor 13; C 5;  
 S 3.25. **Wyoming:** Cheyenne 10; Laramie Union 5; Raw-  
 lions Frame Mem 2. ....\$604.14

**ILLINOIS—Alton:** Carlinv 1; Carrollt 8; Chester 5;  
 E St Louis 10; Greeny 6; W 4; Hardie 2; Jersey 8.35;  
 Trenton WS 5. **Bloomington:** Bement 16.27; S 5.63;  
 Bloomington 2d 25; C 12.50; Champaign C 10; Chenoa  
 16; S 12.50; Clinton 10.70; Danv 20; Downs C 5; El  
 Paso 5.25; Fairb CHMS 70; C 10; Gibson Cy 3; Gilman  
 C 4; Heyworth 10; Elmer 5; C 12; Hoopst 25; J  
 1.65; Lexington 6.30; J 2; Brook 6.85; C 1; Onarga  
 12.50; C 3; Paxton 5; Philo 10.38; Piper Cy 10.50; Pon-  
 tiac C 5; Rankin 3.50; C 2; Ross 4; C 6; Tolono 3.25;  
 Watsela 10; C 2.50; Waynesv 5; Wenona 5. **Cairo:**  
 Anna 5.60; YPS 6; J 10; Bridgep 7.75; S 4.50; Cairo  
 4; YPS 7; J 1; Carbondale 3.51; Centralia 2.85; YPS  
 7.50; Cobden 4.16; Du Quoin 10.50; J 2; Fairf 3; YPS  
 2; Flora 4; MB 1; Goleconda 3; Murphys 3.73; Shaw-  
 neet J 1; Sumner 3; Tamaroa 3.50; Washb 3.12. **Chi-  
 cago:** Arlington Hts. 10; Berwyn 5; Berwyn 1st 10;  
 Chicago 1st 30; 2d 25; 3d 30; S 24.93; 4th 270; 6th  
 35; 41st St 20; Bethany 5; Buena Mem 24.10; Central  
 Pk WWWV 5; Covenant 4; C 5; Edgewater 8; Emerson  
 St 25; Eglew 25; Elyde Pk 71; Normal Pk 5; Ravens-  
 wood 12.70; Ridgway Av 1; So Pk 10; W Division St  
 9; Woodlawn Pk 13.70; Deerf 1; Evans 1st 88; Highl  
 Pk 48.15; Homew 5; Joliet 1st 18; La Grange 20; Lake  
 Forest 25; Manteno C 10; Oak Pk 1st 50; S 3.85; 2d  
 15; Waukegan 8 12; Wilmett 8.3; C 5; Mrs Farrar 1.  
**Chicago:** Belvidere 23.75; LS 5.38; Cedarv 10; Dakota  
 4.20; Freeport 1st 10; d 9; C 13; Galena 1st 10; SC  
 6; SLS 9.10; GI 10.75; Hanover 15; Harvard 2; Lian-  
 Hebron 5; C 5; Menasha 9.50; C 5.82; Middle Cr 4.25;  
 C 5; Oregon 9.11; C 1.61; Polo 2d 7.50; Rockford 1st  
 41; C 7.25; JSmith's 8C 1.25; Westm 22.67; C 10; Sa-  
 vanna 2; Warren 3; Willow Cr 45.78; YPS 5.54; LS 9.75;  
 Winnebago 11; Woodstock 6; C 5. **Mattoon:** Arcola  
 4.79; Assumption 16.44; Christian 10; Edinham 3;  
 Mattoon 41.35; Morrison 5.73; Mowenaqua 4.75; Neoga  
 6; Pana 10; Paris 58.25; Robinson 17.40; Shelby 55.55;  
 Taylor 8.75; Tower Hill 4.50; Tuscola 16; Vandalla  
 2.50. **Ottawa:** Aurora 3; Ansable Gr 5; Brookf 25;  
 Earl 5; Grand Ridge 2; House of Hope 2; Kings 3;  
 Mendota 15; Morris 1; Oswego 3; Ottawa 10; SC 5;  
 Rochelle 1; Streator Pk 10; Troy Gr 2; Walham 3;  
 Waterman 5. **Peoria:** Elmira 6; C 2; Garb 10; C 5;  
 Inava 5; Peoria Arcadia 15; Peoria YPS 10. **Rock  
 River:** Centre 2; Edgemo Hart 6; Decatur 1st 44; YPS  
 22; Kewanee 2.40; Milau 3; Newton 5; Rock  
 1st Bway 15; Viola 3. **Schuyler:** Appanoose 23; Augus-  
 ta 6; Bushnell 3; YPS 2.50; Camp Cr 20; Camp Pt 5;  
 Carthage 18; YPS 5; Clayton 2; Elvost 23; Fontalla  
 Gr 11; Hersman 4; YPS 6; Kirkv 5; YPS 5; Lee YPS  
 2.10; Macomb 10; YPS 1; Monmouth 15; Prairie Cy  
 10; Quiner 11; Rushv 5; Wylde 10; YPS 10. **Spring-  
 field:** Bates 6; Buffalo Hart 6; Decatur 1st 44; YPS  
 22; College St 7; Westm 5; Greeny 4.50; Jacksonv  
 State St YLS 4.30; Portort 2; Lincoln 12; Maroa 20;  
 Mason Cy 6.10; New Berlin YPS 2.50; Petersb 15;  
 YPS 5; Pleasant Plains 10; Springfield 40; ElHrovo  
 92.20; MC 5; 2d 25; 3d LNS 2.50; Sweetwater 2; Vi-  
 gilia 15. ....\$2969.59

**INDIANA—Crawfordsville:** Attira 4; Bethany 5;  
 Bethel 1; Beulah 1; Bushell 6; Clinton 6; Crawfordsv  
 1st; Centre 17; Mrs E 1; Dana 5; Darlington 6; Dayton  
 5; Delphi 1; Fowler 1.30; Frankf 4; Judson Gulon 8.35;  
 Kirklin 4.50; S 2; Ladoga 6; C 2; Lafayette 1st 21;  
 C 70; 2d 46; Lebanon 1; Lexington 5; Newt 1; Oxford 3;

Rockf 7.50; Rocky Mem 19; Russellv 6.60; Spring Gr  
 1; Thorn 1; Waueland 3; S 1; Williams 1. **Fort  
 Wayne:** Allison Ste; Auburn 3.51; Blufft 4.50; Colum-  
 bia Cy 7; Decatur 12.50; Elkhama 2.75; Elkhart 20;  
 Legary Mrs E 4; Lyons 50; Ft Wayne 1st 73.79; 3d 6; J 1.25;  
 Bethany 2.75; VIMS 4; Westm 4.25; Huntlog 17.64;  
 Kendall 17.45; S 0.35; La Grange 1.50; YPS 5; Ligon-  
 ler 3; Lima 5.37; Ossian 9.70; C 1; Pierce 2.25; War-  
 saw 19.85; Winona Federated 6.50. **Indianapolis:**  
 Bloomingt 9; Brazil 12; Columbus 15; Fraoklio 1st  
 13.65; Green 6; Greenw 5; Hopewell 21; J 5.85; In-  
 dianapolis 1st 1.24; 2d 40; YWS 50; KD 11; 7th 15;  
 AW 11.41; E Washington St 5; J 4.50; Grace 6; C 5; Home  
 4; Mem 8.50; S 30; Priss 20; Olive St 1; Tabernacle 10;  
 MF 7; W Washington St 2; Poland 5; South 5; Spencer  
 7; C 1.50; Whiteland Bethany 4. **Logansport:** Bethle-  
 hem 7; Brookston 1; C 5; Chalmers 2.25; Concord 1;  
 Crown Pt 7.00; Hammond 6.30; Keotland 8; Lake Prair-  
 ie 11.10; La Porte 19; C 10; S 1.44; Logansp 1st 15.13;  
 C 5; Mrs C Groves 10; Bway 9; Meadow Lake 1.66;  
 Mishawaka 9; C 2.50; Monticello 15.20; C 5; Plymouth  
 2.50; C 1; Remington 4.10; C 2; Reeseler 3.50; Ro-  
 chester 2.50; C 2; Miss McGough 1.50; South Bend  
 1st 35; C 20; J 5; S 7.61; Trinity 1.25; Westm 2;  
 Union 12.14; Union Mills 1; Valparaiso 2.53; C 5; Wal-  
 kerton 3. **Muncie:** Elwood 1; Hartf Cy 2; Joneh 2; Ko-  
 komo 7; Marion 8; Muncie 1st 7; Peru 5; Portland 4;  
 Wabash 8. **New Albany:** Bedford 18; SB 1; Bethel 5;  
 Brownst 3; Charleat 6; C 25c; Corydon 5; Hanover 18;  
 LRB 2.50; Jefferson 1; Madison 1st 2; LMC 6; C 2;  
 Mitchell 7; New Albany 1st 15.43; 2d 10; 3d 60; No  
 Vernon 5; Orleans 3.30; Owen C 2; Ladies 1; Paul 4;  
 Pleasant Township 3; Salem 7.50; Seymour LEMB 3;  
 Vernon 2; Vevay 1.50. **Vincennes:** Evans 1st 3; Grace  
 3; Parke Mem 1.50; Walost St 17.25; Farmersb 2.40; In-  
 dianoa 4.20; Linton 1; Oakland Cy 7.20; Petersb 7.12;  
 Princet 7.80; Royal Oak 4.60; Sullivan 3.70; Terre  
 Haute Centre 4.40; Washington Av 11.75; Vincennes  
 18.25; Washlag 20.01; Whitea ste; Aurora 3.34;  
 Colfax Corner 3.22; Conners 2.50; Forest Hill 4;  
 Greens 5.50; S 10; Harmony 2.80; Kingston 3.60;  
 Knightst 2.74; Lawrence 9.90; Liberty St 2; Richmond  
 1st 3.10; 2d 5; S 1; Shelby 1st 34.25. ....\$1537.82

**INDIAN TERRITORY—Canadian:** Anadarko 5. **Kla-  
 michi:** Beaver Dam YL 1. **Oklahoma:** Oklahoma Cy 1st  
 21.68. **Sagoayah:** Tulsa 3.50. **Washita:** Paul's Val  
 2.35; Tishomingo 3. ....\$35.93

**IOWA—Cedar Rapids:** Cedar Rapids 1st 227.31; C  
 22.50; Olivet 1.30; Westm 10; Linn Gr 10; Marion 15;  
 Mt Vernon 10; North 6.5; Union 6. **Cerning:** Afton  
 4.20; Center 14.64; McGregor 4.50; Lenox 6; Malvern  
 14.50; Platte Centre 50c; Red Oak 20.46; Shenandoah  
 5; Sidney 4.58; Willisa 4.24. **Council Bluffs:** Atlantic  
 2; Casey 3; Council Bluffs 1st 20; 2d 4; Meno 1; Mis-  
 souri Val 50; S 3; Shelby 4; Woodbine 1; C 1.25. **Dea  
 Moines:** Centrev 5; Charlton 15; Colfax 5.60; Dallas  
 Centre 5; Des Moines 1st 5; 6th 15; Central 50; Highl-  
 Pk 3; Westm 6; S 10; Dexter 20.50; Grimes 6; Knox 10;  
 J 10; J 10; Leos 7.35; Milo 8; Mondak 3; New Sharon  
 1.50; Newton 4.90; Perry 3; Ridged 3.50; Russell 3;  
 Seymour 2; C 3.13; S 3.12; Winterset 10. **Dubuque:**  
 Dubuque; Westm 22; Hazleton 2; Hopkinton 2; Jessup  
 5; Lansing 4.50; Manchester 8 1.60; Volga 5. **Fort  
 Dodge:** Boone C 8; Ft Dodge 17.75; Jefferson 8; Lake  
 Cy 10; Livermore 3.50; Lehrs 5; Rockwell Cy 9.50;  
 Spirit Lake 5; C 2.50. **Iowa:** Birmingham 3; Burling-  
 ton 1st 8; Fairf 10; C 2.50; Madison Union 10; Keok-  
 uk Westm 1st 35; C 5; Kassath 2.30; C 1.25; Libertyv  
 1.50; Martinsb 3; Mediapolis 4; Middlet 1.85; Milton  
 1.50; Morning Sun 1; Mt Pleasant 1st 5; C 1.25; N Lon-  
 don 2.10; Ottumwa 1st 30; S 2.46; Efad 8.15; Wapello  
 3; Wint 5.50. **Iowa City:** Bethel 5; Columbus Cen  
 11; Crawfordsv 1; Duvenep 23; YP 12.50; Iowa Cy  
 20.70; Keota 5; SRYP 1; Le Claire 65c; Mahoning 6; St  
 YP 1.50; Marengo 4; SRYP 2; Muscatine 12.20; Mus-  
 catine 34; Red Oak Cr 2.50; Sigourney 4; Summit SRYP  
 1; Tinton 3.15; Washington 36; SRYP 4.25; C 5; W  
 Liberty 3.05; SRYP 2; Williamsb 5; SRYP 3.50; Wilton  
 10; SRYP 2. **Sioux City:** Alta 10; Battle Cr 95c; Chero-  
 kee 45; C 7.50; Cleghorn 6.25; Denison 2; Early 6;  
 Hull 1.12; IdaGr 5; Ireton 3; Lemars 5; Sac Cy 17.10;  
 Sioux Cy 1st 25.38; 3d 2.50; Merriamside 4.74; Val-  
 Waterloo: Arkley 6.70; C 1; Clarion 1.25; Clarion  
 Grandv 15.75; Marshall 12; Salem WB 20; Tran-  
 quility 54; Unity 1.75; Waterloo 40; C 3. ....\$1516.27

**KANSAS—Emporia:** Arkansas Cy 2; Belle Plaine 6;  
 Burlingame 5; Newton 6; Osage Cy 1; Wichita 1st 12.70.  
**Highland:** Atchison 1st 3; Bailey 65c; Bern 2.23; Blue  
 Rapids 2; Edinham 1.50; Frankf 2.35; Hiawatha 23.85;  
 Holton 6.25; c 2; Horton 5; C 5; Marysle 4; J 2; Ver-  
 million 1. **Larned:** Arlington 90c; Halstead 1.35;  
 Hutchinson 13; S 19.10; Kingman 3; C 3; Larned 4.58;  
 MS 11; Lyons 5; McPherson 1; Pratt 8.46; Sterling  
 3.13; C 1. **Neosho:** Bartlett 3; WW 1; Chanute 3;  
 Cherry 2.15; Ft Scott 10; Girard 2.50; Humboldt 11;

S 6.60; Independence 8.5; Iowa 10; La Harpe 3; Oswego 26; Ottawa 5; Paola 10; Parsons 5; Pleasanton 5; Yates Centre 8.25; S 1.75; Osborne; Colby 1; Fair Play 2; Hays 2; Hoxie 2.90; Natoma 2; Norton 4.32; Smith Centre 2.90; Wakeney 1.71; Solomon; Abilene 10; Bellevue 4; Beloit 15; C 5; J 1; Cawker City Aid Soc 1; Clyde 2; Concordia 10.35; Delphos 6; Ellsworth 7; Herington 7; Minneapolis 21.41; Potosi 5.50; Salina 41; Wilson 2.35; Topeka; Junction City 5; Kansas City Centre 2.35; Topeka 1; W Highlands 5; Lawrence 5.00; Manhattan 10; Olathe 5; Oskaloosa Ste; Riley 1; Ross 5; Sedalia 5; Topeka 1st GRC 45; 2d 1; 3d 3; Westminster 11.15. \$561.81

**KENTUCKY**—Ebeneszer: Ashland 1st 5; Covington 1st 5; Dayton 5; Newport 5; Paris 3; Louisville: Loxley Fourth Av 60. \$83.

**MICHIGAN**—Detroit: Ann Harbor 44.10; Brighton 1; Detroit 1st 10; RMS 45; 2d Av 5; S 10; YPU 4; Bethesda LU 3.50; Calvary 8.20; Cent 11; Forest Av WC 30; Fort St 18; ML 6.25; RMB 5; JWL 15; Im 12; GMB 11; Jefferson Av 15; Mem 8.50; 3d St Andrews 3; Secor Mem 14; Trumbull Av MCWS 9; S 25; Westminster 24; Howell CMS 90; Mill 26; Mt Clemens 4.44; S 5; Pontiac S D 45; WS 25 YWMS 20.68; So Lyon 15; Unadilla 3; Ypsilanti 25; Flint: Case 1; Fenton 1.25; Flint 11; Grand Beach 2.50; Marlette 1st 7; Pt Huron 1st 1; Grand Rapids: Big Rapids: Grand Haven 24; Grand Rapids 1st 12; L 8; 3; C 5; S 6.04; 3d S 3; S 9; Im 8.40; C 1.50; Westminster 5.00; C 5; Hesperia 5.50; Ionia 11.50; Ludington C 4.50; Montague 1; Spring Lake 50c. Kalamazoo: Cassopolis C 4; Kalamazoo 1st 10; Martin 1.77; Paw Paw 5; Plauw 1; Rich 4; Three River 8.75; C 5; Lake Superior: Calumet 10; Escanaba 8; Iron Mt. 11; Grand Rapids: Remond 7; Marquette 6; Mrs Higbee 5; YWMS 4.50; St Andrews 3; Marquette 5; LANSING: Albion 26; S 7; Battle Cr 10; Bklyn 8.50; Concord 10.50; C 2; Dimond 2; Hastings 5; Homer 9; S 2.50; Jackson 20.25; Lansing 1st 5; Franklin Av 10; Marshall 15.20; Mason 8; Morrice 1; Parma 3; Miss Mary Barnum 2; Monroe: Adrian 45; SMS 45; C 6.50; Coldwater 5.51; HS 29; Erie 5; Monroe 7; Raisin 4; GMB 5; Petoskey: Cadillac 5.50; Cadillac 5.50; J. E. Jordan 4.07; Harbor Spgs 10; Lake Cy 2; Mackinac Cy 2; Petoskey 8; Traverse Cy 6.35; Saginaw: Alma 12.50; Bay City 1st 38; S 12; Mem 4; Ithaca 10; Midland 6; Mt Pleasant 3.90; Saginaw 1st 55.93; S 10; Mrs G's B C 12; Grace 1; Im 1.95; Warren Av 5; Washington Av 3; St Louis 2. \$1306.86

**MINNESOTA**—Ancker: Duluth 50c; W. R. C. 25. **Duluth**: Duluth 1st 8.07; 2d 6; Glen Avon 6.07; Cen-Nair Mem 2; Sr C 2; Sandstone 2; Two Harbors 9.01; Mankato: Alpha 1.20; Blue Earth Cr 5; Cottonwood 5; Delbi 15; Jackson 4.80; Lake Crystal 5.00; S 1.20; Le Seuer 6.02; Mankato 5; Pilot Gr 5.50; Redf Falls 5.20; Slaton 2; St Peter Union 3.80; Winona 4; Winnebago City 5; Northlinton Westminster 5; Minneapolis: Buffalo C; Maple Pl 4; Minneapolis: Andrew W 4; Bethlehem C 12.50; Grace 6.50; House of Faith 1; Stewart Mem M. Bradford 17.50; Westminster 15; Oak Gr 1.64; Red River: Brainard 2.60; Moorhead 1.40; St Cloud: Green 3; Litchfield 16.67; Willmar 16.67; St Paul: Hamline 4.75; S 20.27; Macalester 13; Merriam Pk 1st 8.40; BB 6.50; S 25; Red Wing 45; S 25; Stillwater 1st A Soc 20; St Paul 1st 15; Bethlehem 2; Cent Is: Dayton Av 12; East 3.65; Goodrich Ave 4.85; S 6; House of Hope 84.81; Westminster 6.10; St Paul Pk 2; White Bear 6.25; Winona: Albert Lea 9; Alden 4.50; Austin Cent 5; Kasson 3.50; Owatonna 12; Rosh 4; Winona 1st 8.5. \$642.99

**MISSOURI**—Hannibal: Hannibal 11.70; Kleck 8; Moberly 10.71; N Cambria 2.26; Kansas City: Brownrigg 1; Clinton 5; Drexel-Sharon 2.50; Green 2; J 2; C 6c; Independence 11.77; Kansas City 1st 27; 2d 1.30; 5th 10; Linn 1; Lowry City 3; Osceola 14.45; Rich Hill 1; YLMS 1; Sedalia Bldway 2.25; Cent 3; C 3; Vista 2.50; Ozark: Carthage 1st 10; MMS 22.50; Joplin 1st 9.80; S 3.33; YWMS 1.51; Neosho 5; C 2.50; Ozark Prairie 6.15; GT 2.80; Springfield 2d 5.55; C 2.04; S 5; Calv 35; Sr C 8; MT 1.5; Webb City 10; Linn 1; Avalon 14.20; Breckenridge 1; Cameron 3.50; S 3; Chillicothe 3; S 8.00; Craig 1.75; Fair 2; Grant Cy 6.50; Hamilton S 13.25; Bd 1.30; C 1.50; DS 1; Hodge 5.30; Hopkins 2.11; King Cy 2; Lathrop 3.30; Mary 15.85; Mound Cr 2; New Point 2.25; Parky 17.75; NW 5.08; KM 1.14; Pri 8.5; AWMCA 1; St Joseph 3d St Bd 5; Hope 1; J 1.13; Westminster 38.95; S 10; Tarkio 6; S 6.00; C 4.00; Bd 4.20; E. F. Star 8.2; St Louis: Pacific ERMS 1; Rock Hill 9; St Charles Jefferson St C 2; St Louis 1st 87.50; C 15; GC 2; BS Sch 40; 1st German 10; J 1; 2d German 3; Carondelet 5; Clifton Hts 5; Cote Brillante C 1.56; Covenant 5; C 3.75; Curby Mem 25; C 2; 1.50; J 2; Lafayette Pk 34.75; Leonard Av 8; North C 2; No Cabanne 4; Tyler Pl 4; Wash & Compton Av 45; Winnebago 10. \$770.08

**MONTANA**—Butte: Anaconda 3.75; Butte 8.10; Deer Lodge 1.50; Dillon 3.20; Missoula 7. Great Falls: Great Falls 2.80; Helena: Bozeman 1st 20.35; Helena 1st 5.95. \$52.75

**NEBRASKA**—Box Butte: Alliance 3.70; Gordon Individuals 1; Mitchell LA 50; Rushville 2.95; Scots Bluff 8.20; Valentine 7.37; Willow Cr 1; Hastings: Aurora 2;

S 2.77; Beaver Cy 1.10; C 1; Bethel 3.94; Culbertson C 2; Edgar 50c; Hansen 3.40; Hastings 1st 8.32; C 3.55; Holdrege 1.20; Kenesaw 1; Minden 1.20; Nelson 9.70; Superior 5.95; Wilcox 1; Kearney: Broken Bow 6; C 3; Cent Cy 19; C 2.50; Fullerton 2; Gibbon 4; C 1; Grand Is 7.50; S 4.30; Kearney 6.95; Lexington 1.55; C 4; No Platte 20; C 7; Ord 11; C 2; Wilson Mem 1; C 3; Shelt 1.50; St Edwards C 2.50; St Paul 3; Wood Riv 8; C 4; Nebraska City: Adams 5.50; Alameda 1.80; Aurora 8.80; Beatrice 1st 18.45; 14.68; Blue Spgs C 2; Deshler 60c; Diller C 5; Fairb 2.65; C 2; Falls Cy 1.10; C 10c; Firth 1.25; Gresham 2.60; Hebron 10; S 5; Humboldt 8.40; Lincoln 1st 30.20; 2d 16; C 10; 3d 2.50; C 30c; Westminster 3.80; C 50c; Nebraska Cy 3.35; Palmyra 7.70; Pawnee Cy 15; C 5; Plattsmouth 1st 4.50; Sterling 4; Table Rock 50c; Tama 6c; Tecumseh 22.40; 5; Union 5.50; York 5.80; C 2; Niobrara: Aurora 4.20; Hartington 10; Laurel 1.80; Logan View 70c; Madison 4.20; Osmond 95c; Peaker 1.30; Ponca 8.85; Randolph 25; Stuart 1.70; Wakefield 5; Wayne 5.25; Winnebago 6.85. Omaha: Bancroft 4; Bellevue 6.70; C 7.50; Blair 1; Cedar Bluffs 2.50; Colon 2.20; Craig 5.40; Florence 2.52; Fremont 5; 2.50; Lyons 6.68; C 2.50; J 2; 1.70c; Marquette 3.60; Monroe 9.4c; Omaha 1st 83.04; C 5.50; Aurora 1st German 2; 2d 11; 3rd 2; Castellar St 6.80; Clifton Hill 12.40; YW 1; Coeview 2.40; Dundee 5.47; C 5; Knox 16.20; C 1; RB 60c; Lowe Av 9.80; C 4.80; Westminster 26.27; YW 2.90; C 10; Osceola 2.80; Schuyler 10; C 5.35; Silver Cr 2.60; So Omaha 9.40; Bohemian 1; Tekamah 6.50; C 5; 11; Waterloo 4.45. \$814.47

**NEW JERSEY**—Elizabeth: Basking Ridge 11.75; C 5; Branch Mills C 1; J 1; Carteret 2; Clinton 10; Dunellen 5; S 8; Elizabeth 1st 25; 2d 15; C 5; MC 15; J 4; Greystone 5; Hope Chapel 6; C 1; Madison Av 10; Westminster 5; MB 10; Laming 8.3; Lower Val 20; Metuchen 11.25; C 5; Perth Amboy 25; C 2; J 1; Plainfield 10; KMMB 1; LB 50c; S 25; Hope Chapel 10; Warren Chapel 10; Rahway 2d 13; HMB 10; Roselle 2; YFS 2; Springfield 5; West 18; Woodbridge 10; FOFMB 5; Jersey City: East Side 10; Grandview 5; Hoboken 5; Jersey City 5; Jersey City 1st 11; Claremont GMS 8; Jersey City: Leonia 2.23; Passaic 1st 10; Paterson 1st 10; 2d 15; Redeemer 6.50; Westminster 2; S 5; West Mill 6.50. Monmouth: Asbury Pk 1st 7.83; S 3.15; Burlington 6; Pearl St 8.6; Columbus 3.24; Cranbury 1st 8.25; 2d 8.10; Englisht 7.25; Freehold 5; Hight 5; Long Branch 8.5; Matawan 12; MSC 10; Moore 7; Pt Pleasant 8; River View 10; Morris: Morris and Orange 11; Chatham 8; Dover Mem 15; E Orange 1st 62; Brick 25; Mendham 1st 5; Morris Pl 5; S 4.50; Morrist South St 25; YW 2; N Vernon 25; Parsippany J 5; S 15; Rockaway 25; Schooley's Mt 9; So Orange Trinity 6; Succasunna 4; Summit Cent 5; Wyoming 4. Newark: Newark 1st 15; 2d J Dept 15; So Park 5.10; New Brunswick: Amwell 2d 15; Kings 3; Lambert 10; N Brunswick 15; 1st 15; Titus 2; Trenton 4th 10; East 5; Walnut Av 6. Newton: Asbury 5; C 4; S 2; Belvidere 1st 10; S 5; WW 5; 2d S 45.3; Blair 28.50; Bloomsb 6; C 3; Branchy 2; Delaware 1; S 1.31; Green 6; Knickerbocker 8; Pri S Bir Mon 3.50; Marksb 8.2; Newton Pri S Bir Mon 6.05; Phillips 1st YLHMC 3; Westminster 3; Stewart 5.95; Stillwater 3; S 2; WMS 25; New Jersey: Atlantic City: Atlantic City Cy Olivet 8.5; Blackb 3; Bridget 1st 10; FC 5; 2d 9; West 5; Camden 1st 20.42; 2d 39; Clayton 3; Elmer 5; Fairb C 1; Greenwich 6; Haddon 6; Pittsgr 1.25; YW 3.63; GL 5; Salem 5; C 3; Vineland 1; Italian 1; Woodst 2.70. \$1200.64

**NEW YORK**—Albany: Albany 1st 14; 2d 6.66; 3d 5; S 13; 4th Mrs Edwards 20; C 5; Madison Av C 5; S 35; State St 1; EW 4.16; W End 6; Amsterdam 2d 7.66; Em 4.60; Hamilton Cent 1; S 3c; Ballston Spa 2.60; Bethany 1; Menands 34c; Bethlehem 1; AB 1; Broadbent 2.50; C 1; S 3; Charlton 4; Corinth 1.50; Galway 75c; Glovers 8; MSC 1.66; Kingsb Av MSC 1.16; Greenbush 1st S 6; Hamilton Union 2; Jefferson 60c; Jermain Mem 9.18; S 10; Johnst MSC 15; Mariav 1.23; Mayh Cent 50c; N Scotland 2.53; J 34c; C 10; Rockwell 6 Falls 1.67; Sagatoga Springs 1st 5.84; 2d 3; Schoenady 1st 16.75; YL 58.34; Pri S 25; Un 4; State St CWK 3.34; Voorhees 1.50; A friend 1. Binghamton: Binghamton 1st 25; WW 5; C 25; S 10; Im 2; SHD 2; West 10; Conklin 5; Marathon 3; Owego 25; Waverly 8; JMS 20; Whitney's Pt 5; Boston: Boston 1st LMC 7; PHB 5; Scotch 10; Brookline 1st 3; E Boston 1st TCC 25; Hudson 5; Hyde Pk 6; 1st 15; 2d 15; YW Beacon 2; Bedford 1st 15; Portland 5; Providence 1st 17; C 22.50; Roxb 12.37; C 10; Somerv Union Sq 2; So Ryegate 1st 8; Worcester 1st 3; Brooklyn: Brooklyn 1st 25; Ainslie St 15; Bedford 12; Cent 25; Duryea 15; Lafayette Ave 28.00; Mem 100; Mt Olivet 5; Noble St YL 5; W Clr 5; So 3d St 7.70; YLMC 5.95; Throop Ave 20; MS 20; Buffalo: Allegheny 10; Buffalo 1st 1st 10; YW Beacon 2; Bedford 1st 15; KD 5; Covenant 8.5; East 5; Kenmore 5; Lafayette Ave 10; No 27.75; S 50; So 10; Walden Av YW 5; Westminster 10; Dunkirk 10; E Ham 5; Franklin; S; Fredonia 25; Gowanda 2; Jamest 10; Porty 200; Silver Cr 15; Tonawanda 3; S 7; West 10; Anon (The giver) 5; Cayuga: Auburn 1st 40; St Dept 8.30; 2d 30; Calv 1.20; C 15; KD 25; Westminster 5; YL 5; Aurora 15;

# HOME MISSION MONTHLY

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## EDITORIAL NOTES



THE coming Conference for Christian Workers which is to be held in Alaska this summer will mark an epoch in the religious development of that mission field.

Through the generous benefaction of one who is doing much for evangelistic work, well known leaders in such movements are to go to Juneau in mid-summer. It will mean much to the native Christians, but it will also cost self-denial for these natives to attend, as this is the season of the year when they earn the most of their money. Their food they can secure at other times, but the money they earn in the fisheries and canneries they depend upon for clothing and other necessities. To help overcome this difficulty, it has been put into the hearts of some to send funds to defray the expense of travel, to and from Juneau, of a few of these promising native Christians, who will still be exercising great self-denial in going at the loss of their season of work. It will cost from twenty-five to fifty dollars for boat passage.

It must be remembered that the Alaskan natives who are trying to carry on Gospel work among their people have themselves had but little opportunity for instruction save through our missionaries. Mr. Wagoner said of one station he visited last February: "I inquired about the welfare of the village; one of the elders said, 'We have held all our meetings, but now I have preached all I know.' He can't read, and for months he had preached the sermons he had learned from our village, and from Mr. Davis, and he had preached himself out. Of course, we gave him some fresh instruction. We feel sometimes as if we had preached *ourselves* out. We are all hungry for spiritual food, and how can a man renew his strength without food? I have gone eighteen hours without physical food; it is as hard to sustain spiritual life without spiritual food."

OUR teachers are needing this conference also. It will mean fresh stores of spiritual strength for them.

THE aftermath of an Annual Meeting goes on through the year, and especially is there evidence of it in this number in the gleanings from reports and addresses.

A GAIN of three hundred subscribers in May, over the same month for 1906, makes a good record for the HOME MISSION MONTHLY. June did not do as well, but more than held its own. We are hopeful that the summer months will show a decided gain over last year, since we are anticipating welcoming many subscriptions from our Cumberland friends.

"We are nearing Gibraltar to pass into Spain," wrote Mrs. James, our president, in June, turning this way from journeyings afar in the Orient. "New conceptions of God's plan for the world, a great broadening of heart toward one's fellow men, and a great yearning for a higher plane of Christianity in our own land have resulted from all I have seen."

BETWEEN five and six hundred patients are treated in our hospital and dispensary at San Juan, Porto Rico. Many cases of Porto Rican anemia, which renders the victim totally unfit for any exertion, a burden to himself and everybody else, are successfully treated. Often a patient, after two weeks in the hospital, is able to return to his home rejuvenated and ready for work.

NOTE the way the Gospel is spreading in the country places in Porto Rico. The minister at Isabella writes that he goes once a week to a little place, not a town or anything like it—a sort of crossroads place we would call it. He began preaching in a small, rude building, holding

about twenty-five people. Soon a somewhat larger place was secured which had previously been a little store, and the counters and shelves were transformed into seats for Sunday services. This again soon proved inadequate and another small building was bought and fastened on the rear, so that as many more people could be accommodated, and now the people are filling this building to overflowing.

THE Shorter Catechism is the orthodox diet of young New Mexicans, according to one of the speakers at the Annual Meeting: "We teach our children the Shorter Catechism. It is said of the Scottish Presbyterians that they brought up their children on oatmeal and the Shorter Catechism. The Mexicans have changed the diet somewhat, for it is chilli and the Shorter Catechism."

ISOLATION is often a harder trial than actual deprivation of a physical nature. Mr. Waggoner, speaking at the Annual Meeting of his work in Alaska, said: "I have been six years in Klawock, and only one Christian white man has come into the place during that time—a sea captain who came in on a boat. Our little girl was taken from us three years ago. The only one who came in to have a word of prayer was my native interpreter; he prayed in his own language. The Government school teacher was a member of our own family, and she was the one to whom we went for help. When it came time to lay the little one away there was no minister

except myself. I could not lay her away without a service. The isolation of the field is the hardship. The work is not hard, the climate is not hard, the lack of food is not hard; we have no time to think about these things."

DEPRIVATIONS there are—now for some of the compensations. Here is one of them in this same field as narrated by the same missionary: "When I went up to Klawock, boys who came back to their homes from Sitka school found that their parents and relatives were antagonistic. Those boys would either give up their religious principles or would go away. To-day these things are all changed. Every boy and girl who come back to parents and friends find them eager to receive them and to hear them; every child comes back as a missionary to a people who are ready and willing to receive him. This is the time for Alaskan missionary work, when we must strike the iron! It is the time of changes, and every change and every prayer is going to mean something in the evangelization of Alaska."

CALIFORNIA Synodical, triumphant over unprecedented and appalling disaster, set a grand example for all in not only meeting her pledges the past year, but in making handsome advance! Such splendid devotion and courageous giving have won golden plaudits for California's home missionary organizations throughout the synods. Everybody is proud of those California women.

## CAUGHT FROM THREE-MINUTE SYNODICAL REPORTS AT COLUMBUS

THE Synodical Society of Indian Territory made what will probably be its last report, as we expect ere long to become a sovereign State. In moulding opinions and preparing citizens for our new State the Presbyterian Church and the Woman's Missionary Society have had their full share. The first Presbyterian Church in our synod was founded over seventy years ago, and our women's organizations have been supporting mission schools within our bounds for forty years or more. Many of us who have passed through some of the hardships and witnessed numerous

struggles will gladly say in the years to come: "I was there, I was *there*, and of its founding I was a part."

MINNESOTA rejoices over an aroused interest in the country presbyteries. Old societies have been revived, new ones created, as the result of special visitation by field secretaries. The synodical committee have made it a point to attend the presbyterial meeting; a synodical officer has also been at each presbyterial meeting. Full of courage from the experiences of the past year, Minnesota is taking as its



motto that of the Apostle Eliot: "Prayer and pains, with faith in Jesus Christ, can do anything."

KANSAS has had a prosperous year in things temporal, and home mission work has shared in the prosperity, recording more societies, an added contributing constituency, and a gain in HOME MISSION MONTHLIES. Kansas realizes that it has two special phases of the home mission problem to meet and solve just now: First, How to bring home to the hearts and consciences of Presbyterian women the overwhelming need of winning our own land for Christ, if we would obey our Master's mandate to disciple all nations; second, How to enlist our young people and children to intelligently, systematically and prayerfully do their share of the work.

THE Synodical Society of Baltimore embraces Maryland, including the famed Eastern shore—Delaware and District of Columbia. Various parts of the synod are claiming the first or oldest Presbyterian church in America. Let us not forget, in telling of the splendid work done on our Western frontiers, that these churches in the oldest part of our country have still their hardships. Many of the smaller churches are isolated because these sections are not easy of access either by train or boat. In attending the New Castle presbyterial meeting—held at quaint, delightful, hospitable Princess Anne, on the Eastern shore of Maryland—it consumed a day of travel to reach there from Washington, yet the distance is scarcely one hundred miles. This because of rivers and bays, that so cut up the land that one must go around "Robin Hood's barn!" It is only fair to the societies in this section that their location be told, for then only can we realize how much credit is due to these noble women in coming together to hold meetings.

OHIO Synodical Society records many reasons for grateful rejoicing at this, her Silver Anniversary year. The first reason is the fact of having the Woman's Board and sister synodicals and our beloved and inspiring missionaries within our borders at this Annual Meeting. Another reason is that contributions have reached a little higher notch than in any previous year; and, further, the privilege of welcoming

our Cumberland sister societies into our ranks—another mark of distinction for our twenty-fifth year.

WISCONSIN Synodical Society rejoices in a gain of three hundred eighty-eight members, and a gain in money contributed. Acting upon a suggestion, Milwaukee presbyterial has tried to make this a "Literature Year," and already a great gain is noticed in the number of HOME MISSION MONTHLIES taken. In all presbyteries much newly awakened interest and enthusiasm is reported among the young people.

In her general reckoning Iowa finds that her faithful workers have fully made up the loss of last year and taken a step forward. She counts a gain in subscriptions to the HOME MISSION MONTHLY and a gain also in the number of societies and an increased membership. Iowa's faithful missionary women will press on to accomplish still more for the Master, who has said, "Lo, here is seed for you, and ye shall sow the land." Genesis 47: 23.

TENNESSEE reports progress in gifts and knowledge. The increased effort of the individual member of each local society has made advance possible.

THE work of the two synods of Oregon and Washington is carried on as one under the North Pacific Board, embracing Oregon and Washington and the Panhandle of Idaho and southeastern Alaska. By careful presbyterial oversight and education great pains is taken to keep societies up to date in methods of work. In one of the ten presbyterial societies are five societies composed of Indian women, who are bright examples of missionary devotion and zeal.

MISSOURI delegates have traveled eight hundred miles to a synodical meeting in their own State; we are a synod of distances and with scattered churches. Park College sends out a large number of missionaries—fifty-six are on the foreign field and seventy on the home field. If Missouri does not give large sums of money she gives good missionaries.

WEST VIRGINIA is one of the new synods, but has laid aside its infant clothes and has started to walk; being now three years old. We are a missionary State, but in Parkersburg Presbytery we have thirty-one churches, and though three only are self-supporting, we yet raised over one thou-

sand dollars in that one presbytery for the new building at Lawson. We are doing pioneer work, but the results are more than satisfactory, and West Virginia is coming to the front.

NEW JERSEY Synodical has eight presbyterial societies, numbering two hundred thirty women's auxiliaries with a membership of over ten thousand; two hundred fifty contributing Christian Endeavorers; one hundred fourteen Junior Christian Endeavorers and eighty-seven bands. Fifty-nine scholarships and nineteen teachers' salaries are maintained in part or whole by the several presbyteries.

NEW YORK Synodical reports that one of its presbyteries ascribes its advance to the "old-fashioned methods of prayer and work." In one of the presbyterial societies it is proposed that outside of its

pledged duties there shall be an attempt to raise a mile of pennies, sixteen pennies counting a foot. Another presbyterial reports that "it is found our women are ready to respond if they know *what* is wanted and *why*."

INDIANA records real progress, as its advance comes from regular contributions and not special gifts. There has been increased attendance at presbyterial and synodical meetings, and the programs for these occasions are prepared to meet the expressed desire of the women who want *less* of the machinery and work and more information from the field. Both the synodical president and secretary have addressed many meetings. As evidence of interest among the young women, one presbyterial society had twenty-two young women delegates at its annual meeting this spring.

## HOME MISSION TOPIC FOR AUGUST

### THE WOMAN'S BOARD OF HOME MISSIONS

ITS CONSTITUENCY

ITS OFFICIAL DEPARTMENTS

SOURCES OF REVENUE

THE body now known as the Woman's Board of Home Missions was organized in 1878 under the name of the Woman's Executive Committee of Home Missions. It continued to retain this title during the first eighteen years of its existence.

In 1897, at the Annual Meeting, the name was changed to the Woman's Board of Home Missions of the Presbyterian Church in the United States of America. This title was chosen as being more significant of the scope and nature of the work which has been committed to the organization.

The Woman's Board of Home Missions is not an incorporated body, but works in conjunction with the Board of Home Missions of the General Assembly, through whose treasury its funds are disbursed, and by whom the title to all property is held.

The object of the organization is to cooperate with the Assembly's Board in sus-

taining mission school work, to provide funds for the support of missionary teachers, Bible readers, evangelists, speakers and the executive management of the work, and for the erection and equipment of necessary buildings, industrial departments, etc.

The Woman's Board of Home Missions, while having headquarters in New York City, and while directly connected with the Assembly's Home Board, encourages contributions to the Freedmen's work, receiving and forwarding funds from auxiliary societies, when so designated, to the Board of Freedmen, located at Pittsburg, Pa.

No truer word was ever spoken of the Woman's Board than the utterance of Mrs. Frederick H. Pierson, its Secretary, when she said, "The *need* inaugurated, established and developed the work of the Woman's Board; the *need* makes its wise continuance a matter of conscience and obligation for Presbyterian women."

What was that need? It confronted the missionaries of the Board who sought to preach the Word to those in various portions of our Western frontier who spoke another language, who had other customs, who were of other races, or who held to beliefs inimical to the perpetuity of our Christian national life. To quote again:

"The women of the Church did not push into Home Missions with a pet theory to work out; they were called repeatedly, insistently by General Assembly to plant mission schools as the entering wedge for the evangelization of peculiar peoples in our land—pagan people who would not welcome or receive the Christian minister." The missionary sent back earnest pleas to the Board of Home Missions that teachers should be commissioned and sent to their aid, to gather the children, to instruct them, to gain an entrance into the homes, that the nucleus of the Church might be formed.

The Board, as constituted, had no funds for such work; it was urged that the women of the Church should find it their peculiar privilege and function to support this work, since it appealed so largely to all that is dearest to a woman's heart—the welfare of children, the elevation of the home. Again and again came the pressure upon the Board, ever more insistent. The Board took the matter to the General Assembly—and the General Assembly said, "Let the women meet this need."

In 1893 there appears upon the Minutes of the General Assembly this sentence: "The school work was added to the Home Missionary appliances as a necessity arising from peculiar circumstances." In this way only was the Board able to meet the new condition of things; as its charter did not admit of spending money upon any kind of schools, the women of the Church were urged to undertake their support. Most nobly have

they responded to the call, and the growth of the work has been almost phenomenal.

The official departments of the Woman's Board are for the better prosecution of the work, which comprises extensive details. These official departments are under the charge of the Corresponding Secretary, the Associate Secretary, (the Secretary of the Freedmen's Department located in Pittsburg), the Young People's Secretary, the Treasurer, the Superintendent of School Work, together with the HOME MISSION MONTHLY Department, and the Literature Department. Matters pertaining to these various departments, requiring official action, as well as matters pertaining to the work upon the mission field, or connected with the organizations throughout the churches, are brought before the meeting of the Board, having usually been presented at the intervening meeting of the Ways and Means Committee. All appropriations of money are subject to the action of the School Committee of the Assembly's Board of Home Missions, and confirmed by the Board itself. The executive officers of the Woman's Board carry out the instructions given at these meetings, and conduct the general correspondence and affairs of these several departments in accordance with the policy of the Board.

The Woman's Board comprises, besides its President, Vice-Presidents and other officers and members, an Advisory Committee of women chosen from the churches of New York City and vicinity, by the Board, who furnish the working committees for the transaction of business. These committees are the Ways and Means Committee, Nominating Committee, Finance and Building Committee, Publication Committee, Magazine Committee, Monthly Meetings Committee, Devotional Meetings Committee, Hospitality Committee, Committee on Foreigners, and the Alaska, Indian, Mexican, Mormon, Mountaineer, Porto Rico, and Cuba Committees.

## THE SECRET OF STRENGTH

"We kneel, how weak! we rise, how full of power!  
Why, therefore, should we do ourselves this wrong,  
Or others—that we are not always strong,  
That we are ever overborne with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with thee?"

## THE CONSTITUENCY

Our topic for study this month is the Woman's Board of Home Missions, and one of the sub-topics heads this brief article. A structure can be no stronger than its foundation, nor can an organized body be stronger than its constituency. Hence the subject places itself at once in the forefront as worthy careful consideration.

The Woman's Board of Home Missions is the central organization of a great body of Presbyterian women banded together in the high calling of winning this land for Christ's righteous rule. This central organization, known as the Board proper, has its headquarters in New York City, whence it reaches out over the land through its auxiliaries. In every active Presbyterian church there is usually found a missionary society, composed of those women who have a more or less lively sense of the obligation laid upon His disciples by our Lord, when in order to disciple all nations and people, He bade His followers begin with those nearest home. Often the local society is a joint organization for home and foreign missions, but wherever intelligently and conscientiously conducted, there will be no slighting of our Lord's command, and there will be careful study and prayer and regular giving to the objects under the care of the Woman's Home Board.

Often there are several auxiliary societies in one church—the Woman's Society, the Young Ladies' Society, bands, etc. While not coming directly under the term

constituency, because not auxiliary to the Board, there are various organizations of the Church closely related to the Board through their gifts to its work, as C. E. societies, Sunday schools, etc. While very considerable amounts accrue to the Board from other sources, yet it is the regular organized constituency—the local societies—which are the greatest dependence, for it is from those who compose their membership that the steady stream of support comes.

To promote systematic effort, and also for the reason that Presbyterian policies of ecclesiastical procedure are followed, these local societies within a certain district are gathered together into the presbyterial society; these, again, within a given geographical area usually co-extensive with a State, are banded together into the synodical society. Thus the constituency of the Woman's Board may be spoken of comprehensively as composed of local, presbyterial, and synodical societies, each in turn embraced by the other.

To increase the number of local societies, and to increase the membership of those already organized, is to strengthen the Woman's Board by just so much, and to lengthen the sweep of its benefactions, for upon the constituency depends largely the upbuilding into strong citizenship of those youths otherwise forgotten or neglected, alien in speech or birth, untouched by the Gospel, or likely to be stranded upon the shoals of error in the midst of a professedly Christian nation.



ENCAMPMENT AT THE UMATILLA INDIAN CHURCH

The mission is in charge of Mr. Cornelison. The parsonage, the gift of Mrs. W. S. Ladd, is always open to the Indians. It was filled to its utmost during the encampment, the floors being used for beds.



UMATILLA INDIAN WOMEN

The one sitting on the ground is "Old Sarah," who believes she is a hundred years old

## AN INDIAN MIRACLE OF MISSIONS



HE two Indian groups, and the view of the Nez Perce Presbyterian encampment, given our readers this month, came to us accompanied by a letter to the president of the North Pacific Board, Mrs. Ladd, written by the Rev. Dr. W. S. Holt. Read between the lines all that might be told of the wondrous change in heart and life of a barbarous people and the complete transformation wrought by the Gospel of Christ. A

further reference to these same Nez Percés will be found in the item from Walla Walla presbytery, in "Presbyterial Exchange."

Dr. Holt writes: "I am just home from spending the Sabbath with our Umatilla Indian church. I witnessed a scene not easily forgotten. In response to the urgent call of the Indians some thirty-five of our Nez Perce Indians, accompanied by Miss Crawford, came over to the Umatilla Indian church, and having held special evangelistic services, the results were gathered last Sabbath. In the morning we dedicated the new church free from debt. At three in the afternoon we celebrated the Lord's Supper. There were fully two hundred and fifty Indians present. In the audience sat Rev. James Hays, who was a wild Indian when a young man, and is now a consecrated minister of the Gospel. There sat Kipkapalikan, a grandson of one of the Indians who went to St. Louis in 1832 to find the white man's Book of Heaven. He is a member of the Presbyterian Church. There was Sarah, an old, decrepit woman, who first heard the Gospel from the lips of Mrs. Marcus Whitman, and well remembers her. She is a consistent Christian and has been for many years. There was Philip Minthorn, whose ancestors murdered the Whitman party. He is now a respected elder in the church. It sent a thrill through my soul to look at these monuments to God's grace, all of them my acquaintances, who have come out from such darkness into the marvelous light of the Gospel. Twenty-seven members were added to the little Indian Church last Sabbath on profession of their faith, and seventeen of them were baptized. It was a great sight, and I am very glad that I could be present."

## THE BOARD'S SOURCES OF REVENUE

**F**OREMOST among these stand the local auxiliary societies, the Young People's societies and bands, Christian Endeavor societies and Sunday schools. In addition to these sources the funds received by the Woman's Board are swelled by legacies, and largely by tuition, for it is the policy of the Board that those who enjoy the benefits of the school shall seek to make such return as is possible toward the maintenance of the school work. Under the heading Miscellaneous may be classed the gifts of individuals, money from the sale of property, etc.; funds also accrue from the HOME MISSION MONTHLY and from the sale of leaflets and maps, etc. See treasurer's report in this magazine last month. The receipts for each year since organization follow here-with:

### TOTAL RECEIPTS

1878-79 (4 mos.)	\$ 3,138.89
1879-80	11,467.49
1880-81	27,793.24
1881-82	53,084.83
1882-83	68,231.18
1883-84	108,596.45
1884-85	128,523.36
1885-86	175,910.76
1886-87	191,960.30
1887-88	226,067.24
1888-89	320,640.66
1889-90	337,841.89
1890-91	338,389.29
1891-92	364,179.19
1892-93	373,142.13
1893-94	335,659.79
1894-95	367,333.13
1895-96	315,041.00
1896-97	333,899.20
1897-98	324,348.25
1898-99	330,055.39
1899-00	345,857.53
1900-01	357,201.88
1901-02	416,089.05
1902-03	444,078.65
1903-04	450,446.28
1904-05	475,042.79
1905-06	505,830.97
1906-07	502,167.18

## AN AUGMENTED CONSTITUENCY

FROM THE ADDRESS OF WELCOME AT THE ANNUAL MEETING TO THE WOMAN'S BOARD  
BY M. KATHARINE JONES BENNETT

**C**ONSOLIDATION and co-operation form the keynote of the Twentieth Century; the greatest result with the least waste of force is the day's demand of every form of effort. Modern appliances have so united the parts of the land that population ebbs and flows with the material forces at work, and a flexibility of movement and a rapidity of centralization of effort must accompany every organized force striving to be a power among the people. The Twentieth Century thought does not patiently allow of overlapping of effort, does not patiently watch rigidity that misses its opportunity; in the work of the Church as well as in the commercial life of the nation are recorded these tendencies, and this union of two bodies is their testimony to their belief in the thought that in union is power.

Twenty-seven years ago was organized the Woman's Board of the Cumberland Presbyterian Church; two years earlier had been formed the Woman's Executive Committee, now the Woman's Board of Home Missions of the Presbyterian Church, the twenty-eighth Annual Meeting of which we have to-day met to celebrate, rejoicing together that henceforth these two bodies may be as one, and that

throughout the land the women of the two branches may unite in body as well as in spirit in pressing forward in the work of the Master.

And what shall be our standards and our aims as together we advance?

Let us place them high, and reach outward and upward, bearing ever before us the motto, "Our Land for Christ." As we look about us at our unchurched rural regions; at our great cities, large sections of which are steeped in crime and lawlessness; at the islands of the sea floating outward the Stars and Stripes and awaiting the army bearing the emblem of Christ's workers; at the mountains of the South facing a new awakening which needs now to be directed aright; at the Indian problems reaching from Point Barrow on the North to the border line of Mexico on the South; at that great Mormon octopus stretching out its tentacles from State to State and enfolding in an almost undetachable grip that which it seizes; at the incoming millions of aliens seeking indefinitely and with uncertain impetus a something better than the old life; at the indifference to the things of the spirit, and at the striving after the material which marks our times—as we see all of these,

have we not forced deep into our consciousness the conviction that no effort is too great, no strife too severe to combat the forces inimical to the highest life for this land of ours?

"Shall we advance, stand still or fall back? To fall back is to lose our country; to stand still is to imperil it; to advance is to make it a blessing to itself and a light to the nations of the earth. It is a time of unparalleled prosperity. It should be a time of unparalleled Christian advance. Not with halting steps but with the consolidated line of an army of occupation should the Church of Jesus Christ move on and take advantage of the strategic position God has given this nation among the nations of the earth."

"Enthusiasm" says some one "is conviction on fire." It is emotion of the highest type, which is based on intellect guided by knowledge and faith. The missionary woman of the Twentieth Century *knows* because she studies systematically and intelligently; she *imparts*, because she is convinced and wishes to draw others into the work; she *guides* the young in these paths because in them she sees the workers of the future and seizes for them the "better part"; she *does* because she knows that knowledge and faith untranslating into action are a weakness. She brings into her mission work a trained intelligence, a spirit of devotion; she has passed the personal stage in which the path was closely hedged about; she has reached out into new and broader ways, where there has been a noticeable diminution of insistence upon precedence, and a striving to achieve the best.



KIPKAPALIKAN, AT THE LEFT, AND PHILIP MINTHORN, OR CASH CASH, REFERRED TO IN DR. HOLT'S LETTER, PAGE 239

With standards set high, with loyalty of faith and with certainty of vision looking toward the end, may not the power of Gideon's band be given to this union of Presbyterian women that they may not only serve, advancing with torches aflame and with trumpets sounding the conquering hymn of the Lord of all, but also be granted the sight of the fleeing hosts of sin driven before the army of Christian occupation.

It is for a service that grows more insistent each year that we are joined, and it is to this union of service that with joy and thanksgiving we welcome you.

## THE GREATEST WORK

From Address by Rev. R. M. Craig, Superintendent of Schools

**I**T is great to live at such a time as this, a time when all our energies and hopes are used for bettering the condition of our fellow men and to the glory of God. It is greater still to have the honor of being enlisted under the banner of King Immanuel, to have the honor of joining the forward movement to carry the Gospel of Jesus Christ to earth's remotest bounds.

The special department of this work that is committed to the Woman's Board

is the evangelization of America, and I want to say without the fear of contradiction, that the greatest work that God has given the Church of Jesus Christ to do is the evangelization of America. I do not say it putting it in contrast with the evangelization of the world, or the work in the foreign field; God forbid! but in the interest of foreign missions, I repeat what I have said, that the greatest work God has given the Church to do is the evangelization of America. When you

yourselves were brought to the cross of Christ and realized that the burden of your sins was rolled away, your next thought was for the father, the mother, the son, the daughter, the friend out of Christ. When the foreigner who comes to these shores is brought to know Jesus, the first thought he has is of the homeland and of the men and women left in the homeland. We are here preparing missionaries to go to all parts of the world, to evangelize the world. So I repeat what I have said, that the greatest work God has given the Church in America to do is the evangelizing of America.

The different fields that are under the direction of the Woman's Board extend, as you know, from Alaska to Cuba. I had thought at one time, two years ago, when I first appeared before you as your Assistant Superintendent, that about the only important work in this great land was the work in New Mexico and Arizona. I have changed my mind and my ideas since that time. My interest spreads as I go from place to place and see what the Gospel of Jesus Christ has accomplished in the hands of our devoted workers.

I was lately in Porto Rico and I can never forget what I saw. I asked myself the question, and I ask you the question, cannot such material as we have there be shaped on the anvil of American institutions into that of which we may all be proud? Yes, verily yes. The public schools are doing something and advancement has been made, but the accommodations are deplorably inadequate, and the seating capacity insufficient, and multitudes of these little pilgrims have neither part nor lot in the matter which we represent. Christian men and women of our beloved land, Boards of Churches, to the rescue! Place a high ideal before these needy ones and give them all an opportunity to reach that ideal. By planting that flag of ours on Porto Rican soil we have taken possession of the island as our own; by planting our mission schools we are urging the Christian edu-

cation of every Porto Rican child. And what I say of Porto Rico I repeat of Cuba. During the next ten years we should take these islands for our King.

Highlanders of the South! I like that name. Some of us like to speak of the Highland blood that courses through our veins, and the Highlanders of the South



GRADUATING CLASS IN A SCHOOL AMONG THE MOUNTAINEERS OF THE SOUTH

are much the same. The work in our schools, and the work of our Bible readers will never be forgotten if you have the pleasure of seeing it. Come with me down to a little village in West Virginia, drop into that Bible reader's home, a modest home; two sisters dwell there, with their aged mother keeping house for them. What are they doing? They are not teaching school but they are teaching the community. Some of us ministers think it is very hard work when we preach twice on Sunday and hold a prayer meeting on Wednesday night, but these women conduct four and five meetings every Sunday and also conduct meetings every night in the week, except Saturday, and spend the rest of the time visiting in the homes and caring for the sick. Some of you know that the Woman's Board does not pay large salaries. These women have the usual salaries. When I returned there after visiting Lawson, one of the sisters said to me, "Have you all the money you need for rebuilding Lawson?" Of course, you know that I replied, "No, not quite enough." She said, "I should like to give a little subscription toward that," and I asked if she would send the check on to



the office, as I did not expect to go directly there. When I got back to the office I found a check for two hundred dollars given by those sisters to rebuild the institution on that field. I said then, and I say it again, we are not worthy to stand in their footsteps. God bless those Bible readers carrying the Gospel story into the homes in that Southland.

Then, the school work: Just look in at Asheville at the Normal and Collegiate Institute and see those three hundred young women being trained for the after duties of life, to take charge of the schools, or to take any other position that may open; then, just across the campus, see more than one hundred mountain girls in the Home Industrial School. Miss Stephenson told me that a girl was not allowed to graduate from that institution until she could cut and fit and make all her own clothes. Practical work that! And then go down to the Farm School and see the boys brought down from the mountains. After the close of my address there a young fellow over six feet in height—what a splendid soldier he would be, and what a splendid soldier he will be for bearing the Gospel message to his people in after days—came up to me and said, "Can you tell me, sir, who pays for my keep here?" Pays for his scholarship, he meant. I said, "I don't know just now who it is." He said, "I should like to know, because my mother would like to have somebody write a letter to the lady and thank her for my keep here." Every boy in that institution is now a professing Christian—that is, every one above the third grade. Look for a moment at the work in New Mexico and Arizona, my old camping ground. My heart went out to Mr. Bierkemper as he spoke to-day and my mind went back to other days when I visited him in his home soon after he went to Ganado. I thought of the years he has spent in the work that has been a credit to him, and that has brought credit to the Master's name. I remember very well that old chief he spoke about this morn-

ing, Man-of-Many-Horses, and the first time I saw him. I sat at Mr. Bierkemper's table taking breakfast, when he brought in an old Indian who had lately lost his daughter, and said, "I want you to shake hands with this old man." Just then the old chief—Many-Horses—also came in, and he welcomed me to the reservation, and then sat down at the table across from me. I began to talk to the other old man about his wife and children and about the daughter that died. I said, "Do you expect to see your daughter again?" The poor old Indian moved in his chair and fingered the end of the table and the end of the chair, and then the old chief came to the rescue and said, "We do not think as you do; we do not have the same belief." The old chief asked "Did anybody ever come back from that place you



THE MANSE AT GANADO, ARIZONA, HOME OF MR. AND MRS. BIERKEMPER

call heaven and tell you about it?" I confess I was silent for a moment and then I said, "Oh, yes! oh yes! Many years ago a great Chief of that place had only one son, and He sent Him down to this world"; and then I told him about His birth and boyhood and life and preaching and death and burial, how He came forth from the grave and was seen by many people, and then I said, "He is coming back again and you will see Him if you love Him and do as He says." And when I stopped the two men were sitting with

their arms folded, watching my face; and then the old chief said, "That's a good

story; nobody ever told me that story before."

## PACIFIC COAST CONSTITUENCY

From Report by Julia Fraser, Field Secretary

THE territory assigned me is vast, varied and marvelously interesting. It embraces the synods of California, Oregon, Washington, Utah, Colorado and New Mexico, more than 14,500,000 square miles, or a generous third of the area of the United States. All climatic conditions, unrivaled opportunities of scientific and anthropological research, natural resources of unknown possibilities, and marvelous scenery, are some of the elements which make this the world's wonderland. The people representing descendants of the oldest races on the continent, with colonists from every State, and immigrants from all countries, are as cosmopolitan and interesting as their country is vast. The only difficulty is the sparse population widely scattered.

The six synods represent the great home missionary field of our Church where money has been freely spent, but where much more expended now in churches and educational institutions will in the near future bring returns a thousand fold. These six synods have seven hundred and eighty-three churches, with a total membership of seventy-four thousand two hundred and seventy-two. Nearly all these seven hundred and eighty-three churches were organized by our Board of Home Missions, and last year four hundred and seventy-six—more than half—were aided by the Board and without that outside help could not have maintained the work. Of these four hundred and seventy-six churches it would be interesting to note the various races having their own church—Indians, Alaskans, Mexicans, Chinese, Japanese, Jews, Americans, French, Italians, Portuguese, Russians—the list could be longer: in many of these churches are societies auxiliary to our Woman's Board of Home Missions. Here, too, is located a very large part of the work supported by the Woman's Board of Home Missions.

Presbyterian women in this distinctively home mission territory realize, as no others can, the value, the importance, the strategic necessity of the work suppor-

ted by their great national Board. Their devotion, their loyalty, their generous support is thrilling.

The point difficult for a stranger to grasp is the enormous territory sparsely populated, with six or seven strategic centers very strong, but even these characterized by a floating population, as it is not unusual to have the entire personnel of the church change every four or five years. This makes administrative work very difficult, but has had the corresponding blessing of developing to a remarkable degree the administrative ability of presbyterial, synodical and North Pacific Board officers.

As field secretary my first purpose has been to advance in each locality the work along the lines which its own officers have outlined, aiming to strengthen them everywhere with their constituency. Traveling by night and speaking by day, it has been possible to visit only eighteen presbyteries. My aim further has been to increase numbers of contributing agencies and subscriptions for HOME MISSION MONTHLY and *Over Sea and Land*, develop missionary interest in Sunday schools and Young People's societies, encourage organizing home mission study classes, and to deepen prayer spirit. Growth has been most gratifying, but exact statistics are not at hand.

Presbyterial societies are strengthening their stakes by holding more and stronger public meetings—some quarterly; others find the geographical problems are such that district meetings frequently held solve this problem.

The North Pacific Board is to be congratulated upon the increasing use of the pledge card system. As a result of more systematic giving, the North Pacific Board made a home missionary advance of 18% this year, and takes the glorious step forward of throwing the responsibility upon each society, depending upon each that it will conscientiously advance as much at least as last year.

California continues to successfully maintain quarterly meetings of the Synodical

Society, and has issued regularly the *Synodical Quarterly* under conditions which, at the beginning of the fiscal year, were most trying. Mt. Hermon, seven miles from Santa Cruz-by-the-Sea, which Presbyterians are making the Winona of the West, has already afforded exceptional opportunity for studying home mission problems and advertising the work of our Woman's Board of Home Missions. The July quarterly meeting of the Synodical Society is scheduled as one of the features this year at Mt. Hermon.

I wish to express my appreciation to synodical, Board and presbyterial officers for planning itineraries and also for the delightful spirit of co-operation churches and societies have shown in arranging meetings, often at inconvenient and inopportune times. The territory is so vast and expense of travel so great that there can be no going back and forth on trains, but places must be taken as they come on the road. Many of the largest churches, in strategic centers, have arranged for special meetings on short notice.

All this year has been full of joyful service, some measure of success, and an abid-

ing confidence in Presbyterian women to keep faithful to the work entrusted to them.

Of the many notable women to whose kindness and good will I am continually indebted, two, from their character and position, stand out in bold relief: Mrs. W. S. Ladd, the honored and dearly beloved president of the North Pacific Board, who for years has been the grandly representative leader of Presbyterian women of the far Northwest, whose bow still abides in strength, is reaping the result of patient seed sowing of the past in the success of the work and in the loving devotion of her co-workers; Mrs. R. B. Goddard, the Synodical President of California, who in a year of such public strain as never synodical society was called on to pass through, has nevertheless kept such a firm grip on home mission work in California as to be able to finish the year with an encouraging advance. My heart turns lovingly also to the many who steadfastly, perseveringly in whatever position God has put them, have been faithful to their missionary trust.

## A FIELD SECRETARY IN THE SOUTHWEST

From Report by Edith Hughes, Field Secretary

THE territory designated as the Southwest is one of wonderful opportunities, and one to which we may look for rapid advancement along missionary lines; its possibilities are as abundant as its resources and as varied as its scenery and natural characteristics.

"Southwest" may seem something of a misnomer when we realize that the eastern limit is in North Carolina; nevertheless, from the Sapphire country of the French Broad, through mountains and plains of Tennessee and Kentucky, over hills and vales of Arkansas and Missouri, past the rolling prairies of Kansas and Oklahoma, and on into the almost interminable plains of the Lone Star State, extends what we are pleased to call the Southwest. Varied as people and country may seem these synods form a natural grouping, because they all embrace similar ecclesiastical conditions. In all of them, except Kansas, our work will be materially strengthened by the reunion with the Cumberland Presbyterian Church. Some opposition to this union has been manifested but it sinks into

insignificance when compared with the willingness of the majority to sacrifice name, organization, and fond associations to the opportunity for greater usefulness, and what is a larger work for us as well as for them.

In most of these states presbyterial boundaries are being changed and our work as well as that of our Cumberland sisters is somewhat disorganized. Consolidation and reorganization will require time, but will involve little or no difficulty because of the beautiful spirit manifested by the women of both sides. This union adds to our ranks many efficient and consecrated women accustomed to holding positions of leadership, and while their efforts have been chiefly along foreign mission lines, they readily realize the importance of home missions, and the indications are that as soon as they understand the new relation, they will respond to both calls with equal liberality and enthusiasm. The presentation of our work at the Synod of Arkansas last fall brought requests from presbyterial and local officers, and

from pastors as well, to have the same message presented to their churches.

During the year I have been able to obtain only a bird's eye view of my vast territory. Though every synod except Texas has been visited, only one, Oklahoma, has been gone over thoroughly. This itinerary occupied nearly four months, only a few churches being omitted and these either because of inaccessibility or because the date offered was not acceptable. You will believe, as do I, in the future Presbyterianism of this new State, when I tell you that for ten consecutive days I addressed Presbyterian audiences in as many different towns without seeing a church building; all contemplate building. They have not yet organized their missionary societies, but with hearthstone as well as church home to establish, we can forgive them if they ask us to wait awhile. They are only temporarily self-centered. However firmly we may believe that the new church and the small church needs more than any other the vital contact with the church at large, and that nothing would contribute to its growth like the inspiration which comes from joining hands and hearts in the great work for which the church exists, nevertheless we must have patience while they are growing into this same opinion.

In my territory lies the great mountain mission field, and in it is the French Broad Presbytery which is certainly a model, a concrete evidence of what our mission schools are doing for Presbyterianism. Every church is the outgrowth of a mission school, and only one is as yet self-supporting, but there is an average of more than three contributing organizations to a church. Where else is there a presbyterial society of which this is true or whose every society sent a delegate and whose every delegate could report good work done? If out of the poverty of these mountain communities come contributions for missions, surely there is no church whose women can not lend a hand.

I desire to take this opportunity of thanking synodical and presbyterial officers for their hearty co-operation and for the readiness with which they have given time and energy to assist in furthering home mission interests. Thanks are due the pastors also who have so kindly commended the speaker and the cause to the sympathy and consideration of their people. Nor can I forget the many members of local societies who have extended such bounteous hospitality, making their homes mine and thus helping more than they knew.

## A NATIVE SPEAKS FOR ALASKA

By Samuel Davis

WE have three towns or little villages of about five hundred inhabitants among the Hydahs. In the early days the Hydah tribe came from a place called Queen Charlotte Island, on the British side; they went across to Alaska, which was inhabited by the Thlingets, but the Hydahs took possession of the part where they now live.

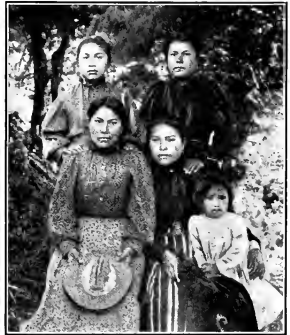
I have been thinking of what our condition would be if Russia had that country to-day. I am very thankful that the United States bought that great country, for your people have done a great work for us and we are thankful for it. We are very thankful that you have sent people up to our country to better our lives. If you only knew what was in our hearts you would be willing to do more. [Mr. Davis attended the Wrangell school when a little boy, which Mrs. McFarland first opened in 1877.—EDITOR.]

We have much yet to accomplish. We have not all turned toward God. We have still difficulties to work against. One of these difficulties is that our natives as a people have a custom that is very hard to give up, and that is feasting for the dead. They believe that the person dying in this world has a spirit, and this spirit must be provided for in the next world, and so every time a person dies, or a child dies, they must give this feast; and they do it now in such a way that the Christian people won't see it. They will give the feast in one house and hold the performances in another; these heathenish rites are very hard to overcome among our people.

A little girl last winter was taken sick in our village; she was a very dear friend of mine, and she used to come to our house very often. When she became sick she sent for me to come down and see her. She

was about eight years old, and she looked exactly like a white child. She was a most beautiful child. Her father and mother were accustomed to having these feasts, and just before she died she made her mother and father promise that they wouldn't give any feast. I went down to see her and she asked me to pray for her. I knelt down beside her and prayed; then she turned toward her mother and said: "Mother, you know where I am going; Christ is going to take me into heaven, and I don't need food in the next world. Therefore, I don't want you or father to prepare any food for me," and she made her mother and father promise that they would never again hold such a feast; today that same father is a Christian. He is one of the best Christians we have in our church, and he has been made an elder in that church; all because of that little girl's faith.

It is wonderful how the Gospel is working amongst our people.



THE FRUIT OF CHRISTIAN MISSION WORK IN ALASKA

## HELPING THE NEGRO YOUTH

From Address of Mrs. A. S. Clarke

**I** THANK you for the opportunity to say one word about the black boys and girls in Georgia. When we went to Cordele, Georgia, we saw the need of the school. We began the school in our home, which had five little rooms, barely furnished with about four chairs in the house. We brought in boards and made seats, but very soon there came so many that they could not be seated in this home. We carried them to our church, but we soon outgrew the church in number, our church being small, seating from 150 to 200. But through one of the faithful servants of the Lord in the North money was given us, and we now have quite a nice building, with twenty-three rooms; there are 394 pupils in attendance. We have had as many as seventeen boarders, girls and boys, in this home at the same time. I wish you could have seen one girl who came from about twenty miles back in the country. She had to walk a long way to get the train. She did not have a trunk; she had gathered her clothing together and put it in an old coarse sack, and when she came to

us after having walked through fields and bushes she was wet to the knees. That same girl has been with us two years and has been most faithful and earnest in her desire to learn to work, and she has carried into her home the idea of Jesus Christ. It is our plan just after our breakfast in the morning to put a Bible into each hand, and we all read, and we all get some verse from that chapter which we recite before we begin our evening meal, and in this way we learn many passages of Scripture.

Another opportunity for good is with the little children from two years up in the Sunday school. They get the stories and carry them home, and some of the mothers come back and tell them to us. One little boy who had met with an accident and could not come to Sunday school, asked his mother to take him. She said she was too busy to take him. He said he was sorry she was too busy to take a little crippled boy to Sunday school. The mother could not resist this. She put down her Sunday work and carried that boy to Sunday school.

## MARY HOLMES SEMINARY---DOMESTIC TRAINING

By Ella H. Jolly

**W**HILE in fullest sympathy with the education of the colored girls in our Freedmen schools, even beyond the "three R's," I have always felt that the domestic and industrial phases of their education are of such importance that we can-

not hope for the desired uplift of the race until the girls are taught to be not only house-keepers but home-makers, until they have higher ideals of home life than they can possibly gain from the cabins in which they are reared and in which there can be neither physi-

cal nor moral development. Home, to many of them, is simply a shelter, and a very poor one, at that.

My first year in Mary Holmes Seminary was one of sore trial, because I felt the necessity for thorough domestic training, but was handicapped because of lack of equipment. We made a beginning, however, by abolishing the germ-breeding mop and taught the girls to scrub their rooms with a brush, giving such simple rules as "Scrub the grain of the wood; use little soap—much makes the wood yellow; wash floor thoroughly and dry well. When through, wash brush and floorcloth, stand brush on bristles to dry and dry cloth before putting away." The girls' rooms improved wonderfully. They wanted pictures, sash curtains and any little article that would brighten the white walls. I feel sure these girls will go back to their cabin homes with some idea of improving them.

Training in the diningroom and kitchen was difficult because everything must be done on such an extensive scale. A huge diningroom with twelve long tables, seating eighteen girls each, gives no idea of the family gathering around a table in a cozy home. Neither does cooking on an immense range, in large boilers, for a family of two hundred, give any idea of cooking as to quantity or seasoning, to say nothing of daintiness, for a family of average size. However, rules for setting table, clearing table and washing dishes were rigidly enforced and the girls show by the interest they take in their work that they are learning.

In so large a school as the Mary Holmes, to reach the individual is not so easy as in smaller institutions. Yet so wisely is the problem met that even in religious teaching the pupils are not dealt with in the mass. Instead of special services there is constant care that, by grouping, personal work with individuals may be possible.

## IN THE LETTERS OF OUR TEACHERS

### From Cuba

#### THE STORY OF TWO

I have chosen two pupils to tell you about—a boy and a girl.

The boy is a mulatto of fourteen years, my eldest, brightest and my best—not bright in the sense of being quick; on the other hand, he is of the slow, steady, plodding kind; he has to study for what he learns, but once having acquired, retains it. Studious and ambitious, he is easily leader in his classes; speaks English fairly well, and is talented in many ways; has special inclinations toward drawing and music, and I hope some day to see him one of the organists in our mission.

But the interesting part of it all is his talent for and desire to learn sewing. His mother told me the other day that she has almost forgotten how to sew, as José has made all of her clothing and that of two little brothers, for the past two or three years. He has chosen dress-making as his trade, and says that he means to be a dressmaker. Not a tailor—the making of men's apparel has no allurements for him; but he is never happier than when making a skirt, which he can trim tastefully with ruffles and tucks, or a dainty tea jacket or waist finished with lace and insertion. When one knows that he uses no patterns, except such as he cuts himself, it makes it all more interesting still.

This will no doubt be his last year in school. As with many, just when they arrive at an interesting age, an age where they begin to think and reason for themselves and when to teach them is more of a pleasure than in their younger years, they leave school. And why? Because of poverty; their services are needed to help fill hungry little mouths.

But I am forgetting my other character, Ofelia. The second daughter of three, she is rather an abused member in the family. All her mispronounced words, her good intentions,

wrongly interpreted, afford amusement for all the others, and the sweet disposition accepts it all and goes on with never a bitter thought or a word of resentment against any person.

Several weeks ago, very early one morning, we sat at the table, and in she came lugging a great tin box full of sweet crackers she had bought with saved "centavos" but not to satisfy any selfish taste for sweets. Not many hours afterwards I saw her as she tied up a little package of them to send to an aunt in the country. Other packages, too, she sent to different poor and sick in the town, and it was for this that she had saved her money. She is a sweet singer, and pegs away steadily at her music with a patience I like to see.

### Another Cuban School

Of our ninety-nine pupils, sixty-two are members of the Sabbath school, and these sixty-two are doing their best to bring the others. When I organized my New Testament class, expecting to lend the boys the books, two dozen New Testaments were bought by them in two days.

### From Utah

"This has been the best quarter our school has known in the past three years—thirty-seven enrolled, average attendance for the quarter, twenty-five. But we can feel a strong undercurrent against the work. One girl started to come to school some time ago, but came only half a day. She is about fourteen or fifteen years old. Her people are strong Mormons and were opposed to her coming. She has never been to school a day since, as she refused to go to any unless they would let her come here. I almost wonder sometimes that we have as many as we do, under such conditions, for all but two of those enrolled are from Mormon homes. I know you will rejoice with us that two of our children have united with the church on confession this quarter."



SCHOOL CHILDREN, ST. LAWRENCE ISLAND, ALASKA

## ISOLATED

From Address of Dr. E. O. Campbell

**A**WAY up in Alaska is our little field, St. Lawrence Island. It is two hundred miles from the mainland and is about the size of the State of Connecticut. There you will find a people that have been separated from all communication with the outside world. Many a man has lived in that

little village when they have had to tear the very roofs off their houses and had to eat them, and had to tear the covering off their canoes in order to sustain life, and see their little ones pass away in their arms and had no one to appeal to or to talk to—no one to help them. It is just a little island. I can hear the cries of the dying in India and Russia and China, and I am glad they are having aid sent to them; but there on that island, they have been so separate and so alone from others that they have been absolutely shut in to themselves; they do not know there is another world, and they do not know any other home than

that place, and that has driven them to a community life.

If you give them anything they divide it among themselves; they are kind and gentle and do not fight. Sometimes there is a murder, but it is always spoken against by the elders; the life they lead is patriarchal.



POINT BARROW ESQUIMO

Their houses are built above ground, because the houses built below ground became so wet in the spring that it was dangerous to live in them. They build the houses out of two-inch planks, gathered from shipwrecks.

We were five years without seeing a Christian who could give us a word of comfort, or without any other word of prayer than that offered by ourselves, without seeing any other ministers or hearing the Gospel. The coming to these meetings has been most helpful, and we

are deeply appreciative, as we have been able to hear the Gospel and to tell a little something of our work.

## YOUNG PEOPLE'S DEPARTMENT NOTES

**D**URING the Young People's Hour at Columbus, Ohio, which formed a part of the Annual Meeting of the Woman's Board, some of the following topics and questions were discussed. As they cover so fully the sub-topics for the month in their relation to the work of this department, we give them for the benefit of those who were unable to attend this annual meeting.

**THE SYNODICAL YOUNG PEOPLE'S SECRETARY.** Is such an officer necessary? How do you aid her? Does she apportion the work in the presbyteries?

**THE PRESBYTERIAL YOUNG PEOPLE'S SECRETARY.** How is she selected? Is she recognized as a member of your executive force? What opportunity has she at the presbyterial meeting? Are her expenses for correspondence and attendance at the annual meeting met from the Contingent Fund?

**MISSION BANDS.** Is there pressing need for more aggressive work among bands already formed and for the organization of new bands? Who is responsible for them in your presbyterial and local societies?

**HOME MISSION STUDY CLASSES.** What plans have been made by your young people's secretary to advance mission study? What are the encouragements?

**SUNDAY SCHOOLS.** How much time is given in your Sunday school to home missions? Are the special days recommended by the General Assembly observed? What is your most effective way of presenting the special programs and securing the offerings?

**SPECIAL OBJECTS AND GENERAL.** Your young people's secretary has been asked to secure an advance of 15 per cent. for the General Assembly. Will you co-operate with her? Are your young people's offerings increased by the special objects assigned? Are you familiar with these objects and the literature furnished with them?

The discussions were opened by the synodical and presbyterial presidents, and young people's secretaries present added their own experiences.

A most important *constituency* of the Woman's Board is the mission band, and as bands are auxiliary to the women's societies, and their offerings reported in the Woman's Board columns only, we feel justified in pressing their importance as a *source of revenue* if for no other reason, knowing how well presbyterial presidents and treasurers love to report an advance. The first need in band work is for an interested leadership. Are leaders being developed in your church or missionary society? They need, also, some one in the presbyterial organization who shall be especially interested in them, at least to the extent of knowing where present bands are located, and where there is prospect for future bands. In a large number of our presbyteries no attention is paid to this training school for future officers of the local and presbyterial societies, but if, from to-day, we, as individuals, give thought and prayer to the condition of the

mission bands of our own presbyteries, we shall be able to show decided growth in this right direction when we come up to our annual accounting next spring.

In addition to "Aliens or Americans?" and "Coming Americans" (for Juniors and Bands) we recommend the mission study class book by Dr. Josiah Strong, "The Challenge of the City." This book will be used at the summer conferences where leaders will be developed for the fall and winter classes. It is hoped, however, that all who were unable to take up the Immigration topic last year will make special efforts to do so now. It has been interesting to note the classes formed for the study of this topic during the summer months.

An educative program for a sociable has just reached this desk. We quote from the letter of the secretary who prepared it: "We began our research work in December and the social was held in April, and awakened much interest in missions. The young people were asked to represent numerous home and foreign missionaries and Board officers, and two weeks before the social we gave each person who would promise to look up the character a badge, which was a card 7x9 inches with a picture of the character (when possible), a list of references where information could be found, and a short sketch of the life, but not the name of the person. We found our ammunition in old files of the *Assembly Herald*, *HOME MISSION MONTHLY*, *Missionary Review of the World*, etc., etc. The young people showed keen interest in looking up the information, and our efforts were fully rewarded."

The annual statement of this department, with comparative statistics from young people's societies, and also the amounts received from Sunday schools during the year 1906-7 will be sent on application to the secretary.

M. J. P.

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*From the Mormon Field:* I have attended "meeting" in the tabernacle recently. It was in one sense discouraging to see the large room so full, for our attendance is so small. When I heard them extolling Joseph Smith, and boasting of the ultimate supremacy of the Latter Day Saints, and saw the satisfied expression on the faces near me, I couldn't help feeling weak and helpless against such a rock of superstition. But when I recalled the irreverent attitude of the audience, the utter absence of sacredness in administering the sacrament, and contrasted the behavior of the children there with those who attend our school and services, I rejoiced that there is one place in town where at least a few boys and girls learn of Christ, and know something of reverence for sacred things. Our boys and girls are impressed by Christianity, though our hearts ache that they do not seem more willing to openly accept it. Many of them understand what being a Christian means, but environment is against accepting the faith for themselves.



# MONTHLY STUDY TOPICS FOR 1908

We give these topics now for the convenience of those who are making up calendars for another twelve months.

**January**—OUR FOREIGNERS.

Whence do they come? Why do they come? What can we do?

**February**—THE INDIANS.

Their condition to-day. What is the Government doing? What is the Church doing?

**March**—SYSTEMATIC GIVING.

Our time. Our talents. Our money.

**April**—THE FREEDMEN.

What we are doing for them. What they are doing for themselves.

**May**—PORTO RICO AND CUBA.

The record of eight years. Political and social conditions. Our present duty.

**June**—ALASKA.

The civic standpoint. The economic standpoint. The missionary standpoint.

**July**—A YEAR'S WORK—A LOOK BACKWARD.

In the church. In the organization. On the field.

**August**—OUR MISSIONARIES.

Their varied activities. Essential equipment for successful results.

**September**—A YEAR'S WORK—A LOOK FORWARD.

New developments. Our resources. Possible results.

**October**—MORMONISM.

The Mormon aggression. How to evangelize. Signs of promise.

**November**—THE MEXICANS IN THE UNITED STATES.

Who are they? Their present position. The outlook.

**December**—THE MOUNTAINEERS.

Their claim upon us. Our claim upon them. Present progress.

## PROGRAM FOR SEPTEMBER

**Devotional Seed Thought:**—God hears and answers prayer.

**Leader:**—O thou that hearest prayer, unto thee shall all flesh come. Ps. 65:2. Lord, thou hast heard the desire of the humble: thou shalt cause thine ear to hear. Ps. 10:17.

Has Prayer been importunate? sincere? humble? and is it yet unanswered?

"Unanswered yet; the prayer your lips have pleaded

In agony of heart these many years?

Does faith begin to fail? Is hope departing?

And think you all in vain those falling tears?

Say not the Father hath not heard your prayer;

You shall have your desire sometime, somewhere."

**Leader:**—Then shalt thou call and the Lord shall answer. Is. 58:9.

**Response.** He will be very gracious unto thee, to the voice of thy cry; when he shall hear it, he will answer thee. Is. 33:19.

"Unanswered yet, though when you first presented

This one petition at the Father's throne,

It seemed you could not wait the time of asking,

So urgent was your heart to make it known.

Though years have passed since then, do not despair:

The Lord will answer you sometime, somewhere."

**Leader:**—And all things whatsoever ye ask in prayer believing, ye shall receive. Mat. 21:22.

**Response.** And I say unto you, ask, and it shall be given you. Luke 11:9.

"Unanswered yet; nay do not say ungranted.

Perhaps your work is not yet wholly done.

The work begun when your first prayer was uttered,

And God will finish what He has begun.

If you will keep the incense burning there,

His glory you shall see sometime, somewhere."

**Leader:**—Pray without ceasing. I. Thes. 5:17.

**Response.** Evening, and morning, and at noon, will I pray and cry aloud; and he shall hear my voice. Ps. 55:17.

"Unanswered yet; Faith cannot be unanswered,

Her feet are firmly planted on the rock;

Amid the wildest storms she stands undaunted,

Nor quails before the loudest thunder shock.

She knows omnipotence has heard the prayer,

And cries, It shall be done, sometime, somewhere."

**Leader:**—The Lord hath heard my supplication. Ps. 69.

**Response.** But verily the Lord hath heard me; he hath attended to the voice of my supplication. Ps. 66:19.

This meditation on prayer may be developed by the leader giving the first text and the members responding as indicated, or the leader may quote both passages of Scripture and add, very briefly, an illuminating thought. The stanzas should be read or recited by one who can do so with expression and true feeling, or if possible to arrange that they be sung by a soloist as set to music by Bischoff, the impression will be deepened.

## TOPIC, NATIONAL OBLIGATIONS FOR HOME MISSIONS

a. New Developments.

b. Our Resources.

c. Possible Results.

**Discussion: Plans of Work.** See articles in this magazine for Sept. 1907; also secure leaflet helps advertised on last page of cover of this magazine for development of topics.

## PRESBYTERIAL EXCHANGE

Walla Walla Presbytery, Wash., held its third annual meeting in the picturesque town of Clarkston in April. The delegates who attended this presbyterial meeting will not soon forget the beautiful blossom-laden orchards of Clarkston and the surrounding country, nor the royal welcome given them by the good people of that place. There were present at all the meetings a number of Nez Perce Indian women, ever ready to offer public prayer in their own language or to speak a word or two for their Saviour when opportunity offered. Eight Nez Perce girls gave perfectly a beautiful rendi-

tion of "Jesus, Lover of my Soul" at the evening meeting, and Mr. James Dixon, a young Nez Perce minister, a graduate from Carlisle Institute, and Moody Bible school, gave a strong address on the work among his own people. He paid a tribute to the work being done by the faithful missionaries among the Indians of Walla Walla Presbytery, and spoke of the contributions to missions so liberally given by the Indian women, who so recently sat in heathen darkness. The fine results of the Christian work done among the Nez Perce Indians as shown in the daily lives of that noble people, speak in-

deed more eloquently than words can ever speak, of the wonderful power of the gospel of Christ.

ANNIE LANG HENCH.

## REMINDERS

I find there are always some that need reminding of the various dates of the meetings, and to these I send souvenir postal cards which I have picked up in my various wanderings about the country. Again, the programs are always different (and I hope attractive). Then we serve tea and wafers after the meeting. In this my purpose is two-fold; a cup of tea is refreshing—I always ask a different lady to pour—and as my husband is their pastor, I like to have the ladies "break bread" (or crackers) in our home. I make my table as dauntly and pretty as possible, but serve only what each lady could afford to serve in her own home. We really do have good times at our meetings, and the members almost all come.

Our ladies know I work just as hard to make our missionary day interesting and attractive as I do for our young people's social evenings, and as a result they appreciate it and send regrets when absent. I always write a card after each meeting to each absent member telling that we missed her.

I am a very busy mother, so have to get in my writing, etc. when the children are at school and my baby asleep.

## ALWAYS ON THE ALERT

My motto as president of this society is to keep on insisting that the missionary society is the most important branch of church work, and all the women of the church, by virtue of their membership, are members of this society. We call upon them for any and all occasions, and they respond in good spirit. We are constantly on the alert for new objects to work for, and as soon as one is disposed of something else takes its place. We dare not sit idle. A few complain that I will not even let them take time to clean house; but they all take pride in their society.

## PRAYER AND PAINS

*La Moure, North Dakota.* For several years we have taken as much interest and care in planning the work for our missionary society as for a woman's club. Ours is a town of nine hundred inhabitants. We have a membership of forty-three. Since we began to lay out the work, the interest has never waned. Of course there are many who feel they cannot take an active part in the program, but there is none but who is delighted to be the hostess. A free will offering is always taken. At our last meeting there was an attendance of thirty-five, and an offering of \$5.20. We are so much interested in our study on immigration that we wish a great many societies would take it up. We had no idea how closely it touched us and how much ought and must be done to meet the problem.

## THE COUNTRY MISSIONARY SOCIETY

We propose giving space in the next few issues of this magazine to the problems of the country missionary society. To this end we have invited and received numerous communications from a large number of such successfully conducted societies; gleanings from their experiences will be made for the aid of other like organizations.

Our introductory communication is from Oregon:—

"It is not an easy matter to maintain a missionary society in the rural districts, with members many miles separated, roads in the winter not good, and the summer days full of work. There is no leisure in this busy West, and I am surprised at the earnestness and zeal of some of our struggling wives and mothers in carrying on their missionary work. The telephone is a help not to be ignored. The HOME MISSION MONTHLY is another important factor. Its items of interest and information increase every year, and its cover and clean appearing pages always invite a careful reading. We urge for it an entrance into every woman's home."

### Responsive

*New Cambria, Mo.* It is to the united efforts of every member that we owe our success. We never fail to answer all letters and all questions to the best of our ability, promptly upon their receipt. Nearly every member of our society takes the HOME MISSION MONTHLY.

**How a Young Ladies' Band Succeeds.** In the first place we have our yearly programs written out by hand by one of our members, which keeps us posted as to who is leader, hostess, etc.

Every one is given something to do at every meeting. We also have a mission study class, which meets once a month immediately before the regular missionary meeting. Yes, we have been told that this is a very bad plan, that the meetings should be held at least once every two weeks. However, that is an impossibility in the country, in this part of it anyway. Our leader prepares questions for each member on a slip of paper, which she gives to the members to answer at the next meeting of the class. All the members are supposed to study the entire chapter that has been assigned, but especially prepare their answers for the slips. We are studying "Aliens or Americans" at present, which we find very interesting and instructive.

At our regular meetings, which follow immediately our study class, we generally have sentence prayers at our devotional exercises. Now this may sound very primitive to you, but you see we are all young and have never prayed in public, so sentence prayers are very beneficial in our case.

*Our eleven members take nine magazines.* After the meeting we usually have a little social time, interspersed with music, but *positively no refreshments.* At least once a year we have a musical or social of some kind to raise money, and sometimes—two or three times a year—we meet for an all day sewing at one of the girls' homes. We quilt, make aprons, dress dolls, etc. for our Christmas box.—OHIO.

# DUTY TO THE YOUNG

PARAGRAPHS APPEARING IN THE RECORD OF THE YEAR IN THE YOUNG PEOPLE'S DEPARTMENT

Our young people are impressionable and most hopeful in regard to things of the kingdom, but each young people's society is a separate problem and success even in one section of country is no pledge of equal success in another.

1. Very few young people are reached for missions except through some organization of the local church.

2. The condition, therefore, of organizations for the young is of vital concern to us. Christian Endeavor societies are responsible for widespread missionary enterprises. Various other societies are deeply interested in missions. Intermediate societies have increased in number and the special salary assigned them has aroused their enthusiasm. Junior societies have responded most heartily to every suggestion for the work of their hands in behalf of the San Juan Hospital. Mission bands under the care of women's societies have flourished. An earnest effort has been made to secure

through the young people's secretary an accurate list of all bands with but partial success. Nevertheless, reports from bands are much more encouraging and an awakening interest in these very important organizations on the part of the women's societies seems manifest all over the country.

But all these successes take no account of the many hundreds of young people of our Church who are not reached by any of these societies. The department believes that the young of the Church should be organized with a view to providing for all the elements of a rounded system of Christian nurture. One of these elements is undoubtedly instruction in the missionary affairs of the Church, and it will be included whenever such a rounded plan is undertaken.

3. The best work for missions by the young of the Church, therefore, will never be accomplished until the Church does better work for the young themselves.

## RECEIPTS OF WOMAN'S BOARD OF HOME MISSIONS

Abbreviations: Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brig.; Girls' Band, G.; Boys' Band, B.; other bands by initials—as Busy Bees, B. B. Last syllable omitted when ending ville, port, town, field, etc.

### RECEIPTS FOR FREEDMEN FOR MARCH (New York Continued)

Cato 5; Cayuga 6.25; Fair Haven 5; Geneva 1st 2; HHMB 10; 2d 2; S 2; 3d 1; Ithaca 5; Meridian 2; Schipov 4; Weesp 14; Champlain: Keesev 5; S 10; C 2.50; Plattsb 1st 22; C 10; Chemung: Breesp 1; Burdett 13; Elmira 1st 5; RS 5.94; Lake St 4; No 11.33; So 3; Mecklen Mrs Fish 5; Sugar Hill 2; Watkins 23; Weston 2; Columbia: Asht 3; S 1; Durham C 2; Hudson 32.50; VB 2; S 12; LUL 5; Hunter 3; C 3; Windham 5; S 2; Genesee: Attica 2; S 5.40; Batavia 30.85; S 7.40; Bergen 5; S 2.17; Beth 5; Byron 8.80; S 1.50; Castile 5; S 1.85; B Pembroke 3; S 3; C 2.50; Elba 3; Leroy 2.45; S 5.63; No Bergen 3; S 1.50; Stone Ch 3; MS 5; Warsaw 3.30; YW 12; Wyoming 8; S 6; Geneva: Canadaduna 20; Geneva 1st S & D of K 5; No 10; YL 25; J 5; Naples S 5; Oak's Cyp 2.25; Penn Yan YLMS 9.50; J 5; Phelps EMB 40; GMB 5; Bri Dept S 2; Seneca Castle 1.31; Stanley MB 10; Trumansburg 8.05; S Waterloo LLE 33c; Hudson: Circlev 10; Goodwill 5; Gosben 5; Haverstraw Cent 10; Hopewell 2; Middlet 1st 50; Montgomery 6; C 2; Monroe 6.25; S 7; Otisville 2; Ridgeb 2; C 5; S 7.36; Scotch 5; Washington 5; West 25. Long Island: Amagansett 1.33; S 1.75; Bridgehampton YL 2.50; S 5; Easthampton 3.70; C 1.34; Franklin 7; Greenv 14; C 3; Stilluck C 2; S 2.22; S 2.22; Moriches 5; S Oyster Bay 4; Sag Harbor 10; Setauket 6; Shelter Is 34; Southampton 6; C 12; S 8.20; So Haven S 1; Southold 1.25; Spgs 1.35; Yaphank 4; S 4.9c; Stony Br 1; Lyons: Newark S 12.54; Nassau: Astoria 10; Babylon 5; Brentw 3; Elmhurst S 10; Fur Rockaway 20; Freep S 10 M 2.80; YPCA 5; J 2; Glen Cove 20; J 3.25; S 11; Glenw 1; S 1; Huntington Cent 5; Islip 10; North 3; Oyster Bay 4; Roslyn 5; Smitht S 10; Spring C 5. New York: New York 1st 45; Union 20; 4th S 60; Brick 75; Coven BS Cir 5; BLB 5; Good Shepherd 2; Mount Washington 30; S 5.95; No 11; Rutgers 5; W End 12. Niagara: Barre Cent MR 4; S 1; Holley 12; Lockp 2d 4; Maplet C 2; Medina YWMS 10; No Tonawanda 6.90; C 1; North River: Ancram Cent MB 8; Bethany 10; W W L Cold Spring 11.30; Cornwall 5; C 2; High Falls 10; Lloyd 10; Marib 1; Millerton 20; Newb 1st 5; Union 18; N Ham 6.10; Pleasant Val 12. Otsego: Delhi 1st 20; Hobart C 3; Margaret 4.75; Oneonta 20; Stamford 10; YL Soc LR 3; C 5. Rochester: Avon Cent S.35, MII 6.30; Brighton GMB 20; Brockp C 4; J 1; Caledonia 10; Charlotte 7.95; C 1;

Dansv 12.50; Gates 10; Genesee 1st 25; JSG 5; C 6; Grovel YW 20; Lima 14; Pri S 6; Ogden 1; Pittsdt JMB 5; Rochester 1st 35; 3d 51; YWMS 37; Miss E's C 15; Brick 75; Cent 93; YWMS 25; E Side 2; Mem 10; S 45; CI No 50 45; Mount Hor 25; St Peter's 25; Trinity 4; West 30; Webster 2; Wheatland 2; C 5; Rochester: Wheatley Culture Club 15. St. Lawrence: Adams 7.50; Canton 2.50; Chamout 9.50; De Kalb 1st 3; Dexter 5; C 5; Hammond C 5; J 2; Morris 3.50; SSB 1.25; Oswegatchie 1st 15; 2d 2; Potsd 5.75; Rossie 1; Sackett Har 8.150; Theresa 6; Waddingt 1st C 2.15; S 1.10; Se C 2; Watert 1st 50.65; S 18; Hope 8; C 80c; Stone St 9.13. Steuben: Addis YW 15; Almond 2; Andov 2; Arkp 3; Atlanta 2; C 1; Avoca 5; J 2; Bath C 5; Belmont 2; Campbell 3.50; C 3.31; Canaseraga S 1; Canisteo 1; Cuba ALMS 10; C 5; S 3; Hornellus 1st 10; Mules Trueedell 45; S 3; J 5; C 5; Westm 4; Howard 2; Jasper 1; Painted Post 13; Syracuse: Amboy 5; YIMC 5; Chittenango HHMB 20; HC 20; Mrs J Dickerson 20; James 5; S 1; Marcellus 5; TMC 5; Syracuse 1st 5; S 2.64; 4th 2; S 13.46; E Genesee 19; Mem 20. Troy: Brunswick 10; Cambridge 41.50; Cohoes Stillman Mem S 20; Glens Falls C 3; Hoosick Falls 14.58; S 5; Johnson 10; Lansingh 1st 5; Olivett 7; Malta 3; Mechanics 7.95; Schaghticoke S 4; Tontitown Troy 1st 7.05; S 45; 2d 35.60; Men HMB 20; 2d St 25; C 5; 9th 4; Lib St 2; Mem 10; Oakw Av S 5; Woods 25; Utica: Clinton 25; Holland Patent S 20; Ilion C 34.71; Lyon Falls 5; Oneida 10; Castle 10; Oriskany 2; Rome 25; S 4.10; So Trenton 3; Utica 1st 4.53; BMB 5; GG 5; SG 5; YW 15; SHD 25; Olivett Mrs P's C 12.50; S 10; Westm 50; S 40; FMS 10; Vernon 5; Verover 10; Waterv YL 4; W Canada S 18.2; Westchester: Bridgep 1st 15; Croton Falls 50c; Harrison 5; Holroye 1st 3; Katonah S 8; Mt Kisco C 1; Mt Vernon 1st 0.75; N Haven 1st 10; New Rochelle S 40; No Ave 11.60; Ossining 1st 73; Patterson 6; Peekskill 1st FEM 10; 1st & 2nd 26.40; Pelham Manor 19.42; Rye 1.96; MB 20; S 10; Sound Beach 1st Dec; So Salem FCS 50c; Stamford 1st 29; S 17.00; Thompson 10; S 10; White Plains 10; Yorkers Daysp 5; Westm 1.50; S 10; Miss E's C 1.350. \$5405.68

NORTH DAKOTA—Fargo: Cassellton 1st 5; Fargo 1st 6; Jamest 1st S. Minnewaukon: Elsiee St Paul 1; Minnewaukon 1st J. 1. Oakes: Oakes 2.10. Pembina: Bathgate 2.80; Drayton 4; Emerado 11; Forest River 5; Gr Forks 2.50; Langd 7; Park Riv 5; Pembina 5; Tynor 6. \$93.90







# HOME MISSION MONTHLY

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No. 11

## EDITORIAL NOTES



**N**ATIONAL Obligations for Home Missions"—such is the calendared topic for September. Make its direct consideration as searching and profound as you like; it is capable of broad expansion. And its practical phases? These find expression in the tasks undertaken by the Presbyterian women in their home missionary organizations: the year's work unfolding before us, helpful ways of sustaining interest and increasing membership, all these are practical work-a-day, yet highly essential features of the same subject. As in every well ordered household the feeding, clothing, educating and spiritual training of its members constitute obligations whose diligent discharge is necessary to the integrity and proper maintenance of that home, so the auxiliary society, through the mission schools, stands for just such work among the young—a work which goes toward the greater end of establishing a Christian national life.

THE addition to our constituency of the many hundreds of women from the former Cumberland societies marks an auspicious movement and an equally auspicious moment, for in unified effort lies the great power of an enlarged constituency.

ONE million three hundred and four thousand Presbyterians! Such is the combined membership of the reunited Church. The Sunday school membership is over one million three hundred thousand, the ministerial list numbers nine thousand three hundred sixty-two. With this aggregation of numbers, may the Church show a correspondingly aggressive action.

*The Far West* is a bright little publication incorporating *The Synodical Quarterly*, *The Occidental Board Bulletin*, and *The Young People's Pointer*, and is put forth in the interests of the Woman's Home and Foreign Mission organizations

of the Presbyterian Church in California. It serves the admirable purpose of a local stimulus, and is thoroughly loyal to the publications of the respective Boards.

SEATTLE is to have a statue of William Henry Seward. It is entirely fitting that this next-to-Alaska city should thus happily honor itself and the statesman whose foresight secured such riches and revenue to America.

ALASKAN copper will be heard from largely in the commerce of the world if one may judge from the fact that a mine of metal, found on the Island of La Touche, in Prince William Sound, sold recently for five millions of dollars, a sum only two million two hundred thousand dollars less than the original purchase price of the whole territory of Alaska.

AN imaginary boundary line is inevitably a source of contention and confusion where property rights are involved. A wise provision of the treaty between our Government and Great Britain provides for marking the line of the one hundred forty-first meridian, and the temporary posts are to give way to permanent monuments. The work will consume several seasons, but will be begun at once, the expenses to be borne jointly.

THE September HOME MISSION MONTHLY greets our readers at the moment when many are bestirring themselves to the task of renewed activity in the missionary society, and, as usual, this fact has been kept in mind in preparing the contents of this number of the magazine. Do you wish information as to the immediate outlook? Read the secretary's communication. For news of the progress of new buildings turn to the message from the superintendent of schools. Are suggestions as to "specials" desired? The associate secretary has anticipated this. New

publications? For these there will be brisk demand after reading their attractive announcement. The usual departments also present timely material. Select as you may need from among the methods of auxiliary societies, or if you have a better plan send it on to our columns—for one who takes should also give when possible.

ONE point raised by a forceful article in our columns this month is whether the amelioration of physical conditions results in spiritual elevation? whether cleanliness of body is essentially purity of soul? making claim that these conditions, comfortable as they are in everyday association, are not the fundamentals, but that the preaching and teaching of God's Word comes *first* and is the vital concern for the individual. Do all agree? A prominent clergyman in New York City is reported to

have recently said, that a few years ago his prayer meeting services were fully attended, and that the now sensible diminution arises from the fact that many of his people are at the parish house caring for the entertainment and betterment of those who would not be attracted by church services; hence he viewed this seemingly decreased devotion to the instruction of the Church as due rather to other and possibly more essential service. Are we or are we not daily less accentuating the need and power of Gospel preaching, while we wash and feed and clothe and entertain those to whom Christ is yet an unaccepted Master? Or, is this a needed preparation to the entrance of the Gospel message—without which there would probably come no acceptance of God or His Word—and hence is all this essential in raising the ignorant or the submerged? A wise adjustment of effort is worthy our best thought.

## COUSIN JANE IN CUBA

By Helen Manatt

FROM the beginning of time Cousin Jane Peabody had been held up to us as a model of all a girl should be. Her doll-house was always in order; her sponge cake was much lighter than any we ever made; her fancy work was exquisite; her water color sketches were delightful—so our various aunts assured us twenty times a day. When our model cousin visited us she easily proved her superiority. She had a new and better way for us to do everything, from broiling steak to bringing up the younger children. And though we called her opinionated, we all fell in line, for some way we adored her. She was straight and tall and beautiful and her water color sketches were indeed exquisite in color and suggestion; they didn't seem at all like our direct and methodical cousin.

Cousin Jane was highly indignant when I went to Cuba. She wasn't the least bit interested in missions. In fact, she always stiffened when they were mentioned, and jerked out the inevitable "Charity begins at home!" Accordingly, I was amazed and somewhat stunned when she wrote that she was coming to Cuba to visit me at the mission. It seemed she was attracted by my enthusiasm over the

wonderful sunsets and the quaint colorings in this remote village and was fired to paint some Cuban bits.

I tried to picture my Cousin Jane in Santa Paz—with these graceful, careless, happy people; but I gave it up as too utterly incongruous. Neat, practical, plain-spoken Jane—what should I do with her?

There was nothing for it, however, but to put a merry face on the matter and make ready for the event. In the first place, I must prepare the mind of my little Cubans.

"Children," I said, "my Cousin Jane is coming."

"¡Aíque bueno! how lovely!"—they cried. "Is she coming to be a missionary?"

"No, no, she is coming to paint pictures of Santa Paz, and to visit me." Antonio's eyes glowed.

"I, too, will paint pictures," he said; "she will teach me."

My heart fell. Cousin Jane had no love for children, and above all things hated to have them watch her at work. But I had not the courage to spoil the light on Antonio's face.

The children kept plying me with questions: Was the cousin pretty? Was she "sympatica?" How old was she? Was



she "Presbyteriana?" They hardly waited for an answer so eager were they to plan for her coming,

They took her into their hearts in advance and chatted fondly of "Juana." It was in vain I tried to teach them to say "Miss Peabody." "Juana" is so much prettier," they pleaded—and then they proceeded to soften it to the endearing, diminutive form, "Juanita." My tall, self-contained cousin—Juanita!

They planned countless treats for "Juanita's" delectation; they would sing her this hymn; tell her that Bible story; they would give her long-treasured picture cards and heads. Maria Esperanza even showed me a stick of antiquated candy that she had been saving for a week against the coming of "Juana"; and Carmita, not to be outdone, was working hard to transform a small, grimy square of linen into a handkerchief.

When Jane finally arrived her beauty, her very evident admiration of the country, and her enthusiasm over the picturesque streets and quaint houses opened all hearts to her. I translated all that she said of eulogy, but her criticisms I suppressed. And, indeed, she expressed herself so very forcibly to me on several subjects that I was duly thankful that she knew no Spanish and that the Cubanitos' English was extremely limited.

"When I think of the advantages you have had," she would groan, "and see you throwing yourself away on these worthless Cubans, it irritates me."

Or again, "If you wanted to do mission work, why didn't you stay at home and take a Sunday school class as Deborah Halsey did? To live in this hole doesn't seem *respectable*."

"But, Jane," I argued, "these children are so lovable, so responsive—so—"

"So shiftless, so lazy," appended the keen Miss Peabody. "The coloring in the old town is exquisite, and the sunsets most wonderful—but the *people* are impossible."

The customs of the land were frankly scorned by Jane at first. "I shouldn't think of conforming to them," she declared. "If there's one kind of mission work needed here, it's enlightenment along these very lines." This was when I suggested that she take one of the children as chaperone on her first sketching trip. "You know *perfectly* well, Nancy, that I couldn't

work *anyway* with a child hanging over my shoulder."

Cousin Jané was quite a picture as she tripped up the street that day, with her green sketching umbrella under one arm, and her easel under the other. She encamped about forty yards from the schoolhouse and began sketching with enthusiasm. The children saw her through the open window, and looked reproachfully at me. Maria Esperanza finally burst into tears. "Señorita," she wailed, "Juanita should not paint *solita*—*all alone*!"

"Señorita,"—it was Antonio this time,—*"allow me to go to accompany Juanita. See, many people are coming, and she is solita."*

"Go, then, Antonio," I said; for, indeed, many people were gathering about the "artista." The postmaster had left his office in charge of his youngest born; the store-keeper, the baker, the butcher, the fruit vendor, the innkeeper, the policeman, the doctor, the lawyer, the smith—all were struggling to get a view of the picture, for never before had they seen an artist. Their gestures were very vivid, and I could catch fragments of the flowery Spanish compliments that were being wasted on poor Jane. The butcher was performing most remarkable gymnastics, pointing now at the picture and now at the house down the street.

"Mi casa!—my house"—he shrieked; "it's a portrait of mi casa!" The postmaster elbowed him pompously aside; "And is thine the *only* house in the picture, Chiquo? Is not my house—the correo—there, too? Only señorita has left off the new American postbox. Tell her, Antonio."

The friendly baker rushed to the postbox and patted it affectionately, while Antonio pointed out the lack in the picture.

Cousin Jane's answer was forceful and direct, but Antonio rose to the situation.

"Look you," he coaxed, "the señorita artista is bashful—she can not work—go now, Caballeros!" And as the Caballeros went, Cousin Jane stared at Antonio in respectful admiration. Again I was thankful that she knew no Spanish.

Thereafter it was understood that Antonio should accompany Juanita on her sketching tours. A traveled uncle was persuaded to bring him a tiny water-color

pad and some cheap paints from Havana, and Antonio daubed industriously behind Jane's unsuspecting back.

"Señorita!" he would tell me later, "when Juanita held up her pencil, I held up mine; when she squinted, I squinted; when she mixed her paints, I mixed mine; in all things I did as she did. And, señorita, you can see, it is not *very* bad." And as I looked at the crude sketch I was surprised to see that it was *very* good.

Jane said he was a very satisfactory comrade; that he asked no questions, but that he sat perfectly still, "probably dreaming."

"Are you sure he is dreaming?" I ventured.

"No, but these little Cubans are usually idle," she replied easily.

"If you don't mind," I suggested, "I wish you would notice just what he does do."

The next day Antonio tumbled breathless into the school room.

"Señorita," he gasped, "look!" In his hand he held a bit of glass with a little squeeze of paint on it. "Juanita has given me of her own paints! Señorita, she is an angel!"

There was an exalted look on Jane's face when she came in.

"I have discovered a genius," she announced. "Antonio is wonderful!" Then, by way of comfort to me, "and I suppose you might have known him for years and not have suspected his talent."

From that day Antonio's artistic progress was marvelous; his sketches were the pride of the village. And as the weeks flew by, the friendship between Jane and her small cavalier grew apace. But it was not till "Juanita" was packing to go away that she told me she was going to send for him and educate him in her own home.

"Of course," she conceded, "there are many needy boys in Boston—but these little Cubans are so lovable—so responsive, so—."

I could have supplied some adjectives, but I didn't.

Then, strangely enough, she began to cry. "Nancy, I don't want to go home—and leave the dear people—and Antonio—."

"And the sunsets," I prompted.

"Sunsets"! sniffed Jane, "what are sunsets? I am thinking of the human relationships; of the personal element. Nancy, at times, I think you are lacking in feeling!"

## NATIONAL OBLIGATIONS FOR HOME MISSIONS

WONDERFUL OPPORTUNITIES AMONG FOREIGNERS

Address by Rev. V. Losa at Annual Meeting

**I** COME to you from no distant land, from no distant home missionary section; from no far frontier do I come, or remote corner of our great, beautiful America, but I come to you from a field which is very near you; I come to you from an unoccupied, neglected field, from peoples of many tongues, who are crying for help, who are dying for the Gospel, dying at your very door. Does this seem strange to you?

I could not have spoken to you in this language some fifteen years ago, for I was of another birth and tongue. I wish you to appreciate the situation. Right in the centers of your civilization, as well as in the great farm districts, you find thousands and hundreds of thousands of strangers who do not understand your language, who do not understand your

customs, who are living in this great beautiful country as though in Hungary or Italy, or as they did in some other land, where they have been kept in ignorance. These people come from lands where they have been kept in spiritual darkness. Here they come, to settle in your cities, to flock to your mining districts, and to your factories, to do the hardest kind of work; and spiritually they are dead. They have never heard the pure Gospel story, and they are dying, much as pagans are dying in the most distant lands. They present to you a great problem.

They are not here in thousands, not in hundreds of thousands merely, but in millions, and they are coming more than a million a year. What do they bring to America? Some people spell it danger, great danger. I spell it a little differently



SWEDISH



DANISH



RUSSIAN



GERMAN

*From "Coming Americans"*

—I spell it God-given opportunity. You are not able to send missionaries to Galicia, where there are six millions of people, but Galicia is sending you one hundred thousand people a year and you can give them the Gospel; you could not send missionaries to their home land, but now you can send missionaries into their homes; for those people can go back to their native land, and they can modify the whole town, and no one can expel them from the home where their father and mother live, and no one can silence them when they have been converted in America. In some of those towns in Galicia they have heard the Gospel for the first time in centuries, the message having been brought by converts who returned from America; the same thing is happening in Italy.

The question that comes before us is, how can these people who are coming here from other lands be reached? What can be done with them? They do not understand our language nor our customs; they are perfect strangers to everything in America. Now, I should like to demonstrate what can be done; I want to demonstrate that they can be reached by the pure, simple story of the Gospel of our

Lord Jesus Christ. In order that I may do this we will follow a missionary that is sent to a settlement of these foreigners. He does not know how to begin, but goes to the different houses and visits, trying to get a hearing—goes on visiting; still no converts come; but he patiently and hopefully and prayerfully goes on, believing in his message, and finally the ice is broken, two or three people are converted, and at the end of the year you find him and his wife,—who has entered as a very important agency in the work,—wrestling earnestly with forty or fifty souls, who are greatly hampered by the perplexities that are presented to them. After the second year you find a company of fifteen or twenty converts, and they are preparing to build a church; at the end of the third year the church is built and a congregation is formed with about thirty-five or forty members; at the end of the fourth year there are ninety converts, and several of the converts, five or six, give themselves up to the work, going from house to house, selling the Scriptures; at the end of five years one of those young men is ordained to the ministry, the first Presbyterian minister from a nationality of nineteen millions, called to North Dakota



POLISH



SWISS



NORWEGIAN



LITHUANIAN

where there are ten thousand of his countrymen to whom he can minister; at the end of six years, you will, to-day, find one hundred and forty members in that little church. You will find, as a result that we have two ordained ministers, seven in the theological seminary, five in college, and five girls in the Missionary Training School—for there had to be women trained, because there were calls from all sides for workers and they were nowhere to be found. Converts had to be sent to the schools and had to be educated to do the work.

Where does woman's work enter in here? Very early the missionary's wife began to help, and began to reach the women. The women are hard workers and they are uneducated; ninety-five per cent. of them are illiterates. You ask them, "Don't you read and write?" They say, "No, I am a woman." They don't get an education. I want to tell you that the woman missionary enters the homes where men cannot go, and she goes tact-

fully; she goes when the woman of the house is sick, and she helps her to cook the meal, and to wash the children and sometimes the floor. A young convert goes there. He cannot get an audience, and leaves that field heart-broken and discouraged. Then the modest woman missionary is sent; she does not pretend to preach; she wants to get the children, to teach them, and through the children to help the mothers; she has a little exhibition of what the children have done, where she teaches the children before their mothers, and tells the Gospel story, and asks them questions; and at the end of the term the mothers come in and say, "Oh, please send us somebody to preach to us for we do not know as much as the children; please send us some one." And, then, at the end of another year, the preacher comes. The woman is the pioneer, she opens the way for a great and splendid work.

Truly this work among the foreign-speaking people is a great, a wonderful opportunity.

## A VISIT TO THE BALTIMORE PORT OF ENTRY

A CORRESPONDENT of the New York Avenue Society, Washington, D. C., sends an account of a visit made

by a missionary study class, from which we quote:

In the early morning of a day this last spring a party of seventeen met at the Baltimore and Ohio depot at Washington, to take the eight o'clock train for Baltimore, for the purpose of meeting two incoming vessels due with immigrants from the Old World in quest of enlarged privileges and homes in this land of freedom. This party consisted of the home mission study class of the New York Avenue Presbyterian Church. The textbook, "Aliens or Americans," had brought home the problem of immi-

gration so forcibly that they gladly availed themselves of the object lesson that a visit to an immigrant station would afford



STUDY CLASS "IN THE PLACE OF THE IMMIGRANTS"

them. Baltimore is the third port of entry, about eighty-five thousand coming through this port yearly.

Upon our arrival it was learned that a telegram, which should have reached us before leaving Washington, had advised the postponement of the visit, as the incoming vessels had not been sighted, and the immigrants would probably be delayed in reaching Baltimore. We were not dismayed, however, but spent the time, under the kindly guidance of the official, in visiting the various departments, and received valuable information from the courteous attendants. Our own pictures were taken in one of the pens, while we were imagining ourselves in the place of the immigrants seeking admittance.

The whole party had the opportunity of making a trip of six miles down the harbor noticing the quarantine station and other points of interest. Returning we were taken to the detention camp, and met about thirty immigrants who were being detained for various reasons. It was pathetic to see them crowd around as the immigration officers were making explanations to us, they, of course, not understanding why we were there. We took much interest in a little family of Russian-Germans—father, mother and three small children. Little Mary amused us with her marvelously hearty handshake; Johannis, the sturdy little boy, is a promising subject for a loyal American a few years hence, and Magdalena felt safe under the protecting folds of her mother's shawl. They

had been detained because they had not sufficient money to take them to North Dakota to join an uncle. He had been telegraphed to three times, but they had not heard from him, and we wondered if they were facing the dread sentence, "To be de-



WILL AMERICA RECEIVE US?

ported." Some of our party, who took a late afternoon train, were delighted to meet them at the station ready for their westward journey, their money having arrived in the interval.

## FALLACIES

By Lucia L. M. Birnie

**I**T is very easy in this year of grace 1907, with peace and prosperity crowning our national life, for us to feel that our institutions and our Anglo-Saxon blood can save us, and to ask if they should not be called Jeremiahs who exhort us to strenuous effort for the sake of our nation. Is not our country marching like a young giant for strength, freed from the thicket of European tyranny and prejudice, to the mountain of success? Have we not won a place among the chiefest? Are we not the ideal of the peoples?

The point has been well taken by a recent essayist, that there is no fallacy greater than the sentimental deduction that because a nation is young it will in time be old. There are a great many young things which never come to ma-

turity—blossoms blighted before they have performed the function of fruition, genius never surpassing the age of the infant prodigy, blighted possibilities all through the list of the manifestations of nature, mind and economics. Samson was a fine young giant, but never a great old man. Rome was all-powerful and now she is old, but in ruins. The tropical colonies of Spain have not survived the mother country. The nations which have died young are countless. We must rid ourselves of the conviction, almost universally held by Americans, that because we are a strong young nation we will some day be a great old nation—it does not follow. Nor can we longer refer to our faults as the follies of youth, and feel safe because maturity often follows infancy. It is the inspiration of the soul, the mind and the body of the youth

which produces the eternal quality of life. God must dwell with us if we would live through the ages. His presence gives a sanity to life, a nice adjustment, a beautiful balance, a consciousness of true proportion. As Americans do we show evidence of these qualities? There is much in the recent history of the religious life of our country which is encouraging—the uniting of various branches of the Protestant Church for service, the friendly division of territory among various denominations that nothing may be lost by duplicating effort—these things are an advance toward wholesome living. The throwing of the emphasis of doctrine on the essentials and leaving of non-essentials for specialists to settle has added much to the efficiency of our churches. But even among Christians we find a lowering of standards in reference to many things. The family life is not welded by the holy bond which our grandfathers honored. There is a careless slipping away from the observance of the Sabbath, respect for parental authority is weakened, and our ideals with reference to success are commercialized. Are not these ominous signs of the times? Great fortunes have come to many of our citizens without bringing anything of character with them. Specialization is the death knell of culture of mind, body, or spirit—none can cultivate one virtue alone without losing others; in business it makes a machine of the “head” as well as the “hands.” When a man’s head has become a machine his heart has lost its freshness, and with sated interest he knows nothing better than that laziest of gratifications, the buying of a new sensation. Even Christian people, forgetting the judgment of Simon, “thy money perish with thee,” seek to buy peace, joy and long-suffering.

No nation can outlive its homes. Any doctrine of self-development which demands the throwing off of the obligations of nature is false. The development of the individual comes in the place where blood and his vows have put him, not outside of it, nor freed from these bonds. Characters are not polished by smiles but by friction. 'Tis where the struggle is hardest because the heart-strings are so easily tangled and hurt that the strain and stress and fineness of victory is possible. Vigor, strength, balance, poise, bravery,

these come when self is overcome. Then God’s miracle is achieved and the overcome self becomes the finest self. “Who-soever will be great among you let him become your minister. Even as the Son of Man came, not to be ministered unto but to minister.” We need home missions to save us from largely depending upon our youth to save us. Aggressive Christian work must be carried on to save our standards of living, our homes, and our business men.

Then, too, there has risen what we may call the Heaven-on-earth fallacy. From students of ethical culture, from a certain class of philanthropists, from organized charity has risen the cry “Let us better the physical and mental condition of the people and so gain heaven for them and ourselves.” We have opened recreation halls, moral saloons, ward dances under surveillance, model settlements, etc., ad lib. So far as the poor are concerned there are but two logical reasons for this work; either we believe that cleanliness is godliness, or else we are followers of the philosophy, “Let them eat and drink for to-morrow they die.” No man nor woman is better because he or she accepts three meals a day with clean hands rather than one with soiled fingers. “Out of the heart proceed the issues of life.” It is much pleasanter to think of a whole world full of clean, well-fed humanity rather than to contemplate the groan of suffering people, and we are apt to think that we have done the Master’s work when we have ministered to the body, whereas the commission was to preach the Gospel. Some will ask, “What is that but betterment of conditions?” True, Christ’s Gospel does cleanse, but from within, out—white soul, then clean hands. A consciousness of sin forgiven, of strength from above with which to overcome, a consequent knowledge of sonship to God, these put a man on his feet and hold him erect, knowing his body as the temple of God, and he becomes a soldier of the cross in the world’s battlefield.

This world was never intended to be a heaven any more than time is eternity. That city has no need of the sun, nor the moon, for the Lamb in the midst of it is the light thereof, and it is that divine spark alone, shining through men that can make this like that eternal city, not clean streets, nor fêtes, nor food, nor even long

life. So we must have distinctly aggressive Christian work, lest this satanic syren lull us to smiling sleep and dreams of a comfortable world, while the Father of Lies goes about with renewed effort.

Present conditions have brought so many new problems to us as a nation that some of us have wondered if old rules of conduct were equal to the present emergency and we have been willing to shove the ten commandments onto the shelf. There has recently come to us a great arraignment from a source from which we least expected it, and from which it is most unwelcome. There has been pointed at us, by old Oriental peoples of Eastern Asia, the finger of scorn as they said, "How can you become great and old if your sons are not taught obedience and respect and you refuse the lessons of experience?" And we say, "But we are great," and they smile and say, "We will wait and see. China has learned to wait, and always as she has waited she has taught her sons obedience and veneration. She has perfected some things and learned many." Japan's army won through its perfect obedience. We lost more men in camp than by Spanish bullets because our soldiers would not obey and refrain from drinking polluted water.

Our cartoonists make light of our high-officials and comic papers dare to laugh even before the high altar of our faith. Fathers become "Gov." or "Dad" and are considered old foggy as soon as they contradict the opinions of their progeny just out of the nursery. Honor thy father and mother that thy days may be long is omitted, as are several other commandments from the decalogue. I doubt if the modern American has more than five commandments left as an influence in his life, and these in somewhat modified form—the first, the second (for the gods he worships are not tangible), the sixth, modified by what he is pleased to call the unwritten law, the eighth, applied to persons not members of corporations, and the ninth.

Let us bring up our boys and girls to feel the awfulness of sin and the obligations of God's laws. Let us work to bring our men and women back to obedience to their fathers' God.

To many of us there comes, at times, a feeling almost of despair when we think of the wave of immigration which is breaking

upon our shores, sweeping away the embellishments of our civilization and even undermining the very foundations of our cherished institutions. But let us be confident—the God of the Exodus is the Saviour who now leads the peoples of the earth over the face of the earth. His arm is not shortened that He cannot save. The instrument of His message is no longer a burning bush but the tongue of man, and as surely as that was holy ground whereon Moses stood in the presence of the miracle, so surely are we treading the holy ground of opportunity, carrying the responsibility of His mission left to us, and so surely do we become co-workers with God in this bringing of all peoples to know the Lord. A miracle greater than the moving of mountains is here before us—the peoples of the world, bound by custom, ignorance, prejudice, fear, are arising in the strength of their will and moving toward the light. It is true that the immigrants who come to us are below the standard of our American born citizens, but they are above the average of the men they have left at home. 'Tis those who have seen a vision who follow it; having come they are much more easily influenced than they would have been at home. They are not the hopelessly poor material which in our lazy self-satisfied fear we are apt to imagine them. Coming for new impressions they are quick to receive them. Let us no longer mistake them for a menace, but recognize them as strength. In so far as commercial can be separated from ethical life, they are wholly welcome. We must realize that ethically they have something to give us—their code, their arts, their crafts, their manners, are influenced by the revelation of truth which has been vouchsafed to them. We often forget that they too have had a revelation. Every family in heaven and on earth is named for Him. Not only to us has He shown His truth; but in mercy He has poured it out upon us in largest revelation. We have God in Jesus Christ, they have found evidences of the divine in His creations and laws. It is for us to point out to them the Master whose healing touch alone can cure the blindness, superstition and sin of their lives, and make them His ministering angels, working with us to save our dear native land.

Democracy cannot save a people, good government cannot save the land. "Righteousness exalteth a nation." That righteousness must be taught and

practiced by every citizen if we would establish that quality of life which is eternal. With God all things are possible.

## NEW BUILDINGS, NEW PROSPECTS

HERE AND THERE AMONG THE SCHOOLS

By Robert M. Craig, Superintendent of School Department

*Mary James School.* Ever since the Presbyterian Church undertook Mission work amongst the Spanish speaking people of New Mexico, Santa Fe has occupied a prominent place. The first school was started there. This has grown until the "Allison school" for girls is known favorably not only in New Mexico but throughout the whole Church.

When, after twenty-five years' devoted service as President of the Woman's Board of Home Missions, it was decided to erect a building as a testimonial in token of respect and love to Mrs. Darwin R. James, nothing could be more appropriate than a boys' school in the old city, to be associated with the Allison school, in which for a quarter of a century Mrs. James had shown such interest.

After some delay in securing a suitable site, plans have been carefully prepared, the contract let, and the Board assured that the building will be ready for occupancy by the first of October.

The site selected is a most desirable one. No finer could be secured in Santa Fe. The building will stand on elevated ground, about two hundred and fifty yards northeast of the Allison school; it will be built of cement blocks with tile roof. It will contain, in addition to superintendent's and matron's rooms, dormitories for some forty boys, with dining-room and kitchen. There will also be room for industrial work. The grounds will be beautifully arranged and the boys will be taught gardening, as well as farming and other industrial work.

When completed the two schools will be under the direction of one superintendent, and a rearrangement of the staff in Allison school will be necessary to meet the changed conditions.

The Presbyterian Church has looked with pride on the Allison school; and of it leading educators in New Mexico have said, "No better work has anywhere been done

in the Territory"; and now, with increased facilities and most interesting associations, this institution in which our Spanish speaking boys and girls are educated together, must become one of the most important and popular educational institutions in the Southwest.

*Tucson, Arizona.* For several years the buildings of the Indian school at Tucson have been entirely inadequate to meet the needs of the school, and the location has been very unfavorable for training in practical agriculture and out-of-door work, for which the Indian is by nature adapted.

It has been necessary to go a couple of miles into the country, where the Board owned a ranch, in order to reach the fields for work, and this has been a great waste of time and energy.

A couple of months ago the Campus and the old ranch were sold and a new farm of one hundred and sixty acres purchased, some three miles from town, and plans are now being prepared for the erection of suitable buildings on this new site.

With good soil, a plentiful supply of water, and suitable buildings conveniently located a great advance can be made along all lines of work.

The plan is to erect a central building for church and assembly purposes, dormitories for boys and girls with school-rooms, dining-rooms and kitchens, a superintendent's home and farm house, with barns and necessary buildings for industrial work.

The presbytery of Arizona has asked the Board to consider the establishment of a Bible training school for Indian young men and women in connection with this institution, and it is hoped this long cherished desire will soon be realized.

*Mcnaul School, Albuquerque, N. M.* When, some months ago, the laundry and sitting-room at the Mcnaul school were destroyed by fire, it was deemed wise to consider the erection of an industrial build-



ing that would combine the different departments of the work of this school.

Through friends money was secured for the erection of just such a building to be known as the "Cooper Memorial." This building will be of cement blocks and is now in course of erection.

*The New Jersey Academy, Logan, Utah.* A new building at Logan, Utah, has been greatly desired for several years. Funds have been raised by New Jersey women and last spring the contract was let, and the building will be ready for occupancy in the fall; it will add greatly to the facilities for carrying on the work among the Mormon people.

*Lawson, West Virginia.* The demand for the rebuilding of the school at Lawson were so pressing that money was soon

secured through interested donors, and a most attractive building for the accommodation of about thirty girls is nearing completion. The building is of brick and is as near fire-proof as it is possible to make it in that region.

It was thought better to have the school room entirely separate from the dormitory, and this plan has, accordingly, been followed.

Money was secured with which to erect the "Patty Stockdale Memorial" and the contract let for a beautiful chapel school-house. This building, as well as the dormitory, will be completed in a few weeks, and it is expected that the presbytery will hold its next meeting at Lawson, in connection with the dedication of these new buildings.

## A STRONG PULL AND A PULL ALL TOGETHER

By the Secretary, Ella Alexander Boole

IT has come to pass in these latter years, especially in our large churches, that the major portion of the church work is carried on from September to May, so that the "strenuous life" is not confined to the work-a-day world but belongs to the church world as well.

Have you ever watched a company of men who were about to lift a heavy load? See them stop a moment, take a long breath, and then, at a word, act in unison! The summer rest has given us chance to take a long breath, but we are nearly through the second quarter of the year and many societies have scarcely begun to plan for meeting their pledges; this means we must now buckle down to the work, and with a "strong pull and a pull all together" gather the funds necessary for the support of the great work committed to the women of the Presbyterian Church.

The Woman's Board of Home Missions is a servant of the Church. It is set to do a certain work, for which the women of the Church furnish the funds. There are other agencies in evangelizing America, and they are doing good work, but when, through the recommendation of the General Assembly a Woman's Board of Home Missions has been created, and that Board, depending upon its auxiliary societies and upon Presbyterian women to furnish the money, has undertaken work in the mountains of the South, among the Indians,

Alaskans, Mexicans, Mormons, in Cuba and Porto Rico, and among foreigners, does it not deserve first support? And should not Presbyterian women to whom God has given money help make possible better equipment, and better adapted buildings for the work carried on by this Board of the Church?

The work grows in answer to prayer, but every year the Woman's Board has to deny requests for enlargement because there is no money, and sometimes, at the Board rooms, it is felt that the work is, in a measure, nullified because the equipment necessary, the additional teacher demanded by the growth of the work, the new building, or even the money necessary for repairs, cannot be furnished. There is plenty of money in the Presbyterian Church; there are large-hearted Christian women in the Church who are giving generously, and our organizations are loyal, but there are some who give to other agencies and then cannot give for the work of the Woman's Board. How can the servant do its work if the women of the Church do not furnish the money?

We appeal to Presbyterian women to support loyally the work of the Woman's Board of Home Missions, because they are a part of it, because the Woman's Board depends upon the women of the Church to furnish the funds, and because loyalty to our great Church demands it.

**ORGANIZATIONS.** The women's missionary societies, young women's missionary societies and Mission Bands are auxiliary to the Woman's Mission Boards, and such being the case their gifts for Home Missions should pass through the regular channel of the presbyterial treasurer to the treasurer of the Woman's Board of Home Missions.

The Sunday schools contribute to any or all of the Boards of the Church, but General Assembly has set apart the Sunday before Thanksgiving as the day on which the work of the Woman's Board of Home Missions may be presented in the Sunday schools and a special offering taken for our work. This offering should be sent through the presbyterial treasurer to Miss S. F. Lincoln, treasurer of the Woman's Board, 156 Fifth Avenue, New York City, N. Y.

The Sunday nearest Washington's Birthday is the day on which the Sunday schools are asked to contribute to the work of the Board of Home Missions. The special offering taken on this occasion should be sent to Mr. H. C. Olin, treasurer, Board of Home Missions, 156 Fifth Avenue, New York City, N. Y.

The Christian Endeavor Societies and Young People's Associations are interested in all the activities of the Church, and four times during the year the United Society of Christian Endeavor assigns a home mission topic for their consideration. Special helps for this are furnished by the Young People's Department, 156 Fifth Avenue, New York City, and the occasion may be used as an opportunity for securing an offering, which may be applied on the pledge of the society, and sent through the presbyterial treasurer to the treasurer of the Woman's Board of Home Missions, or direct to the treasurer of the Board of Home Missions.

In addition to these organized agencies which support the mission school work of the Church, there are Christian women, not a few, who regularly contribute to the work of the Woman's Board, their gifts being for the erection of new buildings, for special needs in the way of equipment or repairs, for scholarships or for the salaries of missionaries.

**THE OFFERINGS.** *Our receipts for current work* last year were the largest in our history. Notwithstanding, the work has so grown on the field, and the advance

in cost of food stuffs, freight rates, and building materials has so increased the expenses of maintenance, that these receipts were not sufficient to meet the obligations assumed, and we should have closed the year with a debt had not the Board of Home Missions come to our rescue. We must not expect them to do so again, for they have assumed so much new work in the South and West that they are fearful of a debt themselves; therefore, it behooves us to put forth every effort to secure increased contributions the coming year.

Let us then plan:

I. To secure a home mission contribution from every woman in the Church either through (1) systematic monthly offerings for the work by the envelope plan; (2) through annual dues; (3) through an annual thank-offering at the Praise meeting; (4) through annual pledges.

II. To secure an offering from every Sunday school for home missions on November 24, 1907, and February 23, 1908.

III. To urge a definite pledge from every Christian Endeavor or Young People's Society, and a systematic study of home missions.

IV. To interest individuals in the erection of buildings, and providing equipment for our schools.

V. To inaugurate a plan whereby those who, because of illness or home cares are unable to attend the missionary meetings, may, through a Home Department similar to the Home Department in the Sunday schools, be kept in touch with the literature and the spirit of the regular missionary meeting. We will be glad to have you send us information as to the results of your efforts in this direction.

**SPECIAL OBJECTS AND THE GENERAL FUND.** We are asked a great many times whether the Woman's Board of Home Missions approves of special objects, and are free to answer, Yes, yes, most emphatically. Every society should have a special object in the way of a teacher's salary, the support of a native worker, a share in the support of a school or hospital, or one or more scholarships, because in this way it has a personal touch with the work not otherwise obtainable. But there are many obligations that cannot be classified as special objects, as unlooked for repairs, emergency repairs caused by flood, fire or storm; the dissemination of literature, the sending out of

speakers, the general conduct of the work, traveling expenses of missionaries to the field, unfulfilled pledges, etc., etc. All these must be met from the General Fund, and this year we ask you to emphasize its importance by urging an offering for this fund from every society, and by asking an advance equal to *fifteen per cent.* of the pledged work, to be applied to the General Fund.

Furthermore, *at the Annual Meeting it was voted that the collections at meetings addressed by missionaries or Field Secretaries should be for the General Fund, and that they could be credited on this fifteen per cent. advance.*

**BUILDING AND REPAIR FUND.** The same business principles apply to the care of mission property as to any other, hence all buildings must be kept in repair, and each year some new buildings must be erected. We urge a contribution each year for the Building or Repair Fund from each auxiliary society, and recommend the use of the Building and Repair Fund envelopes for gathering such funds.

**THE EMERGENCY FUND** has proven a providential help to teachers broken down in service, making it possible for several to return again to the work. If each society will contribute annually one dollar to this fund all requirements can be met.

**A LOOK FORWARD.** We welcome many new societies from the former Cumberland Presbyterian Church. We assume the work

at Barnard, N. C., which will permit these societies to continue to support the schools in which they have been interested, as well as to have a part in the work at large.

The re-union of the two Churches will make many changes along presbyterial lines in some synods, and it will require great vigilance on the part of synodical, presbyterial and auxiliary officers to see that the interest in the missionary work does not wane, that new societies receive instruction as to designating a proportion of their money for Home Missions, and that in spite of all the changes all pledges are met in full, and all societies are encouraged to contribute to the General Fund an advance equal to fifteen per cent. of their pledged work.

The work is great and it is growing. The obligations are many, and they are increasing. But Presbyterian women are loyal to the Church and their own work.

Let us pray much that God will touch the hearts of the women of the Church that they may give generously, systematically, and prayerfully, and that the work on the field may continue to be blessed to the saving of souls, to the founding of Christian homes, to the making of Christian citizens. Then, with "a long pull and a strong pull all *together*," we shall meet the obligations of the year, and the increased responsibilities that come from growth in answer to our prayers.

## "OUR VERY OWN"

A CHOICE OF SPECIALS

By the Associate Secretary

**A**LMOST daily requests come to the office for "a pupil in one of the schools, one who will be our very own, for we believe this will be the most effectual way of keeping up interest in our society."

Whatever we possess has a particular value to us; the possession appeals to the heart, and whatever tugs at the heart-strings has a place in the daily thought and prayer. To realize that someone needs us, is looking to us for support and encouragement, is an incentive to spur us on to our best endeavors. Hence the value of individual interest.

To meet the call for special work, we would suggest to those who are unable to provide the salary of a teacher, but who are willing to give a larger amount than is required for a scholarship in the schools, that they support one of the native nurses under training at the hospital at San Juan, Porto Rico. The education of these native nurses has a two-fold object.

The practice and instruction received under the superintendent of nurses is to them invaluable; at the same time they themselves render most necessary services at the hospital, as they can appreciate the racial characteristics and converse with the patients in their own language, and while ministering to the physical wants they can also bring the message of the Great Physician, as Healer of soul and body.

These natives, during the three years of training under the direct influence of our Christian workers, cannot fail to catch something of the spirit which prompted the missionary to carry healing for the body and food for the soul to this great throng of suffering humanity, who daily seek help at the hospital. Having completed the prescribed course, a large field of usefulness is opened to the nurse.

Two hundred dollars per year will support the nurse in training; while the course extends over three years the pledge for support may be

made annually if desired. Letters will be sent regularly to donors, giving information about the work at the hospital.

To those unable to support a native nurse, and yet who desire to have a share in caring for helpless ones, we would offer the support of a bed at one hundred twenty dollars per year in this same hospital at San Juan. The amount of good such a gift would accomplish is not easily computed. When one is made helpless by suffering the need of dependence on an unseen power is realized, and this is the opportunity for the Christian physician and nurse to bring home the message of God's loving kindness and tender mercies.

There are still others who should have a share of our interest and attention. Those who were recently privileged to hear of the Alaskan field from Dr. and Mrs. Campbell of St. Lawrence Island, from Mr. Waggoner of Klawock, from Mr. Samuel Davis (native) and from Mary Kadashon (native,) will not soon forget the deep impression made for more aggressive work in that rich field. The vices of civilization appal the native. They need help now.

That the native boys and girls may be prepared to confront the problems of "civilized" Alaska, it is more imperative than ever that they have the all-round education which our industrial plant in Sitka, Alaska, offers them. The question is one of finances, not of lack of willingness on their part to embrace the opportunity since thirty applicants have lately been refused. Coming from homes where the struggle against want is sometimes a desperate one, they must have our help.

One hundred dollars a year will provide for the support of a boy or girl, and letters will be sent regularly to scholarship holders, giving information about school and pupil.

Allison school for girls at Santa Fe and



CANDIDATES FOR SANTA FE SCHOLARSHIPS

Menaul school for boys at Albuquerque, have made special request for additional scholarships; seventy-five dollars provides for a year for the pupils among the Mexicans. These boys and girls come to our schools from the little Mexican plazas, scattered throughout New Mexico, from a people speaking a foreign language, with un-American customs and ideas. Train these boys and girls for Christ, and send them back to these plazas and in another generation the people of New Mexico, "foreigners" in their native land, will become Americanized and Christianized.

Scholarships are also needed in our schools among the Mormons and Mountaineers at seventy-five dollars each, and among the Indians at fifty dollars each.

Shares of scholarships in any of the schools under the care of the Woman's Board are always acceptable, but let no shareholder be satisfied unless each year means an advance toward a full scholarship.

Dr. Campbell of St. Lawrence Island, in one of his addresses said, "I pity any one of you who has not yet experienced the joy of bringing souls to Christ." This work permits any who will to share in that joy.

## OBLIGATION PRESSED HOME

From Report by Flora D. Palmer, Field Secretary for Northwest

THE past year has been one of varied experiences, extending over great stretches of distinctively home mission territory, coming in close touch with the constantly changing conditions peculiar to those sections, many of which bring to the Christian women tremendous difficulties in connection with their obligations to the supremest work of the Church—the missionary work. These difficulties it is often impossible for the women of long settled and established communities to comprehend. The territory embraced in the "Northwest" is one of not only vast proportions, but of still more vast possibilities. Extending from the State of Ohio to that of Idaho it is only possible to go over it, in the interests of the work, in sections year by year. The churches and societies visited during the year just closed extend over and into twenty

different presbyteries, in eight of the large synods of this Northwest.

It is the verdict of all Christian workers, who make itineraries in this vast Northwest—whether they be evangelists, Sunday school missionaries, synodical missionaries or missionary speakers—that if it were not for the devotion of the women, hundreds of the churches would be closed. The first duty, therefore, is to the local church; this is a generally conceded fact. The question that presents itself at once is, when is this imperative duty fully met? At what point can a conscientious Christian woman say she has *done* her duty to the local church in these distinctively home mission fields—such as Montana, North Dakota, South Dakota, Colorado and some parts of Minnesota and Wisconsin (the northern part) Nebraska (western part) and Iowa (west-

ern part), and at *that point* bring in the missionary work? This should not be a difficult question for which to find a reply; and would it be if this *great cause* lay right up against our hearts, as it lay upon the heart of the Master when He walked among men? I am well persuaded, after years of field work in these synods, that if it were the financial *ability* to do this that entered into the decision there would be very few women in this territory of the Northwest but that would be within the circle of those who pray for and contribute to the mission work. Certainly, then, the hindrance is not the *inability* to do but the lack of *interest* that would prompt the doing. For all these sections have been greatly prospered materially amidst all the rapid changes constantly going on. The solution of the problem, I believe, lies away back in the early life of the women of this generation. I find, in almost every instance where a competent woman is standing as leader in the church or society for this cause, that this woman has been trained in the mission band, or by a mother, or has been under the instruction of a pastor of missionary spirit, and has a heart interest in the work. Such a woman cannot be in a church on any isolated part of the home mission field and not open the way for adding this great cause to the work of the local church, no matter what are the local conditions. Close study of the situation shows that the cause of the indifference must be found elsewhere than in the lack of ability.

The task of the moment is to help the women who are engaged solely in the local church work to see that they can and ought to have a share in the mission work and that, too, without injury to their own church. The importance of doing just this in all these new synods, before conditions become fixed, grows greater with each new year.

Now, how are we to bring the work to these 450,000 uninterested, non-contributing women? Let us take one synod to illustrate a possibility, and then multiply this by the entire number of synods. First, I cherish the plan of a suggestive apportionment being made by the presbyterial executive committee to the women of every church each year, outside the amount suggested for the women of

the already organized societies, this apportionment to be presented through the pledge card and circular letter system, already used by many presbyterial societies in the organizations auxiliary to them. It is only fair to those already contributing that some definite plan be adopted that would reach out to the unaroused women. This means that every local aid society, in churches where the women are not contributing, would be cordially and persistently urged to contribute to the cause every year. By the same plan it means placing the claims of the cause before the young people, also of every church. Let these requests or suggestive apportionments be definite amounts for definite objects from the start; send to the women through the aid society, or pastor if there be no aid society, urging them to consider the claims of the work, and take a definite share in it.

This plan I believe to be a practical, possible way of bringing thousands of dollars into the Board's treasury, and one that in its reflex influence will be a blessing to the women.

There is no lack of Christian women and fine young people, with plenty of money everywhere—East and West—but they are waiting to be aroused.

Another imperative need in my territory is for clearer, more definite planning in getting the work out, after it is given out by the Board. Many officers are keeping this before them and making great efforts toward its accomplishment, but are often blocked by the fact that another official has fallen out of line, and the message doesn't reach its destination.

The Boards throw out the line, the synodical officers seize it, and are quickly joined by the presbyterial officers who in turn throw it out again to the local societies, and the fine results of the past years testify to the power of the hands that hold the rope. It is the *pull all together* that does it. The ministers all along the line might have a grip on that line—many have, and in every instance when that is the case a mighty impulse is given. This is the life line, and if rightly guided the neglected children and youth on our mission fields will grip it and be brought to safety. Would that all of the 600,000 Presbyterian women might lend a hand.

## READY!

By Katharine R. Crowell

**I**T is like a stately march—this onward sweep of mission study. Shoulder to shoulder, keeping step, eyes level—so the ranks go by. One thing seems to be certain—you must, each one, fall in line, or be left out of the campaign! Guerilla warfare used to count; it does not now. Tactics have changed.

We *must not* be left behind. Therefore, "Ready!" is the word; and we are ready so far as equipments go. As to your energy and determination and burning desire to be a part of the procession, time will show. *Next September* you can measure the distance actually covered in your march this year. At least, you are going to *start*, and if you are a junior

leader you must be in the van. So it seems to us who see the tremendous possibilities in mission study for juniors. There are differences of opinion, of course, as to who is in the van, for there are the young people's study classes and there are women's societies which certainly do not lag behind. And how about the Brotherhood and Laymen's movements? Whoever may lead, it is our part to provide the weapons for warfare, and, as we said, we are ready. We will show you specimens presently. Rather, we will change the figure, and give you glimpses, just glimpses—Tantalus in the literature department, as it were—of good things prepared for this year's work.

Before the boys and the girls, even the little tots, spread out Elysian fields; for at last we have reached the time—at least we are very near it—when in presenting missions we open up avenues of enjoyment on every side. We do not now indeed always say “missions”; we use other terms; “altruistic effort,” for instance, is thought to be an improvement on the old word. No matter, whatever name we give it; this work of bringing highest happiness to others is conceded to be the happiest work in the world. There are various ways of doing it. We will give the promised glimpses and you may make your choice. We take it for granted that you know what you want, though the literature department has had occasional visitors of quite dense obscurity of mind and of many-sided perplexity. As in the instance of an inquiring young woman (a college girl!) who asked us, “Will you please tell something about Ramabai? A friend tells me it is a man, and my sister says it is a woman; but I think it is a *place*.” She is sure now that her sister was right and that “it” is a woman, and a good deal of a woman too. So do not hesitate to ask us if you need help. You see that we are beyond surprise, and as for yourself you will be astonished to see how quickly the shades of ignorance will yield to the light of day when once you are turned toward the sun. You may, if you choose, make a splendid leader—going ahead always; your loyal and enthusiastic followers pressing close behind.

Generally speaking, though, you *do* know what you want and a word to the wise will be sufficient. Here is the word in the form of a brief notice of *Leaders in Conference*, a new

publication, which has been put forth in the hope of offering real aid when needed.

Imagine, if you will, that junior leaders have been called from far and near to confer over ways to conduct meetings and classes; to discuss work that boys and girls can *do*, puzzles and games that will interest and instruct; plans for pleasant Sunday afternoons; how to give; how band work is carried on the world around, etc., etc. *Leaders in Conference* is intended to serve for such a gathering where



COVER PAGE OF STUDY BOOK

the real thing is impossible and to be a help at all times and places. The book is fully illustrated with many suggestive full-page plates. These plates will help to make easy the teaching of *Coming Americans*, the junior text book of this year. Here is a glimpse of some of the little coming Americans snapped by the camera as they set foot upon the landing at Ellis Island. They are the real little people, just as they looked—no posing there! They were not even told to “look pleasant.” Inside the book also the pictures are taken from life. *Coming Americans* indeed! *Coming*, *coming* almost every day in the year, and here is your opportunity to help in making them the best kind of Americans. Have you already used *Coming Americans* with your boys and girls? Then there is ready for you, *Alaska for Juniors*, with many helps to its study; or the charming *Child Life* series, *Alaskans*, *Mexicans*, *Indians* and *Southern mountaineers*. The new edition of *Indian Child Life* is even more attractive than the first. It has many delightful pictures; the story told is just what will please your little people. With this story you will want the bright little leaflet *A Navajo*





"A BIT OF LINSEY WOOLSEY"

**Indian Man.** We give you a glimpse of family life among the Southern mountaineers through the lovely "Madonna of the Mountains," which forms the cover of the booklet, and this charming bit of "linsey woolsey," one of many inside illustrations.

Is it not a fact, too, that you wish, many a time, for something bright and attractive to give to children in band or society, or Sunday school class? *A Children's Service*, by Mrs. Sangster, printed in soft buff and browns, is probably just what you want.

This is not the end of the list of new things for children, however; *Sea Breezes*, a story sketch of our hospital at San Juan, is written just for them. Why not through it get your boys and girls thoroughly interested? They will have an opportunity to give practical proof of their interest on the Sunday preceding Thanksgiving Day (which you remember is the day that the General Assembly suggests as an appropriate time for the taking of an offering for the Woman's Board of Home Missions). An attractive program for that day with a personal letter to each scholar will be "ready" in good season. The program and letter are furnished free of charge, except for transportation, to all schools who signify a desire to use the service and to send an offering in return. Another equipment is a *Constitution for Home Mission Bands*. Surely, after the fine training received in mission study classes in *Aliens or Americans?* last year, there should

be hundreds of young women ready this year to take junior classes in Immigration or to form bands for home mission study.

Just remember that if you do reach the point of undertaking what you will find to be hard work, perhaps, but also most pleasurable and useful service, namely, the leadership of a boys' or girls' missionary organization—brigade, it may be, or band, society or club—we STAND READY to supply you with all the helps you need. Young people's societies have a year's honest work most attractively set before them in *The Whitman Course*, a series of nine studies on our country. These programs do not shirk the hard things, but realizing that young men and young women are trained nowadays to a firm grasp, the maker of these lessons has respected their powers and treated her subjects accordingly. Of course, the outlines may be much simplified—even then they are well worth while—but men's and women's civil clubs do not dilute their programs; then, why should missionary clubs? So, you bright and earnest young women at home now after years of school and college, why not form a Monday or Tuesday or fortnightly, or some other kind of club, and tackle in resolute earnest the study of Home Missions?

Such a club, or a study class on any one of the three text-books all ready for you—



"SEA BREEZES"

*Aliens or Americans? Incoming Millions, and The Challenge of the City*—will widen your horizon and awaken your sympathies amazingly, to say nothing of the sure deepening of your love of country.

Thus far we have expressed our readiness to try to show you how to do the work that lies before you. We are ready, too, when it comes to the matter of sending a "Missionary Barrel" to show you how not to do it. Should you be thinking of favoring in this way one of our Indian or other schools, send first for a "Missionary Barrel" and thus avoid possible—though not probable—mistakes.

As you read this you may have in mind that

great pleasure of your united societies, the *Annual Praise Service*. Heps are not usually wanted before November. Send in October and you will find the program ready; and not only the program but invitations also and envelopes for the offering. There are ready, too, for this or other meetings, *An Allegory, As He Has Prospered Thee and A Promise*. In addition to the thank-offering there is your steady giving the year through. The new envelope

pocket is a help and convenient; having it once you will want it ever after. Other helps there are—look for them and the price list of new literature. What you do not find mentioned there will be surely in the new catalogue for 1907, for which it would be well to send. For, as has been said, bare glimpses and only a few of them are most tantalizing. Still, they have served their purpose—they prove that we are ready.

## SEPTEMBER OUTLOOK IN THE YOUNG PEOPLE'S DEPARTMENT

### Make Note of This for Another Season

The plan of asking the young people to take charge of one meeting of the woman's society seems to be growing in favor and is to be commended as a method of cementing the organizations. This has been especially popular during the past summer, and porch and lawn meetings have been made most attractive. At one village summer resort the missionary "afternoon tea" was attended by representatives from fourteen different cities; which goes to show that some people do not leave their missionary interest at home. It was a real missionary meeting, on the parsonage lawn, with items from the annual meeting at Columbus, notes from the field, and summer refreshments.

In a place where tables are infrequently seen for such purposes, the program arranged by the young people included eight tables on the piazza where literature, curios and pictures illustrating the work in the eight fields in which the societies were interested could be examined.

### Be a Leader

The letter to presbyterial presidents on the subject of Mission Bands has brought many interesting returns and we are confident of notable results during the coming fall and winter. The chief cause for anxiety is the same old story—lack of leaders; and the same old reason is given,—lack of time for preparation for this one hour a month for the children. In Cincinnati Presbyterial the auxiliary societies have been asked "to elect secretaries of young people's work whose duty it shall be to attend the presbyterial meetings and carry messages, notices, and instruction to their young people's societies; to endeavor to organize new bands and to encourage the systematic study of missions in the Sabbath schools".

### More about Bands

A president writes: "Although the young people's secretary is responsible for bands, I have decided that I must work too, so during the summer I shall write to each minister in our presbytery and mail the letter early in September: I have asked the presidents of our local societies to 'mother' the young people, with little result, and now I propose to hunt up a 'father.'" Another friend of bands, who has many home cares and for eight months each year is shut in because of poor health has, for four years, in the interest of bands, found time to be in attendance and to speak at Sunday-school conventions as well as at presbyterial and synodical meetings. The result is shown

in the interest throughout her presbytery. Still another writes: "I shall write to the presidents of all auxiliaries for my summer work and will ask that the vice-president be appointed to revive and organize band work." In another presbytery the president has asked that "one woman be appointed from each auxiliary, who shall serve as an honorary member of the young people's society to give aid, to advise, and to see that business matters are attended to promptly."

### Aid for Study Classes

Many of our young people have prepared themselves for a rousing meeting on the topic of this month, through systematic study of the newer problems and opportunities for Home Missions, in class, in meetings, through study of the previous topics of the year, and through attendance on the summer conferences. Those who studied "Aliens or Americans?" during the past year will be ready to take up the new class book, the "Challenge of the City," by Dr. Josiah Strong.

We shall be able to furnish a \$3 library of the following volumes:

- "The Leaven in a Great City," Betts.
- "The Open Church for the Unchurched," McCulloch.
- "Jesus Christ and the Social Question," Peabody.
- "The Bitter Cry of the Children," Spargo.
- "A Peril and the Preservation of the Home," Riis.
- "How to Help," Conynton.
- "City Government in the United States," Steffens.
- "Americans, in Process," Woods.

Another new study book, "Citizens of Tomorrow," by Miss Alice Guernsey, has been used at some of the conferences and will be an interesting text book for general home mission study. The following is the table of contents:

- 1—The Viewpoint.
- 2—Native Americans (Indians—Alaskans)
- 3—Children of the Sun (Negroes)
- 4—With Old World Ways (Spanish-Porto Ricans.)
- 5—Children of Toil (In cities, mills.)
- 6—With Mistaken Faiths.
- 7—"Just How."
- 8—"My Brother's Keeper."

Both of these books will be useful in planning your Christian Endeavor meeting for September twenty-ninth, "Religious Progress in our Cities." Send to this department for suggestions.

M. J. P.



## SYNODICAL MATTERS

### What Texas is Doing

July is not the usual time for a synodical meeting, but the Cumberland women of Texas have been accustomed to hold theirs in connection with the Chautauqua at Waxahachie, so this was the time and place elected for the first joint meeting.

All but two of the forty-eight delegates were from the Cumberland wing of the Church, but the gathering was thoroughly Presbyterian and these consecrated women who have known so well the mission fields and workers under their own denomination showed an eager desire to become as well informed concerning the work and methods of the united Church. Home Mission literature was in great demand, and many questions were asked about the work of our Board.

All the recommendations of the Woman's Board of Home Missions were enthusiastically adopted; so for the current year the Texas women will have a large share in the support of the hitherto Cumberland school at Barnard, N. C. They will also contribute to the work in Alaska.

A most efficient corps of officers was chosen. Mrs. W. B. Preston, of Dallas, who for five years has been at the head of this, the leading Cumberland synodical, was appropriately elected president. Mrs. R. F. Butts, of Houston, has during that time served as secretary and treasurer, and her election to the office of Home Mission Secretary is hailed with delight. It was deemed essential that one already familiar with the Presbyterian publications be made Secretary of Literature, so this important office was reserved for Mrs. H. S. Little, of Dennison, the former president of the Presbyterian Synodical.

Some very important resolutions were adopted. The pledge and envelope system for securing contributions was recommended and it was urged that the secretaries of literature endeavor to place in every home a copy of each of the woman's missionary magazines.

These Cumberland women have always realized that a fire cannot live without fuel, so they have made much use of their literature, and this is but one of the many commendable characteristics which they bring with them into the union. E. H.

### Synodical Notices

The Woman's Synodical Society of Home Missions of the Synod of New York will meet October 16-17 in the Clinton Avenue Congregational Church, Corner Lafayette Avenue, Brooklyn, N. Y.

Miss Fanny L. Powell, 376 Third Street, Brooklyn, Chairman of the Hospitality Committee, can be conferred with as to entertainment.

Each presbyterial society may ask for entertainment of three of its representatives at a synodical meeting; the names of these representatives to be sent to the chairman of the local Entertainment Committee by the corresponding secretary of each presbyterial society.

The Kansas Synodical meeting will be held in Emporia at the same time with synod. The opening service of synod will be the evening of Oct. 10-11. First session of Synodical, Friday a. m., Oct. 11. Delegates will send names to Mrs. H. A. Davenport, Emporia

## INTERDENOMINATIONAL CONFERENCES

The two Interdenominational Home Mission Conferences, held this year, were not only interesting but profitable in that they brought the workers of various denominations together, and led to a comparison of methods and literature.

At the Conference held at Winona Lake, Ind., Mrs. Montgomery, of Rochester, N. Y., taught the Interdenominational Home Mission Study Class book, "Citizens of To-morrow," and two hundred thirty-one women were enrolled in the conference. This conference was held at the same time and place as the Foreign Missionary Conference, and when the question was put to vote as to how many of the women had come there for both conferences, the vote was unanimous that they were interested in both Home and Foreign Missions. They are planning for a longer time next year, because the subject has so grown in interest.

The conference at Silver Bay, N. Y., proved a real conference, and nine Woman's Boards of Home Missions were represented. Some of the sessions were held jointly with the conference on Sunday schools and missions, and this part of the meeting was greatly enjoyed.

At 10.30 o'clock each day there was held a session of the missionary institute, at which the organizations of our woman's missionary societies were carefully considered. The general plan followed each day was for a leader to define her subject and call upon the representatives of the various Boards to tell how the work was carried on by their Boards. Many helpful hints were gleaned as to improved methods of work.

At 11.30 o'clock there were held three simultaneous study classes: one on "Aliens or Americans," by Dr. C. D. Case, of Brooklyn, N. Y.; one on "Citizens of To-morrow," by Miss Alice M. Guernsey, author of the book; and one on "Coming Americans," by Miss Katharine R. Crowell, also the author of the book. Some attended these study classes that were in attendance upon the Sunday school conference, and all voted that their interest in study class work was increased because of their knowledge of better methods for carrying on the work.

At the evening sessions, four of which were joint sessions with the Sunday School Conference, addresses were made by representative Home Mission speakers.

The Woman's Boards represented were: The American Baptist Woman's Home Missionary Society, Eastern; The Baptist Home Missionary Society, Western; Federation of State Congregational Organizations; Woman's Missionary Society of the Christian Church; Woman's Home Missionary Society of the Methodist Episcopal Church, North; Methodist Episcopal Home Missionary Society, South; Woman's Board of Domestic Missions of the Reformed Dutch Church; Lutheran Missionary Society, and the Woman's Board of Home Missions of the Presbyterian Church, U. S. A.

All felt that it paid for the leaders of these various Boards to confer, and they look forward to the privilege and profit of another conference next year.

## A NEW HYMN

It is pleasant to record that one of our Illinois secretaries of literature, Miss Belle Danolds, has composed both the words and music of a beautiful hymn, "My Jesus, My Saviour." This hymn has been put in sheet music form, and is very suitable for use in auxiliary meetings, where it may be used as a solo or it may be ordered in sufficient quantities for general use. The profits Miss Danolds generously divides between the Mission Boards. The first edition was quickly exhausted; a second edition has been published, and we trust the demand will be so extensive that other and larger editions will be called for. The price of a single copy is twenty-five cents; but it will be recommended for use in Praise Services, and when ordered with Praise Service material will be sold at ten cents per copy; it can be obtained from the Literature Department of the Woman's Board of Home Missions, 156 Fifth Ave., New York City.

## BOX VALUATIONS

While the box valuations have not been published in the HOME MISSION MONTHLY or the Annual Report of the Woman's Board of Home Missions for a number of years, nevertheless there are still some societies and individuals who consider that they have fulfilled all their obligations to the Woman's Board of Home Missions when they have sent a box of second-hand clothing to some missionary or school.

So long as home missionaries receive such small salaries, it will be necessary for the woman's missionary societies to supplement these salaries with boxes, but these should be mainly of new clothing and of such a character as will meet the needs of the minister's family.

Clothing and supplies are required in some of our boarding schools, and in a few day schools clothing can be distributed among the people. But when the cost of transportation exceeds the value of the contents, second-hand clothing should not be sent.

Table linen, sheets, pillow cases and towels are needed in all boarding schools. New material, made up according to measurements, with some new to match, which can be used for alterations, is very acceptable in boarding schools, but *nothing should be sent to the schools without corresponding with the office.*

With this statement of facts we append the action of the Advisory Committee, which was endorsed at the Annual Meeting:

"The Woman's Board of Home Missions recommends that no second-hand clothing be sent to any teacher or missionary unless such clothing is especially requested through the box department of the Board. "The Board also recommends that no space be given on Annual Presbyterian Report blanks, prepared by the Board, for box valuations, and, further, that no reports be made of same in presbyterial or synodical meetings—such valuations being kept simply as a matter of record and reference in the auxiliary society and the box department of the Board."

## THE COUNTRY MISSIONARY SOCIETY

### Iowa—The Magazine's Part

If we have been more successful than some other country societies, I think it can be largely attributed to the large number of copies of your excellent magazine taken in our society. If people are to become interested in missions they must know something about both the needs of the people and the result from the work, and I know of no other source from which they can so well obtain this information. For some time we have assigned different articles to the members to be read or told at the next meeting. Of late, however, the Home topic has been assigned to one person and the Foreign to another person, and they are expected to prepare a paper, or give an address on the assigned topic at a stated meeting. We procure leaflets from our presbyterial secretary of literature, and occasionally a book bearing on the monthly topic, and these are given to the different leaders as the subject suits.

We have adopted the pledge plan in our offering. Each member pledges a certain amount a month. This is put in an envelope, so that any who can give but a few cents may not feel ashamed to place her envelope on the plate with those who can give quarters or half dollars.

### A Kansas Society

Ours is a country church of about eighty members, and our missionary society numbers about twenty-five members. Our society is thirty years old this summer. I do not think we have any better methods nor any better or brighter members than the average society. We usually meet at the home of one of the members in an all-day session. We take a basket lunch and eat dinner in picnic fashion indoors.

At our May meeting there were fifty-one present. The mothers take their small children with them; sometimes one mother will have three or four little ones with her. The little folks have a fine time together, while the mothers and grown up sisters and grandmothers have their meeting. We usually have some kind of sewing during the morning hours. Last summer we made sash curtains and hemstitched some linen stand covers for a teacher in Indian Territory with whom several of our members are acquainted, which fact added interest to the work.

Last summer one of our number suggested that we each contribute a dollar or more toward the support of a Bible woman, and \$25.00 was so raised. We are exceedingly blessed, perhaps, in having among our number several who have relatives upon the mission field at home and abroad. One member has a son who is a "Sky Pilot" to many souls on the field here in Kansas. We ought to be ashamed that we have done so little as a society when it is our own, in a double sense, whom we are helping.

After our luncheon we have our program. Our leaders are appointed in the spring for the

entire year. Sometimes as many as three members have the day's program in charge, they dividing the work to suit themselves. It took three years of urging and arguing to get this plan of assigning leaders to work well; before that time the entire responsibility of each program rested upon the president. The attendance is better now than it has ever been. We are entering upon our second year of the new order of things.

### **A West Virginia Society**

When we first organized our society met in the church, and, as a general rule, but few attended. Our meetings did not seem interesting. Then we decided to meet at the homes of the different members, and we found this a much better way, as it served to draw us closer together. Sometimes we have met in the morning, and when we have done so we have worked on quilts for boxes and other sewing until the time for our meeting arrives. We have done extra work and received pay for it. At noon we serve a lunch.

I feel sure our meeting in the homes has made them more successful and has drawn us closer together. When we met in the church it would often be cold, and with a few members and a large room we always seemed far apart. I think meeting in the homes will be a help to any country society. This year our meetings are appointed alphabetically, so each one knows when her time comes. Of course, if it is not convenient to have the meeting, it is all right, there is no compulsion.

I think one reason for our being successful is that our members are all interested.

### **A Combined Illinois Society**

Ours is a very small church of between but forty and fifty members, and is a missionary church—that is, we are unable to keep a minister without help from the Board of Home Missions; so our society was organized as an Aid and Missionary Society, with the end in view of mainly helping our own church, and of also contributing something each year to Home and Foreign Missions. This we have been able to do by hard work and by grasping every opportunity. We meet every week when necessary, and do all kinds of plain sewing, take orders for both plain sewing and fancy work. Last year we held four sales. These are held in the sample room of one of our hotels for want of a better place, the landlord giving us its use free. At these sales we have all the plain and fancy articles which we can get made, also have home cooking of all kinds, cakes, cookies, doughnuts, in fact, anything that anyone can eat. Sometimes our country members bring dressed chickens, butter or eggs; everything is always sold and the cry is for more. We hold the sales on Saturday afternoon and they usually last about three hours, so you see they are much less work than a festival or supper.

Some time ago we got out the second edition of a cook book, solicited advertisements which covered cost of printing and binding, leaving us all profit on the books we sell; have sold so far over two hundred copies at forty cents each. One summer we made over fifty un-

bonnets; this being a country town there is a demand for them.

Our minister takes his vacation next month and we have arranged to have our society get up a missionary program for one Sunday evening during his absence, the C. E. Society to take one evening and the Sunday school one, each to have the collection on their evening. This is something new for us, perhaps not to other societies. The husbands were invited guests at the last annual meeting; refreshments were served, after which toasts were given under the direction of a toast mistress. Dr. — responded to the toast, "Why Men Should be Honorary Members of the Society," and his arguments must have been convincing for twelve of the men present paid the treasurer their dues. Another guest had as his subject, "The Financial Side of the Society" and praised the ladies as the heart and conscience of the church. Another discoursed wittily on "Why Men do not Wear Thimbles when They Sew."

### **An Ohio Society Conquered the Situation**

A few years ago we came to a very low ebb indeed. During the year every officer, save myself, had either died or moved away, and we couldn't get more than two or three out to a meeting. We decided to try asking ladies who never came to allow us to hold meetings in their homes. They consented and took a certain pride in having as many as possible present, and so awakened some interest. We succeeded in getting a bright, energetic, little woman to act as president, and have found her so faithful and good that we have kept her in office ever since. For several years now we have issued little year books, gotten up by the president and secretary, and written by hand by members, which have been found very helpful. These contain the topic for each month, the special word for roll call, the name of the hostess for the month and the committee of three who have charge of the program. *The members of this committee are not always members of the society*, but we rarely meet with a refusal to serve, and have gained a number of members in this way. The president always has charge of the devotional exercises and the business.

At the April and October meetings we have ten cent lunches, half the members donating the luncheon at either meetings on these occasions, and we usually have an attendance of fifty or more. In August we have our basket meeting, taking our supper, and eating out in the yard in real picnic fashion; there is always a large attendance and plans are made for an extra good meeting. Our annual meeting is held in February, when there are reports, special singing, recitations, and ten-minute addresses, and usually a good attendance. We count every one who contributes a member of the local society, but only report to the presbyterial society those who pay the fee, \$1.05. Sometimes it takes work and good management to meet our appropriation, but we have never failed yet and exceeded it last year, because we had several thank-offerings through our "Blessing" boxes. All this takes careful planning, work and prayer, but the results more than repay us for the labor and time spent.

# PROGRAM FOR OCTOBER

## TOPIC—THE MORMONS

### The Iron Rule of Mormonism Mormon Enroachments Signs of Promise

The above subjects to be developed by papers or by discussion.

**Devotional:** (Make use of the Prayer Calendar, one member giving the schools, another naming the workers at each station as it is called.)

**Seed Thoughts:** At the noon hour prayer meeting held daily for fifteen minutes at the Home Board Assembly Room, the Prayer Calendar is unfailingly used and the names set down for the day are personally mentioned. On one of these occasions, recently, Dr. Charles L. Thompson gave the thought which follows, and which may well be dwelt upon in each local society:

**Paul's Personalisms.**—See Romans xvi: 1-17: Paul's prayers touch the loftiest ranges of thought and open the deepest springs of feeling. Observe his prayer on "bended knees" in the Third of Ephesians. It is not only lofty—it is daring. Yet this man, moving in his thinking and praying easily in the heights, is conspicuous for his personalisms.

His letters to Rome and Corinth deal with

high themes. But their climax is in his relation to his fellow workers; as if he reached his highest point when he touched a fellow. How grandly he has immortalized his fellow-workers. We know them not—strange names to us, in that last chapter of Romans; Paul sees to it they shall not be forgotten. So he sends and transmits greetings of humble men and women whose only title to our thought is that they labored with Paul.

He takes the obscurest man or woman into the great partnership. His final interest is in people. Their labors and prayers are precious to him. They should be to us. And nothing will give us so deep an interest in people as to name them in prayer. Paul's genuineness appears in his prayers. In them he at once blesses and is blessed. If we ever have noble thoughts we, like Paul, will attest their value by the interest they give us in people.

# RECEIPTS OF WOMAN'S BOARD OF HOME MISSIONS

Abbreviations: Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade Brig.; Girls' Band, G.; Boys' Band, B.; other Bands by initials—as Busy Bees, B. B. Last syllable omitted when ending village, port, town, field, etc.

## APRIL, MAY AND JUNE—CONTINUED.

**NORTH DAKOTA**—Bismarck: Steele C. 1. Minnewaukon: Bishce St. Paul 5. Mouse River: Bottineau 8.50; Oakes: La Moure 6.75; C 4.25; Sheldon 2.50. Pembina: Gr Forks 13; 8.21; C 15; Inkster C 5; Langd 10; Park Riv 2; Walhalla 2.85; Presbl 10; ..... 106.85

**OHIO**—Cincinnati: Cincinnati 24 German 35; L 3; 24 15; 7th C 3; Avond 25; Calv 3.71; Cent 1; Clifford Chap C 10; Immanuel 8.50; Mohawk 3.75; KM 5; MT 7; Walnut Hills 1st 129.50; Cliff LA 1; College Hill 1.8 35; Glend 12.68; Hartw 5; Madison 3; S 16; C 3; L4 4; Montreat 3.75; N Richmond 10.63; S3; Norw 10; C 2.40; Pleasant Ridge C 1; Reading and Lock 8.54; Wil-Hamshurst 3.75; Wyoming 14.15; S 42.30; Pri C 1.25; Presbl 15; Cleveland: Presbl 104.93; Columbus: Columbus 1st 7.55 Broad St 7; C 12.22; J 5; Mrs. Maxwell's C 10.50 Cent 25.91; North 7 11.65; St. Clair Av 2; C 1.60; West Broad St 2.50; Lanchester 15.20; Plain City 6.02; C 1; Dayton: Springfield 2d 4.43; Lima: Bluffton 1; Mahoning: Sebring 8; C 4; Youngst 1st Aux 16.50; M Edwards 10; Marion: Iberia 10; Richw C 2; Maumee: Perryss 2; Stenbenville: Sulinev 25; Wooster: Presbl 10; ..... 858.18

**OKLAHOMA**—Chickasha: Chickasha J 1; El Reno 8.71; 4.50; JWL 1; 8.8; SR 2; Lawton C 2.50; Enid: Alva 2; Beaver 4. Oklahoma: Guthrie 1st 8.44; Valiant 5; ..... 34.14

**OREGON**—Portland: Portl 1st Mrs Ladd 100; Mrs Albloss C 4; ..... 104

**PENNSYLVANIA**—Blairsville: Euclat 5.50; Blairsv 9; Bradnock 1st YL 25; Calvary 10; Cross Roads 2.50; Greensburg Westm 22.50; Irwin 9.10; Jeannette 13; Johnst 1st 25; YL 21; Jagonist 2; McMinister C 10; N Alexan-dria 17; Pike Run 3; S 1; 3.05; Turtle Cr 6.45; Wil-merding 4.15; Windber 5; Butler: Allegheny 3; Buffalo 4; Butler 1st 19; YL 7; Concord 6.50 Cresty 5; C 4; Grove C 9.10; Harrisrv Mrs. Bingham 50; Petrolia 6; Plains 3.93; Portersv 8; W Snub 9; Zellen-ville 2; Carlisle: Big Spring 14; Bloomg 6; YL 5; Carlisle 2d 25; Chambers: Falling Sp 16; G 16; Hanpsh C 3; Dunsmen C 1.15; G 15; 3; Harrisrv Cove 16; S 5; Market Sq 31.48; MB 20; Wed Eve 11.37; S 20.72; Orliff 5; Pine st 12.75; Pri 8.50; Wed Eve 12.70; Westm 9.05; S 4.90; Lebanon 4th St S 94 Christ 8.64; Mechanism 12; Mercers 6.78; Mon-aghan C 2.05; Newport 9.85 Paxt C 5; Silver Sp 3.60; Upper Path-Val 20; Chester: Bryn Mawr 18.75; S 125; Conestog 88; Darby Boro 8.55; Beron 4; Fagg's Manor 22.76; Fourth Dist 3; Lansdowne 25; N London 7; Oly 1; Straff 3.75; Wayne HNC 5; W. Chester 1st Bd 23;

Westm S 10.50. Clarion: Academia 15; C.75c; J 1.75; Beechw 21; Bethesda 4; Brookly 18; CA 13; YL 2.50; Callens 2.10; Clarion C 2.50; YL 9.10; KD 4; Concord 5; Du Bois S Soc 6.30; E Brady 5; C 6; Endeavor 15; J 1; C 1; Bd 1; Edenb 13; C 2; MB 1; Emlenton 20; Greeny 1.75; Leuthen 2.50; Marlon 12; Mt Tabor 6; N Bethlehem 10; Oil Cr 2d 20; C 6; Westm 5 GWB 5; Penn 6; C 1; Pisgah 10; WA 5; C 3; "Pages" 1; Pank-sutawney 25; J 3; Reynolds 5; Richards 1; Richl 6; Rockl 2.50; Scotch Hill 1.25; Shilob C 1; Sugar Hill 5; Summerv 4; Tionesta 6; Presbl 10; Erie: Bradf E End 15; E Springfield 5; Greeny 50; Jamest 14.60; Meadv 1st C 11.50; Mercer 1st YL 5. Huntingdon: Altoona 1st 42; Mt 5; 2d 25; Broad Av 40; Buffalo Run 4; Fruit Hill Mt 5; Hollidaysh 8; C 12.50; Huntingdon 10; YL 15; Juniata 14; Lewist YL 55; Lick Run 5; Logan's Val C 25; Lower Spruce Cr 6; McVeit C 5; Milroy 37; Phil-ipsb 5; Sinking Cr 3; Sinking Val G 15; State College 15; Tyrone 8.20; W Kishacoquillas 25. Kittanning: W Glade Run C 6.60. Lackawanna: Ashley 26.90; Athens 6; Canpt Union C 5; Carbond 1st YL 50; Pri S 12.50; 18.10; Hawley 10; Kingston 45; C 15; Langfiche 30; Monroeton 5; Orwell J 4.30; Rushy 13; Scrant 1st 50; Washburn St 11.35; Susquehanna KD 25; Wilkes-Barre 1st 67.50; Wyoming 2. Northumberland: Bald Eagle and Nittany 30; Moorech C 5; Renovo 1st 39; S 4; Wil-liamsport Cove 14.50. Philadelphia: Philadelphia 1st WGCS 10; 3d 10; Arch St S 61.81; Calv 215; Gaston 6; Overly 50; G 4; Oxf 11; Princet 100; Talor AC 2.50; Toga C 5; LW 4; Trinity C 5.25; Walnut St 25; C 25; Wood 141.47; YPLC 35; W Hope 40; S 50; Westm Greenway 20; Mrs. W. E. Lee 25; Pittsburgh: Allegheny Manchester 31.36; Melrose Av S 5; No 1; Beaver 8.25; Ben Avon 75; Bellevue 18.75; Bethany 2; Cliff 3.50; Greent 10; Homestead 7; Lebanon 10.60; McDonald 7.50; Mendelssohn 8.35; Pittsb 1st 164; 43d St 2.25; App-le Av 3.20; E Liberty 1; Herron Av 6.25; Shady Side 16.50; Servicekly 22; RB 15; Sharpsh 9.40; Shields 23; Val 5; Vauport 5; Wilkinsb Calv 3; Cash 6; Shenago: Sharon C 2.25; Washington: E Buffalo 15; Upper Buffalo 37; Washlnt 1st 20; B & G 3; Theo McGarran 10; 2d Non Nobis 30; Wellsboro; Elk 5.10; Nelson 5; Toga 2.50; Wellshoro 20; ..... 4024.52

**SOUTH DAKOTA**—Aberdeen: Aberdeen 8.25; Cas-tlew 2; Groton 6; Mansf C 2; Pierpont 5; Sisseton 7; C 7; Veldin 1; Watert 2. Central Dakota: Brookings 7.00; Huron 28.75; S 11; Wentworth 5. Southern Da-kota: Alexandria 6; Bridgewater 6; C 1; Canistota 2; C 2; Parker 11; C 2; ..... 123.05

**TENNESSEE**—French Broad: Banks Cr 2.13; Brit-

tain's Cove WW 3; Burns 1.68; C 1; Laura Sunderl C 2; Mark Lance Mem 5; Marshall—Couper Mem 4; Stanley Mc Cormack C 1.50. Union: Knox 2d YL 25; Shandon 9; So Knox 2.

<b>TEXAS</b> —Austin: Ft Davis 5; Menard 1.65; Pearsall 1; Taylor 1st 5. <b>Dallas</b> : Dallas 2d 12.50; C 8.75. <b>San Antonio</b> : San Antonio 2.85.	56.31 \$36.75
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**UTAH—Boise:** Boise 1st 10; 2d 2; Caldwell 10.20; Parma 2; Presbl 2.20. Kendall; Preston Em Ch & S 1. **\$27.40**

**WEST VIRGINIA**—Parkersburg: Elizabeth 10; Hughes Riv 35; Parkersb 1st 90.75; Spencer 4.10; Sisters 8.50; W Cir 50; MC 5; Waverly 27. Wheeling: Cameron 5; Forks of Wheeling J 5; BSB 6; Hollidays Cove 3; Limestone C S; Moanders 6; Vance Mem 1.28; Weills 9; J 15; GT 4; Wheeling 2d S 12; W Union 1.25; W Liberty 5; Presb 12. \$320.60

**WISCONSIN**—Vaughn Marquis Est. 2007.93. Chippewa: Stanley 10; Presl 10. Madison: Presl 10. Milwaukee: Manitowoc 6; Milwaukee Bethany J 2.59; Calv 11.95; Im 75; Westm 7.50; Ottawa 3; Racine 25; Waukesha 10; Presl 10. Winnebago: Appleton Mem C 5; Fond du Lac 6.40; Oconto 35; Oshkosh 11.31; Riverside 3; Wausau 15; Presl 10. **\$2294.28**

## LEGACIES

Estate of Lydia Brain late Springfield O \$800., \$800.

## MISCELLANEOUS.

Rent & Sal 114; Board & Tuition 7.219.50; Literature 1.139.38; Mrs S B Ardis 125; Mrs R H Allen 25; Annual Meeting Coll 214.31; Returned by Mr Brown 67c; Mrs Blair 50; By Miss V M Barnes 10; CAB 200; M C Cowhig 10; Mrs J D Brewster 125; Mrs Bates Good 5; Mrs E Gifford 25; Cash 1.00; Mrs J L Gilman 25; Mrs S B Glick 1.46; Cash 3; By Rev A F McLea 3.55; Women of Cumberland Coll 122.00; Miss S L Conklin 2.08; Cash 404.94; Mrs Dwight 20; Mrs W Edwards 20; I. L. Esby 5; By Mrs L D Goodrich 30; Mrs Gilman 24; Mrs G. O. Grant 125; Mrs J M Gifford 25; Mrs W Hopkins 25; Alice Esch 25; Mrs J. L. Gilman 25; (Trust Co) 410.16; Miss S E Johnston 5; F M Jones 1; Int on Bd Fund 300; Returned by Chas Marsten 6.95; Mrs T A Leggett 200; Mrs E B Monroe 50; Miss A E McCullen 2; By S J McLaughlan 100; Mrs T McGreer 25; Mrs J. M. Gifford 25; Mrs J. L. Gilman 25; Mrs R Porter 25; A friend 50; Miss E M Pritchard 75; A 25; Miss L A Robe 25; Refund 2.46; G P Rees 34.50; Returned by Mrs B Sutherland 15; Miss B Slawik 1; By Miss B Slawik 4.50; By C C Sheldon 200; Mrs W Smith 50; Mrs E J Townsend 4; Miss J D Woodsdale 10; Mrs W. A. Warrick 25; Mrs A Weisner 50; \$1289.04; Williams 25; Cash 1.45; Z 2.

Williamson St., Cash on H. B., 22.....	\$12007.91
Total .....	\$35611.13

RECEIPTS FOR FREEDMEN FOR APRIL, MAY,  
JUNE AND JULY, 1967.

**ATLANTIC**—Hodge: Newman 8 1/2; ..... \$1.  
**BALTIMORE**—Baltimore: Baltimore 2d 10; Central  
 DMBB 3; Hampden 5; Mrs J B M Bristol 45; New Castle:  
 Pt Deposit 2; Wilmington West 2.50; Zion 10; Wash-  
 ington City: Berwyn 5; Mannass 5; Riverdale 5; Wash-  
 ington Cy Covenant 17.25; Garden Mem 1; New York  
 Av BBR 2.75; Westmor 5; Preshl 1; ..... \$119.50

[illegible]

8. Sacramento: Chico 2.50; Elk Grove 1.50; Red Bluff  
 C 2.50; Vacaville 5. San Francisco: San Francisco;  
 Colby 1.50; Del Norte 1.50; Marin 1.50; Merced;  
 Jose. Boulder Ct. Los Gatos 3. Millitas 2; Palo Alto  
 5; San Jose 1st Pri 8.5; San Martin 1; Santa Clara 2;  
 Skylands 2. Santa Barbara: Ballard 30c; Carpinteria  
 2; S 2; C 2.25; Monticito 8.5; Northolt 75c; C 1.50;  
 Santa Barbara 3; C 1; Santa Maria 25c; Ventura 1.50; C  
 1.25. San Joaquin: Fowler 3; Fresno 1st 5; Madera 1.50;  
 Modesto 2; Oakdale 1; Orosi 1.50; Sanger 1.25. ... \$48;  
 C. C. D. N. ... \$2.  
 CATAWA—Cape Fear: Kingston 2; Red Sugs 2;  
 Timothy Darling Mission 2; Wilson 2; Presb'y; Miss V  
 Elliott 20. Mr D M Thornburg 5. ... \$42.

**COLORADO**—Boulder: Ft Collins C 10; Greeley S 5;  
La Porte 1; Sterling 2 50. Denver: Denver Central 21;  
North 4. Pueblo: Canon City S 75; Colorado Spgs 1st  
22.50; 2d 2; Lamar S 5.30; Las Animas 1; C 1.77;  
Pueblo Mesa WE 18.75; Rocky Ford 3; Trinidad 1st 5  
S 3.52. **\$115.09**

ILLINOIS—Alton: Alton 1.00; E St Louis 5; Sparta 2. Bloomington: Remont 2; Bloomington 21 25; Chenoa Mrs Groesbeck's 4 12.50; Clinton 3.20; El Paso 7.30; Hoopston 11.25; Lexington 6.75; Onarga 2.50. Cairo: Carmi 7.02. Chicago: Chicago 2d 40; 3d 10; 6th 35.

Camphor 10; 10; Englewood 7; Grace 8.50; Hyde  
Park 25; North Park 10; Wildflower Park 52.50; Evans-  
ton 20; Highland Park 10.50; Jolie 15; 15;  
10.25; 8.10.75; Kankakee 15; Oak Park 45; 8.15.21;  
Freeport 23.40; Freeport: Argyle 13; Belvidere 3;  
Forest 15.60; Marengo 4; Middle 3; 3.25;  
Oregon 4; River 17; West 7; Westburg 2;  
Matteson 10; Palestine 10; Taylor 8.75; Vandalia  
Ottawa: Brook 13; Mendota 4; Morris 4; Ottawa 4;  
Streator 3; Sandwich 2; Peoria: Canton MW 20;  
Chicago 7; Peoria Grace 3; Yates City 8.5. Spring  
Bates 10.

INDIAN

Lab 6; Clinton 1; New Albany 1st 9.04; Bethel 6; Bedford 4; Fowler 1; Elmira 1; Lafayette 1st 10; 2d 18; Newtown 10; Romney 6.50; Fort Wayne: Fort Wayne 1st 30; Ossian 3; Fresh 11; Indianapolis: Greenwood 2; Hopewell 2; Indianapolis 2d 2; Men 5; Tabernacle 27.96; Poland 2; Logansport: Bethel 1; Bethlehem 2; Bourbon 1; Brooks 1; C 3; Concord 2.75; Hammond 4; La Porte 8 14.88; CHVP 1.50; Ellettsburg 1; Greaves 20; Bway 2.50; Meadow Lake 1.50; Michigan City 1; Napoleon 1; North 9.35; 8 43; Remington 2.90; C 1.75; Kossauze 1; Rochester 1.50; South Bend 1st 10; Westm 2; Trinity 1.50; Valparaiso 3.97; Muncie: Hartford Cy 12.18; Peru 4.67; New Albany: Bedford 3; Corydon 2; Evans 2.50; Jefferson 7; Madison 1st 3; Mitchell 2; N. Albany 1.55; 2d 6; No Vernon 2; Vernon 1; Vincennes 2.90; Warsaw 1; Walnut St 12.25; Indiana 3.15; Vincennes 5.15; White Water: College Corner 2.90; Coanersy 1st 2.50; Greensh 10; Harmony 1.25; Kingston 8.5; Mt Carmel 70c; N Castle 1.75; Richmond 1st 5; Rushv 2; Shelby 1st 3.70; — \$475.36

IOWA—

1st 59.54; C 11.25; Olivet 1.25; Westn 1; Mt Vernon  
 W 12.50; Marlio 19.      **Corning:** Corning 3.44; Redden  
 1st 59.54; Sidney 10.      **Council Bluffs:** Casey 3; Mendon  
 1st 59.54; Dubuque 1.      **Des Moines:** Des Moines 1.50; Independence  
 1st 59.54; Manchester 2; Oelwein 7.      **Fort Dodge:** Fort Dodge  
 roll 6; Germania 1; Grand Junction 5; Jefferson 8. **Iowa:**  
 Fairfield 3.50; Keokuk 24.2; Martinsburg 3.45; Mt Pleasant,  
 1st 2; London 1; Ottumwa R End 5; W Madison 5.  
 1st 2.      **City:** Albia 1.50; Ankeny 1.50; Boone 1.50;  
 Montezuma C 3.50; Muscatine 1.50; Iowa City 10; Le Claire 4;  
 1.50; Scott 1; Washington 30; C 4; J. L.      **Sioux City:**  
 Battle R 95c.; Cherokee 10; Denison 1; Hamilton 2;  
 Sue City 4.50; Storm Lake 1.50; Sioux City 1st 5.18; Morning  
 Side 3.55; Saylor Lake 8.89; Vail 1.      **Waterloo:** Greene

## KANSAS

**WASAWAS**—**nprika**: **Qhemmo** 1; **Wcbita** 2.50; **Highland**: **Aitchison** 1st 4; **Bailey** 60c; **Edingham** 1; **Hiawatha** 3; **Highland** 1.60; **Holton** 3.00; **Washington** 4.05; **Larned**: **Neosho**: **Chase**; **Waldstad** 3; **Mephorson** 2; **Sterling** 5; **Neosho**: **Chetopa** 1; **Arnett** 1.50; **Eumabold** 5.50; **Independence** 5; **Moran** 35c; **Waverly** 6.76; **Waverly** 10; **Osborne** 5; **Phillips** 10; **Mrs S Rogers** 20; **Wakeney** 1.45; **Topeka**: **Lawrence** 9; **Topeka** 1st 3.18; 3d 45c; **\$199 92**

## KENTU

**Sylvania:** Linton 3 ..... **\$103.00**

**MICHIGAN—Detroit:** Ann Arbor 2.25; Detroit 1st 1.25; B 8.75; 2d Ave 4; Forest Ave W-W 5.60; Fort St W-L 6.25; Menl 5; St Andrews 1; Seovel Momi 6; Mt Pleasant 3; Pontiac 3; White Lake 1; Flint; Flint 2; Lapeer 6 1/2; ... .. 1.75; ... .. 1st 1.5; Fenton 1st 5.75. **Grand Rapids:** Grand Rapids 1st 1.5; K Y 1.5; 3d I C 3; Imml 1 60; C 1.25; Western 15.50; C 1.50; Tonia 5.50; Ludingt 1; Sp Lake 5 1/2. **Lake Superior:** Harbor 5; Lansing 1; Houghton 1; Menominee 3.50; Ontonagon 8.5; Ravenna 3; Battle Cr 3; Brookton 1; Hamet 1; ... .. 1st 8; Franklin Ave 3; Marshall 2; Mason 5; C 6; Morris 5; Oneida 2.50. **Monroe:** Adrian 15; Coldwater 1.75; H 8 5; Jones 3; Monroe 10. **Potoski:** Cadillac 4.50; S 1; M S C 1; E Jordan 4; Harbor Sp 2; Greenwood 2; Mackinac Cy 1; McAlm 1; Potosky 5; Traverse Cy 2. **Saginaw:** Bay City 12.50; Bay Cy 1st 15.28; Saginaw 1st 5.35.

Ave 3-88. .... **\$45.76**

## MINNES

with 1st 5; Glen Avon 8.41; Lakeside 4.57; Twin Harbors  
4.41; Westport Pk 18 1.80, **Mankato:** Blue Earth 4.40;  
Mankato 5.5; Rushmore 4.50, **Minneapolis:** Howard Lake  
3; Minneapolis, Bethlehem 2.5; C 12.50; House of Fall  
4.10, **Red River:** Fergus Falls 4.25; Moline 3; Wheaton  
1, **St. Paul:** Hastings 3.30; Hastings 3; Maclester 2;  
Merriam Park 16.01; Red Wing 12.65; St. Louis 1;  
Dayton Ave 12; House of Hope 30; Stillwater 1.50; White  
Bear 2.00, **Winona:** Kasson C 2.50, **\$198.95**

**MISSOURI—Kirkville:** Moberly 6.25; Fresh 12, **Kan-  
sas City:** Appleton Cy 1.35; Independence 3.11; Meller  
1.70; 7.50; 7.50; 7.50; 7.50; 7.50; 7.50; 7.50; 7.50; 7.50;  
Carthage 1st 8.50; Ozark 3; Joplin 4.60; 4.60; 4.60;  
Neosho 1st 8.50; Grand 3; Springfield 24 1.21; Calvary 1; M M  
L.3. **St. Joseph:** Cameron 1.10; Chillicothe 50c; Grant  
Cy 3.50; Hamilton 3.50; Hopkins 50c; Maitland 2; Mary  
4.31; Park 13.55; York 72c; Boone 1; Weston 12; Tarkio  
1; **London:** New York; St. Louis 1st 87.50; C 2;  
C 7.50; Lafayette 6; **St. Louis:** 1st 87.50; C 2;  
Mend 1 C 1.20; North 12.35; Tyler 19.3; West 11.50;  
**\$241.35**

## MONTA

Dillon 1; Missoula 2. Great Falls: Gt Falls lat 7.50.



# HOME MISSION MONTHLY

VOL. XXI

OCTOBER, 1907

No. 12

## EDITORIAL NOTES

### *A New Season of Service*



**A**GAIN the *Home Mission Monthly* records a success. Its many friends joined so heartily in the movement to make this a Literature Year by securing new subscribers and by the use of the magazine in the monthly meetings, that the impulse has been felt all along the line in increased subscriptions in each State.

Now comes a new season of active effort, for at this time societies take a new and yet more vigorous hold upon the work they have learned to love, and whose dignity and importance lift it well above the level of ordinary affairs. Our Land for Christ has come to be shined in many a heart as a governing motive. To inform, to enthuse, to unify those already in the work, to win the allegiance of yet others, is the magazine's purpose. It is not a day too early to begin the new season of service. Commence now to secure renewals, to regain lapsed subscribers, to win new names! It will insure another year of success—a better informed constituency and a full treasury.

**N**OTHING but the sincerest sympathy and liveliest Christian interest has ever been expressed in these columns for the rank and file of Mormons who hold a sincere but mistaken belief in the teachings of Mormonism—nor, indeed, have we little other than the same regard for those who, though undeceived, find themselves in the vexatious toils of a system which to throw off means heroic disregard of consequences to themselves and their families, socially and financially. But for the wily leaders of that defiling and despotic system no honest mind can entertain either confidence or respect.

THE statement has before been made in these pages, that our attitude toward Mormonism is not that of combating individuals, as such, but as speaking with no uncertain sound when the duty is placed upon us of laying bare the baseness of a system that, masquerading in the name of pure religion and undefiled, pollutes the purest springs of life, debases the conscience, defiles the home, saps the foundations of independent action morally and politically, and that threatens to speedily dominate our National Government.

THERE exists much inevitable confusion in the mind of the general public consequent upon the action of Congress in retaining Reed Smoot in the Senate; while the voting of fifteen thousand dollars by that body to the Utah Senator to reimburse him for the expenses of his defence in the investigation procedures, adds still further to the exultation of the Mormon hierarchy. Plainly, political ends have been allowed to dominate the situation.

At this somewhat discouraging juncture the question comes to the front, what next? The answer is, a Constitutional Amendment which shall disfranchise polygamists. The Mormons contend that this is an unnecessary "persecution," yet, as somewhat inconsistent with such assertions, they are using all the power they can command to prevent the passage of such a measure, or at least to see to it that it is so shorn of power as to be practically harmless—as there is great danger that it may be.

THE articles showing the Iron Grip of Mormonism upon the young, and ultimately upon adult followers of the hierarchy, have been especially written for our

columns by Mr. C. E. Arney, who is in charge of the Idaho *Scimitar*, a new weekly magazine shortly to be published in Idaho by Ex-Senator DuBois. The paper will deal more directly with the Mormon question than with any other one subject, with the purpose of its elimination as a baleful influence in the future of that large area of our country.

OF Idaho, the author of the articles referred to in the foregoing note says: "We have here one of the most beautiful States in the Union. Its attractiveness, its water so essential to irrigation, and its climate are most inviting and, aside from this octopus which has spread out over our young commonwealth, it is as nearly complete socially and morally as any State in the Union. We feel, therefore, very proud to say that one of the chief objects of *The Scimitar* is to displace this one condition with improved laws which shall make it impossible for the purity of the State to depend upon the dictates of an impure hierarchy which ruthlessly dominates its people."

"SIGNS of promise" in the Mormon field are not wholly wanting. Two years ago a whole county in Utah, which had previously been without the Gospel, was visited by Dr. Wishard in his Gospel tent work. Twelve hundred people composed one of the towns where the tent was pitched, not one Christian among them. The meetings were opened. Would anybody come? Yes; curiosity drew them; among others two men, who, with their families, were converted. What were these among so many? Ah! but one was a Welshman and the other a Scotclman, and with a few others who were converted they circulated two petitions. One petition called for a church organization, and a church of nine members was formed. The other petition, which was sent to our Woman's Board, earnestly besought the planting of a school. This, too, was granted. There was no building for the school. A large hall was offered by one of the members of the little church, but it needed to be "fixed up."

Quick work accomplished this; "all hands joined, secured the lumber, partitioned the room, furnished a bell at their own expense and made ready for the school." All this a year ago. Since then, what? Seventy pupils enrolled; the school well established, and gaining steadily, in spite of to be expected opposition. A Sunday school carried on that has averaged about forty. Services maintained though without a minister. Little wonder that a pastor is being earnestly sought for Ferron.

OUR missionary at Ellis Island has been seeing busy days this summer. For instance, the first week in July twenty-two steamships brought over more than as many thousand aliens, while the month of June recorded 119,932 arriving aliens—an increase over June of last year of 24,015. Meantime much has been done to improve the condition of the newcomers. Miss Slavik mentions, in her report, the large contagious disease hospital which is being built on Ellis Island and the great blessing it will be, "for heretofore all cases of contagious disease were taken to Brooklyn or Hoboken hospitals, and the patients could not be seen but once in three weeks, unless at the point of death; then the parents were notified and taken to the hospital for a last look. On pleasant days the immigrants (detained) are all kept on the large, clean roofs of the buildings where they can inhale the clear fresh air, and get a splendid view of New York City, Brooklyn, New Jersey, Staten Island and the beautiful harbor."

MISS SLAVIK's latest word from Ellis Island: "All the cases I have been recently interested in have worked out most beautifully. One in particular, three children and guardian, I was afraid would be deported, but this morning, in answer to my telegram, the affidavit arrived, and the delighted party were admitted. Telling an official of the case he said, 'What would these

"TELL the people in the East that the seating of Senator Smoot has not ended the struggle against Mormonism—no, not an iota. That struggle cannot cease so long as Mormonism is what it is, and so long as it does that which awakens antagonism in the heart of every honest American citizen."

poor women do if it were not for you missionaries? The outside world can never realize what good is accomplished, but I know."



AMONG the crowned, George F. McAfee, for twelve years beloved and successful Superintendent of the School Department of the Home Board, he put aside the burden of his office two years ago that he might conserve lessening strength, and laid down all earthly tasks August fourth, to enter upon the tireless service of those who abide in the heavenly land. In July, in response to an inquiry from the editorial desk, Dr. McAfee wrote cheerily of his home in a rural village of Illinois, whither he had gone, telling with happy pride of his garden, of its bounteous returns of flowers and fruits and vegetables. It was a letter such as always brings pleasure to the recipient,

but as it was folded away the somewhat less vigorous stroke of the pen smote the consciousness, though the letter itself held no hint of other than the full measure of accustomed strength. But that slight wavering along the lines was only too surely a token of the coming change. Yet, how suddenly, how sadly the news came of the stilled hand which never did an unkindly act; of the hushed voice that never spoke an unkind word; of the pulseless heart that never beat but with truest loyalty to God, and to his fellows! And what a long line of inquirers would have

gathered that midsummer day could they all have been marshalled! His soldier comrades, veterans of that war for his country's perpetuity in which he received

the gunshot wound which in the end bore him down, though after many years; men and women from his early pastorates; Indian fathers and mothers, once pupils of the Good Will School, from whose charge he came into that larger work—the care of the whole mission field wherever the schools of the Woman's Board are planted; the many teachers in those schools who knew him as a friend and trusted adviser better, even, than as Superintendent. Among them all none mourn more deeply than do those who

were his official associates, whose affectionate remembrance of his cheerful, faithful daily living and kindly personality will ever abide. The whole mission field has been enriched by his labor, and the Woman's Board never had a more loyal friend. Dr. McAfee's illness at the last was brief, following a gradual decline.

Unspotted—not untried,  
Unwritten—not unread!

Such was his life. How fair it shines  
As forth he fares into the realms of day,  
Where greater service yet awaits  
The victor, crowned triumphant over death.



GEORGE F. MCAFEE, D. D.  
A man true to his ideals

TWELVE useful years in the Los Angeles Mission School! This is what Miss Cameron says in leaving: "I want to acknowledge the wonderful care our heavenly Father has bestowed on this little school. For the twelve years I have been privileged to serve here, not a death has occurred among the pupils while under our care; not one serious case of illness, not a broken bone, or accident of any kind. The Angel of the Lord has surely encamped round about us. We look back with great pleasure on our associations with the Woman's Board and wish to express our gratitude for all the kindness received."

ONCE more the schools under the care of this Board are gathering in their pupils for another year of character making. Book knowledge, industrial training—yes; but even better than these essentials is the Christian character building. There was much of this grandest of work last year. As for example, the forty and more boys who accepted Christ as their life Leader, at the Asheville Farm School, thirty-two of whom joined the Church there, twenty-five of these young men receiving the ordinance of baptism. Word comes that "much of the result was due to the personal work of the Christian boys among their com-

panions, seen not only in these additions to church membership, but shown also in the conduct of the boys and felt everywhere in the discipline and general tone of the school life."

It is a very pretty story which goes with the graduation of twelve young girls at one of our schools. The one getting the highest grade—"by hard work," says the instructor, "rather than by marked ability"—was perhaps from the poorest home. Her mother, happy woman! sat in the audience holding in her arms the twelfth child. The father cannot write his name, and both stand in admiring awe of the tremendous learning of this daughter who carried off the honors of her class. They are anxiously entreating us to take another of their numerous daughters next year."

BUT this is the real point of the story: "The brightest girl of the class is a jewel in every way; she might have had the honors easily, but seeing the other's earnest striving, she stood aside and let her win the promised trip to Jamestown, which went with the highest grade, knowing what such a treat would mean to one whose life had been so full of hardships. This young girl has inherited from a long line of cultured, God-fearing ancestors such beauty of character and grace of mind, that when she chose to give herself to the home mission work, desiring above all things to work with the Mountaineers, whom she calls 'my own people' because of her Scotch-Irish blood, we rejoiced ex-

ceedingly, and could understand St. Paul's feelings when he speaks of his people as a 'joy and crown,' for such, to us, is this dear girl who will next year be in the Laurel country at work among the children."

JUDGE from these "briefs" from Miss Tompkins' report if the situation is not promising at Lares, Porto Rico: "Attendance excellent." "Greatest interest in examinations." "Diplomas given to those who received eighty per cent. and over in the Bible examination, and fourteen won them." "Work increasing daily." "Need ushers to seat the people." "On Tuesday evening last every seat taken and quite as many outside as inside." But just here we will let her fill out the picture: "Last year we tried repeatedly to secure permission to hold services in a small barrio of Lares, but each time we were denied. At last a man, who had twice refused to let us go to his home, sent me some beautiful tomatoes with the message, that if we still wished to hold a service in his house, we might do so. Fearing lest he should repent of his offer we went at once, and as we rode along the road we invited everyone we saw. Quite a number attended, but more remained outside than came in. At our last communion a man presented himself and explained that he had possessed a Bible for several years, and had grown fond of reading it, and that he was one of the men who had stayed on the outside at that meeting in the country; since then he has been a regular attendant at church and Sunday school."

## THE IRON HAND OF MORMONISM ITS GRIP UPON THE YOUNG

By Charles E. Arney

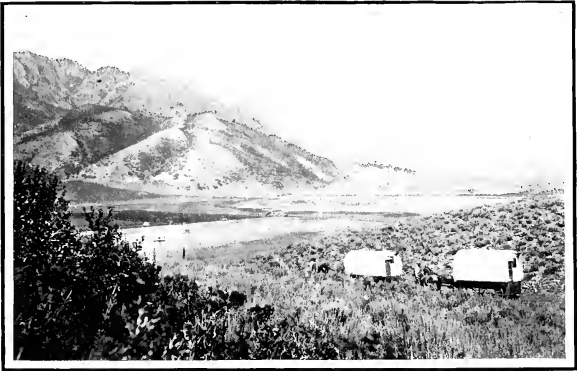
PART I.

FIRST impressions are usually lasting. Early teachings so entwine themselves in the nature of a child that the adult seldom, if ever, outgrows them. The percentage of children whose after life does not portray striking evidences of early teachings and environment is exceedingly small.

We who have lived among the Mormons for some time and become familiar with their system by contact, do not entertain bitter feelings against the lay members of

the organization, or those who live in the mountain fastnesses.

The Mormon religion differs materially from any other religion, and those who labor most arduously against the Latter Day Saints' system, pause to take off their hats to the organizing powers of the early leaders of the Mormon Church. In the beginning of this organization, its founders planned a system of teachings and practices which so differed from other organizations as to firmly entwine, and attach to



WAGONS OF UTAH GOSPEL MISSION—REV. JOHN D. NUTTING

them their entire membership, wherever they might be. The Mormon belief carries with it the embodiment of completeness in every detail for the adherents to the system. It is completeness itself!

From the cradle the Mormon child is taught the lesson of the absolute divinity of its leaders, and of their power to hold divine communion with God. He is taught idolatrous adherence to his superior in the Church, in all things spiritual and temporal. The young life is so interwoven with lessons of the power and the greatness of the leaders of their peculiar system, that as the child grows into young manhood or young womanhood, still surrounded by these Mormon formulas, it accepts such a condition of affairs as is found among Mormons as a matter of course, and becomes naturally resentful of any insinuations, from the outside world, of the absence of divinity in the composition of the priesthood.

But love and loyalty to the Mormon faith alone is not the only part of the nature of a child which is brought to the surface. Early in its life the child is taught the lesson of hatred and distrust of those who disagree with this system of faith. It is taught that those who are not for them, are against them. That the hand of the non-Mormon is always closed to

them, and they at once become imbued with the idea of enmity and hatred, which carries with it the permission to falsify and to deceive those whom they so early learn to regard as the enemies of their people. Thus, falsehood to the Mormon child is entirely permissible in dealing with the gentile world.

The mother of the child, (whom it first learns to love,) of both this and the past generation, either herself or through her direct antecedents, endured the hardships of life which all Mormons did who crossed the desert wastes from the Missouri river to the Great Salt Lake, in those days of early pioneering which brought them so far away from the civilizing agencies of national growth and development, and placed them under the leadership of one of the greatest organizers of his age, Brigham Young.

The feelings of a mistaken resentment and antagonism of the mother against the government rankles in her breast in recalling these hardships, and it is as natural for the child to make those feelings and those interesting stories a part of its moral and mental make up as it is for its physical body to receive nourishment from the mother life. She teaches him lessons of love and devotion to the priesthood, on the one hand, and of enmity and hatred on

the outside world on the other, just as the Protestant or Catholic mother teaches her child the devout lesson of Christ and Him crucified, as she learned it from her mother, whom she loved and adored.

Thus the love and the hatred of the Mormon child of this age become a devout love and a devout hatred. They constantly breathe in the prayer which is so worded as to glorify God only through the leaders of the Church, whom they believe are divine and who have power to receive divine revelations from God.

## METHODS OF GAINING CONTROL

### PART II.

IT has been the privilege of the writer to spend twenty years in this Western country, and during this time to observe the completeness of new Mormon settlements which have been made under direction and by permission, of course, of the priesthood of the organization, which constitutes a hierarchy.

These settlements for the most part, in the early days, were made in different fashion from the early settlements of States like Kentucky, Ohio and Iowa. So complete is this organization that a certain number of heads of families of it are *set aside*, for instance, to go to some particular valley distant from other habitations and build up a community, which to us would be termed a town or village, but which, with them, is first recognized as a ward.

The first building erected, aside from the houses in which these respective families live, is the meeting house, and the tithing house. Then follows the co-operative store, which carries everything which the members of the community need for sustenance. The next building in order is the amusement hall and if, for instance, there are not musicians in the party sufficient to provide for their wants in that respect, some young man with musical skill is "set aside," from some other ward, to move to this community, to supply this want so necessary to the social side of this compact which goes to make up the system of the organization. As a community grows, the other conveniences, of a more elaborate character, which will contribute to the comfort and satisfaction of the young people, are provided.

It is a most important part of their faith to pay close attention to the chil-

The Mormon priesthood who are pointed out to the child as exemplars of virtue and of purity, are chiefly polygamists, and thus early in life the child becomes familiar with the term and with the life and accepts it as a matter of course. As he matures, surrounded by these polygamous families and by this system of faith, the naturalness of it all appeals to him as entirely correct and those who undertake to lay bare, or who dare to oppose the system become at once objects of his scorn and animosity.

dren, and so fasten upon their tender and growing minds a love and devotion for the things they do to entertain them, that, once schooled in Mormonism, it is the exception rather than the rule if they ever get away from this system.

They have had bred into their very natures the feelings of venomous hatred that were initiated by their forefathers, and many of the children learn early in life to repeat stanzas from Augusta Joyce Crocherson's "Wild Flowers of Deseret," entitled "Women of Zion," which runs as follows:

How proud the nation's sons to pay

Their homage to its hundred years!

And welcomed to the natal day

The titled guests of both the spheres.

But we, the outcast heirs, must wait,

Disowned, despised, without a voice

In her proud hall, "outside the gate,"

While strangers at the feast rejoice.

Have patriot's children right to speak?

Have martyr's children right to pray?

Then we, the hunted, hated, weak,

Something in our own case may say,

I saw, and knew the histories

Of those who rank had laid aside,

And choosing God's high mysteries,

With bleeding feet crossed deserts wide,

Drawing their hand-carts, day by day,

Through wind, and rain, and bitter snows,

'Till, famine-stricken by the way,

Their comrades' graves, like furrows rose.

And, cradled in their wagons rude,

Rocking o'er trackless prairies wild,

Each breathed the free air's balmy mood,

And grew to manhood, God's own child.

And can the souls thus forged in fire

Of outraged laws and human woes,

E'er wear the bonds of tyrants' ire,

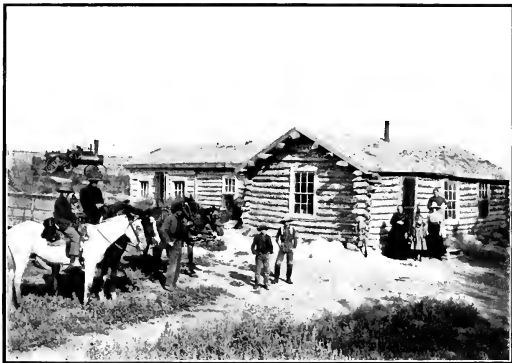
And all their mountain freedom lose?

Thus by inculcation these principles take root in tender natures and grow and blossom into full fruition as the child matures, and each year in these five or six Rocky Mountain States there are turned out to manhood and womanhood hundreds who

are permitted the right of the ballot, who approach the polls feeling that the highest allegiance they owe to anyone is to their leaders, and that the State has a right to their love, to their devotion, and to their highest sense of duty, only through the Church, which is essentially the Alpha and Omega of their existence. The spirit and letter of independent thought and action is entirely subservient to a dominant hierarchy, who claim and receive the right to think and to act for these young men and

young women who have been given the power of ballot suffrage.

The reading and thinking public must not deal unfairly with the lay Mormon whose environment we have endeavored to picture. They arrive at young manhood and young womanhood, jealous devotees of a system of belief that teaches them to think, walk, and act for the glorification of their leaders, without any sort of regard for the welfare of society from a generous patriotic standpoint.



LOG CABIN HOME (SOON TO BE REPLACED BY A MODERN ONE) OF A THRIFTY MORMON FARMER IN IDAHO

## THE IRON HAND AGAIN

### PART III.

WE have dealt in the foregoing article with the influence and power we find in the so-called "ward" of the Mormon organization.

Let us pass from this, and from the bishop and counselors and teachers in this "ward," a little farther out in the organization, to the "stake," where we find a president who is a direct member of the hierarchy, of the next higher order to the bishop. From him we go on to the organization of the Seventies, and then to the apostles, twelve in number; then on to the three first presidents of the Church, and then to the president himself, the all powerful agency.

These higher officials which we have rehearsed constitute what we have heretofore suggested, a hierarchy.

Their control is absolute and their power is supreme. They deal not only with the temporal and spiritual conditions of their followers, but with commercial matters as well. They direct the membership of the Mormon Church at will, and every behest of this powerful hierarchy is revered by the lay Mormon. He accepts unequivocally and without reserve the mandates of these superior officers, and, in doing so, believes it to be for his eternal betterment, and essential to his temporal advancement here on earth.

It is this devotion to orders from the higher officials which makes the organization so dangerous and so powerful. It is this universal obedience and respect of the lay members to the will of the hierarchy that makes every gentile, everywhere, who knows the Mormon by contact, fearful of the consequences if the power of the hierarchy is not checked, and causes him to yield readily to them, unless he is oblivious to his financial, political and social relations.

It is this power of the hierarchy, ruthlessly exercised over the lay members of the organization, which has led those who make up the American party, or anti-Mormon party, or Liberal party (or whatever other name may befall an organization antagonistic to Mormon domination) to yield up their devotion to their old parties, and join in this more patriotic movement, casting aside other issues of less moment.

Thus it is timely and appropriate that the thinking and reading public should turn its attention to the hierarchy, familiarize themselves with the quality of power it exercises over its lay membership, and to do it not only for the sake of the American principles which this organization is violating, but in just respect to a lay Mormon who, for the most part, acts in ignorance and in devotion to a system which he is quite unable to throw off, and which if he leaves at any stage of young manhood means commercial, political and social ostracism for his remaining days. There is no future for him anywhere within reach of the people of his early career. Those who seek to throw off the power of the hierarchy must, of necessity, strike out

and fight those who raised them and who gave them life.

The work to do is against the hierarchy. They are a self-perpetuating organization within themselves, who become the financial beneficiaries regularly of a ten per cent. tithe, which they exact from the rank and file of their organization. They collect this tithe promptly and sometimes under brutal circumstances. They use it as they see fit and account to no one for a dollar of it. They revel in luxury, and, under their system of polygamy, the extent of their licentiousness is often kept from the gentile population for a long time.

In the regular order of succession, in this splendidly, viciously planned organization, the lay Mormon cannot look forward to ought but a polygamous régime, within the hierarchy, for a half decade yet to come.

Take from them the privilege of dictating to their lay members how they shall vote, and you strike the one essential blow that will liberate and free from tyrannical slavery the lay Mormon who, when the beauties of the Christian religion, of the pure social relation, and of the independent action of true patriots, are made known to him, will arise to call you blessed!

Thus deprive this astute, dominant hierarchy from making the State yield obedience to the Church, and you restore to the lay Mormon that independence of thought and of action which he does not now possess, while you take from the hierarchy the great power to ruthlessly rule the political destinies of municipalities, cities, counties and States.

## MORMONISM FORGING AHEAD

From an Address By Duncan J. McMillan, D. D.

WITH the admission of Utah into the Union, Mormonism entered upon a career of unprecedented prosperity. For a score of years the power of the priesthood had been waning. The prophet had ceased to be heeded as an infallible oracle. His anathemas were no longer regarded with dread. The income from tithes had been decreasing, and the membership of the Church diminishing through indifference and apostasy consequent upon the diffusion of intelligence.

Three influences had been at work pro-

ducing disintegration and decay. One of these was the introduction of American capital and enterprise for the development of the natural resources of Utah, so much dreaded by Brigham Young, which, as he anticipated, attracted multitudes of gentiles and encouraged disaffection among Mormons in their growing desire for liberty. A Liberal party was thus formed which, though a minority, was composed of the most intelligent and enterprising elements of the population.

The second influence, still more potent,



ONE OF THE EARLY MISSION SCHOOLS, SMITHFIELD, UTAH

was the mission school, equally dreaded and more severely anathematized by Brigham Young. During the twenty years immediately preceding the admission of Utah, about fifty thousand boys and girls had passed under the training of these schools. This multitude of young people had imbibed, more or less, the American spirit and the principles of the Christian religion, and to the same degree had lost respect for the Mormon authorities and institutions, as Brigham Young had anticipated. The heaven was working in every community. This fact was so apparent that Congress was induced to apply its remedy, which, under previous conditions, had proved impracticable.

The third influence was effective legislation against polygamy at last realized in the Edmunds Law. For the successful enforcement of this law the mission schools had been, for fifteen years, preparing intelligent, law-respecting citizens among whom reliable and competent jurymen could be found.

The vigorous application of these remedies broke the power of the hierarchy and placed Utah, for a period, under the control of American ideas. Polygamy

was outlawed. A thousand polygamists were imprisoned and disfranchised. To be a gentile became respectable, and to marry a gentile the ambition of the respectable young Mormon women. Up to that time not one of the boys or girls who had ever attended a mission school had gone into polygamy. The day was dawning. The sun was rising. The cities were wrested from Mormon rule. The villages were swinging into line. The power of the priesthood was broken.

The outlook for Mormonism was, at that point, more hopeless than at any other time in its history.

Their rulers were driven to desperation. Then they began to understand a prediction and a plan of Brigham Young, who had foreseen this crisis. The old prophet, as early as 1875, when he saw that the three influences were irresistible, had determined upon a course of action. He advised that as soon as the inevitable crisis should arise they give up the struggle, yield to the requirements of law, divide the "Saints" about equally between the two great national parties so that in an emergency they could throw the balance where it would do the most good. At

that time he predicted that it would thus be easy to deceive the American people, pull the wool over the eyes of Congress, cram Mormonism, polygamy and all, down their throats, get into the Union, and then, entrenched in the powers and prerogatives of sovereign statehood, they could snap their fingers in the face of the "Babylonish" Government, make their own laws, re-establish the ordinances of the endowment house, live their religion and cast out devils as they used to do in the good old days.

All this had seemed to other people, when uttered, like the raving of an old man in his dotage. But under the new conditions which had arisen the leaders began to understand his plan and to enter upon its prosecution. The Mormons were divided arbitrarily like so many sheep. The voters were assigned to the parties without the slightest regard to the political issues, of which they were profoundly ignorant. The new prophet, Wilford Woodruff, then published his now famous "Manifesto," in which he advised the "Saints" to discontinue the practice of polygamy and to become decent, law-abiding citizens.

*The manœuvre proved successful.* Notwithstanding the remonstrance of those who had studied Mormon history and tactics, Congress fell blindly into the snare, reposed confidence in Mormon professions, admitted Utah into the Union, restored the disfranchised Mormons to citizenship, threw the temporary gentile majority back into the minority, overthrew all that they had accomplished in the brief period of their power, shattered the costly jewel of liberty which some, for the first time, had come to appreciate and cherish, hurled back into darkness those who had climbed into the light, placed the public school system which the gentiles, during their temporary rule, had established, with all its far reaching influence and power, over in the hands of the Mormon priesthood. Thus was the broken power of the Mormon priesthood repaired, the executive and judicial offices taken out of National control and given to men just released from the penitentiary, and the Legislature of Utah made independent of Congressional oversight.

Thus, restored, entrenched, and equipped the Mormons have laughed at their easy victory. They have trampled

upon the sacred covenants upon which they were restored to citizenship. The solemn promise that polygamy should be forever prohibited, which they had already published to the world and which they renewed as a condition of admission to the Union as a State, they have not kept; the assurance which they gave that the rightfulness of the practice of polygamy should never again be taught, given as a warrant for the recovery of the property escheated to the general Government, they have ignored. In short, they had pawned all the honor they had or were credited with having, and forfeited the pawn, for the temporal boon of political power. But with the recovery of political power came *their changed attitude toward education.*

Before the establishment of mission schools in Utah there were no schools worthy the name. In 1875 Brigham Young, speaking on the subject of schools, said: "Your children do not need education. If God wants them to know arithmetic, geography and grammar, He can inspire them with a knowledge of these things just as easy as with a knowledge of spiritual things." In saying this he was only expressing the well-known attitude of the hierarchy at that time on the subject of education. But remembering how the old prophet had fretted at his waning power and the slipping away of the youth from his control under the rising standard of their intelligence, and knowing well that the only hope of the future of any religious system lay in the early and assiduous instruction of its youth and children in its principles, they welcomed most joyfully the new system of public schools so well organized by the gentiles and now fallen into their hands; they seized this mighty agency and determined to ontrival the mission schools in winning the children. With all the resources of the rising young State they employed teachers of the very best training from the East. Instead of boasting of their ignorance as they formerly did, they are now fortifying themselves in education and are sending their best and brightest young men and women to the leading universities and training schools of the older States. They are, as fast as possible, raising the standard of their university and colleges. Realizing the vital importance of instilling the Mormon faith from earliest childhood, *they*



*use the Book of Mormon and their other standard books as text books in all their schools, from the kindergarten to the university. In their family life they follow the same sagacious method with a fidelity*

of their faith. They failed to fortify that training with a system of schools, an element of weakness which Christian people were as quick to observe and as prompt to take advantage of in their work in



PUBLIC SCHOOL IN VILLAGE OF TWELVE HUNDRED MORMONS

and persistence which might well shame our Christian homes. In Utah the race is between the Bible on the one side, and the Book of Mormon on the other as the educational force which is to determine the character of the society of the future.

From the first the children of Mormons were persistently trained in the principles

Utah. This early neglect the Mormons are now zealously repairing.

Our work and workers in Utah need the sympathy, the prayers and the support of the entire Church as much now as ever. If their number cannot be increased surely we must strengthen the hands of those who are there.

## THE SMOOT VICTORY

By Hans P. Freese

THE Smoot decision was a victory for the Mormons. The students of the Brigham Young Academy, their strongest school, headed by their professors, paraded the streets carrying expressive mottoes. Some students wore the ministerial garb to make sport of our missionaries, and prominent newspapers that have been conspicuous in this fight were buried.

The feeling that is being disseminated throughout the State by the Mormon leaders, is that the mission workers who have professed to represent the Christian

sentiment of the East have now been repudiated by their pretended supporters, because the Senate sustained Smoot and vindicated the Mormon Church.

This Smoot decision has given the priesthood a stronger hold on the people than they have heretofore exercised for many years. Their returned missionaries tell the people that since the Smoot investigation the citizens throughout the entire land invite them to their homes freely; that the people, reading the words of the inspired Apostles when on the witness stand in the Smoot investigation, are embracing

Mormonism in many places. The fact is, the Mormon people did not read the testimony given by President Smith and others, or they surely would be thoroughly ashamed to own him as a prophet.

what a dreadful system it is that is enslaving the people of Utah. But in Utah the Mormon people must be won by kindness. There is just enough of kindness and truth in Mormonism to make it

a dangerous asset. The Mormons, as a mass, believe that they are in the right. We must realize that fact. We must put ourselves in the place of the Mormon, see as he sees, then we may intelligently advance to show him the fallacy of his course.

This does not mean that we need not be aggressive in Utah, but more aggressive. Not the kind that actuated the stoning of Stephen, but the

kind that sends the teacher out into the highways and hedges to bring them in.

In Utah we need "Faith, Hope and Charity, but the greatest of these (must be) Charity."



BUILDING OF LADIES' RELIEF SOCIETY (MORMON)  
GRANERY IN REAR IN WHICH GRAIN IS STORED

Therefore the task of the missionary in Utah becomes doubly hard. But we must not fight dogma with dogma. The truth, the whole truth from the beginning to the end, ought to be told to the churches in the East that they may understand

## THE PRESENT CONDITION OF MORMONDOM

By a Utah Resident—Not a Missionary

**T**HOUGHTFUL Eastern people are naturally wondering what has been the effect in Utah of the decision of the Senate in the Smoot case.

### AS MIGHT BE ANTICIPATED

The result is just what was anticipated by conscientious residents of Utah. The decision was the occasion of great jubilation on the part of the Mormon Church and was interpreted as a vindication of Joseph F. Smith and the polygamous hierarchy. Polygamous living is more open than ever, and polygamous new marriages are reported.

### POLYGAMISTS TO THE FRONT

Very significant is the prominence given to active polygamists at the public meetings of the Mormon Church. Brigham H.

Roberts was chosen to reply to the Christian ministers of Salt Lake in their exposure of the false pronouncement of the Mormon Church in claiming loyalty to the United States Government and innocence of wrong doing. Mr. Roberts could make no logical answer, but instead made use of vituperation and abuse.

### A FUGITIVE FROM JUSTICE HONORED

Immediately after the Smoot decision Apostle Heber J. Grant returned to Utah. He had fled to England because a warrant was out for his arrest for living openly in polygamy. Apostle Grant fears arrest and imprisonment no longer, feeling that the Senate has condoned his offence. He is a hero in the eyes of the people. The Mormons have elected Apostle Grant president of the Society of Utah Pioneers,

an organization of the aristocrats of the Mormon Church. Such an honor might be expected from Mormons for a man "living his religion."

Pending the Smoot decision Apostle Grant was a fugitive from justice. Without a change of heart or of life he returns to enjoy honor and emoluments.

#### INDEPENDENCE NOT TOLERATED

Opposed to the honor given by the Mormon Church to active polygamists is the dishonoring of those in the Church who have dared to say that it is the duty of Mormons to obey the law of the land.

Of such is the president of the Agricultural College, who was last year deposed, and one subservient to the Church made the head of an institution supported by public taxation.

Observant gentiles in Utah have definitely abandoned the hope that independent, thoughtful Mormons would modify the attitude of the hierarchy and bring it into harmony with the Christian world.

Any Mormon who shows independence is left without influence in the Church. To strive for honors in the Mormon Church is merely to be the tool of Joseph F. Smith. The Church is as fanatical as in the days of Brigham Young, albeit more subtle and more rich and powerful.

It is hard for non-Mormons to withstand the influences which tend to break down opposition to the evil beliefs and practices of this community. The American party led by earnest and self-sacrificing men is still in charge of the city government. The Mormon Church is making a strenuous effort to unite the Democratic and Republican parties in order to defeat the American party at the next election. It is to be hoped that the gentile population will not be deceived by such tactics.

It is our hope that the anti-polygamy amendment to the Constitution may set a seal of disapproval upon the disloyalty and immorality of polygamous Mormonism.

## NEW JERSEY ACADEMY, LOGAN, UTAH

### What a Logan Newspaper says of this Institution

Those interested in things educational will undoubtedly be glad to read a word about the New Jersey Academy, a school that in recent years has gradually forged its way to the front, and now at the beginning of the 1907 school year enters upon what may well be termed a new era of growth. For years the school has had applications from a greater number of boarding students than could be taken care of and the lack of funds to make ne-

cessary additions has seriously hampered progress so far as numbers were concerned. Last year, however, the Presbyterian Board of Home Missions, which largely maintains the school, recognized the need of the situation and appropriated about \$8,000 for a new building, and improvements on the main structure. The new building and the improvements are now about completed, and the result is so satisfactory that it seems little is left to be desired.—*Logan Republican*

## "SIGNS OF PROMISE IN UTAH"

THIS comes from Northern Utah:—

There have been violent efforts made by the Mormon Church lately to drive out gentiles in business and educational work, as well as to remove the young people from Christian influences; but most of us feel that this is only an evidence that they are alarmed at the weakening of Church influence over their bright young people; and this, though trying to us for the time, is really an encouraging sign.

The people still receive me kindly and are willing to talk, notwithstanding the strong effort made by the Church authorities to discredit our work and prejudice the people against us by means of special lectures. When — lectured here I felt bound to hear what he had to say against the Board and the work of our teachers in Utah. Of course, it was a trying ordeal for me, but none of the Mormon people have spoken of it to me and I think very little impression has been made. Very few

people attended the lecture, and those who were there showed very little interest. Apparently the misrepresentation did not do much harm here.

Gospel tent meetings have been conducted throughout the summer in various places in Utah. Writing of one of these series of meetings, Mr. Hans P. Freese says:

Our tent meetings here have been the most successful of all that we have ever held. From the first day of our advent we were received most cordially, the attendance was good and people were kind; there seemed to be a genuine friendship. From first to last the very best people attended. They always lingered to shake hands and chat afterward. There is no doubt but that this attitude was maintained because not an antagonistic sermon was preached, but the talks were mostly about the Love of Jesus.

Last night the meetings closed and parties from out of town expressed a desire that the "Gospel Tent" might be set up in their villages.

This morning, as we were leaving, a gentleman who had been a regular attendant said: "If you fellows would only stay a little longer and come back again you would get most of these people here. They have all been pleased with the talks and the meetings. I have lived here a long time and have watched affairs pretty closely and I know what I am talking about. There is a deep spirit of unrest among the people here and it only needs some one to lead them out of Mormonism." When asked where we might get a building for preaching purposes he said: "That old school house over there. The west room will hold lots of people and there are seats in it. You will only need to ask Z——; he is secretly opposed to the Mormon rule and the other trustees would not dare to go against him. You could get Z——'s old organ and I will guarantee that the people will come."

Mr. Kuesseff, who is the Presbyterian minister at Panguitch, thirty miles distant, said that he would try to come down there occasionally and hold meetings. Mr. Kuesseff is in one of the most important fields in Utah. Last summer we held meetings at Panguitch just about the time Rev. Kuesseff took up the work. Mr. Kuesseff has secured a lot in Panguitch and the foundation and part of the side walls of a chapel are up, and over five hundred dollars of the funds were raised in Panguitch, and that when there is not a Christian man or woman besides Mr. and Mrs. Kuesseff in the two surrounding counties. Furthermore, the people of Panguitch signed their names as pledge that they would furnish at least seventy-five pupils if the Woman's Board would open a school there.

The other night I slept with a young man

who is called a good and staunch Mormon. The family has always been active in church work, and his grandfather was the subject of a special revelation recorded in the Doctrine and Covenants. He said to me: "I am supposed to be a Mormon, but the moment that I can see my way clear I am going to break and many other young men will do the same. My mother and my sisters are strong Mormons, but I have been giving my brother a few lessons and he is falling from the faith." But the sad part of my conversation was what he said when I spoke to him about Christ and Christianity: "Well, I don't think that I will ever be very enthusiastic in any religious duty. For my own part, I have not much faith in all this talk. If I am honest with my friends and myself I think I will have a pretty good show in any hereafter, if good deeds merit any such thing." This young man is so prominent in the community that the Mormons have made him a county officer.

Yesterday a young man took me out for a ride and in conversation he said, "The young people are not staying with the Church as our fathers did. For my part, I have not faith in it, still I am classed as a good Mormon." This tendency is manifest in many places; but on the other hand the young men who are active in the Church are more radical and enthusiastic Mormons than were our fathers who settled Utah. (Mr. Freese himself is of Mormon parentage.)

#### A teacher writes:

"I have made eighty calls and visits during the quarter, and have found more opportunities than usual for coming in contact with the Mormon people socially. It does seem as if fanaticism and bigotry are gradually being superseded by actual acquaintance with our workers. Very recently I had a talk with the father of one of my pupils when I went to collect tuition, that was the most satisfactory interview of the kind that I have ever had with any of the Mormons. He began by inquiring of me the difference between the belief of Methodists and Presbyterians; from speaking of points of difference, I emphasized the points of agreement, and we had a very interesting talk, including Scripture proofs concerning the way of salvation. This is only one of the most recent experiences that seem quite encouraging, for others with whom I have had personal talks seemed in a receptive attitude."

#### Arousing an American spirit:

"I think that we had an indication of the growing spirit of Americanism among us, in the official observance of Decoration Day, for the first under the auspices of the mayor and citizens. While the program was in some respects crude and incomplete, the prevailing sentiment was patriotic and American and it is to be observed annually by the city. Our minister led in making a small beginning last year, indicating the nature of the official observance that should be undertaken, and urging it upon the mayor and citizens."

## ROLL CALL ITEMS

From Utah Teachers

A dear little girl who came into my kindergarten before she was five years old, and who now is in the second grade, brought her sister and three brothers, all older than herself, to our school last year. She has been faithful to us, and now through her efforts and progress she has won the whole family, which was her great desire, and her face fairly beams with delight.

*Southern Utah.* One of the most interesting pupils is a fifteen year old girl from a Mormon home; none of the family has ever been sent to our school before. The Mormon teachers have advised removing the children from our school. We still hope to hold them, as they are devoted to us and the parents are very well satisfied.

*From Another Center of Mormonism.* The Mormons are using every effort possible to run the gentiles out of this place. A large number of our strongest and most influential men and women are leaving who have been teachers in the Agricultural College for years, and who have helped support our church and school.

*A Teacher Home on Vacation.* I came directly to Wisconsin, and am resting. This week I attended a convention of the young people's societies of the United Presbyterian Church, held in the country not far away. I found that some Mormon missionaries have been at work

among our young people, and I was able to strike a blow against their teachings.

*Mormon Opposition.* The authorities are doing all in their power to stop the school without being openly offensive.

*Springville, Utah.*—Miss Elizabeth Furry: The past year has been a good one, and as we look back we feel that we have not labored in vain. I had the joy of knowing that all the girls went out from the Home professing Christ as their personal Saviour, and with a determination to serve Him.

*New Jersey Academy, Logan, Utah.*—Ann L. Raymond: It is indeed a pleasure to see the new dormitory progressing so nicely. Given more room, better equipment, push and energy, there is no reason why the Academy should not have all the pupils it could accommodate. I believe, had we just a small equipment for laboratory work and other special lines of study, there are many parents who would much prefer to have their children in a Christian school than either of the other schools. I wish that some society might see its way clear to help the school out in this matter. This school certainly has a work to do here and I pray that it may succeed in this struggle for the right.

## A CRITICAL MOMENT IN OUR UTAH SCHOOL WORK

WASATCH ACADEMY AS AN EXAMPLE

IN addition to the numerous schools for grade work scattered throughout the State of Utah, the Presbyterian Board of Home Missions maintains four academies—at Logan, Salt Lake City, Springville and Mt. Pleasant. The last named is Wasatch Academy and has for its field the entire southern portion of the State. It is located about one hundred miles south of Salt Lake City in the midst of the fertile San Pete Valley and has an unusual opportunity.

The school was founded in 1875 by Dr. D. J. McMillan. For some years there was no academic department, but in 1887 the first class was graduated. Including the class of 1907 there have been fifty-six graduates. During the last year there were enrolled one hundred seventy-four pupils, of whom sixty were in the high school classes alone. A class of eight were graduated, of whom three were professing Christians. About fifty per cent. of the enrollment each year are Mormons.

The above statistics indicate what the Academy is doing and what may be expected in the future. The situation in Utah at present, however, is such that nothing but the most vigorous policy will meet the need. No State in the Union has advanced more rapidly

in education in the past ten or fifteen years than has Utah. The public schools have been improving rapidly. A large amount of money has been put into equipment.

At the same time the Mormons are exerting every effort to make their church schools the best in the State. Academies have been established in a large number of the leading stakes of Zion, while their colleges are being better equipped all the time. In June, 1906, President Joseph F. Smith announced, that for the school year to follow, the Mormon Church would spend \$200,000 in aiding its schools.

This makes our problem a serious one. In some parts of the home mission field Bible readers can do much, but in Utah only a little can be accomplished in that way. The hope for success lies in the school. It is the school which secures a hold on the younger generation, and the school which makes the impression that is to endure. Much money has been spent and much has been accomplished to improve our work, but there is a strong danger now that we shall be outclassed. Prompt, vigorous measures are imperative.

Wasatch Academy has two lots on one of which stands the Academy and on the other the girls' dormitory. The former building is

substantial but is fast becoming too small for the demands made upon it. The rooms are already too crowded for effective work and there are not enough of them to give every teacher the room needed. The dormitory for the boys occupies the third floor of this building.

The girls' dormitory is old. It has never been entirely suitable and is now very unsatisfactory. A new building is needed and needed at once. But the furnishings are even less satisfactory than the buildings and are very incomplete.

The class rooms need more equipment of different kinds. The laboratory must have more apparatus, the library more books and all the rooms more maps, charts, reference works and other helps of various sorts. The amount which the Board of Home Missions can appropriate each year is insufficient to do

more than keep up the running expenses and add just a little to the equipment. More is needed.

It is no longer a question of providing a school for children and young people who would otherwise have no opportunity for an education. Our schools must be the equals of any, if we are to secure pupils, especially Mormons. The Mormons are using every influence possible to turn students away from us. They are advertising their own schools, increasing their equipment and doing everything in their power to strengthen their own work and weaken ours. Unless something is done and done promptly the schools of the great Presbyterian Church in Utah will be ranked as second or third class, if not lower. When that day comes, our influence will be lessened, and much that has been gained by the labor and sacrifice of the past will be lost.

## STATIONS AND TEACHERS AMONG THE MORMONS

(SOME VACANCIES ARE STILL TO BE FILLED)

### IDAHO

**Franklin.** Miss Margaret J. Clarke.

**Malad.** Miss Cora M. Owen, Miss Kate B. Taylor.

**Preston.** Miss Effie A. Roberts.

### UTAH

**American Fork.** Miss M. F. Paden, Miss Sallie Stewart.

**Brigham.** Miss F. B. Thompson, Miss D. M. Thomson.

**Ephraim.** Miss E. H. Read.

**Fairview.** Miss Lucia E. Rolofson.

**Ferron.** Miss Margaret La Veature, Miss Laura B. Stumbaugh.

**Gunnison.** Miss C. E. Crowe, Miss Isabella Thurston.

**Hyrum.** Miss Mildred F. Lamb.

**Kaysville.** Miss Leva T. Grauger.

**Logan.** (New Jersey Academy.) Mr. J. M. Catheart, Miss Dorothy P. Hervey, Miss Mabel E. Schadt, Miss Nellie G. Boyer, Miss Katherine S. Smith, Miss McClain.

**Manti.** (Carver Home.) Miss B. B. Leonard, Miss L. Lathy.

**Mendon.** Miss Mattie White.

**Monroe.** Miss Rosilla M. Lowry.

**Mount Pleasant.** (Wasatch Academy.) Mr. E. M. Patterson, Miss M. I. Woods, Miss Ida Tipton, Miss Harriet Woodward, Miss Ruth E. Klein, Mrs. Patterson.

**Nephi.** Miss Marjorie S. Symon, Miss Alice M. Symon.

**Panquitch.** Miss Elizabeth Read, Miss Lottie E. Stevenson.

**Parowan.**

**Payson.** Miss Emily Fleming, Miss Katherine Troxell.

**Richfield.**

**Salina.** Miss Harriet Elliott, Miss Lulu Sponberg.

**Salt Lake City.** (Collegiate Institute.) Mr. Geo. B. Sweazey, Mr. Walter McKirahan, Miss Edith W. Wade, Miss Lou R. Paden, Miss Mattie Buckles, Miss Anna E. Murphy, Miss Lena Briggs.

**Smithfield.** Miss Theresa C. Stalker.

**Springville.** (Hungerford Academy.) Rev. A. H. Burkholder, Miss Margaret R. Chapin, Miss Ella C. Heron, Mrs. A. H. Burkholder, Miss Dora E. Burns, Miss Elva A. Laughlin, Miss Elizabeth Furry.

**St. George.** Miss Elizabeth Wilson, Mrs. Frances M. Wilson.

## FREEDMEN DEPARTMENT FORECAST—1907-1908

By the Secretary, V. P. Boggs

IT is again the privilege of this department to present to the organizations of the Woman's Board of Home Missions, through the HOME MISSION MONTHLY, the claims of the work among the Freedmen. At no time in its history have the opportunities for aggressive work been more numerous nor the demand more imperative than the present; neither has there been a time when the encouragements were greater, both in the mission field and among the constituency.

It is, therefore, with renewed confidence that we present to the readers of the magazine the plans of work for 1907 and 1908.

The amount apportioned this year is the same as last, for while a creditable advance was made last year, the receipts lacked several thousand dollars of the \$80,000 asked. This difference leaves a margin for a hoped for advance.

It is of the first importance that all pledges made by societies—which include salaries of teachers and scholarships—be faithfully kept;

the progress of the work, indeed its very continuance, depends upon this. It is important also that a fair proportion of gifts be sent to the General Fund, as it is upon this fund the Freedmen's Board depends for salaries not specifically pledged, and also for the general running expenses of the schools. The building and repair fund, a very important factor, constitutes what is designated as "Special": in the presentation of the work, when one building is completed another is substituted, and several are sometimes in course of erection at the same time; but no building is erected until the necessary funds are in the treasury, this precaution being necessary to avoid debt.

All funds for "Freedmen" should be so designated and that for building and repair or the purchase of land should be so specified. The "farm enterprise," projected last year, was heartily approved by friends of the work, and met with a fair proportion of financial encouragement, when we consider the several other specials requiring first attention; but a consid-

erable sum is yet necessary before the scheme is put in operation. May we urge that the claims of this fund be presented to all societies as worthy of consideration?

The resources for the maintenance and extension of the work for Freedmen are abundant. More than one thousand auxiliaries are yet to be interested and enlisted in this cause. The women of nearly four thousand churches are yet to be organized for Home Missions, and it is not too much to expect that some of these will be enrolled for active service this year, and that in each society the Freedmen will be remembered when funds are designated.

The young people, too, should be more generally enlisted in a forward movement for Freedmen this year and this can be readily accomplished by wise and tactful leaders, who will take pains to inform them in regard to the needs and encouragements of this branch of missions, placing in their hands the literature of the Board, which treats upon every phase of the work, and can be had for the asking.

Sabbath schools constitute a wide field for effort in the interest of this cause and an opportunity for advance.

The General Assembly recommends and urges one offering each year from every school for this cause; less than one tenth of the schools, up to this time, have acted upon this recommendation. In every church we believe there is at least one faithful woman or teacher in the school who can so present the cause to the superintendent that he will be desirous to have his school sharing in the work of saving the black boys and girls of our country. The offer-

ings from Sabbath schools may be applied to the educational work.

One of the resources, not included in those mentioned, we hope to find in the many organizations coming through the reunion of the two branches of Presbyterianism. Our members have been greatly increased by this reunion, but there has been also a proportionate increase in opportunity and responsibility calling in turn for a large increase of funds. This is especially the case in connection with the work of evangelizing the colored people in the South; already the call is loud and insistent for means with which to develop and strengthen the schools in operation and to establish others. Our Board stands ready to respond to such calls to the extent of its ability. Dear friends of the former Cumberland Church, we welcome you most heartily to our ranks; "the harvest truly is plenteous"—"and he that reapeth receiveth wages."

Is it too much to ask that every society, women's and young people's, with all Sabbath schools, remember the Freedmen's Department this year by gifts large and small, according to ability?

#### NEW BOOK: THE AMERICAN NEGRO

A book entitled "The American Negro: A Study," by Rev. S. J. Fisher, D. D., is just issued by the Presbyterian Board of Missions for Freedmen. The object of this publication is to increase, if possible, the interest of the Christian public, and especially Presbyterians, in the missionary work as carried on by the Freedmen Board.

The book is full of interesting information, and answers many of the questions arising in the minds of thoughtful people in this country as to their duty as stewards of God toward this race. It can be obtained from the Literature Department of the Freedmen's Board, 513 Bessemer Building, Pittsburg, Pa. Price 25 cents per copy.

## PRESBYTERIAL EXCHANGE

CAREFUL planning, explicit and lucid details—these essentials to a successful year of work are all compassed by the methods of Boulder (Colorado) Presbyterian Society, judging from the communications which have reached us. The president sent out a personal letter to each local president prior to the meeting, containing copies of the program of the coming meeting together with various requests, some of which we glean, not so much because they are unusual, but because they are practical. First, for prayer with the reminder that a blessing was not felt usually if not asked for aright. Second, that a large delegation be sent, as the hospitality of the entertaining society—Cumberland—was most cordial and it was desirable to welcome them as warmly into the presbyterial society. Some of the remaining suggestions ran thus:—

"See that your delegates bring note-book and pencil. We are fortunate in having with us an unusual number of workers of wide experience. If we are to receive permanent benefit from their presence beyond the inspiration of the moment, we must carry home a clear and definite record of their helpful thoughts and suggestions.

"Come prepared to give as well as receive, bringing us plans whose practical value you have tested. Please prepare your report carefully, making it brief but pregnant.

"Be ready to take part—

"In Devotional Meetings: The opening gratitude service and the prayer services that follow concern closely the heart and life of all our effort.

"In Group Conferences: We hope to make them among the most helpful features of the meeting. Each conference will be led by a woman who has given expert service along that special line. Ask your delegates to attend those where your officers most need help.

"In the Missionary Catechism: The questions enclosed were prepared by the Home Synodical president who will conduct the exercise. Study carefully and be ready to answer every one."

This letter was followed by another to these same local presidents written after the meeting—a newsy, personal letter of the sort that makes itself read to the last word, yet all bearing directly upon the work in hand, telling of what took place at the meeting, and calling attention to the action taken at the business session in regard to finances; two of the recommendations we insert here, viz:

That auxiliaries be urged to remit in equal quarterly payments and *always* in even dollars.

That they be asked to meet the amount of pledges for salaries and contingent fund from April to October, and specials from October to April. Salaries are called regular work and

other objects special, because these objects and amounts may change from year to year. By this method payments are made nearly equal." The letter concludes:

"The whole burden of this annual meeting was that whether officers or lay members, we may learn to serve in His way, in His strength, the Master whose power gives life to every effort. In these crowded days, when our work grows more complex by enlargement within and encroachment without, intelligent service means definiteness and concentration. Therefore, the suggestion met with hearty response that as early in the year as possible, a special meeting be called in each local for a full and clear presentation of presbyterial work. See that every woman in the church has an urgent invitation to attend, especially all contributors, hear reports from your delegates to the annual meeting, confirm their promises of increased loyalty and effort, sketch in a few vivid words our missionaries and special objects, then spend a half-hour in earnest prayer for God's blessing on His work throughout the presbytery in the year to come."

A Standard of Excellence was adopted at this same meeting and, prefaced by these ques-

tions, was inclosed in the letter: "Will you make this standard your own during the coming year, striving faithfully to reach it? And when we meet in April, 1908, will you be ready to tell us in how far you have succeeded?"

1—A ten per cent. increase in membership.

2—A ten per cent. increase in gifts.

3—A definite pledge returned to the Presbyterian Treasurer before June 15th. [The pledge card used is similar to that given in this magazine on page 164, May, 1907, under "Best Plans," save that it is more fully itemized.—Editor.]

4—Quarterly payment in even dollars made before the 15th of March, June, September and December.

5—All letters from officers answered promptly.

6—A magazine subscription equal at least to one half the membership.

7—Four missionary collections taken in the Sabbath school.

8—At least one praise service held.

9—The Day of Prayer in February observed.

10—Two mission study classes, one home, one foreign.

Please have this letter read in your meeting and preserved for reference."

## NOTES OF INTEREST TO YOUNG PEOPLE

### San Juan Hospital Training School

Edith J. Whitely: "Miss Beaty and I have had the pleasure of visiting the other Presbyterian mission fields on the island, lately. It seems to me, that as soon as a beginner on the mission field, and in the work, can be spared, one of the greatest helps would be to go here and there and see the discouragements that co-workers must meet. We met some splendid people in the work. One very pleasant feature shown in every station we visited, was the satisfaction of each worker in the situation of his or her field. We smiled as we passed on from one place to another, but found that we, too, were thankful to reach the hospital and our work. We have many blessings and comforts not to be obtained for us elsewhere."

### Presbyterian Hospital, San Juan

M. Louise Beaty: "The work of the hospital goes on about as usual. We visited the home of one of our native nurses not long ago, who lives in Aquadilla and has attended our mission school there. She is such a sweet, well-mannered girl that we were surprised at the poverty and barrenness of her home. We were glad for the opportunity of visiting this home, and we felt that, after all, our little nurses do wonderfully well, and that what we need is more faith and patience."

### A Young "Brave"

A letter to those who help support the Indian school at Wolf Point, Montana, must be shared with a larger number for the suggestive picture it holds. Miss Fuller it is who writes:

"The hero of my tale this time will be little Claude Bearskin. Perhaps you think we have no bright girls here, because each time I have

written about a boy, but this is not true. The girls are jewels. They have great capacity for work, and some time I shall tell you about what wonderful dressmakers they are.

"But this time let it be Claude. The very young are, after all, the ones we look to with the most interest. They will have the greater force in the salvation of their people. So a bright, active child is an object of great interest. When Claude came last fall he was like a timid bird. After the first strangeness wore away, his bright little eyes would roam hither and yon and nothing escaped them. He was everywhere; but nothing suffered from contact with him, because he was not of a disturbing temperament. For his age, he is very strong, and the large boys delighted in testing his strength. He is very industrious in his school work and takes readily to the new ways, learning numerous expressions and phrases. At stated intervals Claude's father and mother come to visit their son. They are exceedingly proud of him. It must take a tight grip on their hearts to leave their baby and return home where his voice is so missed. When he returns he will be a little man, who has learned the first lesson in life's responsibilities. In the mother's face is the refining light of renunciation and mother love. And in the father's face, what do we see there? Well—the Indian brave. Thus we take up the work they have begun. The responsibilities fall heavily upon us, for many of the ways of white men and women are wrong, and it remains for us to plant the discriminating power in the hearts and minds of these Indian brothers and sisters."



## COUNTRY MISSIONARY SOCIETIES

So much interest has been shown in the methods of successful country missionary societies that another group of communications is given herewith. Many others have been heard from with satisfaction.

### An Indiana Society—Band Instruction Counts

A part of our members were trained in our children's band to give to missions and learn about their work. When they outgrew the band our good C. E. society kept alive the interest in missions. The ladies have always been interested in mission work; the younger members now are from that Children's Band. Being scattered so far as we are in the country, some are not able to attend a single meeting during the year. Before the year closes, if their contribution has not been paid, the treasurer reminds them that it is wanted before or by the first of March, and it comes in.

In a word, a *live president* and an *efficient treasurer* contribute much to success.

### Country Society, Kansas

We try to have each month something of special interest, such as an appropriate recitation, reading, or music, and we expect each to answer to roll call with an item of not over two minutes' length on the monthly topic. We find this keeps each one interested and gives us more general news than we would otherwise have time for. Then, occasionally, we vary with a Bible study or discussion of some special subject and last, but not least, we have a Secretary of Literature who sees that almost every member has a magazine. We also have a special "Delegate Fund," and send at least one, and sometimes two, delegates to the presbyterial meeting, thus keeping in touch with the larger work. We seldom have a failure on the program, but if our president finds that there is one she supplies a substitute and our meetings all go along smoothly.

### An Ohio Society

I do not feel that we have really overcome many difficulties, but we are working away at the job with perhaps a fair measure of success in some instances.

Our congregation is composed largely of farmers and their families. I think our society is a fair test of what a country society may do. Although not large in numbers, we have a faithful, loyal membership. It is a matter of deep regret if we miss having twelve regular meetings a year.

In the early spring we begin planning for box work for the fall, deciding on something definite. For several years past a rag carpet and some quilts have been made and sent to a school needing such things. Before the rush of spring work an all-day meeting for sewing is arranged for at the home of some member of the society. These meetings are very pleasant socially. All the ladies in the congregation are invited; each person brings her own lunch; coffee and tea are provided by the hostess. Some-

times, while work is going on, one will read a leaflet or an article from the magazine. A number who do not regularly belong to the society will help in this way, and becoming interested will, in time, come in with us.

Last year a meeting like this was held in May, for carpet-rag sewing on the lawn at the manse. A delightful day was spent under the trees, with a picnic dinner.

We try to have something special for August, after harvest is over. One summer we had a "Rally and Social." The ladies met in the afternoon; a special program had been prepared, and children of the band and young ladies of the Christian Endeavor Society were asked to assist with music, recitation, etc. After the program a social hour and reception were held in honor of some missionary guests. Lunch was served in the church. The congregation was invited, but all could not attend the afternoon meeting. In the evening we were all called together again for a popular meeting. We were fortunate in having a home mission teacher with us, and a member of the Freedmen's Board was also invited to be present and give an address. A free-will offering for the work was taken. The men and boys of the congregation enjoy these meetings and are glad to help with liberal offerings, or in any other way.

Sometimes neighboring societies are asked to unite with us in these special meetings.

During the pastor's absence once in winter, instead of the prayer meeting the ladies had charge of the hour for a missionary meeting. We do not understand why any society should pass by the summer months, which can be made so delightful with outdoor meetings and little social gatherings. This week there will be a lecture, with stereopticon views on home mission fields, given in our church under the auspices of our society. I know it will be of great benefit to the work.

### Ohio Again

As president of the society, it is my aim to make every woman in our congregation acquainted with the work our society is expected to do, and to let them know where their money is to be used. Knowledge is essential to interest. My method is this: Our pastor allows me time at our Sabbath service, because that in the only time I can have the majority of the women together, and I read to them all the letters from our presbyterial officers, and all other letters that will give them a thorough understanding of the work. I try to keep myself informed as to the work in order to be able to answer all questions they may ask (and they ask a great many); I talk about the work in season and out of season, and pray a great deal for its success. We use the mite boxes and envelopes, and I never dictate to any of them how much they should give. When they ask me, as they sometimes do, I say, "Just what you think you ought to give," and I find that when the women know all about the work they respond readily, and there has been a decided increase in our contributions. We gave more this year than ever before, and are now preparing a box of bedding for four rooms at Ingleside Seminary.

## MEMORIAL

The passing away of Mrs. C. E. Sullivan at the home of her daughter in Texarkana, Arkansas, in July, brings to mind the long connection which Mrs. Sullivan and her daughter maintained with our Woman's Board, as missionary teachers in Utah for sixteen years. Mother and daughter were never separated, for upon the marriage of the latter—now Mrs. Boyington—her mother accompanied her to her new home. In failing health for some months, Mrs. Sullivan "died as she lived, patient, loving and to the last seeking to give the helping hand."



MRS. C. E. SULLIVAN.

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When West Virginia was set apart as a Synod the women were prompt to organize synodically, and at once nominated as a vice-president of our Woman's Board Mrs. J. H. Flanagan, a woman greatly esteemed by her co-workers. We now record her recent "home going," which her husband writes "was just as she wanted. It was always her desire that she might go home on the Sabbath; that she might be spared from protracted disease; that she might have her reason till the last. For a few days she was not very well, but nothing serious. On Sabbath morning I was sitting by her side, talking, when she looked at me and without a quiver of her voice said, 'I am fainting away; goodbye, I am gone,' and all was over. The first ringing of the bell for morning service was at that moment. She had her request fully granted, and I could only say, 'Thy will, O Father, be done.'"

## "BEST PLAN"

*A Missionary Catechism.* Every society should include a missionary catechism exercise in its yearly program, to form a distinctive feature, possibly, of the Autumn Rally Meeting. When properly planned, it will be found spirited and instructive. Each society should work out its own list of questions, making sure to include such as shall make familiar and clear its own particular work and pledges, the names of the station and missionaries toward whose school the funds go, special objects, etc. To make the interest and profit greater, assign certain questions to different persons that they may be prepared to answer; thus no gaps will occur. The leader, herself, of course, will be fully informed on all points. The questions herewith appended are suggestive, and are a portion of those used in a "Missionary Catechism Exercise" prepared for a presbyterial meeting by the Home Synodical president of Colorado.

The Woman's Board of Home Missions:

What are the headquarters, officers, duties of this Board and how related to Board of Home Missions?

Freedmen's Department: Name its location, duties and secretary.

What is the Synodical Society? Its power and place?

Presbyterial Society, of whom composed and its object?

Why a Contingent Fund, Local, Presbyterial and Synodical? How secured?

What magazine published by Woman's Board? Why should we be loyal in subscribing?

How may we make the treasury of the Woman's Board strong every month of the year?

What is the plan for the young people's work as related to the Assembly's Boards and the Woman's Board?

How may we, as missionary women, interest our young people in missions?

Should we have systematic study of missions in our Sabbath schools?

What special offerings are asked of our Sunday schools? When and for what purposes? How shall these be presented to the schools?

What are the benefits derived from holding Praise meetings?

What teachers are we supporting on the home field?

What is the Building and Repair Fund and for what building are we asked to give?

What is the Emergency Fund?

For what is the 15% advance to be applied? Is there any need to contribute to the General Fund?

What are the "Farm Homes" for Presbyterian colored families?

Why it is necessary to meet our pledges for extra work as well as salaries.

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Case of Senator Smoot, A. J. Hopkins.....Ind. Jan. 24, '07  
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Polygamy and the Constitution, T. S. Schroeder.....Arena, Nov. '06  
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Untabulated Results of Utah Missions, S. E. Wishard.....Mis. Rev., Nov. '06  
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## PROGRAM

**October Subject for Study—"Mormonism"**—Suggested devotional theme: "Wherever the book of Mormon is found put beside it the Word of God."—*Report for 1907 of Supt. of Schools.*

**Scripture**—Isaiah 55: 8-13.

### Hymn—

"Look from thy sphere of endless day,  
O God of mercy and of might;  
In pity look on those who stray  
Benighted in this land of light.

Send them thy mighty word to speak  
Till faith shall dawn and doubt depart  
To awe the bold—to stay the weak,  
And bind and heal the broken heart."

**Prayer**—For access to Mormon hearts, for wisdom in work, for quickened public conscience.

I. The Iron Rule of Mormonism—Three-minute talks—Religiously—Socially—Politically.  
II. Mormon Encroachments—Mexican Colonies—Canadian Colonies in Alberta—New Mexico and Arizona—"The Mormon is the greatest of religious colonizers and proselyters".

III. Signs of promise—Enlarged education for the younger Mormons because of Gentile pressure.—2 Stricter inspection of immigration and opposition to Mormon practices in foreign countries.—3. Increased circulation of Scriptures and truly Christian literature.  
4. Strong political opposition in former Mormon strongholds.

References—"By Order of the Prophet," A. H. Henry—"The Story of the Mormons," Wm. A. Linn—"Why the Mission School?"—N. Y. Observer, Nov. 8, 1906—"Economic Aspects of Mormonism," Richard Ely, Harper's Monthly, April 1903  
EVA C. WAID.

## FOR NOVEMBER MEETINGS

Many Praise or Thank-Offering meetings are held in November, either in connection with the consideration of the usual monthly topic or taking its place. In any case, the following notes of a short talk given by Mrs. S. S. Palmer, of Columbus, Ohio, at the opening of the annual meeting of our Board last May, will afford profitable reflection for the devotional portion of the November meeting:

**Bible Study; A Call to Praise.** From the Ninety-Sixth Psalm.

"I am sure you will agree with me that it seems presumptuous to add anything to this magnificent call to praise; it is one of those unsurpassed outbursts which David gives. But it will not be out of place to emphasize some of the great points of this great Psalm. It is called the mission hymn of the Hebrew Church, but it might be called the mission hymn of the Church of all ages.

"In the beginning it is a call to sing a new song unto the Lord. It was written after the rebuilding of the Temple, after the Ark had been restored to its place, and a new song was required to do justice to this great occasion.

"After our meeting we may feel that we ought to have a new song in which to praise the Lord. Let us hope for it.

"It seems our impulse to praise is very faint and infrequent. Mrs. Browning in one of her poems has said, 'Lips have said, "God be pitiful, who ne'er said, God be praised."' When we have something to ask of God we are very ready to call upon Him, but fail to praise Him for the gift bestowed. This is because we have no vision of what God really is, and because we have a very poor conception of what He has done for us in this world. We need imagination in religion as in other things. We call a prophet a seer—one who sees. Every Christian ought to be one who sees God and understands something of the great plan He has. Then he will begin to realize 'that the Lord is great and greatly to be praised.' This praise is to be from day to day; we are continually to praise Him. One of the very great things in the Psalms is, 'Say among the heathen that the Lord reigns' and this brings us to the New Testament conception of praise and of the kingdom. The prophet was to spread abroad a knowledge of the Lord. And so we are trying to spread abroad the name of the Lord Jesus Christ. 'Say among the heathen that the Lord reigneth.' This is equivalent to saying, 'Go and teach all nations.' When we do this we shall see how Christ is coming into His kingdom, and we shall have cause to praise from day to day."

### Synodical Notices

**New York Synodical Society of Home Missions** will meet October 16-17 in the Clinton Avenue Congregational Church, Corner Lafayette Avenue, Brooklyn, N. Y. Miss Fanny L. Powell, 376 Third Street, Brooklyn, can be conferred with as to entertainment.

**Baltimore Synodical.** The twenty-first Annual meeting will be held in the Brown Memorial Church, Baltimore, Maryland, on Wednesday, October 30. The Executive Committee will meet in Northminster Church, Corner St. Paul St., on the afternoon of the 29th.

**Pennsylvania Synodical.** The Annual meeting will be held in the Presbyterian Church, Indiana, on October 30, 31. All societies are urged to send delegates, as this is the twenty-fifth annual meeting. For entertainment address Mrs. Thomas Sutton, So. 6th St., Indiana, Pa.

**Missouri Synodical** will meet in the Second Presbyterian Church of Kansas City, October 16 and 17. Each auxiliary is entitled to one delegate, whose name should be sent to Mrs. E. M. Wright, 433 West Tenth St. All presbyterial officers of the State are urged to be present. Conference of synodical and presbyterial officers on the afternoon of the 15th, in the church parlor, at two o'clock.

## OVER SEA AND LAND

Our bright little Missionary Magazine, for children from six to twelve years, is published for the purpose of telling them about the Presbyterian mission fields and workers in our own land and across the seas. It plans to be more successful this year than ever. The editor is in touch with the present movement for the study of missions in the Sunday schools and will help the primary and junior grades with ideas. She is in touch with the workers in the fields and can bring fresh and graphic stories to the children. She is in sympathy with the children and proposes to have them see, as through an open window, a wonderful procession of strange peoples, wild animals and brave missionaries.

The editor will marshal the procession. *Over Sea and Land* will be the window. Will the parents, Sunday-school teachers, band leaders and the literature and young people's secretaries bring the window and the children together?

The plans for this fall provide for an *Over Sea and Land* week in every church—the last week in October. A contest for subscriptions is suggested; an entertainment is arranged to be used in Sunday schools. Concerted activity all through the great Presbyterian body is hoped for. Circulars and sample copies of *Over Sea and Land* free, and programs for entertainment 10 cents. Send to *Over Sea and Land*, 503 Witherspoon Building, Philadelphia, Ohio.

## LIFE MEMBERS—1906-07

Mrs. M. N. Adams, Dayton Ave. Church, St. Paul, Minn.  
Mrs. H. H. Allison, Sac City, Iowa.  
Mrs. W. B. Anderson, Jewett, Ohio.  
Mrs. Josephine Armstrong, Canastota, So. Dak.  
Mrs. H. H. Bell, First, Minneapolis, Minn.  
Mrs. E. J. Blee, Santa Ana, Cal.  
Mrs. Sarah E. Brown, East Side, Paterson, New Jersey.  
Mrs. Wilson Carey, Westminster, Minneapolis, Minn.  
Miss S. D. Chisholm, First, Minneapolis, Minn.  
Mrs. J. G. Cochrane, Santa Rosa, Cal.  
Anna G. Cornwell, Freeport, New York.  
Miss Jennie Dean, Westminster, Detroit, Mich.  
Mrs. F. M. Dimmick, Immanuel, Los Angeles, Cal.  
Mrs. Frank Eldredge, Sacramento Presb'l, Red Bluff, Cal.  
Mrs. Abbie Cleveland Elliott, Beckwith, E. Cleveland, Ohio.  
Mrs. M. C. Frev, Stewart Mem., Minneapolis, Minn.  
Mrs. S. A. Gable, Covenant, Williamsport, Pa.  
Miss E. H. Glassey, Presb'l Soc'y, Boulder, Colo.  
Mrs. M. F. Gilley, Trinity, San Francisco, Cal.  
Mrs. Rebecca C. M. Glen, Olivet, Philadelphia, Pa.  
Dr. J. A. Gordon, Highland Park, Los Angeles, Cal.

Miss M. A. Goss, Bethlehem, Minneapolis, Minn.  
Miss Leva Thomas Granger, Bridgewater Soc., S. D.,  
Kaysville, Utah.  
Mrs. I. B. Hamilton, Monrovia, Cal.  
Mrs. H. C. Helm, Grand View, Los Angeles, Cal.  
Miss Lydia H. Hopkins, Westm'r, Detroit, Mich.  
Mrs. W. H. Jacobs, Cherokee, Iowa.  
Mrs. E. C. Kipple, Baldwin, Kansas.  
Mrs. Emma Leavitt, Union St., Oakland, Cal.  
Mrs. Howard L. Lunt, Highland Park, Los Angeles, Cal.  
Mrs. George Malcolmson, Westminster, Minneapolis.  
Miss Erma Morris, First, Berkeley, Cal.  
Miss Helen Miller, Fulton, New York.  
Mrs. Martha H. Mann, Andrew, Minneapolis, Minn.  
Mrs. A. E. Merritt, Bethlehem, Minneapolis, Minn.  
Mrs. Bertha J. McNutt, Clarion, Pa.  
Mrs. Carrie Nicoll, Tabernacle, Indianapolis, Ind.  
Mrs. Martha Officer, New Philadelphia, Ohio.  
Mrs. Belinda B. Patterson, Archer, Ohio.

Miss Ethel Patterson, Archer, Ohio.  
Mrs. N. P. Remick, Geneva, New York.  
Mrs. Frank D. Ralph, First, Y. W. Soc., Minneapolis,  
Minn.  
Jeannette W. Rutledge, First, Merry Gleaners, Minne-  
apolis, Minn.  
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Cal.  
Mrs. Wm. Simpson, First, Minneapolis, Minn.  
Mrs. George Stickney, Sacramento Presb'l, Elk Grove,  
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Mrs. Ed. Torrance, First, Minneapolis, Minn.  
Mrs. C. A. Van Ness, El Reno, Okla.  
Mrs. M. C. Wannamaker, Cherokee, Iowa.  
Mrs. Hugh K. Walker, Immanuel, Los Angeles, Cal.  
Mrs. A. J. Wemple, Howard, San Francisco, Cal.  
Mrs. R. H. Wendt, First, Berkeley, Cal.  
Mrs. Josephine E. Young, Ackley, Iowa.

## RECEIPTS OF WOMAN'S BOARD OF HOME MISSIONS

FOR JULY AND AUGUST

Abbreviations: Sunday School, S.; Senior Christian Endeavor, C.; Junior, J.; Intermediate, I.; Boys' Brigade, Brg.; Girls' Band, G.; Boys' Band, B.; other Bands by initials—as Busy Bees, B. B. Last syllable omitted when ending village, port, town, land, Emergency, \*

**ARKANSAS**—Mound Prairie: Presbyterial 25.50. \$25.00  
**BALTIMORE**—Baltimore: Annapolis \* 1; Baltimore  
1st 16; \* 5; 2d 12; J 5; Babcock Mem \* 1; Brown Mem  
300; Central 13; \* 1; Coveen \* 1; J 5; \* 1; Lafayette Sq  
44; S 12; \* 1; Light 8 5; North 44; \* 1; Waverly 4;  
G 5; \* 1; Catonsv 9; \* 1; Chestnut Gr 5; Cumberland  
23; Deer Cr Harmony \* 1; Elliott Ct S 11; Emmittsb  
4; Frederick 5; Govanet 8; \* 1 Roland Park 24; \* 1;  
Sparrow's Pt 2; \* 1; Tanoyt 1; \* 1; A Friend 5. Wash-  
ington City: Kensington Warner Mem 3; Manassas 5;  
Washington 4th 28; Covey \* 16; Mrs R W Hall; Gun-  
nion Tem Mem 10; AB 4; XX Ave W 15; W 4 40;  
Bethany Chapel S 16 10; Washingt Hts 8 10; Western  
Bd 3 00; Westminster Mem \* for Mrs R W Hall 3; West  
St 7; Mrs R Fendall 5. \$759.00

**CALIFORNIA**—Benicia: Arcata 8; Full 3; Hoopa 10;  
Mendocino 5 20; Napa 6; San Asaelmo Sem 5 5; San Ra-  
fael 33; Santa Rosa 25; St Helena 5; C 2 50; J 5 00; Ri-  
verside: Colton \* 1; Upland 5 00. Sacramento: Carson Cy  
6; San Jose: Boulder 7 50; Colusa 9; Milpitas  
5 50; Palo Alto 5; San Jose 1st 21 20; 1 1 25; 2d 25; San  
Luis Obispo 8 30; San Martin 1 25; Santa Clara 5 50;  
Skylands 2. San Joaquin: Bakersf 2 95; Fowler 11 8;  
H 17 25; Fresno 1st 14 90; Modera 4 50; Modesto 7 60; J  
2 40; Oakdale 1; Orisk 1 50; Sanger 2. \$272.55

**COLORADO**—Boulder: Berthold 17 50; Boulder 27; Ft  
Collins 18; \* 5; Ft Morgan 13; Greeley 8 50; La Porte  
4; \* 1; La Salle 7; C 5 25; 2d 1 75; Lovel 1st 5; Sterl-  
ing 10; C 11 50; \* 1; Trinidad 10; Valmont 1 80. Pueblo:  
Canon Cy 22 50; J 4; Colorado Spgs 1st 90; C 20; 2d 4;  
Florence 4 85; Goldf 3; S 1 10; Las Animas 4; C 2; \* 1;  
Pueblo 1st 10; Mesa 34 25; R 1 60; Westminster 3 55; Rocky  
Ford 2 50; Trinidad 1st 11. \$390.55

**ILLINOIS**—Alton: Alton 16 10; Carrollton 6 25; E St  
Louis 12; Greene 6; Jerseyv 9; Sparta 10; Bloomington:  
Benet 8; Bloomington 1st 16; Mrs Lesene 19; C 6 25; 2d  
125; Champaign 69; J 20; Clinton 10; El Paso 14 60;  
Hoopeston 6 75; Mahomet 3; C 1; Minonk 7; Normal 8;  
Omaria 21 75; \* 1; Thilo 6; Piper Cy C 6; Tolono 35 90;  
Urbana 9; Watseka C 10; Waynesv 5; Cairo: Carmi \* 1.  
Chicago: Arlington Hts 3 50; C 7 50; Berwyn C 5; Chi-  
cago 1st 40; Pri 8 25; 2d 75; 3d 100; 8 6 25; 4th 250; C  
15; J 3; 7th 2; 8th C 10; 9th 3; 52d Av 5; Anstin 30;  
Belden Av 4; Bethany 2; Pri 8 10; A Sanders 1; Beth-  
lehem C 5; Brighton Pk C 70; Brookline 6; Buena Mem  
9; Calv 7; Campbell Pk C 70; Crest Pk 14; Christ 3 75;  
C 11 00; Cov 5; GFC 25; Grear Chap 2 50; Edgewater  
7; Endeavor 9; Englew 15; Fullerton Av 15; Hyde Pk  
50; Kenw 108; YW 88 50; Lakeview 20; YW 25; Mil-  
lard Av 2; Normal Pk 8; Olivet Mem 5; \* 1; Onward 5;  
Rusel 8 250; So Park 5; C 10; Chicago Hts 10; Deerf 8;  
Du Page YW 50; Evanst 1st 70; 2d 24; Highl Pk 20;  
Homew 2; Joliet 1st 10; Central 40; Kankakee 15; Lake  
Forest 29; Manteno 6; Morgan Pk 5; Oak Pk 15; Tay-  
lor 1 10; KD 10; LLB 18 14; 2d 25; Waukegan 18; Mis-  
sionville 2 65; Surplus Tuition 5 60; Ewing: fairb 3;  
Lawrencev 9; Flora 10; Mt Carmel 5. Freeport: Belvidere  
C 13 50; Freeport 1st 5; 2d 11; Helron 2; Marengo 4; Mid-  
dle Ck 3 25; Oregon 4 18; Ridgef 2 23; C 1 17; Rockf 1st  
50; Westm 7 15; Winnchago 9 10; Presb'l 10; Mattoon:  
Arcola 7 50; Assumption 20; Charleston 11; Mattson G  
15; Palestine 10; Penn 9; Paris 21; Taylor 10; Tay-  
lor 1 10; \* 1; Toledo 3 25; Tower Hill 12 50; Vandalia  
6 75; Ottawav: Aurora 9; Peoria: Dunlap 6; C 2; Elmira  
60; Farmington 8; Galesh 18; Green Val 10; Henry 5;  
C 2; Knox 28; GRMC 15; Bd 3; Lewist 10; Peoria 1st  
39; S 10; C 3; 2d 36; Grace 5; Westm 5; Salem 7; C 1;  
Washington 4; Bd 2; Yates Cy 6. Rock River: Ashton C  
10. \$2,594.45

**INDIANA**—Logansport: Bethel 2; Bethlehem 4; Bour-  
bon 1; Brookston C 3 50; Coon 2 25; Crown Pt 3 75;  
Goodf 5 30; Hanamond 4; Kent 8 3; La Porte 24; Lo-  
gansp 1st 19 10; Rdway 2 50; Meadow Lake 1 50; Mich-  
Cy 5; J 20; Monticello 11; J 3; Plymouth 1 13; Remiatg  
2 90; S 7 11; C 2; Rensselaer 2; Rochester 2; So Bend  
1st 15; 2d 13; Trinity 1 75; Westm 8 50; Bd 500; Valpa-  
raiso 3 07; Walkerton 5 00. Muncie: Elwood 6; Hartf Cy  
10; Muncie 1st 4 20; S 20; Noblesv 3 20; Peru 15; S  
2 34; Portl 2 20; C 2 58; Wahash 2 50; C 3; Tresh 10.  
New Albany: Clark L 85; N Albany 1st 6 50; No Veron-  
1. White Water: Aurora 2 60; Brookv C 2 25;  
Clarabv 3; College Corner 7 90; C 2 30; J 4; S 5; Con-  
nersv 1st 16 25; Ebenezer C 20; Greensburg 26; Harmony  
1 25; Kingst 17 50; S 3; C 5; Mt Carmel 2; C 1 40; New  
Castle 3 25; Providence 3; Richmond 1st 16 85; Rushv  
8 50; G 0 9; Shelbyv 1st 14; EYPS 2 50; Union 5.

**IOWA**—Cedar Rapids: Clarence C 5; Mt Vernon 2  
2 50; Corning: Bedford 7 95; Clarinda 40; S 25; Corning  
7 28; Crest 5; Malvern 5 5; Platte Cent 6; Red Oak C  
5; Sidney 3 04; Villisca 5 66. Des Moines: Adel 10;  
Albia 10; Colfax 5 50; Dallas Centre 4; S 18; C 2; Des  
Moines 1st 6 25; C 6 40; 6th 14; Central 25; Highl Pk  
3 50; Westm 4; Dexter 5; Grimes C 15; Indianola 6 25;  
Knoxv 7 50; Moulton 2; N Sharon 5; Newton 5; Osk-  
awka 6 30; Panora 4 25; C 2; Perry 5; Russell 7; Sey-  
mour 1; Winterset 15 60. Dubuque: Cogon 4 40; Du-  
buque Westm 25; C 1 50; Chapter 20 51; Fairview 2 50; Ho-  
pkins 10 00; Independence 1st 10 30; C 62; Jessup 4 75;  
O 1 43; Manchester 3 70; C 2 50; J 25; Maynard C 1 25;  
Oelwein C 50; Ottewy C 7 50; Unity 3. Fort Dodge: Car-  
roll 27; Duna 5; Germania Ger-English 14; Jeffers 6 50;  
Paton 5. Iowa: Bloomf 8; Ft Madison, Union 14; Keok-  
uk Westm 1st 50; Mediapolis 10 30; Bd 1 25; N London  
3 75. Iowa City: Columbus Junction 5; S 3 35; Craw-  
fordsv C 1; Davenport 1st 20; Iowa Cy 12 75; Le Claire 3;  
Montezuma C 3 50; Muscatine 9; Pleasant Prairie C 1 50;  
Red Oak Gr 5; Scott 7; Sigourney 4; Washington 12 75;  
C 4; J 1; W Liberty 8. Sioux City: Alta 1 70; Battle Cr  
1 90; Cherokee 40; Cleghorn 7; Denison 1; Early 2; Ha-  
warden 2 91; Ida Gr 2; Inwood 9 75; Ireton 9 63; Le-  
mars 5; J 1 70; G 5 50; Minton 4 85; Odellb 2; Paulina  
3; C 3 75; G 10; Pilgrim 6 35; Soc Cy 9; C 7 50; Schaller  
5 50; Sioux City 1st 10 28; S 47; 3d 15; Morning-  
side 10 57; Storm Lake 17 78; Union Township 8; Valli 1;  
Presb'l 5. Waterloo: Albion 2; Clarksv 3; Greene 3 75;  
Grundy Centre 2; Marshall 5; Nevada 3; State Cent 20;  
\$892.78

**KANSAS**—Emporia: Conway Spgs 2 85; De Graff 3 75;  
S 3 30; Eldorado 25; C 4 07; Newton 8; Wichita 1st 25;  
C 75; Calvary 3; Lincoln 8 1 25; W Side C No 2 2 50;  
Winf 10. Highland: Atchison 1st 2; Badley 1 20; Bern  
1 75; Edinburg 2 10; Frant 5; Hiawatha 4 05; Highl  
2 30; Holton 5 45; C 2; Horton 14; Lancaster 8 282;  
Marysv 2; Paralel 1 50; Washington 2. Larned: Arlinf  
1 76; Ashl 3 50; C 6; Coldwater C 3; Dodge City 1 35;  
Emerson 2; Garden Cy 5; C 3 25; SB 1; Genesee 1; Great  
Bend 3; C 2 50; Halsted 5 90; J 1; Hutchinson 5; B  
12; WNSC 3; Kingman 3; M 3; Lakin 1 05; Larned YW  
7; Lyons 5; C 5; J 1 50; McPherson 6; Pratt 7; C 2 50;  
Snoo 1; C 5 50; Sterling 5; C 1; Valley Township Aid  
3 15. Neosho: Bartlett 3; Bd 75; Cherry 2; Coffeyv  
4 13; Independence 40 8 10; Iola 7; La Harpe 3 30; Otta-  
wa C 10; Paola 8; Yates Centre 2 50. Osborne: Colby 3;  
Hoxie 1 25; Lone Star 1; Natoma 1; Osborne 6 25; C 10;  
\* 1; Phillips 5; Wakeenev 2 90. Solomon: Abilene 5;  
Bellev 3; Beloit J 7; Clyde 1; Ellsworth 5 15; Lincoln  
28 50; C 25; Salina 9 60; Presb'l 5. Topeka: Aurora 5;



lin's Ferry 4.10; Mt Pleasant Ch 8; Nottingham 5.25; Powhatan C 2.55; Rock Hill 20.25; Seneca C 2.50; Wood's 4; Steubenville: E Liverpool 1st YL 25; 2d 10; J 3; N Philadelphia 2.50; Steubenville 2d J 2.50; Toronto 12; Wells 2d 3; C 5; Yellow Creek 15.25; Wooster: Apple Creek 2.50; Betty 2.50; Creston 5; Mansfield 17.70; Millersburg 15; Nankin 15; Orrville 15; Plymouth 5; Pox 3.50; Shelby 7; Wayne 5.25; Wooster 1st 1; 2d 1.60; Westmor 20.00; Zanesville: Brown's C 6.50; Coshocton C 6.21; Dresden 6; Mt Vernon C 10; Newark 2d MC 26; Zanes Brighton 7.30. \$2,337.94

**OKLAHOMA—Ardmore:** Hailey 4.10; Lindsay 2.20; Pauls Val 4; Purecell 3.50; St McAlester 7. Enid: Alva 2.56; Muskogee: Dwight RR 3.65; Muskogee YL 7.25; Tulsa 5; C 1.50; J 1. Oklahoma: Edmond 6; Perry 6; Ponca City 2; Shawnee 8 1/2; Chandler 4. \$70.83

**OREGON—Grande Ronde:** Baker City 1st 7.50; Enterprise 2.83; La Grande 6; C 2.20; Union 2.50. Pendleton: Irrigation 60c; Umatilla Indian 1.20. Portland: Astoria 1st 13; Bethany German 2; Montavilla 2; Mt Tabor 5; Oregon City 1st 2.50; Portland 1st 450.97; C 3.54; 3d 8.90; C7; 4th 6; Calvary 15; Forbes 3; Marshall St 3; Missip 6; C 4; C 4.40; Tualatin Plains 1.50; Youngs Bay 1.50. Southern Oregon: Ashland 1st 8.90; Grant's Pass Bethany 3.60; C 4; Mrs J Hathaway 5; Medford 1st 4. Willamette: Albany C 2; Bd 2.40; Brown's J 20c; Corvallis 4; Cottage Gr C 5; Dallas 4; Eugene 6; Bd 4; Gervais 1; McMinn 2; C 3.20; Newport C 5; Salem 20; C 3.60; Woodburn 1.60; Zena 40c. \$864.34

**PENNSYLVANIA—Butler:** Buffalo 4; Butler 1st 34; 2d 65; Grove City 5.50; Martindale 5; C 2.50; Middletown; Muddy Creek 14; New Hope 5; No Liberty 5.50; North Washington C 2.50; Plain Grove 12; Portersv 2; Slippery Rock 3; Bd 2; Westmor 3; W Sanbury BB 2.50. Carlisle: Big Spring 30; Carlisle 1st 15.21; S 4.79; 2d PS 45; 3d 2; Chambersburg Central 17.70; DLE 10; Falling Sp 16; Harrisburg Market Sq 47.00; C 50; WE 2.94; J 45; Lebanon 4th St C 4; YP 2; Lower Marsh Creek 5; Middletown 12; York 5.75; Pax 10; Shippensburg 37.50; Steelton 1st 5. Chester: Chester Bethany 35; Bradford \* 1. Clarion: Academia \* 1; Bethesda \* 1; DinBois \* 1; Marienville \* 1; Penfield \* 1; Richland \* 1; Summerville \* 1. Erie: Atlantic 3.20; Bradford 25; Cochranton 2; Conneaut Lake 3; Cool Sp 25; E Greene 1; Edinboro 4; Erie 1st Miss A Evans 25; Central 5; Franklin C 5; Green 3; YP 2; Jamestown 21.00; Kerr Hill 2; Mendota 1st 10; YL 10; Jerome 1st 14.45; North East 2; Oil City 1st 35; S 8.75; YL 27; Tiffin 10. Tipton: S 25. Huntingdon: W Kishwaukee 1. Kittanning: Clinton 2.90; Leechb S 50; Marion 3; Rockbridge 1; Saltsb 33.73; Sanders Gr C 5.55; W Glade Kan 5; Whitesc C 5. Lackawanna: Kingston \* 6; Plymouth \* 1; Susquehanna S 6; J 3; Ulster 10. Lehigh: Allen Township 10; Easton 1st 22.50; ILC 5; Brainerd Union 20; College Hill J 1; South 5; Hazleton 15; J 5; Stroudsburg \* 25.45; White Haven 6. Northumberland: Beech Cr 5; Danville Gr 25; Jersey Shore 25; C 15; Lewish S; gift 5; YV 15; Lock Haven 9; Midliff 5; Milton 17; YW 8; Sanbury 10; Watsons 5; Williams 1st RES 90; C 5; KS 25.50; 3d 38; Bethany 7. Philadelphia: Phila Patterson Mem \* 1; Walnut St \* 2. Pittsburg: Amity 8; Allegheny Brighton Rd 26.41; AB 10; Central 19.67; 1st 68; Manchester 6; P J 1; C 5; Melrose Av 4; McHardy Av 77.85; C 10; North 29.57; Watson Memorial 3; Vestor 1.14; Asplawall 57.45; Avalon 6; Beaver 57; Bd 3.52; Bea Avon 5; C 10; LB 15; Bellevue 45; J 5; Bethany 10.33; Bethel 20; Canonsb 1st 30; Central 55.98; Charters 18.50; Cheswick 3; C 1; Clifton 1.44; Crafton 1st 6.50; Hawthorne Av 8.08; Edgewood C 30; Fairview 12; Finley 7.18; Glenf 3.41; Mrs Fulton 3.22; Glenshaw 34.50; Hoboken 8; Homestead 9.00; YW 50c; Ingram 4.47; Knox 22; Lehigh 18.25; McDonald 1st 3; Monmouth 1st 36; Legacy Mrs M Powers 33; Neville 1st 3.32; Oakdale 1st 24; Pittsburg 1st 125; 2d 25; 3d 161; 6th 23.08; Bellef 103.33; E End 6.90; C 7.50; E Liberty 92.66; C 43; BOP 48.77; Friendship Av 22.16; Hazlew 45.08; Herron Av 12.33; Highland 12; Homewood Av 11.67; Lawrence 28; C 5; Mornings 2.67; Mt Washington 40; J 2; Park Av 21.17; Point Breeze 13.35; Providence 3.32; Talmadge 66.08; C 1.50; Sewickley 12.50; Sharpshoot 60.55; Shvids 33; Swissvale 12.15; Tarentum 27; Valley View 3.22; Wilkinsb 1st 20; C 5; 2d 43; S 8.04; Calvary 8. Redstone: Belle Vernon 14; McKeesport Central WA 5; N Providence 7; Uniontown 1st 67; W Newton Rd 16.25; YL 12.50. Shenango: Leesh 10; Neshaugan 3.10; New Brighton 1st 17.50; New Castle 1st S 150; C 1; Central 7.65; Rich Hill 23. Washington: Burrellstown 1st 15; Chaves 5; Cross Cr 12.50; FW 14; Lower-Ten Mile 4; Mt Prospect 7.50; 1st Upper Buffalo MSB 10; Washington 1st 79.25; HMC 13; HM C 1.20; SCI 15; 2d 17.40; GD 2.10; YW 2.95; Waynesb 2.20; W Alexander 25. Wellsville: Condorsport 2.50; Galesb 3; Mansd 4.45. Westminster: Centre Hill 20; Chestnut Level C 9; Columbia 25; Lancaster 1st C 15; Leacock J 5; Marietta 10; Stewart 1st 50. York 4 1/4; J 10; YW 25; Fredrick Thank offering 448.00. \$4,866.46

**SOUTH DAKOTA—Southern Dakota:** Wilm 4. \$600

**TENNESSEE—Chattanooga:** Chattanooga 2d 30.60; C 5; Harrison 1st 18.00; Huntsv 7.50; Kingston 1.50. Union: Ft Sanders 3; Hebron 1.50; Ed 1.50; Hopewell 6; Knoxville 43.88; \* 19.06; 4th 10.75; 5th 7; N Providence 13.75; C 8; Rockford 1.75; Shannandoal 18; Ed 50c; \* 2.40; No Knoxville 5.02; Spring Place 3.50; East Miss A; Buford 10; St Pauls 2. \$213.71

**TEXAS—Abilene:** Matthews Mem 23. \$23.00  
**UTAH—Kendall:** Franklin Bd 1.15; Idaho Falls 3; Malad S 50c; Monticello Calvary 8.3; Pocatello S 2.08; St Anthony S 3.35. \$118.08

**WASHINGTON—Bellingham:** Anacortes 4; Bellings 4; Fair Haven 4; Maple Falls 2; Nooksack C 1.50; J 200. Central Washington: Ellensb 12; C 6.40; Kennewick 3.20; J 2; Klona 5.50; Natches 4; No Yakima 5; C 7.20; Sanang 4.80. Olympia: Buckley 1.81; Camas St Johns C 10; Central 1st 3.08; Chehalis 3.10; Olym 1st 6; So Bend 1.50; Bd 2.50; Tacoma 1st 6; Imm 12.90; C 11; Westmor 2; C 1; J 2; Vancouver Mem 2. Puget Sound: Auburn 4; Brighton 3.28; Port Blakeley 3.25; Seattle 1st 60; 1 2.40; Calvary 3; Westmor 37.04; C 5. Spokane: Spokane 1st 7.70; 4th 2.50; Bethel 1; Centenary 7.50. Walla Walla: Garfield 2.40; Kamiah 2d Indian 2.40; Moscow 6; No Fork Indian Soc.; Palouse 1.60; Walla Walla 9; J 1. \$298.74

**WEST VIRGINIA—Grafton:** Parkersburg 30; Clarksb 2.63; C 2.40; Fairmont 40; C 30; French Cr 1.50; Grafton 5.05; Kingwood 5; Manington 7.50; Morgant 22.50; N Martins JWW 3; Western C 25. Parkersburg: Acme S 10; Repable S 25.42; W Virginia St 7. \$183.50

**WISCONSIN—Chippewa:** Ashland 1st 17.80; Baldwin 9; Chippewa Falls 4; Eau Claire 7.76; Emery Ch 8.14; Georgetown Ch 5.34; Hudson 4.48; Ironwood 8.70; Savelor Hammond Av 22; S 14.10; Worcester Cent 1.01; A friend 50c. Madison: James 32.25; C 27; Kilbourn 2; Madis Christ 20; Porter 6.45. \$194.64

**MISCELLANEOUS:**  
Emergency 52.55; Int. 11.25; Rent & Sales 160.40; Board & Tuition 4929; Literature 367.78; Mrs S P Adams 75; Mrs S B Ardis 125; A friend 1.50; Miss A H Berry & niece 50; Mrs H S Butler 1000; Mr C G Brown 150; Miss S L Conklin 4.16; Miss M J Cort 5; Miss E Collins 50; Mrs Cornell 5; By Miss M L Deuling 10; Mrs W Edwards 20; E 15; Mrs F S Giddings 10; By Miss F L Goodrich 50; Mrs T J Hall 1; Interest 8.55; MIA 1; Mrs J W Lester 5; Logan Lumber Co 25; Mrs C F Miller 5; A 50; Refund 3.18; Mrs A C Reed 10; Dr G P Rees 22.75; Mr C A Thayer 50; Mrs A P Tutton 10; Miss M Wells 5; K Worthington 6; Z 15; By Miss C E Heminger 5; \* Interest 13.92. \$7,462.74

**RIGHTS IN FREEDMEN FOR AUGUST 1907.** \$32,326.98

**ILLINOIS—Bloomington:** Mahomet C 2; Piper City C 1; Tolono 15. \$15

**IOWA—Cedar Rapids:** Cedar Rapids 1st 25; Des Moines 65; Des Moines 6th 5; New Sharon 5; Seymour C 4.50; S 1.00. \$41.25

**KANSAS—Highland:** Atoll 5.25; Bern 40c; Holton 2.70; Hiawatha 1.20; Marys 1. Neosho: Cherry 1; Iola 1. \$12.55

**MINNESOTA—Duluth:** Lakeside 3.77; C 5. \$8.77

**NEW JERSEY—Elizabeth:** Elizabeth W 70; Laming 9; Plainf 1st 25; Plackamin 3.80; New Brunswick: Dutch Neck 10; Hopew 3; Penning 1st 10; Princeton 1st 3d 25; 5th S. Newton: Stanhope 3. \$186.80

**NEW YORK—Geneva:** Geneva No 16.25; Waterloo LLE 75c. Hudson: Monroe 1; S 7; Middlet 1st 21.40; Long Island: E Hampton C 3; Middlet C 4; Setanket Bd 2. Lyons: Palmyra S 15. Nassau: Whitestone 2. Utica: W Camden C 2; Rome 30; Turin 15; Utica 1st 15; White 5. \$139.50

**OHIO—Chillicothe:** Bainb 30; Bloomington 10; Bourne 1.75; Chillicothe 1st 13.50; Concord 3; Greent 1st 1; YL 5; Kingston 1.25; Pisgah 2.55; So Salem 2.50; C 2.40; Washington CT 1.37. Huron: Chicago 6; Foster 6; Fremont 20; Haron 5.50; McCatchensb 1.25; Monroevy 9; Norwalk 11.70; Olona 3; Tiffin 14. St. Clairsville: Bennock 5; Cambridge 10; Nottingham 1. \$132.07

**PENNSYLVANIA—Butler:** Grove City 6.50; N Liberty 2.25; No. Washington C 5. Carlisle: Carlisle 1st 7.00; Harrisburg Market Sq J 5; Monaghan 3; Shippensburg 2.08; Upper Path Valley 10. Erie: North East 29. Pittsburg: Ben Avon C 10; Brighton Rd AB 40; C 15; S 5; J 4; Canonsb Cent 2.80; Castle Shannon 10; Cheswick C 1; E Liberty 51.34; C 10; Pittsburg 1st YV 10; Glenf 0.71; Glenshaw 11.75; Herron Av 5; McClure Ave 16.55; L 17; Lehigh Mrs M Powers 1; McDonald 7; Oakdale 9.50; Pt Breeze 22; Sixth 15; Swissvale 65.81; Tarentum 25; Third 38; Wilkinsb 1st C 6.25; 2d 13; S 8.04; Calv C 2. Redstone: Chat Haven 7.83; New Providence 3; Uniontown 1st 10; S 25. Shenango: Beaver Falls C 2.50; Rich Hill C 10. \$574.11

**TENNESSEE—Union:** Ft Sanders 50c; Knoxville 20; Shannandoal 3; Spring 11.75; Union 1. \$66.55

**MISSOURI—St. Louis:** St. Louis 1. \$1123.50



